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R̥ṣi-Bhāṣita : A Study

Prof. Sagarmal Jain*

The Place of R̥ṣibhāṣita in Jain Literature

R̥ṣibhāṣita is one of the oldest works in *Ardhamāgadhi* Jain canonical literature. Under the accepted system of classification of Jain tradition has 12 *Āngas* and 14 *Āṅgabāhyas*, but R̥ṣibhāṣita is not included in them. The *terāpanthi* and *Sthānakvāsi* sects of the Śvetāmbar tradition also do not include R̥ṣibhāṣita in the 32 *Āgamas* they recognise. The idol worshipping sect of the Śvetāmbar tradition recognises 45 *Āgamas* including 11 *Āngas*, 12 *Upāṅgas*, 6 *Chhedasūtras*, 4 *Mūlsūtras*, 2 *Culikā*, 10 *Prakīrnakas*. R̥ṣibhāṣita is not included even in these 10 *Prakīrnakas*. However, it is included in the list of *Kāliksūtras* mentioned in *Nandisūtra* and *Pakkhisūtra*.¹ The *Āṅgabāhya* works including *Sāmāyika* and then *Daśavaikālika*, *Uttarādhyayan*, *Daśā* (*Acārdasā*), *Kalpa*, *Vyāvahār Nishīth* and *R̥ṣibhāṣita*.² Haribhadra is the *Vṛtti* of *Āvaśyaka Nirvyukti* mentions R̥ṣibhāṣita once with *Uttarādhyayana*³ and at another place with an anthology titled *Devinduthuya*.⁴ The reason for this confusion may be that besides R̥ṣibhāṣita Haribhadra also came across R̥ṣimaṇḍala Stava which gets a mention in *Ācāraṅga cūrni*. His intension must have been to connect R̥ṣibhāṣita, *Uttarādhyayan*, and R̥ṣimaṇḍala Stava with *Devinduthuya*. It should be noted that R̥ṣimaṇḍala not only mentions many of the R̥ṣis (ascetics) of R̥ṣibhāṣita but also refers to chapters and contents therein. This indicates that the author of R̥ṣimaṇḍala must have been aware of and had studied R̥ṣibhāṣita. The similarity between these two works is so much that with a little

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Note : For foot-notes please refer to the foot notes of original Hindi text.

variation is sequence and names almost all R̥ṣis of R̥ṣibhāṣita can be found in R̥ṣimaṇḍala. The mention of R̥ṣimaṇḍala in *Ācāraṅga Cūrni* (*Isinamakittanam Isimandalatthan*, page 374) conclusively establishes that it predates *Ācāraṅga Cūrni* (7th century A.D.). Scholars should give a serious thought to this fact. It is believed that R̥ṣimaṇḍala was written by *Dharmaghosh Sūri* of *Tapāgachchha* sect, but I have my doubts as his period is 14th century A. D. In fact, the language and style of R̥ṣimaṇḍala indicates that it is an ancient work and its author has studied R̥ṣibhāṣita. In the course of studies of canons for mendicants prescribed by *Ācārya Jinaprabha* in his work *Vidhimārgaprabha* the list of anthologies to be studied has been concluded with the mention of R̥ṣibhāṣita.⁵ As such, according to the accepted system of classification, R̥ṣibhāṣita can be classified as an anthological work.

In the ancient Jain tradition it was recognised as an important work. In *āvaśyaka Nirvyukti*. Bhadrabāhu has expressed his intent to write a *Nirvyukti* on R̥ṣibhāṣita.⁶ As no such work is available today, it is difficult to surmise if it was written at all. Of course, R̥ṣimaṇḍala, which finds a mention in *Ācāraṅga chūrni*, certainly appears to be a connected work. All this goes to prove that upto a certain period R̥ṣibhāṣita must have been an important work in Jain tradition. *Sthānaṅ* refers to it as a part of *Praśnavyākaraṇaśā*.⁷ *Samvayaṅga* has mentioned about its fortyfour chapters.⁸ As already mentioned. *Nandisūtra*, *Pakkhisutra* etc. include it in the classification *Kaliksutra*. *Āvaśyaka Nirvyukti* classifies it as a work of *Dharmakathānuyoga*.

Style and Period of R̥ṣibhāṣita

According to its language, style, and subject matter this is an extremely old work among the Jain canonical works of *Ardhamāgadhi* language. I consider this work being of a period slightly later than that of first *Srūtaskandha* of *Ācāraṅga* but earlier than that of other ancient works like *Sūtrakṛtaṅga*, *Uttarādhyayan*, and *Daśavaikālika*. Even its present form can under no circumstances be dated later than 3rd or 4th century B.C. As per the information available in *Sthānaṅga* this work was originally a part of *Praśnavyākaraṇaśā*; the ten *Daśas*

described in *Sthānāṅga* include *Ṛṣibhāṣita* also. *Samavāyāṅga* infirms that this contains 44 Chapters. As such *Ṛṣibhāṣita* certainly pre-dates these works. In *Sutrakṛtāṅga* there is a mention of ascetics like *Nami, Bahuk, Ramaputta, Asit Deval, Dvaipayan,* and *Parashar* as also little indications about their ritual beliefs. They have been recognised by *Sūtrakṛtāṅga*, an exposition by *Arhat*. All these *Ṛṣis* attained liberation inspite of their consumption of seeds and water⁹.

This gives rise to the question as to which work predating *Sūtrakṛtāṅga* has accepted these people in the exalted position? In my opinion only *Ṛṣibhāṣita* is such a work. The term 'Iha-sammata', from the verse in *Sūtrakṛtāṅga*, appears to be referring to the antiquity of *Ṛṣibhāṣita* rather than *Sūtrakṛtāṅga* itself. It should be noted that in both *Sūtrakṛtāṅga* as well as *Ṛṣibhāṣita*, many *Ṛṣis* of traditions other than Jain, e.g. *Asit Deval, Bahuk* etc., have found a revered mention. Although these two are mainly in verse, from the viewpoint of language first *Śrutaskandha of Sūtrakṛtāṅga* appears to be of a later period. This is because the language of *Sūtrakṛtāṅga* is nearer to *Mahārāshtri Prākṛta* whereas that of *Ṛṣibhāṣita* is ancient *Ardhamāgadhi*, leaving aside a few later changes. Also, *Sūtrakṛtāṅga* has criticised the thinkers of other traditions but *Ṛṣibhāṣita* has eulogised them.

This is a firmly established fact that this work was created prior to the institutionalisation of Jain religion and social organisation. Study of this work explicitly indicates that at the time of its writing Jain organisation was completely free of sectarian bias. *Mñkhali Gośāla* and his philosophy find mention in Jain canons like *Sūtrakṛtāṅga*¹⁰, *Bhagvati*¹¹, and *Upāsakdaśāṅga*¹² and Buddhist works like *Suttanipāta, Dīghnikaya (Sammañjafalasutta)*¹³. Although there is no specific mention of *Mankhali Gośāla* in *Sūtrakṛtāṅga*. *Niyativāda* has been commented upon in its chapter titled *Ārdrak*. Analysing from the view point of development of sectarian feelings, the portion of *Bhagvati* dealing with *Mañkhali Gośāla* clearly appears to be of later period than even *Sūtrakṛtāṅga* and *Upāsakdaśāṅga*. These two works as well as many works of Pali Tripitaka mention the *Niyativāda*

of *Mañkhali Gośāla* and then counter it. Still, unlike Jain Canonical works, the *Sūttanipāta* has recognised the influential personality and value of the works of *Mankhali Gośāla* by including his name in the list of six Teerthankaras contemporary to Buddha¹⁴. *Ṛṣibhāṣita* has gone a step further and eulogised him as *Arhat Ṛṣi*.

As such from the viewpoint of religious tolerance, the period of *Ṛṣibhāṣita* is earlier than that of *Pali-Tripitaka*. This is because the growth of sectarianism sets in only after a religion becomes properly organised. *Ṛṣibhāṣita* indicates that it had been written much earlier than the beginning of sectarianism in the Jain tradition. Except the first *Śrutaskandha of Ācārāṅga* all the other Jain canonical works reflect sectarian views in varying degrees. This proves that, leaving aside first *Śrutaskandha of Ācārāṅga*, *Ṛṣibhāṣita* is the oldest of all Jain canonical works. Even the language and style indicate it to be a work of a period some-where between first *Śrutaskandha of Ācārāṅga* and first *Śrutaskandha of Sutrakṛtāṅga*.

The oldest work of Buddhist *Tripitaka* literature is *Sūttanipāta*¹⁵, but seven that is not as tolerant as *Ṛṣibhāṣita*. The *Tripitaka* literature refers to some of the *Ṛṣis* of *Ṛṣibhāṣita*, namely---*Narad*¹⁶, *Asit Deval*¹⁷, *Ping*,¹⁸ *Mañkhaliputta*¹⁹, *Sañjaya (Velatthiputta)*²⁰, *Vardhaman (Nigganth Nātaputra)*²¹, *Kumaputta*²² etc.; but they have been considered at a lower level than Buddha. In other words these Buddhist works were also not free of sectarian bias, and as such they should be of a later period.

Many excerpts of the chapters in *Ṛṣibhāṣita* are found, with similarity in content, language, and composition, in *Sutrakṛtāṅga*, *Uttarādhyayana*, and *Daśavaikālika* of Jain tradition and *Sūttanipāta* and *Dhammapada* of Buddhist tradition. As such in terms of style of these works *Ṛṣibhāṣita* proves to be of an earlier period. It may be argued that the ideas and verses may have gone from Buddhist *Tripitak* literature and Jain *Uttarādhyayana* and *Daśavaikālika* to *Ṛṣibhāṣita*. But this is not true because the language and style of *Ṛṣibhāṣita* is older as compared to that of these works; also it is much nearer to the language and style of the first *Śrutaskandhas* of *Ācārāṅga* and

Sutrakṛtāṅga. Moreover, *Ṛṣibhāṣita* has mentioned the ideas as general principles propagated by different Ṛṣi, but Buddhist *Tripitaka* literature and later Jain works have tried to include these ideas as belonging to their own respective traditions. For example philosophical cultivation has been dealt with in *Ṛṣibhāṣita*²³ twice and once in *Sūttanipāta*²⁴. Whereas in *Sūttanipāta* Buddha says that he does this type of philosophical cultivation, in *Ṛṣibhāṣita* the Ṛṣi says that whoever does this type of cultivation gets liberated irrespective of his cast and creed. Thus *Ṛṣibhāṣita* is conclusively proved to be of an earlier period than that of Jain or Buddhist works except first *Śrutaskandha of Ācārāṅga*.

Considering from the view point of language we find that *Ṛṣibhāṣita* has, to a larger extent, maintained the most ancient form of *Ardhamāgadhi Prākṛta*. For example in *Ṛṣibhāṣita*, *Ātma* has been mentioned as *Āta* but in Jain *Aṅga* literature *Ātta*, *Āppa*, *Āda*, *Āya*, and other words have been used which are variations belonging to later periods. The free use of the consonant *Ta* conclusively puts this work in an earlier period than *Uttarādhyayana* as in *Uttarādhyayana* there is a tendency of avoiding this consonant. *Ṛṣibhāṣita* also abundantly uses word-forms like, *Janati*, *Paritappati*, *Gachchhati*, *Vijjati*, *Vattati*, *Pavattati*. This also confirms the antiquity of this work in context to both, subject and language.

The story of the serpent of *Agandhan* clan is found in *Uttarādhyayana*²⁵, *Daśavaikālika*²⁶ as well as *Ṛṣibhāṣita*²⁷. But examining all the three, it becomes evident that its mention in *Ṛṣibhāṣita* is much older than the other two. Reason being that in *Ṛṣibhāṣita* it has been quoted just as an example so that the mendicant does not stray from his path; but in *Daśavaikālika* and *Uttarādhyayana* it has been included as an incident in the life of Rajimati and Rathnemi.

As such *Ṛṣibhāṣita* is older than *Sūttanipāta*, *Uttarādhyayana* and *Daśavaikālika*. That means it is of a period later than that of first *Śrutaskandha of Ācārāṅga* but an earlier work than all other *Ardhamāgadhi* canonical literature. Also being earlier to *Sūttanipāta* it becomes earlier to all *Pali Tripitaka*.

As regards deciding its period on the basis of the historical Ṛṣi mentioned in *Ṛṣibhāṣita*, besides *Vajjiyaputta* all other Ṛṣis were either contemporary to Mahāvīra and Buddha or earlier to them. According to *Pāli Tripitaka Vajjiyaputta* was also a young contemporary of Buddha; he was nearer to Ānanda in age. The *Vajjiyaputtiya* sect also came into existence within a hundred years of Buddha's *Nirvāṇa*, which establishes that he was a young contemporary of Buddha. Accordingly, from historical viewpoint *Ṛṣibhāṣita* must have been written in the first century after *Nirvāṇa* of Buddha or Mahāvīra ; later changes in the text cannot be ruled out. In my opinion the period of its writing is not earlier than fifth century B. C. and certainly not later than third century B. C. I have not come across any evidence, within and outside the text, that may point toward its writing being outside this period.

From the angle of philosophical developments we find that it does not contain the finely developed forms of Jain or Buddhist principles. Only five fundamentals and eight *Karma* have been mentioned. It is also possible that these concepts were popular with the followers of Pārśwa and trickled into Mahāvīra's tradition from there only Concepts like *Parīṣaha* and *Kaṣāya* are certainly ancient. Even the expositions of Vātsiyaputra, *Mahākāśyap*, *Sāriputra* and other Buddhist Ṛṣi, in *Ṛṣibhāṣita* also contain the ancient Buddhist principles like *Santativāda*, *Kṣanikvāda* only. As such, from Buddhist angle also, *Ṛṣibhāṣita* is older than *Pāli Tripitaka*.

The Writing of *Ṛṣibhāṣita* :

Regarding the creation of *Ṛṣibhāṣita*, Prof. Schubring and other scholars maintain that it must have been originally written in the tradition of Pārśwa, as the influence of that tradition is clearly seen in the first chapter where celibacy and non-possessiveness have been combined, as in the *Caturyam* systems²⁹. The detailed chapter of Pārśwa further confirms this inference.

Another basis of considering it to be a work of *Pārśwa's* tradition is that that tradition was comparatively more tolerant; it was also much closer in conduct to other sects of ascetics and *Śramaṇas*. With the

assimilation of the followers of *Pārśwa*'s tradition into Mahāvīra's tradition this work also came along and was included as a part of *Praśnavyākaraṇa Daśa* by Mahāvīra's followers.

The Separation of *Ṛṣibhāṣita* from *Praśnavyākaraṇa*

It now becomes obvious to ask why it was first included in *Praśnavyākaraṇa Daśa* and then separated from it. As it is purely a compilation did not find any objection in including *Ṛṣibhāṣita* in their own literature. But when the Jains formed an organised society with an independent tradition, it must have become difficult to include the monks of other tradition into their own ranks. In my opinion the separation of *Ṛṣibhāṣita* from *Praśnavyākaraṇa* was not accidental but with a purpose. It was not possible to preserve their exposition at one end and at the other criticise and demean *Mañkhaligośāla* in *Sūtrakṛtāṅga*. *Bhagvati*³⁰ and *Upāsakadaśāṅga*³¹; and Nārada in *Jñātadharma*.³² by first century A. D., to keep Jain faith intact had become the primary task. It became difficult to accept the works of Nārada, Mañkhali Gośāla, Yājñavalkya, Sāriputra etc. as the canonical expositions of *Tīrthaṅkaras*; still, credit goes to Jain *Ācāryas* for safe keeping of *Ṛṣibhāṣita* as a work of anthology in spite of its being excluded from *Praśnavyākaraṇa*. Also, in order to maintain its authenticity it was accepted as expositions by omniscients out of Jain tradition. The sectarian system, however, propagated that the persons named as Pārśwa, Vardhaman, Mañkhaliputra, etc. in *Ṛṣibhāṣita* were not the same as their namesakes in Jain *Āgams*.

Why the Ṛṣis of *Ṛṣibhāṣita* were called *Pratyekbuddha* ?

In the original text of *Ṛṣibhāṣita* Ketaliputra has been referred to as *Ṛṣi*; Ambada (25) as *Parivrajaka*, Ping (32), Rishigiri (34) and Shrigiri as *Brahmin (Mahan) Parivrajaka Arhat Ṛṣi*; Sāriputra as *Buddha Arhat Ṛṣi*; and all others as *Arhat Ṛṣi*. In the chapter titled *Utkat* (Utkal) the name of the expounder has not been mentioned at all, as such there is no need of an adjective. Although the appendix at the end of *Ṛṣibhāṣita*³³ and *Ṛṣimaṇḍala*³⁴ has referred to all these persons as *Pratyekbuddha*, and twenty of them as contemporary to Ariṣṭanemi, fifteen as contemporary to Parśwanātha and remaining

as contemporary to Mahāvīra; this appears to be a later addition to the text. In the original text there is no mention of them as *Pratyekbuddha*.

In *Samavāyaṅga*, however, while detailing the subject matter of *Praśnavyākaraṇa* it has been mentioned that it is a compilation of discourses of contemporary and other *Pratyekbuddhas*. As *Ṛṣibhāṣita* had been a part of *Praśnavyākaraṇa*, indirectly *Samavāyaṅga* provides the first acceptance of the *Ṛṣis* of *Ṛṣibhāṣita* as *Pratyekbuddhas*³⁵. It is obvious that as majority of the *Ṛṣis* of *Ṛṣibhāṣita* were not of Jain tradition, in order to accept their discourses, they were believed to be *Pratyekbuddhas*. In Jain as well as Buddhist tradition, *Pratyekbuddha* is a person who attains ultimate knowledge through his solitary practices commenced by his own inspiration; he neither becomes a disciple of someone nor makes disciples to form an organisation. As such a *Pratyekbuddha* is not confined within a tradition or institutional organisation, but he is a respected person in society and his preachings are considered to be authentic.

Ṛṣibhāṣita and Principles of Jainism :

A comprehensive study of *Ṛṣibhāṣita* forces us to consider whether it propagates the beliefs of *Ṛṣis* of other traditions or it is just a propagation of Jain beliefs in their name. A cursory glance makes one believe that only Jain beliefs have been propagated in their name. Prof. Schubring and, with his reference, Prof. Lallan Gopal have inferred that the compiler lacks authenticity in quoting the discourses of *Ṛṣis* and has presented them in his own way; the basis for this inference is the similarity of beginning as well as end of each discourse. This conclusion appears to be true looking at the Jain traditional terms like *Pañca Mahāvratas*, *Kaṣāya*, *Parīṣāha* etc.

For example, in the chapter of Nārada there is a mention of four ways of cleansing which is nothing but propagation of the *Caturyāma* conception of Jains. In the chapter of Vajjiyaputta the *Karma* Principles have been propagated. This Chapter confirms that life is directed by *Karma*, and attachment is the cause of sorrow. It also explains that the transition of Karma in attachment and vice versa is cyclic like

seed and plant. The cycle of *Karma* is terminated by wiping out attachment first as destruction of roots destroys leaves, flowers, and fruits of a tree. This concept of *Karma* can also be found in chapters 13, 15, 24 and 30 of *R̥ṣibhāṣita*. Similar details are also available in Jain tradition in the thirty second chapter of *Uttarādhyayana*.

Similarly, the third chapter of Asit Deval in *R̥ṣibhāṣita* contains the concept of sin being same as adhesive; this concept is popular in Jain tradition having a particular mention in *Ācāraṅga*. This chapter also contains the mention of *Pañca Mahāvratā*, four *Kaṣāya* as well as eighteen sins from *Himsā* to *Mithyādarśana śalya*. Also included is the form and details of *Mokṣa* which is *Shiv*, *Atul*, *Amal*, *Avyaghat*, *Apurnabhava*, *Apunaravratā* and *Shashvat*. Similar description of *Mokṣa* is available elsewhere in Jain canonical literature. The mention of *Pañca Mahāvratā* and four *Kaṣyāya* can be found in many chapters of *R̥ṣibhāṣita*.

This ninth chapter of *Mahākāṣyap* contains details of *Punya*, *Pāpa*, *Samvara*, and *Nirjarā*. This chapter mentions *Kaṣyāya* also. In the ninth chapter, while discussing inflow of *Karma*, the causes have been named as *Mithyātva Dṛṣṭi*, *Pramāda*, *Kaṣyāya*, and *Yoga*; which is similar to that in the Jain tradition. It also contains many Jain traditional words like *Upakarma*, *Bāddha*, *Śpriṣṭha*, *Nikachit*, *Nirjirna*, *Siddhi*, *Śailesi Avasthā*, *Predaśodaya*, *Vipākodaya*, etc. The concept of the soul being eternal and transitory, the form of *Siddha* stage and the process of bondage and shedding of *Karma*, mentioned in this chapter are same as those in Jain philosophy.

Similarly the concepts of *Dravya*, *Kṣetra*, *Kāla*, and *Bhāva* are also found in many chapters. The twelfth chapter of *Yājñavalkya* talks about process of *Gocari* and *Śuddhaiṣaṇa* which are same as in Jain tradition. “Soul is the doer of *Karma* and sufferer of consequences bad or good,” has been mentioned in the fifteenth chapter of *Madhuryan*. The seventeenth chapter of *Vidur* contains mention of *Savadyayog Virati* and *Samabhava*. Nineteenth chapter of *Aariyayana* refers to *Ārya Jñāna*, *Ārya Darśana*, and *Ārya Cāritra* which are akin to *Samyak Jñāna*, *Samyak Darśana* and *Samyak*

Cāritra. The twenty second chapter emphasises the predominance of male in the field of religion and demeans female which is same as in the *Itthiparinna* chapter of *Sūtrakṛtāṅga*.

In the twentythird chapter of *Ramaputta*, just like *Uttarādhyayana* (28-35), topic about seeing through *Darśana*, detachment, three disciplines, and dissolution of eight types of *Karma* is a speciality of Jainism. Again, there is mention of *Jñāna*, *Darśana*, and *Cāritra* in the twenty fourth chapter. The same chapter also includes the four *Gatis* namely, *Deva*, *manuṣya*, *Tiryanca* and *Nāraka*. The twenty-fifth chapter titled *Ambad* discusses four *Kaṣāya*, four *Vikatha*, five *Mahāvratā*, three *Gupti*, discipline of five senses, six life forms, seven fears, eight prides, nine *Brahmacaryas* and ten places of meditation. This chapter also discusses the six reasons for eating which are also found in *Sthānāṅga* (Stha-6). It may be noted that although *Ambad* has been mentioned in Jain Canons as a *Parivrajaka*, it has been said that he respected *Mahāvira*³⁶; that is the reason that this chapter contains maximum number of Jain concepts.

In the twentysixth chapter of *R̥ṣibhāṣita* the description of *Brahmin* has been included just like that in twentyfifth chapter of *Uttarādhyayana*. Same chapter also mentions *Kaṣāya*, *Nirjarā*, six life forms and compassion towards all living. In the thirtyfirst chapter of *Pārśwa* we again come across *Caturyāma*, *Aṣṭavidha-Karma Granthi*, *Cār Gati*, *Pañcāstikāya* and *Mokṣa Sthāna*. This chapter, like Jain concepts, conveys that living being moves upwards and matter downwards. However, the presence of Jain concepts in this chapter is not out of place because *Pārśwa* has been accepted as one belonging to Jain tradition.

Lately, scholars have started believing that the knowledge of Jains has been inherited from the tradition of *Pārśwa*. *Schubring* has also recognised the influence of *Pārśwa* tradition of *R̥ṣibhāṣita*. Again the thirtysecond chapter of *Ping* propogates the liberation of four *Varnas* just like the Jain belief, The thirtyfourth chapter also contains discourses about *Parīṣahand Upasarga*. This chapter also discusses the liberation of monk indulging in five *Mahāvratā*, free of *Kaṣāya*,

free of attachment and inflow of *Karma*. Thirtyfifth chapter of *Uddālak*, once again, contains mention of three *Gupti*, three *Danda*, three *Ralya*, four *Kaṣāya*, four *Vikatha*, five *Samiti*, *Pañcendriyasanyam*, *Yogasandhan*, *Navakoti Parishuddha*, details of different clans free of ten *Doṣa*, acceptance of eatables prepared for others, cold and lifeless. The same chapter also mentions *Saṅgya* and 22 *Paridhaha*.

Thus, we observe that *Ṛṣibhāṣita* contains many Jain Concepts. It is natural to questions if the Jain *Ācāryas* have compiled their own concepts in the name of the *Ṛṣi* of *Ṛṣibhāṣita* or the concepts were originally of these *Ṛṣi* and percolated into Jain tradition. It is evident that leaving aside Pārśwa and Mahāvīra, all other *Ṛṣi* of *Ṛṣibhāṣita* were either independent ascetics or belonged to traditions other than Jain. Some of them, however, can be found in *Uttarādhyayana* and *Sūtrakṛtāṅga*. If we conclude that the concepts do not belong to the *Ṛṣi* named, the authenticity of the work and its compiler becomes doubtful. On the other hand, to accept that all these concepts that all these concepts came to Jains from other traditions is also not satisfactory. So we proceed first to examine if the concepts mentioned in *Ṛṣibhāṣita* are of the *Ṛṣi* named or of Jain *Ācāryas*.

Question of Authenticity of Concepts preached in *Ṛṣibhāṣita*

Although all the concepts and related literature of all the *Ṛṣis* of *Ṛṣibhāṣita* are not available in traditions other than Jain, still, concepts and thoughts of many are available in other traditions, even today. Yājñavalkya is mentioned in *Upniṣads*, Vajjiyaputta, Mahākāśyap, and Sāriputta can be found in Buddhist *Tripitaka* literature. Similarly, Vidur, Narayan, Asit Deval etc. find place in *Mahābhārata* and other works of Hindu tradition. By comparing their ideas mentioned in *Ṛṣibhāṣita* with other sources we can evaluate their authenticity.

In eleventh chapter of *Ṛṣibhāṣita*, the discourse of Mañkhali Gośāla are compiled. *Bhagwati Sūtra* and *Upāsakdaśāṅga* of Jains; *Suttanipata* and *Samañña Mahāfal Sūta* in *Dīghnikāya* of Buddhists; and 177th chapter of *Śāntiparva* in *Mahābhārata* of Hindus are other works where Mañkhali Gośāla or Mañkhiṛṣi has been mentioned. All

the three sources tell him to be a supporter of *Niyativāda*. His discourses in *Ṛṣibhāṣita* also contain indirect refernces to *Niyativāda*. It is stated in this chapter that he who trembles, feels pain, is irritated, hurt, moved, inspired by seeing the transformation in matter is not detached. A detached one does not have all these effects of seeing the transformation of matter. This is an indirect confirmation of *Niyativāda* in relation to the transformation of matter. The world has its own movement and parameters according to which it continues to move. A mendicant should look at and understand this movement, but should not be influenced by that.

The basic philosophical teaching of *Niyativāda* ought to be that one should only remain as a witness in the eventful movement of this world, In this manner this chapter reflects only the basic philosophical teachings of Gośāla. On the other hand the description of the principle of Mañkhali Gośāla. On in Jain and Buddhist literature is in fact a distorted inference. The author of *Ṛṣibhāṣita* is, in fact, much more authentic than the authors of *Tripitaka* and later Jain canons.

The preachings of Mañkhi *Ṛṣi* of 177th Chapter of *Śāntiparva* in *Mahābhārata* confirms *Niyativāda* on one hand and preachings of detachment on the other. This chapter mainly preaches spectator's uninvolved attitude and detachment from the world. It preaches detachment through *Niyativāda* only. The world has its own system of movement and man cannot convert it to suit his needs, as such he should become detached by maintaining an attitude of uninvolved witness. The uniqueness of this chapter of *Mahābhārata* is that accepting Mañkhi *Ṛṣi* as supporter of *Niyativāda*, he have been believed to be proceeding towards detachment through his *Niyativāda*.

On this basis it can be concluded that the preachings of Mañkhaliputra available in *Ṛṣibhāṣita* are authentic.

Similarly preachings of Mahākāśyap are compiled in 9th chapter and Sāriputta in 38th chapter; both are connected with Buddhist tradition, When we contemplate the ideas expressed in these chapters the presence of basic tenets of Buddhism becomes clearly evident. The discourses of Mahākāśyap first of all deals with the sorrows of

the world. At the root of all sorrows is *Karma* and at the root of *Karma* is birth itself. This is just a form of *Pratitya Samutpāda* of Buddhism.

Another speciality in this chapter is the mention of *Santānvāda* while propagating the *Karma* principle; *Santānvāda* is one of the basic principles of Buddhism. In order to explain the concept of *Nirvāṇa* the metaphor of lamp (*Deepak*) has been used; this is a popular and basic metaphor from Buddhism. The whole discourse preaches detachment through *Santānvāda* and *Karmasamskāra*. This makes us conclude that this chapter contains seedlings of Buddhism.

Similarly, 38th chapter of Sāriputta contains basic tenets of Buddhism in the form of *Madhyama Mārga*. Alongwith is mentioned the *Prajñānvāda* of Buddha. It has been mentioned in this chapter that a monk can meditate conveniently with the availability of desired living quarters, bed and eatables, Still the wise should not crave for mundane things. Same is the discipline of Buddha and so this chapter too presents the preachings of Buddha with authenticity.

Same is the story about the 12th chapter, where the original preachings of Yājñavalkya have been included. Besides *Ṛṣibhāṣita*, Yājñavalkya finds mention in *Upaniṣads* and *Mahābhārata*³⁷. In *Upaniṣada*, alongwith the dialogue between Yājñavalkya and Maitreyi is mentioned their desire towards *Sannyas*. In *Ṛṣibhāṣita* also Yājñavalkya preaches getting rid of wordly desires and desire for wealth, he also mentions that both of these are intertwined and inseperable. As such, knowing these both one should tread the *Gopath* not *Mahāpath*. It appears that *Gopath* is the path of detachment and *Mahāpath* is the path of attachment; Yājñavalkya seems to be preaching the path of detachment.

It is worth pondering if the development of the *Hīnayāna* and *Mahāyāna* concepts of Buddhism is not merely the evolved form of this concept of *Gopath* and *Mahāpath*. *Mahāyāna* word is also found in *Ācārāṅga*. In the chapters 310 to 318 of *Śāntiparva* in *Mahābhārata* are compiled the preachings of Yājñavalkya. This mainly expounds the *Sāṃkhya* and *Yoga* concepts. This chapter of *Ṛṣibhāṣita* also talks about the procedure of collecting alms by a monk, which is similar

to the Jain method. Still this can be said that the author of *Ṛṣibhāṣita* has not distorted the basic preachings of Yājñavalkya.

In the twentieth chapter of *Utkate*, *Bhautikavāda* or *Cārvāka Darśan* has been propogated. Although there is no mention of the author of this chapter it is certain that the ideas of *Cārvāka* have been propounded with complete authenticity. The perachings of Vardhamān available in *Ṛṣibhāṣita* are found in almost exact similarity in the chapter titled *Bhāvana* of second *Śrutaskandha* of *Ācārāṅga* and 32nd chapter of *Uttarādhyayana*.

On the aforesaid evidences we may conclude that generally the preachings of various *Ṛṣis* have been presented authentically . However, mainly it contains only the meditational and moral aspects without any emphasis on philosophical background. This is also true that its presentation and writing has been done by Jain *Ācāryas*; and so it is natural that some concepts of Jains reflect predominantly in this work. Also there is enough evidence that what we today consider as Jain concepts, could orginally have been concepts belonging to other traditions creeping in later into Jainism. As such the authenticity and orginality of the preachings of *Ṛṣis* of *Ṛṣibhāṣita* cannot totally be set aside. At the most we may deduce that there is an indirect influence of Jain tradition over them.

The historic background of *Ṛṣis* of *Ṛṣibhāṣita*

It is clearly established that most of the *Ṛṣis* of *Ṛṣibhāṣita* were not connected with Jain tradition. The adjectives like *Brahmin Parivrājaka* indicate that they were from non-Jain traditions. Also, some names like Dev Nārad, Asit deval, Āṅgiras Bhardvāj, Yājñavalkya, Bahuk, Vidur, Tharishen Kṛṣṇa, Dvaipāyan, Āruni, Uddālak, Nārāyan have been popular in Vedic tradition and their teachings are intact in *Upaniṣada*, *Mahābhārat*, and *Purāṇas* even today. The names of Dev Nārad, Āṅgiras Bharadvāj, Dvaipāyan also find their mention in *Sūtrakṛtāṅga*, *Aupapātika*, *Antkṛtādaśā* besides *Ṛṣibhāṣita* in Jain Tradition as also in Buddhist *Tripitaka* literature.

Similarly, Vajjiyaputra, Mahākaśyap, and Sāriputra and famous personalities of Buddhist tradition and are mentioned in *Tripitaka* literature. Mañkhaliputra, Rāmputta, Ambad (*Ambashta*), Sañjaya (Velatṭhiputra) are names which belong to ‘independent Śramaṇa traditions and their mention can be found both in Jain and Buddhist traditions. Prof. C. S. Upasak, in his article “*Isibhāsiyam and Pali*” of *Ṛṣibhāṣita* who have been mentioned in Buddhist literature. This article is being published in *Pt. Dalsukh Malvania Abhinandan Granth*. Pārśwa and Vardhamāna are the famous, twenty third and twenty fourth *Tīrthan̄karas* in Jain tradition *Ārdrak* is found in *Sūtrakṛtāṅga* besides *Ṛṣibhāṣita*. Besides these, Valkalchiri, Kurmaputra, Ketaliputra, Tetaliiputra, Bhayali, Indranāg are names most of whom are mentioned in *Isimandala* and other Jain works. Valkalchiri and Kurmaputra etc. are also mentioned in Buddhist tradition. However, even those who are neither mentioned in Jain nor Buddhist tradition, cannot be termed as fictitious.

On looking at the complete list of *Ṛṣis* of *Ṛṣibhāṣita* we find that only Some, Yama, Varuna, Vayu, and Viashraman are such names which may be said to be fictitious because they have been accepted only as *Lokpalas* in the Jain, Vedic, and Buddhist traditions. But even out of these *Vāyu* has been mentioned as a *Ṛṣi* in *Mahābhārata*. Yama has been said to be the father of Yamadagni *Ṛṣi* in *Āvaśyaka Cūrni*. The possibility of Yama being a *Ṛṣi* cannot completely be ruled out, although even *Upaniṣads* have described Yama as *Lokpala*. This is certain that he was a preacher, as the dialogue between Yama and Nachiketa is well known in *Upaniṣadic* tradition. Varuna and Vaiśramaṇa have also been accepted as preachers of *Mantras* in Vedic tradition. It is possible that till the writing of *Ṛṣibhāṣita* Soma, Varuna, and Vaiśramaṇa were recognised as preachers and that is why their discourses were included in *Ṛṣibhāṣita*.

Thus, we may conclude that excepting four or five monks all the other *Ṛṣis* of *Ṛṣibhāṣita* actually existed during prehistoric and historic periods, and are not just fictitious characters.

I would only like to conclude that *Ṛṣibhāṣita* is a valuable work not only of Jain tradition but also of the Indian tradition as a whole. The religious tolerance of Indian thought is truly reflected in this work. It also has a historical importance because it provides valuable and authentic information about many known and some unknown *Ṛṣis* and their preachings. The Jain *Ācāryas* have done a valuable service to Indian literature and culture by preserving this work. In fact this work is an undeniable proof of historical existence of many Indian *Ṛṣis* of the period between 10th and 5th century B.C.

The Language of *Ṛṣibhāṣita*

Prof. Schubring has done a detailed analysis, in his preface, about the form of language and style of verses of *Ṛṣibhāṣita*. He has also discussed the text variations available in the existing manuscripts, and such neither an elaborate commentary on this matter is necessary nor do I consider myself an authority on that subject. Still I feel the need of rediting of the original text edited by Prof. Schubring, from the view point of language.

As far as the language of *Ṛṣibhāṣita* is concerned, it is the ancient form of *Ardhamāgadhi*, the similarity of which with Sanskrit is evident at places. According to the antiquity of language, it can be placed somewhere between first *Śruta-skandha* of *Ācārāṅga* and *Sūtrakṛtāṅga*, *Uttarādhyayana*. Whereas, an influence of Mahārāṣtri Prākṛta. Although, at some places, word forms appear to be influenced by Mahārāṣtri Prākṛta, proper study reveals that this influence must have come only through the mistakes of transcribers. For example, out of the forty-five chapters in *Ṛṣibhāṣita* forty three contain the word *Buiyam* or *Buitam*. Out of these forty three thirty six mention *Uitam* and only seven mention *Buiyan*. Certainly, the word form *Buiyam* conveys the influence of Mahārāṣtri. But it is not logical that the original author would use the form *Buitam* in thirty six must have inadvertently come due to the carelessness of the

For example, out of the forty-five chapters in *Ṛṣibhāṣita* forty three contain the word *Buiyam* or *Buitam*. Out of these forty three thirty six mention *Uitam* and only seven mention *Buiyan*. Certainly,

the word form *Buiyam* conveys the influence of Mahārāṣtri. But is it not logical that the original author would use the form *Buitam* in thirty six must have inadvertently come due to the carelessness of the transcribers and influence of Mahārāṣtri on them. Same is the case of *Jadha* and *Jaha*, *Mossikar* and *Mūsiya*, *Tati* and *Tai*, *Dhaota* and *Dhooyam*, *Loye* and *Loge*. At the end of fortieth chapter *Jaha* and *Jadha* have been used in same line (*Jaha Balam Jadha Vīrayam*). Certainly, such use would not be to the liking of the author; this variation must have come due to passage of time.

Also, whereas in the third, twentyfifth, and fortyfifth chapters, use of only the *Jadha* form is seen, in the ninth, twelfth, twentysecond and twentyeighth chapters the word *Jaha* has been used. As such the question with a consideration is that, was the original form in different chapters retained during compilation? Or these variations are due to later influences. Generally speaking, *Ṛṣibhāṣita* contains the use of first person like *Pabhasati*, *Jayati*, *Meghati*, *Hinsari*, *Jevati*, *Vindati*, *Vijjati*, *Chindati*, *Seedati*, *Visujjhati*, *Vassati*, *Sinchati*, *Luppati* etc., and the tendency of omitting the last consonant, like in Mahārāṣtri Prakṛta is not seen. In the whole *Ṛṣibhāṣita* the omission of the last consonant is not seen except at eight or ten places.

Similarly the use of the sound 'Ya' instead of 'Ta' is negligible. Generally, complete *Ṛṣibhāṣita* predominantly uses the sound 'Ta'. For *Ātma*, leaving aside one or two instances, everywhere the word 'Āta' has been used. In the tenth chapter the word *Tetaliputta* has been used at places, and not *Teyaliputta* as in *Jñātadharmā-Kathā*. Similarly in the same chapter *Mūsikaridhūta* word has been used for his wife. However, at one place *Dhūyam* word has also been used. It is clear that these exceptions from later Mahārāṣtri forms must have crept into the editions of original text due to later influence. It is possible that when palm leaf copies of this work were done, these changes must have come due to the influence of the language of that period through the scribes.

Although this influence of Mahārāṣtri Prakṛta on *Ṛṣibhāṣita* is not more than two percent, the same influence on the *Ardha Māgadhi*

canons like *Ācārāṅga*, *Sūtrakṛtāṅga*, *Uttarādhyayana* and *Daśavaikālika*, Supposed to be ancient, is approximately fifteen to twenty five percent. However, one reason for this may be that whereas *Uttarādhyayana* and *Daśavaikālika* were in more popular use, *Ṛṣibhāṣita* was not much in use. As a result, the effect of changed pronunciations must have been less on *Ṛṣibhāṣita*, and because of others being more in use, this effect on them must already have set in even before the palm leaf copies were made, after the last vocal rendering. Unfortunately, at the time of editing of the canons these facts were not considered and efforts to retain the oldest form of language was not made.

I feel that the old manuscripts of ancient *Ardhamagadhi* works like *Ācārāṅga*, *Sūtrakṛtāṅga*, *Uttarādhyayana*, *Ṛṣibhāṣita*, *Kalpasūtra* and others should be collected and if any manuscript contains old text form, it should be preserved. Not only this, where there are variations like *Āta* and *Āya*, *Jadha* and *Jaha*, *Loye* and *Loge* in the same line, only the old forms should be accepted. It is a matter of contentment that some scholars like professors Madhusudan Dhaki and K. R. Chandra and others have drawn attention in this direction. I am hopeful that in the future editions of the canons, these facts will be attended to. As the lingual form of a book is very much helpful in determining its period, this is the responsibility of scholars that oldest form of the language of the work is retained.

On a comparative study we find that many works and parts of verses and prose of *Ācārāṅga*, *Sūtrakṛtāṅga*, *Uttarādhyayana* *Daśavaikālika* and *Jñātadharmakathā* are also available in *Ṛṣibhāṣita*. But the comparative study of the language forms of these reveals that from the view point of language the text of *Ṛṣibhāṣita* is older. For example, a comparative study of *Tetaliputta* chapter of *Ṛṣibhāṣita* and *Teyaliputta* chapter of *Jnata* reveals that the language of *Ṛṣibhāṣita* has predominance of the sound 'Ta' and is older. Similarly in *Ācārāṅga*, *Sūtrakṛtāṅga*, *Uttarādhyayana* and *Daśavaikālika*, whereas 'Āya' word has been used for *Ātma*, in *Ṛṣibhāṣita*, except one or two places, the 'Āta' form has been used. This confirms its antiquity.

Conclusion

Thus we observe that according to its language and subject matter, *R̥ṣibhāṣita* is proved to be the oldest work of Prākṛta literature. As we have proved earlier, this work is the oldest in the whole Pali and Prākṛta literature, leaving aside, the first *Śruta-Skandha* of *Ācārāṅga*, and belongs to the 5th century B.C. It is not only that this work is important because it is old, but also because the mentions of the ancient sages and their beliefs are historically valuable. It contains details about some such sages about whom no further information is available. Uniqueness of this work lies in its being free of sectarian prejudice.

Its writing in the Jain tradition is a sign of the tolerance and openness of Jainism on one hand and on the other that the stream of Indian spiritualism is one at its source, irrespective of getting divided later into *Upaniṣadic*, Buddhist, Jain *Ājīvaka*, and other rivulets. *R̥ṣibhāṣita* is the only work that compiles at one place the discourses of *Upaniṣadic R̥ṣis*, *Brāhman Praivrājakas*, *Ājīvaka*, *Śramaṇas*, Buddhist monks and Jain ascetics. This work is a clear proof of the assimilation and tolerant nature of Indian thought. Today when we are deeply bogged into communal separatism and strife this great work could be an enlightening guide. I hope that widespread propagation of this work would release us from the communal blindness.



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The Quintessence of Jainism in the Context of Religious Harmony

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The stream of knowledge has been continuously flowing in India since times immemorial and credit for this goes to the seers, saints and *Tirthankaras*, who have guided and inspired mankind to tread the sublime path of righteousness in order to realise the truth.

Jain Tradition :

Jainism is one of the oldest religious traditions of the world. Jaina scholars trace its origins back through almost limitless time. The present historians, however, say that it is at least 5,000 years old. A great generation of *Tirthankaras* (Preachers of the path of emancipation), *Ācāryas*, saints and scholars belonged to this tradition. Lord Mahāvīra was the twenty-fourth *Tirthankaras* of the present era. He was not the founder of Jainism but was propounder of this great religion. He realised his true self and attained omniscience by practicing rigorous austerities and penances. A glimpse into his life shows that he was an embodiment of non-violence and compassion. Although Mahāvīra (599 B.C.-527 B.C.) preached 2,500 years ago, his preachings are relevant even today and bear special significance for the spiritual advancement of mankind. His message is full of self-reliance, self-discipline and self-purification to develop inherent and infinite potentialities of human self.

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Contribution of Jaina faith

The contribution of Jaina faith to Indian thought and life has been very significant. Vegetarianism, as a habit prevailing throughout the Indian continent, practiced by a large majority, is an evidence of the Jaina influence. Indian art, literature, architecture, painting and sculpture as also every catholicity of their outlook and broad mindedness. The other thoughts. Jainas are noted for the catholicity of their outlook and broad mindedness. The other significant contribution of Jainism is its harmonious and peaceful approach to life. The central themes of the teachings of Lord Mahāvīra are non-violence, non-absolutism or *Anekānta* (taking account of multiple view points) and non-possession or *Aparigraha* (non attachment to worldly things).

Non-Violence

Non-violence is equality of all living creatures. If you feel that every soul is independent and autonomous, you will never trample on its right to live. This leads you to compassion and kindness towards all living beings and results in harmony and peace in the world. The principle of non-violence embraces not only human beings but also animals, birds, plants, vegetables and creatures in earth, air and water. It is the holy law of compassion extended to body, mind and speech of a living being. Lord Mahāvīra says, “All living beings desire to live and relish pleasure. They detest sorrow and misery and desire a long and happy life. Hence, one should not inflict pain on any creature, nor have any feeling of antipathy or enmity. One should be friendly towards all creatures.

Positive Aspect of Non-Violence

The positive side of non-violence is as important as the negative side but it is sometimes not fully appreciated. The positive aspect implies forgiveness, kindness, charity and service. This has been nicely explained in a verse by the renowned *Ācārya* Amitagati of the 11th century A.D. as follows :

*Satvesu maitri gunisu pramodam
klistesu jivesu krpaparavvam*

*madhyasthabhavam viparivrttu
sada mamatma vidadhatu deva²*

i.e. friendship towards all beings, respect for the virtuous people, utmost compassion for the afflicted beings and equanimity towards those who are not well disposed towards me—may my soul have these dispositions for ever.

The other vows

All the other vows preached in Jainism are only an extension of the vow of non-violence. Truthfulness is essential to keep order and harmony in society. We have to practise it constantly to maintain our integrity. While observing the vow of non-stealing, one is required to earn his livelihood by honest means. We violate the vow of *Aparigraha* by accepting and holding what is not needed by us. The principle of continence is significant in maintaining the morals in society.

Thus we see that these principles, preached by Lord Mahāvīra, are universal in character and are applicable to every individual in any society. These simple rules can be practised without the least philosophical speculation, even by an ordinary man.

Integral view of life

Jainism takes an integral view of life. Either faith or only knowledge by itself cannot take us to the path of salvation. We should have a combination of right faith, right knowledge and right conduct to tread the path of salvation. These constitute the three jewels of Jainism. Without right faith, there is no right knowledge and without right knowledge there is no virtuous conduct. Lord Mahāvīra says “By knowledge one understands the nature of substances, by faith one believes in them, by conduct one puts an end to the flow of karmas and by austerity one attains purity”.³

Concept of karma

The significant achievement of Tīrthaṅkara Mahāvīra's revolution in spiritual field was the upholding of the concept of Karma in place of the creator God. He said that man is the architect of his own destiny and he can rise only by his own efforts and not by the grace of any external agency.

Every inexplicable event in the life of an individual occurs due to the *karmas* accumulated in his previous birth. *Karma* is conceived as something essentially material which gets interlined with immaterial soul. As particles of dust get attached to the body smeared with oil, so does *karma* with the soul. Lord Mahāvīra says. “Attachment and aversion are the root causes of karma and karma originates from infatuation; *karma* is the root cause of birth and death and these (birth and death) are said to be the source of misery.⁴ He further adds, “None can escape the effect of their own past *karmas*”.⁵

Conquest of passions

Lord Mahāvīra was a great believer in soul, divinity, *karma* and rebirth. According to him, a man should lift his soul by his own efforts. He says, “The soul is bagetter of both happiness and sorrow; it is its own friend when it treads the path of righteousness and is its own enemy when it treads the forbidden path”.⁶ The pre-requisite to the path of righteousness is to conquer the four passions, viz., anger, pride, deceit and greed and the five sense-organs. He says, “Conquer anger by forgiveness, pride by humility, deceit by straight-forwardness and greed by contentment”.⁷ According to Mahāvīra, conquering one’s own self is the most difficult thing. He never ignored this aspect in his preaching. He says, “Victory over one’s self is greater than conquering thousands and thousands of enemies on the battle-field. A true conqueror is one who conquers his own self.”⁸

Futility of Material Comforts

Lord Mahāvīra says that all material comforts and pleasures can never satiate anybody and give him true happiness. He preached the doctrine of non-possession to limit the desires for wordly pursuits. He says, “It is owing to attachment that a person commits violence, utters lies, commits theft, indulges in sex and develops a yearning for unlimited hoardings”⁹ Possessiveness and greed are the main acuses which create tension in the life of an individual and also in the society at large. Hence, as aspirant should limit his possessions and desires to the minimum extent.

Equality

Mahāvīra laid great stress on the equality of all human beings. Stressing action and not birth as a determining factor of superiority was a radical step in the teachings of Mahāvīra. He proclaimed, “A person does not become a monk by merely tonsuring, nor a Brahamana by reciting the *Oṅkara Mantra*, nor a *Muni* by living in the forest, nor a hermit by wearing clothes woven out of Kusa grass. One becomes a monk by equanimity, a Brāhman by celibacy, a *Muni* by his knowledge and a hermit by his austerities”.¹⁰ He boldly condemned the caste system based on birth alone for the defects that had crept in at that time.

Lord Mahāvīra had great regard for women. He said that both men and women were eligible to attain emancipation after destroying the passions and *karmas*. He declared, “There are many virtuous women who are famous for their purity and chastity. They are like the goddesses before whom even the celestials bow”.¹¹

Importance of human effort

The importance of human effort is emphasised by Mahāvīra which rules supreme in Jainism. He asserts in *Uttarādhyayana Sūtra*. “This life is most difficult to obtain. Just as the dry leaves of a tree wither away, so also when duration of life terminates human life too comes to an end”.¹² It is only the ignorant who do cruel acts and hence are tied to the cycle of birth and death. In *Daśavaikālika Sūtra* it is said, “One should endeavour on the path of righteousness before old age creeps up, the senses become feeble and man falls prey to all kinds of diseases.”¹³

Dharma preached by Mahāvīra is called *Vītarāga Dharma*. He himself practised it first and then preached the same to others. In religion, internal purity is more important than external observance. Lord Mahāvīra says in *Uttarādhyayana Sūtra*, “The path of salvation really rests in insight, critical knowledge and pure conduct; cloths and other religious paraphernalia are just outside symbols”. It has been repeatedly declared by both *Svetāmbara* and *Digambara Āgamas* that “Even if an ascetic walks about unclad, grows lean and eats only

once after months of rigorous fasting, if filled with deceit, he will be born endless number of times".¹⁴

Catholicity of approach

There has been catholicity and absence of dogmatic approach in the Jaina belief. Lord Mahāvīra said that *Dharma* is of prime importance to everyone in life. In *Daśavaikālika-sūtra*, he says. "Righteousness (*Dharma*) is supremely auspicious. Its constituents are non-violence, self-restraint and austerity. Even the celestials revere him who is rooted in *Dharma*". Any person, irrespective of caste, creed and colour can follow this path of purification.

Jaina scriptures describe the conduct elaborately, expected from a monk as well as a householder. The monks and nuns observe the five great vows (*Mahāvīra*) and the laity five primary vows (*Anuvratas*). The five *Mahāvratas* are total abstinence from violence, falsehood, stealing, sexual indulgence and possessions. This four-fold congregation of monks, nuns, laymen and laywomen, known as *Dharma Tīrtha* (centre of worship) is still observed and proves that Jainism is a living religion. There are numerous monks and nuns and nearly ten million householders continuing the tradition, following virtually the same path as prescribed by the Jinas. Jaina monks and nuns move about in all parts of the country bare-footed, keeping minimum equipment required for their spiritual practice. There are some *Digambara* monks too who remain unclad. Jaina laity still practises complete vegetarianism and mostly leads a life free of vices and intoxicants. At the same time, the Jaina community is richly endowed with education and material comforts. They lead in the field of industry and business and have established a large number of charitable institutions for the cause of education, medical benefits and service to the downtrodden.

The teachings of Lord Mahāvīra are preserved in the Jaina scriptures, which have come down to us through a very rich tradition. The *Tīrthaṅkaras* preached and the *Gaṇadhara*s gave a structure to those teachings in the *Āgamas*. The *Ācāryas* and the saints protected and preserved them. These *Āgamas* serve as the source of

understanding Jaina philosophy and culture and also of Indian thought and way of life at that time. Mahāvīra's preachings are like the innumerable pearls of wisdom that are found in abundance in the limitless ocean of knowledge. In the words of the Late Upadhyaya Amar Muni, "The Sūtra literature of Jainas is deeper than the deepest ocean in which innumerable divine pearls of wisdom are hidden. It is a great storehouse of golden words. It is important not only for the inspiration it gives to tread the path of righteousness and spirituality but also for the message it gives for the harmonious development of family and social life. The aphorisms on moral and ethical progress are scattered here and there in all the *Āgamas*, which lay a strong foundation for a peaceful and humanitarian world"¹⁶

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Jainism : Way of Peace

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Jainism is one of the oldest living religions of India. In ancient times Jainism was called *Śramaṇadharmā*. Antiquity of Jainism goes back to Pre-historic period of Indian culture. We find references of *Vrātya* and *Arhata*s in *Ṛigveda* and *Atharvaveda*, the oldest texts of Indian literature. They were also known as *śramaṇas* in *Upaniṣadic* period. We find mention of some *Jaina Tīrthaṅkara* such as *Ṛṣabhadeva*, *Ajitanātha* and *Ariṣṭanemi* in them. It is a certain proof that Jainism in its oldest form as *vrātya* tradition was prevalent at the time of the composition of the *Vedas* hence its antiquity goes back to pre-vedic period. Secondly in *Mohen-jo-daro* and *Harappa* some seals of meditating yogis have been found which show that the tradition of performing meditation and yoga was prevalent much earlier in the Indian culture. In earlier days, present Jainism was known as a *Vrātya-Dharma*, *Ārhat-dharma* and *Nirgrantha-Dharma*. Many evidences are found also in the vedic purāṇas that our nation's name Bharat Barsh came from the first jain *Tīrthaṅkara Ṛṣabhadeva*'s elder son named *Bharata*. After *Ṛṣabhadeva* there were twenty three *Tīrthaṅkaras* profounded the Jainism and the last twenty fourth *Tīrthaṅkara* Lord Mahāvīra spread Jainism in all over India.

Lord Mahāvīra regarded the individual and his social responsibilities as the key to the progress of both the individual and the society. The teachings of Lord Mahāvīra are as useful and fresh and they were 2600 years age. He always advised his disciples to discover the truth after taking into account all aspects and giving them

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due weight. This broadens one's outlook and trains the mind to accommodate the feelings and the way of life of other faiths and communities. Lord Mahāvīra was a towering personality who has left a lasting impact in the form of his teachings for the spiritual advancement of personality who has left a lasting impact in the form of his teachings for the spiritual advancement of the individual protection and conservation of all forms of life, and a rational, just, peaceful and secular social order.

Today I would like to discuss only two main theory of Mahāvīra which is very necessary for world peace and prosperity. That is *Ahimsā* (Non-Violence) and *Anekānta* (non-absolutism).

Theory of Non-Violence

The philosophy of non violence is a living practice. More than refraining from violence, it is a deep reverence for all life. It starts by cultivating a genuine respect for one self; one's consciousness or life force, and for each of its supportive elements the body, mind and emotions. We come to realize that our life force is precious and that we are here to respect and innate wisdom. It is a process of taking care of both our inner being and the material envelope in which it dwells. Like a mother nurturing the development of her child, we do what is healthful and helpful for our spiritual growth. When a well known Sanskrit scholar Jain *Ācārya* Samantabhadra 4th A.D.) announces that in this world *Ahimsā* of living being is equivalent to Brahma, the metaphysical reality, he is propounding *Ahimsā* as the highest social value-

*Ahimsā bhutānām jagati viditam brahma paramam*¹

(अहिंसाभूतानां जगति विदितं ब्रह्मपरमं)

Co-existence and Parasparopagraho Jivānam

Everybody should know the famous Jain emblem, which contained at its base the following *sūtra*:

Parasparopagraho jivānam.² (परस्परपग्रहो जीवानाम्)

This is an important aphorism from the first Sanskrit book in the Jain tradition called *Tattvārthasūtra* by *Ācārya Umāswāmi*. It means that living beings (*jīvas*) are mutually related through favour and obligation, i.e. beneficence. The industrialist pays wages to the labourer and the latter acts in a manner likely to benefit the former and to safeguard his interests. Likewise, the teacher imparts knowledge to the pupil and makes his go through a sacred ceremony. The latter moulds himself according to the teacher and respectfully obeys his directions. Both are examples of mutual beneficence. Life's formula is not conflict, for conflict denotes helplessness and is not an independent trait. On the other hand mutual beneficence is an independent trait. While treating life as conflict that compels man to take the course of violence, mutual beneficence takes him on the road to non-violence.

Definition of Non-violence (*Ahimsā*)

In Jainism, nonviolence is not limited to refraining from mental, verbal and physical injury to human beings. It encompasses abstaining from injury to all living beings- all animals and plants. The ancient Jain scripture, *Ācārāṅga sūtra* presents a highly sophisticated discussion on nonviolence. It states that one should nor cause injury to any living being, including the tiniest creatures and plants. All life depends on nature for survival. Thus disturbing the ecological balance by wasting nature resouces and polluting water and air also constitutes violence. In *Ācārāṅga* he says, *savve pāṇā ṇa haṁtavvā, ṇa ajjāvetavva, ṇa ajjāvetavvā, ṇa pariḥettavvā, ṇa paritāveyavvā, ṇa uddveyavvā*.³ (सव्वे पाणा ण हंतव्वा, ण अज्जावेतव्वा, ण परिशेतव्वा, ण परित्तावेयव्वा, ण उद्दवेयव्वा।)

Lord Mahāvīra made a simple yet profound statement, based on the absorption of the non-violence into the fabric of his consciousness. He realized--

Jaha te na piyam dukham, Janiye emeva savvajivanam.

जह ते न पिअम दुक्खं, जाणिए एमेव सव्वजीवाणं।

Savvayaramauvautto, Attovammena kunasu dayama.⁵

सव्वायरमुवउत्तो, अत्तोवम्मेण कुणसु दयं।।

Tumam si nama sa veva, Jama hantavvama ti mannasi.

नाम सच्चेव, जं हंतव्वं ति मन्नसि,

Tumam si nama sa ceva, Jama hantavvama to mannasi.⁶

तुमंसि नाम सच्चेव, जं अज्जावेयव्वं ति मन्नसि,

Jain literature explains not only general way of life with *Ahimsā* but spiritual too. The deep theory of Lord Mahāvīra's spiritual non-violence has been also explained in this text and this is the original theory of *ahimsā* as explained by Lord Mahāvīra.

One of the distinctive marks of Jainism has been its long tradition of nonviolence. Living as we do in an era of unparalleled violence, this feature of the Jaina ethics can stimulate contemporary interest for finding solutions to our global problems.

Thus Jaina ethic trains good dutiful and morally conscious citizens who can help in maintaining world peace. If ethical code is followed, the heavy work of a state is facilitated and crores of rupees can be saved for other welfare activities. Jainism asks us to subdue our passions and always act with mindfulness and caution. The negligence of these men are let loose with the result that the demon of destruction stalks this land of human beings? By stressing on pure, simple and honest household life, Jainism paves the way for world peace.

It is an admitted fact these days that vegetarian diet is the first step towards world peace. Jainism has been preaching and practicing vegetarianism from the hoary past. Jaina sages were the first to propagate vegetarian diet.

Besides these Jaina ascetics lead life of purity, celebacy, service and perfect austerity. They have nothing to claim of their own and all the living beings are their friends par excellence. Their high moral

and pure character can appeal to the masses a great deal. People of various religions and different countries should unite at this crucial juncture of world history and carry on ceaseless propaganda to save the humanity from its extinction. It is fundamentally essential that we try our best to revitalize religious and moral principles common to all the religious sects of the world. If pacifists all over the world stand up and unite together with an iron will to ensure peace and harmony, heaven can be established without fail on this very earth. Religious and moral disarmament need precede physical one. Jainism expects every individual to inculcate in him/her amity towards all beings, serene joy towards the good, compassion for the miserable and detachment towards the opponent.

Anekāntavāda (non-absolutism)

Lord Mahāvīra gave the theory of *Anekāntavāda*, that is many-sidedness. *Anekānta* encourages interpersonal and communal harmony by promoting tolerance in the community. The same principle of tolerance can be extended to intellectual, social, religious and other fields of activities. Tolerance and enunciated by *Anekānta*, will end all inter-caste strife and communal violence. *Anekānta* is thus the pillar of religious and social harmony and the sheet anchor of secularism. *Anekānta* ensures peaceful co-existence of all shades of philosophical and religious opinions, paths as well as their followers. They pointed to a new era of hope and promise for the masses delivering social equality, Peace, empowerment of women, non-violence, tolerance and social justice.

***Anekāntavāda* and Co-existence**

The *Anekāntavāda* believes in co-existence. The principle of co-existence is as much practical as it is philosophical. Though the terms system, individual, taste and viewpoint have different denotations even implying inherent opposition, the principle of co-existence applies to them too. Democracy and dictatorship, capitalism and communism

are ideologically different political systems. But even they are no exception to co-existence. ‘You or me’ not ‘you and me’ is an instance of absolutism by which the problem gets compounded. The holiness of the world of religion has been destroyed by the view: “Only those have the right to survive who follow my religion, all the rest should be extirpated,” The main strengths of religion are non-violence, friendliness and fraternity. The absolutism view has changed nonviolence into violence, friendliness into hostility and fraternity into animosity. Co-existence implies tolerance and freedom of thought. Both tolerance and freedom of thought are meaningless if we try to enforce our likes, ideas, lifestyle and principles on others.

Nature has infinite variety, lifestyle which lends it splendor, Beauty will lose all its charms and meaning if all plants, trees and flowers look alike. The combined principle of *satyam* (truth), *Śivam* (benefaction), *sundaram* (beauty) inheres in the principle of unity in diversity and diversity in unity. It is only the above harmony which forms the basis of co-existence.

***Anekāntavāda* and Tolerance**

The dictionary meaning of ‘Tolerance’ exposes the negative aspect of acceptance in a dominant manner. It tolerance is taken to mean ‘ability or capacity to tolerate’, it well point to toleration out of compulsion, out of helplessness or out of dire need of survival. For example, tolerating the baddies in the classroom or undisciplined behavior of even the notorious people in the society. It may even indicate the attitude of treating the other person with condemnation or the attitude of superiority complex and treating other as inferior, e.g. rich people tolerating weak, underdeveloped countries etc. Hence, it cannot be regarded as the view that holds the capacity of ‘tolerate’ the other views, but rather it can correctly be described as that view which treats all other views, including itself, with equanimity. In holding such temper of equanimity, *Anekāntavāda* demands surrender of undue pride in one’s own existence and supremacy and tend to develop

humility and senses of respect towards other perspectives. In the present circumstances of communal disturbances and religious tensions everywhere, *Anekāntavāda* can be applied as a paradigm to solve these battles. It can be convinced to the classes and masses that all religions are different pathways to the same goal, and that there is no room for superiority or inferiority of any religion. All religious faiths are equally respectable. The theory can be applied to many spheres of life where there are battles arising out of misunderstanding. And it can be well understood that it is the theory advocating equanimity among and respect towards all the possible alternative, rather than the ability to 'tolerate'. Similarly in our democratic form of government, doctrine of *Anekāntavāda* is very important for both the ruling and opposition parties to accept existence of each as real and learn to live with each other in a logical and peaceful manner.

Conclusion

We live in a spendthrift universe of continuous giving. Everywhere the sun is radiating its warmth and light. The very breath of life is carried to us upon the air and wind. Clouds and oceans follow the same law to shower upon us their precious waters. Earth cultivates all manner of vegetation from which grain and fruit sprout forth. Our bodies are made of vegetation from which grain and fruit sprout forth. Our bodies are made of all these gifts. What are we giving back to this all providing universe? Where there is abundance in our lives, are we sharing it or taking more than our share? Though we are receiving of its bounty, are we allowing ignorance, fear, apathy, or ego to blind us to the generous heart on or earth? Are we saturating the atmosphere, the seas, and with deadly waste pollutant? How long will Mother Nature continue to bear with this ingratitude of ours? When blood soaks the land, we label it enemy blood or friend blood, locking up or letting loose our emotions accordingly. In the same way, when the throats of helpless creatures are cut, human minds categorize, rationalize, and explain, cutting hearts off from natural compassion. Where has our human capacity for feeling and empathy gone?

Today we have conquered distances. We are no longer living as isolated individuals. Our activities and thinking now encompass not only the country we belong to, but the whole world. This is an important development. However, let us not forget the truth that the center of all consciousness lays within the individual, no matter whether it is individual consciousness or collective consciousness. Therefore, the dream of world peace cannot be realized without refining the individual consciousness. The individual is relegated to the secondary position as soon as peace becomes an organizational matter or a matter related to management. Now, what characterizes good organization or management is complete control. But such control is subversive of peace. Therefore, sooner or later, one will have to awaken social consciousness in individuals to ensure world peace. This social consciousness is in traditional terms consciousness of equity.

In our natural state, our soul is nothing but love, energy, peace and bliss. Gradually we glide to peak of realization and joy, exclaiming, "I am my cells with awareness!" and before buying or using any product, we ask "by my action, am I causing any living being to pay a price in pain? Directly or indirectly, am I causing a life to be lost?" In this way, the trials of life become instrumental for our growth, and we come closer to our goal, i.e. self realization. As we tune an instrument using right key for better results, we must tune ourselves in right direction all life. By minimizing attachment, violence and sadistic approach, we enjoy life with a light heart enjoying calm of mind.

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The Jaina Concept of *Dharma*

Dr Anupam Jash

Introduction:

Dhamma or *dharma* is a complex term. It contains diverse elements and presents a complex structure. It has been used in a variety of meanings in the *Prākṛta* Jain philosophical literature. Nature of a thing, the essential qualities of an object, element and the moral law are some of the significations in which the term 'dharma' has been employed. Thus owing to the ambiguity of the term 'dharma', it is very difficult to give a precise answer to the question, — what is *dharma*? and what is the relation between the *dharma* and morality?

Dharma includes both philosophy and religion, theory and practice of good life, ascetic culture and ethical behaviour. Merit (*punya*) is not the highest aim of *dharma*; liberation of the soul from the worldly bondage is the ultimate aim of religious culture. *Dharma* is that which takes one to the cherished goal of liberation (*iṣṭesthānedhatteitidharman*)¹.

Dharma in Jainism

Throughout the history of Jain religious and Philosophic thought the vital concept of dharma has been subject to extensive elaboration and on a plurality of meanings². *Dhamma* or *dharma* in Jainism has mainly two levels of meaning: one is technical and specific to the term and the other is generic and broad. In this paper I am trying to concentrate on the explication of the different related denotations of the word *dharma*.

There are varieties meaning of the word dharma in *Prākṛta* and Jain philosophical literature, some of which we have not discussed in this article. Vincent Sekhar³ summarizes the different characteristics of dharma as seen by the Jaina culture in the following way:

1. A system of belief regarding the truth about reality expressed in the Jaina fundamental principles.
2. A vision of great Jaina Ideals of right faith, right knowledge and right conduct.
3. An attitude of pluralism seen as *anekānta*.
4. An ethical precept especially ahimsa and respect for life.
5. A ladder for spiritual formation.
6. A systems of discipline, the ascetic and the householder way of life.
7. And finally as a system of religion, dharma pervades the whole gamut of topics such as the *Tīrthaṅkaras*, *pañcaparameṣṭhis*, worship and spiritual exercises etc. and the authoritative teachings of the *Tīrthaṅkaras* in the holy *Āgamas* (sacred texts).

We may discuss only three different meanings of *Dharma* used in the Jain literature.

(A) *Dhamma* as the Jaina teaching as a whole (*Jinvāṇi*):

From the beginning of the early canonical period, as evidenced by in the *Ācārāṅgasūtra* and *Sutrakṛtāṅgasūtra*, the term *dharma* has been employed as a designation for the Jaina teaching as a whole⁴. This denotation identifies *dharma* with *Jina-Vāṇi*. From the earliest *Āgama* texts onward, the word *dhamma* has been used to indicate the Jain teaching in general. This is in fact appears to be the most frequent use of the term. According to *Uttarādhyāyanasūtra*, the definition of *dhamma* is, belief in the word of the Jina-s or in the law propounded by the *Jina-s*⁵. *Dhamma* has been well taught by the *Jina-s* for the benefit of the world of beings. Those who are devoted

to its practice they can easily cross over the ocean of existence-influx⁶.

Ācāryya Hemacandra in his *Yogaśāstra* cleared this meaning of *dharma* in this sense as:

“svākhyātahkhaludharmo’yambhagavadbhirjinottamaih/
yamsamālbambāno hi namajjedbhavasāgare//92//”

That is to say, ‘the eminent Jinās, who are venerable, have convincingly proclaimed the *dharma* (or Jina’s preaching) which, if understood correctly, saves one from drowning in the ocean of transmigration⁸.

The *dharma* is the kinsman to those without kinsmen, the companion of those without companions, the protector of those without protection. It is indeed the only affectionate one of the whole world⁹. The *dhamma* is the means of attaining all the good things and all kinds of happiness. *Dharma* is the source of good of human life, it even results in the bliss of liberation. In short, the *dharma* taught by the Jina-s destroyer of all sufferings¹⁰.

(B) *Dharma* as Media of Motion:

The second of these denotations identifies *dharma* with a very specific and technical term that is ‘media of motion’. During the late canonical period, a conception of the word *dharma* apparently unique to Jainism is confirmed in *Uttarādhyāyaṇa Sūtra*¹¹ (XXVIII. 7-9, 14, XXXVI.5). The word *dharma* and its opposite *adharmā* were equated, in the Āgama texts, with two of the six ontological categories (*dravyas*) — medium of movement (*dharma-dravya*) and medium of rest (*adharmā-dravya*). These two *dravyas* were said to create the conditions and support for activity and non-activity respectively¹². *Tattvārtha Sūtra* says : ‘*gati-sthityupagraho dharmā-adharmayorupakārah*¹³’ i.e., the function of the medium of motion is to act as the supporting cause for motion and the function of the medium of rest is to act as the supporting cause for rest¹⁴.

Dharma in this specific ontological usage is the basis for movement or motion as it is opposed to *adharmā* or stillness or rest. *Dharma* and *adharmā* are said to occupy the whole inhabited space of the universe (*Lokākāśa*). *Dharma* functions to support the movement of *Jīva* (the Self), the principle of life, and the *puḍgala*, matter, while *adharmā* works as the medium of bringing them to rest. In other words, *Jīva* and *puḍgala* can move and stop by their own nature, but only with the help of *dharma* and *adharmā*¹⁵.

While life and matter are both capable of moving of their own accord determined by appropriate operative causal conditions, their movement is dependent upon the presence of the non-operative principle called *dharma*. Remaining in itself non-operative, *dharma* serves as a condition for making movement possible. Nathamal Tatia explains the medium of motion is the supporting cause. Without it motion is impossible¹⁶. We may explain the nature of *dharma* with some general illustration. Puḍyapāda Devanandi in his commentary *Sarvārtha Siddhi* illustrates the functions of medium of motion by likening it to the water through which a fish swims¹⁷. When a fish swims, the movement is due to an imperative cause. Just as water helps the fish to move about, even so *dharma* makes the movement of soul and matter possible.

Dharma is imperceptible, though it fills the entire universe, life and matter. It has none of the characteristic qualities of life or matter, but forms the medium of motion, which is possible only through its existence. It has three divisions — *skandha* (whole), *deśa* (part) and *pradeśa* (portion of a part) and as a condition of motion it is pervasive. *Dharma* here should not be confused with righteousness¹⁸.

Here a question may arise: why is *dharma* is needed as a separate ontological category? We may response to this question following the *Tattvārtha Sūtra*¹⁹ of Ācāryya Umasvāti as: though the *dharma* and *adharmā* concern all movements and rest of *Jīva* and *puḍgala*, their main function seems to help a liberated *Jīva* move up to the top

of the universe and stay there²⁰. This suggests a new and different understanding of *dharma* and *adharmā*, which is unique to Indian Philosophy.

(C) *Dharma* as Morality:

The third and general usage of the term *Dharma* is purely ethical or moral. For Jainism, *Dharma* serves to underscore the need to observe correct and auspicious behaviours and is often understood as religion or moral code. In Jaina philosophy metaphysics and ethics are the two sides of the same coin. There could not have been a better proof of the realisation of this relation between metaphysics and ethics than the employment of the word *dhamma* for the 'essential nature of things' (*vaṣṭusvabhāvaḥ*) on the one hand, and for 'moral duties' on the other²¹. According to Jainism, right faith precedes right conduct²². No conduct or knowledge without right faith can be said to be right²³. The *Pravacanasāra* says:

“*Cārīttvamkhaludhammo, dhammojo so samottinidittho/
Mohakkhahovihinoparināmoappanohusamo*”²⁴

Conduct is *Dharma*, *dharma* is equanimity (*sāmya*), and equanimity means that condition of *atman* which is free from delusion and agitation²⁵. According to Jaina scripture *Dasaveyaliya* or *Daśavaikālika Sūtra*, ‘*dhammomangalomukkhithaṅgahimsāsānj-
amotabo*’, that is to say, *Dhamma* is made up of ‘non-violence’, ‘self-control’ and ‘austerity’²⁶. And in this reason, it is argued that, *dharma* is difficult to comprehend; and therefore, even though violence is otherwise bad, when sanctioned by religion, violence is no sin²⁷. In *Mokṣa-Pāhuḍa*, *Ācāryya* Kundakunda defines *samyagdarśana* as belief in *dharma* or religion as devoid of violence, in the way of life as prescribed by the omniscient²⁸. *Ācāryya* Hemacandra in his *Yogaśāstra* cleared this consequence of fostering *dharma* in this way:

“*dharmaprabhāvatahkalpadrumādyādadatipsitam*”²⁹

Again, “*Dharmonarakapātālapātādatidehinah/
dharmonirupamamyacchatyapisarvajnavaihbavam*”³⁰

That is to say, ‘due to the impact of *Dharma*, which is similar to a wish-fulfilling tree, all desires are fulfilled’. ‘*dharma* alone protects the self from falling into the pits of fell. *Dharma* alone bestows the incomparable wealth of omniscience’.

Amṛtacandra states:

“*svarupeccaranamcārītramsvasamayapravrttityarthah/
Tadevavastusvabhāvatvāddharmah/
Suddhacaitanyaprakāsanamityarthah*”³¹

i.e., ‘conduct is behaving according to one’s nature; activity obeying one’s (innate) laws. And this from being the nature of things is *dharma* (duty); it means the manifestation of pure intelligence’³².

Mūlācāra says that a Jain monk should cultivate ten cardinal virtues in himself³³. Those are called *daśadharmas*³⁴. The practicing of these *dharma* helps to control our senses and sleep³⁵. Those ten *dharmas*, according to Hemacandra, are :

→ *Samyamahsānṛtamsaucambrahmākīñcanatātapah/
kṣāntirmārdavamrjūtāmuktiscadasadhāsatu*³⁶

i.e., this *dharma* is tenfold, consisting of restraint, truthfulness, purity, continence, non-attachment, austerity, forbearance, modesty, uprightness and renunciation.

These ten *dharmas* have been enumerated in Sutra 6 of Chapter IX of the *Tattvārtha Sūtra* as follows:

“*Uttamakṣamamārdavārjivasatyāśaucasāmyamatapastyāga
akīñcanyabrahmacaryanidharmah*.”³⁷

Supreme forbearance, humility, straightforwardness, truthfulness, purity, self-control, austerity, renunciation, non-attachment and celibacy constitute the religion or *dharma*. These ten *dharmas* are intended to regulate the activities of mind, thought and action. Their practice or observance gives direction to the life of a votary by eliminating all his evil thoughts and preventing him from harmful

actions. The word *uttama* or supreme ought to be read along with each of the *dharmas* implying thereby that the practice should be of the highest order or in full measure. There should be no expectation of any earthy reward except that of attaining purity and spiritual advancement. It is appropriate to discuss them in the order in which they are enumerated above.

1) *Uttama Kṣamā* or Supreme Forbearance

Supreme forbearance or forgiveness is a divine virtue. It is the most powerful armour of man. There is nothing like the maxim '*forget and forgive*'. The spirit of forgiveness helps a great way to control anger which eats into the moral vitals of the *mumukṣin*³⁸. T. K. Tukul, when he explain this dharma says that : for an ascetic, there might situations when he is abused; insulted or rebuked by people who are opposed to his way of life. He must bear everything calmly and think within himself that all such display of temper is due to ignorance of the importance of the codes of saintly life and that he should forgive all those who might be prone to cause him mental or physical pain³⁹.

2) *Uttama Mārdava* or Supreme Humility

Mārdava or softness means humility in word and deed; it brings in freedom from self-conceit and makes man kind in his heart and humble in his disposition. Modesty is born of true education and culture. Pride or self-conceit is the greatest enemy of true knowledge, faith and understanding⁴⁰. Humility arises when pride about one's race, family, property, intellect, knowledge and other such attainments, is subdued. The *Svopajña Bhāṣya* of *Tattvārtha Sūtra* describes humility as lack of self-aggrandizement and control and destruction of pride⁴¹. It destroys all misconception and wrong knowledge while creating a thirst for acquisition of right knowledge or conduct.

3) *Uttama Ārjava* or Supreme straightforwardness

Straightforwardness is sincere and honest intention. Every honest man is consistent in his thoughts, words and deeds while the reverse is the case with a bad person. To be straight-forward is to be

free from cunning, duplicity, ambiguity and evasiveness in thoughts, words and deeds. "By simplicity he will become upright in actions, thoughts and speech and he will become veracious; and thereby he will practice the law" says *Bhagavāna Mahāvira*⁴².

Straightforwardness conduces to clarity of intellect and purity of thought. It leads to honesty of purpose of thought and action. The mind of such a person will always be peaceful⁴³.

4) *Uttama Satya* or Perfect Truthfulness

"Truthfulness" includes refraining from harsh words, back-biting, garrulity, derogatory language, vituperation and so on. Truthfulness has been discussed with utmost importance under the title of five *vratas* recommended for monk and lay person. The fact that it is again included in the category of ten noble virtues only indicates that Jainism attaches very great importance to it as its practice in everyday life is the key to purity of life.

The *Uttarādhyāyana Sūtras* peaks of *bhāva-satya*, *Kāraṇa-satya* and *Yoga-satya* which respectively mean sincerity of mind, sincerity of religious practices and sincerity of action⁴⁴. Sincerity of thought or truthfulness purifies the mind and helps the individual fully in the practice of religion: sincere practice of religion frees the individual from accumulated Karmas and stops the influx of new ones.

5) *Uttama Śauca* or Supreme Purity

Purity means to be free of greed. Purity cleanses the mind from craving and greed and produces contentment and equanimity. Purity or cleanliness of external body without the corresponding internal purity serves no purpose. The *Svopajña Bhāṣya* of *Tattvārtha Sūtra* describes that internal purity is often obscured by anger, greed, pride, deceit, violence and falsehood. Real purity of the soul consists in getting rid of all these weaknesses which are the sources of all misery in the world.

Perfect faith and knowledge are essential for the purity of mind and thought. Without them, the cravings of existence, of the senses, of the body and of enjoyment are likely to mislead us from the right path. Purity cannot be achieved unless these are controlled and subdued.

6) *Uttama Samiyama* or Perfect Self-restraint

Self-restraint refers to abstaining from all activities which injure any form of life, subtle or gross. Restraint in thoughts, speech and action is self-restraint; that is the basis of pure life and religion. It is difficult to attain self-restraint. The *Svopajña Bhāṣya* of *Tattvārtha Sūtra* identifies controlling body, speech and mind and in particular, carefully inspecting objects and places so as to avoid injuring life.

7) *Uttama Tapas* or Supreme Austerity

Practice of penance is order to destroy the accumulated *Karmas* is austerity. External austerities are of twelve kinds while the internal austerities are of six kinds. According to *Umāsvāti*, the external austerities are fasting, reduction of diet, restrictions on begging food, abstinence from delicious and stimulating foods or dishes, lonely habitation and mortification of the body⁴⁵. Austerity means mortification of the body for the regeneration of the soul. Observance of austerity is the stepping stone to attainment of spiritual strength or greatness. One has to withdraw oneself from a life of sensual pleasures and achieve detachment from the lure of material possessions. Jainism attaches the greatest importance to penance. It is by penance that one destroys the accumulated *Karmas* and obtains purity of mind and thought⁴⁶.

8) *Uttama Tyāga* or Complete renunciation

Renunciation is the abandonment of positive attitudes towards the necessities of life. It is a difficult virtue in practice. The first stage of cultivating this virtue is to possess a strong determination against acquisition. The second step is that of renunciation by making

donations and gifts to good causes. *Aparigraha* or non-possessiveness which is one of the five *vratas* would apply with equal appropriateness to the subject of renunciation.

9) *Uttama Ākiñcanya* or Complete Non-attachment

He who has nothing is *akiñcana*. To entertain such a thought is *ākiñcanya*. In this world, there is nothing that one can legitimately call his own. Even the body is not his own, as it is independent of the soul. The object of this virtue is that everyone should firmly know as a matter of faith and ultimate reality that the *ātman* has nothing that he can call his own, the body, the relatives, the family etc. belong to the body and that it is only by cherishing such ideas that he can achieve the noble goal of life. *Ākiñcanya*, if gradually developed in the mind and practiced, is the surest path to asceticism of the highest order.

10) *Uttama Brahmacharya* or Supreme Celibacy

Constant awareness of the *Ātman* or *Brahman* without being distracted by sensual pleasures is *Brahmacharya*. Physical passion destroys the stability of mind. Passion of any kind is dangerous to spiritual progress. The monk, being celibate, should be absolutely free from any type of sexual desire. According to *Tattvārtha Sūtra*, to keep up their celibacy, the monk should avoid certain things such as (a) looking at the women, (b) Recalling past sexual enjoyment (c) stories relating to attachment to women, (d) rich delicious food, (e) decoration of the body⁴⁷. In fact, celibacy is helpful for concentration of spiritual activities. It purifies the mind, strengthens the intellect and leads one to a higher concentration.

Dharma and Morality: Moral Significance of Jain Dharma:

These ten noble *dharmas* form part of Jaina morality and ethics. It is often said that *dharmas* has its own reward or intrinsic values. An individual who has acquires these *dharmas* gets his reward in the form of spiritual advancement of his own soul. He is freed from ignorance and passions and achieves firmness in Right Faith and

conquers all wickedness. All these *dharmas* are inherent characteristics of every soul⁴⁸. What is inherent has to be understood and realized.

Every religion is a motivating and guiding force to people, who profess that religion. Every religion professes a value system that has an impact on the wider society. What are common in Jain religion is to help everyone to have a meaningful relationship to one another.

In Jaina ethics, morality, whether it is individualistic or altruistic, is only a practical way of speaking (*vyāvahārika*). Worldly happiness achieved for oneself or for the other is not the ultimate end of morality. The ultimate aim of morality is to uproot even the subtlest form of passions. Therefore the relative life of virtue and vice is to be abandoned in favour of life of pure consciousness⁴⁹. *Munidharma* or *Śrāvaka-dharma* (ascetic and lay ethics) are the representatives of the two levels of morality. *Munidharma* is sometimes understood as individual ethics and that of the laity is called social ethics⁵⁰. Jaina dharma upholds the individual's efforts in conquering passions and activities, it also understands and accepts the relevance of social duties and responsibilities like helping others etc. apparently it seems that Jaina ethics lay more emphasis on individual efforts and on ascetic virtues but finally and practically it gives emphasis on social and positive virtues⁵¹. Because observance of individual rules of conduct, ultimately took the responsibility to purify the moral character of the whole society.

Evaluation:

Distinguished Jaina scholar Nathmal Tatia says, 'Jainism has a system of ethics that places *ahimsā* and *anekānta* at the top of its principles of morality'⁵². The compassion (*anukampā*) of Mahāvīra is a many-faceted virtue. It is abstinence from causing suffering to any living thing, on the one hand, and the positive act of rendering service to others for eradicating their suffering, on the other hand.

This is the implication of *Tattvārtha Sūtra* 7.1 which prescribes abstinence from violence, and 5.21, which defines the function of souls as rendering service to one another⁵³. The *Ācārāṅga Sūtra*, the earliest texts in Jaina Canon, says "All beings are fond of life, they like survival; life is dear to all"⁵⁴. The same moral advice is also found in the Buddhist text *Dhammapada*: "all tremble when faced with punishment; life is dear to all. Seeing others as ourselves, do not strike, do not cause another to strike"⁵⁵ ("*sabbedañassatasanti sabbemaccunobhāyanti/ attānamupamamkatvānahaneyanaghātaye*" *Dhammapada*, chapter-10, *DaGabhāga*, Verse. 129). The *Ācārāṅga Sūtra* further declares: "all breathing, all existing, all living, all sentient creatures should not be killed, nor driven away. This is the discipline which is pure, eternal, and inalterable and declared by the enlightened ones who have comprehended the nature of the world"⁵⁶. The *Ācārāṅga Sūtra*'s approach to the interrelationship of living beings is very much like that of the Upaniṣads, which also emphasize the interconnectedness of life.

In fine, we may remember the words of Nathmal Tatia⁵⁷, according to whom, the foundations of international understanding and world peace consists in open-mindedness, restraining of the aggressive urge (*ahimsā*) and inhibition of the possessive instinct (*aparigraha*). The conditions of society in the present-day world demand that either we adopt such a catholic outlook of morality or else we perish. We are in the midst of a life where hatred, injustice and intolerance reign supreme. A new orientation of values would be necessary for us to destroy the inverted values and then 'rebuild to our heart's desire. 'What we need today, is love and sympathy and not prejudice and pomp. We need understanding and a sense of fellowship between the peoples of the world'⁵⁸. We will then learn to love our neighbors as ourselves " and we can still cherish the hope when power becomes ashamed to occupy its throne ' and, when the morning comes cleansing the bloodstained steps of the nation "⁵⁹. We

shall be called upon to bring the spirit of morality to sweeten the purity of human destiny. The Jaina theory of morality stands for, according to T. K. Tukol, 'harmony of apparently conflicting doctrines by systematic reconciliation'⁶⁰. It engenders toleration and avoids conflicts. The Great Jaina *ācāryya Umāsvāti* in his monumental work *Tattvārtha Sūtra*⁶¹, rightly advocate the main theme of Jaina dharma in a word that the function of the human beings is to help each other: *Parasparopagraho Jivānām*.

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Existence of Life after Death: A Jain Perspective

Dr. Navin Kr Srivastav

Jainism is the oldest religion in Indian continent. It emphasizes duality of existence, namely *jîva*/sentient beings and *ajîva*/insentient being. There are infinite independent sentient beings (called as empirical or *samsâri* soul), each with its own soul, in this cosmos. Each soul is active and capable of achieving the supreme soul (*paramâtmana*) state.

The empirical soul is defiled with karmic impurities which cause its transmigration through cycles of birth-death-birth till the empirical soul purges all its *kârmika* impurities associated to become supreme soul and exit the transmigration cycle.

Indian as well as Western scholars have already dealt the passionate question what are the possibilities after death and what are the experiences? Many people have reported near death experiences, what do they mean and what happens when die?

The experimental method, useful for scientific question, is inadequate for evaluating near death experiences. It is impossible in medical emergencies to establish the required controlled situations and repeatability. Scientists also have no mind-reading machines to evaluate mental/spiritual experiences. And finding volunteers for near death experiments would be difficult. Some suggest a spiritual method for evaluating these phenomena. What if we could find a spiritual authority, someone with trustworthy credentials, to tell us the truth about after life issues?¹

These all issues are discussed in Indian philosophies as well as Jainism. First we have to think of the concept of soul in Jainism then we understand what the life is after death.

Jain beliefs about the soul

Jain ideas about the soul differ from those of many other religions. The Jain word that comes closest to soul is *jîva*, which means a conscious, living being. For Jains body and soul are different things: the body is just an inanimate container - the conscious being is the *jîva*. After each bodily death, the *jîva* is reborn into a different body to live another life, until it achieves liberation. When a *jîva* is embodied (i.e. in a body), it exists throughout that body and isn't found in any particular bit of it.

Jains believe²:

- The soul exists forever.
- Each soul is always independent.
- The soul is responsible for what it does.
- The soul experiences the consequences of its actions.
- The soul can become liberated from the cycle of birth and death.
- Not all souls can be liberated - some souls are inherently incapable of achieving this.
- The soul can evolve towards that liberation by following principles of behaviour.

Individuality

Each *jîva* is an individual quite independent of other *jîvas*. This is different from one of the Hindu Vedanta schools of belief where each soul is part of a single ultimate reality.

Jains believe that there are an infinite number of souls in the universe - every living thing, no matter how primitive, is a *jîva* - and at any given time many of these *jîvas* are not embodied.

Souls have not fallen from perfection

For Jains, each *jīva* has been associated with matter, and involved in the cycle of birth and death since the beginning of time. They did not in some way fall from perfection to become involved in this cycle.

Some *jīvas*, through their own efforts, have become liberated and escaped from the cycle.

Liberated souls³

Some *jīvas* have achieved liberation from the cycle of *samsāra* or reincarnation and are not reborn. They are called siddhas.

Liberated *jīvas* don't have physical bodies; they possess infinite knowledge, infinite vision, infinite power, and infinite bliss - in effect they have become perfect beings.

This makes liberated *jīvas* the beings most like gods in Jain belief, but they are very different from the conventional idea of gods:

- They do not create or destroy.
- It's not possible to have any sort of relationship with them.
- They do not intervene in the universe.
- They did not set down the laws of the universe.
- They do not make any demands on human beings.
- They don't reward human beings in any way, or forgive their sins, or give them grace.
- Human beings don't owe their existence to them.
- Humans can only use them as an inspiration.

So when Jains worship 'gods' they do so to set before themselves the example of perfection that they want to follow in their own lives.

Non-liberated souls⁴

Every *jīva* has the possibility of achieving liberation, and thus of becoming a god, and each soul is involved in a process of evolving towards that state.

Categories of non-liberated soul

Ekendriya - beings with one sense

Jains include many things as *jīvas* that non-Jains regard as either inanimate or plants. They classify these as immobile beings, with only one sense - the sense of touch:

- Earth-bodied: clay, sand, metal etc.
- Water-bodied: fog, rain, ice etc.
- Fire-bodied: fire, lightning etc.
- Air-bodied: wind, gas etc.
- Plant-bodied: trees, flowers, vegetables etc.

Dvindriya - beings with two senses

These are very simple organisms that are thought to have two senses - touch and taste. This category includes things like worms and termites.

Treindriya - beings with three senses

These have the senses of touch, taste and smell. This category includes insects like ants, beetles and moths.

Caurindriya - beings with four senses

These have the senses of touch, taste, smell and sight. This category includes wasps, locusts and scorpions.

Pañcendriya - beings with five senses

These have the senses of touch, taste, smell, sight and hearing. There are four classes of these beings:

- Infernal beings: souls living in hell. This form of *jīva* experiences the greatest suffering.
- Higher animals: This includes all non-human animals above insects.
- Human beings: This is the only form of *jīva* which is able to obtain liberation directly.

- Heavenly beings: This form of *jîva* is the happiest.

The above classification related to *jîva* and their attributes who emphasize the existence of life as long time as they appear. The most important issue is the life after death. I think in my mind, it is based on doctrine of karma. *Because when the jîva associated with karmic particle they subjugated the life.* Jain philosophy therefore goes to great length to describe its unique karma doctrine, it follows that the state of the soul at any given time is due to the *Karma* accumulated over countless ages. However, the Jain doctrine of *Karma* is distinctive. *Karma* is a unique concept of Jains. *Karma* is a complexity of material particles bonded with the soul and infecting its nature. The fine matter particles called *pudgala* (known as *kârmaṇa vargaṇâs* in Jainism), which can become karma, fills the entire cosmos. An empirical soul does some activity (called *bhâva* karma or psychic activities), as a result of its energy (*vîrya*) quality. These activities through the faculties of mind, body and speech affect subtle matter particles (*kârmaṇa vargaṇâs*), which get attracted towards the space points of the soul and then form harmony with them. All the *karma* theory caused of birth and death cycle and it depicted in Jain *âgamas*. According to *karma* doctrine, the life after death exists. Its existence is based on the activities of mind, body and speech in this and earlier lives stored as *karmas* particles with the empirical soul. There are eight primary species of matter *karmas*. The important species out of the eight primary species for the current essay is *Nâma* or physique making *karma* with 93 sub species.

To better understand *Karma* doctrine to show there is life after death, in this paper deal some certain and important topics, which as follow-

1. Concept of *Âyus-Karma* which confers on a being a certain quantum of life in one of the four states of existence.
2. Discuss in detail of *tîrthaṅkaras* birth cycle to show there is life after death at achieve the liberation.

3. Discuss some stories depicted in *âgamic* text *Vipâka-Sûtra* that tend to show life after death in certain manner. Now we discuss one by one topic.

The *Âyus-Karma* confers on a being a certain quantum of life in one of the 4 states of existence. One therefore distinguishes:

- I. *deva-âyus*, the celestial *âyus*,
- II. *manuṣya-âyus*, the human *âyus*,
- III. *tiryag-âyus*, the animal *âyus*,
- IV. *nâraka-âyus*, the infernal *âyus*

The âyus-karma bestows a certain quantity to life, but not a definite number of years of life. For as with a sponge, the quantity of water that it absorbs is determined, but not the time it takes to leave it, so also the quantum of life is determined, but not the time occupied in its consumption. The word *âyus* would, therefore be approximately interpreted by “quantity of vitality”; but it is better to leave it untranslated as a *terminus technicus*. The *âyus* of the new existence is always bound during the life immediately preceding it, especially in the 3rd, 9th or 27th part or within the last 48 minutes of it.⁵

The *âyus-karma* is divided to *deva*, *manuṣya*, *tiryag* and *nâraka gati*, so it is very important to discuss to carry the birth after life and it is the continuous process. This karma is describe how long the life of the *jîva* and primary it is the cause to take life after birth. Hence, every *karma* is determined to new birth and shows there is life after birth.

My aim to discuss the *Âyus karma* is to show these all *karma* is not only for the present life but also carry to next birth. The *âyus-karma* is to be determined by previous birth or past life of the *jîva*. If we think that there is no life after death, then the theory is in vain.

Now we discussed the second point detail of *tīrthaṅkaras* birth cycle to show there is life after death at achieve the liberation. We know that the birth of *tīrthaṅkaras* is not only in the present life but also the result of some previous life. The *Kalpasūtra* starts the narration of the life of *Bhagavāna Mahāvīra*. But the explanatory scriptures and commentaries contain interesting details of the gradual spiritual; evolution of the soul through twenty six earlier incarnations. Significant events from these earlier incarnations have been presented. Here I mention some stories that depict that there is life after death of Mahāvīra. The stories are as follow

1. Nāyasāra⁶: The twenty seventh birth before being born as *Bhagavāna Mahāvīra*, this soul was a forester working for king Shatrumardan of Pratisthan city in the west Mahāvīdeh area. He used to bring all the wood required for construction purposes from the forest. One day at noon time all the workers were taking rest after their lunch. *Nāyasāra* also sat under a tree in order to take the food he had brought along. Before starting to eat he saw some ascetics wandering at the foot of nearby hills. *Nāyasāra* thought that these ascetics are wandering without food or water in this scorching sun. If they happen to come this side, I will offer a part of my food to them. I will be benefitted by this simple act of serving guests and my day will become purposeful.

Innocent *Nāyasāra* waited looking at the approaching ascetics. With deep devotion he offered them his pure food. When they proceeded towards the town, *Nāyasāra* accompanied them for some distance to show the way. When *Nāyasāra* bowed before the ascetics before taking their leave, they gave him sermons of the true path. Devoted and respectful, *Nāyasāra* got enlightened and the seed of righteousness (*Samyaktva*) sprouted in his mind. As this is the starting point of spiritual evolution, the counting of the earlier incarnations of the soul that became *Bhagavāna Mahāvīra* begins here.

2. Marichi⁷

After completing his age (the age of a being, according to Jainism, is a fixed period determined by actions in the immediately preceding birth), the soul of *Nāyasāra* was reborn as a god in the Saudharma kalpa. He then took birth as Marichi, the son of Chakravarti (sovereign of six continents) Bharat in the city of Ayodhya. After hearing the first discourse of *Bhagavāna R̥ṣabhadeva* he became a *aramaṇa*. But as he could not sustain the rigorous ascetic codes, he abandoned the dress of a *aramaṇa* and became a Tridandi Parivrajak (a class of mendicants). According to the Jain tradition, Marichi was the founder of the *Parivrājaka* School. The soul of Marichi moved from the human dimension to that of gods and back again for many incarnations. When born as human he became *Parivrājaka* many a time and observed numerous austerities. In his nineteenth incarnation he became Triprishtha Vasudeva.

3. The Poison of Bloated Ego: *Tṛpṛṣṭa Vāsudeva*⁸

Queen Mrigavati of King Prajapati of Potanpur gave birth to an extremely powerful son. He was named *Tṛpṛṣṭa*. One day Ashvagriva sent an order to Prajapati, “A ferocious lion has created havoc in the Shali area. Immediately proceed to that area and protect the farmers from the lion

Tṛpṛṣṭa and his elder brother Baldeva Achala Kumar went to that forest and enquired about the lion from the local populace. He caught hold of the mouth of the lion and tore it apart. Standing at a safe distance, the farmers jumped with joy and hailed the prince. The driver of the chariot of the prince went near the writhing lion, said a few words of sympathy, and covered its wounds- with medicinal herbs. The dying moments of the beast became peaceful. This act infused a feeling of affection for the driver in the mind of the dying lion.

When the driver reincarnated as the chief disciple of *Bhagavāna Mahāvīra*, Indrabhuti Gautam, this lion was born as a farmer. Prince *Tṛpṛṣṭa* conquered the evil king Prativāsudev Ashwagrīva and

established his own empire over three continents. He became the first Vāsudeva of this cycle of time.

The Right Direction: Priyamitra Chakravati⁹

After seeing many auspicious dreams, the queen of Dhananjaya, the ruler of Mukanagari, gave birth to a son. He was named Priyamitra. As a result of the virtuous karmas and his bravery he conquered all the six continents and became a Chakravarti. He enjoyed all the pleasures and grandeur befitting a Chakravarti. In the end of he obtained detachment and became a *Āramāṇa* by taking *dikṣā*. (for formal act of renouncing the mundane life-style) from Pottilacharya. Living his age, he was reborn as a god in the *Mahāsūkra-kalpa* from where, in the next incarnation, he was born as the son of king Jitshatru of Chaharangari.

Austere Practices: Nandan Muni¹⁰

The life of prince Nandan (son of king Jitshatru) was like a lotus flower in the swamp of passions and mundane indulgences. The attraction of the beauty and love of beautiful damsels did not divert him from his spiritual quest. Finally he became a disciple of Pottilacharya. Becoming an ascetic, he started purifying his soul with the fire of penance. He undertook the tough practice of the twenty-step penance that includes discipline, penance, devotion for Arihant, service of the ascetic, and other such purifying acts. As a result of these practices, he earned the *tīrthaṅkara-nāma-karma-gotra-karma* (the karma that would make him a *tīrthaṅkara* in a future birth). He spent about a hundred thousand years as a *āramāṇa* with perfect discipline, he reincarnated as a god in the *Pranat Pushpottar Viman* (a specific dimension of gods). This was the birth preceding his reincarnation as Mahāvīra.

Tīrthaṅkara Mahāvīra¹¹

The next birth of Nandan Muni is *tīrthaṅkara* Mahāvīra. The birth of Mahāvīra travelled so many life and death year, and then born as *tīrthaṅkara*. The most important thing of this life is this one is last and

final birth of this soul. I am emphasising these all points to show there is life after death whenever we illuminate the cycle of karma. Lord Mahavir was the twenty-fourth and the last *tīrthaṅkara* of the Jain religion. According to Jain philosophy, all *tīrthaṅkaras* were born as human beings but they have attained a state of perfection or enlightenment through meditation and self realization. Mahāvīra spent his next twelve years in deep silence and meditation to conquer his desires and feelings. He went without food for long periods. He carefully avoided harming or annoying other living beings including animals, birds, and plants. His ways of meditation, days of austerities, and mode of behaviour furnish a beautiful example for monks and nuns in religious life. His spiritual pursuit lasted for twelve years. At the end he realized perfect perception, knowledge, power, and bliss. This realization is known as *kevala-jñāna*. He spent the next thirty years travelling on bare feet around India preaching to the people the eternal truth he realized. He attracted people from all walks of life, rich and poor, kings and commoners, men and women, princes and priests, touchable and untouchables. He organized his followers, into a fourfold order, namely monk (*Sādhu*), nun (*Sādhvi*), layman (*śrāvaka*), and laywoman (*śrāvikā*). Later on they are known as Jains. The ultimate objective of his teaching is how one can attain the total freedom from the cycle of birth, life, pain, misery, and death, and achieve the permanent blissful state of one's self. This is also known as liberation, *nirvāṇa*, absolute freedom, or *Mokṣa*. He explained that from eternity, every living being (soul) is in bondage of karmic atoms that are accumulated by its own good or bad deeds. Under the influence of *karma*, the soul is habituated to seek pleasures in materialistic belongings and possessions which are the deep rooted causes of self-cantered violent thoughts, deeds, anger, hatred, greed, and such other vices. These result in accumulating more karma.

These all birth of *tīrthaṅkaras* shows there is always life after death till the karmas decay. If we do not accept the life after death then we never systemise the life cycle of Mahāvīra till omniscient, because

every life is related to previous life, this is the chain of life and death. When we illuminate this circle we do not come find the worldly life.

Now we discussed the third point in which detail of some stories depicted in Jain agamas especially in *Vipāk sūtra*. In *Vipāk sūtra* there are two major chapters (*arutaskandhas*) namely *Duḥkha Vipāk* and *Sukha Vipāk*. In *Duḥkha Vipāk* there are ten stories related to their past *karmas* and proved life after death in certain manner. The stories related to the 10 different persons who were suffering from their past *karmas*. I am giving some stories in short:

1. Mṛgaputra

Since Mṛgaputra birth that he was blind, dumb and deaf, crippled and was with *hund-samsthān* (crooked constitution; a body constitution where almost every part of body is deformed and disfigured). He suffered from congenital rheumatism (*vaat-roag*). That child had no hands, feet, ears or nose. He only had mere outlines of these parts and those too for namesake. Therefore, that Mṛga Devi was feeding and bringing up that child under wraps in a secret cellar. The past birth of Mṛgaputra is as follow. A king named Dhanapati was the ruler of that city. In that borough there was a governor (*rashtakoot*) named Ekadi (Ikkai) who was irreligious and dushprtyanandi (a person who enjoys evil deeds or who is so discontented that it is difficult to please him). That governor Ekadi ruled and protected the five hundred villages of Vijayavardhaman borough. He would take back twice of whatever grains he gave to farmers. He took bribe and tortured the people ruthlessly. He charged excessive interest from them and charged them of murder and other crimes. He extorted money from people and appointed agents at various places for collecting such funds. He nurtured and protected thieves and other rogues. He would set fire to villages, torment and rob travellers. This way he continued to exploit and torment people. He had imposed his tortuous rule by whipping people, impoverishing them and forcing them to go against religion. The present birth of Mṛgaputra is the result of previous birth of

Ekadi. If we think there is no birth then how it will prove that Mṛgaputra is the Ekardi in –previous birth.

2. Ujjhitaka: The story of Ujjhitak Kumar describing the grave consequences of sinful deeds like cruel, tortuous, and violent treatment of animals; extreme lust and adultery. These stories also reveal that when such sinful being is conceived, the mother has equally base and violent *dohad* (desires of a pregnant mother). Such *dohad* is said to be the indicator of the eventual attitude of the being to be born.

3. Abhagnasen: The story of Abhagnasen is consequences or fruits of stealing, looting, violence, murder and other such cruel and criminal acts committed by him, the villainous leader of thieves, are narrated. It is noteworthy that in his previous birth he was a prominent trader of eggs. He was a gourmand and in order to satiate his taste buds he killed animals and ate meat besides trading in eggs, meat and wine. When such sinner was conceived, his mother too had desire of killing animals and consuming meat and wine during her pregnancy. This vivid dreadful description of Abhagnasen's plight, followed by the details of his passage through base genuses like hell and animal for numerous cycles of rebirth, gives inspiration to avoid evil deeds.

4. Shakat: This story lucidly details the agonising consequences of cruelty to animals and non-vegetarianism. Although a butcher by profession, Chhannik enjoys killing animals and eating meat. He also indulges in lascivious activities and adultery. He gravely suffers the consequences for many births.

5. Bṛhaspatidatta: The story of Bṛhaspatidatta informs about the grave consequences and bitter fruits of cruelty, sinful activity, and adultery. Even though Bṛhaspatidatt was the state priest, he deceived his friend, the king, and indulged in adultery with the queen. He not only got harsh punishment for this evil deed during the same life time but he had to suffer the consequences of many other violent and sinful deeds, committed during this and many past births, for millions of rebirths. This chapter contain shair-raising description of that.

6. Nandivardhan: The story of Nandivardhan is the heart-rending description of the pathetic and horrific condition of prince Nandivardhan (Nandishena). During this birth Nandivardhan goes against his father and wants to gain the kingdom by killing his father. He is being punished by the guards for this only. But at the root of this entire are the bad *karmas* acquired during the past birth, when he was Duryodhan, the jailer. The duty of a jailer is to protect people from rogues and tyrants and subdue evil. But when that protector, bereft of humanity, transforms into a demon and employs a ruthless and pitiless punitive policy that puts even demons to shame, he disgraces his post as well as humanity. The extremely harsh system of punishment adopted by Duryodhan has been described in details in a hair-raising style by the author of this *Āgama*. Shivers go through the spine while reading or listening to it. This story describes the fruits of these cruel and ruthless evil acts. This description reveals the meanest point of the harsh ancient system of punishment.

7. Umbardatta: The story of Umbardatta informs about the grave consequences and bitter fruits of violent and cruel deeds committed during the past birth. However, there is a variation in the theme of this story.

8. Shaurikadatt: This eighth chapter describes a particular violent profession and its bitter fruits. It is more relevant in modern times. The central theme of this chapter is to describe the bitter fruits of sale and consumption of meat. Shriyak the cook killed or arranged to get killed a variety of animals and birds and prepared food for his master, the king. He too ate that food. As a result of this violence inspiring karma-programming he takes rebirth as Shaurikadatt Fisherman. He becomes a big fish-merchant. In order to catch fish he even poisons and dries ponds and lakes. This way, employing extremely cruel means, he indulges in fish-trading. He develops an insatiable craving for non-vegetarian diet. He suffers bitter fruits of this act during this life and continues to suffer miserable consequences

for many future births. This explicates that not only the meat eater but also the cook, the seller, and the provider of meat is equally responsible for the violence involved.

9. Devadattaa: This ninth story contains the horrifying story of a cruel woman. The preceding story contained the description of callous male characters that killed and tortured animals, birds, and fish; but this story describes a female character that mercilessly kills her own mother-in-law. In her earlier birth she was king Simhasen, a male. Instigated by his chief queen he imprisons the mothers of his other four hundred wives in a camouflaged house through deception and then burns them alive while they were asleep. The perpetrator of such cruel deed dies with cruel attitude and reincarnates as girl Devadatta. Although endowed with physical beauty, Devadatta had a perverted, ugly, and despicable mind. For her unrestricted enjoyment of mundane pleasures she mercilessly killed the mother of his husband, a devotee of his mother.

10. Anjoo: This story narrates the bitter fruits of unchecked licentious activities of a corrupt woman. This is a brief but effective story providing inspiration to avoid lechery.

These all stories shows that there is life after death because each story has their own past karmas and this present birth depicted there is life after destroy the body. Entire Jainism we have found so many scriptures and story to provoke to proof there is existence of life after the concept of death.

Conclusion

Jain doctrine of soul and karma do shed credible light on life after death. Its canonical and story literature is full of life sketches of its auspicious persons as well as common livings, even the belonging to animal, heavenly and hellish beings living life after their death. This cycle of birth-death-birth is called *samsāra* and is wrought with sufferings as birth denotes total dependence on others for everything and unknown while death denotes unknown and separation. Their

doctrine of karma, particularly the *Nāma* and species along with *Āyus* their secondary species, give details of the journey of soul through various destinies (i.e. births and deaths in different states) and how the soul can come out of this cycle of transmigration to attain a state of perfection i.e. moksha where there is no death and the soul in its pure form enjoys a state of bliss and knowledge eternally i.e. *sat-cit-ānanda*.

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Advocacy of Intercultural Faith in Jain's Prism

Dr. Samani Shashi Pragyā

Introduction

Human history up to now seems to be the history of conflict, which is originated from differences when one encounters something unfamiliar or strange or different one tends to feel uncomfortable and hostile. And one feels at home when one meets something familiar, not different from what one has been exposed to. This seems to be the natural reaction, which may be called animal instinct. Something different is alienated and is not accommodated, it is excluded. For something different, is taken to be an impediment and a threat to one's own existence.

The aim of my talk is to spell out the difference of opinions, difference of belief system which seems to be source of history of conflict and to propose an alternative one i.e. *anekantic* multi-dimensional perspective of approach, that will contribute, I hope, to reconstruct mutual well being of nature, and society of peaceful co-existence and harmony among different cultures and people.

Socialistic approach of *Nayavāda*

The analysis of *nayas* (ways of approach and observation) shows every judgement is relative to that particular aspect from which it is seen or known. This is also called *sāpekṣhavāda* which means

relativity of our particular knowledge or judgement to a particular standpoint. Since human judgements are always from particular standpoints, they are relative. Their outright acceptance as a sole truth or rejection as totally false, would not be correct.

The importance of this comprehensive synthesis of *Nayavāda*, which is the basis of *Anekāntavāda* supplies a rational unification and synthesis of the manifold and rejects the assertions of base absolutes. Mr. Stephen Hay, an American scholar—historian, in his article, “Jaina Influences on Gandhi's Early Thought” refers to Mahatma Gandhi's view about the Jaina theory of *Anekanta* as under :

It has been my experience, wrote Gandhi in 1926, “that I am always true (correct) from my point of view and often wrong from the point of view of my critics. I know that we are both (myself and my critics) right from our respective points of view. It is this doctrine of the manyness of reality, that has taught me to Judge a Mussulman from his standpoint and a Christian from his, Jains standpoint from the platform of the Jains....

The more important aspect of *Nayavāda* is however, the subtlety with which it introduces the practice of *ahimsā* even in the realm of thought. The moment one begins to consider the angle from which a contrary view-point is put forward, one begins to develop tolerance, which is the basic requirement of the practice of *ahimsā* Origin of all bloody wars fought on the surface of this earth can be traced to the war of ideas and beliefs. Because violence proceeds from intolerance rooted in ideological absolutism, *ahimsā* requires a firm foundation for tolerance, a foundation provided by the philosophy of *anekānta*.¹ Prof. Tatia also holds that only intellectual clarity will resolve all conflict and rivalry. All dogmatism owes its genesis to this partiality of outlook and fondness for a line of thinking to which a person has accustomed himself.²

Anekāntavāda and *Nayavāda* tries to make the man conscious of his limitation by pointing to his narrow vision and limited knowledge of the manifold aspects of things. It asks him not to be hasty in forming

absolute judgements before examining various other aspects both positive and negative. Obviously, much of the bloodshed, and much of tribulations of mankind would have been saved if the man had shown the wisdom of understanding the contrary view points. "The only attitude that we can adopt in the present context is an attitude not of exclusiveness but comprehension, not of intolerance but of understanding, not of hatred and fanaticism but of appreciation and assimilation of whatever is valuable."³

History of all conflicts and confrontations in the world is the history of intolerance. It was Draupad's intolerance which caused the great, disastrous *Mahābhārata* war. Difficulty with the man is his ego-centric attitude which prevents him in attaining holistic perspective. The concept of *navavāda* which claims for rendering due respect for diverse views, cult culture etc. because it can solve the present problem of familial violence, global violence in the name of terrorism, political violence in the form of arranged wars and in the form of assassination of political leaders.

Familial Violence

A family is a place where a group of couple of members live together and serve each other in joy and sufferings parallels. Each person has his own thinking, hobbies, interests, nature, own way of doing his works, own way of food habits. Members of the same family may have contrary views to your own that makes you angry, that is a sign that you are sub-consciously aware of having no good reason for thinking as you do. So whenever you find yourself getting angry about a difference of opinion, be on your guard; you will probably find that your belief is partially true, compared to the other view. This way of approach and looking at the practical issues of life will give full stop to increasing rate of divorce, suicide, familial quarrels etc.

So the Jaina logician welcomes all the light that comes from different ways of approach and integrates them in one whole. This intellectual charity will resolve all conflict and rivalry. So whatever may be the calling and avocation a man may be called upon to pursue he can achieve success if he is alive to the importance and the utility of all the different ways of approach in the study of problems.

The Concept Of Human Race As One

Tirthāṅkara Mahāvīra 2600 years back claimed that Human race is one i.e. *ekkāmanussa...*. He never discriminated any human on the basis of his birth, colour, profession, religion, country, etc. He established the novel notion of oneness of Humanity on the basis of one's action. The criteria for a human lies in the virtue of compassion, sympathy, affection, service, and in the acts of benevolence. He propounded in *Uttarādhyanna Sūtra* that man is *brahmin*, *sūdra*, *kaṣṭriya* and *vaiśya* not by birth but by action.⁴ Noble thoughts and actions justifies the human nature. He abolished the prevailing concept of considering one person as high or low on the basis of one's birth, and re-established the merit of action in the world of disparity.

The *Veda* say : *Amṛtasyaputrā* i.e. we all are the sons of the same God. *ātmavat Sarvabhūteṣu* i.e. behold all living beings as of equal intrinsic values as of oneself. The whole universe is single all supporting trees keep suggesting for peaceful co-existence without discriminating between a man and a man on the narrow principles of class, colour, languages, province, caste or creed. Today we see there is a kind of absolute notion of sexual superiority, colour superiority, caste superiority, class, country and religious superiority which is creating reactive violence and inhuman behaviour in the name of untouchable considering the other as inferior.

The outstanding philosopher of the day Richard Rorty has discussed the cause of distinction between male and female. In male dominated society, only male are considered as human beings as they possess rationality. Women are emotional so they are not human beings. This kind of approach is threatening the human solidarity.

It is conceived both men and women nine times out of ten, are firmly convinced of the superior excellence of their own sex. There is abundant evidence on both sides. If you are a man, you can point out that most poets and men of science are male; if you are a women, you can retort criminals. This question is inherently insoluble, but self-esteem conceal this from most people.

Today one man or one country fight with each other because their views vary. Views are bound to differ, because we are guided by different conditions, thoughts, modes and attitudes. Hence it is wrong to think oneself right and rest others wrong.⁵

We are all, whatever part of the world we come from, persuaded that our own nation is superior to all others. Seeing that each nation has its characteristic merits and demerits, we adjust our standard of values so as to make out that the merits possessed by our nation are the really important ones, while its demerits are comparatively trivial. It is more difficult to deal with the self-esteem of man as man because we cannot argue out the matter with some non-human mind.

The only way I know of dealing with this general human conceit is to remind ourselves that man is a brief episode in the life of a small planet in a little corner of the universe, and that for aught we know, other parts of the cosmos may contain beings superior to ourselves as we are to jelly fish. It is one Kant which envisages us to just turn our global perspective by recognizing the existence of the other human as human.

During Gandhian period our history witnessed the *śūdras* are considered as untouchables and they were prohibited to enter into temples, their children's were not allowed to admit in certain schools, they were not allowed to touch the water pot and even touch the Brahmins. If any *śūdra* violated this, he will be punished severely. The novel-'untouchable' written by R. K. Narayan highlights the social behaviour with *śūdras*. In this novel, he writes—They clean our dirt so they untouchable if it is so then every one of us are untouchable as we also clean our dirt. Such an open-mindedness in thought is the need of the hour.

The central philosophy of Richard Rorty is achievement of Human solidarity i.e. to consider the other person not like external, outsider or foreigner, but as one of the member among us. Rorty has given five examples how it threaten the human relationship during IIInd world war by Nazis led by Hitler claimed that only Germans have pure blue blood. All the rest are like animals, so let us kill and make the world

of human. Due to this one-dimensional perspective lakhs of Jews were killed in concentration camp.

Even the inhuman behaviour with black people in the west by the white people is really cruel. The whites don't consider blacks as one among them in present united states. They are deprived from certain privileges of the country, certain professions etc. The kids of black people were not admitted in the convent schools where white people's kids study. Although civil rights movement occurred against their discrimination, still a kind of segregation is prevailing. Moreover white people community stay in particular area and rich white people live in highly crowded area, they don't stay together. Even policemen too misbehave with black people. All these because of difference of skin colour, only change of perspective can do away this problem. So let us recognize to be human doesn't require anything but only love, affection, compassions for all human brothers and feeling for sufferings of others.

For Jainism, role of religion is to unite all through love and respect for one another. We must also work for the survival of religious diversity. Let every religion exist and flourish let them serve the world in their own ways. Flourishing together is the secret of peace. Unity-in-diversity is the lesson of life. This spiritual unity through Surat Spiritual Declaration connects all, the whole creation in the words of *ācārya Mahāpragya*.

“So let us guide ourselves and our followers not just to tolerate but to respect other persons points of views and religions, not just to exist but to co-exist, not just to hail but to help others. We must not prosper and progress at the cost of others, but sacrifice a part of ourselves for the good of others, because in the good of others lies our own, in the progress of others rests our own and in the joy of others abides our own”, says *ācārya Mahāpragya*. in his address at Surat Spiritual Declaration.

The Concept of Interdependence :

As far as my knowledge goes, the main cause of ever increasing environmental crisis is due to the one-dimensional outlook

of certain religious beliefs. As Islamic religious text Quran cites in that God has made this creation and whatever available on the earth are made for consumption of man.⁶ The very parallel notion of establishing man as a superior being in this earth is found in the Christian's holy text Bible Here it is said,

“God created man in the image of himself in the image of God he created him male and female he created them.”

God blessed them saying to them, “Be truthful, multiply fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth. God said, “See, I give you all the seed bearing plants that are ‘upon’ the whole earth and this shall be your food.”⁷

The task of *anekāntic* Intercultural faith is nothing but to attack on the irrelevant belief systems which are causing heavy environmental pollution leading the entire human race in stake. Due to this notion that man is a privileged supreme being in the world and he has all the rights to exploit the nature is main cause of ecological imbalance.

Today, we see our mother Earth is facing the problem of global warming, climate change, lacking resources due to over consumerism, ozone layer depletion, unethical science leading to experimental violence, decreasing earth planet, all these leading to environmental degradation are the sufficient facts highlighting the very human survival at stake. We increasingly realize that human alone cannot live on this planet. Humans have to live in the company of non-humans in complementary relationship.

The right perspective of ecology is enshrined in the Jain motto of *parasparopagraho Jivānām*, as quoted in the *Tattvārtha Sūtra*,⁸ which highlights that all living organisms, however big or small, irrespective of the degree of their sensory perceptions, are bound together by mutual support and interdependence. They are and should remain in a harmonious and judicious balance with nature. As man and nature are so interwoven with each other into the social fabric

that there is a common thread, which binds us all. The non-violent *anekāntic* life style can provide solution to the problem of environmental pollution.

Violence vs. non-vegetarian food style

When we look at present time of scenario, the percentage of meat eaters in west are more than the vegetarians. It is due to the one-dimensional perspective that animal flesh provide sufficient amount of protein for body. Due to this misbelief, innocent animals are killed everyday for the sake of pleasing the palate.

Francois Peroux, director of the Institute of Mathematics and Economics in Paris, has suggested that ‘if meat and alcohol consumption in the west were reduced by 50%, the grain that would become available would be enough to solve all hunger and mal-nutritional problems in the third world war.’⁹ Moreover non-vegetarian food style is creating several major categories of diseases in the west including cardio-vascular, cerebro-vascular, respiratory diseases and skin cancer.¹⁰ Research declares that four lakh people die out of meat-eating every year through heart disease, colon cancer or by kidney failures.¹¹

Not only this non-vegetarian life style is cause of the continuing degradation of environment and depletion of life supporting natural resources but its reckless consumerism is the matter of serious concern. But ever increasing artificial needs of use of cosmetics, artificial show of furnished houses and offices, leading to violence of innocent beings. Animals are killed for experimentation and cutting of jungles is being carried on recklessly for meeting the demands of the wooden raw material etc. are leading to climate change and huge environmental crisis.

Violence in Medical Science

What medical science is doing on the name of good health of human being can be seen as—In 1971 only following numbers of animals killed in American laboratories, Monkeys-852830, Pigs-466240, Goats-22691, Tortoises-4000000, Frogs-15 to 20 lakh. In 1980 some three crore.¹²

According to one estimate everyday nearly three species of life permanently disappear from earth.¹³ That's why Maneka talks of "Beauty without Destruction". In Jainism the idea of *ṣadaḥjīvanikāya* (i.e. six classes of beings water, earth, air, fire, vegetable bodied beings and mobile beings) that every life unit is of equal value effectively counters balances, the importance of hierarchy, which is not a civilized concept.

The goal of medical science, after all, is to relieve people of pain and suffering and to reduce the sum total of human misery. But on the other hand, such manufacture of medicines are causing misery to other innocent creatures, is a matter of serious issue. The very concept of inter dependence of living beings as cited in the *ācārāṅga Sūtra* paves the way towards the truth that one cannot safeguard one's own existence by obliterating the existence of others.¹⁴

In Tata Energy and Resources Research Analysis, it has been stated by TERRA Report that if we will do experiments and research on the human beings in the same ratio as we are doing with innocent creature, the human existence will last only for four years. It means that modern science is claiming more than 15 billion innocent lives every year. No one in the world today having the slightest acquaintance with nature of medical science permeated with violence, perhaps this sounds strange to those outside the profession. Thus modern scientific medicine is so vastly complicated that violence is simply unavoidable. There exists non-violent alternative health medicines which can solve not only our problems of human health but it will give remedy to the very survival of us which is dependent on and the survival of the other creatures. Today we have realized the value of life and bio-diversity and hence, we realize the importance of preservation of life, importance of "live and let live".

Perhaps, it was the perception of this spiritual heretic that must have led Dr. Arnold Toyanbee to conclude with a remark, "It is already becoming clear that a chapter which had a western beginning will have to have an Indian ending, if it is not to end in the self destruction of the human race."

Jain's spiritual ecological thinking which is based on the principle of applied philosophy of *Anekānta* and *Nayavāda* and on the concept of *parasparopagrahojīvānām* alone can revitalize the relations of humanity with its ecological co-partners viz. all other living species and the natural environment of air, water, land and space. It seeks to get rid of self-centric egoistic mode of thought and behaviour. If this principle of inter-relatedness is understood in depth of heart then the culture of non-violence for the better promotion of socially beneficial, peace-fostering and nature friendly way of life can be established on this earth.

The Concept of Universal Brotherhood (*vātsalya*)

It means affection towards the spiritual brethren. It is disinterested or dispassionate affection,¹⁵ which involves a selfless love for the high ideal of emancipation. This concept of universal brotherhood has encouraged the Jaina layman to such an extent that most of the Jains are working for the cause of social service by donating their small portion of income to the needy persons in the form of food, medicine, education, shelter, scholarships, etc. and helping those poor who are unable to cure the disease of cancer etc.

Jain laymen want that equal opportunities of education, earning and the like are received by every individual without any distinction of race, religion, sex and nationality.¹⁶ Where there is love, there is no exploitation. To treat individuals as mere means is decried and denied in Jainism. Where there is *Vātsalya*, all our dealing with others will be inspired by reverence, the role of force and domination will be minimized. Thus the quality of *vātsalya* is held in high regard by the Jain community.

Throughout India and abroad, Jaina community due to this *vātsalya* virtue sake, are very much affectionate in the circumstances of famine, drought, flood and donate with full heartedly for the good of the society. Each lay man sees around his residence if any neighbour or any person is deprived of food, shelter, education, and medicine and if at all he finds such fellow, he indirectly comes forward to share

his financial assistance to him so that he can get basic necessities of life.

Although the similar concepts of social share is being discussed in Islamic religion in the name of *Jākāt* i.e. each Muslim should share $\frac{1}{5}$ th of his income to the needy person. Even in Christian religion too, such injections for social service is found. But as far as Jain concept of universal brotherhood is concerned, it has some deeper meaning rather than mere helping the needy. But it has highest implication that layman considers others hunger and poverty as his own, as he accepts the equality of souls. He not only comes forward for help but he also treats others as human, never tries to exploit the workers working under him and never indulges in malpractices of adulteration etc. This kind of vedic concept of *vasudhaivakutumbakam* i.e. we the children of the world are a single family. This universal view of brotherhood and the concept of single global family if brought on to the earth, the problem of economic inequality, exploitation, political violence, racial-religious riots, etc. can be eradicated. The dream of Gandhian stateless state will come true on the earth. So *Anekāntic* perspective breaks the barriers of various belief systems and comes forward for Intercultural faith.

Conclusion

Anekāntavāda and *Nayavāda* puts a healing touch at the root of human psyche and tries to stop the war of beliefs. It makes all absolutes in the field of thought quite irrelevant and naive, imparts maturity to the thought process and supplies flexibility and originality to human mind. If the mankind will properly understand and adopt this doctrine of *nayavāda* it will make us realize that real revolution was not the French or the Russian; the real revolution was the one, which taught the man to develop his power of understanding from all possible aspects.

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JAIN BHAWAN : ITS AIMS AND OBJECTS

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

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

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

1. School:

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

2. Vocational and Physical Classes:

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

3. Library:

"Education and knowledge are at the core of all round the development of an individual. Hence the pursuit of these should be the sole aim of life". Keeping this philosophy in mind a library was established on the premises of the Bhawan, with more than 10,000 books on Jainism, its literature and philosophy and about 3,000 rare manuscripts, the library is truly a treasure trove. A list of such books and manuscripts can be obtained from the library.

4. Periodicals and Journals:

To keep the members abreast of contemporary thinking in the field of religion the library subscribes to about 100 (one hundred) quarterly, monthly and weekly periodicals from different parts of the world. These can be issued to members interested in the study of Jainism.

5. Journals:

Realising that there is a need for reasearch on Jainism and that scholarly knowledge needs to be made public, the Bhawan in its role as a research institution brings out three periodicals: *Jain Journal* in English, *Titthayara* in Hindi and *Śramaṇa* in Bengali. In 37 years of its publication, the Jain Journal has carved out a *niche* for itself in the field and has received universal acclaim. The Bengali journal *Śramaṇa*, which is being published for thirty year, has become a prominent channel for the sbvgfr54pread of Jain philosophy in West Bengal. This is the only Journal in Bengali which deals exclusively with matters concerning any aspects of Jainism. Both the Journals are edited by a

renowned scholar Professor Dr Satya Ranjan Banerjee of Calcutta University. The *Jain Journal* and *Śramaṇa* for over thirty seven and thirty years respectively have proved beyond doubt that these Journals are in great demand for its quality and contents. The *Jain Journal* is highly acclaimed by foreign scholars. The same can be said about the Hindi journal *Tiṭhaya* which is edited by Mrs Lata Bothra. In April this year it entered its 25th year of publication. Needless to say that these journals have played a key-role in propagating Jain literature and philosophy. Progressive in nature, these have crossed many milestones and are poised to cross many more.

6. Seminars and Symposia :

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

7. Scholarships to researchers :

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

8. Publications:

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

- The Bhagavatī Sūtra [in English] Parts 1 to 4
- Barsat ki Rat (A Rainy Night) [in Hindi], Panchadarshi [in Hindi]
- Baṅgāl ka Adī Dharma (Pre-historic religion of Bengal)
- Praśnottare Jaina-dharma (in Bengali) (Jain religion by questions and answers).
- Weber's Sacred Literature of the Jains.
- Jainism in Different States of India.
- Introducing Jainism.

9. A Computer Centre :

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

10. Research :

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

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

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

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