

JAINISM

AND

DEMOCRACY



By

Dr. Indra Chandra Shastri

M.A., Ph. D.

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S.S. Jain Conference
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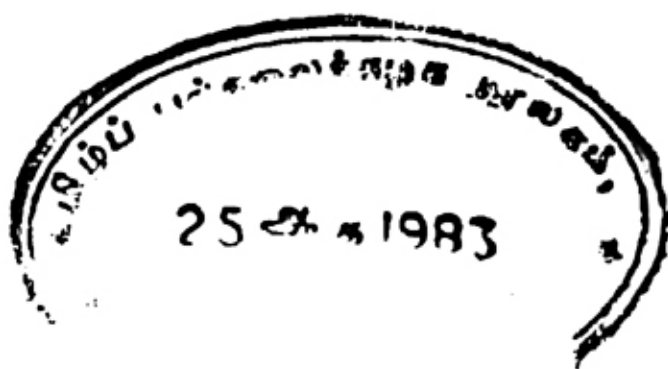
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JAINISM AND DEMOCRACY



Dr Indra Chandra Shastri, M.A., PH.D.
Shastracharya, Vedanta-Varidhi, Nyayatirth
Ex-Head of the Department of Sanskrit,
Institute of Post-Graduate Studies
University of Delhi.



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FORWARD

We are extremely glad to present the following book to the readers. It gives an insight how Jainism stands for democratic way of life, the most cherished desire of the peace-loving world. The supremacy of men, equality, freedom, justice and fraternity are the five foundations of democracy. Jainism also stands on the same principles. Dr. I. C. Shastri, the author, has tried to depict the above in the following pages. I congratulate him for the successful attempt. A. I. S. S. Jain Conference is highly pleased to undertake the publication. It is noteworthy that this book is coming out on Paryushan, the holy festival of universal friendship which is a unique contribution of Jainism to the world stricken with mutual hatred and enmity.

11-9-1974.

12, Lady Harding Road,
New Delhi.

Anand Raj Surana
General Secretary
All-India S.S. Jain Conference

INTRODUCTION

The Institute of religion can be analysed into three constituents namely—deity, scripture and the code of conduct. Every system though beginning with one of the above elements has formulated all the three in due course. For example the vedic religion developed around scriptures known as the Veda. It's conception of deity is not based on some philosophical truth but on the description found therein. Similarly the code of conduct also is not based on the principles of general morality, but on the injunctions therein. We may place Islam also in the same category. Having Quran as the supreme authority.

The religions of devotional character have deity as the central factor. They can be classified into the following groups :

(a) The systems admitting supernatural being as the controller of universe. It has two further developments. On one side we have the Upanishads where it is held as the essential reality underlying entire appearance. In this conception the approach is mainly philosophical. We proceed from diversity to unity; from appearance to reality; from phenomenal to neuminal. On the other side we have the systems admitting God as mere controller like a supreme monarch. He is not inherent in the world but directs it from outside according to his free will. In due course some systems have

admitted that he punishes or rewards the creatures according to their actions. This check on his supreme authority can be compared with the check of law on free will of the King.

(b) The systems believing in personal God. For instance we may quote Vashṇavism. The systems of this type begin with hero worship. Vashṇavism began with the worship of Kriṣṇa or Rama, who were great heroes. Gradually they along with their whole family, were divinised. In Paṅchratra School Lord Kriṣṇa, his brother, son and grandson all are interpreted as divine incarnations. His wives as divine powers. The same is the case with Rama. The scripture, in these systems, is estimated on the basis of its being instrumental to the propagation of his devotion. The soul criterion of Ethics and morality is his pleasure. Every act that pleases him is moral and that which displeases him is immoral. It is not against morality if a woman deceives her husband and covates Lord Kriṣṇa for sexual indulgence. On the other hand it is regarded as the highest type of devotion for its intensity of love.

(c) In the third group we may have the systems giving supreme importance to the preceptor or Guru. Generally they believe in God as impersonal being who is a great mystery and cannot be known without the help of a preacher. They attach utmost importance to his words. We may place Sikhism in this category.

The religions like Jainism and Buddhism have morality as their basis, which they divide into non-violence, truth etc. These principles of universal ethics

are the soul criteria of valuation in them. They worship the person who has molded his life according to these principles, without any distinction of caste, creed or sex. He is the supreme deity for them. The Jain Hymn of benediction (नमस्कार मंत्र) does not contain any particular name. It classifies human aspirants into five categories. The first two categories present the Jain notion of deity. They are individual souls who have attained perfection through their personal effort, one with body and or physical existence and the other without body. The remaining three categories present different grades of saints. Thus we can say that the Jain conception of deity is subordinate to morality. The same is the case with scriptures. The authority of a scripture, according to Jainism is based on its being the words of perfect soul. This perfection has two conditions—(1) The person should know the subject fully. (2) He should be free from all prides and prejudices. If we are not conversant with the subject fully directed by passions, we are liable to commit a mistake. A person who is free from both will not commit it.

In political terms these systems can be divided into two categories of imperialism and democracy. The systems placing deity or scripture above man may be called imperialistic. They admit a natural difference between man and man feel the necessity of outer controller. In ancient India emperor was held as God incarnet. Every thing associated with him was divinised and worshipped. His whole family was regarded as partial manifestation of the supreme being. No act of his was immoral. Even plunders and incests where

eulogised. His words were law. The subjects were taught to regard their existence for the King and sacrifice every thing for his pleasure. Even if he attacked the neighbouring prince to usurp his Kingdom or Kidnap his daughter the subjects were duty bound to place all their resources at his command. In due course his rights were confined to executive authority. The framing of law came in the hands of pious sages. Though accepted in principle, yet we cannot say that there was any effective authority to check his conduct. Physical power nullified all controls from outside.

Gradually the powers of King were curtailed and democracy came into existence. In some Governments the King exists as figurative head, others have wiped out its existence entirely.

There are five elements of democracy :

1. *Superimacy of man* :—Democracy does not admit deity, scripture, tradition or any other factor as superior to man.

2. *Freedom* :—Democracy aims at reducing the control from outside to minimum. It holds that every person should control his conduct himself keeping in mind the principle of "live and let live". Thus it provides full freedom to a person provided he does not interfere the freedom of others.

3. *Equality* :—Democracy does not recognize any distinction between man and man. Every person has equal rights with equal responsibility, on the other hand he deprives himself of the right only by neglecting the responsibility.

4. *Justice* :—In democracy every citizen is given full justice. The court of law does not recognize any distinction in this respect. The offender may be a high official or a poor labourer. Both will get the same punishment for similar offence.

5. *Friendship* :—Democracy holds friendship as the last solution of every problem. Enmity breeds enmity giving rise to new problems. Even the insignificant issue becomes a difficult problem when relations are unfriendly. On the other hand the most difficult problems are overcome easily in a friendly atmosphere.

The above five principles form the basis of Jainism also. It holds man as superior to deities. Jain scriptures propose that divine beings touch the feet of the virtuous. It proposes freedom as the supreme goal of life. Recognizes essential quality of all living beings. Defines virtue and vice on the basis of regard or disregard to it. Jain Theory of Karma is based on the sense of complete justice. Ultimately universal friendship is repeated every morning and evening in its daily prayers.

The present book is a collection of my articles appeared in 'Aryan Path' and other journals. They give an insight how far Jainism stands for democracy. The idea is further developed in the following two books in Hindi—(1) लोकतंत्र का लक्ष्य (2) लोकतंत्र और जीवन, both published by Sasta Sahitya Mandal, Connaught Circus, New Delhi.

I am extremely grateful to the A.I.S.S. Jain Conference for undertaking the present publication.

CONTENTS

<i>S. No.</i>	<i>Subject</i>	<i>Pages</i>
1.	The Real Democracy	1
2.	Three Ideals of Life	12
3.	Right Attitude	22
4.	Pancha Shila	30
5.	The Vows for a Householder	50
6.	The Way of Inner Development	59
7.	Five Types of Knowledge	81
8.	Authority as a Source of Knowledge	105
9.	The Great Scriptures of Jains	116
10.	Mahāvīra—A Great Democrat	142
11.	A Democratic Festival	149
12.	Two Phases of Culture	157

THE REAL DEMOCRACY

Equality, Justice and Liberty are held as the three fundamentals of Democracy. As a matter of fact the latter two are merely an amplification of the former. Justice and liberty are natural effects of equality. At the same time it is a necessary condition for them. Justice without equality is no more a justice. Liberty without respect to equality leads to anarchism and disorder. Thus equality is the sum total of Democracy.

The Jaina term for equality is *samatā*. But, it is more comprehensive and far more significant. It includes harmony also within its sphere. Mere equality cannot constitute a peaceful and progressive society. The essence of individual as well as the collective life is not mere equality but equality plus harmony.

Jainism, both in its religion and philosophy, has developed on the principle of *Samatā*. The daily rite prescribed for a Jaina is known as *sāmāyika*, which means a practice for introducing equality into life. In our inner life *samatā* means equilibrium and the practice of *samatā* means the effort to be free from the causes of mental disequilibrium. The same thing is described in the *Bhagavadgītā* as *samatā yoga*. The causes of inner disequilibrium are responsible also for creating a feeling of difference between man and man which according to Jainism, is the basis of the concept of sin. The passions responsible for difference and disequilibrium are twenty

eight. Out of them the first sixteen are major while the remaining nine are minor ones. The first sixteen represent the four intensities each of anger, conceit, crookedness and greed. We can name those intensities as extremely strong, strong, mild and extremely mild. The development of character, according to Jainism, is based on the gradual washing out or pacification of the above intensities. The person in the grip of first intensity cannot claim to be a Jaina. That in the second intensity cannot claim to be a *shravaka* i.e. a lay aspirant with limited vows. That in the third intensity cannot be a monk and that in the fourth intensity cannot attain the highest goal i.e. Salvation. As soon as an aspirant is free from the last intensity, he obtains *Kaivalya*. He becomes a friend of all living being and enemy to none. His observation as well as behaviour exhibits full equilibrium within and full equality without. He is free from the feeling of difference between self and not self.

Jainism also attaches equal importance to the purification of all the three organs of mind, speech and body. Buddhism and the Vedānta attach more value to mental purification. But according to Jainism all of them are equally important.

External equality means the application of inner equality into practical life. When mind is free from the feeling of difference, equality in behaviour is its natural outcome. Jainism does not recognise any difference due to external factors such as caste, sex or dress etc. It does not put any external condition even for salvation. Any body, whether in the order of Jainism or out side can

attain salvation through the requisite inner purification. They divide the souls attaining salvation into fifteen types and place all the aspirants at par. It does not matter whether they are within the order or without, in the uniform of a Jaina monk or in any other form belonging to any sex or creed or with their own creed. The first condition of democracy is not to recognize any difference on the basis of caste, creed, sex, nationality or any other external factor and to hold that inner qualification is the only criteria for a high position or office.

All souls according to Jainism are fundamentally of the same nature, which is clouded by external factors. Jaina sādhanā means a gradual conquest of soul over the non-soul. Those who have won the entire battle are called Jains, the conquerors. In the ascetic order of Jainism seniority is based on this conquest. Longer the period of this spiritual struggle higher in rank becomes the person. Sometimes as a punishment for serious offense the aspirant is demoted by reducing the period of his ascetic life. It only means that the treasure of his spiritual wealth goes down with every digression.

Jainism is not dogmatic even to a particular code of conduct. Honesty or sincerity is the chief criteria. Sanghadasa Gani, an ancient commentator of Jain canons declares that the Jinendras have proposed neither injunction, nor prohibition. They have ordered that a person should be sincere and honest in his transactions.

The institute of religion comprises of four elements : Deity, priest, beliefs and practices. Jainism does

believe in deity. But that deity is not God or any one eternally occupying the highest position. It is the ordinary soul itself with full expression of its patent energies. It is known as *paramatmans*, the holiest souls. An unlimited number of such souls is already in existence and it will go on increasing with the course of time. In a democratic rule, every body can attain the highest position. He can become the President or Prime Minister. Similarly in Jainism, every aspirant can become *paramatman*. The same is known as Arhat, the deity describing worship.

Next we come to the priest. Every body who accepted five great vows of a monk becomes a priest in the order. There is no distinction of caste, sex or other external factors. Even a monk from Brahman family shall bow before that from the *Shudra* family in case the latter is senior in order. A number of highly respected monks belonging to *chandāla* family existed during the life period of Mahāvira himself.

All rites of Jainas begin with a salutation of five offices or positions. No individual person is included there in. All positions are open to every body. The first two of them are associated with the deity; one with the deity in physical existence and the other in pure spiritual existence. The remaining three are associated with the monk under struggle. They are of preceptor, teacher and the ordinary monk respectively.

A Jain worships the deity not for its pleasure or granting boons. According to Jainism, every person

himself is the moulder of his destiny. Deity has nothing to do with that.

The worship goes to the ideal and not to the person. The word Tirthankara, as the deity is recognized in Jainism, gives that sense clearly. It means the 'maker of path.'

Tirthankaras found out a path for attaining peace and happiness, and introduced it to the public. They are worshipped because their ideal would lead others too to that destination. Thus, we see that Jainism does not favour the creed of personal worship.

The third element of religion is Belief. Belief in equality of souls is the foundation of Jain ethics. Belief in equality of experience is the basis of Jain metaphysics and Belief in equality of thought is the basis of Jain Logic. We shall discuss later how these beliefs have developed into the main currents of this full fledged system. Let us first take the fourth element i.e. practices. I have already referred to the Jaina practice of Samayika. Similarly, we have Pratikramana. It is also a daily rite where the monks and lay followers repeat their vows and repent for omissions and commissions done deliberately or without notice. A monk must observe this rite every morning and evening. A lay follower may observe it daily, fortnightly or after a period of four months. But nobody can claim to be a Jaina without observing it at least once a year.

At the conclusion of this rite the observer repeats the 'hymn of friendship.' He forgives others and asks others for their forgiveness.

He announces friendship with all and enmity with none. This is very important ceremony of the rite. The annual rite is observed in Bhādrapada at the close of rainy season. Every Jain keeps a fast the whole day and observes the Solemn rite of Pratikraman in the evening. Next day he goes with folded hands to all acquaints and asks their forgiveness for any offense or disrespect for them committed in the past. Thus he begins a new chapter of friendship every year. This festival is known as Paryushana, Samvatsari or Dasha-lakshani. It is the highest and most sacred festival of Jainas.

Thus we see equality or friendship is the central point of all Jaina festivals also. The observation of a Festival of friendship annually or bi-annually or after five years on international basis would help a great deal to ease the world tensions. Friendship means mutual understanding compromise and a sympathetic attitude. This will lead the way to a world democracy.

Now, let us come to Jaina philosophy in its three aspects of ethics, metaphysics and logic.

Jaina ethics, is based on the theory of karman. Our passions and physical movements accumulate a certain type of matter which bears the soul with its dirt. The distinction between individuals is the effect of this dirt. Thus individual himself is responsible for washing out or further accumulation of karman. No deity or any other factor can interfere in it. Our miseries and happiness also depend upon the karmic influence. But the karmic influ-

ence is not altogether unchangeable. The individual can reduce, enhance or wipe out altogether the effects of accumulated karmans through *penances*. He can delay the effect or experience it sooner than the fixed moment. Thus the Jainas, though believe in the theory of karman and the effects of former lives yet, they do not believe in fatalism where every thing is sealed. Jainism provides ample scope for personal efforts and it is an important factor of democracy. This is the basic concept of equality of opportunity. As indigestion is the automatic result of over eating failure that of unplanned action and so forth karmic dirt and the consequent miseries are the automatic results of attachment with external objects. The Jaina canon prescribes five vows of Nonviolence, Truth, Honesty, Celibracy and Non-possession as the code of morality. A lay follower observes them in part while a monk is expected to observe them completely. The first and the last vows are special contribution of Jainism at the same time they are the life breath of democracy.

Ordinarily, violence means injury to life and non-violence means abstinence from it. In Jain scriptures we find the word *Prāna* which is a wider and comprehensive term. The same scriptures classify *Prāna* into ten. Each of five senses constitutes one *Prāna*. Their motors of mind, speech and body constitute one *Prāna* each. Breath and life provide the last two types. Injury to *Prāna* includes all the ten types. Any obstacle or restriction put to one's free application of sense organs is *Hinsā*. Everybody has perfect right to see, to listen, to taste, to smell and to touch whatever he likes provided

he does not make an encroachment on the rights of others. Any restriction on this right is Hinsā. Similarly, one has right to think, speak and move freely. A ban on free thinking or speaking is Hinsā. Similarly, to breathe in open air and to live the full span of life also is everybody's natural right. Thus, you will see that the principle of Ahinsā includes all the salient features of a democratic life.

Aparigraha, the last vow, is the inner application of nonviolence. In fact Parigraha (परिग्रह) means attachment (Murchha). It is the main cause of creating distinction between man and man, between thought and thought. If I am attached to an object, it leads to a bondage resulting into disequilibrium of mind and a feeling of difference towards external objects. Similarly, attachment to a particular person creates a distinction and disturbs to the attitude of samatā. This is the cause of all social evils. Attachment to a particular emotion, sometimes commended as nationalism, is the root cause of international distress. It is only samatā, the attitude of equality towards all, that can solve the problems. Attachment to thought has given rise to all the creed and sects in the sphere of politics. Consequently religion, which came into existence as a redeemer of humanity became the cause of large-scale blood-shed leading to genocide. The stories of crusades are nothing but the violence carried on for centuries in the name of religion. If we learn to respect the views of other persons as we respect our own and apply the principle of samatā in the sphere of mind the Universe can be saved from the great calamity which is disturbing the mind of every thinker. This samatā in

thought is interpreted in Jaina logic as the principle of Non-absolutism which is the essence of Jaina philosophy. According to Jain logic our views are formed on the basis of individual experience. As far as the experience goes every view is equally correct. But, at the same time every experience is confined to a particular aspect only. Experience can take into account all the aspects of a reality, which are unlimited in number. Every view is correct therefore in relation to a particular aspect. In relation to other aspect it may be wrong. Absolute truth involves the exclusion of other view points. Shankara admits ultimate unity as the absolute truth. Consequently, he declared the appearance of difference as *mithyā*. The Buddhist on the other hand propounded difference as the absolute truth. He declared unity as merely an idea, without corresponding to reality. Jaina logic admits both the view points as partial truth and places them on equal level. The Jaina theory of Syādvāda is misinterpreted as indefiniteness or doubtism. Jainism is perfectly clear in its theory of relative truth. For practical purposes Jainism has introduced the theory of Naya which means preference for a particular view point on a particular occasion according to the interest of the speaker. Similarly in the democratic Parliament one individual must respect the views of the other individual one party that of the other party, and only then the truth can be found out. The present system of Democracy is in fact, a dictatorship of the party in power. The whip of the party continues swinging in the air and no individual is allowed to vote or express his views freely. According to Jainism ethically it is a sin and logically it is a wrong

approach to truth. Aparigraha in thought is an urgent necessity of time, particularly when the meeting of different peoples has become a simple affair and the world has begun to appear like a town and cultural mindings are in progress. It does not mean that we should accept every view-point without examination. - Blind faith and indiscriminate acceptance both are equally dangerous. We must examine every view-point without any regard whether it comes from our own side or from the other side. In case on examination our view-point is found defective we should be readily prepared to modify it. The same attitude should be held about the view points coming from other quarters. This is Aparigraha or samatā in the sphere of thought. It enjoins thinker for a full objective consideration. No pride and prejudice or subjective applications should be allowed.

We have no time at our disposal to discuss it in further detail. The teachings of Jainism can be summed up in the following four concepts and can be compare them with the requisites of democracy.

1. Non-violence :—equality between the self and non-self in respect of life.
2. Non-absolutism:—equality of the view points coming from different quarters.
3. The theory of Karma:—equality in justice, the essential nature of soul and efforts for attainments;
4. Mysticism :—essential equality between the worshipper and the worseipped.

In scope these fundamentals are sufficient to give

idea how Jainism follows democracy in religion, philosophy, mysticism, social ceremonies and all other aspects of life.

I may point out here a significant adjective in Jaina canons. Jaina Sadhus are known as 'Samanas.' Lord Mahavir also was generally qualified with the attribute. Samana Bhagavna Mahavira is common phrase of the Jaina canons. The prakrita word 'Samana' is generally rendered into Sanskrit as Shramana. But it presents one aspect only. There are three bases on which this word is derived.

The first is the feeling of equality samana. We have already discussed it. A Jaina tries to practice the feeling of 'Sama' in his life. He does not recognize any difference in his treatment with others. The scriptures say "Samayae samano hoi." The second derivation is from "shrama." A Jaina is instructed again to rely upon his own efforts. No deity or any other super natural power will help him. He can achieve happiness and salvation will his own efforts only. None can purchase rewards of the deeds done by some one else as we find in the Vedic institution of sacrifice. Thirdly, it is 'shama' i.e. the pacification of ones own passion and desires is the way to real happiness. Jainism is empathetically against the increase of desires and necessities. It is the tune of entire ascetic tradition of India. I think that the above three factors give an insight into the 'shramanic' culture and they are essential requisites of democracy.

THREE IDEALS OF LIFE

Indian religion has analysed human incentive into three ideals :—Power, knowledge and happiness. Every religious system has proposed one or more of them as the highest goal or the object of attainment. As the time advanced and the struggle for life reduced the concept of religion also changed. From being external it became internal, from mundane to transcendent and from realistic to idealistic, this change affected the notion about the above three ideals also.

The ancient sages of the vedic period in their daily prayers ask God,

“Lead us from non-existence to existence,
from darkness to light,
from death to immortality.”

The non-existence, darkness and death represent weakness, ignorance and miseries respectively. The existence, light and immortality on the other hand mean power, knowledge and happiness.

In the early Rigvedic period when Aryans stepped into this country, their life was full of struggle. They had to fight against the nature as well as the Aboriginies. At that time power or strength meant a domination over the enemy both in the form of nature as well as the

men. Knowledge meant the revelation of the mystery of nature which was beyond control and by way of explaining which the deity or supernatural elements came into existence. Immortality at that time meant a protection against the natural as well as human calamities in the form of storm, fire, flood, drought, pestilence, war etc.

Gradually the struggle subsided, the victor and the vanquished combined together and thought over the worthlessness of external victory. They deliberated upon the inner self and found it as the sole substratum of all the above three. The Upanishadas declared that the soul itself is the centre of power, knowledge and happiness (सच्चिदानन्द) and same was the highest object of attainment. The sage Yājñavalkya in Brihadāraṇyaka announces that wealth, progeny, wife, husband and all other external objects are not dear in themselves. They are dear only because they satisfy the inner self.

We find here a drastic change in meaning of the above three ideals. Power does not mean here domination on some thing other than oneself and as long as dependence on external objects continues the state of full power cannot be attained. For the attainment of reliance the Upanishadas introduced the concept of universal soul. They held that as long as the second is there, fear will continue. But when every thing becomes one's own self the chance of fear does not last any more. They preached that feeling of distinction between oneself and the other is the root-cause of all evils. Thus they tried to wipe out prides and prejudices in the name of individuality, caste, creed, tribe, guild or nation. They

presented a picture of the entire universe, where not only human beings and sub-human animals but even the inanimate objects merge into one unity. The realization of that unity according to them was the state of complete powerfulness. Similarly the state of complete power according to them was attained only when that unity is realized. All religious and mystic practices mean its gradual realization.

Similarly knowledge in this period does not mean a learning about external affairs which are phenomenal. The Upanishadas proposed that soul is the substratum of everything that appears eternally and everything external is known when the substratum is realized. They repeatedly lay emphasis on soul as the only object to be realized. Thus in the field of knowledge also they became introvert.

The same is the case with happiness which they said can be realized in the inner self only. Thus the same entity came to be realized as the abode of all the three ideals. Not only this it was identified with the later in the form of 'Sachchidānanda' which is a sum total of power, knowledge and happiness. We observe here that the God of Upanishadas is nothing but the state of perfection of the above three.

Regarding this perfection also the Upanishadas held that it is not something to be attained or effected. Shankara holds that it is free from all the four phenomenal acquisitions such as attainable (Prāpya) effectual (Kārya), changeable (Vikārya) and refinable (Sanskārya).

It is already there as one's own self. The only thing is that the individual self is not aware of it. As soon as he comes to realize it he becomes it. Here the realization and becoming are one and the same thing. Not only this but the above-mentioned three ideals of power, knowledge and happiness also merge into one another. Here knowledge is power and power is knowledge, and the same is happiness.

The Vedanta analyses entire existence into five categories :—

1. Existence (Asti)
2. Knowledge (Bhati)
3. Happiness (Priya)
4. Form (Roopa)
5. Name (Nama)

Out of five the first three are Brahman, the reality and last two are external world, phenomenal appearance. It means that this universe is nothing but the external manifestations, or a play of power, knowledge and happiness.

After the Upanishads this actoin of life came to be recognized Universally. Some systems approached it positively others negatively. Some gave it a form with an emphasis on a particular aspect, others worshipped it without any form. The history of India's religions moves around this central point.

Jainism admits soul as the sum-total of four infinities i.e. infinite knowledge, (Anant Jnāna), infinite sensation (Anant Darshana), infinite bliss (Anant Sukha) and

infinite power (Anant Virya). These infinities are obscured by the corresponding Karmic matter. The path of salvation means to remove the karmic obscuration and bring the four infinities in the state of full manifestation. All religious practices are directed towards this goal. This path is analysed in three aspects of right faith, right knowledge and right conduct. Faith generates power and right conduct results in happiness.

The approach of Buddhism is negative. It holds that (तृष्णा) is the root-cause of all evils. This desire is the sole cause of our weakness. It misdirects the flow of own activity and obscures the vision of truth.

At the same time, it engenders unhappiness as तृष्णा is never satisfied. 'Trishnā' is produced by the notions of happiness permanence, substantiality and generality about anything internal or external. In order to conquer this; Buddhism prescribed a meditation on the four noble truths. That is :

1. Every thing is painful (सर्वं दुःखं दुःखम्)
2. Every thing is perishable (सर्वं क्षणिकं क्षणिकम्)
3. Every thing is unsubstantial (सर्वं शून्यं शून्यम्)
4. Every thing is unique (सर्वं स्वलक्षणं स्वलक्षणम्)

The Upanishads regarded the soul as above the phenomenal world, which was the positive ideal of attainment. But Buddhism denies that, that is a desire and attachment. In order to get liberation one is required to conquer that also. Power according to Buddhism is nothing in the positive. It is a negation of weakness in the form of desires and attachments.

Similarly knowledge means the realisation of the futility of everything the external. Happiness also means the absence of miseries resulting from the greed or desire.

The Bhagwadgita approaches the same ideal by proposing the threefold path that of knowledge, action and devotion. Action aims at the acquirement of power and devotion at that of happiness.

The Bhagwata proposes that the same absolute reality is named differently by the different aspirants. The philosophers or the seekers of truth or knowledge name it as Brahman, the actionists or the desirous of power name it as Parmatman and devotees or the desirous of happiness name it as Bhagwan. The first meditates upon it as an absolute being devoid of all qualities, the second worships it as almighty, creator, protector and destroyer of universe and the third praises it as the bestower of all boons. The first type of the aspirant is stated as (सात्विक) or a person of pure and peaceful heart, the second as (राजसिक) or the person of ambitions and the third as (तामसिक) or a person of undeveloped intellect and grossed in personal desires.

The combination of knowledge and power was thought to be essential for progress, and this combination was represented in the form of Ardhanarishwara अर्धनारीश्वर (The deity with half man and half woman). Knowledge without power is impotent like a corps and power without knowledge is a blind force. This idea is beautifully presented in an image where Shiva is lying dead on the ground, her consort Durga is dancing

furiously on his back. We find such images also where one half is Hari i.e. Vishnu and the other half is Har or Shiva. It is a combination of knowledge and wealth.

Later on with the development of mythology the above three ideals got a symbolic presentation in the forms of different deities. Knowledge was symbolised as Brahma, happiness as Shiva or Rudra. These attributes were indicated precisely by the consorts of the above deities. Brahma has Saraswati or the goddess of learning as his wife. Vishnu has Laxmi or the goddess of wealth and Shiva has Durga or Shakti, the goddess of power. Even the society came to be divided on the basis of these three pursuits. The castes of Brahman, Kshatria and Vashyas worshipped Saraswati, Durga and Laxmi respectively. Later on the worship of Brahma disappeared and Shiva was split into two. He himself became the deity of knowledge and his consort Durga was recognised as the deity of Power.

Kalidasa, the representative poet of the Pauranic age combines all the three in his conceptions of Trimurti (त्रिमूर्ति). He describes God dividing himself into three forms for accomplishing the three acts of creation, preservation and distruction. Here we can see that the mani-function of knowledge is creation, happiness is associated with preservation and power with destruction.

With the development of art, in the form of poetry, music, painting, sculpture etc. this symbolic expression got further development with its culmination with the development of Tantric practices in the 8th century and afterwards.

From the modern point of view the human problems are divided into following three categories :—

1. The problems arising out of ignorance.
2. The problems arising out of scarcity.
3. The problems arising from injustice.

Naturally the solution of these problems lies in the opposites i.e. the problem of ignorance can be overcome by knowledge, those of scarcity by abundance and those of injustice by power.

As far as, the scarcity is concerned it has two meanings. Firstly, it means the non-availability of the commodities necessary for life. Secondly, it means the unbridled increase of desire when satisfaction becomes impossible. It results in unlimited accumulation by one at expense of others, resulting to poverty and scarcity for the later. This type of scarcity comes in the category of injustice, while, the former type is regarded as unhappiness. Indian religion lays stress on the second and holds greed as the fundamental cause of scarcity. It also holds that on reaching the highest goal of life the external needs or dependence is absolutely overcome. Anyhow, as far as the day-to-day life is concerned, we have to marshal both the fields, on one side we have to manage for the necessary supplies and on the other hand we have to control the unnecessary rise or greed etc.

The cause of the third problem is injustice. It also has two ways to get rid of. Firstly, we can remove the injustice by killing or punishing the enemy. Secondly, we can unfold our inner self and make it so strong as

none can suppress it. The first method is adopted by the true aspirants, who build their self invulnerable. The first indicates the increase of worldly power and the second refers to the inner or spiritual power.

The development of personality is dependent on the development of the above-mentioned three ideals. We can give below a test of the same :—

1. How do you feel when confronted with a strange idea or thought which you dislike? In case you are irritated or intolerant, it means your quest for knowledge has stopped, which does not mean merely the mental accumulation, of a number of facts. But a preparedness always to welcome and assimilate new ideas. Similarly, to be as sympathetic towards the view of an opponent as one's own. He would be equally prepared to accept or reject the view on the basis of their objective validity without any differentiation whether they are his own or those of some one else.

2. How do you feel when you meet an adversary or faced with adverse circumstances? In case you are perturbed, in such a situation it means that the faculty of power is not properly developed. A person believing in the existence of infinite power within is never depressed or disappointed. He is always hopeful and sure to conquer the adverse situation, created by man, by nature or by any other factor.

3. How do you feel when you are left alone without any company or external recreation? In case you

feel dejection or loneliness it means you do not believe in the existence of infinite happiness within.

The development of personality means the realization of unlimited knowledge, unlimited happiness and unlimited power within one's own self. According to Vedanta, it is the state of dissolution in (सच्चिदानन्द) i.e. the merger of individual self into the universal self. According to Jainism, it is the full manifestation of four infinities constituting the soul. According to the Dualistic systems emphasising on one or the other aspect, it is the state of pure consciousness, companionship with God in the form of power, knowledge, love or a meeting of the separated child with the affectionate mother.

RIGHT ATTITUDE

Right attitude (*Samyak Darshan*) is the first and foremost qualification of an aspirant. Whether the aim is mundane or supermundane, the goal material or spiritual, it is important as a requisite of success. Every system of religion has prescribed it as the starting point of the spiritual journey. It consists in the right selection of, first the ideal, secondly that of the preceptor who can show the way theoretically as well as practically and thirdly the way itself. In the solutions of political, social and other problems also it holds an important function.

The Vedanta prescribes the following four requisites of an aspirant :—

1. Preception of the distinction between what is permanent and what is temporary. In the field of valuation it is a distinction of permanent values from the temporary ones.
2. Detachment from all the objects of the temporary values, attainable in this world or in the next.
3. A calm temperament, undisturbed by external effects, which consists of : (i) mental equilibrium, (ii) control of the sensual desires, (iii) abstinence from external inducements, (iv) tolerance and fortitude against hardships, (v) concentration and (vi) faith or devotion.

4. A desire for release (*mukti*).

Of actions, Vedic tradition mentions three types :

1. The actions to be performed as daily or occasional duties, such as daily prayers or purificatory baths to be taken on certain occasions. These acts do not yield any positive result but neglect or non-performance of them is a sin. They protect the person from the accumulation of new 'dirt' obscuring the spiritual qualities.
2. Acts performed with a particular motive, such as the sacrifices performed for obtaining kingdom, wealth, progeny, etc.
3. Acts prohibited by the scriptures, which bring sin to the doer.

The aspirant is required to give up the last two types and continue the first for long. Gradually his heart will be purified and he will have an inclination towards higher values. His aim will shift from the temporary to the permanent.

Patanjali compares the mind to a river having a shifting Current. Sometimes the Current is directed towards lower values and sometimes towards the higher values. There are five states of mind, of which the first three express the lower tendency and the remaining two the higher. The first three are : (1) the state of engrossment in external objects; (2) The state of ignorance or obscurity and (3) the state of fluctuation when the mind is unsteady, inclining sometimes inward and sometimes outward.

The two higher states are : (1) the state of concentration and (2) the state of control when the mind is absolutely free from thought.

Buddhism describes the two groups of states as respectively that of a layman (*puhujana*) and that of one who has entered the current of higher values (*sotapanna*).

In Jainism the right attitude has been described elaborately. Its constituents, causes, perversions and other things have been discussed in detail. This is useful to an ordinary aspirant also. According to Jainism, the right attitude has two aspects—the internal and the external. The internal aspect is related to the requisite purification of soul.

The soul is compared to a traveller wandering in the forest who has lost his way. Sometimes he is far from the path and sometimes comes near and enters its borders without realizing it. In spite of a physical contact with the path he is not conscious of it; consequently the next moment he loses it and goes astray. Perchance it happens that when he enters the border through the instruction of a preceptor or the direction of his inner voice he comes to recognize the path. This is quite a new incident in his career. Jainism analyses this process into three 'feats.' The first is 'the accidental feat' (*Yathāpravratikaran*), i.e., touching the path accidentally without consciousness of it. The second is "the novel feat" (*apurvakaran*), one which was never experienced before. The third is "the feat of non-return" (*anivratikaran*), when the aspirant is fixed on the path and cannot be misled.

This is possible only when the *karmas* or the matter polluting the soul are reduced to within a reasonable limit. This pollution is known as *moha*, illusion, or perversion, which is again divided into two, viz., perversion in attitude and perversion in conduct. The latter is elaborated in four types of passions : anger, conceit, crookedness and greed. Only when the effect of the two types of *moha* is reduced to below a certain maximum, and the inner light of the soul therefore begins to pierce it with its rays, does the right attitude dawn.

The external form of right attitude consists in three 'adoptions' : of a right ideal; of a right preceptor and of the right path. In Jainism the ideal is represented by the perfect soul free from the obscuring, debasing or weakening pollutions. This ideal is personified by the *Arihanta*, i.e., the perfected soul in physical existence, and the *Siddha*, i.e., the same out of physical existence. The right preceptor is not only cognizant of the way but is a traveller on it who has renounced all other ambitions and activities and made this journey the sole aim of his life. He voluntarily impose on himself all the disciplines, restrictions and rigours required for progress in that journey. The path is that taught by the perfected souls, those perfect in knowledge and perfectly free from attachment and hatred or other passions.

Though Jainism also deteriorated later into a sect and the above three constituents of right attitude were identified with particular personal beings, in the beginning they were stated in a form absolutely free from that bias. Pure Jainism is the worship of pure principles,

unalloyed and unbiased. The Jain hymn of salutation recited at the beginning of every auspicious undertaking is free from any personal name. Out of the five salutations mentioned in it the first two go to perfected souls and the remaining three to the followers in that journey in their different functions.

The effect or creative power of the right attitude varies according to the strength of faith and detachment from lower values. Three types of faith are distinguished according to their comparative creativity.

1. Creative (*kāraṅ*). The faith or attitude which impels a person to action. Action is the standard by which to judge the strength of belief. If we sincerely believe in an idea, we must act accordingly; otherwise we lack in belief.

2. Appreciative (*rochak*). The inclination towards a noble object to the extent of mere commendation. The person with this type of faith tries to induce others to act and puts the proposal forward in an attractive manner, but he himself is not impelled to act. We might compare him with an artist who can move the audience with music, dance, dramatic acting or some other performance full of pathos but who is unmoved himself. Much modern leadership can be thus classed.

3. Illuminative (*dipak*). A lamp shows the path to others but itself does not get any profit. Similarly, a person who can explain the subtleties of the spiritual path to others, who helps others in the journey by

illuminating the path, without moving himself, belongs to this type. It is mere scholarship without life.

There are five perversions of attitude obstructing the way to righteousness. As a matter of fact, they are mental weaknesses.

1. The perversion of attaching secondary importance to righteousness (*ābhigrāhic*). Many persons adopt the path of righteousness for some other ulterior motive. To adopt a principle to please an influential person, for wealth, for fame or for any other motive except the principle in itself is a perversion of this category. Religious systems have adopted the method of inducement in their propagation. They pointed out the future pleasure of heaven and this world as the result of their renunciation in this life. The person was promised hundreds of beautiful damsels as the result of celibacy in this life. A drunkard was promised a heaven where fountains of wine are flowing. These inducements divert the attention of the aspirant from the supreme values to lower desires. Similarly to adopt political life not as a career of service to the nation but with a view to occupying chairs, gathering influence or with some other ulterior motive is a perversion of this type.

2. The perversion (*abhiniveshic*). To follow a path merely to satisfy an egoistic temperament. A person knows that the path adopted by him is wrong. Yet he sticks to it because any change hurts his sense of pride. This perversion is common among religious preachers in high positions who continue the same preaching

even after ceasing to believe its truth. It requires great courage to correct oneself, particularly in an esteemed position after the accumulation of fame and popularity. It is really a tragedy that the person, though aware of his mistake, is not allowed to correct himself. This is why the seeker of truth is enjoined to run away from fame or other egoistic fascinations.

3. The perversion of doubt (*sāṁshayic*). To be continually doubtful in mind, without resolution or determination leading to action. The progress of a person with this perversion is hampered by fluctuations. He does not gather enough force to rise to his feet and move.

4. The perversion of undeveloped consciousness (*anābhog*). This is found among the animals, who are devoid of any consciousness of lower or higher values, creatures of instinct.

Jainism holds further that knowledge and without a right attitude is a perverted knowledge and conduct without it is a perverted conduct. Knowledge is no doubt a power which can be used for a good as well as a bad purpose. When the object is bad, the power or instrument leading to its attainment also comes in the same class. Similarly if a power is used for a good purpose, it becomes good. Power in the hands of a devil is known as *āsurī shakti* (devilish power) and the same in the hands of a god becomes divine (*daiivī shakti*). Thus the perversion or purity of knowledge is not intrinsic but pragmatically determined, according to the attitude of knower. The same rule applies in

the case of conduct also. Thus attitude is the main standard of valuation. A person with the right attitude but devoid of knowledge and conduct shall get them in due course, but the person far advanced in knowledge and conduct but with perverted attitude may or may not reach the right attitude. In other words, sincerity of purpose, purity of aim and a sense of correct valuation are the foundation of individual as well as national character. Any nation without this sincerity may express its religiosity in high-sounding terms but cannot make any real progress. A religious preacher may possess a beautiful art of expression but cannot purify himself without this sincerity. And scholarship without it is merely a tormenting of words.

PANCHA SHILA

Panchashila, pronounced as Pansil in Pali, is a Buddhist term, but its implications are universal. It constitutes the foundation of ancient morality. Every religion, has accepted it as basic code for social as well as the individual conduct. It is the primary requirement of a good citizen. The person neglecting it is regarded a danger to society. He is a sinner as well as a criminal.

In the Theravāda Buddhism five principles are recited along with the hymn of refuge on every auspicious occasion. After salutation to the Buddha a monk recites three times the hymn of refuge, repeating "I go to the Buddha for refuge, I go to the doctrine (Dharma) for refuge. I go to the order for refuge." Then he takes a pledge for the five moral precepts. By the first pledge he declares to abstain from Prānātipāta, i.e., injury to life, by the second from taking anything without permission of the owner, by the third from sexual immorality, by the fourth from falsehood and by the fifth from taking intoxicants. A Buddhist promises to observe these five precepts immediately after declaring his faith in बुद्ध, संघ and धर्म. They are also known as five Shikṣā Padās. In the Mahayana school the same are included into Shila Pāramitā, i.e., Perfection in conduct. This is the second perfection

out of the ten, which a Bodhisattva attains in his spiritual journey. The first perfection is Dana i.e. charity ; which is a beginning on the way to great compassion, Mahākarunā, a special contribution of the Mahayana Buddhism.

In the Yoga Sutra of Patanjali the first four of these precepts have been recognized as the first four of five 'yamas', which constitute the primary equipment of the traveller on the path of yoga. Patanjali further says that the five vows are eternal and universal. Their application is not limited to a particular caste, country, time or occasion. They are universal. Similarly, they do not admit of any exception.

Manu, the first law-giver of the Hindu Society, enjoins them as 'Samasika Dharma' i.e. the duty of a man in brief. They resemble five of the ten commandments of Moses, which were reuttered and confirmed by the Christ too. They are found in the Quran also, though not in one place. The Jain scriptures recognize them as 'Vratas'. In the case of a monk they are complete and therefore, termed as Mahavratas (great vows). While in the case of a householder they limited and termed as Anuvratas (smaller vows).

Any number of quotations can be cited here from the great scriptures of the world. The followers of different religious systems may disagree in the conceptions of God, soul and Universe. They descend to bitterness in actual practice, but in the basic code of morality, mainly they are in agreement,

Historical aspects

We have seen above that the number five is common to most of the systems. But, there is a slight difference in detail, which is important for a study of the ethical history of India. In the non-Buddhist systems generally, we have non-possession (*aparigraha*) in place of abstinence from intoxicants. It appears that the fifth vow did not exist in the ancient code and was added later according to necessity. This proposition is supported by the Bodhayana Dharmasutra as well as by the tradition of Jainism. In the Bodhayana we have the first four vows only. In the Jain tradition also we find that the order of Parshwanatha, the 23rd Tirthankara, admitted four vows only which were called *Yamas*. The discipline of Prashwanatha was known as *Chaturyama*.

Bodhayana is clear in not providing any place to non-possession. But, there is some anomaly in the Jain tradition. The *Thānaṅga Sutta* states the fourth vow as *Bahiddha-danao viramana*. *Abhayadeva*, the well known commentator on Jain canon, interprets *bahiddha* as *parigarha* or property. But, his interpretation does not confirm with the *Suyagada*, where *Bahiddha* means sexual intercourse. If we examine the above controversy in the light of Bodhayana, which provides a striking resemblance to the Jain ascetic practices, the contention of the *Suyagada* seems more reasonable.

Further, the *Uttradhyayana* states that the order of Parshwanatha allowed garments for monks. They used to put on even costly garments with various colours. It had a result of degrading effect. The monks showed

attachment to fine clothes. Mahavira did not like it and therefore, stressed upon nakedness. It shows that Mahavira, being very keen on one attachment, could introduce non-possession and not celibacy as the fifth vow.

'Buddhism, accepts abstinence from all intoxicants in place of non-possession. But, there is no doubt about its later introduction. Because, the first four Shilas are always found together while the fifth is many times omitted.

Moreover, celibacy is the fundamental code of ascetic tradition. It is, inconceivable, particularly for a sect following the severest form of asceticism, to leave it altogether.

It means that the earliest form of ethical code consists of the first four precepts only and non-possession is a later addition. But, the ethical code of the ancient Vedic Aryans was somewhat different. It was national and aimed at material prosperity. The ideal of spiritual development in it, is later development. A national ethics prescribes one code of behaviour with the members of its own class and a different one for others. The above-mentioned four precepts were good as long as the mutual behaviour of vedic Aryans was concerned. But, they were not recommended in dealing with the aborigenes. Moreover, the fifth vow of aparigraha went against the very spirit of Vedic ritualism. A society striving for material prosperity cannot favour an ideal like non-possession. Roughly, the Vedic religion enjoins threefold duty i.e. sacrifice, study and gifts to Brahmanas. Of course, truth, penance, patience, forbearance.

and such other virtues are recommended as devine other virtues are not essentials of morality. They were easliy over looked when they conflicted with material interest.

The ascetic tradition framed its code of morality mainly for the recluse who is free from social obligations. In this tradition the life of a house-holder is an excuse, allowed to the weak lacking in strength to follow the path of an ascetic. Thus possession and prosperity, (a virtue for the house-holder), were thought as sin for the ascetic. On the other hand Brahmanical ethics lays emphasis on the life of a house-holder. While framing a code, it kept in view the family life. The life of an ascetic, there was the life of retirement, of a pensioner. The Vedic tradition believed in the social unit, where the individual was only a part; forefeiting all its interests and privileges in the welfare of society. On the other hand, the ascetic tradition held the individual in itself, as a unit. The Society, it contended, was formed for the comfort and development of the individual. In the Vedic tradition the individual is meant for society, while in the ascetic tradition society is meant for the individual. Later, when the two traditions got mixed and the synthesis of the two framed a new culture, all the social as well as individual virtues got their proper place. The ascetic tradition, so far emphasising a negative aspect only took the positive side too into considerations and the vedic tradition, on the other hand accepted spiritual development ast he ultimate aim of life.

This compromise between prosperity and renunciation was not possible in external behaviour. Consequently, the qualities of heart came into forefront. The

mechanical form of religion gave way and the subjective aspect came into prominence. Both, the Vedic as well as the ascetic tradition established a real contact with life. Non-violence, which in ascetic tradition meant merely non killing developed into the positive quality of Universal love, where social as well as the individual virtues are infused together. The vow of abstinence from telling a lie came to be recognized as speaking what is beneficial, brief and sweet. Non-stealing in recognizing the social as well legal rights of others. Abstinence from sexual inter-course into mental chastity and non-possession into non-attachment. This healthy synthesis was really a remarkable step in the history of civilization.

Let us now discuss the development of the individual precept in the main systems of India, i.e., Hinduism, Buddhism and Jainism. Hinduism, for this purpose, should be further divided into Brahmanic Hinduism and ascetic Hinduism.

In Brahmanic Hinduism, as I have already stated, sacrifice, study and gifts to Brahamans are the main duties of a householder. Every person according to the Vedic society, is born with three debts or obligations. The debt of Gods is repaid through sacrifice, that of the ancient sages through study and that of the ancestors through the birth of a male child.

We can see here that all the three duties are very important for a society. The sacrifices apart from their transcendental value, which I think was a later development, were nothing but social gatherings. The Aryans

used to assemble together, sing and dance, eat and drink, worship fire and thus develop their social life. Then, we have the study of ancient lore which infused pride for noble heritage, the feeling which is essential for pre-servation and growth of a society. The birth of male child was necessary for continuance as well as the strength of society. Social development was the basic standard for valuation in Vedic society. Killing of animals was a necessary part of the social gatherings of non-vegetarians society. Consequently, the principle of non-violence automatically came into disregard. On the contrary a person of means not performing bloody sacrifices came to be regarded as a sinner. Similarly, celibacy was a sin as long as one did not see the face of a son. At the time of marriage the bride was enjoined to give birth to ten sons. In this society violence and sexual intercourse are not sins by themselves, but only when they interfered with social set up. The check aimed at only the social stability. Within the limits they were not only allowed but encouraged and were prescribed as social obligations.

Later, when spiritualism got dominance over secularism and universal ethics got more appreciation. Brahmanical tradition also accepted non-violence etc. as the basis of morality. But, it was careful not to injure the interest of the institute of sacrifices. It held that the violence committed for the sake of sacrifice is not a sin. In due course dispassionate thinkers, like Vachaspati Mishra, came forward and held that violence in sacrifice also is a sin. But, at the same time they said, it is amply repaid by the virtue accumulated

through the sacrifice. In Jainism also, when building of temples, pilgrimages with great pomp and show and such other works with the name of Prabhavana got more importance there arose a school which held that violence for religious acts was not a sin.

Anyhow the influence of the creed of non-violence was so strong that it changed fundamentally the Brahmanic notion of morality. The institution of animal sacrifice is now a thing of the past. Public opinion is deadly against it. Even the orthodox Brahmans do not follow it in practice.

The ascetic Hinduism, represented by the systems of Sankhya, Yoga, Pancharatra, Bhagawata etc., is totally against violence. The Yogasastra gives it a subjective consideration. Vyasa in his commentary on the aphorisms of Patanjali defines non-violence as freedom from malice.

While describing the influence of non-violence Patanjali says that even born enemies leave their enmity in the presence of a person who has inculcated the ideal of non-violence into his life. The followers of Yoga had a firm belief in the maxim that contempt breeds contempt and love breeds love.

The followers of Bhagavata cult emphasize love and devotion. They are strictly vegetarians and regard killing of animals as the greatest sin. The cult of Vaishnavism, spread along with Jainism in Gujarata and Rajasthana in the north and into the whole of south has exerted a great influence in creating a temperament of

non-violence among the people. Even the Muslims of these parts dislike killing or impeaching animals. They are less quarrelsome and believe in compromise more than in fight.

The growth of Vaishnavism and Jainism side by side in the same region and period suggests that they were against mutual hatred. They followed a common way of life, possessed a generous mentality and bore a charitable attitude towards the neighbour and his belief. In Gujarata still there are many families where different traditions are followed by the individual members according to their choice without any restriction. If the wife is a Jain the husband is a Vaishnava and their relations are very sweet. Both the traditions have infused in their life a sense of mutual love and tolerance. Sometimes, one can further observe that it is not only a tolerance but a positive respect for all that is divine, for the sanctity of all faiths and creeds.

In the Mahayana Buddhism the ideal of non-violence has developed into a special form. Here, it is not merely a negative virtue, but positive to the extreme. The Bodhisattva sacrificing his life to feed birds and insects is nothing but the extreme form compassion which would appear nonsense to the humanist. The Vedic systems allow these extreme forms in a certain stage only. When the aspirant has risen above all passions and crossed the narrow boundaries of wordly relations, he is free to act as he likes. When the causes of distraction are removed control from out side becomes unnecessary. Passions are the cause of violence and

when they are removed the person becomes non-violent naturally and reaches the state of perfect character. According to the non-Buddhist systems the journey of the spirit ends with this. But in Buddhism the new ideal of Mahakaruna i.e. Great compassion; emerges after that stage and the Bodhisattva tries for salvation of other suffering people. He does not enter into Nirvana as long as there is a single soul suffering from the miseries of this world.

Another speciality of Buddhism is its emphasis on the subjective side. It prescribes many formulas for the cultivation and purification of mind.

In Jainism the cult of non-violence has taken quite a new turn. It has become the very foundation of Jain religion as well as philosophy.

The basic principle on which the Mahavira's message of non-violence stands is the feeling of equality (Samata). In Ayara he says "You yourself are the being which you intend to ill-use, you yourself are the being which you intend to insult, you yourself are the being which you intend to torment. You yourself are the being which you intend to prosecute."

Every monk and householder recites in his daily prayers "मित्री मे सब्बभूएसु वेरं भज्ज न केणई". I have friendship with all and enmity with none.

This fellow-feeling has developed into the following four respects, which cover the entire region of Jain philosophy and religion :—

1. Respect for Life.
2. Respect for Mind.

3. Respect for man and
4. Respect for personal effort.

The first thing is respect for life. Mahavira was against the supremacy of a few over others. He did not like that the existence of one class should be confined to the 'comfort of others'. All animals, whether human beings or lower ones possess equal right to live. It is against morality that man should consume the life of other animals for his personal enjoyment. The basic principle of morality, according to Mahavira, is the feeling of equality. One's being virtuous or otherwise depends upon the amount of the sense of equality practised by him in the actual life. "Samayae samano hoi". A sramana becomes through Samata this was the basic announcement of Mahavira. Fear, hatred, malice, envy and all other sorts of passions weakening the self, come from the feeling of inequality. If a man respects his own life he must respect the life of his fellow beings as well; and we can say this is the first step towards democratic Universe.

Analysis and classification is a speciality of the ancient religions: particularly, that of Buddhism and Jainism. In Jain scriptures (જ્ઞાનાર્ણવ) non-violence is classified into one hundred and eight types, which is interesting to note how the ancient sages were careful about their conduct.

The first three types are related with the three steps towards commitment of an action. They are Samramha i.e. intention to commit a sin (2) Samarambha preparation and (3) Arambha-actual doing. Each of them is

further divided into three types of responsibility, i.e. (1) to do himself, (2) to order and (3) to approve.

Each of the nine types is further divided into three instruments of the mind, speech and body. They are further divided into four motive passions; anger, conceit, crookedness and greed which induce a person to commit violence. This analytic approach helps an aspirant in self scrutiny. He can know clearly in what respect he is responsible for a particular misdeed and how he should be careful to keep himself away.

In the early canonical literature respect for life is the dominating theme and this is the essence of Jain religion. On its negative side it stresses non-injury and on the positive side friendship with a feeling of equality.

The Tattvartha defines violence as injury to ones vitalities (prāṇa) out of negligence (pramāda). There are ten vitalities, i.e. the five senses, mind, body, speech, breathing and life. The enumeration of these vitalities is very significant. It shows that violence means not only a injury to life but to put any obstacle in the free movement of a living being. To put censor on one's speech, to deprive one from the acquirement of knowledge which he can do through the senses, to put improper pressure on ones mind, to put restriction on ones physical movement and all other acts of this type are violence. The term negligence (pramāda) in the definition, explains the motive. It means all types of negligence leading the aspirant astray from the goal of spiritual purification, all acts that pollute the soul and make it extrovert. They are divide into five classes of :—(1) Intoxication, (2) Objects of sense-enjoyments, (3) Passions, (4) Slumber and

(5) Futile gossip. If all of the above considerations are kept in view, one can clearly observe that the principle of non-violence, as developed in Jainism, safeguards all social and individual rights of a person. It provides equal right to every being not only to live but to fully develop and exercise all his potencies.

Respect for Mind

The respect for life gradually developed into respect for mind and it is the basis of Jain logic. We generally abuse our opponent as a liar without understanding his viewpoint. If we show same respect for the mind of our opponent as we have for our own, much of the unnecessary controversy would cease. This respect for mind has developed into the theory of Non-absolution or Anekanta Vada. Prof. A.B. Dhruva has designed it as 'Intellectual non-violence.'

It should be stated here that Jainism is a staunch realist. It does not admit anything as purely subjective and proposes that all viewpoints with apparent contradiction, emerge from experience. They are based on a corresponding objective quality. The difference lies in the individual choice only, and, we should have the same respect for choice of the so-called opponent as we have for our own.

In a cultured society we do show proper regard for different tastes and choices. But that regard is confined to physical comfort only. In the intellectual field we do not show the same sense of culture. The contribution of Jainism in this respect is unique. In the present age, when democracy is regarded as a sign of culture,

the principle of respect for mind is not only highly useful but imperative.

Respect for Man

The third thing is respect for man. This eliminates all types of discrimination based on sex or caste. Jainism admits that every human being, whether a Brahman or the so-called low-bred possesses soul with similar qualities and therefore, is equally entitled to all religious duties which are the way to spiritual development.

In the order of Mahavira there were many monks who came from chandala or other low caste and enjoyed same status as the monks from noble families. The monk who was junior even by one day used to salute his senior without any consideration of high or low birth.

Respect for personal effort

The fourth but one of the most important point is, respect for personal effort. Jainism believes that a person himself is responsible for his happiness and miseries. Curses and boons, which were a dominating factor in the Puranic age, have no place here. The respect for personal effort has developed into the Jaina theory of Karman; which is the foundation of Jain ethics in its spiritual aspect. There are fourteen steps, known as 'Gunasthanas' constituting the ladder to salvation. The aspirant climbs its steps by step removing the obstruction of Karman. At the end, when the soul is fully purified of the Karmic pollution, it is liberated and becomes 'Mukta.'

Jainism does not believe in an Almighty Creator. It holds that every soul can become 'paramatman' when

fully purified. Boons and curses or dependance on the pleasure of some Almighty being is against the principle of equality; which Jainism is prepared to leave in no circumstances.

Truth

While accepting truth as one of the great vows, main emphasis is laid on the motive. Truth does not mean merely the statement of a fact, but at the same time the language of the student should be inoffensive and the motive beneficial. In case a statement leads to harm others, though logically true, it is not allowed. Similarly, a harsh or pinching word also is disallowed. Thus, we can see that in the ascetic tradition, including all the three systems of Jainism, Buddhism and Hinduism, truth is motivated with non-violence.

As a matter of fact, truth occupies a prominent position in the path of knowledge, while in the path of action it is subordinate to non-violence.

The path of knowledge is the path of Philosophers. For them truth is supreme. But for a man of action truth is only a supplement to non-violence. In certain cases when he has to forego either of the two, he will prefer non-violence.

It is clearly stated in the Jnanarnava that the vows of truth etc. in their real sense, form a part of the great vow of non-violence.

Non-stealing

The vow of non-stealing roughly means not to take anything without permission of the owner. But, ultimately, it aims at taking nothing which is not ones due.

To usurp others' right through robbery, diplomacy or any other device is stealing and it is a sin. The term 'one's due' has two implications. Firstly, one must earn before possession. Secondly, one should not go beyond the limit that is necessary to his life. He should not be a burden to society by putting his obligations on others. At the same time he should not hoard, which means starvation for other members. He should apply his surplus strength for the benefit of society or his own spiritual development but in no way in robbing others, through any means barbarian or the so-called civilized.

Celibacy

In the Vedic Hinduism to marry and have progeny was a social obligation. But, in the ascetic tradition it was totally denounced. Ultimately they came to a compromise in the state of a householder. Both traditions prohibited the sexual inter-course beyond one's wife duly married. I have already stated the different attitudes in the case of a householder. For Vedic Hinduism it is an obligation which can be fulfilled only through the birth of a male child. But in the ascetic tradition it is an excuse. The former looks it as a social necessity while the latter as a distraction, an obstacle in the spiritual progress.

In Sanskrit celibacy is generally termed as Brahmacharya which means treading into the soul. Any act, therefore, which disturbs the concentration on soul, or which leads towards extraversion is 'Abrahmacharya.'

Non-Possession.

Non-possession or 'aparigraha' is the last vow. In

Buddhist Panchasila it has been substituted by abstinence from intoxication. In Jainism, as I have already stated, it did not exist before Mahavira. In the Yoga-sutra, as in the case of other yamas it has got a subjective definition in the form of non-attachment. Vedic Hinduism does not recognise it at all, as it goes against the social organization which aims at prosperity.

In the beginning parigraha meant any type of possession. An ascetic was enjoined not to keep anything except what was necessary for observance of religious rites, and a householder also was instructed to narrow, as far as possible, the limits of his possession. But later on aparigraha came to be interpreted as non-attachment with its widest implications, and in this sense both, the ascetic as well as the Vedic traditions united. In course of time non-attachment became the principal aim of spiritual practices. Jainism and Buddhism preached it through non-violence while the Bhagavadgita taught it through dispassionate action. Both, the actionists and non-actionists you may call them as escapists have equally accepted it as the fundamental principle of spiritual development.

According to Jainism *moha* is the main obstacle in the path of salvation. It has two sides—(1) Raga (attachment) and (2) Dvesha (hatred). The first is the subjective sides of parigraha and the second that of violence. Thus on subjective consideration aparigraha is as important as non-violence.

In the Vedanta this principle has developed into the absence of egoism. An aspirant is instructed to abandon

the complex of 'I' and 'mine'. Thus, in the Vedanta, one can see, it is the only target of spiritual journey, and I think the Vedanta supersedes all other systems in this respect.

If we carry it further we have to learn non-attachment towards not only external objects but the internal notions and feelings as well. If we learn non-attachment with our preconceived thoughts, prides and prejudices we can easily arrive at the truth. The Jain theory of non-absolutism is nothing but a method for dispassionate thinking. Further we have to learn non-attachment towards our caste, creed, country tradition and all other thing, attachment to which is highly commended by the so-called cultured society, in high sounding works like patriotism etc. and which is the poor cause of all international crises.

Conclusion

The above is a short introduction to the five precepts that are regarded as foundation of ethics. All religious system have accepted them as far as theory is concerned while in practice they have evolved a national ethics of their own, which is the root cause of all conflicts and consequent evils.

Human mind is so framed that it gets more inspiration from national ethics. Hundreds of examples can be cited where people have sacrificed their wealth, position and even life for the sake of their country, sect or other unit. But there are very few who have done the same for Universal welfare. Whenever a passionate appeal is made on the name of a particular sect, or

nation we have good response. Thousands and thousands sacrificed their lives for the war known as crusade, which in reality, went against the spirit of Christianity. Muslims and Hindus are not behind in this type of blood-stained history. But, appeal for universal welfare does not prove so inspiring.

If we try to find out the reason behind it, we shall realise that the national ethics provides enough scope for the satisfaction of one's baser instincts. Sometimes, an unbridled expression of these very instincts, is eulogized as the virtue of high order. Anger and thirst for blood are praised as bravery, conceit and vanity as national pride. Crookedness and fraud as diplomacy and greed for domination as ambition. They are regarded as essential parts of service to the nation or the religion. Plunders and cruelties perpetuated on the enemy are thought as a part of the crusade. On the other hand the Universal ethics cannot provide cheap rewards of this type. Here, one has to subdue his baser instincts and it requires a long period of restraint, continence and arduous practices. The aspirant has to check external longings and conquer the forceful urge of habits and predispositions.

Moreover, national ethics is a type of intoxication. It appeals to the sentiment induces one for prompt action. The Universal ethics on the other hand appeals to reasoning which is extremely useful to find out a theory, but lacks in force for practical purposes. And this places a real problem before us. Hinduism has found out a solution in neglecting neither of the two.

It holds that both are not only necessary but compliment to each other, if applied properly. National ethics is unavoidable upto a certain stage of society. But the leaders must aim at the Universal ethics and be clear in their mind that national aspiration does not mean dominance or prosperity at the expense of others. At the same time it should be realized that the service to one's nation is only a step towards service to the entire universe.

The same is the criterion for cultural development. An individual or a nation is cultured to the extent it has inculcated Universal ethics in its life.

THE VOWS FOR A HOUSEHOLDER

Jainism prescribes two codes of conduct for morality and spiritual development. The higher code is meant for the monks who have renounced the worldly life and are free from social obligations. The lower code is meant for the laity striving for salvation without renouncing the social responsibilities. This latter code provides valuable material for the organization of a healthy and prosperous society.

It is divided into twelve vows further classified into three groups. The first group consisting for five vows presents a code for ethical conduct. The second group consisting of three presents a discipline subsidiary to the main ethical code. The remaining group consisting of four vows is meant for refinement or the unfoldment of the dormant spiritual qualities.

A vow is graded on the basis of three types of commitments. The three commitments are : (i) to do oneself (ii) to order and (iii) to comment upon a sin committed by someone else. Of each grade there are three instruments i.e. mind, speech and body. Thus there are nine ways of committing a sin and to refrain from all of them by observing vows is possible for a monk only. A householder is advised to refrain from as many of the nine as possible, according to his capacity and inner strength (आत्मिक शक्ति).

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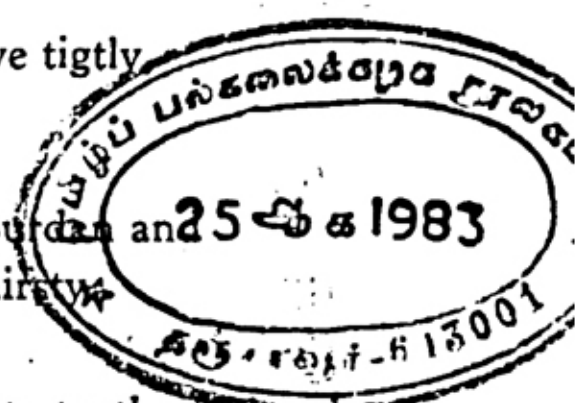
Non-violence

According to Jainism life is divided into two broad divisions of stationary beings (स्थाय) and moving beings (जंगम). The former group includes the four elements viz. earth, water, fire and air along with vegetable life; while in the latter are included all the moving animals beginning with Amoeba upto human and divine beings. 7370

The first vow of a householder is related with non-violence. Abstinence from 15 types of acts causing violence is included in it. A householder decided to refrain from deliberately killing all innocent living beings. Here the adverb deliberately and the adjective innocent are significant. In case an animal is killed without intention to do so or is killed by way of punishment the vow is not broken. Thus a king is permitted to punish the offender or his enemy. In the war he can attack the fighting men only. To kill innocent women and children is against the code. (In the present atomic warfare uninvolved population in the cities is the main target).

There are five transgressions related with the vow of non-violence concerned with household animals and slaves. These are :—

- (i) to tie the animal or a slave tightly
- (ii) to beat him severely,
- (iii) to cut his lines or tail,
- (iv) to load him with heavy burden and
- (v) to keep him hungry or thirsty

**Truth**

The second vow is pertaining to truth. The observer makes a decision (संकल्प) not to speak gross untruth

which may harm the listner or the concerned. The untruth is mainly elaborated as follows :—

- (i) The untruth about a girl at the time of betrothel i.e. exaggeration of her merits and concealments of her demerits.
- (ii) The untruth about cattle at the time of their selling.
- (iii) The untruth about land.
- (iv) To embezzle or speak untruth about the trust.
- (v) False evidence.

The five transgressions of the vows are as follows :—

- (i) Allegations without proper thought and investigation.
- (ii) Allegations on persons talking secretly.
- (iii) To disclose private talks held with wife or some other lady.
- (iv) False instructions or preaching.
- (v) To forge documents.

Non-stealing

The third vow is related with honesty or abstinence from theft. The gross form of theft is elaborated as follows :—

To acquire the wealth of other person—

- (i) by digging it out from the earth,
- (ii) by breaking open the lock or by opening it with a key i.e. burglary.
- (iii) Robbery and
- (iv) to take up anything without the permission of the owner when the latter is within the knowledge.

The five transgressions of this vow are as follows :—

- (i) to accept anything brought by a thief,
- (ii) to appoint thieves or decoits for material gains,
- (iii) to do anything illegal or prohibited by the law of the Government,
- (iv) dishonesty in weighing or measuring the commercial commodities,
- (v) deceiving through imitation.

The above two vows i.e. truth and non-stealing are significant in the field of social behaviour and business.

Sexual Discipline

The fourth vow is related with sexual discipline. The householder is enjoined to be satisfied with his own wife and at the same time prohibited to have sexual relations with any married woman other than his own wife.

In ancient society women were divided into three categories :—

- (i) One's own wife (स्वीया)
- (ii) The wife of some one else (परकीया)
- (iii) (सामान्या) i.e. unassociated women—prostitutes etc.

The higher morality demanded that a person should confine himself to the first category i.e. to his own wife only, but the lower morality did allow a relation with the common women. Though denounced in the field of religion it was not thought to be anti-social. Any sexual connection with the second category i.e. married woman other than one's own wife was considered immoral as well as anti-social. A Jain householder is not

permitted to have any relation with such a woman. As far as the third category is concerned he is given a choice but he is advised preferably to abstain from it.

The five transgressions of this vow are as follows :—

- (i) to have sexual relation with the woman engaged for a short period,
- (ii) unmarried,
- (iii) to satisfy the sexual desire unnaturally,
- (iv) to have an intense sex-desire,
- (v) to indulge in the conjugal relation of human beings or animals other than his own family or possessions.

Non-possession

The fifth vow is connected with material possession. The householder is advised to limit his possessions. The five transgressions are as follows :—

To transgress the limit of—

- (i) gold, silver, etc. or the wealth in coins, valuable metals and jewels,
- (ii) immovable property i.e. the land, house etc.,
- (iii) live wealth of cattle and slaves,
- (iv) food grains and other commodities,
- (v) ordinary metals other than silver and gold as well as utensils and other articles made of them.

Selflessness

The sixth vow puts a limit on the area of exploitation. A householder is instructed to limit the area of commerce, harvest, industry and other commercial

enterprises. This vow serves two fold purpose. Firstly puts a check on unrestrained material ambitions which keep the man constantly in a state of unrest. Secondly it avoids mutual conflict in the uncontrolled desire for commercial exploitation and political subjugation which has led the world to the verge of total annihilation.

This vow has the following transgressions :—

To cross the self imposed limits

- (i) in the space above,
- (ii) in the space below,
- (iii) in other directions,
- (iv) to extend the limits of land possessions and
- (v) to forget the limit while engaged in exploitation.

Cutting the daily requirements

The seventh vow puts a limit on the commodities of daily use. The householder fixes the number of commodities used in food, drink, bath, journey, furniture etc. In this vow the limitation is not on the possessions actually but on their real use for necessity or enjoyment. These commodities are divided into twenty-six categories covering the whole sphere of daily life.

Behaviour and orderliness

The eighth vow puts a check on the useless efforts amounting to violence. The householder is warned against doing anything violent or causing any inconvenience to others without a passive interest. This purposeless violence is divided into four categories.

- (i) committed through depressive or violent thought (i.e. anger),

- (ii) committed through negligence under intoxication or passions,
- (iii) to supply weapons or
- (iv) to give instructions for violence.

The five transgressions are :—

- (i) to indulge in useless movements and facial expressions under sex desire,
- (ii) to move foolishly hand, feet, eyes or other parts of the body without any purpose,
- (iii) futile and obstinate talks,
- (iv) disordering furniture or other commodities,
- (v) to increase unnecessarily the articles of daily use.

Thus we see that this vow demands orderliness in household effects and the behaviour expected from a civilized person.

Shikshavratas

The 'Shikshavratas' are the last four vows meant for the discipline for character. They are religious practices for spiritual refinement.

The ninth vow is 'Samayika' i.e. the practice of Samata (equality) in life through the equilibrium of mind, speech and body. The observer decides to refrain from all acts of sin for a limited period. It is five transgressions :—

Wrong application of

- (i) mind,
- (ii) speech,

(iii) body,

(iv) to become unaware of the vow undertaken and

(v) fickleness in the observation of the vow.

The tenth and eleventh vows also prescribe a life of seclusion from wordly activities for a period of twenty four hours. In one of the above two vows fast is prescribed during this period and in the other not. The observer is expected to devote his time in self analysis and meditation.

The twelfth and the last vow is related with charity.

A householder is expected to be hospitable and charitable whenever a guest of good character comes to his door in need.

There is one more vow which is observed at the approach of death. A Jain is advised to relinquish attachment with all the worldly objects viz. house, wealth, family and even the body itself, when he finds that the latter is unable to do the function for which it is meant. According to Jainism life in itself is not the aim but a means to achieve the same i.e. unfoldment of the spirit. Hence when an aspirant observes that instead of becoming an instrument his body is an impediment, he gives up food and drink and calmly waits for his last moment. This vow also has five transgressions—

To have a desire for

(i) this world,

(ii) next world,

(iii) prolongation of life

(iv) early death and

(v) worldly enjoyments.

He is forbidden to desire anything. He must not cover either life or death. Thus he passes away peacefully with a perfect equilibrium of mind.

There is a religious rite for every Jain known as 'Pratikramana' which is to be observed twice a day. The word Pratikramana means retracing or going back. During it the observer dwells upon his past conduct and expresses his regret for any transgression of the vow or vows taken by him. As said before, one Pratikramana is observed at the sunset when the conduct of the day is celebrated upon and the other early in the morning when the conduct of the night is taken into account.

THE WAY OF INNER DEVELOPMENT

The modern man has begun to realize that humanity is suffering so much not from scarcity or ravages of nature but from its own inner conflicts, its prides and prejudices, its favours and disfavours and its convictions based on mere caprice. It is not the material necessities but the unbridled lust for power and domination nursed by the individual or a group that causes wars, which leave behind the seeds of mutual hatred and perpetual enmity. Time-honoured friendship and mutual confidence come to an end and neighbours begin to look at one another with suspicion. Fear takes the place of love and the entire structure of mental attitude is changed. Foremost preference is given to the preparations of deadly weapons. The man power and all resources of the nation are harnessed to the interest of war. Nazis thought that they were born to rule the world. This false notion threw the entire world in the clutches of war with its long lasting after effects. It is time that we think of not only famines and scarcities but also of the complex that are still dividing the humanity, even when natural barriers and boundaries have lost their significance. The atomic research has made the problem still graver. On one side, there is comfortable proposed by the principle of live and let live. On the other hand, there are atom and hydrogen bombs

ready for total annihilation of the human species. We have to make our choice. In the first case, we must learn to rise above the complex narrowing the vision of man. We shall have to see that conceit, jealousy, mutual hatred, greed for power and domination and such other passions are no more our guides.

We shall have to remove the narrow walls of 'I' and 'mine' and learn thinking welfare of not only ourselves or a particular group but that of the entire humanity living in every corner of the world, or rather, of every being possessing life. We shall have to share the piece of bread in our possession with our starving neighbours even at the expense of our own hunger. It is in this perspective that I have chosen spiritual realization as my subject. The way to spiritual realization means the way to conquer these complexes and passions.

It is useless to discuss here what happens after realization or the condition of soul in that state. The propounders of different system of philosophy have given, in their own way, different explanations, which is just like an attempt to know the peak of a mountain sitting in a closed room. If you want to have a clear vision of the peak you will have to open the doors, move towards the mountain and climb it step by step. It is almost essential. Otherwise, your knowledge would remain merely a guess work. Similarly, to try understand the nature of salvation with an opposite move is a useless attempt. A wishful thinking. Logicians have discussed the subject and formed different ideas according to their fancy. But, they are and will remain for

ever, far from the reality. A thing of realization cannot be expressed in words. It is beyond even mental approach. The Achārāya says—Logic cannot reach it, intellect cannot grasp it.

Really speaking, the discussion whether the ideal of salvation is attainable or not attainable does not serve any purpose. What is important is the way prescribed for it. It is certain that the traveller of this path does contribute to the happiness of his own self as well as of the world. The quantity of mental satisfaction increase as he moves further and further. No doubt, he does not add to our material gain; yet, he provides a sure remedy to the sufferings where material gains have failed. Further, it can be asserted, without an inch of hesitation, that the traveller of this path never suffers and none suffers through him. He is danger to none and none is danger to him. He is a blessing to himself, blessing to the Society and blessing to even his enemies. Lord Krishna says in the Gītā—"O Arjuna ! rest assured that a devotee of mine never perishes".

The schools of Indian Philosophy hold different views regarding the nature of realization. But they are one not only in prescribing a way to it but also in the salient features of that way. The scope of this paper is not sufficient for a co-operative study. Here, I shall try to show the way as prescribed by Jainism.

The soul, according to Jainism, consists of four Infinites, i.e., Infinite Knowledge (Ananta Jñāna), Infinite Intuition (Ananta Darsana), Infinite Happiness (Ananta Sukha) and Infinite Potency (Ananta Vīrya).

They are natural characteristics of the soul and get full manifestation in the state of salvation. These powers of the soul are neutralized by the karmic influence in the state of spiritual bondage, the state of beings engrossed in worldly affairs. The way to salvation means the effort of the soul to remove karmic obstruction and regain its natural state of four Infinities lying dormant since the time immemorial. Thus, the nature of obscurance, its gradual removal and the means for that removal are the main factors to be considered to have a clear glimpse of the Jaina way to spiritual realization,

The cause of obscurance is known as karman. It is composed of material substance known as Karma vargaṇā. The soul disturbed by the activity of mind, speech or body attracts the dirt of that substance and is thereby petrified. The passions of anger, conceit, crookedness and greed give duration and intensity to that dirt. Stronger the passions the dirt of karman will last for a longer duration and affect the soul more severely. The accumulated karman expires after giving its fruit when the term of its duration is over. At the same time new disturbance causes new accumulation. This process is confined from the time immemorial and will continue as long as the new accumulation is not stopped and the old one is experienced away or cast off through other measures. The way to salvation means a deliberate attempt on the part of the soul, for purification from the dirt by stopping the new accumulation and destroying the old one.

The function of karmic dirt is divided into two main groups. The karmans that impress the potencies

of soul are known as Ghāti karmans and those related with new projection are Aghāti karmans. Both of these groups are further divided into four each.

(A) *Ghāti Kārmans*

1. Jñānavaraṇa—Obscurance of knowledge.
2. Darsānavarana—Obscurance of Intuition.
3. Mohanīya—Perversion.
4. Antarāya—Obstruction in attainments.

(B) *Aghāti Kārmans*

1. Vedaniya—Sensation of pleasure or pain.
2. Āyusya—Birth and life in a particular kingdom.
3. Nama—Physique or constitution of the body.
4. Gotra—High or low birth.

The problem of spiritual development is concerned mainly with the first group.

Umasvati prescribes three virtues paving the way to salvation. They are—Right Knowledge, Right Attitude and Right Conduct. Knowledge in itself is neither right nor wrong. It is right when possessed by a person with Right Attitude and wrong in the reverse case. Thus, Right Attitude and Right Conduct play the main part. Both of them are connected with Mohaniya karman. The ladder of salvation means, therefore, gradual freedom from the effect of Mohaniya.

Mohaniya is further divided into Darsana Mohaniya (the cause of perverted attitude) and Charitra Mohaniya (the cause of perversion in conduct). Darsana Mohaniya has three types :—

1. *Mithyātva Mohaniya* : The cause of wrong

attitude, which makes the man extravagant seeking happiness in external objects and taking body and other material things as his own self.

2. *Misra Mohaniya* : The cause of mixed attitude fluctuating between right and wrong.

3. *Samyaktva Mohaniya* : Mohaniya without the potency of perversion.

Charitra Mohaniya is further divided into 25 types :—

1-16—Four degrees of the effect of anger (Krodha), Conceit (Māna), Crookedness (Maya) and greed (Lobha) each. These degrees are known as Anantanubandhi, Apratyakhyani, Pratyakhyanavarana and Sanjvalana respectively.

17-25—Nine semipassions (no-kaśāyas) of laughter (hasya), liking (rati), disliking (arati), fear (bhaya), grief (soka) hatred (jugupsa), sexual desire of a female (strīveda), sexual desire of a male (purushveda) and sexual desire of the third gender (Napunsakaveda).

The aspirant climbs higher and higher by gradually subduing the above-mentioned degrees of passions. This is beautifully shown in the Jaina theory of fourteen Guṇasthanas. The first four Guṇasthanas are mainly related with different aspects of Darsana Mohaniya and five to twelve with those of Cartira Mohaniya. The last two are the stages of complete realization, one with activity and the other without activity.

Pūjyapāda in his 'Samadhi Tantra' sums up these stages in three categories of Bahiratman, Antarātman

and Paramātman. The soul in first category is extravagant and seeks happiness in external objects, takes external objects as his own self and thus goes astray from its own nature. In the second category it is introvert and tries to realize its own nature. The third category represents the stage of perfect realization. An aspirant is advised to abandon the first and try to attain the third through means of the second. The first Guṇasthanā shows the state of Bahiratman, two to twelve that of Antarātman and the last two that of Paramātman.

The states of soul are judged through *lesyas*-thought points also. They are six in number and symbolise the thoughts according to the intensity of violence. The first *lesya* is *kṛṣṇa* (black) symbolizing the thoughts of most cruel nature. Then, there are *nīla* (blue), *kāpot* (light blue like the colour of a pegeon), *Tejas* (firy), *Padma* (lotus colour) and *Sūkla* (white). The thoughts of a person with *Sūkla lesya* are of the purest nature. The *lesya*s numbering two to five symbolize the intermediate stages.

The yoga system divides the flow of mental activity into *Sansāra prāgbhara* and *Kaivalya prāgbhara*, showing the bent of mind towards the pleasures of world and the spiritual realization respectively. They are just like the states of Bahiratman and Antarātman as shown above.

The Buddhist holds five states of *pṛthagjana*, *srotāpanna sakadagamin*, *anāgamin* and *arhat*. The first state contains the idea of bahiratman, the next three of antarātman and the last one of paramātman.

The Jaina literature on karman and guṇasthana

describes the above path minutely with every detail. Haribhadra, Sūbha Candra and Yasovijaya have explained it on the lines of yoga system. But, the theory of guṇasthana serves as back bone for all the methods.

The first guṇasthana is known as Mithyā dṛṣṭi. It represents the state of wrong attitude. The soul is rotting in it from the time immemorial without finding the real path. As a matter of fact it is not a step towards realization, as may be assumed from its inclusion into fourteen steps, but the lowest state where the spiritual journey is not even begun. Nevertheless, there are some stages even before the beginning of that journey and they are included into the first guṇasthana.

We have already stated that karmic effect is the main cause of soul's wanderings in this world. This effect is sometimes thick and sometimes thin. When it is thick the soul is lead astray. When it is thin the soul takes a turn towards the real path, but without a definite start. We can compare these occasional inclinations with wanderings of a traveller who has lost his path in a jungle. He is sometimes, far from the real path and sometimes very near. But, in no case finds it. His coming near the path is merely an accident. It is useful only if he proceeds further in the same direction and happens to perceive the path. On the contrary, if in his bewilderment he turns his face again to the wrong direction, his coming near the path is futile.

Three karaṇas and granthi bheda :

The state when accidentally the burden of karmans is somewhat lightened and the soul feels an urge for

inner realization, is known as *yathāpravṛtt karana*. It is not reached through a deliberate and systematic pursuit but comes as an accident. The Jaina scriptures compare it with a stone rolling into a hilly foundation. The stone rolling unconsciously in the stream gets a round shape as the image of Saligram a *Hindu God*. The stone did not desire or strive for obtaining that shape, but the turn of events changed it into that form. Similarly, the soul with perverted attitude is unable to make a discrimination between right and wrong, nor does it make any deliberate attempt for realizing the truth. Still, accidentally it reaches a stage when the major part of accumulated karmans is removed through experience of its fruit and the new accumulation is not so heavy that the duration of entire stock comes within a limit. As its result the soul feels an urge for inner purification. But, this urge is not so strong as to force the aspirant to a definite start. It rises and subsides like a bubble. Only, in a few cases it is so strong as to give a decisive turn. In the first case it can occur innumerable times without having a permanent effect. Death of a beloved person, destruction of a thing extremely desired for or such other phenomena generally produce this type of attitude temporarily.

In the latter case the soul advances further and reaches the stage of *Apūrva karaṇa*. The karmic stock is further reduced in this stage and the soul takes a decisive step. This step is the most important in career of an aspirant. It is known as *apūrva* as it was never achieved before. The aspirant, in this stage, reaches the point of breaking the tie of perversion.

The third step is Anivṛttikaraṇa, reached on breaking the tie of perversion. The aspirant attains it after subduing the five types of Mohanīya i.e., Mithyatva Mohanīya and Anantānubandhi degree of four passions and thus reaches the fourth guṇasthāna. It is known anivṛtti, because, the aspirant, having once attained it, is never lost. By taking this step the soul limits its wanderings in the Universe. It comes to the path of light from that of darkness.

The second guṇasthāna is known as Sāsvādana. It is not attained in the ascending order but in retrogression when the soul has fallen down from a higher stage and has not yet touched the ground.

The third guṇasthāna is known as Misra and represents the stage of mixed attitude. It is caused by the rise of Misra Mohanīya. The aspirant in this stage is not firm in his convictions and wavers between right and wrong. This state lasts for a short while only. After that the aspirant either goes down by resorting to wrong attitude (mithyādṛṣṭi) or moves further by taking a right attitude.

The fourth guṇasthāna is Samyagdṛṣṭi attained by the aspirant with right attitude and a firm faith in truth. His passions (kaṣāyas) become mild and last for a short period only. They are weak in intensity as well. Roughly speaking, the person whose enmity or other passionate feelings last for a duration of more than one year is considered to be under the effect Anantanubandhi and therefore, not a Samyagdṛṣṭi. It is necessary for a Jain to purify his heart of all passions at least once

a year. This is why the Jains are so particular in observing the festival of Paryushar which is an annual festival of self-purification and introspection.

A Samyagdṛṣṭi is expected to possess the following five virtues :—

1. *Sama* : Natural tranquillity of soul caused by subsidence of passions.

2. *Samvaga* : The sense of discrimination between right and wrong.

3. *Nirveda* : A dislike towards the pleasures provided by the satisfaction of senses.

4. *Anukampā* : Kind heartedness and generosity. A natural desire to see every body happy.

5. *Āstikya* : The firm faith in truth.

His heart is generous and full of love for others. He desires for the happiness of all and tries to help miserable persons. Amitagati has beautifully depicted his behaviour in the following lines :—

Sattveṣu maitrim guṇisu pramodam,

Kliṣṭeṣu jiveṣu kṛpāparatvam,

Mādhyasthyabhāvam Viparītavṛttan,

Sadā mamātma vidadhatu deva.

O Lord ! may my soul cultivate the habit of friendship with all beings, pleasure to see the virtuous, kindness towards the afflicted and indifference for opposition.

The fifth guṇasthāna is Desāvīrati. The aspirant in the fourth was expected to have a right attitude. He

did nothing on the practical side. He was not expected to observe any vows or practise restraints necessary for self-purification. This start is made in the fifth guṇasthāna. It is attained after subduing Apratyākhyānāvarana i.e. the second degree of passions. Here, the aspirant is expected to purify his heart every four months. He takes the vows of a householder and leaves the acts of gross violence, falsehood, theft and sexual blesphemy. In short he is expected to refrain from all acts amountable to a crime. He must obey the laws of state breaking of which amounts to theft. In addition he should fix limits for his possessions. He should prepare a list of everything he wants to own for his personal use and should not go beyond the limit fixed therein. It is also expected that he should go on curtailing that list and have daily scrutinization. He should also fix limits in all the directions for his economic or political exploitations. Further, a Shrāvaka, as the householder is called in this stage, observes some vows or penances for self purification as his daily or periodical duties. He is generous to a guest of good conduct and serves him with food and other necessities with a heart full of devotion.

The Jain srāvakas held an honourable position in society as well as state in the past. They were trusted by the state in all confidential matters and approached by other persons for proper advice and other help. The Uvāsogadasāo describes the conduct of ten householder devotees of Mahāvīra. They were city fathers in real sense.

The sixth guṇasthāna is Pramatta sanyata. The

aspirant upto the fifth stage is a member of Society and carries his duties and obligations towards himself as well as the society. He enjoys the family life and external pleasures in a moderately controlled form, not forgetting the supreme object and other duties. His character is well balanced without resorting to either extreme of looseness or complete renunciation. In the sixth guṇasthāna he leaves family life and joins the order of mendicants. He devotes his entire life to the attainment of spiritual realization. He refrains from not only the gross sins but from the sins of minor nature also. He is not to kill any animal whether movable or immovable harmful or not harmful. Similarly, he is not to speak a lie in any way, not to take even a trivial thing without asking permission of the owner and hold any property. The vows of a monk are called Mahāvratas (complete vows) in contrast with Aṇuvratas (partial vows) of a householder.

This stage is reached after subduing Pratyahyānāvāraṇa i.e. the third degree of passions. A monk is expected to purify his heart every fortnight. He has to observe pratikramaṇa (repentance for the sins committed knowingly or unknowingly) and other purifications daily.

This stage is known as Pramatta-sanyata, because, the aspirant, though observing complete restraint, is open to negligence or slips.

The seventh guṇasthāna is known as Apramatta-samyata. It should be remembered here that the third degree of passions was subdued in the sixth stage. After that there remains the fourth degree of samywalana

only. This is the mildest form of passions. It is compared with a line drawn in water, which vanishes no sooner it is drawn. Similarly, the passions of samjvalana degree do not last for any duration. Nevertheless, their rise is not stopped completely. The aspirant in seventh stage tries to control that also. This stage is called Apramatta, because, the aspirant is always alert not to allow any slipping. Here, the aspirant wins three types of stronger sleep also.

Note :—According to Jainism there are five types of sleep which are the effects of Darsanāvaraṇa :—

1. *Nidrā* : Ordinary sleep.
2. *Nidrā nidrā* : Deep sleep where one is not able to open his eyes even when awake.
3. *Pracalā* : Drowsiness.
4. *Pracalā pracalā* : Heavy drowsiness causing the flow of saliva and movement of limbs.
5. *Styānagṛdhi* : Somnambulism; speaking, walking and doing other actions under sleep.

An aspirant in seventh stage is free from the second, fourth and fifth types.

This alertness is not permanent. It comes and goes according to the fluctuations of mind. Consequently, the aspirant struggles between the sixth and seventh stages. His position is compared with a log of wood moving up and down with the turn of waves.

The eighth guṇāsthāna is known as Apūrva karaṇa. The aspirant, in the seventh stage, was described as starting his struggle against slippings. He reaches the

eighth stage in case he wins the struggle and finds himself fully equipped to subdue the remaining portion of passions. It is known as Apūrva because the soul gets such purification as was never achieved before. Here, he aims at the complete victory over passions for the first time.

Two SreṅIs—This complete victory is effected in two ways. Some aspirants have their passions and complexes subsided and feel perfect tranquillity on the surface. The subsided complexes lie in subconscious mind waiting for provocation to come to surface. There are others who destroy the very root of those complexes leaving no more a chance for their rise. The first type is known as Upasama sreṅI and the second as Kṣapaka sreṅI. Upasama means subsidance and Kṣapaka means destruction. They are compared with two methods of water purification. The dirt in water can either be removed for ever through filtering process or can be subsided in the bottom through chemical process. In latter case the slightest disturbance is sufficient to make the dirt reappear while in the first case the purification is permanent. Similarly, passions and complexes can either be removed for ever or subsided in the bottom. In first case the aspirant is without any danger of falling down. In second case the complexes lie dormant in the subconscious mind waiting for provocation, when they rise again and the aspirant falls down. The stories of great yogins falling down from the peak of high spiritual attainments confirm the above fact.

Upto the seventh stage the aspirant adopted mainly

the path of *ksayopasam* i.e., partial subsidence or destruction and partial rise without the fruit giving intensity (*pradesodaya*). The subduing of *anantānubandhā* etc. in previous stages did not mean their destruction or subsidence but rise without the fruit giving potency. The aspirant from the eighth stage begins his purification by subsidence or destruction in reality. The soul is empowered here with to reduce the effect of karmans in respect of duration as well as intensity. This potential reduction is carried in the following five ways :—

1. *Sthitighata* : Reduction of the enduring period allotted to the karmans in store.
2. *Rasaghāta* : Reduction in fruit giving intensity.
3. *Guṇasreṇī* : To convert the karmans of longer endurance into those with endurance of not more than a *muhūrta* (48 minutes).
4. *Guṇa sankrama* : To convert the karmans with intensive degree into those with milder degrees.
5. *Anyā-sthiti-bandha* : To accumulate new karmans of very short duration and low intensity to which those of longer duration and higher intensity are converted.

There are three feats (*karaṇas*) which the aspirant undertakes gradually for this reduction.

1. *Yathīpravṛtti karaṇa* : Inclination of the soul towards subsidence or destruction without actual step.
2. *Apūrvā karaṇa* : First step towards complete subduing through subsidence or destruction.

3. *Anivṛtti karaṇa* : To bring soul in such a state of purification when further progress becomes automatic. This progress is uniform and depends no more on individual effort. The eighth stage is known as *Apūrvā karaṇa* on account of the second feat in form of five reductions. The aspirants in this *guṇasthāna* do not necessarily have uniformity in the level of their self-purification at the moment of first entrance on further advance. There are innumerable degrees according to the status of individuals. For this very reason the eighth *guṇasthāna* is known as *Nivṛtti* also showing the absence of uniformity in spiritual progress.

The ninth *guṇasthāna* is known as *Anivṛtti*. The aspirant after reducing the stock of *karman* through the means of *sthitighāta* etc. comes to a point when his progress becomes automatic. Consequently, all the aspirants make a uniform advancement. All of them are on the same status in the first and successive moments of their progress. This uniformity is known as *Anivṛtti*.

These two *guṇasthāna* last not more than a *muhūrta* (48 minutes). They are also known as *Badara Samparāya* (with big passions) in contrast to *Sukṣma Samparāya* (with small passions), the tenth *guṇasthāna*. Anger, conceit and crookedness are regarded as big passions in relation to greed which is recognized as the small passion. The first three continue upto the ninth stage only and greed continues upto the tenth. At the end of the eighth stage the aspirant subdues six types of

semi-passions also, namely, (1) laughter, (2) liking, (3) disliking, (4) fear, (5) grief and (6) hatred. By the end of ninth he subdues three types of sexual desire in addition to the sanjvalana degree of anger, conceit and crookedness. Then, there remains the sanjvalana degree of greed only, which is subdued by the end of the tenth.

The tenth guṇasthāna is known as Sukṣma-sam-parāya on account of its subduing all the passions except sanjvalana type of greed.

The eleventh guṇasthāna is Upasanta-Mohanīya, meaning a complete subsidence of Mohanīya. This stage lasts for a short period only after which the subsided passions rise again and the aspirant falls down. In his backward movement he may stop at the sixth, fifth or fourth stage or come down to the bottom. But, this position does not last for unlimited period. Within a specified period, known as Ardha pudgala parāvartam as the maximum he makes fresh attempts with a renewed strength and ultimately succeeds by adopting the course of Ksapaka srenī.

The twelveth guṇasthāna is Ksīṇa-Mohanīya showing the complete destruction of Mohanīya. The aspirant with Ksapaka srenī does not undergo the eleventh stage and reaches the twelveth direct.

The thirteenth guṇasthāna is Sayogikavalin. At the end of the twelveth the aspirant destroys other ghāti karmans also and attains all the four infinities. He attains Infinite knowledge (Kavalajnāna) due to the

destruction jñānāvaraṇīya, Infinite Intuition (Kevala-darsana) due to the destruction of Darsana-varaṇīya, Infinite Happiness due to the destruction of Mohanīya and Infinite Power due to the destruction of Antarāya. The four aghāti karmans still continue upto the end of life. The aspirant in this stage is called Arhat or Kavalin, corresponding to the jivanmukta of other systems. This stage is known as sayogin, because the activity of three yogas i.e. mind, speech and body continues.

The fourteenth guṇasthāna is known as Ayogi kevalin, where the activity of yogas is stopped completely. This state corresponds to the Asamprajñāta samsdhi of yoga system. It is also known as Sailesī showing immovability like the king of mountain. The aspirant stays in this position for a short while only, namely the period required in pronunciation of five short vowels. At the end of it the soul shoots up like an arrow till it reaches the top of the universe. It rests there forever in the abode liberated souls. This is how the career of search after soul is completed.

One can see from the above discription that spiritual development means gradual freedom of the soul from karmic bondage. It is, therefore, necessary here to mention in brief, the nature of bondage, its causes and means of freedom.

Bondage means the accummulation of karmic matter by the soul. The latter when disturbed by certain activity, attracts the atoms of matter known as karma-varjaṇā. These atoms are blended with soul like water

with milk and affect the soul by their chemical action. The question how a material thing can have its chemical action on an immaterial thing is replied by the Jainas on the basis that the soul under bondage is not quite immaterial. It is a blend of mind and matter. The pure soul, as it is in the state of salvation, is never so affected. The question about the first relation between soul and karman is ruled out by holding the relation as without beginning and not admitting a first movement. This is a common problem of all systems and is replied in the same way.

This bondage is classified in the following four types related with the nature, quantity, enduring period and intensity in fruit :—

- (a) *Prakṛtibandha* : Regulating the varieties of karman accumulated on a certain activity.
- (b) *Pradeshabandha* : Regulating the quantity of particles of each variety.
- (c) *Sthitibandha* : Fixing the enduring period of a particular particle.
- (d) *Anubhāga bandha* : Regulating the intensity of fruit of a particular particle.

Yoga (the activity of mind, speech and body) and kaṣāya (passions) are the means affecting this bondage. The first two bandhas are regulated by yoga and the latter two by kaṣāya. The number and nature of the particles to be accumulated are fixed according to the disturbance caused by the yoga, and the enduring period as well as the intensity in fruit is fixed according to the

degree of passions. In the thirteenth stage passions are destroyed completely. Still the karmic influx continues owing to the activities of yogas. But the particles accumulated in that stage are without the capacity of giving fruit or enduring for a period on account of their being not accompanied by passions.

An activity is either beneficial or harmful. Beneficial activity is not induced by passions. The karmic accumulation resulting from it does not give bitter fruit. On the other hand harmful activity causes such accumulation as puts the soul to suffering and miseries. Both types of activity are known as Āsrava meaning the influx of karman. It has five types of Mithyātva (wrong attitude), Avirati (indiscipline), Pramādn (negligence), Kaṣāya (passions) and Yoga (three types of activity).

One has to refrain from all the five types of Āsrava to check the karmic influx. The aspirant aiming at the complete freedom from karmic bondage has to stop the new influx, as well as consume up the accumulated stock. The process of this consumption is called nirjarā. The Jain literature prescribes various penances and other practices for it, namely, twelve types of penances (tapas), twelve contemplations (bhāvanās), four meditations (dhyanas), the vows of a monk and a householder and such others. Kundakunda, Jindabhadra, Pūjyapada, Haribhadra, Subha Candra, Hema Candra, Yosovijaya and other scholars have written systematic treatises on the subject. The reader is advised to consult them for a detailed study.

The above is a short account of the process of self-realization as prescribed by Jainism. It is useful not

for salvation only but also for a man who wishes to live happy life by rising above the inner conflicts and complexes. It is regrettable that the supreme science of leading a happy life has been wrongly confined to transcendental purposes only with the assumption that its benefits are not connected with the present life. But, it is a wrong notion. The man, however materially rich may he become, shall have to learn, sooner or later, this science if he seeks real happiness and wants to save himself from destruction. The fear of atomic weapon can be cast off only if the man learns to live amicably and peacefully. We hope, U.N.O. and the individuals wielding the destiny of mankind, will pay attention to the above fact and make the teaching of self discipline an essential part of the study for builders of the new world.

FIVE TYPES OF KNOWLEDGE

The problem of knowledge, in general is divided into three branches of Psychology, Epistemology and Logic. But the present treatment is confined to the contribution of Jainism towards the first two branches only.

Psychology of Knowledge :

Jaina psychology can be analysed under the following three heads :

1. Organs of knowledge.
2. Their function for producing cognition.
3. The stages of knowledge, from sensation to judgement.

The organs—In discussing the causation of knowledge generally the following four factors come into consideration :

1. The soul.
2. The mind.
3. The senses.
4. The object.

The Soul :

According to Jainism the soul is a permanent substance. It possesses consciousness as its natural attributes. There is no soul without consciousness and no

consciousness without soul. This consciousness expresses itself in all the psychological functions of knowing, feeling and willing. The first, i.e. knowing is its natural and pure manifestation while the remaining two are mixed. In feeling consciousness is mixed with the effect of Vedaniya karman (see theory of karma) and in willing with that of Mohaniyakarman. But knowing is natural. Here, the soul does depend upon any external assistance. As there is heat in the fire and coolness in the water, similarly, we have knowledge in the soul.

A question arises if knowledge is a natural and permanent attribute why it is phenomenal. It appears after some positive effort and vanishes automatically. Similarly, when all the souls possess this attribute equally, why there is inequality in knowledge. Jainism replies these objections through the theory of obscurance. Out of the eight Kurmans accepted by Jainism the first, second, fourth and eighth are known as *ghatins*. They put obstructions in the natural expression of soul. The first two are related with the obstruction of conscious manifestation. They are compared with a cloud obscuring the light of the sun. The removal of that obscurance is necessary for knowledge. The liberated soul, which is free from this obscurance, gets the full manifestation. Infinite knowledge dawns there in full bloom without any external dependence. There, it is constant as well as similar in all states and persons.

Mind and the Senses :

The mind and each of the senses are divided into two aspects, i.e. the physical aspect and spiritual. In

the physical aspects the senses are parts of the physique of a living being. They are material as the body itself. They are further divided into the internal part and the external part, which is interesting for the study of ancient physiology. In the spiritual aspect they are nothing but the soul itself. They only represent the various expressions of the powers of the soul and their applications. This spiritual aspect is again divided into Power (*labdhi*) and Application (*upayoga*). In the process of knowledge the physical mind and the physical senses play the part of windows only. A man sitting in the closed room cannot see anything outside even with perfect vision. The window enables him to peep outside. The sphere of objectivity depends upon the size of the window. Similarly, the man is confined into the closed room of *karmic* obacurance. A hole into that obscurance enables the person to look at the external object. As the window is nothing but a natural outlet for the sense of vision, similarly the senses are nothing but partial removal of *karmic* obscurance. Thus, the senses in their positive aspect are nothing but soul.

The Object etc.

Now we come to the fourth category of the object, light etc. Jainism does not give them any importance in the causation of knowledge. They are admitted as occasional helper but not as essentials. In illusion the object which exists does not appear. On the other hand that which does not exist appears.

It means that the presence of object is not a necessary condition. The Nyāya system includes big dimen-

sion, manifestation of colour, and light also in the causation of visual perception. But Jainism does not feel this necessity. The questions, why there is no perception in darkness, why we do not see atoms or air etc. are replied by the theory of capacity (योग्यता). It is the capacity provided by the removal of obscurance which regulates all the gradations or limitations in knowledge. Though contact between senses and the objects is not regarded as essential condition, yet it has been accepted in the case of four senses. The mind and the sense of vision do not require any physical contact with the object, about which the system of Nyāya is very particular.

Thus, we can see that soul is the only efficient as well as material cause of knowledge. The same is agent. The help of other accessories is negative, i.e., their contribution is confined to the removal of the obscurance. The Ayaraṅga says, "The soul is knower, the instrument of knowledge also is soul."

It should be clarified here that the systems of Sāṅkhya, Vedānta and Buddhism make a distinction between the discursive knowledge and the transcendental knowledge. In the former type matter, (prakṛti) or nescience (avidyā) plays the prominent part.

According to the Sāṅkhya knowledge means a simultaneous reflection of the object as well as consciousness (*puruṣa*) into *buddhi*, a product of the matter. Of course, consciousness also has its share by way of reflection. But, the material cause of a reflection is not

the reflectee but the reflector. Thus knowledge according to Sāṅkhya is a mode of matter. Jainism does not accept any contribution on the part of matter. All modes belong to the soul. Secondly, Jainism does not believe in the theory of reflection or representation. It holds that the objects are presented to the soul direct.

According to the Vedānta, discursive knowledge is a complex phenomenon. It analyses the appearance into two parts. One part is consciousness and the other the object. As far as consciousness is concerned it is nothing but soul. There is no difference between Jain and the Vedānta in this respect. But, in case of the object the Vedānta holds that it is supplied by nescience. The mind, which is a product of avidyā, goes out through the channel of cognizing senses and establishes a contact with the object. There, it performs twofold function. Firstly, it removes the obscurance for manifestation of consciousness. Secondly, it projects an object which gives the knowledge a form. Jainism does not admit this illusory projection.

According to Yogāchāra Buddhism, all concepts are subjective. They are products of past impressions.

Thus, in discursive knowledge all the three systems recognize the contribution of matter or nescience in their own style. But according to Jainism subjective contribution is confined to the act of feeling and willing only. As far as knowing is concerned, it is purely objective. The transcendental knowledge according to them is devoid of all concepts. The discursive knowledge is both, a cause as well as the effect of something different

from soul. The transcendental knowledge is pure consciousness, unpolluted by the association of object. Jainism does not support the above view. It does not make any qualitative difference between the two. Ordinary cognition of a layman, is as true as the cognition of an omniscient. The difference lies in quantity only. The cognition of ordinary person is confined to the consideration of one aspect only, while that of omniscient covers all the aspects. The former is partial while the latter is complete. Jainism contends that 'incomplete' does not mean wrong. It is wrong only if the cognizer is impertinent as to reject other aspects. Thus, wrongness is not connected with the appearance, but, with the attitude behind it. This is why in early Jainism the basis of truth and falsehood is not objective validity, but, attitude of the subject. If the cognizer possesses a right attitude his knowledge is right. If, on the other hand, his attribute is perverted the knowledge is wrong.

Of course, Yaśovijaya Upādhyāya (1820 A.D.) has interpreted the Jaina theory also under the Vedāntic influence. He admits that the complete knowledge is a pure manifestation of the soul, while incomplete one is produced by the soul assisted by the karman obscuring complete knowledge. But his theory is not supported by the old tradition.

The Nyāya also holds knowledge as, the attribute of soul, but, according to him it is not a permanent factor. It is not natural but, adventitious. Through the collocation of certain factors it appears in the first moment, exact in the second and disappears in the third automatically. In the states of sleep and salvation it is

totally absent. According to Jainism it is the very essence of soul and never totally absent. One cannot conceive the fire without warmth. Similarly, the soul without knowledge is inconceivable.

Umāswati has given knowledge as the definition of soul. Vidyānanda, while explaining the above, differentiates it from ordinary types of definitions and says that it is the very essence of the soul. It is definition as well as the definee, while ordinary definitions are mere definitions.

The Nature of Obscurance

The soul is, by nature, cognizer and the object knowable. There is a permanent relation between the two as knower and the knowable. There is no limit to this relation, as far as capacity is concerned. The soul possesses the power to know all the objects and even more if they happen to be. It is like the scorching sun which can illumine all objects. But that power is restricted by the karmic obscurance. Yaśovijaya (The reader is advised to refer the chapter on karman for this purpose) compares this obscurance with a cloud obscuring the sun. It is a material substance attached to the soul. It pollutes the purity of the latter and does not allow it to shine in full brightness.

The Theory of Upayoga

The question may arise : if obscurance is the only regulating factor, where is the use of sense organs. We cannot see an object with close eyes with any amount of kṣayopasama, as the partial removal of obscurance is recognized.

The Jaina reply to this question is a bit complicated. There are ten completions (*paryāpti*) they say, which a being completes gradually after entering into the womb of the mother. The five senses and the mind constitute one completion each. The animal after completion of visual sense is supposed to possess the power of seeing an object. Similarly, the animal after completion of auditory sense is supposed to possess the power of listening, and so on. The gradation in these powers depends upon the capacity of the completions. There are two factors which lead to the completion of the senses of knowledge. The responsibility for creating physical senses, goes to *Nāmakarman*. The spiritual senses being the faculties of soul itself, are restored by the *kṣayopasama*. Thus, *kṣayopasama* is responsible in providing a faculty with the birth. It is also responsible to later developments for good or bad. But, it has no control over the day-to-day appearances. It limits the knowing capacity in every sense. It is there even when the senses are no more in action. Similarly, there is no difference in *kṣayopasama* when we apprehend a lion or a cloth, requiring the same amount of knowing capacity. Thus, *kṣayopasama* is responsible for providing a capacity only, which is known as *labdhi* in Jain terminology. The day-to-day phenomena of cognition are regulated by the theory of *Upayoga* or application. The physical senses are useful in the function of application, without which the faculties do no work.

The Jain term for all types of cognitive activity is *Upayoga*. It means application of the cognitive power possessed by the soul naturally or through restoration as the result of the removal of obscurance.

Division of Knowledge

The term knowledge denotes a judgement. It is the stage of conclusion in the process of thinking. But in discussing the psychology of thinking one has to consider the preceding stages also, beginning with the first sensation or inclination of the soul to know the object. We have stated above that the comprehensive Jaina term, for this purpose, is Upayoga. It is divided as follows :—

1. Nirākāra Upayoga or Darśana.
2. Sākāra Upayoga or Jñāna.

Nirākārā Upayoga or Darśana

There is much controversy about the actual position of Darśana. Commonly it is held as the first general appearance, apprehending mere existence. But this view does not hold good with the conception of *Vyāñjanāvagraha* which is defined as the first contact between senses and the object, and which is accepted as the first stage of jñāna. No appearance, whether general or particular, is possible before that contact; and thus, the possibility of darśana before that a stage is out of question. On the other hand it is accepted unanimously that darśana must precede the first stage of jñāna. In order to remove this anomaly some Āchāryas have accepted *Avagraha* and *Iha*, the first two stages of knowledge preceding the judgement (*avaya*) as Darśana. But, it is a rough estimate. The point has been discussed elaborately by Brahmānanda, the commentator on *Bṛhaddravya Saṅgraha* and in *Dhavlā* by Vireśwara. Both of them hold that Darśana in actual sense, is the

first inclination of soul for knowing the object. The action of senses begins after this inclination. It is the activity of pure consciousness before the entrance of the object into the sphere.

Darśana is generally compared with the indeterminate perception of the Nyāya or Buddhist perception. But, this comparison holds good only if the common view is held.

Division of Darśana

Darśana is divided into four types :—

1. Cakṣurdarśana : The inclination preceding visual cognition.
2. Acakṣuradarśana : The inclination preceding the cognition arising from other senses and mind.
3. Avādhidarśana : The inclination preceding the extra-ordinary perception with limited sphere.
4. Kevaladarśana : The inclination preceding perfect knowledge.

Sākāra Upayoga or Jñāna

Jñāna means judgement. As stated above it is the last stage of thinking process. Jaina psychology divides the process into four stages. These stages are related with the ordinary perception only arising through the senses and the mind, which constitutes the first type of its fivefold division. It is better, therefore, to have an idea of the division of jñāna. It is divided into the following five types :

1. Matijñāna : Knowledge through the senses and the mind.

2. Srutajñāna : Verbal knowledge.
3. Avadhijñāna : Extra-ordinary perception with limited sphere or clairvoyance.
4. Manohparyāyajñāna : Knowledge of the states of mind.
5. Kevalajñāna : Perfect knowledge.

Matijñāna

Mati includes all types of sense-experience. It is also known as *Abhinibodhikā*. It is divided into the following four stages :

Avagraha—Sensation

Iha—Proposition

Avāya—Judgement

Dhāraṇā—Confirmation.

Avagraha is again divided into *Vyānjanāvagraha* and *Arthāvagraha*. *Vyānjanāvagraha* means a contact between the senses and the object. This stage does not occur in the case of visual or mental perception, where physical contact between the object and the senses is not necessary, while the remaining four senses must have it before apprehension.

Arthāvagraha, is the apprehension of an object in its most general form.

After sensing the object in its general form, we have a natural desire to know the object in detail. This desire is followed by a proposition or suggestion of a certain class, quality or the individual. This is called *Iha*.

The above proposition is followed by the judgement which transfers the probability into a decision. It is called Avāya.

This judgement is further confirmed in the stage of Dhāraṇā, where the impression takes a firm root in the mind and can revive later on as memory. It leaves a definite impression in the subconscious mind.

Sruta Jñāna

The Sruta is just like Sruti in the Vedic tradition. It is the knowledge based on scriptures or the words of authority.

While describing it in detail the Jains enumerate their canonical literature of the period after Mahāvira which is divided into Aṅgapavittha i.e. occupying the position of a limb in the body of canon personified and Anaṅgapavittha (not occupied as a limb). The pre-Mahāviraian canon was divided into fourteen Purvas.

It should be mentioned here that Jains do not regard their scriptures as eternal or the words of some eternal being. In every cycle of time, new pontiffs are born and give their sermons as they like. Those sermons are arranged into book by their chief disciples known as Ganadhāras. In addition the contribution of Srutakevalins (the sages possessing the knowledge of complete fourteen Purvas) and of those with a minimum knowledge of ten Purvas also are regarded as Āgamas. The composition of Ganadhāras is regarded as Aṅgapavitha, while that of other as Anaṅgapavitha. In the post-Mahāviraian tradition there are twelve Aṅgas. The number of not-aṅgas is uncertain.

Leaving aside the canonical literature when Sruta is considered in its widest sense it enters into the province of Mati and it is difficult to draw a clear line of demarcation between the two. Jinabhadra holds that all knowledge is associated with word and therefore, terminates into Sruta, the sphere of Mati is confined to the presentation of data. The classification of that data come under the province of Sruta. Mati contributes the stuff and Sruta arranges it into different categories. Jinabhadra compares them with raw jute and rope made thereof. It is for this reason that Mati and Sruta are accepted as existing in every being.

Umaswati in his *Tattwārtha* expresses a different view. He expands the sphere of Mati and contracts that of Sruta. He confines Sruta into canonical literature and all types of perceptual and conceptual knowledge are included into Mati. He says that the sense cognition, memory, recognition, induction and deduction, all are different types of Mati. This enumeration of the various types of Mati provides clue for the division of knowledge by the logicians.

Avadhi Jñāna

The Avadhi is an extraordinary perception akin to clairvoyance. Generally, it is regarded as supernatural power obtained through penances or Yogic practice. But in the kingdoms of heaven and hell it is acquired with the birth. Perhaps, Jains have regarded extraordinary knowledge as a necessary equipment for enjoying the extreme types of both, happiness as well as pain. Avadhi is confined to material objects only as its objects.

Manahparyaya Jñāna

Manahparyāya jñāna means the reading of thought waves. It is obtained when soul is extraordinarily purified through a high order of conduct. Only a monk can have it.

Kevala Jñāna

Kevala jñāna means the knowledge of the absolute. It dawns when obscurance is totally removed and all the power of soul get their full manifestation. It is same as realization in other systems.

The word Kevala means absolute. In the aphorism of Patñjali as well as in the system of Sāṅkhya. Kaivalya means the knowledge of distinction between consciousness and matter. In Buddhism it is interpreted as the highest knowledge. But in Jainism, it is interpreted as omniscience. Etymologically, the word Kevala does not mean 'all'. It appears that the sense of omniscience is later innovation.

In India systems omniscience is regarded a supernatural power obtained through Yogic practices. No where, except Jainism it is held as a necessary equipment for salvation. Jains also included it among *labdhis*; i. e. supernatural powers, which are not necessary steps in the path of salvation. In Buddhism the knowledge of four Great Truths is sufficient for obtaining Nirvāṇa, Omniscience is an equipment of Bodhisattva only, who adopts the carrier of preaching others and converting them to his order. In Brāhmaṇical school it is an epithet of God. It can also be possessed by the ascetics of high order. The Jain Tirthaṅkara compares well with the Bodhisattva of Buddhism. He also adopts the carrier of

preaching others. Thus, it appears that omniscience came to be accepted as an equipment of Tirthaṅkara only. Its inclusion into the special embellishments of Tirthaṅkaras indicates that in ordinary case *kevala* did not mean omniscience. Later on, logical conclusions led to its acceptance in other soul as well. One can visualize two reasons behind it. Firstly, according to Jainism, knowledge is the nature of soul. It does not depend upon external help for its full manifestation. Consequently, the souls which are entirely free from the karmic obscurance, cannot have any difference regarding knowledge. Thus, in party with the Tirthaṅkaras other souls also came to be recognised as omniscient. Secondly, according to the theory of non-absolution all objects have a relative existence. Thus, a complete knowledge of one object is impossible without knowing all objects. The *Ayāraṅga* announces. "One who knows one object, knows all the objects, and who knows all the objects, knows only one object."

The Upanisad also propose the knowledge of all through the knowledge of one. But their approach is different. According to them the effect is only a manifestation of the cause: and therefore, one, who knows the cause, knows the effect automatically. *Brahman* is the cause of entire Universe. Thus, the knowledge of *Brahman* leads to the knowledge of entire universe. But, Jainism believes in plurality. It holds that the cause and the effect both are equally real. Thus the knowledge of one cannot lead to the knowledge of the other. But, at the same time, they are correlated; consequently the knowledge of one is incomplete without knowing the other. In this

way the knowledge of entire plurality becomes a necessary condition for complete knowledge of one thing

The soul is admitted to possess for Infinite Bliss and Infinite Energy. One can not interpret 'Infinite' as 'All'. Similarly, in the case of knowledge and intuition also 'Infinite' cannot give the idea of all. Any how, the concept of omniscience is firmly rooted in Jaina tradition and has come to be recognized as an integral part of their theology.

Influence of Logic.

The above division of knowledge is an original contribution of Jainism. It is found in the canonical literature and serves as the nucleus of Jain theory of Knowledge. In the later period, as a result of the contact with logicians, Jains also have remodelled their terminology in accordance with the prevalent logical terms.

The first stage of this development is noticed in the *Tattwārtha* (200 A. D.) and the *Niryuktis* (400 A. D.). They divided the above mentioned five types into *Pratyakṣa* (Immediate) *Parokṣa* (mediate) cognitions. But, the definitions of *Pratyakṣa* as well as *Parokṣa* were their own. They held that the cognition arising direct from the soul, without the assistance of senses or mind was *Pratyakṣa*. While, that mediated by the senses etc. is *Parokṣa*. Thus the first two types of *Mati* and *Sruta* were regarded as *Parokṣa* and the remaining three as *Pratyakṣa*. We can notice here, that in spite of the introduction of two terms from logic, there is no change in the spirit.

In the *Nandi* (400 A. D.) perception is divided as

sense-perception and No-sense-perception. Thus due to the influence of other systems the sense-cognition also came to be recognized as perception, but, there was no attempt for adjusting the same in the old scheme. In the later part of the same treatise, all stages of sense-cognition have been included into *Parokṣa*. It only shows that a necessity was felt to recognize sense-cognition also as perception.

Akalaṅka (800 A. D.) has suggested the final solution. He accepted the sense cognition as *Ṣaṁvyavahārik* (सांख्यवहारिक) *Pratyakṣa*, i.e. perception according to the common usage.

Akalaṅka is regarded as the father of Jaina Logic. The shape given by him was accepted as final. No important change has been introduced later. He divided knowledge as follows :—

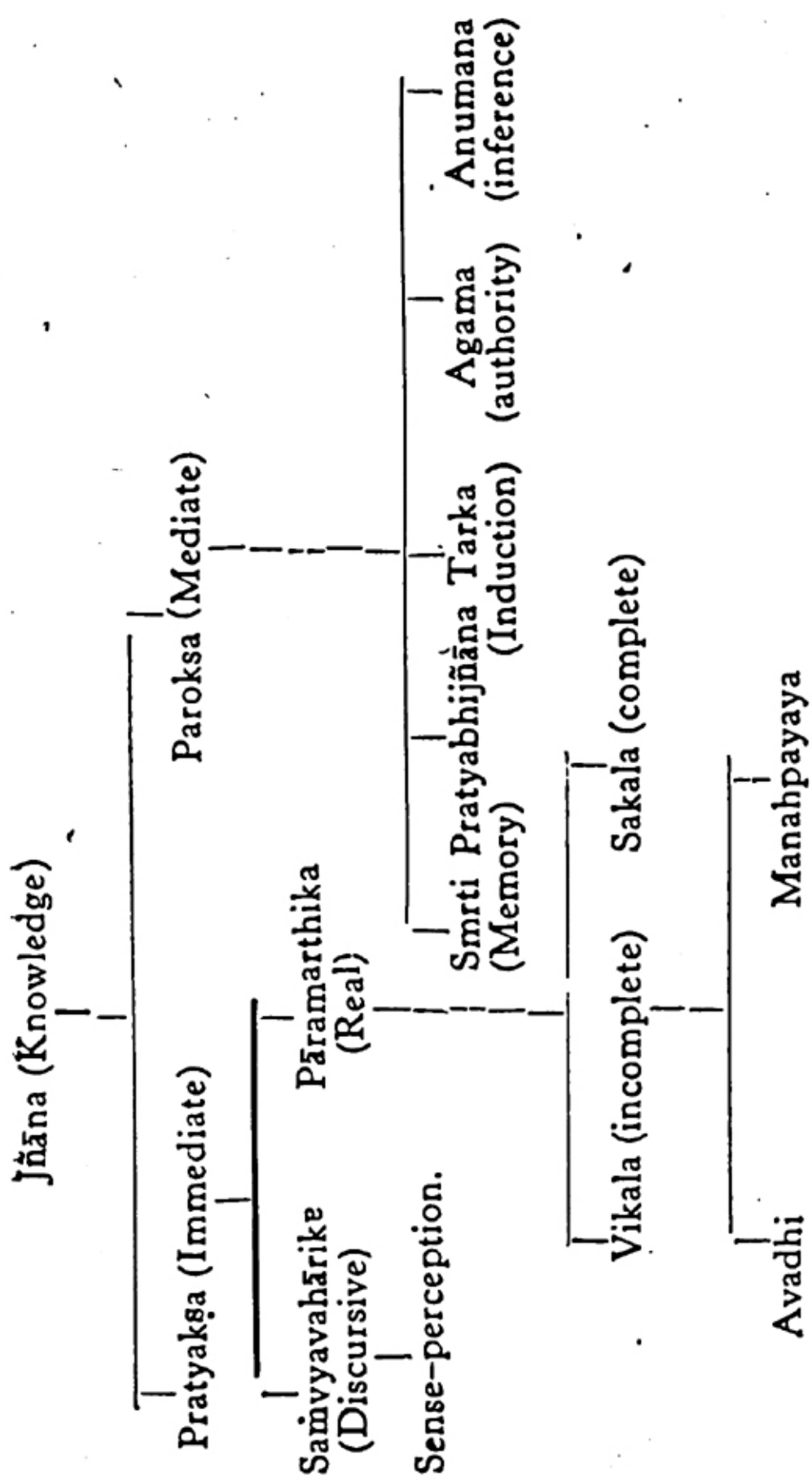
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Epistemology

According to Jainism the appearance "This is a jar" means "I know a jar." It means the appearance of the self as well as the jar. According to the *Naiyāyika* the appearance.—"This is a jar" apprehends the mere object. The cognition and the cognizer are apprehended by a subsequent appearances which he calls *Anuvyavahārikas*. But, Jainism holds that all the three, the object, the cognition and the cognizer, are apprehended in one and the same appearance.

Both the self as well as the jar possess objective existence. According to Jainism there is no appearance

(continued on page 99)



without a corresponding object. All notions of relation, causation, generality or class exist externally. Thus, Jainism is a strong devotee of *ex-teriori*. There is nothing *a priori*. Still, we cannot say that Jainism is empiricist in the western sense of the term. Modern empiricists regard senses only as the source of knowledge. Inference and other types of mental deliberations they hold, are mere deductions. The mind does not contribute anything new. Its activities are confined to the act of feeling or deduction. But, according to Jainism mind and soul also have their independent contribution towards knowledge. Of course, that contribution is not subjective. It is also objective. Thus, we can say Jainism is empiricist with three-fold organs of experience, i.e. the sense, the mind and the soul. Though, in reality soul is the only organ, others are mere accessories; yet, the above differentiation takes the helping cause also into consideration. In the first two categories of knowledge the soul works with the assistance of the senses and mind. In the third category it works independently. But, in all cases, whether assisted or not assisted, it is only a discoverer and not creator. Jainism holds that knowledge is a discovery and not projection.

Compared with rationalism the Jainism is against the theory of mere subjective existence. All the same it holds that there are some objects which cannot be known through senses. The same is the case with intuitionism. It admits that there are objects which can be known through intuition only. But, it differs that they do not exist in intuition only.

According to Dignāga and Dharmakīrti the particular

objects exist externally. But, all concepts of class, relation etc., are subjective. The Sāṅkhya holds an opposite view. According to him universals are objective while particulars are subjective. The German Philosopher Kant also holds certain categories of interpretations as subjective while the thing-in-itself as objective. But according to Jainism both universals and particulars, the percepts and concepts, the categories of interpretation as well the thing-in-itself have an objective reality. No appearance without external existence, is the key-word of Jainism.

Illusion

According to Jainism illusion does not mean false appearance. No appearance is false. The appearance of rope as a snake is as true as its appearance as a rope. The rope is not absolutely different from snake. It also possesses certain qualities common with the snake. In darkness, only those qualities are discovered while the distinguishing ones are not realized. The common qualities assisted by the complex of fear, produce the appearance of a snake, which is not without objective basis. It is regarded false, because, in later stages the distinguishing qualities get prominence. The change occurs only in the attitude of the subject. Formerly, he was holding it as a snake and denying the existence of rope. Now, he holds the same object as rope and denies the existence of snake. In reality the object is both, snake as well as a rope, in relation to their respective qualities. Both appearances are true. The common distinction of true and false depends upon the pragmatic consideration of serving the useful purpose. The illusive

snake cannot bite and therefore, the appearance is regarded as false. But, we cannot say that it does not do any function common with the real snake. In that case the fear also would not have been there.

Vidyānanda holds that there is no qualitative difference between the appearances held as valid and invalid. All of them are apprehensions of truth in part. The complete apprehension is possible in the stage of omniscience only. Absolute validity rests in that knowledge only. The validity of incomplete knowledge is judged on pragmatic valuation or on the attitude of the subject as it is in the ethical aspect. In their objective consideration there is no difference between the two.

Relative Existence

It is essential to know here that according to Jainism every existence is relative. The same object can exist in as many forms as there are relations. And this is an acceptance of subjectivism in another form. It makes no difference if one holds that the object is devoid of all concepts or that it possesses all concepts in different relations. After all the judgement formed on the basis of relations is the choice of subject only. It is his business to form a judgment on the basis of a particular relation. The only difference is that in Jainism it is a choice while in idealistic Systems it is subjective creation. The point may be clarified through the following illustration :—three ladies are sitting together and a gentleman comes from outside. One of the ladies says "There is my husband." The other say "There is my brother." The third says "There is my son." The Buddhist will

say that all the three concepts of husband, brother and son are subjective. But the Jain would say "No, all the notions are objective. The gentleman under consideration possesses all the three qualities, in different relations. The ladies made their choice according to their respective relations. There is no concept without relation. It can be asked : the first child at its birth cannot possess the quality of being a brother. But he comes to possess that quality when the second child is born. How, the second child, without any physical relation with the first can produce a new quality in the latter? The Jain reply is that physical contact is not necessary for generating a quality. Thus, the sphere of objectivity, in Jainism, is so wide that it loses the very sense of it.

A question can be raised again; whether all the attributes of an object, the original as well as the derivative, stand on the same level of reality. In the example quoted above the attributes of being a husband, brother or son are not original. They have been derived from the relations with different persons. But, the quality of being a human being is original. If there is any difference between these two types of attributes, that must continue in knowledge also. It means that we shall have to make some distinctions between the knowledge of original qualities and the desired ones.

The Jaina reply is this : as far as the existence is concerned both stand on the same level. But, the pragmatic outlook creates an apparent gradation. To the child of a professor the factor of his being a father is more real than that of professorship. To his mother he

is more son than a professor or father. To a student he is a professor more than anything else. To his servant he is a master. To a disinterested person all the factors stand on the same level. But he also takes into consideration mainly those factors as have a universal value; and here lies the difference between original and the derivative attributes. Those with universal valuation are regarded as original while those with a limited sphere of valuation are regarded as derivative.

Jainism takes four factors into account for existence. *Dravya* (person), *Kṣetṛa* (space), *Kāla* (time) and *Bhāva* (state) when an individual exists in relation to the above factors belonging to his own personality, he is thought real. In respect of the relation other than his own, he is non-existent.

We can compare these categories with those of Kant with certain reservation.

Theory of Presentation

According to Jainism the object is presented to the subject direct without any *via media*. According to Sāṅkhya the object itself is never perceived. It is reflected into the mode of *Buddhi* and that reflection only becomes the object of perception. The existence of the object itself is inferred through that reflection. But, Jainism does not believe in the theory of reflection. Of course, Kuṇḍa has compared the soul with a mirror and shown a liking for this theory. He also proposes that in reality an omniscient sees himself only and as all the objects are reflected into the self, he comes to know the objects also. His view can be compared with *Vijñāna*

Bhikṣu, but it lacks support from Jaina tradition. The canonical literature defines knowledge as the illuminer. The school of logicians also supports the same view. Yaśovijaya compares soul with the sun, having a natural faculty of illumining the objects. For this purpose it does not require any physical contact with the object. Kuṇḍa Kuṇḍa also says "The omniscient neither enters into the objects nor is entered into by the object. Still, it perceives all the objects.

The Soutrāntika School of Buddhism admits two factors as the regulator of knowledge. Firstly, it cognizes the object from which it is produced. Secondly, the cognition takes the form of the object. As knowledge is self-luminary it perceives the modified form and infers the object through that. Jainism does not enter into these complications. It does not admit object as the producer of knowledge nor believes in the theory of model change. It believes in attention or *Upayoga* only. The consciousness is like a lamp in one's hand. It is always burning with its glaring light. One is required to direct it towards the object for apprehension. This, direction is known as *Upayogá*.

AUTHORITY AS A SOURCE OF KNOWLEDGE

The major part of our knowledge is derived from the assertions of other persons. None can say that even a half of his beliefs, is based exclusively on his own experience. Nevertheless every intellectual tries to establish his claim as a rational being. To be called irrational, illogical or a person led by the assertions of other persons, hurts our sense of pride. In spite of this it is a fact that we cannot dispense with authority as a source of knowledge. Our quantum of knowledge would reduce considerably and the life would come to a stop if belief in authority is given up altogether. We believe in the theories of scientists, in the railway time table, in different charts and hundreds of other statements merely on the basis of authority.

Thus, we see that resort to authority is indispensable for accumulation of knowledge. But, there are divergent views regarding its reliability. Some schools of thought totally reject authority as a reliable source of knowledge. They are not prepared, to accept any statement without putting it to the test of reason or experience. But, their claim is confined to theory only. In practice they do believe in the words of propounders of their respective systems. There are others who introduce some criterion for its validity. In doing so, either they cross the bound-

ries of authority as an independent source of knowledge or enter into the region of faith. The problem gets further complicated from the conflict between two authorities and at the same time between authority and reason or experience. In second case, generally experience is regarded as stronger than authority. But, the reliability of experience also is not free from challenge. Not only, on the transcendental plane, but in ordinary behaviour also, sometimes, authority is found superior to experience. The object appearing as white in our experience contains seven varieties of colour according to the scientist, and his words are certainly more reliable than our perception. The belief in a scientific proposition may be based on experience as far as the first propounder is concerned. But, in our case, it is nothing, but belief in authority. At the same time, it is also true that every authority cannot claim the same reliability. This is explicitly proved by the first case, i.e, the case of conflict between two authorities. Consequently we can neither rule out authority as a source of knowledge nor can rely on it indiscriminately. We have to fix a criterion for its reliability.

Indian schools propose two types of reasoning according to the nature of disputants. In case the disputant is Samānāntara i, e, believing in the same scriptures or authority; but differing in interpretation, the fact is verified by quoting other passages of relatively indubious character from the same book or person or other authorities on the topic. The schools of Vendanta, fundamentally differ from one another in their ontology. But, all of them admit Prasthānatraya i, e, the Upanishads,

the Brahma Sutra and the Bhagawdgītā as their ultimate authority. At the same time they interpret, the text according to their own contentions. The discussions among the Samāntantra, as the brother schools are called, has helped in evolving a method of interpretation in the form of six categories (shadlinga) proposed by the school of Mīmāṃsā. But, the same exponents resort of experience, when faced by the schools challenging the authority itself. Thus, we see that verification through experience is one criterion for belief in authority.

The school of Mīmāṃsakas is not prepared to accept the superiority of experience to scriptures. He solves the difficulty by dividing spheres. It holds that the Vedas are not meant for the support or refutation of an existing reality. They are meant for the guidance of our conduct (*आमन्यास्य क्रियार्थत्वात्*). They are books of ethics and not of Metaphysics. In the field of ethics they are supreme. No experience is allowed to interfere with the Vedas in that sphere. In the field of metaphysics experience prevails. The Vedas have nothing to say about it. Thus, there is no chance of conflict between the two. Both are independently reliable in their respective spheres. The Vedas are valid by themselves. Not only this, the Mīmāṃsaka holds that every word is valid in itself. It becomes invalid only when the speaker is faulty. According to Kumārila human testimony has no intrinsic validity; but the Vedic testimony is intrinsically valid.

Prabhākara regards testimony as the knowledge of supersensible objects depending exclusively on the knowledge of words. As far as testimony is concerned, he confines it to the Vedas only.

Now we come to the second point, i.e. the conflict with other authorities. The Mīmāṃsaka is apparently

dogmatic in this respect. Kumārilla argues that the fault in a statement comes from its author. As the Vedas have no author, they are free from faults. Regarding the Scriptures of other schools he says : because they are composed by human beings and no human being can be free from faults, the scriptures composed by them cannot be free from faults. At the surface this contention of the Mīmāṃsaka appears absurd and dogmatic. No statement can come into existence without a speaker or writer. Similarly, to rule out all human statements as unreliable is a self-contradiction. But if we take eternal in the sense of traditional, coming from the time immemorial, the contention carries some weight. Continuance for a long time does add to the prestige of certain notion. A notion surviving the test of time creditably adds to the degree of its reliability. Montague suggests three reasons for the strength which age lends to authority :—

The first cause is psychological. An old institution, used by many generations of human beings, is enriched with a multitude of tender and beautiful associations, which is not possible in the case of new institutes. Thus, it begins to appeal our interest and sentiment. An old church calls to the mind the hopes, fears, sorrows and consolations connected with it. It becomes a treasure-house of spiritual experience. The variety of cultural systems going in the name of the Vedas, far exceeds other systems. It is natural to claim more truth on account of this richness. But, we cannot, accept validity of this claim. Historical or traditional richness is quite different from truth. No time was free from conflict of traditions. If one of them is true on account of its

being long historical existence the other also can have the same and both cannot be true.

The second argument advanced in this respect is this: old age is wiser than youth, because it possesses more experience. Similarly, old tradition is more reliable than the younger one. But, this argument is logically wrong. An old man is really wiser but the case of old traditions is different. The tradition is not the container of wisdom like the old man but an expression of wisdom. It is an expression of the wisdom of society and as it stands, the present society is older than the primitive society. The experience of the present society is richer than that of the old. It leads to the conclusion that the experience of the present society is riper and therefore, more reliable than that of the ancient society. Consequently, a new tradition contains more truth than the primitive society does.

The third argument advanced in this connection, is based on the belief in gradual deterioration. Almost all the religious systems believe that world is gradually moving towards deterioration. The ancient sages got inspiration direct from God. They used to have direct conversation with deities. But, the modern man has lost that contact. He is going further and further from God. Consequently, he is less reliable. But, this argument is contradicted by the principle of evolution supported by anthropology and other sciences which show that human being has gradually developed to this stage from the stage of animal.

Saṅkara, the propounder of Absolutism, also is a

strong supporter of authoritarianism. But, his argument is different. He holds that our experience cannot grasp the reality; which is beyond objectivity. On the other hand the scriptures are expressions of God and the sages inspired by Him. It is a form of intuitionism. In the domain, where experience has no approach, intuition is the only way. Thus, we enter into the sphere of mysticism where nothing can be explained logically. Sañkara is also emphatic on undependability of perception. The one moon appears as two. In size also she appears not bigger than a tray. The rope appears as snake. Thus, it is clear, that experience is confined to our practical purpose only. In the case of a conflict between authority and experience, Sañkara advises to accept the former, as far as ultimate truth is concerned. Sañkara is also emphatic on denouncing logic, as the ultimate source of knowledge. As a matter of fact logic draws conclusions from given premises. But, when the reliability of premises itself is questioned, logic has no solution. It resorts ultimately to the sense-experience which, in itself, is a feeble ground. Thus, Sañkara holds Veda as the only source of knowing ultimate reality. Sañkara's view does not help us in finding solution for practical difficulties.

The Upaniṣads admit the necessity of critical examination i.e. in their threefold method of assimilating an idea. But Sañkara puts a limit here also. He says that logical consideration is allowed because it helps in strengthening our faith in the verdict of scriptures. Any argument going against them, striking at the root of our faith in them, is not allowed. We clearly see here, that

for Sañkara, as in the case of other systems, philosophy is a science of salvation. He is firm that we cannot find out the truth through logic.

Jainism gives a practical suggestion in this respect. It holds its canon neither external nor composed by God. They are words of a dispassionate and omniscient person. It argues that validity of a statement lies in two factors : firstly, the author of the statement must possess full knowledge of the object. Secondly, he should be free from prides and prejudices.

According to Jainism all objects are interrelated. Full knowledge of one object, therefore, involves the knowledge of entire Universe. The Tirthankaras are omniscient as well as Jinas, i.e. they have conquered all the passions. They are above prides and prejudices. Consequently there is no reason to doubt their words.

But, the Jaina contention is defective in more than one ways :—

Firstly, the conception that a particular person knows the entire Universe with all the three times, cannot be proved logically. It can be admitted on the basis of faith only. Though, the majority of Indian schools have admitted supernatural perception, yet we find in it a mixture of religion with philosophy. Every system is dogmatic in holding that the propounder of that system only and none else contains full knowledge. Secondly, the verdicts of canons have been found false in Geographical and Mathematical calculations.

In the period of logic, i.e. 500 to 1000 A.D., the Jain thinkers also have examined their notions logically

Samantabhadra, the founder of Jain logic, addressing a Tirthaṅkar says : "O Lord, you are great and venerable, not because, gods worship you and you possess halo and other extra-ordinary embellishments. You deserve our worship only because, your words cannot be contradicted by logic." Haribhadra (800 A.D.) the author of अनेकान्त-जयपताका says, "I hold neither favour for Mahāvīra, nor prejudice against Kapila etc. Whosoever is logical should be accepted." These logicians are prepared to gather information from scriptures yet resort to logic for final validity.

Buddhist logic does not admit the validity of testimony. Buddha said in clear words 'परीक्ष्य भिक्षुवो ग्राह्यं मद्ब्रुवो न तु गौरवात् (O Bhikkus, accept my words only after proper examination, not out of respect for me)'. Buddhism up to Dharmakīrti, did not believe in omniscience as well. In his प्रमाणवार्तिक Dharmakīrti clearly says :

सर्वं पश्यतु वा मा वा तत्त्वमिष्टं तु पश्यतु ।

कीटसंख्यापरिज्ञानं तस्य नः किं प्रयोजनम् ॥

It does not matter whether a person sees or does not see all the objects. We are concerned with that one sees the things that serve our purpose. What is the use of knowing the number of insects ?

But, later Buddhism, as in the case of all religious systems, began to believe in scriptures, as well as in the omniscience entered into Buddhism as an equipment of Bodhisattva who needed it in his mission of redeeming others.

The Sāṅkhya does admit testimony as an independent source of knowledge; but confines its validity to

the Vedas only. It does not recognise secular testimony as an independent source of knowledge. The Vedas, according to Sāṅkhya, are neither eternal, nor composed by a person, nor God. They are spontaneous revelation of truth to the enlightened seers. They are self-evident (स्वतःप्रमाण). Thus, we can say that Sāṅkhya also is an intuitionist in this respect.

The Vaiśeṣika does not admit testimony as a separate source of knowledge and includes it into inference. The validity of testimony, the Vaiśeṣika argues, depends upon reliability of the author. The Vedas also do not possess intrinsic validity. They are valid because they are composed by God and He is omniscient and faultless.

Gautama defines testimony as the instruction of a trustworthy person, having immediate knowledge of moral law (धर्म) and competent to guide others in the path of duty. He divides testimony into two kinds, viz., testimony about perceptible objects and the testimony about imperceptible objects. The modern Naiyayikas divide it into secular (ऐहिक) and scriptural (वैदिक). As far as the validity of perceptive or secular testimony is concerned it is not intrinsic. In regards to imperceptible objects it is intrinsic.

This survey of Indian systems leads us to the following conclusions :—

1. There are three types of authority; personal, intuitional and traditional. The personal authority is again of two types; that related with the person of extraordinary knowledge and that with the person of ordinary knowledge. As far as the authority of a person with

ordinary knowledge is concerned all systems subordinate its validity to logic. This we can say it is secular authoritarianism. Those accepting the person with extraordinary knowledge also fall into two categories. The first category consists of those admitting extra-ordinary knowledge as manifestation of spiritual powers attained through the removal of obscurance. They stress upon the spiritual purity, the removal of passions, leading to the purity of knowledge as well. This is mystic authoritarianism.

The second category consists of those believing in the inspiration by God. They are in a way intuitionist. Those believing the Vedas as composed by God and seen by the sages through their penance, come in this category.

The Sāṅkhya Mīmāṃsā systems believed that the Vedas were composed neither by personal nor impersonal being. They are traditionalist.

Those believing in intuition or tradition attach intrinsic validity to the Vedas, but, in order to avoid clash with experience, restrict their sphere to ethics or imperceptible objects.

The common people measure the prestige of an authority in proportion to :—

1. the prestige of its original exponents,
2. the number of its adherents,
3. the time through which it has lasted.

I need not discuss here how logically feeble these grounds are.

The modern politics attaches too much importance to number without a regard for quality. The court of law observes both the number of witnesses as well as the quality. The quality is twofold. Firstly the witness should have a first hand knowledge of the incident and secondly he should be above partiality. These criteria correspond to those of Jainism and Yoga systems.

In the present democratic set-up of the political institutes the number is supreme. The opinion of two persons is invalid against that of three persons. This view is supported in the light of pragmatism. Truth, as William James holds, is beyond our approach. No proposition or decision is final. The verdicts of scientists and other so called authorities may change any time. In this position of responsibility of a decision is borne by three in place of two. This view can be useful when there is a tussle between two courses of action with equal strength or when there is a question of choice or taste. But, in finding truth the view of one specialist is far more weightier than hundreds of common men. The democratic way is only a short cut to settle differences. It is not a correct approach to truth.

THE GREAT SCRIPTURES OF JAINS

Importance :

The study of Jain scriptures is important in many respects :—

1. They represent one of the oldest religions of India which has contributed a lot towards Indian culture as it stands today.

2. While Brahmanism and Buddhism, the two great currents of Indian culture, have changed considerably from time to time, Jainism has been able to preserve, to a great extent, its original form. Thus, Jain scriptures provide a faithful picture of ancient civilization.

3. Soon after the death of Mahāvīra, Jainism lost contact with royal families. Even in the time of Mahāvīra, in spite of a number of princes following him, royal support for the propagation of his mission was negligible. Jain monks, going on foot from place to place and door to door, established their contact with the masses. Consequently, Jain literature reflects the common life of that period.

4. Jain literature represents all phases of linguistic development beginning from 600 B.C. up to the modern period. Thus, it is very important for linguistic study as well.

5. Jains, though small in number, have their hold all over India. They are a progressive community guided mostly by ascetics. A strange synthesis of wealth and devotion to asceticism can be discovered in the Jain laity.

General Attitude :

Indian systems of philosophy go from one extreme to the other regarding the authority of scriptures. On the one side there is the school of Mīmāṃsakas giving supreme authority to the Vedas and admitting no interference by perception or inference in that sphere. On the other extreme is Cārvāka who relies on perception only. The Buddhist also does not admit the authority of scriptures. Jainism stands in the middle. It admits scriptures as an independent source of knowledge, and at the same time holds that they are based on experience. Of course, the experience of a layman, whose judgement is always biased, cannot be accepted as the final truth, but that of one possessing full knowledge of the subject and at the same time rising above all pride and prejudice can be safely accepted as the final authority. The scriptures get their validity from persons of that type.

Authorship :

According to Jainism the scriptures are neither eternal nor the words of God or a person deputed by God. As a matter of fact Jainism disagrees with the very idea of God or His messenger. It holds that every soul, when liberated from the bondage of *Karma* becomes *Paramātmān*, the great soul. Scriptures are the records of the experience of those noble souls. There is one more difference between the Vedic and Jaina

traditions. The latter holds that Scriptures are not the very words of enlightened souls but convey their spirit only. Their authorship goes to the chief disciples who have heard from them.

Tradition :

Mahāvīra is known as the founder of the present order of Jainism. As a matter of fact he did not found any new institution but reformed and rearranged the older one, which he himself inherited. According to the Jain tradition Rishabhadeva was the first to found this tradition. He is accepted as God incarnate in Vedic tradition as well. He was born in a hoary past and both the traditions attribute fabulous antiquity to his date. After Rishabhadeva there were twenty three more *Tīrthaṅkaras*. The twenty third was Pārśvanāth, whose historically has got a general acceptance. He was born in Banaras 250 years before Mahāvīra.

Regarding the tradition of scriptures it is held that the tradition of Rishabhadeva continued up to the eighth *Tīrthaṅkara*. Then, there was a break. Again the tradition continued during the last eighth *Tīrthaṅkaras*. If this account is accepted the present canon goes back to Kunthunātha, the 17th *Tīrthaṅkara*. But, nothing can be said about his date too. So, we have to satisfy ourselves with Pārśvanātha only though it can be said on definite grounds that the tradition is older.

Pūrvas :

In the time of Pārśvanāth and earlier *Tīrthaṅkaras* Jain canon was divided into *Pūrvas* as the name itself suggests. This literature existed for a time side by side

with the 12 *Āṅgas*, the new canon compiled by the disciples of Mahāvīra. Gradually the *Pūrvas* were lost along with the twelfth *Āṅga Dṛṣṭivāda* which included a gist of them.

The *Nandi Sūtra* provides a list of the 14 *Pūrvas* along with their contents. It shows that the *Pūrvas* consisted mainly of philosophical discussions. The word *Pravada* with the name of every *Pūrva* suggests the same thing. It is also said that they were in Sanskrit, and not Ardha Māgadhī. *Viśeṣāvaśyaka Bhāṣya* says that the twelve *Āṅgas* were composed out of the *Pūrvas* for the ordinary people. It shows that before Mahāvīra Jain religion also took interest in intellectualism and little attention was paid towards practical life. Mahāvīra gave his sermons in local dialect and laid more stress on practical side of religion, which is a common factor about every saint of India.

Authorship of the Present Āgamas :

The present Jaina canon is divided into two main divisions of *Āṅgapavittha*, i.e., included into the limbs of the personified scriptural knowledge (*Sruta Purusa*) and that which is not included. Authorship of the first group goes to Sudharman, fifth of the chief disciples of Mahāvīra. The second group is the contribution of later sages. Till one thousand years after the death of Mahāvīra many new works were composed and got a position in the canon.

Three Councils :

Like three *Sanḡītis* in the Buddhist tradition Jains also held three councils for arrangement of the canon.

These councils are known as *Vachanans*. The first *Vachana* was held at Patna 170 years after the death of Mahāvīra. The second at Mathurā after 609 years. The third at Valabhi in Gujarat after 992 years. These *Vachanas* also show how the centre of Jainism shifted from Magadha to Western U.P. and from U.P. to Gujarat. Even now Gujarat and Rajasthan are the biggest centres of Jainism. These are the provinces where Jainism has greatly influenced the life of masses and contributed a lot in shaping their regional culture.

The third council convened by *Devardhi Gaṇin* brought the *Aṅgas* into final form. Though all the works, as given by *Devardhi Gaṇin* in his list in the *Nandi-Sūtra*, are not extant, he includes all the works as *Āgamas*. No work, composed after that, was recognized as canon. *Devardhi Gaṇin* also provides a classification of the canon. But, it is not in conformity with the prevalent tradition. Instead of going into a critical examination of the lists I would present only the prevalent classification. At present, generally, 45 works are regarded as the canon. They are classified as follows: 11 *Aṅgas*, 12 *Upāṅgās*, 6 *Chheda Sūtras*, 4 *Mūla Sūtras*, 2 supplementaries and 10 miscellaneous works.

Division According to the Subject matter.

As Buddhism has divided its canon into three *Piṭakas* of *Sutta*, *Vinaya* and *Abhidhamma*, Jainism divides its canon into the following four classes :—

1. *Dravyānuyoga*—Metaphysics.
2. *Gaṇitānuyoga*—Mathematics.
3. *Caraṇa-karaṇānuyoga*—Ethics

4. Dharma-katnānuyoga—Biographical and didactic tales.

All the four types of literature are useful for culture and discipline of mind. Shrimad Rāja Chandra, a Jain Yogin whom Gandhiji held as his Guru, explains the utility of the above as follows:-

1. In case of doubt one is advised to deliberate on metaphysics.
2. In case of sloth on ethics.
3. In case, of the mind led astray by passions one should study biographies of the virtuous.
4. In case of dullness one should deliberate on the problems of mathematics.

Agamas According to Digambara Tradition

According to the tradition of Digambaras the present Āgamas are not original. They are the works not only edited but altogether composed anew by Devardhi Ganin.

On the other hand they accept two works, namely, *Sātkhaṇḍāgama* and *Kaṣāyaprabhṛta* as the direct remnants of canonical literature. Dr. Hira Lal gives the following account of them being reduced to writing:—"The teachings of Lord Mahāvīra were arranged into twelve *Āṅgas* by his pupil Indra Bhūti Gautama, and they were handed down from preceptor to pupil by word of mouth till gradually they fell into oblivion. Only a fraction of them was known to Dharasena who practised penances in Chandra Guha of Girinagara, in the country of Saurashtra (modern Kathiawar). He felt the necessity of

preserving the knowledge and so he called two sages who afterwards became famous as Puṣpadanta and Bhūtabali and taught to them portions of the fifth *Aṅga Vivahapannati* and the twelfth *Aṅga Diṣṭivāda*. These were subsequently reduced to writing in *Sūtra* form by the two eminent pupils. Puṣpadanta composed the first 177 *Sūtras* and his colleague Bhūtabali wrote the rest, the total being 6000 *Sūtras*."

Eleven Aṅgas.

The *Aṅgas*, as has been already said, form the main body of *śruti*. Both, the traditions of *śvetāmbaras* as well as *Digambaras* are one in this respect. Originally, the number of *Aṅgas* was twelve. The twelfth *Diṣṭivāda* has been lost in course of time. The name suggests that it contained philosophical discussions with heretical systems. The loss of *Pūrva* literature as well as of this *Aṅga* suggests that the traditions of Mahāvīra did not encourage discussion with opposite systems. Jain ascetics paid more attention towards practical side. Before the advent of Siddhasena and Samantabhadra in the fifth century A. D. we do not find any work attempting to refute opposite systems. The *Sūtrakṛtāṅga*, which refers to many heretics, leaves them with the remarks that followers of the wrong path cannot attain salvation and they will suffer the tortures in hell.

The *Aṅgas* are also known as *Gaṇi Pitakas*, the box of a group leader. The word *piṣaka* suggests two things. Firstly, it may be borrowed from the Buddhist who divides his canon into three *piṣakas*. Secondly, the word came into use when the canon was reduced to writing.

The written books were placed into small boxes which were again fastened by a cloth. The custom prevails even now. It appears that every group leader was provided with one set of *Agamas*, which he carried with him in his wanderings.

Names and Contents of the Aṅgas.

1. *Ayaraṅga* (Sanskrit *Acāraṅga*) is the first of *Aṅgas* and deals with *Acāra*, i.e., the way of life. It has two sections known as *Sruta Skandhas*. The first section which makes a very archaic impression, is decidedly earlier than the second. It records in short and pithy sentences the message of Mahāvīra, most probably in his own words. It is not a systematic treatment of a particular subject but a collection of wise sayings.

The *Ayaraṅga* begins with the fundamental question of Indian philosophy, i.e., the eternity of soul. "Many people do not know about their existence before birth and after death." These lines remind us of the question of Naciketas in the *Kaṣhōpaniṣad*. The people who know their relation in the next life believe in (1) the existence of soul, (2) in the existence of this universe, (3) in the existence of action and (4) in the existence of the fruit of action. These are the four fundamentals on which the ethics and philosophy of Jains are founded.

Non-violence or the principal of non-killing and non-injury to any being is the essence of Jainism. Mahāvīra declares:—"I speak thus, All saints (Arhats) and Lords (Bhagavats) in the past, in the present and in the future, they all say thus, speak thus, announce thus and declare thus; one may not kill, nor ill use, nor insult, nor

torment, nor persecute, any kind of human being, any kind of creature, any kind of thing having a soul, any kind of beings. That is the pure, eternal, enduring commandment of religion, which has been proclaimed by the sages who comprehend the world." (1-4-11).

Again he exhorts, "You yourself are the being which you intend to kill, you yourself are the being which you intend to ill-use, you yourself are the being which you intend to insult, you yourself are the being which you intend to torment, you yourself are the being which you intend to persecute. Therefore, the righteous one, who has awakened to this knowledge, and lives according to it, will neither kill nor cause to kill. (V. 5, 4).

"All beings long for life, like comfort, dislike pain, fear death, desire life, are anxious to be alike, life is dear to all." This note of respect for life rings throughout the first section of *Ayaraṅga*.

Similarly, Mahāvīra wanted to impress upon man that he himself and none else is his redeemer. "O man! thou art thy friend, why seekest thou for a friend outside?" "Control your own-self thus, you will get rid of all miseries."

He wanted that a man should realize the infinite power possessed by him. Instead of entreating gods for their pleasure and trembling from their wrath he should recognize his inner strength and stand on his own feet. Thus Mahāvīra taught humanity to worship man in place of deities. He brought deities to touch the feet of the virtuous.

Mahāvīra was dead against the obnoxious system of caste. He preached, "Frequently, I have been born in

a high family, frequently in a low one; I am not mean nor noble, nor do I desire social preferent." (1. 3. 1.).

The famous line "That who knows one, knows all; that who knows all, knows one" gives a logical interpretation to the Jaina theory of Omniscience. According to the principal of relative existence everything is related to the other. Thus the complete knowledge of one thing presupposes the knowledge of entirety.

In the second lecture known as "Conquest of the World", he says that the apparent qualities of things are the root of sin. Beings are attracted by them, get attachment and suffer all sorts of miseries. This stanza reminds us of the *Kāthopaniṣad* making a distinction between good and pleasant.

He further says that the social relations of father, mother, wife, sister, son, daughter daughter-in-law etc., ensnare a person and distract him from the path of salvation. The first lecture taught men to rise above hatred and the second to be away from attachment. These are the two main factors which obstruct the progress of soul.

In the sixth lecture of the fifth chapter, we have a beautiful description of the state of liberation. "There, a being is freed from the cycle of birth and death and purified from the dust of *karmans*. The nature of such a state cannot be described in words. All words, fall short and return back without approaching it. Logic cannot reach it, Intellect cannot grasp it." We see here a clear tinge of the Upaniṣads, which is the general tone of the path of spiritualism.

The *Ayaraṅga* lays much stress on severe asceticism. If a monk suffers from cold, he should rather freeze to death than break his vow. However ill and weak he may be, he should rather die than break his vow of fasting. He is to go naked, so as to expose himself to the pricking of the blades of grass, to the inclemency of weather and the bites of flies and mosquitoes. A Jain monk is exhorted to have the following as his motto : "He should not long for life, nor wish for death, he should yearn after neither life, nor death. He, who is indifferent and wishes for the destruction of *Karman*, should continue his contemplation. Becoming unattached internally and externally, he should strive after absolute purity."

The ninth chapter gives a graphic account of the ascetic life of Lord Mahāvīra the Great Hero.

"He wandered naked and homeless. People struck him and mocked at him. Unconcerned, he continued in his meditation. In Ladha the inhabitants persecuted him and set the dogs on him. They beat him with sticks and with their fists, and threw fruits, clods of earth and potsherds at him. They tried to disturb him in his meditations by all sorts of torments. But, like a hero in the forefront of the battle, Mahāvīra withstood it all. Whether he was wounded or not, he never sought medical aid. In winter he meditated in the shade, in the heat of summer he seated himself in the scorching sun.

The second book provides the rules of conduct for a monk in detail.

The first book of *Ayaraṅga* decidedly possesses a

universal appeal and provides formula for solution of the eternal problems of life. It deserves a high place among the great scriptures of the world.

2. The second *Aṅga* is *Suyagada*. It is important for the study of heretic systems prevalent at that time. This is also divided into two sections. The second is probably only an appendix, added later on to the old *Aṅga* which we have in the first section. The explicit purpose of the book is to keep young monks away from the heretical doctrines of other teachers' to warn them of all dangers and temptations, to confirm them in their faith and thus lead them to the highest goal. There is a graphic description of the cares and dangers with which the monastic life is fraught, but, by which the novice should not allow himself to be repelled. His friends and relatives seek to hold him back and paint the joys of family life to him in attractive colours. Kings and ministers, Brahmins and warriors endeavour to entice him to return to the world, but he is to withstand all these temptations. Critics and heretics attack him, and he should stand up to them courageously. Most especially however, the young monk should beware of the blandishments of women, who use their utmost endeavours to fascinate him in every manner imaginable. By way of warning, there is a description full of honour of the plight of men who have been caught in the web of women.

The above mentioned precaution is peculiar to Jain and Buddhist ascetics only. The necessity arose probably from the indiscriminate initiation of young novices. In the Vedic tradition where ascetic life is prescribed for the aged only, this type of warning was unnecessary.

3. The third *Aṅga* is *Thanāṅga*. Like *Aṅguttara Nikāya* of the Buddhist it deals with various themes of religion in numerical order from 1 to 10.

4. The fourth *Aṅga Samavaya* also deals with the same subject matter in the same style. It does not stop at the number 10 but goes further as far as million. These two *Aṅga* gives a number of themes related to the later period. It is more appropriate to accept them as later interpolation rather than to fix a later date of the entire works.

Many parables describing the nature of human beings in their various station's are highly interesting.

5. The fifth *Aṅga* is *Bhagvati-Viyaha-Pannati*, known as *Bhagvati* in short. It is a big volume dealing with the entire field of Jainism. It is partly in the form of questions and answers, Mahāvīra replying to the questions of his principal disciple Goyama Indrabhūti, and partly in the form of dialogue legends. This work gives a more vivid picture than any other work of the life and work of Mahāvīra, his relationship to his disciple and contemporaries, and his whole personality.

The legendary portion of the work also gives an account of the predecessors of Mahāvīra, and of pious ascetics who attained great divine dignity through their severe castigation. The legends of the disciples of Pārśva, and of Jamali and Gosala are specially important to which the whole XV chapter is devoted.

The *Bhagvati* gives a true insight about the method of teaching and the society in the time of Lord Mahāvīra.

6. The sixth *Aṅga* is *Nāyā Dhamma Kahao*, i.e. examples and religious narratives. It has many interesting stories peculiar to Jainism originally or recast into that fashion.

7. The seventh *Aṅga* is *Uvasagadasao* describing the life and duties of ten lay adherents. Their life gives a picture of the social status enjoyed by the lay devotees of Mahāvīr.

8. & 9. The eighth *Aṅga* is *Antagada-dasao* and the ninth *Anuttarovayaiya-dasao*. Both of them are biographies of saints and nuns attaining salvation or the highest place in heavenly abode, through severe penances. The former is generally preached during the eight days of the Annual Festival known as *Paryuṣaṇa*. It gives an example how princes and queens gave up all attachments with their bodies and emaciated themselves through severe penances. The legend of Kṛṣṇa, recast according to the Jain tradition, is important for a comparative study of the cult.

10. The tenth *Aṅga* is *Panḥa Vagaranam*. It is a didactic treatment of the five ways of sin and five of virtue, known as the ten gates. Its contents correspond neither with the list given in the *Nandi* nor that in the *Thāṇaṅga*. It appears that a later work has got the place of the old *Aṅga* which is extinct.

11. The eleventh *Aṅga* is *Vivagasuyam*, i.e., the text of the ripening (of actions). It contains legends on the retribution of good and evil deeds after the manner of the Buddhist Karman stories in the *Avadāna śataka* and *Karma śataka*.

12. The twelfth *Aṅga* is lost. Its contents are given in the *Nandi* and *Samavaya*.

Twelve Upāṅgas

Corresponding to the twelve *Aṅgas* there are twelve *Upāṅgas*. One *Upāṅga* is ascribed to every *Aṅga*. As a matter of fact the term *Upāṅga* has no connection with the *Aṅga*. *Upāṅgas* are rather independent works treating of independent subjects. The *Nandi* terms them as *Angavairitta* (extra-limbs) in places of *Upāṅga* (sub-limbs).

The first *Upāṅga* is *Uvavai* and deals with the various types of births into the regions of heaven and hell, the theme which was so dominant in Indian religion at that time.

The second *Upāṅga* *Rayapaseniya* is important. It begins with a long story of the pilgrimage of the God *Sūryabha* to *Mahāvīra*. The dramatic performance of the God in honour of Lord *Mahāvīra* is a valuable document in the history of ancient drama. The nucleus of the work is really in the dialogue between King *Paesi* and the monk *Kesi*. This is a splendid lively dialogue, in which *Kesi* endeavours to prove to *Paesi* that there is a soul independent of the body, while *Paesi* narrates his experiments leading to the contrary.

The third *Upāṅga*, *Jivābhigama* is a treatise in 20 sections describing in detail the varieties of living beings and their habitations.

The fourth *Upāṅga* *Pannavana* is a work by *Syāma-cārya*. In its 36 chapters it describes almost all the fundamental notions of Jainism. Discussing the species

of human beings it provided a list of 26 countries of the Āryans, which is important for the study of ancient Geography.

The fifth, sixth and seventh *Upāṅga* are scientific works dealing with astronomy and Geography.

The remaining 5 *Upāṅgas* from one chapter each of the *Nirayavali Sutta*, having legendary contents.

Ten Painnas :

Painnas are minor works corresponding to the *Parīśiṣṭas* in Vedic literature. They are said to be the compositions of Pratyeka Buddhas, i.e., the souls attaining realization in their independent way. The subject matter of *Painnas* is miscellaneous. Most of them deal with how a Bhikkhu renounces his body in the last days. There are two types of death. The death of a true aspirant is *Paṇḍitamaraṇa*. He renounces all attachment in his last days and dies peacefully. On the other hand the death of a disbeliever is *Bāla maraṇa*. Even in his last days he keeps himself attached to his wealth, relatives and body. He dies a painful death. The *Painnas* describe both types of death in detail. *Taṇḍula Veyaliya Painna* deals with human physiology.

The *Sthānakavāsī* sect of Jains does not recognize this class of works as canonical.

Six Chheda Sūtras :

The term *Chheda* means a cut. A punishment of cut into the period of ascetic life is proposed when a monk is found guilty. On this basis, the entire class of works dealing with the punishments and prohibitions is

known as *Chheda*. It is important for a comparative study of the ascetic life.

Four Mūla Sūtras :

The term *Mūla* is interpreted in many ways. The most probable explanation is that a text of these *Sūtras* was learnt by heart. The tradition continues even now. This class consists of the following four works :—

1. Uttarajjhayanaṇi.
2. Āvassaya.
3. Dāsaveyaliya.
4. Piṇḍa Nijjutti.

Uttarādhyayana is one of the most valuable works in the canon. It is a religious poem consisting of 36 chapters. The *Sānti Parvan* of the *Mahābhārata*, *Dhammapada* and *Sutta Nipāta* of the Buddhist and *Uttarādhyayana* stand on a par; and we can learn that the same current of ascetic poetry runs through all the three traditions. The series of gnomic aphorisms, parables and similies, dialogues and ballads found in all the three systems represent a common heritage.

Uttara is a fine piece of Prākṛta poetry as well. It presents many narratives in a fascinating style.

The first chapter deals with the rules of discipline to be observed by a disciple. "One should always be meek, and not to be talkative in the presence of the wise; one should acquire valuable knowledge, and avoid what is worthless." He should not speak unasked, and asked he should not speak a lie. He should not give

way to his anger, and bear with indifference the pleasant and unpleasant occurrences.

The second lecture deals with the troubles in the path of ascetic life which a monk should bear and face boldly. If a layman abuses a monk the latter should not grow angry. If a monk hears bad words, cruel and rambling ones, he should silently overlook them, and not take them to heart. A monk should not be angry if beaten, nor should he entertain sinful thoughts. Knowing patience to be the highest good a monk should meditate on the Law (*Dharma*).

The third lecture, the "Four Requisites", stresses the value of human life and its utility for spiritual development. It says, "Four things of paramount value are difficult to obtain here by a living being, human births, instruction in law, belief in it and energy in self-control."

The fourth lecture deals with the impurity and ephemeral character of worldly pleasures. The following stanza reminds us of the famous line by Naciketas in the *Kāthopanishad* :—

"Wealth will not protect a careless man in this world and the next. Though he had seen the right way, he does not see it, even as one in the dark whose lamp has suddenly been put out."

"Though others sleep, be thou awake ! like a wise man, trust nobody, but be always on the alert."

The fifth lecture gives a beautiful description of the two types of death, that of a fool and the wise.

The ninth lecture gives an account of a royal sage Nami, who lived an unattached life like Janaka of the Upaniṣads. Nami also ruled Mithila and showed his unconcern when the city was ablaze. The same incident is found with the name of Janaka in the *Mahābhārata* also.

In the tenth lecture life is compared with the leaf of a tree which can fall any moment.

The eleventh gives a true definition of the learned person (*paṇḍita*). The twelfth is an account of Hari Kesi, a monk coming from Caṇḍāla family. He goes to a sacrificial performance, the Brahmins assembled there hate him and a discussion follows. It is a vivacious dialogue between a proud Brahmin and a despised ascetic. The contrast is set forth between the formalism and ceremonialism of the priestly class on the one hand and the self-control and the virtuous life of the pious monks on the other. In the splendid dialogue too, between the Purohits and his sons, the ascetic ideal is set forth against the Brahmanic ideal as the better and higher one. This conversation is found also in the *Mahābhārata*, the Purāṇas, and in the Jātakas, in part even literally. This proves that it belonged to the general Indian ascetic poetry.

If I were asked to suggest a single work from the Jain canon to be included into the great scriptures of the world I would suggest *Uttarādhyayana*.

The second *Mula Sūtra* is *Avassaya*. It is an essential part of the daily rites of a monk who has to recite it every morning and evening for self-purification.

The third is *Dasaveyaliya*. It is also meant for a monk. It begins with the threefold way of *Dharma*, i.e. non-violence, self-control and penance. As a matter of fact the latter too are incumbent on the follower of non-violence. A monk's search for food is beautifully compared with that of a bee. A bee collects his food from many flowers. He satisfies his hunger without disturbing the latter. Similarly, a monk should go to many houses taking a morsel everywhere. He should satisfy his hunger without becoming a burden on others. The questions are asked as how to walk, how to stay, how to sit, how to sleep, how to eat, and how to drink, so that one may not acquire sin. They are answered in the same strain, viz. that one should walk carefully, sit carefully, and so on. Here the author gives a gist of the religion in one word. While the *Bhagavadgītā* teaches a man to become *yogin*, this *sūtra* teaches him to become *yati* (self-controlled). But ultimately, both come to the same thing.

The fourth *Mūla Sūtra* is *Piṇḍa Nijjutti*. It is peculiar to the monks only and does not possess any general interest.

The two *Chūlikas* of the *Nandi Sūtra* and the *Anuyoga dvāra* are works on Jain epistemology and logic and reflect the influence of the period of logic in Indian Philosophy.

Commentaries :

There are four types of commentaries on the canonical texts. They are not mere explanations but show

a later development of the subject. They are also helpful in keeping the old tradition alive.

(a) *Nijjuttis* are the oldest type of commentaries. They are ten in number and written in Prākṛit verses. All of them are ascribed to Bhadrabāhu who died 170 years after the death of Mahāvīra. But some of them are decidedly the works of the second Bhadrabāhu who lived in the 5th century A.D.

(b) After *Nijjuttis* we have *Bhasas* (*Bhāṣyas*). They also are in Prākṛit meters and so mingled with the *Nijjuttis* that it is difficult to make a distinction. The *Bhasa* on the *Āvassaya* known in Sanskrit as *Viśeṣāvaśyaka Bhāṣya* is an encyclopaedic work. It has a Sanskrit commentary as well.

(c) *Chuṇṇis* are small commentaries by Sanghadāsa Gaṇin. They are very important for knowing the old tradition.

(d) *Tīkas* are Sanskrit explanations by Abhayadeva, Malayagiri and Silāṅka.

Thus the canon of Svetāmbaras consists of the texts with four types of commentaries.

The *Saṅkhaṇḍāgama* and *Kaṣāya Bahudā*, the canon of Digāmbaras also contains many commentaries. Out of them *Dhavalā* and *Jayadhavalā* are most famous and regarded very highly. They are very big in size and full with information.

Non-Canonical Scriptures :

The contribution of Jains towards the literature of India is large in extent as well as variety. This is not

the occasion to survey the entire literature. I shall refer to a few works only which have exercised a great influence on the Jain tradition.

1. *Tattvārtha Sūtra* comes first in this category. It is held in high esteem by Digambaras as well as Svetāmbaras. The former worship it like the canon. It is an aphorism in ten chapters. The last five chapters of it are devoted to the way of spiritual development.

Tattvārtha is commented both by Svetāmbara as well as Digambara Ācāryas of high reputation. Of course, Digambara commentaries are more scholarly. Pūjyapāda, Akalaṅka and Vidyānanda, the three stalwarts of Jain literature, have written excellent commentaries on it. They are important contributions to philosophy and logic. Among Svetāmbaras a commentary by the author himself and another by Siddha Sena Gaṇin are more prominent. Thus, the *Tattvārtha* with its commentaries, serves as independent literature on all aspects of Jain religion and philosophy.

2. Next, we come to the works of Kundakunda, a mystic philosopher. He was a prolific writer particularly on Jain mysticism. Dr. A. N. Upadhye has surveyed his works in his scholarly introduction to *Pravacanasāra*. Kundakunda's trinity of *Samayasāra*, *Pañcāstikāya-sāra* and *Pravacanasāra* has exercised great influence on the entire Jain literature. A scholarly edition of *Samayasāra* by Prof. Chakravarti has appeared from Bhāratīya Jñānapīṭha, Kāshi.

3. Next we should specify the literature on the theory of *karman* which is a speciality of Jainism. It is

said that this literature forms a part of the extinct *Pūrva* literature. We have six *Karma granthas*, *Kammpayaḍi* and *Pañcasanḡraha* in this class. The *Karmakāṇḡa* of *Gormmatasāra*, though a later work, is important from the subject point of view. *Labdhisāra* and *Kṣapaṇāsāra* also treat of the same subject.

4. The fifth century is marked by a new development in the history of Jainism. The religion which developed so far in an independent and scheduled manner came into clash with rival systems. Mystic appeal gave way and the support of logic became inevitable. The era is marked by the pioneer work of Siddhasena and Samantabhadra. They gave a logical interpretation to the Jain theory of non-absolutism.

Siddhasena is credited with three works :—

(a) *Sanmati-tarka*—It is a remarkable contribution showing depth, originality and logical approach. In reality Non-absolutism is a logical interpretation of the Jain principle of Non-violence, and *Sanmati-tarka* represents it fully. It has a voluminous commentary by Abhayadeva, beautifully edited by the great Pandits Sukh Lal and Bécharadasa. A critical English edition of the text, with elaborate introduction has appeared from the Jain Svetāmbara Education Board, Bombay.

(b) Siddhasena's second work is *Nyāyāvatāra*. It is a small treatise on Jain logic. It has been edited with English translation by Dr. P. L. Vaidya.

(c) His third contribution is thirty-two *Dvātrimśikas* (works having thirty-two verses each). Out of

them only twenty-two are available which deal with various topics. Siddhasena is regarded as a great logician in Jain tradition.

Samanta Bhadra was known as a *stutikāra*, i.e. the writer of prayers. Most of his works are in the form of devotional prayers. But, they are pithy with philosophical depth. His *Devāgāma-stotra* with its commentaries by Akalaṅka and Vidyānanda stands highest in the Jain literature on philosophy. He examines in it the criterion of a preceptor, with a reliable authority and scrutinizes all the systems one by one. His *Yuktyanusāsana* and *Svayambhu-stotra* also are a valuable contribution. *Ratnakarana Shravakchara* a work on the ethics for a layman also is ascribed to him. But scholars have raised a doubt about his authorship.

5. We have already referred to the *Viśesāvaśyaka Bhāṣya* by Jinabhadra. It is a monumental work of the Āgamic tradition. With it the Āgamic period closes and the period of logic begins.

6. Akalaṅka, Vidyānanda, Haribhadra, Māṇikyānandin, Devasūri, Prabhācandra, Abhayadeva, Hemchandra, Mallisena and Yaśovijaya are some of the names which stand high in this field. Haribhadra, Hemchandra and Yaśovijaya have contributed towards *Yoga* or the system of spiritual development also. Their works stand a good comparison with the *Yoga* systems of Patañjali and Buddhism. *Samādhi Tantra* by Pūjyapāda, *Dhyānaśataka* by Jinabhadra and *Jānārṇava* by Subhacandra also are valuable contribution to *Yoga*.

Works in Indian Dialects :

The contribution of Jains towards the languages of South is remarkable. The author of the *Kural*, the great epic of Tamil, was a Jain poet. In Kannada also the contribution begins the *Kavirājamārga* by Nṛpatuṅga, the first emperor of Karnāṭaka. It has its golden age in the tenth century with the contribution of Punna, etc., and continued for a pretty long period. Prof. Chakravarti has surveyed the contribution of Jains towards southern languages in *Jain Antiquary*.

Among the Northern dialects Gujarāti and Rajasthāni literature show a dominating influence of Jain scholars while in Hindi also their contribution is creditable. The autobiography of Banarsi Das is the first work of its kind in Hindi literature. For the study of Apabhraṁśa, the Jain contribution forms the very backbone.

Jain Mystics of the Modern Period :

Among the mystics of India in the Muslim period and afterwards Ānanda Ghana, Vinaya Vijaya and Raya Chand occupy eminent position. The last was regarded by Mahātmā Gāndhi as his Guru. His letters and *Ātmasiddhi Sastra* are a valuable contribution.

Conclusion :

The above is a brief survey of the great scriptures of Jains. The value of a scripture can be judged by its capacity for moulding a *Sāttvika* life, and I can say, Jain scriptures have played a creditable role in this respect. It is unfortunate that they are now the

property of a sect, followed mostly by businessmen, whose method of worship lies in storing and not in reading or practising. It is time that we look towards the entire literature as the human contribution for peace and happiness. All the great scriptures should be translated into the great languages of the world to make a healthy world culture.

MAHAVIRA—A GREAT DEMOCRAT

Lord Mahāvīra, the last pontiff of Jains, was born in Bihar six hundred years before Christ. He was elder contemporary of Buddha and came from the clan of Lichhavi Kṣatriyas, well known for its spirit of independence and democratic state. His father, Siddhārtha was a member of the great republic of Vaishāli constituted by nine Malli and nine Lichhavi kingdoms. Vaishāli is now a small village known as Vasāla. It is situated 30 miles north of Muzaffarpur in Bihar. Mahāvīra was born in Kṣatriyakūṇḍa, which was a suburb of Vaishāli.

Deeply imbibed with the great spirit of democracy, Mahāvīra could not tolerate inequality, not only between man and man, but between man and animal also. His heart pained at the pathetic sight of animals being sacrificed for the sake of human enjoyments. His mind revolted against the social injustice perpetrated to the female and Sudras. He did not like the slavery of man to gods and goddesses, and though that man himself is the moulder of his destiny. He wanted to introduce drastic reform in the human outlook and in the standards of valuation. But, he thought, only a strong soul could implement reforms, and the strength of soul lies in its purity. A soul guided by prides and prejudices, carried by favours and frowns, induced by desires for sensual enjoyments and perverted by such other weaknesses cannot purify the society.

Consequently, he decided to renounce the worldly pleasures, and practice penances for self-chastisement.

Upto the age of thirty years he lived as a householder. But he thought possession (परिग्रह) as a bond of soul. A prince is imprisoned in the walls of his vain glory. He cannot breathe in free air. Dispossession is necessary condition for free thinking and free living; and no correct attitude (साम्यदृष्टि) can be had without perfect freedom in thought and life. A prince has many fears; at the same time he is fear to many. He cannot give the message of fearlessness to the afraid. He cannot be a devotee of Universal friendship. Mahāvira became an ascetic, a mendicant possessing nothing, not even a begging bowl, a perfect *nirgrantha*.

After getting freedom from external boundaries he started his struggle against the inner enemies.

Non-violence was the first and foremost object of his practices. He thought that no man could be non-violent as long as he bears slightest malice towards his severest enemy. Non-violence, he admitted, is not confined to non-killing of or non-injury to others, which is only its only external form. Its real and positive form is the purity of heart, that one does not wish ill even of his enemy. During the period of his meditations he was tortured, insulted and beaten by different types of people. A cowherd thrust a spike into his ears, swarms of bees stung him. Chanda Kauṣika, the venomous snake, bit him; the people of Rādhā set dogs and inflicted other injuries on his body; but, his tranquility was undisturbed. He did not feel the slightest malice against any body.

On the other hand, he wished emancipation of those misguided souls, who were committing such acts out of ignorance. A sinner, he thought, is a diseased person, deserving our sympathy and love. One should wish for his recovery from the disease and not be angry upon him. "I cherish friendship with all the beings and enmity to none"—this was the keyword of Mahāvīra during his practices.

Most of his time during the long period of twelve years of spiritual practices, passed in penance and meditation. He kept long fasts ranging upto six months and took food only a few times. These severe practices gave him strength, so much, so that physical discomforts had no meaning for him. He distinctly realised that soul is separate from the body, and any injury to the body has no relation with soul. Attachment is the weakness of man and he had risen above all attachments.

At the age of forty-two, on the bank of Sadanira, he got enlightenment and became *Arhan*, a perfect soul, worthy of worship. He realized that every soul possesses, by nature, four infinities, i.e. Infinite Knowledge, Infinite Intuition, Infinite Bliss and Infinite Energy. This nature of soul is obscured by the *karmic* matter. As soon as the soul is purified of this dirt, it regains the four infinities. It should be therefore, the aim of every soul to make an effort to get rid of *karmic* influence. Having realized the truth, he started for propagation of his mission.

The Mission of Mahāvīra can be summed up in one word and that is *Samatā* (equality). It is the essence of

democracy. The entire system of Jainism, its philosophy, its logic and its ethics, is dominated with this spirit. The "Samayika" prescribed as a daily rite for Jains is nothing but a practice for implementing the spirit of equality into life. *Mitti me savvabhutesu* (I have friendship with all beings) is the strain of Jain prayers.

Non-violence is the first offshoot of the principle of equality. One should feel for others in the same way as he feels for himself. You do not like to injury to your own body, mind and soul. Similarly, others also don't like it. It is, therefore, an imperative duty of a democrat that he should not injure anybody, in body as well as feelings. According to Jainism injury is a very wide term, It covers not only physical injury but that of mind and soul also. When you attack the feelings of a person you injure his mind. The principle of non-injury even to the mind has laid the foundation of Jain logic in the form of non-absolutism (*anekantavāda*). It means that all our judgments are relative and nothing is absolute. The same thing, which is good for you, can be bad for your colleague, and the latter also has got a perfect right to form his judgment according to his choice. In spite of apparent contradiction both judgments are correct in their own relations. Nevertheless, people try to impose their views on other, fight for it and attack their opponents vehemently. The principle of non-absolutism teaches that in place of rebuking our opponent we should try to understand him, study the circumstances, environment and the mental make-up under which he is speaking. We must honour the mind of our opponent as we do our own. If there is:

something really wrong in it, we can try to correct it without losing respect for intellect of the individual. The way of denouncing one's views is the way of injury to his mind. Thus a philosophical interpretation of the non-injury to mind is a remarkable contribution of Mahāvīra.

There are two causes of conflicts in the world. A man or a nation fights against other man or nation either induced by his self-interest or by the desire of domination or to impose his own views on the other. Mahāvīra has covered both of these causes in his definition of non-violence. A person cherishing friendship towards all beings can injure the interest of none. Everybody's interest becomes his own interest. He resolves to abstain from hurting anybody's interest whether it is an individual, community, or nation. There are other people holding that truth is confined to their own convictions. They denounce the views of others and wish to impose their own. They are not induced by some external interest; yet, their egoism compels them to be so vehement. If logic is not sufficient to bring others to their views they resort to sword. Thus, a religion, the saviour of mankind becomes the cause of bloodshed. Mahāvīra prescribed non-absolutism as a remedy for these conflicts of thought.

Social equality comes next in the mission of Mahāvīra. He preached that there is no distinction of caste, creed or sex in the domain of spiritual realization. Purity of soul is the only criterion in this field. Everybody, whether a male or female, a Brāhmaṇa or the so-called untouchable possess the same right to study religious scriptures, practice prescribed therein and attain salvation

thereby. Mahāvīra is not particular even about his creed. He admits that any person with the desired purification of soul can attain salvation. It does not matter whether he is in the uniform of a Jain monk or householder or belongs to the order of some other sect.

Next, we find in Mahāvīra a strong devotion of self-reliance. It is said that when he started his life of penances and was open to hardships, Indra, the king of gods, came to him and offered his assistance in warring off the intruders. Mahāvīra did not accept the offer and said "A traveller on the path of inner realization does not seek external assistance."

In a society where pleasure of gods was essential for prosperity and other gains, he announced for the first time, "O man, you and none else, are the maker of your destiny." The self of a man is his friend and the same is his enemy. It is a friend when directed towards right path and enemy when directed to the wrong path. Mahāvīra recalled the inner-strength of man and released him from the slavery of gods and goddesses. He did not believe even in God as the Creator. The man himself moulds his future as he desires. Non can grant him boons or shower curses if his own actions do not deserve them. This is how the Jain theory of Karman developed; according to which the future of man is decided by his present and past actions. The Jain theory of Karman is altogether different from fatalism where future of a being is sealed, leaving no scope for efforts. According to Jainism the fruit of Karman is not altogether unchangeable. It can be transferred from a stronger intensity to the milder one,

from longer duration to a shorter one and can be rendered quite fruitless through penances and other practices. Thus, Jainism leaves enough scope for personal efforts, not overlooking the influence of former actions. Thus, the Jain theory of Karman, places entire responsibility of pleasure or pain on the individual.

The mission of Mahāvīra can be summed up in the following four respects, and I believe, they are the summum bonum of democracy :-

1. Respect for life.
2. Respect for mind.
3. Respect for soul.
4. Respect for personal potencies.

This is a short account of the mission of Mahāvīra. It is wrong to confine him to a particular sect or creed. He was a leader of mankind and showed the path of true democracy. He lived and preached the path of non-violence which has been the foundation of India in the past. It is time that our nation realizes the importance of his Mission and tries to implement it in life.

A DEMOCRATIC FESTIVAL

Equality (*Samata*) is the nucleus of Jainism. Its religion and the philosophy, i.e. way of life and the view of life both are evolved from this very central point. Jaina logic; metaphysics, religion, ethics, mystic practices and all other aspects move around this pivot. Every monk and lay follower of Jainism pronounces the pledge of universal friendship every morning and evening in his daily rites for self purification. No body can claim to be a Jain who does not purify his heart of all hatred and enmity and joins the tie of friendship with all beings at least once a year. Every Jain on this day goes with folded hands to his straitened neighbour, asks his forgiveness and starts a new chapter of friendship.

The daily worship of Jains is known as *Samayika*. They worship *Samata* i.e. the feeling of equality and it is the essence of friendship. The feeling of equality involves the following four respects :—

1. *Respect for life*—This is the essence of *Ahimsa*, which is the sum total of Jain ethics.
2. *Respect of mind*—This is the basis of Jain theory of non-absolutism (*Anakantavada*) the sum total of Jain a logic.
3. *Respect of personal effort*—The Jain theory of *Karma* is based on the idea that a being himself is res-

possible for his happiness and miseries. He himself is the maker of his hell or heaven.

4. *Respect for spiritual potency*—Every soul, according to Jainism, possesses unlimited potencies. Fundamentally all souls are equal. The difference shows only the stages of development. Jainism does not accept any difference of caste or creed on the basis of birth.

The above four respects constitute the fundamentals of democracy which the modern man has yet to learn.

Similarly, Jainism emphasises on personal or inner friendship i.e. accordance in mind, speech, and action, the code generally neglected by the modern leader of humanity.

The festival of Paryushana symbolizes all the ideals stated above. It falls on the 5th bright day of every Bhādrapada in the last days of rainy season.

It is observed by keeping fast for the whole day and night up to the next sunrise and holding *Pratikramana* in the evening. Almost all the family members go without meals and a majority of them even without water. The youngsters also follow the tradition according to their ability. If they do not feel strong enough to pass the entire day without meals they confine themselves to one meal. Those with advanced practice observe the fast even for a longer period. *Athai* i.e., a fast for eight days is very common. The entire day is devoted to listening to religious sermons and introspection. The observance begins eight days earlier and an atmosphere of penance, piety, charity, philanthropy and brother-hood prevails.

Pratikramaṇa is an important ceremony meant for self-purification. Literally, it means retracing or going back. It is a retrace of the soul to its natural purity, which has been spoiled or diverted by passions and longings for external objects. While observing *Pratikramaṇa* a devotee repents for his past sinful activities and decides not to commit them again. He enumerates all the probable possible slips in his vows, regrets and makes a decision not to repeat them. It is a procedure to take an account of the past spiritual advancement and make a new start. The monks and the devotees with vows of a householder observe this rite daily. Other observe it fortnightly, after a period of four months or annually on the day of *Paryushana*. In the annual *Pratikramaṇa* the progress of whole year is taken into account.

The last but the most important item of this ceremony is the announcement of forgiveness and friendship. The devotee announces :—

खामेमि सब्बे जीवा, सब्बे जीवा वि खमंतु मे ।
मिक्खी मे सब्ब - भूएसु वेरं मज्झं एण केणइ ॥

“I forgive all beings. May all the beings forgive me. I hold friendship with every being and enmity with none.” The heart of Jainism lies in this announcement. Nobody can claim to be a Jain who does not make this announcement on the day of *Paryushana*.

The above announcement is not confined to verbal expression. It is followed by real practice. As soon as the *Pratikramaṇa* is over, every devotee approaches the individuals sitting by and asks for their forgiveness with

folded hands. He begins a new chapter of friendship with them. The distant ones are approached next day personally or through a letter. This time-honoured custom is prevalent even in these days of religious disbelief.

Four Categories

According to Jainism there are four stages of ethical development based on the gradual removal or subsidence of passions.

They are :—

- (a) A devotee without vows.
- (b) A devotee with vows of a household.
- (c) A devotee with vows of an ascetic.
- (d) The perfect soul.

Corresponding to the above there are four degrees of passions.

- (a) *Anantānubandhi*.
- (b) *Apratyākhyānavarāṇa*.
- (c) *Pratyākhyānāvarāṇa* and
- (d) *Sanjwalana*.

Ānahtānubandhī is the strongest form of passion. A person with this degree is away from the path of self-development. He cannot be a true aspirant and thus excluded from the spiritual brotherhood of Jains. The strongness of passions is measured in their intensity to cloud the spiritual qualities as well as their duration. The attitude of a person with the first degree is always perverted. He is engrossed in anger, conceit, crookedness and greed. Under the effect of passions he forgets his

own nature and roams in a state of restlessness like a person under intoxication. Even when the emotions are pacified, he never realizes the mistake and tries to justify his acts committed in that state. He is never reluctant to repeat those very acts again. The Jain technical term for such an attitude is *Mithyādr̥ṣṭi* i.e., a perverted attitude.

As for duration, it is roughly said that a passion enduring for a period of more than one year is to be regarded as of the first degree. Here lies the importance of *Paryuṣhaṇa*. A Jain should not perpetuate enmity towards anybody for a period of more than one year. On the day of *Paryuṣhaṇa* he must ask forgiveness of all others and himself forgive them. The chapters of enmity, hatred, greed and such other passions must be closed and a new chapter of friendship should begin. As a matter of fact it is a festival of forgive-and-forget. We must forget the injuries inflicted on us by others and forgive them. Similarly, we should express our sincere regret for the harm done to others ask for their forgiveness and thus, begin new year with a pure and loving heart.

Background Story

There is a significant historical incident attached to this festival.

There was a beautiful maid-servant in the court of king Udayana, the ruler of Sindha. Chandapradhyotana, the ruler of Ujjain, heard about her charm and wanted to bring her to his harem. Once, when Udayana was away, he enticed the girl and brought her to Ujjain.

Udayana felt it as his disgrace and ordered his troops for a march. His mighty force invaded the capital of Chanda forced him to surrender. He was taken as a prisoner and the troop marched back. While they were on the way, the holy day of *paryushana* came. Udayana was a staunch devotee of Lord Mahāvīra and faithfully observed the vows of a house-holder. He could not think of passing this important festival un-observed. A halt was ordered and tents were pitched. Udayana kept fast throughout the day and observed *Pratikramaṇa* in the evening. He recited the hymn of universal brotherhood and announced that 'he forgave all the beings, that all the beings might forgive him, that he had friendship for all and enmity for none.' While he was reciting the above verse Chandaprodyota came to his mind and the incident pinched him in the heart. He thought his declaration fictitious as long as Chanda was his captive. He went to the camp of Chanda, set him free and asked forgiveness with folded hands. Chanda kept mum. He was feeling deeply the injury incurred in the loss of kingdom. Udayana was wise enough to know his heart from the face. He restored Chanda to his throne honourably, gave him the hand of that beautiful maiden and repeated the request for forgiveness. Ultimately, Chanda was satisfied and then only the ceremony was thought to be complete. The festival of *paryushana* brought their enmity to an end and a new chapter of friendship began.

Mysterious Origin

The origin of this very important festival is shrouded in mystery. Even the Jaina records do not supply much

reliable material. They mention it only as the last day of the rainy halt prescribed for *Munis*, which was later extended to four months.

One notable factor of this festival is that the same is observed as *Rishi Panchami* in the Vedic tradition. It indicates a common background. Rishabhadeva, the first of the twenty-four Jain *tirthankaras* (pontiffs), is respected equally in Vedic tradition. He is not only mentioned in the Rigveda but, is described as God incarnate in the Bhagavata also which devotes seven chapters (Ch. II to IX of Fifth *Skandha*) to his life. Another point of his life is that he preached not only the path of asceticism or renunciation but guided his subjects in the development of a society as well. He taught them the method of cultivation, kindling fire from sticks, weaving, making earthen wares and such other industries. He instituted the system of marriage and arranged the society into castes (*varnas*) on the basis of occupation. He himself followed the order of *Ashramas* (four stags of life and took to asceticism (*sannyasa*) in his last days only. Thus he represented both the Shramanic culture of asceticism and renunciation as well as Brahmanic culture of prosperity. Consequently, he got a respectable place in both the traditions. On this basis, Pandit Sukhlal, the renowned scholar of Indian Philosophy and a man of great vision, suggests *Rishbha Panchami* as the origin of *Rishi Panchami*.

Whatever may be its origin, it is a common heritage of Both the great traditions of India. It carries a message of spiritual purification and universal love. It possesses

the elements of being observed as an international festival of peace and love. It can convey the Indian ideal of truth and non-violence to other countries. It is time our leaders pay attention towards festival of this type which have made India a spiritual teacher of the entire world.

TWO PHASES OF CULTURE

In Sanskrit the word 'Culture' is translated as संस्कृति Saṅskṛiti. It is derived from the root स कृ to do with सम् proposition which indicates collectiveness. Thus the term Sanskriti means a collective effort. The word 'संस्कार' also has the same derivation. Hindu 'Saṅskaras' means the social or collective ceremonies. In psychology संस्कार means the collective impression of mental, vocal and physical activity. The word 'Samāja' also gives a similar sense but there we have the root सञ्ज् which indicates movement or progress. The group of men moving or progressing collectively is called 'Samaja'. Later the meaning of Samsakṛiti changed. Panini appropriates it in the sense of ornamentation which is more decorative than creative. The word 'Samskara' also took the sense of refinement which means both inner development and external embellishment. The history of every culture points out both the phases.

In the अभिज्ञान शाकुन्तल of Kalidasa, the old chamberlin says that in his youth he adopted the staff as a sign of royalty. But as the age advanced, the same has become a support for his body. The history of Culture reflects the same factor in reverse form. Every cultural phenomenon comes into existence to fulfil a particular purpose. It begins with particular aim having a utilitarian view-point. Gradually the real utility vanishes and its

creativity is lost. Still its existence continues as a sign of social glory or decoration. Thus every culture, though creative in the beginning, gradually loses its contact with the life. The aspect of ornamentation accumulates from the phase of creativity, it passes into the phase of decorum. In other words we can say, that it loses its living force and freezes into a lifeless display.

Indian culture manifests the above phenomenon in every walk of its life. The history of religion, philosophy, language, poetry, art, architecture, dress, ornaments and every other aspect that can be included into culture, testifies to the above.

Religion :

The deities of the Rigvedic period were connected with every day life. The Aryans received both cruel as well as sympathetic treatment from nature. She had been harsh as well as mild, fierce as well as charming. Their creative mind imagined powerful supernatural conscious beings at the control of these changes and coined them as deities. But in the period of Yajurveda, when the life was comparatively settled and the rigours of nature were controlled, the gods lost their contact with nature and day to day life. They came to be regarded as the controllers of human destiny. The institution of sacrifice came into existence mainly as a measure of social organization. Gradually that also lost its importance and supernatural elements were added. The Upanishads, in their beginning pointed out to the unity of life and proposed that as soon as this unity was realized fear would disappear. Because the

Upanishads held that the feeling of duality is the sole cause of fear or other miseries. As soon as the cosmic unity is realized, no cause for fear would be left. In course of time the above message was forgotten and the questions of cosmic unity or difference began to be discussed as metaphysical problems purely on the intellectual level. Jainism and Buddhism arose as moral revolutions against the dry ritualism of Brāhmans and lifeless authorities of ascetics. They emphasised the moral life based upon a natural order of action and its fruit.

Jaimini in his aphorisms relates that every sentence of the Veda is meant for some action. Consequently the sentences which are merely descriptive without any proposition or negation should be construed with those proposing an action. A sentence without action is futile or useless. Thus the religion of the Vedic period was dominated by action. In the Upanishadic period, the same became introvert and realization of the inner-self became the sole object of religions. The Upanishads proposed the path of knowledge and stressed upon meditation.

According to Jainism every individual soul is essentially God or superman possessing infinite knowledge, power and happiness. This nature of the soul is obscured by external matter. Religion means to remove the external obscurance and explore the real-self. Buddhism is actionist in its extreme form. According to it entire universe is a flow or movement. There is nothing stationary or immobile. God in this period was not

something different from the seeker but his own essential nature and salvation meant realization or attainment of that nature.

But later the notion about God changed. It came to be regarded as a supernatural being, Almighty and omniscient being, controlling the entire universe. The relation between Him and the devotee became that of a King and the subject. The latter approached him trembling prayerful and asking his forgiveness. In this period religion did not mean an action but a prayer to please the Almighty. No seeker could attain Him or get an identification with Him. It was sufficient, if the devotee gets the place of a servant in his royal court. The devotional poetry of the 18th century and afterwards presents the same picture. Here God in the form of Krishana or Rama is described as laughing, talking with damsels and engaged in amorous sexual pleasures and this discription was the main theme of religion without any spiritual, moral or ethical consideration in it.

Philosophy :

Before Christ and a few centuries after philosophy has been a guiding force. Religion i.e. the way of life was guided by Darshana i.e. the view of life. The Upanishads, the Scriptures of Jainism and Buddhism, the Mahabharata, Yogavasista, the Bhawagwatagita, Tantras and Puranas introduce this type of philosophy. The Kenopanishad identified knowing with becoming. But after the 5th century its contact with life deteriorated. Scholars indulged more and more in lifeless

debates on metaphysical problems. They discussed merely to defeat the opponent and win the royal patronage along with popular favour. Many crucial methods were evolved to win this external victory which satisfied their false egotism. Logic was evolved to find out the truth but that also became a weapon of defeating others. The philosophical literature of the mediaeval period is a glaring example of it. In order to defeat the opponent the real point is twisted without touching the real sense. It is split into ten alternatives out of which nine are mere ranglings without any relation with the school under discussion. An insignificant or the weakest point is focussed at for refutation. For example, Sankara, while refuting Jains writes that they hold liberation as the incessant flight of soul and it is attained by sitting on a hot stone. It hardly needs any mention that both of these points are without any basis. Jains also have adopted the same method.

According to Indian philosophy liberation or Moksa is the highest point of progress. But what is liberation? It is a state where the aspirant is freed from all responsibilities and divested of all objective values. He is free from the adjective knowledge, power and happiness. He is pure consciousness and bliss which is tantamount to their absence. The liberation of a philosopher does not differ much from that of the scientist.

In the present both religion and philosophy are confined to the satisfaction of our vanity. Every person boasts of the antiquity, royal patronage, and great history of the religion or philosophy of which he claims to be a

follower. The comparative oldness of one's tradition is attached to undeserved values. They have become vain glories just like the chariots, elephants, gold-handled swords, beautiful sheaths and other weapons of ancient royal court. They are big houses with lofty tombs, but none is prepared to live in them. Not only this, they have become instruments of fanaticism, the result of which cannot be forgotten.

The modern age is not free from the above fact. Mahatma Gandhi adopted non-violence, as an active force. His khadi and spinning wheel were active weapons for the realization of self-independence, which was the foundation of national independence. His Harijan movement was a strong measure for social integration. All these practices were adopted for inner and outer purification and were tantamount to yogic practices of the past. But now Gandhism has become an object of intellectual discussions and demonstration and stage performance. We relish in the discussion of the subtleties of Ahimsa, while preparing for bloody war. Khadi has become ceremonial dress and playing upon the spinning wheel a ceremonial rite.

Language :

In language the above phenomenon is further explicit. Upto the age of Panini and a bit later, the language was full of verbs denoting action. The sentences were short and positively affirmative or negative. It means that the society did not believe in futile praise or decorum of speech. It was straight forward and active.

Later in the period of prose writers like Subandhu, Dandin and Bana, the style changed. It abounds in adjectives and long compounds. An adjective after all is a frozen verb where the active force is paralysed. This difference can be clearly observed in the present society also. The language of labourers and active workers is full of verbs indicating action. On the other hand the language of aristocrats is decorative, full of adjectives. For them mutual praise is more important than activity. Adjectives and degrees are more honoured than the actual name. This type of language was ivolved by poets who lived in an unreal world either past or the future. Their vocabulary abounds with the above two tenses. भूतकाल (was) and विधि (may you become) are their pet words. First for praising the past glory and the second for showering the boons on the patron. Exaggeration is another speciality of this language. Every tiny prince is described as ruling over the entire earth girdled by four oceans which existed in the words of poets only. When he marches on a war expedition the earth trembles with the weight of his elephants.

Upanishad :

To Jaimnni, the founder of Mimansa system and upholder of the institution of the sacrifice proposes that the Vedic texts were meant for some action. Any sentence without its relation to an action is meaningless. Consequently every word of the Veda should be associated with some proposition or negation. The Arthavedas or praises are construed with the proposition and Nidans or censors with the negation of an act.

Poetry : Poetry is not an exception to the above. The poems of Valmiki, Asvaghosa and Kalidasa present a realistic picture. The description of beauty by Kalidasa is really inspiring. It puts a lasting impression on the heart. On the contrary, the later descriptions are merely figurative. The description of the speed of Dushyanta's horses in *Abhijyana Sakuntala* is not unrealistic. We observe the same view even now while sitting in a running train. But Sriharsa, while describing it says that the sand particles around the feet of Nala's horse were not sands but atomic minds which have assembled there to learn speed. This description merely shows a height of fancy on the part of the poet. It does not present a picture of the speed. The description of female beauty has become stereotyped and uninspiring. The eyes are described as extending upto ears. The lips are as thin as the leaf of a tree. The breasts were like jars or trunks of the elephant. The waist could be grasped into a fist and so on. We need not mention that these pictures in spite of their humour do not carry any poetic value. They fail to generate the sentiments of pathos which is the essence of poetry.

In this mediaval period the poets hankered after royal patronage and as a result of it their main purpose was confined to please the patron or to defeat a rival in the royal court. For this purpose exaggerations and sayings with crude or far-fetched meanings came into practice. Poetry in this time is not a spontaneous expression of sympathetic heart but a display of dry wits and scholarship.

The notion about the essence of poetry also changed accordingly. Bharata held that the essence of poetry consisted in the awakening of sentiment or Rasa but after the 8th century indirect expression embellished style or figurative language came to be regarded as the life of poetry. The definitions of poetry by Kuntaka, Vamana, Rudrata and Mammata etc. testifies to the above. The first group held that poetry is a means to build character with an indirect appeal. It must inspire the man to develop noble qualities. But with the later group the style, humour or the description in itself is the main purpose.

Art :

Vedic art was essentially practical. The carpenter, metal worker, potter and the weaver efficiently provided for man's material requirements. If their work was decorated, we may be sure that its ornament had often and perhaps always a magical and protective significance.

Thus in the field of art the first phase consisted pragmatic valuation. The value of a pep piece of art at that time was judged on the basis of its utility. The beauty of a horse was judged on its strength and speed and not merely on the basis of colour or parts of the body. But in the later period grand appearance and other visual considerations became prominent.

The ancient art of sculpture and architect is mainly associated with deities, which are the symbolic expression of inner qualities. For example, the arm is the symbol of strength. Thus Durga, the goddess of strength is presented with eight, ten or sixteen arms. She is

riding on a tiger with dagger and human skull in her hands. Shiva the deity of knowledge is presented as sitting in the cremation ground where all hopes and desires are burnt. His head is always pure and cool with the incessant flow of the Ganges. The forehead is equipped with the cool and invigorative light of moon. Between the eye-browns he has the fire of penance which has burnt cupid, the embodiment of passions. He distributed nectar and other gifts obtained after churning the ocean and drank the poison himself. He is dancing with snakes as ornaments. It is a marvellous picture of a mass with true knowledge showering boons on others and taking all the evils to himself. Visnu is the deity of wealth and prosperity. He is lying on a serpent in the ocean. The hoods of the dragon are projected on his head. His feet are resting in the lap of Luxmi, the goddess of wealth. Garuda the swiftest and mightiest of birds and animals is his conveyance. Sarsvati, the goddess of learning possesses a book in one hand and Vina (वीणा) in the other. She has swan with the capacity of separating water and milk as her conveyance. We hardly need to dwell upon the point any more. This characteristic of art is confined to the sphere of religion and it is still preserved with the preservation of religious traditions.

On the other hand the Mundin art through the influence of Greeks and Muslims has become decorative. The Islama is against the image worship. Consequently the Muslim art did not grow in religious places, but in the courts of luxuriant princes. It was preserved by the Harlotes and their associates without any spiritual signi-

ficance. It meant for the satisfaction of baser instincts. It was more decorative than creative. It aimed not at the ennoblement of personality but to satisfy the cravings of a weak and passionate heart leading it to further weakness.

Ornaments :

The paraphernalia of native princes presents a glaring example of the above. Whenever they go out on a ceremonial processions their ride on an elephant with umberalla on the head. The attendant goes on swinging chouries (चामर), the troops of soldiers with naked swords and spears surround them. The umberalla is meant for protection from the sunshine or rain and it might have some utility when going out in the hot sun or clement weather. But now it has become an indispensable sign of royal glory. Chouries were swung for removing flies. The circles of troops necessitated as a guard against the sudden attack of the enemy but now they have become mere decorations without any real dignity. Not only this they have been regarded as indispensable sign of nobility. Even the procession of deity is incomplete without them. Mahāvīra and Buddha denounced the royal glory. They left the princely life and became medicants. But for the devotees the picture of a medicant with begging bowl is unpalatable. Their concept of greatness is different from that of the superman idealized a deity. Consequently they put ornaments on the body of the image and take it out with royal pomp and show. They do not want to mould their life and heart according to the life of the deity, but try to display their ego in the field

of religion also. The greatness of deities is compared on the basis of the material of the image, the ornaments and the loftiness of the peak of the temple.

Dress and Ornaments :

The ceremonial uniform of a kstriya (a member of warrior race) is simply humerous. It is incomplete with a sword in the girdle which is without any utility in the present.

The ornaments and the female dress present a shameful history. In the ancient and medieaval India royal houses were generally at war with one another. In their attacks they used to captivate hundreds of women of the defeated territory who were kept in the harem as captives. While moving out they were required to cover their face with a veil and were guarded strictly. Sometimes they hoved in a tent so that even their toes of feet were not visible. In the present this practice is deemed as a sign of nobility. It might be a nobility or a sign of brutal strength on the part of the warrior who looted them. But on the part of the female it is a shame, a remanant of the inglorious captive life.

Similarly the ladies of noble families in Rajasthan wear heavy ornaments on their hands and feet without any aesthetic justification. Probably they are the remainders of handcuffs and fetters.

The customs and racial traditions are not an exception. India is a nation of customs and ceremonies. The life of a citizen is over burdened with them. These customs are of two types. Those related with the in-

dividual and with the society in the form of caste or religion. Originally they were meant for refinement of personality and integration of society. But now they have become fetters, weakening the personality and putting obstacles in the free development of the individual as well as the society. The custom of untouchability began in the Vedic period as the result of communal hatred. The defeated aborigines who in the beginning checked the advancement of invading Aryans, were named as Sudras and kept away from the social organization, of the conqueror. Whether justified or unjustified, it had some significance at that time. But now after the lapse of thousand of years, when so many invading races have been mixed in the Hindu social order the continuance of that hatred is merely a blind passion to preserve an old evil. The ceremonies at marriage and death of an old person are undermining the economic foundation of individual and families. They have to incur debts for them. Thus not only themselves but their children and grand children are debarred from the necessities of life resulting into a weak society and nation. These customs are also preserved in so many taboos obstructing the free progress to go abroad or cross the ocean is still regarded as a sin by orthodox Pandits. The restrictions about food also have reached an extreme form which are not possible for a progressive society. Similarly superstitions and caste restrictions also are vital factors in that direction.

Conclusion :

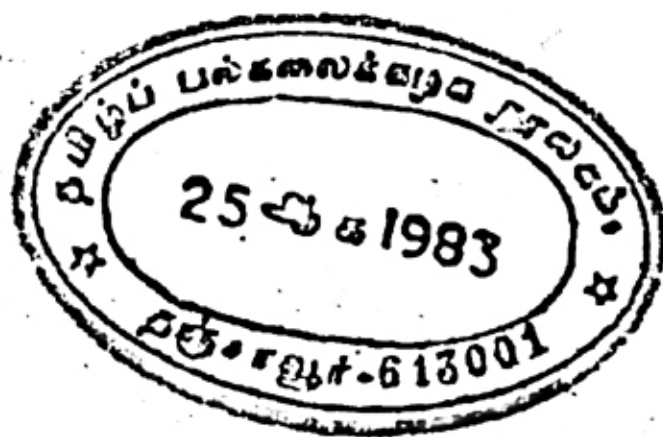
We have stated in the beginning that संस्कृति (culture) means a collective effort. It was a necessity in

the past when the individual found himself weak, incomplete or incapable of doing some things single-handed. He required assistance of every stage, but the technical development of the present age has changed the scene. A man with money in the pocket can go every where and can get anything done without depending upon the external co-operation. The combined effort has been confined to factories and political or economic organizations. As far as the man of the street is concerned his external dependants is reduced to the minimum. He can take his meals in a hotel, purchase a railway ticket and go any where and so on. Even for amusement he is not required to care for anybody else. He can purchase a television set and enjoy music as well as dance sitting alone in his room. Thus combined effort and combined amusement which were the foundations of social organizations and which were known as Sanskriti in the past, have lost their importance. A scientist giving the picture of intellectual man of the future presents it as follows :

He will have a big head, tiny hands and feet with narrow chest. He will be always engrossed in the meditation and will not require to move hands and feet as well as the company of other people of the society. Switching on and off a button will fulfill all his requirements. A pill of food will satisfy his hunger for a long period.

We do not intend to dwell upon the probability of this picture of the future man. But we are not sure whether it is indicative of a progress and retrogress. ○





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