

THE
RELIGION OF AHIMSA

THE ESSENCE OF JAINA PHILOSOPHY AND ETHICS

BY

PROFESSOR A. CHAKRAVARTI, M.A.

181.044
C 349R

PRICE Rs. 5.50

RELIGION OF AHIMSA

THE RELIGION OF AHIMSA

THE ESSENCE OF JAINA PHILOSOPHY AND ETHICS

By

PROFESSOR A. CHAKRAVARTI, M.A., I.E.S. (RETD.)

Published by

RATANCHAND HIRACHAND



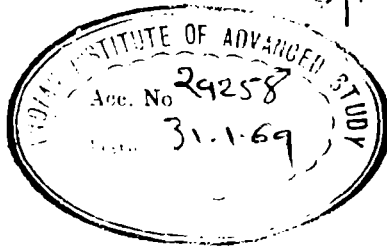
Library

114S Shiria



00029258

1957



181.0106
C349 R



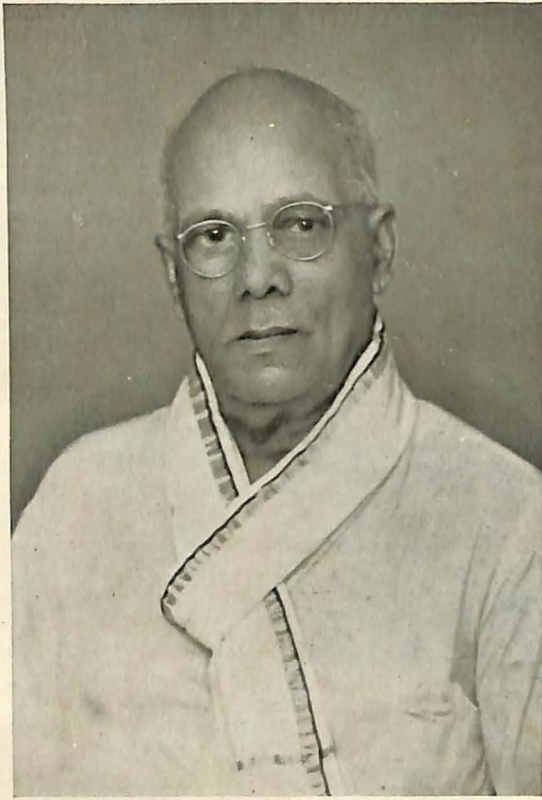
SHRI RATANCHAND HIRACHAND, M.A., J.P.
Bombay

"Jain religion is considered as the most ancient living religion by many eminent scholars of the East and the West. It is not unlikely that the pre-Aryan civilisation considered as Dravidian civilisation in the pre-historic India ever before the advent of the Vedas, was the cult of non-violence and self-renunciation then preached and practised in Jain religion, which was inaugurated by the 1st of 24th Teerthankaras Lord Adinath, whose references are found in Vedas, Bhagwat Puran and other Hindu scriptures.

Mahatma Gandhi infused new life in politics by the use of the principle of Ahimsa and then the world knew more of its potentialities and now regards Ahimsa as the sole way of attaining the lasting peace in this turbulent world. Jain religion, though abundant with its philosophical and ethical literature, is the most misunderstood and misrepresented religion. It is also, I may say, the most forgotten and neglected cult of life inspite of the fact that Ahimsa at its higher level and the principle of Nudity are recognized by other religions and philosophies in India.

My heart-felt thanks are due to Prof. A. Chakravarty, M.A. for devoting his time in his old age to write this book at my request. I must also remember Late Dr. Felix Valyi—eminent European scholar of Oriental Studies—who was an International figure in the sphere of studies in religions and philosophies of all nations. Dr. Felix Valyi had a great admiration for the Jain religion and Buddhist religion, and he was pleased that an eminent scholar and writer Prof. A. Chakravarty undertook to write this book which unfortunately Late Dr. Felix Valyi did not live to see."

PUBLISHER



PROFESSOR A. CHAKRAVARTHI, M.A., I.E.S. (Retd.)
Madras 14

Author

In English: with English translation and commentary

- (1) *Panchástikáya* by Shri Kund Kund Acharya.
- (2) *Samaya-Sára* with English translation and commentary by Shri Kund Kund Acharya.
- (3) *Tirukural* with English translation and commentary.
- (4) *Indian Humanism* published by the Madras University.
- (5) *The chapter on Jainism in the Heritage of India* published by the Ramkrishna Mission, Calcutta.
- (6) *The chapter on Jainism in the Philosophy of the East and the West* published by the Government of India, Education Ministry.

In Tamil:

- (7) *Merumandra Puranam* with meaning.
- (8) *Nīakeśi* with an old commentary.
- (9) *Tirukural* with the commentary by Kavi Raja Pandithar.

FOREWORD

STUDIES in Jaina Philosophy by Western Scholars have only touched the fringe of Jaina Thought. The great Jain Scholars of Europe, Herman Jacobi, Walter Schubring, Helmut von Glasenapp were mainly occupied with the philological analysis and translations of various Jain texts, while the French Guerinot was the first to attempt a comprehensive monograph inspired by deep sympathy for Jain Thought. Glasenapp's monograph "Der Jainismus" is an important descriptive work, without philosophical depth. No Indologist in the Anglo-American world has dedicated his main efforts to the elucidation of the immense contribution of Jainism to the philosophical heritage of mankind.

Under these circumstances Professor A. Chakravarti's survey of Jaina Philosophy and Psychology acquires real importance from the point of view of Critical Scholarship. As a presentation of the various aspects of Jain Thought it deserves the attention of the Western Universities which are intensifying the study of Indian Philosophies from a comparative point of view. Jainism as the oldest religion of India has not yet found the recognition due to its philosophical contributions to world culture. The late Heinrich Zimmer has dedicated a hundred printed pages to Jainism in his posthumous work entitled "Indian Philosophies" emphasizing the symbolical meaning of the Thirthankara's struggle against Evil as the greatest attempt in History to purify human nature and to establish the psychological foundations for the ascent of humanity to a higher spiritual level.

Professor A. Chakravarti in his survey of Jaina Thought gives all the essentials to the Western Student of Indian Culture to enable him to see the religions of India in the proper perspective and to re-discover fundamental truths embedded in the Jain Tradition. He underlines these elements in Jaina Philosophy which are in harmony with modern science and which he calls "Indian Realism" contrasted with the metaphysical flights of the Vedanta.

Hindu Orthodoxy has for centuries obscured the significance of Jainism (and Buddhism) for Indian Cultural History by refusing to recognize the two greatest sages of Ancient India as true representatives of the Indian spiritual tradition. By excluding both Mahavira and Buddha from the Hindu fold as "heretics" millions of people were misled about the true significance of the great social revolution of the 6th Century B.C. which opened the gates of Knowledge to the masses without distinction of caste and race, and which the first time in world history recognized human equality establishing an objective scale of spiritual hierarchy open to all who are willing to undergo the required discipline of body and mind.

Jainism as a discipline has survived thousands of years of the Indian Tradition, in spite of persecution and neglect by Hindu Orthodoxy. Professor A. Chakravarti's systematic survey of the Jaina Philosophy and Psychology

contains a great lesson for the students of both East and West by a lucid analysis of the Essentials which should be henceforth included in the textbooks of the History of Philosophy all over the world.

That Mahavira as a Philosopher is the Equal of the greatest minds mankind has produced, can easily be ascertained from Prof. A. Chakravarti's analysis. But Mahavira was more than a philosopher. He was a great organizer of the Jain Community, serving for twenty-five centuries as the highest model of spiritual perfection, as a living demonstration of what the will-power of man can achieve if concentrated on a high purpose of selflessness.

As a miracle of the spiritual Will Mahavira is certainly one of the most significant heroic figures in world history. Professor A. Chakravarti has succeeded in presenting his doctrine and his achievements in such a way to the students of both East and West that the long neglect of Jainism in the Universities of India and the Anglo-American world cannot be justified any more.

(DR.) FELIX VALYI

CONTENTS

CHAPTER	TITLE	PAGES
	INTRODUCTION	i-vii
I	The Life of Lord Vardhamana	1- 7
II	Life of Lord Parswa	8- 11
III	The Story of Aristanemi, The 22nd Thirthankara.	12- 14
IV	The Story of Lord Rishabha	15- 18
V	Jaina Scriptures	19- 34
	(i) Kala or Time	
	(ii) The Nature of Loka-world. Is it created?	
VI	The Age of Ahimsa Dharma	35- 38
VII	Jaina Logic	39- 64
	(i) Nayas	
	(ii) Asti-Nasti Vada	
	(iii) Anekanta Vada	
VIII	Jaina Psychology	65- 75
IX	The Ethical Code according to Jainism.	76- 83
X	Karma Theory in Jainism	84-110
XI	Jaina Metaphysics	111-122
XII	Nava Padarthas or Nine Cate- gories.	123-142
XIII	Spiritual Discipline	143-146
XIV	The ten Noble Virtues otherwise called DASA DHARMAHA.	147-150

CONTENTS

XV	The twelve <i>Anuprekshas</i> or the 12 ideas that must be kept at the focus of thoughts constantly.	157-158
XVI	<i>Parishaha Jaya</i> or conquering the various types of inconveniences and pains.	159-170
XVII	Thapas	171-182
XVIII	<i>Gunasthanas</i> or the stages of spiritual development.	183-189
XIX	<i>Jaina Conception of Divinity</i> ..	190-197
XX	Jaina Darsana compared with other Indian Darsanas.	198-226
XXI	Jaina Philosophy compared with Western Thoughts.	227-254

APPENDIX

I	The Life of Sri Krishna according to Sri Purana.	254-265
II	The Story of Rama according to Sri Purana.	266-277

INTRODUCTION

AN INDIAN REALISM—JAINISM

When the European scholars first began to study Indian Philosophy and Indian Literature, they were peculiarly sympathetic towards the idealistic systems of India. These scholars were brought up in the traditions of Kant and Hegel. Kant in constructing his critical philosophy emphasized the phenomenality of our experience in general. The external world including "the starry heavens above" was merely a fictitious creation of the human mind according to its own forms and categories.

Roused from his dogmatic slumber by Hume, Kant began to inquire as to the possibility of true metaphysics. Hume's analysis of experience ended in throwing overboard the fundamental conceptions of experience. The reality of the self, the objective world and even the certain law of causation were all said to be fictitious concepts based upon psychological habits but having no rational foundation. From such a sceptical shipwreck, Kant attempted to save metaphysics. Waiving the earlier methods as dogmatic, he introduced his own critical philosophy. The main characteristic of this system is the activity of the mind as opposed to the passive *tabula rasa* of the Lockean system. Nature is due to the co-operation of sense materials and the activ-

ity of Mind. Forms of space and time and the categories of the understanding, form a *priori* constitutive elements of experience. Knowledge is confined to such an experience which is phenomenal. This phenomenal world or the world of appearance is but an island surrounded by the unknown ocean of noumenal reality. This may be taken to be the foundation of modern idealism.

No doubt, Kant strongly repudiated the suggestion that his system was idealistic. It is true that he posited the existence of the thing-in-itself. But this realm of noumenal reality remained unknown and unknowable. It was preserved only because of Kant's personal predilection; hence it was the very first thing to be rejected by his successors.

Through the influence of Hegel this German idealism secured an inordinate potency. Peculiarly gifted with genius for system-building Hegel wrought out his system of idealism based on Kantian traditions. The thing-in-itself was got rid of as an empty abstraction. Reality was identified with concrete experience. Thus the metaphysical dualism of Kant was converted into an idealistic monism. According to this Hegelian conception reality is equal to the absolute consciousness. All finite things and persons are reduced to merely adjectives or qualities of this Absolute, which is of the nature of the spirit. It is this spirit that is the reality of which all other things of our ordinary experience are mere appearances.

Besides this idealistic monism of Germany, there was another important aspect of thought that determined the trend of modern ideas. Herbert Spencer worked out a scheme of cosmic evolution in his synthetic system. This Spencerian philosophy also in its own way contributed to metaphysical monism and phenomenality of experience; hence the philosophy of

the 19th century, especially towards the last quarter, had a predominant note of monism. This general proneness towards a monistic interpretation in western thought must have determined the attitude of the west towards Indian thought. Naturally were European scholars like Max Muller and Deussen sympathetically attracted by metaphysical flights of Sankara and Ramanuja. The uncompromising monism of Vedanta was admired as the fruit of oriental culture.

The philosophical attitude is never constant. It has always been undulating between idealism and realism. In the West there is observed a distinct set-back to idealism. The English philosophers like Bradley and Bosanquet who inherited the tradition of Hegel and who practically ruled the philosophical world are now openly challenged. This revolt against idealistic influence has manifested through different channels. Pragmatism championed by James and Dewey has exposed the hollowness of a barren Intellectualism.

The Hegelian doctrine of the identity between Thought and Reality and the consequent criterion of Truth in the form of self-coherence and self-consistency are openly condemned as pernicious metaphysics. "The will to believe" is recognized as an important factor in Knowledge. Experimental verification of thought which is the method followed in Science is hailed as the true model for philosophy. Thought is studied in its true concrete setting. Inasmuch as it is merely an instrument to secure greater efficiency of life, its value is entirely determined by its utility. Even Scientists like Mach and Poincare acknowledge this instrumentality of thought. Concepts are only convenient fiction to comprehend nature.

From within Oxford University itself there has sprung up a philosophical schism which boldly questions the

pretensions of the Absolute. Schiller and Rashdall, Sturt and others attack the Hegelian stronghold. The Absolute is condemned because it neither satisfies the philosophical curiosity nor appeals to religious consciousness.

From France and Italy, we hear a similar protest from Bergson and Croce. The former repudiating the Hegelian Absolute builds up a theory of the Universe based upon evolutionism. He too condemns intellect as inadequate to apprehend the inner nature of reality. His antagonism to intellectualism is carried to an uncompromising revolt against even scientific and philosophical constructions in general. He appeals to intuition as the only means of getting at reality. Similarly, Croce tries to separate what is living from what is dead, in Hegel. Thus on all sides this German Idealism is being assaulted. But the most dangerous opponent of Idealism is come in the form of New Realism.

From an unexpected source, there has come opposition. The Science of Mathematics whose alleged weakness was the strength of Kantian Idealism has asserted its own right to challenge metaphysics. The mathematical discoveries of Cantor, Peano and Frege have once for all reclaimed certain fundamental mathematical notions such as the concepts of infinity and continuity from the unwarranted criticisms of metaphysicians. As Mr. Bertrand Russell clearly points out modern Idealism must once for all relinquish its Kantian basis. It can no more depend upon the so-called demonstration offered by Kant as to the impossibility of real space and time.

This wave of realism is further intensified by the fact that it is intimately associated with modern science. The traditional Hegelian idealism of the West has been peculiarly adverse to the interest of Science. It may be safely asserted that a system of metaphysics which

does not take into consideration the method and achievement of modern science is so far self-condemned. Nobody can be blind to the claim of science to be a safe means for revealing truth. Its claim is so wonderfully substantiated by its achievements that we may say that modern life and modern thought are mainly the result of modern science. So much so any system of metaphysics which aspires to secure the open-sesame to unlock the secrets of reality must not openly conflict with modern science. The new realism therefore is in noble company.

When we are aware of this changed attitude in modern thought we are naturally stimulated to examine similar philosophical attitudes in the past.

What is placed before the students of philosophy herein is due to such a sympathetic scrutiny of the past. The Jaina system of thought is so peculiarly consistent with modern realism and modern science, that one may be tempted to question its antiquity. Still it is a fact that such a system flourished in India several centuries before the Christian era.

The realistic tendency in oriental philosophy is not peculiar to Jainism. From the very early days, we find this principle of interpreting life and the Universe running side by side with the idealistic one. During the Vedic period, we find nothing but gross form of Realism. The Vedic Gods were but magnified human beings sharing all the weaknesses and foibles peculiar to mankind. When sacrifices were offered to Indra or Agni or Vayu or Varuna with chanting of hymns, there could be no trace of any suspicion as to the reality of the world around. Not only the world of nature was taken to be real but many of its elements were imaged after man. No doubt we find a unifying tendency as an under-current of the Vedic thought.

No doubt the Vedic Devas were subordinated to the one creative principle of Universe—**Prajapati**.

But this wonderful period of primitive culture is followed by a barren age of sheer ceremonialism. The period of the Brahmanas is marked by sacrificial technique. Elaborate formulae were invented for the conduct of sacrifices. Ceremonialism took the place of Poetic effusions. This led to the ascendancy of the priestly class. The sacrificial master or Yajaman has to engage his priests, paying heavy fees or Dakshanas. Religious devotion during this period degenerated into petty commercialism. But this state of things did not last long. While the priests were further elaborating the ceremonial formulae, the work of investigating the true nature of reality was taken up by another band of thinkers. By this time, the homogenous Aryan tribe split up into different castes. Of these sects the Kshatriyas or the warrior class have learned the secrets of Reality. They have introduced a new philosophical cult known as Brahma Vidya. This Brahma Vidya must have originally referred to certain spiritual intuitions obtained through introspection. Man discovered himself for the first time. The inner spiritual principle, the Atman, is taken to be the Reality. It is neither the body nor the senses. It is something behind and beyond the corporeal frame. It is that which hears but is not heard. It is that which sees but is not seen. It is that which makes the operation of the senses possible while itself is beyond sense-apprehension. This spiritual principle was indifferently called **Atman** or Brahman. Like the Pythagorians of Greece, the Indian thinkers kept their metaphysical cult as a secret. The Kshatriyas who were the discoverers and custodians of the New Thought imparted it only to the deserving few. This Upanishadic cult, for so was it named soon replaced

the earlier ceremonialism. The Jnana-kanda superseded the Karma Kanda as the path of self-realization. Even the priests, discounting their ceremonial technique, flocked to the Royal courts to be initiated into the new mysteries. Thus the age was one of intense discussion, research, and self-introspection. During this period again, we have the seeds of the different philosophical systems constructed in the succeeding period. No doubt Yagnavalkya is a towering personality of the Upanishadic age. No doubt he attempted reconciliation between the old and the new. In his hands, the new wisdom appeared as distinctly monistic. But that current which is evidently the source of the later Vedantic stream was only one of the many currents of Upanishadic wisdom. This is very well substantiated by the different systems constructed subsequent to the age. The philosophical systems in India are mainly of two classes. The orthodox and the heretic. The six Darshanas, Purva-mimamsa, Uttara-mimamsa or Vedanta, Sankhya, Yoga, Nyaya, Viseshika constitute the orthodox systems. The heretical systems are Buddhism, Jainism, the philosophy of the Charvakas, and Brahaspatyas. Of course, this classification does not mean any thing but that it was made by Brahminical scholars. Of these different systems which represent the post-Upanishadic thought, the Vedanta alone has become prominent. But students who study impartially the other systems will realize the importance of their contributions to Indian thought and culture.

The supremacy of Vedanta over the systems, which are to a very great extent realistic, is not a thing to congratulate ourselves. For, Realism is generally allied to science and many of the scientific theories pertaining to the constitution of the physical world are associated with these realistic schools, e.g., the atomic theory of the Nyaya and Viseshika schools. Idealisms even in the

West either openly or covertly has been antagonistic to the interests of Science. Hence any attempt to escape from the hypnotic illusion of a powerful idealism is to be welcomed by impartial students of Science and Philosophy.

THE RELIGION OF AHIMSA



Chapter I

THE LIFE OF LORD VARDHAMANA

The last of the Jaina Thirthankaras, Mahavira, is a historical personage. The event of his Nirvana, i.e. 527 B.C. is a land mark in Indian history. At the time of Nirvana, his age was 72. Hence his birth must be 599 B.C. Like Goutama Sakhya Muni, his junior, Mahavira belonged to a royal family. His father was Sidharta Maharaja who was ruling Kundapura. He belonged to Natha Vamsa. His mother was Priyakarini. This queen Priyakarini was the daughter of Chethaka Maharaja who was ruling over Vaisali. This Chethaka Maharaja had seven daughters of whom the eldest one Priyakarini was married to the Sidharta Maharaja of Natha Vamsa who ruled over the city of Kundapura in the country of Videha. Mrughavathi, the second daughter married the king Sathanika and became his queen. He was ruling over the country of Vathsa whose capital city was Kousambi. Suprabha, the third daughter married king Dasaratha who was ruling over the city of Herakatcha in the country of Dasarana. He was of the solar dynasty. Prabhavathi, the fourth daughter became the queen of Udyana Maharaja by marriage who was ruling over the city of Roruka in the country of

Katchavishaya. Because of the exemplary character of this daughter, she became famous and she was called Sheelavati, the righteous queen.

King Satyaka who was ruling the country of Gandhara in the city of Mahipura, wanted to marry Jyeshta, the sixth daughter of the king Chethaka Maharaja. But he refused to give his daughter in marriage to Satyaka. Enraged by this, Satyaka waged war against this king in which he was defeated. Thus humiliated, he renounced the world and got initiated as an ascetic under the saint Dhamavara.

One day king Srenika went to the city of Vaisali and entered the Udyana there wherein he observed the seven portraits representing the seven daughters of Chethaka Maharaja kept there. He understood that of these seven, four were already married to different kings. Chelina and Jyeshta though of marriageable age, were not yet married and the last one Chandana was still a child. When Srenika Maharaja approached the king Chethaka Maharaja requesting to give his daughter in marriage to him, the latter refused. But he wanted to achieve the object. His son Abhayakumara disguised himself as a merchant and went to the city where Chethaka Maharaja was ruling. He had taken the portrait of Srenika Maharaja also with him. He cleverly showed this portrait to the two princesses who were attracted by the beauty of the portraits. They expressed their willingness to marry. Chelina somehow duped her sister and succeeded in marrying the king Srenika. Her sister Jyeshta being defeated in her object, gave up the idea of marriage and got initiated as a female ascetic under Yesasvathi, the chief of the Nuns. The last daughter of Chethaka Maharaja on account of her previous Karma was carried away by a Vidyadhara without the knowledge of the elders.

In the Province of Videga, a king by name Sidharta Maharaja was ruling over the city of Indrapura. The king belonged to Natha Vamsa. His queen was Priyakarini, eldest daughter of the Chethaka Maharaja. The Atchutendra Deva after the end of his Deva life was to be born as a son to this Sidharta Maharaja. Six months prior to this happy event, the Devas celebrated the future event by showering a rain of gold over the royal household. The divine mother was attended to by the various Deva ladies. One night, the queen had a dream consisting of sixteen happy events. Early morning, she narrated her dream to the king Sidharta Maharaja. He interpreted her dream and told her that the Deva Atchutendra, the future Lord, entered into her womb. After hearing this, the queen was filled with joy. The queen was served by various divine ladies who attended on her.

Thus after the lapse of nine months in the month of Chitra on the thirteenth day of the bright fortnight the divine child was born. The divine child was at the time of birth equipped with three kinds of knowledge and ten kinds of congenital miraculous qualities. The Devas celebrated the birth ceremony of the Lord. He was given the name Sri Vardhamana and also Veeraswami. This occurred 250 years after the Nirvana of Parswa. The life period of the new born divine baby would be a little less than 72 years. The child was growing happily attended to by the various Devas.

As a youth, he went to a park with a number of friends in order to play. While the royal youths were engaged in sport in the park, the Deva king Soudaramendra was seated in the valiant hall and was discussing with his ministers about the persons with extraordinary strength and heroism. There it was mentioned that Veeraswamy was a great and courageous hero. A Deva

by name Sanganne came down to the world to verify this statement. He took the form of a great serpent. It twisted its body round a tree where the children were playing. The divine youth climbed up the same tree and reached the top where the great serpent was spreading its hood. The divine youth got on the top of the hood of the serpent and stood there dancing fearlessly. The Deva who came there to test him was surprised at the fearless heroism of the youth. He resumed his usual form and worshipped him. He praised the youth thus: "Oh Bhagavan! Thou art really the Mahavira." Thus they named him with the appropriate name of Mahavira. Thus the Lord lived 30 years of his youthful life.

In his 30th year, he had an idea of renouncing the world. About that time, Lokanthikalpa Devas appeared before him and addressed him thus: Oh Lord! Now is the time for you to renounce the world and adopt asceticism." With the consent of the Lord, the Devas celebrated the **Parinishkramana Kalyana**, the happy event assuming ascetic life. He spent several days in spiritual discipline and yoga, completely fasting. After this period of fasting, he wanted to break his fast. Hence to secure food, he entered the village called Koolagrama, the chieftain of which was called Koolen who offered him pure food which was accepted by the Lord. Then the Lord maintaining the vow of silence returned to the forest and adopted the Thapas.

Chandana, the last daughter of Chetaka Maharaja was carried away by a Vidyadhara youth without the knowledge of her parents. Fearing the jealousy of his own wife she was not taken to his own home; but he left her in the forest region. There, a hunter took possession of her and sold her to a merchant by name Vrishabhasena who treated her as his own daughter.

But the merchant's wife by name Suprabha out of jealousy, suspected her husband's conduct. She treated Chandana as a slave, put chains on her feet, gave her dirty rags to cover her nakedness and gave her food prepared from coarse millet. While Chandana was in such a miserable condition, she learnt that the Lord was entering into the city of Kousambi in the country of Vathsa for the purpose of obtaining food. Chandana with great devotion wanted to meet and entertain the Lord. This very thought due to devotion to the Lord, resulted in the miraculous breaking up of her chains automatically. She regained her usual bodily beauty. The rags with which she had covered her body gave place to beautiful silk sarees. Her body became miraculously adorned with various kinds of ornaments. The food prepared out of the coarse millet grains turned into a rich food prepared out of rice. The mud plate in which she carried also changed into a beautiful golden plate. Chandana was filled with surprise and joy at these miraculous changes. The food which she offered and which was in the beginning of a poor quality, became all in a sudden, rich food which was accepted by the Lord for breaking his fast. After entertaining the Lord, Chandana was happy to return to her own home enjoying with her relations.

Then the Lord spent twelve years in austere Thapas and Yogic contemplation. When he was in yogic contemplation, the potential power of the various karmas was gradually destroyed. Finally, through the use of the yogic power or Sukla Dhyana, the four kinds of destructive karmas called Khathi Karmas were also destroyed. He at once obtained the four kinds of infinite qualities which are infinite knowledge, infinite perception, infinite power and infinite bliss. Equipped with these four infinite qualities, he became Omniscient Lord,

Arhanta. He then obtained the ten miraculous qualities resulting from the destruction of the Karmas. Immediately, the Devas and Devendras appeared there to celebrate the Maha Pooja relating to the appearance of the Omniscience. The Devas provided the Lord with the glorious paraphernalia such as Samavasarana. They also provided fourteen miraculous qualities associated with Lord Arhanta.

While the Lord who was thus situated in Samavasarana was propounding the Dharma; Devendra went in search of a scholar who will be able to interpret the divine speech for the benefit of the different people, assembled in the Samavasarana Hall. Finally, he found a Brahmin scholar by name Indrabhuti of Goutama Gothra. This Brahmin scholar Indrabhuti was taken to the Samavasarana by Devendra. Though he was conceited because of great scholarship, yet, in the presence of the Lord, he was entirely free from intellectual pride and listened to the Lord's teaching about the nature of reality. He was impressed by the divine wisdom. He became a disciple of the Lord and became a Jaina ascetic together with his 500 followers. He became the chief Ganadhara of the Lord. He produced the teachings of the Lord into sacred Agamas for the benefit of the mankind. Thus he became the first and chief disciple—Ganadhara. With him, there were altogether eleven Ganadharas—the chief disciples. Besides Goutama, the other ten are the following:

- | | |
|--------------|----------------|
| 1. Vayubhuti | 6. Putra |
| 2. Agnibhuti | 7. Maitreya |
| 3. Sudharma | 8. Akampana |
| 4. Mourya | 9. Achelaka |
| 5. Mandara | 10. Prabhasaka |

Surrounded by various followers in a congregation—ascetics and ordinary people, both male and female,

the Lord travelled different places preaching the Dharma to all without any distinction.

The Lord then spent thirty years going about from place to place pronouncing the Dharma. Then he gave up his travels and remained in yogic contemplation near the town Pavapuri. With the help of yogic contemplation called Cukla Dyana, all the remaining Akhathi Karmas were got rid off. In the month of Karthigai, 14th day of the dark fortnight towards the end of night, he attained Nirvana, the spiritual release followed by Eternal bliss. This day of Mahavira's Nirvana is celebrated by the Jains as "Deepavali".

Chapter II

LIFE OF LORD PARSWA

In Bharathakshetra in the country of Kasi whose capital city was Varnashi, there was a ruling king by name Visvasena Maharaja. He belonged to Ugra Vamsa. He was of Kashyapa gothra. His queen was Brahmi. The Deva Anatendra after enjoying his swarga happiness for the allotted period, was to be born as a son to this Viswasena Maharaja. The Devas became aware of this happy event that a divine child would be born to these parents. They in order to celebrate this happy event, showered golden jewels over the city. The queen had an unusual dream indicating the birth of a divine baby. After nine months, the queen gave birth to a son who would be the future Thirthankara. This was in the year 1039 B.C. As soon as the child was born, Devas assembled there and celebrated the birth ceremony of the divine child. The child was given the name, Parswanathaswami. This was 3,750 years after the Nirvana of Bhagavan Arishtanemi. This Parswa Bhagavan's body was of light blue colour. His period of life would be 100 years. This prince Parswa attended by the Devas grew to the age of 16 years. One day, he entered a park in a forest near the city in order to have a happy sport with his friends.

There was a king by name Mahipala who was ruling in the city of Mahipalapura. This Mahipala was the

maternal grandfather of Parswa. When he lost his queen he renounced the kingdom and adopted ascetic life. He began his practice of austerity surrounded by five fires. When prince Parswa entered the forest, he passed his grandfather without noticing him. So he was offended very much and became wrathful. He thought that prince Parswa, his own grandson, was very proud and so conceited that he did not recognize and respect his own grandfather. He went with an axe to cut a tree nearby for firewood to feed the fire around. Prince Parswa noticing this, warned this false ascetic Mahipala that there were living two snakes in a hole of the tree which he was cutting. Hence he was asked not to cut the tree because it would kill the snakes. But his advice was not taken and he was going on cutting the tree. As a result of this thoughtless act, the snakes hidden in the tree were cut by the axe. When the prince Parswa saw the snake dying, he out of love and mercy, pronounced before them the Panchanamaskara Mantra. Hearing this holy mantra, the snakes died and were born as Nagadeva—Dharanendra and his queen Padmavathi.

Then the prince Parswa addressed his grandfather, the false ascetic as follows: "Your practice of Thapas in the midst of five fires is practically useless not promoting your spiritual welfare. Now you have seen how it had resulted in cruel destruction of the living beings. If you realize that the fire that surrounds you is merely the death trap for so many insects, then you will understand that your practice of austerity is absolutely useless to promote moral and spiritual development in you. You better give up this useless practice." The ascetic because of his intrinsic hatred of the prince Parswa, did not accept his advice. He hated the prince's advice. With this disturbed emotion, he died and was born as Deva by name Sambara.

Thus Lord Parswa grew in happy circumstances till he was 30 years. One day, he heard the king Devasena of Sakethapura was celebrating the glory of Rishabha Thirthankara. Now he spurned the royal glory and became an ascetic and finally realized the Omniscient self. The young Parswa was very much influenced by his life. He too wanted to renounce the world and adopt asceticism. At the same time, Devas appeared there and carried him in a palanquin to the nearby Thapovana, the forest where he had to continue his spiritual discipline or Thapas. Thus the Devas celebrated the Dhiksha Kalyana of the Lord. There Parswa was engaged in yogic contemplation. While he was thus absorbed in yogic contemplation, Sambaradeva was passing along that place in his aerial vehicle. When the vehicle was just passing over the yogi, it did not move. He looked down and saw there his enemy engaged in yogic contemplation. His intrinsic hatred was roused. He wanted to destroy the yogi. He hurled at him various weapons. He cast thunder and rain over him. He cast the rain of fire. He hurled rocks over him. Thus, he continued the attack for nearly a week. Learning the awful situation in which the Bhagavan Parswa was subjected to various cruel attacks, Dharanendra appeared there and protected the body of the Lord by spreading his thousand hoods over him. The weapons aimed at by Sambara (his brother and traditional enemy) all fell as flowers at the feet of the Lord. He realized how effectless were these weapons. Undisturbed by all these attacks, the Lord continued his contemplation till he realized his infinite qualities of Ananta Gyana, Ananta Darsana, Ananta Virya and Ananta Sukha. He became the Omniscient Arhant. Immediately Devendras learnt that the Lord became endowed with Kevalagyana. Then they provided the Lord with Samavasarana, the glorious

thing indicative of his spiritual perfection. Thus they celebrated the fourth Mahakalyana of the appearance of the Omniscience.

When his enemy watched all these celebrations by the Devas, he realized how small he was before the Lord and how great was the glory of Dharma which the Lord represented. He gave up his wrath. He became humble. He approached the Lord with humility. He offered himself as his genuine devotee of the great Dharma. Thus he became a devoted follower of Ahimsa Dharma and a worshipper of Lord Parswanatha.

After realizing Arhanta stage, the Lord Parswa spent 69 years 9 months in preaching the Dharma to all people and in all places. Finally, he spent one month in the summit of Sammedagiri engaged in yogic contemplation. With the help of Sukla Dyana, or the white contemplation, the remaining four Akhati Karmas were also destroyed. His body was cast away. The perfected soul attained the pure Siddhahood. Thus he attained Nirvana, the state of infinite immortal bliss of spiritual sovereignty over the three worlds. The Devas celebrated the last Parinirvana Kalyana. This was in the year 939 B.C., i.e. 100 years after the birth of Parswa.

Chapter III

THE STORY OF ARISHTANEMI, THE 22nd THIRTHANKARA

“Mahavira” and “Parswa” are now accepted to be historical personages by Oriental Scholars. The last Thirthankara “Mahavira” was a contemporary of Goutama Budha, the founder of Budhism. It is not necessary to emphasise the fact that the religion of Budhism founded by Goutama Sakhya Muni from the very beginning is different from Jaina faith, founded by Lord Rishabha and periodically revived by the successive Thirthankaras. Goutama Sakhya Muni himself narrates to his friend and disciple Sariputra his early apprenticeship as a Jaina ascetic. As he found this ascetic life too austere, he had to give it up, and hence organized his own religious order. This account naturally implies the existence of the Jaina ascetic order organized by Parswa. It was already in existence before Mahavira and Goutama Budha. Even Parswa is considered to be a reformer and not originator of the Jaina faith.

Before Parswa, there was the 22nd Thirthankara by name Arishtanemi. He belonged to Hari Vamsa. Sri Krishna also belongs to Hari Vamsa and he was the cousin of Arishtanemi. Samudra Vijayan, father of the Arishtanemi and Vasudeva, father of Krishna, were brothers. They were the sons of the king who ruled over Dwaravathi (Dwaraka). The kings of Hari Vamsa had to wage a great war with the king Jarasanda of

Magada. As a result of this, they had to move from Gangetic plain westwards. They established their kingdom Dwaravathi there. While they were living peacefully there, preparations for the marriage of Nemi-kumara with the princess Rajamathi were made in the capital.

Krishna, the son of Vasudeva feared that he had no chance for the kingdom of Hari Vamsa if Arishtanemi was married. Hence he wanted to avert such a marriage which would permanently deprive him of the throne. He therefore arranged to have a number of animals to be tied down all along the streets of the capital prior to the day fixed for the marriage. He took his cousin with him and drove along the streets of the city in his car. Arishtanemi out of curiosity interrogated Krishna why the animals were tied down in the streets today. Vasudeva (Krishna) told him that they were there to be slaughtered for his marriage feast to entertain the various guests who would assemble during the marriage. This information was a shock to Nemi-kumara. If his marriage would involve such a slaughter of so many innocent animals, he would not agree to be married at all. Immediately, he renounced his royal title and put on a garb of an ascetic and retired to a forest for the purpose of performing Thapas. The marriage was therefore stopped. The betrothed princess Rajamathi learning that her would-be-husband renounced his royal glory and became an ascetic, she also left her household and became a nun, a female ascetic and retired into a forest.

After performing Thapas for several years, Nemi-swami attained Kevala Gyana by destroying the four khathi karmas. Equipped with Kevala Gyana or Omniscient knowledge, he became Arhanta and went about the country preaching the Ahimsa Dharma for several

years. Finally, he continued his yogic Dyana at the top of the mount **Girinar** or Urjayanta Giri. There he destroyed the remaining four karmas and attained Nirvana. This mount Girinar is in the State of Junagadh and is an important place of pilgrimage for the Jains just like Mount Parswanath in Bihar.

Oriental scholars are not quite certain whether Arishtanemi is an historical personage. The name Arishtanemi occurs in Vedic hymns and implies an important vedic rishi. Arishtanemi and his cousin Krishna were related to the kings of Kuru Vamsa. Kunthi, the mother of the Pandavas was the sister of Samudra Vijaya, the father of Nemikumara. So the Pandavas were his aunt's sons. As Arishtanemi renounced the world and retired from worldly life, he did not take part in the fraternal struggle of Mahabharata but his cousin brother Vasudeva (Krishna) was the prime factor and inspirer of the great war. This great war has to be assumed as an historical event and Krishna to be an historical personage. Then his cousin brother Arishtanemi is also entitled to have a place in this historical picture. Beyond this, we cannot assert anything documentarily about the historical nature of Arishtanemi, the 22nd Thirthankara. The date of his Nirvana according to the figure given in the Jaina puranas is 2,750 years before the birth of Parswa, the 23rd Thirthankara.

Chapter IV

THE STORY OF LORD RISHABHA

Besides what is given in the puranic tradition, we know very little about the other Thirthankaras before Arishtanemi. The first Thirthankara Lord Rishabha though belonging to a period long prior to the historical period, still appears to be interesting. His life and significant importance narrated in the Jaina Puranas get confirmed by the account given in the Hindu Puranas such as Bhagavatha Purana, Vishnupurana, Vayupurana, etc. This name, Rishabha also occurs in Vedic literature as worthy of worship or Arhan. Hence, the name Rishabha belongs to the pre-Aryan tradition and later on assimilated by the Vedic tradition also and transmitted through the Puranas.

The first of these Thirthankaras, Lord Rishabha who is considered by the Jainas to be responsible for revealing Ahimsa Dharma for the first time to the world seems to be a very interesting personality. According to the Jaina tradition, he was a hero of the Ikshvaku family. His father was Nabhi Maharaja, the last of the Manus and his mother Marudevi. Rishabha's period represents a complete change of world conditions. Prior to that the country was called Boga Bhumi, where the people were satisfied with all their wants by the mere wish through the help of the traditional Kalpakavriksha. During the time of Lord Rishabha, these happy conditions completely disappeared and the people were in a

perplexity as to the way of life which they were expected to carry. Then they all went to Lord Rishabha praying for help. He taught them how they could obtain food by tilling the soil, that they should take up to agriculture for the production of food, which they could obtain in plenty by their own toil in spite of the fact that the Kalpakavrikshas disappeared. He taught some other people to carry this agricultural produce to different peoples and supply to those that were in need. He again set apart a number of able-bodied men for the purpose of defence. Thus the first social organization owes its existence to Lord Rishabha who divided the society according to its functions into three groups, agriculturists, traders and soldiers. After ruling over his kingdom for several years, he abdicated his throne in favour of his son Lord Bharata and went into the forests to perform Tapas. After the practice of Tapas for several years, he attained Kevalagyana or Omniscience; then he went about from place to place preaching his Ahimsa Dharma to the people of the land so that they may also have spiritual relief. Thus Lord Rishabha is known among the Jainas as Adijina, Adi-Bhagavan and so on.

This first Thirthankara's life is repeated verbatim also in the non-Jaina puranas, for example Bhagavathapurana fifth skanda. The same story is repeated in Vishnupurana and Vayupurana also. All these Hindu puranas maintain that Lord Rishabha preached the doctrine of Ahimsa after performing yoga for several years. He went about from place to place completely discarding all ornaments and clothes and hence he was misunderstood by his contemporaries to have gone mad. The repetition of this life history of Lord Rishabha in non-Jaina puranas can only be explained by the fact that at one time when the story was a common property

to both the Jainas and non-Jainas, the hero must have been considered as worthy of worship by all.

The excavations of Harappa and Mohenjodara circumstantially corroborate our theory, because among the discoveries resulting from the excavations, we have nude images of a yogi considered to be idols used for worship by the people of the Indus Valley Civilization and the symbol of bull is found in abundance in coins and seals belonging to that period. Hence it will be consistent to maintain that the religious life of the people of the Indus Valley Civilization must have been associated with the Rishabha cult which must have been prevalent throughout the land from Himalayas down to Cape Comorin and further South in Lanka.

That this ideal of Ahimsa or non-violence was the basic principle of pre-Aryan civilization in India is known to the scholars who carefully studied the Indus Valley Civilization as revealed by the excavations of Mohenjodara and Harappa. There, to the great surprise of the experts, they count no weapons for the purpose of offence and defence. From the absence of destructive implements, the experts have come to the conclusion that the people of the Indus Valley Civilization did not interest themselves in waging wars with anybody. Sustained by their high culture and civilization, they somehow carried on their affairs—social, political and religious—without involving themselves in any wars. Evidently they were not afraid of enemies from abroad and certainly they must have had no disturbing elements from within. Further, the experts are of the opinion that for the purpose of efficient administration of this State based upon this noble principle of non-violence, the people of the State, at least those that were engaged in administration, must have attained a very high psychological development and spiritual discipline. Such a

state is assumed to have existed in the Indus Valley and probably throughout India, centuries before the advent of Aryans.

Lord Rishabha, the first of the Thirthankaras, after spending several years preaching the Dharma in several places, finally retired to the Mount Kailasa. There he spent his time in yogic contemplation. Through the fire of Sukla Dyana, he destroyed the remaining four Akhathi Karmas; such as Vedaniya, Aushya, Nama and Gothra. After destroying these four karmas, he cast away his bodily existence and attained Nirvana. This occurred in the month of Magha, the 14th day of dark fortnight. He attained his pure and perfect self filled with eight qualities characteristic to Paramathma-swarupa. This day of Nirvana of Lord Rishabha. is celebrated by the Jainas as "Sivaratri".

Chapter V

JAINA SCRIPTURE

The twenty-four Thirthankaras who appeared in the present cycle of time are:

- | | |
|------------------|------------------|
| 1. Rishabha | 13. Vimala |
| 2. Ajitha | 14. Ananta |
| 3. Sambava | 15. Dharma |
| 4. Abhinandana | 16. Santhi |
| 5. Sumathi | 17. Kunthu |
| 6. Padmaprabha | 18. Ara |
| 7. Suparsva | 19. Malli |
| 8. Chandraprabha | 20. Munusuvratha |
| 9. Pushpadanta | 21. Nami |
| 10. Sitala | 22. Nemi |
| 11. Sreyamsa | 23. Parswa |
| 12. Vasupujya | 24. Vardhamana |

Besides the 24 Thirthankaras, there are 12 Chakravarthins—World emperors, 9 Baladevas, 9 Vasudevas and 9 Prathivasudevas. All these together form the 63 Mahapurushas. Lives of these 63 Mahapurushas—the great personalities, are narrated in the Sanskrit Mahapurana and the Tamil Sri Purana. These form the first of the four groups of religious scriptures which are called Prathamanyoga, Karananuyoga, Charananuyoga and Dravyanuyoga. Among these, the first Prathamanyoga deals with the 63 Mahapurushas; the second Karananuyoga describes the nature and the structure of the world called Loka. The third Charananuyoga describes the rules of conduct prescribed for

house-holders and homeless ascetics. The fourth and the last Dravyanuyoga deals about the nature of reality of the various constituent categories. These four groups correspond to the four Vedas—the scriptures of the Aryans. These four groups of the sacred literature of the Jains are also arranged in an another order called Agamas. They are, Angagama, Purvagama and Bahisrutha Agama.

Angagama consists of the following 12 parts:

Acharangam	Upasakadyayanam
Suthrakruthangam	Anthakrudadasakam
Sthanangam	Anutharo Papadika dasakam
Samavayangam	Prasna Vyakaranam
Vyakya Pragnapti	Vipagasutram
Gyathruth Dharmakata	Drushtivadam

Purvagama consists of 14 parts. They are:

Udpadapurvam	Karmapravadam
Agrayaniyam	Prathyakyana Namadeyam
Viryanupravadam	Vidyanupravadam
Asthi Nasti Pravadam	Kalyana Namadeyam
Gyanapravadam	Pranavayam
Satya Pravadam	Kriya Visalam
Atmapravadam	Lokabindusaram

The third group called **Bahisruthagama** is outside the regular Agamas. Hence it is called **Bahusruthi**—outside the scripture. It is also called **Prakirnakam**—the miscellaneous group. It consists of 16 parts. They are:

Samayikam	Kalpya Vyavaharam
Chathurvimsathi Stavam	Kalpya Kalpyam
Vandanai	Maha Kalpyam
Prathikramanam	Pundarigam
Vainaikam	Mahapundarikam
Kruthikarmam	Padmam
Dasavaikalikam	Mahapadmam
Anutharadyayanam	Sinya Sithikai

The general characteristics of the Agamas are as follows: These are revealed by the Lord Omniscient. It is not in conflict with the knowledge obtained by perception. It serves as a means for achieving future happiness either of Swarga or Moksha. It gives a clear knowledge of the ultimate reality such as Jiva, Ajiva, etc. It clearly describes the four human ideals of Dharma, Artha, Kama and Moksha. This revealed knowledge is communicated by the Ganadaras, the chief disciples of Lord and is translated through the succession of great religious Acharyas. It is free from various defects and errors which are present in the religious scriptures of other schools. This sacred literature is designated by the following various names: Paramagamam, Sidhanta, Kruthantha, Veda and Sastra. When it was originally revealed by the Lord Omniscient, the medium of revelation was through Ardhamagadhi; otherwise called Prakruth. "Prakruth" was the language of the early canonical sacred literature of the Jainas just as Pali was in all the Budhistic scriptures. These original works in Prakruth were later on translated into Sanskrit and other various regional languages such as Tamil, Kanarese, etc. Most of the original works in Prakruth have been lost and only a fragment of it is preserved now. The canonical literature preserved by the Swethambaras is not accepted by the Digambara sect as authoritative and true to the original. This is due to Schism among the Jainas.

During the latter part of the Chandragupta's regime, there occurred a terrible famine in Northern India which lasted for twelve years. The Jaina sanga headed by the leader Bhadra Babu consisted of 8,000 ascetics. They have migrated to Southern India which was very prosperous. Agriculture was mainly in the hands of Jaina laymen who formed a prominent section of the society.

These people received the ascetics from the North with warm sympathy. During their stay in the South, the ascetics belonging to Bhadra Babu Sangh wholeheartedly devoted themselves to the cultivation of literature and art in the Tamil which was the language of the South. During their journey to South, their leader, Bhadra Babu fell ill and stayed in Mysore Province near the hill at Sravana Beligula. His disciple Chandragupta stayed with his Guru during his illness and the rest of the Sangha travelled to the South into the Pandiya Kingdom. This migration of the ascetics from the North continued to give additional vigour to the non-violent cult which was the prominent faith with the people in the South. Several oriental scholars are of the opinion that Jaina religion was introduced into South India by the migration of Jaina Sangh under the leadership of Bhadra Babu. This theory is wrong and cannot be accepted.

When the conditions in the North became normal, they all returned home. But to their great sorrow, they discovered that the Jaina ascetics who stayed behind became lax in their discipline. They gave up their religious practices and began to accept food of all kinds from all people. Because of hunger and starvation, they lost their fortitude. The Jaina ascetics and scholars who have returned from South India considered their brothers left behind in Northern India as persons who swerved from the correct path of Jaina Dharma. Thus arose the cleavage among the Jains into two sections (Digambaras and Swethambaras) and this cleavage has continued upto the present.

Kala or Time

According to Jainism, Kala or time is of two kinds; Dravya Kala—real time and Paryaya Kala—conven-

tional time. Dravya Kala or real time is one of six Dravyas or reals recognized by the Jaina thinkers. It has neither beginning nor end. It brings about changes in other reals. It is co-extensive with the cosmos. It is settled with the minute like the ultimate atom. Like the supporting stone of the potter's wheel, the time is the basic foundation of all changes occurring in the nature of the infinite reals constituting the ultimate reality. It consists of an infinite series of minute moments of time. These moments of time remain discreet without running into one another. This time series does not resemble the other reals which have relation to space and hence called **Asti Kayas** having corporeal existence either directly or indirectly. These Asti Kayas are five in number. They are: Jiva, Pudgala, Dharma, Adharma and Akasa. Since time has no such relation to corporeal existence, it is considered to be unreal by some thinkers. But such a view is not correct. It has a common nature with other Dravyas since it has its own intrinsic qualities. Hence, as it is one of the Dravyas, it must be recognized as a real entity.

The second Vyavahara Kala or conventional time, is based upon the previously described Mukhya Kala or the real time. It has got the relation of past, present and future. It is understood only in relation to other reals. The lowest time, moment, is measured by Paramanu or ultimate atom. Innumerable atoms form one Avali. Innumerable Avalis form one Breath. 7 Breaths form one Sthoka. 7 Sthokas form one Lava. $38\frac{1}{2}$ Lavas form one Nazhika. 2 Nazhikas form one Muhurtha. 30 Muhurthas form one Divasa or day. 15 Divasas constitute one Paksha or fortnight. Two Pakshas form one Masa or month. Two Masas or months form one Ruthu. 3 Ruthus or seasons constitute one Ayana or half-year. Two Ayanas constitute one Samvathsara or full year.

84 lakhs of Samvathsara constitute one Purvanga. 84 lakhs of Purvanga form one Purvam. Thus the conventional time is continued multiplied by 84 lakhs till the longest duration of time called Ocean of time is used. Such periods of time in the world history have two kinds, Utsarpini and Avasarpini. Utsarpini means the growing period like the waxing moon. During this waxing period of Utsarpini, the bodily strength, bodily height and the living period will be gradually increasing. Avasarpini is the decaying period, like the waning moon. During this decaying period, the living beings gradually lose their bodily strength, bodily height and their duration of life. Each such period of waxing and waning is 10 crores of crores of ocean time. The two together constitute one Kalpa. Each period is again divided into six parts. They are:

- | | |
|---------------------|-----------------------|
| 1. Sushama Sushama | 5. Dhushama |
| 2. Sushama | 6. Dhushama Dhusahama |
| 3. Sushama Dhushama | or Athi Dushama |
| 4. Dhushama Sushama | |

These six in the reverse order constitute the six parts of Utsarpini. These two periods of waxing and waning will occur one after the other.

The current cycle of time in Bharathakshetra is Avasarpini—waning half-cycle. This has begun with the first period called Sushama Sushama. During the first period, Bharathakshetra resembled Uttama Bhoga Bhoomi—the land of the greatest happiness. The people of that period resembled the Devas with beautiful bodies and did not show symptom of old age and decay. They lived by eating a small quantity of Amrutha. They got on everything they wanted through the wish-fulfilling tree—Kalpaka Vriksha. They had as a ruler and teacher the first Manu. This period was succeeded by the second period called Sushama. People in this period had their

strength of body and life less than those enjoyed by the people of the previous period. There appeared a succession of Manus, the fourteenth and the last being Nabi, the father of Lord Rishabha. After describing the nature and the division of time, let us turn our attention to Loka—the world, as conceived by the Jainas.

The nature of Loka—World; is it created?

The world is constituted with the following six Dravyas or reals; Jiva, the life; Pudgala, the matter; Dharma and Adharma, the principles of motion and rest; Akasa, the space and Kala, the time. Constituted by these reals, it is situated in the midst of space which is of an infinite extension. The world is uncreated and eternal. Some maintain that this world was brought into existence by the creator. This statement has no logical foundation. The creator is assumed to be a permanent unchangeable entity and yet he is engaged in the activity of creation. If the creator by his manifestation brings into existence the created things, then he must be identified with created objects. By this change, he will lose his true nature of unchanging permanency. The creator being himself uncreated, may have created the world. If so, where was his existence before the creation of the world? After creating the world, where did he place it? Further, is the creator an embodied entity or one without a body? If the latter, how can a pure spiritual entity create corporeal bodies? If on the other hand, he is assumed to be having a body of his own, then is his body created or uncreated? If his body is to be assumed as created one, then is it created by himself or by some other being? If his body is created by himself, then it must be caused by utilizing as a means some other common corporeal entity. This in its turn presupposes another material cause and so on. If on the other hand, his body is created by another entity,

the same argument is applicable to this being also whether it is a pure spiritual being without a body or a corporeal entity? In order to avoid this difficulty if the body is assumed to be uncreated, then the world itself may be assumed to be uncreated. Further, in order to create things, there must be basic material and useful instrument as conditions of creation. These conditions must first be created before making use of them in the act of creation. This must imply the previous creation of the conditions. This will go on infinitely without an end. That means the task of creation undertaken by the creator can never be achieved. If in order to avoid this difficulty they are assumed to be uncreated and self-existing, then the world itself may be assumed to be self-existing and uncreated.

The creator while engaged in the activity of creation must be actuated by some desire to achieve himself an ideal object or may not have any such ideal object to be realized. If the latter, his creation activity itself becomes purposeless and valueless. Though he has nothing to achieve by this creative activity, he is engaged in that as a mere play. As in a sport, this action presupposes a desire and other psychic conditions. If you assume the existence of desire and other psychic conditions, then the creator bound by those psychic conditions would fall into the ocean of Samsara. In creating living beings, is the creator actuated by merciful feeling of protecting them or by the wrathful feeling of punishing them. If he is actuated by mercy and love, he ought not to have created the sufferings and pains. He is not responsible for them. Painful suffering is but the result of one's own karma. Only by the suffering of the fruits of karma, it (karma) will be got rid off. Therefore the very creation is but the natural result of love and mercy of the creator towards living beings. This sympathy of

the creator towards living beings operates in a round-about way. The only way by which the living being can destroy the karmas is by "enjoying" the unpleasant and painful fruits of the karmas. The same happy result may be achieved by not creating the Karma itself. Certainly, this would be a better method of showing his mercy. If it is assumed that the creator is actuated by punishing the living beings for their evil conduct, then this punishment must have a justification. The disobedience of the living beings of the divine commandment may be assumed to be the justification of punishment. If the created beings act against the will of the creator, then he loses his overlordship and omnipotency.

Is the creator a completely liberated being or an unliberated being caught in Samsaric cycle? If his nature was completely liberated and perfect, then he could not indulge in the activity of creation. If he is a samsaric being, then, he cannot create the world and nature by the fiat of his will as it will be far beyond his power.

In this connection, it will be interesting to note the following extracts from "**Sloka Vartika**" of Kumarila Bhatta whether the world is created or uncreated:

"42. The theory of the accomplishment (of the relation) based upon (conventional rules made with) each utterance (of the word), has been rejected in the Bhashya. And as for the fixing (of the relation) at the beginning of creation—(this cannot be; since) we do not admit of any such time (the world being eternal and as such having no beginning in time).

43-44

*

*

*

*

45. At a time when all this (earth, water, etc.) did not exist, what could have been the condition of the universe? As for Prajapati himself, what could be his position? and what his form?

46. And at that time (when no men existed) who would know Him and explain His character to the later created persons? (If it be held that He cannot be perceived by any man, then) without perception (or cognition of some sort, by some person), how can we determine this (fact of His existence)?

47. Then again, in what manner do you believe the world to have had a beginning in time? (if it be held that it is brought about by a desire on the part of Prajapati, then) since Prajapati is (held to be) without a material body, etc., how could He have any desire towards creation?

48-49. And if He has a body, assuredly this body could not have been created by Himself; thus then we would have to postulate another creator (for his body) (and so on *ad infinitum*). If Prajapati's body be held to be eternal, then (we ask)—so long as earth (water, etc.) have not been produced, of what material would that body be composed?

49-50. Then again, in the first place, how is it that He should have a desire to create a world which is be fraught with all sorts of troubles to living beings? For at that time (of the beginning of creation) he has not got any guiding agencies, in the shape of the virtue (or sin), etc. of the living beings, themselves. Nor can any creator create anything in the absence of means and instruments.

51. Even the production of the spider's net is not held to be without some sort of a (material) basis; as (the net is spun out of) the saliva, which is produced out of the body of the animals (flies, etc.) eaten (by the spider).

52. (If it be held that Prajapati creates the world out of pity, then we say) in the absence of objects of compassion (in the shape of living persons), no pity (or compassion) could be possible for Him. And if He were urged to creations by pure compassion, then He would create only happy beings.

53. If it be urged that 'without some pain, neither the creation nor the continuation of the world would be possible,'—then (we reply that) when everything depends upon the mere will of the Creator Himself, what could be impossible for Him?

54. And if He were to depend upon Laws and Agencies, then this fact would deprive Him of His (boasted) independence. (You say He desires to create the world,—will you let me know) what is that end which He desires and which could not be gained without creating the world?

55. For without some end in view, even a fool does not act. Then if He were to act so (without any end in view,) then what would be the good of his intelligence?

56. If the activity of the Creator were due to a desire for mere amusement, then that would go against his ever-contentedness. And (instead of affording any amusement), the great amount of work (required for creation) would be a source of infinite trouble to Him.

57. And His desire to destroy the world (at Pralaya) too would be hardly explicable. And (above all) such a Creator could never be known by anybody.

58. Even if He were known in form, the fact of His being the Creator could never be known. Because, at that time (i.e. in the infancy of creation) what could the living beings, appearing at the beginning of creation, understand?

59. They could not understand wherefrom they have been born; nor could they know the state of the world prior to creation or the fact of Prajapati being the Creator.

60. Nor could the idea that they would derive from His own assertion (with regard to His being the Creator) be altogether trustworthy; because even though He may not have created the world, He might speak of having done so in order to show off His great power.

61, 62, 63, 64, 65 and 66 * * * *

67. If however, you assume the eternality of the Creator and the processes of creation and dissolution,—then too, we could only admit of a gradual process of creation, such as we see in the case of present living beings (creating the jar, etc.).

68. And as for a “Pralaya” in the form of universal destruction, we find no proofs for admitting it. Nor could such an action (of destruction) on the part of Prajapati serve any useful purpose.

69-70. And for such souls as have (the load of) actions (Dharma and Adharma) upon them, there can be no existence, during which there is no enjoyment of their results. Nor can the results of one action be restrained by any other action (in the shape of the Creator's desire, as held by the Vaiseshika); and it is not possible for all actions to continue to remain devoid of their results. Nor is there any single action, the result of which could be the non-fruition of all other actions (and which single action would thereby keep the other actions in check).

71. Then again, if all the actions (of persons) were to be destroyed (at the dissolution), then no future creation would be possible, for, under the circumstances (i.e. if actions were destroyed), what could be the means of bringing out these actions (out of their latent state)?

72. If the desire of God be held to be such a means, then that (desire) in itself could be an efficient cause of the creation of souls. And if creation were dependent upon God's wish, it would be useless to assume the (agency of) actions (Dharma and Adharma).

73. And it is not possible for the God's desire too to be produced without any cause. If there be any such cause (of the production of the God's desire), then that could also be the cause of the (production of the worldly) elements also.

74. If one were to argue that "the production of the bodies of living beings is controlled by an intelligent agency (in the form of God's desire),—because they are made up of certain constituent parts—like a house, etc.'—then, he should be answered thus.

75-76. If by 'control', it is meant only the fact of some intelligent agency being the cause of creation,—then, in as much as all creation could be accomplished by the actions of all living beings (which are intelligent agents), your argument would become redundant (providing a fact already proved; for no one denies the fact that the diversity of the world is regulated by the actions of living persons). (And you have the same redundancy even if by 'control' you mean that the creation of bodies is preceded by the desire of an

intelligent agent; because the actions (of living beings) too are preceded by it (i.e. a desire, to act, on the part of the acting persons).

If, however, you mean that the creation follows immediately after the desire, then (we say that) there is no such immediate sequence even in the case of your own instance (the making of a House not following immediately after the desire of the builder).

77. Your premises too are inconclusive (i.e. deficient and doubtful) with regard to the body of God Himself. For His body too must have had a beginning, in as much as it is also a body like ours (made up of constituent parts).

78. If it be argued that 'the production of the God's body too is controlled by His own intelligence and as such this (case of the God's body) does not go against the conclusion (of the argument mentioned in K. 74)' then (we reply that) the bodiless God, being like an emancipated soul, could not exercise any control.

79. And if in the case of the jar, etc. (that you cite as an instance) you refer to the superintendence of the potter, etc., then the control of the God would not apply to these (and as such the instance could not prove the fact of the creation of the body being controlled by God); if on the other hand, you mean that the making of the jar is controlled by God, then you would have the deficiency of the major term (that is to say, the fact of the jar, etc., being controlled by God is not recognized by us and hence these could not serve as instances to prove the same with regard to the body, etc.).

80. And if you take the instance (of jar, etc.) as it is commonly recognized, then the premises would contradict (the conclusion); in as much as in that case (the instance would lead to the conclusion that) the body, etc. are produced by one who is not a God and who is himself perishable.

81-82. If it be held that God does not Himself carry on any operations, as the potter does (towards making the jar), then, how could an insentient entity (in the shape of the atoms) follow His desire? Therefore the creation of the atoms, etc. could never be brought about by a mere desire of His.

82-83. Of a person who is Himself extremely pure, the modifications (in the shape of this universe) could not be impure (as the world is found to be). Dharma, etc. too being absolutely under His power, it is not right (and reasonable) that there should be pain (in this world). And if the activity (of the world) were to be dependent upon (i.e. regulated by) these (Dharma, etc.) then that would be accepting something else (i.e. an agency other than God's desire)."

The above quotation from Kumarila Bhatta's **Sloka Varthika** represents the attitude of the Mimamsa school towards the theory of creation. It is clear that the Mimamsa school has not accepted the view of a creator who is responsible for the world of living beings and things. This school is the most important of the vedic school. It is also called technically **Poorva Mimamsa** school, thus distinguishing it from **Uttara Mimamsa** or Vedanta. Sankara also, the most important representative of this Vedanta or Uttara Mimamsa school, does not accept the theory of creation by a creator or by Eswara. When he critically examines the Vaiseshika school in his Mahabhashya, he rejects the Vaiseshika theory that the Eswara creates like the potter who makes jars out of the already existing clay which is not created by Eswara. The objection to this potter's theory of creation is practically the same as given by Kumarila Bhatta, the representative of the Mimamsa school.

The Sankhya school of Kapila which perhaps the oldest of all the vedic Darsanas rejects the theory of creation and does not recognize Eswara as the creator of the world. Kapila's Sankhya school because of this attitude is also called "**Nir-Eswara Sankhya**"—Sankhya system without an Eswara. Sankhya school of philosophy like the Jaina system must have had its beginnings in pre-Aryan culture. Like the Jaina school, Sankhya school is also deadly opposed to animal sacrifice enjoined

in the Vedas. It openly ridicules the idea of securing happiness in Swarga by killing animals in the religious sacrifices of Yaga. Matara, a famous commentator of Sankhya Karithas, openly ridicules this idea of securing swarga and future happiness by the religious slaughter of animals, etc. Defenders of Yaga adduced the argument that the animals killed in sacrifice do not really lose their life since they also reach the happy world of Swarga by the Mantras chanted by the priests at the time of sacrifice. Matara, the commentator dismisses this excuse as meaningless. Instead of obtaining indirectly Swarga and happiness by sacrificing animals, it would be more sensible to sacrifice your own parents so that they might immediately enjoy the happiness in Swarga.

The Yoga school of Patanjali is but a branch of the Sankhya school of Kapila. It accepts the fundamental doctrines of the Sankhya school. It also rejects the theory of creation by the creator. But introduces the concept of an Eswara not as a creator of the world but as an ideal goal of life which ought to be achieved by all living beings or the ordinary purushas in Samsara.

The two other schools of vedic system are Nyaya and Vaiseshika. These speak of a creator or an Eswara whose activity is same as that of the potter, who makes pots and jars out of clay already in existence. This theory of creation is critically examined by Kumarila Bhatta and Sankara and rejected as untenable. Even here the function of the creator is merely to shape the suitable body for the various souls which are themselves uncreated. Hence, we may conclude that as far as the theory of creation goes, all vedic schools agree with the Jaina system in rejecting the view that a creator or an Eswara brings into existence the world consisting of living beings and ordinary things. As far as inanimate objects which are

constituted by material atoms and molecules, all the systems accept the attitude that these are uncreated and eternal. The only point requires an explanation is the organic body associated with living beings. They exhibit the changes of origin, growth and decay. In order to explain this problem, Parameswara or the creator is postulated by the Vaiseshika school. This is explained by the Jaina school without seeking the aid of an external agency as a creator. The organic body associated with living beings is explained by the activity of Atma or the soul itself. The Atma by its own psychological changes brings about the various karmas which in their turn cause the building up of the body. Thus, the souls' own karmas form the real creative agency responsible for the origin of the organic bodies. It is this creative factor originating from the Atma itself which is named variously as the Creator, Eswara, Brahma, the Fate or Deivika. These are different names to designate the same creative factor of the karmas.

Chapter VI

THE AGE OF AHIMSA DHARMA

In Jaina literature, the word "Dharma" is synonymous with Ahimsa. Jaina Dharma therefore is identical with Ahimsa Dharma. Though it is assumed to be revealed by the Omniscient Lord during different periods, it may be said to have no definite historical beginning. At certain periods it may be the dominant faith of the majority and then we may have a period of decadence. A new Thirthankara may appear then in the world and give a new life to this Dharma of non-violence. The Jaina tradition besides speaking of 24 Thirthankaras in the present cycle of time, also speaks of 24 Thirthankaras in the past and 24 Thirthankaras in the future. The 24 Thirthankaras of the past are:

- | | |
|-----------------|------------------|
| 1. Nirvana | 13. Sivagana |
| 2. Sagara | 14. Utsaha |
| 3. Mahasadhu | 15. Gyaneswara |
| 4. Vimalaprabha | 16. Parameswara |
| 5. Sridhara | 17. Vimalleswara |
| 6. Sudatta | 18. Yasodara |
| 7. Amalaprabha | 19. Krishna |
| 8. Pudgala | 20. Gyanvathi |
| 9. Angira | 21. Sudhamathi |
| 10. Sanmathi | 22. Sribadra |
| 11. Sindhu | 23. Athikranta |
| 12. Kusumanjali | 24. Santha |

The 24 Thirthankaras of the future are:

- | | |
|-------------------|-----------------|
| 1. Mahapadma | 13. Nishpapa |
| 2. Suradeva | 14. Nishkashaya |
| 3. Suparswa | 15. Vipula |
| 4. Svayamprabha | 16. Nirmala |
| 5. Sarvotmabhutha | 17. Chitrugupta |
| 6. Deva Putra | 18. Samadigupta |
| 7. Kulaputhra | 19. Svayambhu |
| 8. Udanka | 20. Anuvruthika |
| 9. Prashtila | 21. Jaya |
| 10. Jayakirthi | 22. Vimala |
| 11. Munisuvratha | 23. Devapala |
| 12. Hara | 24. Anantavirya |

Since time cycle is assumed to be a succession of development and decay, growth and degeneration, this succession is most manifested in human society. This change is also present in the Dharma of non-violence. Though it is subjected to this change of ebb and flow, it is assumed to be ageless. Just as the Mimamsakas assume the Vedas ageless and eternal, so also Jainas assume the Jaina Dharma of non-violence to be ageless and eternal. But there is this difference between the two schools; whereas Mimamsa assume the Vedas to be apourshaya—not revealed by any purushas or Omniscient person, the Jainas believe that the Ahimsa Dharma is revealed and revived by generation of an Omniscient Purusha called Thirthankara. Though Lord Rishabha is spoken of as the first Thirthankara in the present cycle of time, he is not assumed to be the first person who revealed to the world the Ahimsa Dharma. It is assumed to be prevalent in the land even before his birth. It is stated to be the religious faith of the Vidyadharas. These Vidyadharas belong to a non-Aryan race. Vidyadhara emperors were defenders of this Ahimsa faith. They were evidently ruling over the whole of the land then called Bharathakanda. The ruling

dynasties of the South the emperors of Lanka and the rulers of Kishkinda in the main land of the Southern Peninsular are all spoken of as Vidyadhara kings. They were all champions of this non-violent faith.

Lord Rishabha himself is said to have been a Vidyadhara emperor in one of his previous births. He is said to be of Ekshvaku clan. Most of the Thirthankaras were from this Ekshvaku clan. Even Goutama, Sakhya Muni, Budha, contemporary of Mahavira, belong to this Ekshvaku clan. Rama considered to be an Avathara Purusha, also belongs to this Ekshvaku clan. From these, it is clear that the Ekshvaku dynasty was occupying a place of honour in ancient India. Probably they were also pre-Aryan because they are spoken of in the Vedic Samhitas as a very ancient people of the land. Though Lord Rishabha belong to this Ekshvaku clan, he married a Vidyadhara princess. Therefore his queen and mother of Bharata, the first emperor of the land, was from a Vidyadhara clan. From this it may be inferred that the Ekshvaku dynasty and the Vidyadharas were living in the pre-Aryan period and maintained friendly relations as is evidenced by matrimonial alliance.

One other pre-Aryan clan in India must be noticed here. People belonging to Hari Vamsa lived in the western-most part of the land. Sri Krishna and Lord Arishta Nemi, both belong to this Hari Vamsa. Rulers belonging to this clan are also famous as the defenders of non-violent faith. From this cursory survey of the history of the past, it is clear that this Ahimsa faith was prevalent in the land championed by the ruling families even before the advent of Aryans and probably it was the State religion in various parts of the country. The pre-Aryan Vidyadharas who were responsible for the pre-Aryan civilization and culture are assumed to be the ancestors of the Dravidians. If this assumption

of the Oriental scholars is accepted, then we have to conclude that it is Ahimsa faith or non-violent cult which was the foundation of the ancient Dravidian culture and civilization.

Chapter VII

JAINA LOGIC

Under this head, we have to consider the following three points:

1. **Pramana**
2. **Naya**
3. **Saptabangi**

Pramana and **Naya** refer to understanding. (**Pramana Nayairadhigamaha**) Knowledge is through **Pramana** and **Naya**; **Pramana** refers to the apprehension of reality or valid knowledge. **Naya** refers to the different aspects of considering things. These are the two means of enriching knowledge. **Saptabangi** refers to the theory of predication which is peculiar to Jaina system.

Pramana is of two kinds: **Pratyaksha Pramana** and **Paroksha Pramana**—immediate apprehension of reality and mediate apprehension of reality. Ordinarily the term **Pratyaksha** refers to sense perception. This ordinary meaning of the word is considered secondary and subordinate by Jaina thinkers. They call it **Vyavaharika Pratyaksha**. The real **Pratyaksha** is known as **Paramartha Pratyaksha** or that which is apprehended by **Atma** immediately and directly. According to this view sense perception is indirect and mediate, for the sensory object is apprehended by **Atma** only through the medium of sense organs.

Pramanas in general are five—**Mati**, **Sruti**, **Avadhi**, **Manahparyaya** and **Kevala**. **Mati Jnana** is knowledge obtained through the normal means of sense perception and memory based upon the same. This is the common inheritance of all persons. **Sruti Jnana** is knowledge obtained through testimony of books. This corresponds to knowledge by description. It is acquired by study. Therefore it is possessed by only the learned men. Besides these two means of knowledge, there are three other supernormal means of understanding. These are: **Avadhi jnana**, **Mana Paryaya jnana** and **Kevala jnana**. **Avadhi jnana** is the understanding of the nature of the objects obvious to **Avadhi Darsana**. **Mana Paryaya jnana** refers to a peculiar kind of telepathic knowledge acquired by persons of certain stage of spiritual development. It is a means by which knowledge of alien minds is obtained. The last one of course refers to the perfect understanding or the Omniscience of the perfect Being or **Purushottama**. Treating this as the metaphysical ideal, we have to recognize the other four kinds of cognition as relevant to our psychological interest.

Of these, **Mati** and **Sruti** are considered **Paroksha Pramanas**. The other three are considered to be **Pratyaksha Pramanas**. There is one interesting fact about these **Pramanas**. The standard of reality is distinctly experienced in its normal and supernormal aspects. The normal experience would be **Mati Jnana**; the supernormal experience would include **Avadhi**, **Mana Paryaya** and **Kevala**. These four would constitute direct knowledge by the self but our experience is also enriched by the testimony of others. Therefore, the testimony of others transmitted through literature is also considered as one of the **Pramanas**. This is **Sruta Jnana**. This is not given the supereminent place which it has in the other Hindu systems of thought. The **Vedas** form the ultimate

Pramana for the Brahmanical systems. Every other principle of knowledge is subordinated to the Vedic revelation which itself must be implicitly accepted. But the Jainas recognize **Sruti Jnana** as only one of the **Pramanas** and even then it is only subordinate. Direct and immediate apprehension is the ultimate standard of truth. The **Pramanas** are all distinctly human and they are not considered to be eternal. It is this humanistic element in the system that is specially interesting. Three of these five **Pramanas** have the possibility of being corrupted by adverse psychological conditions. Thus they will become misleading or corrupt **Pramanas** or **Pramanabhasas**. Thus **Mati Jnana** may become **Kumati**. This evidently refers to illusory and hallucinatory perceptions and erroneous inferences. **Sruti** may become **Kusruti**. This would be feeding one's intellect with fictitious philosophy and unreliable literature. False and misleading clairvoyance is the corrupt form of **Avadhi** which is technically called **Vibhanga Jnana**; hence right **Pramanas** would exclude these three corrupt forms of **Kumati**, **Kusruti** and **Vibhanga**. But in the case of the other two **Pramanas**, there is no such possibility of falsification. **Manahparyaya** is the super-normal faculty acquired after great spiritual development and **Kevala** is the ideal reached after complete emancipation. Hence in these two cases, there is no chance of extraneous interference. The right forms of the former together with the latter two constitute the **Pramanas**.

From the short enumeration of the **Pramanas** given above, it is clear that the Jaina doctrine of **Pramanas** is slightly different from that of the Hindu systems in general. The **Pramanas** such as **Pratyaksha**, **Anumana**, **Upamana**, **Sabda**, etc. which are variously stated by the various systems of Hindu philosophy are all compre-

hended by **Mati Jnana** and **Sruti Jnana**. Even in these two cases objective corroboration seems to be the most important criterion of the true **Pramanas**. In addition to these two normal sources of knowledge, they recognize the other three supernormal sources. Thus they recognized not merely the intellect but also the higher intuition which Bergson emphasizes. Bergson is no doubt right in placing intuition over intellect. Intellect is the analytic process of understanding things. Hence it shares the artificial nature of the process of analysis. It is no doubt incapable of accounting for the vision of artist or the poet. The Daemon of Socrates and the Christ of St. Paul are quite beyond the pale of intellectual analysis. The Reality like the Proteus of ancient myth slips out from the grip of intellect but is quite evident to the supernormal intuition. The existence of such a supernormal faculty in man we have an inkling of, through the lifting of the veil by recent psychic research. The normal personality is but a fraction of the total personality which is more of the subconscious nature. It is the subconscious self that seems to be the storehouse of spiritual power and wisdom. One who has learnt to tap the resources of this hidden self, becomes a genius in the field of art or morality. To him is given the open **Seesame** to unlock the secrets of the universe. A philosophy of knowledge, therefore, must necessarily take cognisance of such a supernormal intuition.

Nayas

The next topic relating to Jaina Logic is about "Nayas". This is the second means of understanding things, the first being "Pramanas". All concrete things are extremely complex; they have innumerable qualities and relations. The Reals being such complex entities, they may be examined from different aspects.

This apprehension of a thing from a particular point of view is known as *Naya*—an opinion or an assertion from some one aspect. Every aspect of a thing in its own way reveals the nature of that thing. Hence *Naya* is a means of insight into the nature of Reality. Theoretically the possible *Nayas* are infinite in number since the Reals have infinite qualities and relations. But writers on Jaina Logic generally speak of seven different *Nayas*. These are **Naigama**, **Samgraha**, **Vyavahara**, **Rijusutra**, **Sabda**, **Samabhirudha** and **Evambhuta**. Let us try to explain these in order.

(1) **Naigama Naya**. This *Naya* seems to be somewhat obscure and is therefore differently interpreted by the scholars. Pujyapada in his commentary on Sutra 33 of Book I **Tatvartha Sutra**, explains the *Naya* thus: "Naigama is that which relates to the purpose or end of a course of activity." The illustrations given are:

(i) You see a person carrying water, firewood and other necessities for cooking meals and ask him "what are you doing?" "I am cooking meals" he replies. This answer refers to the purpose or end of a series of activity. The person is not actually in the act of cooking at the time of the answer.

(ii) The second illustration refers to a person who goes with an axe. When he is asked what he is about, he replies, "I am to bring a wooden measure (*Prastha*)". He is to cut a piece of bamboo perhaps and make a **Prastha** out of it. Here again this measure is only the purpose or end to be realized.

(iii) In each of the two examples "**Odana**" and "**Prastha**", "Food" and "Measure", there is a central purpose which gives meaning to a course of conduct of some duration. The course of conduct is represented by different modes of activity at different stages. In spite of this difference, the whole series and also every indi-

vidual item tend towards the ideal aimed at. So far, therefore the general purpose or aim may be said to be present in all the different stages of the course of conduct. It is the general purpose that gives meaning to the different items of the series and connects them into a whole. This emphasis on the teleological element which is immanent in a course of purposive activity seems to be **Naigama Naya** point of view.

The same interpretation with the same two illustrations of "cooking" and making a "measure" is adopted by **Sruta Sagara**, the authors of a **Vritti** on "**Tattvartha**" called after him **Srutasagareyam**. The same illustrations are again found in **Prameya Kamala Martanda**—a treatise on Logic.

This **Naigama Naya** is further sub-divided into three according to the true relations of the teleological and interpreting idea. The two illustrations refer to some present course; hence they come under: (1) **Vartamana Naigama**—But there may be looking back to a past event. On the morning of Deepavali day, you may say "Today is the Parinirvana Kala of Lord Mahavira". But Lord Mahavira does not attain Nirvana on that day which you are actually speaking about. The event took place several centuries ago. Yet it was on a corresponding day of that year. Because of this correspondence an event true of the day centuries ago is also associated with all such corresponding days of the subsequent years. Thus we speak on the king's birth-day, the Darbar day every year. The assertion has meaning only because of a past event. This characteristic attribute of the present—the genuinely belonging to the past yet transferred to the present, because of an identical relation between the two is pertaining to. (2) **Buta Naigama** (**Past Naigama**). Instead of looking back to the past, you may look forward to a remote

future. Instead of detecting in the concrete present some element which was once associated with it, you may discover in it something which is **yet to be**. At the sight of a prince, you may hail: "Here comes His Royal Highness." The prince is but Scion of the Royal family. He is not yet king, but is going to be one. Similarly, you may speak of every Bhavya Jiva a good soul as **Siddha Jiva**, a perfect soul. For somehow, in the far off future, perfection will be the goal of all; for every one is God in the germ. Such an assertion is true according to (3) **Bhava Naigama**—future **Naigama**.

(2) **Samgraha Naya**; The next **Naya** is the class point of view. The nature of things as understood by the Jaina System is such that there is similarity and identity among a number of individuals. These individuals naturally fall into appropriate classes. When we consider them as individuals belonging to a class, our attention is directed to the underlying similarity to the exclusion of their individual and proper characteristics. From this underlying principle of classification, we may consider the individuals as a whole and a Unity. Here again, the unity is only relatively true. The unity here rests on the underlying similarity among the number of individuals brought under the same class. But there is a great danger in forgetting the elementary fact of this class point of view. The individuals forming the class though spoken of as a whole and unitary class are really distinct from one another and may be really differentiated by not only their intrinsic natures but also by intervals of Space and Time. To emphasize the unity at the cost of the plurality and differences would be a distinct metaphysical error. It is this erroneous application of **Samgraha Naya** that accounts for the system of **Advaita Vedanta**. Too much emphasis on the unity and the complete ignoring of the diversity is

the characteristic of this system. A similar mistake is found in its western counterpart of Hegelian idealism. Both agree in condemning the differences as appearances and *naya* and in accepting the ultimate absolute as the one by reality.

But Jaina thinkers noticed very early both the utility as well as the danger of this *Samgraha Naya*. This class point of view is quite useful and rational in its own way. It contributes to economy of thought by enabling us to deal with a number of things as one.

This is not merely justified by practical convenience but also by the philosophical principle of the common nature. The common nature by itself is but an abstraction. Hence to set it up as the reality and the only reality is doubly erroneous. So long as its relative nature is remembered, the *Naya* has its own uses. But in the hands of the **Samkhyas** and **Mimansikas**, it becomes absolute and thus a **Nayabhasa**.

This **Samgraha Naya** is of two kinds. **Para Samgraha** or the ultimate class-view and **Apara Samgraha** or the inferior class-view. Every existing thing partakes of the nature of Reality. Hence, we may speak of all things as one in the Ultimate Reality or Existence. But the different classes of things living and non-living included in this ultimate Reality may themselves be spoken of as different classes. This is **Apara Samgraha** or the inferior class view.

(3) **Vyavahara**: *Vyavahara Naya* means the popular and conventional point of view, which rests on sense-perception of the concrete present. This is the basis of the ancient materialistic systems of the **Charvakas** and **Barhaspatyas**. The whole Criterion of Reality is the Concrete present. The forgotten past and the far off future are unwarranted myths not justified by the only **Pramana** of sense-perception. Looking back into the

past through memory and keeping into the future through ideal forecast and philosophical uncertainties. The same applies to the categories obtained by intellectual analysis such as **Samanya** and **Visesha** universal and particular.

Sense-perception reveals to us a tree or a stone or a pot or a cloth. These are the real things supported by the **Pramanas** and sanctioned by **Vyavahara** or convention. Whoever has perceived at any time either **Samanya** or **Visesha**? Why should philosophers trouble themselves about these metaphysical abstractions. The concrete reality of things is sufficient for our practical life and what is justified by this pragmatic criterion is so far theoretically true.

Here again the Jaina thinker recognizes the partial truth of the principle. The tree in the compound, the stone on the path way, the pot with water and the cloth you wear are all real things. They are not appearances or illusions of **Maya**. Their reality is corroborated by our concrete experience. To say this much is certainly acceptable and true. But to go beyond to condemn everything that is not included in the concrete present to deny the past and the future and to reject the philosophical categories *in toto* is to surrender reason to sense-perception, is the apotheosis of convention. Hence, Jaina thought rightly rejects the unwarranted exaggeration of this **Vyavahara Naya** though it recognizes in it the soul of goodness and an element of partial truth.

(4) **Riju Sutra**. This **Riju Sutra** is the extreme opposite of the **Samgraha Naya**. The latter denies all differences whereas **Riju Sutra** denies all continuity and identity. Reality is concentrated to mathematical present. It is purely momentary. In this respect, it is still narrower than the **Vyavaharic** present. At least for

Vyavahara view, there is a tolerable duration; for, the present and the conventional things are real so far. But according to this **Riju Sutra Naya**, a thing is what it is in the present mathematical moment. To speak of duration of a thing is rejected by this view as an unwarranted assumption. What we are absolutely sure of is just the present moment. The past moment is no more and the next moment is not yet. Hence a thing as being in the no more or in the not yet is sheer contradiction. If it is real at all it must be in the present moment. We at once recognize the identity between this **Riju Sutra** view and **Buddhistic** metaphysics. Its aim is as that of Buddhism to expose the pretensions of an unchanging metaphysical substratum of things. As a corrective to such a conception of changeless substratum, Buddhist metaphysics adopts **Riju Sutra** view and brings the centre of gravity to the present moment. Thus it enables to secure the balance between change and permanence. Change partakes of the nature of time duration. It shares with it the ephemerality. There is some truth in maintaining the reality of change and in concentrating it to one moment. To over emphasize the neglected element of change as a set off against **Vedānta** and to secure a habitation for it in the camp of Reality is certainly a commendable metaphysical venture. But to identify reality with mathematical moment, to emphasize change as the only real and to make it live in a metaphysical void is to overshoot one's mark. It is this erroneous and uncalled for account on change to the detriment of the relating and the unifying principle of Reality without which, change will have no meaning. It is this **Riju Sutrabhasha** that the Jaina system asks us to beware of. If this principle is the sole criterion of Reality, then reality would end itself by committing suicide to employ a suggestive phrase of Bradley's.

(5) **Sabda Naya** or the implication of terms or names. The name has the function of calling to our mind, the particular object which is referred to or implied by the name. Of course, the implication need not necessarily be an individual object. An attribute, a relation and action may be referred to by appropriate words in the language. Thus the grammatical distinction of terms into parts of speech has an underlying logical foundation. The particular kind of meaning is associated with a particular part of speech. Thus the difference in meaning corresponds to the difference among the terms. Thus a sort of intimate relation exists between a term and its meaning. Variation in the term may introduce a corresponding variation in the meaning. Thus not only the difference of the parts of speech implies a broad difference among the meanings but also the inflexional variations in the same part of speech may be said to have corresponding variations, however, slight they be. This principle of correspondence between the terms and their meanings is the foundation of the science of grammar. We have already mentioned that there is a relation to logic implicitly present in this grammatical principle. Indian grammarians in their discussion of verbal implications very often pass beyond their legitimate sphere and enter into logical and quasi-metaphysical discussions. Such an exaggerated notion about the verbal implication would be not only illogical but also conflicting with common sense and convention. Jaina logicians therefore raise a note of warning against such an unwarranted application of this principle and point out the logical danger in that one-sided emphasis of the relation between **Sabda** and **Artha**.

Their contention is this. No doubt, generally speaking, the grammatical principle or **Sabda Naya** adopted by the **Vayakarani**s is sanctioned by usage. But to

assume it to be an universal principle without an exception would be neglecting the difference between the relative and the absolute and identifying the partial truth with the whole and the complete one. Ordinarily each name has its own meaning. The term "cow" is different from "king" not merely in word but also in meaning. But this is also true:—Words which are different in nature and original may nevertheless refer to the same identical object. Exaggerated and universal application of the *Sabda Naya* of the grammarians cannot conveniently accommodate synonyms in the vocabulary. That there are synonyms and that they are distinct from one another literally no grammarian can afford to deny. Yet unswerving loyalty to his principle of **Sabda Naya** would constrain him to accept such an absurdity. The only way out of the difficulty is to accept the Jaina interpretation of **Sabda Naya**, according to which the relation between terms and meanings is a relative principle. The illustrations generally offered are the synonyms, **Indra**, **Sakra** and **Purandhara**, names referring to the one and the same individual, the Lord of the **Devas**. Similarly, terms differing not merely in origin as the above but also in number, gender, person, case, etc. may still refer to the same individual fact. Thus **Pushyaha** (masculine), **Tara** (feminine), **Nakshatram** (neuter), in spite of difference in gender do refer to the same object, **Star**. Again, in a sentence, terms referring to the same individual object may appear in different cases; and if a verb, in different sense and person may refer to the same activity. This subordination of grammatical differences of inflexion to the logical implication of terms seems to be the essential principle of **Sabda Naya** as understood by the Jainas. It is not necessary to repeat that the **Naya** in the hands of the grammarians because of **Ekanta** application, degenerates into a false

Naya (Sabdabhasa).

(6) **Samabhirudah Naya**: The derivative difference of names. This **Samabhirudah Nayas** is the differentiation of terms according to their roots. Thus it is only a special application of **Sabda Naya**. In becoming specialized, it becomes narrower and more exaggerated than the above **Naya**. As a general rule, the terms in a language have their own special radical signification. This radical signification is the reason for the particular nomenclature. The first appearance of the word was evidently suggested by such an implication of the root. Of course, this does not mean the connotation of the name. Connotation is the ground of the application of the name whereas the significance of the root accounts for the origin of the name. The former is logical and universal whereas the latter may be purely subjective and even accidental. The science of history of language may discover various principles subserving the origin of names in a vocabulary. To the historian of language this is certainly an important principle. To detect radical difference in the vocabulary and to trace the history of different terms from this original seed-difference, is certainly a commendable pursuit. But this nuclear difference interesting to the historian of language is not so very important as to swallow up all the other grammatical and logical principles of implication. Here again, the **Naya** is discovered to be a relative one by Jaina Logic which enjoins a necessary circumscription to the above claims put forward by the historian of language. For example, it is true that the terms "**Gau**" (cow) is different from "**Indra**". This difference can be traced to their respective roots. Hence, the difference in the roots must mean a corresponding difference in the terms and therefore in their meanings. Accurately speaking, says this **Naya**, the terms "**Indra**", "**Sakra**" and "**Puran-**

dhara" respectively imply the "all prosperous", "the all powerful" and "the destroyer of enemies". These are the direct and legitimate signification sanctioned by their origin. To emphasize the original and the radical implication of a term is one thing and to suggest that the term in its ordinary application must necessarily and always mean the same original radical sense is quite a different thing. The passage from the radical and immediate difference to the current application and the general accepted sense is an unwarranted jump taken by this **Naya**.

(7) **Evambhuta Naya**. The last of the **Nayas** is a further specialization of the previous one. This is merely the historical principle run mad. According to this principle the radical sense in general is not the appropriate implication of a term. Even the root signification must have different gradations and aspects. Of these, various aspects and gradations in the manifestation of the thing, only one particular aspect is contemplated by the root of a term and it is this contemplated aspect that is the legitimate meaning of the term in its current usage. The very same thing in a different attitude must be designated by a different term altogether. Thus for example, the term "**Gau**" implies an animal in motion. That which moves is a "**Gau**" or "cow". The same term therefore should not be applied when the animal is at rest or lying down. Movement is fundamentally different from lying down and therefore the same term "cow" should not be applied to an animal at two such fundamentally different attitudes. Fundamental difference in the logical implication must necessarily be indicated by literal difference on the terms. This is the contention of **Evambhuta Naya**. The term must just designate the particular aspect or attitude in the object referred to. If the term goes beyond that it will be a source of con-

fusion and ambiguity. Language instead of revealing things as they are, would only conceal them.

This grammatico-logical contention may be conceded partially. In a perfect vocabulary this ought to be the principle but the language that we use is not so evolved under the guidance of such a rigorous logical principle. Hence, it would be an egregious blunder to identify what actually exists, with what ought to be, logically. Therefore this **Evambhuta Naya** interpreted without reference to concrete usage and conventional meaning would only end in meaningless verbiage.

These are the seven **Nayas** referred to in Jaina logic. The first four are called **Artha Nayas** in as much as they deal with objects of knowledge whereas the other three are called **Sabda Nayas** in as much as they pertain to terms and their meanings. The same seven are sometimes otherwise grouped. The first three come under **Dravya Naya** whereas the other four come under **Paryaya Naya**. The former means the substantive aspect whereas the latter means the aspect of change or manifestation.

Asti-Nasti Vada

This doctrine of Asti-Nasti Vada may be considered to be the central idea of Jaina metaphysics. Unfortunately, it is also the view which is very often misunderstood by the non-Jaina writers. The non-Jaina thinkers cannot easily appreciate how it is possible to predicate two contradictory attributes to the same object of reality. *Prima facie*, it is impossible. You cannot say about the same object of nature that it is and that it is not. Naturally, it is extremely confusing and the non-Jaina thinkers very often consider this doctrine to be the weakest point in Jaina metaphysics. Even great thinkers like Sankara and Ramanuja without appreciating the true significance of this principle condemn this

as merely prattling of a mad man. Hence it is necessary for every student of Jainism to explain this principle clearly and make it within the reach of the ordinary man's understanding.

Asti-Nasti Vada implies the predication of contradictory attributes of Asti and Nasti "is" and "is not" to the same object of reality. Jaina thinkers certainly did not make the statement that the same object can be described in terms of two contradictory attributes without any limitation. What the Jaina doctrine of Asti-Nasti Vada implies is that you can describe an object from one point of view that it is, "exists" and from another point of view that it "does not exist". It is certainly paradoxical to speak of the same thing from a single point of view that the object is both "is" and "is not". Jaina thinkers take a practical point of view even in explaining intricate principles of metaphysics. Take the case of a piece of furniture. It may be made of ordinary jungle wood and it may be given painting to make it appear as if it is made of rose wood. Naturally, a purchaser who wants to pay the price of that piece of furniture would like to know the exact timber which is made use of in making that piece of furniture. If he depends upon the mere appearance, he would have to pay more than what it is worth. Therefore he may naturally enquire somebody who knows these things to find out whether the piece of furniture is made of rose wood. The expert answer would certainly be "no". The piece of furniture is not made of rose wood in spite of its appearance. The appearance is due to painting whose object is merely to hide the real nature of the timber utilized. Hence, he would assert that the table is not made of rose wood. If the expert by scraping the paint in a small corner of the furniture, in order to expose the true nature of the wood employed, then it will be made

evident that the timber used for making the furniture is some jungle wood of an inferior type. Then the purchaser will learn from the expert the exact answer to his question, "what is the timber of which this piece of furniture is made?" The answer to the question would be an affirmative proposition stating that the table is made of jungle timber. Thus two propositions, one an affirmative and another negative are asserted with reference to the same piece of furniture and both propositions are certainly valid. With reference to the true nature of the timber utilized for making the table, the statement that it is made of jungle wood is a valid affirmative proposition. When we want to make a proposition from the mere appearance whether it is made of rose wood, the valid answer is a negative proposition, it is not made of rose wood. Thus, the negative proposition arises when the object is related to another nature which is not its true nature. The true substance is jungle wood and another substance with reference to which the negative proposition is made is rose wood. This point is explained by Jaina thinkers in a technical way.

In the case of the two contradictory propositions, the affirmative proposition is valid with reference to *Swadravya*, its own substance, the negative proposition is valid with reference to *Paradravya*, the alien substance. The illustration may be multiplied. If we have an ornament made of pure gold and the question is asked what is the nature of the substance, the valid answer would be, it is made of gold. But if the similar ornament is made of imitation gold, the answer would be, "no" it is not made of gold. Here also, the object from its own *Swadravya* point of view would be described by an affirmative proposition, from the *Paradravya* point of view by a negative proposition. Similarly, if you are interested in finding out whether your

cow is in the cattle-shed and if you ask your servant "where is the cow?" his answer would be affirmative if the cow is in the cattle-shed and negative proposition, if it is not so, he will simply say, "The cow is not in the cattle-shed." If it is taken away by the cow-boy for the purpose of grazing in the field, the negative proposition will be true with reference to the cattle-shed, but if the question is whether the cow is in the grazing field, the answer would be affirmative, just because, the cow is grazing in the field and it is not tied up in the cattle-shed. You may have similar illustrations with reference to any object. If you want to find out where a particular book of yours is and if it is not found in the book shelf, we have to assert the book is not in the book shelf. If it is there, you will say "Yes, it is."

Historical propositions will have true validity according to their relation to the place. If you say that Socrates was an Athenian Philosopher, the affirmative proposition will be true, because, the historical philosopher Socrates lived in Athens. But if some student writes that Socrates was a Roman Philosopher, the proposition would be erroneous, because Socrates was never connected with the city of Rome. In this respect, the technical term is used **Kshetra**. A proposition with reference to a particular object of reality is true from the point of view of swakshetra, its own locality or place of existence and the negative proposition is valid from the point of view of Parakshetra, the alien place or locality in relation to the object. In the above example Athens is the Swakshetra and Rome is Parakshetra.

Similarly, in relation to time, it is possible to make two contradictory predications with reference to the same object of reality. An historical event would be true with reference to its own appropriate time in the period of history and false with reference to some other time.

If somebody, makes a statement that Charles I was King of England in the 19th century, it would be historically false. Charles I did not belong to the 19th century. Similarly, if somebody speaks of Socrates as a Philosopher, who lived in Greece in the 4th century after Christ, it would be a false statement. "He did not live in the 4th century A.D." would be a valid negative proposition just as the affirmative proposition "that he lived in the 4th century B.C." would be a valid affirmative proposition. Here the point of view is technically said to be time. Any historical event would be capable of affirmative assertion with reference to its own time or swakala and it would admit of negative assertion with reference to parakala or alien time not its own. Similarly, in the case of the modification of a substance, according to its modification, it may be asserted affirmatively or negatively. Speaking of water, you may have it liquid or solid. Ice is the solid form of water and if you are interested in knowing the nature of ice you have to assert that it is solid from its own Bhava. But if it is heated, it changes its form; it may become liquid. Then you have to say that ice is not liquid or gas. From its own Bhava, a substance is capable of being described by an affirmative proposition from the nature of an alien form or Bhava it must be described by a valid negative proposition. You must say that ice is not liquid or gas or vapour, because the form in which you are concerned with is solid.

These are the four points of view which form the foundation of this **Asti-Nasti Vada** and these are the ways in which an object may be affirmatively described from the point of view of Swadravya, Swakshetra, Swakala, Swabhava and the same object may be validly described in the negative form from the point of view of Paradravya, Parakshetra, Parakala and Parabhava.

When the matter is understood in this way, it is quite obvious why the affirmative proposition will be true and why the negative proposition also will be true with reference to the same object of reality. There is no chance of confusion here and there is no mysterious metaphysical maze to be unravelled. Simply we may say that is so commonplace that we very often wonder why serious thinkers should find it difficult to appreciate this principle of **Asti-Nasti Vada**. Here we have to point out that the doctrine is applicable only with reference to a real object. Take the following example. A cow ordinarily has horns. The cow when it was a young calf certainly should not be described to have had horns. There would be no horns in the head of a young calf. Therefore with reference to the same individual animal we have to say that at one time it had no horns and later on it had horns. The existence of horns is asserted and denied with reference to the same individual according to its life history. The calf in its own time had no horns. The cow when it is grown up, the horns are asserted to exist, because you can assert the horns and deny horns; the existence of horns can be asserted and denied with reference to the same individual cow according to its period of growth. You cannot turn and say that the horns may be asserted and denied with reference to a horse or a hare. Very often, it is a point of objection; such a dilemma is presented to the Jaina thinker since you can assert and deny the same thing. Can you assert the horns and deny horns with reference to the same horse or the same hare. The question proposed by the opponent is meaningless. Horns of a horse or a hare are non-existent and they cannot be considered as real. The doctrine of Asti-Nasti Vada is distinctly confined to the world of reality only to an object in the world of reality. The doctrine should not be applied to

non-existing things. A mythological animal like the centaur or unicorn cannot be brought under this doctrine of **Asti-Nasti Vada**. Hence such an objection is rejected as irrelevant and meaningless by the Jaina thinkers.

Exactly analogous to this principle of **Asti-Nasti** is the doctrine that the same object of reality may be described as *Nitya* and *Anitya*—permanent and impermanent, *Beda* and *Abeda*—identical and different. These predictions which are contradictory in themselves are no doubt applied to the same object of reality certainly from different points of view. A thing may be described to be *Nitya*, permanent from the point of view of substance of which it is made. The same object may be described as *Anitya*, impermanent, if we attend to the modification or the shape to which the substance is transformed. A particular ornament made of gold may be melted and a new ornament made out of gold. Here the particular ornament will certainly be described as *Anitya* because at any moment, it may be changed by the goldsmith according to the wish of the owner. But neither the skill of the goldsmith nor the desire of the owner can altogether destroy the substance, gold. It is indestructible and permanent and there it must be described as *Nitya*. Therefore, from the nature of the underlying substance, the thing must be described as *Nitya* and from the point of view of the particular mode or shape, it is given to it must be described as *Anitya*. Thus the two attributes *Nitya* and *Anitya* can be intelligently predicted of the same object of reality as was shown above.

There can be no judgment absolutely true and excluding every other judgment about the same topic. Hence we have recourse to qualified assertions as the only available ones under the circumstances. These qualified or conditional assertions are primarily two

affirmation and negation.

(1) Perhaps X is.

(2) Perhaps X is not.

These two aspects are inherent in the same thing; hence we can say.

(3) Perhaps X is and is not; here we are contemplating the whole thing in its two aspects which are kept apart and attended to severally. But these two aspects are inherent in and expressive of one single identity. Hence, they may be considered together jointly as expressing the single identity. In that case, there is no chance of asserting two conjointly by a single predicate, for the simple reason that there can be no such predicate. Therefore we have to confess our inability to describe and proclaim the bankruptcy of vocabulary for having such an assertion. This fact becomes the fourth mode of predication.

(4) Perhaps X is indescribable.

Remembering this helpless nature of our tongue, we may still qualify this by each of the first three predicates. Thus we have the last three modes of predications, which are:

(5) Perhaps X is though indescribable.

(6) Perhaps X is and is not though indescribable.

(7) Perhaps X is and is not though indescribable.

In their traditional form these are:

(1) **Syadasti**

(2) **Syanasti**

(3) **Syadastinasticha**

(4) **Syadavaktavyah**

(5) **Syadasti Avaktavyah**

(6) **Syadnasti Avaktavyah**

(7) **Syadasti Nast Avaktavyah**

The primary modes of predication are three: **Syadasti**, **Syanasti** and **Syadavaktavyah**. The other four are ob-

tained by combining these three. Now according to **Sankhya** philosophy everything is real and therefore exists. According to **Buddhism** everything is momentary and unreal. Both these views are rejected by the Jainas as extremes. The former is true according to the principle of **Dravyarthika** point of view; the latter is true according to **Paryayarthika** point of view. Hence, each is true in its own way and is not true absolutely. Again reality is indescribable according to the **Vedantins** who emphasize the **Nirvachaniya** aspect of reality. Even this is only partially true, for otherwise, even this predication "That Reality is indescribable" will be impossible.

The same seven modes of predication may be obtained in the case of following pairs of attributes; eternal and changing, one and many, universal and particular, etc. These pairs of opposites can very well be predicated of reality and these may yield the other derivative modes of predication. Thus practically, every attribute by being affirmed and denied according to different aspects may bring about seven fundamental propositions true of real subject.

Anekanta Vada

The life history of a tree may be said to begin with the seed, and at every stage of its growth, there is a corresponding change in its structure. From the seed to the sprout, from the sprout to a little plant, from the little plant to a growing tree and at every stage, there is a change of structure and also change of function of the particular parts. Here you have an instance of continuous change in the same identical organism which must be considered to be unchanging and permanent. A margosa seed can grow into a margosa tree marking out all the changes in its growth but at no point in its life history could it change so fundamentally as to become a mango tree. A mango seed can grow into a

mango tree and a margosa seed can grow into a margosa tree. Each one has its own permanent nature marked by its different stages of growth which are distinctly impermanent. Thus if for example, the margosa declines to grow further, will not shoot forth new sprouts will not shed away the old leaves, it will be an attempt to secure permanency for that stage in the history of the plant but this attempt to secure permanency must end in death, because a growing organism if it attempts to crystallize itself at that particular stage, it will only seek its own death warrant. Thus organic growth must necessarily imply change at every stage different from the previous stage and different from the next stage and at the same time secure a permanent identity. Nature cannot be transcended during the growth of the organism. Here you have in the life history of an organism, say a tree, both identity and difference, *Beda* and *Abeda*, *Nitya* and *Anitya*. In fact, that is the nature of reality as understood by Jaina thinkers. Every object of reality implies a difference with an underlying identity, a change associated with a permanency, a unity associated with multiplicity. It is because of the structure of reality that it is possible for us to describe it by contradictory attributes *Asti* and *Nasti*, *Nitya* and *Anitya*, *Beda* and *Abeda* and so on. This fundamental metaphysical doctrine which is the central idea of Jaina thought differentiates this system of philosophy from other schools of thought, Indian or European. Every Indian school takes up one particular point of view or reality and asserts it to the exclusion of other aspects. Vedantins for example, emphasizes the permanent substratum of reality, of the permanent substance the *Brahma*. It is always one unchanging *Nitya*. At the opposite pole of thought, you have the Buddhistic *Kshanikevada* which emphasises the momentary nature

of reality and is blind to the underlying permanent substratum. To the Buddhistic thinker, every object of reality is Anitya—momentary. It appears and disappears the very next moment. There is no such thing as Nitya or permanent substratum either in the outer world of nature or in the inner world of consciousness. This kind of one-sided emphasis to the exclusion of the other aspect of reality is described by Jaina thinkers as **Ekantavada**—one-sided assertion, while they claim that metaphysics to be an **Anekantavada** viewing reality from all its aspects. Thus the **Asti-Nasti Vada** with which we began is the natural corollary of the nature of reality which is many sided and hence could be described accurately and completely only by taking into consideration all its aspects or technically by Anekanta Logic. Forgetting this aspect of reality and attempting to describe the nature of reality piecemeal would end in a similar confusion as the description of an elephant by the various blind men each describing the animal from his own point of contact and thus making a ridiculous mess of reality.

In short a complex nature of reality must be the necessary approach by the principle of Anekanta Vada if it is to be understood accurately. Thus we see that Jaina metaphysics has got a more rational view in its approach to reality than the other schools of thought which obstinately cling to one particular aspect. The latter schools of thought create a ready-made framework and attempt to squeezing the nature of reality in the ready-made framework which serves as a sort of Procrustian bed and thinkers do not hesitate to chop the inconvenient corners to make reality fit in with their framework. Such a method of unwarranted interference with the nature of reality to make it suit one's own theory is neither science nor philosophy. It is

merely a dogmatic assertion of one's own prejudice and wishing reality to squeeze into the readymade scheme of things. It is not necessary for us to repeat that such an irrational attitude will be inconsistent with true principles of metaphysics. The function of man is to understand the nature of reality not to interfere with its nature to suit his liking. Judged from this point of view, the only school of thought which may be said to resemble the Jaina metaphysics is the Hegelian doctrine of the dialectic. Hegel's direct approach to the nature of reality is more or less analogous to the Jaina approach. Hegel's dialectic consisting of thesis, anti-thesis and synthesis which may be described as identity of the opposites or the resolution of the contradictories, is exactly corresponding to the Jaina doctrine of *Asti-Nasti Vada*. But in other respects, Hegelian Idealism is quite different from the Jaina metaphysics and hence we cannot afford to emphasise the similarity between the two schools beyond this one particular fact. This method of philosophy, the method of philosophical approach, must be adequate and suitable to the nature to reality which is the object of study. This general principle is observed to be true in the Jaina approach to the study of reality.

Chapter VIII

JAINA PSYCHOLOGY

Jiva is the central conception of the Jaina system. Its nature is **Chetana** or consciousness. **Jiva** and **Chetana**, life and consciousness are co-extensive. Wherever there is life, there is consciousness. Even in the lowest class of organisms, we have to posit existence of consciousness. But this does not imply that in every living organism there is explicit consciousness. In very many cases, consciousness may be latent and implicit. In the lower organisms, it is mainly implicit and latent; in man generally explicit and in certain exceptional cases of men having higher spiritual development consciousness may be supernormal.

Jiva with its characteristic of **Chetana** is entirely distinct from **Pudgala** or matter. It cannot be apprehended by sense perception; hence it is **Amurta**. The qualities which are generally associated with matter such as colour, taste, etc. have no relevancy in the case of **Chetana**.

Jaina Psychology is thus based upon the metaphysical assumption of **Jiva** which is of the nature of **Chetana**. It is not a "Psychology without a soul." This general nature of **Chetana** or consciousness manifests in two ways, **Darsana** and **Jnana**, perception and understanding. These two modes of consciousness are mainly cognitive or thought elements. Consciousness includes also

emotion and will. The affective and cognitive elements are also recognized by Jaina system. Affective states or emotions are the general characteristics of **Samsari Jiva** or living beings in our ordinary sense. Conduct or behaviour is also assumed to be the natural manifestation of life. **Charitra** or conduct is also associated with all **Samsari Jivas**. Thus from the point of view of modern Psychology consciousness has a threefold function and this is also assumed in **Jaina** system.

This tripartite division of consciousness is expressed in another way also. In describing the characteristics of Jiva, its **Chetana** character is said to manifest not only in **Jnana**, **Darsana**—understanding and perception, but also in **Karma Chetana** and **Karmabhala Chetana**—awareness of action and awareness of pleasure-pain. The recognition of the threefold aspect of consciousness may be illustrated even from the conception of a perfect being. The characteristics of a perfect being are **Ananta-jnana**, **Anantadarsana**, **Anantavirya** and **Anantasukha**—infinite knowledge, infinite perception, infinite power and infinite bliss. The other characteristics are irrelevant to our purpose. The first two of the enumerated qualities—infinite knowledge and infinite perception, are distinctly cognitive. Infinite power implies activity or conation and infinite bliss the hedonic experience. Thus throughout the Jaina account of life, the three aspects of consciousness are assumed.

Soul and Body

Every organism or a **Samsari Jiva** is an organic unity of two distinct entities: **Jiva** and **Pudgala**, soul and body. Naturally therefore there crops up the problem of the relation between the two. Soul is **Chetana** (consciousness) **Amurta** (non-corporeal) and **Arupa** (non-sentient) whereas the body has the opposite qualities in each case. One may be said to be the contradiction

of the other. The dualism is so emphatically expressed here as in **Cartesianism**.

The term body implies two different things. The gross body that we actually perceive through our senses is constituted and nourished by matter taken in the form of food, etc. This body is every moment changing and will be given up by the soul after a certain period. Besides this gross body, there is for every **Jiva**, a subtle body known as **Karmana Sarira**. This body is constituted by subtle material molecules known as **Karma Pudgala**. This subtle body may also be changing. But still it is a necessary and inalienable appendage of **Samsari Jiva**. This is transcended only in the perfect state. In discussing the relation between the states of this Karma Sarira and the states of Jiva, **Jainism** makes an important distinction between **Upadana Karta** and **Nimitta Karta**—substantial cause and instrumental cause. Mental states are the modifications of the mind and physical states are the modification of matter. Mind is the **Upadana Karta** of psychical states and matter is the **Upadana Karta** of physical changes and yet physical states and psychical states may be mutually external conditions. The causal activity contemplated here is a bit obscure. One psychical state is due to the immediately antecedent psychical state and similarly one physical state is the result of its own antecedent. Thus mental series in a way is independent of physical series. But still a mental change may be externally determined by a physical change and the physical conversely by the mental change. The relation between the physical and the mental is purely external. In the technical language of the system, one is the **Nimitta Karta** of the other. So far as we are able to make out, the meaning seems to be this; a mental change is due to two conditions; one an **Upadana Karta**—a mental antecedent and an-

other **Nimitta Karta**—a physical antecedent. The mental change is the result of both these antecedent conditions—physical and mental. Similarly, a change in the body is to be traced to two conditions; an **Upadana** condition—a physical antecedent in this case and a **Nimitta** condition—mental antecedent. The system emphasises the causal inter-relation between mind and matter even though the inter-relation is the reality of moral responsibility. If there is no causal inter-relation between mind and matter, why should a person be taken responsible for his conduct. If moral responsibility is real, if moral evaluation of conduct is genuine, then conduct must be the intimate expression of the personality.

Though the discussion is between **Jiva** and its **Karmana Sarira**, the discussion and its conclusion may very well be taken as relevant to our problem of the relation between soul and body. The whole discussion may be taken as expressing the views in regard to the wider problem. Soul and body are capable of causal inter-relation and a change in one always involves two antecedents, one physical and the other psychical. If causal inter-relation is not admitted, certainly ethical value will remain unexplained and unintelligible.

Sensations and Sense Organs

The sense organs recognized in the system are the usual five. But sometimes **Manas** or mind is also spoken of as an **Indriya**. **Indriyas** in general are of two kinds:—**Dravya Indriya** or the physical sense organ and **Bhava Indriya**, the psychical counterpart. Sensory awareness is the result of the contact between **Dravya Indriya** and the physical object sensed. It is assumed of course that only physical objects or **Pudgala** that can be apprehended by sensation. This contact may be direct or indirect. In the case of sight, the contact is indirect. The object perceived by vision is not brought in contact with the eyes.

The objects in space are revealed to us by light or **Jyoti**. It is through being illuminated they are apprehended by vision. The exact operation of light on the eyes is not further explained. In the case of the other senses, we have direct contact. But the direct contact may be **Sthula** or **Sukhama** gross or subtle. In the case of touch and taste, we have the direct contact with the gross object. But in the case of smell, we have contact with minute particles of the object smelt. In the case of sound also, we have **Sukshma** contact. But in this case, what the ears come in contact with is merely a kind of motion. Unlike the other Indian systems of thought which associate sound with **Akasa**, Jaina system explains the sound as due to the violent contact of one physical object with the other. It is said to be generated by one **Skandha** knocking against another **Skanda**. Sound is the agitation set up by this knock. It is on account of this theory of sound, the system speaks of an atom or **Paramanu** as unsounding by itself. Thus in all these cases, the environmental stimulus is either directly or indirectly a physical object. Sense perception is the result of the contact between two physical things **Dra-vyendriya** on the one hand and the stimulus from the object on the other hand.

Analysis of Sensations

The next interesting point is the analysis of the different sensations obtained through different sense organs. Through the eyes, we have the apprehension of five colours. Visual sensations consist of the five elements or **Pancha Varna**. But we have to note here that sensation of white is also included as one of the colours. In this respect, the term **Varna** or colour is used in its popular sense and not in the scientific sense. Similarly, taste is of five kinds, pungent, bitter, sweet, sour and saline. These five tastes are obtained through

the tongue which is **Rasanendriya**. Skin is **Sparsanendriya** and through it, the following eight kinds of cutaneous sensations are obtained: light and heavy, soft and hard, rough and smooth and cold and hot sensations, four pairs of opposite senses. These cutaneous sensations include sensations of temperature, contact, pressure and muscular or kinaesthetic sensations. Sensation of smell is only of two kinds, **Sugandha** and **Durgandha**. Sound sensations are of infinite variety. The different kinds of sounds—natural and artificial, purposive and non-purposive, articulate and inarticulate, musical and non-musical, are spoken of.

Sense Perception

What we directly apprehend through a sense organ is not merely particular sensation but the object. Sense perception is known as **Darsana**. **Darsana** is the perception of a physical object. **Darsana** may be **Chakshu Darsana** and **Achakshu Darsana**. **Chakshu Darsana** means perception of an object through visual sensation. **Achakshu Darsana** means, perception through the other senses. **Darsana** or sense perception not only implies the passive receptivity of the mind but also the active interpretation of the received-stimulus, i.e., **Darsana** means the complication between the datum and mental construction. This is implied in the description given of "knowledge by acquaintance" or **Mati**. **Avagraha**, **Eha**, **Avaya** are different stages of sense perception. **Avagraha** refers to roughly the datum. But the datum does not mean anything. It is merely the ununderstood patch of colour, e.g., in the case of visual sensation. At the presentation of this visual patch, there is the questioning attitude of mind which is represented by the term **Eha**. As a result of this examination, we may interpret the object. This interpretation is **Avaya**. In the case of visual perception, these three different stages

may not be clearly distinguishable. But in the case of auditory perception, we may clearly recognize the different stages. **Darsana** then includes all these three stages, then only is the thing known to us.

These three stages together with **Darana** or recollection constitute the different forms of **Mati Jnana**. But recollection is connected with memory and need not be brought under sense perception.

In this connection, we have to notice one important point. The term **Darsana** is not confined to sense perception. It is a general term including the sense perception as well as the supernormal perception of other kinds. Two kinds of supernormal perception are generally mentioned by Jaina thinkers (1) **Avadhi Darsana** (2) **Kevala Darsana**. **Avadhi Darsana** refers to the peculiar kind of clairvoyant capacity which is able to perceive things and events in distant places and also in distant times either past or future. Objects and events not evident to the normal sense perception are obvious to **Avadhi Darsana**. But the objects of **Avadhi** perception appear as if they are perceived normally close at hand. It is said that **Avadhi Darsana** is concerned with only **Rupa Dravyas** or perceptual objects. The other **Darsana** known as **Kevala Darsana** is perception **par excellence**. It is associated with perfect consciousness. This faculty is acquired only after complete emancipation from **Karmic** bondage. To this perfect perception, the whole reality is obvious. In short, it refers to the all-perceiving faculty of **Paramatma**. What we are justified in speaking of in connection with Jaina psychology are the normal sense perception (**Chakshu Darsana** and **Achakshu Darsana**) and the supernormal clairvoyant perception or **Avadhi Darsana**.

Jnana or Knowledge

Jaina account of cognition is also interesting. Jnana

or understanding is said to be of different kinds according to means employed in cognition. (1) **Mati Jnana** is knowledge obtained through the normal means of sense perception and memory based upon the same. This is the common inheritance of all persons. (2) **Sruta Jnana** is knowledge obtained through testimony of books. This corresponds to knowledge by description. It is acquired by study. Therefore it is possessed by only the learned men. Besides these two means of knowledge, there are three other supernormal means of understanding. These are **Avadhi Jnana**, **Mana Paryaya Jnana** and **Kevala Jnana**. **Avadhi Jnana** is the understanding of the nature of the objects obvious to **Avadhi Darsana**. **Mana Paryaya Jnana** refers to a peculiar kind of telepathic knowledge acquired by persons of certain stage of spiritual development. It is a means by which knowledge of alien minds is obtained. The last one of course refers to the perfect understanding or the omniscience of the perfect Being or **Purushottama**. Treating this as the metaphysical ideal, we have to recognize the other four kinds of cognition as relevant to our psychological interest.

Affection

Affective consciousness plays a very important part in Jaina metaphysics. The whole religious discipline is directly secured by a stoic freedom from the affective influence of environmental objects. Experience of pleasure-pain is assumed to be the specific characteristic of organized beings or **Samsari Jivas**. In one of the descriptions given of **Jiva**, it is mentioned that **Jiva** has the tendency to continue beneficial activity from which pleasure results and to discontinue the harmful activity from which pain results. This so very analogous to biological description of the instinct of self-preservation. **Jiva** equipped with this quality naturally desires

pleasant things and avoids unpleasant things.

Since the psychological analysis is subordinate to the metaphysical system several facts of psychological interest are thrown into the background of the philosophical scheme. Nevertheless, there is no mistake about the striking psychological analysis exhibited by Jaina thinkers. Experience of pleasure and pain is generally referred to as **Karmaphala Chetana** or consciousness of the fruits of action. Pleasure and pain are always viewed in relation to action.

Bhava or affective consciousness is of three kinds—**Subha Bhava**, **Asubha Bhava** and **Suddha Bhava**—feeling of pleasant nature, feeling of an unpleasant nature and feeling of pure nature. The last one refers to the enjoyment of Self by self. As such it may be taken to mean the spiritual experience of the pure self. The other two kinds of the feeling are relevant to the point. These are corresponding to the normal feelings generally recognized by students of psychology. These feelings are generally related to certain objects in the environment to which there may be attraction or aversion in the Jiva. Thus on the one hand, feelings manifest as the result of **Karma** or action and on the other hand, they are determined by objects in the environment.

A very interesting classification of emotions is given in connection with the conditions of **Karmic** bondage. These emotions are generally divided into two main classes **Sakashaya** and **Akashaya**—those that have the tendency to colour or stain the purity of the soul and those that have not that tendency. The **Sakashaya** ones are **Krodha** or anger, **Mana** or pride, **Maya** or deceitfulness or dissembling and **Lobha** or greed. The **Akashaya** emotions are:

Hasya—laughter.

Rati—feeling of attraction.

Arati—feeling of repulsion.

Soka—sorrow.

Bhaya—fear.

Jugupsa—feeling of disgust which may manifest in hiding one's own weaknesses.

Striveda—peculiar sex feeling of women.

Pumsaveda—peculiar sex feeling of men.

Napumsaka Veda—the corrupt sex feeling of eunuchs.

Again certain instinctive tendencies are also referred to as **Samjas**. These are **Ahara**, **Bhaya**, **Maithuna** and **Parigraha**—hunger, fear, sexual appetite and acquisitive instincts. There are corresponding feelings to these instinctive appetites which may colour the consciousness of a Jiva.

The feeling aspect of sensations is implied in the very classification of the sense elements. The feeling aspect is predominant in the case of smell and taste whereas it is indirectly associated with auditory and visual sensations. The rest of the references to feeling of pleasure pain are purely metaphysical and therefore they are more of religious interest than of scientific interest.

Conation or the Consciousness of Action

Atma is not only **Jnani** and **Bhokta**, the knower and the enjoyer but is also a **Karta** or the agent. This may be considered as the central idea of Jaina system. Soul by its own activity is able to make or mar its own destiny. The theory of Karma is intimately associated with the causal agency of Atma. As the result of this metaphysical assumption, we have several facts of psychological importance mentioned in the system. Even in the lowest organism, there is the tendency to continue pleasurable activity and to discontinue painful

activity. This primitive tendency of life or **Jiva** is just the conative activity which develops into conscious choice of an end or purpose which is the characteristic of volitional activity. In human beings, this conative tendency is naturally associated with **Raga** and **Dvesha**—desire and aversion.

Conative activity in general is denoted by the term **Karmachetana**. This **Karma Chetana** or consciousness of activity is to be associated with the Zoological Kingdom—**Trasa Jivas**. The plant world or the world of **Ekendriya Sthavara Jivas** is devoid of this **Karma Chetana**. They have **Karma Phala Chetana** alone whereas the other **Jivas** have both and also **Jnana Chetana** to boot. The importance of volitional activity is clearly testified by the part it plays in the Jaina system of ethics. The psychology of **will** is also connected with another doctrine of psychological importance. **Mohaniya Karma** which is considered to be the root of all evil has two aspects cognitive and conative. What is known as **Darsana Mohaniya** interferes with the faculty of perception and belief. **Charitra Mohaniya** is a sort of corruption of the will; it misleads the will and thus leads the **Jiva** towards evil. We shall consider the relation between **Karma** and **Atma** when we go to consider the ethical aspect of Jaina system.

Chapter IX

THE ETHICAL CODE ACCORDING TO JAINISM

Jainism prescribes 5 moral principles to be observed by all the Members of the society. These are called **Pancha Vratas**, five vows; **Ahimsa** or non-violence, **Satya** or truth, **Astheya** or non-stealing, **Brahmacharya** or chastity and **Aparigraha** or non-possession. Of these 5 principles, the first, **Ahimsa** or non-violence is the most important vow. Though the term is negative implying abstinence from killing any living being, it is really a positive virtue based upon Universal love and mercy towards all living beings. Abstinence from killing other animals must be observed by thought, word and deed—**Mana**, **Vachana** and **Kaya** respectively. The mere thought of killing is as much a moral evil as actually killing. Similarly, any word expressing the desire to kill is also deemed as killing. Hence, the principle of **Ahimsa**—non-violence, naturally implies purity of thought, word and deed actuated by Universal love and mercy.

Further, it is not enough if one abstains from inflicting pain on other beings. How can you excuse yourself by saying: 'I do not kill' if you engage an agent to carry out your desire. You are morally responsible for the evil deed committed by your agent because he acts through your instigation. You cannot also remain self-satisfied by saying, "Neither do I act myself nor do I have it done through my agent." If you indirectly ap-

prove of such an evil conduct in others, that approval makes you responsible for the cruelty of killing, practised by others. Thus, one is expected not to kill oneself nor to kill through an agent nor should one approve the evil deed. In short, **Ahimsa** should be observed by **Mana**, **Vachana** and **Kaya**—thought, word and deed respectively and violence should be avoided in all aspects—**Kritha**, **Karitha** and **Anumodha**—acting oneself, to make the agent to act and passively approve the action wherever violence is practised.

Thus, **Ahimsa** Vriitha is binding on all members of the Society whether householder or ascetic. In the case of the householder, it is applicable with a limitation. In the case of the ascetics, it is to be observed absolutely without any limitation. It is obvious that its application should be limited in the case of the householder. Since the vegetable kingdom is also admitted to be constituted by living beings, i.e. one sensed organisms, destroying this living being is prohibited in the case of the ascetics; but it cannot be enforced in the case of householders. In that case, the householder cannot engage himself in agriculture because harvesting would imply the destruction of one sensed organism. Without agriculture, there would be no food for the members of the society to consume. Hence, the householder is expected to observe this principle of **Ahimsa** only with reference to the other organisms beginning with the two sensed ones which are generally called animals capable of moving or **Thrasajivas**. Thus limited, the ethical principle is called **Anuvrutha**—a minor vow to be observed by the householder. The same applicable absolutely without any limitation, is called **Mahavratha**—the great vow binding upon the ascetics.

This interpretation of the principle of **Ahimsa** natu-

rally rejects the principle of **Ahimsa** observed by the Non-jains. The Buddhists excuse themselves for eating meat though they preached **Ahimsa** by saying that they do not kill but only purchase meat from the butchers. This is condemned by the Jains because butcher acts merely as an agent to the meat-eaters and kills the animal to supply meat to the meat-eating customer. Hence, the person who eats meat though he does not kill the animal by himself, kills the animal through an agent and approves his action. Similarly, Jainism condemns the vedic Dharma which enjoins the killing of animal as a religious ritual. Sacrificing of animal implies wilful killing and the blame is not removed because it is done in the name of religion. Hence, according to the Jains, sacrifice of animals in the name of religion, does not remove the responsibility of killing, because it is certainly a moral evil.

Next is **Satya** or truth. This second principle also applies with limitation to the householder and absolutely to the ascetics or Yathis. Since the whole moral code is based upon **Ahimsa**, every subordinate moral principle must necessarily be consistent with the primary principle of **Ahimsa** or non-violence. For example, speaking the truth should not result in pain to any other living being, e.g., a person running for his life hides himself in a secret place and if the enemy who pursues him to kill asks you whether you know where the victim is hiding, then you are not expected to reveal the truth which would result in the death of the victim. Under such circumstances, you are not expected to speak the truth. Similarly, when a hunter is pursuing an animal, you are not expected to reveal to him the bush under which the animal hides itself to escape from the hunter. We are expected to save the animal from being killed

though we are to utter an untruth.

The third vow is **Astheya**—non-stealing. Taking of any object which is not your own and which is not given by the owner thereof is the definition given for stealing. Abstinence from this evil practice is **Astheya**. Using false weights and measures by a merchant will be a violation of this principle of non-stealing. Besides this kind of cheating, a person may have recourse to black marketing. Since this is the method of robbing the society of its legitimate rights and privileges, this is also coming under the violation of the same principle—non-stealing.

The fourth principle is **Brahmacharya**. This refers to purity of personal conduct in the matter of sex. This vow when applied to ascetic implies absolute celibacy since a saint who has renounced all possible connections with the outside world is expected to practise strict celibacy. In order to secure complete isolation of the self which is the necessary condition for the practice of Thapas and final self realisation an ascetic is therefore expected to observe this principle by thought word and deed. Even the mere thought of sexual enjoyment will be considered as a sure violation of this vow. In the case of the Householder, such a rigorous discipline cannot be and must not be expected because then it would be a contradiction of his life and domestic happiness. Hence, this vow when applied to the householder is intended to be a strict monogomic life which is called **Ekadaravratha**—a moral principle enjoining domestic life with a single wife. Having more than one wife in the same household, having clandestine connection with other man's wife and having intimacy with other women, will all come under violation of this strict principle of monogomy enjoined for the householder. Even

in the case of the householder, he is expected to maintain this normal discipline from all aspects, thought, word and deed. Even coveting other women will amount to adultery with another's wife. Hence, the householder is expected to observe this principle strictly maintaining his sex purity in order to secure domestic happiness for himself and promote the same in others in society.

The fifth principle **Aparigraha** refers to personal possession of property and wealth. In the case of the ascetic, he cannot have any property of any type since he has to renounce every such possession before adopting ascetism. Though he renounced all his possessions, though he severed his relationship with his wife and children, still he may retain some sort of attachment to his former possessions of land and wealth and his former kith and kin. Because of this attachment, he may experience psychological reaction of pleasure or pain whenever anything happens to objects and persons to which he was formerly attached. If the ascetic is subjected to such reactions of pleasure or pain, he cannot be said to have achieved a complete renunciation. He must by practice secure complete renunciation of all attachment to the outward things and persons. He must keep before his mind the goal of realising the true self. He must consider every other thing as a hindrance to his path. Even his own body is alien to his true self. Hence, he must practise non-possession strictly by thought, word and deed. But in the case of the householder, such a complete renunciation will be meaningless. His function in society is quite different. Economic stability in society and social solidarity will depend upon the life of the householder. If the householder fails in his duty, the social structure will crumble. He must cultivate his land and produce enough food for

himself and others. Similarly, a trader is expected to devote himself whole-heartedly to his profession. He must obtain wealth by right methods. If he does not do his duty faithfully, he will be creating poverty not only to his household but ultimately to the whole society. In short, an householder whatever be his profession, cannot afford to observe this principle of non-possession, though no doubt, it has to be observed strictly by the ascetics. The householder's life and this principle of **Aparigraha** appear to be contradiction in terms. Then what does it mean when applied to the householder?

Since the householder also is expected to keep in mind, the ultimate goal of life, the realisation of the true self, he must also practise in isolating himself as far as possible from attachment to external things. Such a complete mental detachment though the person is living among other things and persons, is the ideal; the householder's life in such a case would be considered far superior to that of an ascetic who is practising in strict solitude without severing his mental attachment to his kith and kin. Such a happy isolation of mental detachment while living in the world but not of the world, is extremely difficult to achieve. Therefore, every householder is expected to practise this principle of non-possession in a modified form to suit his condition of life. In his case, it is not **Aparigraha** or complete non-possession, it is **Parimitha Parigraha**—limited personal possession. He is expected to set up a limit in his income in either land or wealth.

While seriously and enthusiastically working in his own field of occupation, whatever accrues to him beyond his self-imposed limit, must be set apart for the benefit of the whole society. He is expected to consider that surplus income not his own but the property of

the society as a whole. This self imposed limit of his possession or income will be a necessary step in his spiritual detachment so that he may ultimately secure complete isolation from his possession, living and non-living.

This principle of limited possession is extremely significant and valuable to the present world conditions. Jaina thinkers who formulated the ethical code to the householders, thousands of years ago, imposed this principle of voluntary limitation to one's own property and income with the object of securing complete economic stability to society. The social order based upon that principle will certainly prevent unnecessary accumulation of misery, poverty and wretchedness in many others in society. The economic conflict will be automatically solved adjusting in matters of wealth, health and prosperity. It will be a welfare society based on sound economic foundation. The present world order based upon scramble for wealth and economic standard has resulted in conflicting ideologies of capitalism and communism. In Europe, after the French revolution and the destruction of Feudal systems of social organisation, there appeared an industrial development resulting in competition for acquiring wealth. Throughout the whole of 19th century, this complicated principle of industrial development resulted in the accumulation of wealth by the owners of the industries and plants and the Managers and owners of the machineries, had power in their hands to employ labour according to their own dictates. The machinery and other sources of production had produced enormous wealth flowing into their coffers while the labourers who actually worked the machineries had just enough for their subsistence. While this thing was going on for several

decades, labourers organized themselves into unions in order to strengthen their position and eliminate as far as possible unhealthy competition in the labour market.

But the most important development is the new theory of economic value propounded by Karl Marx who pointed out really that economic value of things produced, is the contribution of labour and hence it is created by the labourer himself by hard work. Out of this economic value, which he produces, he gets only a fraction whereas the major portion of the value is appropriated by the person who controls the producing machinery. The implication of this new theory of economic value is that the producer of wealth must have a control in it. As a result of this changing attitude in the economic world, there appeared a few persons who eagerly and enthusiastically worked for this ideal and had the control in the hands of the politariat. This has been successfully working in Russia for several decades; so in the modern world, conflicting ideologies—capitalism and communism—have crept in. This undesirable conflict and struggle cannot occur in human society if it is based upon this healthy economic principle of limited personal possession and surrendering all the surpluses to the Society as a whole.

Chapter X

KARMA THEORY IN JAINISM

The conception of Karma is a special feature of Jaina thought. The term "Karma" is used in different senses by different philosophical systems. The vedic schools of thought speak of Karmakanda as different from Gyanakanda. There, the term Karma is synonymous with the action. The term has the same significance in Karmayoga as different from Gyanayoga. The term Karma used in Karma theory according to Jainism has different significance. It is used in Jainism as an important factor in the development of organic world. In Poorva Meemamsa and Buddhism, every action is supposed to leave behind it, its effect in the form of **Adrushta** or Vasana. The term **Adrushta** was used by Poorva Meemamsa School which signifies the after-effect of a sacrifice performed by an individual. This after-effect or **Adrushta** which means "not perceived," is supposed to shape the future destiny of the individual who performs the sacrifice or Karma. Similarly, the Buddhistic thinkers who do not postulate self or Atma, speak of the Vasana—the after-effect of the psychic life. The only reality according to Buddhist philosophy is the series of psychic stages experienced by an individual. Neither the external world of objective reality nor the self is accepted by the Buddhist thinkers. They introduced the conception of Vasana or the after-effect of particular stage in order to explain the causal relation

of the psychic stages to one another. In all these cases, the theory of Karma has not been fully analysed as it is done in Jaina thought. Most of the Indian systems of philosophy do not accept the theory of creation; hence they do not postulate the creator who is responsible for producing the world of things and persons. Since the Jaina thinkers do not accept the theory of creator, they cannot get satisfaction by referring these changes to the will of the creating deity. Hence, they have to provide a rational explanation for all the changes observed in the concrete world. How are the organic beings born? What are the factors which contribute to their growth and development? Why do they cease to exist after a certain period of life? What happens to them after the disintegration of their bodies? All these problems are explained by the theory of Karma. This theory is similar to that of Charles Darwin who attempted to give a rational and scientific explanation in the *Origin of Species*.

The term Karma implies two things. Certain material particles which constitute the different karmas are called *Dravya Karma*. The impure psychic conditions which form the causal factors for the accumulation of karmic material particles, constitute *Bhava Karma*. These two classes are inter-related to each other. Organisms in the concrete world are all characterised by the inter-play of these two kinds of Karmas. Jaina philosophy postulates two distinct types of reality, **Chetana** and **Achetana**, spiritual and non-spiritual. Organisms in the world of living beings, have both these aspects. The body of the organism is constituted by material particles and the body is associated with conscious being which operates through the body, the body being a suitable vehicle for the manifestation of the

conscious Ego. The Ego in its pure form is not related to the material body in any form. But in the concrete world, the Chetana spirit and Achetana matter, these two, are found in association. What is the cause of this unholy alliance? When was the pure Ego first entangled itself into the material meshes? This question has no meaning for the Indian thinkers in general. Irrespective of their different philosophical systems, all of them assume that the embodied existence of the Ego has no beginning. According to them, Samsara is Anadi. The term "Samsara" is used to denote the world of organisms characterised by birth, growth and development and decay and death. This world of Samsara is considered to be Anadi without beginning. Though this world of Samsara is taken as Anadi, still an individual in this world may hope to achieve a state of existence which is not subject to the changes of birth, growth and death, the characteristic changes of Samsaric existence. This state of existence which knows no rebirth, is assumed to be the goal of life, state of liberation or Moksha. An individual living being whether human or sub-human, is subjected to birth and death. But after death, which results in the dissolution of the body, there still survives the spiritual entity—the Ego which has to be born again in the world of Samsara and continue its life of birth, growth and death once again. This must go on indefinitely till the self attains its final liberation. What is the characteristic of the Ego at the time of the death of the organism? Except the Indian materialistic school of Charvakas, all the other Indian systems of philosophy believe that the soul survives after death. The Jaina system also accepts this doctrine that the soul survives death; at the disintegration of the body, the surviving soul is still associated with a

subtle body constituted by Karmic particles. This subtle body is called Karmana Sarira, body constituted by subtle karmic material particles. This Karmana Sarira is unalienable, associated with the soul throughout its career of births and deaths in the world of Samsara. This Karmana Sarira will be broken up and destroyed at the last stage when the soul attains its pure nature. The causes by which this Karmana Sarira is built up, how this affects the nature of the pure self, how the pure self is obscured and prevented from its free expression, are all connected with and explained by the Theory of Karmas according to Jaina thought.

The karmic particles which constitute this subtle body are said to be of 8 different kinds. Some of these karmic particles grouped together form a distinct class which has the characteristic of obstructing or preventing the knowledge which is an intrinsic quality of the pure Ego or self. This is called **Gnanavarniya Karma**, the karma which covers and obstructs Gyana or knowledge of the self. This is again subdivided into 5 classes which are called **Mathi Gnana Varniya**, **Sruthi Gnana Varniya**, **Avadhi Gnana Varniya**, **Mana Paryaya Gnana Varniya** and **Kevala Gnana Varniya**.

The essential nature of Jiva or soul is knowledge or Gyana. This is of 5 different kinds which are Mathi Gyana, Srutha Gyana, Avadhi Gyana, Manaparyaya Gyana and Kevala Gyana. Mathi Gyana refers to knowledge obtained through sense perception. This refers to the natural sense-presented experience possessed by all human beings. This is also shared by the lower animals though in a lesser degree. **Srutha Gyana** refers to the knowledge obtained by the study of books and by reading or hearing the descriptions given in the scriptures and will be obtained by the knowledge of things.

This knowledge is called **Srutha Gyana**. This is a different term to the previous one—**Mathi Gyana** since this is mainly dependent upon the words written or spoken. This knowledge obtained by understanding the words, is only available to literate persons. Only an educated man can have **Srutha Gyana**. The third is called **Avadhi Gyana**. This is a kind of extra perceptual knowledge. Through this knowledge, the events occurring in distant places, can be perceived. Similarly events occurring in different periods of time can also be perceived. While sense presented-knowledge is confined to the present, **Avadhi Gyana** may reveal an event which happened in the past or which is going to occur in the future. Hence, it may be prophetic. It transcends space and time. **Mana Paryaya Gyana** is the knowledge the thought occurring in the other person's mind. In terms of modern psychology, **Avadhi Gyana** may be called **CLAIRVOYANT** knowledge and **Manaparyaya Gyana** as **TELEPATHIC** knowledge. **Avadhi Gyana** may be congenital and natural in certain persons whereas **Mana Paryaya Gyana** can be obtained only by practice of spiritual discipline of **Thapas** or **Yoga**. The last **Kevala Gyana**—knowledge par excellence—is associated with pure liberated self. It appears only after the destruction of karmas called **Gyanavarniya Karma** according to the 5 different kinds of Karmas obstructing the knowledge of self. They are **Mathi Gyana Varniya Karma**, **Srutha Gyana Varniya Karma**, **Avadhi Gyana Varniya Karma**, **Mana Paryaya Gyana Varniya Karma** and **Kevala Gyana Varniya Karma**. Because of the operation of this **Gyana Varniya Karma**, the self is prevented from having knowledge of different kinds without defect or error. Because of the defective knowledge, the individual will be subjected to various pitfalls

in life, resulting in the failure and unpleasant experience in general.

The **Second** kind of Karma is that class which obstructs the pure perception which is also an intrinsic quality of the pure self. This is called **Darsana Varniya**. This is again sub-divided into 9 classes which are **Chakshu Darsana Varniya, Achakshu Darsana Varniya, Avadhi Darsana Varniya, Kevala Darsana Varniya, Nidra, Nidranidra, Prachala, Prachalaprachala** and **Styanagridhi**.

Chakshu Darsana means visual sense awareness of external objects through the eyes. Hence, **Chakshu Darsana Varniya Karma** refers to the defect of visual perception due to some defect in the psycho-physical mechanism which interferes the normal condition of visual perception.

Achakshu Darsana refers to the sensory awareness through other sense organs, such as, touch, taste, smell and sound. Each of these sensation has its own appropriate sense organ. Touch depends upon the sensory centres present in the skin. Taste depends upon the sensory nerves in the tongue. Smell depends upon the sensory nerves in the nose and sound depends upon the auditory mechanism, in the middle and inner ear. So long as the psycho-physical sensory mechanisms are functioning normally, the corresponding sensory awareness will also be normal. If the psycho-physical sensory organism becomes defective, their function will be impaired and the sensory awareness depending upon them will also become defective. Such an interference with the normal function is caused by **Darsana Varniya Karma**. The two kinds of experiences—visual awareness and non-visual awareness—are directed to the external world, from which proceed the various sensory

stimuli.

Besides these normal sense perception, there is **Avadhi Darsana**—super-normal perception. Similar to **Avadhi Gyana**, **Avadhi Darsana** is not limited by space and time. This super-normal perception may be directed towards the distant past or the far off future. Yet it shares the nature of normal sense perception. This super normal perceptual activity may be hampered by the Karma of **Avadhi Darsana Varniya**. Due to the operation of this Karma, super-normal perception called **Avadhi Darsana** may be vitiated or it may be altogether suppressed.

The term **Kevala Darsana** like **Kevala Gyana** is associated with the pure and perfect self. The whole of reality is perceived by **Kevala Darsana**. Since this is present only in the perfect self, it is not available to the ordinary Samsari Jivas. In their case, **Darsanavarniya Karma** completely prevents them from having this transcendental perception of the complete reality.

Besides the above four, there is internal sense awareness caused by stimuli originating from one's own body. They are the remaining items such as **Nidra**, **Nidranidra** etc. The term "**Nidra**" refers to sleep. Normal consciousness gradually shrinks and disappears during the stage of **Nidra** or sleep. This condition of sleep is produced by appropriate psycho-physical condition which is included in the group of **Darsanavarniya Karma**. The next stage, **Nidranidra**, means deep sleep or intensified sleep. This is also produced by a corresponding psycho-physical condition. The third stage is called **Prachala**. During the sleep, the self in the sub-conscious state may be disturbed or shaken. These sub-conscious disturbances may express their bodily changes, such as, the movement of the eye-lids or the shaking of the body

as a sort of reflex action. This is called **Prachala** and is caused by the corresponding psycho-physical condition. The same psycho-physical condition in an intensified form is called **Prachala Prachala**. This refers to the intensified disturbances in the sub-conscious self, expressing through corresponding bodily reflexes. The last stage is called **Styanagradhhi**. While in deep sleep, there may appear dream experiences. During this dream experiences, there may appear various emotional experiences such as anger, terror etc. Such dream activities are also caused by the corresponding psycho-physical conditions. The conditions producing the various physical status described above are all included in the corresponding karmas in the major class **Darsana Varniya Karma**.

The **Third** is called **Vedaneya Karma**. This determines the pleasure and pain experience of the self. On account of the operation of this Karma, the individual may have his life characterised by pleasurable experience throughout or conversely an unpleasant experience viz., positive and negative, **Sat Vedaniya** and **Asat Vedaniya** respectively.

Sat Vedaniya means the feeling of pleasure. This may be caused by the changes in the body or mind. This feeling of pleasure is naturally experienced by the Devas or the celestial beings. It may also be present in human beings, and other animals living in favourable and happy circumstances.

Asat Vedaniya is the opposite of **Sat Vedaniya**. This feeling of unpleasant experiences is also caused by unfavourable body and mental condition. The various painful experiences due to birth, old age and death and various diseases—all come under **Asat Vedaniya**. It may also be caused by the loss of affectionate friends

and associating with undesirable companions. All cases of suffering experience of living beings are caused by this **Asat Vedaniya Karma**.

The **Fourth** one is called **Mohaniya Karma**. This term implies illusion and ignorance. The operation of this Karma results in making the soul completely ignorant of its own true nature. The self gets confounded and begins to act in a way detrimental to its own welfare.

This is again sub-divided into 4 major classes. They are **Darsana Mohaniya**, **Charitra Mohaniya**, **Akashaya Mohaniya** and **Kashaya Mohaniya**. The three kinds of **Darsaniya Mohaniyams** are **Samyaktva**, **Mithyatva** and the mixture of both. The first **Samyaktva** means right belief. The opposite of this is wrong belief—**Mithyatva**. The third is the mixture of these two leading to doubt and hesitation in belief. The Karma by its appearance causes indifferent to the path revealed by the Omniscient Lord. The want of enthusiasm in the belief of the nature of reality and the incapacity to differentiate between the good and evil is called **Erroneous** belief. The person having that quality is called **Mityadrushti** man with a false belief. The opposite qualities constitute **Samyaktva** or right belief. The person possessing this right faith is called **Samyak Drushti**. Hesitation or wavering between the right and the wrong faith constitute **Samyak Mithyatva**, the mixed belief of right and wrong. Its mental state will never be clear; sometime leading towards right faith and sometimes towards wrong faith.

Charitra Mohaniya is a Karma that affects the conduct of the individual. It is of two classes **Akashaya Mohaniya** and **Kashaya Mohaniya** that which does not stain the Atma or self and that which stains the Atma

or self respectively.

Akashaya Mohaniya are of 9 kinds. These do not soil the nature of the self. These are (1) **Hasya**—laughter, that which produces laughter is called **Hasya Karma**. (2) **Rathi**—the feeling of affection towards the objects perceived is called **Rathi**. It is the result of the operation of the karma by the same name. (3) **Arathi** is the opposite of this feeling of affection. It is produced by the Karma of the opposite nature and hence called **Arathi**. The next is (4) **Soka**—the feeling of grief. This feeling is produced by the corresponding Karma called **Soka Karma**. The next feeling is (5) **Bhaya** or fear. This is the result of the operation of the karma of the same name. Next is the feeling of (6) **Jugupsa** or the feeling to cover or hide. This implies the attempt to cover or hide one's own defects or the defects of others. It is produced by the corresponding karma of **Jugupsa**. The next is (7) **Striveda**—the sex feeling of women. This sex feeling of a woman is the result of the operation of the corresponding Karma called **Striveda**. The next feeling is called (8) **Pumsaveda**—the sex feeling of the male. This is the result of the operation of the corresponding Karma called **Pumsaveda Karma**. The next feeling is called (9) **Napumsaka Veda**—neuter sex feeling. This refers to the feeling of a person who is neither a male nor a female. This neutral sex feeling is produced by the corresponding Karma called **Napumsaka Veda**. These 9 kinds of karmas do not discolour the nature of **Atma** or self. Hence they are called **Akashaya Mohaniya**.

Kashaya Mohania are of 16 kinds. These emotional experiences distinctly stain and disfigure the nature of the self. These are the four staining emotions or Kashayas. These are **Kroda**—anger, **Mana**—pride,

Maya—deceit, and **Lobha**—greed. Each of these is again divided into 4 kinds according to the intensity of emotion viz., **Anantanubhanda**, **Aprathyakya**, **Prathyakya** and **Samjvalana**.

Samsaric cycle of birth and death is infinite or Ananta. **Mithya Darsana** or false belief of this which is the cause of this **Ananta Samsara** is also infinite or Ananta. The emotion of anger which is causally connected with this is called **Anantanubandhi Kroda**. Likewise, emotions of **Mana**, **Maya** and **Lobha** are called **Ananthanubhandi Mana**, **Ananthanubandhi Maya** and **Anantanubandhi Lobha**. The emotion of anger may not be so very intensive as the previous one and yet it may be effective to interfere with and obstruct the will to act correctly. Since it is impossible to counteract the emotion in order to give freedom to the self to express itself in right conduct, it is called **Aprathyakya Kroda**—non-preventable emotion of anger. Similarly the other emotions of **Mana**, **Maya** and **Lobha** also have this state of **Aprathyakya**; hence they are called **Aprathyakya Mana**, **Aprathyakya Maya** and **Aprathyakya Lobha**. When the emotion is amenable to the control of the will and when it is so controlled as to give freedom to the will to operate in right conduct, then the emotion is called **Prathyakya Kroda**—controllable anger. Similarly, we speak of **Prathyakya Maya**, **Prathyakya Mana** and **Prathyakya Lobha**. Lastly, we have the emotion of anger, pride, deceit and greed slightly cintilating side by side with the decision of the will to act in the right way. They are called **Samjvalana Kroda**, **Samjvalana Mana**, **Samjvalana Maya** and **Samjvalana Lobha**.

In each case, the emotional experience is caused by the corresponding appropriate causal condition or

Karma, designated by the same name as the emotion of each kind. These staining Karmas together are 16 in number.

Besides the above four, there are four other kinds of Karmas recognised by the Jaina faith. They are **Ayushya** which pertains to the age of an organism, the **Nama** which is responsible for the building up of the organic body, the **Gothra** which determines the birth of an individual either noble or mean and lastly **Antharaya** which interferes with the normal activity of the individual by creating accidents. Let us examine these in detail.

The **Ayush** karma which determines the age is responsible for the duration of the life of any particular living being. This is again divided into 4 kinds which are (1) the age of hell beings, (2) the age of lower animals, (3) the age of human beings and the last (4) the age of the Devas. In all these cases, the cause which being-present produces the birth of the living being and which being absent, produces the death. This is called **Ayush** karma. Some may maintain the birth and duration of living beings depend upon food and water and such like nourishing objects. This view is untenable. Food and other nourishing objects are only auxiliary causes. For example, in making a pot, the fundamental cause is clay, the wheel and the stick used by the potter being only auxiliary instrument. Similarly, the fundamental cause of life-duration of living being is **Ayush Karma**, the food and other nourishment being only auxiliary in maintaining the life. That is why, when this fundamental condition of life—**Ayush Karma** is disappeared, life cannot be sustained even though sufficient quantity of nourishment is available to the living being. Death is a certain result in all such cases. Hence,

we have to infer that the fundamental cause for the birth and death of a living being is the principle of age or **Ayush Karma**. Whenever it appears and operates, there is birth; whenever this disappears and ceases to operate, there is death. The different groups of living beings mentioned above have their different life duration or **Ayush** and different duration depends upon appropriate age Karma.

The next, **Nama Karma** is an extremely interesting principle almost anticipating many elements of the modern biological theory. This is again divided into 93 classes. Modern biology tries to explain the origin and growth of organism postulating the enzymes and genes microscopic factors which determine the growth of the organic body. Similarly, the theory of **Nama Karma** formulated by the Jaina thinkers thousands of years ago tries to explain many of the biological problems such as, the difference between one genus and other genus of organisms, the bodily structure as its vertebrate or invertebrate, the different method of bone joints in the body, the symmetrical arrangements of the members in the body, the structure of the sensory organs in the body etc. These sense organs in the body whether completely developed and functionally effective or whether imperfectly developed and functionally inefficient, all these factors are explained by different kinds of Nama Karmas which operate and guide the construction of the organic body in each individual being.

According to Jainism, there are 4 main groups or classes of living beings. Living beings in Nether world or Hell, living beings in subhuman existence consisting of animals, plants etc., human beings and lastly Devas. These 4 classes are respectively called **Naraka Gathi**, **Thiryak Gathi**, **Manushya Gathi** and **Deva Gathi**. The

term **Gathi** implies going into the class to which the **Atma** or soul enters when it takes new birth. The causal factor which is responsible for the soul being born in a particular class or **Gathi** is called **Gathi Nama Karma**. This is four according to the 4 **Gathis** in which the **Atma** may possibly be born. The causal factor which impells the **Atma** to be born in **Naraka Gathi** is called **Naraka Gathi Nama Karma**. Similarly we have the other three, **Thiryak Gathi Nama Karma**, **Manushya Gathi Nama Karma** and **Deva Gathi Nama Karma**.

The next is **Jathi** or genus. **Jathi** or Genus means the class under which a number of beings are brought about because of similarity of nature and qualities. Jaina thought recognises 5 kinds of **Jathis** or genuses. **Eken-drya Jathi**—Genus consisting of animals with one sense, **Dvi Indrya Jathi**—the class of animals with two senses, **Thri Indrya Jathi**—the class of animals with 3 senses, **Chathur Indrya Jathi**—the class of animals with 4 senses and **Panchendrya Jathi**—the class of animals with 5 senses. The causal factor which is responsible for the birth in any one of these classes or groups is called **Jathi Nama Karma**. They are **Ekendrya Jathi Nama Karma**, **Dvi Indrya Jathi Nama Karma**, **Thri Indrya Jathi Nama Karma**, **Chathur Indrya Jathi Nama Karma** and **Panchendrya Jathi Nama Karma**.

The next is **Sarira Nama**. Each different living being has its own appropriate body or **Sarira**. The causal factor which is responsible for the development of the body of organism is called **Sarira Nama Karma**. According to Jaina thought, there are 5 different kinds of **Sarira** or bodies associated with living beings. **Aouda-rika Sarira**—the body that is born from the mother's womb, **Vaikriyaka Sarira**, the magic body assumed by a person by changing one's own body through magic

power called **Vikurvana Sakthi, Aharaka Sarira**—the body which refers to the subtle form of a body issuing from the gross body of the yogi in order to reach a person or body in a distant place, **Thejasa Sarira** which means a Sarira or body with Thejas or shining halo and the last is **Karmana Sarira**—the body constituted by subtle karmic particles. These bodies are such that the next one is finer than the previous one. The causal factor which is responsible for the appearance of a particular **Sarira** for an **Atma** is called **Sariranama Karma**. This **Sarira Nama Karma** are of 5 in number corresponding to the 5 different kinds of Sariras or bodies. They are respectively (1) **Aoudarika Sarira Nama Karma**, (2) **Vaikriyaka Sarira Nama Karma**, (3) **Aharaka Sarira Nama Karma**, (4) **Thejasa Sarira Nama Karma** and (5) **Karmana Sarira Nama Karma**.

The next one is **Angopanganama Karma**. The body of organic being or living being consists of different major members such as head, hands, legs, feet etc. and certain other minor members such as nose, ear, etc. The major members are called **Angas** and the minor members are called **Upangas**. Every body has its own **Angas** and **Upangas**. The development of these major members and minor members of the body is the result of the operation of the Karmic factor which is called **Angopanga Nama Karma**. Of the 5 kinds of **Sariras** mentioned above, only the first three have major and minor **Angas** of the body. Hence the **Angopanga Nama Karma** are 3 in number. They are **Aoudarika Sarira Angopanga Nama Karma**, **Vaithriyaka Sarira Angopanga Nama Karma** and **Aharika Sarira Angopanga Nama Karma**.

The next one is **Nirmanā** or building up. The members of the body both major and minor have their ap-

propriate size and appropriate place in the body. In a fully developed body, each member has its own **Sthana** or place in the body. Hence it is called **Sthana Nirmana**. Each one of both major and minor members must have its own size which is called **Pramana Nirmana**. For example, the eyes in the organic body have their own place in which they are situated and have their normal size. The correct situation and the normal size in each case is called **Nirmana** which produced by the appropriate causal factor called **Nirmana Nama Karma**.

The next one **Bhandana Nama Karma**. Through the operation of **Sariranama Karma** the material particles assembled together in different groups build up the body. In the process of the body building, these different assemblages of atoms must be united with one another. This process of inter-connection is called **Bhandhana**. This inter-connection is brought about by the operation of **Bhandana Nama Karma**. Without the operation of this **Bhandana Nama Karma**, the different parts of the body formed by material assemblage will resemble a bundle of disconnected sticks. Hence, the necessity of inter-connection which is brought about by the operation of **Bhandana Nama Karma**.

The next is **Sankhatha Nama Karma**. The parts of the body though inter-related with one another, may remain loose unconnected with one another. The unified organic body must consist of the parts very closely built up together. This process of close structural unification is called **Sankhatha**. The factor that brings about this **Sankhatha** or structural unity is called **Sankhatha Nama Karma**.

The next is **Samsthana Nama Karma**. The full developed body has its own form and stature. The causal factor that determines the form and the structure of

the body is called **Samsthana Nama Karma**. This shape of the stature of the body is of six different kinds. They are:—

- (1) **Sama Chathurasra Samsthana Nama**
- (2) **Nigrodaparimandala Samsthana Nama**
- (3) **Svathi Samsthana Nama**
- (4) **Kubja Samsthana Nama**
- (5) **Vamana Samsthana Nama** and
- (6) **Hunda Samsthana Nama**.

The first kind of bodily form, the different parts of the body, the upper, middle and lower together with the corresponding organs are all of normal proportion of development—the whole structure is symmetrical which resembles the beautiful statute which is an art product of an expert sculpture. This symmetrical and beautiful shape of the body is the result of the operation of the causal conditions which is called **Sama Chathurasra Samsthana Nama Karma**.

The second kind of bodily form represents a disproportionate structure with the upper portion as huge and well developed while that of the lower portion thin and ill-developed. It will resemble a banyan tree, whose trunk sustains the widespread top with various branches. Because of this similarity, the shape of the body is called **Nigrodha Parimandala Samsthana Nama**. The causal factor responsible for this bodily formation is the **Nama Karma** of the same name.

The next is **Svathi Samsthana Nama**. Here the bodily shape is just the opposite of the previous one. Lower part of the body will be large and well developed while the upper part will be thin and disproportionate. Here the body resemble an ant-hill with a broad based bottom, gradually becoming thinner and thinner and ending in

apex. Because of this body shape, it is called **Svathi Samsthana Nama Karma**. The causal factor which brings about this bodily shape is therefore called **Svathi Samsthana Nama Karma**.

The next bodily form is called **Kubja Samsthana Nama**—a body with a hump-back. The causal factor which determines this shape of body is called **Kubja Samsthana Nama Karma**.

The next bodily shape refers to abnormally short dwarf body. This dwarf body is called **Vamana Samsthana Nama**. The causal factor which determines this shape of body is correspondingly called **Vamana Samsthana Nama Karma**.

The last shape of body is called **Hunda Samsthana Nama**. Here the body gives an appearance of huge rounded up mass of flesh like that of a hog. The causal factor which produces that kind of body is called **Munda Samsthana Nama Karma**.

The next one is **Samhanna**. This term refers to the connection of the bones of the body with one another. The bone joints are of 6 different kinds. They are (1) **Vajra Rishabha Naracha Samhanna** (2) **Vajra Naracha Samhanna** (3) **Naracha Samhanna** (4) **Arda Naracha Samhanna** (5) **Kilika Samhanna** and (6) **Asamprapti Srupathika Samhanna**. Each of these bone joint is considered to be the effect of the corresponding causal factor which is called by the corresponding **Nama Karma**.

Next one is the various sensations and their various causes which are called **Nama Karmas**. The causal factor which produces the various cutaneous senses is called **Sparsa Nama Karma**. These are of 8 kinds. They are **Karkasa Samana Nama Karma**, **Mrudhu Nama Karma**, **Guru Nama Karma**, **Laghu Nama Karma**,

Snighda Nama Karma, Ruksha Nama Karma, Sitha Nama Karma and Ushna Nama Karma which means respectively hard and soft, heavy and light, smooth and rough, and cold and heat. These various sensations through the skin of the body are the result of the operation of the corresponding causal factors called respectively **Karkasa Nama Karma, Mrudunama Karma, Guru Nama Karma, Laghu Nama Karma, Snigda Nama Karma, Ruksha Nama Karma, Sitha Nama Karma and Ushna Nama Karma.**

The causal factor which is responsible for the sensation of taste, is called **Rasa Nama Karma.** This is of 5 different kinds. They are **Thiktha Nama, Katuka Nama, Kashaya Nama, Amla Nama and Madhura Nama** which are respectively called pungent sensations, bitter sensations, saline sensations, acid sensations and sweet sensations. The causal factor in each case is the Nama Karma called by the corresponding name such as **Thiktha Nama Karma, Katukanama Karma** etc. The causal factors of sensation of smell are similarly produced by the sensation of two kinds, that is, sweet smell and bad smell—**Surabhi Gandha and Asurabhi Gandha.** The causal factor which produces these sensations are accordingly called **Surabhi Gandha Nama Karma and Asurabhi Gandha Nama Karma.**

The visual sensation is of 5 different colours. They are **Krishna Varna, Nila Varna, Raktha Varna, Haridra Varna, and Sukla Varna,** which are respectively called black, blue, red, yellow and white. The causal factors producing these sensations are called **Krishna Varna Nama Karma, Nila Varna Nama Karma, Raktha Varna Nama Karma, Haridra Varna Nama Karma and Sukla Varna Nama Karma.**

The next is **Anupurvi Nama.** The soul after death is

to be born with a different body characteristic of the new birth. Before it takes a new corporeal form, its previous corporeal form must be dissolved. The causal factor which brings about the dissolution of its previous corporeal form is called **Anupurvi Nama Karma**. This is of 4 different kinds. They are **Naraka Gathi Prayogya Anupurvi Nama Karma**, **Thiryak Gathi Prayogya Anupurvi Nama Karma**, **Manushya Gathi Prayogya Anupurvi Nama Karma** and **Deva Gathi Prayogya Anupurvi Nama Karma**.

Man or an animal after the end of life may be born in hell. Before this birth in hell, its previous corporeal form characteristic of man or animal must be completely given up. The causal factor which brings about this change, that is, the disappearance of the previous corporeal form characteristic of man or animal must be completely given up. The causal factor which brings about this change, i.e. the disappearance of the previous corporeal form is called **Naraka Gathi Prayogya Anupurvi Nama Karma**, the karma which is fit to lead the soul to assume the bodily form of a hell being by destroying the corporeal form of its previous existence. Similarly is the nature of the other three **Anupurvi Nama Karmas** leading to **Thiryak Gathi**—animal life, **Manushya Gathi**—human life and **Deva Gathi**—celestial life. The disintegration of the previous corporeal form and the building up of the next corporeal form would have very little time-interval. The one succeeds the other almost immediately.

The next is **Agurlagutva**, or the heaviness or the lightness of the body. The heaviness or the lightness of the body are brought about by the corresponding causal factors and they are called **Agrulaguta Nama Karma**.

The next is **Upaghatha**. A violent attack on the body

is mainly due to natural bodily condition. The karmic conditions which brings about this attack is called **Upaghatha Nama Karma**. When the bodily injury is caused by a weapon thrown by an another person, it is called **Paraghatha**. The causal factor which brings about such a situation is called **Paraghatha Nama Karma**.

The next is **Athapana** or producing heat. Some organic bodies are able to produce heat. The causal factor in this case is called **Athapana Nama Karma**.

The next is **Udyotha Nama** which means emitting light. Some organic bodies are emitting cold light. The former resembles the sun which emits heat wave whereas the latter **Udyotha Nama** resembles the moon shedding cold light.

The next is **Utchvasa Nama**. Some organisms are capable of breathing. This condition is brought about by the corresponding **Nama Karma** called **Utchvasa Nama Karma**.

The next is **Vihayo Gathi Nama**. This refers to the movement of animals and space. This movement is of two kinds **Prasasta** and **Aprasasta** respectively called beautiful and ugly. When a bull or an elephant walks, the gait is beautiful. Then it is called **Prasasta Gathi Nama**. The causal factor which is responsible for this quality—beautiful and pleasant movement—is **Prasasta Vihayo Gathi Nama Karma**. The opposite of this is **Aprasasta Vihayo Gathi Nama Karma**, animals whose gait in walking is quite ugly like that of a donkey or a camel. This is brought about by the Karmic factor called **Aprasasta Vihayo Gathi Nama Karma**.

The next is **Pratyeka Sarira Nama Karma**. Each Atma or soul has its own body and has its own instrument as a medium of behaviour. It is otherwise said to have a

Pratyeka Sarira. The Causal factor which is responsible for this is called **Prathyeka Sarira Nama Karma.**

The next is **Sadharana Sarira Nama.** When several life members or Jivas share a common body, they are said to have **Sadharana Sarira** or common body. The causal factor which is responsible for this is called **Sadharana Sarira Nama Karma.**

The next is **Thrasa Nama.** Organisms of the two or more senses are able to move about. This organic movement or locomotion is the result of the corresponding karmic factor called **Thrasa Nama Karma.**

The next is **Sthavara Nama.** Organisms of single sense otherwise called **Ekendriya Jivas** are not capable of locomotion. They are fixed to a particular place. Hence, they are called **Sthavara Jivas.** The causal factor which is responsible for this state is called **Sthavara Nama Karma.**

The next is **Subhaga Nama.** Some animals may be pleasant to look at. Its presence may cause pleasure. The causal factor which brings about this pleasure feeling by its appearance is called **Subhaga Nama Karma.** The opposite quality is called **Dhurbaga Nama.** Some animals by their mere presence produce disgust and unpleasantness for any persons witnessing them. The causal condition which produces this disgusting quality of the body is called **Dhurbaga Nama Karma.**

Some animals and birds produce sound which will be very pleasant to hear. This quality of sweet sound is produced by the corresponding causal factor called **Suswara Nama Karma.** The opposite of this is **Dhuswara Nama.** This refers to the unpleasant cry produced by the animals and birds. The causal factor of this is called **Dhuswaranama Karma.**

Some animals have very beautiful appearance to look at and their cries sweet. This beautiful appearance of the body and sweet harmony by their cry form the result of the happy causal factor called **Subha Nama Karma**. Some animals are endowed with opposite qualities. Their appearance is ugly and their cry is unpleasant and discarded. All these are due to the causal factor called **Asubha Nama Karma**.

Some animals are microscopic. Their bodies are therefore subtle and minute. Such minute microscopical body is the result of karma called **Sukshma Nama Karma**. As a reverse of this, some animals have gross bodies which are produced by the causal factor called **Badara Nama Karma**.

The next is **Paryapti Nama**. This refers to the completeness of the structure and satisfactory function. This is of six different kinds. They are **Aharaka Paryapti Nama**, **Sarira Paryapti Nama**, **Indriya Paryapti Nama**, **Pranapana Paryapti Nama**, **Bhasha Paryapti Nama** and **Mana Paryapti Nama**. Eating and digesting the food and complete satisfaction of the digesting system is called **Aaharaka Paryapti Nama**. This satisfactory function is controlled by the causal factor called **Aharaka Paryapti Nama Karma**. Complete satisfactory structure and function of the body as a whole is called **Sarira Paryapti Nama**. It is controlled by the corresponding causal factor called **Sarira Paryapti Nama Karma**. Normal and full development of the sense organs and their satisfactory function is called **Indrya Paryapti Nama**. It is controlled by the corresponding causal factor called **Indrya Paryapti Nama Karma**. **Prana Pana Paryapti Nama** refers to the drawing in and throwing out of air from the lungs. The causal factor controlling this function is called **Pranapana Paryapti Nama Karma**. **Bhasha**

Paryapti Nama means satisfactory development and function of the organ of speech. This is controlled by the same causal factor called **Bhasha Paryapti Nama Karma**. The normal and satisfactory function of the mind is called **Mana Paryapti Nama**. The causal factor responsible for this is called **Manaparyapti Nama Karma**.

In all these six cases, incomplete development and unsatisfactory function will be called **Aparyapti Nama**. The causal factor which is responsible for this unsatisfactory condition in structure and function is respectively called **Aharaka Aparyapti Nama Karma**, **Sarira Aparyapti Nama Karma** etc.

Maintaining the body and the organs without shake or movement is called **Sthira Nama**. Such a fixed posture of the body uninfluenced by environmental climatic conditions during yogic concentration or Thapas is brought about by the causal factor called **Sthirana Karma**. The opposite of this is called **Asthirana**. This refers to the disturbances in the body and its organs due to environmental changes. The causal factor in this case is called **Asthira Nama Karma**.

Adeya Nama refers to the attainment of the body with brilliance of its own. This noble quality of the body is brought about by the causal factor called **Adeya Nama Karma**. Body devoid of such brilliance is called **Nishprabha Sariram**. This is brought about by the causal factor with the opposite tendency which is called **Anadeya Nama Karma**.

The next is **Yasaskirthi Nama**. This refers to the possession of virtuous qualities. The causal factor responsible for producing this good quality in the person is called **Yasaskirthi Nama Karma**. The opposite of this

is **Papa Guna** or evil qualities. This undesirable quality is produced by **Ayasaskrithi Nama Karma**—nonpraiseworthy Nama Karma.

Thirthakartva Nama Karma. Omniscient person who reveals the path of salvation is called **Thirthakar**. He is also called **Arhanta**, the worshipful Lord. His body is associated with extraordinary qualities of glory and greatness. Such a unique body of glory and greatness is due to the operation of **Thirthakartva Nama Karma**.

The third **Gothra Karma** evidently implies the theory of heredity. After the discovery of Mendel, modern biologists accept the principle of heredity as a distinct operative factor in the life of animals and human beings. This is again divided into two sub-clauses which are **Utchair Gothra** and **Nichair Gothra**—or born in a noble family or born in an ignoble family. The characteristics of the individual whether he is going to be a useful member of society, whether he is going to develop his intellectual and moral qualities being a valuable asset to the society or conversely whether the individual is going to be a misfit in society developing undesirable qualities in him which may drive him into a life of crime making him an undesirable burden on the resources of the society—are all explained by the theory of heredity in the modern biology and sociology. The same idea is implied by this Gothra Karma which supposed to determine the birth of the individual whether it is to be noble, healthy and desirable or it is to be ignoble, unhealthy and undesirable.

The above three karma group are mainly responsible for shaping the organism in their physical and psychological development. The last one **Antharaya Karma** refers to an implicit conflict in the individual's life on account of which smooth operation is impeded by an

accident. Whenever a person desires to offer some gift to a deserving individual, his desire may be obstructed and he may change his mind and may not be willing to offer the gift. Such a sudden change in the attitude is supposed to be the result of the operation of this **Anthraya Karma** which is also again divided into 5 sub-classes. Conversely, an individual may be at the point of obtaining something valuable for himself. He may be confronted with an impediment which prevents his securing the benefit thus creating a slip between the cup and the lip. Again a person may live in plenty and prosperity and yet because of this karma, he may not be able to enjoy the benefit of his own prosperity or plenty. Such a tantalising experience is also said to be the operation of this **Anthraya Karma**. The five sub-classes are called **Danantaraya Karma**, **Labhantharaya Karma**, **Bhogantharaya Karma**, **Upabhogantharaya Karma** and **Viryantharaya Karma**.

Danantaraya means interference with gift. **Labhantharaya** means interference with gain. **Bhogantharaya** means that which interferes with enjoyment. **Upabhogantaraya** means is the interference with the auxiliary objects which contribute to enjoyment. **Viryantharaya** means even when one is willing to give, he does not give, even when one is willing to obtain, he does not get it, even when one is desiring to enjoy, he does not enjoy, even when one desires to have the various auxiliary objects of enjoyment, he is not able to make use of them, even if one is willing to enthusiastically perform an act, he is not able to achieve it, such is the effect of the operation of **Antharaya Karma** which is of 5 different aspects as stated above.

All these 8 different kinds of Karmas are operating in the life of any particular individual according to the

genus to which he belongs. These 8 karmas are brought into two classes of karmas by the Jaina thinkers. The first group consists of 4 kinds, viz., **Gnana Varniya**, **Darsana Varniya**, **Vedaniya** and **Mohaniya** which are otherwise called destructive and harmful Karmas—**Kathi Karmas**. They are so called because they destroy the intrinsic quality of the pure self and they dip the self in the ocean of Samsara of birth and death.

The other four **Antaraya**, **Ayushya**, **Nama** and **Gothra** Karmas are harmless karmas technically called **Akhathi Karmas**. These do not interfere with the intrinsic qualities of the self but merely shape the subtle body for the manifestation of the self already vitiated by the operation of these 4 destructive karmas.

Chapter XI

JAINA METAPHYSICS

This speaks about the nature of reality. This world of reality consists of two items—**Loka** and **Aloka**, the concrete world which is the object of our experience and the beyond which consists of pure space, respectively. The concrete world is constituted by 5 real categories which are **Asthikayas**. These are **Jiva**, **Pudgala**, **Dharma**, **Adharma** and **Akasa** which are respectively soul, matter, principle of rest, principle of motion and space. These are eternal and uncreated by any external agency and in magnitude, it may be minute or huge. Since we saw the real and existing categories, they are called **Kayas**. Hence, the term “**Asthikaya**” means an existent reality that is related to space. The material objects are related to space. This is quite obvious. **Jiva** or Soul is also considered to be **Asthikaya**. Living being is always associated with an organic body which is also an object in space. Because of this relation to a body, **Jiva** is also an **Asthikaya**.

Dharma and **Adharma**, the principle of rest and motion, are different from matter. They are of a subtle form like Ether. Since they pervade the whole world—space, they are also called **Asthikayas**. Space is also considered an existential real. Hence, space is also **Ipsso Facto** an **Asthikaya**. Unlike the various idealistic systems

of philosophy for which space is unreal, Jainism maintains that the space has a reality.

The nature of the **Asthikayas** is such that they manifest themselves through their various qualities and modes. These 5 existing reals or **Asthikayas** undergo change while maintaining their identity. They have three characteristics, appearing, disappearing and remaining permanent inspite of the above qualities. They are **Utpada**, **Vyaya** and **Drowvya**—creation, destruction and permanence respectively. These are the three fundamental qualities of real existence. The reality in process of development exhibit these 3 qualities of appearance, disappearance and underlying permanent identity called **Drowvya**. The above mentioned 5 **Asthikayas** exhibit this quality of change or development. For that reason, they are called **Dravyas**. **Dravya** means that which flows.

Kala or time has no relation to space. Hence, it is not included in the class of **Asthikayas**. But **Kala** or time has these qualities of **Dravya**. **Kala** is also considered as a **Dravya**. Hence, the class of **Dravyas** consists of six items, the 5 **Asthikayas** and **Kala** or time. These six **Dravyas** are mutually interpenetrating. Though they exist together in the same world space, they maintain their individual nature. The nature of **Dravya** is described thus: That which maintains its identity while manifesting in various qualities and modifications and which is not different from **Satta** or substance, is called **Dravya**. In Jaina Metaphysics, there is no unchanging substance or **Satta**. **Satta** or substance is manifesting itself through various qualities and modes. Hence, it is identical with **Dravya** or the developmental reality. Further, **Dravya** is defined thus: What all has substantiality as the dilectical triad of birth, death and perma-

nence, and is the substratum of qualities and modes, is **Dravya**.

Here the three characteristics of **Dravya** are described. First **Dravya** has the quality of **Sat** or existence. Secondly it has the quality of permanence through birth and death. Thirdly, it is the substratum of attributes and conditions. The quality of "**Sat**" emphasises the substantial reality of **Dravya**. It is not merely the form of the intellect. It has an existence in **Rerum Natura**. The triple quality of dialectical change is the second attribute. **Utpada** is appearance i.e., assuming new modification. This does not mean creation out of nothing. Creation by the fiat of a will is not recognized by the Jainas. **Utpada** therefore means that phase of the process of the development when a new form is assumed. **Vyaya** is losing the previous form. Here also it is different from absolute disappearance. It only means that phase in the process of development where the earlier form is replaced by the succeeding one. **Dhruva** refers to the persistence of the essential nature of **Dravya** which undergoes development and which makes both **Utpada** and **Vyaya** simultaneously possible. In fact, the process of development includes all the three phases. This fact is not only recognized by the scientists like Drawin and Spencer but by the great French philosopher Bergson who raised it to an important philosophical principle. Lastly, **Dravya** is the substratum of qualities and modes. Attributes and modifications will have no basis if they do not rest on something real. This does not mean that **Dravya** is merely a prop, supporting an alien fact the attribute; but still the Jainas do not admit that the attributes alone are sufficient to constitute a reality. For them, **Esse** is not **Percipii**. Attributes in order to be objective and not merely psychical do require an

objective basis; such a basis is **Dravya**. Finally it is to be noted that these three characteristics are inseparable from one another. **Satta** pre-supposes **Utpada**, **Vyaya**, **Dhruvatva** and also is the substratum. Similarly, process of development implies **Satta** which again cannot be existing apart from qualities and modes. Neither of the three can exist apart from the other two. In short, the three characteristics express the same essential nature of **Dravya** in three different ways.

In examining the nature of **Dravya**, we may attend to the underlying permanent substance or the changing modes. The former point of view is called **Dravyarthika Naya** and the latter **Paryayartika Naya**. According to **Dravyarthika Naya**, for example, the substance, gold, is neither created nor can be destroyed. It exists as a permanent substance. But this gold may be made into various ornaments and other things. These are its modes or **Paryayas**. These modes are liable to change. One ornament may be melted and another made. In melting ornament, its shape is destroyed. In making a new ornament, a new shape is created. Hence creating a new shape and destroying the old shape are associated with the modes of the substance gold. Hence, these modes are associated with **Utpada** and **Vyaya**—creation and destruction. Though substance and modes may be studied separately, still they should not be assumed to be existing independent of each other. Substance cannot exist independent of its modes and mode cannot exist independent of the substance. What is true of the substance and its modes is equally true of the substance and its qualities. For example, the qualities of gold which are yellow, heavy and malleable, are inseparably associated with the substance. The qualities are but the manifestation of the nature of the substance. No sub-

stance without its qualities and no quality without its substance, are independent.

Each of the six **Dravyas** has its own special qualities and modes. Let us take up the first **Dravya, Jiva** or soul. Its nature is **Chethana** or consciousness. Its essential qualities are perception and knowledge. These two **Darsana** and **Gyana** are called **Upayoga**. Jiva may be born as a Deva or as a man or as a hell-being or an animal. These various stages of its existence are called its **Paryayas** or modes. Life in any one of these forms is subjected to birth, growth and old-age and death. These changes in its life are brought about by its association with Karma. The Jiva because of its association with Karma, undergoes the above changes of birth, old-age and death. This **Jiva** is called **Samsara Jiva**. Because of its intimate connection with Karma, **Samsara Jiva** is said to be impure. Its nature being impure, its qualities and modes are necessarily impure. When the Jiva completely liberates itself from Karma, it becomes pure. Then it is called **Suddha Jiva**, the pure self. In this pure state, its qualities are pure. The soul which liberates itself from **Samsara** and realises its pure nature in **Moksha**, is not entirely distinct from the soul which was in **Samsara**. They are not two different entities. For example, a gem picked up from the mine may be covered with impurities. But when it is purified and cut, the very same gem becomes brilliant. Even so, every Jiva in **Samsara** is in the shackles of Karma. When it breaks these chains and liberates itself, it attains its state of **Nirvana**.

The attributes of **Samsaric Jiva** are (1) life, i.e., its 10 **pranas** or life-principles, (2) **Chethana** or consciousness, (3) **Upayoga**—knowledge and perception or **Gyana** and **Darsana** which are the two **Upayogas** as-

sociated with Jiva or soul, (4) **Prabhutva** or Lordship—capacity to take different status of existence in *Samsara*, (5) **Kartha**—who is the actor of his own Karmas, (6) **Bhokta** or enjoyer—he enjoys the fruits of his own Karmas; (describing the Jiva as a Kartha, the Sankhya view that the Purusha is not the actor but only the enjoyer is rejected. The statement that Jiva is a Bhokta rejects the Buddhistic view that the soul that acts and that which enjoys the fruits of its action are two different entities). The next (7) **Dehamatra**—of the same size as the body. Its nature pervades the whole of its body. This rejects the theory that the soul is a minute atom situated inside the particular organ of the body i.e., the heart. The next is (8) **Amurtha**—being a spiritual entity has no corporeal form and the last (9) **Karma Samyukta**—which means always in association with Karma.

The pure and liberated self has got its own 9 qualities. They are: (1) Pure and perfect self, (2) Perfect consciousness or Chethana, (3) Suddha Upayoga or pure Upayoga—consisting of Kevala Gyana and Kevala Darsana, (4) Lordship—having destroyed the Karmas, the self attains perfect sovereignty, (5) he is true Kartha being entirely uninfluenced by the alien conditions i.e., self determination, (6) True Boktha—enjoying the transcendent and infinite bliss, (7) Spiritual in nature—has a form similar to the last body, (8) Completely devoid of corporeal form having destroyed the karmic body and (9) completely free from Karmic body—Karmanirumukta.

A living organism has 4 **Pranas** or vital forces. They are (1) **Bala Prana** consisting of Mano Bhala—strength of mind, Vak Bhala, strength of speech and Kaya Bala—strength of body, (2) **Indrya Prana**—which are the

vital forces represented by the senses Sparsa—contact, Rasa—taste, Grana—smell, Sabda—sound, and Chakshu—visual sense thus the Indrya Pranas are five, (3) **Ayush Prana**—which is the duration of life and (4) **Utchavasa Prana**—respiration. These four main **Pranas** become 10 when the subdivisions are taken into consideration. That which manifests through the 4 **Pranas** and is living at present, was living in the past and will continue to live in the future, that is **Jiva**.

The next is **Pudgala** or matter. This refers to the physical objects perceived by us. **Pudgala** exists in two forms, **Paramanu** primary atom and **Skanda** aggregates of atoms or molecules. These molecules or **Skandas** have the characteristics of touch, taste, smell, sound and colour. These aggregates may increase in volume or decrease, according as more molecules combined with or break away as the case may be. These **Skandas** are of 6 different forms, such as earth, air, water, shade the objects of the four senses, karmic matter and molecules which are unfit to become karmic matter. These 6 kinds of **Skandas** are described thus: (1) **Bhadra Bhadra**, solid; (2) **Bhadra**—liquid; (3) **Sukshma Bhadra**—apparently solid by the shadow; (4) **Bhadra Sukshma**—minute particles evident to the senses; (5) **Sukshma**—minute and imperceptible and (6) **Sukshma Sukshma**—extremely minute. All these **Skandas** are constituted by **Paramanu**, the basic atom. Ordinary physical objects are all formed out of these basic primary atoms. Like **Jiva**, primary atom is also uncreated and indestructible. Some Indian systems of thought postulate different kinds of atoms corresponding to 4 **Bhuthas**, earth, air, fire and water. But, according to Jaina philosophy, all atoms are all of identical nature. With their differences

in composition, they produce various kinds of **Dhathus** such as earth, air etc. Hence, there is no qualitative difference among Paramanus.

Skandas constituted by Paramanus when they strike one another, produce sound. But the Paramanus cannot produce sound. Hence, they are said to be soundless. All objects of sense perception are constituted by **Pudgala** or matter. Anything that has the quality, colour, taste, smell, touch and sound, comes under this head. Not only objects perceived by the senses but also the sense organs are physical or material. The various **Sariras** of the organic bodies of the Jivas are also physical or material. **Manas** or mind is also considered to be physical. The term **Sarira** here means all the 5 kinds of Sariras viz., **Aoudarika Sarira, Vaikriyaka Sarira, Aaharaka Sarira, Thaijasa Sarira, and Karmana Sarira.** The term **Karma Pudgala** denotes minute material particles which constitute the Karmana Sarira of a Jiva. No-Karma-Pudgala refers to matter assimilated by the ordinary organic body through the process of digestion and metabolism.

The next is **Dharmastikaya**. Dharmastikaya is devoid of the sense qualities such as taste, colour, smell, touch and sound. Hence it is different from Pudgala or matter. It pervades the whole world. This description is also applicable to its opposite **Adharmastikaya**. The former is the principle of motion and the latter is the principle of rest. It is **Amurtha** or non-corporeal. It is not physical and hence sense qualities cannot be associated with it. It is not the aggregate of the simple elements as matter. It is co-existent with the world space. It is permanent and real. It forms the indispensable condition of movement of physical objects and living beings. In itself, it is not capable of movement nor is it capable of creat-

ing movements in other things. The analogy of water is used to illustrate its nature. Water is the necessary condition of the movement of fish. But water does not in any way impell the fish to move. Similarly, Dharmastikaya is the necessary condition of motion among physical objects of living beings. But it is not the cause of movement of those objects.

Adharmastikaya is the principle of rest. Its nature is quite similar to that of Dharmastikaya. It is also devoid of sense qualities. Hence it is also non-corporeal. It is co-extensive with Loka-Akasa. But it has its own special quality. It is the basic condition of rest. Because of this, the moving objects are brought to rest. The analogy of earth is given in this respect. Earth does not actively arrest the movement of objects—physical and living. But it serves as a place of rest for moving things. The existence of these two principles is postulated as a necessary condition of the world structure. The world is an organised system. It owes its organised systems to these two principles of **Dharma** and **Adharma**. Otherwise, material particles will be scattered through the whole space converting the cosmos into chaos. Then there will be no world as such. Though they themselves are **Nishkriya Dravyas** or non-active things, yet they form the necessary condition of motion or rest of things both living and non-living. In order to explain the systematic structure of the cosmos, Jaina philosophy introduces these two postulates of Dharma and Adharma. If these two principles exist within the limit of world space causing motion and rest, then things in motion must be moved for ever and things at rest must be stationary for ever. But our experiences are quite different. One and the same thing may be in motion or in rest. Therefore, **Dharma** and **Adharma** must not be con-

sidered as efficient causes. They are quite neutral in themselves. Without these two entities, the world is impossible and incomplete.

The next is **Akasa**. The term **Akasa** means space. What gives accommodation to things living and non-living is called **Akasa** or space. According to Jaina metaphysics, space is objectively real. According to philosophical idealism, space cannot be real because it is considered to be self contradictory. But modern mathematicians do not consider space as self contradictory and impossible. It is assumed to be real. Space contains the other 5 Dravyas. That portion of space where these Dravyas exist is called **Loka Akasa**. Beyond this, there is empty space called **Aloka Akasa** or **Ananta Akasa**. No things exist in this infinite space.

Cannot Akasa or space be taken as a condition of motion and rest? Why should the two other categories Dharma and Adharma be postulated? Such a supposition would be impossible and conflicting with the facts; for wherever there is space, there should be free chance for motion and rest. But as a matter of fact, not a single thing living or non-living steps beyond the limit of Loka Akasa. Hence, Akasa is not endowed with the function of motion and rest. If space cannot be the condition of motion and rest, these must be explained. Dharma and Adharma are such conditions. Hence, they are the necessary constituents of the system of reality. Dharma, Adharma and Akasa—all the three are interpenetrating and co-incident. They pervade the whole world. These 3 are **Amurtha Dravyas**. They have no corporeal form. Ordinary physical objects are having sense qualities. Jivas have psychic qualities. These 3 **Dravyas** have no such differentiating characteristics.

They are differentiated from one another according to their function.

The next is **Kala Dravya** or time. Kala or time is one of the Dravyas according to Jaina metaphysics. The whole world is a dynamic reality. Since it consists of reals which are constantly changing, the idea of development or change naturally implies time duration in which the development takes place. If development is taken to be real, then time duration which is the condition of development must also be real. The system of philosophy which dismisses time as unreal must also dismiss change and development as unreal. Since the Jaina thinkers recognize the reality of development in the world, they do postulate real time as an assessed condition of this development. Hence, time is one of the real Dravyas according to Jaina metaphysics.

Kala or time is of two kinds: (1) the absolute or real time and (2) the conventional or relative time. Conventional or relative time is measured by the movement of physical objects. A period of relative time measured by an external object like the sun or the moon has a definite beginning and end. But real time, Dravya kala, is of an infinite duration. It has neither beginning nor end. Idealistic system of philosophy denies the reality of time. Time and space are considered to be unreal because they are supposed to be self contradictory in nature. The continental mathematicians such as Cantor, Peano and Frege have shown clearly the fallacy of the idealistic argument against the reality of time and space. The British mathematicians Bertrand Russell and Whitehead have emphasised the philosophical importance of these mathematical discoveries of the modern days. Thus according to Jaina metaphysics, time is not only a reality but it is also a potent factor in explain-

ing the change and development in the real world. Hence, time is included in the class of Dravyas or real categories. Though it is endowed with existence, it has no Kayatva or corporeal form. Hence, it is not included in the class of **Astikayas**.

Chapter XII

NAVA PADARTAS OR NINE CATEGORIES

The **Navapadartas** or nine categories are **Jiva**—soul, **Ajiva**—non-soul, **Punya**—virtue, **Papa**—vice, **Aasrava**—inflow of Karma, **Samvara** or blocking the inflow, **Nirjara** or shedding of karmas, **Bhanda** or bondage of karmas and **Moksha**—liberation.

Jiva is of two kinds. The true Jiva which is absolutely free from karmic material conditions is called **Nirupadi Jiva** or pure self. This **Nirupadi Jiva** which is absolutely free from foreign matter is also called **Paramatma**. The self which is in association with the upadic conditions is not the pure self. As opposed to **Suddhatma**, this impure self is called **Jivatma** or Samsara Jiva. This **Paramatma**—the sublime and beautiful is the highest ideal to which the whole world moves. The whole of the organic world from one-sensed organisms right upto the human being consists of Jivatma struggling towards this ultimate goal of **Paramatma** or pure self. The intrinsic nature of the Atma or the self is **Chethana** or consciousness. It manifests itself in the form of knowledge or Gyana and Darsana or perception. Ordinary organic beings including man is a combination of Chethana and Achethana respectively called the intelligent and the non-intelligent. Though the Atma is associated with the material body which forms the vehicle of its operation, it should not be identified with body which

is constituted by material particles. Hence, the philosophical investigation as to the nature of Atma or the self is a process of careful elimination of all that appertains to the body since that would be entirely alien force in the nature of the self. The self in association with material karmic conditions is said to be born in the world of Samsara. The various births associated with a particular self will be infinite in number. These are the **Paryayas** or modifications of the self's unitary ego. The self is one and its modifications are innumerable. In this study of the self or Atma, two different points of view may be adopted; investigation of the intrinsic nature or the pure self or Paramatma which is the true philosophical point of view. It is otherwise called the **Paramarthika** point of view. The nature of the self may be studied from a practical point of view. Its behaviour is considered from the point of view of practical utility. This view is called **Vyavaharika** point of view.

The nine Padarthas or categories are important because of their relevancy to the study of the nature of Atma or self. Of this, the first two Jiva and Ajiva—the self and the non-self, are the primary categories. They are associated with each other from time immemorial. The other 7 categories are derivative and secondary categories. Due to the introduction of the two primary categories, these subsidiary 7 categories are of equal importance for the true primary ones, because, a clear knowledge of these is prescribed as essential for self development and final self liberation. Every one of these categories has a dual shape. Externally it implies the material condition. Internally, it implies the psychic condition. Therefore each one of these categories has its dual aspect of **Dravya** and **Bhava**. Dravya represents the material condition and the Bhava represents the

psychic condition. Hence, these various categories are the various resultants from inter-action of the two fundamental categories Jiva and Ajiva. It is the same unitary self that is present in all these categories which indicate the different modifications of the self caused by the operation of the non-self. The elimination of all these modifications of the self caused by external conditions is quite necessary before contemplating upon the nature of the pure self. Perceiving that the Atma is not bound by and is not in touch with alien things, this is called Suddha Naya or pure point of view. He who perceives the self that it is not bound and is not in touch with alien things, without any reference, understands truly the whole scripture. The knowledge, real in nature of the self, is called right knowledge.

This is the indispensable condition for the successful achievement of liberation or Moksha. Wherever right knowledge is absent, wherever there is the identification of the self with non-self, body etc., there is **Agyana** or wrong knowledge. In this case, karmic matter and non-karmic body matter are identified with the "I" or "ego." So long as this belief persists about the self, there is lack of discriminative knowledge. "I am the body; that is myself" such erroneous notions about the self identify itself with an alien object which is associated with a deluded person. But one who knows the real nature of the self never entertains such erroneous notions. This erroneous identification of the self with the non-self may take different forms. The self may be identified with the one's own body or it may be identified with the environmental objects. These objects may be wife and children, cattle and gold, land, home and other products. Such illusory feeling of identity with the environment of objects is brought

about by the self delusion and ignorance of the true nature of things. This difficulty must be got rid off before pursuing the path of self liberation.

One whose intellect is deluded by wrong knowledge identifies the self with the alien physical objects. He declares these material objects are mine. Certainly he is deluded by wrong knowledge. The nature of the self is characterised by pure knowledge and pure perception—Suddha Upayoga. How can such a pure spiritual entity become a physical object? How can you say that physical object is mine? One who is not capable of discriminating between the self and matter, is a deluded person. Hence, a clear perception of this difference called Viveka Gyana—discriminative knowledge which is the basis of right faith. The discriminative knowledge of the self leads to discarding all alien characteristics. These are quite foreign to the nature of the self. These must be rejected if one wants to know the true nature of the self. This false identity due to ignorance may take the form of identifying the self with various emotional experiences of the empirical self. He must realise that such psychical experiences should not be identified with the pure ego or self. "I am unique; these impure emotions are nothing to me"; he who thinks like this is the knower of the true self. The self is absolutely pure. Its nature is constituted by pure knowledge and pure perception. It is always non-corporeal. It transcends the sense perception of vision, taste, touch etc. The self having this nature, illuminates all things around through its light, the knowledge. It remains uninfluenced by an alien psychic states and physical objects. Not even an iota of alien things it can possess as its own. Such is the nature of Jiva Padartha or the category of self.

AJIVA PADARTHA or the non-self

The second is **Ajiva** padartha. This denotes the category which is opposed to the living. It must imply all those Dravyas which are not Jiva Dravya. Here, the only Dravya which is relevant is **Pudgala** or the matter. The doctrine of **Padarthas** is mainly concerned with the nature and the constitution of human personality. Hence, the only category that is interesting to us in our study is **Pudgala** or the matter. The human being as well as the other living beings—Zoological and botanical, all have organic bodies whose behaviour expresses the active self as the operator. This organic body is made up of matter. The ordinary body of an organism though it starts its life as a minute fertilised ovum, gradually develops through the nourishment which it is able to consume. This nourishment is distinctly material. Besides this gross organic body which is perceived by us through our senses, there is a subtle imperceptible body constituted by the karmic material particles. These are the two main bodies associated with any living being. The former gross body is subjected to birth, growth and death and the latter subtle body otherwise called *Karmana Sarira* is inseparably associated with life or Jiva. While the Jiva puts on a new body at the time of birth and casts away its old body at the time of death throughout its changes in *Samsara*, this *Karmana Sarira* continues to be associated with Jiva till the time of the destruction of the *Karmas* and the liberation of the pure self.

In the consideration of this **Ajiva** padartha, Jaina metaphysics describes the process of the building up of this subtle body or *Karmana Sarira* and also the building up of the grosser body of the organism. So

long as a Jiva is connected with its material body whether subtle or gross, its own spiritual nature undergoes characteristic modifications. Because of the association with matter, the intellectual life of the self becomes perverted. The pure qualities of Gyana and Darsana characteristic to the true self or Suddha Jiva become impure and subjected to error. The consciousness of the impure Samsaric Jiva bears the mark of corruption due to the influence of these material bodies. Not merely the intellectual life becomes so corrupt but also the various emotional experiences in the Karmic activities exhibit such a defect. All these psychic states exhibit their corrupt nature due to the influence of the matter. Hence, they do not represent correctly the true nature of the true soul. Being entirely alien to the nature of the ultimate self, these psychic states are all brought about by non-self or Ajiva. It is a clear fact that the various events physical and mental are all quite alien to the pure self. But it is an indispensable condition for realising the true nature of the pure self and hence it is necessary to study the manifestation of **Ajiva Padarthas** for understanding a career and development of Jiva or self ending with its final liberation. The popular belief of identifying the ego with the body and such sentiments as "I am tall or short; I am stout or thin; I am beautiful or ugly" etc., are all statements referring to the body. "I" in these statements refers to the body alone and cannot apply to the Ego and the spiritual inner "self."

This underlying spiritual principle of human personality has none of these qualities which are associated with the body. A student of philosophy therefore should avoid the error of confounding the non-material spiritual ego with the material body with which it is associat-

ed throughout its Samsaric career. No doubt the material body is throughout associated with the spiritual ego. Yet it is different from the nature of the Ego; the one is material and the other is spiritual though they were found together in association. What is found in association with a thing need not necessarily be identical in nature. Recognition of the association of the nature of the self will clearly expose the alien nature of the various attributes—physical and psychical. It is this association of the two different things in human nature that is the cause for the erroneous views about the nature of the self expressing the opinion of the un-instructed.

In the pure self, there is no colour, no smell, no taste, no touch, no visible form, no bodily shape or no bodily structure. In the pure self, there is neither desire nor aversion. No delusion is found therein. In the pure self, there is no activity of Manas, Vachana and Kaya—thought, word and deed respectively. The classification of the organic beings according to the sense organ and the classification of man according to the ethical development are not applicable to the pure soul. So long as Jivas exist in the world of Samsara, all these attributes of colour, taste, etc., are present in them. The moment they liberate themselves from the Samsaric bondage, these attributes have no relation to them. The qualities and distinctions predicated of the empirical self of the Samsara Jiva cannot be predicated of the true soul. Neither the characteristics of the body nor the emotions and feelings of the ordinary empirical ego can be predicated of the Suddha Jiva or pure self.

PUNYA and PAPA PADARTHA or Virtue and Vice

The next is **Punya** and **Papa**—virtue and vice res-

pectively. The Karma that leads to right conduct is good and the Karma that leads to wrong conduct is bad, the former is called **Punya** and the latter is called **Papa**. **Punya** or the good conduct may result in the pleasures of Swarga. But the evil conduct may lead to misery here and hereafter. Even the life of a Deva in Swarga is only a life in Samsara. It is also subjected to the cycle of birth and death. The ultimate idea is beyond Samsara. It is beyond the good and the evil. **Punya** or good conduct differs from **Papa** or evil conduct just as the shackle made of gold differs from one made of iron. The chain made of gold or iron is nevertheless a chain that binds and arrests one's movement. Hence, these Karmic shackles whether good or bad are identical in their effect. These good and bad—**Punya** and **Papa**, are equally undesirable and must be avoided. The self which has got desire and attachment to these two Karmas good and evil, is necessarily bound by the shackles. But the one which remains detached from those becomes free from the Karmas. The supreme reality is the pure self, the Omniscient, the Seer and the Knower. The contemplation fixed on this pure self is the means of attaining Nirvana. Performing Thapas or austerities and observing Vratas, the various vows without fixed contemplation on the pure self is merely a puerile conduct leading to nowhere. Those who are outside the presence of the pure self even though they observe vows and practise austerities, are devoid of right knowledge which is the condition of spiritual liberation. Those who observe all the rules of conduct imagining that they are walking the path of Moksha, are entirely deluded. Even good conduct in such cases leads only to Karmic bondage. When good conduct fails to lead to Moksha, evil conduct is certainly useless as a means

to attain the spiritual goal. Faith, knowledge and conduct so long as they are true and right, constitute the path to Moksha. But when they are perverted by the influence of the corresponding Karmic materials, they deviate from the right path driving the soul to Samsara. The self which is by nature all-knowing and all-perceiving influenced by the Karmas becomes immersed in Samsara and loses its omniscient knowledge just as a clear colourless crystal gets the colour of the object to which it is attached. So the pure self is subjected to various impure modifications as a result of its various Karmas. Hence, the only means of reaching the goal is by destroying all the Karmas. The true spiritual life is beyond good and evil transcending Punya and Papa—virtue and vice.

AASRAVA PADARTHA or inflow of Karmas

The next is **Aasrava Padartha** or the inflow of Karmic particles which got deposited in the soul. Karmas in association with empirical self are of two kinds; material and psychical. The material karma is called Dravya Karma and the psychic karma is called Bhava Karma. The latter refers to the psychic modifications of the empirical self. These impure psychic modifications are brought about the lack of true faith, absence of discipline and the presence of soul-soiling emotions such as anger, deceit, greed, etc. Wherever these impure psychic dispositions are present, there is the flow of corresponding karmic materials. There is Dravyasrava as a result of Bhavasrava. The impure psychic state forms the ultimate cause of bondage. The emotional experiences of desire, aversion and delusion completely disfigure the self. In this impure state, Karmic particles are attracted by the self just as a magnet attracts the

iron needle. The karmic materials thus attracted completely bind the self. When such impure emotional states are absent, the nature of the self remains undisturbed. The karmic particles are not attracted. Hence, there is no karmic bondage. Ignorance of the true nature of the soul produces impure psychic states. These facilitate the inflow of karmic materials. If this nescience disappears, the self regains its true nature. The impure psychic states disappear. Then, there is no Aasrava or inflow of Karmic materials. Though there is no such fresh accumulation of karmic materials, still the previous karmic materials remain with the self. They are part and parcel of the Karmana Sarira absolutely incapable of producing any corresponding impure psychic state. Thus in the case of the self with the pure knowledge, there is no Aasrava either psychical or physical. As a general principle, the material karmic conditions even though present in the self are incapable of binding him without corresponding psychic states of desire and attachment. It is this psychic state that is **Sine Qua Non** of karmic bondage. In the case of the right believer whose faith is firm even the previously bound karmas become ineffective. When there is no inflow of fresh karmic particles and when the previous karmas become defunct, the self may very well be described as without bondage. In the case of the right believer who got rid of desire, who has become **Vita Raga**—desireless, there is no psychic condition or **Bhavasrava**. The psychic karmic inflow being absent, there is no **Dravyasrava**. Hence there can be no karmic bondage.

SAMVARA PADARTHA or blocking the inflow

The next is **Samvara Padartha**. **Samvara** means block-

ing the inflow. The ultimate condition of Samvara padartha is discriminative knowledge. The intrinsic nature of the pure self is Upayoga-Knowledge and perception. The impure emotions of anger etc., have no relations whatsoever with the pure Upayoga, the attributes of perception and knowledge. There is no Upayoga in the 8 kinds of Karmas. Conversely, there are no Karmas in Upayoga. Hence, the discriminative knowledge free from error arises in the self. Then the self manifests in the form of pure Upayoga. Then there is no impure psychic state. The pure cognitive activity or Upayoga is based on the intrinsic nature of the self. Hence, it is identical with the self. The various impure emotional states are not so related to the self but they are accidental states of the self. Therefore they can disappear. Their disappearance will not affect the nature of the self. Karmas and No-karmas are accidental adjuncts to the self. The recognition of this truth that the self is entirely distinct from the various accidental attributes both physical and psychical enables the self to shed out the impure psychical states of desire, aversion and delusion. When these are shed out, there is no inflow of Karmas and to secure Samvara with this discriminative knowledge, the self knows this true nature. When his knowledge is bound by Agyana or nescience, it is unable to perceive its own nature. Therefore it will be identical with the impure psychic state. But the self equipped with this discriminative knowledge by contemplating upon the pure self becomes itself pure. But the self which contemplates upon the impure nature of the self remains impure. The nature of the contemplating self is determined by the nature of the contemplated ideal. Therefore the effect of Samvara consists in the apprehension of the true nature of

the self. The psychic states vitiated by wrong belief, wrong knowledge and non-discipline are the causes which produce the various karmas such as Gyana Varniya etc.

If perception, knowledge and conduct remain pure, the psychic karmic conditions are absent. In the absence of such a condition influenced by discriminative knowledge, it causes the blocking up of the impure psychic inflow otherwise called Bhavasrava. If Bhavasrava is blocked up, the blocking up of Dravyasrava necessarily follows. Thus the inflow of karmic molecules are checked. The process of body-building will completely disappear. When this disappears, the seed of Samsara is completely scotched. Thus the root cause of Samsara is the ignorant identification of the self with the non-self—the material karmas and no-karmas. This produces Bhavasrava. Bhavasrava is the cause of Dravyasrava giving in material particles of Karmas and the body building particles of no-karmas. That produces Samsara. But when this causal sequence is reversed and when the self acquire discriminative knowledge it recognizes its pure Chethana nature. When this appears, wrong belief, wrong knowledge and wrong conduct automatically disappear. This leads to the disappearance of the psychic state which facilitate the inflow of karmic molecules. Hence, when that is absent, karma naturally disappears. The disappearance of karma means cessation of Samsara, i.e., the Samsara, the cessation of karmic inflow.

NIRJARA PADARTHA *or* the shedding of the old karmas

The next is Nirjara Padartha—shedding of the old karmas. Ordinarily attachment to external objects and

enjoyment derived from them is said to be the cause of karmic bondage. But in the case of a right believer such an experience leads to the very opposite of wearing out of the Karmas, i.e., **Nirjara**. What is the meaning of this paradox? Why this experience of the right believer should differ from that of a deluded one? The latter lacks discriminative knowledge. Identifying himself with external objects and attachment in enjoying them, he is carried away by the full current of desire, aversion and delusion. Hence there is unchecked **Aasrava** or the inflowing of the karmas. The consequence is bondage. But a right believer is equipped with discriminative knowledge. He adopts detachment to things external. This negative attitude gives him power to remain uninfluenced by the external object. Hence, there is no inflow of Karmas. Though there are no new Karmas coming in, the previous karmas still remain with him. By producing their inevitable result, these old karmas exhaust themselves and cease to be. This is **Nirjara** or wearing-out of the Karmas. In the case of the right believer, the old karmas whether good or bad, produce their inevitable fruit of pleasure or pain. Yet they do not influence the right believer who remains uninfluenced and entirely indifferent. The very conditions which lead the unenlightened towards bondage are counteracted by the power of Gyana in the case of the enlightened one. The enlightened one in the midst of enjoyment does not really enjoy; whereas the other (unenlightened) while not actually enjoying, is really enjoying. It all depends upon the mental attitude of attachment and detachment. The actual experience is only secondary. It is the mental attitude that imparts value to it. One with whom there is attachment even to a small extent, cannot know the self even if he is

well versed in scriptures. And one who lacks the knowledge of real self cannot know the non-self. Being devoid of the knowledge of self and the non-self, how can he have right faith?

The permanent physical and psychical states are due to Dravya Karmas and Bhava Karmas. When these Karmas disappear, there is the realisation of the true self which is eternal, unchanging and indivisible unity. Knowledge through sense perception, knowledge from scripture, clairvoyant knowledge, telepathic knowledge and the infinite knowledge of the Omniscient being, all these refer to one and the same thing; i.e., the absolute self. Realisation of that absolute is Moksha. The self is absolute. Its nature is Gyana or knowledge. The various kinds of knowledge mentioned above do not in any way differentiate the unitary state of knowledge. When the sun is hidden by the clouds, its light is shut up; but when the clouds completely disappear, there is full sunlight. Similarly, the self in the form of knowledge remains hidden by the karmas. When the karmas are gradually dispersed, the self-knowledge, begins to shine. When all the karmas completely disappear there is perfect knowledge of the pure self; i.e., the liberation of the self; i.e., the Moksha. The wisemen will clearly realise that the nature of the self is quite alien to objects such as his body. He will always be able to discern the difference between his self and the non-self. The external objects owned by me are not of my nature. It may be cut; it may be split up or it may be deformed. All that does not concern me. Possession and attachment are identical. No desire, no possession. Non-possession is non-attachment. Hence, the knower does not desire anything. Even merit and demerit, good and evil, have no attraction. The psychic states pertaining to

what is wrong and what is right have no relation to the knower. He does not long for this. His behaviour is quite indifferent. He does not run after pleasures. Nor does he make any effort to avoid pain. Pain and pleasure are identically the same to the knower.

BHANDA PADARTHA or the Category of Karmic bondage

Karmic bondage is caused by the mental attitude of the person concerned. For example, a man whose body is smeared with oil stands in a place full of dust, engaging himself in sword play or cutting the trees and splitting the wood. While he is thus engaged in violent exercises, the dust particles in the air around him are deposited all over his body. What is the immediate condition of the dust depositing on his body? Certainly it is the oil smeared on his body. That is the real cause and not his various bodily activities. A person with wrong belief when performing various activities has the feeling of desire and attachment to external objects. Then he gets himself covered with karmic dust. Another person for example without oil smeared on his body may be engaged in bodily activities in the same place full of dust. There is no dust deposited on his body. Though both the persons are engaged on similar bodily activity, one has his body covered with dust and the other is free from the dust depositing. Action is the same in both the cases. The only difference is in the one case, there is oily body and in the other, it is absent. Hence, we have to conclude that the real cause of the dust depositing is the oil substance. The same is true in the case of karmic particles deposited over the self. A person with wrong faith, ignorant of the true nature of the self acts in various ways impelled by desire and

attachment to external things. As a result of this attachment born of the ignorance of the true nature of things, he is subjected to karmic bondage. Whereas another person possessing clear knowledge of the nature of the self will not be deluded by attachment to external things. In his case, though surrounded by karmic particles, there is no chance for karmic particles depositing on him as the condition for karmic bondage is absent. Therefore the feeling of attachment is the real cause of karma and where that is present, there is bondage and where that is absent, there is no bondage.

A deluded person devoid of true knowledge very often thinks and speaks thus: "I would kill my enemy; I may be killed by my enemy"; such thoughts are absent in the person who has true knowledge of the nature of self and other things. This spiritual nature of the self or Atma cannot be killed by anybody. Death cannot touch the self. It is the body that is subjected to death. Even here, the death of an alien being would be caused by the disappearance of the age-determining Ayush Karma. The age determining karma is the real cause of death of an alien being. How can any one think of causing death to it? Hence "I will kill" or "I am killed" is only a mark of Agyana. What is true of death is equally true of life. The thought "I live because of the help of so and so" or "So and so owes his life to me" is a statement of a deluded person. But one who is the knower of the real truth, will not think and speak so. The life of a living being depend upon this age-Karma or Ayush Karma. As long as it is present and operative, the organic being lives. Then when it ceases to operate and disappears, the life also disappears. Hence the statement "I live because other's help" and "The others live because of me" is due to Agyana—the absence of the

knowledge of the real self. Similarly, the thought "I cause happiness and misery to other beings" or "I am made happy or miserable by others" is also the result of the delusion or Agyana. For the knower of the reals, it is otherwise. The happiness or misery of the living being is a result of one's own karmas. You are not responsible for the Karmas of others nor others are responsible for your Karmas. The happiness or misery of a living being is determined by its own karmas. If the causal condition is absent, the resulting experience will also be absent. One cannot make another happy or miserable. Hence, "It is not others made happy or miserable by me" or "I am made happy or miserable by others" is only a mark of Agyana.

Though one wants to kill or help another live, this thought may not be relevant to the death or the life of the other individual because it is determined by its own age karmas. Still it has a serious effect upon the person who thinks so. The will to kill is enough to cause karmic bondage whether the other living being is killed or not. The will to kill, the will to utter falsehoods, the will to steal, the will to covet another man's wife and the will to acquire enormous property, in all these cases, though action does not follow the intention, the will to do such an act is enough to cause bondage of karmas. The will to do a thing makes a person doer of that act. The will to kill makes him a murderer and the will to steal makes him a thief. The emotional states such as attachment etc., are the real cause of bondage. They are alien to the nature of the pure self. Then how did they occur in the consciousness of the pure self? The Gyani or the knower does not of his own accord, produce such emotions like attachment, aversion and delusion. He is not the causal agent for such psychic

states. But the ego devoid of true knowledge deluded by nescience is mostly responsible for all such impure states. It is the empirical ego which manifests in the emotions of attachment, aversion etc. The pure self is not directly concerned with the defects and impurities in such emotions of anger, attachment etc. He can remain unconcerned and indifferent. But the self by abandoning the spiritual discipline, identifies itself with the impure psychic states. He is then bound by the karmas.

MOKSHA PADARTHA or liberation

Liberation of the self from bondage is called Moksha. Some philosophical systems maintain that the mere knowledge of this bondage is enough to produce Moksha or liberation. This is not the correct view. In the case of a person bound in chains, the mere knowledge that he is in shackles is not able to secure freedom of movement. Similarly, the mere knowledge of the nature of karmic bondage cannot secure spiritual liberation. Some others maintain that by concentration of mind on the idea of bondage, it will cause Moksha or spiritual liberation. This view is also wrong. Mere concentration of thoughts on bondage cannot break the chains of Karma. One bound in shackles will get release only by breaking the shackles. So also the self attains emancipation only by breaking the karmic bondage. He who has a clear knowledge of the nature of bondage as well as the nature of the pure self is not liable to karmic bondage. The self and the karmic bondage are entirely different from each other. When cut by the instrument of discriminative wisdom, they fall apart. This discriminative wisdom fully realises the pure nature of the self. It has nothing to do with the impure emotions brought

about by bondage. This process of isolating the self from the karmic emotions effected through discriminative wisdom, keeps the two entities permanently apart. The self and the karmic bondage are thus separated. Then the karmic bondage is completely cast away. Then the self remains pure. That is spiritual liberation. The supreme self is not associated with the various ideas and emotions which are present in the consciousness of the empirical self: Some philosophical systems maintain that the supreme self has no qualities at all. No ideas or emotions are present in such consciousness. Jaina metaphysics cannot accept this view for, there can be no reality without attributes. Without attributes there can be no substance. No conscious entity can exist without the attributes, perception and knowledge. Hence pure self even in its liberated form still has its own intrinsic attributes of perception and knowledge. These in pure form still remain as the very nature of the true self. No doubt in the case of the supreme self, these qualities of perception and knowledge are without limitation and hence infinite in scope.

A thief while moving in a society will always be troubled by anxiety that he may be arrested at any moment. But a person who has not committed any such crime, freely moves among the people without any such anxiety since he has no fear of arrest. Similarly the self which is guilty of karmic bondage is in fear and the self which is not guilty is fearless for there is nothing to bind it. Freedom from guilt means freedom from fear. The self released is the self to be adored. When the self is observed in its own pure nature in yogic samadhi, there is complete cessation of the series of the impure psychic states characteristic of the empirical self. Hence there is no necessity to observe the

various kinds of discipline prescribed for the ordinary man. Such moral discipline has no meaning in the case of the pure self as it is absolute in Samadhi. In that state, the self has transcending spiritual peace that passeth understanding. Such spiritual peace implies spiritual bliss which is the characteristic of the supreme self.

Chapter XIII

SPIRITUAL DISCIPLINE

In checking the inflow of Karmas and getting rid of the old karmas, i.e., **Samvara** and **Nirjara**, certain discipline and conduct is insisted as a necessary condition. These disciplinary practices are **Ghupthi**, **Samithi**, **Dharma**, **Anupreksha**, **Parishyaha** **Jaya** and finally **Thapas**. Let us examine these in detail.

Ghupthi is defined checking or restraining correctly the action of Yoga, i.e., mind, body and speech. The action of the body, the action of the organ of speech and the action of the mind are to be restrained. Restraint or check in these cases implies careful control and check of the spontaneous activity characteristic of these three. This restraint is prescribed as a necessary condition of discipline. Students of psychology who are acquainted with nature of the hypnosis and the method prescribed for inducing the state of hypnosis will be able to appreciate that these 3 kinds of **Ghupthi** are identically the same as the method adopted by the Hypnotists. Hypnotists will ask the subject to be seated comfortably. Then the subject must completely relax the muscles of the body. He should avoid the natural tendency to move from his seat. Secondly, he must maintain complete silence. He should not speak anything. The desire to speak has to be completely checked and thirdly,

he should as far as possible control his mental activity. The flow of ideas must be checked. He should as far as possible divert his attention from the series of thoughts, ideas and images that may appear in his consciousness. Thus the action of the body, speech and mind is checked. This cessation of activity secures the psycho physical peace. It is a necessary condition for inducing the hypnotic sleep. This practice leads to the suppression of the activity of the normal consciousness. When the normal consciousness steps aside, then a favourable condition is created for the manifestation of the sub-conscious activity. It is the activity of this sub-conscious self that is manifesting the true state of hypnotic sleep. These conditions are equally necessary in self hypnosis. Jaina moralists prescribe this control as a preliminary condition for the practice of spiritual discipline.

The next item of discipline is **Samithi**—moderation in action. The three kinds of **Gupthi** will be practised by a person who is comfortably seated. A person cannot always be sitting, even an ascetic has to go about for various reasons. He has to go out to obtain his food. He may go about to answer calls of nature. In all such cases, there will necessarily be the action in the body and mind. In this activity, he should observe extreme moderation in movement. Hurried and violent movement of his hands and legs may result in injury to small living beings. Whether one is a layman or an ascetic, one has to remember that his life activity must confirm to the ideal of Ahimsa or non-violence. Hence, all the prescribed items of discipline are intended for the strict observance of the principles of Ahimsa.

Samithi refers to the right and the moderate activity of the body. Such moderation in activity must be main-

tained by the ascetics mainly in walking, speaking and obtaining the desired objects in taking possession of an object in deposit and answer the calls of nature. These are called respectively by the following technical names, **Virya Samithi**, **Bhasha Samithi**, **Ishana Samithi**, **Aadhana Samithi**, **Nikshepa Samithi** and **Utsarga Samithi**. All these pertain to the activity of the body for which extreme moderation is prescribed.

Irya Samithi refers to the avoiding of injuries to living beings while walking. When an ascetic wants to go about for achieving certain good purpose, he must start only after sunrise. He must be able to see clearly the objects on his way. While walking, he must have a clear vision of objects a few yards in his front. While walking, he must place his feet on the ground very gently otherwise he may cause injury or death to the various creeping insects on the ground. Careful observation of these conditions while waking is called **Irya Samithi**.

Bhasha Samithi implies speaking only what is beneficial. Beneficial speech may imply benefit to the speaker or benefit to the hearer. The second quality of speech is **Mitham**—moderation. Useless speech and unnecessarily loud utterances must be avoided. Weighing the words and speaking mildly is called **Mitha Bhasa**. The next quality of speech is avoidance of ambiguity. It should not create doubt either in the mind of the speaker or with the hearer. It should be free from doubt. Speech characterised of these qualities is called **Bhasha Samithi**.

Avoiding bodily wants as far as possible is **Ishana Samithi**. For the homeless ascetic, the body is the useful vehicle to drive him to the town of **Samadhi** which is the destiny of his yogic peace. The body with this useful purpose must be carefully nurtured. The natural

want of the body-hunger and thirst must be satisfied only for this purpose. In satisfying these bodily wants, time, place and availability must be taken into consideration. Without these limitations, the wants of hunger and thirst would become uncontrollable. The ascetics will become victim to these natural wants. Avoiding such a condition is called **Ishana Samithi**.

Then an ascetic after complete renunciation of all his possessions must have a few objects such as book on Dharma Sastra, which are necessary for the promotion of spiritual development. Such objects must be carefully handled. There should be no violence either in the lifting or placing them on the ground. Such a careful handling of objects constitutes **Aadhana Nikshepa Samithi**—moderation in taking hold of or placing it on the ground, the objects promoting Dharma.

In answering calls of nature, one should be careful not to injure the living beings. While answering calls of nature, the body must rest in such a way as not to cause any injury or disturbance to small living beings. This is called **Utsarga Samithi**—right and moderate way of answering calls of nature.

Chapter XIV

THE TEN NOBLE VIRTUES OTHERWISE CALLED DASA DHARMA

The 10 noble virtues or **Dasa Dharma** are:—

- (1) **Uttama Kshama**—the noble virtue of forbearance
- (2) **Mardava**—humility
- (3) **Aarjavam**—straightforwardness
- (4) **Souham**—purity of thought and freedom from greed
- (5) **Satyam**—speaking the truth
- (6) **Samyamam**—self control
- (7) **Tapas**—the practice of austerity
- (8) **Tyaga**—renunciation
- (9) **Aakinchinya**—without even slight attachment
- and (10) **Brahmacharya**—Chastity.

The word **Dharma** is used here in the sense of getting rid of all the gross emotions such as anger, hatred etc. The first of these **Dharmas** is **Kshama** or forbearance. In the life of an ascetic, he may find himself in circumstances, likely to arouse his wrath. In spite of such provocation, he must avoid emotional disturbance and maintain peace of mind. This maintaining patience in the midst of provocation is called **Kshama** or forbearance. Provocating circumstances may occur in this way. Homeless saint must maintain his body for the achieve-

ment of his spiritual goal. For this, he must obtain food from the householders. Therefore he must come out of his solitude and enter a town or a village where he may get food. He may have to pass through streets where he may come across with an unsympathetic crowd. At the sight of an ascetic, the mischievous crowd may indulge in ridicule and abuse. They may even assault him. In spite of all these insults and ill-treatment, the saint should not exhibit any unfavourable reaction. He should maintain his patience. He should consider all these insults and ill-treatment as a result of ignorance. With the nobility of thought, he should forgive the mischief makers. Such a mental attitude of the saint is called the noble forbearance or **Uttama Kshama**.

The next is **Mardavam**. This refers to the complete absence of self conceit. Such self conceit or pride may be due to one's own superior caste, one's family prestige, one's own bodily beauty, learning, wealth, courage and bodily strength. Due to these various reasons, a person may entertain the feeling of self importance and pride. Whenever a man with such pride is insulted by other persons, he may lose his temper and start abusing with disrespectful words or conduct. Even an ascetic may get offended and lose his control of mind in such circumstances. But he will become a victim of pride and self conceit. Complete avoidance of this feeling of pride is called **Mardhavam** or humility.

The next is **Aarjava** or straightforwardness in conduct. One's own conduct may be crooked. His bodily action, speech and mind may be lacking in straightforwardness. Avoiding this crookedness in thought, word and deed, is called **Aarjavam** or uprightness in conduct.

Avoiding greed and abstaining from possessive long-

ing is called **Soucham**—purity of thought. The longings which should be got rid off is of 4 different kinds. They are:—

Jivana Lobha—longing to sustain one's living

Arogya Lobha—longing to sustain one's health

Indrya Lobha—longing to indulge in sense pleasures

Upabhoga Lobha—longing to enjoy things which will be useful to contribute to general happiness.

Each object will be of two kinds; one pertaining to the self and the one pertaining to others. Getting rid of these 8 different types of longing is called **Soucham** or purity.

The next is **Samyamam**—control. This refers to the ing the truth in the company of elders.

The next is **Samyaham**—control. This refers to the control of breathing and the six Indriyas.

For the purpose of destroying the Karmas, kindling the spiritual flame by the practice of austerity is called **Thapas**. This is of 12 different kinds which will be described later on.

The next is **Tyaga** or sacrifice. For the benefit of the initiate and the ascetism, the master should give him the instructions to promote his knowledge to maintain his health etc. For this purpose, he must be given a copy of the Book to promote his learning. Such sacrifice of one's own possession for the benefit of the other, constitute **Tyaga** or sacrifice.

The next is **Aakinchinya**. The thing that this is mine relating to one's own body and other articles for maintaining the body, results in developing attachment to these things. Getting rid of this feeling of attachment is **Aakinchinya**. The thought or action expressing this

feeling "that there is nothing in these things relevant to me" is the meaning of **Aakinchinya**.

The next is **Brahma Charyam**—complete chastity. Remembering the past sex experiences, listening to sex-stories, sleeping in a bed or sitting in a chair which belong to a woman and which are likely to stimulate sex thought, must completely be avoided. In order to completely abstain from such thoughts and feelings, one should live in Gurukula in association with saintly masters. Such a life is called **Brahmacharya** or complete chastity.

Chapter XV

THE TWELVE ANUPREKSHAS OR THE TWELVE IDEAS THAT MUST BE KEPT AT THE FOCUS OF THOUGHTS CONSTANTLY

The 12 **Anuprekshas** are:—

- (1) **Anitya**—impermanence
- (2) **Asarana**—without refuge
- (3) **Samsara**—cycle of births and deaths
- (4) **Ekatva**—loneliness
- (5) **Anyatva**—different in nature
- (6) **Asuchi**—impurity
- (7) **Aasrava**—inflow of Karma
- (8) **Samvara**—blocking of the inflow
- (9) **Nirjara**—shedding the old Karmas
- (10) **Loka**—the world
- (11) **Bodhi Dhurlabha**—the rare acquisition of knowledge
- (12) **Dharmasvakyatatva**—Dharma revealed by the Omniscient Lord.

The first **Anitya** means impermanence. The body, objects of sense perception and the various objects experienced and enjoyed by us—the whole lot of them are of the impermanent nature. In their appearance in the mother's womb, the body is always characterised by association and disassociation due to the growth. But the ignorant people under delusion consider these

to be permanent and eternal. In this world of Samsara, nothing which is born is permanent. But the **Atma** with the essential qualities of knowledge and perception, is the only reality whose nature differs from all these evanescent objects in the world around. This thought of the impermanence of the things is called **Anityanupreksha**.

The next is **Asarana**—without protection. A young deer, alone before a hungry cruel tiger must remain helpless without any chance of safety. Similarly, the living beings in the midst of birth, oldage, death, disease etc., are perplexed and find no safety. The body is useful only for appeasing the hunger and thirst. But it is of no use in getting rid of the misery. All the wealth that is acquired with great effort will not keep company with the person when he enters into another sphere of life after death. Even the kith and kin who share happiness and misery with you will not be able to save you at the time of death. Even your intimate relatives are not able to save you when you are attacked by disease. There is only one thing which will help you in crossing the ocean of misery and that is virtuous conduct according to Dharma. When dragged by death, even Devendra cannot come to your rescue. Therefore when caught in the midst of misery, Dharma alone must be the refuge. That alone will be the salvation. Nothing else will be of protection. This thought is called **Asarananupreksha**. This thought that "I am always without protection in this world" will be of no use to beings in Samsara who are confronted with difficulties to cast away the egotic idea. The path revealed by the Omniscient Lord or Arhanta Parameshti is the only path for salvation.

The next is **Samsaranupreksha** or the cycle of births. Atma or self as a result of the karmic determination passes on from one kind of life to another after death.

This is called **Samsara**. This is divided into five different kinds of change in life. In this cycle of Samsara, Jiva may be born to various mothers of various beings according to the causal determination of each Karma. What was a father may become a brother, a son, or a grandson and what was a mother may appear as sister, wife and daughter. What appeared as a master may become a servant and the servant takes the form of a master. Like an actor in Drama, the Jiva may act in different parts. The thought that the Atma plays different parts in the drama of cycle of births and deaths, is called **Samsaranupreksha**. This thought will enable one to get rid of the fear of misery of Samsara. Being got rid of the fear, he may not feel any pain. This freedom from painful experiences will cause the disappearance of Samsara.

The next is **Ekatva** or loneliness. Throughout the series of birth, old age, death and the great experiences of misery, "I remain alone; there is no one either for me or against me. I am born alone. I die alone. No person is friendly to me or a foe to me. No one can remove the suffering due to disease, oldage and death. Friends and relations are only upto the cremation ground. They cannot step beyond. The only unfailing friend always is my virtue or Dharma." Thinking this is called **Ekatvanupreksha**. Because of this thought in a person, there appears no feeling of affection towards one's own kith and kin. No feeling of hatred appears towards alien people. Thus attaining absolute neutrality and non-attachment, one fairly stands in the path of liberation.

The next is **Anyatvanupreksha**. This refers to the thought that the **Atma** is entirely different from the Sarira or the body. Though the two are interconnected,

each is different from the other in their respective qualities. The body is perceived by the senses while the Ego or 'I' transcends sense perception. The body is unintelligent and thoughtless but the Ego is intelligent. The body is impermanent but the Ego is eternal and permanent. The body has beginning and end, but the Atma is without beginning or end. While I remain identically the same, my bodies born and dead are thousand fold. Hence I am entirely distinct from the body. When I am entirely different from my own body, what kind of relation can exist between me and other external objects which are popularly called "my property." This thought that the Atma is absolutely distinct from its own body and other objects possessed, is properly called **Anyatvanupreksha**. Here, no attachment to alien things appears. Thought is concentrated upon the nature of reality. This knowledge of reality leads to the eradication of desire that ultimately leads to the attainment of **Moksha** or liberation and the consequent bliss.

The next is **Asuchi** or impurity. This body is completely impure. Its beginning is in the womb of the mother where there is combination of the ovum and the sperm surrounded by impurity. This womb where the body begins its life as a fertilized ovum is in the proximity of the bladder where the urine collects and the rectum where there is collection of excreta. While its beginning and development is associated with impurity, even after its birth and development as an individual, there is the regular secretion of impurities from the body such as urine, sweat etc. The body may have a bath. It may have sweet smelling sandal paste smeared over the whole body. It may be ornamented with flowers and scent. In spite of these several artificial

purifications, the body's intrinsic impurity cannot be removed. The only purity that we can have is the purity of thought. This purity of spirit may be brought about and promoted by right faith. It is this right faith that is really able to purify the ego or the self. The realisation of the impure nature of the body as distinct from the pure Atma is called **Asuchitvanupreksha**. Thus realising that the body is not so important as to engage our attention and turning the thought away from the body and fixing it on the self is quite necessary for the purpose of crossing the ocean of **Samsara**.

Aasrava, Samvara and Nirjara—these three are extensively described elsewhere. Still, these are considered here with their several qualities—good and bad.

Aasrava or the flowing in of the Karmas is like a great and dangerous river whose current is very strong. Its source is various impure experiences of the senses. Just as the various animals and birds in the forest surrounded by forest fire, these impure experiences diverted by sense perception, produce innumerable sufferings to the soul. The Jiva thus wanders about in **Samsara** taking various forms of life and experience various kinds of sufferings and pain carried by this current of **Samsara**. This thought about the fate of the soul or Jiva helpless in the current of the inflow of Karmas is called **Aasravanupreksha**.

These bad qualities of **Aasrava** when their nature is fully realised will not influence the self which will successfully withdraw itself from the environment. When a ship sailing in a ocean, there may develop a hole by a mishap. Water may get through this ultimately leading to the drowning of the vessel. If the hole is noticed early enough and if this hole is blocked carefully, so that no water may be allowed to flow in, the ship may

be taken safely to the nearby shore without danger. Similarly, the rushing in of the Karmas may be blocked and when it is so checked, there is no obstacle in the way of self-realisation. This recognition of the good quality of **Samvara**—blocking up of the inflow of the Karmas is called **Samvaranupreksha**. This thought about Samvara must be practised always because that way lies the path leading to the goal of life.

The next is **Nirjara**—shedding of karmas. This is of two kinds; that which occurs involuntarily and that which is brought about by voluntary effort. In the case of Jivas in various Gathis such as human, sub-human etc., the karma may develop and finally produce its fruits. The karma after producing its fruit, its potency will be exhausted. It will no more be operative. It is as good as non-existing. This kind of **Nirjara** or wearing out of the karmas is involuntary. It is not brought about by personal effort. The second is brought about by voluntary effort. In the practice of Yoga and the concentration of thought, one may conquer the various troubles caused by environmental stimuli. This victory over the environmental influence will lead to the breaking up of the karmic tie. This is brought about by the good and bad qualities of Nirjara which is called **Nirjaranupreksha**. Thus constant thinking about this idea will ultimately lead to the withering away of all the Karmas.

The next is **Lokanupreksha** or the world. Loka or the universe is situated in the midst of infinite space. It is constituted by various categories such as Jiva—life; Pudgala—matter etc. Thought about the nature and structure of the universe, gives us an insight to the nature of the reality as a whole. Such a thought is called **Lokanupreksha**. This thought will gradually in-

crease our knowledge of the **Tatvas** or the fundamental reality.

The next is **Bodhi Dhurlabha**—wisdom, a rare acquisition. The world is filled with various kinds of living beings from the lowest of vegetable kingdom to the highest of human beings besides Devas and hell-dwellers. In this world of living beings, there is a gradual evolution and development. In this development, the organism with the larger number of sense organs is of the higher status than the one below it. In this gradation of development among animals, man occupies the highest place. For a Jiva to be born as a man is a very rare privilege enjoyed only by the fortunate few Jivas. Having secured this rare and privileged position in the scale of living beings as a man, still more rare and privileged position for man is to be born in a prosperous country, in a good family with body well developed and with normal sense organs. To be born without bodily infirmities is still more a rare acquisition. Even after attaining all these qualities, if he has no faith in true Dharma, his life as a human being will become worthless. If after his faith in Dharma if he wastes his life in the enjoyment of sense pleasures, it would be as foolish and purposeless as burning sandal wood for the purpose of obtaining charcoal. Getting rid of desire for sense pleasures and entering into yogic contemplation and achieving the peace of mind will be the rarest acquisition. The wisdom so achieved is a rare fruit of human development. Thinking of this rare wisdom is called **Bodhi Dhurlabhanupreksha**.

The next is **Dharmasvakyatatvanupreksha**—the Dharma as revealed by the Omniscient Lord. Having acquired this wisdom, the yogi cannot have any impurity in thought. This Dharma of non-violence was

preached by Jina firmly rooted in truth having the basic qualities of humility, forbearance, chastity, self control etc., to be absorbed by the saint who is free from all attachment. Without these good qualities, Jivas impelled by all the karmas wander about in Samsara continuously experiencing misery. On the other hand, when the Jivas acquire these rare qualities, they have the privilege of enjoying happiness of various kinds finally reaching the state of spiritual liberation. This goal is certain to happen. This is the message from the Lord Jina. This thought of the Dharma is called **Dharmasvakyatatvanupreksha.**

Chapter XVI

PARISHYAHA JAYA—OR CONQUERING THE VARIOUS TYPES OF INCONVENIENCES AND PAINS

Jaina Saint engaged in Thapas or spiritual discipline, must patiently practise the suffering and various painful experiences resulting from one's own bodily conditions or unfavourable environmental causes. While in deep contemplation on the nature of the self, attention must not be diverted by painful experiences caused by either bodily stimulus or any external stimulus. Unpleasant experiences caused by one's own bodily stimulus may be pangs of unbearable hunger and thirst. Those caused by environmental conditions may be due to unbearable climatic condition of intense heat or cold or may be due to insects-bite. All these painful disturbances must be successfully conquered in order to maintain the contemplation undisturbed. Such a control and final conquest of all these painful experiences is called **Parishyaha Jaya**—victory over every pain.

One may wonder how all these are possible. Students with the knowledge of the psychology of hypnotism will provide a satisfactory explanation for this problem. A subject under hypnotic-trance under the control of the hypnotist may reveal a very interesting and almost miraculous experiences. The Hypnotist may suggest to the subject; "he may not hear any noise except my

voice." This suggestion will make him completely deaf to any noise outside except the voice of the hypnotist. When somebody else has called him by his own name, he won't hear it and there will be no response. Similarly, his visual sensation may be controlled. Hypnotist may address the subject thus: "When you open your eyes, you will not see Mr. X before you" and if he is asked to count the persons present in the hall, he will count all the persons in the hall leaving out the X because X will not be present in his visual field. Not only the various sense experiences were thus controlled but also the pain feeling. A particular part of the body may be touched of the Hypnotist and it will be made completely insensitive to pain. Thus even when that portion is pierced with a pin, he will not feel any pain. The Hypnotist may suggest to the subject: "I am going to touch you with a red hot cinder." He may touch the body with a walking stick. But the subject will cry out as if he was actually burnt out with a red hot cinder. All such instances are well-known facts in the field of hypnotic experiments. We have already mentioned the fact that yogic practice is a sort of self-hypnotism. A saint engaged in yogic contemplation in a solitary place may successfully induce complete annihilation and his body should not respond to sense stimulus or pain stimulus of various kinds from the environment. Though a particular stimulus stimulates the corresponding sensory organism, there may be no reaction. The stimulus may not reach the consciousness. The consciousness which normally respond to such stimulus is a normal consciousness which is technically called **Supra Liminal Consciousness**. But this part of consciousness is completely pushed aside in the situation created by Hypnotic suggestion or the suggestion of a yogi.

The conscious field will be under the complete control of the sub-liminal self. Hence the miraculous absence of any sensation or pain experience inspite of the operation of adequate corresponding stimulus. Therefore there is nothing important or unintelligible or beyond understanding the behaviour of a saint engaged in the contemplation of one's own higher self. The saint walking the path of self realisation may meet on his way with various psychical and physical entities "red in tooth and claw" shrieking against him. But he will pass on courageously quite unconcerned and regardless to the threatening creatures thinking only of his goal. Such **Parishyaha Jaya** victory over the consciousness of pain is of 22 different kinds.

(1) **Hunger.** An ascetic engaged in contemplation may leave his place of solitude and enter into a town or village with the object of obtaining food. In this, he may not be successful. He may not get pure food. He may not get sufficient quantity of pure food. In all such circumstances, there may be no chance of completely appeasing his hunger. But he may not succumb to this natural want of hunger. He must bear this pain of hunger patiently till it completely ceases to be. Such a victory over the painful feeling due to bodily conditions of absence of nourishment is called **Kshuth Parishyaha Jaya** or victory over the pangs of hunger.

(2) **Conquest of Thirst.** Thirst is caused by various conditions in the body. Normally, the body requires certain quantity of water together with the food eaten. In the body, there arises natural want of thirst. Thirst may also be caused by the quality of food eaten. If the quality of food is very hot and pungent, it will naturally stimulate thirst. Inordinate thirst may also be caused by certain bodily diseases. In the case of yogi, such a rising flame of thirst may be quenched

by the cool water of the stream flowing from the summit of yogic contemplation; such a conquest of thirst is called **Pipasa Parishyaha Jaya**—victory over thirst.

(3) The next is patiently bearing the cold. The saint renouncing everything does not possess anything to cover his body. Hence he cannot protect his body from the inclemencies of the weather. The place where he spends his time in the yogic contemplation may be anywhere near a mountain cave, near the forest or under the tree. These places because of the seasonal conditions caused by dew may become unbearably cold. In this extremely chill-place, the saint may have to spend his time sitting or standing. Chill-biting-wind may affect him. But the saint should not think of any means of avoiding this chill weather. If he diverts his attention from contemplation and think of various means such as warm clothes etc., to protect his body from the chill environment, he will thus frustrate his contemplation. He will lose his hold on sense discipline. He should not become a victim to environmental influence. In order to have his contemplation undisturbed, he must never think of the chill-biting-wind. This is called patiently bearing the chillness or **Sita Parishyaha Jaya**.

(4) The next is patiently suffering the change the weather may bring about without any shelter. It may be summer. The sun may shine very hot. The rocks on the hill side may become very hot. The leaves in the trees may become dry and wither away. The green meadow may become parched up and dry. The heat of the place may become unbearable. In spite of these unfavourable climatic conditions, the yogi is expected to continue his contemplation quite unconcerned and undisturbed. This patiently bearing the heat and continuing the Dhyana is called **Ushna Sahanam Parishyaha Jaya**.

(5) The next is patiently bearing the pain or suffering due to insects-bite from the place where the saint spends his time in yogic contemplation whether day or night. The place where the saint is in contemplation may be infested with various insects like mosquitoes, ants, flies etc. His body being absolutely unprotected, it may be subjected to insects-bite. These insects may create unbearable pain in the body and yet the saint with attention concentrated on his higher ideal may not be scared by insects-bite. Much less does he care to prevent this. This completely ignoring the bite of the insects which depend upon the atmosphere of the place where he spends his time is called patiently suffering the pain caused by insects-bite or **Damsa Masa-kaadi Parishyaha Jaya**.

(6) The next is complete nudity. The holy saint walks the path of self realisation after renouncing all his possessions. He does not care to observe all the social conventions about clothes and other exercises relating to the body. His body is exactly similar to that of a new born baby uninfluenced by social conventions, undressed and unadorned. Thus maintaining the body in its natural beauty and glory, the holy saint does not bother about his body. While engaged in yogic Dhyana, the holy saint does not think of his nude body. Nor does he care about what others think or speak about him. Thus patiently bearing his body with its natural nudity, he concentrates his attention only on his higher spiritual goal. Thus leaving the body without clothes and experiencing no unpleasantness on one's own nudity is conquering the feeling of nudity of one's own body or **Achelaka** (without clothes) **Parishyaha Jaya**.

(7) The next is **Arathi Parishyaha Jaya**—getting over the feeling of dislike. The conquest of such a feel-

ing of aversion is the consequence of the love towards self discipline. The feeling of dislike in the case of the saint engaged in self discipline may result from various causes such as pangs of hunger, incapacity to control senses, incapacity to maintain discipline by strictly observing the vows, the inconvenience felt in an alien place or understanding the alien language, wandering alone in a hilly forest—all these conditions may produce intense dislike of one's own life even in the case of a saint. In spite of these unpleasant situation, the saint because of the strong attachment to spiritual discipline may easily get rid of this feeling of dislike always thinking about his goal. This is called **Arathi Parishyaha Jaya**.

(8) The next is **Stri Parishyaha Jaya**—conquering over the disturbance caused by women. This consists in avoiding the company of beautiful women. Their sight should be avoided. The saint may stay alone in an isolated rest house. There may appear before him a young and beautiful maid trying to stimulate the affection of the saint by her beauty in her intoxication through thought-provoking sense emotions. She may try to disturb the contemplation of the yogi and attract his attention to herself. In the midst of all these disturbances, he will remain steady in his contemplation. Such unshakable firmness was not present in ascetics like Viswamitra who was made to succumb to the charm and temptation by the Deva-courtesan **Thilottama**. Such a fall will end in complete frustration of the spiritual discipline practised by the saint in yoga. Such calmness in the midst of various sense provoking exhibition is called **Stri Parishyaha Jaya**.

(9) The next is the conquest over the troubles of travelling. This is called **Charya Parishyaha Jaya**. The saint after spending a long period in Gurukula and

after obtaining knowledge of the Tatvas may have to go to different places either on invitation or by the order of the master. He may have to go to various villages or towns. According to the instructions, he may spend one night in a village or five nights in a town. He may have to spend his time alone without companion. He may have to pass through thick forest. He may have to courageously walk through all these difficult places like a fearless lion. The path may be difficult one full of thorns and sharp gravels. While walking along this path, his feet will become sore. He may feel exertion of the journey which he performed with his own feet. He may think of his previous life as a householder before he took to asceticism. Then, he would have travelled conveniently either in carriages or on horse back. This memory may intensify his present difficulty of tour. And yet he is expected to reconcile himself to the present situation and continue his work inspite of the various difficulties he has to come across. This courageous suffering the pain and difficulties in travel on the part of the saint is called **Charya Parishyaha Jaya**.

(10) The next is **Nishadya Parishyaha Jaya**—conquest over the difficulty arising from the various types of yogic Asanas. The saint may have to spend his time mostly in places far away from human habitation. He may spend his time in the outskirts of the cremation ground or in a mountain cave or in a mountain valley. In such solitary place, he may be seated engaging in various Asanas like Virasana, Utkotikasana etc. Thus seated, he may hear the roar of a lion or a tiger in the forest around. Though he hears such fearful noise, he will remain without fear. Pain and inconveniences experienced by him while sitting in Asanas will not affect his body. Unperturbed in maintaining the body in position, he will continue his contemplation. Patiently

maintaining the body in various Asanas of sitting is called **Nishadya Parishyaha Jaya**.

(11) The next is **Sayya Parishyaha Jaya**—conquest of the difficult-experiences while asleep. As a result of steady contemplation, the saint may get exhausted and he may have a desire to sleep for short period. The place may be full of sand strewn with brick-bats. The ground may be hot or cold. Yet, he may stretch himself on the floor and lie on one side and go to sleep. Sleeping with such inconveniences is called **Sayya Parishyaha Jaya**.

(12) The next is **Aakrosha Parishyaha Jaya**—patiently putting up with the unpleasant and insulting words uttered by certain persons subjected to emotional excitement due to anger or hatred etc. Persons may indulge in vulgar language. In the midst of these disturbing vulgar sound, the saint will remain undisturbed. Even though the unpleasant words enter his ears, he will not attend to the meaning. He will thus remain steady fixing his attention on contemplation. This patiently bearing the unpleasant and insulting language is called **Aakrosha Parishyaha Jaya**.

(13) The next is **Vadha Parishyaha Jaya**—patiently suffering the violence inflicted by cruel persons. Some cruel-minded persons may not like the presence of the saints. His nude figure with unconventional behaviour may raise the hatred of the unintelligent mob. They may begin to throw stones at him. They may beat him with the stick. They may inflict various types of cruelty on him. With all these, the saint will remain unmoved. He may smile at the ignorant people who take pleasure in inflicting violence on him. The cruel treatment meted out by them, he may explain to himself as to the result of his previous karmas. After all his body will vanish away one day like a water-bubble. "What is there if

this body is assaulted with violence? Who can kill me, my spirit, constituted by right knowledge, right faith and right conduct. That will remain uninjured." With this thought, patiently suffering the cruelty inflicted by the ignorant mob is called **Vadha Parishyaha Jaya**.

(14) The next is **Yachana Parishyaha Jaya**—conquering the tendency to beg. Even when there is danger to life, the ascetic should give up the desire to beg for food, medicine, clothes etc. The ascetic because of the austere Thapas may be affected by hunger. His bodily strength may be decreasing. Like a sapless tree, which is dry always, his body may become quite famished. Bones of his body may appear projecting with the skin. Every part of his body may proclaim the pitiable condition of starvation. He is not expected even then to go to any person and beg for the necessities of life. He cannot openly ask for food or medicine. He cannot behave like an ordinary street beggar. He has to walk the street without openly soliciting for any thing. If a pious householder voluntarily offers food or medicine, he may accept just enough to sustain the body. It is this mental attitude of completely getting over the desire to openly beg, is called **Yachana Parishyaha Jaya**.

In these days, false ascetics belonging to other faiths put on the garb of an ascetic and make begging as a mode of living. Such a life is absolutely useless for promoting knowledge and self realisation.

(15) The next is **Alabha Parishyaha Jaya**. Even when the ascetic was not getting what he wants, he must not be frustrated. He must feel happy. If he does not get food in one place, he may get it in another place. If it is not obtained in one house, it may be got in another house. If one person does not give, there may be another willing to give. Failure to obtain what we want may be a test of our fortitude. It may be an indirect en-

couragement to Thapas or self-discipline. Hence, denial itself may be welcome as a happy gift. Such an attitude is called **Alabha Parishyaha Jaya**.

(16) The next is **Rogha Sahana Parishyaha Jaya**—patiently suffering from bodily disease. When the body is attacked by any disease, the ascetic is not expected to seek medicine for curing the disease of the body forgetting his ultimate object of spiritual welfare. Instead of seeking remedy to cure the disease, he should try to maintain the health of the body through adjusting his diet. He may have at his disposal various miraculous powers due to the practice of Yoga and yet he should not utilise these for curing the disease in his body. He has to be quite indifferent to the body. He must consider the bodily infirmity as a natural consequence of the previous Karma. "There is no use of my attempting to cure these infirmities and diseases"; with such an enlightened attitude as to the cause of things, he has to patiently put up with the various kinds of disease in his body. Such an attitude is called **Rogha Sahana Parishyaha Jaya**.

(17) The next is **Trana Sparsa Parishyaha Jaya**—conquest of the prick from the sharp grass. The place where the saint practises yoga may be full of sharp-dry-grass-stock which may prick his body like a thorn when seated or when laying down. Patiently bearing the pain caused by such sharp-dry-grass-stocks is called **Trana Sparsa Parishyaha Jaya**.

(18) The next is **Mala Dharana Parishyaha Jaya**—patiently bearing the dirt and impurity all over the body. The saint while practising the yoga may not care to purify the body in conventional ways by bathing etc. While engaged in contemplation with the object of washing out the dirt in the heart due to Karma, he may not have either time or desire to conventionally

purify the body because the impurities deposited over the body are quite innocuous compared to the dirt and impurity deposited at heart. Removing the impurity at heart is more important than cleansing the bodily impurities. Thus devoted to spiritual purification, patiently putting up with the dirt over the body is called **Mala Dharana Parishyaha Jaya**.

(19) The next is **Satkara Puraskara Parishyaha Jaya**—remaining uninfluenced by praise or reward. The saint by his yogic practice may achieve spiritual eminence. He may teach the people right path. He may save them from false faith. His discipline therefore may praise his glory. They may adore him by offering the fruits and flowers. Yet, he has to maintain complete neutrality uninfluenced by the praise and offers. This is called **Satkara Puraskara Parishyaha Jaya**.

(20) The next is **Pragna Parishyaha Jaya**—conquest over the pride of knowledge. "I am fully acquainted with all the scriptures. I am fully aware of the manifestation of reality past, present and future and my knowledge is shining like the sun. The other scholars are completely eclipsed." Such a feeling of one's own culture is the result of self conceit. Such a feeling of self-elation must be got rid off. Such a victory is called **Pragna Parishyaha Jaya**.

(21) The next is **Agyana Parishyaha Jaya**. This is the converse of the previous one. "I am ignorant. I know nothing. My life is purely animal life. Though I have completely renounced everything, and though I have conquered the undesirable activity of thought, word and deed, still I am not blessed with spiritual knowledge." Such a feeling of self condemnation in an ascetic is the result of inferiority complex. This would be an impediment to spiritual progress. Hence,

it ought to be got rid off. Such a conquest is called **Agyana Parishyaha Jaya**.

(22) The next is **Aadarsana Parishyaha Jaya**—patiently suffering the lack of right faith. “I have the control of all the senses. I have patiently suffered all the difficulties of Thapas. I have grasped all the categories of reality. I have always worshipped at the temple of the Lord. I have never failed in my reverence to the saints and Dharma. With all these, divine-wisdom has not appeared in me. All my endeavours in spiritual discipline appear to be fruitless.” Such a complaint is borne of complete lack of faith. Such self condemnation itself is a mark of implicit right faith and reaching the spiritual goal, patiently putting up with the temporary lack of faith, is called **Aadarsana Parishyaha Jaya**—conquering the temporary lack of faith.

Chapter XVII

THAPAS

The next is **Thapas**. Fire is a great purifier. A heap of rubbish will be destroyed by fire. In the same way, the spiritual fire generated by **Dhyana** or yogic contemplation will completely burn the impurities of Karma associated with the self or **Atma**. Just as gold which is found in nature mixed up with impurities, is converted into pure gold by heating it, so also the fire of **Dhyana** when applied to the self in association with the impurities will emerge in pure state after the destruction of the associated-impurities. This process of purifying the self or **Atma** is called **Thapas** or the practice of austerities.

All the Indian systems of philosophy with the exception of the materialist school of **Charvakas**, assumed the existence of spiritual principle called **Atma** whose nature is quite different from that of the body in which it is associated. Further, it is assumed that this spiritual principle is more important than the material body of any living being. It is more so in the case of human being. Human personality is associated with the body. Health and welfare of the body are generally considered to be the desirable ideal to be aimed at. As against this popular view, the philosophical view emphasises the importance of the unperceived spiritual entity of which

the body is merely subservient medium and a vehicle for the manifestation of the spiritual principle. Therefore, from the philosophical point of view, the spiritual welfare is considered to be more important than bodily welfare. From the point of view of philosophy of religion, promotion of spiritual welfare becomes the dominant duty of every individual. The human personality from this ideal appears to be a strange combination of conflicting factors. The tendency of the spirit is to fly upwards. The tendency of the body is to act as a drag on the spirit and prevent it from its higher aspirations. The flesh is always considered by the religious thinkers as an enemy of the spirit. Therefore all religious path in the East as well as in the West prescribe certain methods of curbing and controlling the influence of the flesh so that the spirit may have freedom to manifest itself. For this purpose, certain practices are prescribed in curbing the influence of the body. Such curbing practices are gladly accepted by all those persons who accept the welfare of the spirit as their ideal. They become ascetics. They voluntarily renounce all things of the world which are intended for promoting the welfare and the happiness of the body. They firmly believe that the body which represents the animal nature of human personality must be sacrificed in order to give freedom and scope to the divine element in man to manifest itself. This recognition of the dual aspect of human personality—the one lower and the other higher—appears to be the fundamental idea of philosophy of religion.

In Greek thought, represented by Socrates and Plato, this ideal seems to be the dominant factor. When Socrates decides to accept the verdict of death imposed on him by the Athenian democracy, his behaviour clearly brings out the influence of this ideal. He did

not accept the offer of a friend to safely escape from the prison. To escape from the prison according to Socrates would have saved his body; but would certainly defile the spirit. Such an ignoble conduct would not be approved by his inner voice. Therefore he was prepared to sacrifice the body. Hence he gladly accepted the cup of poison prescribed by the Athenian democracy. What is illustrated in this last act of Socrates is clearly worked out in detail in the philosophical systems by **Plato**, a friend and disciple of Socrates.

According to Plato, human personality is represented as a chariot in which reason is seated and which is drawn by the senses. The senses are the horses and reason is the charioteer. For the safe running of this chariot, reason must hold firmly the reins controlling the senses. If the reins are not firmly held, the horses—senses in this case, would run wildly uncontrolled and the result will be destruction of the chariot. Plato takes reason to be the higher spiritual reality than the senses. These must be carefully controlled and disciplined by reason in order to have the human personality progressing harmoniously. The advent of Christian thought in the West also emphasises the same point.

This dual aspect of human personality is the dominant religious ideal in the Indian philosophical systems. Recognition of this duality and realising the superiority of the spirit over the body is the basis of the religious discipline prescribed by the Oriental religious teachers. It is this principle which is the basis of Thapas or spiritual discipline. It insists on curbing the tendency of the lower and promoting the welfare of the higher.

Thapas is of two classes—**Bahya** which means external and **Abhyantara** which means internal. Each of these consists of six items. External Thapas refers to

the discipline over the body. Internal Thapas refers to the discipline and control over the mind. The external Thapas relating to the body are of the following six kinds.

- (1) **Anasana**
- (2) **Avamodarya**
- (3) **Vrittiparisankyana**
- (4) **Rasaparityaga**
- (5) **Vivikta Sayyasana** and
- (6) **Kayaklesa**.

(1) **Anasana**.—This means periodical fasting. This fasting is practised for the purpose of promoting control over the senses, for uprooting the desire, for destroying the karmas and for helping contemplations.

(2) **Avamodarya**.—While eating food, the stomach should not be completely filled. A portion of the stomach should remain unfilled. Thus eating a little less than the stomach capacity is called **Avamodarya**. This is prescribed for the purpose of maintaining the health of the body and mind. While promoting the health of the body, this will facilitate the love of learning and contemplation.

(3) **Vrittiparisankyana**.—This refers to the voluntary limitation of movements imposed upon himself by an ascetic who goes out to obtain food. Before starting, the saint will make within himself a resolution that he will not go beyond a particular street. If he gets food from a householder in that street, well and good. He will accept the food and satisfy his hunger. If not, he has to quietly return to his place of rest. He should not violate his original resolution in his eagerness to get food from somewhere else. This mental firmness not to break the original resolution to limit his movement is called **Vrittiparisankyana**.

(4) **Rasaparityaga**.—This means abstaining from eating sweet and fatty substances such as ghee, curd, jaggery, edible oil etc. These stimulate the senses of taste. By the accumulation of fats in the body, the healthy lustre of the body is ruined. The general control of the senses is interfered with. Hence it is necessary to avoid all these substances. This is called **Rasaparityaga**.

(5) **Vivikta Sayyasana**.—This refers to sleeping in a separate bed. The saint is expected to take his bed in an isolated separate place. This is prescribed for the purpose of avoiding all disturbances which may interfere with his peace of mind which is quite necessary for yogic contemplation.

(6) **Kayaklesa**.—This means vigorous control of the body. The saint in yogic contemplation must have complete control over his body even if it causes pain. Maintaining the body in a particular yogic Asana, maintaining perfect silence, patiently suffering in the scorching heat of the sun or under a shady tree irrespective of several inconveniences experienced thereby, is called **Kayaklesa**.

All these various kinds constitute external Thapas. These must be practised mainly by the ascetics and occasionally by the householders also. As the object is to burn out all the karmic impurities, it is called **Thapas** or burning.

The next kind is **Abhyantara** or internal Thapas. It is called **Abhyantara** or internal because it has nothing to do with the external objects. It is related to mental discipline alone. **Abhyantara** is also of six kinds. They are:—

- (1) **Prayachitta**
- (2) **Vinaya**
- (3) **Vaiyavritya**
- (4) **Svadhyaya**

(5) **Utsarga** and

(6) **Dhyana**.

Prayachitta refers to repentance for any wrong committed and feeling of sorrow for any misbehaviour. This will purify the thought from the blemish arising from the evil conduct. **Vinaya** or humility refers to the feeling of respect shown to worshipful individuals. **Vaiyavriya** refers to the services rendered to the superiors. **Swadhyaya** refers to the earnest study of the scriptures. **Utsarga** means remaining unconcerned. Here the self remains entirely free from egoistic thoughts. Avoiding thought turning to different objects and concentrating that on the higher ideal is called **Dhyana** or contemplation. These are further subdivided into various classes. They are—

Prayachittam is subdivided into 9 classes

Vinaya is subdivided into 4 classes

Vaiyavriyam is subdivided into 10 classes

Swadhyaya is subdivided into 5 classes

Utsarga is subdivided into 2 classes and

Dhyana is subdivided into 4 classes

Let us take first the 9 sub-classes of **Prayachittam**. They are (i) **Aalochana**, (ii) **Prathikramana**, (iii) **Thadubhayam**, (iv) **Viveka**, (v) **Utsarga**, (vi) **Thapaha**, (vii) **Chedhaha**, (viii) **Parihara** and (ix) **Upasthapana**. **Aalochana** is confession of once own guilt before the master. The disciple who has committed any wrong must be of a guilty conscience. To regain peace of mind, he will go to his master who will be seated in a solitary place and confess what all he had committed before the master. The master will listen to the confession with sympathy. After the disciple's confession, the master will solemnly assure him that he will be absolved of his guilt. Being absolved of the sin by

the master, the disciple will regain peace of mind and purity of heart. **Prathikramana** refers to the counteracting the evil thoughts and emotions that are produced by previous Karmas. Some Karmas are purified by **Alochana** alone. The others are made pure by **Prathikramana**. By the combined force of these two (**Alochana** and **Prathikramana**), the rest get purified. Hence the third is called **Tadubhayam** or the combined forces of these two. **Viveka** or differentiating knowledge refers to the clearly separating intermixed food, drink and other eatables. It also refers to knowledge differentiating the impure psychic states due to Karma and the pure psychic states relating to the pure self. Standing erect motionless for an appointed period is called **Ut-sarga**. **Thapas** here refers to the external Thapas such as fasting and eating less and limiting one's movement etc., already referred to. The ascetic divides his activity into different periods of time viz., daily, fortnightly, monthly etc. This is called **Chedhana** or division or cutting. But when he does not observe this principle uprooting his resolution, he would be swerving from his path. Sustaining the ascetic life according to the division of his activities daily, fortnightly etc., is called **Parihara**. To get reinstated in the ascetic life after slipping from it, is called **Upasthavana** or reinstatement.

The next is **Vinaya** or reverence. This is of 4 kinds. They are :—

- (a) **Gyana Vinaya**
- (b) **Darsana Vinaya**
- (c) **Charitra Vinaya** and
- (d) **Upachara Vinaya**

Gyana Vinaya refers to the reverence to the knowledge free from laziness with an undisturbed mind at an appointed time and place. Acquiring knowledge and

memorising what is learnt is called **Gyana Vinaya** acquiring knowledge with reverence. **Darsana Vinaya** means reverence to the faith or belief. This refers to the approach with reverence to the scriptures revealed by the Omniscient Lord and the nature of reality described therein. This reverential approach to the scripture implies absence of doubt and firmness of faith. Similarly the approach to the conduct with humility and reverence is called **Charitra Vinaya**. Similar to the attitude of **Gyana** and **Darsana**—knowledge and belief—the ascetic is expected to adopt the attitude of reverence to the conduct also. They express this reverence openly through their conduct assuming the attitude of worship. **Gyana**, **Darsana** and **Charitra**—knowledge, belief and conduct respectively are important not only because they constitute the Moksha Marga but also because they form the essential nature of the pure self. Hence, reverential attitude towards them is reverence shown to the ultimate pure self.

In the presence of holy persons who are deserved to be worshipped, the ascetic is expected to adopt the same attitude of reverence toward them. They must show reverence in action assuming that these holy saints practically represent the pure divine self. Because of this practical assumption, this is called **Upachara Vinaya**—though these are not actually present before your senses yet, they must be present in thought. Thus having them in thought, they must be approached with the same feeling of reverence and worship. These are the various kinds of reverence.

The next is **Vaiyavriyam**. This means faithful service to the superiors. The superior persons to whom services must be rendered are **Acharya**, **Upadhyaya**, **Thapasvi**, **Saikshya**, **Glanaha**, **Ganaha**, **Kula**, **Sanga**, **Sadhu** and **Manogya**. Everyone of these is worthy of

respectful service. Attending on and serving these persons through one's own bodily actively and by offering the other objects is called **Vaiyavriyam** or service. The mental attitude of such service is called **Vaiyavriya**—the willingness to serve the superior persons.

Acharya is one who is equipped with knowledge, faith and conduct who observes various vows which form the seed of happiness here and hereafter and who lives for the benefit of the faithful followers. He is called **Acharya**. **Upadhyaya** is one who is filled with reverence towards the scripture, who observes all the important rules of conduct and who struggles with earnestness to study the scripture. He is called **Upadhyaya**. **Thapasvi** is one who strictly practises the various ways of discipline such as fasting etc. **Saikshya** is one who is devoted to the acquisition of the knowledge of the scriptures under a master and observes faithfully the various rules of conduct prescribed in the scriptures. **Glanaha** is a person with a weak and unhealthy body due to diseases. The vitality of such a person is very much sapped out by diseases. Hence his body weakness. **Ganaha** means elders among the holy saints called the group of elderly saints. **Kula** or family consists of the master and his disciples. **Sangha** or the holy order consists of the ascetics from the four Varnas. They renounced their worldly life and adopted the life of an ascetic. **Sadhu** is a holy saint who is continuing his ascetic life as an individual by himself without showing allegiance to any particular order of monks. Lastly **Manogya** refers to the learned scholar. His scholarship imparts to him the beauty of soul and body. All the above persons are worthy of reverence.

The next is **Swadhyaya**—study of the scriptures. This consists of 5 parts. They are **Vachana**, **Praschana**, **Anupreksha**, **Aamnaya** and **Dharmopadesa**. **Vachana**

means reading the text and explaining the meaning for the benefit of the deserving students. **Praschana** refers to the putting of the questions in the subject studied. This method is adopted to clear the doubts if any and to arrive at correct conclusions. This is necessary for the correct understanding of the true content in the text of the scripture. **Anupreksha** means constantly attending to all the morals already learnt from the scripture so that the salient features may not be forgotten. This is called **Anupreksha**. **Aamnaya** refers to the correct pronunciation in reading and memorising the scripture. The last one is **Dharmopadesa**. This refers to the speaking about the life story of great men illustrating the different Dharmas enjoined in the scripture. In order to convey the importance of Dharma an abstract knowledge of which is already imparted to the students, the master narrates as an illustration the important events derived from the people who are benefited by the observance of the Dharma. These are the 5 kinds of **Swadhyaya** or the study of the scriptures.

The next is **Utsarga**—relinquishing the encumbrances. This is of two kinds—**Bahya** external and **Abhyantara** internal. The external refers to the body and the internal to the mind. The external **Utsarga** is casting away all the material encumbrances in the body and maintain the body in peaceful relaxation. The other one internal **Utsarga** refers to the getting rid of gross emotions such as anger, pride, deceitfulness etc. These are alien psychical encumbrances over the pure self. Casting away these psychical encumbrances is the internal type of **Utsarga**. The non-attachment, freedom from fear, getting rid of desire to live in this world etc., are the various ways of destroying the evil. This is necessary before starting on the path of liberation. Hence the two kinds of relinquishing or **Utsarga**

is necessary for yogic contemplation.

The next is **Dhyana** or contemplation. This refers to the concentration of thought without disturbances like the flame of light undisturbed by wind. Maintaining concentration of thought without disturbance depends upon the purity of the mind. **Dhyana** or the concentration of psychic power is of four kinds. They are:—

Aartha Dhyana
Roudra Dhyana
Dharma Dhyana and
Sukla Dhyana

The first **Aartha Dhyana** refers to the intense grief or sorrow. The whole thought-force is focussed upon some object of thought which happens to be the cause of the intense sorrow. **Roudra Dhyana** refers to the thought-force which is bent upon cruelty. Concentrated emotion of anger or hatred with a tendency to inflict cruelty on other beings is the characteristic of **Roudra Dhyana**. These two types of thought-forces lead the person towards the evil.

Dharma Dhyana is the thought-force concentrated upon virtue or Dharma. When the thought is concentrated and firmly sustained towards good, it becomes **Dharma Dhyana**. The last one **Sukla Dhyana** refers to the concentrated thought-force pure, white and spotless. Such concentration of thought is possible in the yogi only after cleansing himself of smoke and dirt that may be present in the ordinary thought-force. When the thought was purified, it regains its luminosity of pure light. The object of such a contemplation is the pure self. The glorious white light of thought-force is very near the pure self with whose brilliance, it may

merge very soon. Hence, these two **Dharma Dhyana** and **Sukla Dhyana** form the ultimate cause for the liberation of the self or **Atma**.

Chapter XVIII

GUNASTHANAS or the Stages of Spiritual Development

Gunasthanas or the stages of spiritual development refers to the spiritual progress of the self or **Atma**. Ordinarily, the **Atma** or **Jiva** is found caught in the meshes of the karmic shackles. That is the nature of the Samsaric Jiva which is subjected to vicissitudes of birth, old age, decay and death. When Jiva is caught in this cycle of Samsara which is always influenced by self delusion and when it is so deluded as not to appreciate its own intrinsic nature as a pure spiritual being, its life is vitiated by absence of true faith and right conduct. This dual aspect of delusion is technically called **Darsana Mohaniya** and **Charitra Mohaniya**. The first kind of delusion vitiates Darsana or faith and the second vitiates Charitra or conduct. When Darsana or faith is corrupted, the person has become corrupted as to the nature of reality. Being ignorant of the true nature of the self, he identifies the self or **Atma** with other things whose nature may be entirely different from and very often contradictory to that of the pure self. For example, let us take his body and his self or **Atma**. He may identify all his interest with the bodily welfare. His joy and sorrow may be linked to the welfare or otherwise of his body. Being ignorant of the

true nature of the self, his conduct also may be diverted from the right path. He is ignorant of what is truly beneficial to his spiritual life. He may become a victim of various superstitious beliefs. Superstitious faith may prompt him to pursue a course of life which may be irrational and certainly anti-spiritual. Such will be the characteristic of a person who is devoid of right faith and correct belief. That is the nature of the common man who has not the good fortune to acquire right faith. Such a person is called **Mithya Drushti**.

Mithya Drushti is afflicted with spiritual blindness. He is incapable of either perception or belief of the reality. This is the lowest stage of spiritual existence. Here thought is without the value of truth and conduct without the value of goodness.

The next stage is called **Sasadana Samyak Drushti**. A person may advance in the path of spiritual evolution. He may become a **Samyak Drushti**—a man with right faith and right belief. This stage is the opposite of the first stage **Mithya Drushti**. It is only after reaching this stage that the person is capable of moving onwards and upwards influenced by truth and goodness. His soul after reaching this stage may have the misfortune in spiritual degeneration. He may slip down to the bottom of the ladder from where he has started climbing up. This stage of slipping down from the spiritual height is called **Sasadana Samyak Drushti**—a person of right faith slipping down from his position. This is only a transition period. The person will very soon settle down in the first stage. Hence this second stage does not really mean a second stage in the upward evolution of the self.

The third stage is **Samyak Mithya Drushti**. This is the spiritual oscillation between false faith and right faith. This third stage represents the mixed quality—

the spiritual characteristics being undetermined. Such a person cannot be classified either in the first stage or in the second stage. Sometimes he will have firm faith and sometimes he will behave as if he is devoid of right faith. This intermixture of truth and error—right faith and false faith—is called **Misra Gunasthana**—mixed quality of right and wrong. This wavering nature without a firm grasp of reality is also a transitory stage in the spiritual evolution. Like **Sasana** stage (second one), this must also be considered only as a temporary one. A person with this mixed nature cannot remain in that stage long. There are only two courses open to him. He must firmly settle down in the last stage as a **Mithya Drushti** or he must have come to **Samyak Mithya Drushti** and remain there with the hope of further spiritual evolution.

The fourth one is **Asamyatasamyak Drushti**. Here the person is equipped with the right faith. It is the beginning of the spiritual evolution. Here is the possibility of truth and goodness. Here there is no chance of slipping down nor of the oscillation between right and wrong. Though the person is placed in a fortunate situation, he must make active effort to secure truth and good conduct. Spiritually controlled life implies the control of sense pleasures. Such control is called **Samyatha**. But here there is no such control. Hence this stage is called **Asamyatha Samyak Drushti**—a person equipped with right faith but lacking in his effort to control his life.

The fifth one is **Samyatha Asamyak Drushti**. This stage represents partial effort towards spiritual control. The person has the desirable spiritual disposition. He also makes every effort towards further development; but still he has only partially controlled the senses. Hence he is called **Samyatha Asamyak Drushti**—a

person with some control and also absence of control. He is also called **Desavrathi**—a person who observes the moral injunctions only partially but not completely.

The sixth one is **Pramatta Samyatha**. This represents the whole-hearted effort to control one's life. Such a complete control over the self depends upon the true bent of the spirit. Such a whole-hearted goodwill is not yet free from tempting desires and impulses. There is the danger of these impulses getting the mastery because there is not yet complete renunciation of attachment to external things. Hence this stage is called **Pramatta Samyatha**.

The seventh one is called **Apramatta Samyatha**. Here the attachment to external things is completely overcome. Spiritual strength is firmly established. Spirit has conquered the body. This stage is a critical stage in the spiritual evolution. From here the upward development branches off into two paths—one path leading to absolute perfection and the other to relative perfection—the former ending with complete annihilation of the karmas and the latter with the suppression of the karmas. The former is called **Kshapaka Sreni**—the ladder of annihilation of karmas and the latter **Upasamaka Sreni**—the ladder of pacification of karmas.

The eighth one is called **Apurvakarnasthane Upasamakaha Kshapakaha**. Here the soul acquires the rare spiritual weapon of **Sukla Dhyana**. This is an instrument by which the karmas are to be destroyed. This is an unique psychic force never before experienced by the self. Hence it is called **Apurvakarana**. This stage is represented in both the ladders of Karmas—**Upasamakaha** and **Kshapakaha**. The self from this stage may proceed on the path of annihilation or that of pacification of Karmas.

The ninth one is **Anivritti Badarasamparayasthane**

Upasamakaha Kshapakaha. This stage represents spiritual warfare. Equipped with the new weapon, the self-warrior, is engaged in destroying the enemy force consisting of grosser emotions. This spiritual warfare is also associated with both the ladders of development. Attacking the grosser emotions is called **Badara Samparaya**. Samparaya means warfare and Badara means gross. Hence the first means warfare with gross desires and emotions.

The tenth one is called **Sukshma Samparayasthane Upasamakaha Kshapakaha**. This stage is also a state of spiritual warfare. Here the enemy army consists of certain impulses. These must be attacked and destroyed by the soul. Hence it is called **Sukshmasamparaya**—war with subtle enemies. This stage is also represented in both the ladders. The enemy should neither be completely rooted out or merely suppressed. Uprooting them is **Kshapakaha** and suppressing them is **Upasamakaha**.

The eleventh one is **Upasantha Kashayavitaraghasadmasthaha**. This state is one where spiritual peace is secured. The enemy force is not completely destroyed; but it is only vanquished by suppression. Hence, the peace achieved may not be quite secure. This spiritual harmony may yet be disturbed. The disturbed spiritual equilibrium may result in the misfortune of slipping down again. But the fall will be arrested at the seventh stage of **Apramatha Gunasthana** from where the two **Srenies**—Ladders branch off.

The twelfth one is **Kshinakashaya Vitaraghachadmastaha**. This state represents the corresponding step in the ladder to annihilation. After destroying the subtle and the gross psychic impulses with the help of the powerful **Sukla Dhyana**, the victorious self may pass on to **Kshina Kashayasthana** which is the twelfth stage.

This is just below the stage of perfection.

The thirteenth one is **Sayoga Kevali**. This stage is the stage of spiritual perfection. As a result of liberation from the Karmas and consequent emancipation of the self, the self obtains **Kevala Gyana** or Omniscient knowledge. But this spiritual perfection is still associated with the body. The term Yoga means **Mana, Vachana** and **Kaya**—mind, speech and bodily activity. Hence, the self which has reached Omniscience at the stage is called **Sayoga Kevali**—the Omniscient being who still has yoga. **Arhanta Parameshti**—the Omniscient Lord who is engaged in propounding the Dharma to the people is an example of **Sayoga Kevali**. This is also called **Jivan Mukti**.

The last and the fourteenth one is **Ayogakevali**. It is the stage where this yoga is discarded. When the yoga—mind, speech and body—disappears, the self becomes **Ayogakevali**. This is also called **Siddha** stage. This stage of complete perfection is transcendental one. It is considered to be beyond the various **Gunasthanas** described above. The **Gunasthanas** represent the various stages of spiritual development. Hence it is a description represented by degree of development. This conception of degree of spiritual development cannot be applied to the transcendental self where the **Atma** shines forth in all its glory after destroying the various forces of Karmas.

Of these **Gunasthanas**, first to fifth relate to the life of the householder. The **Gunasthanas** from the sixth to twelfth, apply only to ascetics. The **Gunasthanas** from thirteenth to fourteenth are related to **Arhanta Parameshti**. From time without beginning, Jiva has been the first **Mityatva Gunasthana**. The thirteenth stage of **Sayoga Kevali** is the result of the destruction of all the four Khathi Karmas viz., **Gyana Varniya, Darsana**

Varniya, Mohaniya, and Vedaniya. Atma attains the omniscient stage when the person travels from place to place in preaching the Dharma. Lastly the **Ayoga Kevali** stage is reached after destroying the four remaining **Akhati Karmas**, vide **Antharaya Nama, Gothra** and **Ayush**. After the destruction of these remaining four Karmas, the **Atma** becomes bodyless **Siddha Paramatma**.

Chapter XIX

JAIN CONCEPTION OF DIVINITY

According to Jainism, the divinity is associated with the revelation of this Moksha Marga or path of salvation. Apatha or the Lord is the one who reveals the Moksha marga or the path of salvation for the benefit of mankind. Out of love and mercy to the suffering multitude in samsara, the Lord reveals Moksha marga or the path of liberation. What is the nature of the divine personality who is thus actuated by Universal love and mercy in revealing the Moksha marga? What are his qualifications to adopt this divine mission? He must be an Omniscient being; space and time have no limitations to his knowledge. This infinite knowledge he acquires by an elaborate process of Yoga or spiritual discipline. By the practice of Yoga and developing Dhyana or contemplation on the pure self, he is able to destroy all the bondage due to Karmas. So long as his pure self is hidden by dense cloud of Karma, its brilliance and its true nature is completely hidden. When the karmic bondage is broken by Thapas or Yoga, the cloud that hides the intrinsic brilliance and purity of the self is dispersed. Then the pure self shines forth in all its brilliance which is in the form of infinite knowledge. Then, the divine personality becomes the All Knowing, **Sarvagya**. In different periods of world's

history, such divine persons appear on the stage. They revive the Dharma. They reveal the path of salvation to people submerged in Samsara who out of ignorance revel in sensual pleasures. The divine personality who after destroying the Karmic bondage obtains infinite knowledge does not quit the world satisfied with his personal achievement. On the other hand, he spends the rest of his life in teaching the people the truth which he realised; he devotes his time and energy going from place to place inspiring people to turn to the right path so that they may save themselves ultimately. This period of his life is called Dharmaprabhavana, propounding the Dharma to men and women. Such a divine personality, who after destroying the Karmas obtains Omniscience and is engaged in preaching Dharma leading the people in the path of salvation, is considered **Aptha** or the divine Lord by the Jains. He is worshipped by them as God:—

**Moksha margasya netharam
Bhetharam karma bhubrutham
Gnyatharam visva thathvanam
Vande thatguna labdhaye.**

This is the adoration of God expressed by one of the great Jain saints.

Him who is the leader in the path of salvation
Him who destroys the huge mountain of Karmas
Him whose knowledge apprehends the whole
of reality
I worship with the object of obtaining similar
qualities for myself.

Such divine personalities are called Thirthankaras by the Jains. After performing the merciful duties of preaching the Dharma to the people, this divine person quits the body and becomes pure self or Paramathma.

While he attains this **Paramathmasvrupa** or **Nirvana**, he is called **Siddha**. When the self attains its pure nature and is completely liberated from all bonds of Karma, he becomes **Siddha** or the perfect self.

This conception of divinity according to Jainas is quite different from the gods conceived by the other faiths. The conception of gods according to puranic Hinduism pictures divinity as an existing human being with all the foibles characteristics of an ordinary human being. He has got the qualities and the weakness of ordinary human personality to an exaggerated extent. He is conceived as a great householder with wife and children and concubines actuated by emotions, anger and hatred while exhibiting intense affection towards the kith and kin. Such a conception of divinity is rejected by the Jains because it is not in conformity with their conception of spiritual purity and perfection. Because Jaina thinkers rejected such popular conception of divinity, Hindu writers on religion accuse the Jains of being irreligious and atheistic. But judged from the higher philosophical standpoint of Sankara or Ramanuja, the Jaina conception of divinity is not far different from Sankara's Paramathma or Parabrahma. The only difference between the Jaina thinkers and the other Hindu thinkers is this: The Hindu thinkers while postulating the higher spiritual ideal of Paramathma also accommodate the popular deities in their pantheon while the Jaina thinkers completely reject such a compromise as an entirely inconsistent with the higher spiritual ideal.

The popular religion of Jainas.

The above account of god-hood is according to Jaina philosophy. The ultimate reality of Siddhahood is transcendental. It is described as **Arupi**—having no form.

Contemplating such a spiritual ideal is not within the reach of the imagination of the ordinary people. They want something more concrete to influence their life and conduct. Mere philosophy and logic cannot influence the life of the common man for the simple reason that he cannot understand such an ideal. From the very early days, Jainism has presented to the ordinary man the godhood represented by the idol of **Thirthankara**—the Lord who revealed the path of salvation, and who provided the ferry for crossing the ocean of Samsara actuated by love and sympathy for mankind; he lived among the people preaching the Dharma though he himself attained the goal of the life. It is this ideal of religion which can be easily comprehended by the common man. Temples are built and images of such Thirthankaras are installed therein for the people to worship. Probably, the Jainas were the earliest to build temples and to instal idols representing the Thirthankaras.

Vedic religion of early Aryans were not associated with temple worship. Hence, they did not trouble themselves to build temples for their gods. Their religious life was entirely associated with the Yaga ceremony and sacrifice. Sacrificial ritualism only require a Yagasala. This Yagasala is prepared for the time being. Yagakunda is the place where they kindle the fire. The offerings to various gods are poured into the fire so kindled because they believed that fire would carry these offerings to the respective gods to whom they were intended. When the ceremony is over, the Yagasala prepared for the occasion will be of no use thereafter. The gods conceived by the Vedic Aryans are the impersonal natural elements which were normally perceived by the ordinary man around him. They did not require a symbolism to represent their concept of divinity. Hence,

they did not indulge in building temples and installing idols representing the gods.

After the Nirvana of Goutama Buddha, the disciples of Buddha constructed places of worship in the form of Stupas—a superstructure built over some relic of Buddha. Later on, they introduced the image of Buddha to be worshipped by the Buddhist ascetics and laymen. But the early Jainas who considered the Thirthankara, the Lord worthy of worship or **Arhanta** even while he was living in their midst, flocked round him worshipping him with flowers and singing hymns in praise of God. Jina—the conqueror then disappeared from their midst leaving the body behind and assuming the pure spiritual nature of Siddhahood. The worshippers of the Lord naturally set up an image of the Lord who was no more with them and continued their religious offerings before this representation. Temple worship is therefore the logical result of the Jaina conception of godhood. The image installed in the temple being the representation of the Omniscient Lord or Arhanta, it is of the shape of a man engaged in yogic contemplation either sitting or standing. This representation of human personality naturally avoids any abnormal or mythic ideas.

Jaina sacred literature describes how such a representation of the earliest Thirthankara Lord Rishabha was installed in a temple in Mount Kailas built by the emperor Bharatha—the son of Lord Rishabha. Then the historic period—during the third century B.C., emperor Kharavella who was ruling over Kalinga built a temple and installed the idol of Lord Rishabha in his capital Buvaneshwar. This is narrated in an inscription found on the rock in Hathikumpha Hill. He invaded Magada for the purpose of bringing back this idol of Lord Rishabha which after victory, was brought back

to his capital Buvaneshwar. To witness the installation ceremony, several princes went to the Capital City of Kalinga. The same inscription mentions that the Pandya king who was of Jaina faith went to Kalinga in his ship to witness the religious ceremony of installing the idol of Lord Rishabha. From this inscription, we may safely infer that about the third century B.C., temple worship was common among the Jains. This fact is further corroborated by various inscriptions found in Matra dating back to even 5th century B.C. The temples in South India and Deccan are all built by the Pallava and Chalukya rulers of the Land. Most of these kings were followers of Ahimsa faith. Hence as rulers owing allegiance to Jaina faith, they built temples and installed idols representing the Thirthankaras. This plan was adopted by later Puranic Hinduism which had sprung up in South India. Since Jaina society is divided into Householders and Ascetics, the Jaina laymen who lived in cities and villages had to adopt temple worship in order to promote spiritual development. The ascetics who spent most of their times in secluded places such as forests and mountain caves engaging themselves in the practice of Yoga, did not find temple worship as a necessary part of their religious life. But the laymen cannot be so indifferent to the temple worship. They engage throughout the day in their own occupation either as an agriculturist or as a trader in the morning or in the evening. After completing his daily avocations, he will go to the temple for the purpose of worship. This practice is kept up even now by the Jaina laymen. In the place where they reside, whether a village or a town, there will be a temple for them to worship.

Even after the split of the Jaina society into two sects—Swethambaras—the white robed and Digam-

baras—the sky clad, this practice of temple worship was kept up. The natural difference in their practice is the form of the idol in their respective temples. In a Digambara, the idol of Thirthankara will be a nude form of man. This represents the yogic contemplation after completely renouncing all attachment to the world. That must be the form of Arhanta Parameshti when he attained Omniscience or infinite knowledge, infinite perception, infinite power and infinite bliss. But every Thirthankara according to the Jaina tradition was born in a royal family. He had the right to succeed as a ruler. Before actually inheriting the kingdom or after inheriting the kingdom and ruling over it for some years, he renounced his royal heritage. Then he chose the path of homeless ascetic and took to the austerity of the practice of yoga before he reached the goal of spiritual liberation. The Swethambaras emphasises the royal birth and hence they adore their idols in the temple with gold, silver and precious stone befitting the royal dignity of his earlier life of Thirthankaras. There is a sub-sect of Swethambaras called **Sthanakvasis**. These Sthanakvasi Swethambara Jains do not practise idol worship. Probably due to the influence of the Moghul rulers, the Sthanakvasi Swethambara Jains are not in the habit of building temples and installing idols therein. They merely build a big prayer hall. They go there to pray and contemplate upon the spiritual quality of the Thirthankaras. This represents the complete anti-thesis towards temple worship.

When we carefully examine these different practices of worship, we have to admit that they are not really in conflict with one another. Even the great Digambara Saint Sri Kunda who is held in reverence by all the Jains clearly expressed this view that yogic Dhyana or contemplating the pure self or **Paramatma** is the

ultimate ideal of the religious life. But since common man is not capable of practising such an ideal, the lesser and the more concrete form of temple worship is prescribed for him. Even the great Advaita philosopher Sankara adopts the same point of view maintaining that the ultimate ideal to be aimed at by every thinker is **Paramatma** or **Parabrahma**. Sankara concedes the right of the common man for a more concrete form of temple worship. The common man wants something which he can understand and appreciate. The abstract ideal of the yogi may not mean anything and certainly will not influence his life. The common man is therefore given the right of temple worship which would certainly be useful in purifying his mind and promoting his ethical development which is necessarily the stepping stone for higher spiritual discipline. In this respect, the Vedantins, Jains and Buddhists—all the three are agreed on this concession shown to the common man in promoting his spiritual development.

Chapter XX

JAINA DARSANA COMPARED WITH OTHER INDIAN DARSANAS

The Hindu Dharsanas are divided into two main groups:—one those that accept the authority of the Vedas and the other those that do not accept this as authority. The former class includes the following systems viz. **Sankhya, Yoga, Mimamsa, Vedanta, Nyaya** and **Vaisashika** and the latter class includes **Jaina, Boudha** and **Charvaka**. We are concerned with Jaina Dharsana which belongs to the second group. Except the Charvaka School of thought in the second group, all other systems of the 6 vedic classes and the two non-vedic have certain fundamental principle in common. The Charvaka school is distinctly materialistic. It does not accept any spiritual principle besides matter. The world perceived by the senses is the only reality. Besides this world of sense perception, it does not accept any other reality. The concept of soul or Atma is rejected by this school because it is not an item of the sense-presented-world. It does not accept any Pramanas or criterion of truth except **Prathyaksha** or sense-perception. Anything that is not so perceived is rejected as unreal. To talk about soul, is to talk about a figment of imagination. The categories of **Atma, Moksha** and **Dharma** or Moksha Marga are all fictions

invented by the interested persons to deceive the common man to benefit themselves by the ignorance of the masses. Consciousness which appears to be something entirely different from unconscious matter, is merely a by-product of the combination of material particles. Just as intoxicating drink is produced by the combination of several things such as molasses, rice flour etc., so doth appear consciousness as a result of the combination of various material things. With such a materialistic background, the Charvaka thinkers emphasise the importance of the concrete present which is the only thing man can be sure of. To curb and suppress the instinct of life with the hope of securing higher happiness in the future is extremely foolish-belief unsupported by any criterion of reason. Hence, they do not sacrifice the living present as they are not sure of tomorrow. Wisdom consists in exploiting the present to the best possible advantage. Any other ideal of life presented by the other schools is merely a mirage. Pursuit of such an ideal will result in complete disillusionment and frustration. By sacrificing the present, man will get nothing in the future.

In ancient India about the latter Upanishadic period, thinkers enjoyed complete freedom of thought. Hence this materialistic school Charvaka Darsana had complete freedom to propagate its view. It was a complete denial of the fundamental principle accepted by the other schools of thought. Jaina thinkers criticise this school for its materialism. They emphasise the importance of the spiritual principle called **Atma**. They pointed out that with no logical jugglery, the chethana reality may be obtained as a result of the combination of material particles. They further emphasise the fact that our experience was not altogether confined to sense perception. Our present-experience is based upon

our past experience and it is certainly projecting into the future. Having its root in the past and projecting into the future, it is the essential characteristic of consciousness and this phenomenon cannot be explained purely by mechanical activity of matter. Our consciousness is not confined to sense presented experience of the present. Memory of the past and its recognition all go beyond the sense-present experience. From the evidence of Jaina scriptures, we have to infer that the ancient Jaina thinkers were aware of several supernormal psychic phenomena such as clairvoyant and telepathic knowledge. It is extremely surprising to know that Jaina thinkers in order to refute the Charvaka materialism, adduced arguments which are generally associated with the modern psychic research society. For example, Neelakesi adduces this argument to prove survival of human personality after death. Two persons while alive make an agreement about a secret fact known only to these two persons. He who dies earlier must reveal this through some medium thereby establishing his spiritual survival after death. All the other Indian Darśanas are unanimous in rejecting the materialism of the Charvaka School because the latter teaches no religious ideal and prescribes no moral basis for the society. From this account, it is clear that Jaina Darśana and other Dharsanas have certain fundamental concepts in common. These are, the existence of spiritual principle or **Atma**, belief in the spiritual goal or Moksha, insistence on the duty of the individual thereby making them to realise the goal etc. In short, all these schools of thought accept the existence of **Atma** and the spiritual goal or Moksha. Hence, all these systems are built on this fundamental foundation in common. But each constructs in the matter of superstructure as their own differentiating in details. Hence each school has

thoughts developed in its own way. Each preserves its own shape. Each therefore differs from others in certain details in certain aspect. Jaina Darsana follows its own path emphasising its own characteristic doctrines which differentiate it from the other schools of thought.

All the Indian schools of thought except the above mentioned Charvaka school start with the assumption that the concrete world or the world of Samsara in which the living beings exist is one of misery. All the living beings human and sub-human, are destined to live and die in this world of Samsara. To live is to be full of sorrow. Is there no escape from this misery? All believe that there is a haven of safety and happiness beyond this ocean of misery. They also believe that there is a chance for the ship of life to sail across the ocean of Samsara to reach the other side of safety and happiness. The function of philosophy is to reveal the nature of Samsara, why it is full of misery and suffering and to devise a method of escape from this environmental evil through a path unfailingly leading to Moksha of unalloyed happiness which ought to be the goal to be aimed at always. In describing the path to salvation or Moksha Marga, each school emphasises that aspect which it considers important. Some emphasise the faith, some emphasise the knowledge and some emphasise the action or conduct. Jainism considers all these three as essential. According to it, right faith, right knowledge and right conduct—all the three together constitute Moksha Marga or the path to salvation. Samsara associated with birth, growth and death is a disease which ought to be got rid off. In seeking cure for a disease the person suffering from the disease must have faith in the doctor. He must have a clear knowledge of the medicine prescribed by the doctor and he

must take the medicine according to the instructions given by the doctor. Without these three steps, he cannot be cured. In the same way, the disease of Samsara will be cured only when all these 3 stages are gone through—right faith, right knowledge and right conduct. Mere faith and confidence is not enough. He must have a correct knowledge of the nature of the self as to why it is caught in the meshes of Samsara and what are the impediments in escaping from the cycle of birth and death. After securing this knowledge of the nature of things, he must make an earnest effort to break the bonds which tie the self with Samsara. Without such an effort on the part of the person desiring to escape, there is no chance for his release. This effort to liberate one's self from the shackles of Samsara must take the form of pursuing the ethical path and undergoing yogic discipline.

Jaina Darsana compared with Sankhya Darsana

Of the 6 Vedic Darsanas, Sankhya Darsana appears to have a very close resemblance to Jaina Darsana. Both are based on the fundamental principle of Ahimsa. Both condemn animal sacrifice in the name of religion. The great Rishi Kapila is said to be the author of Sankhya Darsana. He rejects the view that the world is created by an Easwara. He rejects the creation theory. Hence, he ridicules the idea of securing salvation through faith in Easwara and offering sacrifices to him. Sankhya school is entirely one with Jaina school in maintaining the principle of Ahimsa in uncompromising purity. Hence Kapila's school is described as **Nirishwara Sankhya**—the Sankhya school without an Easwara or Creator. This school maintains only two fundamental realities—**Purusha** and **Prakriti**. According to Kapila, Purushas are the infinite number. The term Purusha refers to the Chethana member which is other-

wise called **Atma** by the other schools. The term Prakriti is Achethana. It is out of this Achethana member the whole cosmos is evolved. Again, out of this, the organic bodies or living beings are evolved. This Prakriti is uncreated and self existing. This primeval matter or Prakriti is endowed with 3 Gunas or qualities—**Satva, Rajas** and **Thamas**. Whenever, these 3 qualities are maintained in perfect equilibrium, there is no disturbance in Prakriti. When this equilibrium is disturbed, there is activity in the heart of Prakriti and the consequent evolution of things and beings. The first thing that emanates from Prakriti is **Budhi**. Since this **Budhi** is evolved from Achethana Prakriti, it must also be considered as an Achethana entity. This Budhi is very closely present to Purusha, the only Chethana entity in the system. Through the instrument of Budhi, Purusha has the knowledge of the external world. The next step in the evolution is the birth of Ahankara from Budhi. It is the ego or the "I" of personal identity. Since this is also a byproduct of evolution from Prakriti, it must be considered purely an Achethana material entity. It merely refers to the development of individual organic body. It is at this first stage the living beings identify the Ego or the self.

The next stage in the evolution branches of into two lines. From this are evolved the Ahangara and the 5 **Tanmatras** which are sound, touch, smell, taste and visibility. Out of these primary Tanmatras, the gross material bodies—the Pancha Bhuthas are devolved which are Akasa, air, earth, water and fire—Akasa from sound, air from touch, earth from smell, water from taste and fire from visibility. These Pancha Bhuthas derived from the 5 Tanmatras constitute the basic categories of the physical universe. Other line of development from the same Ahankara leads to the process

of building up the organic body. The process of building up the organic body consists in the evolution of the 5 Budhi Indriyas or organs of sense perception and 5 Karmendriyas or the organs of activity and Mano Indriya the organ of thought. The 5 Budhi Indriyas are the five foreign sense organs viz., eye, ear, nose, tongue and skin. The Karmendriyas are organs of speech, the hands, the feet, the organs of excretion and the generative organs. The 5 Budhi Indriyas and the 5 Karmendriyas together with Manas are the eleven Indriyas that are evolved from Ahankara. The primary cosmic principle Prakriti after evolving Ahankara branches off into two lines of development—one leading to the physical Universe and the other leading to the organic body. This organic body serves as a temporary place of habitation for the Purusha.

Thus Sankhya Tatvas derived from Prakriti are 24 in number. Together with Purusha, there are 25 Thatvas recognized by the Sankhya school. All activities either in the individual or in nature are associated with Prakriti. Purusha is the only being entirely inactive. It is the activity of the material prakriti that is responsible for the consequent pleasure or pain. The intelligent Purusha is by nature inactive. He is able to experience the pleasant and the unpleasant feeling arising from the activity of the Prakriti. All living beings are the combination of these two—Purusha the intelligent and Prakriti—the active but blind. The Purusha though intelligent is incapable of activity and hence is compared to a cripple whereas the Prakriti though not intelligent is the source of all activities. It is the blind Prakriti that has to carry the cripple Purusha to its final goal. When the Purusha realises that he is different from the body evolved out of Prakriti and when he acquires the discriminative knowledge, he gets freedom from the Pra-

kritic activity. This liberation of the Purusha from the activity of Prakriti is Moksha according to Sankhya School. Prakriti though unconscious, operates for the benefit of Purusha. It is only through this operating activity of Prakriti, Purusha obtains discriminative knowledge of its own pure nature. When the Purusha through discriminative knowledge realises its true nature, he becomes absolutely independent of and uninfluenced by the activities of Prakriti. He knows that he is different from the senses, Ahankara and Budhi. He clearly sees that all activities are due to Prakriti. Unruffled, he remains in peace. Prakriti ceases to affect him. Prakriti retires from the stage and Purusha remains calm saying "I have seen her through. No more can she seek me." This discriminative knowledge and the consequent retirement of the Purusha represents Purusha's liberation. This is the conception of Moksha according to Sankhya School.

The Sankhya school postulates infinite Purushas like the infinite number of Jivas postulated by the Jaina school. Sankhya Purusha is a Chethana entity like the Jiva in Jaina school. The organic body associated with the Jiva or Purusha is distinctly material. To liberate from the activity of the body and to regain the spiritual independence is the Moksha or liberation, according to Jaina school. Jiva or the self is an intelligent being or Chethana; it is an active being, a Kartha; and it is capable of enjoying the result of its activity, a Boktha. But the Sankhya school deprives the Purusha of its activity. Activity is due to another entity Prakruti and yet, he is destined to enjoy the fruits of activity of Prakruti. Why should the Purusha be destined to enjoy the results of the activity of some other entity Prakruti? Jaina thinkers criticise the Sankhya school on this point. They point out that Purusha being incapable of action

cannot have any moral responsibility for the action generated by Prakruti and yet the Purusha is made to enjoy the fruits of Prakruti's activity. Both these schools Sankhya and Jaina are identical with each other in very many points being based upon the principle of Ahimsa. From this, we have to infer that both are pre-Aryan in their outlook—ethical and philosophical.

Jaina Darsana compared with Yoga Darsana

The founder of Yoga Darsana is Pathanjali who is the author of Yoga Sutras. Yoga school is identically the same as Sankhya school with a slight modification. It accepts the 25 Tatvas described in the Sankhya school. It is also based upon the principle of Ahimsa. It also rejects the doctrine of creation. But it does not reject like Sankhya school the concept of Easwara. Hence, the Yoga school is called **Saeaswara Sankhya**—Sankhya with an Easwara. The Easwara postulated by the Yoga school is not intended to be the creator of the Universe. He merely represents the ideal goal to be aimed at by the ordinary Purushas. He represents the perfect Purusha completely liberated from the environmental activity due to Prakriti.

This Yoga school describes a method for the realization of the ideal of Moksha. The method prescribed is the practice of Yoga. Yoga is defined as **Chitta Vritti Nirodhana**—controlling and stopping the ordinary psychic activity. Before attempting to control the psychic activity through the practice of Yoga, man must qualify himself through ethical development. The ethical code prescribed by the yoga school is the same as that prescribed by the Jaina school. Man is expected to undergo moral training by adopting the 5 principles—**Ahimsa, Satya, Astheya, Brahmacharya and Aparigraha**. These 5 have the same significance as in Jaina system. These when apply to ordinary householder or

the layman are called **Pancha Anuvrathas** and when apply to the ascetics, they are called **Pancha Mahavrathas**—the five ordinary vows for layman and the 5 major vows for the ascetics. The former is applied with limitation while the latter is applied absolutely without any limitation. Thus the moral code prescribed by the Yoga school is identically the same as is described by the Jaina school. After qualifying oneself by observing these moral principles, one is expected to train in the yogic method by practising yogic contemplation. By practising yogic contemplation, the yogi may develop certain supernatural powers or Riddhis. But the yogi should not make use of these supernatural powers for his self aggrandisement. Such a course should be detrimental to his own Thapas. He may work miracles to the astonishment of the masses. Exercising miraculous powers to secure the astonishment and appreciative loyalty from the masses will be detrimental to the ultimate purpose of the yogi. His aim is to realise his own pure and perfect self and not to work miracles. Hence the Yogi is strictly warned not to yield to the temptation of using the miraculous powers that he may get during his yogic practice. In this respect also, the yoga school is at one with the Jaina school. Both emphasise the importance of reaching the goal of **Paramathmaswarupa**. Both warn the yogi not to be tempted by the miraculous powers that may occur to him on his path of spiritual liberation. **Pathanjali's** Yoga school following the foot-steps of **Kapila's** Sankhya school rejects the vedic sacrifice and emphasises on the spiritual discipline by describing the path of the yogic contemplation as the path to salvation.

Jaina Darsana compared with Vaisashika Darsana

This Vaisashika School is associated with one Kanada, the author of Vaisashika Sutras. The school

is further developed by the number of commentators. This school postulates six Padarthas or Tatvas which are **Dravya**, **Guna**, **Karma**, **Samanya**, **Visesha** and **Samavaya** which are respectively called substance, qualities, activity, general nature, special nature and the binding principle. Of these, the first item **Dravya** or substance consists of the following:—

The five Bhuthas

Dik or the directions of the space

Manas or mind

Kala or time and

Jiva or self.

Guna or quality means the properties present in these various substances. **Karma** refers to the activities of the various substances. **Samanya** refers to the common properties possessed by a number of objects which are brought under some genus or class. **Visesha** refers to the special qualities which differentiate one thing from another. According to Vaisashika school, the qualities are entirely distinct from the substance and yet these two are brought together and united by the binding principle called **Samavaya**. But for the activity of **Samavaya** the quality and the substance will not be brought together. Therefore the Vaisashika school has to postulate a separate binding principle called **Samavaya** which is responsible for keeping the substance and its qualities together.

It may be mentioned here that Vaisashika school together with its allied school of **Nyaya** adopts the atomic theory as the basis of the physical Universe. The physical Universe is constituted by the **Pancha Bhuthas**. Each of these **Bhuthas** is constituted by the ultimate material units called atoms or **Paramanus**. In this respect, Vaisashika school agrees with Jaina school by adopting the theory of atoms or **Paramanus** as the

basis of the physical Universe.

Jaina criticism of Vaisashika philosophy

The classification of material objects into different Bhuthas is without logical foundation. In our experience, we find that what is solid may change into liquid and the same liquid may change into gas and conversely what is gas vapour may change into liquid and the same liquid may change into solid. To speak all these as independent substances is therefore without logical foundation.

According to this school, sound is considered to be a quality of Akasa or space. This theory is rejected by the Jaina Darsana. According to Jaina thought, sound is produced by the concussion of physical molecules with one another. If sound is assumed to be the quality of space and that it is not produced by the physical molecules, then it will be difficult to explain the phenomena such as Ecko, sound produced by striking a bell etc. Sound is perceived by auditory sensation. If it is a quality of Akasa, then Akasa also must be perceived by auditory senses.

The cardinal points of East-West, South-North etc., are considered by the Vaisashika school as one of the Dravyas. This is rejected by Jaina view. The cardinal points or Dik is determined by the relation of a particular object to space. Rising of the sun or setting of the sun determines the direction of the East or West. When a person stands facing the East, the direction towards his right hand is the South and the direction towards his left hand is his North. These are nothing but space relations determined by the position of certain physical objects. Hence, they should not be considered as independent substances.

Manas or mind is one of the instrument of knowledge or Atma which is associated with the body. Hence,

it should not be taken as an independent substance. If Manas is taken as an independent category, then the 5 sense organs must also be taken as 5 different independent categories.

According to this school, qualities and activity are considered different entirely independent categories from substance. Then consciousness is an independent quality of Jiva or Atma added together by a third quality called **Samavaya**. Before the binding operation by **Samavaya**, the quality—**Gnana** and the substance—**Jiva**, must exist independent of each other. Then the Jiva must have been an **Achethana** entity like matter. The quality and substance, if they are separate from each other, then both will cease to have existential reality. Quality lacking substratum will become unreal and substance without any quality, will turn to be mere abstraction and hence fictitious. If quality, action and substance are absolutely independent of one another, then each will be unreal because in our experience, we do not find qualities apart the substance in which they inhere. Similarly action is always associated with something living or non-living. There is no case of action existing by itself. Similarly, to talk of substance apart from its qualities is meaningless. We know a substance only through its qualities. The qualities are the result of the manifestation of the substance itself. It is possible for us to attend to the qualities and to speak of qualities by themselves. But this does not mean that the qualities can exist by themselves apart from their underlying substratum. From the point of view of Jaina philosophy, the difference between the quality and the substance rests upon the point of view adopted by the speaker. If the attention is directed to the qualities alone, then the qualities may be spoken of as different from the substance. If the emphasis is laid on the under-

lying substance, and not upon the multiple qualities, then the substance may be spoken of as independent of the qualities. But from the real point of view, they are both identical and yet differ from each other. The same argument holds good in the case of action. Activity is associated with motion and motion apart from the object moving, will not be real. And yet, we may speak of motion and rest apart from the thing moving. Hence, we may speak of motion as something different from the moving thing. Therefore motion and the thing moving may be said to be same and yet one is different from the other. Thus describing a thing from different points of view is the proper doctrine of the Jaina Philosophy which is distinctly **Anekanta** view. Hence no statement will be true in an absolute sense. All the other schools of thought stick to the absolute statement. Such a point of view is called **Ekanta View**. Adopting such an absolute point of view or **Ekanta View** will always land metaphysic into a quagmire of difficulties.

Jaina Darsana compared with Mimamsaka Darsana

Mimamsaka Darsana is expounded by the Mimamsa Sutras of Jaimini. There are several commentaries on the Sutras. The most important works are Prabhakara's Bhashya and Kumarila Bhatta's Slokavarthika. Mimamsakas consider the Vedas to be eternal and therefore unproduced by any body. They consider the Vedas as **Apourshaya**—not produced by any Purusha. In this respect, they differ from the Jainas who consider their Agamas as revealed by the Sarvagya—the all-knowing Omniscient Lord. Mimamsakas do not accept the idea of Sarvagya. For them, the concept of the **Sarvagya** is impossible. No person can become Sarvagya. The view that the Agamas or the scriptures are revealed by the Sarvagya is therefore rejected by the Mimamsakas. In order to establish their doctrine that the Vedas are

Apourshaya, the Mimamsakas reject the theory of creation. Hence, they do not accept the view that a Creator brought into existence the world of reality by a fiat of his will. They marshal elaborate arguments to prove that the existence of the world is not due to a Creator. In this respect, they are at one with the Jaina thinkers who also reject the theory of creation and hence reject the idea of a Creator as a causal agent for the existence of the world. Though the Mimamsakas and the Jainas agree in the matter of creation theory, the Jaina thinkers do not accept the Mimamsaka's point of view that the Vedas are eternal and not due to the revelation by an Omniscient person. Jainas argue that the Vedas like any other pieces of composition consist of words and sentences. Its composition is according to the rules of grammar. Since the Vedas resemble the other pieces of poetry composed by well-known authors, the claim that they are not produced by any person cannot be logically sustained. Further, many of the passages in the Vedas are attributed to some Rishis whose names are mentioned in the work.

But the most important difference between the two schools is in the matter of sacrifice. The main purpose of Mimamsa Darsana is to justify the yagas enjoined in the Vedas. Since the purpose of the Yagas involves sacrifice of animals, Jaina Darsana rejects the claim of yaga outright. Since the yaga involves shedding of blood and killing of animal, it is incompatible with the doctrine of Ahimsa or non-violence which is the basis of Jaina faith. The Jaina thinkers marshal various arguments to prove that sacrificing animals in the name of gods is utterly useless for the purpose of achieving the goal of life in human society. If gods are really so fond of flesh of animals, they need not wait till the priests offer flesh to them. They themselves of their

own accord can enter into a flock of sheep or a herd of cattle, kill them and eat to their full satisfaction. Further, they argue that a god who is so fond of animal flesh may become angry if he is not propitiated and that he will not be a save-guide to lead men to spiritual liberation. The conduct of such a carnivorous god is much below the standard of a cultured human being. Hence, on no account, can yaga be justified.

Mimamsakas maintain that the purpose of Yaga leaves behind it the subtle effect not perceptible by the senses. This unperceived effect which is called **Adrushta** is the main after-effect of the purpose of Yaga which determines the future of the soul. Every action whether good or bad leaves behind it a surviving effect or **Adrushta**. It is this unseen force that determines the spiritual nature of Atma or soul. The future career of the Atma in the world of Samsara is thus dependent upon its own Adrushta resulting from its previous conduct. In this respect, the Mimamsakas agree with the Jainas that the nature of Jiva and its career in Samsara are entirely determined by its own Karmas. The **Adrushta** or the unperceptible effect of the Mimamsakas is practically identical with Karmas of the Jainas. In another matter also, they both agree. The Mimamsakas maintain that a person must free himself from action of either good or bad. It is only by the avoidance of action on both types that the consequential **Adrushta** would be eliminated. Hence, the spiritual release consists in abstaining from both the kinds of activity—good and evil. It is only by that path can Atma secure Moksha. Jaina Darsana also maintains the same point of view. According to the Jaina school, the Karmas constitute the chain that binds the soul to Samsara. To secure spiritual release, the shackles that bind the Jiva to Samsara must be broken. The shackles may

be made of iron or gold. Both are shackles and both must be broken. Hence, only by transcending good and evil can the Jiva hope to reach the transcendental stage beyond good and evil. There is another point in which both these schools are identical. The Mimamsakas like the Jainas postulate an infinite number of souls or Atmas. As they do not postulate any supreme **Atma** as the creator of the world, the ultimate goal for both these schools appears to be a republic of perfected souls.

Both the schools use the word "**Brahman**" to denote their scripture. The Mimamsakas speak of **Sabda Brahman** when they refer to Vedas. Jainas use the same word **Sabda Brahman** to denote their Agamas. Both consider their scriptures worthy of worship.

It is really strange that a school based upon violence or Himsa and the other one based on non-violence or Ahimsa should have so many points in common in their respective philosophical background.

Jaina Darsana compared with Vedanta Darsana

The term **Vedanta** is generally applied to the Upanishadic literature which forms the end of the Vedic literature. But the term "Vedanta" is used to denote the philosophical school based upon Vedanta Sutras. The Sutras are supposed to be composed by Badrayana or Vyasa. More important than the Sutras are the commentaries. There are three distinct commentaries of Vedanta Sutras; one by Sankaracharya, the second one by Ramanujacharya and the third one by Madvacharya. All the three Acharyas belong to South India. Each thinker is a founder of separate school of thought based upon the same original text Vedanta Sutras. Sankara is the founder of **Advaita School**, Ramanuja is the founder of **Vsishtadwaita School** and Madva is the founder of **Dwaita School**. These schools respec-

tively are absolute monism, qualified monism and dualism.

The followers of Sankara who constitute the Advaita school are mainly recruited from Smartha Brahmins who pay allegiance to the vedic culture. The second school which is due to Ramanuja has certain interesting characteristics. Ramanuja must be considered not merely a great philosopher but also a great social reformer. He was brought under the traditions of South Indian Dravidian culture represented by the Alvars. Most of these Alvars belong to the Non-Brahmin community. Their literary contribution consists of devotional songs in Tamil language. Ramanuja's teacher under whom he has studied philosophy was himself a Non-Brahmin scholar. Therefore Ramanuja from very early days developed a dislike for caste distinction. He sincerely believed that in the matter of religious devotion, caste distinction has no meaning. In the presence of **God**, there should be no social distinctions. Every one has the freedom of the right to learn the religious literature. Hence, he preached to all people without distinction of caste or colour, his message of religious devotion. Certainly, this is a revolutionary approach very much resented by the orthodox vedic scholars. But Ramanuja did not mind this opposition. He had the courage of his conviction. This opposition to him very often assumed the type of organised persecution. Nevertheless, he continued his mission of goodwill. He accepted as his disciples all persons from all castes. Even the untouchable Harijans were attracted by his message of love and religious devotion and they all gathered around him. His followers recruited from different communities during Ramanuja's time formed a solid community of the worshippers of Narayana. They are called Vaishnavas—worshippers of Vishnu.

Since they followed the traditions of Alvars, they accepted the sacred literatures composed by these Alvars in Tamil. They are therefore called **Thenkalais**—people following the Southern culture. They have imbibed certain important principles characteristic of the Southern culture of the Tamil land. Their founder Ramanuja not only rejected Varnashrama as a social basis but also rejected animal sacrifice in worshipping God. In rejecting Varnashrama Dharma and animal sacrifice, Ramanuja's school is completely in agreement with the Jaina school which also rejects the Varnashrama Dharma and animal sacrifice. Ramanuja is remembered and revered as a great social reformer. But unfortunately, the spirit of reform did not survive him long.

After the death of Ramanuja, there appeared a religious leader amongst this group by name Vedanta Desika. He posed as a reformer of the Ramanuja's school but to an unbiassed student of Indian thought, his movement appears as a distinct retrograde step. He represents the group of persons who marshall against the liberal movement set up by Ramanuja and the result is the diminition of Ramanuja's social reform and the rejection of his Tamil culture. Therefore this conservative movement set up by Vedanta Desika resulted in the formation of a group of Vaishnavites who restored the vedic culture and defended it against the onslaught of reform introduced by Ramanuja. This school is known as **Vadakalai school** which is based upon the Northern culture of Vedic Sanskrit literature. Since this school accepted the tradition of Vedic culture, the followers reinstated the importance of Varnashrama Dharma and insisted on performing vedic sacrifice. In spite of their enthusiasm for traditional vedic culture, this school was not able to completely destroy the in-

fluence of Ramanuja's school. We find in South India both schools existing side by side maintaining their part of culture between the Thenkalais and Vadakalais both claiming Ramanuja as their original founder. Yet, both continue their animosity introduced by the post-Rmanuja leader, Vedanta Desika.

Let us turn our attention to his philosophy as expounded in his commentary of Vedanta Sutras. The Vedanta Sutras which are based upon the Upanishidic literature, naturally tries to expound the philosophy of the Brahman, the ultimate reality. Ramanuja accepts this ultimate principle of Brahman as the root cause of the existence. The concrete world consisting of nature and men and other living beings are spoken of as the result of the manifestation of this ultimate Brahman. This concrete world of things and living beings is accepted as real. The ultimate Brahman while manifesting in these various forms is not altogether exhausted thereby. The Brahman remains the transcendental reality beyond this world of physical objects and living beings. These constitute his body and hence the individual souls are not supposed to empty their spiritual contents into the ultimate Brahman. Though they attain identical nature ultimately, they do not altogether disappear by losing their individuality.

Coming after Sankaracharya, the philosophy formulated by Ramanuja rejects the two main doctrines of Sankara's Advaita school. Sankara rejects the reality of the concrete world of things and persons. He condemns this world as fictitious—unreal—**Maya**. This view is rejected by Ramanuja. The other view of Sankara which is also rejected by Ramanuja is the complete identity between individual Jivatma and the perfect Paramatma. To speak these as two different things is considered by Sankara as a result of ignorance of

the nature of things. But Ramanuja is not prepared to condemn the individual Jivatma as a fictitious concept created by ignorance. Philosophically Ramanuja's school may be spoken of as Realism because it rejects the **Maya** theory of his predecessor—Sankara. As already pointed out, it contains liberal ideas in its social philosophy. Sankara's *Bashya* on Vedanta Sutras represents the great philosophical achievements. Hence, it is praised by scholars for its logical acumen. Sankara begins his commentary with a preface explaining why this investigation about the nature of Brahman should be undertaken. He points out that there are various incorrect views as to the nature of Brahman. Hence the concept of Brahman—the ultimate reality, must be cleared from all the erroneous views associated with it by the different schools of thought. He criticises all the other schools such as the Sankhya, Yoga, Nyaya, Vashashika, Boudha and Jaina. All these, he considers, as erroneous. Sankhya dualism of Prakrithi and Purusha he rejects as untenable. Only Chethana reality of Purusha—a part of Sankhya school is accepted by Sankara. Reality or **Sat** must be identified with Chethana or **Chit**. Anything which is not **Chethana** cannot be in existence or **Sat**. Applying this doctrine of the identity of **Sat** and **Chit**, Sankara rejects all conceptions which are not based upon this principle. Sankhya **Prakruti** because it is not **Chit**, cannot have **Sat** or existence and hence it is rejected as unreal. **Nyaya-Vaisashika** concept of **Paramanus** which constitute the world of reality, is also rejected by him as unreal. The Vaisashika concept of a Creator or an Easwara is also rejected by Sankara. Since the concrete world is denied reality, to postulate a creator as the author of this world, according to Sankara is illogical and meaningless. When he has converted the whole world as a

dreamland or **Maya**, he is left with only **Chethana** entity as real. The individual Jivas and Paramatmas are the only entities which deserve to be considered as real. But even here the individual self—the Jivatma is not clearly distinct from the Brahman or Paramatma. It is believed that this difference from the ultimate Brahman or Paramatma and that each Jivatma is distinct from the other Jivatmas—all these beliefs are attributed to **Avidya** or ignorance which deludes the intelligent **Atma**. When this **Avidya** or the congenital ignorance is got rid off, then the Jivatma will realise this ultimate identity with the Paramatma. According to Sankara, therefore, the ultimate reality is Paramatma and there is nothing else besides that. It is this logical monism—the one without the second, is presented by Sankara. When the Self realises its true nature, he experiences transcendental joy or **Ananda** because he is free from delusion or **Avidya**. Hence, the ultimate reality has triple characteristics—**Sat, Chit and Ananda**.

This philosophy of Sankara has some points in resemblance with Jaina Darsana. Sankara's distinction between the two points of view—**Vyavahara** or popular point of view and **Paramarthika** or the real absolute point of view—is identical with Jaina distinction of **Vyavahara Naya** and **Nischaya Naya**. We may assert without the fear of being contradicted that Sankara must have adopted this view from the Jaina Darsana. Another important point of resemblance is the identity of Jivatma and Paramatma. Both schools maintain that they are not two different entities. The intrinsic nature of Jivatma is identical with Paramatma. The former Jivatma because of its association with Karma is not able to shine in its pristine purity and glory. But when the Karmas are completely destroyed, there is no difference between Jivatma and Paramatma. San-

kara makes use of **Avidya** as the cause of its delusion. But the Jaina thinkers speak of Karmas instead of **Avidya**. The Jaina Darsana rejects the **Maya** theory of Sankara and in this respect, it agrees with Ramanuja's point of view when taking the concrete world as real and not merely a dream world.

The third Vedanta school founded by Madvacharya is slightly different from the school of Ramanuja. It agrees with Ramanuja in taking the external world as real and in rejecting the Sankara's **Maya** theory. The dualistic school of Madvacharya maintains the reality of the external world and the individual selfs. The nature of the individual self and that of Easwara or Paramatma are identical and yet they are not completely identical with one another. The individual Jivatma attains this reality even in the stage of last spiritual liberation or Moksha. It retains its individuality. It spends this time happily in the presence of the Brahman. The Madhya School does not accept Ramanuja's liberal view of Society. But it agrees with Ramanuja in rejecting the sacrifice based upon violence and bloodshed. But this school has no objection to sacrificial ritualism if the animal to be sacrificed is replaced by a figure made of rice flour or **Pishta Pasu**. Even this is rejected by Jaina Darsana because in offering the animal figure made of rice flour or **Pishta Pasu**, the person who makes the sacrifice still retains the thought of sacrifice. Ahimsa or Non-violence according to Jaina view must be maintained by **Mana**, **Vachana** and **Kaya**—thought, word and deed. In fact, Jainism considers non-violence in thought as the most important one. Since the Madhya school does not get rid off this, it must be considered to be still encouraging animal sacrifice. One of the minor Kavya in Tamil literature by name **Yasodara Kavya** is based upon this principle. The story is based

upon a king who sacrificed a cock made of rice flour to the goddess Kali. He had to undergo various births in Samsara reaping the fruits of his Karma based upon animal sacrifice.

Jainism compared with Buddhism

Buddhism is a religion preached by Goutama Buddha. He was a contemporary of Lord Mahavira who was the 24th Thirthankara of the Jainas. Goutama Buddha belonged to the Sakya clan of warriors. The warrior class of Sakyas claim their connection with the families of the great Ekshvaku dynasty. Goutama Sakhya Muni was born to a king by name Sudhodana whose capital was Kapilavastu. Goutama Sakhya Muni was born in B.C. 623. At the time of his birth, the sooth-sayers and astrologers predicted that he would renounce the world and become a great religious teacher. In order to prevent such an event, his father arranged to bring up his son practically in seclusion from the general world so that no dark side of life can appear before him. He was married and a son was born to him. Though his father had arranged to keep him always in happy environment, Goutama Buddha arranged with his charioteer to take him out of the palace along the thoroughfares of the City. There he met the real life of the people. One day he met an old man. At another time he met a corpse carried in a bier. He learnt from his charioteer that oldage, disease and death are the inevitable consequences of life. He learnt to his utter disappointment that his life as a happy youth surrounded by similar youthful and happy men and women must inevitably pass through the old age and end in death. He naturally thought about the vanishing youth. He began to contemplate on the misery of life all around and he wanted to investigate why there should be misery in the world and

what was its true cause. Was it not possible to avoid this dreadful misery? If it was possible to avoid and extricate misery, what was the proper method for achieving this end? Thus he began to think of **Dukha, Dukhot-pati, Dukha Nirodaha** and **Dukha Niroda Margaha**. While contemplating on these four important aspects of life—Buddha decided that in order to achieve his purpose, he must renounce the world once for all.

With this decision, one night he instructed his charioteer to drive him beyond the palace and the City to the forest. There he removed all his ornaments and the royal robes and gave them to his charioteer, who was asked to return to the City. Himself remaining in the forest as an ascetic, he went upon solving the problem of misery which the world is so full of. He tried the various methods of performing *Thapas* as practised by the various groups of ascetics whom he met. He was not satisfied with all methods. He did not relish the extreme practices. He chose for himself the middle path avoiding extremes of self mortification. Accepting the moderate and sober method of yogic contemplation, he was able to see beyond the veil which hid the face of reality. While sitting under a Bodhi tree, he secured the yogic enlightenment or wisdom. He became the Buddha—the enlightened one. Having secured the knowledge of the nature of life, he set out to preach to the people the truth that he himself acquired through yogic contemplation. The first place he visited was Banaras. It was a great religious centre even in his days. There he preached his Dharma which was based upon Ahimsa or Non-violence to the learned men there. All of them appreciated his principle of Dharma and became his disciples. Thereafter he went from place to place with his disciples. The number of his followers was increasing day by day till several thousands

accepted his faith. Several persons followed him after renouncing their home and became the ascetics. Thus the monks organized a distinct group from their lay followers. After sometime, he admitted women also in the ascetic order. Thus a separate group of female ascetics or nuns was also organized. These ascetic groups of monks and nuns—**Bhikshus** and **Bhikshinis** formed a **Sanga** or the Order of ascetics. Thus arose the 3 great venerable institutions of **Buddha**, **Dharma** and **Sangha**. In the course of their time, these 3 were considered of great importance and Buddhistic laymen and ascetics began to worship these 3 jewels—**Buddha**, **Dharma** and **Sanga**.

The Philosophy of Buddhism

According to the philosophy of Buddhistic school, the nature of reality is constituted by 5 Skandas. These are **Rupa**, **Vedana**, **Vigyana**, **Sagna** and **Samskara** skandas. These are further sub-divided into various kinds. **Rupa Skanda** refers to physical objects. All physical objects belong to the class of **Rupa Skanda**. These physical objects are otherwise called **Ashtaka** or of 8 elements. These are the 4 **Bhuthas**—earth, water, air and fire and the four corresponding sense qualities—**Varna**, **Rasa**, **Gandha** and **Sparsa**—colour, taste, smell and touch respectively. A mass made of these 8 elements is called **Ashtaka**. These are momentary existences. The group appears at one moment and completely disappears the next moment. The second **Vedana Skanda** is the element of feeling. It is of 3 kinds—**Sukha Vedana**, **Dukha Vedana** and **Samavedana** which are respectively called the feeling of pleasure, the feeling of pain and the neutral feeling. These are caused respectively by the 3 kinds of **Samskaras**—**Kusala**—right conduct, **Akusala**—wrong conduct and **Sama Samskara**—neutral activity. The next is **Vigyana Skanda** or the

element of knowledge. This is of six kinds. The 5 sense experiences together with **Manas** constitute the six **Vigyana Skandas**—elements. Corresponding to these 6 kinds of **Vigyana Skandas**, there are six kinds of **Sagna Skandas**. Lastly, the **Samskara Skanda**; it is of three kinds—**Manasika**, **Vachika** and **Kayika**—activity related to thought, word and deed respectively.

These 5 Skandas have this characteristic. They appear together and get destroyed together in a moment. Their behaviour is analogous to a flame of light. It is a kind of Ashtaka Pinda. The 8 elements constituting the flame of light appear and disappear momentarily and yet, the continuity of the flame is maintained. Similar is the behaviour of the 5 Skandas. They appear and disappear every moment. Yet, they produce the appearance of continuity of things in this world. Besides these 5 constituent elements—Skandas, there is no such thing as a persistent substance. The idea of permanent substance is due to ignorance of the nature of reality according to Buddhistic philosophy. When you close your fingers tightly, you call it by name fist. But there is no substance called fist apart from the 5 fingers. When you stretch out your fingers, there is no fist. Similarly, when you assemble the various building materials into a structure, you give it the name of a house. But where is the house apart from the building materials? To talk of fist apart from fingers and to talk of a house apart from building materials, is to exhibit one's own ignorance as to the nature of things. Similarly, apart from the 5 Skandas which constitute the Purusha, there is no independent reality called **Atma**. These 5 Skandas which constitute the reality have the following characteristics—**Anitya**, **Dukha**, **Asuchi** and **Anatma**. They are **Anitya** because they are momentary and vanishing, they are **Dukha** because they are by

nature painful, they are **Asuchi** because they are impure and they are devoid of underlying substratum hence called **Anatma**. One who realizes the true nature of reality will be free from evil, escape from Samsara and will attain **Nirvana**. This in short, is the philosophy and religion of Buddhism.

This view of reality is rejected by the Jaina thinkers because Buddhism cannot logically maintain this **Kshanika Vada** or the momentary existence of the reality. The momentary series of experiences since it is not based upon the underlying substratum, becomes a series of disconnected items—merely a juxtaposition and having no connection with each other. There can be no causal connection between one item and the succeeding one in the series. Unless you assume the ultimate identity between the antecedent and the consequent, you cannot explain why a particular antecedent should be succeeded by a relative identical consequent. If human personality is reduced to a disconnected series of **Skandas**, there is no moral justification for preaching the Dharma and acting according to it. The entity acting according to Dharma vanishes in a moment and the entity that enjoys the fruits of action is quite different from the actor. The final liberation or **Moksha** called **Nirvana** implies mere cessation of the series. It is compared to a flame that is put out. There is nothing left thus in the external physical world as well as the internal psychic series. Both have nothing as their basis. Thus the Buddhistic philosophy ends in **Nihilism**. The exact parallel to this in Western philosophy is Hume's **Nihilism**. By a similar process of logic, Hume reduces the external world and also personal consciousness to the series of sensations and ideas having nothing behind them.

While rejecting the Buddhistic metaphysics. Jaina

thinkers accept the ethical code prescribed by Buddhism. Both the schools strictly observe the principle of Ahimsa and reject the Varnashrama Dharma as a social organization. In maintaining the principle of non-violence, Buddhism in the course of its history, has deviated from the real path. It justifies meat eating so long as one does not kill the animal for his food but purchases meat from the butcher. In the same way, Jaina Darsana in the course of its history compromises its attitude towards Varnashrama Dharma. The Jainas appear to have assimilated various social customs resulting from Varnashrama distinctions, thus each has deviated from its original purity.

Both schools suffered during the period of the Hindu revivalism. Due to religious intolerance and persecution, Buddhism was completely exterminated and Jainism was reduced as a faith of a small minority.

Chapter XXI

JAINA PHILOSOPHY COMPARED WITH WESTERN THOUGHT

In comparing the Jaina philosophy with the Western thought, let us state the fundamental concepts of the Jaina philosophy. Its fundamental concept of Ahimsa or Non-violence is the basis of its ethical and religious side. This principle of Ahimsa implies Universal love towards all living beings. It also implies Universal brotherhood of man. As a result of this fundamental concept, man is expected to show kindness to all living beings. In the development of living organisms from the lowest one-sensed organism to the highest of six-sensed being, man, there is a clear biological development which places man at the top; hence the supreme importance of man in the scheme of living beings. Jaina religion recognizes this important fact. Hence it places man in a unique position from the point of view of the spiritual development. He is placed higher than even the legendary gods or the Devas. Man is the only privileged being who has the right and privilege of attaining complete spiritual liberation. Even the Lord of the Devas must be born as a man in this world in order to achieve spiritual liberation. As a corollary of this principle of universal love towards all living beings, Jaina ethics insists on abstaining from meat eating. Since

meat eating is impossible without killing animals, it is in conflict with Ahimsa. Hence strict observance of Ahimsa must avoid meat eating. At human level, Jainism declares the good quality of all human beings. Hence it does not recognize any distinction based upon race or caste. The external world is uncreated and eternal according to Jaina philosophy. It is constituted by the ultimate material particles called **Paramanus**. The term **Paramanus** means exactly the same as the atom in Western thought. This ultimate atom which is subtle and imperceptible is uncreated and indestructible. These primordial atoms are not due to the creation by any creator. These primordial atoms are assumed to be the basic factors in the building up of the physical Universe. The body of a man as well as other organisms is also constituted by these atoms. These atoms being the material particles are devoid of life and consciousness. Hence, Jaina philosophy postulates an entirely another principle which is responsible for life and consciousness. This spiritual principle which is responsible for the categories of life and consciousness is entirely different in nature from the physical objects constituted by the primordial atoms. Remembering these facts relating to Jaina philosophy, let us glance through European thought and see if there is any similarity between the two.

European philosophy begins with Greek thought. The Greek philosophy is associated with the Athenian thinkers such as Socrates, Plato and Aristotle. Even before Socrates, there were important Greek thinkers such as Parmenides and Heraclites. According to Parmenides, all motional changes are illusions of the senses. What really exists is an unchangeable absolute. This eleatic theory is entirely contradicted by our experience.

As a reaction against this philosophy of the unchanging absolute, Leucyppus formulated his atomic theory. His atomic theory is preserved in the writings of his disciple Democritus. These two thinkers belong to the Pre-Socratic period. Democritus may be taken to be a forerunner of modern science. As Bertrand Russell points out, the early Greek atomists were the first to draft the scientific explanation of an event by tracing its antecedental causal conditions which necessarily determine the occurrence of the effect. According to this theory, all atoms—the particles of matter, are so minute that they cannot be further sub-divided. They are so subtle and hence not perceptible to the senses. All these atoms consist of the same substance matter. Particular things come into existence when these atoms combine and disappear when they separate. Though the physical objects thus appear and disappear, the ultimate atoms are eternal and indestructible. In order to explain changes and the physical world by the movement of atoms, the atomists had to recognize the reality of motion and space without which there can be no combination or separation of atoms. For Parmenides, motion and space are unreal. But they are real for the atomists. This atomic theory of the Pre-Socratic Greek Philosophy is quite similar to the atomic theory propounded by Jaina philosophy. As already pointed out, atoms are assumed by the Jaina thinkers as the basic principle in the construction of the physical universe. Here also they are eternal and uncreated. Jaina thought agrees with the Greek atomists—Leucyppus and Democritus as to the constitution of the physical Universe. It is entirely different from Parmenidian philosophy of the absolute. The unchanging eternal and absolute being cannot accept of physical space and motion. But Jaina philosophy assumes the reality of space and motion and

does not accept an unchanging eternal absolute as the ultimate reality.

Among the Pre-Socratic period of Greek philosophy, we have to consider the great figure Pythagoras. Pythagoras is generally remembered by mathematicians as a great mathematician who was responsible for the development of geometry. He believed that the ultimate elements which constitute reality are the numbers. He is mainly interesting to us as the founder of a great religious order based upon the principle of Ahimsa or non-violence. He preached to his followers that they should strictly abstain from meat eating. They were also asked to avoid intoxicating drinks. Because of this strict discipline imposed upon his followers, Pythagoras was remembered as a great religious teacher. But his opponents criticised him for this very ethical discipline which he prescribed for his followers. Pythagoras was ridiculed as one who ate grass and drank water. Members belonging to the Pythagorean order were also ridiculed for their vegetarian habit. It is quite probable that Pythagoras had contact with Indian religious leaders who preached Ahimsa and vegetarianism far beyond the borders of India. It is an historical fact that Jaina ascetics went to Persia, Mesopotomia, Asia (Minor) which was then called Monea. Pythagoras must have come in contact with such great religious leaders.

Greek thought immediately prior to the appearance of Socrates is dominated by a group of intelligent thinkers generally called Sophists. The sophistical thinkers approached the philosophical problems with the critical scepticism. The traditional beliefs of Greek thought relating to ethics and religion were attacked with merciless logical analysis. They argued that social and religious beliefs were dependent upon individual

inclination. Each man had his own law of ethics and religion. He is his own criterion for his beliefs. "Man is the measure of all things." The popular assumption that there is an ultimate criterion of truth common to all is shown to be without logical foundation. Similarly, the concept of justice, beauty and goodness are shown to be baseless beliefs. This critical analysis of human value by sophistic interest resulted in complete destruction of these beliefs. Such a negative conclusion was not considered to be a healthy development of Greek thought. Just then, there appeared in Athens a great philosopher by name Socrates who attempted to save Greek philosophy and culture from utter destruction.

The appearance of Socrates in the intellectual atmosphere of Athens was the starting point to a great philosophical movement. Socrates was not satisfied with the activity of the Sophists which was mainly destructive. Socrates tried to establish that there is objective standard for concepts like truth, goodness and beauty. Even the notion of justice implies an objective standard with reference to which individual notions are assessed as to their value. His method is known as the dialectical method. Whenever he met a person, even in the market place, he would begin discussing with him about general topics. He would ask him questions as to what he knew about certain topics. He would continue cross examining him till the other man had to confess that he had no clear knowledge on these matters. By this method of open discussion, Socrates was able to create philosophical interest in the young men of Athens who all took keen interest in philosophical problems. It created a keen interest in the minds of young men of Athens who were trained to pursue the investigation of all these problems with freedom of thought. This resulted in the formation of an Academy where the

young men of Athens gathered with the object of pursuing their study under the guidance of Socrates and his disciples Plato and Aristotle.

The philosophical interest which agitated the minds of the Athenian youth was not liked by the Athenians in general. They attributed this to Socrates. They accused Socrates for corrupting the Athenian youth by teaching them irreligious ideas. The Athenian democracy took up this matter seriously. In the open Assembly, they examined this charge against Socrates and finally condemned him to death. He was kept in prison till the day of his execution. The death sentence passed on him was to make him drink a cup of deadly poison called hemlock. The night immediately prior to the morning when he was to undergo the ordeal of death, some of his intimate friends who had influence with the then Athenian State authority offered him escape from the prison. This prison-scene depicting the conversation between the Socrates and his friend is a piece of literature of an immortal fame. In this discussion, Socrates revealed his deepest thought about the life and its problems. He was a sincere believer in the existence of a spiritual principle as the core of human personality which is also associated with the less important corporeal factor or the body. He told his friend that the death sentence would only destroy the body whereas it could not touch the spirit of man. In order to save his body from death, Socrates was not prepared to accept the help offered by his friend because he believed that that would corrupt the spirit. Therefore, he rejected the offer of escape and patiently waited for the dawn when he was marched out of the prison by the State officers. There, he patiently and boldly accepted the cup of poison and drank it to the satisfaction of his accusers and departed from the world.

The prison-scene may be taken to be the symbolic representation of the Socratic philosophy and religion. Though Socrates was killed by the Athenian democracy on the charge of corrupting the Athenian youth, his teachings survived him and permeated the whole of Athenian thought. As a result of this influence, the Athenian culture reached its highest peak. The philosophers Plato and Aristotle continued the intellectual work. The great dramatists Aeschylus, Sophocles and Euripides wrote immortal dramas depicting the Athenian culture and life. There appeared the great political leader—Pericles who guided the State of Athens for several years. Culture and art reached a stage of perfection which even now command the admiration of the lovers of art. Such was the wonderful development which resulted from the influence of Socrates.

All that we know about Socrates and his teachings is from the writings of Plato and Xenophen. The philosophical foundation laid by Socrates through his personal discussion with the eager students was developed into a metaphysical system by his disciple and friend Plato. The teachings of Socrates were systematised by Plato in his dialogues. The sense presented world which we are all aware of is not the reality. Man is compared to a slave kept in chains with the face towards the wall of the cave. Through the opening of the cave behind him, is the world of reality. These objects of the real world which he called the world of ideas cast their shadows on the wall. The man in the cave is destined to see only the shadows. This is the world which man perceives through the senses. The real ideas are beyond his reach. He could have no access to them unless he is liberated from the world of shadows. That in short, is the whole work on which Plato raised his philosophical system which consisted of two parts—the real world

of ideas beyond the reach of senses of mankind and the world of shadows which man perceives by his senses. The world of reals is the world of ideas. This world of ideas according to Plato is presided over by 3 ultimate ideas of Truth, Goodness and Beauty. Appreciating the importance of all these 3 ultimate ideas and living according to their guidance is the goal of life, according to Plato. The world of ideas postulated by Plato which transcends the world of senses is considered to be the basis of the idealistic development in European thought. A philosophical system which condemns the physical universe as a world of shadows is naturally opposed to any scientific development. Science proceeds on the assumption that the physical world is the real world with which it is directly concerned. Approach of science is possible only on a realistic basis. If the physical world is condemned to be unreal and if the real world is placed beyond the reach of human intellect, then the function of science is practically nullified. The physical world which is supposed to be made of shadows is useless for the science to investigate. It cannot approach the world of ideas because science is shut out completely from it. Jaina metaphysics, since it is purely realistic, cannot accept Plato's idealism as the only philosophical truth. There is also another point in which Jaina philosophy differs from Plato. Plato in his work on the Republic describes an ideal political system. There he describes a socio-political organisation ruled by a group of philosophers who have no personal or family interest in the State. The State consists of warriors, traders and producers. This conception of State did not recognize any private property. It did not recognize even a family organisation as the unit of Society. State controls all wealth. Plato's idea was an uncompromising communism. The

individual as such has no right to own property or to establish a family. Children born there are to be taken care of by the State. They ought to be brought up under the conditions which promoted only loyalty and allegiance to the State and it did not permit any other intervening loyalty such as loyalty to the parents or attachment to family property. In this ideal sketch, citizenship rights were entirely confined to the Greeks. Such an ideal State which guaranteed political freedom to all the Greek citizens also tolerated a system of slavery. The servants recruited from non-Greek communities were not given any civil liberties or right. Critics of Plato's philosophy point out this as a great defect in his political philosophy. Even while sketching an ideal republic, Plato had to accommodate a system of slavery. In answering the critics, Aristotle, Plato's disciple and friend defended his master in the following words: "If the Barbarians, the non-Greeks are not to serve as slaves in the Greek household, why were they created by God?" The greatest Greek philosophers Plato and Aristotle while they constructed great philosophical systems, were not free from their racial arrogance when they talk about socio-political organisation. In this respect, their social ideals were in conflict with the ideals proclaimed by Jainism and Buddhism. The brotherhood of man proclaimed by the latter school would not tolerate any barriers based upon race or caste. It does not recognize any distinction between the Greek and the Barbarians, the Jew and the Gentiles, the Aryans and the Mlechas. Man, as a man, has his own intrinsic worth which cannot be diminished by any racial or caste difference.

The next stage in the development of Western thought is the formation of the State concept comprising large tracts of territory. The old Greek concept of

the City State confined to the walls of a single City was now superseded. The Greek City States represented by Athens and Sparta became an easy prey to the militarily powerful Macedonian Kingdom. When the Greek States by mutual warfare, became very weak, Philip, the king of Macedonia conquered these City States and annexed them to his kingdom. His son Alexander, the great, carried this policy of military adventure very successfully. He easily conquered not only the whole of Greece but also the countries of Babylonia, Mesopotomia, Persia and even the western portions of India. The countries conquered by Alexander were ruled by various Provincial Governors who declared themselves independent and continued their rule over the countries under their special supervision. This military expansion was followed by cultural development spreading beyond the old Greek Cities where it had its origin. There was no special development in thought corresponding to this expansion of the State concept.

In the meanwhile, there sprang up in Rome another powerful republic. The Romans by their military discipline and solidarity built up a republic with their capital at Rome and became a prominent power in the Mediteranean. By conquering Phonecians, they became the unchallenged masters of the Mediteranean and in their turn conquered all the Mediteranean States. Countries on the Mediteranean sea such as Asia Minor, Palestine, Egypt etc., all were conquered and converted into vassals. The Roman republic gradually became an empire. Its strength and prosperity became so prominent that the States of the border of the Roman Empire considered it a privilege to be absorbed within the Roman empire. This powerful Roman State which militarily conquered the whole of Greece had absorbed the culture and civilization of the Greeks. The philos-

ophy of the Romans was practically the same as the philosophy of the Greeks with the necessary modification to accommodate new concept of State as a world institution. The cultural contribution by the Romans was confined to the State organisation and the State administration placed in the fortunate position of controlling various countries under the suzerainty of a huge Roman State Organisation. Roman thinkers specialised in Law and State administration. The whole legal system that is prevalent now in Europe may be considered to be the contribution to the world by the Roman kings and Statesman. Beyond this special contribution, Rome had nothing to call its own because its main cultural background was merely the adoption of the Greek cultural ideas.

While the Roman Empire was thus enjoying the prosperity contributed by this various Provincial Centres, there appeared a movement which was very humble in its origin but finally spread over the whole of Roman empire and influenced the whole of European thought through its history. A humble carpenter's son born in Palestine created a ferment of thought in the Jewish population which was ruled by the Roman Governors. Jesus of Nazarath who is the founder of Christianity started his religious reform among the Jews. He was inspired by the very ideas which started the religious reform movement in India based upon love and brotherhood of man. The custodians of the traditional culture of the Jews, the Pharisees and the Scribes resented this reform movement started by Jesus. They thought that he was a dangerous revolutionary. Hence, they hated his movement from the very beginning and wanted to crush it. But he continued his work with undiminished enthusiasm. He had a magic appeal to the poor and the illiterate. The common man was treated

with contempt by the intellectual aristocrats of the Jewish society gathered round the new teacher who taught the people that the kingdom of God was within. The institutions and the dogmas which were jealously preserved by the learned Pharisees were considered to be not very important by the new teacher. He very often openly criticised these dogmas. He courageously proclaimed that "the Sabbath is intended for man and not man for Sabbath." This unmistakably emphasises the principle that the institutions and the dogmas were intended for this special purpose of promoting the spiritual development of man. Whenever these became an impediment in the way of spiritual progress, they are to be set aside yielding place to a newer and a more useful institutions. In order to destroy the claim that the Jews were the chosen people of Lord Jehovah, he did not recognize any barrier between the Jew and the Non-Jew in the matter of religion. He even went further than this to exhibit his love of man as man. The persons who were considered sinners against God by the learned Jews and condemned accordingly by them, were considered by the new teacher fit to be associated with the new movement. Even the worst sinners can be reclaimed and saved if proper approach is made in his view. This view that no person is so hopelessly lost to society is beautifully illustrated in the dramatic scene associated with Mary Magdalene.

Mary Magdalene was caught by the Jewish aristocrats for having committed adultery. According to the Jewish law, the punishment for adultery was death. The person must be stoned to death. They marched her before Jesus with the object of testing the attitude of the new reformer. If he justified the act of adultery, he himself could be brought under the charge of abetment and connivance. If on the other hand he condemned it,

he could be accepted not as an enemy of the Jewish law but as one among themselves. While placed in such a psychological crisis, Christ deliberately told the learned men of the Jews that he also accepted the law of the Jews. "Certainly the sinner deserves death" so he addressed the accusers: "He who is sinless amongst you, let him throw the first stone on her." After delivering this verdict, he spent sometime in silence bending his head towards the ground. No one among the accusers came forward to throw the first stone. One by one they all skulked away. The accused was standing alone before Jesus. He lifted up his head and saw her standing alone before him. He asked her "Where are thy accusers?" She replied: "Master, they have all gone away." Then he solemnly advised her: Neither do I condemn thee, go and sin no more." From that moment, there was a complete conversion in her heart. She chose the life of moral purity and became the most faithful disciple of the new Master. In fact, when Jesus was crucified by his enemies and when all his disciples deserted him, Mary Magdalene was the only person who waited at the feet of the cross crying over the tragedy. This incident clearly illustrates the spiritual faith and hope that constitute the foundation of the movement started by Jesus.

After his death, his disciples inspired by this new faith of love and brotherhood, went beyond Palestine proclaiming the new message given to them by their master. They went over Greece and Rome proclaiming their new message. In Rome, they were suspected by the Roman rulers to be dangerous political revolutionaries. Their movement was suppressed and they were persecuted. They had to hold their meetings in midnight in secret places—Catacombs. This only deepened the suspicion of their rulers. But still the message of

the new faith persisted. They courageously suffered martyrdom till the new faith spread over to a large section of the masses. Finally, they succeeded in enlisting the sympathy and support of one of the Roman emperors who became a convert to Christianity. Emperor Constantine accepted the new faith and became its powerful champion. When it was accepted by the emperor himself, the new religion became practically the State religion. The emperor besides being the sovereign of the political State also became the sovereign of the spiritual kingdom. The church and the State became united under a single authority. As a result of this combination, the new religion acquired an undreamt authority through its association with political sovereignty and the result was the emergence of a holy Roman empire. The fervour with which they were persecuted in their early days persisted with the increased intensity in the opposite direction. They persecuted all those persons who were suspected of antipathy towards the new church and religion. Religion was spread with military vigour and those who did not accept the new faith and who were suspected of opposition to it, were mercilessly put an end to. This resulted in complete intellectual slavery. No one could ask philosophical question, much less, to speak about their views freely. Several centuries were passed by, without any intellectual progress. Dead stagnation was the characteristic of the period. These centuries were referred to by the historians as the dark ages as there was no intellectual illumination during these centuries.

But the human intellect cannot be kept under slavery for ever. During the period of the renaissance, the spirit of man has asserted its independence. There was a blossoming forth of a new culture and civilisation. When this intellectual stagnation was shaken and the renaiss-

sance was started, there appeared in Europe the intellectual fervour resulting in fearless philosophical enquiry about the fundamental problems of life. That was the period of birth of the modern Science. The old concept of astronomy associated with Ptolemy was displaced by the new astronomical theory propounded by Copernicus. The sun was recognized to be the centre of the universe and the planets including the earth become its satellites. The earth had lost its place of importance. It was converted into a minor planet revolving round the sun. In the whole astronomical universe, earth appeared an insignificant mass of matter. Man himself has to lose his privilege of the position of the Lord of creatures. Man discovered new worlds. The old geographical notions were also displaced by the truth revealed by the adventurous sailors like Columbus. Everywhere, the old ideas about man, world and the universe were displaced by new ideas. Naturally, there was a new movement even in intellectual development and we have the birth of modern thought in Europe introduced by the two great thinkers—Francis Bacon and Descartes, the former an Englishman and the latter a Frenchman. They are considered as the fathers of modern thought in the West.

Bacon belonged to the Elizabethian period of the English history. It was a period of great intellectual development. Shakespeare, the great Dramatist belonged to this period. It was the period which laid the foundation for the later British empire. As a result of the new scientific movement, the thinkers realised the inadequacy of the old Aristotelian logic as an instrument of intellectual development. Science required a new instrument of thought as a guide to its development. Such a scientific method to satisfy the demand of the new scientific thought was supplied by Francis

Bacon in his "**Novum Organon**" a new instrument. In this, he described the method of investigation that was adopted by the scientists. Before entering into the discussion of this new method, Bacon described certain important conditions as a preliminary requisite for pursuing scientific research. This preliminary condition prescribed by Bacon is getting rid of certain prejudices—individual and the social—which he calls *Idola*. Having discarded such prejudices and superstitions, the mind must be kept alert to observe unbiasedly the events in Nature. Such an unbiased observation of natural events will reveal to the scientists certain important ideas. Certain constant factor in the antecedent will be followed by a similar constant factor in the consequent. By continued observation of the antecedent and consequent, the scientist is able to discover causal connection between the constant factor in the antecedent and the corresponding constant factor in the consequent. Symbolically represented, this may be stated thus: Where the factor 'A' occurs in the antecedent, the factor 'X' will appear in the consequent. If 'A' is absent, 'X' will also be absent. Under such circumstances, the observer will be justified in describing 'A' as the cause of 'X', the effect. This principle is elaborated in the methods of inductive logic which is associated with the method of science.

From this method of inductive logic described by Bacon, we are able to find a similarity between this and the method of intellectual discipline described by the Jaina logicians. Jaina thinkers also prescribed certain conditions as the pre-requisite for intellectual development. This pre-requisite was described by them as freedom from foolish superstition. This superstitious belief was of 3 kinds. **Loka Mooda**, **Deva Mooda** and **Pashandi Mooda**—which are respectively called,

popular superstition, superstition relating to Devathas and superstition relating to false ascetics. The first kind refers to various superstitious beliefs entertained by ignorant people such as worshipping the tree or bathing in river or a tank with the object of obtaining spiritual purification. The second class refers to propitiating God and goddesses with the object of escaping from epidemic diseases such as cholera or small pox. The third class refers to false ascetics who trade upon the credulity of the ignorant people who are promised health and prosperity by magic. All such superstitious behaviour will naturally obstruct free intellectual development trying to discover the real cause of natural events. The principle of causal connection described by the Jaina logicians is identical with the Baconian principle. Wherever, there is 'A' in the antecedent, there is 'X' in the consequent. When 'A' is absent, 'X' is also absent.

Let us turn to Descartes, the great French philosopher. His method of investigation and intellectual development is influenced by mathematics especially geometry. Geometry starts with certain accepted axioms and postulates. From these accepted principles as the basis, new conclusions are obtained according to the strict rules of deduction formulated by Euclid. Descartes in order to obtain an axiomatic truth as the foundation of philosophical development, proceeds to clear the mind of all the ideas and beliefs which do not possess such an axiomatic validity. Are we certain of the beliefs which we have as a result of our education—secular and religious? Since these beliefs raised upon personal authority, they do not have that intrinsic validity of their own. Can we be certain of the reality of objects perceived by the senses? We are not certain about these also. The senses are very often subjected

to illusory experiences. Practically, there is nothing in our experience which can be assumed to be beyond doubt. Even our own body which we possess cannot be assumed to be real beyond doubt. In this critical analysis of our experiences, Descartes found no item which would be accepted as beyond doubt. Even in this process of scepticism, he found one element of which we are quite certain. This process of doubt is the result of thinking. The existence of thought must necessarily imply the thinker. **Cogito Ergo Sum**—"I think; therefore I am." This destructive analysis of experiences must come to an end when it approaches thought. There it must face the reality of the thinker. Accepting this as the undisputed principle of thought that the thinking thing or soul is a reality, Descartes places up his own philosophy. All the facts which were rejected in the beginning are brought back as acceptable truths. The external world perceived by the senses—the fundamental principles of religion, the reality of divine existence and the validity of moral principles—all are restored by recourse to the method of mathematical reason. Here also, we discover an important similarity between the Descartes' philosophy and that of the Jaina thinkers. The bedrock on which the Jaina thinkers raised their philosophical superstructure is the **Chethana Dravya** or Jiva—the thinking thing. This is considered to be the important postulate of life. The Jaina metaphysics rests upon this postulate—the fundamental idea of **Chethana Dravya**—the thinking reality.

But there is a great difference between the two philosophical systems. Descartes believed that this thinking thing or soul was entirely confined to human beings. Lower animals had no such entity. No soul is present in them. They are merely mechanical automata. Their movements must be explained purely by mechanical

principles. But the Jaina thinkers are in just the opposite pole. They recognize this Chethana Dravya—the conscious entity in all living organisms—Zoological and Botanical. According to them, not only lower animals but also trees and plants are endowed with life principle which they call Jiva capable of having conscious experience. This Cartesian prejudice which denied life to lower animals persisted in Western thought till the middle of 19th century when Charles Darwin demonstrated the identity of all living organisms according to the law of Evolution. He published this in his epoch making book "The origin of species."

Descartes' philosophy is dualistic. He recognized the two different kinds of reality—the thinking thing and the extended thing—the soul and the physical objects respectively. The physical objects have the main quality of extension. Their action is explained according to the mechanical laws whereas the activity associated with soul or thinking thing is not governed by mechanical laws. Yet the changes in the one are related to the changes in the other. How a change in the mechanical sphere can cause a change in the mental sphere and conversely how a change in the mental sphere could bring about a change in the physical sphere—remained unexplained by Descartes. But his successor Malebranche suggested the following explanation. Though there is no actual causal relation between the physical activity and the mental activity, still the two are properly related to each other through the divine intervention. Whenever there is a particular change in the one, god's intervention brings about a corresponding change in the other. This method of explaining the relation between the physical and the mental by requisitioning the services of god was considered to be a far-fetched explanation. Hence, Malebranche's view was not ac-

cepted by many Western thinkers.

This view was modified by the great philosopher Spinoza. He considered that extension and thought are the characteristics of the ultimate reality. This absolute reality according to Spinoza was god. The various physical objects on the one hand and the various thinking things on the other hand, were modifications of the ultimate being. In the case of human being, both these modes are united together in a single entity—thought activity and the bodily activity. Since these are modifications of the underlying unity, there is a correspondence between the two. One appears to be the effect of the other. This appearance of causal relation is the natural result of both being modes of the same substance. This conclusion arrived at by Spinoza provoked great opposition. The Christian Church condemned his view as atheistic. But even secular thinkers were not inclined to accept his pantheistic theory because it did not recognize the human personality as a real entity. The philosophy started by Descartes on the basis of the individual soul resulted in complete negation of the reality of the individual self in the hands of Spinoza. There was a distinct reaction in European thought. Leibnitz who came after Spinoza tried to save the individual personality from Spinoza's pantheism. Leibnitz assumed the reality of the individual soul. He called it a monad. Thinking beings are so many monads. They are infinite in number. Even the physical universe is constituted by such monads. These physical monads though related to the living monads are characterised by a dormant nature. The life and consciousness are not actively present in these physical monads. From these lowest physical monads in which consciousness is completely dormant to the highest conscious monad—all are considered of one kind but of different degrees

of development. This Leibnitzian concept of monads is similar to the Jaina concept of the plurality of souls and physical atoms. But the Jaina thinkers kept these two groups as entirely different from one another. The physical atoms are considered **Achethana** whereas the Jivas are considered as **Chethana Dravya**.

The next stage in the development of European philosophy is associated with what is called English empiricism represented by the great thinkers—Locke, Berkeley and Hume. This philosophical movement is mainly concerned with the origin and development of human knowledge. Locke, the founder of Empiricism tried to explain the origin of human understanding as due to sense experience. According to him, there is nothing in the mind which is not obtained through the senses. He compared the human mind to the sensitive plate of a photographic camera. There is nothing in it to begin with. Mind is a *tabula-rasa*—empty slate on which the senses cast the images of external objects. These images which are produced by the sense activity are the original element in the mind and these constitute the various conscious states. The images caused through sensation by the external objects, Locke called as secondary qualities. But the object which remains outside in space, has the primary qualities such as extension, solidity etc. These primary qualities constitute the intrinsic nature of the physical objects in space. The secondary qualities of colour etc., are not actually present in the object. Thinking mind projects them on the external object. This creates an impression that colour is present in the external object. But in reality, the colour is only in our mind.

This analysis of our understanding by Locke was further developed by Berkeley who was a Bishop. He did not accept the Lockean distinction between the

primary and secondary qualities. He considered that even the primary qualities of extension, solidity etc., are all due to sense impression on the mind. Hence, they are nothing more than a group of mental images. The physical objects perceived are therefore nothing more than mental ideas in the perceiving mind. Thus Berkeley reduces the whole of the physical world to a system of ideas in the mind which is the only reality. The various individual human beings are various ideas in their minds. What the individual person calls a physical universe is nothing but a system of ideas. The whole physical universe is a system of ideas present in a super-mind—the mind of God. Individual human mind shares a few ideas present in the universal mind of God. Thus in the hands of Berkeley, the whole physical universe is converted into a group of ideas existing in the various minds of human beings who share the contents of ideas in the supreme mind.

His successor David Hume took up the problem. Since he was not a clergy man, he had no religious prejudices. He accepted Berkeley's analysis of the external world and that it is a system of ideas in the mind. But according to Hume, Berkeley's analysis was stopped arbitrarily half way. He did not examine the nature of the soul. He merely assumed its reality. When examined the ideas carefully, he met the series of ideas of psychical states one succeeding the other. In the stream of ideas, we do not discover what is called the soul. The spiritual principle assumed by Berkeley was nothing but an unwarranted religious belief. There is no logical ground for this. Thus Hume dismissed the spiritual principle as also unreal. What is real, as a matter of fact, is the series of ideas that we experience. There is neither the spiritual principle nor the physical objects whose reality is illogically assumed purely as a

matter of convention. Thus the empiricism started by Locke ends in complete nihilism in the hands of David Hume.

The next stage in the development of Western philosophy is the appearance of German idealism represented by Kant and Hegel. Immanuel Kant wanted to save metaphysics from the negative conclusion arrived at by Hume. According to Kant, the external physical object perceived by us is a product of two different factors—the sense elements supplied by external object and the forms of space and time supplied by mind. The spacial characteristic is the form contributed by the perceiving mind. The sense elements constitute the matter supplied from the external world. The mind operating upon these sense elements shapes the various physical objects. The objects resulting from these two factors form the phenomenal world. Beyond this phenomenal world is the noumenal world. This is the real world according to Kant. In this noumenal world, there remains the original reality the thing-in-itself and the ego-in-itself. What these are in themselves, we do not know. Our knowledge is confined to the world of phenomena. We are destined to live in this phenomenal world. We have no chance of peeping beyond this appearance brought about by the activity of our mind. Kantian philosophy is thus the foundation of modern idealistic school of thought.

His successor Hegel was not satisfied with this Kantian dualism. The distinction between the phenomenal world and the noumenal world was discarded by Hegel. The noumenal world remaining behind the phenomenal world unknown and unknowable, according to Kant, was considered by Hegel as an unnecessary assumption. The reality, the thing-in-itself is fully present in this phenomenal appearance. Phe-

nominal appearance clearly expresses the 'nature—the reality—the thing-in-itself. Similarly, the ultimate ego in itself expresses this nature through the phenomenal appearance of conscious activity. Thus Hegel brought together the reality and its appearance. One cannot exist without the other. Appearance without the underlying reality and reality apart from its phenomenal appearance are meaningless abstractions according to Hegel. The whole of our experience both subjective and objective is thus reduced to a single system of reality manifesting its nature through various appearances which we call the external objects and the internal ideas. The apparent distinction between the objective and subjective—the external and the internal, is reduced to the manifestation of the ultimate reality which Hegel call the absolute idea. This completes the development of German idealism.

In Hegel's hands, the whole world of experience becomes the manifestation of this absolute idea—one ultimate reality expressing itself in multifarious ways through multifarious objects. There can be no reality beyond our experience. In describing the nature of this world as the manifestation of the ultimate idea Hegel brings in the idea of dialectic. According to the dialectic, no object of reality can be an unchanging identity. Such an unchanging identity is non-existent. The object of reality is distinctly an organic unit. Its life consists in growth. Growth implies change. At every stage it must give up its old nature and assume a new nature. If the object does not conform to this by shedding all the old and putting up the new, the organic body will cease to be. It must grow or it must perish. Therefore according to Hegel, the positive assertion of the identity of a thing is only a partial truth in developing or growing. This identity must change into some thing other than

its former existence. He describes this philosophical truth which he called schematically thesis, antithesis and synthesis. Thesis and antithesis are opposites and yet these opposites are held together by the synthesis. This is variously expressed as identity in the midst of difference or unity in the midst of multiplicity.

We can very clearly see the similarity between the Hegel's conception of reality according to the principle of dialectic and the Jaina conception of reality as **Utpada, Vyaya** and **Dhrauvya**—appearance and disappearance both comprehended by the underlying identity. Hegel's logical conception that an affirmation and negation are comprehended by a higher unity has its parallel in the Jaina logical conception of **Asti Nasti Vada** that the same thing must be described as 'is' and 'is not'. But the similarity between the two systems cannot be pressed further.

The metaphysical idealism formulated by Hegel is a distinct monoistic theory. The ultimate reality in the shape of absolute idea was a dominant one which would not tolerate any other entity by its side. It is like the Jewish Jehowah which would not tolerate any other divinity by its side. But Jaina metaphysical system is distinctly pluralistic. For it, the ultimate reality consists of an infinite number of Jivas or Atmas. Though the experience of each Jiva exactly corresponds to the manifestation of the Hegelian idea, the individual personality does not completely lose itself in the universal idea as suggested by Hegel. The Jaina view is that the individual personality is the most important and ultimate reality and everything else must be subordinated to the spiritual welfare of this fundamental reality. Hegel developing his assumption that the idea is the ultimate identity comes to the conclusion that the State organisation is the highest manifestation of this absolute

idea and everything else is subordinate to this. All human values relating to art, religion and morality get their values only from the State organization. Therefore moral institutions and religious institutions are all subordinate to the State organization. Human personality with all its ideas of eternal value becomes merely a brick in the building up of the State. This description of the State as the highest manifestation of the absolute is quite in conflict with the Jaina conception of human personality. The two great world wars when carefully examined, may be traced to Hegel's political philosophy. Post-Hegelian development in European thought is a complete reaction against his philosophy of the State.

The next stage in the development of European thought is associated with Karl Marx who may be considered as the father of the Soviet philosophy. He was a follower of his friend Hegel. Hence, he accepted the principle of dialectic. Still, there is a fundamental difference between Marx and Hegel in the dialectical interpretation. Both were interested in the study of historical development. But, for Hegel, development of history was an example of the dialectical development of an underlying idea. Hence, his explanation is considered as idealistic explanation. But for Karl Marx, he speaks of the dialectic as the materialistic. According to him, historical development is mainly dependent upon material conditions which control economic factors. For Karl Marx, the development of human society is dependent upon the operation of the economic force. From very early days, these economic factors are of two different groups. One class has been in possession and control of all the basic factors of production such as land, machinery and industrial factory. The other group consists of workers who by their manual

labour are able to produce the articles required for human consumption. These two groups are generally referred to as the Capitalist and the Labourer. Development in human society and the consequent history of human race may be traced to the intrinsic conflict between these two forces. The conflict between these two opposing classes, both living in the same society, represents the items of dialectic. In respect of this intrinsic conflict, there must necessarily be a healthy co-operation between the two. Otherwise, the conflict may result in open revolution, the successful group suppressing the other. According to Karl Marx, the ultimate goal of economic development in human society must be a classless society where there is neither a mere capitalist nor a mere labourer. The whole society assumes both the functions and the privileges. The society becomes both the owner and the worker. It is this economic ideal presented by Marx that is the basic principle of the present day Soviet philosophy. The factors necessary for the production of economic value are owned collectively by the whole society and the labour necessary to produce articles must also come from the whole society. Just at present, this philosophy is accepted only by the Soviet Russia and other countries with communistic leaning. This is challenged by the Capitalist nations like the U.S.A. Though there is an appearance of peace and harmony within a particular nation—one group or the other, there is no such harmony in the human society as a whole. There is internal conflict and tension and it is very difficult to foresee how peace and harmony will be restored in human history as a whole.

When we turn to Jaina thinkers, we are able to discover a possible solution of this problem of human conflict. Thousands of years ago, Jaina thinkers recog-

nized the importance of this economic factor. They realised that peace and harmony in human society could not be secured so long as there is uncontrolled accumulation of wealth by a few persons. Such an accumulation of wealth naturally result in concentration of poverty and misery in another place. Thus, the internal conflict will be perpetuated. In order to escape from such an evil situation, the Jaina thinkers formulated an economic principle as an ethical and religious ideal. Every individual is expected to observe this principle in producing the articles of economic value. Agricultural produce or other requisite of economic value, should not be owned by any particular individual beyond a certain limit. Whatever is produced beyond that prescribed limit, should be considered as the property of the whole society. Such a moral and religious limitation for individual ownership for wealth and other factors of production is considered essential by the Jaina religious teachers for the purpose of maintaining internal peace and harmony in human society. Such a society will be working for general welfare. In it, there will be no room for poverty and misery because, there is no scope for accumulation of wealth in a few hands. The modern world still suffering from internal conflict will certainly benefit itself if it accepts and adopts the ideal prescribed by the Jaina teachers for the welfare of humanity.

Appendix I

THE LIFE OF SRI KRISHNA ACCORDING TO SRI PURANA

One day, Jarasanda, king of Magada proclaimed that if any one could bring as a captive, the king Simharata of Poudanapura, he would have as a reward half of his kingdom. He would also get as his wife by name **Jivadysai**, the daughter of Kalindrasena. Hearing this proclamation, Vasudeva together with his friend Kamsa went to wage war against Simharata who was defeated and captured. He was taken before Jarasanda. Jarasanda was very much pleased on the achievement of Vasudevakumara. Prince Vasudeva was not willing to marry the princess Jivadysai. Hence he told Jarasanda that Kamsa was responsible for capturing Simharata and therefore the promised rewards of half of the Kingdom and the princess Jivadysai might be given to him. Kamsa was grateful to his friend Vasudeva who was generous enough to give him Jarasanda's reward of the kingdom and the queen Jivadysai. To show his gratitude to Vasudeva, Kamsa invited him to his City. He arranged the marriage of Vasudeva and Devaki who was the daughter of Devasena a paternal uncle of Kamsa. Hence she was a cousin-sister of Kamsa.

Vasudeva and his queen Devaki were living happily. One day Devaki's elder brother who renounced the

world and became an ascetic by name Athimukta went for Bhiksha. He was entertained by Devaki who offered him food. While the saint was having food offered by Devaki, Kamsa's wife Jivadysai brought a soiled saree of Devaki and showed that to the saint in ridicule by saying "This is your sister's saree." In reply to this ridicule, the Rishi told her "A son born to Devaki will destroy your husband." Jivadysai was enraged of this prophetic reply. Out of anger, she tore the cloth into two. The saint seeing this wrathful conduct, told her "Devaki Putra (son) will destroy your father also." Hearing these words, Jivadysai placed the two pieces of cloth on the ground and trampled the cloth with her feet. At this the saint pronounced that "he is going to conquer the whole world." After this incident, the saint returned to his Ashrama. Jivadysai was completely upset by the words of the saint. She hastened to her husband Kamsa and narrated to him the conversation she had with the saint and the prophetic words uttered by him. Kamsa was naturally frightened by this prophecy. He sent to Vasudeva, his friend and relative with a request that Vasudeva must leave Devaki in Kamsa's household at the time of her delivery. Vasudeva could not refuse this request and hence gladly accepted the proposal.

Again one day, the saint Athimuktha came to the residence of Devaki to obtain food. Then Vasudeva saluted the saint and requested him to reveal the future of himself and his queen. The saint knowing his desire replied as follows: "You will beget 7 sons. The sixth of them will be born as twins. Six of them who would be born as the king of Kings will be brought up by strangers in a foreign land. They will renounce the world, live as ascetics and finally will attain spiritual liberation. But the 7th one will bring the whole world

under his sovereignty." According to this prediction, Devaki gave birth to twins on three occasions in Kamsa's palace. The twins as soon as they were born were carried away by a Deva who gave them to a Vaisya lady in Badrilapura. This Vaisya woman at the same time gave birth to still-born twin boys. The Deva carried the dead ones and placed them by the side of Devaki. But Kamsa learning that dead twin boys were born to Devaki, he did not care very much because they were born dead. The 7th child also was born in the house of Kamsa. Devaki gave birth to a son in the 7th month. Vasudeva wanted to have this child brought up in secrecy. Hence without the knowledge of anybody he carried the new born baby helped by the goddess of the City who went before Vasudeva giving light. When he reached the shores of the Yamuna, it was in flood. The river miraculously opened the way for him. Vasudeva crossed the river Yamuna through this miraculous path and reached the other shore. There he met a cowherd by name Nandagopal who was carrying a new born female child. Vasudeva asked this cowherd "Where do you go at this dead of night?" The cowherd saluted Vasudeva and replied as follows: "My wife had been worshipping the goddess to be blessed with a son. But a female child was born to my wife. Therefore I am taking this child to give back to the goddess." He advised him to take the boy and exchange it for the girl. Nandagopal gladly accepted this proposal, took the boy back home and told his wife that Goddess was good enough to give her a boy in exchange for the girl which he offered. The cowherd's wife was happy in bringing up the boy as her own son. In the meanwhile, Vasudeva carried the female child and placed it by the side of Devaki. Kamsa hearing that Devaki gave birth to a girl, he did not want

to kill the child. He merely disfigured the face of the child and left it alive.

Then, there occurred various ominous events such as earthquake etc., in the City of Mathurai. Kamsa sent for the astrologer and consulted him as to the significance of these events. The Astrologer told Kamsa as follows: "You have an enemy born just now. You will have to search and discover him and destroy him in order that you may live in safety." Hearing these forecasts, Kamsa was very much distressed. Just then, certain Devathas friendly to Kamsa appeared before him and offered their services. He ordered the Devathas as follows: "Please go and find out who my enemy is and destroy him." One of these Devatha by name Bhuthana through her super perceptual knowledge learnt that Krishna was the enemy of Kamsa. In order to kill him she assumed the form of his foster-mother Nandagopi. With this assumed form, she wanted to suckle the child with poison from her breast. Just then, a good Devatha who was the guardian of the child Krishna caught the breast of the evil Devatha who ran away because of unbearable pain in her breast. On another occasion, the evil Devatha took the form of a cart with the object of crushing the child. While the cart came reaching towards the child, the child kicked it with its feet. The cart fell broken into hundreds of pieces. Another day, his mother Nandagopi wanted to go to the river to bring water. The child Krishna ran after her crying. To stop the child from running after her, she tied him to a mortar. Nevertheless, the child went after her dragging the heavy mortar with him. Just then two evil Devathas assumed the form of trees and stood on the path in order to crush him. But the child passing between the trees, held the trees by his hands. The result was the two trees were completely

uprooted and were cast away. On another occasion, two Devathas conspired to kill the child. One became a Palmyrah tree on the way and began to throw the palm fruits on the child. The other Devatha assumed the form of a donkey and ran towards the child in order to bite him. But the boy caught hold of the donkey and dashed it against the palmyrah tree. The two evil Devathas ran away to save their life. Another Devatha assumed the form of a horse and ran towards the child with the open mouth to bite him. The boy caught hold of the open mouth of the horse and wanted to tare it. Just then, the Devatha ran away and escaped death. Thus all these evil Devathas were humiliated by their defeat. They all went to Kamsa and informed him how they were defeated in their evil mission.

On another day, a Deva by name Harishta in order to test the strength of the boy took the form of a bull and pursued him. But Krishna caught hold of the bull and wanted to break its neck. Nandagopi seeing this became very angry and snubbed him as follows: "This act of yours is quite useless. It will create pain to others. You ought not to indulge in such cruel activities." According to her advice Krishna released the bull which ran away for life. The Deva who took the form of a bull was really surprised with the extraordinary strength of the boy.

Krishna's parents Devaki and Vasudeva hearing the heroic deeds of their son, wanted to meet him. Pretending that they had a religious ceremony which was to be conducted in the place of Godhavana where the cow herds were residing, they went there. Just then, they saw Krishna trying to break the neck of the bull mentioned above. The parents became extremely happy. When they met their son in the midst of heroic deed, they garlanded him and adorned him with gold orna-

ments such as armlets etc. Then they arranged a feast for their son together with the boys of that cow-herd colony. They distributed cloth to all the residents of the place including Nandagopalan and his friend. After taking part in the feast with their son and other children, they returned to their place after enjoying the company of their son Krishna.

On another day, it was raining heavily in the cow-herd colony. The cows grazing in the fields were very much disturbed as they had no shelter to escape from the rain. Krishna who witnessed these, at once lifted up a rocky hill called Govardhana and held it as an umbrella over the cows. They all gathered under it. All these deeds of heroism were known in all the places and the people began to praise him.

One day, in the City of Mathura, in the temple dedicated to Indra there appeared miraculously the following 3 things: A conch, a bow and a serpent seat. Kamsa heard of these miraculous appearance. He asked the State astrologer the significance of these miraculous appearance. The Astrologer gave the following reply: "He who is able to climb up the serpent seat, who will blow the conch and bend the bow, will become the unrivalled ruler of the world." Hearing these words, Kamsa went there hoping that he would achieve them. But he failed in his attempt. Hence, he was anxious to find out whether there was anybody who would be able to achieve this. Therefore he proclaimed throughout his Kingdom thus: "I will give my daughter in marriage to any one who successfully carries out all the three heroic deeds." Thus he invited various kings to his City. Kamsa's brother-in-law one Subhanu started with his son Bhanu for the purpose of testing their skill in this three-fold heroic deed. They had to pass through the village of Godavana. They saw a tank

there. They wanted to take water in the tank to quench their thirst. Seeing this, the boys of the cow-herd colony warned them saying "There is a terrible serpent in the tank and hence it is danger for you to go near the tank. Nobody except Krishna, a youth of our village could take water from this tank." Hearing this warning, they sent for Krishna and requested him to help them. With Krishna's help they were able to quench their thirst and seated there on the bank of the tank to take rest. Then Krishna asked Bhanu "Where are you all going?" Bhanu replied: "We are going to the City of Madhura. We want to marry Kamsa's daughter by successfully performing the three-fold heroic deeds." Then Krishna told him: "Let me go with you. I also want to take part in the test and if possible to win the prize." They all then reached the city of Madhura. The kings assembled there tried their skill one after another and had to return unsuccessful because of failure in the test. Then Krishna took Bhanu by his side and successfully carried out all the 3 tests and immediately departed from the crowd. As Bhanu was standing by the side of Krishna, it was assumed that he was the successful hero. Hence it was decided that Kamsa's daughter should be given in marriage to Bhanu.

But the royal guards who were protecting the snake seat and the other two things, informed Kamsa that the tests were not carried out by this young man but by someone else. Then Kamsa ordered to search for the real hero who had disappeared from the crowd. When Nandagopal heard that Krishna was the successful hero in the test, he got frightened because Kamsa would not keep quiet. He wanted to go away from the place of Godhavana. While he was preparing to leave the place, Krishna was engaged in lifting a rock pillar and firmly fixing it on the ground. When the people of

the village saw this, they praised the heroism of the youth and began to worship him as their great saviour. Krishna's extraordinary valour instilled in their heart great courage and therefore they all gave up the idea of running away from the place. In the meanwhile, Kamsa wanted to discover his enemy. Therefore he sent an order to Nandagopal to bring to the royal palace a lotus flower from a lotus tank strictly guarded by a huge and terrible serpent. Krishna hearing this royal order went to the tank courageously and stepped into the water. The great serpent lifted up its huge terrible hood and approached Krishna. But Krishna without fear, plunged his cloth into the water and threw it over the hood of the serpent. The serpent ran away. Krishna plucked the lotus flower and sent it to Kamsa. Seeing the lotus, Kamsa came to the conclusion that his enemy was living in the cow-herd colony. Then Kamsa ordered that there will be a wrestling match in the city for which he ordered the wrestlers living in the cow-herd colony to appear in the city of Madhura to take part in the wrestling match. Krishna together with his friends went to Madhura to take part in the wrestling match. At that time Vasudeva (Krishna's father) together with his relatives also went there to witness the match. They all believed that Kamsa's end was very near. Then Kamsa ordered his champion-wrestler to meet Krishna. When Krishna held this wrestler in his grip, the bones of his body began to crumble. The wrestler accepted the defeat and retired. When Kamsa witnessed this, he was very much enraged. He himself stepped into the arena to meet Krishna. When Kamsa entered into the arena, Krishna lifted his whole body by catching his feet and whirled him round and round and finally dashed him on the floor. Then Kamsa's body fell on the ground lifeless. Then Vasudeva and his relatives

proclaimed to the people assembled there that Krishna, the son of Vasudeva had to be brought up incognito in the cow-herd colony in order to escape the wrath of Kamsa.

People assembled there were delighted to hear this and accepted Krishna as their own ruler. Kamsa's wife Jivadysai was afflicted in grief at the death of her husband. She sent word to Jarasanda with what had happened to her family. Jarasanda was very angry with Krishna and wanted to punish him. Therefore he sent one of his sons with a large number of army to meet Krishna. But Jarasanda's army led by one of his sons was completely routed out in the battle field. Then Jarasanda sent a much larger army again under the leadership of his heroic son by name Kalayavan. Hearing that an army of Jarasanda led by his son was marching to meet them in battle, Krishna and other Yadhavas realised that they could not successfully meet this army and left their cities like Souryapura, Asthinapura and Mathurapura and retired towards the western sea coast.

When all his men reached the sea coast, Vasudeva-Krishna not knowing what to do further, was very much disturbed in mind. With that anxiety, he went to sleep. During sleep, a Deva by name Goutama appeared before him and addressed as follows: "Early morning, I will appear before you as a horse. You get over me and march towards the sea followed by your men. You march to a distance of 12 yojana. Then you will reach a place where you can establish your capital." At the Dawn, the horse appeared as promised. Krishna riding on the horse marched on as instructed till he reached an island. There they raised a beautiful city called **Dwaravathi**. In that city a royal palace and a temple and all the other necessary buildings had been built up. All the Yadhavas had reached this new City Dwara-

vathi and settled there. The Yadhavas were living in peace and prosperity in this island City far away from the influence of Jarasanda, the emperor of Magada. While they were living happily in this new city, Arishtanemi, a cousin of Sri Krishna was born to Samudra Vijaya Maharaja, brother of Vasudeva, the father of Krishna. This Arishtanemi became the twenty-second Thirthankara.

Some merchants from Rajagraha, the capital of Magada over which kingdom, Jarasanda was ruling started with their ship for the purpose of trade to foreign countries. While sailing across the sea, the merchants lost their direction. The ships accidentally reached the shore of Dwaravathi and they landed there. They were surprised at the sight of a prosperous city. They disposed of their goods there and bought in return various kinds of precious jewels and returned to their own country. After returning to their own country, they went and presented some of these valuable articles to their king Jarasanda. He was happy to receive the jewels and gems from the merchant. He asked them where from they obtained such rare jewels. They told the king about their sea voyage and how accidentally they reached Dwaravathi, the Capital of the Yadhavas. Hearing this news about the city of Dwaravathi, he at once remembered that it was the City built up by Vasudeva who escaped from the main land. He decided to go to war with Vasudeva. While Jarasanda was preparing for the invasion of Dwaravathi, Narada carried the news to Vasudeva in advance. Vasudeva immediately went to Nemiswami to seek his blessing in his adventure and to request him to take care of the City of Dwaravathi during his absence. Nemiswami through his **Avathi Gyana** (super-perceptual knowledge) saw that Vasudeva would be victorious in the

war. Vasudeva with the co-operation of the Pandavas and other friendly kings collected his army and reached Kurukshetra. Jarasanda with the co-operation of Kouravas under the leadership of Dhuryodhana reached Kurukshetra to meet in battle with the army under the leadership of Vasudeva. The two armies waged a terrible war for some days. Jarasanda while watching the battle saw that his side was being defeated. At this critical moment, Jarasanda in wrath sent his Chakra (Imperial weapon) against Vasudeva. The Chakra aimed at by Jarasanda instead of killing Vasudeva went round him worshipping and reached the right hand of Vasudeva. Vasudeva caught hold of this Chakra and aimed it back at Jarasanda. Jarasanda was fatally wounded by this imperial weapon which thereafter became the imperial weapon in the hands of Vasudeva.

After the destruction of Jarasanda, Vasudeva was hailed as the emperor by all the kings and he was crowned and enthroned as the unrivalled sovereign of the whole Kingdom.

Appendix II

THE STORY OF RAMA ACCORDING TO SRI PURANA

King Dasaratha was ruling over the country of Kasi whose capital was Varnashi. Dasaratha had two wives, Kousala and Kaikeyi. By the former, he had a son called Rama and by the other, another son by name Lakshmana. While Dasaratha was reigning over his Kingdom staying in Varnashi, he heard that the City of Ayodhya which was the capital of Khosala kingdom was without a ruler. A Minister belonging to Ayodhya appeared before Dasaratha and addressed him thus: "Oh King! The ruling family of Ayodhya has become extinct. The city of Ayodhya had been the capital of several generations for Ekshvaku kings. Now the dynasty is extinct. There is no heir in that line. You belong to the same Ekshvaku family. Therefore, it is just and proper that you take over the kingdom of Khosala and shift your capital to Ayodhya." Dasaratha agreed to this proposal and changed his capital from Varnashi to Ayodhya. Two other sons were born to him by this time, called Bharatha and Sathrugna.

While Dasaratha was ruling over his kingdom from the capital of Ayodhya, his eldest son Rama had grown up to the marriageable age. Hence, Dasaratha consulted his Ministers about Rama's marriage. One of the Minis-

ters suggested the name of Sita, the daughter of Janaka, king of Mithilapuri. Another Minister raised a protest against this suggestion. Dasaratha's family strictly followed Ahimsa Dharma whereas Janaka's family was in the habit of indulging in animal sacrifice by performing yagas as advised by the vedic priests. Hence a matrimonial alliance with Janaka was not desirable. But the Defence Minister in Dasaratha's court over-ruled this objection. According to him, the proposed alliance was desirable for two reasons. Sita was the proper and suitable wife for Rama from all aspects as no other princess was available. Secondly an alliance with Janaka would be an acquisition of great Military strength. For these two reasons, it was desirable to arrange the marriage of Rama with Janaka's daughter Sita.

In Janaka's court, there took place a similar discussion. Sita had reached the marriageable age. Janaka was eager to get a proper husband for her. In addition to this, Janaka had another difficulty to overcome. Whenever he made preparation for the performance of Yaga, the Vidyadhara emperor Ravana stoutly disapproved the performance of Yaga and sent his officers who were also Vidyadharas to prevent such performances of Yaga involving animal sacrifice. Thus Janaka was discussing with his Ministers the ways and means of achieving these two objects—how to perform the vedic sacrifice without molestation and how to celebrate the marriage of Sita. While such a discussion was going on in Janaka's court, messengers from Dasaratha's court appeared before Janaka and requested Sita's marriage with Rama. Janaka readily accepted the proposal because he thought that here was a chance of achieving both his objects. He realised that Rama was a suitable husband for Sita and secondly the alliance

was really desirable because Rama and his brother Lakshmana because of their prowess would safeguard the performance of Yaga proposed by Janaka. Hence, Janaka accepted Dasaratha's proposal. The Messengers returned with the happy news to Dasaratha. The marriage proposal was finalised. The two princes Rama and Lakshmana with a large contingent of forces were sent to Mithilapuri the Capital of Janaka. There the marriage was celebrated and in the meanwhile, Janaka also performed his Yaga with the assistance of the two princes Rama and Lakshmana without any disturbance. Thus the two powerful royal houses by entering into matrimonial alliance acquired increased political and military strength. In the meanwhile, let us see to the account of the birth of Sita.

Lanka, the capital of the Vidyadhara Emperor was ruled by Ravana. One day, Ravana and his queen Mandodari wanted to spend their time happily enjoying the beauty of nature in the adjoining forest. Hence, Ravana entered the forest and spent sometime enjoying the natural beauty. When he was roaming about there, he saw a beautiful maid in the forest alone engaged in contemplation. This maid was the daughter of the king of Alagapuri. This princess by name Manimathi was engaged in Vritha for 12 years with the object of acquiring certain super-natural power of Vidya. After finishing that Vritha, she was alone in the forest engaged in contemplation expecting the desired acquisition of the yogic vidya or super-natural power. Ravana at the sight of this beautiful princess approached her. Actuated by lust, he attempted to molest the princess Manimathi. She was disturbed in her contemplation. Her object of acquiring Vidya was frustrated. She became angry and turning against Ravana she cursed him for his unworthy conduct and

finally she made a vow within herself: "I will be born as his daughter very soon and cause ruin of his empire and his prosperity." According to her resolution after her death, she went into the womb of Mandodari, Ravana's wife. Mandodari became pregnant and after 10 months, a daughter was born to her. At the time of the birth of the child, there occurred in Lanka several natural disturbances such as earthquake. These natural occurrences were interpreted by the Soothsayers and royal astrologers as the symbol of imminent danger to the Kingdom. Ravana was frightened by this interpretation. He called his officers and ordered them that the daughter just born to him should be carried away beyond the borders of his empire and to be cast away there. This royal order was communicated to the queen. She was struck with grief. She requested the officers incharge of this evil mission to carry the child safely and to deposit it in the borders of a foreign land. Accordingly she placed the child in a box. She placed some quantity of precious stones and jewels in the box. By the side of the child, she placed a letter describing the royal birth of the child and also mentioning in the letter that any one who found the child should adopt her as his own daughter. As per instructions of the queen, the box with the child and jewels along with the letter was carried away by the officer and deposited in the borders of Janaka's kingdom.

The box was casually found by the officers of Janaka's kingdom. They took the box to Janaka's court. When Janaka opened the box, he found a beautiful child and a large quantities of precious stones and jewels. He saw a letter by the side of the child also. From this letter, he learnt that the child was of royal birth. He was requested in the letter to adopt the child as his own daughter. He handed over the child to his queen to

adopt the child as her own daughter. This was the Sita given in marriage to Rama.

After celebrating the marriage of Rama with Sita, Janaka sent the marriage couple with the Royal paraphernalia and a contingent of his army to Ayodhya where Dasaratha was ruling. Rama remained in Ayodhya sometime with his wife and brother Lakshmana. Then he thought of going to the Provincial capital of Varnashi to govern the province of Kasi. Therefore one day, he with his brother Lakshmana appeared before his father with a request that he might be sent as a Provincial ruler to Varnashi. This request was readily granted by his father. So Rama with his wife Sita and his brother Lakshmana left Ayodhya and entered the Provincial Capital of Varnashi. Here Rama was enjoying his honeymoon. A series of dances and music was arranged for the benefit of the people and the nobles of the land were also entertained.

On one such occasion when Rama and his queen Sita together with the nobles of the land were enjoying with rapt attention the dance and the music, by chance, Narada appeared in the hall. His presence was not noticed by anybody. He thought that he was neglected and ill-treated. He blamed Rama for not welcoming him. He attributed neglect on the part of Rama to the pride of having acquired Sita as his queen. In a rage, he left the hall thinking that he would teach a lesson to Rama and that he thought that Sita must be removed from him. He straight went to Lanka and appeared before Ravana's court. At the unexpected appearance of Narada in Ravana's court, he was surprised. He welcomed Narada and offered him a seat before him. He requested him to divulge the purpose of his mission. Narada in order to fulfil his object praised Ravana for his extensive Empire and unchallenged power and

sovereignty. With all his greatness, there was something lacking to Ravana. Narada narrated what he saw in Varnashi, the priceless jewel, Sita who was married by Rama instead of Ravana who ought to have married her in all fitness of things. Thus praising the priceless beauty of Sita, he asked pathetically why Ravana never thought of this. Ravana had to confess that he was ignorant of the whole arrangement resulting in the marriage of Sita with Rama. He was greatly annoyed that Janaka did not arrange for a Swayamvara. He thought that the marriage was arranged in secret only for the purpose of avoiding Ravana marrying Sita in Swayamvara. Narada put into Ravana's mind this evil idea. "Even now it is not too late. What ought to have been belonged to you by right and denied may be forcibly taken possession of. You as an emperor may arrange to secure the possession of Sita and make her as empress of Lanka," so said Narada to the emperor Ravana. With this vicious advice, Narada stimulated the evil desire in Ravana's heart and he disappeared. Ravana thereafter consulted his Ministers as to how to secure Sita. His Ministers naturally dissuaded him. They said that from his position as Emperor of Lanka, it would be extremely unworthy and derogatory to forcibly secure any woman who was legally wedded to other person. Ravana did not care to pay any heed to this advice. The desire implanted by Narada in his heart grew more and more intense. He reprimanded the Ministers who advised him to desist from such an evil attempt. He told them point blank: "The function of the Ministers is to carry out the instructions of the ruler. In this case, there is nothing of such a kind. The rare jewels in the world are by right belong to the ruling emperor. Hence you have to advise some means to achieve the object of the ruler." Then they advised

Ravana to send a powerful and skilful woman with the secret message to find out how Sita would like the change. With this object in view, Surpanaki was sent to Varnashi to somehow befriend Sita and advise her to forsake the kingdom of Kasi and to accept the glorious position of being the empress of Lanka. Surpanaki reached Varnashi. Cleverly, she got in access to Sita's abode. After some days of pretended friendship and affection, she revealed the purpose of her mission to Sita. But Sita spurned the evil suggestion. She stoutly refused to entertain any such treacherous idea. She would not prove faithless to her Lord Rama however great be the proposal made by Surpanaki. Therefore Surpanaki returned to Lanka and reported the failure of her mission to Ravana. From her description of Sita and her beauty and quality, Ravana's desire to get her somehow or other became intense. When the path for taking possession of her by convincing her and converting her failed, he made up his mind to somehow forcibly take possession of her. Therefore he called his Minister Marichi and told him that he should somehow help him in this affair. He asked Marichi to proceed to Varnashi with this proposal. They chose the opportunity when Rama with his wife Sita were playing and enjoying in an adjoining forest. He asked Marichi to devise some means by which to separate the pair. Marichi appeared in the form of beautiful gold-coloured deer before Sita. Sita's attention was attracted by this beautiful deer. She expressed a desire to have it for herself. Rama promised to get it for her. The animal eludes from capture. But does not run far away. Thus Rama was made to attempt running after it for a very long distance as it appeared at every time fairly near to be captured. Thus the deer took away Rama to a long distance leaving him in despair. Defeated in his

object, tired and exhausted in the pursuit, Rama sat on a *cok* to take some rest. By that time, it was dark. Ravana who was hiding all the while chose this opportunity. He assumed the form of Rama and appeared before Sita and told her that he caught hold of the animal and sent it straight to the palace. As it was getting dark, he told that it was time to return home. He advised Sita to get into a vehicle. While she was expecting to reach her place, she was carried all the while without her knowledge to Lanka. She realised the true situation when she got down in Asoka Vana in the midst of the City of Lanka.

After some time, Rama returned to the place where he left Sita. But Sita was not there. Rama did not know what became of her. He was in great grief because of the disappearance of the queen Sita. In the meanwhile, his father Dasaratha had an unpleasant dream. When he consulted his sooth-sayers, they interpreted his dream as indicative of great catastrophe and harm to his son Rama. They also told him that probably he might have lost his wife. King Dasaratha immediately sent messengers to his son to find out whether this was true. Having heard the corroboration from Rama, they came to the conclusion that Ravana must have carried away Sita. They also decided that this must be ascertained before sending secret messengers. They also thought that before going into war with Ravana, Rama must have alliance with powerful kings because otherwise the whole attempt would end in failure. While Rama and the messengers sent by his father were discussing about this affair, there appeared before him two Vidyadara kings Sugriva and Hanuman. Learning Rama was in great distress, these two heroes offered to help him provided Rama was agreeable to help them in return. Sugriva who was the brother of Vali, the ruler

of Kishkinda, was the Yuva Raja of that Kingdom. His brother Vali dispossessed that right from him and banished him from that land. He requested Rama to help him in securing back his right to the State Kishkinda in return of which Hanuman promised to go to Lanka and ascertain how Sita was getting on there. A mutual agreement was reached. Hanuman was sent as a secret envoy. He takes from Rama his royal seal for identification and sets out in his adventure to Lanka.

Accordingly, Hanuman went to Lanka and met Sita alone in the Asoka Vana in extreme distress. He announced himself to her and showed her the Royal seal given to him by Rama for the purpose of identification. He assured her that she would soon be rescued by her faithful Lord. In the meanwhile, Mandodari, Ravana's queen met Sita for the first time. She was very much surprised at the similarity of the appearance between Sita and her own new-born baby deposited beyond the borders of Ravana's empire. She incidentally realised that Sita must be her own daughter. Out of this newly realised maternal affection, she consoled Sita and assured her that she would soon be rescued by her own Lord Rama. Hence, she advised her to give up fasting and to take nourishment. Encouraged by this advice and sustained by the hope assured by Hanuman, Sita lived in Lanka very much relieved of her grief.

Hanuman after returning from Lanka narrated the result of his mission to Rama. Learning that Sita was kept as a captive by Ravana, Rama sent peaceful message to Ravana asking him to release Sita in order to avoid unnecessary war and blood-shed. Ravana's ministers also advised in the same manner. But the situation was felt very awkward by Ravana. He told his Ministers that if Sita were released according to the Rama's request, it would be taken as a mark of cowardice on

his part. Therefore, he said to them that it was better to accept the challenge of war and let Rama take Sita after defeating him in battle. Thus he sent back Rama's messenger rejecting the peaceful offer of friendship. After the failure of this attempt, Rama had no other alternative. He made up his mind after all that war was the only means of rescuing Sita.

In the meanwhile, Vali, the ruler of Kishkinda came to know of Rama's plight. He voluntarily offered his friendship and help to rescue Sita from the hands of Ravana. Vali assured Rama that this could be achieved very easily by him. Hence, he wanted to know Rama's reaction to this proposal of help and friendship. Rama was in a very difficult situation. He already accepted Sugriva's friendship and promised him help to get back his right to the throne of Kishkinda. Hence, Rama consulted his Ministers as to the nature of the reply to be sent to Vali. They all came to the conclusion that accepting Vali's friendship would amount to forsaking Sugriva's friendship which would not be proper. But if Vali's offer was rejected, he would immediately become an ally to Ravana; then Vali and Ravana with their combined forces would become invincible. Therefore, they came to the conclusion that Vali must first be disposed off before meeting Ravana in battle. Hence, they proposed to create a cause of action. Rama was advised to ask Vali's Royal Elephant as a price for the proposed alliance and friendship between them. Vali naturally became offended. He pointed out the meaningless and unreasonable conduct of Rama. Vali told Rama's messenger as follows: "Rama sent a peaceful and friendly letter to his enemy Ravana who had abducted his wife. But when I sent my sincere help in getting Sita from Ravana, Rama provoked me by demanding my royal elephant. The only course left for

me is to tell Rama to win the elephant in battle." Rama accepted the challenge. Lakshmana was sent with a large contingent of forces together with Hanuman to meet Vali in battle. In the battle, Vali was killed by Lakshmana's arrow. Sugriva was installed on the throne of Kishkinda. After disposing of Vali, Rama with the combined forces of Sugriva marched towards Lanka to meet Ravana in battle.

In Lanka, Ravana's brother Vibhishana, hearing the approach of Rama's army, advised Ravana to restore Sita to her husband and thus avoid blood-shed and destruction. Ravana considered this advice to be too mean and refused to surrender. Because of this advice which was inconsistent with the dignity of an emperor, Ravana banished Vibhishana from the kingdom. He naturally went back to the opposite side. The only go now left was to meet Rama in battle. The two forces met in battle. Ravana's forces were defeated. Finally, Ravana himself was killed by Lakshmana in the battlefield. Vibhishana, Rama's friend, was installed as an emperor of Lanka. Sita was released. Rama with his brother and friends returned to Ayodhya triumphantly with his queen Sita.

In the meanwhile, his father Dasaratha passed away. His two brothers Bharatha and Sathrugna were asked to rule over Ayodhya. He assigned the kingdom of Kasi to his brother Lakshmana. After establishing a peaceful rule over Ayodhya and Kasi, Rama renounced his sovereignty over the two kingdoms and went to spend his time in Thapas. Through Thapas and Yoga, he destroyed all the Karmic bondage, attained Omniscience and finally through self realisation, became perfect and liberated from bondage; thus he achieved spiritual perfection and Moksha. Sita followed the footsteps of her Lord renounced her royal glory, joined

the spiritual sanga of Nuns and spent the rest of her time in spiritual pursuit. Hanuman, the faithful friend of Rama loyally walked the foot-steps of his friend Rama till he also achieved spiritual perfection by the liberation from the Karmic bondage.

Thus ends the Story of Rama according to the Jaina tradition prevalent in the Tamil land. It will be obvious to the readers that this account differs from the account of Valmiki about Rama's life in very many points. It is obvious also that the two accounts must have had a common source which was later developed in diversifying forms maintaining the general outline intact.

APPENDIX

Some of the Sanskrit words and Proper Nouns in this book are printed in South Indian manner in spelling. The usual Sanskrit spelling of these words are given below :

South Indian Style	Original Sanskrit
Sakhya	Shakya
Chethaka	Chetaka
Mrughavathi	Mrugavati
Vathsa	Vatsa
Dashratha	Dashrath
Prabhavathi	Prabhaveti
Srenik	Shrenik
Chelina	Chelna
Videga	Videha <i>Correction</i>
Soudaramendra	Soudharmendra
Parswa	Parshwa
Thapas	Tapas
Khathi	Ghati
Gothra	Gotra
Cukla Dyana	Shukla Dhyana
Akathi	Aghati
Karthigai	Kartiki
Kasi	Kashi
Dhiksha	Deeksha
Gyana	Dnyan
th & dh	t & d
Rajamathi	Rajamati
Theerthankara	Teerthankar
Swethambaras	Shwetambaras
Bhadra Babu	Bhadra Bahu <i>Correction</i>
Ruthu	Rutu
Kalpaka	Kalpa <i>Correction</i>
Bharathakand	Bharatkhand
Saptabangi	Saptabhangi
s	sh
visesha	visesha
Beda Abeda	Bheda Ablheda
Sarir	Sharir
Vrathas	Vratas
Astheya	Asteya

APPENDIX

South Indian Style		Original Sanskrit	
Kritha Karitha	...	Krita Karita	
Thras	...	Trasa	
Anuvratha	...	Anuvrata	
Mathi	...	Mati	
Rathi	...	Rati	
Kroda	...	Krodha	
Gathi	...	Gati	
Jathi	...	Jati	
Thejas	...	Tejas	
Laguta	...	Laghuta	
Antharaya	...	Antaraya	
Drouvya	...	Dhrouvya	
Amrutha	...	Amruta	
Skanda	...	Skandha	
Dhathus	...	Dhatus	
Bhanda	...	Bandha	
Ghupthi	...	Gupti	
Aadhana	...	Aadana	
Soucham	...	Shoucham	
Sayya	...	Shayya	
Prayachitta	...	Prayaschitta	<i>Correction</i>
Chedhana	...	Chhedana	
Praschana	...	Prashna	
Aartha	...	Aartra	
Samyath	...	Samyak	
Sreni	...	Shreni	
Prathyaksha	...	Pratyaksha	
Pathanjali	...	Patanjali	
Pasu	...	Pashu	
Devatha	...	Devata	
Mathurai	...	Mathura	
Madhura	...	Mathura	
Jarasand	...	Jarasandh	
Yadhavas	...	Yadavas	
Varnashi	...	Varanashi	
Khosala	...	Kosala	
Vritha	...	Vrita	
Alagapuri	...	Alakapuri	
Surpanaki	...	Shurpanakha	



Library IAS Shimla



00029258