

Philosophy in Jain AGAMAS

Samani Mangal Pragya

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Translation in English by **Dr. Sadhvi Rajul Prabha**

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Blessings

A great part of Jain āgamas is Dravyānuyoga. An indepth explanation of substance or existent is available in this branch of study. The substance that can be cognized through intuitive knowledge is quite difficult to be cognized by a person endowed with sensuous perception only. Due to this limitation of sensory perception, we perceive the substances through their modes. Modes of the substances keep changing one after the other continually with time. So, there is always a scope



open for research. On that basis, the relevance of the *āgamic* phrase 'Appaṇā saccamesejjā' is attested.

Samani Mangal Pragya has conducted a research work on the few topics of Jain $\bar{a}gamas$. Some of its passages are worth reading - 'This text ($Bhagavat\bar{\imath}$) is the representative book of Lord Mahavira's metaphysics and ontology. It is difficult to find the profound expression of the personality of Lord Mahavira in other $\bar{a}gamic$ literature as it is presented in $Bhagavat\bar{\imath}$. Walter Schubring states that 'No other text highlights the picture of Mahavira's character and activities as distinctly and clearly as the $Vi\bar{a}hapannatti$ does.' Maurice Winternitz is also of similar opinion. He writes that $Bhagavat\bar{\imath}$ gives a more vivid picture of the Lord's life, actions, his relationship with the disciples, his relation with the people coming into his contact and the whole picture of personality, than such facts found in any other text. The subjects and contents of this $\bar{a}gama$ are very wide and significant.

Samani Mangal Pragya has a good study in Jain $\bar{a}gamas$ and philosophy. Hence, in this research, the concepts available in the $\bar{a}gamas$ had been appropriately analyzed. 'Gross to subtle' is a maxim of progress. So, be her conscience dive deep into such researches and explore the subtle truths.

28 April, 2005 Anuvibha Jaipur

Acharya Mahapragya

Foreword

The treasure of Jain $\bar{a}gama$ literature is not only an authentic compilation of Lord Mahavira's spiritual preachings but in fact it is a live account of public conscience and social traditions prevailed in that broader section of time. From this view, Jain $\bar{a}gamas$ can be regarded as the encyclopedic literature possessing varied informations.

The occasionally delivered preachings of Lord Mahavira remained secure for a long period of time through the oral tradition of teaching (*śruti-paramparā*) but later they have been compiled and written down by scholarly Acharyas organizing synods as needed. In Vallabhi synod, the final structure of Jain *āgamic* literature came out, which has continued till the date.

The tradition of writing different commentaries on $\bar{a}gamas$ was prevalent till 17th century. As a result, vast range of $\bar{a}gamic$ literature is available at present and seems to be an ocean of knowledge. Thus it is very hard to guess, upto what great extent the valuable jewels it is contained of. Apart from the philosophical, religious and spiritualistic contents, it also possesses vital information about various subjects like occult science, sculpture, poetics, dramatics, art, architecture, geography, grammar, astronomy, mathematics, entertainment, folk traditions and different kinds of rites etc.

At first glance, the specific feature of Jain agamas that appears before us is - the social concern. Preachings of Lord Mahavira is for the common man of the society. As a result, the contents of agamas are centralized for the betterment of this world and the other world, for ascetics as well as the lay-followers.

The vast literature of Jain $\bar{a}gamas$ has been compiled and authored during the thousand years, in between 5th century BCE to 5th century CE So, it is contained of the vivid and different experiences of those thousand years, which have been presented to us by the compiler scholarly Acharyas. This is the reason, that Jain $\bar{a}gamas$ have remained relevant at all times, at all places and for all the people.

This valuable research based book, 'Philosophical Contents in Jain $\bar{A}gamas$ ' is authored by Samani Mangal Pragya, who is a reputed scholar of Jain philosphy from Jain Vishva Bharati Institute, Ladnun. The indepth study of this text will provide a vivid picture and authentic knowledge of the contents of $\bar{a}gamas$. This text includes critical analysis

of Metaphysics, Doctrine of Soul, Doctrine of Karma, Doctrine of Conduct. It also includes a chapter on the non-Jain philosophical contents available in the Jain āgamas. In and through these chapters, the scholar has tried to provide a philosophical presentation of āgamic contents.

To be an author, in itself is a great achievement and if the author is a 'Samani' (Jain nun) following strictly the doctrines and vows in her daily life, then it is the most honored state of being. Samani Mangal pragya is not only a scholar of Jain philosophy but she is also a good student of Indian philosophy and literature. All the four stages of study i.e. to learn, to know, to act and to spread have been unified in her personality in their completeness.

I am quite confident that such an intellectual and spiritual author has produced this basic text which would help both full fledged or contextual readers of Jain philosophy and assist in enriching their knowledge about Jain philosophy. My good wishes -

samanya racitam prītyā, vimalam mangalākhyayā kalyānāya satām bhūyad, grantharatnamidam bhuvi

[A Samani, by the pious name Mangal Pragya, has authored this text with immersed feeling of divinity. Let this text be for spreading divinity within the scholars and readers on this land.]

18 Feb. 2003

Abhiraj Rajendra Mishra Vice Chancellor Sampurnānanda Sanskrit University Varanasi (U.P.)

Prelude

The fundamental basis of Jain religion and philosophy is Agama composed in *Ardhamāgadhī* Prakrit. *Āgamas* are the most ancient sources of Jain religion and philosophy recognized as authoritative texts because they possess the preachings of Lord Mahavira in their original form. The preachings of Lord Mahavira are authentic sources hence they are self-valid texts. The written form of those preachings did not come out during the life-time of Mahavira but after a long tradition of *śruta*, they have been compiled. The compilers had written down what they got from the oral tradition and presented those contents with relevant events and appropriate background. These efforts widened the volume of āgamic writings and it took a form of encyclopedic work. It contained varied subjects. It is believed that the number of *āgamic* texts has come down due to the gradual loss of the texts but still whatever is available to us at present is no-less in number. They are thirty two in number and volumes of explanatory books on each text are so wide and deep that to reach the end of any of the text seems quite difficult. It does not appear to be an easy task to study the whole literature of $\bar{a}gamic$ texts.

In those times, a developed set up for philosophical discussions was not available. That set up was developed in the later period. The reason behind unavailability of such system was - firstly, discussing philosophy analytically was not an aim for the people of those times nor was such study considered as essential in Jainism. They were concerned only with expressing or sharing their spiritual experiences, their thoughts and also their realized truth. However, this does not mean that they had no philosophy at all. When a realized truth is expressed out, inevitably it contains deep philosophical facts. Though, it is true that it becomes difficult to bring out the actual meaning of those statements in the absence of proper system of philosophical presentation or philosophical language. *Āgamas* are voluminous texts. They possess different events, incidents and stories. To point out and pick the philosophical facts in those expressions and present it in a philosophical manner demands high efforts. Philosophers of later period had tried to pick some issues and tried to explain them elaborately with philosophical background. But all the philosophical contents of *āgamas* have never been brought into light. In the medieval period of Jain philosophy, description of those facts was felt essential due to some reasons like answering the questions raised by the opponents or to provide answers, even to the general questions. Hence, they focussed on those particular philosophical issues and overlooked others. They never felt the need to bring out or express all the philosophical contents inscribed in Jain *āgamas*.

None of $\bar{a}gamic$ text can be called as purely philosophical text. Nevertheless, they are the original source books of Jain philosophy. Here, it is quite natural that we get curious to know in what form the philosophy is found in the $\bar{a}gamic$ literature, what is its significance and what are the issues discussed in those texts, etc. In 20^{th} century, some non-Indian and some Indian scholars had tried to pick and evaluate the scattered philosophical contents or $s\bar{u}tras$ in Jain $\bar{a}gamas$. Their efforts do stand demonstrable but it was not possible for them to absolutely figure out and present those facts with serious philosophical criticism. No doubt, whatever has been presented by them, is momentous and valuable to begin the journey in this direction.

Samani Mangal pragyaji has chosen 'Philosophy in Jain Āgamas' as a subject of her research which is the most significant and adorable effort taken in this field. It was quite difficult to deal with all the philosophical contents in āgamas in a single thesis. Thus, the first five aṅga books i.e. Ācārāṅga, Sūtrakṛtāṅga, Sthānāṅga, Samavāyāṅga and Bhagavatī have been picked for the study.

It was necessary to have this selection for the profoundness of this study. Samani Mangal pragyaji has accomplished this task with all success.

Due to her in-depth study and perfection in writing, she could bring forth the hidden facts with clear analysis and description.

This book contains seven chapters- Introduction, Outline of āgamic literature, Critical Probe into Metaphysics, Critical Probe into Soul, Critical Probe into Karma, Critical Probe into Conduct and Other Philosophies in Jain āgamas. These chapters fulfil the philosophical needs and add a great contribution to the field of philosophy. In this book, Samani Mangalpragyaji has employed her serious study in this field, her ability in critical analysis of philosophical facts and her outlook capable of grabbing the philosophical facts minutely. I think this is the outcome of her study under the guidance of two great Gurus- Acharya Tulsi and Acharya Mahapragya and also of her own talent. This work has contributed not only in expressing the importance of philosophical nature of these five āgama texts but has even paved the way for studying āgamas and apprehending the contents of these and other āgamic texts. For this contribution, Samaniji deserves applaud from us.

Some clues about the kind of comparative study that are expected from forthcoming scholars are also mentioned occasionally. This proves her inherent power of creativity. I myself have got benefitted enough by the study of this text. So, I extend my gratitudes to Samani Mangal Pragyaji.

Ray Ashwini Kumar Prof. and HOD., Sanskrit Department Magadh University, Bodhgaya (Bihar)

19 Feb. 2003

Acknowledgement

The incredible treasure of Jain agamic literature preached by Lord Mahavira, compiled by gaṇadharas, and secured by Jain Acharya, is available to us at present. I extend my reverance to the whole tradition. This unparalleled treasure has been introduced to me by my spiritual Guru Acharya Shri Tulsi, who initiated, educated and nurtured me and further helped me to develop concrete faith towards it. The divine presence of His Holiness always inspired me to keep moving forward in the spiritual endeavour. I offer my devotion to the pious feet of Acharya Tulsi and seek blessings from his pious soul to enlighten my path of spiritual development forever.

The great successor of Acharya Tulsi, ocean of knowledge, eloquent scholar of $\bar{a}gamas$ is Acharya Shri Mahapragya. Under his able guidance, I got the golden chance to collect the nector of $\dot{s}ruta$ i.e knowledge. His consciousness with awakened wisdom flared up a lamp of knowledge across the shadow of ignorance existed within me. I feel pleasure to offer gratitude with all my devotion to his feet. Although, I received his direction and guidance in various fields but in writing this thesis, he has rendered his direct guidance that enlightened my path and I could design and develop this research venture. Let the kind, soft and perfect discipline and above all the inspiration of that great soul guide me further in peaceful progress. That is what I wish for myself.

Let the auspicious and spiritual aura of the new and brilliant sun of terapanth religious sect, Acharya Shri Mahashramanji, always enlighten my path of spirituality.

The nun-congregation of Terapanth sect is continually progressing ahead in various fields under the able leadership of Sangh Mahanideshika Sadhvi Pramukha Kanak Prabhaji. Her timely inspirations have always fuelled up my vigor and enthusiasm for hard working. My hearty and faithful gratitude would remain extended forever to her pious feet.

The affectionate blessings of Sadhvi Animashreeji and best wishes of Sadhvi Sudhaprabhaji have always acted as signboards for further progress in my spiritual and academic life.

The former Vice chancellor of Jain Vishva Bharti University, Prof. Bhopal Chandra Lodha inspired me with his insistence for conducting this research work which remained the prime cause to begin this work.

The renowned scholar of Vedic philosophy and Jainism, Prof. Dayanand Bhargava, has enriched me with his *fount* of knowledge and experience. His efforts and timely inspirations and guidence have made it possible to provide the thesis in its present form.

I am greatful to Prof. Abhiraja Rajendra Mishra, Vice chancellor of Sampurnanand Sanskrit University and Prof. Ray Ashvini Kumar, for writing the foreword for this book. The timely co-operation of Dr. Harishankara Pandey would always remain memorable for me.

For writing this thesis, I have referred to several works of scholars. I am indebted to all of them. My doctoral dissertation titled 'Significance of philosophical thinking in Jain $\bar{a}gamas$ presented to the readers with the title, 'Philosophy in Jain $\bar{a}gamas$.' I hope that this text would stand helpful for serious and curious readers and I wish for myself that this journey of śruta would continue in my life.

With best wishes 27, April 2005

Samani Mangal Pragya Director Mahadevlal Saraogi Anekānt Shodh Pitha Jain Vishva Bharati Institute Ladnun - 341 306 (Raj.), India

Acknowledgement for Translator

I would like to thank Sadhvi Rajul Prabha for the keen interest she took in my book translating it in the English language. Her translation is simple and lucid. She has tried to bring this translation of 'Jain Agamo me Darshan', with a profound sense of wholesome synthesis as well as accuracy.

When I was vice-chancellor of Jain Vishva Bharati University, Ladnun, Rajasthan (India), one day I had learnt from Samani Ramaniya Pragya, (now Sadhvi Rajul Prabha) that she was translating my book named, 'Jain Agamo Me Darshan' in English. At that time she has completed some portions of the text. After that it took long time due to unavoidable circumstances but at last it has come into existence with the kind grace of H.H. Acharya Shree Mahashramanji. I hope this piece of academic work will satisfy the quest of student of philosophy specially of Jain Philosophy who do not understand Hindi Language.

I extend my well-wishes to Sadhvi Rajul Prabha for her bright and spiritual future.

Sadhvi Mangal Pragya Kolkata, 15.12.2014

Translator's Note

'Jain Āgamo mein Darśana' is a work that tries to bring out the portions of Jain Āgamas dealing with major issues of philosophy such as metaphysics, ethics, soul, etc. with expanded and critical discussions. At the same time, this text is challenging for initiators and those who are already somewhat familiar with Jainism are therefore sure to gain. I suppose such a book would serve the higher grade readers of philosophy because this book is highly technical and discusses the topics on Jainism including primary sources. The considered subjects have been brought to discussion with a very fine complicity. I congratulate the author Dr. Samani Mangal Pragya (now Sadhvi Mangal Pragya) to come up with such a profound treatise on Jainism.

In the translation, as usual we find a problem of both cultural and linguistic gap and a translator is expected to bridge it. Thus in this translated version, some of the pre-considerable points for readers are as follows-

- 1. Some of the terminologies could not be replaced with one word or substituted in the target language because such words represent a whole theory in themselves. Hence, those terms have been placed in original form. Few terms like *Gaṇadhara*, *nishadya*, *pṛthvikaya* etc. can be translated but I feel it is better to put the original words and clear off the meaning rightly at the place of first mention or in the glossary than employing English-translated words every time. Even then, it is not always the case.
- 2. A supplementary glossary containing the technical terms is appended at the end of this book for reader's ready reference. Glossary containing the technical terms would rather help the readers to get into the real meaning of the terms.
- 3. Abbreviations like 'v' for verse, 'A' for Aphorism and 'S' for *sütra* are employed in references.
- 4. In footnotes some very long quotes have been concised by inserting three dots in the space of deleted quotes.
- 5. For the translation of few quotes from agamas, the English

translated version of *Bhagavaî* and *Ācārāṅga Bhāṣyaṃ* and for preparing glossary *Jain Pāribhāṣika Śabda Koṣa* have been used, In the preparation of Bibliography Chicago style of referencing is applied. Original resources consist a major part of Bibliography. Thus, no distinction is made for primary and secondary sources. Dicritics followed by the list of words begin with Non-Dicritic alphabet order.

My humble salutations to Param Pujya Acharya shri Mahashramanji whose pious energy is functioning behind all our initiatives, I seek his blessings. I will always remain indebted to Sadhvi Pramukha shri Kanakprabhaji and Mukhya Niyojikaji for constant inspirations and guidance. I appreciate timely co-operation of Shri Surendra ji Choraria, Former President of Jain Vishva Bharati for bringing this book in present form.

I also thanks Shri Dharam Chand ji Lunkad, President of Jain Vishva Bharati and Shri Rajendra Khater, Director of Jain Vishva Bharati for making effort of publish this book.

I have tried my best to keep the language very simple and also put the original sense of the author in the translated version. Scholars are kindly requested to point it out to me, if anywhere I have missed. I would really appreciate that. I am grateful to Mr. Vikas Garg and Rajiv Bhai from London for providing valuable suggestions, reviewing the content and editing the language of the translated script. I extend my thanks to Mrs. Madhumita Guha for bringing this book in publishing form.

Sadhvi Rajul Prabha

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CHAPTER -VII: EXPOSITION OF OTHER PHILOSOPHIES IN JAIN ĀGAMAS 337-370

Concept of Samavasaraṇa in the Context of Philosophical Thinking, Kriyāvāda, Akriyāvāda, Agnosticism, Ajñānavāda, Vinayavāda, Meaning of Vinaya, Vinayavāda, Dānāmā and Prāṇāmā-Initiations, Meaning of Vinaya, Basis of Nine Realities, Explanation of Samavasaraṇa in Bhagavatī, Samyakdṛṣṭi and Kriyāvāda

Different Philosophical Beliefs Contemporary to Mahavira, Pañcabhūtavāda, Tajjīva-taccharīravāda, Ekātmavāda, Akārakavāda, Atmaṣaṣṭhavāda, Concept of Soul in Jainism, Determinism (Principle of Destiny), Karmopacaya (Accumulation of Karma)

Problem of Universe, Universe Evolved out of the Egg, Creation by *Brahmā* or Deity, Creation by God, Creation by *Pradhāna*, Reconciliation with other Theories through *Naya*.

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CHAPTER ONE

INTRODUCTION

Jain $\bar{a}gamas$ are inscribed with highly valuable philosophical concepts that they have their own distinction in the world of philosophy. These concepts can not be adequately comprehended only through the study of Jain literature as they were authored during the medieval period and often utilise logic to enumerate the concepts.

It is true that we do not find a systematic presentation of the subjects in $\bar{a}gamic$ literature. Because the facts derived through the realization of truth have been composed in $\bar{a}gamas$ in a unique style.

However, *Tattvārtha sūtra* and other texts which were authored during medieval period, were mainly focused on the categorisation of the subjects available in *āgamic* literature. While systematizing, it is also possible that many subjects could not be included. *Āgamas* have always emphasised importance on realization through the search of truth whereas the texts of philosophical age (medieval period) have tried to establish the truth propounded in the āgamas through 'logic'.

In fact, Tattvārtha Sūtra, Samayasāra, Sanmati Tarka Prakaraṇa, Tattvārtha-Bhaṣyānusāriṇī, Viśeṣāvaśyaka Bhaṣya, Tattvārtha Rājavārtika and many other philosophical treatises, which were authored during the medieval period, had close connection with the āgamas and these texts provide important information regarding the Jain philosophy contained in the Jain āgamas. These treatises have given a new dimension to the Jain philosophy by providing a systematic presentation of the āgamic concept of philosophy. Just as, even after the study of śānkara vedānta, the significance of the study of original Upaniṣads remains intact, similarly, even after the study of these logic-based treatises, the importance of the study of āgamas remains intact in order to understand philosophical exposition and evaluation.

The original source of Jain philosophy is $\bar{a}gama$. Tradition holds that the subtle truths that Lord Mahavira had realized during his prolonged spiritual practices have been inscribed in the $\bar{a}gamas$. For eg.

- 1. Acceptance of existence of life in earth, water, fire, air, vegetation kingdom and the division of all living beings in *Saḍjīvanikāya* (six classes of living beings).
- 2. Acceptance of medium of motion and medium of rest, cosmos and

trans-cosmos.

- 3. Acceptance of homogeneity of atoms, which gives rise to different species like earth, air, etc. on account of manifestation and cessation of qualities as opposed to Nyāya-Vaiśeṣika's concept of distinct atoms for different entities like earth, water, fire and air etc. Lord Mahavira propounded that similar kinds of atoms possessing one kind of taste, one kind of smell, one kind of colour and two kinds of touch are the basic cause of all material aggregates. There is no distinct difference amongst the groups of atoms.
- 4. Acceptance of five states or transformative modes as the inherent nature of the soul.
- 5. Concepts like natural creation and creation with conscious exertion and many other such doctrines have been propounded during the *āgamic* age. These concepts elucidate the uniqueness and significance of Jain philosophy.

In the post $\bar{a}gamic$ philosophical age, various branches of knowledge developed independently. Two prominent branches emerged among them, valid cognition ($Pram\bar{a}na$) and object of knowledge (Prameya). Among these two, more attention was given to $pram\bar{a}na$, and prameya became secondary or auxillary to it. Naturally, as a result of this approach in discussion, the important philosophical aspects found in $\bar{a}gamas$ were either lost or neglected.

A proficient commentator of $\bar{a}gamas$ of the present age, Acharya Mahapragya has expressed his critical thoughts upon this subject as follows -

'Some western scholars, however, are of the view that the Jain philosophy has no independent existense of its own, because it is only a compendium of the philosophical ideas of various schools of thought. Though we do not consider their contention as entirely baseless, it nonetheless does have logical basis. It is true that the Jain Acharyas of medieval period had written treatises based on Jain logic or $Ny\bar{a}ya$ by compiling the views of $Naiy\bar{a}yikas$, Buddhists and the like. It would not be illogical to reach the above conclusion after studying the treatises belonging to the logic age but the true form of Jain philosophy can be found in $\bar{a}gamic$ texts. The most authentic form of Jain philosophy is found in them. On the other hand, the medieval treatises are only the works of polemics. In my view, they are not representative texts of Jainism. Thus, the misconception about the Jain philosophy that 'it is

not an original philosoply is due to the following two misunderstandings:

- (1) The logical treatises have been deemed to be the authentic sources of Jainism.
- (2) The Jain philosophy is merely a conglomeration of the ideas of other philosophies. This mistaken belief is based on the first one.

Unless the former misconstruction is resolved, the latter would prevail. One must know that the most fundamental and the original versions of the Jain philosophy are $\bar{a}gamic$ texts. Only they reflect its real form. Any scholar, who deeply studies them, would never accept above such elaborated misconceptions.'

This above statement of Acharya Mahapragya inspired me to work on this subject. From historical perspective, it is very clear that the most ancient form of Jain philosophy is found only in Jain $\bar{a}gamas$. Hence, in order to understand the post $\bar{a}gamic$ philosophical treatises in correct historical perspective, it is essential to keep in view the philosophical concepts available in the period of $\bar{a}gamas$.

Jain tradition believes that, a substantial part of the Jain $\bar{a}gama$ literature has been lost. But in spite of that whatever is available in the present times is nevertheless very vast. Hence, it is not possible to include the study of all available literature within a single research study. Therefore in this dissertation, the basic concepts of Jain philosophy as found in first five angas (out of the twelve) have been brought to discussion as much as was possible. However, depending on the context, other $\bar{a}gamic$ and philosophical texts have also been referred to.

During this research work, I profoundly experienced that Jain $\bar{a}gamas$ possess valuable philosophical concepts. The depth of these concepts can not be known just by the study of logic-based Jain treatises authored in the medieval period. Hence the philosophical exposition of Jain $\bar{a}gamas$ has its own significance. For example, the Jain philosophy of philosophical age begins with the quest for the path of liberation, whereas the Rsi of $\bar{A}c\bar{a}r\bar{a}nga$, desires to know about his own genesis or origin in the very beginning. This quest for the origin of the self is much more significant than the quest for the path of liberation. If birth is my beginning and death is the final end, then the question of liberation does not arise at all. Here, $C\bar{a}rv\bar{a}ka$ philosophy would be proved true for

^{1.}Bhagavaī, Part-I, Preface, P. 16

it says 'maraṇameva apavargaḥ'. (Death itself is liberation). The belief that 'I existed before birth and even after death I will exist' determines the goal of liberation. In the philosophical world, the concept of rebirth was well established, when the *Tattvārtha Sūtra* was authored. That is why, the philosophers had opened the scriptures with the quest for the path of liberation.

Around 5th century BCE. (The age of Mahavira and the starting point of the $\bar{a}gamic$ period), the concept of rebirth had already emerged. However, by then it was not a self established concept. In post-Mahavira period, philosophers tried to prove the existence of rebirth on the basis of logic, whereas Mahavira considered the memory of past life ($j\bar{a}tismrti$) more appropriate to prove rebirth, because this process of experience was based on direct cognition and not on inference. Mahavira inspired the spiritual practitioners to go through this process. Rsis of Rsis of Rsis of Rsis of Rsis of Rsis of the truth. On the contrary, this practise was replaced by the logical thinking in the treatises of philosophical age. In Rsis (seers) who had achieved self-realization were present but in philosophical age, there were no such realized Rsis. Hence it turned out to be a logic-predominant age.

Through the above description, two conclusions can be derived - firstly, outlook of $\bar{a}gamas$ is much deeper than that of treatises of the philosophical age. It holds that before the quest for liberation, faith in rebirth is essential. Secondly, philosophical treatises give preference to analysis through logical thinking, whereas $\bar{a}gamas$, trust upon the knowledge based upon direct perception or cognition and therefore, logical thinking is only a tributary. The prime importance is given to the direct experience of truth through spiritual upliftment. This distinction of $\bar{a}gamic$ age from philosophical age can be found at many places in Jain literature.

This text is divided into seven chapters:

- 1. Introduction
- 2. An Outline of *Āgamic* Literature
- 3. Jain Metaphysics A Critical Probe
- 4. Concept of Soul A Critical Probe
- 5. Concept of Karma A Critical Probe
- 6. Ethics A Critical Probe
- 7. Exposition of Other Philosophies in Āgamas.

1. Introduction

In the first chapter, an outline of following six chapters is given to make an introduction to all the topics covered in the text to the reader. Hence, the name is Introduction.

2. An Outline of Agamic Literature

In the second chapter, an outline of $\bar{a}gamic$ literature, there is a detailed discussion on $\bar{a}gamic$ literature. Presently available Jain $\bar{a}gamas$ are compilation of Lord Mahavira's preachings. The teachings of Lord Mahavira were compiled into aphorisms by his chief desciples called gaṇadharas. Although in Jain tradition, the ' $\bar{a}gama$ ' word refers to highly capable beings (i.e. omniscients and other enlightened ones) only, but in the absence of such enlightened people, their preaching's or teachings are called ' $\bar{a}gama$ '. This ancient concept has been dealt with in this chapter while discussing the origination of $\bar{a}gamas$. Although, there were eleven chief desciples of Lord Mahavira, currently only a part of $dv\bar{a}da\dot{s}\bar{a}ng\bar{i}$ compiled by Sudharma svami (fifth gaṇadhara) is available. Sudharma, addressing the Jambu has said - Oh Long lived! I heard Lord saying that

ásuyam me āusam! tenam bhagavayā evamakkhāyamâ

Ancient texts like $\bar{A}c\bar{a}r\bar{a}nga$ also begins with this phrase. In this chapter, the councils of $\bar{a}gama$, the number, compiler, validity, classification and chronology of their gradual extinction etc. and various other related subjects have been discussed. With all these, the first five $\bar{a}gama$, which are the basis of this dissertation, have been introduced elaborately. The various philosophical and periodical thoughts propounded in $\bar{a}gam$ have also been dealt in brief with the intention to introduce the very core of the $\bar{a}gama$ texts.

In this chapter, an introduction to digambara āgamic literature has also been given with the introduction to the śvetambar āgamic and commentary literature. The editing, translation etc. efforts on āgamas in this modern age are also introduced. Śvetāmbara tradition believes that the eleven canonical scriptures (out of twelve) are available at present with some parts missing, whereas the twelfth aṅga Dṛṣṭivāda has been lost completely. On the contrary, digambara tradition believes that except a part of Dṛṣṭivāda, all other aṅgas (Principal Canons) and upāṅga (Auxiliary Canons) are lost. Taking both the views together, it can be said that some part of all the twelve aṅgas continues to exist.

3. Tattva Mīmānsā (Jain Metaphysics - A Critical Probe)

The third chapter of this text is named as *Tattva Mīmānsā*. Metaphysics is a significant branch of philosophy. In Jain philosophy, conduct is determined on the basis of metaphysics and conduct is the fundamental concept in spirituality. Jain conduct is determined and influenced by its metaphysical concepts. Though, the sphere of metaphysics is very wide, even then it can be classified into two broad divisions viz.

- 1. *Jñāna Mīmānsā* (Epistemology)
- 2. *Astitva Mīmānsā* (Existentialism)

The knowledge and the knowable, valid-cognition and cognisable are inter-related with an 'exploring and explored'relation. Knowledge is exploring faculty and object of knowledge is 'explored' 'prameyasiddhiḥ pramāṇāddhi' [Cognisable objects are known through the valid cognition]. In the absence of valid cognition, cognisable can not be known. The cognisable has an independent existence but its knowledge depends on valid-cognition. Until valid cognition is established, the existence of the cognisable objects can not be decided. The difference in the concept of valid cognition brings the difference in the acceptance of the cognisable too. For example, Cārvāka accepts only the sensuous direct perception so for them cognisable objects are also confined to physical entities perceptible through senses. Depending on this belief in sensuous direct perception, Carvaka negates the existence of suprasensory objects like soul, liberated-beings, heaven and hell etc.

In Jain āgamic scriptures, discussion about knowledge is available prior to the discussion of knowable. Acharya Kundakunda in his *Pravacanasāra* has written the *Jñānakhaṇḍa* (section of knowledge) prior to *Jñeyakhaṇḍa* (the section of knowable). Similarly, in this dissertation, we have discussed the nature of knowledge before discussing the knowables (substance).

Jain philosophy is a realistic philosophy. It does not consider the objective world unreal as idealists do. According to it, there is no difference in sensory and supra-sensory substances from the existential point of view. Both are actual existents. Jain philosophy is basically a dualistic philosophy. It believes in an independent and eternal existence of sentient and non-sentient beings as the basic elements of the universe. Their existence is independent. There is no creator created relationship between them. Although, these two (sentient and non-sentient beings) are very contradictory by nature, still they come in relation with each other in the worldly state. This relation is the cause

for the transmigration of a sentient being in this world.

The crux of Jain philosophy belief is that every existent (sentient being and insentient being) has contradictory attributes within its own nature. Conscious and non-conscious are very bipolar, is a general belief. However, in each conscious and in each non-conscious entity i.e. in all the existents the contradictory attributes like eternality and non-eternality etc. co-exist simultaneously. This is a unique belief in Jain philosophy. This co-existence of contradictory attributes in a single object simultaneously is the very basis of the popular concept of $anek\bar{a}nta$ (non-absolutism). The aphorism 'uppaṇei vā vigamei vā dhuvei vā 'origination, cessation and permanence- this trinity is the foundational concept regarding the nature of substance in Jain philosophy. In Jain metaphysics, these subjects have been described elaborately.

As we have mentioned above, Jain philosophy accepts the existence of two independent entities - conscious and non-conscious - 'jadatthi nam loye tam savvam duppaoyāram'. The five astikāyas (homogenous continuums), six substances and nine realities are the extensions of these two core existents. In this chapter, metaphysics has been dealt with after epistemology and in addition the relation between metaphysics and ethics has also been discussed. We shall keep in mind that there has been significant work done on Jain epistemology based completely on Jain āgamas. For this reason an independent chapter on Jain epistemology has not been included in the present work.

Out of six substances, medium of motion, medium of rest, space, matter and time -these five substances are insentient (non-conscious) existents. Only <code>Jīvāstikāya</code> (living beings) is conscious substance. Among five <code>astikāya</code>, four <code>astikāya</code> are in the form of <code>skandha</code> (aggregate) and <code>pudgalāstikāya</code> (matter) exists both in atomic and aggregate forms. The atoms of four <code>astikāyas</code> can not be divided hence they are called <code>pradeṣa</code> (indivisible and un-detachable part of substance, which are in aggregate form). The <code>pradeṣas</code> of <code>pudgalāstikāya</code> can be divided; hence those divided but further indivisible parts are called atoms. Time has neither atoms nor aggregates. Hence, time in <code>Śvetāmbara</code> tradition is called as a metaphorical substance. <code>Digambara</code> tradition believes in the existence of atoms of time but those atoms are not in aggregate form. Thus, both the traditions stand unanimous in not believing time as an <code>astikāya</code>.

That which assists in the motion and rest of living beings or matter are

respectively known as *dharmāstikāya* or *adharmāstikāya*. This is the unique concept of Jain philosophy. *Akāšāstikāya* (space) provides accommodation to all the substances. 'To accommodate' is the significant characteristic of space. Matter has the power of integration and disintegration. Therefore, it is called as *pudgala*.

puranagalanadharmatvāt pudgalah

Soul (living-being) is a conscious entity. Cognitive activity (upayoga) is its defining characteristic. Consciousness (cognitive agent) is possessed with the power of knowledge and intuition. The activity of soul i.e. knowledge and intuition is called as cognitive activity. The exclusive characteristic of time is $vartan\bar{a}$ i.e. existence with intrinsic.

The concept of six substances finds an important place in this universe order. Jain philosophy formulates the whole order of the universe based on this concept of six substances. According to this, there is no supreme being (*iśvara*), as the creator or controller of this universe. The world continues to exist in a systematic way with its own pace through its automated universal laws.

Universe is created by living and non living beings through the process of *visrasā* (natural creation), *prayoga* (creation by conscious exertion) and *miśrapariṇāma* (creation by both), that happen in a particular systematic order. In the third chapter, this concept has been described elaborately.

The atom in Jain philosophy is not of four types like earth, water, fire and air, as it is classified by *Naiyāyika* and *Vaiśeṣika* philosophy. *Paramāṇu* (atom) is of one kind and in quantity, it is infinite. Through various kinds of combination of these atoms, different objects come into existence. For the emergence of different objects, we do not need distinct kinds of atoms like atom of earth etc. This is an original belief of Jain philosophy.

4. Ātma Mīmāṃsā - (Soul - A Critical Probe)

In the third chapter, non-living objects are brought into discussion. In the fourth chapter a critical enquiry of soul or conscious substance has been taken as a matter of discussion. The concept of soul is a significant section of philosophy. It is not only the fundamental principle of Jainism but also of Indian philosophy. In the field of philosophy, the invisible and incorporeal substances have always been a subject of investigation just as the investigation of visible and corporeal substances. Human mind was not satisfied with the exploration of the gross world only. It tried to explore beyond the visible world. The

exploration of invisible and incorporeal substances is the outcome of such effort.

Only those who had explored the truth beyond the corporeal world, had investigated and accepted the existence of soul. Those who remained centered only to the mind and senses could not investigate the objects that lie in metaphysical world. This is the reason, for the continual discussions for and against on the existence of soul since thousands of years. $C\bar{a}rv\bar{a}ka$ played a prominent role in negating the existence of soul. $S\bar{u}trakrt\bar{a}nga$ $S\bar{u}tra$ depicts that even during the time of Lord Mahavira, there were several sects of materialist philosophy ($bh\bar{u}tav\bar{a}d\bar{t}$ $dar\acute{s}ana$) which were not willing to accept the existence of soul as an substance independent of material atoms. In $\bar{a}gamic$ age, Ajitakeshakambala and other thinkers were prominent in the rejection of existence of soul. They believed that there is no independent existence of soul apart from $bh\bar{u}ta$ (material elements).

áiha kāyākārapariṇatāni cetanākāraṇabhūtanī bhūtanyevopalabhyante, na punastebhyo vyatirikto bhavāntarayāyī yathoktalakṣaṇaḥ kaścanapyātmā tat sadbhāve pramānābhāvāt.ä

[In this world, only material elements exist which appear in the form of body and are the cause of consciousness. Besides these material elements, there is nothing like the soul which transmigrating from one birth to other birth.]

Upaniṣad, Sānkhya, Nyāya-Vaiśeṣika, Mimānsaka and Jain-all these philosophies accepted the existence of soul. Although, Buddhist philosophy also recognizes itself as a non-believer in soul's existence (anātmavādī). Even then this philosophy accepts the existence of rebirth, karma and fruition of karma as other theistic (ātmāvādī) philosophies do.

As it has been said above, all Indian philosophies other than materialists believe in the existence of soul unanimously. However, there are differences of opinion between them concerning the nature of the soul. $S\bar{a}mkhya$ holds that the souls are many, unchanging and all-pervasive entities. $Ny\bar{a}ya-Vaiśeṣika$ also had a similar belief, but they do not consider soul as a conscious entity by nature. Knowledge is an adjunct attribute of soul. $M\bar{u}m\bar{a}ns\bar{a}$ philosophy accepts the transformations in the soul. In $Ślokav\bar{a}rtika$, there is an illustration given. As the gold remains same in its different forms, similarly, the soul in the different forms of life, never loses its true form.

tasmādubhayahānena vyavṛtyanugamātmakaḥ purusobhyupagantavyah kundalādīsu svarnavat In other Vedic philosophies, soul is considered to be absolutely eternal (*kuṭastha nitya*). According to *Advaita Vedānta*- soul is brahma (Supreme being). Soul is not many in numbers, it is the only one existent. In defiled (*sopādhika*) state, soul reflects into multiple forms.

According to Jain philosophy, soul is constituted of innumerable units, conscious in nature and endowed with knowledge. Souls are infinite in number. Each soul has an independent existence in liberated state as in wordly state. It is a substance having persistence through change (parināmī nitya) and body pervasive (dehaparimāṇa). It is not all pervasive (sarvavyāpaka). In worldly state, soul keeps transmigrating from one state of existence (gati) to another. The root cause of this transmigration is karma. By its nature, soul moves in upward direction. When it becomes free from all karmas it reaches to the upper most end of the cosmos. In the absence of the medium of motion (*dharmāstikāya*) it can not transcend the uppermost boundary line of the cosmos. In worldly state, soul remains with body. While liberating, soul leaves the body for ever and reaches to the uppermost end of the cosmos. 'iha bondim caittānam taha gantūna sijjhaī'. This shows that Jain have their unique concept in relation to the nature of soul that differentiates it from the other philosophical explanations.

As per Jain philosophy, knowledge is an inherent quality of soul. It is neither an attribute of *prakṛti* i.e. a primordial element as believed in $S\bar{a}nkhya$ philosophy, nor is it an exterior quality attached to the soul as $Ny\bar{a}ya-Vai\acute{s}esika$ believes. Soul is the knower.

je āyā se viņņāyā, je viņņāyā se āyā

The soul cognizes the objects with the assistance of knowledge. Knowledge is the natural attribute of the soul. The relation of soul and knowledge is like the quality and qualified relation. Quality is neither completely different from the qualified nor is it completely identical. Hence, the relation between a quality and qualified is different-cumidentical.

Soul itself is the doer of happiness or sorrows and experiencer of the results of good and bad karmas accumulated by the self. According to Jain philosophy, binding the karmas and experiencing their results - both are the attributes of soul. As the verse goes -

appā kattā vikattā ya, duhāna ya suhāna ya

In Jain philosophy, there are two classes of beings - worldly and liberated. Worldly soul is bound with karma. Therefore it is subject to

rebirths. It transmigrates to different states of existence and possesses different bodies. Mundane soul can again be classified into many more sub-classes. Mainly, the division of all the beings into six classes of beings is available in Jain philosophy, which is a unique and original concept.

In this chapter, concept of soul has been discussed from different perspectives. There can be a description of the mundane nature of soul from empirical viewpoint and the pure nature of soul from transcendental view point. In the context of Jain ethics, monistic existence of soul receives importance. From unitive (synthetic) view point (sangraha naya), oneness of souls is also expressed in agama such as Purisā! tumansi nāma sacceva jam hantavvam ti mannasi. [Those whom you intend to kill is actually you, the one whom you harm is actually you and no one else etc.] This expression of $\bar{A}c\bar{a}r\bar{a}nga$ simply accepts the non-dualistic existence of the soul. 'There is no substantial difference between your soul and that of mine' - this equality of soul in respect to nature provides an important dimension to Jain ethics. 'To consider the souls of all beings as equal to the self' means that all living beings are equal. They are equal from the view point of their existence and nature. Although, Jain philosophy believes in the multiplicity of souls, even then from the unitive standpoint, it also considers the oneness of soul. In this chapter, a detailed description about six catagories of living beings (sadjīvanikāya) is undertaken. In this chapter, the concept of mobile and immobile beings, jīvāstikāya (conglomeration of living beings) and nature of soul etc. have been put forward for discussion that can provide a new dimension to the concept

The thought on soul means a thought on the existence of the self. When an individual becomes aware of the existence of the self, he automatically gets detached from many sinful deeds. The concept of existence of soul stands very significant in the context of empirical perspectives, just as significant it is in the philosophical field.

5. Karma Mīmāmsā - Doctrine of Karma - A Critical Probe

Indian philosophers have pondered over various subjects. Soul, bondage, liberation, rebirth, karma etc. have been important concepts of their speculation. This visible world is in front of us but why does it exist? Why is there so much diversity? The elements that appear as solutions to such questions are not before us. When the cause is not obvious, curiosity regarding it is quite natural. The world as an effect is

directly perceived by all of us but the cause behind it, is not apparent. To search out that hidden cause, new avenues were opened in the philosophical world.

The doctrine of karma emerged amidst the discussions, as the cause of divergence or diversity in universe, individualistic differences and experiences of joy and misery. Actually logical explanation of individualistic differences and diversity in the universe became a good cause for the emergence of the doctrine of karma. Indian thinkers have presented $K\bar{a}la$ (time), $Svabh\bar{a}va$ (nature), Niyati (destiny) and other such concepts in the context of analyzing the causes of this diversity in the universe. Jain philosophy has clearly accepted Karma as the prime cause of diversity in the universe.

The general meaning of karma is action. All the activities performed by mind, speech and body can be called as karma. In $M\bar{\imath}m\bar{\imath}nsaka$ tradition, $yaj\bar{\imath}na$ $y\bar{\imath}aga$ etc., rituals, regular and special actions etc. are called as karma. In Gitā, physical activities are referred to as karma. Yoga and Vedānta philosophy also accept karma as activity with a special meaning attributed to it. In Buddhist philosophy, 'karma' word has been employed in the sense of physical, mental and verbal activities. According to Jain philosophy, every activity of mundane being and also the precursor of action are called as karma. It is defined in Jainism as $Bh\bar{\imath}ava\ karma$. By this $bh\bar{\imath}ava\ karma$ (psychic karma) the material that gets attached to the soul are called as $dravya\ karma$ (material karma).

ātmapravrtyākṛṣṭāsta atprāyogyapudgalaḥ karma

[the material aggregate attracted by the soul and fit for bondage are called karma.]

Jain philosophy accepts the eight kinds of <code>vargaṇā</code> (cluster of atomic particles with similar nature). One of them is <code>kārmaṇa vargaṇā</code>. Atomic particles of <code>kārmaṇavargaṇā</code> are fit for getting transformed into karma. Those particles are possessed of four kinds of touch, infinite in can become <code>dravya karma</code>. The atomic particles of other kinds of <code>vargaṇās</code> are impotent of becoming karma. Jain philosophy holds that <code>Dravya karma</code> is material in nature. This is the original acceptance of Jain philosophy. Other philosophies believe in karmas as of psychical nature only. Jainism holds karma to be both-psychical and physical.

The sense, in which the Jain tradition holds the word karma, other Indian philosophies have used different terms to refer karma such as māya, avidyā, prakṛti, apūrva, āśaya, adṛṣṭa, etc. In Vedānta philosophymāya and avidyā, in Mīmānsā-apūrva, in Nyāya-Vaiseṣika-adṛṣṭa, and in

Yoga philosophy-āśaya, in Buddhist philosophy-vāsanā and avijñaptithese terms are employed in the sense of karma. With the exception of Cārvāka philosophy, all Indian philosophies have delved upon karma. However, the subtlest and holistic description about the nature of karma, types of karma, bondage, fruition, duration etc. of karma as found in Jainism is unique and unavailable in any other philosophy.

The chapter on Karma Mimānsā in this text includes discussion on the cardinal principles in relation to the concept of karma. According to Jain philosophy, there are two types of karma

- 1. Dravya Material or physical karma
- 2. Bhāva Psychic karma

Psychic karma is an activity of soul and material karma is particles that are attracted by the actions of the soul. The relation (bond) of karma with soul is called as bondage (bandha). Bondage has four aspects - type, duration, intensity of fruition, mass of particles assimilated. Under the types of bondage, there are eight kinds of karmas. These are primary categories of karmas. There are many further divisions and sub divisions with in those categories.

According to Jain philosophy, we have to experience the results of acquired karmas in some form or other. kadāṇa kammāṇa natthi mokkho i.e. Karmas can not be freed from soul without experiencing their results. According to Jain belief, some of them are niyata vipākī (definite in result-yielding) whilst others are aniyatavipākī (indefinite in result- yielding). The *niyatavipākī* karmas can not undergo changes. In Jain terminology they are called as nikācita karma. Aniyatavipāki karma is that, of which type, duration, intensity etc. can be changed. In Jain philosophy, there is a mention of ten states of karmas. Among these states, udvartana, apavartana, udīranā, sankramaṇa, upaśamana, indicates the possibility of amenable fruition of karmas and other states of karma. This shows that Jain philosophy does not consider karma to be an omnipotent factor. Its powers become limited due to other factors like substance, time, place etc. Through this acceptance of the possibility of change in karma, Jain philosophy has given prominence to human efforts or courage (puruṣārtha).

According to Jain *āgamic* literature, karma is generated by conscious entity - *ceyakaḍā kammā*. Lord Mahavira was founder of *puruṣarthavāda*. According to Jain philosophy, soul gets bound to the karma only through its own efforts. Bondage of karma has no relation with destiny and other such factors. Soul itself is responsible for the bondage of

karma. Lord Mahavira has considered *pāriṇāmika bhāva* (innate nature or natural transformation) of the soul is free from karma. Soul continuously gets the power by this *pāriṇāmika bhāva* to become free from karma. That is why the efforts of soul remain capable to bring a change in the karma.

Today's science is exploring newer studies in several fields. The technique of changing the sex of a person i.e. male into female and vice versa through medical surgery is becoming quite a popular practice. It is the transformation or interchange of the sub types of body determining $(n\bar{a}ma)$ karmas. Similarly, the question of cloning, test tube baby etc. can also be solved in the light of the ancient Jain karma theory.

In the present chapter, Karma Mimānsā is confined to the philosophical dimension of karma only. In this chapter relation of soul and karma, doer of karma, vibrated and non vibrated states, karma fit for premature realization and unfit for the same, who is feeling the sorrow, whether the separation of karmic matter is of bound karma or *nokarma* (state of karmic matter, which ensue when the state of their *udaya* (rise) is over) and other such subjects related to karma have been discussed.

To uplift the self in the field of spirituality, reflection and following the directions of the doctrine of karma is essential. Spirituality can not be explained without the doctrine of karma. One, who wants to enjoy the spirituality, must necessarily dive deep into this doctrine.

6. Ācāra Mīmānsā - Ethics - A Critical Probe

After Tattva Mīmānsā in third chapter, Ātma Mīmāṃsā in fourth chapter, and Karma Mīmāṃsā in fifth chapter, Ācāra Mīmānsā is taken under consideration in sixth chapter. Jainism accepts that -'paḍhamaṃ ṇāṇaṃ tao dayā'- conduct follows the knowledge. It means that conduct is based on knowledge of reality. Metaphysics explains the living and non living entities of the universe. The inter-relation and bondage between them can be explored only through the karma theory. This in turn generates the curiosity to get freedom from this bondage. The way to freedom from this bondage is conduct. Enumerating the tripartite path of emancipation, Tattvārtha sūtra has placed the conduct after knowledge and faith. The reason behind it is that conduct is the direct cause of emancipation. The same sequence is followed in this book too.

There are two dimensions of conduct in Jain tradition- transcendental and empirical. Transcendental aspect is based on the soul and empirical is based on other external factors. *Atmāśrito niścayaḥ, parāśritaḥ*

vyavahāraḥ. In modern terminology, transcendental can be called as individualistic and empirical as universalistic aspect. From the viewpoint of anekānt, both are relative. Neither of them can be ignored.

From another point of view conduct has two aspects - inhibition of actions and action with abstinence. The inhibition of the activities of body, mind and speech called *trigupti* (three kinds of inhibitions) and action with abstinence i.e. to remain vigilant in all kinds of activities is called as *pañcasamiti* (five types of comportments). *Trigupti* and *pañca samiti* together are named as aṣṭa pravacana māṭṛkā. This includes the whole domain of ethics in Jainism. The activity with self control and spiritual vigilance in action - is the cause of *nirjarā* (state of shedding off the karma) and also of the *aśrava* of *puṇya* (bondage of auspicious karmas). Abstinence helps in the stoppage of karma (*Saṃvara*). Cause for the influx of *puṇya* is also a kind of bondage and is ultimately abandonable. *Saṃvara* alone is desirable one.

āsravo bhavahetuḥ syāt, saṃvaro mokṣakāraṇaṃ itīyamārhatīdrstiranyadasya prapañcanam

[Cause of influx of karmas is the cause of transmigration and inhibition is the cause of liberation. This is the preaching of arhats (enlightened beings). All other discussions are its detailed form.]

Activities continue up to the final stage of $s\bar{a}dhan\bar{a}$ (spiritual practices). Keeping this point in consideration, Jain $\bar{a}gamas$ have directed to keep oneself vigilant in every activity one does. Especially, laymen living a worldly life undertake many kinds of activities. Therefore, in $\dot{s}ravak\bar{a}c\bar{a}ra$ (conduct of a laymen) it is instructed for a laymen to remain alert while undertaking every activity. Ascetics have already limited their activities, but even then they are supposed to remain alert and vigilant for all their activities. For example, there is a detailed discussion about the reception of alms and an ascetic is instructed to remain vigilant while receiving food. This proves that Jain ethics is entirely a practical way of non-violent living.

The basis of Jain ethics is equality towards all beings or to regard all the beings equal to the self. By this belief, so much importance has been given to non-violence that non violence and Jain ethics have become synonymous. In the context of nonviolence, Jain $\bar{a}gamas$ have reached to such a depth which is rarely found in any other literature. The essence of knowledge is complete restraint from violence.

evam khu nāṇino sāram, jam na hinsai kañcaṇam ahimsā samayam ceva eyāvantam viyāṇiya

Instinct of possession is the root cause of violence. Collection of material goods inspired by the desire of pleasure and comfort is called possession. The extent to which this instinct of possession becomes dominant, man looses his reasoning power and becomes the root cause of the loss of conduct. Freedom from possession means self reliance through self confidence. Asceticism is the final step of the non-possessiveness, where a spiritual practitioner becomes detached even from his own body. Most of the rules and regulations of Jain ethics are inspired by this feeling of detachment towards the body.

If the special practices of Jain $\bar{a}gamas$ like $dhuta\ cary\bar{a}$, $jinakalp\bar{\iota}\ cary\bar{a}$ and $pratim\bar{a}dh\bar{a}ri\ cary\bar{a}$ etc. are studied, then the harmonious practice of non-violence and non-possession can be seen at par excellence. Detachment towards thought is non-absolutism and detachment towards material objects is non-possession. In the absence of attachment, the causes of violence come to an end.

Sectarian fanatism is also a cause of bondage. Jain $\bar{a}gamas$, opening the door to liberation for all i.e. Jain and non-Jains, have given consent to freedom from religious or sectarian fanatism. Not only a Jain monk, but other ascetics, even a house holder can liberate and attain emancipation. The only condition is $vitar\bar{a}gata$ (freedom from attachment and aversion).

Today, the voice is being raised for world peace and an end of terrorism but it is not becoming very effective because we are afraid of attacking our lustful life which is the root of all violence. The desire for unlimited possession, display of wealth and unhealthy competition is creating not only clash between the haves and have nots but also between the nations. The uncontrolled consumption of natural resources is creating havoc in environment. In these conditions, the message of Jain $\bar{a}g\bar{a}mas$ to limit the desires and to live a life of detachment shines out as the only way to protect mankind from the imminent dangers.

A substantial part of Jain $\bar{a}gamas$ is replete with discussions on $\bar{a}c\bar{a}ra$ i.e. ethics. In the present work, only few of them are discussed by $sth\bar{a}l\bar{\iota}pul\bar{a}ka$ $ny\bar{a}ya$ (random-sampling). For elaborate discussions we can access the previous work that has been written exclusively on the Jain ethics.¹

^{1. *}Deo. S.B., History of Jain Monachism, Poona, 1956.

^{*}Sogani, K.C., Ethical Doctrines in Jainism, Solapur, 1967

^{*}Bhargava, D.N., Jain Ethics, Delhi, 1968

^{*}Jaini, P.S., Path of Purification, Delhi, 1990

In this chapter, the characteristics, nature and classification etc. of conduct have been given a critical thought with $\bar{a}gamic$ references and also a comparative study has been undertaken on $Ratnatray\bar{\imath}$ (concept of three jewels) available in Jain philosophy with $Ast\bar{a}nga\ m\bar{a}rga$ (eight fold path to liberation) of Buddhist philosophy. Right faith is the prerequisite of right conduct. $\bar{a}gamas$ also explain about conduct qua faith, conduct qua knowledge, conduct qua penance and conduct qua energy etc. as it has explained the conduct qua abstinence. This is the broad spectrum of $\bar{a}c\bar{a}ra$. Hence, it has been placed in the chapter with this broad approach itself. While characterizing the spirituality, inclusion of penance (tapa) stood independent besides non-violence and self restraint. This depicts the importance of tapa as it is said, $Dhammo\ mangalamukkhittham,\ ahins\bar{a}\ sanjamo\ tavo$. Hence, the description of tapa automatically gets included in the discussion of Jain ethics (Jain $\bar{a}c\bar{a}ra$).

The chain of activities comes to an end only at the final stage. Till then action ($kriy\bar{a}$) goes on. In the context of conduct, the concept of action is important. Hence, analysis of actions has been discussed elaborately. It seems that this was overlooked in the post $\bar{a}gamic$ period. This discussion done on the basis of $\bar{a}gamas$ may find its utility in the philosophical field.

In $\bar{A}c\bar{a}ra$ $m\bar{i}m\bar{a}ns\bar{a}$, the idea of non-violence and non-possession have a special significance. Even though truth, non-stealing and celibacy are included in five $mah\bar{a}vratas$ separately but the outstanding features of Jain $\bar{a}c\bar{a}ra$ are non-violence and non-possession. While presenting the scriptural discussion about them, we shall ponder upon its relevance.

In post $\bar{a}gamic$ literature, $\bar{a}c\bar{a}ra$ $m\bar{t}m\bar{a}ns\bar{a}$ is found with systematic presentation in the context of conduct of a householder or of a Jain ascetic. Even then $\bar{a}gamic$ description of $\bar{a}c\bar{a}ra$ $m\bar{t}m\bar{a}ns\bar{a}$ has its own significance. By the study of $\bar{a}c\bar{a}ra$ in $\bar{a}gamic$ period, a sketch of the chronological development of this concept can be clearly drawn. For example, in $\bar{A}c\bar{a}r\bar{a}nga$, the five $mah\bar{a}vratas$ (greater vows) are not found at one place but a mention of four passions is found there. When the practical approach for the elimination of passions was formulated, the concept of five $mah\bar{a}vratas$ came into the light. The description of transgressions of those vratas provided practical significance to the vratas.

7. Exposition of other Philosophies in Jain $\bar{A}gamas$.

For establishing their own theory, scholars of medieval period, have

adopted the method of $p\bar{u}rva$ pakṣa (opponents doctrines) and uttara pakṣa (own doctrine), in which, opponents arguments were kept as the $p\bar{u}rva$ pakṣa (on left hand) and then refuted them. This tradition was in practice in all the philosophies such as Jain, Buddhist, Vaidika etc. However, in ancient, original texts like Upaniṣads, Jain $\bar{a}gamas$, $p\bar{a}li$ tripiṭakas, etc. prime importance was given to the exposition of one's own theory. They have not given much importance to the refutation of other's principles. However, there is a mention of other's concepts also, which is important from historical point of view.

In Jain *āgamas*, there is a description on 363 beliefs other than Jain, prevalent in those times. This number might symbollic to show the multiple belief systems prevalent in those times. Jain Acharya of post āgamic period have proved this number on mathematical basis. Altogether, it is clear that even today there are several varied beliefs prevalent in the land of India itself. They are hundreds in numbers. The period of Lord Mahavira was a period of philosophical reformation. The old beliefs were challenged. Several thinkers were coming up with several new ideas. Ajitakeshakambali, Mankhali Goshala, Sanjayavelatthiputra etc. and manyother thinkers are also mentioned in the Buddhist literature. The common thing that is shared by all these thinkers is that all of them considered their own belief as the original one and were not followers of any previous or ancient beliefs. In this way, they were trying to become the propounder of their own philosophy. Among them, Jain and Buddhist philosophy survived to date and even Ājīvaka tradition survived for a long time. Other traditions did not survive for long.

Jain tradition tried to keep itself uninvolved in such debates. It never involved in appraising its own tradition nor in condemning others.

sayam sayam pasansantā, garahantā param vayam je u tattha viussanti, sansāram te viussiya

Actually, concept of *anekānta* (non-absolutism) does not consider any philosophy absolutely refutable (wrong). It accepts that every philosophy or concept definitely possess some part of the truth.

parasamayāṇam vayaṇam, miccham khalu savvahā vayaṇā jeṇāṇam puṇa vayaṇam, sammam khu kahanci vayaṇādo.

The mention of non-Jain beliefs is found Jain $\bar{a}gamas$ from this perspective. These have been described in the last chapter of this book. These beliefs are not found in detail in Jain $\bar{a}gamas$. The analysis of then-prevailing Buddhist literature may throw some more light on these

beliefs. The explanation that has been given here is potent enough to prove that the age of Jain $\bar{a}gamas$ was of philosophical speculation and Jain tradition emerged amidst those existing beliefs and survived with dignity. Due to the application of $Anek\bar{a}nt$, it stood successful in reconciliating with all other philosophies and beliefs. It is quite possible that the concept of five factors ($pa\tilde{n}ca\ samav\bar{a}ya$) is an outcome of such effort of reconciliation.

Survey of Critical Studies done on Jain Agamas

There are two kinds of work done on Jain $\bar{a}gamas$ - editing and translation with notes. Those pieces of work are mentioned in the end of the second chapter of this text.

Apart from this, modern Indian and foreign scholars have also done a critical study on $\bar{a}gamas$ which is presented further in brief.

Western Scholars

Western world was introduced to Jainism nearly two centuries back, when Major Colin Mackenzie published an article on *Description of Jainas* published in three volumes of a research magazine by the name 'Asiatic Researches' in 1807. After this, H.Th. Colebrook expressed some of his views regarding Jainism. In 1827, H. H. Wilson published a critical analysis on Colebrook's essay and in the same year Francklin published a research article on Jain and Buddhist concept. H.H. Wilson published the description of several Jain manuscripts. With these efforts in the beginning, Weber's in-depth research on *Bhagavatī* in German language is worth noticing.

Weber

There is a great contribution of Allbrecht Weber (1825-1901) in introducing the Jain literature to the western world. He accomplished significant work on Jain literature. His famous research article is by the name *Ueber die heiligen schriften der Jaina* ('on the Holy Scriptures of the Jains'), in which he has written analytically on Śvetāmbara Jain āgamas. In the fifth volume of Catalogue of the Manuscripts of the Royal Prussian Library, he has described in detail about the hand written manuscripts. He has also published a detailed essay on *Bhagavatī Sūtra*. Its title is *ueberein fragment der Bhagavatī*, ein Beitrag Zur Kenntnis der heiligen sprache und Literatur der Jaina, (On a fragment of the Bhagavatī, a contribution to the knowledge of the holy languages and literature of the Jains).

E. Leumann

Leuman has conducted comparative study on some of the parables or stories found in Jain $\bar{a}gamas$ from the point of view of philology. He opined that Jain stories stand very important for studying Indian cultural history. He wrote a book by name Buddha and Mahavira in 1922.

Schubring

Walter Schubring (1881-1969) has given great contribution in the development of Jainism. He was awarded with Ph.D. degree, on his dissertation by name Das Kalpasūtra, die alte 'Sammlung Jinistischer Moenchsvor Schriyen' (Kalpasūtra: Ancient collection of Rules for Jain monks), which was published by Indic, Leipzig in 1905. Mr. Burgess translated it in English. He did not translate the main text. That translated book was published by Indian antiguary in 1910. The writings of Schubring like Worte Mahaviras Kritishce Veberset Ziengan, ans dem kanon der Jain (Words of Mahavira, critical translation from the Jain canon) was published in Gottingen in 1926. It contains some important quotings from significant āgama texts.

Mr. Schubring has written a detailed monograph on Jain doctrine by name 'Die Lehre der Jainas nach alten quellen dargestellt, which expresses his indepth knowledge in the subject. Encyclopedia of Indo-aryan Research was published by Liepzig in 1934. W. Beurlen has translated this important text into English, which was published by name 'the Doctrines of the Jains' at Delhi, in 1962.

Another book series by name 'Die Religionen der Voelkar' is published by Stuttgart in 36 volumes is a comprehensive study of world religions. In this series, 13th volume possessed an article published by the name of 'Jainism' written by Schubring. Mr A. Sen translated that into English. That translated version was published by Calcutta Sanskrit College Research Series no. LII. Hence Schubring has done a great service in the spreading of Jain philosophy through his novel writings.

Deleu

Jozef Deleu worked on *Bhagavatī Sūtra*, which was published by 'De Tempel hof 37, Brugge (Belgie)' in 1970. As already mentioned, in the western world, the first and foremost work on *Bhagavatī* was done by Weber. After that Schubring did some work. But after Weber, it was only Deleu who brought out an independent work on *Bhagavatī*. After dealing with many important topics of *Bhagavatī* analytically, he concentrated on the composition of *Bhagavatī* and undertook a detailed

discussion. He himself wrote in his preface that 'The present work intends to give a fairly complete analysis of the <code>viyāhapaṇṇatti;</code> moreover, in the introduction I have tried to answer at least some of the complicated questions regarding its composition.'

Scholar Deleu has given multiple indexes and appendices at the end of the text, which enhanced its value.

The book 'German Indologists' remained the source for all the above discussions.

Indian Scholars

Pandit Dalsukh Malvaniya has edited the commentary of *Nyāyāvatāra Vārtika* in 1949. In this text, he wrote a preface of 151 pages which is contained the description of Jain philosophy in the age of *āgama*. In 1966, this preface was published independently with elaboration by name 'Āgama Yuga kā Jain Darśana'. The 2nd edition of this book was published by Prakrit Bharati Academy, Jaipur, in 1990. The author has done a great service to Jain philosophy by writing such a scholarly text. In this text, concept of *Anekānta*, *Naya*, *Saptabhangi*, *Pramāṇa* and their divisions and subdivisions find a systematic presentation. The first part of this text is based on the description of *āgamas* and the second part is written based on the post *āgamic* literature. Here, we find the discussion about *pramāṇa* and *prameya* in major. The main objective of this text is to explore the facts found in post *āgamic* literature rooted in the primary canonical *āgamic* texts.

A small book of the author by name 'Jain Darśana $k\bar{a}$ $\bar{A}dik\bar{a}la'$ was published by Lalbhai Dalpatbhai Bharatiya Sanskriti Vidya Mandir, Ahmedabad in 1980. In this text, the author has explained the original form of Jain philosophy on the basis of $\bar{a}gamas$. Although this book is small in size, it is of great importance.

The 'Studies in Jain Philosophy' by Nathmal Tatia is another voluminous text. This text is devided into five chapters and elaborately explains the anekānt view point, epistemology, $avidy\bar{a}$, karma and Jain yoga respectively in five chapters. Eminent scholar Dr. Tatia, has referred to $\bar{a}gamic$ sources profoundly in the chapter on Jain epistemology. There is a serious discussion on the problems of Jain epistemology. The first edition of this text was published in 1951 by Jain Cultural Society, Banaras.

Dr. Jogendra Candra Sikdar has written 'Studies in Bhagavatī Sūtra' published by Research Institute of Prakrit, Jainology and Ahimsa,

Mujaffarpur, Bihar in the year 1964. This text is in English language having eleven chapters. In the first chapter, the author has discussed about the position of *Bhagavatī* in *Ardhamāgadhi āgama* literature and its relation with other texts etc. *Bhagavatī* text is considered as the encyclopedia of Jain religion.

In the second chapter, the author has discussed about the author, language and style of composition. In the other chapters, a description about politics, society, economics, education, the head of other sects and their concepts, life of Lord Mahavira, description of the king, science of creation, science of genesis of universe, geography, metaphysics and other such Jain philosophical thoughts and literature are given respectively to critically analyze the *Bhagavatī sūtra*. The author has made tireless efforts to bring out the different aspects of *Bhagavatī* with a scholarly approach.

Another work of Sikdar is available by name *Concept of Matter* in Jain philosophy. This contains ten chapters. The author has made profound description of the concept of matter and has also made comparative study with other philosophies. The special feature of this text is that it has used $\bar{a}gamic$ resources. Parsvanath Vidyapitha Research Institute published this book in 1987.

'Jain Darśana: Manana aur Mimānsā' is a voluminous text written by Acharya Mahapragya having 701 pages. It is a significant text of Jain religion and philosophy having five sections and several further subsections. Different subjects of Jain philosophy like History, Literature, System of Sangha (Jain Community) Metaphysics, Ethics, Epistemology, and Logic are included in this text. Author has also rendered the subjects of modern science and psychology to prove the facts. The special feature of this text is that the author has referred to the $\bar{a}gamic$ sources in abundance. It provides a new outlook to the readers.

Dr. Harindra Bhusana has done his doctoral research on the topic -'Jain Āgama ke Anusāra Mānav Vyaktitva kā Vikās' (Development of human personality according to Jain āgamas). It contains eight chapters. The research scholar has discussed the Human personality development on the basis of Jain code of conduct of an ascetic and lay follower (house holder). This is published by Sanmati Jñānapitha, Lohamandi in 1974.

An important work of Late Shri Indracandra Sastri (1912-1966) is found on Jain Epistemology. He has explained Jain theory of knowledge on the basis of $\bar{a}gamas$. Its title is Epistemology of the Jain $\bar{a}gamas$. This is divided into seven chapters and is in the English language. In this text,

I.C. Shastri has undertook a detailed analysis of Jain epistemology right from the time of $\bar{a}gamas$ upto the time of Upadhyaya Yashovijaya. This book was published by P.V.R.I, Varanasi in 1990.

Sadhvi Shrutyasha has written a research dissertation by name $J\tilde{n}\bar{a}nam\bar{\imath}m\bar{a}ns\bar{a}$, keeping Nandi $S\bar{u}tra$ as its main base. It has seven chapters and the writer has dealt with the subject of knowledge prominently on the basis of $\bar{a}gama$ and commentary literature. In the year 1999, it was published by Jain Vishva Bharati, Ladnun.

Some other research works on Jain $\bar{a}gamas$ and commentary literature are enlisted here.

1. Kalpa Sūtra and Nawa tattva J. Stevenson	
	rlin
2. Uber cin Tragment der Bhagavatī A.Weber, Be	
3. <i>Uber die Suryaprajnapti</i> A.Weber	
4. Kalpasūtra of Bhadrabahu H. Jacobi	
5. Nirayavaliyasuttam, Cen Upanger der Jains S.J. Warren	
6. On the Suryaprajnapti G. Thibant	
7. Specimen der Naya dhammakaha P. Steinthal	
8. Ueberdie heilighen schrilten eler Jain A.Weber	
9. Uvasagadasao B.R. Hoern	le
10. Original Indiceni detta Novella Ariasteanel F.L. Pulle	
11. Dasavaikalika-Sūtra and Niryukti E. Leunann	
12. <i>Uber die Avacyaka</i> E.Leunann	
13. Uvasagadasao P.L. Vaidya	
14. Jain Sūtra H. Jacobi	

In these texts, different subjects found in $\bar{a}gamas$ are explained. The present work aims to search out the philosophical propounding in $\bar{a}gamas$ which stand significant in comparison to post canonical literature and also to present and highlight the facts that are found in $\bar{a}gamas$ but are least discussed in post $\bar{a}gamic$ period.

The study of $\bar{a}gama$ literature to some extent has availed me with valuable material and I hope it would inspire scholars to do further study on $\bar{a}gamas$.

Long back, Jain religion was divided into two sects due to few unavoidable circumstances. Even today it is so. This division has also divided the $\bar{a}gamic$ literature. As a result the followers of one sect remained completely detached from the study of $\bar{a}gamic$ literature believed by the other one. This was not equitable on the part of valuable

teachings of Lord Mahavira. Fortunately, this division between the two is gradually melting down. Acharya Mahapragya of *śvetambara* terapanth tradition has given due respect to the digambara tradition and literature in his writings. This widened the sphere of the popularity of his writings. The present dissertation is based on the texts that are considered to be of *śvetambara* tradition but its study shows that it has no boundary lines of sectarianism like *śvetambara* or digambara. The division of these two sects is mainly based on $\bar{a}c\bar{a}ra$ - particularly ritualistic difference. There is least scope for the difference of opinion regarding philosophical concepts like substance, karma, soul etc. as available in $\bar{a}gamas$. Hence, in my humble opinion, this study material would be equally useful for all the research scholars and students working in the field of Jain philosophy.

Tattvārtha Sūtra is a text that is acceptable to all the sects of Jainism. The author has presented the facts of Jain āgamas in aphoristic style. Compositors have their own view, on which topic they highlight and which they ignore dependents solely on their own interest. They are independent to brief or elaborate the subject. How much it is valuable to reflect upon āgamic texts even after the study of Tattvārtha Sūtra is important for the speculation of scholars. In my opinion, to neglect the philosophical contents of āgamas would be like ignoring the great treasure of ideas present in Jain tradition, which Jain's possess authoritatively as their heritage.

Jain $\bar{a}gamas$ can be called an ocean. We must not expect that a research scholar can completely explore its greatness, any if this thesis can in any way present the significance of Jain $\bar{a}gamas$ before the scholars, then I would consider my efforts to be fruitful.

My complete education and initiation took place under the supervision of H.H. Acharya Tulsi and H.H. Acharya Mahapragya. These two great spiritual leaders have spent more than the last 50 years in the editing of Jain $\bar{a}gamas$ with elaborated notes. I got the fruits of their efforts in heritage. Thus, If I am able to discuss the problems of Jain $\bar{a}gamas$ in this dissertation properly, it is solely due to the blessings of these two spiritual gurus. If any mis-interpretation has occurred while writing, then that shall be solely due to my ignorance. I invite the suggestions and review of the scholarly readers.

CHAPTER TWO

AN OUTLINE OF ĀGAMA LITERATURE

Importance of $\bar{a}gamas$ is self evident for acquiring knowledge of Jainism. From historical perspective, the most ancient form of Jain religion and philosophy is available in $\bar{a}gamas$. From the point of view of validity, the eleven $a\dot{n}gas$ are self-valid sources. Other sources which we get through the Acharyas can be valid if and only if its contents are in coherence with the contents of $\bar{a}gamas$.

Definition of *Āgama* (Canonical Literature)

- 1. 'āng' prefix with the root word of bhvādī gaṇa 'gamlṛ' and adding the suffix 'ac', āgama word is derived.
- 2. gamly root word is attached with suffix $gha\tilde{n}'$ produces the word $\bar{a}gama$.
- In Jain tradition, the word $\bar{a}gama$ has been defined mainly in three ways-
- 1. The ' \bar{a} pta puruṣa' (enlightened beings) themselves are \bar{a} gama.
- 2. That which provides the knowledge of existents³ or the preachings of $\bar{a}pta$ is $\bar{a}gama$.⁴
- 3. The knowledge that is gained by the preachings of $\bar{a}pta$ is called as $\bar{a}gama$.⁵

According to the first definition $\bar{a}pta$ is $\bar{a}gama$ However, since at present, there are no $\bar{a}pta$ (enlightened souls) their preachings and knowledge is

- 1. a) Śabdakalpadrum, Part I, ed by Raja Radhakantadev, Varanasi, 1967, p. 165. b) Vācaspatyam, Part I, ed by Taranath, Varanasi, 1969, p. 614
- 2. Vyavahāra Bhāṣya, ed by Samani Kusumpragya, Jain Vishva Bharati, Ladnun, v.318.
- a) Anuyogadvāra Tīka of Maladhāri Hemcandra, Patan, 1939, p.202. 'api ca ā-samantāt gamyate jñāyate jīvādayah padārthā aneneti vā āgamaḥ'
 b) Āvaśyaka Cūrṇi of Jinadasagaṇī Mahattara, Ratlam, 1928, p.16 ṇajjati atthā jeṇa so āgamo.
- 4. Anuyogadvāra Cūrņi of Jinadasagani Mahattara, Ratlam, 1928, p.16 attassa vā vayaṇaṃ āgamo.
 - In both the above said definitions, the words of $\bar{a}pta'$ is considered $dravya \, \acute{s}ruta$ and the knowledge composed in that is called as $bh\bar{a}va\acute{s}ruta$.
 - Cf- Bhikṣu Nyāya Karṇikā of Acharya Tulsi, Churu, 1970, v. 4.2.
 - Āptavacanam Āgama tattu upacārāt vastuvrtya varņa-pada-vākyātmakam vacanam pudgalikatvāt dravyaśrutam arthajñānātmakasya bhāvaśrutasya sādhanam bhavatī.
- 5. Pramāṇanayatattvāloka of Vādidevasūri, Ujjain, V.S. 1989, v. 4/1. Āptavacanādāvirbhūtamarthasamvedanamāgamaḥ.

referred to as *āgamas*.

An important question arises as to - whose preaching can be considered as authentic? The preachings of $t\bar{t}rtha\dot{n}karas$, ganadharas, ascetics having knowledge of all the fourteen $p\bar{u}rvas$ (canonical works of earlier lore), possessors of the knowledge of the ten $p\bar{u}rvas$ and isolately enlightened are considered as $\bar{a}gama$. According to $Niyamas\bar{a}ra$, $\bar{a}gama$ contents have no contradiction in their prior and posterior statements. According to $Sy\bar{a}dv\bar{a}da~Ma\tilde{n}jar\bar{\imath}$, $\bar{a}pta$ are those, who have destroyed their attachment and aversion completely and absolutely.

The āgama, as per the present Jain tradition, was called by name śruta or samyak śruta in ancient Jain tradition. Depending on this very basis the word 'śruta kevalī' became prevalent. The words like 'āgama kevalī' or 'sūtra kevalī' are not available at present. It was Acharya Umaswati, who used the term āgama as the synonymous word of śruta. He also used terms like āpta-vacana, āgama, upadeśa, eitihya, āmnāya, pravacana and jinavacana synonymous to śruta. Actually, the word 'śruta' is being used in a very broad sense here.

Origin of Jain Agamas

According to Jinabhadra Gani, ascending the ladder of penances, yoga and knowledge, *tīrthankaras* communicate their realized knowledge to enlighten other beings. Those seeds of knowledge are received by highly intellectual gaṇadharas (chief disciples) who compiled them brilliantly with such ease that the listeners can apprehend such words of truth without any strain. *Tīrthankaras* speak in short maxims considering the intellectual capacity of their gaṇadharas. They do not speak in the language of the masses. They pronounce the three

- 1. a) Ogha Niryukti, (quoted from H.R. Kapadia, History of the Canonical Literature of the Jain Sūtra, 1941, p.14) P.3,a.
 - arthatastīrthankarapraṇītam Sūtrato gaṇadharanibaddham caturdaśapūrvadharopa nibaddham, daśapūrvadharopanibaddham pratyeka-buddhopanibaddham ca
 - b) Mūlācāra of Vattakera, New Delhi, 1992, v. 5.277 suttam gaṇadharakathidam taheva patteyabuddhakathidam ca sudakevalinā kathidam abhinnadasapuvvakathidam ca
- 2. Niyamasāra of Acarya Kundakunda, Jaipur, 1984, v.8. tassa muhaggadavayaṇaṃ puvvāparadosavirahiyam suddhaṃ. āgamidi parikahiyam teṇa du kahiyā havaṃ taccatthā
- 3. Syādavāda Mañjari of Acarya Mallisena, Agasa, 1979, p.7. āptirhi rāgadveṣamohānāmaikāntika ātyantikaśca kṣayaḥ, sā eṣāmasti te khalvāptāḥ
- 4. Nandī, ed by Acarya Mahapragya, Ladnun, 1977, v.65.
- 5. Abhidhānacintāmaņi of Hemcandracarya, Varanasi, 1996, 1.34...śrutakevalino hi ṣaṭ.'
- 6. Sabhāṣya Tattvārthādhigama Sūtra of Acharya Umāsvāti, Agas, 1930, v.1 20. śrutamāpta-vacanam āgamaḥ upadeśa aitihyamāmnāyaḥ pravacanam jinavacanamityanarthāntaram
- 7. Viśesāvaśyaka Bhāsyam of Jinabhadragani, Part I, Mumbai, 1983, v. 1094, 1111, 1113.

maternal padas (words) i.e. origination, cessation and persistence. They do not preach the whole $dv\bar{a}da\dot{s}\bar{a}\dot{n}g\bar{\iota}$ (twelve principal canonical works).²

It is Gaṇadharas, who derive the $dv\bar{a}daś\bar{a}ng\bar{i}$ out of those Matṛkapada - three maternal statements. Hence the meaning (artha) is given by the $t\bar{i}rthankaras$ and the compilation of those meanings in aphorisms $(s\bar{u}tra)$ is done by gaṇadharas. The basic meanings are given by the $t\bar{i}rthankaras$, so they are the primary source of the $\bar{a}gamas$. The fount of knowledge that came down to us from them is through the gaṇadharas and Acharyas. 4

Jain tradition holds that the $t\bar{\imath}rtha\dot{\imath}karas$ of all times preach $dv\bar{a}da\dot{s}\bar{a}\dot{n}g\bar{\imath}$. From this view point of continuity, $dv\bar{a}da\dot{s}\bar{a}\dot{n}g\bar{\imath}$ is eternal. There was no such time in the past when there was no existence of $dv\bar{a}da\dot{s}\bar{a}\dot{n}g\bar{\imath}$. This is the firm belief of Jain tradition. According to Jain philosophy, $\dot{s}abda$ i.e. word is non-eternal. $dv\bar{a}da\dot{s}\bar{a}\dot{n}g\bar{\imath}$ is compiled in words hence how can it be eternal? When we say $dv\bar{a}da\dot{s}\bar{a}\dot{n}g\bar{\imath}$ is eternal, it means that the truth propounded in $dv\bar{a}da\dot{s}\bar{a}\dot{n}g\bar{\imath}$ is eternal. Its linguistic form is not eternal. For example, $Pa\bar{n}c\bar{a}stik\bar{a}ya$ is eternal, Soul is eternal but the different words used for the soul, like $\bar{a}tm\bar{a}$, caitanya, $cetan\bar{a}$ etc. are not eternal.

At present, preachings of Lord Mahavira are being followed. There were eleven *gaṇadharas* under his spiritual leadership, who were highly scholastic. Indrabhuti Gautam, the first gaṇadhara received the whole knowledge of all fourteen *pūrvas* within three *niṣadyās* (enquiry with modesty). Other *gaṇadharas* received in an indefinite number of *niṣadyās*. Āvaśyaka Cūrṇi states that it was accomplished in fifteen *niṣadyās*. They received eleven aṅgas in one *niṣadyā* and in remaining

^{1.} Viśesāvaśyaka Bhāsyam of Jinabhadragani, v. 1118.

^{2.} Ibid, v. 1122, p. 254. gaṇadharalakṣanapuruṣāpekṣayā sa tirthaṅkara 'uppajjei vā vigamei vā dhuvei vā' iti mātṛkāpadatrayamātrarūpam stokameva bhāṣate, na tu dvādaśāṅgāni.

^{3.} Ibid, v.1119. attham bhāsai arahā, suttam ganthanti gaṇaharā ṇiuṇam

^{4.} Ibid, v. 1081.

^{5.} Nandī, v. 126. icceiyam duvālasangam gaṇipiḍagam na kayāi nāsi, na kayāi na bhavai, na kayāi na bhavissai bhuvim ca, bhavai ya bhavissaī ca

^{6.} Ibid, Critical Notes of v.126.

fourteen $nisady\bar{a}s$, they received the knowledge of fourteen $p\bar{u}rvas$.³ Point to be noticed here is that they did not mention the particular name of any ganadhara. Gautam ganadhara received the knowledge of all fourteen $p\bar{u}rvas$ within three $nisady\bar{a}s^4$ but 'whether he asked any questions about the eleven angas or not or whether he compiled the eleven angas on the basis of three $nisady\bar{a}s$ or not' is not clearly mentioned.

Āgama Vācanā (Synods)

The preachings of Lord Mahavira were compiled by gaṇadharas in the form of $\bar{a}gamas$ but due to natural calamities that occurred in the past, these pious $\dot{s}ruta$ treasure was not be well secured. Thus, the contents got scattered. To rearrange them in a systematic order Jain Acharyas organised the synods. This systematization of $\bar{a}gamas$ is called as $v\bar{a}can\bar{a}$ (synods). Within about thousand years of the salvation ($nirv\bar{a}na$) of Lord Mahavira, there had been five prominent synods organised under the guidance of scholastic Acharyas.

First Pātaliputra Vācana (Synod held at Pataliputra city)

After the 160 years of the salvation of Lord Mahavira, there had been a terrible draught in Pataliputra for almost twelve years. The shramana (Jain monk) group surviving there got disintegrated. After the drought, the monks who had migrated regathered in Pataliputra. Eleven aṅgas were compiled there but the twelfth aṅga Dṛṣṭivāda was forgotten by everyone except Bhadrabahu Swami. Acharya Bhadrabahu had gone to Nepal to practice the Mahāprāṇa meditation (that meditation in which the knowledge/ reflection of the meaning (purport) of the contents of

- 1. *Āvaśyaka Niryukti* of Haribhadra Suri, Bombay, V.S. 2038, v. 735, p. 85.
 - 'tatra gautamasvāminā niṣadyātrayeṇa caturdaśa-pūrvāṇi gṛhītāni. praṇipatya pṛcchā niṣadyocyate bhagavanścācaṣṭe uppaṇṇei vā vigamei vā dhuvei vā. etā eva tisro niṣadyāḥ, āsāmeva sakāśād ganābhṛtām utpādavyayadrauvyayuktam sat, iti pratītirupajāyate anyathā satāyogāt. tataśca te pūrvabhavabhāvitamatayo dvādaśaṅgamuparacayanti'
- Āvaśyaka Cūrņi, p.370, sesāṇam aṇiyatā ṇisejjā
- 3. Ibid, p.337.

jadā ya gaṇaharā savve pavvajitā tāhe kira eganisejjāe egārasa-angāṇi coddasahiṃ coddasapuvvāṇi evaṃ tā bhagavatā attho kahito, tāhe bhagavanto egapāse suttaṃ kareti, taṃ akharehiṃ padehiṃ vañjanehim samam

4. Ibid, p.370.

taṃ kahaṃ gahitaṃ goyamasāmiṇā? tivihaṃ (tīhiṃ) nisejjāhim coddasapuvvāṇi uppāditaṇi. nisejjā ṇāma paṇivatiuṇa jā pucchā the pūrvagataśruta is practiced). On the special request of the sangha (monk community), he accepted to teach the twelfth anga. Several monks went to receive the teachings, but Sthulabhadra alone was deemed to be eligible to grasp the knowledge of that anga. Monk Sthulibhadra received the knowledge of ten pūrvas and when the teaching of eleventh pūrva was progressing, he committed a blunder at this stage of learning. When his sisters came to meet him, out of remissness, he transformed himself in the form of a lion to awe them with his mystical achievements. When Acharya Bhadrabahu came to know about this, he stopped giving lessons to Sthulibhadra. After a lot of repentance for such a mistake and repeated requests by Sthulibhadra, he agreed to teach only the maxims of last four pūrvas but did not disclose their meanings. Hence, Bhadrabahu was the last caturdaśapūrvī (possessor of complete knowledge of fourteen pūrvas with meaning) and Sthulabhadra was daśapūrvī (possessor of knowledge of ten pūrvas) with meaning and caturdaśapūrvī (possessor of knowledge of fourteen pūrvas with maxims) without the meaning of last four pūrvas. Gradual loss of knowledge of the fourteen pūrvas began with the demise of Bhadrabahu Swami, which continued with the passage of time until it was completely lost.

Śramaṇa sangha received the knowledge of $dv\bar{a}daś\bar{a}ng\bar{\imath}$ devoid of last four $p\bar{u}rvas$ in this first synod. Although Sthulibhadra was the possessor of fourteen $p\bar{u}rvas$, he had no authority to teach last four $p\bar{u}rvas$. According to $\acute{s}vetambara$ tradition, after 170 years of liberation of Lord Mahavira, the tradition of $\acute{s}rutakeval\bar{\imath}$ came to an end with the demise of Bahdarabahu Swami. Digambara tradition opines that it was 162 years after Lord Mahavira's salvation that the tradition of $\acute{s}rutakeval\bar{\imath}$ saw an end.

According to the śvetāmbara belief, the entire treasure of knowledge preached by Lord Mahavira could not be secured even in the first synod period. Loss began during this time itself. The first council was

^{1.} Āvaśyaka Cūrṇi, p.187.

bārasavariso dukkālo uvaṭṭhito, sanjata ito ito ya samuddatīre acchittā puṇaravi pāḍaliputte militā, tesim aṇṇassa uddesao aṇṇassa khaṇḍaṃ, evam saṅghatitehim ekkārasaaṅgāṇi sanghātitāṇi, diṭṭhivādo natthi, nepālavattaṇīye ya bhaddabāhussāmi acchanti coddasapuvví...... peseha mehāvi satta pāḍipucchigāṇi demi thūlabhaddasāmi ṭhido... uvarillāṇi cattāri puvvāṇi paḍhāhi mā aṇṇassa dejjāsi, se cāttāri tatto vocchiṇā, dasamassa ya do pacchimāṇi vatthūṇi vocchiṇṇāṇi

^{2.} Ibid, p. 187 uvarillāņi cattāri puvvāņi padhāhi, mā aņņassa dejjāsi, se cattāri tatto vocchiņā

organized under the presidency of Sthulabhadra.

Second Vācanā

The second effort of securing the $\bar{a}gamas$ was made by Cakravarti Samrat Kharvel. The famous inscription at $H\bar{a}th\bar{\imath}gumph\bar{a}$ of his time informs us that during the second century B.C., he called a meeting of śramaṇas on the Kumari Mount in Orissa and presented the aṅgas which were supposed to have been lost in the Maurya period. ¹

Third Mathuri Vācanā

The third effort of the compilation of $\bar{a}gamas$ was undertaken around 827-840 years after the salvation of Lord Mahavira. In the cūrṇi of $Nand\bar{\iota}$, there is a mention that due to the prolonged drought of twelve years, monks could not learn, revise or contemplate upon the $\bar{a}gamic$ contents, hence they began to wane. The effect of drought was so severe that monks did not get enough food in alms to survive and they wandered here and there. Several scholastic and $\bar{a}gama$ proficient monks and Acharyas expired. This drought caused a great loss to the Jain treasure of knowledge. A major part of anga and upanga literature was lost. Meaning of the remaining part was also lost to some extent. When the draught was over, the whole of snamana community gathered under the presidency of Skandilācārya in Mathura.

Whatever known to the monks present in that synod was then compiled. In this synod $K\bar{a}lika\acute{s}ruta$ and some parts of the $p\bar{u}rvagata$ were compiled. Since this synod was organized in Mathura, it was referred to as $M\bar{a}thuri\,V\bar{a}can\bar{a}$. It is also known as $Skandil\bar{\iota}\,V\bar{a}can\bar{a}$.

Another opinion about this synod is that due to the drought the *aṅga* knowledge did not get lost. It was surviving completely until then but all other scholarly monks had passed away and only Acharya Skandila was surviving as the possessor of all *anuyogas*. Hence, when the drought was over, he called a council and preached the *anuyogas* again in Mathura. So it is called as *Māthurī Vācanā*. It is believed to be of Skandila alone. Some scholars are of opinion that it was during this synod that *āgamas* were written down for the first time. ¹

^{1. (}a) Nandī Sūtra, Preface p. 16.

⁽b) Daśavaikālika, Preface quoted from 'Journal of the Bihar and Orissa Research Society', Part - 13, p. 236.

^{2.} Nandī Cūrņi of Jinadāsagaņi, Banaras, 1966, p. 9.

^{3.} Nandī, v. 33, (Malayagiri Vritti Patra-51), quoted from Dasavekālika, Preface, p. 27.

Fourth Vācanā

As *Māthurī* synod was organised under the leadership of Skandila, another contemporary group of monks were present at Vallabhī under the presidency of Acharya Nagarjuna. They tried to systematize the *āgamas*. The *āgamas*, its *anuyoga* and other *prakaraṇa* texts which were known to Synod Chief Acharya Nagarjuna and the monks present in the council, were then scribed. In addition, the forgotten contents were again inserted and compiled on the basis of the prior and posterior connections and after corrections they were edited. The head of this synod was Nagarjuna, hence it is called as *Nagarjunīya Vācanā*.

Fifth Vācanā

In the tenth century, after the salvation of Lord Mahavira (around 980/993 years) śramaṇa group congregated again under the presidency of Acharya Devardhigaṇi in Vallabhī. The systematic compilation and availability of the $\bar{a}gama$ at present is the outcome of this $V\bar{a}can\bar{a}$. This synod was based on the $M\bar{a}thur\bar{\imath}$ and $Vallabh\bar{\imath}$ synods.

The śramaṇa group congregated at Vallabhī under the able presidency of Acharya Devardhigani. In this synod, it was decided to note down all the āgamas and prakaraṇa texts which were compiled in previous synods and were available at that time. In this śramaṇa congregation, the material available from both the previous synods was referred to. Where ever difference of opinion arose, they attempted to resolve amicably. Some of the important divergent concepts were complied under 'pāṭhāntara' (text-difference) column in tīkā, cūrṇi etc. There were some prakīrṇaka texts, which were found in only one synod, and were considered as authentic texts as they were.³

In this context, Acharya Mahapragya opines that 'weakening memory power, lack of revision, loss of tradition etc. were prime reasons for the loss of major part of the *śruta*. Nonetheless, whatever was known from

^{1. (}a) Jacobi Hermann, Jain Sutras, Delhi, 1980, XXII, p. XXXIO.

Devardhi's position relative to the sacred literature of the Jains appears therefore to us in a different light from what is generally believed to have been. He probably arranged the already existing manuscripts in a canon taking down from the mouth of learned logicians, only such works of which manuscripts were not available.

⁽b) Maurice Winternitz, History of Indian Literature, Delhi, 1993, p.417.

Devarddhi's labours consisted merely of compiling a canon of sacred writings partly with the help of old manuscripts, and partly on the basis of oral tradition.

⁽c) Dalsukh Malvania, Āgama Yuga kā Jain Darśana, Jaipur, 1990, p. 19.

^{2.} Vīra Nirvāṇa (quoted from Āgama Yuga kā Jain Darśana) p. 110.

^{3.} Ibid, p. 112.

the remaining knowledge whether it was less or more, with or without, was then systematically compiled. Devardhigani compiled them in form of books with his scholarly intellect. He collected the memorized $\bar{a}gamas$ from Māthurī and Vallabhī council and provided it a consistent form. Wherever he found significantly divergent postulations, he considered Māthurī synod as the primary one and he placed Vallabhi's ideas in the footnote considering them as textual-differences. This is the reason that in $\bar{a}gamic$ texts, we find frequent mention of phrases like ' $n\bar{a}g\bar{a}rjun\bar{i}y\bar{a}stu$ paṭhanti'. Scholars believe that in this council, $\bar{a}gamas$ were compiled in a very systematic way. Major incidents that occurred during the thousand years of time that lapsed after the salvation of Lord Mahavira were noted. Wherever repetition of a similar text was found, they have been truncated and referred to the mutually corresponding to the texts. 1

The $\bar{a}gamas$ which are available today are derived from the synod of Devardhigaṇi. It is worthy to note that after him no subsequent editing in the text has been made. Question arises that if the available $\bar{a}gamas$ are the compilation of a single Acharya then why is there contradiction at many places? Acharya Mahapragya has mentioned two reasons for such contradictions-

- 1. Āgamas were compiled through the memorised informations that contemporary monks had. Hence, aware of the fact that similar statements are stated differently in two different āgama texts, Devardhigani did not interfere as he felt it to be beyond his right.
- 2. Monks at the time of Māthurī and Vallabhī synod which was organised in the ninth century, were the sources of knowledge for the fifth synod. Whatever they had in their memory was compiled, though it is quite possible that they could forgotten some of the paragraphs in between, which caused the contradictions in the text.²

In the *Vṛtti* of *Jyotiṣkaraṇḍa*, it is said that the *Anuyogadvāra* available today is received from Māthurī synod and *Jyotiṣkaraṇḍa* is authorized (or validated) by an Acharya who belonged to Vallabhī synod. This is the very reason for the differences we find in the *Sankhyā sthāna* i.e. difference in numbers in *Anuyogadvāra* and *Jyotiṣkaraṇḍa*.¹

Thus, we can point out that similar to Buddhism, enormous efforts were

^{1.} Dasaveāliyam, ed. by Muni Nathmal, Ladnun, 1974, Preface, p. 27.

^{2.} Sāmācāri Śataka, 38 Āgama Sthāpanā Adhikāra, (quoted from Preface of Dasaveāliyam, p. 28)

undertaken even in the Jain tradition to secure the $\bar{a}gamas$ from time to time. Even at present many researches are being conducted on the $\bar{a}gamas$. Most of the scholars have mentioned about the four $v\bar{a}can\bar{a}s$ but Acharya Mahapragyaji has mentioned five councils in the preface of Nandī. Thus, following his writings, discussion about five synods has been undertaken.

Gradual Wane of Agamas

In the presence of Lord Mahavira, there were many omniscients, mindreaders, clairvoyants and also proficients in $dv\bar{a}da\dot{s}\bar{a}\dot{n}g\bar{\imath}$. The $p\bar{u}rva$ knowledge was included in the $dv\bar{a}da\dot{s}\bar{a}\dot{n}g\bar{\imath}$ itself. Post Mahavira period witnessed the gradual wane and shrinking of this stream of $\dot{s}ruta$.

Svetambara tradition asserts that although $\bar{a}gamas$ have been through a period of wane, they are not completely lost. Some of its portion is still available at present. According to this tradition, the milestones of the gradual decline are as follows:

- I) Kevalī-Omniscients
 - 1. Sudharma 2. Jambu
- II) Fourteen pūrva proficients-
 - 1. Prabhava 2. Shayyambhava 3. Yashobhadra
 - 4. Sambhūtavijaya 5. Bhadrabahu 6. Sthulabhadra

Sthulabhadra was the possessor of fourteen $p\bar{u}rvas$ with maxims (sutrataḥ) and proficient of ten $p\bar{u}rvas$ with meaning (arthatah).

After Bhadrabahu, the knowledge of fourteen $p\bar{u}rvas$ with meaning came to an end and after Sthulabhadra, it got extinct with maxims also. In Jain tradition, ten Acharya right from Mahagiri and Suhasti upto Vajrasvami, were proficient in ten $p\bar{u}rvas$. After, them, even knowledge of ten $p\bar{u}rvas$ began to decline.

Shree Arya Rakshita, disciple of Acharya Tosaliputra was knower of nine $p\bar{u}rvas$ and twenty four yavikas (chapters) of tenth $p\bar{u}rva$. Descendant of Aryarakshita, Aryanandila was knower of about nine and half $p\bar{u}rvas$. Another disciple, Durbalika Pushyamitra was proficient in nine $p\bar{u}rva$ proficient.

Thereafter, *Devardhigani Kshamaśramana* has been referred to as being one $p\bar{u}rva$ proficient. History is silent about the names, number and

^{1.} *Gacchācāra*, Patra. 3-4 (quoted from Preface of *Dasaveāliyaṃ*, p. 28)

^{2.} Abhidhāna Cintāmani, 1/33-34.

depth of the Acharyas knowledge on the number of $p\bar{u}rvas$ who flourished in between this period.

Arya Rakshita, Nandī lakshmana, Nagahasti, Revati-Nakshatra, Sinhasuri-all were proficients of nine or less $p\bar{u}rvas$. Skandilācārya, Shree Himavant Kshmashramana, Nagarjuna Suri-all these were contemporary pūrva proficient acharyas. Shree Govindvacaka, Sanyamavishnu, Bhūtadinna, Lohityasuri, Dushyagani and Devavacaka were proficients of eleven aṅgas and knowers of more than one $p\bar{u}rva$. It is also believed that in the post-Devardhigani era, few Acharyas possessed knowledge of the $p\bar{u}rva$. This is proved by the writings of the $p\bar{u}rvas$ and description of subject matter found at various places in the writings of those Acharyas.

After Vajraswami and prior to Śilānskasūri, one of the chapter of $\bar{A}c\bar{a}r\bar{a}nga$ by the name of $Mah\bar{a}parijn\bar{a}$ was lost.

Praśnavyākaraṇa as described in *Sthānāṅga* is very different from what is available today. Where and how these changes in the very content occurred, is unknown. Similarly few sub chapters of *Jñātādharmakathā* have also become unavailable.¹

In Śvetambara tradition, out of twelve, eleven aṅgas are still available. The twelth aṅga by name Dṛṣṭivāda is believed to be completely lost. Gradual wane of pūrvas culminated into complete loss. After 980 years of Lord Mahavira's salvation, in Vallabhī Vācanā it was declared that Dṛṣṭivāda was no longer available.

In the opinion of digambara tradition, the āgamic literature does not exist anymore. According to them, the āgamic literature was lost after 683 years of Lord Mahavira's salvation. They believe that the original aṅga literature in ardhamāgadhi Prakrit language is completely lost. In the first few centuries of the Christian Era, some portions of pūrvagata, a part of Dṛṣṭivāda were known to Shri Dharasenācārya. He thought that if even this remnant part was not inscribed properly, then the preachings of Lord Mahavira would be lost completely. Hence, he called his intellectual disciples Shri Puṣpadanta and Shri Bhūtabali and made them write it down systematically in Candragufā (cave) at Girnar. Both the scholars presented it before the Jain Sangha on the fifth day of bright fortnight of Jyeṣṭha month. This pious day has been celebrated as a festival by the name Śruta Pañcami and has become an active inspiration for the survival of literature.¹

^{1.} Dasavekālika, Preface, p. 21-22.

According to *śvetambara* tradition, eleven *aṅgas* are available in segments and the *digambara* tradition asserts that the eleven *aṅga* literature which was originally written in *Ardhamāgadhī* is entirely lost. Only few sections of twelth *aṅga* i.e. *Dṛṣṭivāda* are available. If we consider the beliefs of both the traditions with mutual harmony, a beautiful fact comes up that all the twelve *aṅgas* are available at present to some extent. This in itself is a matter of pride for the Jain tradition.

Classification of Agama

The most ancient version of Jain literature is āgama. Samavāyāṅga depicts two classes of āgamas

- 1. Dvādaśānga Ganipiṭaka²
- 2. Fourteen (Caturdaśa) pūrvas³

In *Nandī*, *śruta jñāna* (verbal knowledge) is divided in two divisions.

- 1. Angapravista [principal canonical texts]
- 2. Aṅgabāhya⁴[auxillary canonical works]

In Samavāyāṅga and Anuyogadvāra, we do not find separate sections for Aṅgapraviṣṭa and Aṅgabāhya. However, we find this in Nandī, which is the oldest reference. Aṅgabāhya is the creation of later sthaviras. Many Aṅgabāhya works are written prior to Nandī, and their authorship can be contributed to fourteen pūrva proficients or ten pūrva proficients and therefore, they were counted under the category of āgamic texts. This created the necessity to classify the āgama into two broad divisions i.e. aṅga bāhya and aṅgapraviṣṭa. This bifurcation seems to have been made in post- Anuyogadvāra period (sixth century after vīra nirvāṇa i.e. Lord Mahavira's salvation). We find a mention about this for the first time in Nandī, (tenth century after Lord Mahavira's salvation).

By the time, the text Nandī was written, the *āgama* literature had been divided into three sections-

- 1. Pūrva
- 2. Anga-pravista (Principal Canonical Texts)
- 3. *Aṅga-bāhya* (Auxillary Canonical Texts)

Only the latter two are available to us at present, while the former is

^{1.} Ṣaṭkhaṇḍāgamaḥ (Dhavalā Tīkā), Part-1, ed by Hiralal Jain, Solapur, 2000, p. 11-18.

^{2.} Samavão, ed by Yuvacarya Mahapragya, A. 88, duvālasange ganipidage pannatte

^{3.} Ibid, 14/2. cauddasa puvvā pannattā

^{4.} Nandī Sūtra, A. 73, angapavittham angabāhiram ca

lost.1

In post *Nandī* period, *āgamas* were divided into four main classifications such as

- Aṅga
- Upānga
- Mūla and
- Cheda

This is the latest classification of $\bar{a}gamas$ we find at present. No such division is found before 13th-14th century of Vikram. The most ancient classification of $\bar{a}gama$ is found as two divisions, i.e. anga and $p\bar{u}rva$ and in the latest classification, we find this division of $\bar{a}gamas$ into four categories as mentioned above.

Pūrva Literature

Fourteen $p\bar{u}rvas$ occupied an adorable place in Jain tradition which proclaim to be the everlasting source of $\dot{s}ruta~j\bar{n}\bar{a}na$ ($\dot{s}abdaj\bar{n}\bar{a}na$) i.e. verbal knowledge. But opinions differ over its meanings and authorship. Earlier Acharyas believed that the $p\bar{u}rvas$ were composed prior to $dv\bar{a}da\dot{s}\bar{a}\dot{n}g\bar{\imath}$ and that is why they were called $p\bar{u}rva$ i.e. prior. ²

Another belief is that Lord Mahavira preached $p\bar{u}rvagata$ with its meaning and his scholarly disciples called Gaṇadharas in Jain tradition, compiled these $p\bar{u}rvagata$ literature before the compilation of $\bar{A}c\bar{a}r\bar{a}nga$ and other anga literature. Hence they are called $p\bar{u}rvas$.

The edition of the $dv\bar{a}da\dot{s}\bar{a}\dot{n}g\bar{\iota}$, which is available to us today, probably incorporates the $p\bar{u}rvas$ into itself. The twelfth anga is ' $Dr\dot{s}\dot{t}iv\bar{a}da'$ ' which has a section titled ' $p\bar{u}rvagata'$ '. Thus, the fourteen $p\bar{u}rvas$ and the twelve angas were not distinct and for this reason, fourteen $p\bar{u}rvas$ did not have any independent existence. It is also said that Lord Mahavira's preachings were particularly compiled in $p\bar{u}rvas$ and based on those $p\bar{u}rvas$, gaṇadharas held discourses on the other eleven angas. If

^{1.} Acārānga Bhaṣyam, Acharya Mahapragya, JVB, Ladnun, 1994, Preface p.13

^{2.} Sthānāngasūtram Sanavāyāngasutram ca, ed by Muni Jambuvijayaji Delhi, 1985, p. 72 prathamam pūrvam tasya sarvapravacanāt pūrvam kriyamānatvāt

^{3.} Nandī, (Malayagiri vṛtti) p. 240 anye tu vyācakṣate pūrvam pūrvagatasūtrārthamarhan bhāṣate, gaṇadharā api pūrvam pūrvagatasutram viracayanti, paścādācārādikam

 $'p\bar{u}rva'$ is understood as 'prior texts' then the fact derived out of this notion is that the anga literature was compiled keeping $p\bar{u}rva$ literature as the base. $\bar{A}va\acute{s}yaka$ $C\bar{u}rn\dot{i}$ states that Gautam Swami had compiled fourteen $p\bar{u}rvas$ on the basis of $Ni\dot{s}ady\bar{a}s$. It has no mention about the $dv\bar{a}da\acute{s}\bar{a}ng\bar{i}'s$ compilation. So we may infer that $p\bar{u}rvas$ were compiled previously and angas were then composed based on $p\bar{u}rva$ literature.

Jinabhadragani Kshamashramana is of the opinion that the entire $\acute{s}rutaj\~nana$ ($\acute{s}abdaj\~nana$) is manifested in $Bh\=utav\=ada$ ($Drstiv\=ada$). Nevertheless, eleven aṅgas were composed for men and for women folk having average intellect and understanding power. The study of the order of loss of the $\=agamas$ also indicates that eleven aṅgas were easier than $Drstiv\=ada$ and also that $p\=urvas$ had a different structure.

Drawing the conclusion from this discussion, Acharya Mahapragya presents that 'prior to the composition of $\bar{A}c\bar{a}r\bar{a}nga$ and other anga literature, the teachings of Lord Mahavira had been known as fourteen $p\bar{u}rva$ or $Drstiv\bar{a}da$ and when the eleven angas i.e. $\bar{A}c\bar{a}r\bar{a}nga$ etc. were composed, then $Drstiv\bar{a}da$ was acknowledged as the twelfth anga. Eleven angas were compiled out of $p\bar{u}rvas$. Therefore, anyone proficient of fourteen $p\bar{u}rvas$ is inevitably a knower of $dv\bar{a}da\dot{s}\bar{a}ng\bar{i}$. Hence, we come to the conclusion that in ancient classification, $\bar{a}gamas$ are found in only two groups:

- Fourteen *pūrvas*
- Eleven *Aṅgas*

There is no independent place for $dv\bar{a}da's\bar{a}n'g\bar{i}$. This is a combined name for $p\bar{u}rva$ and an'gas.

Anga Pravista and Angabāhya

- 1. Nandī Cūrņi, p. 75.
- Āvaśyaka Cūrņi, p. 370.
 tam kaham gahitam goyamasāmiņā? tiviham nisejjāhim coddasapuvvāņi uppāditāņi, nisejjā nāma paņivatiūņa jā pucchā.
- 3. Viśeṣāvaśyaka Bhāṣyaṃ, Part I, v. 551. jai vi ya bhūyāvāe savassa vaomayassa oyāro. nijjūhaṇā tahāvi hu dummehe pappa itthī ya

It is well known that in the life time of Lord Mahavira, Gautam and other Gaṇadharas compiled the pūrva and aṅga literature. A question here arises whether Mahavira's disciples, other than Gaṇadharas, had composed or compiled any text or not? There were fourteen thousand monks i.e. male ascetics in the order of Lord Mahavira. Among them many monks were omniscients, mind-readers, clairvoyants, scholars and debators. So it is highly probable that they would have also composed texts. Nandī mentions about fourteen thousand Prakīrṇakas (texts written by his disciples) of Lord Mahavira, which were in addition to the pūrvas and aṅgas.

This classification was already mentioned in *Nandī* and is done on the basis of the preacher. The original preachings of Lord Mahavira compiled by gaṇadharas are called as *aṅga* and by other than them are called as *aṅgabāhya* i.e. *upāṅga*. Omniscient *tīrthankaras* preached the truth and his highly scholastic disciples received those teachings and compiled them into texts which are called as *aṅgapraviṣṭa*. Later, acharyas, who were proficient in these texts and possessed pure and flawless knowledge of them, composed texts based on the primary canonical texts with an aim to make it easily understandable for the disciples and also for the coming generations with gradually reduced mental, physical capabilities and learning power. Those texts were called *aṅga bāhya*. Those texts were called *aṅga bāhya*.

Jinabhadragaṇi Kshamaśramaṇa has put forward three reasons behind this classification of $\bar{a}gamas$ -

Angapravista is that:

- 1. Which is compiled by Ganadharas
- 2. What is propounded by a Tīrthaṅkara in response to a *Gaṇadhara's* questions
- 3. Related to the eternal truths and is always relevant.
- 1. Ācārānga Bhāṣyam, p. 14.
- 2. Samavāo, 14/4.

samaṇassa ṇaṃ bhagavao mahāvīrassa cauddasa samaṇasāhassīo ukkosiā samaṇasampayā hotthā

- Nandī, A. 79
 coddasa painnaga sahassāni bhagavao vaddhamānasāmissa
- 4. Sabhāṣya Tattavāthādhigama Sūtra, A. 1/20. vaktrviśesād dvaividhyam
- 5. Sabhāṣya Tattavāthādhigama Sūtra, v. 1/20. Yad bhagavadbhih . . . tadaṅgabāhyamiti

Contrary to this, angabāhya is that which is

- 1. Composed by Sthaviras (well-versed acharyas)
- 2. Extempore discourse of Tīrthaṅkaras without being asked any question.
- 3. Content of which is not eternal but temporal.

Acharya Akalanka considered those texts under the $a\dot{n}gab\bar{a}hya$ category which have been composed by the Acharyas and the contents of which are in coherence with the main canonical contents, like the subsidiary limbs of personified Śruta-purusa.

So, the main criterion distinguishing between the angabāhya and angapraviṣṭa is based on the difference in their authorship or propounders.

Āgamas are foundational texts of Jain philosophy. Thus a very brief introduction of those is presented here. Ācārāṅga, Sūtrakṛtāṅga, Sthānāṅga, Samavāyāṅga and Bhagavatī, which are the basis of this research work are proposed to be discussed in detail. Other texts have been briefly introduced in relation to the context.

Ācārāṅga

In Jain tradition, twelve angas uphold a prominent place. Among them, the first anga is $\bar{A}c\bar{a}r\bar{a}nga$. There are two opinions on the connotation of first. According to one school of thought, it is the first text considered from the order of the theme, though considering its period of compilation, it is the twelfth. The other school of thought considers it to be first on both the counts. According to $\bar{A}c\bar{a}r\bar{a}nga$ Niryukti, $t\bar{i}rthankaras$ propagate $\bar{a}c\bar{a}ra'$ first and then eleven angas in sequence resulting in gaṇadharas compiling them in the same sequence. $\bar{A}c\bar{a}r\bar{a}nga$ deals particularly with conduct that leads to liberation, which

- 1. quoted from Ācārāṅga Bhāsyam, Preface, p. 15.
 - a) Viśeṣāvaśyaka Bhāṣyaṃ, Part I, v. 550. gaṇaharatherakayaṃ vā āyesā mukkavāgaraṇao vā dhuva-cala-visesao vā aṅgaṇangesu nāṇattaṃ
 - b) Ibid, Vṛtti, 550.

gaṇadharkṛtam . . . śrutamangabāhyamiti

- 2. Tattvārtha Vārtika of Acarya Akalanka, Part I, Delhi, 1993 A. 1/20 ārātīyācāryakṛtaṅgārthapratyāsannarupamaṅgabāhyam
- 3. Samavāo, prakirņaka samavāya, A.89 se ņam angatthayā e... padhame ange
- 4. a) Nandi Malayagiri Vṛṭṭi, p. 211
 Sthāpanāmadhikṛṭya prathamamangam
 - b) Sthānānga Sūtraṃ Samavāyānga Sūtraṃ ca, p. 72 prathamamangaṃ Sthāpanāmadhikṛtya racanāpekṣayā tu dvādaśāmangaṃ

is the soteriological essence of existence or life and that is why the Ācārāṅga is regarded as the first and the foremost aṅga. Acharya Mahapragya has regarded $\bar{A}c\bar{a}r\bar{a}nga$ as the first anga from the viewpoint of settlement of sequence but not from the point of view of composition, since purvas were prior to angas. Clarifying this he writes that angas are derived from out pūrvas and this opinion highlights the high probability of extracting and compiling $\bar{A}c\bar{a}r\bar{a}nga$ first from the pūrvas and then from the other angas. Niryukti holds the first place among the commentary literature on āgamas. The authenticity of this belief as stated in *Niryukti* is beyond doubt. Other commentary literature mentions both streams. This shows that by sequence and also by composition, Ācārāṅga is the first text of aṅga literature. Modern scholars do not consider the anga and pūrva as mutually dependent texts but as existing parallel to each other. This idea forces us to rethink about the school of thought which holds that angas have been derived from pūrvas.

Structure and Contents

 $\bar{A}c\bar{a}r\bar{a}nga$ is the first and foremost text among the anga literature. It is divided in two Śrutaskandhas (broad sections), twenty five chapters, eighty five sub topics, eighty five sub-sections of sub topics, eighteen thousand padas (verses), numerable letters, infinite meanings and infinite modes.⁷

This text deals specifically with the purity in the codes of conduct of a Jain ascetic such as the system of begging alms, humility and respect towards all, stay, journey, movement, activity, speech, self-control, sleep, utensils and other usable things, food and drinks, purity in

- a. Sthānānga Sūtram Samavāyānga Sūtram ca, p. 240. gaṇadharāḥ punaḥ sūtraracanām vidadhataḥ ācārādikrameṇa vidadhati sthāpayanti vā b. Ibid, p. 121.
- gaṇadharāḥ punaḥ śrutaracanāṃ vidadhānā ācārādikrameṇa racayanti sthāpayanti ca 2. Ācārānga Niryukti of Acarya Bhadrabahu, Bombay, 1928, v. 8.
- savvesim āyāro titthassa pavattaņe padhamayāye, sesāim angāim ekkārasa āņupuvvīye
- 3. Ācārānga Niryukti of Acarya Bhadrabahu, Bombay, v. 8 (vṛtti) Gaṇadharā apyanayaivānupūrvyā sūtratayā granthanti
- Ibid, v. 9
 Āyāro aṅgāṇaṃ paḍhamam aṅgam duvālasaṇhaṃpi ittha ya mokkhovāyo, esa ya sāro pavayanassa.
- 5. Ācārānga Bhāṣya, Preface, p. 16.
- 6. Schubring Walther, Doctrine of the Jains, Delhi, 1978, p.74. Hence it follows that the two series were parallel to, not dependent on each other.
- 7. PrakīrṇakaSamavāya, p. 89.

receiving food, vows, penance and other such matters related to the life of a monk. The rules which make an ascetic life blissful are also discussed in this text. Nandī also enumerates similar content.

Samavāyāṅga and Nandī describe the contents of $\bar{A}c\bar{a}r\bar{a}nga$ in more or less similar way, but they do have some special elaborations on the subjects, $\bar{A}c\bar{a}r\bar{a}nga$ mentions about the speech but Nandī mentions about the language, non-language, education and several other related topics. Nandī has used the terms like caraṇa-karaṇa (conduct) in the text which is elaborately discussed in Samavāyāṅga. Thus, the statements regarding the contents of both the texts stands complementary to each other. Samavāyāṅga states that $\bar{A}c\bar{a}r\bar{a}nga$ has two śrutaskandha (a collection of chapters). This proves that the explanation of $dv\bar{a}daś\bar{a}ng\bar{a}$ found in $Samav\bar{a}y\bar{a}nga$ also is posterior to the composition of $\bar{A}y\bar{a}rac\bar{u}l\bar{a}$.

In the beginning, there was no division of $\bar{A}c\bar{a}r\bar{a}nga$ in two $\dot{s}rutaskandhas$. Acharya Bhadrabahu composed the $\bar{A}y\bar{a}rac\bar{u}la$ which has been taken as the second $\dot{s}rutaskandha$ of $\bar{A}c\bar{a}r\bar{a}nga$ whilst the previous $\bar{A}c\bar{a}r\bar{a}nga$ has been considered as the first $\dot{s}rutaskandha$. Primarily, the name of first anga was $\bar{A}c\bar{a}r\bar{a}nga$ or $Brahmacary\bar{a}dhyayana$. In $Samav\bar{a}y\bar{a}nga$ the chapters of $\bar{A}c\bar{a}r\bar{a}nga$ are unitarily called as i.e. nava brahmacarya. $\bar{A}c\bar{a}r\bar{a}nga$ Niryukti calls it by the name 'nava $brahmacary\bar{a}dhyayan\bar{a}tmaka$ '. The second $\dot{s}rutaskandha$ has two names- $\bar{A}c\bar{a}r\bar{a}nga$ and $\bar{A}y\bar{a}rac\bar{u}la$. There are two names of second $\dot{s}rutaskandha$ - $\bar{A}c\bar{a}lar\bar{a}gra$ and $\bar{A}c\bar{a}r\bar{a}c\bar{u}la$. First $\dot{s}rutaskandha$ is ancient and the original version which is considered to be the actual first anga referred to as $\bar{A}c\bar{a}r\bar{a}nga$.

Chapters of Ācārāṅga

Samavāyāṅga states that $\bar{A}c\bar{a}r\bar{a}ṅga$ has twenty five chapters. This is the collective number of chapters of both the śrutaskandhas. First Śrutaskandha is named as $\bar{A}c\bar{a}r\bar{a}ṅga$ and the second śrutaskandha is named as $\bar{A}y\bar{a}rac\bar{u}la$. Our study basically based on the first śrutaskandha which has nine chapters. $\bar{A}c\bar{a}r\bar{a}ṅga$ is also called by the name brahmacaryādhyayana. Samavāyāṅga mentions it as Nava brahmacārya. This refers to nine chapters of the first aṅga. At present, only eight chapters of $\bar{A}c\bar{a}r\bar{a}ṅga$ are available. The names of those eight chapters are as follows:

^{1.} Nandī Sūtra, p. 80.

^{2.} Ācārānga Bhāsyam, Preface, p. 17.

^{3.} Prakīrṇaka Samavāya, A. 89.

^{...} paṇavīsam ajjhayaṇā ...

1.	Satthapariṇṇā	(Comprehension and Abandonment of
		Weapons of Injury)
2.	Logavijaya	(Pondering over the Nature of the World)
3.	Sīosaņijja	(Endurance of Cold and Hot)
4.	Sammatta	(The Right View)
5.	Logasāra	(The Essence in the World)

6. Dhuya (Shaking off Karma through Austerity)

7. *Vimokkha* (Liberation)

8. *Uvāhanasuyaṃ* (Treatment of Penance)

Lost Chapter - Mahāparijñā

Samavāyānga and Ācārānga Niryukti mention 'Mahāparinnā' chapter with the above said eight chapters but at present it is not available." Acharya Mahāpragya describes its loss on factual basis as- Mahāparijñā, a chapter of $\bar{A}c\bar{a}r\bar{a}nga$ is completely lost, this is the belief of $\dot{S}vetambara$ tradition. It is believed that this chapter was lost between the period of Vajrasvāmī and Śilānkasūri. The author of niryukti has mentioned the subject matter of Mahāparijñā chapter and has also composed niryukti commentary on it. This proves that this chapter was before him while composing the niryukti. This chapter was also existing untill the time of Cūrnikāra, because he did not refer about the extinction of this chapter as Śīlānkasūri did but he states that it has been excluded from the studies. Mahāparijñā contained many mystical sciences and mantras. Teaching these sciences, resulted in undesired consequences and thus the prevalent acharyas of the time declared it to be asamanujñāta (i.e. unfit for study) and prohibited its reading as well as teaching. It seems that due to this prohibition of study, Mahāparinnā chapter was lost forever.

Philosophical Contents in Ācārāṅga

 $\bar{A}c\bar{a}r\bar{a}nga$ is an important text for the study of Jain Metaphysics. Jain philosophy, especially metaphysics is based upon the concept of soul. $\bar{A}c\bar{a}r\bar{a}nga$ commences with the description of soul. Theory of soul, universe, karma and action are the four cardinal dimensions of Jain

Samavāyānga vṛtti patra (p.) 101.
 tannavabrahmacaryādhyayanātmakasya prathamaśrutaskadhasya pramāṇaṃ.

Samavāo, 9/3.
 nava bambhacerā paṇnattā.

^{3.} Ācārāṅga Niryukti, v. 31-32.

^{4.} Ācārāṅga Bhāsyam, Preface, p. 19.

philosophy. These principles have been discussed in this text. The concept of $\bar{a}tmakartrtva$ (self i.e. soul is the doer of good and bad actions) has been widely discussed in the philosophical arena. Jain philosophy has attested due importance to this theory. In $\bar{A}c\bar{a}r\bar{a}nga$, this theory covers a good number of pages. This fact is echoed in aphorisms like

'purisā! tumameva tumam mittam,' 'tumam ceva tam sallamāhaṭṭu','

[It means 'Oh Self-being! You are the only friend of yours, all the miseries are created by you alone etc]. These aphorisms echo the principle of self responsibility of both the good and bad things that happen to anyone.

Souls are infinite. All have independent existence. They are neither part of any $\bar{\imath} \acute{s} vara$ nor of Brahma. Happiness and misery of the self are caused by the self. This proclamation of $\bar{A}c\bar{a}r\bar{a}\dot{n}ga$ asserts the independence of soul.

'Whom you wish to kill or hurt is none other than your own self.' The principle of feeling oneness with all the beings encompasses the concept of non-violence at par excellence.

'je egam jāṇai se savvam jāṇai, je savvam jāṇaī se egam jāṇai'

Those who know one in entirety know all and those who know all, know the one in entirety. This aphorism is the basis of the principle of *Anekānt*. It expresses the relativity in collective and particularistic view point. This aphorism is even pertinent in the field of spiritual development.

 $\bar{A}c\bar{a}r\bar{a}nga$ not only accepts the existence of rebirth but it also connects the spiritual practioners to the process of self-realization.

Existence of life in six categories of beings is another original idea of Jain religion and philosophy. This idea is found in the first chapter of $\bar{A}c\bar{a}r\bar{a}nga$ i.e. $\dot{S}astra~parij\bar{n}a$.

^{1.} Āyāro, ed by Muni Nathmal, Ladnun, 1974.

^{2.} Ibid, A. 1/4.

^{3.} Ibid, 3/62.

^{4.} Ibid, 2/87.

^{5.} Ibid, 2/22.

^{6.} Ibid, 5/104.

^{7.} Ibid, 3/74.

Although, $\bar{A}c\bar{a}r\bar{a}nga$ explains the maxims of spiritual upliftment frequently, the chapter by the name of 'dhutādhyayana' is particularly very important to the study in this respect. It can be compared with the tradition of 'Avadhūta'.

The ninth chapter depicts the actual life and philosophy of Lord Mahavira. It never resorted to superfluous or boastful explanations. The entire description is based on the actual life of Lord Mahavira who is presented as a normal human being.

Importance of Ācārāṅga

Ethical and spiritual code of conduct helps to attain the highest goal of life. Conduct is the cardinal factor of spirituality. $\bar{A}c\bar{a}r\bar{a}\dot{n}ga$ deals with conduct hence this proves its importance. Since it deals with conduct, a predominant factor of spirituality, it has been recognised as the quintessence of all the $a\dot{n}ga$.

 $\bar{A}c\bar{a}r\bar{a}nga$ also suggests the path for liberation, hence it is the basis of all teachings. It is the basic $\bar{a}gama$ that deals with the conduct of an ascetic. Thus immediately after initiation, monks first study $\bar{A}c\bar{a}r\bar{a}nga$. If the newly initiated monks study other $\bar{a}gamas$ before $\bar{A}c\bar{a}r\bar{a}nga$, then they have to expiate for this. Only after the study of $\bar{A}c\bar{a}r\bar{a}nga$, $Dravy\bar{a}nuyoga$ (metaphysical explanations), $Ganit\bar{a}nuyoga$ and $Dharmakath\bar{a}nuyoga$ are permitted to be studied. A newly initated ascetic has to be first introduced to the first chapter of $\bar{A}c\bar{a}r\bar{a}nga$, $\dot{s}astra$ parijna. Only after the study of $\bar{A}c\bar{a}r\bar{a}nga$, a monk becomes eligible to go for alms.

Relevance of Ācārāṅga

 $\bar{A}c\bar{a}r\bar{a}nga$ avails us with the solutions to current problems. Environmental pollution is a serious problem of the present day. Scientists, government and non-governmental organizations are engaged in resolving. If the maxim of restraint in killing the life of six classes of beings ($Sadj\bar{v}anik\bar{a}ya$) is applied in this field, then the problem of environmental pollution etc. can be solved very effectively. 2500 years ago there were no problems such as environmental pollution. Nonetheless, the teachings of Lord Mahavira during those days in different contexts are still pertinent today and applicable to address problems of the current era. Evils of violence and terrorism can be solved by the doctrine of non-violence presented in $\bar{A}c\bar{a}r\bar{a}nga$.

^{1.} ĀcārāṅgaNiryukti, v. 16. Aṅgānam kim sāro? Āyāro.

^{2.} Ācārānga Bhāṣyam, Preface, p. 22.

Style of Composition

In Sūtrakṛtāṅga Cūrṇi, Ācārāṅga has been regarded as a prose text. But Daśavaikālika Cūrṇi considers it as caurṇa (mixture of prose and verses) text, as pointed out by Acharya Haribhadra. Since Ācārāṅga is not entirely a prose text, Daśavaikālika Cūrni's view point seems to be logical. While commenting on caurnapada of *niryukti*, the commentator (niryuktikāra) has interpreted it as arthabahula (having multiple meanings), mahārtha (having deep meaning), hetu (with definite cause), nipāta (prepositions) upasarga (grammatical suffixes), bahupada (multiple stanzas), flow in writing, clear in view point and context, is caurna'. According to him, the verse, which does not have any 'pada' is prose, but that one, which has many padas along with prose is called 'caurṇa'. Ācārānga is replete with padas and is, therefore, a composition of caurna style, Upto the seventh sub-section of eighth chapter, it is completely composed in *caurna* style but 8th sub-section and the entire 9th chapter is in poetic style. Even $\bar{A}y\bar{a}rac\bar{u}la's$ first fifteen chapters are in prose and sometimes they are poetic and verses composed in sangraha style (cumulative verses). The sixteenth chapter, which is completely composed in poetic style consists of a good number of poetic verses along with prose as Dr. Schubring has pointed out in the text edited by him. He has compiled the poetic verses separately. Upto the seventh *uddeśakas* of the eight chapter of the *Ācārānga*, the narration is in 'caurna' style, the eighth uddeśakas and the 9th chapter is composed in poetic style. In the $\bar{A}y\bar{a}rac\bar{u}la$, it is predominantly prose style up to the fifteenth chapter, with poetic verses used intermittently. The sixteenth chapter is completely poetic.

Author and Period of Composition

According to Jain tradition, Tīrthankaras are the preachers of artha - $\bar{a}gama$ texts and gaṇadharas are the compilers of those teachings called as $s\bar{u}tra$ - $\bar{a}gama$. The eleven $a\dot{n}ga$ that are available today are believed to be the composition of Ganadhara Sudharma.

Traditionally, it is believed that Gaṇadhara Sudharma composed $\bar{A}c\bar{a}r\bar{a}nga$ just at the time of propounding of $t\bar{t}rtha$ (fords). Scholars have regarded $\bar{A}c\bar{a}r\bar{a}nga$, $S\bar{u}tr\bar{a}krt\bar{a}nga$ and $Uttar\bar{a}dhyayana$ to be the oldest texts both from linguistic and literary point of view. Dr Hermann

a. Ācārānga Bhāṣyam, Preface p. 23.
 b. Dasavekālika Niryukti of Acarya Bhadrabahu, Ahmedabad, 1973, v. 174. atthabahulam mahattham, heunivāovasaggagambhīram bahpāyamavocchinnam gamanayasuddham ca cunnapayam

Jacobi compares it with the style of writing in $Br\bar{a}hmana\ S\bar{u}tra$. As per Winternitz and other scholars, the first $\acute{s}rutaskandha$ of $\bar{A}c\bar{a}r\bar{a}nga$ is definitely older than the second $\acute{s}rutaskandha$.

 $\bar{A}c\bar{a}r\bar{a}nga$ is a significant text for the explanation of conduct ($\bar{a}c\bar{a}ra$). Even though conduct is the central point of discussion but many other valuable thoughts and subjects are also found frequently as peripheral points of discussion within this text.

Sūtrakṛtāṅga

The nomenclature of the second text of $dv\bar{a}da\dot{s}\bar{a}ng\bar{\imath}$ is $S\bar{u}yagado$. In $Samav\bar{a}y\bar{a}nga$ and other texts that explain $dv\bar{a}da\dot{s}\bar{a}ng\bar{\imath}$, this very name of the text is found. In $S\bar{u}trakrt\bar{a}nga$ Niryukti, we find three names- $s\bar{u}tagada$, suttagada and $s\bar{u}yagada$.

In the preface of *Sūtrakṛtaṅga*, Acharya *Mahāpragya* elaborates three fold analyses regarding the name of the text:

- 1. Sūtagaḍa (Sūtakṛta): This text is basically propounded or given birth (Sūta) by Lord Mahavira and the Gaṇadharas have compiled (Kṛta) it. Hence, by combining both we get the name Sūtagaḍa.
- 2. *Suttagaḍa (Sūtrakṛta)*: In this text, truth is realized on the basis of *sūtra* (aphorisms) hence it is called as *Suttagada*.
- 3. $S\bar{u}yagada$ ($S\bar{u}c\bar{a}krta$): In this text, there is a $S\bar{u}can\bar{a}$ (information) about the doctrines of the Jain philosophy and also of others, hence it is called as $S\bar{u}cakrta$.

Actually $S\bar{u}ta$, sutta and $s\bar{u}ya$, are all Prakrit forms of the word suta, $s\bar{u}tra$ and $s\bar{u}ca$ (in Skt). Due to the difference in form, three qualitative names are assigned to them. The question that crops up here is 'If all the angas are primarily preached by Lord Mahavira and compiled by the Ganadharas, then why is this text alone is called by the name $S\bar{u}trakrta$?

- 1. Jagadish Candra Jain, Life in Ancient India as depicted in Jain canons and Commentaries, Delhi, 1984, p.43
 - The first book of the Ayarang and the Suyagadanga and Uttarajjhayana contain the oldest part of the canon from linguistic and literary point of view.
- 2. Hermann Jacobi, Sacred Books of the East, Delhi, 1980, Vol. XXII, Introduction, p. 48.
- Maurice Winternitz, History of Indian Literature, p.419.
 The first section, which makes a very archaic impression, is most decidedly earlier than the second
- 4. (a) Samavāo, Paiņņaga Samavāo, A. 88.
 - (b) Nandī, A. 80.
 - (c) Anuogadārāim ed by Acarya Mahapragya Ladnun, 1996, A. 50.
- 5. *Niryukti Pañcaka (Sūtrakṛtāṅga Niryukti*), ed by Samani Kusumpragya, Ladnun, 1999. v.2.
 - sūtagadam suttakadam, sūyagadam ceva gonnāni.

Same holds true for the second meaning of the name. Actually contents of the text suits well to the third name because this text is basically highlighting and discussing the different doctrines prevalent in the society then. With comparative information, an analysis is done with an intention to establish the $\bar{A}c\bar{a}ra$ i.e. conduct. Hence, it is more of an informative text. $Samav\bar{a}y\bar{a}nga$ and $Nand\bar{a}$ state that clearly.

'Sūyagade ņaṃ bhante sasamayā sūijjanti, parasamayā sūijjanti, sasamāyā parasamaya....'

That which provides information of self doctrines, other's doctrines and of both is called as $s\bar{u}tra$. The present text predominantly contains the informative facts hence it is called by the name $S\bar{u}trakrta$.

A section of *Dṛṣṭivāda* is *Sūtra*. According to Virasena, *Sūtra* had description on other philosophies. This text has been composed of such contents; hence it is called as *Sūtrakṛta*. This expression seems more appropriate than other etymological derivation of *Sūtrakṛta*.

Sūtrakṛtāṅga and Anuyoga

The whole group of scriptural texts of Jain tradition is read under four heads i.e.

- i. *Dravyānuyoga*, -ontological expositions
- ii. Caranakarnānuyoga, exposition of conduct
- iii. Gaṇitānuyoga and mathematical expositions
- iv. *Dharmakathānuyoga* exposition of righteousness

Āgamas have also been classified using these groups. This concept can be clearly seen in cūrṇīs and ṭīkās, though, we find a difference of opinion regarding the classification of these particular āgama. Cūrṇīkāra considers Sūtrakṛtāṅga under caraṇakarṇānuyoga where as tīkākāra, the commentator considers it as Dravyānuyoga. According to cūrṇīkāra, kālika sūtras (text to be studied with consideration of time) are included under the caraṇakarṇānuyoga and the Dṛṣṭivāda under dravyānuyoga. With relative analysis, Acharya Mahapragya states that 'In Dvādaśāṅgī, Dṛṣṭivāda alone is prominently dravyaśāstra. In other aṅgas exposition of dravya is secondary. Even in texts of metaphysics, conduct has been discussed, although secondarily. Hence cūrṇikāra has considered this text as a ācāraśāstra (expository text of conduct) from the point of view of the teachings of conduct which is found in this text. This difference in classification is merely due to the difference of opinion or relativity in thoughts.

Aṅgas are believed to be extracted from the pūrvas. Pūrvas are part of Dṛṣṭivāda and cūrṇikāra has considered Dṛṣṭivāda under dravyānuyoga. Then how can it be considered under caraṇakaraṇānuyoga is a question. Here we should consider all categories as relative in themselves. There

- 1. Sūyagado, Part 1, Preface, p. 17.
- 2. Sūyagadangasuttam (Sūtrakrtānga Cūrni) ed by Muni punyavijaya, Ahmedabad, 1975, p. 4.
- 3. Ācārānga Sūtraṃ Sūtrakṛtānga Sūtraṃ ca ed by Jambūvijaya, Delhi, 1978. p. 1. tatrācārāngaṃ . . . vyākhyātumārabhate

can not be a clear distinction. Since the texts possess broad and diverse contents, the subject matter which is focussed in the text becomes the basis of categorization. It seems that even the viewpoint of readers plays an important role in this categorization.

Sūtrakrtānga: Structure and Contents

Similar to $\bar{A}c\bar{a}r\bar{a}nga$, Sūtrakṛtānga also has two śrutaskandhas.³ First śrutaskandha is older than the second one from the linguistic point of view. Probably, some later acharyas have added the second śrutaskandha. The first śrutaskandha has sixteen chapters whilst the second one has seven chapters. The number of pada i.e. word count is approximately thirty six thousand. Even $Dhaval\bar{a}$ corroborates the same word count. However, current available $S\bar{u}trakṛt\bar{a}nga$ does not have those many padas. Similar to $\bar{A}c\bar{a}r\bar{a}nga$, it continuously suffered loss of its contents with the progression of time. Still it is beyond doubt that it has not been lost completely. $Dhaval\bar{a}$ and $Jayadhaval\bar{a}$ do not mention that it has two śrutaskandha and neither the number of its chapters have been mentioned.⁴ This indicates that the division of this text into two śrutaskandha is a posterior effort.

The text prominently delves on Jain doctrines and those of others. By understanding doctrines of other philosophies, one's view about reality and tenets of the Jain tradition become much more lucid. Newly initiated ascetics have been introduced with all these doctrines to enable them to develop a distinct idea between right, wrong and analyse the doctrine's propensity. 1 *Nandī* states that the $S\bar{u}trakrt\bar{a}nga$ text mainly focuses on the establishment of doctrines of Jain tradition.

 $A\dot{n}ga$ literature had dealt with the conduct ($\bar{a}c\bar{a}ra$) in several contexts. $\bar{A}c\bar{a}r\bar{a}\dot{n}ga$ is first $a\dot{n}ga$ and has dealt with this subject in the context of spirituality. In $S\bar{u}trakrt\bar{u}nga$, it has been discussed from a philosophical point of view.

Philosophical Contents in Sūtrakṛtāṅga

As mentioned before, this text deals with the various doctrines of the

- Sūyagadanga suttam, (Sūtrakrtānga Cūrni), p.3. kāliya suyam . . . davvāņujogo tti
- 2. Sūyagado, Part 1, Preface, p. 18.
- (a) Samavão, Paiṇṇagasamavão, A. 90.
 (b) Nandī, A. 82.
- 4. (a) Satkhandāgama, Dhavalā, Part 1, p. 99.
 - (b) Kasāyapāhuda, Jayadhavalā, Part 1, p. 122.

Jain tradition and also of other faiths. It deals with various philosophical beliefs prevalent in those days. *Kriyāvāda*, *Akriyāvāda*, *Ajñānavāda* and *Vinayavāda* are introduced and well described in this text. Moreover, various other belief systems like *Pañcabhūtavāda*, *Ekātmavāda*, *Tajjīva-tat-śarīravāda*, *niyativāda* and other philosophical concepts have also been illustrated in this text. In light of these beliefs, the Jain view point can be clearly appreciated.

The very first verse of the first chapter of this text expresses the significance of the reconciliation of knowledge and conduct as espoused by the verse $Bujjhejj\bar{a}$ $tiu\underline{t}tejj\bar{a}$, (know and break the bondage). Jain philosophy neither gave due importance to knowledge nor to conduct in particular. It maintains that both knowledge and conduct are equally valuable for liberation. Such expressions are found in this text. In this verse, the path of liberation has been propounded.⁴

Soul transmigrates in the world due to karma. The cause of transmigration in this world is karma and the main cause of the bondage of karma is violence and possession. Committing violence is primarily for acquisition of possession. Violence is the result and the instinct of possession is its cause. This fact has been discussed in this $\bar{a}gama$.

The adjectives used in the eulogy of Lord Mahavira also express the philosophical ideas such as $sarvaj\tilde{n}at\bar{a}$ (omniscience). Epithets like $anantan\bar{a}n\bar{i}$, $anantacakkh\bar{u}$ etc. also indicate towards the acceptance of omniscience. It highlights many other philosophical beliefs that are to be discussed in the forthcoming chapters of this book.

Relevance of Sūtrakṛtāṅga

Sūtrakṛtāṅga explains eternal truth. Due to space (particular area), time and prevailing conditions there may be modification in the forms of problems but the foundational causes remain the same. Even today's psychologists assert that the seed of every problem in external world is hidden in the instincts of human being. The basic instincts or traits of human beings always remain the same. There is only a difference in the way manner of manifestation of these instincts.

^{1.} Samavāo, Paiņņagasamavāo, A. 90.

^{2.} Nandī, A. 82.

^{3.} $S\bar{u}yagado$, ed by Yuvacarya Mahapragya, Ladnun, 1984, V. 1/1/7-71, 1/12th Chapter.

^{4.} Ibid, 1/1/1.

Religious fanatism develops mutual conflict. In present times religious fanatism is a deadly challenge facing the world. It had created an environment of fear, violence and terror. Even during the period of $S\bar{u}trakrt\bar{a}nga$, such scenarios were realized and $S\bar{u}trakrt\bar{a}nga$ tries to address such agitating trends

sayam sayam pasansantā, garahantā param vayam je u tattha viussanti, sansāram te viussiā²

[People, who praise their own tradition and condemn others and act with pride and ego, thereby make their chain of birth and death even longer.]

My belief alone is right and the belief of others is false - this absolutic attitude creates conflicts. A person with non-absolutic view does not stand in opposition to other's belief but tries to accept the truth with a relative viewpoint. The above said verse can be seen as the basis of non-absolutist view. Non-absolutic thought finds a solution to the evergrowing problems. The serious problem of sectarian fanatism of this era can be solved through this approach.

Style of Composition

The first śrutaskandha of Sūtrakṛtāṅga is written in poetic style i.e. in verses. Sixteenth chapter seems as though it was written in prose style but in actual fact it is written in poetic verses. Analysing the word 'gāthā' (verse/stanza) niryuktikāra presents few options. There he writes that this chapter can be sung and it is written in the gāthā chanda or sāmudra chanda (meteors by name gāthā and sāmudra). The fifteenth chapter of first Śrutaskandha by the name 'Yamakīya'. This is composed in Yamaka alankāra. This is an exclusive example that expresses the poetic composition of āgamic literature.

A big part of second *śrutaskandha* is in prose and descriptive style. It has ample use of illustrations and similies. The similie of *'punḍarīka'* seems very beautiful in the first chapter. In this the dialogue and questionanswer style has also been adopted. This dialogue style is also found in the second chapter. ¹

Author and Time of Composition

According to Jain tradition, gaṇadharas are composers of *dvādaśāṅgī*. This belief proves that even *Sūtrakṛtānga* is a compositon of *gaṇadharas*.

^{1.} Sūyagado, ed by Yuvacarya Mahapragya, Ladnun, 1984, V. 1/6/3, 5,25 etc.

^{2.} Ibid, 1/1/50.

Upto one thousand years after the salvation of Lord Mahavira $\bar{a}gamas$ were transferred to the disciples, who took efforts to imbibe them through oral-learning tradition. Then Devardhigani penned them down for the first time. Hence, from this point of view, authorship of current $\bar{a}gamas$ can be considered to be that of Devardhigani. The first $\dot{s}rutaskandha$ is the most ancient and the second $\dot{s}rutaskandha$ was appended later as an appendix. This text is important from the point of view of 'conduct' and 'metaphysical explanation' of philosophy.

Sthānāṅga

The third text of aṅga literature in Jain tradition is Sthānāṅga. It is a significant text for describing concepts of Jain religion and philosophy. In this text metaphysical concepts are presented on the basis of numerical classification. The entire description found in this text is exclusively enumerated in one to ten numbers. It has ten chapters referred to as sthāna. Hence, niryukti commentator gave the chapters, name 'adhyayana' instead of sthāna. In the first section, the one numbered facts and subjects are included and similarly in the tenth chapter, facts having ten dimensions or types are described. This is akin to Aṅguttaranikāya text of Buddhists, which is based completely on numbers.

Generally *aṅga* literature presents the process of spiritual progress in terms of prescription and prohibition but *Sthānāṅga* stands out from that style of compilation. Study of *Sthānāṅga* and *Samavāyāṅga* reveals that they have been compiled as encyclopaedic texts. Their names and contents are very different from those of other *aṅga* literature.

Objectives of Composing Sthānānga

In *Sthānāṅga*, a single fact or subject has been presented with multiple options based on different numbers. For example,

- (I) Soul is one from the viewpoint of individual existence (*pratyeka śarīra*). ¹
- (ii) It is two from the view point of bound (mundane) and liberated states.²

^{1.} Sūyagado, Part 1, Preface, p. 26-27.

^{2.} Maurice Winternitz, *History of Indian Literature*, p.421
This anga, too, consists of two books, the second of which is probably only an appendix, added later, to the old anga which we have in the first book.

^{3.} Sthānānga Sūtraṃ Samavāyanga Sūtraṃ ca, Sthānānga vṛtti, p. 3. tatra ca daśādhyayanāni

Likewise in different chapters, a single entity such as jīva (soul) has been explained differently from various viewpoints on the basis of quantification.

Thus, this text propagates the reality from numerical perspectives. As per Pt. Becardasji Doshi, through the style of writing of this text, it can be inferred that after the composition of all the angas, to make the subject more lucid, understandable and to simplify the search of any particular subject easy, *Sthānānga* was composed in this particular style. To elevate its importance it has been included in the angaliterature.

Sthānānga: Structure and Contents

Sthānānga is a voluminous text having ten Sthāna i.e. chapters Among them the tenth, second, third, fourth and fifth are further divided into sub sections. The other chapters do not have any sub sections. Second, third and fourth chapters have four sub sections and the fifth chapter contains three sub sections.

Sthānānga has one Śrutaskandha having twenty one sub-sections and twenty one sub topics. It has seventy two thousand words (padas)⁴, 165448 letters and in verse form it comes to about 5170 Anustupa ślokas.°

Acharya Sri Mahapragya opines that the contents of this text are compiled on the basis of numbers, hence it has multiplicity in subjects. No inter-relation between the subjects can be observed. Metaphysics, history, mathematics, geography, astronomy, conduct, knowledge, psychology, music and several other subjects are also found in this text without any sequence or corelation. We do find some important historical facts in the text. In the presence of Lord Mahavira, many śramana groups were surviving. Amongst them the group of Ajīvakas was very predominant and powerful. Today this tradition is no longer in existence and the literature related to them has also been lost. The Jain literature does have some information about that tradition. Sthānānga mentions about the process of penance prevalent amongst the Ajīvakas in those times. In one of the sub section, an elaborate

^{1.} *Thāṇaṃ*, ed by Muni Nathmal, Ladnun, 1976, A. 1/17. ege jīve pādikkayeņam

^{2.} Ibid, 2/409. Duvihā Śavvjīvā Pannattā tam jahā-siddhā ceva, asiddhā ceva

Bechardas Doshi, Jain Sāhitya kā Bṛhad Itihāsa, Varanasi, 1989, Part I, p. 213
 Nandī, A. 83.

^{5.} Thāṇaṃ, 10th chapter, pp. 950.

discussion about epistemology is also found. This text discusses about *pudgala* (matter) in detail. The contents of this text include facts contemporary to and post-Mahavira period.¹

In the presence of Lord Mahavira and even in the post Mahavira period, some people expressed their opinions or theories that were contradictory to that of Lord Mahavira. They were called by the name 'Nihnava' (the apostasy which disowns (or denies) any one doctrine propounded by the āgama (canonical work) and propounds its own). In the present text, a brief account of seven Nihnava like Jamali etc. is found. Lord Mahavira's nine gaṇas (group) of disciples like Godāsagaṇa etc. are also illustrated. These are the gaṇas of the post Mahavira period.

Author and Period of Composition

Like other aṅgas, Sthānāṅga is also compiled by Gaṇadharas and transcribed into written texts by Devardhigaṇi. When the contents of the text available at present are reflected upon, it is found that it contains the events and happenings that occurred 400-500 years after Lord Mahavira. Hence, it can be assumed that this text was composed around fourth century A.D.

Sthānāṅga has the description of seven Nihnavas such as - Jamāli, Tiṣyagupta, Āṣāḍha, Aśvamitra, Gaṅga, Rohagupta and Goṣṭhamāhila. Amongst these seven, except the first two, five nihnavas belong to the 3rd - 6th century after the salvation of Lord Mahavira. The nine gaṇa (monastic organisation) like Godasagaṇa etc. have also emerged around two hundred years later and some of them are of the time as far as 500 years after the Lord Mahavira's salvation. Hence it seems appropriate to believe that the last draft of this text was prepared by some proficient Acharya in the 6th century after Mahavira's salvation who inserted the events of his time coupled the previous ones. If this is not so, then we must atleast admit that the events that occurred during the post Mahavira period were later included in this text by some proficient Acharyas.

Philosophical Contents

Present text contains several philosophical doctrines of Jainism. Jain

^{1.} Sthānānga, Preface, p. 16-17.

^{2.} *Thāṇaṃ*, A. 7/140

^{3.} Ibid, A. 9/29

Philosophy is a dualistic philosophy, this fact can be proved by an aphorism of $Sth\bar{a}n\bar{a}nga$ where it is said.

'jīvacceva ajīvacceva'2/1

According to Jain philosophy, living beings (souls) and non-living beings have independent existence. Both are exclusively distinct from each other. Hence, dualism is acceptable in Jainism

Jain metaphysics states that souls are infinite in number, but from a collective point of view it is one. *Sthānānga* states that -

'ege $\bar{a}y\bar{a}'$ (1/2). Jain $\bar{a}gama$ states soul as both one and many. It relatively accepts both monism of *Upaniṣads* and pluralism of Sānkhya philosophy. From synthetic (collective) view, soul is one and from analytic perspective it is many.

Nandī explains Sthānāṅga as it includes the discussions about the Jain doctrines, of others and of both. The aphorism 'ege āyā' of Sthānāṅga is also an ambivalent statement. This aphorism is described in Anuyogadvāra Cūrṇī from both Jain and Vedānta perspectives. According to Jain perspective, all the souls share a common characteristic i.e. upayoga which means that the ultimate nature of all souls is identical, hence, from this view point all the souls are one and the same.

Sthānāṅga is considered to be an encyclopedia of several subjects of Jain philosophy. It is a collection of Jain metaphysics, Jain ethics, Jain epistemology, Jain history and so on.

Samavāyānga

As $Sth\bar{a}n\bar{a}nga$, $Samav\bar{a}y\bar{a}nga$ is also a text that contains various subjects on Jainism. This is the fourth text of $dv\bar{a}da\dot{s}\bar{a}ng\bar{i}$. Its name is very appropriate because it encapsulates a collection ($samav\bar{a}ya$) of several subjects. Even its sub sections are called by the name $samav\bar{a}ya$. First $samav\bar{a}ya$ introduces the subjects that are one in number. Similarly, second chapter explores two numbered facts or substances or realities and the third chapter includes facts with three numbered range and this series goes up to 150, 200, 250, 300 and so on and finally reaches the maximum of millions and millions of $s\bar{a}garopama$. Here, the numeric based $Samav\bar{a}y\bar{a}nga$ comes to an end. The actual part of $Samav\bar{a}y\bar{a}nga$ is

Nandī, Sūtra 83. sasamaye ṭhāvijjaī, parasamaye ṭhāvijjaī, sasamayaparasamaye ṭhāvijjaī

^{2.} Anuyogadvāra Cūrṇi, p. 86.

only this much. Beyond this, there is the chapter of $Dv\bar{a}da\dot{s}\bar{a}\dot{n}gas$ and after that there is a collection of different subjects. Hence, this text is a kind of compilation. Many important topics have been compiled in this text. Its composition style is similar to that of $Sth\bar{a}n\bar{a}\dot{n}ga$. This is a special kind of encyclopedic text.

Contents

In this text, <code>dvādaśaṅgī</code>, <code>pūrva</code> literature and <code>prakīrṇaka</code> literature have been discussed. Astronomy, geography, Brāhmi writing, Art, <code>Śirsa prahelikā</code> (the largest number in Jaina mathematics which has 194 digits) various mathematical topics, karma, action and many other subjects are included here.

Information of historical facts is also found in the text as it states that Lord Mahavira answered fifty four questions in one sitting. In the same manner, there is another description that Lord Mahavira preached fifty five chapters of $kaly\bar{a}na$ phala $vip\bar{a}ka$ - auspicious results of karma and fifty five chapters of dukkha phala $vip\bar{a}ka$ -inauspicious results of karma in the last night before salvation. After preaching these, he attained salvation. Many such facts are presented in this $\bar{A}gama$. The author and the period of composition is similar to that of $Sth\bar{a}n\bar{a}nga$, hence, it should be comprehended accordingly.

Importance of Sthānānga and Samavāyānga

Sthānāṅga and Samavāyāṅga maintain their importance due to their multi-dimensional contents. Stating Sthānāṅga's and Samavāyāṅga's importance Vyavahāra Sūtra mentions that only those proficient in Sthānāṅga and Samavāyāṅga can become eligible for the post of an Acharya, upādhyāya and gaṇavacchedaka etc. 1

Vyākhyāprajñapti

In the preface of *Bhagavaī*, Part-I, Acharya Mahaprgya discussed about *Bhagavaī* in several contexts. Efforts have been made to extract the important facts from here.

The fifth anga of dvādaśangi is Viāhapannatti. Its Sanskrit name is Vyākhyāprajñapti. It is written in question-answer style. Vyākhyā means explanation and prajñapati means exposition. The text which exposes the reality with explanation is knows as Vyākhyāprajñapti. Samavāyānga and Nandī use both Vyākhyāprajñapti and vyākhyā as the name of the

^{1.} Samavão, Preface, p. 17

^{2.} Ibid, Preface, p. 18.

text. *Vyākhyā* is a short name of *Vyākhyāprajñapti*.

Another title of this text is *Bhagavatī*. *Vyākhyāprajñapti* has a special distinction hence, the term *Bhagavatī* is used as an adjective of the title. Subsequently, this adjective itself is commonly used as title of the text. In past centuries, the title *Bhagavatī* became more popular than its original title *Vyākhyāprajñapti*.

In the *Digambara* tradition, the *Kasāyapāhuḍa*, mentions *Vyākhyāprajñapti* among the five *adhikāra* (chapters of *Parikarma*); they are *Candraprajñapti*, *Sūryaprajñapti*, *Jambūdvīpaprajñapti*, *Dvīpasāgaraprajñapti* and *Vyākhyāprajñapti*. In the literature of *śvetāmbara* tradition, however, the mention of *Vyākhyāprajñapti* is made only as the fifth *aṅga* canon. If we accept the belief, that eleven *aṅgas* are extracted from twelfth *aṅga*, then, on the basis of digambara sources, the *Vyākhyāprajñapti* can be considered to be the compilation from the fifth chapter of *parikarma pūrva*. The contents of both the treatises are similar. The *parikarma* by name *Vyākhyāprajñapti* explains many subjects such as corporeal and non corporeal, sentient (soul) and nonsentient beings (non-soul), the characteristics and correct notions of *bhavya* (soul worthy of liberation) and *abhavya* (reprobate), liberated souls and the description of many other subjects.

Tattvārtharājavārtīkā, Nandī and Samavāyāṅga also narrate the topics of vyākhyāprajñapti and inform about soul, non-soul and other substances.²

Structure and Contents

According to $Samav\bar{a}y\bar{a}\dot{n}ga$ and $Nand\bar{\iota}$, this text has more than hundred chapters, ten thousand sections and ten thousand sub sections. The available text does not match with the above said description. At present it has one hundred and thirty eight $\dot{S}atakas$ (chapters) and 1925 sections. Out of them, first 32 $\dot{s}ataka$ are independent chapters. From 23rd to 39th $\dot{s}ataka$ among these seven $\dot{s}atakas$, each is a cluster of 12 $\dot{s}atakas$ and the 40th $\dot{s}ataka$ is a cluster of 21st $\dot{s}atakas$. The 41st $\dot{s}ataka$ is an independent chapter. Thus it comes to 138 $\dot{s}atakas$ in total, in which 41 are main $\dot{s}atakas$ and remaining are secondary or sub- $\dot{s}atakas$.

The chapters of this text are called by name 'Śataka'. In Nandī and Samavāyānga, while describing Vyākhyāprajñapti the word 'adhyayana'

^{1.} Vyavahāra Sūtra, Chapter 3/7, thāṇa-samayāyadhare kappai āyariyattāye, vajjhāyattāye, pavattitāye, therattāye ganittāye, ganāvaccheiyattāye, uddisittaye.

^{2.} Bhagavaī, Part I, Preface, p. 1.

has been used and for main text word 'śata' has been used. Hence we can say 'adhyayana' and 'śata' are synonymous terms for the chapter. Śata means hundred hence that which is composed of hundred verses or questions and answers is called as śataka. In the present structure of Bhagavatī, this connotation does not hold well.

We find two versions of this text. One is brief and the other is descriptive. The elaborated edition possesses 125000 verses. Hence it is called as *Savālakkhī Bhagavatī* (the text with the volume of 1.25 lakh (125 thousand) verses). However, we do not find much difference between the brief and the elaborated editions. Brief edition makes references to other texts for more description, whereas in full version everything has been given in the text itself.¹

This text is very voluminous and discusses several subjects. Mathematics, History, Geography, Astronomy, Metaphysics and many other subjects have been explored. We find a lot of information about this text in other writings. In *Samavāyānga* it is said that it compiles the questions asked by deities, rṣies, kings etc. and also elaborated expositions by Lord Mahavira. It also compiles the description of doctrines of jina and other philosophies, sentient beings (soul), non-living beings, cosmos and trans-cosmos etc. *Nandī* also mentions about such topics with description but there we find no mention of questioning authorities.²

Analysis of the contents of *Bhagvatī* is really a tough job. Acharya Mahāpragya, while expressing its importance and the difficulties in its study states that, 'Present branches of knowledge have explored many new secrets. When we dive deep into this text, we find that these inventions of the modern and the post modern age have been explored long before. This text is an ocean of metaphysical facts. It composes an elaborate description about living and non-living beings. It seems as if no branch of world sciences has been left untouched in this text. It discusses them directly or indirectly. On metaphysics, we found no other text as voluminous as this one. Hence, analysing its facts is also a herculean task.¹

This text is very important from various points of views. It contains detailed description on important facts of various subjects. From historical points of view, sections on Mankhali Goshalaka of $\bar{a}j\bar{\imath}vaka$ tradition, Jamali, Shivarajarshi, Skandhaka Sanyasi etc. are important

^{1.} Bhagavaī, Preface, p. 21-23.

^{2.} Ibid, p. 16.

resource materials. From metaphysical perspective, sections on Jayanti, Madhuka Sramanopasaka, Roha anagara. Somil Brahmana, Kalavesiyaputta-disciple of Lord Parśva, Laities of Tungiya city etc. are worth-reading. In the mathematical zone, questions and answers of parśvapatyīya anagara etc. constitute valuable sources.²

In the time of Lord Mahavira, although there were multiple religious sects in vogue, yet people were free from fundamentalism. The ascetics and followers of one religion used to meet or visit others, and have discussions on metaphysical issues with ascetics or followers of other religions and traditions. If they found anything meaningful and worthy, they were free to accept it without any hesitation. In Vyākhyāprajñapti, there are several instances that reflect the religious open-mindedness or generosity among the people of those times. This text contains important chapters such as science of motion, creating several forms of body by bhāvitātmā (Spiritually uplifted souls having mystic powers), manufacturing food and different things through mystic sciences, creating thousands of duplicates out of one body by caturdaśapūrvīs, flying in the space by bhāvitātma, the breathing process of subtle beings such as those of earth bodied, water bodied beings etc. kṛṣṇarāji and tamaskāya (can be compared to black hole concept), motion in atoms, tele-communication, etc.

This text is a representative canon of Jain metaphysics and ontology. Walter Schubring states that 'No other text has expressed a picture of Mahavira's character and activities as distinctly and clearly as *Viāhapannatti* does¹

Although the style is mainly conventional, Maurice Winternitz is also of similar opinion. He writes. ''This work gives a more vivid picture than any other work, about the life and work of Mahavira, his relationship with his disciples and contemporaries and his whole personality.''²' The subject and contents of this $\bar{a}gama$ are very broad and significant as well. He writes that $Bhagavat\bar{\iota}$ gives a more vivid picture of the Lord's life, actions, his relationship with the disciples, his relation with the people coming into his contact and the whole picture of his personality, compared to such facts found in any in other text. The subject and contents of this $\bar{a}gama$ are very wide and significant.

Philosophical Facts

^{1.} Bhagavaī, p. 16.

^{2.} Ibid, p. 16.

^{3.} Ibid, p. 20-21.

Bhagavatī elaborates several philosophical facts. It possesses the most ancient and foundational philosophical concepts of Jain philosophy. Some of them are discussed below:

The metaphysical description of *Vyākhyāprajñapti* begins with 'calamāne caliye'. An important doctrine of the philosophy of Lord Mahavira 'calamāṇe caliye' 'kadamāṇe kadaṃ' i.e. moving is moved, doing is done. At first glance, it seems contradictory but when viewed with an eye of non-absolutism, contradiction dissolves and the underlying truth gets manifested. Non-absolutism is the foundational principle of Lord Mahavira. It played an important role in the relative explanation of metaphysical issues. Absolutic view perceives contradiction in the statement 'moving is moved' etc. Jamali could not understand this due to his absolutic view point. Hence, he departed from Lord Mahavira's tradition. Moving and moved both can occur together from a nonabsolutic viewpoint. 'Moving' this principle can be explained by Rjusūtra naya. According to this naya, that which is moving has already moved and that which is under the process of making is already made. According to this, the point of origination and the point of accomplishment are not different.³

Another important concept of Jain philosophy is $Pa\~nc\=astik\=aya$. In ontology, the concept of $astik\=aya$ (homogeneous continuum) is an original concept. While expounding the features of the universe, it is said that $pa\~nc\=astik\=aya$ esa nam evatiye logatti. (This universe is a constituted of five $astik\=ayas$). 1

In the context of the Science of universe, *visrasā pariṇati* (natural transformation), *prayoga pariṇati* (transformation through conscious exertion) and *miśra pariṇati* (transformation through both natural and conscious exertion with matter), become a valuable description in Jain philosophy.²

In the field of science of karma, there are four fold combinations of karma and its fruition such as

1. Less pain - massive separation of karma

- Walther Schubring, Doctrine of the Jainas, p.89
 No other texts furnished a picture of Mahavira's character and activities as distinct as that of the Viya. In spite of the style being mostly conventional
- Maurice Winternitz, History of Indian Literature, p. 425.
 This works gives a more vivid picture than any other work, of the life and work of Mahavira, his relationship to his desciples and contemporaries and whole personality.
- 3. Angasuttāṇi, Part II, (Bhagavaī), ed by Muni Nathmal, Ladnun, 1974, 1/11.

- 2. Less pain less separation of karma
- 3. Great pain massive separation of karma
- 4. Great pain less separation of karma³

Such facts provide new thoughts in the field of karma's functioning.

Soul is bound by multiple karma. This text provides new insight into the relation of jīva and karma. Soul and non-soul have their own power of attraction (sineha) and due to that power of attraction; they are bound to each other. *Annamannasineha padibaddhā'*- this expression presents a new paradigm regarding karma.

Style of Composition

It has a unique style of composition to present the reality. Reflecting upon its way of presentation, Acharya Mahapragya writes that, in this text there are 36 thousand expositions on queries. 'This proves that it is composed in question and answer style.' The commentator (cūrnīkāra) of Nandī has expressed that Lord Mahavira had made expositions of the questions asked by Gautam and others, and also addressed some unasked questions. In the present version of this text same question and answer style is found. However, the mode of questioning and also of answering is very brief and sometimes cryptic too. Questions begin with 'se nunam bhante...' and answers begin with 'hantā goyamā'. Such as

> se nūnam bhante! calamāne caliye. hantā goyamā! calamāne caliye

The language of the questions and answers is very simple. Sometimes due to the demand of the subject, the answers are very elaborative. Sometimes, the questions are elaborative and the answers are very brief. Due to the briefness of the answers, often counter-questions have also been raised. Those counter questions begin with the phrase 'se kenatthena' and the dialogues conclude with the explanatory words'se tenatthena'.

The specialty of this text is that each *śataka* opens up with introductory verses which inform about the subjects, topics and sub-topics of the whole *śataka* and even within the prose text, ample number of informative verses are frequently found.

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 13/55.

^{2.} Ibid, 8/1.

Ibid, 6/15-16.
 Ibid, 8/484.
 Ibid, 1/312.

Author and Period of Composition

Like *Sthānānga* and other texts, *Bhagvatī* is also compiled by gaṇadhara Sudharma. This is the fifth anga and compilation of Lord Mahavira's preaching. The *Bhagavatī* text available at present is the outcome of the council held by Devardhigaṇi Kshamasramana.

Scholars opine that the twenty *śatakas* are ancient and original, and the other *śatakas* are later appended editions. This opinion demands further research and analysis. Western scholar Winternitz states that 'It would seem that this Book XV of Bhagavati was originally an independent text, and indeed the whole of the fifth anga has the appearance of a mosaic, into which various texts were inserted little by little.' Almost all the scholars who have worked on *Bhagavatī* do not consider that it is a compilation of one period of time. New editions have been attached with the progress of time. As per scholars, *Bhagavatī* can be divided into many sections on the basis of time. But in this context, still more research is essential as an in-depth study of this text may bring into light some new facts.

Jñātādharmakathā

This is the sixth text of $dv\bar{a}da's\bar{a}n'g\bar{\imath}$. It has two $\dot{s}rutaskandhas$. The first $\dot{s}rutaskandha$ is named as $'N\bar{a}y\bar{a}'$ and the second $\dot{s}rutaskandha$ is $'dhammakah\bar{a}o'$. Conjunction of both the names of two sections makes the title of the text $'N\bar{a}y\bar{a}dhammakah\bar{a}o'$. $N\bar{a}y\bar{a}$ $(J\tilde{n}\bar{a}t\bar{a})$ means example and $dhammakah\bar{a}o$ means religious illustrations. In this text both actual and imaginary citations including stories are illustrated.

In Jayadhavalā, this text is called 'Nāhādhamma-kahā'. Here nāhā means master, hence Nāthadhammakahā means religious citations preached by spiritual masters (i.e. $t\bar{t}rthankaras$). Some Sanskrit texts accepts its name to be Jñātṛdharmakathā. Acharya Malayagiri and Abhayadeva Suri has defined Jñātādharmakathā as an illustration based, spiritual preachings. According to this, the first section has Jñātā and the second section contains $dharmakath\bar{a}$ i.e. spiritual illustrations and stories. Both the commentators have mentioned about the long eliteration of the Jñāta word, because if it is not then it should remain $n\bar{a}ya$ not $n\bar{a}y\bar{a}$.

^{1.} Bhagavaī, Part I, Preface, p. 22-23.

^{2.} Maurice Winternitz, *History of Indian Literature*, p. 428. It would seem that this book XV of Bhagavati was originally an independent text and indeed the whole of the fifth *aṅga* has the appearance as mosaic, into which various texts were inserted little by little.

Structure

This text is also divided into two śrutaskandha, twenty nine chapters, twenty nine topics and twenty nine sub topics. Word count is numerable thousand words. At present, among two *śrutaskandhas*, the first has nineteen chapters and second has ten groups of chapters. In total they make twenty nine chapters. Here, we must pay attention to the fact that the ten groups of chapters of second śrutaskandha have different number of chapters in each group for example: First group has five chapters, the second has five chapters, third has fifty four chapters, fourth again has fifty four chapters, fifth group has thirty two chapters, sixth group has thirty two chapters, seventh group has four chapters, eighth group has four, ninth group has eight and tenth group has eight chapters. In Nandī, the number of chapters is twenty nine as mentioned, but this count stands correct only if the chapters of both first and second śrutaskandha are combined. Western philosopher Winternitz has counted twenty one chapters of first *śrutaskandha*, but this information does not stand correct in the context of the currently available text since only nineteen chapters of this śrutaskandha are available to us and not twenty one.

Contents

According to Nandī Sūtra, Jñātādharmakathā mentions cities, persons (whose citations are mentioned), gardens, temples, forests, samavasaraṇa, king, parents, spiritual teachers, spiritual stories, prosperity of this world and of the other world, renunciation of consumerism, initiation, duration of initiations, scriptural study, penance process, Samlekhanā (fasting unto death), bhakta-pratyākhyāna the death which is embraced through fasting unto death in the state of samādhi, Prāyopāgamana (the third and the highest type of fasting unto death, transmigration to heaven after death, rebirth in good/aristocrat families, enlightenment and salvation.

Dharmakathā has ten groups. Each group has 500 illustrations. Each

- 1. Angasuttāṇi, Part III, p. 21.
 - Cf. quoted from Samavāo, v. 94.
 - Cf. Tattvārthavārtika, A 1/20.
 - Cf. Jñātadharmakathā, Nandīvṛtti of Acarya Haribhadra, Banaras, 1966, p. 230, 231. Jñātāni udāharaṇāṇi tatpradhānā, dharmakathā jñātādharmakathāḥ athavā, Jñātāni -jñātādhyayanāni prathama śrutaskandhe, dharmakāthā dvitīyaśrutaskandhe yāsu granthapaddhatiṣu (tā), jñātādharmakathāḥ pṛṣodarāditvātpūrvapadasya dīrghāntatā.
- 2. Nandī, A. 86.
- 3. Maurice Winternitz, *History of Indian Literature*, p. 428, 429. This sixth *Anga* ... Book I of this *anga* consists of 21 chapters.

illustration has 500-500 sub-illustrations. Each sub illustration has 500-500 stories and sub stories. Altogether, it comes to three crores and fifty lacs (thirty five million) illustrations.

At present, the available text highlights spiritual teachings such as non-violence, detachment, faith, control over sensuous pleasures etc. in a very interesting manner. Not only the story, but also the description of the events in the story are presented in a very attractive way. This $\bar{a}gama$ is very significant for stories, sub stories, descriptions, events and appropriate use of words etc. It is possible to produce some new styles and facts if it is studied in comparison with other story books of the world.²

Upāsakadaśā

This is the foremost text for the description of spiritual practices or code of conduct of a lay follower or a householder. This is the seventh $a\dot{n}ga$ of $dv\bar{a}da\dot{s}a\dot{n}g\bar{i}$. It describes the life of ten $up\bar{a}sakas$ (lay followers) hence, it is named as ' $Uv\bar{a}sagadas\bar{a}o$ '. In Jain tradition, household followers or follower laities are called by the name $Up\bar{a}sak\bar{a}$ or Ś $ramanop\bar{a}saka$. There were many $up\bar{a}sakas$ of Lord Mahavira. Among them, life of ten prominent $up\bar{a}sakas$ has been described in this text. ' $Da\dot{s}a$ ' word is used both for ten numbers and also for the state or condition. In this text, since there are only ten stories of ten $up\bar{a}sakas$, numerical meaning seems more appropriate here. However, since it explains the state of an $up\bar{a}saka$'s life, the second meaning can also be considered.

Structure and Contents

In $Nand\bar{\iota}$, this $\bar{a}gama$ is described as having one $\acute{s}rutaskandha$. It has ten chapters, ten topics, ten sub-topics and innumerable-thousand words. Even at present, it is contained in one $\acute{s}rutsakandha$ and has ten chapters. Division of topics and sub-topics is no longer available.

Lord Mahavira had preached two kinds of religions: 1. For the ascetics 2. For the laities. For an ascetic, he preached five *Mahāvratas* (Great vows) and for the laities, code of twelve *aṇuvratas* (small vows) were formulated. In the first chapter of this *āgama* text, twelve *vratas* have been elaborately explained. This list of vows constitutes the code of conduct for spiritual and moral life. Śramaṇopāsaka Anand accepted these vows from Lord Mahavira.

^{1.} Nandī, A. 86.

^{2.} Angasuttāni, Part-III, Preface p. 22.

^{3.} Ibid, p. 23.

The code of conduct for an ascetic can be found in many $\bar{a}gamic$ texts, but this is the only text that deals with the code of conduct for a householder or laity. Hence, it holds a prominent place in the ethical scriptures. The objective of the composition of this text is to describe the ethics for a householder. Contextually, even the concept of destiny has been debated upon. Some events also prove the steadfastness of $up\bar{a}sakas$ in upholding spiritual faith.

According to <code>Jayadhavala</code>, this text has a beautiful description of faith, vows and other eleven religious duties of <code>upāsakas</code>. Anand and other laities have followed the path of intensive course. Vows and <code>pratimā</code> are the two ways of spiritual progress for a laity. <code>Samavāyānga</code> and <code>Nandī</code> both contain the description of vows and <code>pratimā</code>. <code>Jayadhavalā</code> discusses only about <code>pratimās.²</code>

Antakrddaśā

It is the eighth text among $dv\bar{a}daś\bar{a}ng\bar{\imath}$ text. In Sanskrit, it means 'to put an end'. Hence, that text which depicts the life of people who have reached to the end of worldly life and attained liberation is called as *Antakṛt* or *Antakṛta*. It has ten chapters, hence, daśa word is used at the end.

 $Samav\bar{a}y\bar{a}nga$ has referred to ten chapters and seven groups of this text. $Samav\bar{a}y\bar{a}nga$ has referred to ten chapters and seven groups. $Samav\bar{a}y\bar{a}nga$ has ten chapters and seven groups. Considering the ten chapters, this text is called as $Samav\bar{a}y\bar{a}nga$ refers to the eight groups as $Samav\bar{a}y\bar{a}nga$ refers to. The eight groups as stated in $Samav\bar{a}y\bar{a}nga$ refers to. The eight groups as stated in $Samav\bar{a}y\bar{a}nga$ refers to the eight groups as stated in $Samav\bar{a}y\bar{a}nga$ refers to the eight groups as stated in $Samav\bar{a}y\bar{a}nga$ refers to the eight groups as stated in $Samav\bar{a}y\bar{a}nga$ refers to the eight groups as stated in $Samav\bar{a}y\bar{a}nga$ are available at present. The daśā word in the title also denote the 'condition' in addition to number 'ten'.

Tattvārtha vārtīkā describes that it presents the biography of ten-ten omniscients who have put an end to their worldly life during the presence of tīrthankara. *Jayadhavalā* also asserts the same fact. ⁴

Contents

We get descriptive information on Vasudeva Krishna and his family in this text. Gajasukumal was Krishna's younger brother. There is a heartthrobbing description of his initiation and practice of spiritual

- 1. Nandī, A. 87.
- 2. Angasuttāṇi, Part III, Preface, p. 23.
- 3. Samavāo, Painnaga Samavāo, A. 96. Dasa ajjhayanaā sattavaggā.
- 4. Nandī Sūtra 88, . . . atthavaggā.

austerities.5

Sixth group speaks about the incident of Arjunamalākāra. This incident portrays a clear understanding of how external situations cause changes in the inner world of emotions of a person. Arjunamālākāra becomes a murderer due to the adverse situations and again external favourable situations transform him into a monk. There is an equal importance of the instrumental cause (nimitta) similar to the substantial cause ($up\bar{a}d\bar{a}na$). This incident highlights this truth. In this $\bar{a}gama$, there is also a description of aspirants like Atimuktaka etc. with elaborate description about penances.

Anuttaropapātīkādaśā

In Jain tradition, there is a belief that there are twenty six celestial abodes i.e. twelve heavens, nine graiveyakas and five anuttaravimānas (highest heavens). Vijaya, Vaijayanta, Jayanta, Aparājita and Sarvārthasiddha - these are the names of five anuttaravimāna i.e. highest celestial abodes. The worldly souls who take birth in these five heavens due to the practice of higher forms of spirituality, are called as anuttaropapātikā. This text mentions about the people who have taken birth in these celestial abodes hence the name of the text is Anuttaropapātīkadaśā.

Structure and Contents

This is the ninth $a\dot{n}ga$. It contains one $\acute{s}rutaskandha$, three groups, three topics and three sub-topics etc. 1 $Sth\bar{a}n\bar{a}\dot{n}ga$ mentions that it has ten chapters 2 and $Samav\bar{a}y\bar{a}\dot{n}ga$ indicates that it has ten chapters and three groups. 3 However, at present only three groups are available and the rest are lost.

Contents

In this text, there is a description about cities, gardens, temples, forests, heaven, samavasaraṇa, king, parents etc. of the people who were later born in anuttaropapātīka state of existence. Then, it also

- (a) Nandī Sūtra with Cūrṇi, p. 68.
 paḍhamavagge, dasa ajjhayaṇā satta vaggā tassakkhatto antakaḍadasa tti
 (b) Ibid, with viṛtti, p. 83.
 prathamavarge daśādhayayanāni iti tatsankhyayā antakṛddaśā iti.
- 2. Ibid, with cūrṇi p. 68. dasa tti avatthā.
- 3. Tattvārtha Vārtika, 1/20.
- 4. Kaṣāyapāhuḍa, Part I, p. 130.
- 5. Angasuttāni, Part III, Preface, p. 25.

includes their futuristic birth in *anuttara* celestial abode and then the description of their birth in an aristocrat family as human, followed by their enlightenment and salvation.⁴

Praśnavyākaraṇā

It assumes tenth place in $dv\bar{a}da\dot{s}a\dot{n}g\bar{\imath}$. $Panhav\bar{a}garan\bar{a}i^5$ or $Panh\bar{a}v\bar{a}garanadas\bar{a}o^6$ - these two names are available for this $\bar{a}gama$ text.

Contents

Nandī, Samavāyāṅga and other āgamas differ about its contents. According to Samavāyāṅga, it comprises one hundred and eight questions, one hundred and eight sub-questions, one hundred and eight questions-cum-sub-questions, the exclusiveness of mystic sciences and also the dialogues between Nāga and Sūparṇa deities. The same sub-questions is sub-questions.

According to the description of *Tattvārtha*, in this text answers of queries are given with numerous counter questions, refutations, inferences and view points. The concluding statements about worldly, social and *vaidika* questions are also available in this text.⁸

The contents as mentioned in above said $\bar{a}gamas$, are not available today. Today, we have the description of five kinds of cause of influx of karmas and five ways of inhibition. In this context, we may infer that due to the loss of the whole text, some Acharyas may have composed and presented newer editions with newer contents. Although presence of the discussion of influx and inhibition in this text is not referred in *Nandī*, nonetheless *Nandī Cūrṇī* does contain such descriptions. It is quite possible that *curnikara* may have mentioned these on the basis of text currently available.

Vipākasūtra

This is the eleventh text in series of $dv\bar{a}da\dot{s}\bar{a}\dot{n}g\bar{\imath}$ texts. $Viv\bar{a}gasuyam^2$ and $Kammaviv\bar{a}gadas\bar{a}^3$ -these two names are attributed to this text.

Structure and Contents

- 1. Nandī Sūtra, A. 89.
- 2. *Ṭhāṇaṃ*, 10/114.
- 3. Samavāo, Paiņņaga Samavāo, 97. dasa ajjhayaņā tiņņi vaggā....
- 4. Nandī Sūtra, 89.
- (a) Samavão, Paiṇṇaga Samavão A. 98.
 (b) Nandī Sūtra, A. 90.
- 6. Thānam, 10/110.
- 7. Samavāo, Paiņņaga Samavāo, 98.
- 8. Tattvārtha Vārtika, 1/20.

It is divided into two divisions i.e. Dukha Vipāka and Sukha Vipāka. In the very beginning, a long introduction of Sudharma Svami and Jambusvami is available. It has two śrutaskandha. Sukha Vipāka and Dukha Vipāka, each containing ten-ten chapters. 4

Drstivāda

This is the twelfth anga text of dvādaśāngī but unfortunately at present it is not available. *Ditthīvāya* has two Sanskrit derivatives:

- 1. Drstivāda
- 2. Drstipāta

This text specially enumerates the views of different philosophers hence it is called by the name *Drstivāda*. The second meaning is derived from the term '*Drstipāta*' because all the views of philosophers come in a string in this text. *Sthānānga* exhibits ten names of *Drstivāda*. They are as follows:

- 1. Drstivāda
- 2. Hetuvāda
- 3. Bhūtavāda
- 4. Tattvavāda (Tathyavāda)
- 5. Samyaktvavāda
- 6. Dharmavāda
- 7. Bhāsāvicaya
- 8. Pūrvagata
- 9. Anuyogagata
- 10. Sarvaprāna-bhūta-jīva-sattva sukhāvaha

There are five types or five sections of *Drstivāda- 1*. *Parikarma 2*. *Sūtra* 3. Pūrvagata 4. Anuyoga 5. Cūlikā.

The meaning of *Parikarma* is to develop eligibility. As we have rules in mathematics and one who learns them can become eligible to study mathematics, similarly pūrvagata enables the person for the study of sūtra, pūrvagata etc.

The main and sub divisions of parikarma are lost entirely. Both aphorisms and meanings have become unavailable. Cūrņikāra indicates that they can be discussed as per the traditions one believes in.

Sūtra is of twenty two types. According to Cūrnīkāra, these sūtras bring forth the permutation and combination of options of all substances, all modes, all viewpoints and all possible options. They inform about the

^{1.} Angasuttāṇi, Part - 3, Preface, p. 28.

Samavāo, v. 99.
 Thāṇaṃ, 10/110.
 Aṅgasuttāṇi, Part-III, (Vipāka Sūtra) 2/10/2. kā pariśesa - vivāgasuyassa suhavivāge vi.

pūrvagata śruta and their meanings. Hence, it is called as Sūtra.

 $P\bar{u}rvagata$: There are multiple meanings attached to the word $p\bar{u}rva$.

When Tirthankaras, deliver their sermon for the first time, four fold ford (tirtha) is established. The contents of that first discourse are compiled in $p\bar{u}rvagata$. Since they are prior to all other teachings, they are called as $p\bar{u}rva$ (prior). There are fourteen $p\bar{u}rvas$:

- 1. *Utpāda* Living (*jīva*), non-living (*ajīva*), and its modes (*paryāya*)
- 2. *Agrāyaṇīya* Nine realities (*nava-tattva*), six substances (*ṣaḍ-dravya*) etc.
- 3. *Vīrya* Energy of soul, non-living etc.
- 4. *Asti-nāsti* Multiplicity of views (*Anekāntvāda*), *Saptabhangi*, etc.
- 5. $J\tilde{n}ana$ Five types of knowledge and three types of ignorance etc.
- 6. *Satya* Relating to truth, restraint, silence (*Mauna*), speech, etc.
- 7. *Ātma* Analysis of soul from different view points (*naya*)
- 8. *Karma* Theory of karma, its bondage, influx, nature, fruition, shedding
- 9. *Pratyākhyāna* Formal resolve of abstinence
- 10. $Vidy\bar{a}$ Expertise ($vidy\bar{a}$), exceptional abilities and their practice
- 11. Avandhya Spiritual vigilence (Apramāda) and remissness (Pramāda)
- 12. *Prāṇāyu* Ten types of life substances or vitalities (*Prāṇa*), life span etc.
- 13. *Kriyāviśāla* Skills, 64 arts of women, 84 arts of men etc.
- 14. *Lokabindusāra* Three parts of universe including heavens and hells, mathematics etc. ¹

Anuyoga has two sections:

- 1. *Mūla prathamānuyoga* It provides the description of Arhat's tirthankara's life.
- 2. *Gaṇḍikānuyoga or Kaṇḍikānuyoga* In this, there is a description of life etc. of kulakaras (group heads) and many other people.

 $Gandik\bar{a}nuyoga$ is not only a biographical text but it is a volume of historical facts too. Cūrnikāra and Malayagiri derive the meaning of $gandik\bar{a}$ as khanda i.e. a part. As the sugarcane possesses knots in between and the fruit-pulp that lies within those knots is called $gandik\bar{a}$, simlarly, the text which has only one person as a subject of discussion, is called as $gandik\bar{a}$ or $kandik\bar{a}$.

 $C\bar{u}lik\bar{a}$ is nothing but an appendix in modern terminology. $C\bar{u}r$ nikāra states that the subjects that have not been dealt with in parikarma, $s\bar{u}tra$, $p\bar{u}rva$ and anuyoga have been compiled in $c\bar{u}lik\bar{a}$. Haribhadra Suri opines that it includes the material of both kinds i.e. said and unsaid. At present, this text is unavailable.

Angabāhya Āgama (Auxiliary canonical works)

As per the earliest classification, Jain *āgama* literature has been divided into two classes: Angapravista (Principal Canonical works) and Anga bāhya. The word *Upānga* was not existing since ancient times for *Anga* bāhya. In Nandī and even before Nandī there is no mention of the word *Upānga. Tattvārtha Bhāṣya* possesses this word. Thus it seems that it is the oldest use of the word Upāṅga within the available sources.3 An important point to be noted here is- in Tattvārtha Bhāṣya, Aṅga bāhya and Anga pravista, these two classes has been introduced as the parts of Śrutajñāna (verbal knowledge). Hence, it is possible here that upānga word has been used for anga bāhya literature but the texts that have been mentioned under the category of angabāhya there, do not match with the texts that are read under the *upānga* literature today. Hence, it is for sure that based on the similarity of nomenclature alone, neither can we consider them as one and the same nor can we consider them as old as the Tattvārtha Bhāsya. The Bhāsyakāra (commentator) has employed the word $up\bar{a}nga$ only once and at all other places he has used the term angabāhya. Hence, it is clear that the classification which is available today, is of much later period. Each *upānga* that is available today has been connected with any one of the anga. Such description is found in Vṛtti of Jambūdvīpa prajñapti and also in the text by the name Sukhabodha Samācārī written by the commentator of Nirayāvalikā, Sri Candrasuri. There is a probability that the Acharyas of the later period took this word from Tattvārtha Bhāṣya and as in the Vaidika literature, the *Veda* has divisions of *anga* and *upānga*, similar system is followed. *Upāngas* are related to *angas*. A brief description of the twelve *upāngas* that are approved today is as follows:

Aupapātika

This is the first $up\bar{a}nga$ text and considered to be the $up\bar{a}nga$ (subsidiary limb) of $\bar{A}c\bar{a}r\bar{a}nga$. It has two divisions (prakaranas) - Samavasarana and

^{1.} Nandī, p. 181-182.

^{2.} Ibid, p. 185.

^{3.} Sabhāṣya Tattvārthādhigama Sūtra, ed by Khūbacandra, Agas, 1932, 1/20. tasya ca mahāvisayatvāttānstānarthānadhikrtya prakaranasamāptyapeksangopānganānātvam

Aupapātika. The focus of the discussion is-rebirth. *Upapāta* (birth) is the main subject of this text hence, it is named as *Aupapātika*.

Rājaprasnīya

This is the second $up\bar{a}nga$ text and is accepted as $up\bar{a}nga$ of $S\bar{u}trakrtanga$. Nandī refers to it as $R\bar{a}japraśn\bar{\imath}ya$. The questions asked by King $Pradeś\bar{\imath}$ and the answers given by Śramana Keshikumar are compiled in this text. Hence, it is called by the name 3 $Rajaprśn\bar{\imath}ya$. In this $\bar{a}gama$, there are two sections by the name $S\bar{u}riyama$ and Paesi $kah\bar{a}naga$. There is a very valuable thought about the existence of soul during the dialogue of Pradeshi. Delicate issues regarding soul such as its weight, have also been discussed in this text.

Jīvājīvābhigama

This is the third $up\bar{a}nga$. It is related to $Sth\bar{a}n\bar{a}nga$. Merely by its name itself its contents can be inferred. In this text, $j\bar{v}va$ and $aj\bar{v}va$ (i.e. living and non-living beings), these two classes of reality have been discussed in particular. Facts given in the beginning of the chapter prove that it is a composition of sthaviras.

Prajñāpanā

This holds the fourth place in $up\bar{a}nga$ literature. It contains 36 pada (chapters) and propounds the truth in a question-answer style, hence, the name $Praj\bar{n}\bar{a}pan\bar{a}$ is appropriate. The first chapter of this text has also been named as $Praj\bar{n}\bar{a}pan\bar{a}$. Perhaps due to the first chapter, its name has become famous as $Praj\bar{n}\bar{a}pan\bar{a}$. In this text, mainly living and nonliving beings are explained. Also subjects related to these two, for example classification, $le\dot{s}ya$ (psychic colour), karma etc. have been discussed deeply in this text. This is a significant book for Jain metaphysical study. Its significance can also be proved by another fact that Devardhigani has included many of its contents into $Bhagavat\bar{\iota}$. Acharya Shyama is the famous compiler of $Praj\bar{n}\bar{a}pan\bar{a}$. Scholars infer the time of its composition to be around 335 -375 years after salvation of Lord Mahavira. Scholars of tradition link this text as the $up\bar{a}nga$ of

^{1.} Sukhabodhā Samācārī, p. 34.

^{2.} Nandī, A. 77.

 ⁽a) Rāyapaseņiya Vṛtti, p. 1., atha kasmād idamupāngam... vyākṛtavān
 (b) Ibid, p. 2.
 rājapraśneṣu bhavam rājapraśnīyam

^{4.} *Uvaṅgasuttāni*, Part IV. (*Jīvājīvābhigama*) ed by Yuvacarya Mahapragya, Ladnun, 1987, v. 1/1.

Samavāyānga, but, Acharya Mahāprajña while presenting his analysis with thorough observation states that-it would have been much better if *Prajñāpanā* would have been accepted as the upāṅga of *Bhagavatī*.¹

Jambūdvīpa Prajñapti

Serial number is fixed for *upāngas* as it is for *angas*. This is the fifth *upānga*, hence it is related to *Bhagvatī*. It describes the facts about *Jambūdvīpa* (the name of central island in Jain Cosmology) hence, it is called by the name *Jambūdvīpaprajñapti*.

Candraprajñapti and Sūryaprajñapti

Candraprajñapti deals with the facts about the Moon (Candra) and $S\bar{u}ryaprajñapti$ deals with the facts about the Sun ($S\bar{u}rya$) hence, titles represent the content. These are the 6th and the 7th $up\bar{a}nga$ consequently. At present, Candraprajñapti is unavailable, except some of its beginning portion. Although some manuscripts are available by the name of this text besides few of the beginning pages, the whole text description is similar to that of $S\bar{u}ryaprajñapti$. Hence, current notion prevalent among scholars is that Candraprajñapti is lost and what is available by name is $S\bar{u}ryaprajñapti$ itself.

Nirayāvalikā

The present text is a śrutaskandha and the oldest name of this āgama seems to be upāṅga. When Jambusvami asked Sudharma svami about upāṅga, Sudharma swami propounded five texts of upāṅga-s viz. Nirayāvalikā, Kalpāvatansikā, Puṣpikā, Puṣpacūlikā, Vṛṣṇidaśā. Another name of Nirayāvalikā is Kalpikā. It has been inferred that the first chapter of uvaṅga is kalpikā but due to the description of naraka (hell) it is named as Nirayāvalikā. Hence the first text possesses two names-Nirayāvalikā and Kalpikā. Nirayāvalikā Śrutaskandha explains the subjects like auspicious and inauspicious actions, auspicious and inauspicious karmas and their results.

As per Winternitz - It is possible that from $Niray\bar{a}valik\bar{a}$ to $Vrsnidas\bar{a}$, all these five texts originally formed as one text, the five sections of which were then counted as five different texts, in order to bring the numbers of $up\bar{a}nga$ as twelve.²

Kalpāvatansikā: This has ten chapters by the name *Padma*, *Mahāpadma* etc. in which there is a description of ten princes having the same name.

^{1.} Uvangasuttāni, Part IV, 4, Part-II, Preface, p. 30

Puṣpikā: This also contains ten chapters by the name of Candra, Sūra etc.

Puṣpacūla: This text also has ten chapters by the name of siri, hiri etc.

Vṛṣṇidaṣā: In this text, there are twelve chapters having names such as niṣada, māyandi etc.

All these $up\bar{a}ngas$ contain descriptive mythical stories. The present births as well as the future and previous births of the characters of the story are illustrated in these texts.

Mūla Sūtra

The classification of āgamas into aṅga, upāṅga, mūla and cheda is not very ancient. Before the 13th-14th century of vikrama, this kind of classification was not available. There is no uniformity regarding the numbers and the names of Mūla Sūtras within the different branches of Śvetambara tradition. As far as Uttāradhyayana and Dasavekālika are concerned, all the branches of Śvetambara tradition unanimously accept them as the Mūla sūtra. Sthānakavāsi and Terāpanthī do not include Āvaśyaka Niryukti and Piṇḍa Niryukti in the list of Mūlasūtras. They accept Nandī and Anuyogadvāra as Mūla sūtra. Some ācāryas of Idol worshipping branch (Mūrtipūjaka) of Śvetambara tradition, accepts Ogha Niryukti as Mūla sūtra like Piṇḍa Niryukti.

There is no clear conviction available as to why these texts are called as $M\bar{u}la\ s\bar{u}tra$. According to Acharya Mahāprajña, when the concept Śrutapuruṣa (the metaphorical canonical man) was taking shape in the period of $C\bar{u}rn\bar{\iota}$, $A\bar{c}\bar{a}r\bar{a}nga$ and $S\bar{u}trakrt\bar{a}nga$ are set as two $M\bar{u}la\ sth\bar{a}n\bar{\imath}ya$ or $Carana\ Sth\bar{a}n\bar{\imath}ya$ (as two legs of Śrutapuruṣa) but when the tradition of fourty five $\bar{a}gamas$ was established, a change in the concept of Śrutapuruṣa also occured. Now, $Dasavek\bar{a}lika$ and $Uttar\bar{a}dhyayana$ are accepted as the $caranasth\bar{a}n\bar{\imath}ya$ of Śrutapuruṣa. 1

The concepts mentioned above manifest that $M\bar{u}la$ means caraṇa (legs) hence $Uttar\bar{a}dhyayana$ and $Dasavek\bar{a}lika$ $S\bar{u}tra$ can be called as $Caraṇasth\bar{a}n\bar{i}ya$ accepting them as $M\bar{u}la$. As a minimum four $M\bar{u}la$ $s\bar{u}tras$ have been accepted by all the Jain sects but some have included more too. The reason for the inclusion of those texts in $M\bar{u}la$ $s\bar{u}tra$ is still a

^{1.} *Uvangasuttāni*, Part IV. (Jīvājīvābhigama), 4, Part-2, Preface, p. 35.

Maurice Winternitz, History of Indian Literature, p. 440.
 Upāṅga 8-12 are sometimes also comprised as five sections of one text entitle Nirayavalisuttam. Probably they originally formed one text, the five sections of which were then counted as five different texts, in order to bring the number of Upāṅga upto twelve.

matter of research.

All the *Śvetambara* sects are unanimous in the acceptance of the numbers of *aṅga* and *upāṅga* but they differ in the numbers of *mūla*, *cheda* etc. According to *Śvetambara pratimā pūjaka* i.e. idol worshippers, *Mūla sūtras* are as follows -

- 1. Uttarādhyayana
- 2. Dasavekālika
- 3. Āvaśyaka
- 4. Pinda Niryukti

Some others have accepted *Ogha Niryukti* also as *Mūla* text. In the view of *Sthānakvāsi* and *Terāpanthī*, *Mūla Sūtras* are as follows -

- 1. Uttarādhyayana
- 2. Dasavekālika
- 3. Anuyogadvāra
- 4. Nandī

Śvetambara idol-worshipping tradition count *Anuyoga* and *Nandī* as $M\bar{u}la$ $S\bar{u}tra$. This clears the fact that the entire Śvetambara tradition, accepts anuyoga and $Nand\bar{i}$ in the series of $\bar{a}gamic$ texts, though they are classed differently.

Cheda Sūtras

In *cheda sūtras*, there is an ample description of the conduct of Jain ascetics. The description can be divided into four parts -

- 1. *Utsarga* General prescriptive rules
- 2. Apavāda Relaxation according to special circumstances
- 3. Dosa Breach of Laws/Vows
- 4. *Prāyaścitta* Atonement for transgression

These four are essential for any regulatory system.

Cheda Sūtras occupy a significant place in the Jain Āgamas. Jain culture is known as śramaṇa dharma. To follow śramana religion, practice of the ethical code of conduct is essential. The totality of Jain ethics is available in cheda sūtras.

Different sects of Śvetambara tradition are not unanimous regarding the number of Cheda Sūtras. Sthānakavāsī and Terāpanthī sects accept four cheda sūtras-

^{1.} *Uttarajjhayaṇāṇi*, ed by Yuvacarya Mahapragya, Jain Vishva Bharati, Ladnun, 1993, Preface, p.15.

- 1. Daśāśrutaskandha
- 2. Bṛhatkalpa
- 3. Vyavahāra
- 4. Niśītha

On the other hand, the idol - worshipping traditions accept six *cheda* $s\bar{u}tras$ including $Mahanis\bar{t}tha$ and $J\bar{t}takalpa$ in the above list.

Numbers of Agama Literature

Basically the entire $\bar{a}gama$ literature was divided into two groups i.e. $Anga \ pravista$ and $Anga \ b\bar{a}hya$ but later on it got divided into five groups-

- 1. Upānga
- 2. Mūla Sūtra
- 3. Cheda Sūtra
- 4. Cūlikā Sūtra
- 5. Prakirnaka

There are several convictions about the numbers of $\bar{a}gamic$ texts. Among them these three are prominent-

- 1. Eighty four
- 2. Fourty five
- 3. Thirty two

Eleven anga, twelve upānga, four mūla, six cheda, ten prakīrṇaka and two cūlikāsūtras - All together these fourty five āgamas are accepted in the Svetambara idol - worshiping tradition. Sthānakavāsi and Terāpanthī sects, negating thirteen texts i.e. ten prakīrṇaka, Jītakalpa, Mahaniśītha and Piṇḍa Niryukti from the list of āgamic literature accepts only thirty two texts as āgamas.

Those who believe in eighty four āgama texts, count thirty prakirṇaka in place of ten and add ten niryuktis, yatijītakalpa, Sraddhājītakalpa, pākṣikasūtra, Kṣhmāpanāsūtra, Vandittu, Tithi prakaraṇa, Kavaca prakaraṇa, Sansakt niryukti and Viśeṣāvaśyaka bhāṣyaṁ to the list. In total it sums to eighty four āgamas.¹

Ten Prakīraņakas

Prakīrṇaka means variant. Lord Mahavira had fourteen thousand monks. *Nandī* states about fourteen thousand *prakīrṇaka* of Lord Mahavira. At present, generally the number of *Prakīrṇaka* is believed to be ten but there is no similarity in the names of these ten texts. The most commonly accepted ten *prakīrṇakas* are as follows:

1. Catuḥsaraṇa

- 2. Ātur Pratyākhyāna
- 3. Mahāpratyākhyāna
- 4. Bhakta Parijña
- 5. Tandula Vaicārika
- 6. Sanstāraka
- 7. Gacchācāra
- 8. Ganividyā
- 9. Devendra Stava
- 10. Marana Samādhī

Those who believe in thirty two $\bar{a}gamas$ do not count $prak\bar{i}rnakas$ as $\bar{a}gamic$ texts and those who believe in fourty two $\bar{a}gamas$ accept them whilst those who believe in eighty four $\bar{a}gamas$ accept thirty prak $\bar{i}rnaka$ texts under the $\bar{a}gama$ category.

Author of Agamas

Jain tradition believes $\bar{a}gama$ to be pauruṣeya (i.e. composed by a person) $Mim\bar{a}nsakas$ believe Veda to be apauruṣeya (i.e. not authored by human). Jain belief is radically different. It believes that, there can be no text that is without any author or compiler. Texts without any author can never be accepted as the authentic. All texts definitely have authors.

In Jain culture, tīrthankara is the supreme authentic source of knowledge. Each word spoken by tīrthankara is self-validated i.e. valid cognition in itself. At present all the available Jain $\bar{a}gamas$ in their entirety are connected with the tīrthankara from the view point of its contents. The meanings were preached by the tīrthankara which were subsequently compiled by gaṇadharas and other Acharyas.

The actual contents of $\bar{a}gamas$ are preached by the tīrthankara and then gaṇadharas compiled them for the benefit of the whole community. Gaṇadharas composed only $dv\bar{a}da\dot{s}a\dot{n}g\bar{\imath}$. $A\dot{n}gab\bar{a}hya$ literature is the composition of sthaviras (elderly ascetics). Their writings are independent but extracted from the $\bar{a}gamas$ of Gaṇadhara. Sthaviras are two types:

- 1. *Caturdaśapūrvī* (Proficients of fourteen *pūrvas*)
- 2. Daśapūrvī (Proficients of ten pūrvas)

These sthaviras always keep the tīrthankaras preaching as the basis of

^{1.} Sagarmal Jain, Sagar Jain Vidya Bharati, Part II, Varanasi, 1995, p. 9

Nandī, ed by Acarya Mahapragya, v. 79 coddasa painnagasahassāni bhagavao vaddhamānasāmissa

their preaching and writing. Hence, there is no possibility of contradiction from dvādaśangī in their writings. So, the Jain tradition accept them as the author of āgamas. Pratyeka Buddha have compiled āgamas.

The authenticity of agamas compiled by pratyeka Buddha (the ascetic who gets initiated after becoming enlightened on account of some external cause) is accepted in the Jain tradition. A discussion on this subject would be undertaken later. Āvaśyaka Niryukti mentions that ascending the ladder of penances, yoga and knowledge, tīrthankaras communicate that knowledge to other beings to enlighten them. Those seeds of knowledge are received by the highly intellectual ganadharas (chief disciples) who compiled them beautifully in such a way that the listeners can apprehend those pearls of wisdom without any difficulty. This clarifies the fact that the authorship of Jain agamas is limited to Tīrthankara, Ganadhara and Sthaviras only.

Parameters of Approvability of Agamas

As the number of Jain texts increased, question arose about the acceptability of these as Jain āgamas. All of these could not have been accepted as āgama texts.

Hence, a criteria was framed such that any texts is referred to as *āgama* which is a compilation of the preachings of tīrthankaras, compilation of gaṇadharas, fourteen pūrva proficients, ten pūrva proficients and pratyeka buddha. With the passage of time as the ten pūrva proficients diminished, correspondingly the increase in the number of *āgamic* texts stopped. As a special case, some of the prakīrnakas in the śvetambara tradition that are accepted as agamas, are compiled by those having knowledge of less than ten *pūrvas*.

- 1. Āvaśyaka Niryukti, v. 92. attham bhāsai arahā suttam ganthanti ganaharā niunam sāsaņassa hiyaṭṭhāe tao suttam pavattaī
- 2. Brhatkalpa Bhāsya, ed by Muni Punyavijaya, Bhavanagar, 1933, v.144. ganahara therakayam vā ādesā mukkavāgaranato vā dhuva-cala visesato vā angānāngesu nānattam

ganaharakatamangagatam jam katam therehim bāhiram tam ca

- 3. a. Ibid, v. 144 yad ganadharaih kṛtam tadangapraviṣṭam yatpunargaṇadharakṛtādeva sthavirairniryuḍham. . . anangapravistam b. Nandī Cūrni, p. 57
- 4. Āvaśyaka Niryukti, v. 89-90.

Authenticity of Agamas

At present eleven $a\dot{n}gas$ are available. The 12th $a\dot{n}ga$ $Drstiv\bar{a}da$ has been lost. The twelve angas are the compilation of gaṇadharas hence their authenticity is beyond doubt. $A\dot{n}gas$ are self evident (valid cognition). All the texts of the sthaviras are not considered as independent, authentic sources. Any $\bar{a}gama$ text is considered authentic if and only if its author possesses the prescribed rank of $p\bar{u}rva$ knowledge. $Nand\bar{i}$ asserts that the $\dot{s}ruta$ of the possessor of the knowledge of the complete ten $p\bar{u}rvas$ (abhinna $dasap\bar{u}rv\bar{i}$), is definitely the right one ($Samyak\dot{s}ruta$).

Jayācārya also accepted the same fact on the basis of the *Nandī Sūtra*. After the salvation of Lord Mahavira, later Acharyas composed texts. Then probably a discussions may have occurred about whether certain texts should be considered as $\bar{a}gama$ texts or not, which raised the question of the authenticity of these texts composed by Acharyas. Finally, the texts of the fourteen $p\bar{u}rva$ proficients, ten $p\bar{u}rva$ proficients and sthaviras were decided to be considered under the $\bar{a}gama$ texts provided there was no contradiction with $dv\bar{a}da\dot{s}a\dot{n}g\bar{\imath}$ texts. Only then were they considered in the list of $\bar{a}gamas$. Since they were not self-expository, they had to be kept in a different category from that of $a\dot{n}gapravista$. Hence, in the context of such a situation another category by the name ' $a\dot{n}gab\bar{a}hya$ ' emerged.

Classification of Agamas in Anuyoga

Āgamas can be outlined from both *Apṛthaktvānuyoga* and *pṛthaktvānuyoga*. *Apṛthaktvānuyoga* system of describing *āgamas* was prevalent before Aryarakshita in which each single verse of the text was described by all the four anuyogas i.e. *Caraṇakaraṇānuyoga*,

- a. Ogha Niryukti, (quoted from A History of the Canonical Literature of the Jains, p. 14), p.3. arthatastirthankarapranītam sūtratah gandharanibaddham pratyekabuddhopanibaddham ca b. Mūlacāra, 5/277 suttam ganaharakathidam taheva patteyabudhakathidam ca
 - suttam ganaharakathidam taheva patteyabudhakathidam ca sudakevalinā kathidam abhinnadasapuvva kathidam ca
- a. Nandī, A. 66
 iccevam duvālasangam ganipidagam coddasasavuvissa sammas
 - icceyam duvālasangam gaṇipidagam coddasasapuvissa sammasuyam, abhiṇṇadasapuvvissa sammasuyam, teṇa param bhiṇṇesu bhayaṇā.
 - b. Bṛhatkalpa Bhāṣya, v. 132 coddasa dasa ya abinne niyamā sammam tu sesaye bhayaṇā
- 3. Praśnottara Tattvabodha of Jayacarya, Ladnun, 1988, v. 19/12, 20/9 sampūraņa dasa puvadhara, caudasa puravadhāra tāsa racita āgama huve vāru nyāya vicāra. daśa, caudasapuravvadharā āgama, race udāra, te piṇa jinū nī sākhathi vimala nyaya suvicāra

Dharmakathānuyoga, Gaṇitānuyoga and Dravyānuyoga. It was very complex and mind-boggling process of study. When Arya Rakshit realized that his most genius disciple Durbalikā Puṣyamitra was also becoming tired and impatient with such an arduous method of study, he introduced the method of Pṛthaktvānuya, in which, one aphorism or verse was described from only one anuyoga only. After that he classified all the āgama texts under the categories of the above mentioned four anuyogas. For e.g. Eleven aṅgas, Kālika śrutas, Mahākalpasūtra and Cheda Sūtras were included in Caraṇakaraṇanuyoga, Rṣibhāṣita in Dharmakathānuyoga, Sūryaprajñapti in Gaṇitānuyoga and Dṛṣṭivāda in Dravyānuyoga. Arya Rakshita had given a new dimension to the method of studying āgama texts. This made the study easy but resulted in the gradual wane of the āgamic knowledge.

Language of Agama

The language of $\bar{a}gamas$ is $Ardham\bar{a}gadh\bar{\iota}$. Lord Mahavira preached in this language. Ardha-Māgadhī is a form of Prakrit language. It is known as a celestial language i.e. the language spoken by the celestial deities. As per $Praj\bar{n}\bar{a}pana$, the people using this language for communication were called as $bh\bar{a}s\bar{a}rya$ i.e. sophisticated speakers. This was spoken in half of the Magadha province and is a mixture of eighteen regional languages. $Ardha-M\bar{a}gadh\bar{\iota}$ consists of words from $Magadh\bar{\iota}$ language and has frequently used the desya i.e. regional words hence it is called as $ardha-m\bar{a}gadh\bar{\iota}$.

Disciples of Lord Mahavira were from many provinces like Magadha, Mithila, Kaushal etc. and also from different classes and castes. Hence the ancient Prakrit of Jain literature has several *deśya* words. Magadhā and *deśya* words together form the Ardha-Māgadhī language. This conviction of cūrṇī is probably the oldest one. It is also called as $\bar{A}rṣa^3$ which means spoken by Rṣies. In $\bar{T}h\bar{a}nam$, Sanskrit and Prakrit languages are called as $\bar{R}ṣibh\bar{a}ṣita$ (spoken by $\bar{R}ṣies$). According to $\bar{S}atpr\bar{a}bhrta tīk\bar{a}$ (commentary) the language in which about fifty percent

^{1.} Ācārānga Bhāṣyam, Preface, p. 15.

^{2.} Viśesāvaśyaka Bhāṣya of Jinabhadragani, Part II, Ahmedabad, (V. S. 2489), v. 2286, 2288 apahutte anuogo . . . cauhā.

^{3.} Ibid, Part II, Part II, v. 2284-2295

Samavāo, 34/22 bhagavam ca nam addhamāgahīye bhāsāye dhammamāikkhai

^{5.} Angasuttāṇi, Part II, (Bhagavaī), 5/93 devā ṇaṃ addhamāgahāe bhāsāe bhāsanti

of words are from Magadha language and remaining fifty percent are from other regional language is called as $Ardha-M\bar{a}gadh\bar{\iota}$. The language of śvetambara Jain literature is called as Ardha-Māgadhī or ancient Prakrit.

Actually, general features of Prakrit language continuously underwent changes. The language of Jain canonical literature was folk-language i.e. Prakrit and not Sanskrit. As this folk language underwent changes, the language of *āgamas* also changed. As the Jain religion was spreading from the central Magadha towards the west and south zone, the words and forms of regional languages of those zones were assimilated by this language though the language was of Ardha-Magadha Prakrit in ancient times. This fact is advocated by the agama itself, but, the currently available *āgama* literature does not have the characteristics of Ardha-Magadha Prakrit language literature. Proficient scholar of Jain literature, Late Monk Punyavijayaji wrote in the preface of 'Brhatkalpa' that - By the study of ancient manuscripts, we can clearly grasp the differences in the language and its application. We find ample pāthabheda (difference in text contents) and pāthavikāra (distortion in contents) in Niryukti, Bhāsya, Mahabhāsya, Cūrnī etc. The niryukti and bhāṣya have been mutually intermixed, hence, in this situation it has become a hard task to pick the originality in the Ardha-Māgadhī Prakrit of āgamas." Muni Punyavijayaji again wrote in the preface of Anuyogadvāra and Nandī. In the ancient times, the language of śvetambara āgamas was Ardha-Māgadhī Prakrit. This can be known by the āgamas itself but the Grammarians of the day consider it as Mahārasṭrī Prakrit. This Prakrit language is similar to the āgamas language, so scholars call this as Jain Maharashtri Prakrit. Scholars can clearly visualize the different levels of language in *āgamas*. For examples, in the language of the first half and the second half of Acārānga, one can clearly notice the time difference. Similar is the case with the language

Uvangasuttāṇi, Part IV (Paṇṇvaṇā) 1/93. bhāsāriyā je ṇaṃ addhamāgahāe bhāsāe bhāsanti

^{2.} Niśītha Sūtraṃ, v. 3618 magahāddhavisayabhāsāṇibhaddhaṃ ahavā aṭṭharasadesībhāsāṇiyataṃ addhamāgadhaṃ

^{3.} Prākṛta Vyākaraṇa of Hemcandra, Delhi, 1974, 8/1/83

Thāṇaṃ, 7/48/10 sakkatā pāgatā ceva, duhā bhanitīo āhiyā saramaṇḍalammi gijjante pasatthā isibhāsitā

^{5.} Şaṭprābhṛtādisaṅgrahaḥ, ed by Pannalal Soni, Bombay, (V. S. 1977), p. 99 sarvārdhaṃ māgadhīyā bhāsā bhavati kortaḥ? ardhaṃ bhagavadbhāṣāyā magadhadeśabhāṣātmakaṃ, ardhaṃ ca sarvabhāṣātmakaṃ

of $Bhagavat\bar{\iota}$ and $S\bar{\iota}trakrt\bar{\iota}nga$. Consistent style of language after $Bhagavat\bar{\iota}$, is available in $J\tilde{n}\bar{a}t\bar{a}dharmakath\bar{a}$ and others.

Pāli, the language of Tripiṭakas accepted by Hīnayāna branch of Buddhism and the Ardha- $M\bar{a}gadh\bar{\iota}$ of Jain $\bar{a}gamas$ were considered as a form of $M\bar{a}gadh\bar{\iota}$ language by the later Grammarians. The characteristics of Ardha- $M\bar{a}gadh\bar{\iota}$ language presented by grammarians are found at very few places in the currently available Jain $\bar{a}gamas$. Acharya Hemachandra has clearly stated in $Prakrit\ Vy\bar{a}karaṇa'$ that all the rules of his grammer can not be applied on $\bar{a}rṣa$ language because there are too many exceptional cases.

The Ardha-Māgadhī or Ārsa language is considered as the original language by Jains and grammarians unanimously, on the basis of which other languages emerged. Jain tradition believes that Ardha-Māgadhī language gets transformed into the listener's own language, whether the listener is of a higher class, lower class, an animal or bird etc. The language of the currently available Jain canonical literature is the language of one thousand years after the salvation of Lord Mahavira. In this long gap of time, definitely there had been considerable changes in the language of Jain canonical literature due to the synods that had occurred during that period. The attention of commentators was directed towards this problem too. 'Slight change in the material of different texts of commentators is a proof of the language difference.' To clarify the meaning of the scriptures, the commentators had to undertake lots of changes as editing in the original language of āgamas. For example in the old manuscripts of *Kalpasūtra*, sometimes 'Ya' śruti-(a rule of Prakrit grammer i.e. use of ya in place of ka, ga, ca, ja, ta, da, pa, ya,va) is applied and sometimes not. Sometimes 'i' is used in place of 'Ya'. Sometimes long syllable is changed to short syllable and the opposite can also be found.' Thus in relation to the language of the Jain āgama-s, it can be concluded that its original language was Ardha-Māgadhī but numerous changes have occurred with the long passage of time and it has become difficult to trace the original features of the

^{1.} Bṛhatkalpa bhāṣya, 6, Preface, p. 57

^{2.} Nandisuttam, Anuogadārāim, ed by Muni Punyavijaya, Bombay, 1968, Preface, p. 13, 14.

^{3.} Prākṛta Vyākaraṇa, 8/1/3. ārse hi sarve vidhayo vikalpyante

^{4.} Samavāo, 34/23. sāvi ya ṇaṃ ardhamāgahī bhāsā bhāsijjamānī tesiṃ savvesiṃ āriyamaṇāriyāṇaṃ duppaya-cauppaya-miya-pasu-pakhi-sirī-sivāṇam appano hiya-siva-suhadābhāsattāye pariṇamai.

language.

Commentary Literature on Agamas

In Jain religion and philosophy, there is a paramount place for Jain $\bar{a}gama$ literature. They are recognized as the collection of preachings of Lord Mahavira. Its significance can be well known by the plethora of literature written on those texts. Those explanatory literature can be found in various styles and with different names such as-Niryukti, Bhāṣya, Cūrṇī, Ṭīka, Avacūri, Vivaraṇika, Dīpikā, Ṭabbā etc. All the available explanatory literature has been grouped under four categories - Niryukti, Bhāṣya, Cūrṇī and Ṭīkā. These four with an addition of āgama literature creates a five-fold Jain literature hence named as 'Pañcāṅgī'. A brief introduction to these four is as follows -

Niryukti

Niryuktis are the most ancient explanatory literature on Jain $\bar{a}gamas$. They are composed in verses of Prakrit language. That which possesses the determined meaning of $s\bar{u}tras$ is called as Niryukti. These are independent texts but are dependant on $\bar{a}gamas$. It is a brief description in Prakrit verses and composed in ' $\bar{a}ry\bar{a}$ ' meter. Most of the available niryuktis are the composition of Bhadrabahu II. His time period is 5th or 6th century of vikram. Niryuktis have been written on the following ten texts -

Āvaśyaka, Dasavekālika, Uttarādhyayana, Ācārānga, Sūtrakṛtānga, Daśaśrutaskandha, Brhatkalpa, Vyavahāra, Sūryaprajñapti and Rsibhāsita. 1

Niryuktis of Sūrya prajūapti and Rṣibhāṣita are unavailable. Piṇḍa Niryukti and Ogha Niryukti are also available which are considered as mūla sūtras by śvetambara idol worshippers. Although Niryuktis are brief, nonetheless philosophical and metaphysical issues are presented in a very lucid manner. Many historical and mythical facts are also available in Niryuktis. They could be memorized very easily due to its brevity and composition in verses. While delivering religious discourses, the stories and other contents of this text can be used very easily for explanation. Therefore utility of these texts was established.

Bhāsya

^{1.} Jagadishcandra Jain, Prakṛita Sāhitya kā Itihāsa, Varanasi, 1985, p. 53.

^{2.} Āvaśyaka Niryukti, v. 88 : nijjuttā te atthā jaṃ baddhā teṇa hoi nijuttī.

^{3.} Piṇḍa Niryukti, Vṛtti, p. 1, Niryuktayo na svatantra-śāstrarūpāḥ kintu tattatsūtra-paratantrāḥ

^{4.} Dalsukha Malvania, Āgama Yuga kā Jain Darśana, p. 33.

As niryuktis, bhāṣya is also composed in Prakrit language. It is likewise brief and composed in verses. Among Bhāṣyakāra (commentators) Sanghadasagaṇi and Jinabhadragaṇi are the prominent ones. In Bhāṣya literature the followings have a significant place - Nisītha, Vyavahāra, Bṛhatkalpa, Viśeṣāvaśyaka etc.

Jain philosophical concepts are presented in a various way in *Bhāṣya* literature. In *Viśeṣāvaśyaka Bhāṣya* of Jinabhadragani, there is a logic based presentation of Jain philosophical issues. He has devoted his writings to explore almost all the philosophical aspects of Jain *āgama*.

In $Brhatkalpa\ Bh\bar{a}sya$, Sanghadasa gani has discussed the rules and regulations of ascetic life related to food, journey etc. in a philosophical manner. Short, medium and detailed, types of $Bh\bar{a}sya$ have been composed. Because of the similarity of language and also the style of composition, the matter of $bh\bar{a}sya$ and niryukti has become so intervened that it seems impossible to separate them.

Cūrnī

Among the explanatory literature $c\bar{u}rn\bar{\iota}$, holds a significant place. They are written in prose and its language is motley of both Sanskrit and Prakrit. It had a wider scope of study than the Niryukti and $Bh\bar{a}sya$. Most of the $c\bar{u}rn\bar{\iota}s$ available were composed during the 7th - 8th century. Jinadas Mahattara is well known $C\bar{u}rn\bar{\iota}k\bar{a}ra$ (Author of $C\bar{u}rn\bar{\iota}$). Mainly, in $C\bar{u}rn\bar{\iota}s$, the subject matter of bhāṣya is brief and is written in the prose form. At present $C\bar{u}rn\bar{\iota}s$ are available on following texts: $\bar{A}c\bar{a}ranga$, $S\bar{u}trakrtanga$, $Vy\bar{a}khy\bar{a}praj\bar{n}apti$, Kalpa, $Vyavah\bar{a}ra$, $Nis\bar{\iota}tha$, $Pa\bar{\iota}cakalpa$, $Das\bar{a}srutaskandha$, $J\bar{\iota}takalpa$, $J\bar{\iota}v\bar{a}bhigama$, $Praj\bar{n}apan\bar{a}$, $Sar\bar{\iota}rapada$, $Jamb\bar{u}dv\bar{\iota}papraj\bar{n}apti$, $Uttar\bar{u}dhyayana$, Avasyaka, $Dasavek\bar{u}lika$, $Nand\bar{\iota}$ and $Anuyogadv\bar{u}ra$. There are many folk and religious stories in $c\bar{u}rn\bar{\iota}s$. It has given etymological derivation to Prakrit words and several Sanskrit and Prakrit verses are quoted in these $C\bar{u}rn\bar{\iota}s$. Hence, the study of $C\bar{u}rn\bar{\iota}$ literature is important from many dimensions.

Tīkā

The explanatory literature ($t\bar{t}k\bar{a}$) on $\bar{a}gamas$ is available in Prakrit, Sanskrit and also in different regional languages. From the very beginning, Jain thinkers had a view that the $\bar{a}gama$ literature must remain readable even for the local public and general people. They thus

^{1.} Āvaśyaka Niryukti, v. 84-85.

produced literature in local language. Shift to different languages began with the $C\bar{u}rn\bar{\iota}$ literature as it combines Sanskrit and Prakrit languages. With the passage of time Jain authors were bent towards Sanskrit language and commentaries have also been written in this language. Those explanatory texts are called as $T\bar{\iota}k\bar{a}$.

One of the most ancient Sanskrit commentaries on $\bar{a}gamas$ available today is that of Haribhadra Sūri. He wrote $\bar{T}\bar{\imath}k\bar{a}$ on $\bar{A}va\acute{s}yaka$, $Dasavek\bar{a}lika$, $Nand\bar{\imath}$, $Anuyogadv\bar{a}ra$ etc. Here, he has quoted the stories of cūrnis as they were in Prakrit language. He has used his philosophical wisdom adequately to present the serious subjects of Jain metaphysics. Period of Haribhadra Suri was 705-775 AD.

After Haribhadra, Śilānkasūri had written important $Tik\bar{a}$ (commentary) on $\bar{A}c\bar{a}r\bar{a}nga$ and $S\bar{u}trakrt\bar{a}nga$ in Sanskrit. Posterior to Śilanka Acharya, Shantyācārya wrote an elaborate commentary ($Brhat\ Vrtti$) on $Uttar\bar{a}dhyayana$. After him, a renowned commentator Abhayadeva Suri wrote $Tik\bar{a}$ on the remaining nine angas. This stood as his marvelous contribution to the world of Jain $\bar{a}gama$ literature. He was conferred with the honour of ' $nav\bar{a}ng\bar{i}$ $t\bar{i}k\bar{a}k\bar{a}ra'$. There is also a mention of Malladhari Hemcandra in writing $Tik\bar{a}$. Acharya Malayagiri's works possess a high rank in the Sanskrit $Tik\bar{a}$ literature on Jain $\bar{a}gamas$. In those commentaries, we can find the logical analysis of philosophical issues in a beautiful language. He has profoundly dealt with the most important topics of Jaina $\bar{a}gamas$ like karma, $\bar{a}c\bar{a}ra$, $jn\bar{a}na$ etc.

Sufficient number of explanatory literature on Jain $\bar{a}gamas$ is available. Apart from Jain Metaphysics, the study of other contemporary issues can also be explored by the analysis of those works.

$\bar{A}gamas$ Approved by Digambara tradition

According to *Digambara* tradition, *āgamas* are of two types-*Aṅgabāhya* and *Aṅgapraviṣṭa*. Śvetambara tradition believes, that *Aṅgabāhya* is divided into fourteen divisions i.e. *Sāmāyika*, *Caturvinśatistava* etc. and aṅgapraviṣṭa has twelve divisions like Ācārāṅga, *Sūtrakṛtāṅga* etc. The only difference found in the list of twelve aṅgas is that the title *Nāyādharmakathā* is found in place of *Jñātādharmakathā*. *Dṛṣṭivāda* has five divisions- *Parikarma*, *Sūtra* etc. Parikarma is again divided into five divisions- *Candra prajñapti*, *Sūrya prajñapti*, *Jambūdvīpa*, *Dvipsāgara*

prajñapti and Vyākhyā prajñapti. In Sūtra division, there is a description about jīva, trairāśikavāda, niyativāda, vijñānavāda, śabdavāda, pradhānavāda, dravyavāda and puruṣārthavāda. In Prathamānuyoga, there are the teachings of purāṇa. Pūrvagata has the description of origination, persistence and cessation (utpāda-vyaya-drauvya) and it is of fourteen kinds. Cūlikā has five divisions- jalagatā, sthalagatā, māyagatā, rūpagatā and ākāśagatā.¹

They have a marked difference from the parikarma etc. of śvetāmbara tradition in respect of names, divisions and also in respect of contents-Samavāyānga states seven types of Parikarma like siddhaśrenika, $manusya\acute{s}renika$ etc. 2 $S\bar{u}tra$ is believed to have eighty eight divisions like Rjuka, Parinataparinati etc.3 Digambara tradition calls Prathmānuyoga, which is known by the title *Dharmakathānuyoga* in Śvetambara tradition. Anuyoga is classified into prathamānuyoga and kandikānuyoga. The Pūrvagata possesses fourteen pūrvas as it is advocated by both the Śvetambara and the Digambara tradition. In Śvetambara tradition, the eleventh pūrva is 'avanjha' whereas it is Kalyānavāda in the Digambara tradition. According to Śvetambara tradition, the first four pūrvas possess *cūlikās* whereas the rest do not have them. It holds that *cūlikās* are included in pūrvas whereas the Digambara believes that cūlikās have no link with *pūrvas*. The first three divisions of *parikarma* as accepted by the Digambara tradition fall under upānga category in the Śvetambara tradition. Dvīpasāgar Prajñapti has also been mentioned under the division of kālika of Āvaśyaka vyatirikta in Nandī. In Digambara tradition also, the fifth anga is Vyākhyāprajñapti and the name of the fifth division of Parikarma is also Vyākhyāprajñapti. In Śvetambara tradition, however the fifth anga is Vyākhyāprajñapti but no where else the text by this name is found.

According to *Digambara* tradition, except few portion of *Dṛṣṭivāda*, all the other *aṅgapraviṣṭa* and *aṅgabāhya* texts are lost. The survived portion

^{1.} Tattvārtha Vārtika, 1/20/22.

^{2.} Samavão, Painnaga samavão, 10/1.

^{3.} Ibid, 110.

^{4.} Ibid, 127.

^{5.} Ibid, 123.

of *Dṛṣṭivāda* is available in *Ṣaṭkhanḍāgama* and *Kaṣāyaprābhṛta*.

Even though Digambara tradition, accepts the loss of all $\bar{a}gamas$, yet it gives due importance to these texts as $\bar{a}gamas$. Considering them as Jain Vedas, they have divided them into four parts. Brief introduction to them is as follows:

1. Prathamānuyoga : Padmapurāņa, Harivaṃśapurāṇa,

Adipurāņa, Uttarapurāņa

2. Karaṇānuyoga : Sūrya prajñapti, Candra Prajñapti,

Jayadhavalā

3. Dravyānuyoga : Pravacanasāra, Samayasāra, Niyamasāra,

Pañcāstikāya, Tatthvārthādhigama Sūtra,

Āpta Mīmānsāetc.

4. Caraṇānuyoga : Mūlācarā, Trivarṇācāra, Ratnakaraṇḍaka

Sravakācāra

Ṣaṭkhaṇḍāgama and Kaṣāyaprābhṛta are accepted as āgama in Digambara tradition. In the very name 'Ṣaṭkhaṇḍāgama' the word āgama has been used. These two texts are the parts of 'Dṛṣṭivāda'. This is the assumption of Digambara tradition. A brief introduction of these texts is presented here.

Satkhandāgama

Scriptural knowledge (Śrutajñāna) gradually waned after the salvation of Lord Mahavira. Digambara tradition assumes that there were no aṅgaproficient and pūrva-proficient Acharyas after 683 years of Lord Mahavira's salvation. During the last years of this waning period of āgama knowledge, four Acharyas namely Subhadra, Yashobhadra, Yashobāhya and Loharya, these four ācāryas, were proficients in complete $\bar{A}c\bar{a}r\bar{a}nga$ and had partial knowledge of remaining aṅgas and pūrvas. After them Acharya Dharasena had the partial knowledge of all aṅgas and pūrvas. 1

Acārya Dharasena, skilled in eight sciences of prognostications, residing in the *Candra gufa* (cave) of Girnar, (Saurashtra), had a thought that after him the scriptural knowledge should not get lost. So he wrote a letter to the Acharyas of south province. Puṣpadanta and Bhūtabali-

^{1.} Samavāo, Paiņņaga samavāo, 130.

^{2.} Nandī, A. 78.

^{3.} Maurice Winternitz, History of Indian Literature, p.455.

came from south to meet Dharasena for study. Acharya Dharasena taught them the scriptural knowledge that he had and then these two monks composed Ṣaṭkhaṇdāgama on the basis of the knowledge gained.²

What name was designated to this text by *Puṣpadanta* and *Bhūtabali*, could not be inferred from their texts but author of *Dhavalā* described it as 'Ṣaṭkhaṇda Siddhānta' and he has also taken the word āgama and siddhānta to be synonymous. The author of *Gommaṭasāra* called it by the name *paramāgama* and the author of Śrutāvatāra, Indranandī called it Ṣaṭkhaṇdāgama. At present, it is famous by this name. Puṣpadanta wrote Saṭprarūpaṇā in 177 aphorisms and Bhūtabali wrote the remaining text in 6000 verses. The subject matter of Saṭprarūpaṇā was extracted from fourth *Pāhuḍa of Mahākarma Prakṛti* of second pūrva 'Agrāyaṇīya'.

In this book, there are six sections as its name itself reflects, since Ṣaṭ means six and $khaṇ d\bar{a}$ means sections. First section is 'Jīvaṭṭhāṇa'. In this, there is an explanation of eight gateways of investigation i.e. gateway of existence, numerical determination, field occupied, field touched, continuity, time lapse, states and relative numerical strength. There are nine $c\bar{u}lik\bar{a}s$ by the name Prakṛti $samutk\bar{i}rtana$, $sth\bar{a}na$ $samutk\bar{i}rtana$ etc. There is an explanation of ladders of the path of liberation. The author of $Dhaval\bar{a}$ counted its volume constituting 18000 padas (stanzas). 1

The second section is *khuddābandha* (*Kṣhullaka bandha*). It has eleven chapters by the name *Svāmitva*, *Kāla* (time), *Antara*, etc. In this section, the karmic bondage to the soul has been explained with eleven doorways of investigation along with the divisions of *karmik* bondage.

The third section is bandha-svāmitvavicaya. Subject matter such as - to whom, what kind of karmas are bound, upto how many Guṇasthānas

^{1.} Şaţkahaṇḍāgama, Volume 1, Book 1, Part I, p. 67, 68 tado subhaddo jasabhaddo... dharaseṇāiriyaṃ sampatto

^{2.} Ibid, p. 72. tado cyaṃ. . . kattāro uccanti

^{3.} Kaṣāyapāhuḍa, p. 75 idam puṇa khaṇḍa . . . khaṇḍāṇam

^{4.} Kaṣāyapāhuḍa, Book p. 21 āgamo siddhanto pavayaṇamidi eyaṭṭho

^{5.} Ibid, Book Preface, p. 56

^{6.} āgamo siddhanto pavayaṇamidi eyaṭṭho, Book 1, p. 72 mahākamma . . . kadā

(Stages of spiritual development) bondage takes place and other karma related topics are discussed in this section.

The fourth sections (khanda) is ' $vedan\bar{a}$ '. It has two dimensions of study i.e. krti (action) and $vedan\bar{a}$ (suffering). $Vedan\bar{a}$ is the subject of discussion in this section and has been dealt elaborately. Hence it is called by the name $vedan\bar{a}$ khanda.

The fifth section is designated as $vargan\bar{a}$. The content of discussion of this section is about $Bandhan\bar{\imath}ya$ i.e. that which is capable to be bound. Hence twenty three kinds of $vargan\bar{a}$ (material aggregates or clusters) and especially karma $vargan\bar{a}$ are discussed at length in this section.

Sixth section is $Mah\bar{a}bandha$. In this prolong discussion about four divisions of karmic bondage i.e. nature, duration, intensity of fruition and mass of karmic matter have been discussed in detail. After the composition of 6000 verses along with the five sections composed by Puspadanta, $Bh\bar{u}tabali$ composed 30,000 verses as the sixth section of this text by the name $Mah\bar{a}bandha$. Independently this text is called by the name $Mah\bar{a}dhaval\bar{a}$.

Virasena Acharya wrote a $(Tik\bar{a})$ commentary on these six sections which contained 72000 verses called as $Dhaval\bar{a}$ $tik\bar{a}$. Nemichandra Siddhanta Cakravarti wrote $Gommațas\bar{a}ra$ on the basis of $Satkhand\bar{a}gama$ which has two sections by the name $Jivak\bar{a}nda$ and $Karmak\bar{a}nda$.

Kaṣāyaprābhṛta

This text has emerged from the material of $Pejjadosa\ p\bar{a}huda$ of tenth chapter of $j\bar{n}\bar{a}na\ prav\bar{a}da\ p\bar{u}rva$. The word ' $pejj\bar{a}$ ' means attachment ($R\bar{a}ga$) and dosa means aversion (dvesa). This text describes these two passions and classifies all the four passions (anger, pride, deceit and greed) and nine quasi-passions (laughter etc.). Thus, it was called as $pejjadosa\ p\bar{a}huda\$ which later was prominently referred to as $Kas\bar{a}yapr\bar{a}bhrta$. Since it describes the different states and levels of passions, it is called as $Kas\bar{a}yapr\bar{a}bhrta$. Its sankritized name is $Kas\bar{a}yapr\bar{a}bhrta$. It is composed in Prakrit language and in $g\bar{a}th\bar{a}$ meter.

In Jayadhavalā commentary of $Kaṣ\bar{a}yapr\bar{a}bhrta$, it is mentioned that it has 16000 stanzas. Acharya Guṇadhara composed a concise form of this voluminous text into 180 $g\bar{a}th\bar{a}s$ (verses).

^{1.} āgamo siddhanto pavayanamidi eyaṭṭho, Book 1 p. 61 padam . . . padasahassam.

^{2.} Ṣaṭkahaṇḍāgama, Prelude, p. 59 (quoted) indraśrutāvatāra, ... mahātmā

In total, there are 233 verses. Apart from 180, there are 53 additional verses which make the number 233. Virasena has considered Acharya Guṇadhara as the composer of all these verses. However, in the very beginning of the text he has mentioned about only 180 verses of this text.

It is counted under *karaṇānuyoga*. The central subject of discussion in this is *'karma'*. In this text, Acharya Guṇadhara has discussed about nature, duration, intensity and mass of *Mohanīya* karma. Introducing the states of karma, he has also discussed *Sankramaṇa* (transference of karma) in detail.

Modern day Editing, Translation and Commentaries on Jain Agamas

In the very beginning there was a tradition of memorizing the scriptures. Even after the invention of the printing system, the tradition of using the hand-written manuscripts was in practice. Hence, Jain $\bar{a}gamas$ could not reach the masses. First of all in 1880 A.D. Ray Dhanapat Singh Bahadur had published the Jain $\bar{a}gamas$, but this edition was not published or edited scientifically. However, the publication of Jain $\bar{a}gamas$ by Raya Dhanpat Singh Bahadur made them to be easily accessible by all. When western scholars came to know about them, they edited few of them in a systematic manner as they had done with the ancient books of Latin and Greek languages.

Western Scholars

a. Jacobi

Amongst all western scholars, the pioneer was Jacobi who had published a critical edition of *Kalpasūtra* in the year 1879. The preface of his *Kalpasūtra* had laid a foundation of future research in this field. He had also translated the *Ācārāṅga*, *Sūtrakṛtāṅga*, *Kalpasūtra* and *Uttarādhyayana*, which were published in the series of 'Sacred Books of the East'. These texts are written in German language and few of them are found in English version too. Mr. Jacobi has worked on many Jain books other than *āgamas*. He was the first person, who proved that Jainism is more ancient than Buddhism. Mr. Jacobi's name stands first amongst the western scholars who worked on Jainism. Through his efforts, Jain religion and philosophy has acquired a new identity in the

^{1.} Kaṣāyapāhuḍa , V. 1 puvvammi . . . Phāhuḍaṃ ṇāma

^{2.} Ibid (Ist Chapter, pejjadosabihatti), ed by Phūlcandra (et. al) Mathura, 1974, p. 9 tam . . . hodi

western world.

b. E. Leumann

E. Leumann (1859-1931) also has given valuable contribution in the field of Jainism. He worked on Jain *āgamas* and received his Ph.D. degree conducting research work on 'Aupapātika Sūtra. 'He edited Dasavekālika and its niryukti in 1892.

c. Schubring

Mr. Schubring has edited many Jain canonical texts. His edited treatise Acarangsutra, ester shrutaskandha were published in 1918, in Liepzig under the series of Text, analyse un glossar Abhandlungln Yuer die kunde des morgen landes'. In the same year 1918, he published 'Vyavahara and Nisitha' from the same series. After this, in 1951 and 1963, 2 volumes by name Studien zum Mahanisihasutta were published. Some of his edited books in Hindi translation are published by the Jain Sahitya Sansthana, Pune.

Schubring translated the *Dasavekālika Sūtra* which was published in 1932 from Ahmedabad. Editing of this translated book was done by his teacher E. Leuman.

After the death of Schubring, two of his edited books and one translated book were published in 1969. A book by name 'gaṇivijjā' was published in the series of Indo Iranian XI 2. This was a text related to the science of prognostications. Another text is Tanḍulaveyāliyaṃ. This text is related to the medical branch. Another work that appeared by the name Isibhasiyāim, Assprueche der weisen aus dem Prakrit der Jaina Uebersetzt (Isibhasiyaim, translated from the Prakrit of the Jains) was the translation of Isibhāsiyāiṃ.

d. Chapentier

Chapentier has edited the original text of $Uttar\bar{a}dhyayana$ and he has also given the text difference or word difference ($path\bar{a}ntara$) with the original copy of the text. In the introduction of this text, he has given a short introduction of Jain $\bar{a}gamas$ and their contents. The elementary knowledge about the hand written manuscripts and particularly the manuscripts of $Uttar\bar{a}dhyayana$ is given. He has also presented the text through linguistic analysis. Critical notes are also inserted whereever he felt the need and one of the $T\bar{t}k\bar{a}$ (commentary) on $Uttar\bar{a}dhyayana$ is also published with the text. Indian edition of this text was first published by Ajay Book Service, New Delhi in 1980.

e. Alsford

Ludwig Alsford (1904-1978) was a scholar in Jainology. He has explained Jain cosmography on the basis of Jambūdvīpa Prajñapti. He conducted research on few chapters of Uttarādhyayana like Namipravrajyā etc. His valuable work is on the concept of 'Nikṣepa'. He has also discussed about the contents and the material of the lost Dṛṣṭivāda. Apart from Jain āgamas, he has worked on several other Jain literary texts which can be known through the Book L. Alsford, Klesne Schriften.

To know the works of German scholars, 'German Indologists' book is utilized as a resource book.

 $\bar{A}gama$ literature written in Prakrit language is the oldest part of Jain literature. They are the fundamental sources of whole domain of Jain religion and philosophy. In earliest centuries there had been continuous writing conducted on $\bar{a}gama$ literature in the form of Niryukti, $Bh\bar{a}sya$, $C\bar{u}rn\bar{i}$, $T\bar{i}k\bar{a}$, $Tabb\bar{a}$ etc. Ancient Jainācāryas have employed their highly productive brains in writing the explanatory works on $\bar{a}gamas$. In modern times also, Indian scholars are working on $\bar{a}gamas$.

Indian Scholars

In 1915 Āgamodaya Samiti of Mehsana had published almost all $\bar{a}gama$ texts. In 1920, Rishi Amolak from Hydrabad published the thirty two $\bar{a}gama$ text series but it is not a critically analysed edition.

Late Muni Punyavijayaji and Muni Jambuvijayaji have conducted the important work of editing the Jain $\bar{a}gamas$. In the series of $\bar{a}gama$ publication, in the first part $Nand\bar{i}$ and $Anuyogadv\bar{a}ra$ was published and in the second part $\bar{A}c\bar{a}r\bar{a}\dot{n}ga$ with its elaborative critical notes and some other $\bar{a}gamas$ are also published by Sri Mahavira Jain Vidyalaya, Mumbai.

Acharya Sri Jawaharlalji, Acharya Shri Atmaramji, Muni Shri Ghasilalji, Munshri Kanhaiyalalji and Yuvācārya Shri Madhukar Muni have also worked on $\bar{a}gama$ texts.

In 1955, under the guidance of Acharya Tulsi, a great project of editing of $\bar{a}gama$ text was launched. He was the Synod chief of this editing work. In this project, the editing of material, descriptive critical notes, research based notes and translation work is being undertaken. At present this project is continued under the guidance of Acharya Shri Mahāprajñā and Acharya Sri Mahashramana. In this synod work, many $\bar{a}gamas$ have been edited and published. Editing of basic texts of all the

āgamas has been done. The following is the list of work done on āgamas-

- 1. Angasuttāņi, Part-1
- 2. Angasuttāņi, Part-2
- 3. Angasuttāṇi, Part-3
- 4. Uvangasuttāņi, Part-4
- 5. Navasuttāni, Part-5

Elaborative critical notes with Sanskrit transliteration and Hindi translation are as follows-

- 1. Ist śrutaskandha of Ācarāṅga.
- 2. Ist and IInd śrutaskandha of Sūtrakṛtāṅga
- 3. Sthānānga
- 4. Samavāyānga
- 5. First seven *śataka* of *Bhagavatī* are published and remaining are under process
- 6. Uttarādhyayana
- 7. Dasavekālika
- 8. Anuyogadvāra
- 9. Nandī sūtra
- 10. Jñātādharma kathā
- 11. Ācārānga with its Bhāṣya (translated in English) is published.
- 12. English translated version of *Bhagavaī* (with 7 *śataka*) is published.
- 13. Translation and critical notes of *Praśnavyākarāṇa* text is under the process of publication.

Dictionaries

- 1. Āgama Śabda Kosa
- 2. Deśi Śabda Koṣa
- 3. Ekārthaka Kosa
- 4. Nirukta Kosa
- 5. Sri Bhikṣu Āgama Viṣaya Koṣa, Part-1 and 2
- 6. Vanaspati Koşa
- 7. Niryukti Pañcaka
- 8. Āvaśyaka Niryukti (Part-1)
- 9. *Jain Paribhāṣika Śabda Koṣa*-Dictionary of Jain Technical Terms.

The in-depth study, profound thinking and research aptitude of Acharya Mahāprajñā founded newer milestones in the field of

explanation of *āgamas*. Hence, these books find extended and excessive utility in the field of research.

From the above description, it becomes clear that like the Buddhist tradition even Jain tradition had faced the problem of securing the Lord's preaching. As Buddhists arranged synods ($Sang\bar{\imath}ti$), Jain acharyas have also organized such synods ($V\bar{a}can\bar{a}$). Even then a big portion of the Lord's preaching has lost. For a long period of time, Jain tradition prohibited writing. But later sensing the impossibility of securing the huge literature in memory, writing was allowed.

 $\bar{A}gamas$ are called as $s\bar{u}tras$. $S\bar{u}tras$ are always relative in interpretation. Hence right from the beginning Acharyas are undertaken the work of writing descriptive literature in the form of niryukti, $bh\bar{a}sya$, $c\bar{u}rn\bar{i}$ and $t\bar{i}k\bar{a}$ etc. Actually to understand the culture and tradition of those days and to understand the cryptic meanings of $\bar{a}gamas$, commentary and descriptive literature stand as the resource texts. In the descriptive texts, that have been produced under the guidance of Acharya Tulsi and Acharya Mahāprajñā, with the modern approach in writing the essence of ancient texts is also preserved and presented with serious efforts.

The survived literature could not reach to us in its pure form. Hence after the invention of printing, when it was decided to publish the texts with editing, determining the original form of the text stood a critical problem.

In the Indian atmosphere, no manuscript can survive longer than about 1000 years hence there was no possibility regarding the availability of very ancient manuscripts. Moreover, it has become very difficult to trace out the available manuscripts and also the number of edition of the ancient and original manuscripts. But, it is a confirmed fact, that the original texts that have been produced in the last synod are not available to us, in their original form.

The western scholars have discovered the system of deriving the original text. They have edited several canonical texts through that system. After that Indian scholars have also put their efforts in editing the original canonical texts and its explanatory literature. The result of these efforts is that the research scholar of present times are availed with the $\bar{a}gama$ and explanatory literature almost in their original form. Hence, towards the end of this chapter, we have enlisted few of such prominent editing works on canonical literature. The descriptive and critical analysis done on those texts has already been introduced in the introductory chapter of this work.

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CHAPTER THREE

TATTVA MĪMĀNSĀ

[Metaphysics- A Critical Probe]

The field of Metaphysics is very vast and it includes almost all the cardinal aspects of philosophy. According to ERE 'it is very difficult to define metaphysics. The problems of knowledge and existence are prominently discussed in this branch of study. ERE, furthermore, divides it into three parts to make it more comprehensible: 1. knowledge 2. existence 3. impact of metaphysics on other subjects especially on ethics and religion.

It may suffice to state that the subject of metaphysics deals with the most fundamental problems of the knowledge and reality. It will be convenient to divide its treatment into three parts -

- (1) The general nature of knowledge
- (2) The conception of reality and its chief applications and
- (3) The bearings of metaphysics on other subjects especially ethics and religion.

All these subjects have been pondered upon in metaphysics.

Jain philosophy has an enriched and broad understanding of epistemology and ontology. Drstivāda considers 'uppannei vā vigamei vā *dhuvei* $v\bar{a}^2$ origination, cessation and permanence - these three are the source concepts of the entire *nayavāda* (the doctorine which accepts the partial truth presented by a particular naya; naya being a way of approach and observation from a single standpoint gives only a partial view of the object, but it never repudiates other standpoints as absolutely false). According to Haribhadra Suri, these three matrkās are three niṣadyās, in other words Lord Mahavira preached these three nisadyās at the inquisitiveness of Gautam Swami. Gautam Swami comprehended fourteen pūrvas on the basis of these three nisadyās which revealed to the *ganadharas* that existence comprises origination, persistence and cessation. In the absence of these three, existence is impossible. On the basis of this very knowledge, Ganadharas compiled Dvādaśāngī i.e. twelve principal angas. Even according to Āvaśayaka Cūrni, fourteen pūrvas have been derived from these three nisadyās.

^{1.} Encyclopedia of Religion and Ethics, (ed by Hastings James, New York, 1974) Vol. VIII, p. 594.

^{2.} Dasakāliya suttam (with Niryukti and Cūrni) ed, by Muni Punyavijaya, Varanasi, 1973, p.2. mātuyapadekkagam tam jahā - uppanneti vā, bhūteti vā vigateti vā etc. diṭṭhivāte mātuyāpadā...

^{3.} Āvaśyaka Cūrṇi, (Hāribhadrīya tikā), v. 735, p. 85. tatra gautamasvāminā...dvādaśāngamuparacayanti

Here, we can conclude that, tradition relates this concept of $tripad\bar{\iota}$ i.e. three partite existence of sat (existents) to $p\bar{u}rva$ literature. In a way, it mutually connects the $p\bar{u}rva$ literature with $dv\bar{a}daś\bar{a}\dot{n}g\bar{\iota}$. Hence, the significance of the concept of $tripad\bar{\iota}$ in Jain metaphysics is self approved.

Anekānt constituted in Tripadī

The seed of *Anekānt* is found in the above said *tripadī* i.e. three-partite concept. Transitoriness (origination and cessation) and eternality (permanence) are two mutually contradictory attributes and this *tripadī* has established their co-existence. It can be concluded that the radically contradictory attributes such as eternality and transitoriness, finite-infinite, mortal-immortal, one-many and general-particular can coexist simultaneously in a single substance. This becomes the foundation of the *anekānt* (non-absolutism) which stands out as the directive element of Jain ontology.

Conduct is Based on Anekānt

Jain ācāryas expounded in detail that if the concept of substance is not considered as non-absolutic, the concept of karma and fruitations of karma can not be explained and the structure of ethics and conduct would get dismantled.³ Thus, there is a universal concomitance between metaphysics and ethics in Jain philosophy.

Base of Anekānt: Validity of Experience

While deciding the nature of a substance on the basis of *Anekānt*, we should not resort to apriori logic as the base and miss the real nature of the substance because the eternality and mortality of the substance is the subject of direct perception for one and all. Nonetheless, through validity of direct perception, we must say that the co-existence of multiple contradictory attributes is possible in a substance though from different perspectives.¹

^{1.} Āvaśyaka Cūrṇi, (Hāribhadrīya ṭikā), p. 370. taṃ kahaṃ gahitaṃ goyamasāmiṇā? tivihaṃ (tīhiṃ) nisejjāhiṃ coddasapuvvāṇi uppāditāṇi nisejjā nāma panivatiūna jā pucchā

^{2.} Acarya Mahapragya, Jain Nyāya Kā Vikāsa, Jaipur, 1977, p. 36-49.

^{3.} a. Anyayoga Vyavacchedikā, V. 18. Kṛtapraṇāśākṛtakarmabhoga..... paraste b. Ibid, v. 27. naikantavāde..... jagadapyaśeṣaṃ

Nayavāda: Base for the Concept of Valid Cognition

The concept of naya is based on the relative (from one point of view) viewpoint in Jain tradition. When, Jain Acharyas started writing about the concept of valid cognition in post canonical period, the concept of *naya* remained at the centre of their thinking. The concept of *naya* is older than the concept of valid cognition from the historical point of view and this is the original part of Jain concept of valid cognition.

Reflections on Five Types of Knowledge

The concept of knowledge (epistemology) has been described in great detail within the Jain tradition even before the existence of the concept of valid cognition ($Pram\bar{a}na$). This description is unique and it is a legacy that we have inherited from the $\bar{a}gama$ age. This is one of the reasons why many scholars, who were working on $\bar{a}gamas$, were attracted towards epistemology. Dr. Nathmal Tatia evaluated Jain epistemology available in $\bar{a}gamas$ profoundly in the second chapter of his D.Litt. dissertation in about 50 pages in 1951. After that Dr. Indrachandra Shastri wrote his whole Ph.D. research (thesis) on Jain Epistemology on the basis of Jain $\bar{a}gamas$. Sadhvi Shrutyasha also conducted a research in 1999 on Epistemology where priority was given to $\bar{A}gama$ based contents. Interested students can find the importance of $\bar{A}gamas$ in the study of Epistemology in the above mentioned texts. To avoid unnecessary repetition, this topic has not been dealt with in the present thesis.

According to Jain $\bar{A}gamas$ - knowledge is the innate nature of soul. Knowledge does not come from outside, it inherently exists in the soul but remains obscured because of knowledge-obscuring karmas. Due to the variation in destruction-cum-subsidence of knowledge-obscuring karma, we find variation in the expression of knowledge in sentient beings. Total annihilation of destruction of knowledge-obscuring karmas manifests in omniscience which is complete exposure of knowledge. Thus, epistemology becomes the basis for the concept of soul in ontology.

Metaphysics

^{1.} a. Satkari Mukherjee, *Jain Philosophy of Non-Absolutism*, Delhi, 1978, pp. 3-22. b. Samani Mangal Pragya, *Ārhati Dṛṣti*, Churu, 1998, p. 131-160.

^{2.} Nathmal Tatia, Studies in Jain Pilosophy, Banaras, 1951.

^{3.} I.C. Shastri, Jain Epistemology, Varanasi, 1990

^{4.} Sadhvi Shrutyasha, Jñāna-Mīmānsā, JVB, Ladnun, 1999.

We have accepted the three aspects of metaphysics on the basis of ERE discussed in the beginning of this chapter. After mentioning the effect of epistemology and ontology on ethics, it is now appropriate to consider the third element of metaphysics i.e. the concept of object. Valid cognition (means of obtaining knowledge) proves the existence of the object (the knowable) - pramayesiddhi pramāṇāddhi.

Non-Absolutism and Realism

The non-absolutism and the nayavāda (point-of-viewism) are prominent factors in the Jain concept of valid cognition (Pramāṇa-Mīmānsā). The Vedantist and Buddhist philosophers do not accept the relativity and nayavāda and thus they are viewed as idealist philosophers from Jain perspective. Realist philosophies accept relativity completely or partially in some shape or form. For instance, Sānkhya philosophy is a realist philosophy and it accepts puruṣa's eternal existence. However, it accepts the *purusa's* nature as absolutely non-transformative and *prakrti* is with intrinsic transformations. Here, in a way Sānkhya philosophy accepts non-absolutism to some extent. The word Anekānt itself is used in Pūrva Mīmānsā, which indicates its acceptance of this philosophical concept.² Thus it can be said that there is a universal concomitance between non-absolutism and realism. That's why non-absolutist Jain philosophy is also a realist philosophy. One thing is for certain that even amongst realist philosophies, nowhere do we find such a systematic presentation of anekānt as we find in Jain philosophy.

Dualism in Jain Philosophy

Being realist, Jain philosophy is dualist also. According to this philosophy whatever exists in this world comprises two radically separate entities that are absolutely divergent in nature.³ Soul and non soul are two elements that are the basic constituents of the world. All other substances fall under these two main categories.¹

- Sānkhya Kārikā of Īśvarakriṣṇa, Varanasi, 1990, v. 11. Ślokavārtika, ed by Dvārikadas Śastri, Varanasi, 1978 vanavāda. v. 80. ihānekāntikam vastvityeyam jñānam suniścitam)
- 2. *Mīmānsā* philosophy clearly believes in that the substance with the characteristic of origination, persistence and cessation. One of the verse of Ślokavārtika can be compared with that of Āptamīmānsā as quoted below.
 - a.Ślokavārtika, (vanavāda), V. 21-22. vardhamānakabhange . . . syānmatitrayam. b.Āptamīmānsā of Acarya Samantbhadra, V. S. 2501, Varanasi, V. 59. (Ghaṭa mauli . . . sahetukam.)
- 3. Țhāṇaṃ, 2/1, jadatthi ṇaṃ loge, taṃ savvaṃ duppaoāraṃ.

These two reals have contradictory attributes² such as living and non-living, mobile beings and immobile beings, beings having birth place and those with spontaneous birth etc. This classification of $Sth\bar{a}n\bar{a}nga$ presents the concept of Jain philosophy that existence is a combination of contradictory pairs. No existence is possible, devoid of contradictory pairs. Jain philosophy has a non-absolutistic perspective, that's why it is neither material-monist nor completely conscious-monist. It accepts the independent existence of both living and non-living beings.

We will confine ourselves in this lesson to the discussion of the five distinct substances categorised under non-living existence. Existence of living beings i.e. soul will be discussed in the next chapter so that six kinds of substances are accepted in Jainism which can also be while dealing with the Jain concept of object (of knowable).

According to Jain philosophy -this cosmos is an outcome of integration of living and non-living beings³ which are infinite and eternal.⁴ It means the root element can never be produced nor destroyed; only transformation within them is possible. This is called *pariṇāmī nitya* i.e. transformation with permanence in Jain philosophy. The existence of substance will remain intact even if the forms changes.⁵ Living and non-living beings are numerically infinite, thus the universe is managed automatically. Even after the liberation of infinite living beings (souls), existense of universe will continue as a result of mutual inter-reaction of living beings and the matter. The problem faced by believers of confined number of souls, is not pertinent to Jain philosophy.

Five kinds of $astik\bar{a}ya$ (homogeneous continuums and extended existense), six kinds of substances and nine tattvas (categories of truth) are nothing but the expansion of $j\bar{t}va$ (living beings) and $aj\bar{t}va$ (non

^{1. (}a) Thānam, 2/1. Jīvacceva ajīvacceva.

b) The New Encyclopedia of Britannica, Vol. 6, p. 473

Jain Metaphisics is a dualistic system dividing the universe into two ultimate and independent categories soul or living substance, which permeates natural forces such as wind and fire as well as plants, animals and human beings, and non-soul or inanimate substances (ajiva) which includes space, time and matter.

^{2.} Thāṇam, 2/1.

^{3. (}a) Ibid, 2/147, ke ayam loge? jīvacceva ajīvacceva
(b) Sūyagado, 2/2/37, . . . duhao logam jaņejjā, tam jahā-jīvā ceva ajīvāceva

^{4.} Țhāṇaṃ, 2/418-19. ke aṇantā loge - jīvacceva, ajīvacceva ke sāsayā loge? jīvacceva, ajīvacceva

^{5.} Sabhāṣya Tattvārthādhigama, 5/30. tadbhāvāvyayaṃ nityaṃ

living beings) only. $J\bar{\imath}va$ (living beings) and $aj\bar{\imath}va$ (non-living beings) are called by a similar term 'loka' in $Sth\bar{a}n\bar{a}nga$. Five kinds of $astik\bar{a}yas$ are called loka in $Bhagavat\bar{\imath}$. Six kinds of substance are mentioned in $\bar{a}gamas^3$ but they are not titled by the name loka'. This means that the concept of accepting the universe with six kinds of substance is post-canonical. $J\bar{\imath}va$ and $aj\bar{\imath}va$ are the significant constituents of the universe. They are mutually contradictory and both have an independent existence.

Lord Mahavira in his reply to the question of ascetic Roha, negates the prior and posterior relation between the cosmos and trans-cosmos, living and non living beings. The doctrine of eternality is proved by this question of Roha and the reply of Lord Mahavira. Non admission of temporal sequence between living and non living beings in the context of creation presents a new dimension. The stream of philosophical thought with reference to creation can be divided into two parts: monism and dualism. Monist philosophers do not accept the independent existence of living and non living beings. According to them only one tattva either jīva or ajīva exists. There are two main branches of monism - 1. Materialist-monism 2. Conscious-monism. Both branches do not believe in the causal theory that holds - effect is produced according to its cause. According to the materialist- monists, a conscious being is produced out of the combination of five elements (air, earth, water, space and fire). Consciousness does not have an independent existence separate from matter. However, according to the conscious monists, this world is an expansion of the conscious matter i.e. Brahma. There is no objective existence apart from consciousness. Dualism accepts independent existence of both, matter and consciousness. According to them, matter from consciousness and consciousness from matter cannot be produced. Effect is produced according to the cause. According to the Jain view, the world is a like sculpture house and is managed by its own existing laws. These laws work automatically given the different kinds of relations between the living and the non-living beings.

The terms cosmos and trans-cosmos are used in Jain philosophy. In Jain

^{1.} *Ṭhāṇaṃ*, 2/417.

Aṅgasuttāṇṇi, Part II, (Bhagavaī), 13/53. pañcatthikāyā, esa nam evatiye loe ti pavuccai

^{3.} Ibid, 13/61.

^{4.} Ibid, 1/290-297.

cosmology, trans-cosmos means void space whereas cosmos means space accommodated with living and non-living beings. According to Jain philosophy, the division of cosmos and trans-cosmos is natural and beginningless. It is not created by any divine being. All philosophies accept the concept of cosmos and creation in some way or the other, but no philosophy accepts the idea of trans-cosmos or beyond-creation. It is an original contribution of Lord Mahavira. This postulation has supported the doctrine of existence with its contradictory pair. The principle for this expression is non-absolutism. The world is full of contradictory pairs, which cannot be explained without the doctrine of non-absolutism or relativity.

Ultimate Cause of the Universe

This visible world is the subject of our direct perception which leads to. Our curiosity, questioning on an intellectual level, what is the prime cause of this universe and what element has constructed it. Both eastern and western philosophers have attempted to know the fundamental constituent (element) of the universe. This has resulted, in many ideologies answering such questions.

Investigation for the Ultimate Cause of Universe in Vedas

Dirghatama Rishi of Rgveda put forward the question for the primecause of the universe. The first stage of it is just the aptitude of question. When he doesn't get any answer or solution for his question, then he says -'I don't know.' Even then he doesn't give up his quest and says finally that one truth is explored with many dimensions by the scholars.' Existent is one but intellectual scholars explain it with many dimensions. Pt. Dalsukh Malvaniya comparing Dirghtama's idea with non-absolutism states that 'in this statement of Dirghtama, we can see the speciality of human - nature, which we call as attitude of reconciliation. On a scriptural plane, this very attitude of reconciliation is known as $Sy\bar{a}dv\bar{a}da$ or non-absolutism in Jain philosophy.

In the same way, a sage in $N\bar{a}sad\bar{i}ya$ $S\bar{u}kta$ also found in search of the original cause of the universe. He states that 'there was neither existent nor non-existent at that time'. He negates both the existent and the

^{1.} Bhagavaī, Part - I, p. 134, 135.

^{2.} Angasuttāṇi, Part II, (Bhagavaī), 1/290.

^{3.} Jain Siddhānta Dīpikā of Acarya Tulsi, Churu, 1995, V. 1/8, 13.

^{4.} Bhagavaī, Part - 1, v. 288-307, p. 134.

^{5.} *Rgveda*, 1/164/4, New Delhi, 2000.

^{6.} Ibid, 1/164/37.

^{7.} Ibid, 1/164/46.

non-existent, but, it seems that his word-power fails to express the 'paramatattva' i.e. ultimate reality. When non-absolutistic nature of truth can not be expressed in words, he then uses the language of negation. Lord Mahavira presents this fact in assertive language and accepts relative existence of both existent and non-existent. According to Lord Mahavira's philosophy, a substance exists with its contradictory aspects. There is no substance which is only existent or only non-existent because the nature of the substance itself is existent-cumnonexistent. This fact becomes clear from the description of *Sthānāṅga*. 4

Ultimate Cause of Universe in *Upaniṣads*

Investigation for the prime cause of the universe has created multiple diverse beliefs which have been mentioned in *upaniṣads*. What is the prime cause of the universe? Is it existent or non-existent? If it is existent, then is it human or other than human i.e. born out of water, air, fire and space etc.? All these questions have been answered by the sages of *Upaniṣad* on account of their wisdom. ⁵ *Upaniṣad* literature has presented a plethora of multiple concepts in the context of the cause of universe.

According to the principles of *Upaniṣad*, universe has been created by water, space, existent and non-existent elements. According to *Taittireyopaniṣad*, 'Brahma' is the prime cause of the universe. All things have been produced out of Brahma. Due to him, all produced things persist and dissolve in him ultimately. There are different viewpoints about the creation of universe in a single *upaniṣad* also. The same *Upaniṣad* explains the creation of existent from non-existent. The same concept of creation of existent from non-existent has also been mentioned in *Bṛhadranyakopaniṣad* and *Chāndogya Upaniṣad*. A sage in *Chāndogya* signifies the principle for the creation of existent from non-existent whereas another sage accepts the creation of universe from the existent by refuting the previous one. Existent has been created from non-existent according to a principle of *Bṛhadāraṇyakopaniṣad*,

- 1. Dalsukh Malvania, Āgama Yuga kā Jaina Darśana, p. 39.
- Rgveda, 10/129. nāsadāsinno sadāsīttadānīm
- 3. Angasuttāṇi, Part II, (Bhagavaī), 7/58, 59.
- 4. *Ṭhāṇaṃ*, 2/1.
- Ramcandra Dattareya Ranade, Upanişad Darśana kā Racanātmaka Sarvekṣaṇa, Jaipur, 1989, p. 54-73.
- 6. Taittirīya Upaniṣad, ed by Harikriṣṇa Goyandakā, Gorakhpur, V.S. 20/4, V. 3/1/1. taṃ hovāca! yato vā imāni bhūtāni jāyante yena jātāni jīvanti yatprayantyabhisamviśanti tadvijijāāsasva, tad brahmeti
- 7. Ibid, 2/7. asadvā idamagra āsīt tato vai sadajāyat

whereas, a sage propounds that water is the main cause of the creation of universe. Space is accepted as the main element (*tattva*) at one place in *Chāndogya Upaniṣad*. When Pravāhaṇ Jaivali was asked about the basic constituent of the universe, he said- all things (matters) come out from the space and dissolve in the same again. The above discussions very clearly illustrate that even *upaniṣads* are a compilation of ideas of many sages which is why there are different viewpoints on even a single concept.

The ideas of the creation of universe, found in *upaniṣads* have been divided into four parts by Acharya Mahaprajna. They are as follows-

- Original constituent (*tattva*) of the universe is 'what is non existent'
- Original constituent (*tattva*) of the universe is 'what is existent'
- Original constituent (*tattva*) of the universe is non-conscious
- Original constituent (*tattva*) of the universe is soul or conscious.⁵

Opinion of Greek Philosophers

As *Upaniṣads*, Greek philosophers also accept one substance in the context of the prime constituent in the creation of the universe. According to the Greek philosopher Thales, only water existed in the beginning of the universe. This principle of Thales is similar to the expression of *Bṛhadāraṇyaka*, where water has been accepted as the main cause of the creation of universe.

According to Anaximander, 'boundless something' is the root cause for the creation of the universe which was spread in the whole cosmos. He entitles this element by the term 'God', though it is clear that his idea of 'God' is a kind of physical entity. According to Anaximenes, the beginning and end of all the things is air. Pythagoras declared that

- (a) Bṛhadāraṇyakopaniṣad, 1/2/1.
 naiveha kiñcanāgra āsīt mṛtyunaivedam āvṛtam āsit
 (b) Chāndogyopaniṣad, 3/19/1
 asadevedamagra āsīt tat sadāsīt
- 2. Ibid, 6/2/2.

kutastu khalu saumyevaṃ syāditi hovāca kathamasataḥ sanjāyateti sattveva somyedamagra āsīdekamevādvitīyam

- 3. Bṛhadāraṇyakopaniṣad, 1/2/1. sorcannacarat . . . sā pṛthivya abhavat.
- 4. Chāndogyopaniṣad, 1/8/8, 1/9/1. tam ha pravāhano . . . parāyaṇaṃ
- 5. Bhagavaī, Part 1, p. 134.
- 6. Gomperz Theodor, *Greek Thinkers*, (1964) Vol. 1, p. 48: Thales would have regarded water, the principle of all dampness as the primary element.

whatever exists exist in numbers.³ He deems numbers as prime element. Heraclitus accepts 'process' as existent and fire as a symbol of this process.⁴ All these philosophers hold one main element as the prime cause of the universe. Their view-points are similar to that of the materialist monists.

Concept of Universe in Jain Agamas

The quest for the prime cause of the universe is also found in Jain $\bar{a}gamic$ literature. What is this universe? The reply given was - $j\bar{v}a$ and $aj\bar{v}a$. According to the Rṣhi of $\bar{a}gama$, non-existent can not be a cause for the universe. Existent is the reason for the universe but that existent also is not uni-dimensional. It is dualistic. Its nature is conscious and non-conscious. Jain philosophy is dualist in relation of the creation of the universe. Conscious and non-conscious beings have their independent existence. They do not emerge from each other. The world has been accepted as $Pa\tilde{n}c\bar{a}stik\bar{a}yamaya$, by the expansion of these two tattvas. It is also called as possessed of six substances. As a matter of fact, the $Pa\tilde{n}c\bar{a}stik\bar{a}ya$ i.e. five $astik\bar{a}yas$ and saddravyas i.e. six substances are expansions of $j\bar{v}vas$ and $aj\bar{v}vas$. Jain philosophy can be called as a dualist or pluralist in the context of the universe.

Many questions have been raised regarding the relation to priority and posteriority in the context of the creation of universe in Jain philosophy. Lord Mahavira negates the relation of priority and posteriority between them stating them to be beyond that. Lord Mahavira says that the cycle of the creation has continued since eternal time. The system of the cosmos has continued by its own laws. These rules are automatically followed by the multiformity of the interaction of *jīva* and *ajīva*. God has no role in this process of creation.

Existence of the Cosmos and Trans - Cosmos

- 1. Masih. Y, A Critical History of Western Philosophy, (Delhi, 1999), p. 5. However for him primary matter was 'boundless something' . . . Anaximander calls his infinite boundless matter 'God' . . . This God no doubt is matter.
- 2. Gomperz, Theodar, *Greek Thinkers*, Vol. I, p.56. He substituted air for water as the primary principle which engendered.
- 3. Masih. Y, A Critical History of Western Philosophy, p. 7. Pythagoras declared that whatever exists, exists in number.
- 4. Ibid, p. 18. For Heraclitus, not water or air is primordial stuff. Process alone is reality and is best symbolised by fire.
- 5. Thānam, 2/417.
- 6. Angasuttāṇi, Part II, (Bhagavaī), 13/53. pañcatthikāyā, esa ṇaṃ evatiye loe tti pavuccai.
- 7. Jain Siddhānta Dīpikā, 1/8, Ṣaḍdravyatmako lokaḥ.

According to Jain philosophy, the existence of the universe is beginningless and eternal and there is no temporal sequence. This fact becomes clear from the reply given by Lord Mahavira to the question of Roha, regarding the prior and posterior existence of the end of *loka* (cosmos) - end of *aloka* (trans-cosmos), end of *loka* - *avakāśāntara* i.e. space etc.³

Structure of Cosmos and Trans-cosmos in Jain philosophy

Dravya loka (universe with respect to substance), Kṣetra loka (universe with respect to space), Kāla loka (universe with respect to time) and $Bh\bar{a}va$ loka (universe with respect to modes) -these four loka are mentioned in the $Bhagavat\bar{\imath}$ Sūtra. The size of the cosmos is related to kṣetra loka. The area of trans-cosmos is described as an empty ball and it is covering the cosmos from all dimensions. In the language of simile, the cosmos can be called as a small patch (kāri or thigalī) of the wide space cloth. The seventh $avak\bar{a}\dot{s}\bar{a}ntara$ (interspace) is in touch with the boundary of aloka. Upon that, rests the seventh tanu $v\bar{a}ta$ (thin air), then respectively seventh ghana $v\bar{a}ta$ (dense air), seventh ghanodadhi (dense ocean) and seventh $prthv\bar{\imath}$ (one of the earth) above another. $avak\bar{a}\dot{s}\bar{a}ntara$, tanu $v\bar{a}ta$, ghana $v\bar{a}ta$, ghanodadhi and $Prthv\bar{\imath}$ all are seven in number. The seven earths, gem-hued, etc., are situated on dense ocean, the dense ocean is situated on dense air, the dense air on thin air, the thin air on interspace and interspace (space) is situated on itself.

Acharya Shree Mahaprajna has extensively discussed this subject. He writes- Avakāśāntara (interspace) 'Space' comprises both loka (cosmos) and aloka (trans-cosmos). In the cosmos, there are seven different interspaces. In the Tattvārtha Sūtra, the word 'space' has been used in place of avakāśāntara. Interspace is simply a synonym of space. There is interspace in each entity. The atom is also not devoid of interspace. This doctrine of avakāśāntara (interspace) is supported by the modern science. The atom of modern science has two parts 1. Electron

- 1. Angasuttāni, Part II, (Bhagavaī), 1/288-307.
- 2. Jain Siddhānta Dīpikā, 1/9, jīvapudgalayorvividhasanyogaiḥ sa vividharūpaḥ.
- 3. Angasuttāni, Part II (Bhagavaī), 1/296-298.
- Ibid, 11/90 kativihac nam bhante! loe pannatte. Goyamā! cauvvihe loe pannatte, tam jahā, davva loe, khettaloe, kālaloe, bhāvaloe.
- 5. Ibid, 11/90. kativihe nam bhante! sanțhiye pannatte? Goyama! jhusiragolasanthie pannatte.
- 6. *Uvangasuttāṇi*, Part 2, Vol. 4 (*Paṇṇavaṇā*), ed by Yuvacarya Mahapragya, Ladnun, 1989, 15/153.
 - āgasthiggale ņam bhante? kiņā phude? kaihim vā kāehim phude?
- 7. Thānam, 7/14-22.

2. Proton. There is interspace between them. If that existing interspace is removed from all the elements of the universe, then the size of the universe will not be bigger than the fruit of Emblic Myrobalan. ¹

Loka has supratisthaka shape. This configuration is obtained by the conjuction of second bowl placed concave wise i.e. with the face upward above it and the third one placed convex wise like the bowl at the bottom upon the second. The resultant configuration arising from the above said adjustment is called supratisthaka or triśarāvasampuṭākārā. The lower part of the loka is expanded, it is constricted in the middle and its upper part is very wide. Thus, Kṣetra loka is divided into three parts to

- 1. *Urdhvaloka* Upper part of the cosmos
- 2. *Adholoka* lower part of the cosmos and
- 3. *Madhyaloka* middle part of the cosmos. These three kinds of *kṣetra loka* have ben discussed in detail in *Bhagavatī*. As we have already discussed that loka is of four kinds *dravya loka*, *kṣetra loka*, *kāla loka* and *bhāva loka*.

Dravya loka is one and it has an end. Dravya loka is composed of pañcāstikāya that's why it has an end. The circumference of loka is innumerable crores x crores of yojanas, that's why kṣetra loka also has an end.

Loka existed in the past, it exists in the present and will remain existing in the future also. That's why $k\bar{a}la\ loka$ is infinite. There exist infinite modes of colour, smell, taste, touch and configuration in cosmos. Gurulaghu (a property of the physical substance, making it capable to increase or decrease its volume) modes of gross aggregates and agurulaghu modes (that quality or mode of a substance, which is responsible for keeping the existence of the substance intact) of subtle aggregates and incorporeal substances are infinite. That is how, bhāva loka is infinite.

^{1.} Bhagavaī (Part - 1) p. 135.

^{2.} Angasuttāṇi, Part II, (Bhagavaī), 11/98. 'loe ṇaṃ bhante! kim sanṭhie paṇṇatte? Goyama! supaiṭṭhagasanṭhie paṇṇatte, taṃ jahā-heṭṭhā vichiṇṇe, majjhe sankhittaṃ uppiṃ visāle . . .

^{3.} Ibid,11/98.

^{4.} Ibid, 11/91.

khettaloe ṇaṃ bhante! kativihe paṇṇatte? Goyamā! tivihe paṇṇatte, taṃ jahā-aheloya kḥettaloe, tiriyaloya khettāloe, uḍḍhaloya khettāloe

^{5.} Ibid, 2/45. Davvao nam ege loe sayante

^{6.} Acarya Mahapragya, Jain Darśana: Manana aur Mīmānsā, Churu, 1995, p. 218.

^{7.} Angasuttāni, Part-II, (Bhagavaī), 2/45..... atthi puņa se ante.

Only matter is capable of becoming the subject for senses. This is the only corporeal substance (having capacity to take shape). Color, smell, taste and touch are the characteristics of matter. They are intrinsic qualities of matter and they undergo continuous transformations. The world resembles in varied forms on the basis of such transformations. There is visibility in the cosmos only due to this substance i.e. matter. What is seen (lokkai) is the cosmos (loka). 'je lokkai se loe'.3 Only bhāva loka has modes among all the four kinds of loka. So, it is clearly visible. There are two kinds of modes as mentioned in Nayacakra such as intrinsic mode (That mode (transformation) of an entity, which occurs naturally, independent of anything else) and extrinsic mode (That mode (state), which depends for its occurrence, on conditions which are external). Soul and matter both have these two kinds of modes* and other substances have only intrinsic mode. Gurulaghu (heavy-cumlight) mode is common to matter and soul associated with matter. It is related to the 'touch' attribute. Agurulaghu (neither heavy nor light) mode is a special attribute or potency. The substance-hood of a substance is retained by this potency. Due to this, a conscious substance does not become non-conscious and vice-versa. The cause behind this law is the mode- agurulaghu. Due to this potency, the qualities of a substance undergo six-fold increase and decrease. This potency is subtle, always existing, beyond verbal expression and acceptable on the authority of agamic scriptures. Ten common characteristics of substance have been stated in Dravyānuyoga Tarkanā, one of them is agurulaghu and that is very subtle and beyond verbal expression.

Substances are of two types- with weight (possessed of mass) and weightless (masslesss). Weight (heaviness and lightness) is the characteristic of touch, which is an attribute of the substance called matter. All other substances are without heaviness or lightness and are characterized as *agurulaghu*. Matter has both forms i.e. with weight as well as weightless.² The aggregate with four kinds of touch always remain weightless whereas those possessed of eight kinds of touch are with the weight.

^{1.} Aṅgasuttāni, Part-II, (Bhagavaī), 2/45.

^{2.} Ibid, 2/45.

^{3.} Ibid, 5/255.

^{4.} Nayacakra of Mailladhavala, New Delhi, 1971, V. 18. sabbhāvam khu vihāvam davvāņam pajjayam jiņudiṭṭham savvesim ca sahāvam, vibbhāvam jīvapoggalānam ca

^{5.} Bhagavaī, Part -1, p. 223-224.

In Jain philosophical literature, there is a mention of agurulaghu as modes (an intrinsic mode of an entity technically known as an $arthapary\bar{a}ya$) and agurulaghu as general attributes (steadfastness in its own nature). Despite having similarity in the term agurulaghu, there is difference in the actual meaning- meaning of words of required. The size of the loka and aloka has been well-discussed in $Bhagavat\bar{\iota}$ also.³

Lord Mahavira made some amendments and extension in the then prevailing conceptions about conduct, in the tradition of Lord Parshvanath. But scholars opine that his metaphysics remained the same as it was in the tradition of Parshvanatha. Description of *loka* found in *Bhagavatī* also approves the same opinion. The disciples of Parshvanath presented some queries about the universe before Lord Mahavira. Lord Mahavira answers the universe related queries by refering the concept of universe as propounded by Lord Parshvanatha. This proves that Lord Mahavira and Lord Parshvanath had similar conception about the universe.

Sustaining Strata of Cosmos

What is the basis of this visible world? According to purāṇas, snake, tortoise etc. are the support of the universe. Jain philosophy has elucidated on this. According to Jain philosophy the sustenence of the loka is of eight types: ¹

- 1. The air is sustained by the space
- 2. The ocean is sustained by the air
- 3. The earth is sustained by the ocean
- 4. The mobile and immobile beings are sustained by the earth.
- 5. The non-souls are sustained by the soul
- 6. The worldly souls are sustained by the karmas.
- 7. The non souls are caught by the worldly souls
- 1. Dravyānuyogatarkanā of Kavi Bhoja, Agas, 1977, 11/4.
- 2. Bhagavaī, Part 1, p. 174. agurulaghu . . . rūpi ceti
- 3. Aṅgasuttāṇi, Part II, (Bhagavaī), 11/109-110.
- 4. Uttarādhyayana, ed by Yuvacrya Mahapragya, Ladnun, 1993, 23rd chapter.
- 5. Angasuttāṇi, Part II, (Bhagavaī), 5/255.
 - ... pāseņam arahayā purisādāņieņam sāsaye loe buiye.
 - **Colour, smell, taste and touch these are intrinsic modes of matter. Unity, separation, number, configuration, conjunction and disjunction are the extrinsic modes of it. Similarly, knowledge, intuition, bliss and energy are the intrinsic modes of the soul and to be endowed with different bodies and senses are extrinsic modes of it.

8. The worldly souls are caught by the karmas

One question that arises about the sustenance of the *loka* (cosmos) is about who sustains the space?' The solution given is that space is self subsistent.² If the space also had been based on another locus then there would arise another question that what is the base of that locus. Thus the problem of infinitum ad regressus may occur. To accommodate is the significant characteristic of the space. Hence there is no need to accept another base for its sustenance. The space is both the accommodator and the accommodated. Space, air, water and earth - are the fundamental constituents of the cosmos. The order of cosmos is managed by this mutual sustenance and sustained relation. Worldly living beings and non living beings (matter) have 'sustenance and sustained' relation and 'receiver and received relation'. A living being is the sustenance for the worldly living beings and the worldly living being is the sustained.

'Jīva is the receiver (collector) of ajīva i.e. atomic material cluster of speech, mind and body. Karma is the receiver of worldly beings...except worldly soul and matter, there is no 'receiver and received' relation between other substances. In the context of the order of cosmos, there is receiver and received relation between soul and matter.³

The words of *jinas* are not absolutic expressions (devoid of *naya*). It is the acceptance of Jain philosophy. Hence, the statements given in the context of the situation of cosmos are also relative. Generally, there is a concept that water sustains earth but $Isatpr\bar{a}gbh\bar{a}ra$ earth is sustained over the space. The earth sustains the living beings but they also dwell upon the space, heavenly abode and on the mountain. Hence the above statements that - water sustains earth and earth sustains the mobile and immobile beings - are very general postulations.

The commentator of *Bhagavatī* by the term 'ajīva' refers to the matter in the form of material body of the souls and like, which are sustained by the souls. It signifies that the multiplicity of this material-universe and all visible transformations and changes are due to the activities of jīva. Whatever is visible to us are either the bodies (matter) possessed by the souls or bodies (matter) left behind by the souls. By this perspective,

 ⁽a) Ibid, 1/310.
 (b) Thānam, 8/14.

^{2.} Bhagavaī, Part - I, p. 384. ākāśaṃ tu svapratiṣṭitameveti na tatpratiṣṭācintā kṛteti

^{3.} Acarya Mahapragya, Jain Darśana: Manana aur Mīmānsā, p. 219.

 $j\bar{\imath}va$ sustains the $aj\bar{\imath}va$. Whatever varieties and whatever changes and formations occurs in the soul, are due to karma. From this perspective, living being is considered to be sustained by the karma. $Aj\bar{\imath}va$ is caught by the $j\bar{\imath}va$. There takes place an integrated relation between them and since this relation is not an absolute one, consistent change takes place in them. There is a relation of karma and $j\bar{\imath}va$, which brings about various forms and transformations in the world of souls. The commentator of $Bhagavat\bar{\imath}$ has explained sustenance and sustained relation by the term 'pratisthita' (the container and the contained), and the term 'sangrhīta' has been used to explain/refer the receiver and received relation.

Universal Laws in World Order

The believers in the creator God uphold that the world order is controlled and maintained by *Iśvara* (Creator God). Jain philosophy does not accept this concept of creator God or almighty God as a controller of the world. It believes in the functioning of some self-operated universal laws and the world-order is maintained by them.

The order of universe is an expression of those universal laws. Ten laws for the operation of this universe have been mentioned in $Sth\bar{a}n\bar{a}nga$ $S\bar{u}tra$:

- 1. Living beings (worldly souls) repeatedly die and reborn at the same place.
- 2. Worldly souls always undergo the bondage of karmas.
- 3. Worldly souls always undergo the bondage of inauspicious karmas and deluding karmas.
- 4. Living substances never become non-living and non-living beings never get transformed into living beings.
- 5. Mobile beings will never get absolutely extinct. The whole class of mobile beings can never turn into immobile beings or all immobile beings can never be extinct and the whole class of immobile beings can never transform into mobile beings.
- 6. Cosmos will never be trans-cosmos and trans-cosmos will never be
- 1. Bhagavaī, Part I, p. 384. bāhulyāpekṣayā cedamuktam, anyathā iṣatprāgbhārā pṛthivī ākāśapratiṣṭtaiva
- Ibid, p. 384. tathā pṛthivīpratiṣṭitāstrasasthāvarāḥ prāṇāḥ idamapi prāyikameva anyathakāśasparatavimāna pratiṣṭitā api te santīti.
- 3. Bhagavaī, Part I, p. 137-138. athājīvāh . . . drśyeti
- 4. Anyayogavyavacchedikā, (Amrit Kalaśa, Part II) of Hemcandracarya, Churu, 1998, v. 6.

cosmos.

- 7. Cosmos will never enter into trans-cosmos and trans-cosmos will never enter into cosmos.
- 8. So far as there exists cosmos, living beings also exist in it and vice versa.
- 9. So far as there is motion of soul and matter, there is cosmos and vice versa.
- 10. All the material entities, that occupy the boundary (end) of *loka* (cosmos), spontaneously become *rukṣa* (assume negative electricity) in spite of remaining *abaddha-aspriṣṭha* (i.e. non-bound and non-touched) by the other *rukṣa* material entities, and hence *jīva* (soul) and *pudgala* (matter) are not capable of going outside the cosmos.¹

 $Sth\bar{a}n\bar{a}nga$ is a numerical text and the facts included in this text go from one to ten. There are many universal laws about $j\bar{i}va$, karma, rebirth etc. in $\bar{a}gamas$. Collection and explanation of these facts may become a subject of further research.

Constituents of Cosmos as per the Jain Philosophy

In Jain philosophy the term used for universe is *loka* (cosmos). There are five *astikāyas* (homogenous continuums) or six substances including *kāla* in this cosmos. *Pañcāstikāya* is called as cosmos in *Bhagavatī 'Pañcatthikāyā esa ṇaṁ evattiye loyetti pavuccai'* These five *astikāyas* are the only components of this cosmos. In *Sthānāṅga*, while describing the five *āstikāyas*, *dharmāstikāya* (medium of motion), *adharmāstikāya* (medium of rest), *jīvāstikāya* (soul); and *pudgala* (matter) *āstikāyas* are called *'Lokadravya'* i.e. constituent of the cosmos and *ākāśāstikāya* (space i.e. medium of accomodation) is called *lokālokadravya* i.e. constituent of the cosmos and trans-cosmos. In the *ṭīkā* of *Sthānāṅga* and *Bhagavatī*, being the constituents of cosmos, they are called as *lokadravya*. It means that *astikāya* in itself is cosmos and besides this there is no existence of cosmos. One part of space and four *astikāyas* together are called as cosmos.

The description of the cosmos in Jain philosophy is available in the form of five $astik\bar{a}yas$ and six substances. There are four kinds of classification in Jain $\bar{a}gamic$ literature and they have been mentioned by Acharya Mahaprajna as following:³

 $^{1. \}quad \bar{T}h\bar{a}nam, \, 10/1 \, .$

^{2.} Angasuttāni, Part II, (Bhagavaī), 13/53.

- 1. Two type of substances Living and non-living.
- 2. Five extended substances Pañcāstikāya medium of motion, medium of rest, space, matter and sentient beings.
- 3. Six dravyas medium of motion, medium of rest, space, time, matter and sentient beings.
- 4. Nine realities (categories of truth): Living being, non-living being, auspicious karma, inauspicious karma, cause of influx of karma, inhibition of karma, dissociation of karma, bondage of karma and emancipation.

Jain philosophy deems - Living beings and non-living beings as fundamental elements. Five astikāyas, six dravyas and nine elements are expansion of these two. Five astikāya and six dravyas are analysed in the discussion of the world-order and their existence and nine realities are discussed on the spiritual plane.

Original Conception of Lord Mahavira

Propounding of astikāya in the context of order of the universe is a unique contribution of Lord Mahavira. *Sānkhya's* philosophy mentions Prakrti (ajīva) and purusa (jīva), Buddhist mentions name and form, Vaiśesika describes nine substances, but, in Jainism the explanation of the order of universe is extended through the doctrine of astikāya. This is the unique explanation given by Lord Mahavira. Even the term astikāya is not found in any of the non- Jain philosophies. Though, Jain philosophy uses the term 'dravya (substance)', this term has also been used in Yoga, Vaiśesika and other philosophies with similar connotation. Buddhist (philosophy) mentions negation of Satkāyadṛṣṭi. Dr. Tatia opines that there is no clarity of the meaning of *satkāyadṛṣṭi* in Buddhist literature so it seems that Jain's astikāya must have been called satkāya over there. Astikāya is an indicator of eternal existence.

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1. Thānam, 5/170-174.
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dhammatthikāye . . . avatthiye logadavve

lokasya - pañcāstikāyātmakasyānśabhūtam dravyam lokadravyam

- Ibid, p. 291.
 Angasuttāṇi, Part II, (Bhagavaī), 25/9.
- 5. (a) Thānam, 5/169-174 (b) Angasuttāṇi, Part II, (Bhagavaī), 2/124
- 6. Ibid, 25/11-12.
- 7. Thānam, 9/6.

^{2. (}a) Sthānānga Sūtram Samavāyānga Sūtramca, p. 222. lokasyanśabhūtam dravyam lokadravyam (b) Bhagavaī, Part - I, p. 411.

Existence is momentary in Buddhist philosophy. That's why they negate the doctrine of *satkāya*.

Non-absolutism (Anekānt) is a significant and vital doctrine of Jain philosophy. Due to the acceptance of non-absolutism, many thinkers think that Jain philosophy accepts only relative truth and some critics have criticized anekānt on the basis of its relativity, but the truth is without the acceptance of both absolute and relative truths, nonabsolutism cannot be established. Acharya Mahapragya rejects all the criticisms about the acceptance of only relative truth in Jainism and opines- 'Some critics says that Syādvāda (doctrine of conditional dialectics) does not take us to the absolutistic truth and it is a midway rest-house in the journey for the ultimate truth, but this criticism is not factual. *Syādvāda*, really, takes us to the ultimate and absolutistic truth. According to Syādvāda, the world (cosmos) constituted by pañcāstikāya is an expression of complete and absolutic truth. All the five astikāyas have unique attributes and thus they have independent existence. Their existence, attribute and functioning cannot be explained by negating the relative outlook.'2

Dravya i.e. substance is absolute and $pary\bar{a}ya$ i.e. modes are relative. This conception of $astik\bar{a}ya$ has an important place in the world order.

Dr. Walter Schubring writes 'the concept of $j\bar{v}a$ - $aj\bar{v}a$ and $pa\tilde{n}c\bar{a}stik\bar{a}ya$ is the legacy of Lord Mahavira. This is not a development of post canonical period.³

Pradesa and Atom

Reflection on *Pradeśa* (indivisible subtle units of substance) and *Paramāṇu* (*Param* + *Aṇu*- Ultimate atom, the fundamental in the form of *Pudgala* (physical substance), which is further indivisible, in detached form i.e. not in aggregate form and which is possessed of one type of colour, one type of smell, one type of taste and two types of touch. This should not be confused with the 'atom' of present day science, however, we may be using the word 'atom' only for *paramānu* in treatise. This is important in the context of *astikāya*. The fundamental element for the concept of *astikāya* is *pradeśa* and atom. The difference of *pradeśa* and atom is based on its attachment and detachment with the aggregate. Actually, in structure, both of them are one and same. The

^{1.} Dr Radhakrishanan, Indian Philosophy, New York, p. 56.

^{2.} Acarya Mahapragya, Jain Darśana aur Anekānt, Churu, 1999, p. 29.

^{3.} Walther Schubring, Doctrines of the Jains, p. 126.

undetached part of an aggregate whose dimension is identical to that of an atom is called *Pradeśa* and when it is in detached condition, it is called atom. ¹ *Pudgala* (matter) can be of four kinds, which are - *skandha* i.e. aggregate, *desa* (fragment of an aggregate, constructed by imagination), *pradeśa* (indivisible point of an aggregate) and *paramāṇu* i.e. atom, this is important in the context of *astikāya*. There are three divisions of *dharma*, *adharma*, *ākāśa* and *jīva* i.e. *skandha*, *deśa* and pradeśa. *Pudgala* has atom also in addition. In the same way, other *astikāya* also have atoms but their name is *pradeśa*, because they never get detached from the aggregate. The number of *pradeśas* of *dharmāstikāya* and *adharmāstikāya* are innumerable and *ākāsastikāya*, *pudgalāstikāya* and *jīvāstikāya* have infinite *pradeśas*. Although one jīva has only innumberable *pradeśas* but, since the total number of jīva is infinite thus in *jīvāstikāya*, *pradeśas* are also infinite. ²

Astikāyas with Pradeša

The concept of <code>astikāya</code>, found in <code>Bhagavatī</code> is very important. Acharya Mahaprajna has analysed it deeply. He writes in the commentary of <code>Bhagavatī</code> that- The doctrine of <code>jīva tattva</code> (soul) is accepted in many philosophies. Whether it is thumb-sized, body pervasive or all pervasive is well discussed subject but the discussions on its intrinsic nature such as how many atoms or <code>pradeśas</code> it is possessed of etc. are available nowhere else besides Jainism. By stating <code>astikāya</code> as aggregate of <code>pradeśa</code>, Lord Mahavira has expressed it in a novel dimension.

In Jain philosophy, existence means atom or an aggregate of atoms. *Dharmāstikāya*, *adharmāstikāya*, *ākāśāstikāya* and *jīvāstikāya* are atomic aggregates. Their atoms can never be separated, that's why these are called *pradeśa*. The atoms of *pudgalāstikāya* can be integrated and separated. So, these are found in both the states- atom and aggregate.

Only aggregates of jīvāstikāya are conscious out of five astikāyas. Pradeśa and skandha of the rest three astikāyas and pradeśa skandha and atoms of pudgalāstikāya (matter) are non-conscious i.e. ajīva.

Four $astik\bar{a}ya$ out of five, are incorporeal and thus non-perceptible through senses). $Pudgal\bar{a}stik\bar{a}ya$ is corporeal and hence, is visible. Characteristics of incorporeal is absence of color, smell, taste and touch. On the contrary the characteristics of corporeal is - presence of color, smell, taste and touch. ¹

^{1.} Jain Siddhānta Dīpikā of Acarya Tulsi, 1/31. niranśa pradeśa . . . pṛthagvastutvena paramāṇustato bhinnaḥ

^{2.} Angasuttāni, Part II, (Bhagavaī), 2/134, 135.

With the addition of time substance to the above said five $astik\bar{a}yas$, the concept of six dravyas (substances) is postulated.²

Analysis on the term 'Astikāya'

The term ' \bar{a} stik \bar{a} ya' is derived from ' \bar{a} sti' and ' $k\bar{a}$ ya' - asti means pradeśa and $k\bar{a}$ ya means conglomeration. In this context, homogenous continuum of pradeśas is called ' \bar{a} stik \bar{a} ya'. 'Asti' in the word astik \bar{a} ya signifies eternality. Thus, the continuum of pradeśa which has eternal existence is called astik \bar{a} ya. '

 $Tattv\bar{a}rtha~Bh\bar{a}sya$ mentions two reasons for adoption of the word ' $k\bar{a}ya$ ' in ' $\bar{a}stik\bar{a}ya$ ', which are as follows -

- 1. To express the multiplicity of *pradeśas*
- 2. To negate the $addh\bar{a}$ samaya⁵ ($k\bar{a}$ la)

There may be two meanings of the negation of *addhā* samaya:

- 1. To negate the existence of time ($k\bar{a}la$) or
- 2. To negate the *astikāya* of time ($k\bar{a}la$)

In the present discussion, it is intended to negate $astik\bar{a}ya$ of $k\bar{a}la$ because in the very chapter, the writer has mentioned the functionality of time. Had there been the negation for the existence of time, then this mention of time would not have been possible in the same chapter. Though, the writer has created such $s\bar{u}tra$ which expresses that some $\bar{a}c\bar{a}ryas$ say $k\bar{a}la$ dravya. Thus, it seems that there were two conceptions regarding $k\bar{a}la$ (time) in that period. One was in the favour of accepting $k\bar{a}la$ as a substance and others didnot. $K\bar{a}la$ (time) has been considered as the mode of $j\bar{v}ua-aj\bar{v}ua$ in $\bar{a}gamas$. Probably Acharya Umaswati was the supporter of the above said conception. But it is for sure that no one has considered $k\bar{a}la$ (time) as astik $\bar{a}ya$.

Famous commentator of $Tattv\bar{a}rtha$ $S\bar{u}tra$, Siddhasena Gani has presented a novel explanation of $astik\bar{a}ya$. According to him the term $'k\bar{a}ya'$ signifies origination and cessation. The term 'asti' signifies persistence. Thus, the term $astik\bar{a}ya$ denotes three dimensions of

^{1.} Bhagavaī, Part 1, p. 292.

^{2.} Pañcāstikāya of Acarya Kundakunda, Agas, 1986, V. 6. te ceva atthikāyā tekāliyabhāvapariṇadā ṇiccā...

^{3.} Bhagavaī (Part 1), p. 411. astisabdena pradeśā ucyante tasteṣāṃ kāyā-rāśayostikāyāḥ

^{4.} Bhagavaī (Part 1), p. 411, astītyayam nipātah.... Stikāya iti.

^{5.} Sabhāṣya Tattvārthādhigama, 5/1. kāyagrahaṇaṃ pradeśāvayavabahutvāfthamaddhā samayapratiṣedharthaṃ ca

existence. It is known from the word *astikāya* that five substances including dharma are eternal existents and they become the subject of change also. The *astikāya* of Jainism is not an absolutely static entity, like, the *puruṣa* of Sānkhya and the Brahma of Vedānta, nor is it completely momentary as Buddhist fluxists believe. Thus, the substance having origination and cessation with persistence is the ultimate truth.

Nature of Astikāya

Astikāya is constituted of Pradeśa. 5 $K\bar{a}la$ (time) is devoid of pradeśas and that's why time is not an $astik\bar{a}ya$. 6 That which has nature of asti, composed of attributes and different modes and that which has originated in all the three planes of cosmos are called $astik\bar{a}yas$. These $astik\bar{a}yas$ exist in all three times, hence, are eternal. 8 Sat (existence) is the nature of $astik\bar{a}ya$. They are the cause of the universe and their existence is definite and eternal. All the other existents (asti) do occupy the same space units in space, but, even then their own existence remains different. Inspite of being able to enter into one another, their nature is not interchangeable. 1 $Pañcastik\bar{a}ya$ has been discussed at many places in $\bar{a}gamas$, which we will discuss here briefly.

It is a very important fact that the term $j\bar{\imath}v\bar{a}stik\bar{a}ya$ has been used extensively in $\bar{A}gamas$ but this term is not found in $Tatv\bar{a}rtha\,s\bar{u}tra$ and its commentaries (Bhasya). Dharma, adharma, $\bar{a}k\bar{a}sa$ (space) and matter are called $aj\bar{\imath}vak\bar{a}ya$ by Acharya Umaswati and in the commentary, the word 'astik $\bar{a}ya$ ' has also been used for them. $^2J\bar{\imath}va$ i.e. soul has been regarded as a substance 3 but the word 'astik $\bar{a}ya$ ' has not been used with it. When this problem is seen through $Bhagavat\bar{\imath}$, it can be noticed that $Bhagavat\bar{\imath}$ has used the word $j\bar{\imath}v\bar{a}stik\bar{a}ya$ for refering the conglomeration of all the souls. The post- $Tattv\bar{\imath}rtha$ treatises call a single soul as $j\bar{\imath}vastik\bar{a}ya$.

^{1.} Sabhāṣya Tattvārthādhigama, 5/22.

^{2.} Ibid, 5/38 Kālaścetyeke.

^{3.} $\bar{T}h\bar{a}nam$, 2/387-390.

^{4.} Tattvārthādhigama Bhāṣyavṛtti of Siddhasenagaṇi, Bombay, V.S. 1986, v. 5/1, p. 317. dhrauvyārtha . . . pratīyata iti . . .

^{5.} Angasuttāṇi, Part II, (Bhagavaī), 2/124-135.

^{6.} Jain Siddhānta Dīpikā, S.

^{7.} Pañcāstikāya, v. 5. jesim atthisahāvo . . . tailukam.

^{8.} Ibid, v. 6, te ceva atthikāyā tekāliya bhāvaperinada niccā

Hence, we can assume that the period of $Tattv\bar{a}rtha$ is a transition period from first conception to second conception. Here, the author is using the term $j\bar{\imath}va$ but not $j\bar{\imath}v\bar{a}stik\bar{a}ya$. $J\bar{\imath}va$ is considered as a substance in the period of $\bar{a}gama$ and even in the post $\bar{a}gama$ period. Umasvati has no problem in considering the soul as an independant substance.

Concept of Astikāya in Bhagavatī

Gautam asked Mahavira - ''Oh Lord! Can we refer one, two or three units of *Dharmāstikāya as Dharmāstikāya*.''

á'Gautam! No, it can not be''

á'Oh Lord! Why can not we refer so!''

á'Gautam! Can we call a piece of wheel as the wheel?''

á'No, Lord! The piece of wheel can not be called as a wheel. The whole and unbroken wheel only can be called as a wheel.''

Similar questions were asked in the case of *Chatra* (Umbrella), *Carmaratna* (a special diamond), a stag etc. In conclusion, Lord Mahavira propounds that 'From 1 Unit to 1 Unit less of *Dharmāstikāya*, can not be called as *Dharmāstikāya*. Complete units in aggregate together are called as *dharmāstikāya*.

Similar is the condition for *adharmāstikāya*, *akāśastikāya*, *pudgalāstikāya* and *jīvāstikāya*.¹

All Pervasivencess of Astikāya

Out of five astikāyas (extended substances), dharma, adharma and ākāśa are numerically single entities. But souls are infinite in number. Single soul has innumerable space units (points). If we count each soul as one unit of jīvāstikāya, then jīvāstikāya can be called as anantapradeśī (conglomeration of infinite units). The conglomeration of those infinite souls is called as jīvāstikāya in Bhagavatī. Even pudgalāstikāya has been stated as the possessor of infinite units in Bhagavatī. There are two divisions of pudgalastikāya in Jain philosophy -

paramāṇu (atom) and skandha (aggregate). Atoms are infinite in number but even skandha are also infinite. Conglomeration of these is called as pudgalastikāya. Dharmastikāya, adharmāstikāya and ākāśastikāya are

^{1.} Pañcāstikāya, v. 7.

^{2.} Sabhāṣya tattvārthādhigama, 5/1. ajīvakāya dharmādharmākāśapudgalah

^{3.} Ibid, 5/2. dravyāṇi, jīvāśca

counted as 'one' entity in respect to *skandha*. They always remain in *skandha* form and never split into divisions. In respect of the number of units, *dharma* and *adharma* has innumerable and $\bar{A}k\bar{a}\dot{s}a$ has infinite units.

From the spatial point of view, jīvāstikāya and pudgalāstikāya are cosmos-pervasive. Similar is the case with dharma and adharma. Jīva (single soul) is a part of jīvāstikāya. Each soul has innumerable units individually. Thāṇaṃ refers to dharmāstikāya, adharmāstikāya, loka-ākāśa and each soul to be possessor of innumerable units. Dharma, adharma, loka-ākāśa are clearly described as cosmos-pervasive entities. During the fourth instant (smallest time unit) of kevalī samudghāta (expansion of soul-units outside the body by omniscien), soul also becomes cosmos-pervasive, but this law is applied only to the souls that undergoes the process of kevalī samudghāta which is an occasional phenomenon. Bhagavatī has stated jīvāstikāya as cosmos-pervasive but here 'Cosmos pervasion' is used not in the context of single soul, but it means that there is no space point in the cosmos, which is devoid of existence of souls. Similar law is applicable to pudgalastikāya (matter) also. In the process of acitta mahāskandha (that largest skandha, ultimate aggregate of paramāņus) of the pudgala (physical substance), which occupies the entire cosmic space and which consists of the greatest number of paramāņus and is catuḥsparśī (possessed of four touches), one cluster of matter spreads in the whole cosmos, but *Bhagavaī* states that 'cosmos pervasivenesss' of pudgalāstikāya means that there is no space point in the cosmos which is devoid of the existence of matter. It means that matter exists all over the cosmos. In Bhagavatī, īt is stated that the four *astikāyas* are cosmos-pervasive and the *ākāśastikāya* exists in both cosmic and trans-cosmic region. It is clear from above discussion, that all the astikāyas are 'cosmos-pervasive' but their pervasiveness is not similar in nature.

Difference in the Nature of 'Astikāya'

- 1. Angasuttāni, Part II, (Bhagavaī), 2/130-135.
- 2. Ibid, 2/125-127.
- 3. Ibid,2/128, davvao ņam jivatthikāya aņantāim jīvadavvāum.
- 4. Ibid, 2/129.
- 5. Ibid, 2/128-129.
- 6. Ibid, 2/125-126.
- 7. Bhagavaī, Part-I, p. 412. upayogaguno jīvastikāya . . . jīvah
- 8. Thānam, 4/495.
- 9. Ibid, 8/114. cauttha-samaye logam pūreti.

The concept of $astik\bar{a}ya$ in Jain philosophy represents the existence of the world. The word $astik\bar{a}ya$ denotes the holistic concept of the existence of the universe. There is an acceptance of the five $astik\bar{a}yas$ as dharma, adharma etc. in Jain philosophy but there is a difference in the nature of each $astik\bar{a}ya$. Although, all are referred by the word $astik\bar{a}ya$, their respective characteristics are exclusive.

All five *astikāyas* can be categorized in three groups:

- 1. Dharma, adharma and ākāśa
- 2. Jīvāstikāya
- 3. Pudgalāstikāya

The $astik\bar{a}ya$ of dharma, adharma and $\bar{a}k\bar{a}\acute{s}a$ are indivisible, one in number. Their $prade\acute{s}as$ can never be separated.

Conglomeration of all the souls is called as $j\bar{\imath}v\bar{a}stik\bar{a}ya$. Souls are infinite in number. Each soul has innumerable units (points) which mutually never get divided or separated. This means that each individual soul is part of $j\bar{\imath}v\bar{a}stik\bar{a}ya$ and are infinite in number. Each individual soul is constituted of innumerable units which never gets separated.

Although at some places in *Bhagavatī* the term $j\bar{\imath}v\bar{a}stik\bar{a}ya$ has been employed even for single $j\bar{\imath}va$ (soul)¹, in the post-canonical literature, this word $j\bar{\imath}v\bar{a}stik\bar{a}ya$ has been used only to refer to a single soul.² The term $'k\bar{a}ya'$ in $j\bar{\imath}v\bar{a}stik\bar{a}ya$ is meant to refer to either the conglomeration of units or conglomeration of souls, as per the statement of *Anuyogadvāra cūrṇi*.³ Here, the word $''j\bar{\imath}v\bar{a}stik\bar{a}ya''$ is employed for one soul or conglomeration of all the souls.

Pudgala (matter) is divided into two forms-skandha (aggregate of material atoms) and paramāṇu (atom). Both atom as well as skandha are infinite in number. Pudgalāstikāya is conglomeration of all those infinite atoms and infinite skandha together. As souls are infinite in number, atoms and skandhas are also infinite in number. The units of souls never get separated from each other but this is not the case with matter. Being numerically equal, there is difference in the form of conglomeration of soul and matter. Hence, the nature of $astik\bar{a}yas$ of these, differ from each other.

Dharmastikāya, adharmastikāya and ākāśāstikāya are invisible due to incorporeality. Jīvāstikāya is also invisible as it is incorporeal in nature

^{1.} $Angasutt\bar{a}ni$, Part II, $(Bhagava\bar{\imath})$, 2/125-127.

^{2.} Ibid, 2/128.

but it is comprehensible through the conscious activities which are conducted through the medium of body. So, from this point of view, it is visible. *Pudgalāstikāya* is visible due to its corporeality. Atoms and the *skandha* of two units upto infinite units with subtle transformations, are imperceptible through senses due to their subtleness even though, they are corporeal in nature.

Dharmāstikāya - Adharmāstikāya

The abbreviated name of *Dharmāstikāya* is *dharma* and *adharmāstikāya* is *adharma*. In Indian philosophy, *dharma* and *adharma* are generally used to refer good and bad activities in ethics. In metaphysics, these two terms are used significant to refer to two ontological entities *-dharmāstikāya* and *adharmāstikāya*, which are exclusive to Jain philosophy. Four substances out of six are mentioned in other philosophies too, but the acceptance *dharma* and *adharma* as a substance is unique to Jain philosophy. *Dharma* and *adharma* are incorporeal, nonliving, eternal and stable entities. Both are in the form of aggregate, so each is considered as one independent substance from substantial viewpoint. They are spread in the whole cosmic area from spatial point of view and are eternal from temporal viewpoint. All the units of *dharmāstikāya* and *adharmāstikāya* are capable of indirectly assisting motion and repose (passively) respectively to soul and matter. ¹

Dharmāstikāya and adharmāstikāya have innumerable units. They assist in movement and repose respectively to living and non-living beings. However, they are not precursors of movement and repose since they are dormant or inactive entities in themselves. Although there is no availability of direct description of their activeness or inactiveness in āgamas, in Tattvārtha, it is clearly stated that they are inactive. Bhagavatī considers them as one substance from substantial view point and from spatial consideration, they are cosmos-pervasive. If we hold both of them to be numerically one and cosmos pervasive, then the possibility of their activeness comes to an end. In the post canonical literature, the functionings of dharma and adharma are exemplified with the example of movement of a fish in water and person being stationary on earth which acts as a base etc. Such illustrations are not available in the

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 25/244.

^{2.} Pañcāstikāya, v. 4.

^{3.} Anuyogadvāra Cūrņi, p. 29. kāyastu samuhaḥ pradeśānāṃ jīvānāṃ vā ubhayathāpyaviruddhaṃ ityato jīvāstikāyaḥ

^{4.} Angasuttāni, Part II, (Bhagavaī), 2/129.

āgamic texts.

Pragmatic Value of dharma-adharma

The defining characteristic of *dharmāstikāya* is assistance in movement and of *adharmāstikāya* is assistance in repose. Movement and reposetogether modulates the system of the cosmos. Cosmic space is defined with the existence of medium of motion and medium of repose. Beyond that there is the existence of trans-cosmos. Thus, due to these two substances, the whole space gets divided into two divisions-cosmic space and trans-cosmic space.

Coming, going, speech, climbing, mental, verbal and physical activities and other actions or movements occur with the assistance of *dharmāstikāya*. Similarly, sitting, sleeping, standing, concentrating the mind and other such reposing or stable conditions become possible with the help of *adharmāstikāya*. Dharma and *adharma* both are assistants (auxillary cause) in movement and repose respectively of sentient beings and matter.

The structure of the cosmos also depends on these two substances. The structure of the cosmos is stated as 'supratiṣṭaka' 'triśarāvasaṃpuṭākāra', but in actuality this structure is of dharma and adharma. Depending on the structure of these substances, the structure of cosmos is explained. The dividing line between cosmos and the trans-cosmos is based on these two substances. Without them, the distinction between cosmos and trans-cosmos is not possible. lokālokavyavasthānyathānupapatteḥ.

They are essential factors for the movement and repose and also for the division of cosmic and trans-cosmic space. Movement and repose occur in the entire cosmos hence, we need such potential entities which remain unmoved themselves are all-pervasive and non-existents in the trans-cosmic area. This logical statement informs us about the defining characteristic of *dharma* and *adharma*.

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1. Angasuttāṇi, Part II, (Bhagavaī), 2/125, 126.
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^{2.} Ibid, 2/134-135.

^{3.} Sabhāṣya Tattvārthā dhigama, 5/6.

^{4.} Angasuttāni, Part II, (Bhagavaī), 2/125-126.

^{5.} Pañcāstikāya, v. 85-86. udayam jaha macchāṇam . . . kāraṇabhūdam tu puḍhavīva

^{6.} Angasuttāṇi, Part II, (Bhagavaī), 13/56-57.
... gailakkhaṇe nam dhammatthikāye
... thānalakkhane nam adhammatthikāye

^{7.} Ibid, 2/138.

In the context of *dharma* and *adharma*, some people argue that since both are invisible, on what basis can we prove their actual existence? In response, these are incorporeal substances and thus it is true that they can never become subject of our senses. However, they can be inferred through their specific functionality (upagraha) - $upagrah\bar{a}numeyatv\bar{a}t$. In the $t\bar{t}k\bar{a}$ (commentary) of $Bhagavat\bar{\iota}$, it is said that the invisible objects can be known through their functional aspects. Functions such as assistance in movement and repose are phenomenon of our direct experience. Through these functional aspects we can infer their existence.

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 13/56.

^{2.} Ibid, 13/57.

^{3.} Ibid, 11/98.

^{4.} Ibid, 18/139.

 $^{5. \}quad Uttarajjhayaṇ \bar{a}ni, 14/19, no indiyagejjha amuttabh \bar{a}va.$

^{6.} Bhagavatī Vṛtti of Abhayadeva Sūri, Mumbai, (V.S. 2049), p. 752. kāryādilingadvāreṇaivārvāgdṛśāmatīndriyapadārthāvagamo bhavati

Eight Central Points of Four Astikāyas

There is an illustration of eight central (axis) points of each dharmāstiskāya, adharmāstikāya, ākāśāstikāya and jīvāstikāya. In Sthānānga, those eight central points are called as rucaka pradeśas. The vrttikara (commentator) of Bhagavatī presenting the view of cūrnikara, says that the central points of dharmāstiskāya are accommodated on rucaka points.3 Presenting his own additional idea, vrttikāra says that since *dharmāstiskāya* etc. are cosmos pervasive substances, their central axis lies in space with in Ratnaprabhā (first hell), but not on rucakas. Since cardinal and intermediate directions are produced out of rucaka, so even the central point of dharmāstiskāya has been mentioned there. During kevalī-samudghāta, eight stable central points of soul get settled on these rucaka pradeśas. This means that during kevalī samudghāta, the units of soul spread in the whole cosmos. This is the time when the eight central units of soul get settled on the eight central points of cosmos. Dharmāstikāya and adharmāstikāya are already existing over there. Units of dharma, adharma, lokākāśa and one soul are equal in number. Numerically, they are equal and the number of units of one soul is equal to that of other individual souls. There is no variation in them. The units of dharma, adharma and ākāśa are unmoving and stable, hence, they always stay where they are but the units of soul do contract and expand, except the eight central space points. Those rucaka points remain stable. These eight central points of soul themselves get settled on eight central units of cosmic space but it happens only during kevalī samudghāta. Bhagavatī states that eight central points of soul settle on minimum of one, two, three, four, five, six units or eight units of cosmic space but they can not be settled on seven points of cosmic space. Why is it so? No reason has been provided for it.

- (a) Aṅgasuttāṇi, Part II, (Bhagavaī), 25/240-243.
 (b) Thānam, 8/48-51.
- 2. Sthānānga Sūtraṃ Samavāyānga Sūtraṃ ca, p. 289. . . . madhyapradeśāste ye rucakarūpā
- 3. Bhagavatī, p. 887 aṭṭhadhammatthikāyassa . . . iti Cūrṇikāra
- 4. Ibid, p. 887.
 - iha ca yadyapi . . . sambhāvyate
- 5. Sthānānga Sūtram Samavāyānga Sūtram ca, p. 289. jīvasyāpi kevalisamudghāte rucakasthā eva te . . .
- 6. *Ṭhāṇaṃ*, 4/495.
- 7. Sthānānga SūtramSamavāyānga Sūtramca, p. 289. . . . te anyadātvaṣṭāvavicalā ye te madhapradeśāḥ
- 8. Angasuttāṇi, Part II, (Bhagavaī), 25/244. ee ṇaṃ bhante! aṭṭha jīvatthikāyassa majjhapadesā katisu āgāspadesesu ogāhanti goyama! jahaṇṇṇaṃ ekkansi vā... chahim vā, ukkseṇaṃ aṭṭhassa no ceva sattasu.

 $Tik\bar{a}$ tried to answer this question just by saying that their nature is like that¹, but, the curiosity that why only seven is left - is not satisfied with the above answer. Perhaps there is some other special reason behind it, but $tik\bar{a}$ commentator is at a loss to provide explanation. In such a condition, we can remain dependant only on the validity of the $\bar{a}gamas$. There is another possibility that there may be a mathematical law which supports the fact that eight points can not get settled on seven points.

Bhagavatī and Sthānāṅga, both have described the eight central points of $\bar{a}k\bar{a}\acute{s}astik\bar{a}ya$. Possibly here they are discussing about the cosmic space because $\bar{a}k\bar{a}\acute{s}astik\bar{a}ya$ in general has infinite space units, so how can we point out central eight points in it. Since it is infinite, and does not have a boundary. The units of cosmic space, *dharma*, *adharma* and a single soul are equal i.e. innumerable. Since there is a mention of central point of all of them, so it seems that, it is in the context of cosmic space only that the word $\bar{a}k\bar{a}\acute{s}astik\bar{a}ya$ has been used.

In the 25^{th} śataka of Bhagavatī, there is a mention of eight central points of $j\bar{\imath}vastik\bar{a}ya$. Here, the word $j\bar{\imath}vastik\bar{a}ya$ is used for one soul and not for the conglomeration of all souls. Thāṇaṃ (Sthānāṅga) refers the eight central points of one $j\bar{\imath}va$ alone. So our interpretation that word $j\bar{\imath}vastik\bar{a}ya$ has been used for one soul, gets validated. On the contrary, we find in the 2^{th} śataka of Bhagavatī, the word $j\bar{\imath}vastik\bar{a}ya$ is used for the conglomeration of souls and not for single soul.

Why Soul and Matter Move Only in Cosmic Space

Soul (soul here refers to the worldly soul which is associated with karmic matter) and matter are moving substances. What assists in their movement, why is their movement restricted to cosmic space and why don't they go to trans-cosmos? - inevitabel questions. Jain literature of the post-canonical age, answers it as, that the soul and matter move with the assistance of $dharm\bar{a}stisk\bar{a}ya$ and the trans-cosmos is devoid of $dharm\bar{a}stisk\bar{a}ya$ hence, the objects and soul can not move in that area. In the $\bar{A}gamic$ literature, $Dharm\bar{a}stisk\bar{a}ya$ has been characterized as a movement-assisting substance, but there is a mention of some more assisting factors of movement other than the $dharm\bar{a}stik\bar{a}ya$.

- 1. Bhagavatī Vrtti, p. 887.
- 2. Angasuttāṇi, Part II, (Bhagavaī), 25/244.
- 3. Ibid, 2/128.
- 4. Thanam, 8/51.
- 5. Jain Siddhānta Dīpikā, 1/5, etayorabhāvādeva aloke jīvapudgalānāmabhāvaḥ.

trans-cosmos? - inevitably such questions are presented. Jain literature of the post-canonical age, answers it as, that the soul and matter move with the assistance of $dharm\bar{a}stisk\bar{a}ya$ and the trans-cosmos is devoid of $dharm\bar{a}stisk\bar{a}ya$ hence, the objects and soul can not move to that area. In the $\bar{A}gamic$ literature, $Dharm\bar{a}stisk\bar{a}ya$ has been characterized as a movement-assisting substance but there is a mention of some more assisting factors of movement other than the $dharm\bar{a}stik\bar{a}ya$.

Sthānānga has stated four reasons for things not going beyond the cosmos²-

- 1. Absence of motion
- 2. Absence of medium of motion which is the necessary condition of movement
- 3. *Rukṣatā*-dryness or the existence of negative electric charge of the *pudgala* near the periphery of the *loka*
- 4. Natural condition of the Cosmos (loka)

In the description of the cosmic system, when it is said that the soul and matter can not move in the trans-cosmos, there is a mention of some different factors other than *dharmāstikāya*.

Where there is the movement of soul and matter, there exists *loka* and where there is *loka*, there is a movement of soul and matter. There is no movement of soul and matter in trans-cosmos and the boundry line of *loka* is also stated based on the possibility of movement. Still a question remains unanswered that why the movement is in cosmic region only and why it is not in the trans-cosmic region?

All the material entities, that occupy the boundary (end) of *loka* (cosmos), spontaneously become *rukṣa* (assume negative electricity) in spite of remaining *abaddhaspṛṣṭa* (i.e. non-bound and non-touched) by the other *rukṣa* material entities, and hence *jīva* (soul) and *pudgala* (matter) are incapable of crossing over and going outside of the cosmos. This statement expresses that soul and matter can not move to the trans-cosmic region because the material cluster at the end of cosmos is so dry (possessing negative electricity) that they do not assist in the movement of soul and matter beyond the boundary of the

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 2/125 guṇao gamaṇaguṇe.

Thāṇaṃ, 4/498.

 cauhim ṭhāṇehim jīvā ya poggalā ya no sancāyenti bahiyā logantā gamaṇayāe, tam jahā-gati abhāveṇaṃ niruvaggahayāe, lukkhatāe, logāṇubhāveṇaṃ.

^{3.} Ibid, 10/1/9.

^{4.} Ibid 10/1/10.

cosmos. It means that even in the presence of *dharmāstiskāya*, due to non-assistance of matter, crossing over becomes impossible. Even in the context of mentioning the restriction of the movement of atoms, there is no mention of the medium of motion.¹

A question has been put forward in *Bhagavatī* whether it is possible for a deity to stand at the end of the cosmos and extend their arm in the transcosmos area and move it. It is answered in negation. One can not wave the hand in the trans-cosmos area standing at the end of cosmos because there is no existence and assistance of *pudgala* (matter) over there

jīvāṇaṃ āhārovaciā poggalā, bondinciā poggalā, kalevaraciā poggalā, poggalameva pappa jīvāṇa ya ajīvāṇa ya gatipariyāye āhijjai. Aloe ṇaṃ nevatthi jīva nevatthi poggalā.³

It is clear here that matter is assumed to be the causal factor of movement of soul and material things. Even in the presence of dharmāstikāya, movement cannot occur without the assistance of matter. There is no matter in the trans-cosmic region, hence there is no movement of soul and matter there. As per Pt. Dalsukh Malvania - from this explanation we can draw a conclusion that if, at the time of the origination of this strata of Bhagavatī, had the concept of dharmāstiskāya as the dravya, responsible for assisting motion been established, then the above reply would have been different. This implies that it did not exist at that time. 5

In this context, the opinion of Acharya Mahapragya about the necessity of material assistance in the movement is worthy of mention. "It is true that there are no souls and matter in the trans-cosmic region and all the *pudgala* on reaching the end of *loka* spontaneously become *rukṣa*, and they can not cross the boundry and move to *aloka*. However it is intriguing why the liberated souls (which are free from *pudgala*) can go only upto the upper end of the cosmos? Why don't they cross the boundary of the cosmic region? In this case, the rule that motion does not take place on account of the absence of any assistance of any kind of

^{1.} Țhāṇaṃ, 3/498. tivihe poggalapadighāte paṇṇatte, taṃ jahā-paramāṇupoggale paramāṇupoggalaṃ pappa paḍihaṇṇijjā, lukkhattāe vā paḍihaṇṇijjā, logante vā paḍihaṇṇijjā

^{2.} Angasuttāṇi, Part II, (Bhagavaī), 16/118.

^{3.} Ibid, 16/119.

^{4.} Bhagavatī Vṛtti, p. 717.

^{5.} Dalsukh Malvania, Jain Darśana kā Ādikāla, p. 35.

pudgala and the rule that 'there is no soul and matter in trans-cosmos'-cannot negate motion of liberated souls. Secondly, the law that pudgala (paramāṇu) spontaneously become rukṣaon reaching the lokānta (end of the cosmos) too does not work here and stop the motion of the liberated soul in the aloka. Therefore, it is only the dharmāstiskāya that becomes the determining or definitive factor for the absence of the motion of the liberated soul in the aloka (trans-cosmos). The liberated soul can travel up to the end of the loka, untill there exists the medium of motion, viz., dharmāstiskāya; beyond it, there is absence of such assistance in the aloka, and therefore, the liberated soul cannot go beyond the loka boundary.''

From the above discussion, it can be concluded that there had been an acceptance of the movement assisting factors other than $dharm\bar{a}stik\bar{a}ya$ in the $\bar{a}gama$ -age, but in post canonical philosophical literature, $dharm\bar{a}stisk\bar{a}ya$ alone has been considered as the movement assisting factor. There is no description of other reasons as stated in the $\bar{a}gamas$ in the post canonical literature.

From the perspective of chronological development of thought, it seems that the philosophers of the post canonical period were trying to provide a systematic structure to the Jain beliefs and concepts.

Among the factors which assist movement, *dharmāstikāya* alone could act as a defining and unique concept, as other causes do not have the definite and specific characteristics that *dharmāstiskāya* has. As a result of this significance, philosophers of the post canonical age neglected other factors and accepted *dharmāstiskāya* alone as the movement assisting factor.

Comparison between Dharmāstikāya and Adharmāstikāya

The concept of astikāya is a unique contribution of Lord Mahavira to the world of philosophy. No other philosophies discuss about concepts such as dharmāstikāya and adharmāstikāya. This is an original contribution of the Jain philosophy.

Modern scholars try to compare both of these with the *Sānkhya* philosophy's *rajas* and *tamas guṇa* (qualities) - ''A comparative study of these two substances - *dharma* and *adharma* can be made with two *guṇas* of *Prakṛti tattva* (priomordial matter) of the *Sānkhya* philosophy viz.

^{1.} Bhagavaī, Part-1, Preface, p. 18.

^{2.} Āvaśyaka Cūrṇi, p. 16. jeṇa aloe jīvājīvadavvāṇaṃ dhammatthikāyadavvassa abhāve gatī ceva ṇatthi

rajas (energy) and tamas (inertia). Rajas being mobile, is dynamic in nature. It keeps the action of *Prakṛti* in motion, i.e. it gives an impetus to action to be set in motion, while tamas puts restraints on the motion...though they have the same significance in regard to their origin with the attributes of $gatiśīlat\bar{a}$ of rajas (motion or dynamism of rajas) and $sthitiśīlat\bar{a}$ of tamas (static state or rest).''

The comparison of *dharma* and *adharma* with *rajas* and *tamas*, the attributes of *Prakṛti*- does not completely fit in the frame work of Jains because *rajas* and *tamas* are attributes of *Prakṛti* whereas Jainism describes *dharma* and *adharma* to be independent substances. According to Jainism, *dharmāstikāya* in itself is not a moving substance. It is inactive. It renders direct assistance in the movement of soul and matter without however, exercising any activity. Assisting in the movement is its specific characteristic. The *Rajas* attribute in *prakṛti* is in itself a dynamic energy.

Similarly, tamoguṇa generates heaviness and obscuration. So how can these be compared with dharmāstikāya and adharmāstikāya? Prakṛṭi is corporeal as the pudgalāstikāya. Dharma and adharma are incorporeal substances. In Syādvāda Mañjarī, rajas, tamas and sattvaguṇa have been considered as the cause of origination, cessation and persistence. Hence, in some respects sattva, rajas and tamas can be compared with utpāda, vyaya and dhrauvya but any other kind of comparison demands analysis.

Synonymous terms

There are many synonymous terms illustrated in *Bhagavatī* for all the five *astikāyas*. The synonymous terms for *ākāśastikāya*, *jīvastikāya* and *pudgalāstikāya* are particularly expressing their nature or characteristics but synonyms of *dharmāstikāya* and *adharmāstikāya* are to be scrutinized further.

- 1. J.C. Sikdar, Jain Theory of Reality, Varanasi, 1991, p. 186-187.
- 2. Angasuttāni, Part II, (Bhagavaī), 2/124.
- 3. Sabhāṣya -Tattvārthādhigama, 5/6.
- 4. Angasuttāṇi, Part II, (Bhagavaī), 2/125. . . . gamaṇaguṇe
- 5. Sānkhyakārikā, v. 13.
 - . . . upasthambhakam calam ca rajah
- 6. Ibid, v. 13. guruvaranakameva tamah
- 7. Angasuttāṇi, Part II, (Bhagavaī), 2/125-126.
- 8. Syādvāda Mañjarī, p. 41. rajoguņātmakatayā sarharaņe, sattvikatayā ca sthitau . . .
- 9. Angasuttāni, Part II, (Bhagavaī), 20/14-18.

- (i) dharma, dharmāstikāya
- (ii) refraining from violence, refraining from falsehood etc. five vows
- (iii) refraining from anger, pride, deceit, greed to mithyādarsanaśalya (the thorn of perverted faith) altogether
- (iv) *īrya* etc. five samitis (comportments) and control over mind, speech and body (*gupti*) etc. are the synonyms of *dharmāstiskāya* and the synonyms of *adharmāstikāya* are just the opposite of these.²

In this context, when we look into the synonyms we can guess that apart from the word *dharmāstikāya* and *adharmāstikāya*, all the other words seem irrelevant to their characteristics.

Actually, these synonyms are of *dharma* and *adharma* which the terms of ethics and refer to the auspicious or inauspicious activities of the soul, whereas *dharmāstikāya* and *adharmāstikāya* are non-living substances which refer to ontological existents. Hence, dharma and *adharma* (as a substance) are completely different from the concept of *dharma* and *adharma* in ethics.

The *tīkakāra* of *Bhagavatī* has stated that due to the similarity of the term dharma etc. those synonyms have been attached to the *astikāya*, but in actual fact, they are popular in ethics. They have no relation with ontological factors such as *dharmāstikāya* and *adharmāstikāya*.

Natural Bond among *Pradesas* of *Dharmāstikāya* etc.

Astikāya exists in the form of aggregates. The whole substance or integrated form of atoms is called as *skandha* (aggregate). Units of substance are mutually bound. This mutual bonding of units is called as *Bandha* (bondage). In *Bhagavatī*, there is a mention of two kinds of bonding - *Prayoga* (produced by conscious exertion) and *Visrasā* (natural). Natural kind of integration (bonding) is again divided into two types-*sādi* (with beginning) and *anādi* (beginningless).

Integration of the units of *dharmāstikāya*, *adharmāstikāya*, *ākāśastikāya* are included under beginningless natural integration. Here, the integration is of a partial kind and not a complete one. The *pradeśas* of

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 20/14.

^{2.} Ibid, 20/15.

^{3.} Bhagavatī Vṛtti, p. 776. iha dharmmaḥ-cāritra lakṣaṇaḥ... pravartanta iti

^{4.} Angasuttāṇi, Part II, (Bhagavaī), 8/345. duvihe bandhe paṇṇatte, taṃ jahā - payogabandhe ya, vīsasābandhe ya

^{5.} Ibid, 8/346.

dharma, adharma and $\bar{a}k\bar{a}\dot{s}a$ are eternally integrated.

The *pradeśas* of *dharmāstikāya*, *adharmāstikāya* and *ākāśastikāya* have beginning-less natural integration. All three are inactive substances and all pervasive. There is no possibility of contraction and expansion in their *pradeśas* as it is possible in the case of soul and matter. These *pradeśas* remain as they are for ever. This is the very reason for stating their bonding as beginningless and eternal. Partial bonding is chain like integration whereas complete integration is similar to unification of water and milk. The integration of *astikāya* is a partial one so the *pradeśas* are lined or touching one another, but, they do not get unified with each other. Each *pradeśa* has its own space. *Dharma* has innumerable *pradeśas*, so it needs innumerable independent space units to dwell upon. They cannot be co-extensive as the *pradeśas* of soul and matter.

Akāśāstikāya (Space i.e. Medium of Accomodation)

In the context of discussion on the constituents of this universe, space has an important place. Almost all the Indian and western philosophers have given acceptance to existence of $\bar{a}k\bar{a}\dot{s}a$. Although, there is a difference of opinion regarding its nature but all unanimously accept it from an existential point of view.

Jain philosophy has described space as an incorporeal, non-living, eternal and non-moving entity like *dharma* and *adharma*. It is one and pervasive in the cosmic and trans-cosmic region. Due to this, space is divided into two types i.e. cosmic space and trans-cosmic space. It comprises infinite units.

Its units are potent enough to provide accommodation. Providing accommodation is the specific characteristic of space. That part of space which accommodates *dharma*, *adharma*, *kāla*, *pudgala* and *jīva* is called $lok\bar{a}k\bar{a}\dot{s}a^1$ and where only space exists devoid of all other substances is called trans-cosmic space.

Trans-cosmos is like a wide circle without any boundary (although at

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 8/347.

^{2.} Ibid, 8/348.

^{3.} Ibid, 8/349.

 $^{4. \}quad Sabh\bar{a} \\ sya \quad Tattv\bar{a}rth\bar{a}dhigama \\ S\bar{u}tra, \\ 5/6.$

^{5.} Angasuttāni, Part II, (Bhagavaī), 8/348.

^{6.} Ibid, 2/127.

^{7.} Ibid, 2/138.

^{8.} Ibid, 2/127.

some places it is also mentioned that it is shapeless). The cosmos constituted of *dharmāstiskāya*, *adharmāstikāya* etc. is like a small island in the wide ocean of trans-cosmic space. Here, point of interest is that space is an indivisible substance as a whole. Cosmic and trans-cosmic area is a division made on the basis of the presence of other substances like *dharmāstikāya* etc. Space is self-accommodated and possesses infinite units, but cosmic space possesses innumerable units.³ The visible world before us is located in cosmic space only.

Pudgalāstikāya (Matter)

There is a discussion on the concept of *pudgala* (matter) in all the Indian philosophies. However, there is a difference in the name, such as *bhūta* in *Cārvāka*, ⁴ *prakṛti* in *Sānkhya*, ⁵ *jaḍa-dravya* in *Nyāya - Vaiśeṣika*, ⁶ *rūpa* in Buddhism, ⁷ *māyā* in *Śānkara Vedānta*, ⁸ and *pudgala* in Jain philosophy. ⁹ Modern physics also deals mainly with the material world. This is the only substance which is equally included as a matter of study in the field of both science and philosophy- (with time and space). In this research, we will discuss few concepts regarding matter, which have been least discussed in the post-canonical literature. Its comparison with other philosophies and science will not be possible to discuss. For a detailed comparison, readers may refer to books like *'Concept of Matter in Jaina Philosophy'*. ¹⁰

Pudgala is defined in Jain philosophy as 'that which possesses colour, smell, taste and touch'. It is corporeal, non-living, eternal, stable and constituent substance of the universe. It has been analyzed on the basis of substance, space, time, mode and quality.

From the point of view of-

Substance - It is infinite

Space - cosmos-pervasive

- 1. Angasuttāṇi, Part II, (Bhagavaī), 13/58. avagāhalakkhaṇe ṇam āgāsatthikāye
- 2. Pañcāstikāya, v. 3.
- 3. *Thāṇam*, 4/495.
- 4. Tattvopaplavasingh of Jayarāśi, Varanasi, 1987, p. 1.
- 5. Sānkhya Kārikā, v. 3.
- 6. Vaiśeṣika Darśanam, ed by Udayavīra Śhastri, Gaziabad, 1972, 1/1/5.
- 7. Abhidharmakośa of Acarya Vasubandhu, Ilahābād, 1958, 1/124, p. 38.
- 8. Śvetāśvataropaniṣad, 4/10, māyām tu prakṛtim vidyā.
- 9. Angasuttāni, Part II, (Bhagavaī), 2/129.
- 10. J.C. Sikdar, Jain Theory of Reality, P.V. Research Institute, Varanasi, 1987.

Time - Definite, eternal, non-destructible, endless, stable and

non-transitory

Mode- Possessed of color, odour, taste and touch

Quality - Ability of integration and disintegration and the

quality of being possessed. Integration and disintegration are the specific characteristics of

pudgala.

Four *astikāyas* remain always integrated. They never disintegrate. Integration after disintegration and disintegration after integration is the specific characteristic of *pudgalāstikāya*. All the way from two atoms to infinite atoms may get integrated transforming into *dvi-pradeśī* (two unit constituents) to *ananta pradeśī* (infinite unit constituent) *skandha* respectively. Again after disintegration, they become independent two atoms upto infinite atoms. If *pudgala* does not possessed this quality of integration and disintegration, then, this universe would be one cluster of atoms or got scattered into independent atoms.

Both of these forms are not capable to explain the present system of the universe. *Pudgala* is corporeal and sense-perceivable. Hence, its existence is very explicitly experienced, but the basis of its independent substancehood is due to its capacity of integration and disintegration. Mutual relationships of soul and matter causes the different modes of existents in the universe. 4

Two forms of Pudgala

The two forms of *pudgala* are - atom (*paramāṇu*) and aggregate (*skandha*). Visible world is made up of the atomic aggregates. Atoms get integrated in *skandha* and *skandhas* result in material substances. *Pudgala* has two powers- power of integration and of power disintegration. Integration of atoms produces *skandha* and one *skandha* may get disintegrated into many *skandhas* or into individual atoms. The integration of two atoms results in *dvi-pradeśī skandha* (an aggregate of two atoms). When it gets disintegrated, it splits into two individual atoms. Similarly, with the integration of three atoms, a *tri-pradeśī* aggregate is formed. When this three *pradeśī* aggregate gets

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 2/129.

^{2.} Ibid, 2/129.

^{3.} Acarya Mahapragya, Jain Darśana aur Anekanta, p. 23.

^{4.} Jain Siddhānta Dīpīka, 1/9. jīvapudgalayorvividhasanyogaih sa vividharūpah

^{5.} Sabhāsya Tattvārthādhigama 5/25, anavaḥ skandhāśca

^{6.} Thāṇam, 2/221-225.

disintegrated, it either splits into three independent atoms or it is split into one independent atom and an aggregate of two atoms. Thus, an aggregate is formed by both disintegration and integration¹, but an atom is obtained only through disintegration.²

Normally, an atom is treated as the cause only. Atom is the producer of aggregate, but due to disintegration of an aggregate, atom also comes into existence. So it is also the effect of aggregate. In *Nayacakra* there is a mention of atom as both the cause and the effect.³

Cause of the Transformation in the Matter

Jain philosophy accepts the existence of six substances. Among them soul and matter have the capacity of mobility. This means both have the intrinsic mode (that mode (transformation) of an entity, which occurs naturally, independently of anything else to cause it) and extrinsic mode (that mode (state), which depends for its occurrence on conditions which are external). Soul and matter have both the explicit mode (a mode, which is gross, lasts for sometime and is amenable to verbal expression) and implicit mode (The subtle modification of the object, which lasts only for one samaya (smallest time-unit) and in spite of the transformation of which, the (extrinsic) form of the object does not undergo change. The other four substances have only implicit modes and not the explicit modes. A question has been raised in Bhagavatī, whether an atom and an aggregate of two, three upto infinite units which undergosimple vibration, complex vibration, motion, oscillation, collision, penetration and rise, gets transformed into newer modes? Lord Mahavira replied with a non-absolutistic approach that in the movement like vibration etc., atom and *skandha* both do sometimes get transformed into newer modes and sometimes they do not.

The implicit natural transformation of modes automatically goes on in *pudgala* but for the occurrence of explicit modes, vibrations etc. are required. The transformation of atom in *skandha* and *skandha* into atom or another *skandha* can occur only through vibrations etc. Due to such vibrations etc., they get transformed into newer modes. If these vibrations etc. do not occur then they can not undergo transformation into another mode from the existing one. That is the reason *Bhagavatī*

^{1.} Sabhāṣya Tattvārthādhigama, 5/26, sanghatabhedebhya utpadyante

^{2.} Ibid, 5/27, bhedādanuh

^{3.} Nayacakra of Māilla Dhavala, v. 29. jo khalu aṇāiṇihaṇo, kāraṇarūvo hu kajjarūvo vā paramāṇupoggalāṇaṃ so davva sahāvapajjāo

^{4.} Angasuttāṇi, Part II, (Bhagavaī), 5/150-153.

states, that they may or may not undergo vibration etc.

Atom- with Unit or Unitless

Atom is the ultimate and subtlest unit of matter. There cannot be any further subtler unit of matter other than an atom. Atom is indivisible. In its existential aspect it remains alone. In that condition it is unitless. It can not be parted or has no middle part of it and so it is partless. 4 Thānam explains atom as unpierceable, incombustible, inconceivable, having no middle part, having no half, unit-less and indivisible. In Bhagavatī, there is mention of four kinds of atoms substance-atom, space-atom, time-atom and mode-atom. Here substance atom is explained as impossible to cut, burn and catch; space-atom is explained as having no middle part, no half, no unit and indivisible. The nature of substanceatom and space-atom as explained in *Bhagavatī*, is similar to the nature of atom that has been given in *Thānam*. The only difference is that in Thānam, it has been explained in combined form without mentioning about substance and space distinctively. In Bhagavatī, at some other place, atom has been defined as that which is devoid of half part, having no middle and unit-less.

Atom is unitless- this statement is from the view point of substance and space. From the point of view of time and modes, it can be both unitless or with units. From the view point of substance the atom has no parts so it is unitless and from the view point of space, the atom resides in only one unit of space so it is unitless. From the viewpoint of time, the atom which is stable for one instant of time is unitless. This means that after one instant of time it would change its form and become an aggregate and the atom which will remain as atom for more than one instant, will be atom with units. Atom has the qualities of colour, taste, smell and touch in different variations. An atom can be possessed with infinite points of black colour whereas another atom may have only one degree of black colour. Same is the variation found regarding other qualities like smell etc. also. So when an atom is possessed of one degree of

- 1. Angasuttāṇi, Part II, (Bhagavaī), 5/150.
- 2. Ibid, 5/151.
- 3. *Ṭhāṇaṃ*, 3/329.
- 4. Angasuttāṇi, Part II, (Bhagavaī), 5/160.
- 5. Thānam, 3/329-335.
- 6. Angasuttāṇi, Part II, (Bhagavaī), 20/37-38.
- 7. Ibid, 5/160.
- 8. Prajñāpanā Vṛtti, p. 202-3. paramaņurhi apradeśo gīyate dravyarūpatayā sānśo na bhavatīti. . . kālabhāvābhyām sapradeśatvepi na kaściddosah.

colour, taste etc. then it is unitless and when the degrees are more than one, then atoms have units and are called *sapradeśī*.¹

Bhagavatī states that mode-atoms are possessed of colour, smell, taste and touch. Due to this, they can be called as sapradeśī (with units). Siddhasena gani has also called mode atom as 'with unit' and substance- atom as 'without unit.' Through anekānt, this concept of 'atoms having unit' and 'unitless atoms' can be established.

Aggregate- with Unit or Unitless

Just as an atom, an aggregate can also be both 'with unit' and 'unitless'. This can be proved from a relative view point. As we have discussed above from the view point of substance, an atom is 'unitless'. It is the opposite in the case of an aggregate. From the view point of substance, the aggregate would always be 'with units.' From the view point of space, time and modes, it is both 'unitless' and ' with units'. From the view point of substance the aggregate having two units etc. are always sapradeśī (with units). From the view point of space, the aggregate residing on one unit of space is 'unitless' and which is accommodated on more than one space units is with unit. From the view point of time, the aggregate of one instant of time is 'unitless' and that which remain stable for more than one instant of time is 'with unit'. From the view point of modes, the aggregate having one degree of colour etc. is 'unitless' and that which has more than one degree of colour etc. are with unit. Some than one degree of colour etc. are with unit.

Eternality and Non-eternality of Atom

According to Jain philosophy, every existent is a composition of mutually contradictory attributes. These contradictory attributes coexist in the substance simultaneously and at same time. This is also the case with atoms. They are both eternal and non-eternal. From a substantial view point, it is eternal and from the point of view of its modes like color, smell, taste and touch it is non-eternal. From a relative perspective, we can well describe the co-existence of

- 1. Bhagavatī Vṛtti, p. 241. yo dravyatopradeśah . . . sapradeśa iti
- 2. Angasuttāni, Part II, (Bhagavaī), 20/41.
- 3. Tattvārtha Bhāṣyānusāriṇi, Commentary of 5/1, p. 318-319.
 ... nanu prasiddhamevedameka rasagandha varṇo dviśaparśaścāṇurbhavati, bhāvāvayavaiḥ sāvayavo dravyāvayavairniravaya iti.
- 4. Angasuttāni, Part II, (Bhagavaī), 5/161-164.
- 5. a) Ibid, 5/205
 - b) Bhagavatī Vṛtti, p. 241.

contradictory attributes.

Rule of Transformation of Matter

Matter has two forms - *Skandha* (aggregate of material atoms) and atom. There is an inter-transformation between these two forms, i.e. atom transforms into skandha and skandha gets transformed into atom. A question has been asked in Bhagavatī as to for how long can an atom remain as atom without undergoing any transformation? Addressing the curiosity, it has been answered that for a minimum of one samaya (indivisible unit of time) and maximum innumerable time periods, an atom can remain as an atom. Furthermore, additional information has been given for the time period of *skandha*, which is similar to that of an atom. Both can remain in their own state for minimum one samaya and for maximum-innumerable time units without transformation. However, after the limit of innumerable time units has lapsed, they must definitely get transformed into another form that is atom into skandha and skandha into atomic form, or any other form of skandha. Any matter can not remain in the same form for an infinite times. This is the natural law for the transformation of matter.

Rule of Transformation of Qualities and Attributes of Matter

Matter possesses colour, smell, taste and touch. These qualities exist in both atoms and aggregates (*skandha*). Sound, configuration etc. are also the states of matter but they exist in aggregate form only and such attributes are absent in atomic form. As atom and aggregate form ultimately gets transformed, even attributes of matter i.e. colour etc. definitely undergoes the change after as much as innumerable (*asankhyeya*) time periods. Colour etc. are the attributes of matter but there is the occurrence of transformation in these attributes. This means colour, taste etc. never remain similar in atoms and aggregates. They undergo variances. For eg. an atom can have intensity of one degrees of red in colour whereas some others can have two or more upto infinite degrees of intensity of red colour. Definitely their shades would vary after a minimum one instant of time and a maximum of innumerable time units. It means an atom with red colour with one degree of intensity, has to transform into red colour with two or more degree of

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 14/49.
paramāṇupoggale ṇaṃ bhante! kiṃ sāsaye? asāsaye? goyamā! siya sāsaye siya asāsaye

^{2.} Ibid, 14/50.

^{3.} Ibid, 5/169.

intensity upto infinite degree of intensity of red in colour within a maximum of innumerable units of time. There are both $gun\bar{a}tmaka$ (changing of intensity in same colour, taste etc.) and $r\bar{u}p\bar{a}tmaka$ (in different category of colour, taste etc.) kinds of change. When we say $gun\bar{a}tmaka$ change, it refers to the change of shade, like a very light shade of black colour may get transformed into a darker shade of black colour. $R\bar{u}p\bar{a}tmaka$ change refers to the transforming of black colour of an atom completely into any other colour like yellow etc.

Disintegration of atoms

As already mentioned earlier the indivisible unit of matter is *paramāṇu*. It can not be pierced, cut, burnt or touched. This is not possible in the case of an atom and an aggregate with innumerable *pradeśas* with external means.³ There is an option in the case of aggregate of infinite *pradeśas*, that it can and cannot be cut, burnt etc.⁴

According to the modern science, atoms can be divided. In this context, we would discuss the view point of Jain philosophy.

Paramāņu (atom): Subtle and Empirical Form

There are two types of atoms postulated in Jain philosophy - subtle and empirical. Subtle atom is indivisible. It can not be divided. There are two nayas (view point) accepted in Jain philosophy- transcendental and empirical. Transcendental accepts the real nature of truth. For example, all gross aggregates are to be possessed of five colours. So a black bee is not only black, but it has all the five colours. Empirical view point receives popular truth and as in this case, it perceives a black bee as black. In the context of empirical atom also, this point of view is applied. Infinite subtle atoms together form one empirical atom. From the transcendental view point, it is an aggregate of infinite pradeśas (units) but in the gross or empirical world we call it an atom. In Anuyogadvāra, empirical atom is called as indivisible.

In *Bhagavatī*, a thought has been given in the context of the division of atom and aggregate. Modern science holds atoms to be divisible. Acharya Mahapragya has given serious reflection on this subject. He opines that - 'According to Jain philosophy, the atom as accepted by

^{1.} Angasuttāni, Part II, (Bhagavaī), 5/172.

^{2.} Bhagavatī Vṛtti, p. 420.

^{3.} Angasuttāni, Part II, (Bhagavaī), 5/157-158.

^{4.} Ibid, 5/159.

^{5.} Anuogadārarāim, A. 396 paramāņu duvihe paṇṇatte, taṃ jahā suhume ya vāvahāriye ya

modern science is an aggregate of infinite indivisible units of matter. Even an empirical atom is indivisible by weapons. Here, a considerable point is that $\bar{a}gamic$ literature states that an atom can not be cut by the sharp edge of a sword. It is true because the sharpness of a sword is very gross, so it can not cut the atom. Modern science has developed very subtle technical machineries, which uphold the possibility of the division of an empirical atom.'

Two Types of Substances- Massless and with Mass

In Jain metaphysics, there is a concept of six types of substances. Among them dharma, adharma, space, soul and time- these five are massless substances. They are called as agurulaghu. Agurulaghu substances are always massless. *Pudgalāstikāya* are both *gurulaghu* (with mass) and agurulaghu (massless). In the case of matter, right from the atom upto the aggregate having four touches are agurulaghu. Kārmāṇavargaṇā (cluster of homogenous subtle particles of karma matter) is possessed of four kinds of touch. Hence, karmas are agurulaghu.8 Among the five types of body, kārmaṇa body is agurulaghu and other four are *gurulaghu*. Except *kārmaṇa* body, all the four bodies are made up of material aggregates with eight kinds of touches (Astasparśī). Mental and vocal activities are agurulaghu and physical activities are gurulaghu. Here a question arises as to why are physical activities (kāyayoga) called absolutely gurulaghu? Since Kārmaṇa body possesses four touches and thus, its activity should have been agurulaghu.

Here, we can not assume that $k\bar{a}rmana$ body possesses four touches but its activity (yoga) becomes astasparsi (possessor of eight touches) because mental and verbal activity are considered as agurulaghu. It seems that this statement is given for the four bodies except $k\bar{a}rmana$ body because $k\bar{a}rmanayoga$ occurs only in $antar\bar{a}la$ gati (transmigratory

- $1. \quad \textit{Anuogadārarāim,} \, A. \, 398. \, \textit{Vāvahāriye} \dots nipphajjai.$
- 2. Anugadarāim, Malayagiri vrtti, p. 148. tatosau niścayatah . . . paramānuruktah
- (a) Aņuogadārāim, A. 398.
 (b) Aņuyogadārāim Malayagiri Vṛtti, p. 148.
- 4. Bhāṣya, V. 5/154-159. Bhagavaī, Part 2, p. 191.
- 5. Angasuttāṇi, Part II, (Bhagavaī), 1/401-406.
- 6. Ibid, 1/401-403, 405-406.
- 7. Ibid, 1/404.
- 8. Ibid, 1/407.
- 9. Ibid, 1/412.

state) and in $keval\bar{\imath}$ samudghāta. So $k\bar{a}yayoga$ (physical activity) of only four kinds of body is prominently considered here. Considering the majority point of view, $k\bar{a}yayoga$ is called as gurulaghu. But in actuality, it seems to be a relative statement.

Transformation in Matter

Jain philosophy holds matter to be a corporeal substance. 2 $R\bar{u}p\bar{i}$ means that which possesses color, smell, taste and touch. Out of five astikāyas only pudgala is corporeal. There are many kinds of transformations in matter. In *Bhagavatī*, there is a mention of five kinds of transformations in matter i.e. transformation in color, smell, taste, touch and configuration. Sthānānga illustrates four kinds of transformations. There we do not find the illustration of configuration. This expresses the fact that the defining characteristics of matter are color, smell, taste and touch. All the four are possessed by both the atom as well as by the aggregate. Although configuration exists in matter but transformation in forms or structure occurs in skandha (aggregate) only. It cannot happen in atoms. Hence, this quality in configuration is not the defining characteristic of matter as a whole. That is the reason why the ācāryas of the post-canonical age formulated the two defining aphorisms of matter such as 'sparsa-rasa-gandha-varnavantah pudgalāh' and sabda-bandha-saukasmya-sthaulya-sansthāna-bheda tamaśchāyāta-podyotavantah. This means śabda (sound) etc. are the attributes of matter but these do not exist in atoms. They exist only in the aggregate form of matter. Atom and aggregate do not have similar number of touch etc. An adequate analysis of this is available in Bhagavatī.

Each atom possesses one colour, one smell, one taste and two touches.² Atom possesses one kind of colour out of five, one kind of smell out of two, one kind of taste out of five and two kinds of touch out of the eight. As to which two types of touch will exist and what will be the combination, four options are provided in this regard and they are as follows-

1. Cold and viscous or 2. Cold and dry or

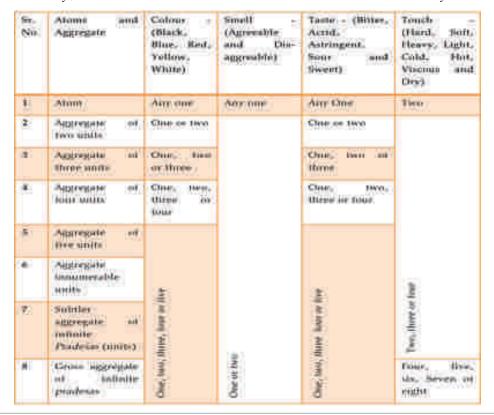
- 1. Angasuttāṇi, Part II, (Bhagavaī), 1/413.
- 2. Ibid, 2/129.
- 3. Ibid, 2/129.
- 4. Ibid, 8/467.
- 5. Thāṇaṃ, 4/135. Cauvihe poggalapariṇāme paṇṇatte taṃ jahā-vaṇṇapariṇāme, gandhapariṇāme rasapariṇame, phāsapariṇāme
- 6. Tattvārtha Sūtra, 5/23.
- 7. Ibid, 5/24.

3. Hot and viscous or 4. Hot and dry.³

The aggregates having different number of units (*pradeśa*) have different options of colour, smell etc. which can be understood by the following table: ⁴

There can be many alternatives between the colour-colour, taste-taste and touch-touch among aggregates of two *pradeśas* and more than that. *Bhagavatī* has a detailed information about it. A seeker must survey that part of *Bhagavatī*.

An aggregate of two units to a subtler aggregate of infinite units has either of two, three or four touches out of cold, hot, viscois and dry touches. Thus, these aggregates are agurulaghu i.e. masslesss. The gross aggregate of infinite units possesses four to eight touches. When this aggregate possess four kinds of touch, then the combination can be of any four out of eight kinds of touches. The only condition is that light and heavy, these two kinds of touch do not exist simultaneously. In the



- 1. Tattvārthādhigama Bhasya Vṛtti, 5/24, p. 364.
- 2. Angasuttāni, Part II, (Bhagavaī), 18/111.
- 3. Ibid, 20/26.
- 4. Ibid, 18/111-117.

condition, where five or more than five touches are possessed then even light and heavy can co-exist together. So these aggregates are supposed to have mass irrespective of whether they are composed of four touches, five, six, seven or eight touches. Heavy and light, these two kinds of touches are the regulator of mass. Hence, there is a possibility of mass in the gross aggregate of infinite units having even four kinds of touches.

Perceptivity in Matter

Pudgala (matter) is a corporeal substance due to its characteristics of touch, taste etc. out of the six substances matter alone is sense perceptible substance, but, the whole class of matter is not perceivable by the senses. There are two kinds of *chadmastha* (non-omniscients).

- 1. Possessor of sensory knowledge
- 2. Possessor of supra-sensory knowledge

Person possessing the power of sensory perception only, can not perceive atom and aggregate upto the subtle aggregates having infinite pradeśas. It is written in Bhagavatī that atom and such aggregates are perceptible for non-omniscients and for others they are not. From a single atom up to the subtle aggregates having innumerable pradeśas, remain completely non-perceptible through the sense organs. The statement with reference to non perception of infinite-units-aggregate by person possessed of sensory knowledge is for aggregates with subtle transformation having infinite units and not for aggregates with gross transformation having infinite units. Some of the aggregates (having gross transformation) of infinite units are perceptible through senses. If the above statement of *Bhagavatī* would have been applicable for both subtle and gross aggregates, then a question would have arisen as to which are the sentient beings who do not perceive the matter in this world? Since, all the sentient beings of this world perceive or possess matter in some or other form.

Some of the possessors of simpler kind of clairvoyance do know or perceive the atom and the knowledge can extend upto aggregate of infinite units. A possessor of higher level of clairvoyance and an omniscient does know and perceive them but do not know and perceive

^{1.} Angasuttāni, Part II, (Bhagavaī), 20/27-36.

^{2.} Ibid, 20/27-35.

^{3.} Ibid, 20/36.

^{4.} Ibid, 18/174-176.

them simultaneously. Perception occurs in a sequence because only one cognitive activity can be accomplished in one instant (Samaya, smallest unit) of time. In conclusion we can hold that sensory perception is limited to the perception of gross aggregate of infinite units, but supra-sensory knowledge can perceive both atom and aggregates.

Types of Transformation in Matter

In *Bhagavatī*, it is mentioned that there are three types of transformations of matter and in this context many facts have been presented there. Acharya Mahapragya has presented a unique discussion on cosmology. This explanation of Acharya Shri provides a significant view regarding cosmology in the world of philosophy. Upto seven *Śatakas*, *Bhagavatī* has been published with the editing of Acharya Mahapragya. Remaining ones are still under the process of publication. The above said discussion is found in the 8th *Śataka*, which is yet to be published (now published). With his permission, the description contained therein has been included here.

There are three kinds of matter from the viewpoint of transformation

- 1. *Prayoga Parinamana* Transformation produced by conscious exertion
- 2. Miśra Parinamana- Mixed transformation
- 3. Visrasā Parinamana- Natural transformation³

The transformation that occurs without any conscious effort is called as *visrasā* transformation.⁴

The formation of body etc. occurs through the effort of the soul or a living entity. It is thus called as transformation produced by conscious exertion.¹

Siddhasenagani assigned meaning to the term prayoga as activity of soul. Akalanka defined it as the unification of mind, body and speech. When the transformation occurs by both natural process and with conscious effort, it is known as miśra (mixed) kind of transformation.

Siddhasena gani defined miśra as the transformation in non-conscious substances with the effort of soul. Abhayadeva suri has given two examples to explain such kinds of transformation.

^{1.} $Angasutt\bar{a}ni$, Part II, (Bhagava \bar{i}), 18/177.

^{2.} Ibid, 18/178-179.

^{3.} Ibid, 8/1.

^{4.} Tattvārthādhigama Bhāṣya, Vṛtti, 5/24, p. 360. visrasā-svabhāvah.....

- 1. Body remaining after death
- 2. Transformation of *audārikavargaṇā* etc. (cluster of subtle atomic particles) into body.

Body is formed by the soul, hence the body is a transformed product of soul with conscious efforts. The body undergoes natural changes or transformations which is called as *Miśra* transformation.

The *vargaṇā* of *audārika* (gross) body etc. are natural entities or existents. With the conscious efforts of soul they get transformed into the body. Here, both conscious effort and natural transformation functions together.

Abhayadeva suri himself raised a question as to what is the difference between the transformations caused by conscious efforts and mixed transformation? The answer to this question is that even in the transformation produced by conscious exertion, there is a role of natural transformation but that is not considered here. According to Siddhasena gaṇi, transformation caused by conscious efforts and natural transformation are both given equal prominence in mixed transformation. Acārya Mahapragya, presenting a harmony between both the explanations writes that -'the harmony in these two explanations can be established on the basis of cause and effect relation. The example of mixed transformation is - pot and pillar. For the production of pot, human efforts are required but mud has inherent quality of getting transformed into a pot. Considering both the views, pot is a substance produced out of mixed transformations. This can be compared with the *samavāī* cause of *Vaišeṣika* philosophy.

In the transformation produced by conscious exertions, external causes are not required. It occurs through the internal efforts of the soul. For miśra transformation, we need external causes along with efforts of the

- Bhagavatī Vṛtti, p. 328.
 Jīvavyāpāreṇa śarīrāditayā pariṇatāh
- 2. Tattvārthādhigama Bhāṣya, Vṛtti, 5/24, p. 360. prayogo jīvavyāpārastena ghaṭito bandaḥ prāyogikaḥ
- 3. Tattvārtha Vārtika, 5/24, p. 487. prayogah puruṣakāyavāṅgmanasanyogalakṣaṇaḥ
- Tattvārthādhigama Bhāṣya Vṛtti, 5/24, p. 360. prayogavisrasābhyām jīvaprāyogasahacaritācetanadravyaparinatilakṣanaḥ stambhakumbhādirmiśrah
- 5. Bhagavatī Vṛtti, p. 328.
 - . . . prayogaparinatesu visrasā satyapi na vivaksita iti

soul. In natural transformation, both efforts and causes are not required. Bhagavatī elaborately explains about the transformation with conscious efforts. This expresses the fact that soul, through its own efforts build the physical body, senses, pigmentation and structure of the body.

The transformation produced by conscious exertion results in *puruṣārthavāda* (concept of human pursuit) and natural transformation results in *svabhāvavāda* (naturalism). Jain philosophy is a non-absolutic philosophy so it believes in both the concepts but with a relative approach.

Natural, conscious exertion and mixed transformation - concept of these three transformations opens a new insight in the field of the law of cause and effect. Natural transformation remains completely free from the theory of cause and effect. Transformation by conscious exertion is free from auxiliary cause. Mixed kind of transformation is a combination of both substantial and auxiliary cause. Thus, the theory of cause and effect is acceptable to Jain philosophy in relative sense. Therfore, necessity of a cause for every effect is not essential.

Matter Transformed by Conscious Effort

The physical body etc. is formed by the efforts of the soul. This is called matter produced by conscious effort. When the conscious effort, natural and mixed kinds of transformations are considered, the creation accepted by Jainism gets divided into two types -

- a) Creation by conscious efforts
- b) Creation by non-living things.
- c) *Jīvakṛta sṛṣṭi* (Creation by the conscious efforts). Through the conscious efforts and mixed transformations of matter, the formation of body etc. is called *jīvakṛta sṛṣṭI*.

Through its potential power, $j\bar{\imath}va$ builds up the body, senses and color, smell, taste, touch and configuration or structure of the body. This is transformation produced by conscious exertion.² This is called as

^{1.} Tattvārthādhigama Bhāṣyaṃ Vṛtti, 5/24, p. 360. cobhayanapi prādhānyena vivakṣitaṃ

^{2.} Narendra Avasthi, Śāśvata, Jodhpur, 1997, p. 214-215.

^{3.} Tattvārthādhigama Bhāṣyaṃ vṛtti, 5/24, p. 360. prayoganirapekṣo visrasā bandaḥ

^{4.} Bhagavatī Vṛtti, p. 328. paogapariṇayatti jīva vyāpāreṇa śarīrāditayā pariṇatāḥ

jīvakṛta sṛṣṭi. In the section of Bhagavatī, where transformation produced by conscious exertion of matter is discussed, diversity of jīvakṛtasṛṣṭi has been discussed on the basis of body, senses and colour etc.

Body and senses are material by nature. Colour, smell, taste and touch - these are the characteristics of matter. Structure is also the characteristics of matter.³

This diversity of Jīvakṛṭa sṛṣṭi occurs due to the difference in combination of matter. That is why, while discussing about this, body, senses, colour, smell, taste, touch and configuration have also been discussed. As the soul, builds up the body and senses, it also builds up the colour, smell, taste, touch and structure of the body.⁴

Soul has two kinds of energies - ābhogika and anābhogika. Autonomous functions inspired by desires are carried out by ābhogika (psychic dynamic energy) while anābhogika energy (psychic kinetic energy) is autonomous. The formation of body, sense and colour etc. takes place with the help of anābhogika vīrya. Bondage through conscious efforts occur due to this anābhogikavīrya. In the section of Bhagavatī where there is a discussion about the transformation produced by conscious exertion, there is an illustration of five kinds of body, five kinds of senses, five kinds of colour, two kinds of smell, five kinds of taste, eight kinds of touch and five kinds of configuration. Due to these diverse enabling creating factors, diversity is reflected in the jīvakṛtasṛṣṭi.

The first example of transformation produced by conscious exertion of matter is conscious exertion of one-sensed beings. Similarly, it is for mixed kind of transformation though both are different in their nature. Those material particles of audārika vargaṇā from which the body of one sensed beings is formed, fall under the category of transformation produced by conscious exertion of one sensed beings.

The dead body of one sensed beings, when it undergoes natural transformations is called as mixed transformation of one sensed being. Here, the previous transformation produced by conscious exertion by one sensed being and the present natural transformation both take

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 8/2-49.

^{2.} Ibid, 8/2-39.

^{3.} Ibid, 2/129. bhāvao vaṇṇamante, gandhamante, rasamante, phāsamante

^{4.} Ibid, 8/2-39.

^{5.} Tattvārtha Sūtra, 8/3, p. 128.

place simultaneously.

Pot is made up of clay. Clay was primarily earth-bodied one sensed being. Later when the soul of one sensed beings depart from the body, it turns into non-living. In this condition, the clay is the left over body of the one sensed being. It has the innate potentiality to get transformed into a pot. This is the transformation of clay into another form such as pot. So, it is the substance obtained by the mixed transformation of one sensed beings.

The world before us is a material world. Whatever is before our eyes, is either soul-possessed-body or soul-departed-body. Living body is an example of transformations produced by conscious exertion. Primarily there are five kinds of living body-

- 1. One sensed living body
- 2. Two sensed living body
- 3. Three sensed living body
- 4. Four sensed living body
- 5. Five sensed living body

There are innumerable sub classes of these basic forms of life. Similarly, soul - departed body is also of five forms in general, but, through sub classification its types become innumerable in numbers. Conscious exertion, natural and mixed transformation are the basic constituents of the creation (*sṛṣṭi*). First two kinds of transformation are soul - produced creation. Natural transformation is the creation of non living being (matter). The transformation in the colour etc. occurs due the nature of matter. Soul has no role in that. Different Indian philosophies have described Sṛṣṭi in different ways. There can be a comparison of those with these three kinds of transformations.

Bondage through Conscious Exertion and Natural Bondage

Bondage can take place in both ways - naturally or with conscious exertion. Natural bondage is of two kinds - beginning-less and with-beginning. The units of *dharmāstikāya*, *adharmāstikāya* and *ākāśastikāya* are bound to each other with natural bondage and it is eternal. The reason for this is that these are all pervasive substances. All the units of these substances are as per their own accord. They do not spread or

^{1.} Angasuttāni, Part II, (Bhagavaī), 8/32-39.

^{2.} Ibid, 8/2.

^{3.} Ibid, 8/40.

^{4.} Uttarajjhayaṇāṇi, 36/83, 105, etc.

contracted. They never leave their place. They are bound to each other partially and not completely ⁵ as per prior discussions.

Natural bondage is of three types-

- 1. Bandhana pratyayika
- 2. Bhājana pratyayika
- 3. Parināma pratyayika

Bandhana Pratyayika

This is a concept of the formation of aggregate out of matter. Two atoms can combine to form an aggregate of two units. Similarly, three atoms combine to form an aggregate of three units. Consequently infinite atoms get combined together to form an aggregate of infinite units. There are three causes for such bondage⁷

- 1. *Vimātrasnigdhatā* dissimilar range of viscosity
- 2. *Vimātra rukṣatā* dissimilar intensity of dryness
- 3. *Vimātra snigdha-ruksatā* dissimilar intensity in both viscosity and dryness

The third cause is a combination of the first two causes. Why then is it counted as an independent cause is an analyzable issue. Probably first two kinds of bondages indicate homogenous bondage, whereas the third cause encompasses the bondage of heterogeneous atoms also.

There cannot be bondage between atoms having equal intensity of viscosity. Similarly, atoms having similar intensity of dryness also can not get bound to each other. Only when there is variation in the viscosity or dryness does bonding between atoms takes place. An overview of such occurances of homogenous and heterogeneous kind of bondage is available in $Praj\tilde{n}apana$.

Bonding between viscous atoms and between the dry atoms takes place only if there is a variation of two or more degrees (*guṇa*) of intensity. If the atoms on both the sides have same intensity or the variation is of only one unit (dryness or viscidity) among the participating atoms, then combination is impossible.³

^{1.} Bhagavatī, Part-2, 8/32-41 (Bhāṣya).

^{2.} Angasuttāṇi, Part II, (Bhagavaī), 8/345. Goyama! duvihe bandhe paṇṇatte, taṃ jahā payogabandhe ya vīsasābandhe ya

^{3.} Ibid, 8/346.

^{4.} Ibid, 8/347.

^{5.} Ibid, 8/348.

^{6.} Ibid, 8/350.

^{7.} Ibid, 8/351.

A viscous atom can conglomerate with another atom only if the other atom has at least two or more degrees of viscosity variation. Same is the case with bonding between dry atoms. This is the process of homogenous bondage.

According to the principle for heterogeneous bondage, atom of one degree (least range of) viscosity cannot get into a bond with the atom of one point dry quality. When the two degree viscous atom is bound with the two degree dry atom, then it is called as *samaguṇa* bondage i.e. equal-point bondage. When the number of *guṇa* differ for example an atom of two degree viscosity is bound with an atom of three or four degree dry quality, then it is called *viṣamaguṇa* bondage i.e. unequal-point bondage. In heterogeneous bondage, there is a provision of equal and unequal kinds of bondage.

Acharya Mahapragya, in his article titled, *Āgama Sāhitya mein Sṛṣṭivāda* has discussed elaborately and comparatively about the bondings of atoms (*pudgala*). Certain charts are quoted here as they are relevant with this topic.⁴

Prajñāpanā pada

The table as accepted by the *Prajñāpanā pada*, *Uttarādhyayana Cūrṇi* and *Bhagavatījoḍa* is as follows -

Bhājana Pratyayika Bandha

This is the second kind of natural bondages with beginning. Here, the word *bhājana* is referred to denote the 'basis'. The nature of the object kept on any base gets transformed with the passage of a long time. This is called as *bhājana pratyayika bondage*. As an old liquor leaves off its previous condition of liquidity into a high concentrated liquid, and old jagarine or old rice gets accumulated into a single mass² and other such transformations are called as *bhājana bandha*.

Parināma Pratyayika Bandha

This is the third kind of natural bondage with beginning. Pariṇāma

- Bhagavatī Vṛtti, p. 395 samaniddhayāye bandho na hoi sumalukkhayāye vi na hoi...
- 2. $Praj\tilde{n}\bar{a}pan\bar{a}$, 13/21-22.
- Bhagavatī Vṛtti, p. 395.
 niddhassa niddhena duyāhiyenam lukkhassa lukkhena duyāhiyenam niddhassa lukkhena uvei bandho, jahannavajjo visamo samo vā
- 4. Narendra Avasthi, Śāśvat, p. 218-220.

means transformation in other forms.³ For example as an aggregate of atoms get transformed into clouds and other forms, this is called as *pariṇāma pratyayika bondage*.

Sr. No.	Points of Intensity	Homogenous bond (same kind)	Heierogeneous bond (opposite kind)
L	Minimum + indrdmum	No:	Nei
2.	Minimum + one additional	No:	No:
1	Minimum + two additional	Yes	Ne
4.7	Minimum + three and more additional	Yes	Né:
5.	More than minimum + more than minimum with espeal points	Yes:	Yes
6.	More than minimum + one more.	Yes	Yes
7.	More than minimum + two additional	Yes	Yes
8.	More than minimum + three additional	Yes	Yes

Minimum means having at least two degrees of intensity

All Jain traditions are not unanimous in the context of bonding between the atoms of aggregates. Tatrouring the assume true (5/35) Tike conditionality is as follows -

Se. No.	Points of intensity	Homogenous bond	Heterogeneous bend
Ч	Minimum + minimum	No	No
2	Minimum + eme additional	No	Yes
N.	Minimum + two additional	Yes	Yes.
4:	Minimum + three and more additional	Yes	Xes
9,	More than minimum + more than minimum with equal points	N00	800
60	More than minimum;+ one more	No	Xes
70.	More than minimum + two additional	Yes	Nes
р.	More than minimum + three additional	Yes	Yes

According to Sarvärthasiddhi-

St. No.	Points of intensity	Homogenous bond	Heterogeneous bond
12	Minimum + minimum	:Nö	N6:
21	Minimum + one additional	/N6	No.
30	Minimum'#: two additional	No	N6:
4.	Minimum + three and more additional	Nó	No:
ā:	More than minimum + more than minimum with equal points	Ne	No
ő.	More than minimum = one more	No	No
7.	More than minimum + two additional	Yes	Yes
8,	More than minimum + three and more in addition	No	No

According to Digambara text Satkhandagama-

Sr. No.	Points of intensity	Homogenous band	Heterogeneous bond
I,	Minimum + minimum	No	No
2.	Minimum + one additional	No	Sio:
3	More than minimum + more than minimum with equal points	No	Yes.
4	More than minimum + one more	No	Yes
5.	Mire than minimum + two additional	Yes	Yes
6	More than minimum + three and more in addition	No	Yes

According to Tattvartha Sutra

Sr. No. Points of quality	Points of intensity	Homogenous Bond	Hetezogeneous Bond
E:	Minimum + minimum	No	No
2	Minimum = one additional	No	No
3	More than minimum + more than minimum with equal points	No	No
(4)	More than minimum + one additional	No	No
5	More than + two additional	Yes	Yes
6	More than + three and more in addition	No.	No

All these three kinds of bondage are material. Among them, Bandha pratayika seems to be the fundamental one. In this kind of bondage the mutual relation of atoms is based on particular or definite rules which is not the case with other bondages.

Bondage has been considered as material one in the post- $\bar{a}gamic$ literature whereas in $Bhagavat\bar{\iota}$, beginningless natural bondage is found in $dharm\bar{a}stik\bar{a}ya$, $adharm\bar{a}stik\bar{a}ya$ and $\bar{a}k\bar{a}\acute{s}astik\bar{a}ya$ and natural bondage with beginning is accepted in matter.

Prayoga bondage is related with the conscious exertion. In the commentary of $Tattv\bar{a}rthas\bar{u}tra$ (5/24), there is a mention about the three kinds of bondage: bondage through conscious exertion, natural and mixed. The same is considered as transformation of matter in $Bhagavat\bar{i}$ and here bondage is divided into two kinds - with conscious exertion and natural. $Tattv\bar{a}rtha$ $bh\bar{a}sya$ vrtti states that natural bondage is of two kinds - beginningless and with beginning. $Dharm\bar{a}stik\bar{a}ya$, $adharm\bar{a}stik\bar{a}ya$ and $\bar{a}k\bar{a}ssitk\bar{a}ya$ are classified under the beginningless

^{1.} Bhagavatī Vṛtti, p. 395, bhājanam-ādhārah.

^{2.} Ibid, 395. tatra jīrņasurāyāḥ styānībhavanalakṣaṇo bandaḥ, jīrṇaguḍasya jīrṇatandulanāṃ ca pindībhavanalakṣanah

^{3.} Ibid, p. 395. w.f. parināmo - rūpāntaragama nam.

natural bondage. ⁷ It is clear that these three are not material in nature.

The explanation of bondage to be the nature of matter that is found in *Tattvārtha* and other texts, should be considered as the natural bondage with beginning. Bondage is found in all the five *astikāyas* in some or other form, so it should not be considered as material bondage only.

Motion of Atom

According to Jain philosophy, soul and matter are two substances that have motion. Both have the potentiality of motion with speed. As the liberated soul reaches upper end of the cosmos just within an instant of time, even an atom can move with the same speed. *Dharmāstikāya* does not induce the atom for movement but when atom tends to move, dharmāstikāya* assists it. The motion of atom in Jain philosophy should be studied in parallel to the concept of motion as found in modern science.

Mind and Speech is Material

Mind and speech are two faculties that are found in living beings¹, but in themselves are non-living, material and corporeal.² Speech is received through auditory sense organs so it is corporeal.³ Incorporeal are not be sense perceptible.⁴ Sounds and speech are not one and the same. Sounds can be produced by non-living objects too, but that is not speech in particular as speech is produced only by speech biopotentials ($bh\bar{a}s\bar{a}-pary\bar{a}pti$).⁵ Speech bio-potentials are found in living beings only. When living being speaks out, that is speech. Prior or posterior to it there is no existence of speech.⁶ The atomic clusters usable for speech are pervasive all over the cosmos. The speaker receives them, transforms them into speech and after its utility eliminates them.

The elimination of speech atoms takes place at the very moment of

- 1. Sabhāsya Tattvārthādhigama, 5/24.
- 2. Angasuttāṇi, Part II, (Bhagavaī), 8/347, 350-351.
- 3. Tattvārthādhigama Bhāṣyavṛtti, 5/24, p. 360.
- 4. Sabhāṣya Tattvārthādhigama, 5/24. bandhastrividhah prayogabandho visrasābandho, miśrabandhah
- 5. Angasuttāṇi, Part II, (Bhagavaī), 8/1.
- 6. Ibid, 8/345.
- 7. Tattvārthādhigama Bhāṣya vṛtti, 5/24, p. 360.
- 8. Angasuttāṇi, Part II, (Bhagavaī), 16/116.
 ... paramāṇupoggale ṇaṃ logassa puratthimillaṃ taṃ ceva jāva uvarillaṃ carimantaṃ egasamaeṇaṃ gacchati

speech. Through this alone, one can know the meaning denoted by the words spoken. Similarly, mind is also constituted of matter. When thoughts are processed, mind exists. Prior or posterior to it, there is no existence of mind. Mind is corporeal and material, this shows that our thoughts are also material by nature. The material clusters of speech received by soul get transformed into speech and the material clusters of mind received by soul get transformed into mental functioning. Jain philosophy states two kinds of mind- one is physical mind and the other is psychical mind. Physical mind is material in nature and psychical mind is conscious in nature. It is an integral aspect of the soul. Soul.

Thinking is an important aspect of our existence. Descartes has proved the existence of self on the basis of thinking power. Thought becomes a medium of expressing consciousness. Man is a thinking being, but thoughts in themselves are materialistic and physical. This is the postulation of Jain philosophy.

Process of Hearing the sound

Words or sounds are the subject of auditory sense organs. Aggregates of atomic particles of sound get into contact with auditory sense organs. In the hearing zone, the sound is received when the atoms of sound get into contact with the units of soul present in the auditory senses. The sounds can be received only when the atoms of sound get into the contact with the souls units present in the auditory area, if and only if there lies no obstructing factors between the sound particles and the units of the soul. The obstructed and non-contacted sounds cannot be received.

There is a mention in *Bhagavatī* that both subtle and gross kinds of

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1. Angasutt\bar{a}ni, Part II, (Bhagava\bar{\imath}), 13/124, 126.
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2. Ibid, 13/124, 126.

rūvim bhāsā no arūvim bhāsa rūvim maņe, no arūvim maņe

3. Bhagavatī Vṛtti, p. 621.

na jīvasvarūpā śrotendriyagrāhyatvena mūrtatayātmano vilakṣaṇatvāt

4. Uttarajjhayanāni, 14/19. no indiyagejjha amuttabhāvā

5. Bhagavatī Vṛtti, p. 622.

. . . jīvānām bhāsā . . . yadyapi . . . bhāsatvenābhimatvāditi

6. (a) Angasuttāṇi, Part II (Bhagavaī), 13/124. bhāsijiamānī bhāsā

(b) Bhagavatī Vṛtti, p. 622

Bhāṣyamaṇā - nisargāvasthāyām vartamānā bhāsā ghaṭāvasthāyam ghaṭasvarūpamiva.

- 7. Angasuttāṇi, Part II, (Bhagavaī), 13/126.
- 8. Jain Siddhānta Dīpikā, 2/41.

^{...}jivānam bhāsā, no ajivāṇam bhāsā

^{...}jivānam mane no ajivāṇam mane

sounds can be heard. In this context these two words i.e. 'subtle' and 'gross' are used in a relative sense. The atomic material cluster of speech has only four kinds of touch, so they can not be heard. But, when the words are produced from the vocal instrument of the speaker, then aggregates of infinite units make a compound and the sounds transform into astasparśī (having eight touches) aggregate. This astasparśī aggregate of sound can become the subject of auditory sense organs. Acharya Malaygiri while clarifying this relative view has explained that here anu (subtle) means that which has less number of units and gross means the possesser of more number of units. We can receive the vibrations of sound from upper, lower and lateral directions and from all the three modes of time of sound production i.e. beginning, end and intermediate. The time of reception of sound particles is antarmuhūrta to the maximum. Sound can be heard in the first instant of time, intermediate instants of time or during the last instant of time within that antarmuhūrta. Sounds have waves, which flow. One wave is produced, it moves to a particular distance and ends up at its finishing point. Similar process goes with the second, third and all other consequent waves. The beginning, intermediate and ending point of the sound waves can be caught. In the hearing zone, the sound is heard that moves in a particular pathway. If that path way is averted or reverted, then the sound waves cannot be heard. Sound waves coming from all the six directions can be heard. The cause behind this fact is that the mobile-beings always exist in trasanādī (a particular middle cylindrical area in the cosmos). All the living beings having the potency to speak are mobile-beings. They exist in *trasanādī*. The material clusters can be grasped from all the six directions in trasanādī.

Auditory sense organs are capable to perceive the sound, only when sound comes into the contact with it. Just as dust comes into contact with the body, atoms of sound touch the auditory organs and the sound is cognized. The aggregate of the sound atoms are subtle, massive and $bh\bar{a}vuka$ i.e. having the capacity of infusing the aggregate of atoms (inconsequence). So, they are perceived just by the touch of those

^{1.} Masih, Y., A Critical History of Western Philosophy, p. 200, Cogito Ergo Sum (I think therefore, I am).

 $^{2. \}quad \textit{Angasuttāṇi}, \texttt{Part II}, (\textit{Bhagavaī}), 5/164.$

^{3.} Ibid, 5/64.

^{4.} Ibid, Part II, 5/64.

^{5.} Prajñāpanā vṛtti, p. 263. aṇūnyapi . . . vyākhyāte

^{6.} Angasuttāṇi, Part II, (Bhagavaī), 5/64.

^{7.} Prajñāpanā Vṛtti, p. 263. yāni . . . gṛhṇāti

atoms of sound with ears.³ Speaker speaks and the atoms of sound, crossing the series of space units in all the six directions, reach the end of the cosmic space in the first instant.⁴ The hearer, on the even axis, listens to the mixed sound. When the atomic aggregates of language are released from the speaker, they get mixed up with other atomic aggregates of speech and they are heard by the hearer. So, the hearer does not receive the originally spoken out sounds, he listens to the mixed sound. The hearer standing on intermediate axis listens through the other sensitized or vibrated atoms, rather than from the actually released atoms. The original sound released by the speaker is not mixed with the sound heard by the listener.⁵

Beings having $aud\bar{a}rika$ (gross) vaikriya (protean) and $\bar{a}h\bar{a}raka$ (astral) bodies do receive and release the atomic-cluster of sound ($bh\bar{a}s\bar{a}vargana$). The sound released by the speaker spread in the whole cosmos to the maximum. Within four instants (samaya), they spread into the whole cosmos. We find an elaborate description on the subject of speech in the $\bar{a}gama$ literature. There can be an independent research conducted on this topic.

Motion of Soul and Matter in Anusrenī

The word $\acute{sren}\bar{\imath}$ generally stands for queue but in the $\bar{a}gama$ literature, it is used in a technical sense. It is used for the series of units or points in space. The series of space units through which soul and matter move from one place to another is called as $\acute{sren}\bar{\imath}$. They move through a definite range of space points. They do not move in a disorderly manner. Regarding matter, there are two options. When they move independently or naturally, they move in $\acute{sren}\bar{\imath}$ but if they move with an external force, it may move in $vi\acute{sren}\bar{\imath}$ (out of defined range). Units of series $(\acute{sren}\bar{\imath})$ exists in space (substance). Thus, they are infinite because space itself has infinite units. The $\acute{sren}\bar{\imath}$ of cosmic space is not infinite, they are innumerable 8 as cosmic space has only innumerable units.

- 1. Angasuttāṇi, Part II, (Bhagavaī), 5/64.
- 2. Prajñāpanā Vṛtti, p. 264. bhāṣako hi . . . padgalasambhavāt
- 3. Viśeṣāvaśyaka Bhāṣyaṃ, v. 338. bahu-suhuma-bhāvugāiṃ jaṃ paḍuyaraṃ ca sottaviṇṇāṇaṃ
- Āvaśyaka Hāribhādrīya Ţīka, p. 12.
 tāni prathamasamay eva şaṭsu dikṣu lokantamanudhāvanti
- 5. Nandī, 54/5. bhāsāsamasedhio, saddam jam suņai mīsayam suņai vīsedhī puna saddam sunei niyaniā parāghāe

These series have been classified into seven groups on the basis of their shapes. They are as follows -

- 1. Rjuāyatā (Straight)
- 2. *Ekatovakrā* (one-curved)
- 3. *Dvitovakrā* (two curved)
- 4. Ekatahkhahā (one-side touched)
- 5. *Dvitaḥkhahā* (two side touched)
- 6. *Cakravāla* (circular)
- 7. Ardhacakravāla (semi-circular)
- 1. *Rjuāyata* (straight movement) when the soul or matter move from upper to lower part of the universe or from lower to upper part, they move in a straight line. They do not take a turn. That route of space units is called as *Rjuāyatā śreṇi*. This movement takes only one instant of time.
- **2.** *Ekatovakrā* (with one turn) The series of units of space are always straight but here, turn is denoting the turning movement of soul or matter. When the soul and matter, moving straight on one series of space units, changes its route and enters into another series of space units, it needs to take a turn. Hence, the route undertaken is known as *ekatovakrā* (with one turn).
- Dvitovakrā (with two turns) The route, in which two turns are required as per the above discussions on movement is called as dvitovakrā.
- 4. Ekatahkhahā When an immobile being enters from the left side into

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    Āvaśyaka Niryukti, v. 9.
orāliyaveuvviya āhāro giņhaī muyai bhāsam
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2. Āvaśyaka Hāri bhadrīya Vṛtti, p. 12.

kaścittu . . . lokāntamāpnuvanti

 Āvaśyaka Niryukti, v. 11. cauhi samaehi logo, bhāsāi nirantaram hoi phudo

4. Bhagavatī Vrtti, p. 865. śreni śabdena ca yadyapi panktimātramucyate tathāpīhākāśapradeśapanktayaḥ śrenayo grāhyāḥ

5. (a) Angasuttāṇi, Part II, (Bhagavaī), 25/92-94.
(b) TattvārthaSūtra, 2/27, (Commentary).
anuśreṇirgatiḥ śreṇiḥ - ākāśapradeśapankti . . . śrenimanuśreṇi śreṇyāmanusāriṇī gatiriti yāvat.

6. Tattvārthādhigamavṛtti, v. 2/27, p. 180. pudgalānamapi . . . gatirastīti

- 7. Angasuttāni, Part II, (Bhagavaī), 25/73.
- 8. Ibid, 25/75.
- 9. (a) Ibid, 25/91, 34/3(b) Ţhāṇaṃ, 7/112

the $trasan\bar{a}d\bar{\imath}$, then it moves to the left side or the right side. Taking two or three turns, it takes birth in a definite place. That being remains in touch with the space units outside the $trasan\bar{a}d\bar{\imath}$ from one side. So, it is called as $ekatahkah\bar{a}$ (one side touched).

- 5. *Dvitaḥkahā* When an immobile being enter into *trasanāḍī* from any side. It takes three rounds to move from outer side to the other side and then takes birth in the previously determined definite place. The being here, comes into the touch of the space outside the *trasanāḍī* from both the sides. Thus it is called as *dvitahkhahā*.
- Cakravāla Here, the movement is circular in route. Only matter moves into this kind of route, soul does not take this kind of movement.
- 7. Ardhacakravāla In this, the movement is semi-circular.

Consumable and the Consumer

In the universe, there are two substances- Living and non living. Do they mutually exchange something or not? If they do so, who consumes whom? What are the rules of such consumption? All these subjects have been elaborately explained in *Bhagavatī*. Non living things i.e. matter is consumed or used by the soul. Soul is the consumer and the matter is consumable. That which is conscious is the receiver and the nonconscious is the receivable. Soul receives the matter and builds up the five types of body and five senses, undertakes three kind of activities i.e. mind, body, speech, and breathing etc. Thus, the soul is referred to as user or consumer and the matter is a usable or a consumable substance.

Worldly $j\bar{\imath}va$ (mundane soul) is always with the body. When worldly souls receive the matter for body, sense, activities etc. and mental and vocal activities then there are different rules for the reception of matter. For making the $aud\bar{\imath}rika$ (gross), vaikriya (protean) and $\bar{\imath}h\bar{\imath}raka$ (communication) body, soul consumes both sthita and asthita material clusters. The space units on which the units of soul are accommodated, the units of matter also present over the same units of space are called as sthita. The units of matter settled beyond those units are called as asthita. For building the taijasa (luminous) and $k\bar{\imath}rmana$ (subtle karmic) body, this rule is not applicable. Only sthita units of matter are

^{1.} *Ṭhāṇaṃ*, Critical notes, p. 771-772.

used for building these two bodies⁶ and the same rule is applied for the mental and vocal activities also.

For physical activities, the rules for *audārika* body are applied.⁷ Only aggregates of infinite units can be used by the soul. From the view point of area, those aggregates of infinite units of matter must reside in innumerable space units.⁸ This means that if an aggregate of infinite units of matter resides on one, two to numerable units of space then soul can not receive or use it.

Bhagavatī has referred to $Praj\tilde{n}\bar{a}pan\bar{a}$ (28/1) to see details in this context. It reflects that this part of $Bhagavat\bar{\iota}$ is written after the $Praj\tilde{n}\bar{a}pan\bar{a}$ or we can also hold that while compiling $\bar{a}gamas$, $Praj\tilde{n}\bar{a}pan\bar{a}$ was compiled before $Bhagavat\bar{\iota}$. That is why reference are given in such fashion. Anyhow, this description found in $Bhagavat\bar{\iota}$ is very significant from the point of biology. During the development of the body, questions as to how material for body is gathered, what are the conditions of those materials etc. have been presented very clearly. Studying it in comparison with the modern physiology, can be a good contribution in the field of research.

Tamaskāya and Krsnarājī

There is a description of *Tamaskāya* (Macro-cosmological structures in the form of black streaks in the space, formed by density of water-bodied beings and earth-bodied *pudgalas* (material aggregates). It is situated in the *ūrdhvaloka* (upper cosmos) and *kṛṣṇarājī* (a mass of darkness, the form of a cosmological structure of very great size) formed by the natural transformations of the earth-bodied beings and *pudgalas* (material clusters); it exists in both the *tiryakloka* (middle universe) and the '*ūrdhvaloka* (upper universe)'. They are black

- 1. Angasuttāṇi, Part II, (Bhagavaī), 25/17. jīvadavvāṇaṃ ajīvadavvā paribhogattāye havvamāgachanti, no ajīvadavvāṇaṃ jīvadavvā paribhogattāye havvamāgachanti
- 2. Bhagavatīvṛtti, p. 856.
 iha jīvadravyāṇi paribhojakāni sacetanatvena grahakatvāt itarāṇi tu paribhogyānyacetanatayā
 grahyatvāditi
- 3. Anigasuttāni, Part-II, (Bhagavaī), 25/18.
- 4. Ibid, 25/24.
- 5. Bhagavatī Vṛtti, p. 857. sthitāni - kim jīvapradeśāvagāḍhakṣetrasyābhyantaravartīni asthitāni ca tadanantaravartīni
- 6. Angasuttāṇi, Part II, (Bhagavaī), 25/27. ... thiyāim genhai, no aṭṭhiyāim genhai
- 7. Ibid, 25/30.
- 8. Ibid 25/25.

colored, dark pitched, thrilling, terrifying, horrific and densely dark. Even a deity who sees it for the first time, gets frustrated (*kṣhubdha*). If by chance he enters into it, he has to suddenly come out of that with high speed. It means that these two have been constituted out of such material aggregates that absorbs and even a single ray of light can not move out of it. *Bhagavatī* states *tamaskāya* as water bodied beings and *kṛṣṇarājī* as earth bodied beings.

Beginning and End point of Tamaskāya

In the diagonal direction out of <code>Jambūdvīpa</code>, (The name of the central continent in Jain Cosmography); it is situated in the centre of the <code>Tiryagloka</code> (middle universe), surrounded by innumerable concentric rings of alternate oceans and continents; its diameter is 1 lakh Yojanas (1Yojana= 7.88 kilometers) and <code>Mount Meru</code> is its nucleus), crossing the innumerable lands and oceans, on the other corner of <code>vedikā</code> (terrace) of <code>aruṇavaya</code> island, there is <code>aruṇodaya</code> ocean. Under the 42000 <code>yojana</code> of this ocean, from the upper surface of the water, a series of one unit of <code>tamaskāya</code> begins. Here is the starting point of <code>tamaskāya</code>. It moves vertically upwards for about 1721 <code>yojanas</code>. Then spreading horizontally, it covers the four heavenly abodes namely <code>saudharma</code>, <code>īśāna</code>, <code>sanatkumāra</code> and <code>māhendra</code> and reaches up to the <code>prastara</code> of <code>riṣṭavimāna</code> of <code>brahmaloka kalpa</code>. Here is the ending point of <code>tamaskāya</code>.

**Bhagavatī highlights detailed description regarding the configuration, expansion and many other informations about <code>tamaskāya</code>.

Number and Condition of Krsnarājī

There are eight $krsnar\bar{a}j\bar{\imath}s$. These are situated above the third and fourth heavenly abodes and are parallel to the rista $vim\bar{a}na$ prastara of fifth heavenly abode called Brahma. Two - two $krsnar\bar{a}j\bar{\imath}s$ are spread in each direction of $\bar{a}kh\bar{a}taka$ configuration in samacaturasra configuration (that configuration which is like a square). 4 $Bhagavat\bar{\imath}$ $S\bar{u}tra$ explains the geographical and mathematical analysis of $tamask\bar{a}ya$ and $krsnar\bar{a}j\bar{\imath}$.

As these two have been explained in Jainism, it can be compared with the concept of 'black holes' found in modern science to some extent. Acharya Mahapragya has tried to throw some light into this, ⁵ but further indepth and comparative research work is anticipated in this field.

^{1.} Angasuttāni, Part II, (Bhagavaī), 6/85, 102.

 ⁽a) Ibid, 6/70.
 no puḍhavi tamukkāye tti pavvuccati āū tamukkāe tti pavvuccati
 (b) Ibid, 6/104.
 kaṇharārīo . . . puḍhavi pariṇnāmao, no āūparināmāo

Time (Substance)

When 'Time' substance is added to the concept of *Pañcāstikāya*, then these six together are collectively called as 'ṣaḍḍravya.' Time is an important factor in the context of the universe. In Jain tradition there are two concepts available regarding time.

- 1) According to the first concept, time is not an independent substance. It is just the mode of living and non-living beings. According to this belief, the transformation within the soul and matter itself is called as time, metaphorically. Actually, the modes of conscious and nonconscious beings are determinants of time. Time has no independent existence. In *Pātañjala Yogasūtra*, *kāla* (time) has not been regarded as an independent existent. Time is not a substantially existent substance. It is a product of our intellect and it is known according to the verbal expression. It seems as an actual existent, to only those people who have a fickle state of mind. The conceptual acceptance is that the time is only an metaphorical or cognitive existent and not a metaphysical reality.
- 2) According to the second concept, time is an independent existent. There has been a separate mention of addhā samaya. Although, the philosphers who hold that time is an independent substance, also do not belive in astikāya of time. There is a mention of only five astikāyas everywhere viz dharmāstikāya, adharmāstikāya etc. 3

In *Śvetāmbara* tradition, there is a description of both the concepts regarding time but, the *Digambara* tradition accepts only the independent existence of actual time.

Both the tradition of Jains, Śvetāmbara and Digambara accept time to be an independent substance, but, with respect to the nature of time, they differ.

Śvetāmbara tradition does not accept the atom of time. Secondly, they believe in the empirical form of time, that functions in samaya kṣetra

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 6/72.

^{2.} Ibid, 6/72-88.

^{3. (}a) *Ṭhāṇaṃ*, 8/43-45.(b) *Aṅgasuttāṇi*, Part II, (*Bhagavaī*), 6/89.

^{4.} Ibid, 6/90.

^{5.} Bhagavaī, Part - II, p. 278.

^{6.} Pañcāstikāya, v. 6. te ceva . . . ṣanjuttā

Ţhāṇaṃ, 2/387. samayāti vā, āvaliyāti vā, jīvāti vā, ajīvāti vā

and in transcendental time that exists in both cosmic and trans-cosmic space. ⁴ According to *digambara* tradition, time is cosmos-pervasive and atomic by nature. Atoms of time are innumerable and they dwell upon each *pradeśa* (unit) of cosmic space. ⁵

Pt. Sukhalal is not in favour of the concept of independent existence of time. In this context he states that from a transcendental point of view, it is not necessary to believe in the separate existence of time. With the acceptance that it exists as a mode of soul and non living beings, the purpose is fully served. Hence, this concept works on empirical basis. Other views are ideal and metaphorical ones. To believe in the existence of time functioning only upto human dwelling region, is an empirical view point whereas the acceptance of its atomic existence is a metaphorical acceptance of time.'

Pt. Dalsukh Malvania has opined that the concept of not believing in time to be an independent real existent is an ancient one. He states that 'the view of not counting time to be a separate existent seems to be an ancient one because when it is questioned -what is universe?, both *Svetambara* and *Digambara* tradition upheld that the universe is constituted of *Pañcāstikāya* (five *astikāyas*). It has never been said that the universe is constituted of *ṣaḍdravyas* (six substances). Hence, we must infer that the belief in time as a separate real is not too ancient and that is the only reason for the difference of view point regarding the nature of time in both the traditions.'

Acharya Mahapragya reconciles these two view points on the basis of *Anekānt*. He writes that-'time is a substance in the list of six substances and it is also intervened with the mode of living and non-living entities. These two statements are relative statements and not contradictory. From transcendental view point, time is the mode of living and non-living beings and from empirical viewpoint, it is substance, due to its utility. It is the cause of all transformations which attests to its significant characteristic. That is the reason for it being counted in the list of basic substance.'²

Atoms of Time

- 1. Pātañjala Yoga Darśanam, ed by Svami Hariharananda, Delhi, 1991, v. 3/52. sa khalvayam . . . ivāvabhāsate
- 2. Angasuttāni, Part II (Bhagavaī), 13/61-71.
- 3. Ibid, 2/124.
- 4. Ibid, 5/248.
- 5. Dravyasangraha of Nemichandra Siddhanta Cakravarti, Mathura, (V.S. 2475), v. 22. logāgāsapadese, ekkekka je ṭhiā hu ekkekkā rayanānam rāsī iva, te kalānū asankhadavvāni
- 6. Sanghvi Sukhlal, Darśana aur Cintana, Ahmedabad, 1957, Part-I and II, p. 333.

In *Bhagavatī*, there is a mention of four kinds of atoms.³ Although, this is with reference to substance, space, time and modes. It is the style of composition of $\bar{a}gama$ literature that it describes the reality on the basis of substance, space etc. for example, we may consider the concept of $Pa\bar{n}castik\bar{a}ya^4$ but in the present context, material atoms are not explained in relation to substance, space, time and mode. However, the atoms of substance, space, time and mode are considered here. Here, atoms of substance is called as substance-atoms, the unit of space is called as space-atom, instant of time is called as time- atom and atom of matter is called as mode-atom ($bh\bar{a}vaparam\bar{a}nu$).⁵

In this context time-atom is analyzable. In $Bhagavat\bar{\imath}-t\bar{\imath}k\bar{a}$, time has been named as $k\bar{a}la$ $param\bar{a}nu$ (time-atom) as mentioned above. The smallest indivisible part of time is called as 'samaya' (instant) in Jain philosophy¹ which is called as kṣhaṇa in other philosophies. 2 Kṣaṇa and samaya are analogous. They can be held as synonymous terms. In 'svetambara tradition, time is an independent substance and as a mode of other substances. $Bhagavat\bar{\imath}$ $T\bar{\imath}k\bar{a}$ also calls samaya to be time-atom³ where as in digambara tradition, samaya has been called as the mode of time-atom. In $Dravy\bar{\imath}anuyoga$ $Tarkaṇ\bar{a}$ the basis of samaya is called as the time-atom.

Vertical Expansion of Time

Both $\dot{S}vetambara$ and digambara traditions have accepted the existence of time but do not consider it as an $astik\bar{a}ya$ (homogeneous continuums of units). Only those substances can be $astik\bar{a}ya$ which are capable of forming an aggregate from its units. The past moments of time get lapsed and future moments have not come into existence. So, there can not be any aggregate forms in time. What exists is only present one samaya. So, there cannot be a tiryakpracaya (horizontal expansion) of it. There can not be an aggregate or horizontal expansion of time. Thus it is not an $astik\bar{a}ya$. Since there is a prior and posterior existence of time, there is a vertical expansion of time but since it has no units, there is no

^{1.} Dalsukh Malvania, Āgama Yuga kā Jain Darśana, p. 214.

^{2.} *Uttarajjhayaṇāṇi*, 28/10, (Critical notes), p. 148.

^{3.} Angasuttāṇi, Part - II, (Bhagavaī), 20/40. cauvvihe paramāṇu paṇṇatte, taṃ jahā - davvaparamāṇū, khetta paramāṇū, kāla paramāṇū, bhāva paramānū

^{4.} Ibid, 2/125-129.

^{5.} Bhagavatī Vrtti, p. 788. tatra drvyarūpah paramāņurdravyaparamāņuh ekoņurvarņādibhāvānāmavi-vakṣaṇāt dravyatvasaiva vivakśaṇāditi, evam kṣetraparamāṇuh ākāśa pradeśah, kālapara māṇuh samayah, bhāvaparamāṇuh paramāṇureva varṇādibhāvācnām prādhānyavivakṣaṇat

horizontal expansion of time.⁷

Digambara tradition believes that the number of time atoms is equal to that of cosmic space. An atom of time resides on each unit of cosmic space. Time is one from the point of view of both existence and expression. There is no horizontal expansion of it. Among the five substances like dharmāstiskāya etc. the horizontal expansion is accepted on the basis of space and vertical expansion is accepted on the basis of time. They have the aggregate of units so they expand horizontally and due to the time factor they extend in prior and posterior modes and exist in sequence. The aggregate of samaya is the vertical expansion of time substance.¹

According to $\bar{a}gamic$ literature, time is not $astik\bar{a}ya$. Why then it has not been given anywhere? This is the significant style of $\bar{a}gamas$ that for propounding any truth it never takes the assistance of logic, but in the post-canonical age, to answer 'why' had become essential. So, they had to resort to logic and used probans and probandum in the statements to prove the fact.

Divisions of Time

Time has been divided into many divisions such as - samaya, $\bar{a}valik\bar{a}$, $muh\bar{u}rta$, divasa etc. upto pudgala parivarta. Apart from this division, there are other divisions of time available. $Sth\bar{a}n\bar{a}nga$ and $Bhagavat\bar{\iota}$ accept the four divisions of time as-

- 1. Pramāna kāla
- Yathāyurnivṛtti Kāla
- 3. Marana kāla
- 4. Addhā kāla³

The *pramānakāla* is that which assists in knowing years etc. This is a kind

- 1. Mookerjee, Satakari, *Illuminator of Jain Tenets*, p. 14 (foonote) *samaya*, being the smallest indivisible quantum of time, can perhaps be appropriately called time-point.
- Pātañjala Yogadarśanam, 3/52. yathāpakarṣaparyantam dravyam paramānurevam paramāpakarṣapryantah kālah kṣaṇah
- 3. Bhagavatī Vrtti, p. 788.
- 4. Jainendra Siddhānta Koşa, ed by Jinendra varni, Delhi, 1986, Part II, p. 84. samayastāvatsūkṣma . . . na ca pudgalādi
- 5. Dravyānuyogatarkaṇā, 10/14. mandagatyā . . . kālāṇurucyate
- 6. Ibid, 10/16. p. 179. parantu skandhasya . . . iti nocyate
- 7. Ibid, 10/16. pracayordhvatvametasya dvayoh paryāyayorbhavet tiryakpracayatā nāsya pradeśatvam vinā kvacit

of addhākāla characterised by the divisions of day, night, etc.4

To remain in the form, just as the life determining karma is bound- then it is called as *yathāyurnivṛttikāla*. This is characterized by the life span determination of hell etc. This is *addhakāla* itself in the special context of life determining karma. This time functions among all the worldly souls.⁵

Death is also a mode of time. This is called as maranakāla. 6

Addhākāla is that which is determined by the movement of sun, moon etc. The general notion of time is called addhākāla. The above mentioned other three forms of time have special features only. Addhākāla is an empirical one. It functions in the human region. Humans dwell in two and half continents only. So it is also called as samayakṣetra (region of time). Transcendental time is nothing but the modes of living and non-living substances. It is pervasive in both cosmic and trans-cosmic space. It has no divisions. The ultimate subtle unit of time is Samaya. An atom moves from one unit of space to another with very slow pace. This subtlest duration of time is called as Samaya. Samaya is the subtlest division of time. To make a clear comprehension of it, $\bar{a}gamas$ have used the illustrations like piercing a petal of lotus and tearing an old cloth etc. 4

Transcendental and Empirical Time

Time is of two kinds - Transcendental and Empirical. The characteristic of Transcendental is *vartanā* (to be, existence). This characteristic of time is stated in *Uttarādhyayana sūtra*. Acharya Akalanka opines that the experience of the existence of self is *vartanā* (the duration). All the substances have existence so, *vartanā* is found in all the substances.

In Tattvārtha Sūtra, five characteristics of time have been given, namely-

- 1. Duration (*Vartanā*)
- 2. Transformation (*Parināma*)
- 3. Action ($Kriy\bar{a}$)
- 1. Acarya Mahapragya, Jain Darśana: Manana or Mīmānsā, p. 195.
- 2. Anuogadārāim, A. 415/1. samayāvaliyamuhuttā, divasamahoratta pakkhamāsā ya samvacchara-juga-paliyā, sāgara ossappi pariyaṭtā
- (a) Thāṇaṃ, 4/134.
 (b) Aṅgasuttāṇi, II, 11/119.
- 4. Bhagavatī Vṛtti, p. 533. pramīyate-parichidyate . . . divasādīlakṣaṇaḥ
- 5. Ibid, p. 533.
- 6. Ibid, p. 533.

- 4. Priority (Paratva)
- 5. Posteriority (*Aparatva*)

Among these, first two are related to the transcendental time and last three are related to the empirical time.

Akalanka opined, only with the help of empirical time i.e. samaya, $\bar{a}valik\bar{a}$ etc. one can know the duration of karma, bhava sthiti- life span of a soul in the present life of all beings, $k\bar{a}yasthiti$ -the period of continuation of stay of a jīva in the same form of life in spite of undergoing the birth and death etc. The determination of numerable, innumerable and infinite time is completely based on empirical time.

Modern science too does not consider time to be an independent real existent. According to it time is subjective. The notion of time in modern science can be known through the explanation of Stephen Hawking

"... Our views on nature of time have changed over the years. Upto the beginning of this century people believed in an absolute time. That is, each event could be labelled by a number called 'time' in a unique way and all clocks would agree on the time interval between two events. However, the discovery that the speed of life appeared the same to every observer, no matter how he was moving, led to the theory of relativity- and in that one had to abandon the idea that there was a unique absolute time. Instead each observer would have his own reaching of time as recorded by a clock that one carried. Clocks carried by different observers would not necessarily show the same time. Thus, time became more a personal concept relative to the observer who measured it."

Regarding the nature of time, there can be different notions but its pragmatic value in the empirical world is beyond doubt. Due to its utmost utility, it is counted in the category of basic constituent substances of the universe, *Upakārakaṃ dravyaṃ* that which has utility is a substance. The utility of time is apparent, hence, it must be accepted.

- 1. Bhagavatī Vṛtti, p. 533.
- 2. Angasuttāni, Part II, (Bhagavaī), 2/122.
- 3. Dravyānuyogatarkaṇā, 10/14. compare with Pātañjala Yoga Darśanam, 3/52' yāvatā vā samayena calitaḥ paramāṇuḥ pūrvadesam jahyāduttarapradeśamupasampadyeta sa kālah ksanah.
- 4. Anuogadārāim, A. 417.
- 5. Uttarajjhayaṇāṇi, 28/10, vattaṇā lakkhaṇo kālo.
- 6. Tattvārtha Vārtika, 5/22/4. pratidravyaparyāyomantarnītaikasamayā svasattānubhūtirvartanā
- 7. Tattvārtha Sūtra, 5/22, vartanā pariņāmah kriyā paratvāparatve ca kālasya.

The $K\bar{a}lav\bar{a}d\bar{\iota}$ philosophers (who believe that time is the ultimate cause of the universe) - believe that time is the exclusive determinator of the events of the universe. If we do not go for such an absolutistic expression, we must at least assume that it is one of the most important constituents of the universe.

In the discussion of ontology, some important concepts regarding time have been included in this chapter. Bhagavatī possesses several important concepts regarding substances and $astik\bar{a}ya$. Except $j\bar{v}a\bar{s}tik\bar{a}ya$, all other five substances have been brought into discussion in this chapter. The next chapter would exclusively discuss the concept of $j\bar{v}a\bar{s}tik\bar{a}ya$ in Jain philosophy.

^{1.} Tattvārtha Vārtika, 5/22/25. manuṣyakṣetrasamutthena . . . sarvatra jaghanyamadhyamotkṛṣṭāvasthāḥ kriyate

^{2.} Stephen Hawkins, A Brief History of Time, New York, 1990, p. 143.

Şatdarśana Samuccaya, ed by Mahendra Kumar, Delhi, 1997, p. 16.
 kālaḥ pacati bhūtāni kālaḥ sanharati prajāḥ
 kālaḥ supteṣu jāgarti, kālo hi duratikramaḥ

CHAPTER FOUR

ĀTMA MĪMĀNSĀ

[Soul-A Critical probe]

In Indian wisdom tradition, only those aphorisms of $Vedic\ Samhitas\ like\ Purusas \bar{u}kta$, $N\bar{a}sad\bar{i}yas \bar{u}kta$ etc. were considered philosophical, which discussed 'consciousness'. In Greek philosophy, though there were thinkers like Thales, Anaximander etc. before Socrates, who pondered over the fundamental constituents of universe, however, the commencement of Greek philosophical history is deemed to have started from the time of Socrates, because for the very first time he turned the philosophical thinking from matter to soul by saying 'know thyself'. Thus, in both eastern and western philosophies, the concept of 'consciousness' ($\bar{a}tm\bar{a}$) was significant in the field of philosophy.

Nature of Soul

Jain philosophy has always been a $\bar{A}tmav\bar{a}d\bar{\iota}$ philosophy i.e. it believes in the existence of the soul. In Jain $\bar{a}gamic$ literature, a lot of discussion is available on soul. $\bar{A}c\bar{a}r\bar{a}nga$, which is accepted as the most ancient Jain $\bar{a}gama$ by both the traditional and modern philosophers, opens up with a quest for the self. The whole Jain ethics is based on the concept of $\bar{A}tmav\bar{a}da$. The concept of soul has been discussed widely in $\bar{A}c\bar{a}r\bar{a}nga$. According to $\bar{A}c\bar{a}r\bar{a}nga$, the soul and knower are identical.

[This aphorism means that 'the soul is the knower and the knower is the soul']

The soul and the knower- both are one and the same. According to $S\bar{a}nkhya$ philosophy, knowledge is not an attribute of the soul (puruṣa), but it is the characteristic of the prakṛti. The prakṛti is a non-living substance. With the special influence of its sattva guṇa, it produces knowledge also. According to $S\bar{a}nkhya$, knowledge is the product of sattva guṇa. So, knowledge is a characteristic or product of prakṛti and

^{1.} Durant will, Story of Philosophy, New York, 1954, p. 6.

There is no real philosophy until the mind turns round and examines itself. 'Gynothi Searton', said Socrates: 'know thyself'.

^{2.} *Āyāro*, 1/1.

^{3.} Ibid, 5/104.

^{4.} Sānkhya Kārikā, v. 13.

not of soul. The nature of the soul is consciousness and not knowledge. $S\bar{a}nkhya$ philosophy considers consciousness and knowledge as two different entities. According to $Ny\bar{a}ya$ - $Vai\acute{s}e\acute{s}ika$ philosophy, knowledge is an external attribute of the soul. It is connected to the soul with an inherent relationship ($samav\bar{a}ya$ sambandha). The soul becomes devoid of knowledge in its liberated state. On the contrary, according to Jainism, both consciousness and knowledge are inherently same. The soul is a substance of conscious characteristic, conscious nature or conscious quality. 2

Types of Soul

According to Jain philosophy, soul is of two types - liberated (siddha) and worldly (sansārī). The worldly soul is with karma, therefore, it is subject to rebirth (aupapātika). The aupapātika soul takes birth in different modes of life and moves in various realms of existence (life) continuously experiencing birth and death. It is called as the worldly soul. According to dravyārthika naya (substantial viewpoint), due to karmic bondage, soul resides in the body. Thus it is acceptable logically as well as intellectually. It is occupied with material entities, subject to rebirths, possesses genders and relatively corporeal in mundane (worldly) state. By analyzing the nature of substance, with the application of niścaya (transcendental) and vyavahāra (empirical) naya (view point), Jain thinkers have given a new dimension to the concept of substance. In the analysis of the soul's nature, the same vision has been applied in the $\bar{a}gamic$ literature. The worldly state of a soul can be explained by vyavahāra naya i. e. empirical view point. The pure state of the soul cannot be a subject matter of vyavahāra naya. Only in the acknowledged field of niścaya naya, the pure state of the soul can be apprehended.

Pure soul

The pure soul is free from karmic bondage. Soul is 'amūrta'. The term 'mūrta' and 'amūrta' needs to be understood properly. Earlier the word mūrta was understood as that which can be seen and amūrtaas that which can not be seen. So, the words like corporeal and non-corporeal were used respectively. But Acharya Mahapragya has given a new

^{1.} Anyayogavyavachedikā, v.8. caitanyamaupādhikamātmanonyat, na samvidānandamayi ca muktih

^{2.} Uttarajjhayaṇāṇi, 28/10, 11.

^{3.} Țhāṇaṃ, 2/409, siddhā ceva asiddhā ceva.

^{4.} Ācārānga Bhāṣyam, 5/123-140.

definition to these words. According to him, mūrta word has origined from the root word 'mūrccha' in Sanskrit. One meaning of which is samuchhraya which means this can take different shapes. Accordingly its meaning should be that which has the capacity to take shape, pure soul is non-corporeal because it is free from body. So it is neither accessible through words nor by logic. Even intelligence can not grasp it. Word, logic and intelligence can not grasp it because the ability of expression is limited. Word, logic and intelligence - all these faculties are the means of knowledge, but the pure soul can not be experienced through them. The Rsi of Ācārānga is aware of this truth as it is said -

'savve sarā niyaṭṭanti, takkā jattha na vijjaī, maī tattha na gāhiyā' '[All the words bounce back from there because the soul is not explainable by words. Logic can not be applied, because the soul is not accessible through reasoning and it is beyond the reach of intellect]'

Area of Application of Language

The functional area for language is the material world, which can be expressed in the affirmative mode (in the mode of 'is'), but the pure state of soul cannot be expressed through the affirmative linguistic approach. So its manifestation in Ācārānga, Upanisad and other scriptures takes place in the language of negation (netineti).

The style used in the *āgamic* age for the expression of the nature of soul is similar to that of *Upanisad's* negation style. The sound, color, smell, taste and touch are not the qualities of soul.2 The soul itself does not have any form while expressing the pure nature of the soul, all these are negated. Thus its narrative language is in negation.

Sānkhya philosophy has also expounded the pure nature of the soul, so when the Jain *āgama* describes the pure state of soul, it comes close to the Sānkhya philosophy. However, the difference is that Sānkhya philosophy considers soul to be always pure and non-changing whereas, the Jain philosophy believes in the soul's impure state and that it always undergoes transformations.

'kusale puna no baddhe no mukke' - [man of wisdom does not get bound nor get liberated], such statements are available in the *āgamic* literature but in the post philosophical literature of Jainism, the voices of such expressions became weak. The soul had also been explained in the Jain

^{1.} $\bar{A}y\bar{a}ro$, 5/123-125.

Ibid, 5/140. se ņa sadde, ņa rūve, ņa gandhe, ņa rase, ņa phāse iccetāva.
 Ibid, 2/182.

philosophical scriptures but its style of expression had changed. The description of soul's pure state is not available there. The description of soul's pure state is available, either in the *āgamic* age literature or in the literature like *Samayasāra* and other scriptures that are close to the *āgamic* age. The soul's idea propounded with the *niścaya naya* of the *āgamic* literature comes closer to the idea of soul of *Sānkhya* philosophy and negatively expressed idea of soul come closer to the idea of soul as described in *Upaniṣad*. As *Ācārāṅga* considers the soul non-apprehensible by word, logic etc. Similarly, *Upaniṣads* also accepts soul as unperceivable by senses, voice, intellect and mind.

- 1. 'nā tatra cakṣurgacchati, na vāggacchati, no mano, na vidmo, na vijānīmo 1
- 2. naiṣā tarkeṇa matirāpaneyā,2

Concept of Soul: Ācārānga and Upaniṣad

The aphorisms about soul available in *Upaniṣads* has similarity with the aphorisms in $\bar{A}c\bar{a}r\bar{a}nga$. Both $\bar{A}c\bar{a}r\bar{a}nga$ and $\bar{U}paniṣads$ have stated that the pure nature of soul as verbally inexpressible. The soul is non-corporeal and subtlest by nature, so it is not expressible through words. All the words bounce back and cannot even reach up to the soul. In $\bar{A}c\bar{a}r\bar{a}nga's$ $Curn\bar{\imath}$, the word 'pravāda' has been used. Its meaning is also the same, so as such the soul is not a matter of verbal debate. In $\bar{U}paniṣad$, in the context of $\bar{B}rahma's$ ' $\bar{A}nand$ - $\bar{V}ijn\bar{a}na'$ (spiritual-bliss), the same statement is available - 'the voice bounce back with mind without reaching the soul.' One who knows the $\bar{a}nand$ (bliss) of $\bar{B}rahma$, does not feel fear anywhere.'

In $\bar{A}c\bar{a}r\bar{a}nga$, the vastness (cosmos-pervasiveness), tiny form (thumb sized existense) etc. of the soul is categorically negated. It holds that the soul is neither small nor big. In Upaniṣad, the soul has been described as smaller than the smallest and bigger than the biggest in size.

'Netivāda' in the Explanation of Soul

- 1. Kenopanisad, Gorakhpur, (V.S. 2026), 1/3.
- 2. Ibid, (V.S. 2014), 1/2/9.
- 3. Āyāro, 5/123, savve sarā niyattānti.
- 4. Ācārānga Cūrņi, p. 199. savve pavāyā tattha ņiyaṭṭanti
- Taittirīa Upaniṣad, Gorakhpur, (V.S. 2014), 2/4. yato vāco nivartante, aprāpya manasā saha ānandam brahmano vidvān, na bibheti kadācana
- 6. Āyāro, 5/127.
 - se na dīhe, na hasse na vaṭṭe, na hasse, na tanse, na cauranse, na parimaṇḍale
- 7. Chāndogya Upaniṣad, Gorakhpur, (Samvat 2023), 3/14/3 eṣa me ātmātarhṛdae . . . lokebhyaḥ.

The sensory world has three dimensions namely, upper verticle, lower verticle and middle horizontal. We know them through senses. The soul lies beyond all such dimensions. So the term 'neti' has been used to establish the difference of soul from material objects. The material world which has colour, smell, taste, touch and structure is corporeal. Soul does not have any of these qualities, so it is non-corporeal. Abstract or noncorporeal substances can not be object for senses.

'no indiyagejjha amuttabhāvā'

[The formless substances cannot be perceived by senses.]

The soul is originally bodyless. It is actually not subject to re-birth. It is free from all attachments.³ The soul in its pure state is bodyless and actionless. It is devoid of any gender too. It is neither a woman, nor a man nor a transgender.⁴ Both, the gender, state and non-gender states of the soul have been described in *Śvetāśvara Upaniṣad*. There it has been said: 'The soul is neither a woman, nor a man nor a eunuch too. It is recognized by the gender of the body which it attains or the form in which it takes birth.'⁵ It means that the pure soul is beyond the identity by gender and the bound soul is recognized in various genders due to its body possession.

The soul is inexplicable. There is no word for its knowledge. Soul cannot be expressed through words. There is no similie that can express soul, or the soul can not be assigned with any similie from any of the worldly objects. The soul has existence, but it is a formless existence. So, the existence of the soul can be directly known only by an omniscient. The person possessing sensual knowledge alone cannot know it directly. The characteristic of a soul is consciousness. Any soul, whether it is liberated or worldly, does not exist devoid of consciousness. According to Jain philosophy, in a soul even in liberated condition, the knowledge and its conscious activity remain existing.

^{1.} $\bar{A}y\bar{a}ro$, 5/128-131.

^{2.} Uttarajjhayaṇāṇi, 14/19.

^{3.} Āyāro, 5/132-134. na kāū, ņa purise, ņa aņņahā.

^{4.} Ibid. 5/135

^{5.} Śvetāśvataropaniṣad, Gorakhpur, Samvat 2014, 5/10. naiva stree na pumāneṣa, na caivāyaṃ napunsakaḥ, yad yaccharīramādatte, tena tena sa vuivate

^{6.} Āyāro, 5/139, apayassa payam natthi.

^{7.} Ibid, 5/137, uvamā na vijjae.

^{8.} Ibid, 5/138.

Every soul possesses infinite knowledge and infinite intuition. This nature of soul manifests completely in its pure condition.

Eternality of Soul

Except Cārvaka philosophy, all the Indian philosophies accept the eternal existence of soul. The flow of time is continuous. It does not have any division but a man of sensual consciousness, cannot perceive this continuous flow of time. His knowledge gets divided by multidivisions of time. Only the present remains in focus. As a result, some people accept only the present, by neglecting the past and the future. To remove this dilemma, the commentator has said - One, who does not have a beginning and end, then how is it possible for it to have a middle? *jassa natthi purā pacchā, majjhe tassa kao siyā?* The meaning of *purā* here is past and *paścāt* means future. That which does not have any existence in the past and also in the future, then how does it have any existence in the present? It means that the soul's existence is eternal. Its existence can not be denied in any period of time.

Soul is One

Soul is the central concept of Jain philosophy. In the world of philosophy, numerical concept regarding soul has also been postulated. Some of the Indian philosophies deem the soul as one. Some believe in the multiplicity of souls. Jain philosophy is non-absolutistic. In the context of the number of souls, the concept of non-absolutism is applied. Naya (relative view point) is the basis of non-absolutism. The synthetic view point accepts the non-difference and the analytic view point accepts the differences. 'ege $\bar{a}y\bar{a}$ '. This statement of $\bar{T}h\bar{a}nam$ is acceptable on the basis of the synthetic naya and according to the analytic naya, souls are multiple in number. The cognitive activity is the common characteristic for all the souls. On the basis of this shared commonality, the soul has been regarded as one. Jege $\bar{a}y\bar{a}$ '. In this statement, the collection of all the infinite souls in one class has been done on the basis of the synthetic point of view.

^{1.} Tejobīndūpaniṣad, 2/28, bhūtam bhavyam baviṣyacca, sarvam cinmātrameva hi.

^{2.} $\bar{A}y\bar{a}ro$, 4/46.

^{3.} Brahmabindūpanisad, v. 11. eka eva hi bhūtātmā bhūte bhūte vyavasthitah ekadhā bahudhā caiva dršyate jalacandravat

^{4.} Sānkhya Kārikā, v. 18. janmamaraṇakaraṇānām, pratiniyamādayugapat pravṛteśca, puruṣabahutvaṃ siddham traigunyaviparyayāccaiva.

^{5.} Thāṇam, 1/2.

Souls are infinite in number - this postulation is also found in Jain philosophy. They all have an independent existence. In their liberated status also, they do not get merged with any supreme being like Brahma etc. Their independent status continues even after liberation. Jainism does not have any difficulty in accepting the principle of 'ege $\bar{a}y\bar{a}$ '. The solid base of synthetic naya establishes this reality.

Ātmādvaita in Ācārānga

'The one, whom you consider worthy of killing, is you. Whom you consider to keep under your command, is you. Whom you consider worthy of anguish, is you. Whom, you consider worthy of enslaving, is you. This particular statement of $\bar{A}c\bar{a}r\bar{a}nga$ is a natural outcome of the non-duality of the soul. There is no structural difference between your soul and mine. One, who descriminates between the self and the others, can never practice the spirituality. The practice of non-violence can never be accomplished by making distinction among souls. When the feeling of 'I and you are same', gets stronger, only then the admonition sense automatically vanishes towards violence, deception and treachery. The feeling of the non-duality of souls is an easy way for getting rid of violence. In the training of non-violence, the practice of the contemplation of soul's non-duality can provide a solution to the problem of violence. Jain philosophy considers all souls to be independent from existential point of view but in their pure nature, they all are same. They do not have any difference. This structural principle of soul's non-duality is an important dimension of Jain ethics. This is an accepted fact of Jain ethics that, one, who considers all the living beings equal to himself, never gets into the bondage of inauspicious karmas.³ The implication of considering all souls equal is that 'all the souls are the same as mine is'. They have structural oneness. So Jain philosophy, even after its being Nanātmavādī (believer in the existence of multiple-souls), is also Ātmādvaitavādī (monist) with a relative viewpoint.

Discussion on the Concept of Soul: Ācārānga and Samayasāra

The pure soul has been described in the 'Paramātmapada' of Ācārānga.

^{1.} Anuyogadvāra Cūrņi, p. 86. svasamayavyavasthitāḥ punaḥ bruvanti; uvayogādikaṃ savvajivāṇa sarisam lakkhaṇam

^{2.} Āyāro, 5/101. tumamsi nāma sacceva jam hantavvam ti mannasi....

^{3.} Dasaveāliyam, 4/9. savvabhūyappabhūyassa, sammam bhūaim pāsao pihiyāsavassa dantassa, pāvam kammam na bandhaī

We have presented that the same under the heading 'Concept of Soul: $\bar{A}c\bar{a}r\bar{a}nga$ and Upaniṣad'. The same soul has been described in $Samayas\bar{a}ra$ with the view point of $ni\acute{s}cayanaya$. It will be relevant to discuss here about that. The soul has been considered as devoid of colour etc. in $\bar{A}c\bar{a}r\bar{a}nga$. $Samayas\bar{a}r\bar{a}$ is also following the same concept of $\bar{A}c\bar{a}r\bar{a}nga$. $Samayas\bar{a}r\bar{a}$ is using the word ' $j\bar{i}va$ ' instead of the word ' $\bar{a}tm\bar{a}$ '. Both the words are synonymous in Jain philosophy, where as in $Ved\bar{a}nta$ both have different meanings. There the word $\bar{a}tma$ denotes Brahma and the word ' $j\bar{i}va$ ' is used for a mundane soul. Jain philosophy does not ascribe this difference. Both the words are synonymous. In the context of describing the pure soul, $Samayas\bar{a}ra$ has considered it free from colour, smell, taste, touch, shape, body, constitution and formation (Samhanana).

jīvassa ņatthi vaṇṇo ṇa vi gandho ṇa vi raso ṇa vi ya phāso ṇa vi rūvaṃ ṇa sarīraṃ ṇa vi sanṭhāṇam na sanhananaṃ¹

As in $\bar{A}c\bar{a}r\bar{a}nga$ here too the soul has been considered beyond expression, description and words. By stating that soul is inexpressible, 2 Samayasāra has followed $\bar{A}c\bar{a}r\bar{a}nga$'s representation of soul as beyond word, logic and intellect. $\bar{A}c\bar{a}r\bar{a}nga$ has addressed the soul with the words such as formless existent, parijña (cognitive consciousness) and samjña (knowing), etc. In Samayasara, the word 'cetanā guṇa' is available which assists this concept and denotes both the soul's incorporeality and cognitivity.

Analysis of Soul - Empirical and Transcendental Naya

Jain philosophy accepts both *vyavahāra* and *niścaya naya*. Neither of them can be rejected. Because without *vyavahāra*, protection of *sangha* is not possible and without *niścaya*, the protection of basic principles is not possible.⁴

jai jiṇamayam pavajjaha tā mā vavahāra ṇicchaya muyaha ekkeṇa viṇā chijjai tittham tittham aṇṇeṇa uṇa taccam

From this statement, it becomes clear that while setting a system of metaphysics, *niścaya naya* is predominent. Acharya Kundakunda has described the *vyavahāra naya* as unrealistic. According to him, *'niścaya naya'* alone is realistic. The one, who takes shelter of this *naya* is a right

^{1.} *Samayasāra*, trans by Pasamesthidāsa, Sonagarh, 1964, 1/50.

^{2.} Ibid, 1/49.

^{3. (}a) Āyāro, 5/136, 138.(b) Samayasāra, 1/49.

^{4.} Ibid, Ātmakhyāti, 1/2 Commentary, p. 26

world viewed person.'

vavahāro abhūdattho bhūdatthao desido du suddhaṇao bhūdatthamassido khalu sammāditthī havadī jīvo¹

One, who acknowledges the pure state of soul through his scriptural knowledge (\acute{s} ruta $j\~n\~a$ na) is actually a \acute{s} ruta $keval\~i.^2$ ' \acute{S} ruta $j\~n\~a$ na knows everything' -this statement is based on $vyav\~a$ hara $naya.^3$

All the states of soul that are generated due to contact of matter, are subject of *vyavahāranaya*. Indeed, those are not the original nature of the soul. On the basis of this conception, *Samayasāra* postulates presents the soul to be devoid of attachment, hatred, delusion, cause of influx of karmas, karma, nokarma (quasi karma), class, vargaṇā (cluster), spardhaka, spiritual point, anubhāga point, yogasthāna, bandhasthāna, udayasthāna, margaṇāsthāna, sthithibandhasthāna, sankleśasthāna, viśuddhisthāna, saṃyama-labdhisthāna, jīvasthāna and guṇasthāna. Samayasāra has considered the occurence of all the above mentioned situations as the modes of soul occurring due to the association or dissociation of matter. These are the matter-influence states of a soul. A pure soul cannot have the existence of all such conditions. The pure soul is of conscious nature. There cannot be any kind of variation or radical difference among such souls.

- 1. Samayasāra, (Purvaranga),11.
- 2. Samayasāra, 9.
 - jo hi sudeṇahigacchadi . . . loyappadīvayarā
- 3. Ibid, (Ātmakhyāti) 10, Commentary, p. 22. yaḥ śrutajñanam sarvam jānānti saḥ śrutakevaliti tu vyavahāraḥ
- 4. Ibid, v. 50-55 (Commentary), p. 101-106, mithyātvāviratikaṣāyayogalakṣaṇāḥ pratyayāḥ.
- 5. Ibid, yat satparyāptitriśarīrayogyavasturūpam nokarma
- 6. Ibid, śaktisamūhalakasaņo vargaḥ.
- 7. Ibid, vargasamūhalakṣano vargaṇā.
- 8. Ibid, mandatīvrarasakarmadala-viśiṭanyāsalaksāṇāni spardhakāni.
- 9. Ibid, svaparaikatvādhyāse sati viśuddhacitparināmātiriktatvalakṣanānyadhyātmasthānāni.
- 10. Ibid, prativiśistaprakrtirasaparināmalakṣanānyanubhāgasthānāni.
- 11. Ibid, v. 50-55, kaṣāyavipākodrekalakṣaṇāni sankleśasthānāni.
- 12. Ibid, kaṣāyavipaknudrekalakṣaṇāni viśuddhisthānāni.
- 13. Ibid, cāritramohavipakakramanivrttilaksanāni sanyamalabdhisthānāni.
- 14. *Guṇasthāna* This word is found in *Samayasāra*. Scholars regard that this word was used later. *Samayasāra* use this word but *Tattvartha Sūtra* does not, where as according to Digambara tradition Umasvāti is a antecedent of Kundakunda. Hence not finding the term *Guṇasthāna* in *Tattvārtha* seems quite strange. On the contrary śvetambara tradition consider Kundakunda as the antecedant of Umāsvāti. Hence this matter is a subject of scrutiny for scholars.

Acharya Amritcandra, the author of $\bar{A}tmakhy\bar{a}ti$, in the commentary of $Samayas\bar{a}ra$ has mentioned pudgala-dravya $parin\bar{a}ma$ (transformations due to matter) with each of the above said states. All these states are not produced in the pure state of the soul because these are the effects produced by matter.

Extended Idea of Ācārāṅga's Netivāda in Samayasāra

In both $\bar{A}c\bar{a}r\bar{a}nga$ and $Samayas\bar{a}ra$, the existence of soul has been described in the language of negation. The resonance of 'Netivāda' as found in $\bar{A}c\bar{a}r\bar{a}nga$ is also found in $Samayas\bar{a}ra$ in a similar fashion. $\bar{A}c\bar{a}r\bar{a}nga$, by mentioning color, smell etc. individually, denies the existence of these in the soul, where as $Samayas\bar{a}ra$ without any mention of the colours specifically negates their existence in the soul collectively.

Samayasāra describes negation extensively apart from $\bar{A}c\bar{a}r\bar{a}nga's$ netivāda, which we have already discussed above. From the observation of Samayasāra's detailed 'Netivāda' it comes out that Samayasāra is expanding $\bar{A}c\bar{a}r\bar{a}nga's$ briefly mentioned 'Netivāda' and it is also possible that till the composition of Samayasāra, the different Jain philosophical ideologies had been developed and Samayasāra makes it clear by negating all those conceptions in relation to the soul, that all the material-influenced states of soul do not disregard the nature of the pure soul. It may be accepted as an empirical expression but not a transcendental one.

Soul: Bondage and Salvation

In the present context, one point is noticeable that $Samayas\bar{a}ra$ has no belief in the bondage of soul. From this, it is also clear that when there is no bondage of the soul then what is the relevance of salvation stands? $Samayas\bar{a}ra$ does not discuss this. There is a possibility that the writer has not mentioned about it intentionally because by accepting this, the nature of the soul will be similar to the $S\bar{a}nkhyas$ 'puruṣa'. According to $S\bar{a}nkhya$ philosophy, both bondage and salvation occurs in Prakṛti (primordial power), and not within 'puruṣa'. Though $\bar{A}c\bar{a}r\bar{a}nga$ has clearly announced that 'kusale puṇa ṇo baddhe ṇo mukke', a kuśala (self restraint) neither gets into bondage nor into salvation, one who does

Samayasāra, 1/55. jeņa du ede save poggala davvassa pariņāmā

^{2.} Ātmakhyāti, v. 50-55 (Commentary). yaḥ kṛṣṇo, haritaḥ, pīto, raktaḥ, śveto vā varṇaḥ sa sarvopi nāsti jīvasya pudgaladravyapariṇāmamayatve satyanubhūterbhinnatvāt

not get into bondage, how can he then get into salvation? Commentators of Ācārāṅga derive the different meanings of the word 'kusale'. Sānkhya philosophy always describes 'purusa' as 'aparināmi' (non-transforming) where as according to Jain philosophy, there are innate subtle transformations even in the pure state of the soul. Thus, the concept of soul accepted in Jain philosophy is different from Sānkhya's conception of soul i.e. puruṣa. So, it can be propounded that a pure soul undergoes neither bondage nor salvation. The conception of bondage and salvation depends upon karma principle. The worldly soul gets into bondage and gets freedom from it. All these states occur due to matter. From an empirical point of view, the soul gets bound by karmas and attains salvation. From the transcendental point of view, it always stays in its pure form. It has no contact with karmas. It is exclusive. It is destined. It is general and non-compound. In the condition of pure conscious experience, pramāṇa (valid cognition), naya (ways of approach or standpoint), niksepa (transferred epithet)none of these means of knowledge have any role. When pure consciousness is experienced, duality vanishes away and only the experience of consciousness remains-

> udayati na nayaśrīrastameti pramāṇaṃ, kvacidapi ca na vidmo yāti nikṣepacakraṃ, kimaparamabhidadhmo dhāmnisarvaṅkaṣesmin, anubhavamupayāte bhāti na dvaitameva⁶

According to *niścaya naya* the pure consciousness is the nature of the soul. However, according to *vyavahāra naya*, consciousness experienced in the present moment is a karma-bound state. That soul is wandering in this world due to karma is a fact that must also be accepted. Acharya Kundakunda, a strong believer of *niścaya naya* has also approved the necessity of *vyavahāra naya*.¹

Six Classes of Living Beings (Sadjīvanikāya)

- 1. Sānkhya Kārikā, v. 62.
 - sansarati, badhyate mucyate ca nānāśrayā prakṛtiḥ
- 2. *Āyāro*, 2/182.
- 3. Ācārānga Bhāṣyam, p. 153.
- a. Samayasāra, v. 123.
 b. Atmakhyātī, 123, p. 198.
- 5. Samayasāra, v. 14. jo passadi appāṇaṃ, abaddhapuṭṭhaṃ aṇaṇṇayaṃ niyadaṃ avisesamasanjuttaṃ, taṃ suddhaṇayaṃ viyāṇīhi
- 6. *Ātmakhyāti*, v. 9, p. 36.

The soul can be classed into two groups - pure and impure. The pure soul stays in its own nature and there can not be any division in it. The impure soul is bound with karma, hence, despite of their structural similarity, these bound souls have dissimilarity in the worldly state due to the varied karmic bondage. The pure state of soul is discussed in $\bar{A}c\bar{a}r\bar{a}nga$. Its worldly existence has also been discussed there. The very commencement of $\bar{A}c\bar{a}r\bar{a}nga$ is with the quest of soul's transmigration and rebirth in this world. In the very ancient scripture like $\bar{A}c\bar{a}r\bar{a}nga$, for a monk to follow non-violence, restraint over violence on six classes of beings has been advocated.

Şadjīvanikāya: Original Concept of Jain Philosophy

The acceptance of soul in Ṣaḍjīvanikāya i.e. earth bodied beings etc., is an original concept of Jain philosophy. Acharya Siddhasena Divakara, being influenced by Lord Mahavira's concept of Ṣaḍjīvanikāya, says 'Lord! there is no need of other evidences for proving you omniscient because the concept of Ṣaḍjīvanikāya propounded by you itself is a conclusive proof of your omniscience.' 3

Ṣaḍjīvanikāya is one of the most significant principle propounded by Lord Mahavira. We do not find any evidence of, such a concept was propounded prior to Lord Mahavira by any other philosopher or philosophies? Lord Mahavira himself says, 'Noblemen! I have propounded six categories of living beings - earth bodied etc. for the śramaṇa ascetic.' During the time of Lord Mahavira, there is a mention of prevalence of caturbhūtavāda and pañcabhūtavāda. Earth, water, fire and air are the four prime elements (catur-mahābhūtas). By including the space element in them, they become the five prime elements (pañca-mahābhūtas). Ajitakeśakambala considered the soul as made up of the four prime elements and space (ākaśa) is also accepted in his philosophy. Thus, his philosophy believed in the five prime elements (pañca-bhūtavāda). This concept of pañcabhūtavāda is also available in

Samayaṣāra, v. 8. jaha na vi sakkamaṇajjo, aṇajjabhāsam viṇā du gāhe du taha vavahāreṇa viṇā paramatthuva desaṇamasakkam, 11, p. 151

^{2.} Āyāro, 1/1-2.

^{3.} Dvātriśaddvātrinśikā of Siddhasena Divākara, Bitodā, 1977, 1/13. yah eva ṣaṭjīvanikāyavistaraḥ, parairanālīḍhapathastvayoditaḥ anena sarvajnaparīkṣaṇakṣamāstvayai prasādodayasotsavāḥ sthitāḥ

^{4.} Ţhāṇaṃ, 9/62. se jahāṇāmae ajjo, mae samaṇāṇaṃ nigganthāṇaṃ chajjīvaṇikāyā paṇṇattā, taṃ jahā puḍhavikāiyā, āukāiyā, teukāiyā, vāukāiyā, vaṇassaikāiya, tasakāiyā.

Sūtrakṛtāṅga.² The Sūtrakṛtāṅga also has a mention of earth, water, fire and air in the element form.³ These elements used to be considered as non-living and it was believed that consciousness emerged from them, but, Lord Mahavira realized the truth and mentioned that there is life in them. He propounded that earth, water, fire, air, vegetation and mobile beings- are all living beings which encompasses all forms of living beings.

Pṛthvīkāya (Earth Bodied Beings)

Lord Mahavira has expounded six categories of soul- earth, water, fire, air, vegetation and mobile beings. '4 The earth is a living being' - this was not propounded by any other philosophers. Lord Mahavira expounded this new fact that earth itself is a living being. According to Jain philosophy, except vegetation all the other living beings have their own independent individual bodies.

Single bodied (*pratyeka śarīri*) means individually separate body for each soul. The *Pṛthvīkāyika jīvas* are *pratyeka śarīri* beings. The souls, whose body is earth are called *Pṛthvīkāyika*. *Pṛthvīkāya jīvas* are of two kinds - gross and subtle. They are further divided into two groups as - developed (*paryāpta*) and un-developed (*aparyāpta*).

In Jain literature, the beings of earth, water etc. have been described thoroughly. The consciousness remains unexpressed in them. So, they can not be easily cognized as living beings, as expressive conscious beings do. Lord Mahavira has expounded not only consciousness in earth etc. but also presented many subtle facts about them too.¹

Respiration in *Pṛthvīkāya*

Biology has been one of the main subjects of philosophy in the $\bar{A}gamic$ age. There are many evidences available for confirming this. In the $\bar{A}gamic$ literature, a deep study is available about soul extending from

- 1. Dīghanikāya, ed by Bhikshu Jagadish Kashyap, Nalanda, 1958, p. 48.
- 2. Sūyagado, 1/1/7, 8.
- Ibid, 1/1/18. puḍhavi āū teū ya, tahā vāū ya egao cattāri dhāuṇo rūvam, evamāhansu jāṇagā
- 4. Dasaveāliam, 4/3.
- 5. Āyāro, 1/16, santipānā puḍho siyā.
- 6. Tattvārtha Vārtika, 2/13/1. prithivikāyosyāstīti pṛthvikāyikaḥ tatkāyasambandhavaśīkṛta ātmā
- 7. Jīvājīvābhigama, 6/2-3.

its food, respiration to the ultimate development of its consciousness, which is at par excellence. The conversation between Mahavira and his disciple Gautam on respiration of single-sensed beings is very interesting. It goes as follows:

'O Lord! asked Gautam, we know and perceive that the two-sensed, three-sensed, four-sensed and five sensed souls breathe in and breathe out. They inhale and exhale. We however do not know, nor do (we) see whether the earth-bodied, water bodied, fire bodied, air bodied, and vegetation souls, which are all one-sensed souls, breathe in and breathe out, and inhale and exhale.'

'Do these souls, Oh Lord! breathe in and breathe out, and inhale and exhale?'

Mahavira said- 'Yes, Gautam! These souls also breathe in and breathe out, and inhale and exhale.'

That the trees and plants breathe- to say this today, is not a wonder since in todays scientific age it can be verified. However, to state such facts two thousands and five hundred years ago, is really a wonder. Facts which are difficult to be acknowledged through technical equipments can be known through purity of consciousness. In some of the ancient scriptures, trees and plants have been considered as living beings, but whether they breathe, what do they breathe in, from how many directions do they breathe in and the similar kind of questions are not discussed anywhere, except in the Jain $\bar{A}gamas$.

What do *Pṛthvīkāya* and other subtle beings breathe in and breathe out, and inhale and exhale? It has been said that these living beings breathe in and breathe out, and inhale and exhale the material clusters which have infinite number of space units with regard to substance, innumerable space units with regard to occupation of space, any plausible length of duration with regard to time, and with regard to qualities, have colour, smell, taste and touch.³

The earth bodied beings breathe in and breathe out, and inhale and exhale from the six directions, if there is no obstruction. If there is obstruction, they do so from three, four or five directions. Mobile beings exist in $trasan\bar{a}d\bar{t}$. These beings can inhale and exhale from all the six directions. One-sensed living beings stay at the corners at the boundary of the cosmos also, so they breathe in from three, four or five directions also. 3

^{1.} Ācārānga Bhāṣyam, p. 37.

^{2.} Bhagavaī, Part - I, p. 197. Je ime Bhante! nīsasanti vā

^{3.} Ācārānga Bhāṣyam, 2/3.

'The main characteristic of life is breath. The one, who breathes, has life and the one, who does not breathe, does not have life. This is one of the fundamental characteristic of life. Single sensed living beings breathethis fact is not known in general. Lord Mahavira claimed that they breathe. Life in vegetation is discussed in ancient literature also, but life in earth, water, fire and air is perhaps not mentioned any where else. Today, life in vegetation is proven through the scientific researches, but the science is silent about life in earth etc. So questions about their breathing does not arise anywhere in science or other literature. Vegetation has life and do breathe. Scientific world also approves of it, but the existence of life in the rest of one sensed living beings is still not accepted anywhere which explains why there are discussions on their respiration. Lord Mahavira has not only established the principle of breathing in single-sensed beings, but has also given full description of it. There is an independent category of the material cluster of breathing i.e. svācchosvāsa varganā. These atomic particles are used for processing the breathing system.'

In the ancient Jain literature, the idea of $sadj\bar{v}anik\bar{a}ya$ has been discussed in detail. In recent times, Acharya Shree Mahapragya has extensively discussed this topic in $\bar{A}c\bar{a}r\bar{a}nga$ $bh\bar{a}sya$. In the present research work, there is a need to take this subject for further discussion. In the present context, the ideas expressed in $\bar{A}c\bar{a}r\bar{a}nga$ $bh\bar{a}sya$ are presented here. For convenience of the reader, the references have also been taken from $bh\bar{a}sya$ and from elsewhere as required for clarity.

Body size (avagāhanā) of Pṛthvīkāya (Earth Bodied Beings):

The body size of *Pṛthvīkāya jīvas* is very subtle. Its body size has been explained in an interesting manner through illustrations in *Bhagavatī*. If a sturdy young maid of a paramount sovereign, with steady fore-part of the arm and abdominal might, takes up a lump of the earth-bodied beings, puts it on a sharp piece of rock and grinds it with a sharp pestle of stone, as hard as diamond, as many as twenty-one times, even then only a few of the earth-bodied beings are ground and others are not, only a few are hurt and others are not, only a few are feared and others

^{1.} Ācārānga Bhāṣyam, 2/5.

Bhagavatī Vṛtti, 2/7. śeṣā nārakāditrasāḥ saḍdiśamānamanti, teṣam hi trasanāḍyantarbhūtatavāt ṣaḍdiśamucchvāsādipudgalagrahostyeveti

^{3.} Ibid, 2/7. yathasteṣāṃ lokāntavṛttāvalokena tryādidikṣūcchavāsādipudgalānāṃ vyāghātaḥ sambhavatīti.

^{4.} Bhagavaī, (Part - I), p. 201.

are not, only a few are touched and others are not. So subtle and superfine is indeed the volume of the body of earth-bodied beings.'1

The *Pṛthvīkāyika jīvas* have very subtle bodies and therefore the bodies of one, two or more such beings are not visible but we are able to see only a big lump of innumerable such beings huddled together. The coalesced body of innumerable living beings of *Pṛthvīkāya* can only become the subject of our senses.

Influx of Karmas in Pṛthvīkāyika Beings

Sometimes the *Pṛthvīkāyika jīva* are subject to massive inflow, urge, experience and falling off of karma and sometimes they are subject to meagre inflow, urge, experience and falling off of karma.³ The *Pṛthvīkāyika jīva* have only one sense of touch. Their consciousness remains mostly obscured, even then they have variation of karmic bondage etc. due to their *adhyavasaya* (a subtle emotive level of consciousness, at which its interaction takes place with the karmic body).

Old age and Mourning

The *Pṛthvīkāyika jīvas* have the feeling of physical pain, and therefore, they have ageing. They have no mental pain and so they have no bewailing.⁴

Fzenzy in Prthvīkāyika

In *Pṛthvīkāyika*, the frenzy is of two kinds, e.g., due to being possessed by a goblin or due to the rise of deluding karma. When the goblin and the like sprinkle them with inauspicious particles, it is a case of frenzy due to being possessed by a goblin. When such frenzy occurs due to the maturation of deluding karmas, it is called frenzy due to the rise of deluding karmas.¹

Even today such frenzy is visible in people wearing diamonds inhabited by the evil spirits. There are also some houses haunted by goblins.

Knowledge in Prthvīkāya

- 1. Angasuttāṇi, Part II, (Bhagavaī), 19/34.
- Ācārānga Niryukti, v. 82. ikkassa dunha tinha va sankhijjāna.....
- 3. Angasuttāṇi, Part II, (Bhagavaī), 19/55-56. siya bhante! puḍhavikāiyā mahāsavā mahākiriyā mahāveyaṇā mahaṇijījarā? hanta siyā.
- 4. Ibid, 19/30-31.
 Goyamā! puḍhavikāiyāṇaṃ jarā na soge puḍhavikāyiyāṇaṃ sāriraṃ vedaṇaṃ vedenti, no māṇasaṃ vedaṇam vedenti se teṇaṭṭheṇaṃ goyamā! evaṃ vuccai puḍhavikāiyaṇam jarā, no soge.

Both the varieties of knowledge sensual and articulate are tacitly (in almost latent state) present in *Prthvīkāya*. ⁴ *Prthvīkāya* beings in this state, are designated as possessed of perverted beliefs. So, their knowledge is also considered as nescient on account of their perverted faith. They have the power of grasping the vibrations caused by the speech and mind of the human beings, although it is not possible for the onesensed beings to listen to the instructions given by others; even then they have a kind of tacit linguistic potential on account of a peculiar type of subsidence-cum-destruction of relevant karmas due to which articulate knowledge associated with linguistic symbol arises. In this way articulate nescience is being accepted in one sensed beings. The earth-bodied beings have the desire for food, which is a kind of wish such as'if I get the food, it would be beneficial to me.' Such wish is certainly informed with linguistic symbol however inarticulate. So, it is reasonable to admit that the earth-bodied beings have the tacit language potential. The knowledge of the one-sensed beings is the least manifest, like in case of a person who is mad, fainted or poisoned.

Desire for food in Pṛthvīkāya

Pṛthvīkāya hanker after food all the time continuously. They consume food though the entire surface of their body, transforming all old properties viz, colour, taste etc., into new ones. As, in a plant there is subtle viscosity due to which its body is nourished by means of food that it intakes, although the process is invisible on account of its subtleness, so there is very subtle viscosity in the earth-bodied organisms, which is not perceptible to our sense-organs.

Passions in Prthvīkāya

Passions of anger, pride, etc., are also there in the earth-bodied beings, but they are too subtle to be perceived by people endowed with the power of sensory perception alone. The humans curse, blame and frown on the rise of anger. But the earth-bodied beings are not capable of exhibiting such signs when they are angry.²

Leśyā (Psychic coloration) in Prthvīkāya

- 1. Angasuttāṇi, Part II, (Bhagavaī), 14/16-20.
- 2. Sandesh (Gujarati News Paper) 24 July, 1983, p. 8.
- 3. Navbharat Times Yearly issue Paravidyā ke Rahasya, 1976, p. 43.
- Angasuttāṇi, Part II, (Bhagavaī), 8/107. puḍḥavikkāiyā ṇaṃ bhante . . . suyaaṇṇāṇī ya
- 5. Ācārānga Bhāsyam, p. 40.
- 6. Prajñāpanā, 28/28-32.

In *Bhagavatī* four *leśyā*- psychic colourings are mentioned in the earth-bodied beings - black, blue, grey and fiery.³ This shows that even though they have no mind, they are subject to peculiar psychic transformations which manifests as aura.

According to their feelings and emotions, the change in $Le\acute{s}y\bar{a}$ take place. When psychic conditions ($adhyavas\bar{a}ya$) become very malign it results in, black $le\acute{s}y\bar{a}$. When the malignity of feelings is lessened, then $le\acute{s}y\bar{a}$ starts purifying gradually. $Prthv\bar{i}k\bar{a}ya$ beings can get some level of purification only when the Tejo $le\acute{s}y\bar{a}$ (Red) starts occurring in them. They can not have purification up to the level that they can attain more purified $le\acute{s}yas$ like padma $le\acute{s}y\bar{a}$ (yellow) or shukla $le\acute{s}y\bar{a}$ (white).

Suffering in Pṛthvīkāya

Lord Mahavira said - $Prthv\bar{\imath}k\bar{a}ya$ beings experience sufferings and sorrows. In this context there arises a question that when $prthv\bar{\imath}k\bar{a}ya$ $j\bar{\imath}vas$ do not listen, see, smell and move then how can we have a confirmed belief that they have sufferings? $\bar{A}c\bar{a}r\bar{a}nga\ s\bar{u}tra$, clarifies this with many examples.

Proof of Sufferings by Three Examples

Just as the dumb cannot articulate his pain, however intense, when cut or tortured, likewise the one-sensed being like the earth-bodied organism etc. feels pain, however, it is incapable of articulating it on account of its being bereft of any other sense-organ to express it.⁴

As in the case of a man, endowed with all sense organs and with fully manifest consciousness, there arises inexpressible extreme pain, when simultaneously they are pierced or cut- foot, ankle, leg, knee, thigh, waist, belly, stomach, flank, back, bosom, heart, breast, shoulder, arm, hand, finger, nail, neck, chin, lip, tooth, tongue, palate, throat, temple, ear, nose, eye, brow, forehead and head- all these thirty two parts of body, exactly so, there arises similar extreme pain in the *pṛthvīkāyika* too.¹

Just as when a person is led into a state of unconsciousness and put to death, he feels a kind of indistinct pain in the state of unconsciousness, and while dying also; exactly so, the earth-bodied beings experience

^{1.} Niśītha Bhaṣya, V. 4264.

Ibid, v. 4265. kohāī parināmā tahā, egindiyāņa jantūņam pāvallam tesu kajjesu, kāreum je apaccalā

^{3.} Angasuttāni, Part II, (Bhagavaī), 19/6.

^{4.} Āyāro, 1/28.

pain on account of their consciousness being dim, due to the rise of extremely drowsy slumber (styānardhi nidrā).²

In the *Bhagavatī Sūtra* also, pain to earth-bodied beings has been described to exist through examples: Lord replied to the question of Gautam- 'When a strong and hefty youth with his fist strikes on the head of an aged and decrepit person, the aged and decrepit feels excruciating pain. Exactly so, when earth-bodied beings are struck, they feel pain that is much more excruciating.'

An ascetic initiated into the discipline of Lord Mahavira abstains from violence of the earth-bodied beings, since, he has clearly comprehended life in earth-bodied beings and knows about their feelings of pain.

With this understanding, a Jain ascetic neither commits violence oneself, nor gets it done by others nor approves of such acts. He desists from violence of earth-bodied beings in all the three ways. The ascetic strictly abandons these acts of violence to the earth-bodied beings. He understands the equality among all the souls that exists in all the subtle and gross beings of the world and equals with his own existence. This view prevents him from indulging in violence.

Apkāya (Water bodied beings)

The living beings of water itself are called $apk\bar{a}ya$. The living beings whose body is water are called $apk\bar{a}yika$ beings. Water-bodied beings are also very subtle in nature. The senses can not acknowledge them. For establishing existence of soul in them and for convincing people who are not capable of direct perception, the $s\bar{u}tra$ asserts that there are water-bodied beings. The person, possessed of the power of direct or supra-sensory perception, can know them directly. If you cannot know them yourself, you should understand them by means of the counsel of persons who are endowed with the power of direct knowledge. After knowing the truth in this way, you should not induce any kind of fear in those beings. 1

- 1. $\bar{A}y\bar{a}ro$, 1/29.
- 2. Ibid, 1/30.
- 3. Angasuttāṇi, Part II, (Bhagavaī), 19/35.
- 4. Dasaveāliyam, 6/26. puḍhavikāyam na hinsanti manasā vayasā kāyasā tivihena karaṇajoeṇa, sanjaya susamāhiā
- 5. Ibid, 10/5. attasame mannejja chappikāye

Use of Logic for Establishing the Existence of the Soul in $Apk\bar{a}ya$

It is very difficult to understand the nature of water-bodied beings, because it is said that they neither hear, nor see, or smell, or taste, nor are they found to feel pleasure and pain; neither there is a throb of life in them, nor we see respiration. Then, why should they be considered as possessed of souls? Although the reply to this query is available through the preaching of omniscients, the commentator of $\bar{A}c\bar{a}r\bar{a}nga$ Niryukti has also provided some logic to prove it. Just as the body of an elephant embryo at the time of conception, and the egg yolk are both sentient liquids, exactly so the water-bodied beings are sentient. The commentator of $\bar{A}c\bar{a}r\bar{a}nga$ tries to prove the life in water through the process of water formation accepted in modern science.

This problem can also be considered from the stand point of science. Scientists do not admit the production of water in the absence of oxygen. Doesn't this necessity of oxygen in order to produce water prove that there is soul in water? The water bodied beings also have breathing, leshya and knowledge like $Prthv\bar{\imath}k\bar{a}ya$. Their feelings of sufferings have been explained through the examples of $prithvik\bar{a}ya$. $\bar{A}c\bar{a}r\bar{a}nga$ has presented the existence of life in water bodied living beings in a nemphatetic manner. Its slogan is - the one, who rejects the existence of water bodied living beings, rejects the existence of his own soul. In the Jain $\bar{A}gamic$ literature, there is a detailed discussion on the types, life span etc. of earth and water bodied beings. From the biological branch of study' there may be a need of an independent research work on this subject.

Weapons of Injury for Water bodied beings

There are many varieties of weapons that kill the water-bodied beings. In the $\bar{A}c\bar{a}r\bar{a}nga$ Niryukti, those weapons are as follows:

- 1. *Utsecana* Drawing out water from a well by means of a vessel.
- 2. *Gālana* Straining through a thick smooth piece of cloth.
- 3. *Dhāvana* Washing cloth, pot, etc.
- Āyāro, 1/38. logam ca āṇāe abhisameccā akutobhayam
- ĀcārāngaNiryukti, v. 110.
 jaha hatthissa sarīram kalalāvatthassa ahunovavannassa
 hoi udagandagassa ya esuvamā savvajīvānam
- 3. Ācārānga Bhāsyam, p. 48.
- 4. Āyāro, 1/39.

- 4. *Svakāya śastra* The river water is the weapon of pond water. (Here the weapon is homogeneous).
- 5. *Parakāya śastra* Earth, soil, alkali, fire, etc., are the weapons of water-bodied beings. (Here the weapon is heterogeneous).
- 6. *Tadubhaya śastra* Earth mixed with water is the weapon of the water-bodied beings. (Here, the weapon is a mixture of homogeneous and heterogeneous instruments of destruction).

The $\bar{A}c\bar{a}r\bar{a}nga$ $C\bar{u}rni$ mentions some other varieties of weapons also, such as, change produced in colour, taste, smell and touch. For instance, water when heated becomes slightly brown in color, smoky in smell, insipid in taste, and hot in touch. The imperfectly boiled water is not lifeless. Salty, sweet and acidic water are mutually weapons. The dingy water is usually inanimate.²

Regarding water's life and lifelessness, there has been a deep and detailed discussion in the Jain $\bar{a}gamic$ literature. Under the practice of a monk's vow of non-violence, this topic relatively gets noteworthy attention for a detailed and deep discussion as it is available in the $\bar{a}gamas$.

Tejaskāya (Fire-Bodied Beings)

Jain philosophy considers fire as a living being. Beings whose bodies are made of fire itself are known as fire bodied living beings. Fire, spark, cinder and meteorite etc. are different types of fire bodies. One who does not accept the existence of these living beings is also a denier of his own existence. Due to their subtleness, fire bodied beings are not recognizable or perceivable by the senses. The main source of approval of their existence is the preaching of *Tīrthaṅkara*, omniscients, however many commentators of the *āgamas* presented various other logics to prove life in them.

Logic for Establishing the existence of the soul in Tejaskāya

Even as the corporeal mass of the glow-worm shines as light in the night, exactly so the lighting power in the fire is inferred as originating from a particular transformation in the fire-bodied beings. As the heat of fever is not separate from the fevered, exactly so on account of its heat (temperature), fire is also inferred as a variety of living being. ¹ In

^{1.} Ācārānga Niryukti, v. 113. ussiñcaṇa-gālaṇa-dhovaṇe ya uvagaraṇamattabhaṇḍe ya bāyaraāūkkāye eyaṃ tu samāsao sattham

^{2.} Ācārānga Cūrņi, p. 27, 28.

^{3.} *Āyāro*, 1/66.

the $\bar{A}c\bar{a}r\bar{a}ngaVrtti$ also, the following argument is given in favour of fire as a sentient entity. Fire grows on the supply of fuel and diminishes and extinguishes in the absence of it. Modern thinkers admit that fire cannot keep burning without the intake of oxygen.

The fire-bodied beings are entities distinct from other types of sentient beings, on account of their specific body-determining karma, viz., heat-producing and lustre-producing karmas. The body of fire bodied living beings is similar to the needle's point. The agnikāya is called a sharp weapon. It destroys living beings from all sides.

Weapon for the Fire-bodied beings

The $\bar{A}c\bar{a}r\bar{a}nga$ Niryukti, has enumerated the weapons that injure the fire-bodied beings, as follows:⁵

- [1] Soil or sand
- [2] Water
- [3] Moist vegetation
- [4] Mobile creatures
- [5] Homogeneous weapons: For instance, leaf-fire is the weapon for hay-fire. The hay-fire turns life-less when get in contact with leaf-fire.
- [6] Heterogeneous weapons: For instance, water (carbon-di-oxide) etc.
- [7] Mixture of both (fifth and sixth), for instance, fire mixed with chaff and cowdung is the weapon for other types of fire.¹

$V\bar{a}yuk\bar{a}ya$ (Air bodied being)

Air is called *Vayukāya*. Living beings, whose body is air itself are called *Vāyukāyika*. *Utkalikā*, *Manḍalikā* etc. are the different types of air. Air cannot be perceived through eyes. It is felt by the sense of touch. Generating air from fan like sources destroys *vāyukāyika jīva*. The self

- Ācārānga Niryukti, v. 119. jaha dehapparināmo, rattim khajjoyagassa sā uvamā jariyassa ya jaha umhā, ta ovamā teu-jīvāṇām
- 2. Ācārāngavrtti, p. 34.
- 3. Gommatasāra (Jīvakānda), v. 201.
- 4. Dasaveāliyam, 6/32. tikkhamannayaram sattham savvao vi durāsayam
- 5. Ācārānga Niryukti, v. 123, 124. puḍhavī. . . asañjamo

restraint monk does not wish to have air from fans, because it causes violence of air-bodied beings. It is a sinful action. The ascetic, who is a protector of the six bodied beings does not kill the beings of air.²

Weapons for Vāyukāya

In the $\bar{A}c\bar{a}r\bar{a}nga$ Niryukti, the followings are mentioned as weapons that cause injury to the air-bodied beings:³

- 1] **The generator of air current -** viz. fan, palm fan, winnowing basket, fly whisks, leaf, corner of a garment.
- 2] **Stationing oneself** It means standing against the air current, when one is perspiring.
- 3] **Fragrance** of sandalwood, Andropogon muricatus and other fragrant root of the plant.
- 4] **Fire** flame and heat.
- 5] **Homogeneous weapon -** The opposites viz. the cold and the hot air are mutual weapons.

Vanaspatikāya (Vegetation Body)

The beings having vegetation like creeper etc. as their bodies, are called *Vanaspatikāya*. These are of two types i.e. subtle and gross. Both of them have further two divisions namely developed and under-developed. The gross developed bodied *Vanaspatikāyika* beings have two divisions - common-bodied beings and individual-bodied beings. The common body inhabited by infinite number of living beings (souls) is called as common-bodied beings. These are born together and the functions such as formation of body, ingress and egress of vitality, breathing in and breathing out (of air) and in-take of aliment etc. take place together in them. All these beings are similar in nature. ³

Individual-bodied beings are those, whose each soul has its own individual body. In these types of beings, each soul possesses an individual single body. The subtle-vegetation-beings always share common body and infinite souls reside in a single body. These are

- 1. Ācārānga Bhāṣyam, p. 56.
- Dasaveāliyam, 6/36. anilassa sāmārambham, buddhā mannanti tārisam sāvajjhabahulam ceyam, neyam taīhim seviyam
- 3. Ācārānga Niryukti, v. 170. viane ya tālavaņte, abhi..... satthaim. suppasiyapatta celakaņņe ya, abhidkāraņa ya bāhim, gandhaggī vāu satthāim
- 4. Dasavekālika, Haribhadrīya vṛtti, p. 138. vanaspatiḥ-latādisūpaḥ pratītaḥ, sa eva kāyah sariraṃ yeṣāṃ te vanaspatikāyāḥ.

spread in the whole cosmic area and gross living beings of vegetation reside only in a particular part of this cosmos.⁵

Consciousness of Vegetation

Vegetation is a living being having birth, old age, life, death, colour adoption, food intake, disease and cure - all these factors prove the consciousness of a tree, which is vegetation being life. In $\bar{A}c\bar{a}r\bar{a}nga$, comparing the human beings with plant bodies, it is said-

This (human body) is subject to birth, so too the plant. This (human body) is subject to growth, so is the plant body. This (human body) is endowed with consciousness, so is the plant body. This (human body) withers, so does the plant body. This (human body) needs nutrition, so does the plant body. This (human body) is impermanent, so is the plant body. This (human body) is non-eternal, so is the plant body. This (human body) is subject to metabolism, so is the plant body. This (human body) is subject to change, so is the plant body.

Among the immobile beings, the plant-bodied beings have consciousness, in a quite expressed form. In the earth-bodied beings and the like, the consciousness is not as manifest as in the case of a plant. This is why the former has not been compared to the human body. The comparison of the human body with the plant body is possible in all respects. Characteristics of birth, growth, nutrition, metabolism, death, disease, states of childhood, adulthood and the like and characteristics of consciousness and the like are found in most expressive manner in both human body and plant bodies.

The $\bar{A}c\bar{a}r\bar{a}nga$ $C\bar{u}rni$ mentions the different characteristics in the plant bodied beings like dream, longing during pregnancy (dohad), diseases etc. As regarding longing during pregnancy, it is mentioned that flowers and fruits grow when this longing is generated, developed and fulfilled. In $\bar{A}c\bar{a}r\bar{a}nga$ Vrtti, there is a mention of longing, but references to dreams in plants is not available.

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1. Uttarajjhayanāni, 36/92.
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^{2.} Ibid, 36/93.

^{3.} Uttarādhyayana, Śantyācārya Vṛtti, p. 691.

^{4.} Ibid, p. 691.

^{5.} Uttarajjhayaṇāṇi, 36/100.

Viśeṣāvaśyaka Bhāṣya, v. 1756. jamma - jarā - jīvaṇa - maraṇa - rohaṇā - hāra - dohalā - mayao roga - tigicchāīhi ya nārivva saceyaṇā taravo

Āyāro, 1/113.
 se bemi - imampi jāidhammayam eampi jāidhammayam.....

Weapons for Vanaspatikāya

All the means by which the beings of vegetation can be killed are the weapons against it. In $\bar{A}c\bar{a}r\bar{a}\dot{n}ga$ *Niryukti*, the weapons injurious to the plant-beings are enumerated as:

- 1] **Weaponary tools** Scissors, axe, sickle-like heavy knife, spade, chisel, hatchet etc.
- 2] **Parts of the body** Hand, feet, mouth etc.
- 3] **Homogeneous weapons -** weapons made of wood such as stick etc.
- 4] **Heterogeneous weapons** weapons made of materials other than wood e.g., stone, fire etc.
- 5] **Weapons made of a mixture** of wood and other than wood, for instance, axe which is made of wood and steel and the like.
- 6] **Psychic weapon -** non-restraint.³

The biggest class of living beings in this world are the beings of vegetation only. It is an endless storage of living beings. Living beings of this class can live for infinite time in vegetation class however with repeated birth and death.

The world of the long-bodied beings (*dīrghaloka*) refers to the vegetation world. It is so called because of three reasons -

- 1. Its body is long in size
- 2. Infinity in the quantity of its substance
- 3. The plant is in the world of long-lived beings as it is born repeatedly in a similar kind of body for a prolonged period. The rest of the living beings have smaller bodies than the vegetation body. The number of living beings and their sustenance in one particular birth of other class of beings is less in number than in vegetation.

Sthāvara (Five Immobile Beings): Animate or Inanimate (Living or Non-Living)

- 1. Ācārānga Cūrņi, p. 35.
- (a) Ācārānga, vṛtti, p. 60. dohapradānena tatpūrtyāvā puṣpaphalā dīnāmupacayo jāyate
 (b) V.S. Apte, Mumbai, 1924.

The desire of plants in budding-time, (as, for instance, of the Asoka to be kicked by young ladies, of the *Bakula* to be sprinkled by mouthfuls of liquor etc.)

3. Ācārānga Niryukti, v. 149-150. kappaṇikuhāṇi . . . satthaṃ

According to *Sthānāṅga*, all the five immobile beings are both - living and non-living. This means earth bodied etc. are both living and non-living beings.

Air: Animate or Inanimate (Living or Non-Living)

In *Sthānānga*, five kinds of non-sentient air-bodied beings are also mentioned³:

- 1. **Trampled** Air rising up when trampled under the foot and the like.
- 2. **Blown out -** Air blown out by bellows etc.
- 3. **Squeezed** Air rising up while squeezing wet cloth.
- 4. **Bodily air** Belching, exhaling, etc.
- 5. **Coagulation** Flow of air caused by fanning etc.

These five kinds of air are non-living in the period of its genesis, but later adapting to newer modes it may become living also.⁴

From this description of *Sthānāṇga*, the five immobile beings may be non-living also. On the basis of this statement, the status of electricity and water produced by the combination is still a question open for further analysis. The commentator deems *sammūrchim* as the air resulted from a fan's movement and accepts it as non living. The above discussions throw new light on the life and lifeless state of five immobile beings. When the lake becomes full up to the brim, a steady outflow of hot water takes place from it. From the presented context it becomes clear that the water is both *sacitta* (animated) and *acitta* (inanimated). Separate mention of word *poggala* (matter) in this discussion implies that water can be both animate and inanimate. If the transformation of *pudgala* does not take place as water, there must be the word *jīva* not '*poggala*' in the '*jīva ya poggalā ya udagattāe vakkamanti*' statement of the *āgama*.

The words jīva and poggala have been used in the context of udaga pariṇati. Generally, water in its natural state remains cool. The water of spring naming 'Mahatapopteer Prabhava Nirjhara' has been considered

Ācārānga Bhāṣyam, p. 54. dīrghalokaḥ - vanaspatiḥ

^{2.} Ţhāṇaṃ, 2/133-137.

^{3.} Ibid, 5/183.

pañcavidhā acittā vāukāiyā paṇṇatta, taṃ jahā - akkante dhante pīliye sarīrāṇugate samucchime

^{4.} Sthānānga Vṛtti, p. 335. ākrānte . . . bhavanti

hot. Usually hot water becomes *achitta* but from the present description it signifies that the $Apk\bar{a}yika$ $j\bar{v}u$ can also be naturally hot. The firebodied souls can grow only in the high temperature. This has been confirmed by the modern science as well.

Statement of Lewis Thomas has been presented in the narration of *Bhagvatī* which will also be appropriate here.

Lewis R. Thomas has written - there were bacterial species never seen on the face of the earth until 1982, creatures never dreamt of before, living by violation of what we used to regard as the laws of nature, things literally straight out of Hell. Or anyway what we used to think of as Hell, the hot unlivable interior of the earth. Such regions have recently come into a scientific view from the research submarines designed to descend twenty-five hundred meters or more to the edge of deep holes in the sea bottom, where open vents spew superheated seawater in plumes from chimneys in the earth's crust, known to oceanographic scientists as 'black smokers'. This is not just hot water, or steam, or even steam under pressure as exists in a laboratory autoclave (which we have relied upon for decades as the surest way to destroy all microbial life). This is extremely hot water under extremely high pressure, with temperatures in excess of 300 degrees centigrade. At such heat, the existence of life as we know it would be simply inconceivable. Proteins and DNA would fall apart, enzymes would melt away, and anything alive would die instantaneously. We have long since ruled out the possibility of life on Venus because of that planet's comparable temperature; we have ruled out the possibility of life in the earliest years of this planet, four billion or so years ago, on the same ground.

B. J. A. Baross and J. W. Deming have recently discovered the presence of thriving colonies of bacteria in water fished directly from these deep-sea vents. Moreover, when brought to the surface, encased in titanium syringes and sealed in pressurized chambers heated to 250 degrees centigrade, the bacteria not only survived but reproduced themselves enthusiastically. They can be killed only by chilling them down in boiling water. And yet they look just like ordinary bacteria. Under the

Angasuttāṇi, Part II, (Bhagavaī), 2/113. tattha ṇaṃ bahave usiṇajoniyā jīvā ya poggalā ya udagattāye vakkamanti viukkamanti cayanti uvavajjanti

^{2.} Ibid, 2/113. tavvairitte vi ya ṇaṃ sayā samiyaṃ usiņe usiņe āuyāye abhinissavai.

electron microscope they have the same essential structure - cell walls, ribosomes, and all. If they were, as is now being suggested, the original archebacteria, ancestors of us all, how did they or their progeny ever learn to cool down? I cannot think of a more wonderful trick.'1

The discussion of *sthāvarakāya* (immobile beings) as *pariṇata* (animate) and *apariṇata* (inanimate) and in *Bhagavatī* the mention of *pudgala* as the form of water, gives a new insight to the thinkers of the modern age.

In Nyāya-Vaiśeṣika philosophy, earth, water, fire and air are considered as dravya (substance). Though life in them has not been discussed there but they have been called of three types i.e. the division of body, senses and objects of senses. In $Tarka\ Sangraha$, it is said that-the soul possesses and the body of water resides in $varuna\ loka$ (as per Vedic and other mythologies, it is a place in this cosmos, where a special kind of diety or demons reside). The body of fire resides in $\bar{a}dityaloka$ (as mentioned)² and the body of air resides in vayuloka (as mentioned). With this, it becomes clear that they also have accepted the water - bodied, air - bodied and fire- bodied beings.

In Vedas also, fire, air and water have been accepted as deity. There is always life in deities.

Trasaprānī (Mobile Beings)

Living beings possessed of body capable of undertaking locomotion. In $\bar{A}c\bar{a}r\bar{a}nga$, there is a mention of eight kinds of mobile beings such as. ¹

1.	Anḍaja	Oviparous jīva (living being) e.g., peacock etc.
2.	Potaja	The vertebrate beings whose young ones are
		born uncovered (i.e., without placenta), e.g. bat
3.	Jarāyuja	Viviparous- A type of birth through Garbha
		(birth through womb), in which the living
		beings which are born with chorion made of
		blood and flesh (placenta) around the body;
		like cow, buffalow etc.
4.	Rasaja	Very subtle organisms or living beings, which
		have the shape of worms and are born in

^{1.} Bhagavaī, Part - I, p. 280.

^{2.} Tarka Sangraha, ed by Kedarnath Tripathi, Madras, 1985, p. 5-7. śarīram varuṇaloke . . . śarīramādityaloke . . . śariram vāyuloke

(putrid) liquid foods like curd, buttermilk etc.

- 5. *Samsvedaja* The *jīva* (insects) which are born out of sweat; e.g. bed-bug, louse etc.
- 6. *Sammurcchima Jiva* (living being) born through agglutination.

That *jīva* which is not born through impregnation; and which, by appropriating the *Pudgalas* (material aggregates) of the place (substratum) of birth, from all around its body (*samantataḥ*), builds the organs of its body

(murcchana).

- 7. *Udbhijja* A class of *jīva* (living being) which takes birth underneath the earth; e.g. the insects such as
 - moth etc.
- 8. *Upapāta* The birth of the *jīva* as a *Deva* (celestial being) and *Nāraka* (infernal being), which takes place in a flower-bed and a pitcher-shaped birth-place respectively and develop within a very short span of time.

These eight types of mobile beings are derived from the following three types of beings namely

- (a) *sammūrcchanaja* born of agglutination (invertebrate)
- (b) garbhaja born of womb (vertebrate) and
- (c) aupapātika born spontaneously (and accomplished).

These three divisions are made on the basis of their birth, that means how they take birth. Immobile beings are born through agglutination only whereas mobile beings are born of agglutination, womb or spontaneously.

Agglutination, means formation of body by collecting material from anywhere, without being born in the womb. Beings born through this process are called *Sammūrcchanaja*. Among those born of agglutination are those who are born out of fluid, sweat, and by sprouting from the earth. Beings born out of egg (oviparous), as foetus, and as foetus with amnion are called born in placenta (viviparous) or *Garbhaja* (vertebrate). Those born with a protean body or the beings that have protean body are called spontaneously born. They are the denizens of heaven and hell.¹

 ⁽a) Āyāro, 1/118.
 se bemi - santime tasāpāṇā, taṃ jahā - aṇḍayā - poyayā - jarāuā, rasayā, sanseyayā, samucchimā, ubbhiyā, ovavāiā
 (b) Dasaveāliyam, 4/9.

Definition of *Trasa* (Mobile beings)

There is a mention of mobile living beings in $\bar{A}c\bar{a}r\bar{a}nga$ but its definition is not available there. The definition of trasa is available in $Dasavek\bar{a}lika$ $s\bar{u}tra$.

....jesim kesiñci pāṇāṇāṃ abhikkantam, padikkantam, saṅkuciyam, pasāriyam, ruyam, bhantam, tasiyam palāyiyam āgai-gaivinnāya....²

Those living beings, which do actions like moving forth and back, contracting, spreading, making sounds, moving here and there, fearing, running and aware of coming and going are called as *trasa*. According to *Uttarādhyayana Vṛtii*, those who are in grief due to heat etc. and try to move towards the shade etc. to get relieved from pain, are called as *trasa* beings (two to five sensed beings).

Trasa and Sthāvara (Mobile and Immobile beings)

In the first chapter of Ācārānga, sastra parijnnā (comprehending and giving up of weapon of injury), there is a description of the six categories of beings like prthvīkāya etc. but their sequence is different from the traditional one. Earth, water, fire, vegetation, mobile beings and air- such sequence is mentioned here whereas in the ninth chapter of the same text, the traditional sequence is also available. Whether the \bar{A} cārānga divides ṣaḍjīvanikāya into sthāvara and trasa or not - can not be known from the first chapter. There trasa beings are mentioned but the word sthāvara is not found. In the whole text of Ācārāṅga the word sthāvara has been used twice, but in a single sūtra. Both the trasa and sthāvara terms are used in combination. It shows that the whole group of living beings can be divided into two groups i.e. *sthāvara* and *trasa*. This fact is available in $\bar{A}c\bar{a}r\bar{a}nga$ in another way that $prthv\bar{i}k\bar{a}yika$ etc. are sthāvara jīva and all the beings besides them i.e. two sensed living beings etc. are trasa. There is a mention of sadjīvanikāya in Dasavekālika Sūtra. In this text also, sadjīvanikāya has not been divided into two parts, such as trasa and sthāvara, but in the fourth chapter of the same āgama, there is a mention of trasa and sthāvara in the context of ahimsā mahāvrata (great vow of non-violence). It shows that apart from trasa the prthvīkāya etc. are sthāvara. Even there the division of trasa and

^{1.} Ācārānga Vṛtti, p. 62.

^{2.} Dasaveāliyam, 4/9.

^{3.} Uttarādhyayana, Śāntyācārya vṛtti, p. 244. trasyanti - tāpādyupataptau chāyādikam pratyabhisarpantīti trasāh-dvīndriyādayah

^{4.} Āyāro, 9/1/12. puḍhaviṃ ca āūkāyaṃ teukāyaṃ ca vāukayaṃca paṇṣāim bīya - hariyāiṃ, tasakāyaṃ ca savvaso ṇaccā

sthāvara is not found directly.

Şadjīvanikāya: Trasa and Sthāvara

The division of $sadj\bar{i}vanik\bar{a}ya$ has been mentioned in $Uttar\bar{a}dhyayana$ $s\bar{u}tra$ in two classes - $sth\bar{a}vara$ and trasa. There $prthv\bar{i}k\bar{a}ya$, $apk\bar{a}ya$ and vegetations are called $sth\bar{a}vara$, $tejask\bar{a}ya$, $v\bar{a}yuk\bar{a}ya$ and $ud\bar{a}ra$ trasa are categorised under the divisions of trasa.

There also tejaskāya, vāyukāya and udāra (gross) trasa bodies are called trasa and pṛthvīkāya, apkāya and vegetation are called sthāvara. There is a mention of two types of worldly living beings from the divisions of trasa and sthāvara in Jīvājīvābhigama. In this āgama also, the pṛthvīkāya, apkāya and vegetation bodies are called sthāvara and fire, air and gross trasa are mentioned in the trasa class. This division of trasa and sthāvara is the same as mentioned in the Uttarādhyayana. The same description is also available in the Tattvārtha Sūtra. Though the trasa accepted in digambara tradition has a difference in this regard. There the earthbodied etc. (one sensed beings) are called sthāvara and two sensed to five sensed beings etc. are called trasa.

There are two divisions of living beings in $Sth\bar{a}n\bar{a}nga$ - trasa and $sth\bar{a}vara$. Both of these are further divided into two divisions there i.e. bhavasiddhika (one who is worthy of attaining liberation) and abhavasiddhika (unfit for liberation). In the fifth chapter of $Sth\bar{a}n\bar{a}nga$, there is a mention of five $sth\bar{a}varak\bar{a}ya$ and their masters but those names are different. It has been mentioned in the $T\bar{i}k\bar{a}$ of $Sth\bar{a}n\bar{a}nga$ that indra, brahma, shilpa, sammati and $praj\bar{a}patya$ are mentioned as earth, water, fire, air and vegetation respectively. It is said in the $T\bar{i}k\bar{a}$ of $Sth\bar{a}n\bar{a}nga$ that as Indra and fire are the masters of directions, and as Ashvi, Yam, Dahan are the masters of stars and $\dot{s}akra$ and $\dot{s}\bar{s}ana$ are the

- Āyāro, 9/1/14.
 adu thāvarā tasattāe, tasajīvā ya thāvarattāe
- 2. Dasaveāliyam, 4/3.
- 3. Ibid, 4/11.
- 4. Uttarajjhayaṇāṇi, 36/69. pudhavi āujīvā u taheva ya vaṇassaī, icceye thāvarā tivihā . . .
- Ibid, 36/107. teū vāū ya boddhavva, urālā ya tasā tahā icceye tasā tivihā...
- 6. Ţhāṇaṃ, 3/326-327.
- 7. Jīvajīvābhigame, 1/11.
 - ... 'duvihā sansārasamāvanagā jīvā pannatā' te evamāhansu tam jahā-tasā ceva thāvarā ceva
- 8. Ibid, 1/12 thāvarā tivihā paṇṇattā taṃ ahā-puḍhavikāiyā, āūkāiyā, vaṇassaikāiyā.
- 9. Ibid, 1/75. tasā tivihā paṇṇattā, tam jahā, teukkāiā, vāvkkāiā, orālā tasā

masters of south and north loka respectively, in the same way Indra, brahma, shilpa, sammati and prajapatya are the masters of five $sth\bar{a}varak\bar{a}yas$. How the names of $sth\bar{a}varak\bar{a}ya$ found in $Sth\bar{a}n\bar{a}nga$ show consistency with the popular names, is not mentioned in the commentary of $Sth\bar{a}n\bar{a}nga$. These are called by certain names - only this has been mentioned and detailed description in the context of $sth\bar{a}varak\bar{a}ya$ is not available any where else except $Sth\bar{a}n\bar{a}nga$. Why does $Sth\bar{a}n\bar{a}nga$ mentions the different names for $sth\bar{a}varak\bar{a}ya$ rather than popular names, is a point for further research.

Agamic conception for the division of Trasa and Sthavara

In all the aṅga āgamas from Ācārāṅga to Vipākasūtra, Aupapātika, Rajpraśnīya and all the upāṅga āgamas and Dasavekālika, Uttarādhyayana etc. Mūla āgamas, Pṛthvīkāya, Apkāya etc. all the five one sensed beings have not been mentioned as sthāvarakāya at one place. In Sthānāṅga, Uttarādhyayana and Jīvājīvābhigama among the six categories of beings, three are called as sthāvara and the rest three as trasa. Upto the time of Tattvārtha sūtra and its auto-commentary, the same idea continued as popular belief.

Trasakāya has been mentioned in the context of ṣaḍjīvanikāya in Dasavekālika. There trasakāya includes two-sensed beings, three-sensed beings, four-sensed beings, five-sensed beings- infernals, animals, humans and deities. It indicates living beings exceptional to these, are sthāvara. Single sensed beings are not mentioned in this classification so they are sthāvara living beings. Pṛthvīkāya, apkāya tejaskāya, vāyukāya and vegetation bodies are single-sensed living beings. Worldly living beings are categorized through the availability of the sense organs in Prajñapanā. There is no division of living beings on the basis of sthāvarakāya and trasakāya. However, the living beings have been divided on the basis of trasa and sthāvara in Jīvājīvābhigama.

- 1. Tattvārthārtha Sūtra, 2/13, 14. pṛthvyambuvanaspatayaḥ sthavarāḥ tejovāyū dvindriyādyastrasāḥ
- 2. Tattvārtha Vārtika, 2/13, 14. pṛthvyaptejovāyuvanaspatayaḥ sthāvarāḥ dvindriyādayastrasāḥ.
- 3. Thāṇaṃ, 2/164-166. do kāyā paṇṇattā . . . abhavasiddhiye ceva.
- 4. Ibid, 5/119. pañca thāvarakāya . . . thāvarakāyādhipatī
- 5. Sthānānga Vṛtti, p. 293 (p. 196). sthāvaranāma . . . vācyā iti . . .

Trasa and Sthāvara in Āgama Commentary Literature

It is known in relation of *trasa* and *sthāvara* that earth-bodied etc. five kinds of immobile living beings have not been mentioned under a single class of *sthāvarakāya* in Jain *āgamic* literature, but the commentry literature has mentioned them under *sthāvarakāya*. The commentator of *Uttarādhyayana* counts *tejaskāya* and *vayukāya* as *sthāvara*, whereas these have been mentioned as *trasakāya* in *Uttarādhyayana*. The commentator has divided the mobile beings in two types as *labdhi trasa* (deliberate and voluntary motion) and *gati trasa* (spontaneous and undeliberate motion). From two to five-sensed mobile beings are *labdhi trasa*. The fire and air are *gati trasa*. Though, they have the rise of *sthāvara* body determining karmas, yet due to the capability of movement, these are called *trasa*.³

Gati and Labdhi Trasa

It seems that in the very beginning, the division between trasa and sthāvara might have been done on the basis of movement (mobility). That's why fire and air were called *trasa* but the movement of an ant and air are not equal. The movement of an ant is guided by its own wish. It moves for sustenance and for avoiding dangers whereas the fire and the air do not have self wished motivation, they move because of their inherent nature. How can developed and undeveloped be considered on the same level on the basis of movement? When this fact was noticed, the system of trasa and sthāvara was established keeping the basis of the karma principle. Inspite of their movement, they are called as sthāvara due to the rise of sthāvara body determining karmas and those beings whose trasa body determining karmas are in rise are known as trasa. When the fire and the air were called trasa in the agamas, then the appropriateness of that statement was presented on the basis of labdhi trasa and gati trasa. For a reasonable explanation of the Agamic sentences it was necessary to make division of gati trasa and labdhi trasa. This division is for understanding of the common masses.

At present in both the Śvetambara and the Digambara traditions, earth, water, air, fire and vegetation are considered as *sthāvara* beings and two, three, four and five sensed living beings are accepted unanimously

^{1.} Dasaveyāliyam, 4/9.

^{2.} Pannavanā, 1/15.

^{3.} Uttarādhyayana, Śantyācārya Vṛtti, p. 693. duvihā khalu tasajīvā . . . trasatvaṃ

as trasakāya.

It still needs investigation that in *śvetāmbara* tradition, has regarded earth etc. and all the five as the *sthāvara* for the first time. As per the commentary in both *Sthānānga* and *Uttarādhyayana*, these five classes of living beings together have been called as *sthāvara*.

Relation of Physique and Knowledge

From the physical point of view, living beings are of six types - *Pṛthvīkāyika*, *apkāyika*, *tejaskāyika*, *vāyukāyika*, *vanaspatikāyika* and *trasakāyika*. On the basis of the availability of faculty of knowledge, they are of five types - one sensed beings, two sensed beings, three sensed beings, four sensed beings and five sensed beings.

The knowledge which is taking place through senses and mind has its relation with the body structure. Depending on the capacity of sensory and mental knowledge, the body structure of living beings is determined. On the contrary, based on the body structure, cognitive activity occurs. In $Sth\bar{a}n\bar{a}nga$ $s\bar{u}tra$ there is a discussion regarding the body structure with sensory and mental knowledge. In the notes of $Sth\bar{a}n\bar{a}nga$ given by Acharya Mahapragya the same fact is illustrated as per the table below 1 -

The five sensed living beings are of both types -samjñi (possessed with mind) and asamjñi (devoid of mind). The development of mind can take place only after obtaining the five senses. The structure of the body also has relation with mind.

One sensed beings have only one sense i.e. the sense of touch. These living beings are *sthāvara* beings. Two sensed living beings have the sense of touch and taste. Similarly, three sensed beings have the sense of touch, taste and smell. Four sensed beings have four senses viz. touch, taste, smell and vision. Likewise, the five sensed beings have the five senses i.e. touch, taste, smell, vision and audibility. The sequence of obtaining the senses is fixed. It means that one sensed beings would acquire the knowledge through the sense of touch alone. Two sensed beings etc. also have their determined hierarchy. The sense of taste can be obtained only after the attainment of touch and the sense of smell will be obtained after obtaining the sense of taste only.

^{1.} Thānam, 2/155-160, p. 125.

St.No	Category of Living being	Gross Body	Senses
15	One Senseil beings (Perky), ap. tops, vays, vegetation)	Audarika body	knowledge through touch
2	Tico Senied beings	Andirika body (body with boues, flesh and blood)	knowledge through taste and south
3.	Three sensed fleings	Amarika body with bones, flesh and blood	browledge through smell, make and touch
0	Four sensed beings	Andirika body with bones, flesh and blood	knowledge through colour, enetl, taste and truck
F	Free sensed beings (humans)	Aniferka body (with flesh, bones, blood and wins)	knowledge through sound, colour, smell, taste and touch
6	flive sensed brings (animals)	Andarika body (with bones flesh, blood and veins)	knowledge through sound, colour, smell, juste and touch

The sequence of sense achievement is fixed. There is no possibility of any changes or reversal in it. Life in the *trasa* living beings is evident so there is no need of any postulations to affirm its validity. The division of *trasa* living beings has been extensively discussed in the *āgamic* literature.

Nature, Cognition and Characteristics of Jīva

Every soul possesses consciousness. The soul is the knower. 'je $\bar{a}y\bar{a}$ se $vinn\bar{a}y\bar{a}$.\textsup Consciousness is the nature of soul. Consciousness remains more or less in all the beings. Though, each and every living being has infinite power of knowledge from an existential point of view, from the perspective of expression and development, it is not the same in all beings. According to the variation in the obscurance of knowledge, corresponding effect in the expression and development of consciousness takes place. Even in one-sensed beings, the experience of one sense is present. If it is not there, then there will be no difference between living beings and non-living beings. In $Nand\bar{\imath}$, it has been said that the trace of cognition is always present in all the beings. In the absence of such traces, the very existence of soul-hood will be difficult to recognize and the soul will become equal to non soul.\(^2\) Fractional uncoveredness (pertaining to relevant karma) of knowledge is always

there in every living being. So consciousness is any inalienable characteristic of a living being.

The existential point of view states that the soul is pure. Variation occurs through the degree of elimination of karma. As with the rising of Jñānāvaranīya karma, a living being is considered ignorant (ajñānī) and with its ksayopaśama (destruction cum subsidence) the soul is called as mati jñānī (having perceptual cognition), śrutajñānī (having verbal knowledge) etc. The audayika (rising), aupaśamika (subsidence), ksāyika (destruction), ksāyopaśamika (destruction cum subsidence), pārināmika (innate transformation into different modes) and sannipātika (combination of all) these six states of living beings are mentioned in Sthānānga. On the basis of these states, the personality of the worldly living beings is determined. With audāyika state, the outer personality of a being is developed. With ksāyopśamika state, one's internal personality is developed. Acāryā Umāswāti has mentioned, these five states (first five) as the nature of living being. Personality develops on the basis of these states, why the living being is and how he/she is and other such questions can be answered through these states of soul. These states are important constituents in recognizing the soul. The physical, psychological, psychic and spiritualistic status of a living being can be explained on the basis of these states. It may be important in the field of philosophy and psychology to recognize living being's structure of body, variation in the intellect and emotions on the basis of the five states of soul.

The cognitive activity is the characteristic of consciousness. 'Uvaogalakkhaṇeṇaṃ jīve'.¹ Expression of life takes place through cognitive activity. Jīva with the soul tendencies such as rising (sense of elevation), strength, actions and courage express the livingness of the living beings (self).² Bhagavatī states that soul is conscious and incorporeal, but the worldly souls are occupied with the body. It becomes corporeal because of its embodiment. Due to the possession of body, it is visible but the consciousness in itself is invisible. It becomes visible through action or activity. Soul is not recognized by knowledge alone but through its cognitive activity. A jīva expresses its

^{1.} *Āyāro*, 5/104.

^{2.} Nandī, A. 70.

^{3.} *Ṭhāṇaṃ*, 6/124.

^{4.} Tattvārtha Sūtra, 2/1. aupaśamika kṣāyikabhāvau miśraśca jīvasya svatattvamaudāyika pāriṇamikau ca

consciousness through activities such as rising, moving, sleeping etc. Conscious activity becomes the characteristic of the $j\bar{\imath}va$. The characteristics of $j\bar{\imath}va$ is said to be the cognitive activity. There are infinite modes of knowledge. The modes of knowledge change according to the object of knowledge. So, the cognitive activity of consciousness becomes the characteristic of $j\bar{\imath}va$. Effort and cognitive activity are the dividing factors between the living and the non-living.

Jīva expresses itself through Virya (power). The attainment of matijñāna is due to the destruction-cum-subsidence of jñānavaraṇīya karma, but for the cognitive activity of matijñāna, the rise of body determining karma and the destruction-cum-subsidence of vīryāntāraya (power-obscuring) karma is essential. Knowledge can not be used without power. The Sānkhya philosophy does not accept concept of Virya (power) in jīva. According to them, power remains in prakṛti (primordial power). However, contrary to this, Jain philosophy accepts power in jīva. Jīva has infinite knowledge and intuition as its inherent nature, but its utility is only possible with the destruction-cum-subsidence of vīryāntarāya karma.

Empirical Characteristics of jīva

Homogenous birth, growth, homogenous reproduction, injury-healing and undetermined horizontal movement - these are empirical characteristics of $j\bar{\imath}va$. Eating, sleeping, drinking, walking, sleep, fear, reproduction, growth, etc. become the means of characteristic of $j\bar{\imath}va$ in the empirical world. In Biology, growth, metabolism, reproduction and sensation are the determined characteristics of a cell. These can be considered as the distinctive factors between living and non living. A machine can consume fuel, but its body can not grow. For running a machine, petrol, fuel etc. is required and it runs with the help of these things, but it can not internalize fuel. The soul takes its food, digests and excretes it from the body with the help of aliment bio-potential. This ability of internalization of ingested food is possible only in living beings and not in non living beings. So, the bio-potetial is also a characteristic of the $j\bar{\imath}va$. A machine can not reproduce. It neither takes

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 2/137.

^{2.} Ibid, 2/136. jīve ņam sa uṭṭhāṇe sakamme sabale savīriye sapurisakkāraparakkame āyabhāveṇam jīvabhāvam uvadansetīti

^{3.} Bhagavaī, Vol. I, p. 294.

birth from homogenous nor gives birth to homogenous species. On the contrary, worldly soul has these capacities.

No machine can move in any direction without human instruction. A train can move on the track, a plane can fly in the space, but they can not move even an inch of their own accord. On the contrary, a small ant can move, as per its wish. The determiner of the mechanical action is the effort of the conscious soul. The above mentioned characteristics are the characteristics for the recognition of mundane souls.

For recognizing a $j\bar{\imath}va$ and to discriminate it from the non-living, there are some special characteristics available in $Pa\tilde{n}c\bar{a}stik\bar{a}ya$.

jāṇadi passadi savvam, icchadi sukham, bibhedi dukkhādo kuvvādī hidamahidam vā, bhunjadi jīvo phalam tesim²

[A living being knows all the matters, sees them. It desires comfort, fears sufferings, it does favorable and unfavorable deeds and bears their result.]

Knowledge, intuition, desire for happiness, fear etc. are the characteristics of recognizing the mundane soul.

Constituents of Soul

The principle of *jīva* has been accepted in many philosophies. There is also a description about the soul's size. Soul being thumb's size, or body size or all pervasive is also a subject matter of discussion. However, how many atoms or units it has, is not discussed anywhere besides, Jain philosophy. By denoting *astikāya* as composed of *pradeśas*, Mahavira has given a new dimension to the nature of the soul. The soul has an independent existence. The soul has its *pradeśas* - this is the original establishment of Lord Mahavira. There are atoms of nonconscious matter and also of soul i.e. conscious matter. There is surely a basic difference between the atoms of matter and of soul. The atoms of matter remain scattered but the atoms of soul can not be separated. Those innumerable atoms can never be separated hence their name is *pradeśa*. Acharya Mahapragya also writes -

A space - unit and an atom do not have measurement differences, both are equal in dimension. Their difference is only in their aggregation.

^{1.} Jain Siddhānta Dīpikā, 3/11.

^{2.} Pañcāstikāya, v. 122.

Soul has innumerable atoms (space units). They never get separated and always remain in intact form. They have been called *pradeśa*, and not an atom. The space that an atom covers is the same space that is covered by the *pradeśas* of the soul. On the basis of this, it can be said that a soul has innumerable *pradeśas* implying innumerable atoms. This means that the soul has constituents. These constituents of soul always remain intact. According to the Jain philosophy, the meaning of existense is atom or aggregate of atoms. *Dharmāstikāya*, *adharmāstikāya*, *akaśatikāya* and *jīvāstikāya*- are four aggregates. Their *pradeśas* do not get separated that is why they are called aggregates. The atoms of *pudgalāstikāya* are in both integrated and disintegrated states. So they possess both the states. Among five *astikāyas*, only *jīvāstikāya's* aggregate is conscious. The rest of the aggregates and atoms are devoid of consciousness.²

Jīvāstikāya and Jīva

According to Jain philosophy, dharmāstikāya, adharmāstikāya, akāśātikāya, jīvāstikāya and pudgala -are five astikāyas. There arises a question as to what is the difference between jīvāstikāya and jīva? Generally jīva and jīvāstikāya are considered to be have similar meanings. In the 20th śataka of Bhagavatī, both have been considered as identical, but in the 2nd śataka of this āgama, the difference found between jīva and jīvāstikāya demands reflection. Souls are infinite. The aggregate of these infinite souls is jīvāstikāya. A single jīva can not be considered as jīvāstikāya. One less jīva in aggregate also can not be a jīvāstikāya. The aggregate of all the jīvas together is jīvāstikāya. Jīva is a part of jīvāstikāya. Each jīva is a mass of innumerable pradeśas where as jīvāstikāya denoting a conglomeration of all the jīvas, has infinite pradeśas. This is from the perspective of infinite number of jīvas and each and every jīva has been considered as a pradeśa of jīvāstikāya. So, jīvāstikāya has infinite pradeśas. Though, subsequently the jīva itself has been accepted as jīvāstikāya. When we call jīva as jīvāstikāya then its prade's would be innumerable. They can not be called infinite. The validity of infinite *pradeśas* of *jīvāstikāya* can only be proved by asserting

^{1.} a. *Ṭhāṇaṃ*, 4/495.

cattāri paesaggeņam tullā paṇṇattā, tam jahā-dhammatthikāye adhammatthikāye, logāgāse egajīve.

b. Nayacakra, v. 121. nichado asankhadeso hu se neo

^{2.} Ācārya Mahapragya, Jain Darśana aur Anekant, p. 87.

^{3.} Angasuttāṇi, Part II, (Bhagavaī), 2/124.

the entire gamut of souls as jīvāstikāya.

Body Pervasiveness of the Soul

The Indian philosophy is a spiritual philosophy. It has contemplated about physical elements within such contemplations the concept of ātma came into existence. With the acceptance of the soul or ātmatattva, a question is bound to arise as to where does the soul reside? In relation to the soul, the philosophers have discussed the size of ātma tattva. There are three conceptions in the context of the size of ātma tattva.

- *Jaghanya* (minimum) size -atom like existence of soul
- *Madhyama* (medium) size -thumb, finger and body pervasive existence of soul etc.
- *Utkṛṣṭa* (maximum) size -all pervasive existence of soul

Conception of Heretic Traditions

All the above said three conceptions regarding the size of soul are also found in the *Upaniṣad* literature. The soul has been considered smaller than the atom in *Maitri Upaniṣad*. The size of the soul is deemed as a grain of rice or barley in *Bṛhadāraṇyaka*. The soul is expressed as thumb-sized in *Kaṭhopaniṣad*. According to some other conceptions, soul is palm-sized. According to *Kośītakī Upaniṣad*, as sword resides in its barrel and fire in fireplace in the same way the soul is pervaded in the whole body, from toe to head. Soul is presented as an omni-present element in *Munḍakopaniṣad*. When the soul went beyond explanation, then it was said that, it is smaller than the smallest and greater than the greatest.

All Vedic philosophies including Nyāya-Vaiseṣika⁸ consider that the soul to be omni-present. Except Shankara, all the commentators of

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 20/17. ... jīve ivā, jīvatthikāye I vā

^{2.} Ibid, 2/135.

^{3.} Bhagavatī Vṛtti, 2/135. upayogaguṇo jīvāstikāyaḥ prāgdarśitaḥ, atha tadanśabhūto jīvaḥ

Angasuttāni, Part II, (Bhagavaī), 2/135.
 ... āgāstthikāya - jīvatthikāya poggalatthikāyā vi evam ceva navaram tinham ceva navaram tinham pi padesā anantā bhaniyavvā

^{5.} Anuyogadvāra Cūrņi, p. 29.

Brahma Sūtra i.e. *Rāmānuja* etc. consider *brahmātmā* as omni-present and the embodied soul as atom - sized. Cārvaka considers consciousness as body-sized and Buddhism also accepts *pudgala* (soul) as body-sized. ⁹

Jain Philosophy - On the size of soul

According to the Jain philosophy, $j\bar{\imath}va$ is of two types - liberated and worldly. The liberated souls are free from karmas. In that situation they are settled in their intrinsic nature. Natural qualities of soul are perfect knowledge, perfect intuition, firm investigation to move, non-physical, devoid of having the tendency of aggregating or reducing the space units and unhindered powers are eight qualities as expressed. $Atala-avag\bar{a}hana$ means there can not be any change the units of the soul. The form in which they are settled, remains the same forever. Jain philosophy believes that the body which the soul owns prior to the liberation, 2/3 of it remains after salvation. The hollow part of the body is removed. In the birth prior to liberation the $k\bar{a}rmana$ body remains attached to the soul. Therefore, contraction and expansion occurs in the units of soul. In the liberated state, there is no existense of the $k\bar{a}rmana$ body. Therefore, contraction and expansion is not possible in the pure state of soul.

The worldly soul is occupied within a dimension which is as big the body it occupies with the units of soul spreading or adjusting themselves accordingly. On the basis of this acceptance, Jain philosophy believes that the soul is body - sized and not atom - sized or omni - present. Soul has innumerable units. Therefore, it is as huge as the universe due to its ability of expansion. Only at the time of $keval\bar{\iota}$ samudgh $\bar{\iota}$ ta, the soul becomes all pervasive for one instant of time.

- 1. Maitryupanisad, 6/38.
- 2. Bṛhadāranyaka, 5/6/1. manomayoyam puruso bhāḥ satyastasminnantarahṛdaye yathā vrīhirvā yavo vā
- 3. *Kathopanisad*, 2/2/12.
- 4. Chandogyopanişad, 5/18/1, Trans. by Svami Gambhirānanda, Calcutta, 1992. yastvetamevam prādeśamātramabhivimānamātmānam
- Kauṣītakī Upaniṣad, 35/4/20.
 eṣa prajñātmā idaṃ śarīramanupraviṣṭaḥ
- 6. Mundakopaniṣad, Gorakhpur, (v.s. 2014), 1/1/6. nityam vibhu sarvagatam susūksamam....
- Švetāšvatara, 3/20. anoranīyanmahato mahīyānātmā guhāyām nihitosya jantoh
- 8. Tarka Sangrahah, p. 10. Jīvastu pratiśarīram bhinno vibhurnityaśeca
- 9. Dalsukh Malvania, Ātma-Mīmāmsā, Banaras, 1953, p. 45.

Dharma, adharma, lokākāśa and a jīva are equal from the perspective of the number of the *pradeśas*. From the perspective of expansion, they are not equal. Dharma, adharma, lokākāśa are all pervasive with the exception of the soul. These three are motionless and passive. There is no activity, reception and elimination. They do not have any kind of reactive mode hence there is no change in their size. In a worldly soul, because of the assimilation of *pudgala*, reactions occur repeatdely which means that its size does not remain the same. Contraction and expansion occurs incessantly. Soul occupied with kārmana body becomes the subject of contraction and expansion. Soul is similar in all minuscule and huge living beings. There is a difference in the body of an ant and an elephant but their souls are identical. In the worldly state, the jīva contracts and expands according to its body. In Bhagavatī, it has been explained with an example of a lamp. The lamp's light spread all over the room when it is placed in a big room and on the other hand if it is placed in a small place like under the lid etc. its light spreads only within that limited space. Similarly, the soul expands itself, according to the size of the body it possesses. From the above description of Bhagavatī, it is proved that the worldly soul is body - sized.

In Nayacakra too, the soul has been considered as body-sized except at the time of $samudgh\bar{a}ta$. The omni-present state of soul is a rare event. Generally, the soul is body-sized. The philosophies which count the omnipresence of soul, in their opinion too, knowledge, happiness, sorrow and other conditions are experienced by the soul only through the body. They can not be experienced by the soul through the units of soul spread out of the body. The Naiyāyika philosopher Sridhara, said in $Ny\bar{a}ya\ Kandal\bar{\iota}$ -

sarvagatatvepyātmano dehapradeśe jñātṛtvaṃ, nānyatra, śarīrasyopabhogāyatanatvāt, anyathā tasya vaiyarthyāditi²

Whether the worldly soul is accepted as all pervasive or body sized, the experience of the worldly conditions is attained only by the soul possessed by the body. The characteristics of the soul like knowledge etc. are found in the body alone. So, the soul is body sized and not all pervasive. Post $\bar{a}gamic$ Jain philosophers proved this fact through the

^{1.} Thāṇam, 8/144.

^{2.} Ibid, 4/495.

^{3.} Angasuttāṇi, Part II, (Bhagavaī), 7/158. hantā Goyamā! hatthissa ya kunthussa ya same ceva jīve

^{4.} Ibid, 7/159.

^{.....}evāmeva . . . mahāliyam vā

means of valid cognition like inference etc. Thus, Jain philosophers have unanimously accepted that soul's extension is body pervasive.

'Soul' has always remained at the centre of discussion in the philosophical world. Now, science is also trying to go in the same direction. Present day scientists think that there is some power which operates this brain. Psychology and Para-psychology are already working in this field. A thought on the soul means a thought on existense itself. When an individual becomes aware of the natural existence of the self, he gets detached from sinful deeds automatically. The individual, familial, societal, national and international problems can find solution in self-realization.

The soul is pure in its original form but it is bound to the karmas in the worldly state. Because of karmas, the soul transmigrates in the world. To explore the pure nature of the the soul, is the main aim of spirituality. It can be achieved by the destruction of karma. It is also necessary to understand the process of karma-destruction from various dimensions. After this discussion on soul we would deal with the concept of karma in the next chapter.

^{1.} Nayacakra, v. 121. gurulaghu . . . neo

^{2.} Syādvāda Mañjarī, p. 68.

^{3.} Anyayoga Vyavacchedikā, v. 9.

CHAPTER FIVE

KARMA MÎMĀNSĀ (DOCTRINE OF KARMA - A Critical Probe)

An important aspect of philosophical thinking is the 'analysis of cause and effect theory'. In the field of science also, due importance is given to the cause-effect relationship, but it has limitations as, it relies only upon the direct-empirical and inferential knowledge.

Meaning of Theism and Atheism: Prominence of Karma Theory

There are two prominent words used in Indian thinking- theism and atheism. Pāṇinī, while deriving the etymological meaning of these two words defined them as those who believe in karma and its fruition are theists and those who do not, are atheists. We may conclude from this definition of Pāṇinī, that out of everything mentioned in scriptures, karma and fruition of karma is prime. Most of the Indian philosophies are believers in the authority of scriptures (related to their own tradition). Besides Cārvāka, all other Indian philosophies accept the existence of karma, its fruition and also the concept of rebirth in relation to this.

Basis of Karma Theory-Validity of ancient scriptures

Indian philosophy accepts the validity of direct perception and inference with the validity of ancient scriptures. The motive behind acceptancing ancient scriptures to be valid is that it contains explanation about many such knowable objects, which do not become the subject of direct perception and inference. Acharya Siddhasena has divided the object of perception into two divisions-

- 1. *Hetugamya* that object which is possible to know through the statement of proban
- 2. Ahetugamya (āgama gamya) object which is known through scriptures. ²

The relation of karma and its results is not the subject of direct or inferential perception. Hence it can be known only through the *āgamas*.

^{1.} Aṣṭādhyāyī sūtrapāṭh 4/4/60, ed by Brahmadattajigyasu, Bahalgarh, 1989, astināstidiṣṭhaṃ Matiḥ

^{2.} Sanmati Prakarana, trans. by Sukhlal Sanghvi, Ahmedabad, 1932, v. 3/45.

Thus, indirectly belief in karma and its results, leads to the acceptance of $\bar{a}gama~pram\bar{a}na$.

There are two beliefs prevalent in Indian philosophy- pramāṇasamplava and pramāṇavyavasthā.¹ The believers of pramāṇa samplava hold that 'the object known through one pramāṇa (means of valid cognition) can be known through other pramāṇas also. Contrary to this, believers in pramāṇa vyavasthā uphold that every pramāṇa has its own independent object of cognition. The object that is known through scriptures pramāṇa cannot be known by other pramāṇas like direct perception or inference. It seems that Acharya Siddhasena also had a similar opinion because he says'- that which is known through the logic is known through logic alone (hetugamya) and that which is known through āgama (Jain scriptures) is known through the āgama only (āgama gamya) - this is the assertion of Jainism and to believe in its opposition is contrary to Jain belief.² Sāyaṇa has also stated that the object that is not known through the Veda (Vedic scriptures) that can be known through direct perception or inference.³

In this context, it is worth-noticing that the validity of $\bar{a}gama$ in Jain tradition is dependent on special knowledge i.e. knowledge of $\bar{a}pta$ (realized) $puruṣa.^4$ Nyāya tradition calls it 'yogaja pratyakṣa' i.e. direct perception through supra-sensory knowledge'. It means that the knowledge that we acquire through scriptures is known only to the omniscients or yogis, through transcendental direct perception. Hence, their statements are considered as valid, being the statements of $\bar{a}pta$ i.e. a realized person.

Although, subjects such as rebirth etc. can be known through scriptures, for people who have past-life experiences, it is a matter of

- 1. Nyāyamañjarī of Jayant bhatt, Mysore, 1970, Vol. I, p. 87, 88. prāyeṇa pramāṇāni prameyamabhisam plavante, kvacit vyavatiṣṭhante api
- 2. Sanmati Tarka Prakarana, 3/45. jo heuvāyapakkhammi heuo āgame ya āgamio so sasamayapannavao siddhanta virahao anno
- 3. Rgveda Saṃhita, Sāyaṇa Bhāṣya, (quoted in) updghata, p. 26. pratyakṣenānumityā vā yastūpāyo na budhyate enaṃ vidanti vedena, tasmād vedasya vedatā
- Mūlācāra, 5/80. suttam ganaharakathidam taheva patteyabuddhakathidam ca sudakevalinākathidam abhinndasapuvvakathidamca
- 5. Pratyakṣa Khanda Kārikā, 63. alaukikāstu vyapārastrividah parikīrtitah sāmānyalakṣano jñānalakṣano yogajastathā
- 6. Ian Stevenson's research examples.

self-experience. Thus, people who do not believe in scriptures as a valid source of knowledge can also know about the pre birth and associated doctrine of karma through the examples of such people who have visualized their previous births. Science has not yet completely accepted the examples cited of people having knowledge of previous births. Untill then scriptures remain the main source of valid cognition in this regard. From this perspective, it will be relevant to know what exactly the Jain $\bar{a}gamas$ have stated about the doctrine of karma.

Root of Diversity - Karma

To find out the cause of diversity amongst living beings,- is the basic problem to be addressed before all the philosophies and science. Diversity is apparent and experienced by all. Some are happy, some are not. Some have the structure of ant and some take birth in the form of an elephant. Some are intelligent and others are not. Some are adorable and whilst others are condemned and insulted by others. All these diversities are apparent before us. Philosophers have tried to find out the reason for such diversity and differences. Śvetaśvataropanisad has given many causes while pondering over the topic of sukha-dukha (joy and sorrow) Philosophers are not unanimous in this regard. Some philosophers believe time, nature, destiny, spontaneity and finally, God to be the cause of all these diversities. In spite of all these differences of opinion, Indian philosophers have come to a common conclusion that, diversity is due to the karma acquired by the self (soul). Kathopanisad states that, the soul gets different states (realm of existence) due to karma and knowledge. Buddhists also hold karma, as the cause of diversity in the universe.

Cause of Diversity in Jain Philosophy

In Jain philosophy, karma has been accepted as the cause of diversities among different living beings. $\bar{A}c\bar{a}r\bar{a}nga$ stipulates very clearly that $up\bar{a}dhi$ (adjunct) is produced by the karma. The word ' $up\bar{a}dhi$ ' means the denoting, naming or connoting. Denoting here means 'difference in

- 1. Śvetāśvataropaniṣad, 1/2. kālaḥ svābhāvaniyatiryadrcchā bhūtāni yoniḥ puruṣa iti cintyāḥ sanyoga eṣā na tvātmabhāvādātmāpyaniśaḥ sukhadukkhahetoḥ
- 2. Dayanand Bhargava, Jain Ethics, Ist chapter, Delhi, 1968 (for detailed study).
- 3. Kāṭhakopaniṣad, 2/2/7. yonimanye prapadyante śarīratvāya dehinaḥ sthāṇumanye tu sanyānti yathākarma yathāśrutam
- 4. Abhidharmakosa of Acarya Vasubandhu, Ilahabad, 1958, 4/1. karmajam lokavaicitrayam
- 5. Āyāro, 3/19.

the world'. The difference in the world is caused by karma. A soul freed from karma has no designation. Designation means naming or division, e.g., the hellish being, animals, men, gods; similarly child, boy, youth and aged; such and such by name, such and such by lineage. All such diversities are caused by karma. Bhagavatī states that the soul gets all these different states due to karma. There is no other cause behind this.

Five Causes of Diversity

However, subsequent Jain philosophers have considered five factors i.e. time, nature, karma, destiny and self-efforts together as a cause of diversity. Acharya Siddhasena has said that time, nature, karma, destiny and effort are causes, but if they are held as a cause independently and each as absolute cause, then it will not be a true statement. The same factors if accepted with relative linkages, then they become perfect to analyze any incident with a holistic approach. Efforts have been made to synthetically merge all these five factors in the Jain karma theory. Jain karma theory upholds all these with a relative outlook and presents the truth with a harmonious approach towards all the five factors.

Among five causal factors, 'destiny' word is used as the synonym of *niyati*. Acharya Shree Mahapragya has given a very different meaning to this. According to him, *niyati* means a natural and universal law. By way of illustration, H₂O always represents water - this is a natural law and irrespective of any efforts this cannot be changed.

In the context of Jain karma theory, the theory of time is in harmony with the concept of period of maturity of karma. All the karmas have their definite period of time in which they remain impotent for giving fruition, and only after that lapse of time do they give fruition. Similarly, all the karmas have their definite nature and they yield results accordingly. Some karmas give favourable results whilst others give negative effect. Jain philosophy accepts that the results of *nikācita* karmas are certainly realized i.e. they can not pre-mature or transform

- 1. Ācārānga Bhāṣyam, 3/19.
- Āyāro, 3/18. akammassa vavahāro na vijjai
- 3. Ācārānga Bhāṣyam, 3/18.
- 4. Angasuttāṇi, Part II, (Bhagavaī), 12/120. kammao ṇam jīve no akammao vibhattibhāvam pariṇamai
- Sanmati Tarka Prakarana, 3/53.
 kālo sahāva niyaī puvvakayam purisa kāranegantā micchattam te cevā samāsao honti sammatam

through any kind of efforts. If it is not experienced in the present birth, the soul has to take birth in future to experience it. In this way, a person is responsible for creating his own fate. He is the doer, enjoyer and controller of his own karmas. The dalika karmas can be eliminated by the spiritual activities such as penances etc., so there is an importance of beneficial self-efforts too. Jain philosophy does not consider karma as supreme. It has an important contribution towards any occurrence but time, nature, destiny and self-efforts also have their important roles to play in the accomplishment of any event. The prime cause of diversity in the universe is karma. Acārānga and Bhagavatī express this fact very clearly. Karmas are regarded as the predominant factor of diversity. However, we must keep in mind that allmost all Jain philosophical statements are relative in nature. In the present context also we must not forget that non- absolutistic view point. Although Acārānga and Bhagavatī state that the prime cause of diversity in the universe is karma, it should understood as karma is the prime cause whilst other factors are ancillary. This description brings harmony between prior and posterior postulations.

Relation of Soul and Karma

The contention which has always bothered both the Indian and western philosophers is that - what is the relation between the conscious substance and non conscious matter. All have tried to solve this conundrum. Two streams of thought emerged regarding the system of the universe - dualism and monism. Monists explained the universe on the basis of one substance. Dualists hold two basic constituents of the universe. Among monists <code>bhūtadvaitavāda</code> and <code>chaitanyādvāitavāda</code> are prominent ones. As a result of these two streams of thoughts, we get four concepts in this relation

- 1. Soul exists, non living has no existence. This is *Brahmavāda*.
- 2. Matter exists, there is no independent existence of soul apart from matter. This is $Bh\bar{u}tav\bar{u}da$.
- 3. Matter and soul both have independent existence and there is no inter relation between them. This is the concept of Sānkhya philosophy and is a type of dualism only.

a) Chāndogyopaniṣad, 14/1. sarvam khalvidam brahma.
 b) Kāṭhakopaniṣad, 2/1/11.
 neha nānāsti kiñcana

^{2.} Țhāṇaṃ, 2/1. jadatthi ṇaṃ loge taṃ savvaṃ dupaoyāraṃ taṃ jaha-jīvacceva ajīvacceva

4. Matter and soul both have independent existence and there is an inter-relation between them. This is dualism, the concept of Jain Philosophy.

Brahmavāda

The first concept is related to the *Advaita Vedānta* (Monist). The monist had no problems in finding a cause for the relation of two different entities, because according to them universe is constituted of only one thing. Although, they had to face the problem of how a non-living entity can emerge out of Brahma (conscious), or how the conscious being can emerge out of non living entities, they had no problem of finding a relation between two opposite substances. As far as the $Ved\bar{a}nta$ is considered, it believed that the diversity is not due to relation, but caused by $M\bar{a}y\bar{a}$ (illusion). This means that they do not take the diversity as realistic, but as an empirical (illusionory appearance) experience.

Bhūtavāda

The second concept is the belief of Cārvaka. According to this philosophy, conscious substance is produced out of non conscious elements. There is no independent existence of conscious matter apart from the elements. So, even they did not have to face the problem of the setting relation between two opposite substances. According to them, a particular combination of non living elements produces the conscious substance.

Dvaitavāda

Monists and materialists had no problems of establishing a relation between two opposite entities, but the dualists had to face this problem. Dualists are divided into three *prasthānas* (streams)-

- a) Sānkhya
- b) Nyāya-Vaiśesika
- c) Jain

Concept of Sānkhya

Sānkhya philosophy believes in two entities- *prakṛti* (non-conscious) and *puruṣa* (conscious). These two are mutually contradictory. The former is unconscious matter whilst the latter is conscious. According to Sānkhya, *puruṣa* is non transformative. There is no possibility of any

kind of change or transformation in *puruṣa*. Transformation is the characteristic of *prakṛti*. It continually undergoes transformation. There is no relation between *prakṛti* and *puruṣa*. According to Sānkhya philosophy, bondage and liberation do not occur in *puruṣa*, but occur in *Prakṛti*. Thus, without any relation between the two, they have described the system of the universe.

Concept of Nyāya

Nyāya-Vaiśeṣika and Jain philosophy have accepted mutual relationship between soul and matter, but approach it differently to solve this relationship. Nyāya-Vaiśeṣika philosophy has accepted relation between the soul and the atom or matter. According to them, the relation between the two opposite factors does not take place automatically, but it is God who builds this relation between the two. Hence, they believe that God is the instrumental cause of the universe. They tend to accept a special power as God which creates relation between the two opposite substances.

Jain Belief

Jainism believes in dualism. According to them, soul and matter both have an independent existence. Soul is conscious and matter is non-conscious. Conscious substance can never become non-conscious and vice-versa. Even after having an eternal and independent existence, there can be a mutual relation between the two. This is the belief of Jain philosophy. There has been significant explanation about the mutual relationship of conscious and non conscious element in *Bhagavatī*. Such discussion is not found in any post canonical literature, but even it is not found in the āgamas other than *Bhagavatī*.

Gautam asked a question that - 'Oh Lord! Do the souls and the material bodies exist, bound with each other, in contact with each other, pervading each other, stuck with each other through mutual identification? The Lord replied in affirmation.¹

Relation: Material or Non-Material

- 1. Sāṅkhya Kārikā, v. 3.
- Pātañjalayoga Darśanam, 4/33. tatra kuṭastha nityata puruṣasya parināni nityatā guṇānām
- 3. Sānkhya Kārikā, v. 62. tasmānna badhyate nāpi mucyate nāpi sansarati kaścit sansarati badhyate mucyate ca nānāśrayā prakrtiḥ
- 4. *Țhāṇaṃ*, 2/1.

Question arises whether the nature of the relationship between soul and matter is material or non-material. During its worldly existence, the soul is not absolutely non-material. So, the nature of relationship between the two can be assumed as material. As per the Bhagavatī Sūtra, this relation is not resultant, either of the soul or of the matter alone, but this relation is caused by both together. Soul and matter are involved in the process of bondage as cooperative partners. This truth is revealed in the term 'sneha pratibaddha'. Soul has adhesive kind of quality, which is called Aśrava i.e. cause of influx of karma and propensity of matter of being attracted and assimilated to the soul is due to its viscosity. This bilateral 'affection' establishes intimate relationship between the two. On this basis, the description of the relation becomes quite easy.² Acharya Amritcandra has explained the mode of affection that occurs in the soul, as due to its beginning-less association with matter in Tattvadīpikāvrtti.3 Relation of the soul and matter takes place in many forms such as possession of body, intake of food, karmic bondage, fruition of karma etc.

Analogy of Nada (Small River)

The very style of writing Jain *āgama* literature is that mostly it does not resort to logic for the explanation of reality, but to explain the subject under discussion through practical examples to satisfy the curiosity of the reader. To explain the relation of soul with karma, Bhagavatī presents an example of small river. Lord Mahavira answering to Gautam's question with an example of a rivulet, says - Gautam! Suppose there is a lake that is full, full to the brim, overflowing, then even in such a situation, O Gautam! does the boat, with water constantly flowing in through the inlets and the pores become full to the brim, overflowing, ever swelling and evenly full with water like a pitcher? Gautam replied, 'Yes it does so. For this reason, Gautam! it is said that the souls and the material bodies exist bound with each other, in contact with each other, pervading each other, stuck with each other through mutual attraction and remain unified with each other through mutual identification.' From this statement of Bhagavatī, it becomes evident that soul and karmas (material bodies) are unified with each other.

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 1/312. atthi nam bhante . . . hantā atthi.

^{2.} Bhagavaī, Part I, p. 139.

^{3.} Pañcāstikāya, v. 128/130, Tattvapradīpīkā Vṛtti, p. 188 iha hi sansāriņo jīvādanādibandhanopādhivaśena snigdhaḥ pariṇāmo bhavati

Similarity between Soul and Matter

In worldly state, soul and matter become interspersed, hence, there can be an inter-relation between them. Worldly souls are bound with both gross and subtle body. When a soul transmigrates from one birth (state of existence) to another, gross body remains, whereas, subtle bodies accompany the soul. The soul accompanied by subtle bodies only can possess another gross body in the next birth. Hence, here question arises 'how does a non corporeal soul enter into a corporeal body' - can not arise because the worldly soul is already quasi-corporeal. This makes the process of bondage possible. *Bhagavatī* refers to the worldly soul as a corporeal one, since it is bound with karma. Due to its relation with the body, the soul is possessed with five kinds of colours, two types of smell etc.² It is corporeal. Before the Jains too, there was an enigma related to the relation of heterogeneous elements. Attempts were made to address this by stating the similarity of corporeality between the worldly soul and matter in some respects.

Another question which arises is whether the soul in the worldly state has any similarity with matter in any respects and does matter also have any similarity with the soul? Jain philosophy responds to this in assertion. In Bhagavati, a question is raised on the mutual identity-cum-difference of the body and the soul. Is the body identical to the soul or it is different from the soul? Is it incorporeal or corporeal? Is it living or non-living? Addressing these questions, it has been said that the body is identical to the soul and also different from it. It is both-with form and form-less, living and non-living too. Here, the acceptance of the identity of the soul and the body, without form and living properties indicates the similarity of matter (body) with the soul. As the soul, is incorporeal by nature, it is regarded as corporeal from a relative perspective (when it is with the body). Similarly, being corporeal and non-living by nature, body is viewed as incorporeal and living, with the application of another perspective (when it is with the soul).

Difference-cum- Identity between Soul and Body

- 1. Angasuttāṇi, Part II, (Bhagavaī), 1/313.
- Ibid, 17/33.
 jannam tahāgayassa . . . jāva lukkhatte vā
- 3. Ibid, 13/128.

 āyā vi kāye, aṇṇe vi kāye
 rūviṃ vi kāye arūviṃ pi kāye
 sacchitte vi kāye accitte vi kāye
 jīve vi kāye, ajīve vi kāye

The soul and the body are not at all identical entities. Had they been completely identical, then they may have become one substance. At the same time, they are not absolutely different too. If there had been radical difference between them, then no relation between the two could have occurred. Hence, due to some special attributes, they are mutually different and due to some general qualities they are identical too. If the radical difference between the two is accepted, then, the results of the actions done by the body should not be borne by the soul and if both are one and the same, then, the soul would become inexistent with the death of the body, and the concept of rebirth, etc. will vanish away. In the worldly state, the relation of the soul with the body is like a fire in the iron ball or like a mixture of water and milk, that is why when an object comes into contact with the body, sensations are felt in the soul. The fruition of the karma, as a result of the activities undertaken by the body, are also experienced by the soul. Hence, the body and the soul are one. The soul exists even after the death of the body and in the liberated state, the soul exists without the body. Hence, both are different. Adjuncts such as color, smell, etc. for the soul and formlessness and livingness etc. for the body become pertinent, only when the relation of identity between the soul and the body is accepted. There are also terms such as formless, karma-less, colourless etc. used for the soul in the Bhagavatī. The body has been mentioned as nonliving, having form etc. This explanation of Bhagavatī proves the difference between the two.

Worldly soul cannot be explained without matter. Worldly soul itself means soul accompanied by matter. The soul and body become one with each other, like milk and water in the worldly state. So, they are identical. One is conscious and the other is non-conscious, hence, there is a difference in the very nature of both. Acharya Siddhasena Gani has propounded the mutual unity-cum-difference between the body and the soul, by applying non-absolutistic points of view. ¹

Soul is Consumer and Matter is Consumable

There are multiple relations between the soul and matter. At one place, the *Bhagavatī* mentions that they have a consumer- consumable

^{1.} Aṅgasuttāṇi, Part II, (Bhagavaī), 17/35. jannam tahāgayassa . . . sukkilitte vā

relation. The soul consumes or uses the matter, hence it is consumer. The matter is received or used by the soul hence it is the consumable. The soul becomes the consumer of matter, due to its conscious nature and the matter becomes the consumable due to its non-living attributes.²

Conclusion

In the worldly state, both matter and soul, affect one another due to their mutual relationship. The relation between these two heterogeneous substances can be explained easily, through a non-absolutistic approach. Jain philosophy upholds non-absolutism. Thus, soul and matter are neither absolutely different nor completely identical. Only those who have an absolutistic viewpoint are unable to reconcile this. Jain philosophy solves this problem through *anekānt* (non-absolustic standpoint).

Nature of Relation

Jain tradition believes in the materiality of karma. Among the eight $vargan\bar{a}s$ (clusters of homogenous atoms) of matter, one is $K\bar{a}rmanavargan\bar{a}$. Only the atoms of $K\bar{a}rmanavargan\bar{a}$ get unified with the soul in the form of karma. $Bhagavat\bar{\imath}$ has expressed this using the terms like $anyony\bar{a}nuprave\dot{s}a$ (mutual inter-relation) and annamannabaddha, annamannaputtha (bound with each other, in contact with each other, pervading each other, stuck with each other through mutual attraction and unified with each other through mutual identification) etc. The mutual relation of soul and karma has been exemplified by the illustration of fire and iron and milk and water. The term $\bar{a}vestana-parivestana$ is also used in the relation of karmic bondage. It is very important. The karma particles of knowledge obscuring karma, intuition covering karma etc. cover the units of the soul. They bind them. The word $\bar{a}vestana$ (covering) and parivestana (repeated covering) indicates the fact that karmic particles are bound with the soul by

^{1.} Sanmati Tarka Prakaraṇa, 1/47-48 aṇṇoṇṇāṇugayāṇaṃ imaṃ . . . bhavatthammi

 ⁽a) Angasuttāṇi, Part II, (Bhagavaī), 25/17
jīvadavvāṇaṃ ajīvadavva paribhogattāye havvamāgacchanti no ajīvadavvāṇaṃ jīvadavvā
paribhogattāye havvamāgacchanti
 (b) Bhagavatī Vṛtti, p. 856
iha jīvadravyāṇi paribhojakāni sacetanatvena grāhakatvat itarāṇi tu paribhogyānyacetanatayā
grāhyatvāt

^{3.} Angasuttāni, Part II, (Bhagavaī), 1/312.

^{4.} Sanmati Tarka Prakarana, 1/47.

covering its units.

Covering of Karma over the Soul

A question has been presented in the *Bhagavatī*, that, whether the knowledge obscuring karmas etc. veil the units of the soul, and if yes, then, what number of karmic atoms do that? In response it is said that karmic atoms may cover the soul or may not do so. If they cover the soul, then infinite karmic atoms do that simultaneously as numerable or innumerable aggregate of karma $vargan\bar{a}$ cannot get transformed into karma.

Syāt (from certain point of view) it does cover and again cover and syāt it does not cover - This statement is analyzable from the point of view of guṇasthāna (14 stages of spiritual development). In a specific guṇasthāna, some specific types of karmas are bound and again bound, and other types of karmas are not bind, so covering and repeated covering happens, from particular point of view and is not possible, from another point of view (type of karma which do not bind in specific gunasthanas).

Another interpretation can be from the point of view of *rucaka pradeśas*. There can be coverage and non-coverage on the units of the soul. So, some Jain Acharyas believe that *rucaka* points are pure ones and never get covered by karmas and other units do get covered. *Nandi sūtra* also, expresses this fact, when it says at least infiniteth part of the soul remains always uncovered, if ever even this part gets covered, then the soul would become non soul. This means that there can be no coverage of karmas on these particular units of the soul. Although, the *Bhagavatī* states that, except human beings, as a rule, all other beings are covered with infinite *karmic* atoms. But, still this concept indicates a new reality.

Karma Bondage - Since When?

The soul is bound by the karmas. So, in this context, a natural question arises that, when did the soul first get into this relationship with karma? All the Indian philosophies have faced and are continuously facing this problem, including the Jains. The relation of *brahma*

- Angasuttāṇi, Part II, (Bhagavaī), 8/482 jai āvedhiya-pariveḍhiye, niyamā aṇantehiṃ.
- 2. Ibid, 8/482.
 - siya āvedhiya parivedhiye, siya no āvedhiya-parivedhiye.....
- 3. Nandī Sūtra, A. 71. akkharassa anantamobhāgo niccughādio
- 4. Angasuttāņi, Part II, (Bhagavaī), 8/483. niyamam aņantehim, jahā neraiyassa evam jāva vemāņiyassa, navaram maņūsassa jahā jīvassa

(Supreme Soul) and *māya* (illusion) in *Vedānta*, *prakṛti* (non-conscious) and purusa (conscious) in Sankhya, soul and atom in Vaisheisika, nāma (soul) and $r\bar{u}pa$ (body) in Buddhism, soul and karma in Jainism- has been regarded as beginning-less. The mutual relation between these two factors is beginning-less. Jain philosophy too believes that the relation of soul & karma is beginning-less. So, this relationship negates the priority and posteriority of either. If we believe in the prior or posterior existence of any of them, we will have many unsolvable problems. If the soul is considered as prior to the karma, then how could the pure soul remain in this world when there were no karmas bound to it as the casual factor of worldliness? If the karma is taken as existing prior to the soul, then the question arises that, who did karma in the absence of the soul, because karmas are created and bound by the worldly soul only. So, we can not consider any of them to be prior to the other. In this context, the discussion of Roha with Lord Mahavir is relevant here to quote -

Roha asked the Lord, that out of egg and hen, which has the prior existence. Lord proved that there cannot be priority and posterity between the two, which means that there is no temporal sequence between them. In the same way, there is no priority and posterity in the soul and matter. When the solution related to 'When' will be provided, whether there will be a solution or not, or is this the only solution etc. these questions tend to be eternal questions and it seems reflection upon them will always continue.

Doer of Karma

The soul and the karma have a mutual relationship. Who is the precursor of this relation? In other words, who is the doer of the karma? In this context, some optional concepts are presented here -

- 1. Prakrti is the doer of the karma
- 2. Destiny (niyati) is the doer of the Karma
- 3. The soul is the doer of the Karma

Sānkhya: Prakrti is the Doer of the Karma

According to this first option, karma itself is the doer of the karma. There is no power other than karma which can produce karma. According to Sānkhya philosophy, karma is part of *Prakṛti*. The bondage of karma and liberation from it, is due to the *prakṛti* itself. Sānkhya

- 1. Angasuttāni, Part II, (Bhagavaī), 1/291.
- 2. Ibid, 1/295
- 3. Sānkhya Kārikā, v. 19.

philosophy holds the *puruṣa* (soul) as conscious, non-doer, non-transformative and only seer entity. It has no activity or doingness.

Action or doingness is the characteristic of *Prakṛti*. There can be no existence of *prakṛti* in the absence of action. All that is happening in the universe is due to *prakṛti*. In the $Git\bar{a}$, it has been clearly mentioned that, all the activities are being enacted by the senses of a material nature without exception, but an unrealized person, deluded by false identification of being the body, thinks that I am the doer. In Sānkhya philosophy, the *puruṣa* (soul) is merely the seer ($s\bar{a}kṣ\bar{i}$). It has no doingness. So, according to this philosophy, *prakṛti* is non-conscious and the doer of the karma. This means that, karma is the doer of karma.

Destiny-Doer of the Karma

 $\bar{A}j\bar{\imath}vaka$ tradition is $Niyativ\bar{a}d\bar{\imath}$ (believer in Determinism). It believes that bondage of karma occurs due to destiny. Thus notions of karmic bondage, etc. and efforts are useless. According to Determinism, karmic bondage does not occur due to the good and bad deeds. There is no role of enthusiasm, action, strength or energy etc. in karmic bondage. Whatever good and bad we feel is due to the power of destiny only.

Soul - Doer of the Karma

In the Jain $\bar{a}gama$ literature, soul has been accepted as the doer of karma. Lord Mahavira was the propounder of $purus\bar{a}rthav\bar{a}da$ (theory of selfefforts). In this philosophy, soul gets bound to karma due to its own good and bad efforts. Karmic bondage has no relation with destiny. The soul undergoes karmic bondage through its own enthusiasm, action, strength or energy, self-exertion and self-efficiency. The soul accumulates and experiences the karmas, through its own activity. Soul itself, is responsible for its own karmic bondage. Due to the good and bad activities (physical, mental and verbal) of the soul, an aggregate of

- 1. Sāṅkhya Kārikā, v. 19.
- Gītā, 3/27. prakṛteḥ kriyamāṇāṇi guṇaiḥ karmāṇi sarvaśaḥ ahankāravimūḍhātmā kartāhamiti manyate
- 3. Bhagavaī, Part I, p. 372.
 yathā gośālakamate nāsti jīvānāmutthānādi puruṣārthāsādhakatvāt, niyatita evam
 puruṣārthasiddheḥ yadāha praptavyo niyatibalāśrayeṇa yortha
 sovaśyaṃ bhavati nṛṇāṃ śubhaśubho vā
 bhūtānāṃ mahati kṛtepi hi prayatne
 nābhāvyaṃ bhavati na bhāvinosti nāśaḥ

infinite units of karmic $vargan\bar{a}$ get attracted, attached and get unified with the soul. It gets transformed into different varieties of karmic clusters, called as karma.²

Like the Sānkhya philosophy, Jainism does not accept *Prakṛti* to be the prime cause of karmic bondage. *Prakṛti* is non-conscious. Non-conscious can never be the doer. Thus, it cannot be held to be the cause of karmic bondage also. Karmas are produced by the soul, and not by a non-conscious element.³

Just as the soul attracts material clusters like food fit for transforming it into blood, body-organs etc. and in different forms as required. Similarly, the soul also attracts the cluster of karmic particles and transforms them into different types as required. These activities of attraction or absorption and transformation are definitely done by some conscious entity. Hence, karmic activity is due to conscious elements only. It is not due to any non-conscious substances.⁴

Doer of Karma: Transcendental and Empirical Stand point

Some Acharyas of Jain tradition have given analytic speculation, regarding the doer of karma, from a transcendental and empirical standpoint. From the transcendental stand-point, the soul can not be the doer of dravya karmas because they are physical in nature. The conscious soul can not be the doer of material karmas. Each substance can produce only what is inherent in ones nature and can not produce what is not one's own nature. The soul initiates conscious transformations through karmic activities unified with ones own nature. It can not be the doer of material karma. Karma itself is the cause of karmas. This is the transcendental standpoint of Acharya Kundakunda.

The soul is not free from karmas in worldly state, from empirical standpoint, the soul is the doer of material karmas. According to the impure transcendental standpoint, the soul is the doer of conscious

^{1.} Angasuttāni, Part II, (Bhagavaī), 1/146. evam sati atthi uṭṭhānei vā, kammei vā, balei vā, vīrieu vā, purisakkāra parakkamei vā

Jain Siddhānta Dīpikā, 4/1. atmapravṛtyākṛṣṭāstatprāyogya pudgalāḥ karma

^{3.} Angasuttāni, Part II, (Bhagavaī), 16/41. jīvānam ceyakadā kammā kajjanti, no aceyakadā kammā kajjanti

^{4.} Ibid, 16/42. Goyama! jīvāṇaṃ . . . kammā

karmas i.e. attachment, aversion etc., but, from the pure transcendental standpoint, it is the doer of pure conscious states like knowledge, intuition etc.²

According to Jain philosophy, infinite knowledge, infinite perception etc. are the inherent qualities of the soul. From pure transcendental standpoint, the soul is the doer of only such qualities. There can be no relation of the soul with the karma particles. The soul is not the doer of karma, because karma is matter. Thus, previously bound karmas are the cause for newer bondage of karmas. This view of Acharya Kundakunda has a partial similarity to the *Sānkhyas* view. *Sānkhya* philosophy also holds the material *Prakṛti* as the doer of karma. It has no relation with the conscious *purusa* (soul).

Accumulation of Karma through Efforts

The accumulation of material particles of karma can be two fold - *visrasā* (natural) and prāyogika (with efforts), but the accumulation of karma takes place with efforts only. It can not be purely an automated process. Due to the three modes of actions, (mental, verbal and physical), efforts are also of three kinds. Five-sensed living beings, bind karmic bondage through all the three modes. Living beings with two, three, four senses and five sensed (beings devoid of reasoning mind) have no mental faculty. Thus, they have only two modes of action which begets karmic bondage i.e. verbal and physical. The bondage of karma in one-sensed beings takes place only through physical activities. Bondage of karma occurs through all three kinds of activities. Lord Mahavir has accepted the - mental, verbal and physical activities as the cause of the bondage of karma. Living-beings in the form of a conscious doer, uses these three types of causes and gets bound with karma. Thus, it is clear that the conscious element is the doer of karma, and not the unconscious one.

Who Feels the Misery?

Gautam asked Lord Mahavira- 'Oh Lord! Does a miserable person feel misery or a non-miserable person feel misery?' Addressing his curiosity, Lord Mahavira said, only miserable people feel misery. The soul free from karma never gets into the process of bondage again. The soul with

- 1. Samayasāra, v. 82.
- 2. *Dravyasangraha*, v. 8. puggalakammādīṇam . . . bhāvāṇam
- 3. Angasuttāņi, Part II, 6/25. jīvānam. . . no vīsasā
- 4. Ibid, 6/26.

previously accumulated karma alone, gets into the bondage of newer karmas.² If previously bound karmas are not held to be the cause of newer karmic bondages, then how can liberated souls remain unattached from karmas? Hence, only the bound gets into further bondage again. In the worldly state, the soul is with karma and such soul is always under the influence of karmic bondage. A pure soul i.e. a liberated soul never gets affected by miseries. Abhayadeva sūri has called misery as karma.³ Karmas are the cause of miseries so, they themselves are miseries. Those who are bound with karmas are in misery and only miserable beings are attached to more misery i.e. karma.

Causes of Karmic Bondage

As mentioned before, the theory of cause and effect is one of the most significant doctrines in the philosophical world. Many philosophical concepts are based on the series of cause and effect. Doctrine of karma is an important doctrine in Jainism. This theory is based on the theory of cause and effect. Karmas are bound to the soul, but there must be some reason behind this. Bondage of karma is the effect but what is its cause? Jain philosophy has given serious thought to this as only by knowing the causes of bondage, we can avoid further *karmic* bondage.

Causes of Karmic Bondage - Remissness and Activity

The *Bhagavatī* illustrates that remissness and activity are the causes of karmic bondage, while discussing the bondage of view-deluding inclination (*Kānkṣā mohanīya*) and the like. ⁴ The prime cause of karmic bondage is remissness and the auxiliary cause is activity (of mind, speech and body). This fact can be derived from the use of the word *pratyaya* (substantial cause) with the word remissness and *nimitta* - instrumental cause with the word yoga. ¹ For the accomplishment of any task we need both substantial and instrumental causes. For the accomplishment of karmic bondage also, both are essential. Ḥṣi himself has clearly explained both these causes.

Types of Remissness (*Pramāda*)

In Bhagavatī Bhāsya, Acharya Mahapragyaji expressing the critical

- Angasuttāṇi, Part II, 7/16. dukkhi dukkheṇaṃ phuḍe no adukkhī dukkheṇaṃ phuḍe
- 2. Pannavanā, 23/1/292.
- 3. Bhagavaī, Part II, p. 489, 7/16. dukkhaṃ karma tadvān jīvo dukkhi
- 4. Angasuttāni, Part II, (Bhagavaī), 1/141.

analysis about remissness and yoga, has written that - one meaning of pramāda is intoxicant. Thāṇaṃ states about six kinds of pramāda - intoxicants, sleep, sensual-objects, passions, gambling and pratilekhanā (inspection of outfit undertaken heedlessly. The composer of vṛtti has discussed about perverted-belief, non-abstinence and passions as types of remissness. Tattvārtha Vārtika illustrates about fifteen kinds of remissness. While analyzing the causes of karmic bondage, both remissness and activity have been independently discussed, hence, there must also be a difference in the process of karma bondage from them. Due to these two kinds of causes, we come to the conclusion that in the process of karmic bondage basically two varieties of karma are responsible- deluding karmas and body determining karmas. Remissness originates from the deluding karma and activity is related to the body determining karma.

Meaning of Activity (Yoga)

Shrimad Jayacharya has quoted the opinion of Monk Dharmasi that activity (yoga) stands for inauspicious activity. But this statement seems questionable when we critically consider the relation between remissness and action. If an activity is considered as inauspicious, then what will be the meaning of remissness? Here, remissness itself is a kind of sinful activity. This will obliterate the line of demarcation between remissness and activity. It will therefore, be reasonable to explain remissness as the clinging that results from the rise of the deluding karma or any kind of inauspicious activity. Activity (yoga), on the other hand, should be regarded as the rise of body-making-karma resulting in the activity of body, speech and mind. All the activities of a living-being result from the interaction of body and soul. Body is sustained by the soul. There are two kinds of $v\bar{v}rya$ (energy or functional efficiency) - active and inactive. The inactive $v\bar{v}rya$ is related to the soul

- 1. Angasuttāṇi, Part II, (Bhagavaī), 1/141. kahaṇṇaṃ . . . joganimittaṃ ca
- 2. Bhagavaī, Part I, p. 81-82, 1/141 pramādaśca madyādiḥ.
- 3. Ţhāṇaṃ, 6/44. chavvihe pamāye paṇṇatte taṃ jahā majjapamāye, niddapamāye, visayapamāye, kasāyapanaye, jūtapamāye, paḍilehaṇāpamāye.
- 4. Bhagavaī, Part I, 1/141. athavā pramādagrahaņena mithyātvavirati kaṣāyalakṣaṇaṃ bandhahetutrayam gṛhītam
- Tattvārtha Vārtika, 7/13/3. pañcadaśa pramādapariņato vā
- 6. Angasuttāni, Part II, (Bhagavaī), 8/420-433.
- 7. Bhagavaī, Part I, 1/140-146, p. 81.
- 8. Bhagavatī Joda, 1/12/24.

alone. The active $v\bar{v}rya$ of soul arises from the body, which governs the activities of the mind, body and speech.³

Umaswati has defined the yoga as the action of the body, mind and speech. Siddhasena gani has enumerated four factors in the process of yoga- the soul, the body, the active energy and activity, which can be compared with the discussion in *Bhagavatī* as jīvapravahaśarīra (soul is the origin of body) śarīrapravaha vīrya (body is the origin of functional energy) and vīryapravaha yoga (energy is the origin of activity). Remissness and activity respectively, represent the deluding karma and body determining karma and are the causes of karmic bondage. There is a description about the causes of karmic bondage, in the other Jain āgamas and philosophical texts, which will be relevant to discuss here. For the ease of readers, the ancient references given in the *Bhagavatī bhāṣya* have also been included.

Cause of Karmic bondage - Attachment and Aversion

In *Prajñāpanā*, there is mention of two causes of karmic bondage - attachment and aversion. Attachment is of two kinds - deceit and greed. Aversion is also of two kinds - anger and pride. In general anger, pride, deceit and greed are the four causes of karmic bondage. *Thāṇaṃ* also mentions about these four causes of karmic bondage.

Concept of Prajñāpanā

There is an important analysis about karmic bondage in *Prajñāpanā*. The description about the background of karmic bondge is worth mentioning. According to *Prajñāpanā*, the intense rise of knowledge - obscuring karma gives intense rise to intuition - obscuring karma. The intense rise of Intuition-obscuring karma gives rise to intense faith-deluding karma (*darśanamoha*) and the intense rise of faith-deluding karma gives rise to perverted belief (*mithyātvas*). The rise of perverted

- 1. Bhagavaī, Part 1, Notes of 1/141, p. 81.
- 2. Ibid, p. 372, (Bhagavatī Vṛtti) 1/145. iha yadyapi śarīrasya karmāpi kāraṇaṃ na kevalaṃ eva jīvastathāpi karmaṇo jīvakṛtatvena, jīvaprādhānyāt jīvapravahaṃ śarīramityuktaṃ
- 3. Ibid, (Bhagavatī vṛtti, 1/143-144), viryam nāma . . . tadabhāvāditi.
- 4. Tattvārtha Sūtra, 6/1. kāyavāngamanah karmayogah
- 5. Tattvārthabhāṣyānusārinī, 6/1.
- 6. Angasuttāni, Part II (Bhagavaī), 1/142-145.
- Paṇṇavaṇā, 23/6.
 jīve ṇaṃ bhante!...kammaṃ bandhanti
- 8. *Ṭhāṇaṃ*. 4/92-94. *Jīvā...... lobhenam*

belief causes eight kinds of karmic bondage to the soul. In Bhagavatī, remissness and yoga have been considered as the cause of karmic bondage. In Prajñāpanā, the cause is stated as mithyātva which is a subtype of deluding karma only and the remissness of *Bhagavatī* is also a sub-type of deluding karma. Although, yoga has not been indicated as a cause of bondage in Prajñāpanā, it has another significant description that due to the rise of knowledge-obscuring and intuition-obscuring karmas, there rises darśana moha (faith deluding karma) which is the cause of bondage of karmas. It includes mithyātva as one of darśanamoha's subtypes. When we analyze all these facts, we come to know that the authors are referring to ignorance and mithyātva (perversity) to be cause of karmic bondage. The above description highlights the casual linkages of karmic bondage. This chain of karmic bondage asserts the reasons for bondage. Except obstructing karma out of the four destructive karmas, are the cause of bondage. The direct cause of karmic bondage is passion and ignorance or perversity is the supplementary factor. In conclusion, we can say that ignorance and passion, are the two causes of karmic bondage.

Post Canonical Literature - Causes of Bondage

Post canonical literature mentions five causes of bondage. First time, Acharya Umaswati stated the five causes viz. perversity, absence of self restraint, remissness, passions and activity. The antecedent Acharyas followed him. But karma śāstra mentions four causes of bondage. Remissness has not been mentioned there. Thāṇaṃ stated, remissness as the cause of miseries. Karmas are nothing but a form of misery itself. When remissness is given prominence in karmic bondage, then, it is considered separately from the list of causes. When it is not given importance, then, remissness has not been mentioned separately in the list of causes.

Generally, out of the eight kinds of karmas deluding and body determining karmas are held responsible for the karmic bondage, but *Prajñāpanā* illustrates that the knowledge-obscuring karma and

- 1. *Pannavanā*, 23/3.
 - ... nāṇāvaraṇijjassa bandhaī
- 2. Tattvārtha Sūtra, 8/1. mithyā . . . bandhahetavah
- 3. Pañcasangraha ed by Hiralal Jain, Kashi (V. S. 2017), 4th adhikāra, v. 77, p. 105. micchāsanjama hunti hu kasāya jogā ya bandhaheu te pañcaduvālasabheyā kameṇa paṇuvīsa paṇṇarasaṃ

intuition obscuring karma as the causes of karmic bondage.

Internal and External Causes of Karmic Bondage

Non-restraint, remissness, passions etc. are the internal causes of karmic bondage. They are not directly perceivable by senses. The external causes are activities of mind, speech and body which can be subject of our direct experience. Internal causes are hidden in the background whereas the external causes are overt and can be experienced. Belief of a common man is that karmic bondage occurs due to the mental, physical and verbal activities. Now, a question arises here, that only those beings shall have inauspicious karmic bondage, who possess mind, body & speech i.e. who can think, speak and perform the intended activities. How can a being, who does not have potency to think of good or bad, unable to speak or is stable like a rod having no sign of consciousness, get into the bondage of karma? If even such beings get bound with karmas, then, even in the liberated beings there must be an acceptance of karmic bondage. There is no reason of bondage in one-sensed beings and beings without reasoning power (vikalendriya), because they do not have physical, mental or verbal violent tendencies. The cause of karmic bondage is yoga/action. Yoga has three modes-mind, speech and body. The souls which do not undertake these activities, how can then there be a possibility of bondage among them?

In response, Jain philosophy states that the main cause of bondage is neither expressed nor non-expressed mental physical or verbal activities, but the main cause of bondage is *avirati* i.e. non-restraint/lack of self-restraint. Beings like one-sensed etc. are also non-restrained in the sense that they are open to committing any of the eighteen sinful deeds hence the five doors of influx remain open. So, even though there is no bondage of karma due to actions on gross level, even then, there is always a way open for bondage due to non-restraint (*avirati*). In the beings, devoid of mind and even among most beings endowed with mind, the feeling of conscious restraint over violence does not emerge. Due to this, they are in a non-restrained category. Those who are non-restraint beings, will undergo karmic bondage.

^{1.} Thānam, 3/336.

^{. . .} bhante! dukkhe keṇa kaḍe, jīveṇa kaḍe pamādeṇaṃ

Their psyche is continuously and unconsciously involved in eighteen sinful deeds. So, they are prone to *karmic* bondage. ¹

Karmic Bondage in Sleep and While Awakening

Buddhists and some other philosophers believe that the good and bad deeds done or followed during dreams, do not become the cause of karmic bondage because in that state, a being is either in an unconscious state or one's consciousness is in unexpressed form. In the accomplishment of those tasks, there is no direct participation of psyche or intention of the dreamer. A Jain philosopher holds that whether in sleep or in an awakened state, the flow of non-restraint state is continued. Non-restraint is influx (\bar{A} srava), which is responsible for continuous karmic bondage. Even in the state of dreams, mode of nonrestrain continues, and so karmic bondage continues even in an unconscious stage. The being, who does not renounce violence, continuously indulges in the eighteen sinful activities. Same is the case with all the living beings including one- sensed to five- sensed beings. From this point of view, even in those subtle beings (one-sensed being etc), there is an existence of five aśravas and they do not have restraint in undertaking the eighteen sinful deeds. They do indulge in the eighteen sinful deeds. Hence, even in the unconscious state like dream, sleep etc. karmic bondage takes place in them.²

Cause of Karmic Bondage: Non-restraint

One, who renounces the sinful deeds, does not get bound with karmas. Those who are non - restraint in nature, bind the karmas, even if they do not get involved in sinful deeds because the capacity to bind the karmas exists in them due to non-restraint. It is a general opinion that in the absence of sinful mental, verbal and physical activities, inauspicious karmas are not bound, but, from the spiritual view-point, the only cause of inauspicious karmic bondage is non-restraint. Because of this, continuous karmic bondage goes on. Sinful deeds are just the expression of that non-restraint. Sinful deeds are performed occasionally. So, a spiritualist must concentrate towards transformation of consciousness of non-restraint into restraint conscious. If this happens, sinful deeds automatically come to an end. As the degree of restraint goes up, the degree of karmic bondage comes down. With the depletion of cause, depletion of effect is inevitable. The gradual stoppage of āśrava, is the prime cause of stoppage of karmic bondage.

^{1.} $S\bar{u}yagado, 2/4$, Prelude.

^{2.} Ibid, p. 286.

Process of Bondage

The soul gets into further bondage of karma through remissness and activity. It is believed that remissness is the substantial and actions are the instrumental cause in the bondage. In this context, a series of important questions have been presented in the $Bhagavat\bar{\iota}$. Activity is the origin of remissness, $v\bar{\iota}rya$ (energy) is the origin of activity, body is the origin of $v\bar{\iota}rya$ and the soul is the origin of the body. This context explains us, the process of building the mutual relation between the soul and the body.

The problem of mind-body relation is a Gordian knot in philosophy, which is successfully cut by the process laid down in the above concept. Mind is activated by the energy derived from the body. Through this process, we can easily apprehend the process of mind-body relation. Yoga (activity of mind, body and speech) when connected with the rising of deluding karmas, turns into remissness i.e. *pramāda*. So, yoga has been considered as the original source of remissness. We need power to perform activities and vīrya is the operational energy of activities. Vīrya is energy, so it must have a generating point. Body is the genesis point of that energy. Basically, body is of a material nature and is non-living in nature. So, it does not have inherent potency to generate power. It receives that capability, when the soul resides in it. Ultimately in the whole process, soul is the pre-cursor and significant cause of bondage. ⁴ This proves that the soul is the doer of the karma.

Experiencing of the Fruition of Karma

There are three ideas about experiencing the results of karma in the philosophical field.

- 1. *ajñeyavāda* Doctrine that upholds nothing can be known
- 2. *īśvaravāda* under the control of *īśvara*
- 3. *karmavāda* Doctrine of Karma.

Some philosophers are of the opinion that we can never know the cause as to why we experience the miserable and favourable conditions. So, it

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1. Sūyagado, 2/4, Prelude, p. 274.
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^{2.} Angasuttāni, II (Bhagavaī), 1/141.

^{. . .} pamāddapaccayā joganimittam ca

^{3.} Ibid, 1/142-145.

^{...} pamāde kim pavahe! jogapavahe joye kim pavahe? vīriyappavahe vīriye kim pavahe! sarīrappavahe śarīra kim pavahe? jīvappavahe

^{4.} Bhagavaī, Part-1, p. 82.

is called *Ajñeyavāda*. Nyāya philosophy states that, the soul experiences the results of its own karma with the assistance of God. Karmas are material, so, they themselves can not yield results, like an axe can not cut anything by itself. It needs a conscious being behind it, in order to use its power of cutting. So, God is the controller of all the results or fruition of karma. Someone is needed to provide the results of karma. As a thief does not take the punishment for committing the theft, by himself. A judge or a person authorized to give punishment, only can give the appropriate punishment for the criminal deeds. Similarly, God is that authority who provides the results of good and bad actions, to the soul, according to one's own accumulated karma.

Potency of Experiencing the Results of Karma in Soul

Jain philosophy believes in the doctrine of karma. It holds that both sorrow and joy are experienced due to our own past deeds or karmas. The soul has both the abilities of bondage of karma and experiencing its results. This is the doctrine of karma. Jain philosophy believes that there is no need of any external assistance in order to experience the fruition of already acquired karmas.

Karmas are material, how can they provide appropriate results? This is a question. It is true that material karmas can never know that particular soul has done this particular deed, so, it must be given such and such results, but, auspicious or inauspicious material aggregates get attracted by the activities of the soul. By the bonding of those karmas, the soul undergoes such transformations, that it experiences the appropriate results accordingly.

Determination of the Result-yielding Power in Karma

According to Jain philosophy, the determination of the result yielding power (intensity of fruition) in karma takes place during the time of bondage itself. That power itself causes the good and bad experiences to the soul. Soul is independent in accumulating the karmas but it is not free in experiencing the results out of its own volition or there is no choice for not experiencing the results of karma. As a person is free to climb up a tree, but while falling due to a slip, he has no choice. He has to fall down. It is also true that some times karmas are under the control

^{1.} Nyāya Bhāṣya, ed by Ganjanath Jha, Poona, 1939, 4/1/21. iśvaraḥ kāraṇaṃ puruṣakarmāphalyasya darśanāt

^{2.} Nyāyavārtika, 4/1/21 ed by V.P. Dvivedi, Banaras, 1916.

of soul and some other times soul is under the control of karmas. While lending debts, the lender is powerful but while returning debts, receiver becomes more powerful. While experiencing the results of karma, the soul is under the control of karma. Auspicious and inauspicious karmas accumulated by the soul, possess the power of yielding good and bad results due to its inherent potency of yielding results ($vip\bar{a}ka$).

Question of Kalodāi Aņagāra

To satisfy his query on the results of inauspicious karma and auspicious karma, a monk by the name of Kalodāi asked the Lord, "Oh Lord! how are the inauspicious karmas bound by the soul, made productive with the fruition of inauspicious results by the soul?" Lord Mahavira replied, 'Kalodāi! As a person eats delicious varieties of food that is well prepared in earthen pots, enriched with the eighteen varieties of dishes, but mixed with poison; that food seems beneficial at first, good in appearance and taste, but, after its consumption, in the course of its transformation, it turns insalubrious, bad in colour, bad in smell, bad in form, bad in taste, undesirable, unpleasant, inauspicious, disagreeable, unwanted, unattractive, mean i.e. not for spiritual elevation and conducive to suffering i.e. not reaping joy.

Kalodāi! Similar are the eighteen kinds of sinful deeds conducted by soul viz., from injury of life upto the thorn of perverted belief, which seem beneficial in appearance (while being committed), but later, in the course of their transformations, they turn faecal, of bad colour, of bad taste, of bad smell, of bad shape, undesirable, unpleasant, inauspicious, disagreeable, unwanted unattractive, mean i.e. not for spiritual elevation and conducive to suffering i.e. not reaping joy.

Kalodāi! In the same way evil karmas bound by the soul are made productive with the fruition of evil results.

Similar is the process of the results of auspicious karmas, bound by soul, are made productive with the fruition of good result by the soul. As good, well cooked food provides good health, good karmas result in producing favourable conditions for the soul.¹

^{1.} Gāthā, ed by Sadhvi Pramukha Kanakprabha, Ladnun, 1993, 16/43. kammam ciṇanti savasā, tassudayammi u paravvasā honti! rukkhaṃ duruhai savaso, vigalai sa paravvaso tatto.

Ibid, 16/44. kammavasā khalu jīvā, jīvavasāim kahinci; kammāim katthai dhanio balavam dhāranio kathaī balavam

^{3.} Angasūttāni, Part- II, (Bhagavaī), 7/224.

Rules for Karmic Fruition

The results of good and bad karmas are provided by natural rules. There is no need of any controlling supreme God for providing the results of karma. The soul itself is responsible for the bonding and experiencing the results of bound karmas. Hence, there is a natural system of yielding the results of karma. At the time of bondage of karmas, its duration and intensity of its results are determined. As the duration of bound karmas expires, karmas are agitated to yield results and they do so. With the rise of karmas, the soul experiences its results. Until the karmas do not come to the fruition state, the soul does not experience it. There exists infinite karmik atoms attached to the soul, but, not all are experienced simultaneously. Those karmas, which complete their probation period and come to the state of maturity or fruition, can only produce the experiences and not the others. This is the system of experiencing karmik results.

No Sharing in Karmic Results

The Jain tradition believes that the soul which has accumulated the karma through the good and bad deeds, experiences them. Karmas can never be shared with others. There is no transfer of auspicious or inauspicious karmas to others. One who binds the karma has to experience its results. This is an unanimously accepted Jain doctrine. Lord Mahavira has said 'The soul experiences self accumulated karmas.' One can not experience the results of the karmas bound by others or by both self and others. Deluded by moha (attachment and aversion), a person involves in various sinful activities for the self, for family and for relatives, but while experiencing the sorrowful results of those karmas, no one comes forward and shares the results. Even if they wish to do so, they are unable. *Uttarādhyayana* expresses this fact very succinctly that family members, friends, children, kith or kins, none can share the results of one's karmas. One has to suffer miseries oneself, because the karmas follow only the doer. In the worldly life, a person performs many sinful deeds for others, but they ever come forward to share miserable conditions produced by one as karmas.

Jain tradition does not believe in $\hat{S}r\bar{a}da$ etc. It sharply rejects the belief that the food offered in $\hat{S}r\bar{a}dha$ goes to the ancestors. However, it does accept that charity given to a well restraint monk begets the elimination of karmas ($nirjar\bar{a}$) and in addition auspicious karmas are also bound to

^{1.} Angasūttāṇi, Part- II, (Bhagavaī), 7/226.

Ibid, 17/61. Goyamā! attakadam dukkham vedentī, no parakadam dukkham vedenti, no tadubhayakadam dukkham vedenti

the soul. Here, it is not believed that the results of auspicious deeds done by the monk later would go to the donor.

Jain philosophy has a strong conviction that all good and bad situations, sorrow and joy, life and death, loss and gain - are the outcome of one's own karmas. Corresponding to the karmas one bound previously, the results will accrue accordingly, whether they are auspicious or inauspicious.

If the fruits of others karmas are possible to experience, then the karmas of the self stand meaningless. No one is empowered to force any soul to experience the results of the karmas acquired by the other person. Thus, only one can experience their own acquired karmas.³

Sharing of Happiness is Unacceptable

At various places in Jain literature, it is found that no one can share your miseries. You have to suffer them on your own accord. But can we share our happiness and joy or not? Nothing has been found regarding this. Shall we derive from this that- miseries can not be shared but the results of auspicious karma can be shared as the Buddhists believe that good karmas can be shared? The answer to this question is that may appear that the results we get from karmas, are all forms of misery only. Some karmas may be seen as good from a worldly point of view, but, spiritually all that we experience through the rise of karma is misery only. In the *Bhagavatī sūtra*, elimination of karma is called as pleasure (relief from suffering). *je nijjinne se suhe*⁴. From the spiritual point of view, only the release of karma is considered as real sukha (pleasure), because when karmas are shunned off, soul becomes enlightened. For an enlightened person, everything (material things) are considered to be miserable.

dukkhameva sarvam vivekinah¹

There is a difference between worldly and spiritual point of view regarding the concept of pleasure. The *sukha* in the world is actually misery in the spiritual view and no one can share it. The actual meaning of this statement is that no one can share the results of karma, whether it is auspicious or inauspicious. Neither a being can take from others nor can he give the results of his karmas to others. The doer and experiencer

- 1. Uttarajjhayaṇāṇi, 13/23. na tassa dukkhaṃ vibhayanti nāio, na mittavaggā na suyā na bandhavā ekko sayam paccanu hoi dukkham kattārmevam anujāi kammam
- Ibid, 4/4. sansāramāvanna parassa aṭṭhā, sāhāraṇam jam ca karei kammam kammassa te tassa u veyakāle, na bandhavā bandhavayam uventi
- 3. Amrit Kalash, Part I, p. 30-31
- 4. Angasuttani, Part-II (Bhagavati), 7/160

of karma is the soul itself. Others cannot even share an iota.

Āśrava - Cause of influx of Karma

Due to the vibrations produced by the intrinsic mutation of the soul (functional power), karmic particles get attracted to the soul. This process is called $\bar{a}\dot{s}rava$ (Cause of Influx of Karma). The atoms (karma specific), which come into contact with the soul, get united with it and then, they get transformed into karma. This process is called as bandha.

Bondage: Intermediate State between Existence Āśrava and Nirjarā

Bondage is an intermediate state between influx and shedding of the karma. The external karmic atoms enter into the ($k\bar{a}rmana$) body and through $Nirjar\bar{a}$ (Shedding off karma) they exit from it. The relation of the soul and karmic particles is called 'bondage' in the Jain karma theory.

Types of Bondage

There are four types of bondage

- a. *Prakrti* (Nature)
- b. Sthiti (Duration)
- c. Anubhāga (Intensity of fruition) and
- d. Pradesa (Mass of karmic particles).³
- 1. *Prakṛti Bandha* (Types of Karma): The combination of *sthiti, anubhāga* and *pradeṣa* together is called as *Prakṛti.* As per this definition, the combination of remaining three bondages is prakrti bandha. The meaning of Prakṛti is 'type'. The bondage of the eight kinds of karmas like knowledge-obscuring karma etc. is called as *Prakṛti* bondage. Another meaning of the term '*Prakṛti*' is 'nature'. The different nature of karmas like obscuring, deluding etc. are called as *Prakṛti bandha*. ¹
- 2. *Sthiti Bandha* (Duration): The karma particles absorbed by the soul have a determined duration to stay with the soul. That is called as *sthiti bandha*.
- 3. *Anubhāga Bandha* (Intensity): The potency of karma particles to yield a particular intensity of fruition is called as *anubhāga bandha*.

 $^{1. \}quad \textit{Pātañjala yogas} \bar{\textit{u}}\textit{tra}, \, 2/15$

^{2.} Acarya Mahapragya, Jain Darśana-Manana Aur Mīmānsā, p. 309.

^{3.} Ţhāṇaṃ, 4/290.
cauvvihe bandhe paṇṇatte, taṃ jahā - pagati bandhe, ṭhiti bandhe, aṇubhāva bandhe, padesa bandhe.

^{4.} Pañca Saṅgraha, v. 2/32.

4. *Pradeṣa* (Mass of Karmic Particles): The relation of atoms of karmic *vargaṇā* with the soul is called *pradeṣabandha*.

Illustration of Modaka (sweet dish)

Ancient acharyas have illustrated the concept of *bandha*, through the example of *'modaka'* (a kind of sweet). The *modaka* made up of different ingredients has different potency such as curing gastric trouble, bile or cough problems. Similarly, some karmic atoms obscure the knowledge, others delude the vision whilst some others produce pleasure and pain etc. This is called as *Prakṛti bandha*.

Secondly, some *modakas* do not decay over few days whilst others do not get spoiled for even a longer duration. In the same way, karmas stay with the soul for either a long or a short period of time. This is called *sthiti bandha*.

Thirdly, the *modakas* have different intensity of sweetness. Similarly, some karmas have greater or more intense effect whilst some others may have a mild intensity or effect. This is called as *Anubhāga bandha*.

The fourth aspect is - some sweets are smaller whilst others are big in size. Similarly, some karmas have less numbers of karma particles and others have bigger compounds. This is called as *pradeśa bandha*.

Types of Prakṛti Bandha

There are eight types of karmas- Knowledge-obscurant, Intuition-obscurant, Pain and pleasure (feeling) producing, Deluding, Life span determining, Body determining, Status determining and hindrance producing karmas. There is also a mention of subtypes of each of these karmas. Such as, five sub-types of knowledge-covering, nine sub-types of intuition covering, two sub-types of pain-pleasure producing, twenty eight sub-types of deluding, four sub-types of life determining, two sub-types of body determining, two sub-types of status determining and five sub-types of obstructive karmas. *Ṭhāṇam* states, two-two sub-types of each of the eight kinds of karmas.

Two Types of Antarāya Karma

The two sub-types of hindrance producing karmas as stated in *Sthānanga* (*Ṭhāṇaṃ*) *Sūtra*, clarify its broad functioning.

In general opinion, the five types of obstructive karmas are merely

^{1.} Sthānānga Vṛtti, p. 220. karmaṇaḥ prakṛtayaḥ-anśā bhedā jñānāvaranīyādaoṣtau, tāsāṃ prakṛtervā aviśeṣitasya karmaṇo bandhaḥ prakṛtibandhaḥ

^{2.} Angasuttāni, Part - II, (Bhagavaī), 8/477.

examples of obstruction. From the description of the two subtypes of hindrance producing karmas, mentioned in $\bar{T}h\bar{a}nam$, significant conceptions comes up which are as follows:

Pratyutpanna-Vināśita - The function of this karma is to destroy the objects that are available at present.

Pidhatte āgami patha - The function of this karma is to obstruct the way of obtaining the objects in future.

This statement also manifests that this karma obscures the availability of supportive causes also in the upliftment or salvation. The mention of five types i.e. beneficence, gain, satisfaction, comfort and power obscuring karmas are found at several places, but the above mentioned two subtypes are referred at very few places. Actually, analysis of these two sub-types simplies that these two are the main divisions and the other types of divisions aggregate within these two.

States of Karma

Generally, there are ten states of karmas which are mentioned below:

- 1. Bandha (Bondage) The relation of soul with karma particles is called as Bandha.
- 2. *Sattā* (Existense) The period of non fruition and persistence.
- 3. *Udaya* (Realization) The period of fruition, realization of results.
- 4. *Udīraṇā* (Pre-mature realization) The karmic material clusters which have not yet risen up are made to rise up prematurely, by the means of a special process.
- 5. *Udvartanā* (Augmentation) Increasing the duration and intensity of fruition (productive capacity) of karmic matter, by the means of special energy of the soul.
- 6. *Apavartanā* (Attenuation) Reducing the duration and intensity of karmic matter, by the means of special energy of the soul.
- 7. *Sankramaṇa* (Transference) -Mutual transformation of homogeneous karmic clusters, by special energy of the soul.
- 8. *Upaśamana* (subsidence) Process to make deluding karma unfit for self-realization, premature realization, *niddhatti* and *nikācanā*.
- 9. Niddhatti (incapacitation of all these processes with exception)-
- 1. *Ṭhāṇaṃ*, 2/424-431.
- 2. Ibid, 2/431 (cirtical notes), p. 149.
- 3. Ibid, 2/431.

antaraiye kamme duvihe paṇṇate tam jahā - paḍupaṇṇaviṇāsie ceva, pihati ya āgāmipahaṃ ceva

Process which makes the deluding karma incapable of all these processes except augmentation and attenuation.

10. *Nikācanā* (incapacitation of all these processes) - The condition, which renders such karmic matter incapable of all these operations. Here, karmas have to be realized without any modification. ¹

Transformation of Karmas

These ten states of karma clearly present the fact that karmas can undergo transformation. Although, doctrine of karma finds a valuable place in the philosophy of Lord Mahavira, it is not an omni-potent factor. Special self-efforts can bring transformation in karmas. This is a unique acceptance of Jain philosophy. With the power of its natural transformative mode ($Sv\bar{a}bh\bar{a}vika\ Parin\bar{a}ma$), the soul is always motivated towards the attainment of pure form of soul.

Karmas are bound by the soul and so, the soul in itself, has the potency to bring change in itself, by undertaking a special action. This philosophy of change in karmas holds a special place in the Jain philosophy.

Amongst the ten states of karma, one is *sankramaṇa* i.e. transformation. In all the four divisions of karma i.e. type, duration, intensity of fruition and mass, transformation is possible. The transformation of the rise of inauspicious karmas and auspicious karmas into auspicious karmas and inauspicious karmas respectively, is possible. Suppose a person who is experiencing the result of pleasure producing karma, can be transferred to an unpleasant karma, if there is a simultaneous strong rise of inauspicious karma. The illustration of *samvṛṭa* (restraint) monk and *asamvṛṭa* (non-restraint) monk available in the *Bhagavatī*, attracts our attention in this context of transference (*sankramaṇa*).

Illustration of Samvṛta and Asamvṛta (Non-self-inhibited and Self-inhibited) Monk

A non-self-inhibited ascetic converts the seven types of karma except the life span determining karma (out of the eight types of karma), that are loosely bound into tightly bound ones, that are of short duration into those of long duration, that are weak in intensity into those with a strong intensity, that are of smaller mass into those of bigger mass. However, a self-inhibited ascetic does exactly the opposite to this, as he converts the firmly bound karma into loosely bound ones, those that

^{1.} Jain Siddhānta Dīpikā, 4/5. bandha-udvartanā-apavartanā-sattā-udaya-udīraṇā-sankramaṇa-upaśama-niddhatti-nikācanāstadavasthāḥ.

are of long duration into those of short duration, those which are of strong intensity into those of weak intensity and those which are of bigger mass into those of smaller mass. Similarly, the worldly soul who does not have control over anger, ego, deceit, greed and also has great infatuation towards objects of five sense organs, converts the seven types of karma except the life span determining karma (out of the eight types of karma), that are loosely bound into the tightly bound ones, that are of short duration into those of long duration, that are of weak intensity into those of strong intensity, that are of smaller mass into those of bigger mass. Transformation of karma is possible in all the four modes of bondage i.e. nature, duration, intensity and mass. This transformation occurs due to the positive or auspicious feelings and the negative or inauspicious feelings or emotions of a living being.

General Law in the Karma Theory

The most basic law of karma theory is good deeds yield good results and bad deeds bring bad results. 'As you sow, so you reap' is the most prominent generic law related to the karma theory, though the possibility of transformation does impose limitations to this law. The karma bound as an auspicious may transform into an inauspicious karma during the period of fruition due to the stronger dominance of inauspicious karmas, and conversely inauspicious bound karmas may result in the form of auspicious ones due to the effect of abundant auspicious karmas.

The transformation of karmas is not possible between:

- I. karmas responsible for determining four states of life such as celestial, human, animal and hellish state of life and
- ii. the two sub-types of deluding karmas i.e. faith deluding and conduct deluding karmas.¹

Lord Mahavira has presented several original ideas in the context of karma. Effect of karmas can be changed. This is a unique contribution of the Jain karma theory. Today's science is exploring newer studies in

^{1.} Bhagavaī, Part - I, (Bhagavatīvṛtti, 1/24). yathā kasyacit sadvedyamanubhavatośubhakarmapariṇatirevamvidhā jātā yena yadeva sadvedyamasadvedyatayā sankrāmatīti.

^{2.} Angasūttāni, Part-II, (Bhagavaī), 1/45, 47.

^{3.} Ibid, 12/22-25.

^{4.} Thāṇaṃ, 4/603. cauvvihe kamme paṇṇatte, taṃ jahā-subhe namamege subhavivāge, subhe nāmamege asubbavivāge, asubhe nāmamege subha-vivāge, asubhe nāmamego asubhavivāge

several fields. The technique of changing the sex of a person i.e. male into female or female into male through medical surgery is becoming prevalent. It is the transformation or interchange of the sub types of physique determining karmas. Similarly, questions related to cloning, test tube baby etc. can also be addressed through the light of ancient Jain karma theory.

Karma and Self-Efforts (Puruṣārtha)

In the field of philosophy, karma and self-effort (*puruṣārtha*) have been discussed at length. Some philosophers state that this universe is governed by God (*iśvara*). They believe in God as the creator and controller of this world. Hence, all the conditions of living beings are guided by God. Happiness, sorrow, heaven, hell etc. are also created by the will of God.

iśvaraprerito gacchet, svargam vā śvabhrameva vā anyo janturanīśoyamātmanah sukha-dukkhayoh²

In Jain philosophy, 'God' is not accepted to be the creator of the world. But at the same time, it accepts the doctrine of karma. Individualistic differences amongst the beings of the world are caused by karma. Here a question crops up that if karma is the guiding principle of the universe then what is the difference between karma and God? *Iśvarvādī* believes that - God is the Supreme Being and *karmavādī* holds that 'karma' is the most important factor of the universe. Hence is it just a difference in the name?

In this context, it is important to note that karma does not possess absolute powers in Jain philosophy. It has its own limitations. Thus, Lord Mahavira has highlighted the philosophy of self-exertion (puruṣārthavāda). Karmas are records of our self-efforts or acts, but self-efforts are not caused by karmas. Just as a being binds karma through his enthusiasm etc, in the same way he can eliminate them also. Philosophy of Lord Mahavira maintains a harmony between karma and self-efforts. Both have their own limitations. There is a possibility to bring about change in the already acquired karmas through current self-efforts. States like transformation, augmentation, attenuation and

Jain Siddhānta Dīpikā, 4/5. āyuṣaḥ bhavati

^{2.} Syādvāda Mañjarī, V. 6, p. 30.

premature realization, clearly indicate that, a change can occur in the already bound karmas. With special self-efforts, a being can bring about change in all the four modes of karmas i.e. nature, duration, intensity and mass of karma-particles. However, there is a limitation that self-efforts can never change the *nikācita* (strongly infused) karmas. There is no other way to do away with those karmas, except, suffer their results. Although, karma and self-efforts seem to be contradictory factors, if their field of functioning is viewed from a non-absolutistic or relative perspective, then they we can logically accept the harmonized relation between them. Karma and self-efforts are both relative factors.

Udīraṇā - Pre mature Realization (Fruition)

Through the process of bondage, karmas get bound to the soul. The bound karmas do not produce their effect immediately after their bondage. After a pre-determined span of time, they become capable of yielding their results. After the completion of their probation time, they come to the fruition state. Fruition is a natural process. There is no need of any special efforts for the process of fruition but for udīraṇā special efforts are required. Pre-mature fruition of karma cannot occur without personal special efforts. This preponed fruition of karma with certain efforts is called as udīraṇā. It is the fifth state of karma among the ten states. Hence, karma comes into fruition by two processes i.e. natural fruition and premature fruition.

In *Pañcasaṅgraha*, natural fruition is called as *samprāpti udaya* (on-time fruition) and premature fruition is called as *asamprāpti udaya* (preponed fruition). In *Tattvārtha Vārtika*, pre-time fruition is called as *udīraṇā*. All the karmas cannot be brought to premature fruition. Only karmas that are capable for premature fruition can be brought to that state. In *upaśama*, *nidhatti* and *nikācanā* states, karma are completely unfit for pre-mature fruition. In the spiritual field, the process of *udīraṇā* acquires a special place. A spiritual practitioner experiences the results of karma through this process of *udīraṇā* and eliminates them quickly before time and attains the final goal i.e. salvation.

^{1.} Angasūttāṇi, Part- II, (Bhagavaī), 12/22-25.

Karmaprakṛti, v. 2. bandhaṇasankamaṇuvvaṭṭaṇā ya avavaṭṭaṇā udīraṇayā uvasāmaṇā nihattī nikāyaṇā catti karanāim

Dialogue between Mahavira and Gautam

Gautam asked Mahavira, 'Lord! Does a being make premature fruition of karmas

- 1. That are already in fruition
- 2. That are not in fruition
- 3. That are not in fruition but capable of fruition or
- 4. That are acquired in the post-fruition period.â

Lord replied, 'Gautam!

- 1. the soul does not arouse prematurely the karma that are already in the process of fruition
- 2. it does not arouse prematurely that which are not yet in the process of fruition
- 3. it arouses prematurely the karma that have not arisen but are capable of giving results
- 4. it does not arise prematurely what has already been experienced and shed out of the soul after realization.

Nirjarā (Elimination of no-karma)

It is only karmas which are realized (*udaya*) and experienced (*vedanā*). In this context, Gautam presented a question to Mahavira, 'Oh Lord! Is the *vedanā* (experiencing of *karma*) the same as *nirjarā* (falling away of karma)? And is the *nirjarā* the same as the *vedanā*? Lord replied, 'Gautam! This is not appropriate. That which is experienced is karma and that which falls away is non-karma.¹ After being experienced, the *karma* transforms into non-*karma* (*nokarma* i.e. the material cluster that has produced its effect and has become defunct). Falling away always takes place of non-karmas. Hence, experiencing and falling-away is not one and the same.² They are different. In *Tattvārtha Sūtra*, both have been considered as same.³

Regarding experiencing and falling away of karma, we find conceptual differences in *Bhagavaī* and *Tattvārtha*. It is evident that falling-away

^{1.} Pañca Sangraha, v. 253. sampattiye ya udaye, paogao dissaī uīranā sā

^{2.} Tattvārtharājavārtika of Acarya Akalanka, Part II, Delhi, 1993, v. 9/36/9. ayathākāla-vipāka-udiranodayah

^{3.} Karma Prakṛti of Shivasharmasuri, Bikaner, 1982, v. 2 (Commentary) p. 48, 49.

^{4.} Angasuttāni, Part II, (Bhagavaī), 1/156.

happens only after experiencing. Even after considering *vedanā* (experiencing) and *vipāka* (fruition) as synonymous of *nirjarā* (falling away), *Tattvārtha Bhāṣyanusāriṇī* has defined them differently. *Vedanā* is in the form of experience and intensity of its experience is *vipāka*. Falling away of all karmas from soul-units in post-vipāka period is called as *nirjarā*. This description of *Bhāṣyānusāriṇī* is in harmony with that of *Bhagavatī*. In *Bhagavatī*, there is a description of *vedanā* and *nirjarā* only, but, *Tattvārtha Bhāṣyaṃ* and its commentary includes an additional description of *vipāka*. *Vipāka* is the intermediate state of *vedanā* and *nirjarā* that can also be included in *vedanā*.

Calita and Acalita Karma (Arisen and dormant karma)

In the context of analyzing different states of karma e.g. bondage, premature-realization, experiencing, reducing, transferring, making incapable of some karmic processes, making incapable of all karmic processes and falling-away, *Bhagvatī Sūtra* discusses arisen and dormant karmas.⁵ Among them 'what is the condition of karma material', 'whether they remain arisen or not-arisen' has been discussed in the context of the ten states of karma like bondage, prematuration etc. The *Bhagavatī* answers these questions in a very relative mode.

The soul attracts karma particles by its activity. The attracted karmic material clusters get united with the soul and stay bound for a definite period of time and thus are said to be in a 'not-arisen' state. After the probation period, abandoning the state of stability, karmas vibrate and get 'arisen'. Usages of the words like 'risen' and 'not-arisen'are relative in the context of the states of karmas. Bondage, rise, experiencing, reducing, transferring, making incapable of some karmic processes, making all karmic processes incapable, are possible only in case of karma that has not arisen and falling away of karma from the soul-units is only possible in the case of the karma that has arisen.²

According to this description, mere attraction of karmic particles is not

- 1. Angasuttāṇi, Part II, (Bhagavaī), 7/75. Goyamā! kammam vedaṇā, nokammam nijjarā....
- Ibid, 7/75.
 jā vedaņa na sā nijjarā, jā nijjarā na sā vedaņā
- 3. TattvārthaSūtra Bhāṣya, 9/7, (nirjarānuprekṣā). nirjarā, vedanā, vipāka ityanarthāntaram
- 4. Tattvārtha Bhāṣyānusāriṇī, 9/7 (Commentary).
- 5. Angasuttāni, Part II, (Bhagavaī), 1/28-31.

bondage, but, only when they settle down in the units of soul after attraction is it called bondage. Generally, during bondage, rise, experiencing, reduction of duration or intensity of karma etc. it is assumed that there is some vibration in the soul, but the *Bhagavatī* holds them as non-arisen karmas. Hence, in conclusion, we may understand that, the word 'calita' does not refer to all the vibrations that take place in the soul, but it refers to only those vibrations which disconnect or eliminate the karmas from soul-units. As long as the karmas are bound to the soul, whatsoever vibrations in the karma particles may occur, they will be called as not-arisen karmas only.

Reception of Karmic Matter Present over the Units of Soul

According to Jain philosophy, atoms of karmic matter are possessed of four kinds of touch.³ The cluster of karma particles are spread all over the cosmic space. The soul receives relevant particles through its auspicious and inauspicious activities and converts them into karma. Although the karma particles are spread all over the cosmic space, the soul can not receive all of these karma particles. The soul receives only those karma material clusters which pervade the same space as occupied by its body, neither the space pervading immediately near to its body nor the space away from its body. It means that the soul receives only those karma particles, which are situated on the space units that are occupied by the soul itself.¹

Karma particles (*kārmaṇa vargaṇā*) are pervaded all over the cosmos. This fact depicts that where there is soul, karma particles are also present over there. It is not necessary that the soul would only accumulate the karma particles occupying all over the space of soulunits. Sometimes, the soul appropriates karmic clusters occupying one, two or many soul-units, and sometimes, the clusters occupying all the soul-units. Both these kinds of karmic clusters are appropriated by all the soul-units. It does not happen that karmic particles residing on particular soul units are received by those units only but all the soul

^{1.} Bhagavaī, Part - 1, p 356, Bhagavatī Vṛtti, 1/28-32. jīvapradeśabhyaścalitam tesvanavasthānaśīlam taditaratva calitam

^{2.} Angasuttāṇi, Part II, (Bhagavaī),1/31 Sangrahaṇī gāthā. bandhodayavedoyattasankame taha nihattaṇanikāye acaliyakammam tu bhave caliyam jīvāu nijjarae

^{3.} Gāthā, 16/16 kammagasarīre cauphāse

units take part in the reception of karmas. This fact has been found in *karma-Prakṛti* also.³ In the *Bhagavatī Vṛtti* also, the same law has been explained, accepting it as an intrinsic activity of the soul.⁴ In one instant of time, the soul at once, completely receives all the karma particles that are supposed to be received.⁵ Regarding the process of reception of karma, there is a concept of *'savveṇaṃ savve'* in the *Bhagavatī*, which states that the soul receives all the karmas that it is supposed to receive through all of its units at once. There is no hierarchy in the reception.

Similarity and Difference in Karmic Bondage

In this world, we find all kinds of beings (with regard to sizes)-big and small. The smallest creatures, like kunthu (ant), and also huge animals, like elephant, exist on this planet. Question arises in the context of karma bondage whether, is 'the killing of small beings and big beings create difference in the type of karma bondage or is it similar?' 6

The commentators of $\bar{a}gamic$ texts tried to answer it through unique ways. $S\bar{u}trakrt\bar{a}nga$ $C\bar{u}rni$ directs that we must resort to Avaktavya i.e. unspeakability while analyzing this context from the perspective of non-violence. The commentator has clarified this statement, further that- if we give equal weight to the violence of small and huge creatures, it would result in increased killings of huge beings. If we admit that killing of small beings attracts less karma, then, people would feel ease in killing the small beings. Hence, it is a very critical condition to answer in either way. Someone practicing non-violence should resort to unspeakability and resist from saying anything. All the questions can not be answered in language. In the field of ethics, such questions can not be answered in words. The commentator ($c\bar{u}rnik\bar{u}ra$) has also supported this view.

- Angasuttāṇi, Part II, (Bhagavaī), 6/186.
 āyasarīravettogāḍhe . . . āhārenti
- 2. Ibid, 1/119.

. . . savvenam savve kade

- 3. Karma Prakṛti, 21.
 egamavi gahaṇadavvaṃ savvappaṇayāye jīvadesammi
 savvapaṇayā savvattha vāvi save gahaṇakhandhe
- 4. Bhagavatī Vṛtti, 1/119. jīvasvābhāvyāt sarvasvapradeśavagādhatadekasamayabandhanīyakarmapudgalabandhane sarvajīvapradeśānām vyāpāra ityata ucyate-sarvātmanā
- 5. Ibid, 1/119. sarvam tadekakālakaraṇīyam kaṅkṣāmohnīyam karma
- 6. Sūyagado, 2/5/6. je kei khuḍḍagā pāṇā aduvā santi mahālayā, sarisam tehim veram ti asarisam ti ya no vaye

Karma Bondage: Intense or Mild Adhyavasāya

adhyavasāya - A subtle level of consciousness, at which its interaction takes place with the karmic body. The commentator of <code>Sūtrakṛtāṅga Cūrṇi</code> answers the above question from the perspective of intensity of <code>adhyavasāya</code> of killer. He said that if it is assumed that if the bondage of karma depends on the size of the body of beings which have been killed, then definitely, there should be bondage of less karma in killing the small beings and bondage of more karma if the being is big in size. But, this belief does not seem to be appropriate. The intensity of <code>adhyavasāya</code> is important in the bondage of karma. According to this, if a person kills even a small creature with a great intensity of <code>adhyavasāya</code>, then, one gets bound with great number of karmas and if a big creature is killed by a person with mild intensity of <code>adhyavasāya</code>, he would accumulate less karmas. Hence, significance is given not only to the form of living beings but also to the intensity of passions in the killer. ³

An act of violence that is done knowingly or unknowingly, with great or less strength- and all other such factors do affect the bondage of karmas and also stand as cause for bondage. Hence, while giving a thought to karma-bondage, the killer and the killed both have to be considered equally.

A counter argument put forward is 'if all the beings are equal, all possess equal soul-units then there shall be similarity in bondage while killing of any of the being.' Commentator (vṛtti) has opined that this statement is not acceptable. The soul is an eternal existent. Hence, it never dies. It can never be killed. Killing a being is nothing but separating a being from his body, senses and breath. So, the main cause of karmic bondage is the intensity of adhyavasāya. Identical violent deeds done with intense adhyavasāya or mild adhyavasāya can not lead to similar karmic bondage. Definitely, there will be difference in the ratio in the bondage of karmas.

In the practical world too, we observe that a doctor operates a patient and his intention for sure is to cure the disease of the patient but it is possible that during operation, the patient feels pain or even dies due to some causes. Now, the problem is shall we consider the doctor responsible, for the pain or patient's death? Theoretically it demands

^{1.} Sūtrakṛtāṅga Cūrṇi, p. 405.

^{2.} Sūyagado, Part II, 2/6-7 (Critical Notes).

^{3.} Ibid, p. 304.

analysis. In the practical world, it is assumed that the doctor is not at fault.

Totally opposite to this, if a person cuts a rope into pieces believing it to be a snake, he is sure to accumulate karmic bondage of violence, because his intention and *adhyavasāya* is in the state of violence. So, the main cause in the process of karmic bondage is - strong, mild or neutral *adhyavasāya*. In this context, the example of *'Tandula Matsya'* is very significant.¹

Analysis of Kankṣā Mohanīya (View-deluding Inclination)

Generally, kānkṣā is considered as a subtype of *Mohanīya karma*. In *Bhagavatī*, there is a description that bondless-śramaṇa (an ascetic) experiences kānkṣā mohanīya (view deluding inclination) in thirteen ways viz. due to suspicion, misguided inclination, doubt, split in opinion and defilement, in respect of varieties of knowledge, belief, conduct, outfit, scripture, preceptor (author of the scripture), religious custom (kalpa), path, opinion, categories, standpoints, rules, and valid sources of knowledge. Here a query arises that ascetics have crossed boundaries of perverted belief and ascended to the abode of enlightened world view. Asceticism starts from the sixth ladder (guṇasthāna) of spiritual development. Deluded view remains only in the first and the third guṇasthanas, then how can an ascetic who is at the sixth or higher guṇasthānas experience kānkṣā mohanīya.

According to $Bhagavat\bar{\imath}$, ascetics experience the karma of view-deluding inclination. There are five reasons for such an experience which are mentioned as $\acute{s}ank\bar{a}$ (suspicion), $k\bar{a}nk\bar{s}\bar{a}$ (misguided inclination), $vicikits\bar{a}$ (doubt), bheda (split in opinion) and $kalu\acute{s}a$ (defilement). When we are faced with varieties of definitions, thoughts and perspectives on a particular subject, we start experiencing the karma of view-deluding inclination.

Shrimad Jayācārya opined the experiencing of $k\bar{a}nk\bar{s}\bar{a}$ mohanīya (view-deluding inclination) with the experience of mithyātva mohanīya (view-deluding karma). He argues that when there is the experience of view-deluding inclination, there occurs perversion of view (mithyātva).

Nirgrantha śramaṇa (bondless ascetic) experiences view-deluding inclination. In this context, the concept of kānkṣā mohanīya is

^{1.} Sūyagado, p. 304

^{2.} Angasuttāṇi, Part II, (Bhagavaī), 1/170. Goyamā! tehim tehim . vedanti

analyzable. The above said thirteen varieties of topics do not relate to the question of 'faith in truth' ($tattva \ śraddh\bar{a}$). The main issue is the misguided inclination to the different opinions presented under the 13 varieties of topics. According to Acharya Bhikshu, the perverted faith in the truths propounded by the Jain philosophy, gives rise to a deluded view ($mithy\bar{a}tva$). But, a perverted faith in respect of other topics produces the fault of falsity ($as\bar{a}tyadosa$) which, however, does not destroy the right faith (samyaktva).

While analyzing the word 'Jñāna moha', Acharya Bhikshu writes that Jñāna moha (epistemological delusion) generates error in knowledge which is the rise of knowledge obscuring karma and definitely viewdeluding karmas do not arise. This statement stands as the basis for the fact that *kānkṣā-mohanīya* (view-deluding inclination) is also related to knowledge-obscuring karmas as in the case of Jñāna moha. It has been said in Kaṣāyapāhuḍa that when a doubt, error and indeterminate knowledge arises in the mind of any of the chief disciple (Ganadharas) of the tīrthankara, they are dispelled by the power of the divine articulation (divya dhvani).3 When Gautam heard about clairvoyance of Anand śramanopāsaka, there arose suspicion, misguided inclination and doubt about the power of clairvoyance in the lay disciple Anand śramanopāsaka. Once he also had suspicion, misguided inclination and doubt in his mind about the Tāyastrinśa deities. Both of these contexts clearly show that suspicion, misguided inclination and doubt etc. are related to the rise of knowledge obscuring karmas also.

Kānkṣā Mohanīya - Difference in Nature

There are five transgressions of the right world view (samyaktva). Out of those, first three are - suspicion, misguided inclination and doubt ($śank\bar{a}$, $k\bar{a}nkṣ\bar{a}$ and $vicikits\bar{a}$). They are related to the faith deluding karmas. To summarise, we can say that where suspicion, misguided inclination and doubt are in respect of the fundamental truths, they are experiences of view-deluding karmas but when they are related to other than realities, then there is only the experience of knowledge-obscuring karmas. In connection with the thirteen varieties of topics

^{1.} Bhagavaī, Part-1, p. 89.

Indriyavādī kī Copāī, dhāl 10, v. 33. nānamoha . . . nahi hoya

^{3.} Kasāyapāhuda, Ist section, v. 1, p. 126. sansaya-vijjāsāṇajjhavasāyabhāvagayaganaharadevam padivattamāṇasahāvā

^{4.} *Uvāsagadaśā*, 1/79, 80.

^{5.} Angasuttāni, Part II, (Bhagavaī), 10/49.

mentioned above, it seems that the experiencing of the $k\bar{a}nk\bar{s}\bar{a}$ mohanīya (view deluding inclination) is a kind of epistemological error of knowledge ($J\tilde{n}\bar{a}na$ moha). Altogether, it becomes clear that, the $k\bar{a}nk\bar{s}\bar{a}$ mohanīyais related to both knowledge-obscuring and deluding-karmas. $K\bar{a}nk\bar{s}\bar{a}$ mohanīya- this name is found as a subtype of both knowledge obscuring karma and deluding karma, but, both are very different by nature, as it gets clearly expressed in the above description.

Experience of View-deluding inclination - manifest and unmanifest

All living beings of the world right from the least developed, subtlebodied beings like earth-bodied, plant-bodied etc. to the highly developed beings existing in all the four states of life, experience the karma of *kānkṣā-mohanīya*. The subtle beings like one-sensed etc. have no developed consciousness. They do not have developed mental, verbal and intellectual faculties. In this condition, how can they experience the results of kānkṣa mohanīya? This question is quite natural. The composer of the *Bhagavatī* himself, has raised this question and answered it, by asserting that the subtle beings like earth bodied etc. do not have efficient intellectual, mental and vocal faculties. They do not even know that they are experiencing the results of kānksā mohanīya. Even then, they experience the results of those karmas. They have to experience them, without it being known to them. This solution shows that the experience of $k\bar{a}nk\bar{s}a$ mohaniya is of two types i.e. manifest and unmanifest. Undeveloped subtle beings experience it unknowingly so, it is an indistinct and unmanifested experience. It is not knowable by the senses. In this context, the Bhagavatī quotes 'tameva saccam nīsankam', as a proof, which means that 'This only is true and beyond doubt or whatever has been propounded by the Jina, is true and doubtless'. The facts that are uncognizable by direct perception or inference are verified by the ultimate valid source of knowledge i.e. the agamas (truth propounded by Jaina and later on composed in the scriptures). Indian philosophy provides a prominent place to śabdapramāṇa (i.e. scriptural validity). The only way to know the facts that are beyond the sphere of direct perception or inference, is the āgama. The Āgamas do find their importance in providing the information that can not be known by any other means of cognition. Vedas are also established, as significant texts on the same basis.

^{1.} Uvāsagadasā, 1/79, 80. sammattassa pañca aiyāra peyāla jāṇiyavvā, na samāyariyavvā, taṃ jahā-sankā, kankhā

^{2.} Bhagavaī, Part-I, p. 89.

^{3.} Angasuttāṇi, Part II, (Bhagavaī), 1/163-168

Fifty Two Names of Deluding Karmas

There is a mention of fifty two names of *mohanīya* karma in *Samavāyāṅga*.³ Basically, there are four pillars of *mohanīya* karmaanger, pride, deciet and greed. Considering the parts as the complete form and units as the whole, these four are called as *mohanīya* themselves. In this way, there is a count of fifty two names of *mohanīya* karma including ten forms of anger, eleven forms of pride, seventeen forms of deceit and fourteen forms of greed. Altogether, they make fifty two forms or names of *mohanīya* karma⁴ -

Anger: Anger, wrath, rage, irritability, flaming up, quarrel, nature of circumcision, mischief, dispute

Pride: Pride, intoxication, hauteur, pretentiousness, self-praise, arrogance, blaming others, excessive exaggeration or sense of false elevation, sense of inferiority, lofty-ness, sense of rising

Deceit: Deceit, act of putting to, low conduct, valya, inexplicable, num, wickedness, *kuruk-crooked*, hypocrisy, forgery, jaihy, faultyness, misconduct, hiding, wile, *parikunchan* and *sachiyoga*

Greed: Greed, desire, infatuation, wish, greediness, strong desire, improperly, longing desire, lust for sex, lust for worldly happiness, lust for life, lust of death, *Nandī* (indulgence in false joy) and attachment. These are different forms and intensities of the four main passions like anger, pride, deceit and greed. Here, the types and subtypes of deluding karma that are mentioned, are the forms of deluding karma themselves.

Three Types of Delusions

Jñāna moha (delusion of knowledge), darśana moha (delusion of faith) and cāritra moha (delusion of conduct) - these three types of delusions have been mentioned in Sthānāṅga. The commentator of this text, has described that delusion of knowledge means the rise of knowledge obscuring karmas where as delusion of faith is due to the rise of right faith deluding (samyaktva-mohanīya) karmas. Here, moha (delusion)

^{1.} Bhagavaī, Part 1, p. 87-88.

Rgveda Samhitā, Sāyaṇa Bhāṣya, Introduction, Varanasi, 1997, p. 26. pratyakṣeṇānumityā vā yastūpayo na budhayate, enaṃ vidanti vedena tasmād vedasya vedatā

^{3.} Samavāo, 52/1. mohaņijjassa ņam kammāssa bāvannam nāmadhejjā paṇṇttā, tam jahā- kohe, rose.....

^{4.} Ibid, p. 218 (Critical Notes).

does not mean obscuration or veiling but it refers to perversion. Due to *Iñāna moha*, the knowledge of the person gets perverted. *Darśana moha* deludes one's faith and cāritra moha deludes one's conduct. Delusion in consciousness is caused by the deluding karma and knowledge obscuring karma has no role in it. Deluding karmas are of two types faith deluding and conduct deluding. Darsana moha is caused by the rise of faith deluding karmas and cāritra moha is caused by the rise of conduct deluding karmas. Knowledge-obscuring karmas are responsible for $J\tilde{n}\bar{a}na$ moha. The word moha, is normally used with the faith and the conduct both, but, the use of this word with knowledge, is something unique here. Due to delusion in faith and conduct, one's faith perverts and conduct regresses. He can neither know the truth, nor is his conduct able to take him to his goal or final destination i.e. salvation. The reason for using the word Jñāna moha with the other two (i.e. darśana moha and cāritra moha) seems that -'knowledge of reality is essential for having right faith.' If knowledge about reality is perverted, then faith cannot be the right one. Knowledge-delusion seems to be preceding factor for faith delusion and its elimination is prior condition for elimination of faith-delusion. When knowledge is right, faith will also become right and accordingly, then the conduct becomes right and perfect, for attaining salvation. It seems possible that the composers of āgamas have viewed all the three in a chain, linking each other as complementary factors. There is also a cause and effect relation between them. Right knowledge begets right faith and right faith begets right conduct. At some another place in *Sthānānga* there is a mention of two kinds of delusion - Jñāna moha and darśana moha i.e. knowledge delusion and faith delusion. Here also the composers of agamas have left the cāritra moha, but, have mentioned Jñāna moha. This implies that there is some relation between the delusion of knowledge and delusion of faith. If knowledge is not right, faith also can never be right. The traditional belief is that 'only right faith begets right knowledge'. Prior to the attainment of the right faith, even knowledge can not become right'- This statement is also relative. After achieving specific spiritual growth, right faith begets right knowledge- this statement is true, but,

^{1.} Țhāṇaṃ, 3/178. tivihe mohe paṇṇatte, taṃjahā-ṇāṇamohe, dansaṇamohe, carittamohe

Sthānānga Vṛtti, p. 64. jñānam mohayati - acchādayatīti jñānamoho jñānāvaranodayaḥ, evam dansanamohe ceva, samyagadarśnamohodaya iti.

^{3.} *Thānam*, 149 (Critical Notes).

^{4.} Uttarajjhayaṇāṇi, 33/8. mohanijja pi duviham, damsane carane tahā

in order to achieve this state, simultaneous elimination of delusion of knowledge (partial) appears to be essential. Lord Mahavira has laid importance on knowledge in *Dasavekālika*. There, the conduct is regarded as based on knowledge. Although there is no mention of faith over there, but, in the field of conduct, prominence of knowledge is apparently stated. Similarly, in the purity of faith, the elimination of faith deluding karma is essential cause and elimination of knowledge obscuring karmas is the supportive one.

Bondage of Life Span Karma - When and How?

Lifespan determining karma determines the soul to have a fixed term of life in its worldly journey (in that particular realm of existence). It sustains a being in a particular realm of existence (gati). Just like a chained person stays in a particular space provided and cannot cross the boundaries, similarly the lifespan determining karma holds the being in a particular realm of existence. The life determining karma is bound once in the life time and the time of that bondage is also predetermined. Celestial, hellish, human and sub-human beings (animals, vegetation etc) with innumerable years of life, bind the lifespan determining karma for their next realm of existence, just when six months of their life is pending. The human and sub-human beings (animals, vegetation etc) with definite or irreducible (anapavartanīya) lifespan, bind the lifespan determining karma of next birth exactly when only the 1/3 rd part of their present lifespan remains pending. Humans and sub-human beings (animals, vegetation etc) with indefinite life span also bind lifespan determining karma of their next birth, exactly when only 1/3 rd part of their present lifespan remains pending. Human and sub-human beings (animals, vegetation etc) with indefinite life span also bind lifespan determining karma of their next birth, when 1/3 part of their present life span remains, but, if it is not bound in that period, then it is bound in the remaining 1/3 rd part of the life span $(1/6^{th}, 1/9^{th})$ and $1/27^{th}$ part of life span) and this process can be deffered upto the last hour of their present life. In the Jain karma theory, this process of bondage of lifespan determining karma is determined.

Bondages Accompanying the Bondage of Life-Span Determining Karma

Class, realm of existence, duration, mass of karmas, intensity and body

^{1.} Thāṇam, 2/422.

^{2.} Dasaveāliyam, 4/10. padhamam ņāņam tao dayā

^{3.} Uttarādhyayana Vrtti of Śantācārya, p. 641.

size- these six factors are also decided with the bondage of life determining karma. They become unalterably (niddhatta) intertwined with life-span determining karma. Here 'niddhatta' (unalterable grouped) means that they are getting bound in the form of niseka. Niseka means a quantum of karmic clusters which come simultaneously into udaya (rise) in one Samaya (smallest unit of time) and are experienced together. Acharya Mahapragya defines it as 'The cluster of karma particles grouped in such a way that can come to rise or are experienced simultaneously is called as *niṣeka*. At the time of the bondage of life span determining karma, the class, state etc. are also bound together unalterably, in the form of niseka. This means that they are bound and experienced simultaneously with the life-span determining karmas. The soul getting bound with particular life-span determining karmas also bind one of the *jāti* (class) out of five *jātis* like one-sensed etc., one gati (realm of existence) out of four like hellish beings etc., span of life, avagāhanā-one body out of the two i.e. audārika (Gross body) or vaikriya (body), the cluster of life-span determining karma particles, power of intensity of karmas and the power of producing results in karmas.

Samavāyāṅga mentions about jātināmaniddhatta āyuṣka etc. in the context of six kinds of bondages of life span determining karmas. All the above description depicts one principle in general that the bondage and fruition of all these six factors with the life span determining karmas takes place simultaneously. Even in Pātañjal Yogasūtra, jāti (form), āyu (life span) and bhoga (experience) have been mentioned together. 1

Life Span Determining Karmas and $\bar{A}karsa$ (the System of its Reception)

When the bondage of class, realm of existence etc., are bound with the life span determining karmas, then, those karmas can be attracted or received by the soul either once or upto a maximum of eight times. $\bar{A}kar\bar{s}a$ means appropriation of karma clusters through special efforts, when the bondage of the life span determining karma occurs. If the $adhyavas\bar{a}ya$ i.e. subtle psychic vibrations of the bondage of life determining karma are intense, then the bondage of class, realm of

^{1.} Āvaśyaka Cūrṇi, First section, p. 366.

^{2.} *Thāṇaṃ*, 6/116.

^{3. (}a) Samavāyānga Vṛtti patra, p. 147. niṣekaśca pratisamayam bahuhīnahīnatarasya dalikasyānubhavanārtham racanā (b) Bhagavatī Vṛtti, 6/34. karmaniṣeko nāma karmadalikasya anubhavanārtham racanā viśesah

^{4.} Acarya Mahapragya, Jaina Darśana-Manana aur Mimānsā, p. 313.

^{5.} Samavão, Painnagasamavão, 176.

existence etc. are received by the soul in one $\bar{a}karṣa$ (at a time). But if those vibrations are weak or weaker or weakest, then they can receive the karmas in two to eight $\bar{a}karṣas$ (receptions) up to the maximum. Hence, the degree of intensity of psychic vibrations determine the numbers of $\bar{a}karṣas$.

In the context of bondage, there is a concept of 'savveṇaṃ savve' in the $Bhagavat\bar{\iota}$. This means that all the soul-units attract the karma clusters, which have to be appropriated simultaneously. There is no question of partial attraction of karmas. Hence, the theory of $\bar{a}kar\bar{s}as$ i.e. the system of attraction is analyzable in this context.

How Many Karmas are Bound at a Time?

The Jain karma theory accepts eight types of karmas, like knowledge obscuring karma etc. Out of the eight karmas, how many karmas can be boundat a time, has also been discussed. The *Bhagavatī* states, that, the soul may bind seven, eight, six and one type of karma at a time. ⁴ The soul which has already bound life span determining karma, binds seven karmas at a time and life-span determining karma is bound only once in a life- time and at that time, the soul binds eight karmas at a time.

Karma Bondage and Guṇasthāna (14 stages of spiritual development)

The Lifespan determining karma is bound from the 1st <code>guṇasthāna</code> to the seventh <code>guṇasthana</code>, except the <code>3rd guṇasthāna</code>. In the seventh <code>guṇasthāna</code> also, bondage of this karma can not begin, but, if the process of bondage has already began in the sixth <code>guṇasthāna</code> and in between if the soul has ascended to the seventh <code>guṇasthāna</code>, then the completion of this bondage can take place in the seventh <code>guṇasthāna</code>. In the tenth <code>guṇasthāna</code>, six kinds of karmas are bound leaving out the life- span determining and deluding karmas. There is a mention in <code>Samavāyāṅga</code>, that in the tenth <code>guṇasthāna</code>, seventeen sub- types of karma can be bound. Those seventeen karmas are the sub-types of the above said six karmas. The <code>Bhagavatī</code> also mentions that six karmas can be bound at a time, but, it does not explain how many and of what sub-types of karmas can be bound. This is clarified in <code>Samavāyāṅga</code>. In the

Pātanjalā Yogasūtra, 2/13. sati mūle tadvipāko jātyāyurbhogāh

Samavāyānga Vṛtti, p. 148. ākarṣo nāmā karmapudgalopādānam

^{3.} Angasuttāni, Part II, (Bhagavaī), 1/118.

^{4.} Ibid, 40/2. jīvā kim suttaviha bhandhagā ? aṭṭhavihabandhagā? chavvihabandhagā ? egavihabandhagā vā ? Goyamā! sattavihabandhgā vā jāva egavihabandhagā vā

commentary of *Samavāyāṅga*, this fact has been described. The being in the tenth *guṇasthāna* binds only seventeen kinds of sub-types of karmas, out of one hundred and twenty sub-types. The balance 103 sub-types are excluded from bondage in the previous *guṇasthānas*.

Even out of these seventeen, sixteen kinds of karmas are stopped from binding after the tenth $gunasth\bar{a}na$. They are as follows: Five kinds of knowledge obscuring, four kinds of intuition, five kinds of obstructing or hindrance producing karma, high status determining karma and fame determining karma. The bondage of only satavedaniya karma (pleasure producing karma) continues in further states. The asatavedaniya karma (pain producing karma) is bound due to the effect of deluding karma. When this deluding karma is suppressed or eliminated, the bondage of only satavedaniya karma takes place. The bondage of only satavedaniya karma remains in the 11^{th} to $13^{th}gunasthanas$. In the $14^{th}gunasthana$, the bondage of karma does not occur at all. The above description depicts the following states of karma bondage:

- 1. Bondage of eight karmas at a time
- 2. Bondage of seven karmas at a time
- 3. Bondage of six karmas at a time
- 4. Bondage of single karma at a time
- 5. State of non-bondage

This implies that there can never be a bondage of two, three, four and five karmas at a time. This condition of karmic bondage is based on the concept of <code>guṇasthāna</code>. The soul of particular <code>guṇasthāna</code> binds the particular number of karmas. This fact becomes clear from the above description.

Supportive Causes of the Bondage of Eight Karmas

In the *Bhagavatī*, there is a description of eight kinds of karmas in the form of eight different karma bodies. From the knowledge obscuring karma body to the *antarāya*-obstructing or hindrance-producing karma body, there occurs bondage of eight karma bodies. All these eight karma bodies have different causes of bondage.

The rise of the knowledge obscuring karmas causes the bondage of newer knowledge obscuring karma and *Jñāna pratyanīkatā* (harbouring

^{1.} Jhīnīcarcā of Jayācārya, ladnun, 1985. Song 17/4.

Samavāyānga vṛtti, patra-34. sūkṣmasamparāyaḥ... badhnantītyarthaḥ

a feeling of jealousy towards knowledge, the knower and towards the means of it), Jñāna nihnavana (denial of knowledge as knowledge and knower as known), *Jñānantarāya* (obstructing others in their endeavour to acquire knowledge), Jñānapradvesa (feeling of aversion towards the knower and knowledge) and Jñānāsātanā (ignoring knowledge and knower) and Jñāna-avisamvādana (showing discord (negative arguments) towards knowledge and sayings of the knower) stand as the supportive causes in that bondage. This means that knowledge obscuring karma is bound when there is rise of this particular karma (which is a substantial cause) with any of these activities (which are the supportive causes). Hence, in the process of bondage of all the eight karmas, the rise of that particular karma along with the supportive causes is essential for the bondage of those karmas. This proves that the knowledge obscuring karma is bound, if and only if any of the previously bound knowledge obscuring karma is in the rising state. Although, it has been said, that there is bondage of seven or eight karmas all the time simultaneously, this is a relative statement. In the bondage of those karmas, there is a part of all the other karmas to some extent, but, prominent bondage will be only of that karma whose rise is taking place. Most particles of the karmas will be only of the relevant karma which is responsible for its bondage. The Bhagavatī's description of the supportive causes of bondage of eight kinds of karma, is also detailed in texts of later period also.

In the context of the supportive causes of karma bondage, as described in the *Bhagavatī*, it will be important to analyse code of conduct of a person. The present conduct and behaviour of a person determine his future. When we analyse these causes of karmica bondage as described in the *Bhagavatī*, then most of them are related to conduct and behaviour of the person. If we want to study them in a detailed manner, then we can extend our study to all rational beings. Bondage of karma takes place in both kinds of living beings i.e. beings endowed with a mind and without a mind. Supportive causes of bondage of karma can not be easily detected in the beings without a mind. Should we then guess what the cause of karmic bondage among them be? It seems that the rise of a particular karma only, causes the bondage of that particular karma in them. Rise of karma takes place in all the beings, hence, that rise itself can become the cause of bondage as it is said in the *Bhagavatī*,

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 8/419. kammāsarīrapayogabandhe... antarāiyakammāsarīrappayogabandhe.

^{2.} Ibid, 8/420-433.

that the rise of the knowledge obscuring karma and likewise other karmas are the cause for the bondage of those particular karmas.¹

Probation Periods of Karma

There are two states of karma -

- 1. Risen
- 2. Dormant

Until and unless, karmas get activated for fruition, they inflict no effect on the beings. They only reside in the units of the soul. Karmas do not possess the potency of yielding results or affecting immediately after bondage. Only after a predetermined period, do they become eligible to affect. Before that, they just exist in a dormant state (non-fruition state). This is technically called as 'abādhākāla' in the philosophy of karma.

Causes of the Fruition of Karma

When the duration of probation or dormant period (abādhākāla) comes to an end, then the karmas begin to yield results. Only in the state of rising, karmas become capable of providing good or bad fruition. This rising and maturity in karma takes place in both ways, automatically and with the help of external causes. Hence rising and fruition is through both ways - with cause and without cause. In Sthānāṅga, four causes of stimulation have been mentioned for each of the prime passions i.e. anger, ego, deceit and greed. They are as follows:

- 1. *Ātma pratiṣṭhita* (Self caused) that which is produced by one's own cause.
- 2. *Para-pratisthita* (caused others) that which is produced by cause other than the self.
- 3. *Tadubhayapratiṣṭhita* (Caused by both self and others)- that which is produced by both the causes, self and others.
- 4. *Apratisthita* (without any external cause) that which is produced only due to the rise of anger, ego, deciet and greed etc. ¹

The anger etc. produced due to self-ignorance of a person, when he sees loss of his interest with regard to this life or the other world is called as $\bar{A}tma$ pratisthita cause. The anger etc. produced due to annoyance or such reactions of the other person is called as para-pratisthita. When both the self and others become the cause in evoking the anger and

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 8/420-433.

^{2.} SthānāngaVṛtti, p. 129. uktam ca-sāpekṣāṇi ca nirapekṣāṇi ca karmāṇi phalavipākeṣu

other passions, then it is called as *tadubhaya pratiṣṭhita* and when the rise of the related karma like *krodha vedanīya* etc. becomes responsible for it and no other known cause is found, then it is called as *apratiṣṭhita karma*. Eventhough, the fourth option is also self-dependant however since, at present it is not agitated due to the self-ignorance etc., it is thus called without any cause. On the basis of the differences in the causes of provocation of anger etc., they are divided into many types. This is a kind of consideration of effects into the cause. Actually, the anger that is manifested is of similar nature. There is no difference in that. Hence, there can not be any division of those passions in the form of the effect.

Out of the above mentioned four types of anger etc., the first three depict the rise and fruition of karmas with cause and the fourth type expresses the non-causal rise and fruition of karmas.

Control over Karmas

In the Jain philosophy, karma has been given an important place, but it is not omnipotent. The potency of karmas is controlled by substance, space, time and mode.

Different Causes of Fruition of Karma

In $Praj\tilde{n}\bar{a}pan\bar{a}$, there is a mention of different causes of determining the rise of karmas, in the context of state of life (gati), life span (sthiti), state of birth (bhava), matter (pudgala), transformation in matter (pudgala) $parin\bar{a}ma$)

- Rising of Karma due to 'Realm of mundane existence': Beings born in the hell, rigorously suffer the fruition of inauspicious karmas. If that particular being had been born in any realm of existence, in the same period of time then he would not have suffered such karma so rigorously, as he experiences in the hell. Hence, his existence in the hell causes fruition of rigorous pain giving karmas.
- Rising of Karma due to Duration: In the condition of maximum duration of deluding karmas, the view-deluding karma comes to rise and fruition with high intensity. This is the fruition due to duration.

^{1.} Thanam, 4/76-79.

^{2.} Sthānanga Vṛtti, p. 129. atmāparādhenai . . . so (a) pratiṣṭhitaḥ

^{3.} Ibid, p. 129. ayam ca caturthabhedo jīvapratisthitopi ātmādivisaye anutpannatvādapratisthita utktah

Rising of Karma due to Class of Birth: The rise of intuition obscuring karma is found in all the beings of all the four realms of existence. Intuition covering karma causes sleep but only humans and animals (sub-human beings) sleep, celestial and hellish beings do not. This is so, because of the limit of fruition caused by the state of life.

Due to the above mentioned three supportive causes, many of the karmas come to rise and fruition, automatically.

Rising of Karma due to Matter: A stone is hurled and a person gets hurt. This situation becomes a cause for the fruition of pain-giving karma and the person feels pain. This is based on rise of pain giving karma by others.

Similarly, if a person uses bad words or abusive language towards another person, the rise of anger producing karmas takes place in the listener, due to the external circumstances.

- * Rising of Karma due to the Transformation of Matter (*pudgala*): Sometimes, food consumed causes indigestion that ultimately causes a disease. This is the result of transformation of matter based on rise of pain-giving (*asātā vedanīya*) karma.
- Drinking liquor causes delusion. This causes the rise of knowledge obscuring karmas. This fruition is due to the transformation of material objects.

Īryāpathikī and *Sāmparāyikī kriyā*

There are two kinds of Bondage - $Iry\bar{a}kpathika$ (Instantaneous) and $S\bar{a}mpar\bar{a}yika$ (Long Term). The bondage which occurs due to physical act only is called an instantaneous bondage, while the bondage caused due to passions is called a long-term bondage.²

Nature of *Īryāpathikī kriyās*

When the body is in motion, the activities undertaken by the body for motion are called as $\bar{\imath}ry\bar{a}pathik\bar{\imath}$ actions. But its practical usage is in the sense of 'action due to pure (dis-passioned) yoga'. The commentator of $Bhagavat\bar{\imath}$, has defined $\bar{\imath}ry\bar{a}pathik\bar{\imath}$ $kriy\bar{a}$ as a physical activity in the commentary of aphorism 1/444 and and in the commentary of 3/148,

^{1.} Pannavanā, 23/13.

^{...} sayam vā udiņņassa pareņa vā udīriyassa tadubhayeņa vā udīrijjamāṇassa gatim pappa, thtim pappa bhavam pappa poggalam pappa, poggalaparīṇāmam pappa ...

it has been mentioned as yoga (activities). In the two statements mentioned above, the first one holds that the bondage of karma occurs through physical activities alone ($Iryapathiki\ kriy\bar{a}$). On the other hand, the second statement states that the bondage of karma occurs through yoga i.e. mental, vocal and physical activities. Analysis of these statements, proves that $\bar{i}ry\bar{a}pathik\bar{i}\ bandha$ takes place only due to physical activities because a spiritual practitioner has much more control over mental and verbal activities in comparison to the physical activities. One can not totally control or stop all the actions of the body voluntarily. Hence, here the yoga (actions) must be understood as physical actions alone. A being free from attachment-aversion ($v\bar{i}tar\bar{a}ga$) possesses all the three yogas i.e. physical, mental and verbal activities, however, importance seems to be laid upon physical activities only.

Through activities, beings endowed with attachment-aversion ($Avitar\bar{a}ga$) undergo $S\bar{a}mpar\bar{a}yika$ bondage and beings free form attachment-aversion ($v\bar{\imath}tar\bar{a}ga$) undergo $\bar{\imath}ry\bar{a}pathik\bar{\imath}$ bondage. A restraint-ascetic with the awakened consciousness, walks, stands, sits, sleeps, receives and keeps the necessary objects like clothes, pots, shawl and even doormats etc. but his actions are $\bar{\imath}ry\bar{a}pathika$ and not the $s\bar{a}mpar\bar{a}yika$ one. A $Bh\bar{a}vit\bar{a}tm\bar{a}$ (self-engrossed ascetic) does $\bar{\imath}ry\bar{a}pathika$ actions. Similarly, ascetics who follow the scriptural descriptions with immense faith and respect also perform $\bar{\imath}ry\bar{a}pathika$ actions, though on the contrary, those who act in disharmony with scriptural writings, their activities are $s\bar{a}mparayik\bar{\imath}$ actions.

Types of *Īryāpathikī kriyās*

In the *Bhagavatī*, there are various descriptions about the nature of the two types of $kriy\bar{a}$. It is mentioned that there are four types of $\bar{i}ry\bar{a}pathik\bar{i}kriy\bar{a}$.

- 1. Karma bondage due to physical actions alone.
- 2. Karma bondage of a dispassionate soul.

^{1.} Acarya Mahapragya, Jain Darśana-Manana aur Mīmansā, p. 314-315.

^{2.} Bhagavatī Vṛtti, 1/444. iriyāvahiya ti Īryā-gamanam . . . karmabandha ityarthah

^{3.} Ibid, 3/148.

Īriyāvahiya ti īryāpatho-gamanamārgastatra bhavā eiryāpathikī kevalayogapratyayeti bhāvah

^{4.} Angasuttāṇi, Part II, (Bhagavaī), 7/126. jassa ṇaṃ koha . . .kajjai

- 3. Karma bondage of an ascetic who acts strictly according to the injunction of the scriptures
- 4. Karma bondage of a completely restraint or self-engrossed ascetic.

Types of Sāmparāyikī kriyā

There are two types of Sāmparāyika kriyā

- Karma bondage due to passions.
- Karma bondage for not following the scriptural descipline

In the first *śataka* of the *Bhagavatī*, *īryāpathika* bondage has been related to the physical actions alone. The seventh *śataka* of the same text, is related to the dispassionate state or the absence of passions and actions of those who follows scriptural preachings. In the eighteenth *śataka*, there is also a mention that if a being is killed by an ascetic (whose soul is sublimated with knowledge, faith, conduct and various contemplations) while walking attentively, he will not be bound with *sāmparayika* bondage, but, it will be *īryāpathikī* action and bondage will also be of that kind. The *Bhagavatī* has discussed these two kinds of actions from various viewpoints.

Karmic Bondage due to *Īryāpathikī kriyā*

Acharya Mahapragya has presented his analytic description about $s\bar{a}mparayik\bar{\iota}$ and $\bar{\imath}ry\bar{a}pathik\bar{\imath}$ actions ($kriy\bar{a}$) states²: An ascetic who has eliminated his anger, pride, deceit and greed indulges in $\bar{\imath}ry\bar{a}pathik\bar{\imath}$ actions ($kriy\bar{a}$). However, those ascetics who continue to have these instincts, undertake $s\bar{a}mpar\bar{a}yik\bar{\imath}$ $kriy\bar{a}$.³ This statement highlights the fact that - $v\bar{\imath}tar\bar{a}g\bar{\imath}$ (dispassionate) beings do $\bar{\imath}ry\bar{a}pathik\bar{\imath}$ $kriy\bar{a}$ and $av\bar{\imath}tar\bar{a}g\bar{\imath}$ (passionate) beings do $s\bar{a}mparayik\bar{\imath}$ $kriy\bar{a}$. It is for sure that the dispassionate beings undertake $\bar{\imath}ry\bar{a}pathik\bar{\imath}$ $kriy\bar{a}$, but whether passionate beings undertake $\bar{\imath}ry\bar{a}pathik\bar{\imath}$ $kriy\bar{a}$ or not, is analyzable.

Siddhasenagani has classified dispassionate states into two classes:

• dispassionate (*vītarāga*) and

- (a) Angasuttāṇi, Part II, (Bhagavaī), 7/125, samavuḍassa ṇaṃ... kajjai. samvuḍassa ṇaṃ... kajjai
 (b) Ibid, 18/159.
- (a) Ibid, 7/126.
 ahāsuttam rīyamānassa iriyāvahiyā kiriyā kajjai, ussuttam rīyamānassa samparāiyā kiriyā kajjai
 (b) Ibid, 18/160.

• passionate (sarāga)

Dispassionate ($v\bar{\imath}tar\bar{\imath}ga$) states are of three kinds-subsidence of passions ($upaś\bar{\imath}nta$ moha), destruction of passions ($kṣ\bar{\imath}namoha$) and omniscient ($keval\bar{\imath}$). When there is an absence of agitation of passions, even a person possessing mildest degree of passion ($sa\bar{\imath}jvalana$ $kaṣ\bar{\imath}y\bar{\imath}$), can also be called as a dispassionate person. He is dispassionate due to the dormant passions. Affirming this statement, he has quoted one and half aphorism of 'Ogha Niryukti'. Dronacaraya in Ogha Niryukti has written that, an ascetic who possesses right knowledge and is completely conscious towards the self (spiritually vigilant), then in his case, even if a being is killed due to his physical activities, then he is not bound by $s\bar{\imath}mpar\bar{\imath}yika$ karma, but only $\bar{\imath}ry\bar{\imath}pathika$ karmas are bound.

The composer of the āgama has used words like 'vyucchinna' and 'avyuchinna' for anger, pride, deceit and greed. Here, 'vyucchinna' word is worth analysings. It is noteworthy that the word kṣīna (destruction) is not used. Patanjali has stated four states of kleśa as - dormant (prasupta), mild (tanu), frequently gets dissolved (vicchinna), and experience (udāra). The kleśa (passions) frequently gets dissolved. It does not always remain in active mode. Abhayadevasuri has referred to the meaning of vocchinna as anudita, i.e. a non-fruition state or an inactive state. Siddhasenagani's views and those of the author of Ogha Niryukti are analyzable on the basis of these two words i.e. vyucchinna and avyucchinna.

The *īryāpathikī kriyā* is not related to walking only, but with every action that is done in life and behaviour. The process of karmic bondage of an *īryāpathikī* action is available in the *Bhagavatī Sūtra*. In this process, the karma is bound or becomes unified with the soul in one instant. When the karmic particles that are capable of becoming karma, get transferred into karma, it is referred to as state of *'bandha'* i.e. bondage. When those particles get into contact with the particular *pradeṣas* of the soul, they are called as *sprsta* (in touch). In the second instant of time, those bound

Angasuttāṇi, Part II, (Bhagavaī), 18/159.
 aṇagārassa ṇaṃ bhāviyappano purao duhao jugamāyāe pehāe rīyaṃ rīyamāṇassa pāyassa ahe kukkuḍapote vā vaṭṭapote vā, kulingacchāye vā, pariyāvajjejjā, tassa ṇaṃ iriyāvahiyā kiriyā kajjai, no sampurāiā kiriyā kajjai

^{2.} Bhagavaī, p. 333, 69-70.

^{3.} Angasuttāni, Part II, 7/126.

^{4.} Tattvārtha Bhāṣyānusārinī Vṛtti, 6/5. akaṣāyo vītarāgah . . . samaye

^{5.} Ogha Niryukti, p. 499.

karmas come to fruition and are experienced by the person. In the third instant, they fall off the soul. For the state of second instant, another $s\bar{u}trak\bar{a}ra$ (compositor) has used two words i.e. ' $ud\bar{i}riy\bar{a}$ veiyā' i.e. rising and experience. This means that both the states of rising and experience happen in a single instant of time. Actually, the rising of karma can not take place during the instant of bondage. Hence, it takes place any subsequent instants of time. ³

Karmas that are bound by $\bar{\imath}ry\bar{a}pathik\bar{\imath}$ actions are bound for only two instants of time. ⁴ Jayacharya has also quoted it to be of two instants. ⁵ The commentator of the Tattvārtha believes its duration to be of one instant of time. ⁶ The author of vṛtti holds that the instants of experience of karma are its duration. ⁷

In the view of Siddhasenagaṇi and Dronacharya, even a *sarāga* (passionate being) does *īryāpathikī* actions, when he is in a dispassionate state.

Few queries arise from the above-mentioned composition

- 1. Anāyukta When an ascetic walks in a non-vigilant state, then his actions are sāmparāyika, but, a vigilant ascetic walks mindfully and even in this state, if sāmparayikī kriyā occurs, then, what is the relevance of the questions of Gautam and answers of Lord Mahavira?
- 2. Yathāsūtra- The actions of an ascetic who strictly follows the injunctions of scriptural discipline, are īryāpathikī and in the case of one who does not follow them, his actions are sāmparayikī, then the question arises, whether all the passionate ascetics are following the path preached by Jina or not? These questions demand analysis based on views of Siddhasenagani.

Although, Acharya Mahapragya has mentioned that the view of Siddhasenagani and Dronacharya are analyzable, he has not clearly

- 1. Pātañjala Yogadarśana, 2/8. vichidya vicchidya . . . bhaviṣyadvṛttiriti
- 2. Bhagavatī Vṛtti, 6/292. vocchineti annuditāḥ
- 3. Aṅgasuttāṇi, Part II, (Bhagavaī), 3/148.
- 4. Uttarajjhayaṇāṇi, 29/72.
 - tāva ya iriyāvahiyam kammam bandhai, suhapharisam diusamayathiiyam
- 5. Jhīṇīcarcā, ḍhāl 17/26.
 - ghaṇā samaya sthiti samparāya, be samaya iriyāvahi . . .
- 6. Tattvārtha Bhaṣya, 6/5.
 - akaṣāyasyeryāpathasyeivaika samayasthiteḥ
- 7. Tattvārtha Bhaṣyānusāriṇī, commentary of 6/5. vedyamā nakarmasamayo madhyamaḥ sa eva sthitikālaḥ ādyo bandhasamayastritīya pariśāṭanasamaya iti.

stated his own view on them, after presenting the above mentioned two questions. However, he has presented his reflections in accordance with Siddhasenagani's view, which seem to be appropriate.

There is a clear mention in the Bhagavatī, that a self- engrossed being (bhāvitātmā) and a conscious- restraint ascetic (āyukta) undertake īryāpathikī actions. It is not necessary that the self- engrossed being (bhāvitātmā) and the conscious restraint ascetic (āyukta) must be a dispassionate one. If a restraint ascetic is always a dispassionate person, then why should the word 'āyukta' be used as an adjective in his case because a dispassionate is always āyukta (conscious) and there is no need to use this adjective for a vītarāga. Hence, the description of a restraint- ascetic is not synonymous to that of a dispassionate in this context. Out of the five kinds of bakusa as referred in the Bhagavatī, two bakusas are - restraint (samvrta) bakusa and non-restraint (asamvrta) bakusa. Bakusa is definitely a passionate person, but, even then he can be a restraint one also. Hence, the word restraint- ascetic found in the context of *īryāpathikī kriyā*, is different from the dispassionate beings. Similarly, even the word *bhāvitātmā* does not seem to be referring to the dispassionate (free from attachment-aversion) ones.

The $\bar{i}ry\bar{a}pathik\bar{i}$ actions of a dispassionate person cause only the bondage of pleasure-producing karmas. If we believe in $aka\bar{s}a\bar{y}\bar{i}$ $sar\bar{a}ga$ i.e. passionate beings with subdued passions also undertake $\bar{i}ry\bar{a}pathik\bar{i}$ $kriy\bar{a}$, then which and how many karmas are bound to that person, again requires consideration. Here, the noteworthy fact is, that before the attainment of the state of complete dispassionateness ($aka\bar{s}a\bar{y}a$), there is an acceptance of the bondage of seven or eight karmas and the bondage of six karmas (in tenth $gunasth\bar{a}na$).

Relativity of Experience of Karma

Bondage of karmas is a continuous process. Karmas are bound to the mundane souls continuously. According to Jain philosophy, the soul itself is responsible for the possession of karmas ($kart\bar{a}$) and for the elimination of karmas ($vikart\bar{a}$). Here, it is pertinent to understand the word, $vikart\bar{a}$ i.e. eliminator of karmas. The soul itself can eliminate the karma through its self-efforts. Lord Mahavira advocated the belief in self-efforts. He preached that the soul through its own deeds or efforts

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 25/280. bause ṇaṃ bhante! kativihe paṇṇatte! Goyama! pañcavihe paṇṇatte, taṃ jahā-ābhoga bause, aṇābhogabause, samvuḍabause, asamvuḍabause, ahāsuhumabause nāmaṃ pañcame.

binds and liberates the karmas and it can also bring a change within the nature of the karmas. 'The acquired karmas have to be inevitably suffered'. This is the general law related to the karma theory, but it is not an absolute or universal law. If we believe so, then there stands no need of spirituality and spiritual practices. The self-efforts in the field of spirituality are destined to clear off the records of the previous karmas. Karmas can be neutralized, changed or transformed. This is the relativity found in the Jain concept of karma and its fruition.

One must experience the acquired karmas - this statement is true on the basis of *pradeśodaya* i.e. karma bound as karmic material units experienced in the units of soul without being affecting the doer of karma. But, from the point of view of its *vipākodaya* i.e. karma bound as intensity of fruition experienced by the doer, it is contingent. It is not essential that one must experience the results of the acquired karmas. The soul through self-efforts can bring a change in the nature and intensity of fruition. In the *Bhagavatī*, it is written that the experience of the karma bound as karmic material units, is inevitable. After being experienced the soul necessarily gets rid of or throws away the karmic material units (which are now actually non-karmic) from the soulunits. The karmas bound as intensity of fruition, are sometimes experienced and sometimes not, due to a change in their nature, transformation etc. through self-efforts.¹

'Eliminate your karmas through the practice of penances' - this statement is based on the elimination or change in the intensity of fruition. This means that' some experience and some do not experience the intensity of fruition of karmas in the same intensity as they are bound'. Through penances, one can change or neutralize the intensity of fruition of karmas, by the states like pre-mature fruition, augmentation, attenuation, transference etc. In conclusion, we can say that the experience of karmas in *pradeṣa* is essential, but, from the perspective of *vipākodaya*, it is relative.

Experience and Dissociation of Karmas

The Jain philosophy discusses different aspects of the karma theory. Generally, it is believed that as much you experience (pain, hindrance etc) that much of karmas will be shed. This too is a relative statement. There can be all possibilities, such as, more experience of pain but less

^{1.} Uttarajjhayanāni, 4/3, kadana kammana na mokkha atthi.

karmas are eliminated and sometimes, even though the experience of pain is less but more karmas are shed. This fact is found apparently in the *Bhagavatī*.

For a *śramaṇa* (restraint ascetic), little experience may cause shunning off of major number of karmas, due to the loosened bondage of karmas. The denizens of the sixth and the seventh hell have to experience multiple and severe fruition, but, minimum karmas get shunned off. The reason behind this is strong bondage of karmas. Higher intensity of experience of pains and higher number of karma's elimination is a general rule but little experience of pain and higher number of elimination of karmas is an exceptional case. The prime cause of nirjarā i.e. elimination of karmas is auspicious emotions and actions. The variation in karma elimination depends upon the purity of psyche. If there is equanimity while tolerating the experience of pain and hardships, more karmas are eliminated out of the soul and on the contrary, if there is intolerance and an imbalanced state of psyche while experiencing pain, less karmas are eliminated from the soul. ¹

Illustration of Experiencing and Shunning off of Karma

There are four illustrations found in the *Bhagavatī* in regard to this context.

- 1. An ascetic following the rules of $pratim\bar{a}$ (intensive course of spiritual practice) tolerates severe pain with equanimity and patience, so there is massive elimination of karma.
- 2. The denizens of the 6th and the 7th hell do not endure their intensive pain with equanimity, so there is little elimination of karma.
- 3. The ascetic nearing liberation and devoid of all mental, verbal and physical activities (a state firm as Mount Meru) experiences little pain but because the level of equanimity is very high, so even though there is little pain, but massive elimination of karma takes place.

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 1/190. tattha-ṇaṃ jaṃ ṇaṃ padesakammaṃ taṃ niyamā vedeī, tattha ṇaṃ jaṃ naṃ aṇubhāgakammaṃ tam atthegaiyam vedei atthegaiyam no vedei

^{2.} a) Dasaveāliyam, cūlikā, I. 18

b) Āyāro, 2/163

c) Dasaveāliyam, 6/67

^{3.} Angasuttāni, Part II, (Bhagavaī), 6/4.

4. The celestials or deities of *anuttaravimāna*, the uppermost heavens feel very less pain and very less karmas eliminate over there.²

Concluding the essence of all these four illustrations, Acharya Mahapragya presents that the soul who endeavours to effect falling away of karma, have <code>avipākī nirjarā</code> (falling away of karma which are brought to rise before their actual maturity through <code>udīraṇā</code>) and get rid of it. The first and the third illustration is the example of such elimination of karmas. Whereas the second and the fourth kind of examples are of <code>vipākī nirjarā</code>, i.e. falling away of karma due to natural fruition. In this case, there is no special efforts are undertaken to eliminate the karmas. Inauspicious or auspicious karmas come to the fruition state through the natural process, yield their results and turn away from the soul.

The above discussion about experiencing of pain, hardships and elimination of karma, clarifies the fact that tolerating pain, that comes by the way in life with equanimity causes elimination of a large number of karmas. Bringing unmatured karmas into fruition, through $ud\bar{v}ran\bar{a}$ and tolerating them with equanimity is a special spiritual practice. This eliminates the karmas in greater number.

There is a special composition style in $Bhagavat\bar{\imath}$ that simplifies the facts, by using several illustrations. In the present context, by giving different illustrations, like those of clothes, food etc., it clarifies the concepts like $mah\bar{a}vedan\bar{a}$ (massive experiencing) and $mah\bar{a}nirjar\bar{a}$ (massive falling away of karma).

Causal Actions for Bondage of Karma and Liberation

The $S\bar{u}trakrt\bar{u}nga$ $S\bar{u}tra$ mentions thirteen actions that cause karmic bondage and liberation. Arthadanda (necessary violence), anarthadanda (unnecessary violence) and other such first twelve actions are responsible for karmic bondage and the (last) thirteenth action that liberates the beings from karmas, is named as $-\bar{t}ry\bar{a}pathik\bar{t}$ (dispassioned action). Arthadanda and other twelve actions bind the $p\bar{a}pa$, i.e. inauspicious karmas. $\bar{t}ry\bar{a}pathika$ action causes the bondage of punya i.e. auspicious karmas. Even then, it is preferred for its auspiciousness. The twelve actions are inauspicious, hence, are strictly forbidable. They elongate the chain of worldliness. The thirteenth $\bar{t}ry\bar{a}pathik\bar{t}$ action

^{1.} Bhagavaī, Part - II, p. 233

^{2.} Angasuttāni, Part II, (Bhagavaī), 6/16

^{3.} Bhagavaī, Part-II; p. 225

leads to liberation.

In the *Bhagavatī*, there is another mention of five actions (violent deeds) such as ārambhikī etc. Since these actions are the cause of bondage, they lead to transmigration. The Sthānānga counts seventy two kinds of actions. ⁵ The *Tattvārtha Sūtra* propounds twenty five kinds of actions. ⁶

From the point of view of bondage of karma, all actions are broadly classified into two groups- *īryāpathikī* and *sāmparāyikī*. A living being undertakes actions for the survival. The main motivation for the actions is - abstinence from self restraint, desire and affection for worldly happiness. *Īryāpathikī* and *sāmparāyikī* karma bondage are the consequences of action. Actions are mainly of three types - physical, verbal and mental. There are many sub-classes of them. Only after attaining a non-active state crossing over the active state, can the soul move towards the liberation. Liberation from actions begets the liberation from karmas.

Materiality of Karma

According to the Jain philosophy, there are two kinds of karma physical (dravya) and psychic (bhāva). Psychic karma is indulgence of the soul in attachment and aversion. The karma particles attracted by the actions done with attachment and aversion are physical or corporeal in nature. In Bhagavatī, a question has been raised as to how many colours, smells, tastes and touches are possessed by the eighteen kinds of sin $(p\bar{a}pa)$. In response, it has been written that these eighteen sins possess five colours (black, blue, red, yellow and white), two smells (good and bad), five tastes (astringent, bitter, sour, spicy and sweet) and four touches (cold, hot, viscous and dry). Matter in general possesses the four qualities i.e. colour, smell, taste and touch. The atoms of karma are very subtle. Only the cluster form of karma particles possessing infinite atoms can get bound to the soul.3 These subtle cluster forms (skandha) have only four touches, whereas, the gross cluster forms have all the eight touches. Sense organs can perceive only the gross molecular forms possessing eight touch qualities. Hence, the karma particles can not become a subject of senses. Through extra

- 1. Angasuttāņi, Part II, (Bhagavaī), 6/4
- 2. Sūyagado, 2/2/2
- 3. Sūtrakṛtānga Cūrṇi, p. 336. imehim bārasahim kiriyaṭṭhānehim bajjhati; muccati terasameṇam
- 4. Angasuttāni, Part II, (Bhagavaī), 1/80
- 5. Thāṇaṃ, 2/2-37
 6. Tattvārtha Sūtra, 6/6

sensory perception, one can cognize them. There is a possibility, that they could be perceived sometime in the future, through special technological assistance.

Theory of Karma and Rebirth

There are few beliefs in the context of existence of soul and rebirth in the philosophical world

- 1. Soul exists, but there is no rebirth.
- 2. Rebirth exists, but there is no existence of soul.
- 3. Soul and rebirth, both are non-existents.
- 4. Soul and rebirth, both exist.

Christianity and Islam religion believe in the existence of soul, but, they do not affirm the chain of rebirth. Buddhists do not believe in the existence of soul at all, but they do believe in the concept of karma and rebirth on the basis of *cittasantati* (continuity of *psyche*). The Cārvaka philosophy does not believe in any transcendental or meta-sensual beings and objects like soul, God, rebirth etc.

All other Indian philosophies do believe in the existence of all the three i.e. soul, God and rebirth. These philosophies have accepted the eternal existence of the soul. Although, they differ regarding the nature of soul, even then they unanimously accept the eternal existence of the soul. In $Ac\bar{a}r\bar{a}nga$, it has been said that 'jassa natthi purā pacchā, majjho tassa kao $siy\bar{a}$.' That which does not have a beginning or end, how can there be a middle of it? The authors of the $\bar{a}gamas$ generally do not take the support of logic in the description of realities, but, while proving the existence of the soul, the $Ac\bar{a}r\bar{a}nga$ has used this logic. The soul exists at present, which itself proves that the soul had existed in the past and will remain existent in the future. The acceptance of the eternal existence of the soul clearly proves the reality of the existence of pre-birth and rebirth.

Genesis of philosophical thinking begins with the speculation upon pre-birth and re-birth. In the very beginning of the $\bar{A}c\bar{a}r\bar{a}nga$ $S\bar{u}tra$, there are queries like 'atthi me $\bar{a}y\bar{a}$ ovav $\bar{a}ie$, natthi me $\bar{a}y\bar{a}$ ovav $\bar{a}ie$, i.e. whether my soul is subject to rebirth or not, who is that which moves in all cardinal and intermediate directions etc.

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 12/102-107

^{2.} Tattvārtha Sūtra, 5/23

śparśarasagandhavarnavantah pudgalāh

^{3.} Angasuttāni, Part II, (Bhagavaī), 8/482

'ke ahaṃ āsi ke vā io cuo iha peccā bhavissāmi'-what was I in the previous births, what will I become in the next birth etc. are the queries that construct the foundation of philosophical thinking.

The concept of rebirth is unanimously accepted in the Indian thinking. Almost all the thinkers have contributed to establish and develop this concept with their intuitive thinking. In Indian philosophy, the root cause of rebirth is - karma. Due to karma, birth and death occurs.

árāgo ya doso vi ya kammabīyam, Kammam ca jāimaraṇam vayanti'

Avidyā, Vāsanā, Adṛṣṭa etc. are the synonymous technical terms stand for karma itself.

Rebirth in Different Indian Philosophies

The philosophy in Upanisads has accepted the existence of rebirth. An aphorism of Upanisad states that-

'sasyamiva pacyate mṛtyuḥ, sasyamiva jāyate punaḥ.'

[Living beings are repeatedly born and expire like the crops in the field.]

Dr. Sarvapalli Radhakrishnan has said, 'the belief in rebirth exists at least from the time of *Upaniṣads*. This is a naturally developed idea of the Vedic and Brahmanical literature, but this idea is clearly expressed in *Upaniṣads*. Nimbarka, a prominent Acharya of *Vedānta* explained rebirth with its causes. He states that 'soul is imperishable and indestructible. Until the soul is veiled with ignorance, the cycle of birth and death continues. When the ignorance completely vanishes, the chain of rebirth gets ceased.

Sānkhya and Yoga Philosophy

According to Sāmkhya philosophers, the soul has to repeatedly procure different bodies, in order to experience the misery, due to the previously acquired karmas.

Ātmano bhogāyatanaśarīram

The body is the medium of experience of misery thus, the soul experiences pain and pleasure through the body. The soul transmigrates from one form of life to another and procures a newer

^{1.} *Āyāro*, 4/46

^{2.} Ibid, 1/1

body there, through *liṅga śarīra* (subtle thumb sized body). Until and unless, *viveka khyāti* (soul is different from matter) is obtained, this cycle continues.

In *Pātanjala Yoga Bhāṣya*, it has been said *'sati mūle tadvipāko jatyāyurbhogaḥ'*, i.e. as far as there is an existence of kleśa, the birth, life span and experience of fruition of karma would continue.

Nyāya-Vaisesika

Nyāya- Vaiśeṣikas also believe in the eternality of soul. Rebirth is proved on the basis of the belief of eternal existence of soul. The soul has to undergo rebirth, in order to experience the results of the previously acquired karmas. As it is said -

'pūrvakṛtaphalānubhavanāt tadutpattiḥ'

Due to *adṛṣṭa*, the soul transmigrates in the world.

Mimānsā Philosophy

Mīmānsakas do believe in the existence of rebirth. They also believe in the soul, the other world etc. With $yaj\tilde{n}a$ (ritual of sacrifice), a factor by name Adrsta emerges, which is the controller all the life activities.

$G\bar{\imath}t\bar{a}$

 $G\bar{\imath}t\bar{a}$ is called as the essence of all the *upaniṣads*. Amongst the Indian philosophies, the $G\bar{\imath}t\bar{a}$ is a prominent text which represents the Indian culture. It clearly expresses a belief in the concept of rebirth. The author writes-

'jātasya hi druvam mrtyuh, druvam janma mrtasya ca'

[The born would definitely die and the dead being would definitely take birth again.]

As the person leaves off the old clothes and wears new ones, similarlythe soul abandons the previous body and procures a new one.

> vāsānsi jīrņāni yathā vihāya, navāni grhņāti naroparāņi tathā sarīrāņi vihāya jīrņānyanyāni sanyāti navāni dehī.

As the body passes through different stages like childhood, adulthood and old age, similarly, the soul adopts a new body and different states. A self-restraint person does not get deluded in those states.

Buddhism

Buddhists are non-believers in the existence of the soul. Since, they do not believe in the independent existence of the soul, they accept the soul as a stream of psyche (*santati pravāḥ*). This philosophy believes in

the concept of rebirth. Lord Buddha accepted that the thorn that pricked his foot was the result of his killing a being, in one of his previous births.

ita ekanavatikalpe śaktyā me puruso hataḥ. tena karmavipākena pāde viddhosmi bhikṣavaḥ.

Jain

The Jain philosophy believes in the existence of the soul and karma. In the theory of karma, the concept of rebirth owns an important place. Lord Mahavira has said - 'The attachment and aversion are the seeds of karma and karma is the prime cause of life and death. Rebirth can occur in the case of only those souls, which are bound by karma. The soul devoid of karma gets relieved, from the cycle of birth and death. Emphasizing on the concept of rebirth, Jinabhadragani Kshamasraman writes-

bālam śarīram dehāntarapuvvam indiya imattāo. juvadeho bālādiva sa jassa deho sa dehī tti.

As the body of an adult is the successive state of the body of a child, similarly, the body of a child is the successive state of previous birth's body. The one, who is endowed with these states, is ' the soul'. The memory of previous birth makes a strong ground for the belief in the existence of previous birth. Lord Mahavira made his disciples recall their previous births, in order to make them firm in monkhood and self-restraint life.

When Meghakumar intended to revert from his self-restraint life and monkhood, Lord Mahavira made him realise his previous births.

'Terms like potta parihar'in the Jain $\bar{a}gamas$ also indicate towards acceptance of rebirth. While answering Gośalaka, Lord Mahavira had said 'These beings in sesamum seeds would be reborn in these plants.'There are several other illustrations of rebirth in the Jain $\bar{a}gamas$ like, $Bhagavat\bar{\iota}$, $\bar{A}c\bar{a}r\bar{a}nga$, $Uttar\bar{a}dhyayana$ etc.

Concept of Rebirth in Western Thinking

Western thinkers have given a good thought over the concept of rebirth. According to the great philosopher of ancient Greek, Pythogoras, souls following the sainthood go to the higher states of being and evil souls descend down to the lower categories or states of life.'

Socrates believed that death is a dreamless sleep and rebirth is a door to perception of the awakened world. Plato had also accepted concept of

rebirth. In the words of Plato- 'The soul always wears her garment a new.'The soul has a natural strength which will hold out and be born many times.' Philosopher Schopenhauer says that 'rebirth is an undoubtable fact.'

Concept of Rebirth in the Field of Science

The idea of rebirth has always remained a matter of reflection in philosophy. Modern science is also pondering over this subject. Generally, the matter has four states viz. solid, liquid, gas and plasma. Scientist V.S. Grischenco of Soviet Union has discovered a fifth state of substance i.e. Bio plasma, protoplasm. According to Grischenco, Bioplasma contains free electrons and protons, which have no relation with nucleous. They have greater velocity. It is found accumulated in the spine of human beings. Many other facts regarding protoplasma have been explored by him. His conclusions resonate with the idea of subtle body in Indian philosophy which is quite similar to the idea of bio-plasma or protoplasma. Proto-plasma can also be compared with the *prāna* (vital energy). Scientists say protoplasm is present in the cells of the body. After death this gets alienated from the body and also gets transformed into genes. When a child takes birth, bio-plasma reemerges. Body gets burnt but bio-plasma does not. It gets scattered in the space. To some extent, this can be called as subtle body, according to the Jain philosophy. Since, the subtle body has only four types of touches, it does not have solid, liquid or gaseous states, it is very subtle. The soul that has connection with the subtle body can only take rebirth. This concept of protoplasm supports the concept of eternal existence of soul and rebirth. Scientists hold that when protoplasma becomes activated, memories of previous births get awakened. According to the Jain philosophy, the memories of previous birth remain preserved in the subtle body and they emerge out with the appropriate causes.

Parapsychology and Rebirth

In the field of para-psychology, several inventions are emerging on rebirth. Parapsychology is also a branch of science which carries continuous research on the concept of rebirth.

The parapsychologists of the developed countries like Europe and America are diving deep into the investigation regarding rebirth. Head of Department of Psychology in Virginia University, Dr. Ian Stevenson has studied various facts related to memories of previous birth. After an in-depth study and speculation, he said that the concept of rebirth is true and evident.¹

Basis for Rebirth

The foundation of philosophical outlook is the concept of rebirth. There are four pillars of the concept of rebirth.

- 1. Belief in soul
- 2. Belief in the system of universe
- 3. Belief in karma
- 4. Belief in $kriy\bar{a}$ (action)²

Lord Mahavira was a strong believer in the existence of soul. He emphasized on direct experience. He was aware of the fact that logically established statements can be refuted or contradicted by counter logical argumentations, but the truth experienced by the self can never be refuted by logical statements. That is why Lord has given importance to the realization of the truth. A knower of previous birth, is actually a believer in the existense of the soul. He had no doubt in the existense of the soul. The believer in the eternal existence of the soul automatically believes in the concept of universe, karma and $kriy\bar{a}$.

'As I am, the other beings are too' - belief in the existence of beings within this universe. Living and non-living beings comprise the universe. The believers of such theory are called as Universalists (lokavādī). One who believes in the concept of soul must also believe in the concept of universe. The memory of previous birth, provides a knowledge of the relationship between soul and matter. The soul moves in cardinal and intermediate directions only, due to its relation with karma. The material forms (karmas) are attracted by the soul itself. 'Soul has to experience the results of self-procured karmas - this is a belief of the karma theory. The relation between the soul and the karma rests on activity. The bondage of the karmic atoms with the soul continues untill there are vibrations of attachment and aversion in the soul. Hence, the concept of karma is dependent on the concept of action. The memory of previous births leads to the realization of these facts. When a person realizes the truth, his conduct becomes right.

Quest for the Genesis

All the basic Indian scriptures begin with a quest for the genesis. The Brahma Sūtra begins with a quest for the prime cause of the origination of universe- 'Athāto brahmajijñāsa.' The Mīmānsā sūtra begins with the

^{1.} Samani Mangal Pragya, Ārhati Dṛṣṭi, Churu, 1998, p. 38-42.

^{2.} Āyāro, 1/5. se āyāvāī, logāvāī, kammāvāī, kiriyāvāī.

quest for duty as it quotes:

athāto dharmajijñāsa,...³

 $S\bar{a}mkhya$ philosophy begins with the ways of eliminating the causes of misery. Similarly, $\bar{A}c\bar{a}r\bar{a}nga$ $s\bar{u}tra$ also opens up with the quest of the genesis of one's own self. Such as 'from where have I come' etc. $\bar{R}shi$ (composer) of $\bar{A}c\bar{a}r\bar{a}nga$ $s\bar{u}tra$ is not doubtful about the existence of rebirth. His indication is towards the ignorance prevailing regarding the existence of rebirth. He opines that many people do not even know whether their soul would undergo rebirth or not.

Ways of Knowing Previous Births

There are three ways depicted in the $\bar{A}c\bar{a}r\bar{a}nga$ $S\bar{u}tra$ for knowing the previous births:

- 1. One's own power of recollection
- 2. Exposition by the omniscient
- 3. Hearing directly from others

1. Sva Smrti (One's own power of recollection)

One of the ways of knowing one's previous birth is, the awakening of one's own power of recollection. Memory of previous birth through one's own power of recollection is known as *sva smṛti*. Many people know their previous birth in their childhood.

2. Para-vyākaraṇa (Exposition by the omniscient)

Some people memorize their previous birth based on discussion with omniscient or wise men. Here, the word 'para' denotes Jina or omniscients. Jinas are omniscients. They know all the three times i.e. past, present and future. A person recalls his previous births through their expositions. Example is how Lord Mahavira made Muni Megha recall his previous birth and firmly establish him in monkhood.

3. Annesim vā antiye soccā (Listening from others)

Some get the memory of their previous birth, by listening to the

^{1.} Ācārānga Bhāṣyam, p. 24-25

^{2.} Brahma Sūtraṃ, ed by Udayavira Shastri, Delhi, 1991, A. 1/1/1. athāto brahmajijñāsā.

^{3.} Mīmānsā Darśanam, ed by Udayavīra Shastri, Delhi, 1991, A. 1/1/1

^{4.} Sānkhya Kārikā, V. 1 dukkharayābhighātājjigyāsā tadapaghātake hetau

^{5.} $\bar{A}y\bar{a}ro$, 1/1

preachings of a person with extra ordinary perception, although these are not strictly Jinas.

Causes of Pre-birth Memory

The memory of past life is not inborn in some souls, it is acquired due to some auxiliary causes. In the $\bar{A}c\bar{a}r\bar{a}\dot{n}ga~Bh\bar{a}sya$, there is a mention of the three causes of pre-birth memory, which are as follows-³

- 1. special subsidence of deluding *karmā*
- 2. purity of perception (purity of aura)
- 3. By the process of speculation, elimination (of doubt), investigation, intensive search.
- 1. By the special subsidence of deluding karma, pre-birth memory can be acquired. It is illustrated in *Namipavajjā* in the *Uttarādhyayana*.

There it is said that Nami remembered his past life on account of the subsidence of deluding karma.

Uvasantamohaņijjo saraī porāņiyam jāim

 Purity of Perception - On account of his purity of perception, Mṛgāputra got the memory of his past life, simply at the sight of a monk. Here, the illustration is mentioned to be the subsidence of the deluding karma and the purification of the perceptive faculty, simultaneously.

> sāhussa darisaņe tassa, ajjhavasāṇammi sohaņe mohaṅgayassa santassa jāīsaraṇaṃ samuppannaṃ 19/7 Uttarādhyayana

By the sight of a monk and purity of perception 'I have seen such monk somewhere else,' in such thinking he got mesmerized and he developed deep concentration. All other options of thinking got dissolved. In this condition, he received the knowledge of his previous births.

The process of speculation, elimination (of doubt), investigation, intensive search

- 1. $\bar{l}h\bar{a}$ speculation
- 2. *Apoha-* elimination
- 3. *Mārgaṇā* investigation and

^{1.} *Āyāro*, 1/3

^{2.} Acaranga Niryukti, v. 66

^{3.} Ācārānga Bhāṣyam, A. 1/1-4, p. 21

4. *Gaveṣaṇā-* intensive search

These four are the gradual steps in the process of memory of the past life. In the $\bar{A}c\bar{a}r\bar{a}nga$ $Bh\bar{a}sya$, the example of Megha kumar is illustrated, in this context.

Meghakumarra, as soon as he heard the name of Meruprabha elephant started 'speculation' in his mind about that elephant. As a result, there was some agitation in his mind to know the elephant. Thereafter, the process of elimination started with the query 'Had I been an elephant in the past?' In the process of rationalisation, he entered the state of 'investigation'. In other words, he entered the area of past experience in order to search out the event in his past life. While reflecting on the past, he embarked upon the state of 'intensive research'. Just as a cow reaches the grazing pasture visited earlier, while engaged in search of fodder, Meghakumar gained the memory of his elephant-life by the process of concentrated investigation.¹

In the $Su\acute{sruta}$ $Samhit\bar{a}$, it is pointed out that the persons with their mind, cultivated in the past life by the study of spiritual lore, are capable of the memory of the past life.

Bhāvitaḥ pūrvadeheṣu, satataṃ śāstra buddhayaḥ Bhavanti sattvabhūyiṣṭhaḥ pūrvajātismarāḥ narāḥ

[Suśruta Saṃhitā, Śārīrasthāna 2/57//]

Dual form of Pre-birth Memory

The memory of the past life arises on account of two reasons- some specific event or without such event (spontaneous). The memory that arises simply on account of the elimination-cum-subsidence of the relevant karmic veils without the occurrence of any specific event. On the other hand, such memory takes place due to the occurence of some external event. ¹

Causes of Rebirth

The $\bar{A}c\bar{a}r\bar{a}nga$ defines deceitfulness and non-vigilance as the conditions of rebirth. The deceiver and the non-vigilant can not break the cycle of birth and death. The deceitful has his mind infected by sensual objects and passions. His dispositions are never pure. The non-vigilant cannot act in the right way. He is consequently involved in repeated rebirth.

^{1.} Ācārānga Bhāsyam, p. 22.

Delusion is also a cause of rebirth. A person beguiled by delusion takes rebirth. The existence of the soul is not the cause of rebirth, but it is the delusion that stands as the cause of transmigration.³ Delusion, deceit and non-vigilance are the causes of the cycle of birth and death.

According to the Indian thinking, karma is the cause of rebirth. Attachment and aversion are the cause of karma. ⁴ Psychic karma produces the material karma and material karma produces the psychic karma. Uncontrolled anger, pride, deceit and greed and all such other passions nourishes the roots of rebirth.

koho ya māṇo ya aniggahīya, māyā ya lobho ya pavaḍḍhamāṇā cattāri ee kasiṇā kasāyā, sincanti mulāiṃ puṇabbhavassa⁵

The chain of birth and death can not be broken without the destruction of karma. Karma is cause of rebirth; hence, it must be eliminated. The texts like $\bar{A}c\bar{a}r\bar{a}nga$ etc. directs repeatedly to destroy the karma body.

munī monam samādāya, dhune kammasarīragam¹

There is an intimate relation between karma and rebirth. The ultimate goal of spirituality is self realization and freedom from misery. This can be achieved only by breaking the chain of birth and death and the ultimate emancipation (freedom from birth and death) can be attained through the complete destruction of karmas.

Elimination of Doubts regarding the Soul through the Memory of the Past life

The concept of soul is at the foundation of Jain ethics. The rejection of the existence of soul dismantles the edifice of conduct. Jain philosophy accepts the existence of soul. With realization of the soul, the acceptance transforms into experience. A clear evidence of self-realization (of soul) is previous birth. With the knowledge of pre-birth and rebirth, all the doubts regarding the existence of the soul vanish away automatically. Lord Mahavira emphasized more on self-realization than on scriptural knowledge. The concept of pre-birth nourishes this belief.

^{1.} Ācārānga Bhāṣyaṃ, v. 1-4, p. 22

^{2.} Ayaro, 3/14.

^{3.} Ibid, 5/7, mohena gabbham maranāti eti.

^{4.} Uttarajjhayanāni, 32/7.

^{5.} Dasaveāliyam, 8/39.

In ancient times, gurus used to make their disciples realize their past births in order to keep their faith stable, in spiritual practices. In this context, example of Megha kumar is before us. Lord Mahavira had made him realize his previous births. What was the process for realising previous births at that time is not available today, but at present multiple examples of occurrence of such memory are before us. Their validity is also beyond doubt. Parapsychologists are seriously focused in exploring this subject through experiments, since science is based on practical studies. The subject of rebirth is the soul and that can not become the subject of investigation in science due to its immateriality (formlessness). Incorporeal cannot become the object of sensuous knowledge and experimentation.³ But the worldly soul, is corporeal due to its possession of a luminous and subtle body. The luminous body is a material aggregate having eight touches. It can become the subject of the instrument of scientific research and if this happens, there will be an exploration of the newer dimensions in this field.

Why Isn't Past Life Known to All

It is not possible for all beings to have this memory. The reason for this is given in the *Tanḍulaveyāliyaṃ* which says that the intense suffering at the time of birth and death stupefies the person so deeply that one becomes incapable of remembering one's own past life.

jāyamāṇassa jam dukkham maramāṇassa vā puņo teņa dukkheņa sammūḍho jāim saraī nappaņoⁱ

Benefits of having Past - Life Memory

Recollection arises by the awakening of the past impressions. Past - life memory is also a type of recollection. The impressions of the previous birth arise only through the assistance of specific causes. In the absence of specific causes, these impressions can not occur and without the awakening of impressions, recollection is not possible. The soul is eternal. In the absence of self- realization, a belief in it (soul) develops only through faith. With the occurrence of past - life memory, it becomes an experienced truth strengthening the domain of faith. By the visualization of the series of previous births, one gets attracted towards

^{1.} $\bar{A}y\bar{a}ro$, 2/163.

^{2.} Angasuttāṇi, Part-III, (Nāyādhammakahāo) A. 1/190.

^{3.} Uttarajjhayaṇāṇi, 14/19. no indiyagejjha amuttabhāvā

spirituality. His conduct and behaviour become balanced and simple.

State of Birth in Post Death Condition

An important fact related to the doctrine of rebirth is that after death, a human being can become human as well as a hellish, celestial or subhuman being. Similarly an animal can be born as an animal or in any of the other three gatis after his death. Hellish beings always take their next birth, as human or as sub-human beings. They can not transmigrate as celestial beings or as hellish beings again. Similarly, even celestial beings can become sub-human or humans but not a celestial or hellish beings. This is the belief of Jain philosophy.

In the Bhagavatī Sūtra, there are multiple such examples. In the discussion regarding the shala tree, it is said that it will be reborn as shala tree in Rajgriha again. From there, it will go to Mahavideha after death and will become a human being and there it will destroy all the karmas. In the same way, in the context of Kartika Seth, it is mentioned that he had reborn as a celestial Indra with the life span of two $s\bar{a}garopama$. In the first example, there is a mention of rebirth of subhuman into sub-human kingdom and then in human form. In the second example, there is a mention of rebirth of a human as a celestial being. Such examples are abundantly available in the $\bar{a}gamas$. Hence, Jaina philosophy does not support the view of those who believe that a human being will always be reborn as a human being and a woman will always be reborn as a woman.

In the Jain $\bar{a}gamas$, rebirth is held as a self approved concept. The $\bar{a}gamas$ do not resort to logic to establish this doctrine. There is a mention of hundreds of rules regarding rebirth in the $\bar{a}gamas$. However, post canonical literature of the medieval period resorts to logic in order to prove it, which seems to be quite appropriate in those contemporary situations. Currently, the parapsychologists are undertaking serious research in this subject.

Accompaniment of Knowledge, Faith etc. to the Next birth

The soul has an eternal existence. In the worldly state, it transmigrates into different realms of existences, according to its karma. In the $\bar{a}gama$ literature, a discussion is available as to what accompanies the soul and what does not, during its transmigration from one birth to another.

^{1.} Tandulaveyāliyam, Painnayam, ed. by Sagarmal Jain, Udaipur, 1991, p. 39.

^{2.} Angasuttāṇi, Part II, (Bhagavaī), 14/101-104.

^{3.} Ibid, 18/54.

In this very context, Gautam asked Lord Mahavira, Oh lord! Does the (particular) knowledge continue only in this birth or accompanies the soul to the next birth or to both the births? Answering this question the Lord replied, 'Gautam! the (particular) knowledge continues in this birth, accompanies the soul to the next birth hence it accompanies both the births. Gautam put forward similar questions about faith (enlightened world view), enlightened conduct and austerity and selfrestraint. For all these questions, the Lord replied, 'Knowledge and faith (enlightened world view) can continue in this birth, accompany the soul to the next birth hence it is related to both the births. However, the enlightened conduct, austerity and self-restraint cannot accompany the soul to the next birth. They are confined to the present life only. Acharya Mahapragya, while presenting his analysis, writes - During the transition period from one birth to another, the faculty of knowledge remains in dormant state without any manifestation. It manifests itself only after the formation of the brain and the nervous system. We can take past life memory as an example. The karmic body contains the basic cells of knowledge produced by the senses and the mind. These basic cells generate their counterparts in the nervous system of the gross body.

For example, the basic cells of a soul with the potential for development of two sense-organs will produce two sense-organs in the nervous system of the gross body. Similarly, the three, four, five sense-organs are generated as counterparts of the basic cells in the karmic body. The cells and the karmic body form the foundation for the variation in the knowledge cells of the nervous system or the brain in the gross body. This fact can be presented in brief as follows- cells are generated in the karmic body in accordance with the state of destruction - cumsubsidence of the knowledge obscuring karma. Those cells generate their counterparts in the nervous system or the brain. Keeping this whole philosophical idea in view, Lord Mahavira said-'knowledge can accompany the soul in the next births also.'

'Now a more basic problem arises, as to whether just as there are memory cells pertaining to the memory of the present birth in our brain, are there such cells pertaining to the memory of the previous births, also? The modern sciences of anatomy and psychology have not directed their attention to this problem. However, on the basis of the doctrine of karma, the possibility of presence of cells of past births is

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 1/39-43.

accepted. As a major portion of brain has been acknowledged to be a silent area or dark area, so there exists a possibility that it may house the cells containing memories of the past life.'

Negation of Transition of Enlightened Conduct and Austerities

Knowledge and faith (enlightened world-view) continue in the present birth, and also accompany the soul to the next birth and they exist in both the present and the future births. Conduct, austerity and selfrestraint do not accompany the soul to the next birth and so they have been said to be restricted to the present birth only. According to vṛtti, the conduct is in the form of certain spiritual practices which are possible to undertake only through the (human) body, which is left behind. Hence, in the absence of such a body, conduct cannot accompany the soul to the next birth. Self-restraint and auserity are also somehow related to conduct, hence, they are also confined to the present birth only. Conduct, austerity and self-restraint - these three are related with what one actually puts into practice. Conduct and selfrestraint are used as synonymous. Austerity is a variety in conduct only. In the context of path to liberation, where there is a mention of four factors, then, the austerity is counted as an independent factor and where the number of factors is three, austerity is included into conduct.2

Conclusion

Knowledge, faith and conduct - all three are states of soul moving towards purity. Knowledge is the result of destruction or destruction-cum-subsidence of knowledge - obscuring karmas. Faith is caused by destruction-cum-subsidence of faith deluding karmas. Conduct is the outcome of destruction-cum-subsidence of conduct deluding karmas. If the knowledge and faith can accompany the soul to next birth, then, why is it not possible for conduct to do so? It seems that knowledge that is acquired in the present birth, does not accompany as it is in the next birth. A doctor or engineer does not carry his knowledge in the respective fields to the next birth. This means that only the purity in relation to knowledge accompanies. Conduct is not confined to practice alone; it is also the destruction-cum-subsidence of conduct deluding karmas. So, if purity of knowledge can accompany the soul to the next birth, then, what is the problem with the purity of conduct?

^{1.} Bhagavaī, Part I, 1/39-43 (Bhāṣya).

Bhagavatī Vṛtti, 1/41.
 ānuṣṭhānarūpatvat cāritrasya, śarīrābhāve ca tadayogāt

If a doctor becomes a human after death and wants to become a doctor again, then, he has to study again in medical science. Similarly, when a person with enlightened conduct transmigrates to another birth, then he has to accept the codes of conduct again. So the statement that 'knowledge and faith accompany the soul to the next birth and conduct, penances and restraint cannot accompany the soul to the next birth'-seems to be a relative statement.

Life-Determining Karma and Rebirth

Although, all kinds of karmas are responsible for rebirth, but, the prime cause seems to be the life-determining karmas, due to the rise of which, the soul gets a wordly life. In Sthānāṅga Sūtra, nine pariṇāma of life span such as gati bandhana pariṇāma etc., have been given. The commentator of Sthānāṅga has derived three meanings of the word 'Pariṇāma' as - nature, power or attribute. When the life span of next life is determined, the form of life, the span of life, the direction of next birth, the place of birth, distant or near region etc. are also determined

The nine *pariṇāmas* of life determining karma also proves that the life determining karma is related to the rebirth.

- 1. *Gati Pariṇāma* Through this, soul gets the particular realm of existence as human etc
- 2. *Gatibandhan Pariṇāma* Through this, soul binds the karmas in relation to next but appropriate birth as a hellish being would bind the life determining karma of either human or that of animal class.
- 3. *Sthiti Pariṇāma* Through this, a soul gets bound by the duration of a particular life (minimum less than 48 minutes to 33 *sāgar* as maximum)
- 4. *Sthitibandhan Pariṇāma* through this, a soul gets bound by the karma duration of next birth life span on the basis of present condition of feelings or passions
- Uttarajjhayaṇāṇi, 28/2.

 nāṇaṃ ca daṃsaṇaṃ ceva, carittam ca tavo tahā
 esa maggo tti paṇṇatto, jiṇehim varadansihim
- Tattvārtha Sūtra, 1/1. Samyagdarśanajñānacāritrāni mokṣamārgaḥ
- 3. Tattvārtha Bhāṣyānusāriṇī Tīkā, 8/23, p. 172. āyurjīvanam - prāṇadhāraṇam yadudayād bhavati tadāyuḥ
- 4. *Ṭhāṇaṃ*, 9/40.

- 5. *Ūrdhava-gaurav Pariṇāma* Gaurav here means movement. Due to this, the soul tends to move upward.
- 6. Adho-gaurav Pariṇāma Due to this, the soul tends to move downward.
- 7. *Triyag-gaurav Pariṇāma* Due to this, the soul tends to move horizontal direction.
- 8. *Dirgha-gaurav Pariṇāma* Due to this, the soul tends to move from one point in the cosmos to the end of cosmos i.e. long movement.
- 9. *Hrasva-gaurav Pariṇāma* Due to this, the soul takes a very short movement in the cosmos.²

The material particles of life determining karmas generate in the soul the power of moving in upward, downward and diagonal directions.

The life span is determined in the previous birth, but, it comes into effect with the birth in the next form of life. On this basis, it can be said that the new life plays the role of a controller for the experience of pain, pleasure and life span. If there is life span determining karma, then there is birth and if there is birth, then there is certainly the experience of life determining karmas. Both are inter-connected. Even in $P\bar{a}ta\tilde{n}jala$ $Yoga S\bar{u}tra$, the same fact has been expressed -

sati mūle tadvipāko jātyāyurbhogāḥ 2/131¹

Automatied System of Rebirth

The system of rebirth is automated. It is not dependant on any supreme power like- God etc. as its controller. Beings are reborn in different forms of life, like hell etc. as per the fruition of their self-acquired karmas. When the soul acquires more inauspicious karmas, the jīva moves towards lower forms of life and with the elimination of those karmas, the soul takes birth in higher states of life. Ultimately, when one gets completely freed from karmas, then mundane/worldly life comes to an end and the soul gets liberated. The aim of spiritual life is to break the chain of rebirth and attain the pure form of the self.

^{1.} SthānāngaVrtti, p. 453. parināmah - svabhāvah, saktih, dharma iti

^{2.} *Ṭhāṇaṃ*, 9/40 (critical notes), p. 882.

Motion of Liberated Soul

When soul becomes free from all karmas, it gets liberated. In the condition of bondage of karma, the soul remains in the mundane state. Due to karmas, it keeps on moving into different realms of existence. When the soul gets freed from the karmas, then whether it moves or not is a question and if it moves, then how does it move? These are quite relevant queries. *Bhagavatī* mentions about the motion of the *akarma* (liberated) soul. A liberated soul moves upto the end of the universe.

Gautam asked Lord Mahavira, 'Is there a motion in liberated beings?'The Lord replied in affirmation.³ Most of the Indian philosophies consider soul as all pervasive, so there is no question of movement in a liberated soul. According to the Jain philosophy, the soul is body pervasive.⁴ It gets liberated within the range of the abode of human. It moves upward towards the end of universe and stays over there forever.¹ The liberated soul cannot go outside the cosmic space in the absence of a medium of motion there.

Four Reasons for the Motion of Liberated Beings

In the *Bhagavatī*, there are four causes mentioned for upward motion of a liberated soul, after it frees itself from karmic bondage 2 -

- 1. Nissaṅgatā (the freedom of soul from besmearing or soiling by the karmic matter), Niranjanatā (immaculateness of the liberated soul) and Gati-pariṇamai (the innate nature of the soul for upward motion)- The soul becomes nissaṅga and nirañjana, when it gets free from the bonds of karmas. The upward flight of the soul freed of karmic bondage is compared to the gourd-fruit clean of the coating, which rises up to the surface of the water, similarly on being free from karma, the soul soars up to the top of the cosmos.
- **2.** Bandhana-chedana (Severence of Karmic bondage) the upward motion of the soul when freed from its karma is compared to the upward thrust of pods and caster seeds, when released from the pod.³
- **3.** Nirindhanatā (Absence of Fuel i.e. karma) To explain this, the

^{1.} Pātanjala Yogadarśana, 2/13.

^{2.} Angasuttāṇi, Part II, (Bhagavaī), 9/125-132.

^{3.} Ibid, 7/10. atthi nam bhante! akammassa gatī paṇṇāyati, hantā atthi

^{4.} Ibid, 7/159.

Bhagavatī text uses the example of 'smoke' i.e. release of soul, just like smoke from burnt out fuel (karmic charcoal). The Tattvārtha Sūtra has not used this example. This is, however, comparable to 'Tathāgati Pariṇāma' (the innate mode of the soul upward motion) of Tattvārtha, which has been illustrated, by a flame of fire.

- **4.** *Pūrva Prayoga* (Antecedent Impetus) Antecedent impetus i.e. previous force is the cause of the upward flight of a liberated soul. In spite of being freed from karma at present, due to previous force there is an upward motion of the liberated soul.
- **5.** Acharya Umaswati has also discussed about the four causes of the upward motion of a liberated soul. In place of 'nirīndhanatā' of Bhagavatī, 'tathāgatipariṇāma' is used in the Tattvārtha Sūtra, which has been discussed above. Eventhough, the upward motion of a liberated soul is quite natural, it also needs the assistance of a medium of motion (Dharmāstikāya) for the same. For this reason, a liberated soul stops at the uppermost boundary of the universe, due to the absence of the medium of motion in the trans-cosmic space and it does not move beyond to trans-cosmic space.

The complete description makes it clear that the karma theory in the Jain $\bar{a}gamas$ is very detailed and subtle. These discussions were taken further by the post $\bar{a}gamic$ literature like Karma Grantha of $\acute{s}vet\bar{a}mbara$ tradition and $Karan\bar{a}nuyoga$ in digambara tradition. The central focus of the Jain ethics is karma. It is quite natural to give such an importance to karma. In the next chapter, we would discuss the process of liberation from the bondage of karma.

Uttarajjhayaṇāṇi, 36/56.
 āloe paḍihayā siddhā loyagge ya paiṭṭhiā iham bondim caitānam tattha gantūna sijjhaī.

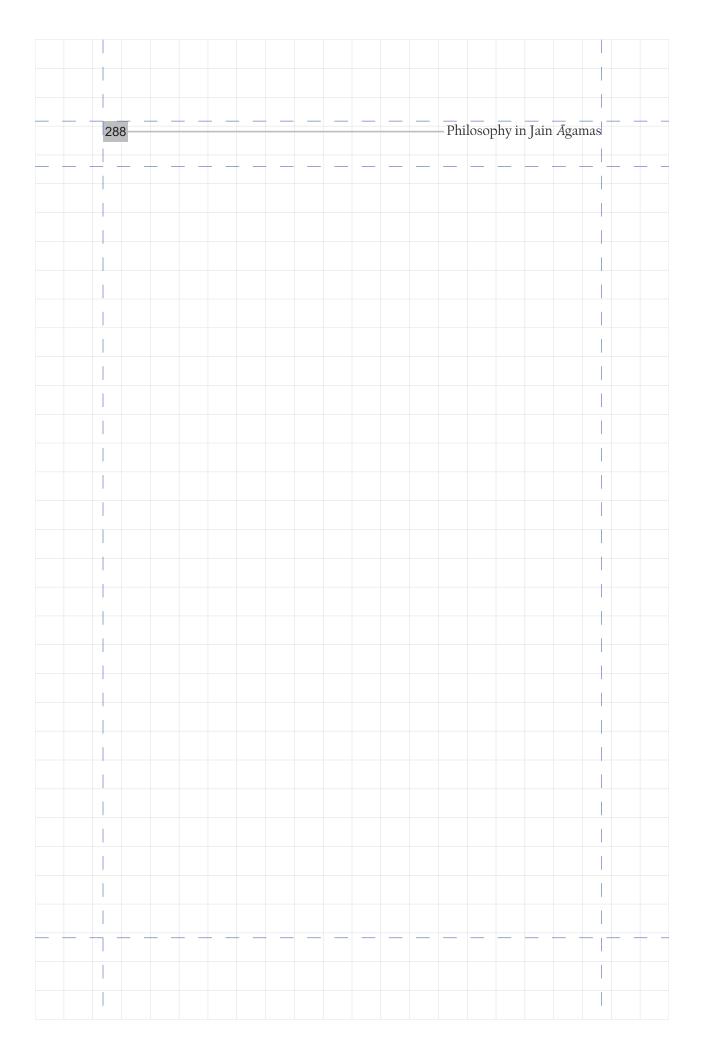
^{2.} Angasuttāṇi, Part II, (Bhagavaī), 7/10-15.

^{3.} Ibid, 7/13.

^{4.} Ibid, 7/14.

^{5.} Tattvārtha Sūtra, 10/6.

^{6.} Ibid, 10/6. pūrvaprayogād, asangatvas bandhaccvhedat thatāgatiparināmacca tadgatih



CHAPTER SIX

Ācāra-Mīmānsā

[Ethics - A Critical Probe]

Definition of Conduct

The literal meaning of the word 'ācara' is conduct. Conduct is that which is practiced, ācāryate iti ācāra. With prefix 'āṅg', 'cara' root word is used [in the sense of movement or activity] and the with suffix 'ghañ' word 'ācāra' is formulated. It is a synonymous term for conduct, behaviour, social customs etc. All the root words in the meaning of movement are also applicable in the meaning of knowledge. So only the right conduct as per right knowledge is called as ācāra. That which is practiced by civilized beings and is according to right knowledge and right faith is known as conduct. The commentators have defined the way of dressing and other external activities also as conduct. The word 'ācāra' has been applied in several meanings such as - religion, policy, duty, morality etc. The things or the rules that are considered as human duty are all merged into the conduct. 'Sthānānga Vṛtti' provides three meanings of the word 'ācāra' i.e. conduct, behaviour, practice in action. The commentary (Bhāsya) of 'Ācārānga' has marked parijñā i.e. comprehending and abandonment, self restraint and renouncement as conduct. This is the wider acceptance of the meaning of 'conduct', which includes both knowledge and conduct. Comprehending and giving up are two types of parijñā. Thus, comprehending (the righteous) and renouncing (the non-righteous) collectively provides the complete meaning of the ācāra i.e. conduct.

Nature of Conduct

In Indian philosophy, words like dharma (religion), ācāra (right

- 1. Nandī, Hāribharīya Vṛtti, p. 75. śiṣṭācarito jñānādyāsevanavidiḥ
- Uttarādhyayana, Śāntyacarya Vṛtti, p. 499. ācāro-veṣadhāranādiko bāhya kriyākalāpaḥ
- (a) Sthānānga Vṛtti, p. 64.
 (b) Ibid, p. 325.
 ācaraṇamācāro jñānādivisayāsevanetyartaḥ
- 4. Ācārānga Bhāsyam, Preface, p. 1. ācāraḥ parijñā, viratiḥ, sanyamo vā
- 5. Ācārānga Ṭīkā, p. 7.

conduct) and $n\bar{\imath}ti$ (policy) are considered as synonymous terms. The word religion is used in a wider sense. Social duties have also been referred to by the term dharma (duty) and the $c\bar{a}ritra$ (conduct) has been regarded as the characteristic of dharma. To remain in one's own nature is called 'svarūpe caraṇaṃ cāritraṃ'. It means 'to remain engrossed in oneself' is conduct. So, it has also been said 'vatthusahāvo dhammo'. The nature of substance is - dharma. Actually to live in one's own nature is conduct. The practices by which a living being or soul remains engrossed with its own self are considered within the domain of conduct. Nonviolence, self restraint and penance are the forms of religion. These are also the instrumental elements of conduct.

Conduct is the behavioural part of an individual and thinking is its cognitive aspect. When the knowledge gets translated into actions, it becomes conduct. Knowledge is a self experienced phenomenon, but conduct can be perceived by others also. The goodness and evilness of a human being is not measured from degree of knowledge but by the perfection of the conduct. The base of behavioural psychology is conduct.

Equanimity or equanimous state is the nature of the soul and non-equanimity defiles the conduct. The behaviour which drives one from non-self to the nature of the self and from non-equanimity to equanimity is the righteous conduct. According to Jain religion or philosophy, the universal criterion of righteousness and malpractice are equanimity and non-equanimity respectively. The conduct which takes one towards one's own nature is good conduct and the conduct, which diverts from the self, is defiled conduct.

Conduct is contextual to Location and Time

According to Jainism, the ultimate criterion of good conduct is freedom from bondage of karmas. Conduct which takes the soul away from the bondage of karmas, is righteous conduct and the conduct which takes the soul towards the bondage of karmas, is evil-conduct. There can be some changes in the external means regarding the characteristics of the conduct according to time, place and situation. In particular situations,

Pravacanasāra of Acharya Kundakunda, Bombay, 1955, v. 1/7. cārittam khalu dhammo

^{2.} Kārtikeyānupreksā, v. 478.

^{3.} Dasaveāliyam, 1/1. dhammo mangalamukkiṭṭhaṃ ahimsā sanjamo tavo

there may be a difference in defining good conduct and bad conduct. For example, a suicide in a normal situation is a bad conduct, but, the practice of abandonment of body by women in olden days to protect their chastity was considered as a good conduct in the Indian social system. At times good conduct becomes bad and bad conduct becomes good, in accordance to place, time and situation. The Jain ideology has a clear opinion that - the forms of conduct which generally become the causes of bondage, also become the means of salvation and those which are the causes of salvation become the causes of bondage in particular situations.

je āsavā te parisavā, je parisavā te āsavā.1

Whilst considering good conduct and bad conduct, Acārya Umaswati has also given importance to time, place, situation. According to him, from a single point of view, neither any action (karma) is worthy of being conducted nor is it worthy of not being conducted. From this view point, he has written:

Deśam kālam puruṣamavasthamupaghataśuddhapariṇāmān. prasamīkṣya bhavati kalpyam naikāntat kalpyate kalpyam.²

The practice or non-practice of any action depends upon location, time, person, situation and the mental situations. This idea has also been supported in the Mahabharata -

ya eva dharmaḥ so adharmo deśakāle pratiṣṭhitaḥ, ādānāmanṛtaṃ himsā, dharmo vyāvasthika smṛtaḥ.3

In fact, the change in the criterion of good conduct takes place as per the need of time and location or place. Manu has also accepted diversity in conduct on the basis of *satayuga* and *kalayuga*, i.e. the diversity in time. Jain thinkers pondered well on the relativity and absolutism or changeability and unchangeability of the criterion of good conduct or morality.

Knowledge and Conduct

For the development of life, stability and prosperity of society, good conduct is the most essential factor. In the form of duty, whatever rules

- 1. $\bar{A}y\bar{a}ro$, 4/12.
- 2. Praśamarati Prakarana of Umāsvāti, Agas, 1950, v. 146.
- 3. Śāntiparva, 37/8.
- 4. Manusmṛti, 1/85. anye kṛtayuge dharmāstretāyām dvāpareapare anye kaliyuge nṛṇām yugahrāsānurūpataḥ

and regulations are considered, all those fall under the category of conduct. Conduct has been a subject of consideration for all Indian and Western thinkers. In Socratic, Platoic and Aristotlian philosophy, ethics had the highest place. Socrates considered knowledge as the purest virtue, as he said, 'virtue is knowledge', but in the field of the ethics, this ideology or thinking has not been well accepted because knowledge without conduct cannot lead to the ultimate goal. It does not follow that with knowledge the conduct of a person will be righteous because in reality, contrary to this has also been seen.

Duryodhana states in the Mahabharata - I know righteousness but am unable to follow it, I also know unrighteousness but am unable to retire from it.

jānāmi dharmam na ca me pravṛttiḥ, jānāmyadharmam na ca me nivṛttiḥ.²

Even after having the right knowledge, the purity of conduct is not essential. So the statement of Socrates is considered incomplete in the field of conduct.

The Socratic formula 'Virtue is knowledge' is found to be an inadequate explanation of the moral life of a man. Knowledge of what is right is not concomitant with a persons conduct; despite knowing the right course, one is found to deliberately choosing the wrong one. Desire tends to run counter to the dictates of reason... hence, mere intellectual instructions are not sufficient to ensure the right actions.' 3

There is always a conflict between wisdom and desires. Intellect decides between right and wrong, but desires may push towards the false path, sidelining the right ones. In such a situation, it is compulsory to control the desire. The imposition of commands, by exercising the child in self-restraint and by inducing a habit of obedience, is a great means by which early training of controlling the will is affected, and the foundation of moral habits and good character is established. A proper harmony between intellect and desire is required. The training as to how to make one's desire work under one's wisdom, is essential. Aristotle has developed the principle of bringing co-ordination

^{1.} Encyclopaedia of Religion and Ethics, p. 405.

^{2.} Śāntiparva.

^{3.} Encyclopedia of Religion and Ethics, p. 405.

^{4.} Ibid, p. 406.

The imposition of commands, by exercising the child in self-restraint and by inducing a habit of obedience, is the great means by which the early training of the will is effected, and the foundation of moral habit and good character established.

between wisdom and desire, in the field of conduct. His point of view is-

In the case of the continent and of the incontinent man alike, he says, 'we praise the reason of the rational part, for it exhorts them rightly and urges them to do what is best, but there is plainely present in them another principle besides the rational one, which fights and struggles against reason. For just as in the case of a paralyzed limb, when you will to move it to the right, it moves on the contrary to the left, so is the case with the soul, the continent man's impulses run counter to his reason. Again he speaks of the faculty of appetite or of desire in general, which partakes of the reason in a manner- i.e., in so far as it listens to reasons and submits to its way... further, all advice and all rebuke and exhortation testifies that the irrational is in some way amenable to reason.'

Moral virtue, for Aristotle, is a habit of choice or purpose, purpose being desire following upon deliberation. A right purpose then involves both true reasoning and right desire. Hence the final end of moral discipline is reform and not the suppression of desire.

'Conduct according to knowledge' - is an important part of Ethical philosophy. Without knowledge conduct is blind and without conduct knowledge is lame.² As in the *Sānkhya* philosophy *prakṛṭi* and *puruṣa* - both are complementary to each other, similarly in the field of ethics knowledge and conduct are a mutually complimentary. According to Jain philosophy, knowledge is the foundation of conduct. First adopt right knowledge and then follow the conduct accordingly. *Paḍhamaṃ ṇāṇaṃ tao dayā*³

The key maxim of Lord Mahavira's principle of conduct is 'jñāna prathamo dharmaḥ'. In the absence of knowledge, the path of conduct cannot be determined. Only a person endowed with right knowledge recognizes or discriminates between good and bad conduct and follows good conduct abandoning the bad one. The discrimination of right and wrong depends upon knowledge. This fact has also been established in Sūtrakṛtāṅga. First know the bondage, then break it down. What is the bondage then? What are the causes of bondage? What are the ways to break it? Only after knowing the answers to all these, bondage can be

^{1.} Encyclopedia of Religion and Ethics, p. 405.

^{2.} Sānkhya Kārikā, v. 21. paṅgvandhavadūbhayopi. . .

^{3.} Dasaveāliyam 4/10.

^{4.} Sūyagado, 1/1/1. bujjhejja tiuṭṭejjā

broken down. Neither this concept supports the knowledge solely nor the conduct in particular. It is the harmonious existence of both, that leads to liberation.

The quest for the essence has always been the subject of man's intelligence. Essence is that, which has nutritive power, affection, harmony, sweetness. Milk is nutritious. Man was not satisfied with it. He tried to find the essence and derived butter out of it. The skin of a mango fruit has nutritional power, but man was not satisfied with it and derived and relished the essence (juice) and sweetness of the fruit. Knowledge is the originator or revealer of wisdom power, but man was not satisfied with it. He kept on investigating the essence of knowledge. In this search of the essence of knowledge, the conduct is derived to be the ultimate essence. 'The essence of knowledge is conduct'.' In the absence of conduct knowledge is incomplete. Marx said that 'philosophy gives knowledge to man, but does not change or transform him, so there is a need of such knowledge which can transform the society.' Western thinkers have divided Metaphysics and ethics into two independent virtues, so Marx's comment is probable. Lord Mahavira did not lay importance on philosophy alone, he provided the knowledge which can be followed in the daily life as conduct. The knowledge is the first requirement. After proper knowledge, its translation into conduct is equally important.

Foundation of Conduct-Self Realization

Whenever any action is undertaken, a question arises as to the motive behind it? What is the cause for it? No code of conduct can be formulated without knowing the base. First of all, the search of the base is essential. Generally, in all the Indian philosophies, the concept of soul remained the back-bone of conduct. The code of conduct formulated on the basis of atheist philosophy, would be different from the one formulated on the basis of $\bar{a}tmav\bar{a}da$ i.e. theism.

The base for the code of conduct in Jain philosophy is the acceptance in the existence of soul. Thus, knowledge of the soul is essential before determining the code of conduct. ' $\bar{A}c\bar{a}r\bar{a}nga'$ begins with a question related to the soul, as to who am I^2 ? Can the soul be known? Lord

^{1.} Āvaśyaka Niryukti, v. 87.

^{2.} *Āyāro*, 1/1.

Mahavira replies in affirmation. The soul can be known. Three means of knowing the soul are explained in $\bar{A}c\bar{a}r\bar{a}nga^{1}$

- 1. Transcendental knowledge can be developed with continuous spiritual practice. The soul can be realized through this.
- 2. Despite doing rigorous spiritual practices, if such power of intuition does not develop, further attempts must continue. When it becomes known that someone is a possessor of transcendental knowledge, one must go to him and ask him questions such as, who am I, from where have I come? etc.
- 3. If any person happens to meet any transcendentalist, then he must ask such person, the above said questions and get their answers.

One should try to know his own existence with the help of these three means. When the knowledge about existence of the self is gained, the path ahead becomes clearer. With the knowledge that, the soul exists, I also exist, I am conscious, I was in the past and I will be in future also etc. is gained, then, most of the problems of $\bar{a}c\bar{a}ra$ śastra (doctrine of ethics) get resolved automatically.

The faith in the existence of the soul is the first step to self realization. In the absence of self realization, faith in the existence of the soul does not contribute much in the field of conduct. Spiritual progression begins with the acceptance of the soul's existence in the past, present and future and its migration in the world caused by the karmas. When all these facts are known, one's spiritual journey begins. The soul is at the centre of Jain ethics. Soul is bound to the karma in the worldly state, that's why it is transmigrating. It is mandatory to free the soul from karmas in order to terminate its transmigration. With this ideology, we can comprehend that the corner stone of Jain conduct is the theory of karma. When we look into the Jain ethics with a holistic approach, we comprehend that the concept of conduct has been formulated on the basis of the concept of karma. When a person accepts initiation into monkhood, his first resolution is 'savvam sāvajjam jogam paccakkhāmi'. His practice of *śramanatva* (ascetic life) starts with his resolution of renouncing all sinful activities. The recognition of conduct for both a monk and a householder depends upon the theory of karma. The

^{1.} Āyāro, 1/3. sejjaṃpuṇa jāṇejjā-sahasammuiyāe, paravāgaraṇeṇaṃ aṇṇesim vā antiye soccā . . .

^{2.} Śramana Pratikramana, ed by Yuvacarya Mahapragya, Ladnun, 1993, p. 2.

tendency through which karmic inflow occurs is relinquishable. Defiled conduct is centainly relinquishable. *Akaraṇijjaṃ pāvakammaṃ*. Action which destroys the previously acquired karmas and which does not accrue new karmas is prescribed as good conduct for a spiritual practitioner.

Eternality of soul is acceptable to Jain philosophy. The pure form of the soul is not available in the worldly state due to the bondage of karmas. Impurity of soul is because of karma, which becomes the cause of its transmigration in different worldly realms. The fact that the soul in this worldly state is impure proves the existence of karma and its cause i.e. action. Due to karmas soul transmigrates in the world. That's why on the basis of conduct, four doctrines are explained in 'Ācārānga'. Ātmavāda (doctrine of Soul), Lokavāda (doctrine of world), Karmavāda (doctrine of karma), *Kriyāvāda* (doctrine of action)³ are very important to discuss in the context of the concept of conduct. According to Acharya Mahaprajna, all these four doctrines are the backbone of the ethics. Taking this idea into consideration, he has written that- 'The first element is soul. After acknowledging soul, it is acknowledged that loka exists. Meaning of 'loka' here is matter. Matter is visible. 'lokyate iti loka- that which is visible, is loka. Matter can be seen, so it has been called loka. One, who knows soul, knows matter. One, who believes in the existence of the soul, believes in the existence of the world. Soul and matter co- exist, but if there is no inter-relation between them, then neither soul can influence matter nor can matter influence the soul. If there had been existence of soul alone or matter alone, then there would have been no reason for the migration of soul in the world. There is a relation between the soul and the matter and this relation is bridged by the karma. Karma is the cause for the migration of the soul in the world. Actions are the cause of the relation between the soul and karma. No relation can be established in the state of non-doing. As the grip of passions gets weaker, the condition of inaction develops, then the relation of soul and karma also weakens. When the soul attains the state

^{1.} $\bar{A}y\bar{a}ro, 1/174$.

^{2.} Ibid, 4/46.

jassa natthi pura pacchā, majjha tassa kao siyā

^{3.} Ibid, 1/5. se āyāvāī, logāvāī, kammāvāī, kiriyāvāī.

of inaction completely, after ascending to the 14th *Guṇasthāna*, the relation between the karma and soul comes to an end. ¹

Ratnatraya (Three Jewels): Path to Salvation

Karma veils and destructs the original qualities of the soul. As a result, the soul becomes ignorant about the self and migrates in the world for infinite periods of time. The concept of conduct focuses on the factors that can break this relationship because it is a heterogenous material and is forbidable. With utmost purity of three virtues i.e. Right knowledge (samyak jñāna), Right faith (samyak darśana) and Right conduct (samyak cāritra) - this heterogenous relationship comes to an end and the ultimate form of conduct, i.e. emancipation is attained. The right knowledge, faith and conduct collectively comprise the path of salvation. Attainment of the ultimate goal i.e. salvation is possible only by following these three virtues. Both knowledge and conduct have found an important place in Jain conduct. Both together can become the means of attaining salvation.

For spiritual development, the first step of conduct is right faith. In the absence of right faith, neither knowledge nor conduct can become fruitful. So, for the achievement of spiritual development, primary requirement is possession of right faith. With attainment of right faith, knowledge automatically becomes right. There remains no need for separate efforts for the same. Right knowledge becomes fruitful due to right conduct. The exploration of complete knowledge is impossible, without spiritual practice. That's why the only justifiable preceding cause of salvation is right conduct. From the sequence point of view, knowledge and faith can be treated as causes preceding the conduct. Acharya Umaswati in *Tattvārtha sūtra* determines the path to salvation, with the serial presentation of these three. It clearly reflects which the justifiable preceding causes are to be considered as the consequent ones.

All beings possess a combination of these three - knowledge, faith and conduct, but the goal of salvation cannot be achieved, merely with the possession of all these. All the three can be both - right or perverted. Spiritual practice for liberation is accomplished with right faith,

^{1.} Acarya Mahapragya, Manana aur Mūlyānkana, Churu, 1983, p. 5.

Tattvārthādhigama Sūtra, 1/1. samyagdarśanajñānacāritrāņi mokṣamārgaḥ

^{3.} Amṛta Kalaśa, (Ārādhanā of Jayācārya) Churu, 1998, 8/4. je samakit bina mhe, cāritra nī kiriyā re, bāra ananta karī, piṇa kāja na sariyā re

knowledge and conduct. From spiritual practice point of view, right faith has the first and foremost place, then right knowledge has the second place followed by right conduct in the third position. Knowledge without faith, conduct without knowledge, the freedom from bondage without conduct and salvation without the freedom from bondage cannot take place.¹

The goal reaches its accomplishment when these three are possessed, in their completeness. The soul becomes an enlightened soul (*siddha*) with the freedom from karmas. Jain philosophy considers *bhakti yoga*, *jñāna yoga* and karma yoga collectively, as means of salvation. Right faith, right knowledge and right conduct, can be called *bhaktiyoga*, *jñānayoga* and *karmayoga** respectively. Penance has also been considered as leading to the the path of salvation in the *Uttarādhyayana*, ² but penance here, is included in the conduct.

Tri-Ratna (Three jewels) and Aṣṭāṅga Mārga (Eight fold path)

The eight-fold path described in the Buddhist philosophy, can be compared with the Jain concept of the three *ratnas* - right faith, right knowledge and right conduct. These eight parts are as follows:

- 1. Right View
- 2. Right Resolve
- 3. Right Speech
- 4. Right Action
- 5. Right Livelihood
- 6. Right Effort
- 7. Right Mindfulness
- 8. Right Concentration

These resonate very much with the three aspects of the path of

Uttarajhayanāṇi, 28/30.
 nādansaṇissa ṇāṇaṃṇāṇeṇa viṇā na hunti caraṇaguṇā
 aguṇissa natthi mokkho, natthi amokkhassa nivvāṇaṃ

^{*} Bhaktiyoga: a spiritual path described in Hindu philosophy which is supposed to be for fostering love, utter faith and surrender to God as a means to realize God or Self and is the easiest way for the common person because it doesn't involve extensive *yogic* practices. *Jñāna yoga*: a spiritual path where right knowledge is considered as the means to realize self. *Karma Yoga*: a spiritual practice where discipline in action is considered as the means to realize self

Ibid, 28/2. nāṇam ca dansaṇam ceva, carittam ca tavo tahā, esa maggo tti paṇṇatto, jiṇehim varadansihim

liberation in the Jain philosophy. 'Right faith' is accepted as the very first element of the path of salvation in both Jain and Buddhist tradition. Right resolution is comparable to right knowledge. The other six aspects of Buddhist description come under the right conduct of Jainism. These aspects of conduct have been expanded in the Buddhist philosophy. If the aspects of conduct are expanded, they can be more than six also. In Jainism, right conduct has been described as a significant component in the path of salvation. Its sub classes have not been explained here, as in Buddhist philosophy.

Types of Conduct

Conduct is that which has to be practiced. Generally, conduct is associated with character, but in Jain tradition, concept of conduct is discussed with a much wider approach. Its relation is not only with character, but also with knowledge ($j\bar{n}\bar{a}na$), faith ($dar\dot{s}ana$), character with relation to abstinence ($c\bar{a}ritra$), penance (tapa) & spiritual energy ($v\bar{i}rya$). According to the Jain philosophy, conduct is of five types-

- 1. *Jñānācāra* (conduct qua knowledge)
- 2. Darśanācāra (conduct qua faith)
- 3. *Cāritrācāra* (conduct qua abstinence)
- 4. *Tapācāra* (conductqua penance)
- 5. *Viryācāra* (conduct qua spiritual energies).²

Jñānācāra (Conduct-qua-knowledge)**

Although, there are five kinds of knowledge, śrutajñāna is the only knowledge that can be practiced. Mati (perceptual cognition), Avadhi (clairvoyant knowledge), Manahparyava (knowledge qua mind reading), and kevala (omniscience) - these four kinds of knowledge have no relation with practice. All our communication and behavior is carried out on the basis of śruta knowledge i.e. verbal knowledge. All other knowledge, besides verbal knowledge is beyond verbal communication. Being non-verbal, it is not intrinsically explicable.

^{1.} Sanyuttanikāya, ed by Bhikṣhujagadīsh Kashyap, Nalanda, 1959, 14/28, p. 142 (2-3 nidānavaggo khandavaggo ca).

^{**} Conduct qua knowledge -[Translating in action the śrutajñāna (scriptural or articulate or verbal knowledge). The conduct of modesty etc. practised for the development of śrutajñāna (articulate knowledge).

^{2.} Thāṇam, 5-147.
pañcavihe āyāre paṇṇatte, tam jahā-ṇāṇāyāre, dansaṇāyāre, carittāyāre, tavāyāre, vīriyāyāre

^{3.} Anuogadārāim, A. 2.

Because of this inability it has been called ' $sth\bar{a}pya$ ' in the $Anuyogadv\bar{a}ra$ $S\bar{u}tra$. According to $C\bar{u}rni$ and $t\bar{t}k\bar{a}$ of $Anuyogadv\bar{a}ra$, $sth\bar{a}pya$ means 'that knowledge which is incapable of being shared with others.' Knowledge which can be shared and utilised with others is $samvyavah\bar{a}rya$. Verbal knowledge is composed of words, hence, it is communicative knowledge and helpful for others. It is inter-exchangeable with others, so, only $jn\bar{a}n\bar{a}c\bar{a}ra$ is related to the verbal knowledge.

Jñānācāra is of eight types-²

- 1) Time $(K\bar{a}la)$ -The study of scriptures should be done within the instructed time period.
- 2) Modesty (*Vinaya*)- To be modest during the reception of knowledge.
- 3) Great Respect (*Bahumāna*)- Internal zeal and respect towards knowledge.
- 4) Penance (*Upadhāna*) Undertaking penance at the time of studying the scriptures.
- 5) Non-hiding (*Anihnavana*) Not to hide the name of teacher
- 6) Reading (*Vyañjana*)-To read the scriptures.
- 7) Meaning (*Artha*)- To know the meaning of the aphorisms.
- 8) Reading text with meaning ($S\bar{u}tr\bar{a}rtha$) To know the main text along with its meaning.³

Partial Transgressions (Aticāra) of the Conduct qua Knowledge

The breach of conduct is transgression and the avoidance of transgressions is conduct. Study has to be done in a specific manner, as prescribed. If it is conducted in a different manner or if it not conducted at all, then it becomes the transgression of the conduct qua knowledge.

The transgression of knowledge and other five kinds of conduct mentioned above is also available in the Jain scriptures. Fourteen transgressions are described in the $\bar{A}va\acute{s}yaka\,S\bar{u}tra$, such as-⁴

Among these fourteen transgressions, the first eight are related particularly to the pronunciation of the scriptural texts. The entire treasure of knowledge was secured only by memorizing in ancient

^{1. (}a) Anuyogadavāra Cūrņi, p. 2. 'ṭhappāiṃ' ti asamvavahāriyāiṃ ti vuttaṃ bhavati (b) Anuyogadavāra, Maladhārīyavṛtti, p. 3

^{2.} Daśavekalika Niryukti, v. 88. kāle viņaye bahumāņe uvahāņe tahā aninhavaņe vañjaņa attha tadubhaye, aṭṭhaviho ṇāṇamāyāro

^{3.} Niśītha Bhāsya, v. 9-20.

^{4.} Āvaśyaka (Navasuttāṇi) 4/8.

^{...} vāiddham vaccāmeliyam, hīṇakkharam ...

1	Vyavicetha	Changing the order of the textual scords in agamas.
2	Vyatramredita	Insertion of other lessons into the original one
Ř.	Hinaksara	Reciting the scriptures with slapping of letters
Š.	Atyakpara	Reciting the scriptures with adding
85.	Padahina	Reciting the scriptures by skipping the words
60	Viruyaliina	Reciting the scriptures without proper pates:
7)	Ghosahina	Reciting the acriprores without prescribed tone or pitch
n.	Yogahina	Reciting the acriptures without any interrelation between words or letters
9	Swettmiatta	Providing knowledge more than leatners' ability to receive or to an ineligible.
10	Dusthu- Praticehitha	Not receiving the knowledge by right or prescribed methods
11)	Study of scriptures at an inappropriate time	
12	Not studying scriptures during the prescribed or appropriate time	
13	Conducting the study of scriptures in an inappropriate condition	
147	Not conducting the study of scriptures in an appropriate condition	

times. It implies that the only way to retain the knowledge was to avoid faulty pronunciations. Thus, eight among the fourteen transgressions are related to pronunciation. The ninth is related to the provider of knowledge and the tenth is concerned with the receiver. The eleventh and twelfth are related to time. Thirteenth and fourteenth are related to the suitability of external conditions for acquiring knowledge.

Out of the eight kinds of conduct of knowledge mentioned earlier, transgression of time has been included under these fourteen transgressions but the rest haves not been accounted directly. Nonetheless, it is clear that activities contrary to the prescribed conducts of knowledge will be considered as transgression. Eventhen, the need to extend the number of transgressions of knowledge is demanded in that condition.

Darśanācāra (Conduct-qua-Faith)

The conduct that is related to the right faith is known as Darśanācāra

(the conduct of faith).*** Right faith means faith and interest in truth. Right faith is of two types-(i) transcendental (ii) empirical. The transcendental right faith is related to the internal purification of the soul only and the empirical right faith is related to the monastic, sects or sampradāya.¹

Darsanācāra is of eight types²

- 1. *Niḥśankita* (Absence of scepsis)
- 2. *Niṣkānkṣitā* (Absence of perverse proclivity)
- 3. *Nirvicikitsā* (Absence of doubt)
- 4. Amudhadrsti (Deluded vision)
- 5. *Upvrinhaṇa* (Strengthening the faith)
- 6. Sthirīkarana (Stabilization)
- 7. Vātsalya (Regard)and
- 8. Prabhāvanā (Exaltation)
- 1. *Niḥśankitā* Absence of scepticism regarding the categories of truth propounded by *Jina*.

Niḥśankitā is the first type of Darśanācāra. The meaning of śankā is both suspicion and fear. Shantyācārya, Haribhadra etc. have denoted the meaning of śankā as doubt. Kundakundācārya has given its meaning as fear. Niḥśankitā in this sense comes with two meanings: as (i) no doubts in the words of jina (ii) fearlessness. The person with right faith must be free from doubt and fear.

2. *Niṣkānkṣitā* - Not to have any proclivity for accepting any school of philosophy other than the one propounded by the omniscient one.

Niṣkānkṣitā means not to get attracted by the doctrines or philosophies, that are heterodox to Jain philosophy. It too has two meanings (i) proclivity to accept the philosophies having absolutistic approach and

nissankiya nikkhiankhiya nivvitigicchā amūḍhadiṭṭhī ya uvavūha thirīkaraṇe vacchalla pabhāvaṇe aṭṭha

3. (a) Uttarādhyayana, Vṛhad Vṛtti, p. 567. śankanam śankitam - deśasarvaśnakāt-makam, tasyābhāvo niḥśankitam (b) Śrāvaka Dharma Prakaraṇa, Vṛtti p. 20. bhagavadarhatpraṇīteṣu dharmādharamākāśādiṣvatyantagahaneṣu matimāndyādibhyoa navadhāryamānesu sanśaya ityartah

 Samayasāra, v. 228. sammadiṭṭhī jīvā ṇissankā honti ṇibbhayā teṇa sattabhayavippamukā jamhā tamhā hu ṇissankā

^{*****}Conduct qua faith - That conduct which is to be practised in order to strengthen the Samyagdarśana (enlightened world-view)

^{1.} *Uttarajjhayaṇāṇī*, Part II, 28/31 (Critical Notes) p. 159.

^{2.} Ibid, 28/31.

- (ii) proclivity to gain prosperity through religious conducts.² A man with the right vision remains away from both these types of inclination.
- 3. $Nirvicikits\bar{a}$ Absence of doubt about getting reward by pursuing spiritual practice.

Doubt in this context, also has two meanings (i) doubt in the fruit of spiritual activities³ (ii) hatred⁴. A man with right faith keeps himself away from both these types of doubts. According to Svami Samantbhadra not to hate the body of a spiritual practitioner which seems to be impure due to outer condition, but actually is purified by the practice of the three jewels (right knowledge, right faith and right conduct) and to keep interest in virtues is *Nirvicikitsā*⁵. Acharya Tulsi has described this term as-

nivvitigicchā sandehatyāga, nija sādhya-sādhanā ke phala mein.6

This means 'to renounce doubt about the goal and results of spiritual practices.'

4. Amūḍhadṛṣṭi - Undeluded vision-unflinching faith in real (unfeigned) Deva (ford-founder), Guru (preceptor), Dharma (spiritual doctrine).

One, whose vision is not deluded is known as Amuḍhadṛṣṭi. Mūḍhatā means deluded vision. Swami Samantabhadra has divided delusion into three parts as;

- Folk delusion -having a religious belief in river bathing etc.
- God delusion worshiping such deities who have attachment and hatred.
- Orthodox or impious delusion To confer benefits, etc., to a monk who is involved in violence etc.

According to Acharya Haribhadra, one who does not get influenced by

- 1. Puruṣārtha Siddhayupāya of Amṛtacanda, Agas, (V.S. 2022), v. 24. iha janmani vibhavādīnyamutra cakritvakeśavatvādīn ekāntavādadūṣita parasamayanapi ca nākānkṣet
- 2. Tattvārthādhigama, v. 7/23 (vṛtti). ihaparalokabhogākankṣaṇaṃ kānkṣā
- 3. Pravacanasāroddhāra of Nemichandra Sūri, Bombay, (V.S. 1978), v. 268, p. 64. vicikitsā-mativibhramaḥ yktyāgamopapannepyarthe phalam prati sammohaḥ
- 4. Ibid, 268, p. 64. yadvā vidvajjugupsā-malamalinā ete ityādi sādhujugupsā
- Ratnakarandaka Śrāvakācāra of Samantbhadra, Bombay, 1982. v. 1/13. svabhāvatoa śucau kāye ratnatrayapavitrite, nirjugupsā gunaprītirmatā nirvicikitsā
- 6. Ācārabodha, 14, (Amṛit Kalaśa, Part II).

seeing the prosperity of monks who belong to other sect and does not believes in absolutism, is known as *Amuḍhadṛṣṭ*I.²

5. *Upvrinhaṇa* - Strengthening of one's own faith and his coreligionists by appreciating them.

Strengthening the right vision is *Upavrinhaṇa*. Vasunandihas accepted the word *'Upagūhana'* in the place of *'upavrinhaṇa'*. Acharya Amritchandra has taken *upagūhana* as a type of *upavrnhana*. Development of tenderness and other virtues and overlooking other's weak points- both are the aspects of *upavrinhana*.

- 6. Sthirīkaraṇa To stabilise anyone who has become unstable in the path of spiritual practice. Stabilization means to realign people on the right track again after getting derailed from the path of religiousness or justice. ⁵
- 7. Vātsalya Regard.
 - It means to keep regard for religion, spirituality and people belonging to the same religion or to provide food, cloth etc. to the ascetics belonging to the same religious institution. To render special service to the guru, diseased, practitioner or ascetic who is taking special penances, or a newly initiated monk etc. is called vātsalya. 6
- 8. *Prabhāvanā* Exaltation *Prabhāvanā* is to engage in the development of Jain religious congregation, to influence the soul with the practice of the three jewels and to spread the name and fame of their faith i.e. exaltation of Jain congregation.⁷

Eight types of people are capable for the exaltation of congregation, such as:

1. *Pravacanī* - Possessor of the knowledge of twelve aṅgas, prominent figure of the era, an epitome of enlightenment.

- 1. Ratnakarandaka Śrāvakācāra, 1/22-24.
- 2. Śrāvaka Dharmavidhi Prakaraṇa, v. 58-60. Iḍḍhīo negavihā . . . tayaṃ binti
- 3. Vasunandi Śrāvakācāra of Acarya Vasunandi, Banaras, 1952, V. 48 nissankā . . . uvagūhana.
- 4. Puruṣārthasiddhyupāya, p. 27. paradoṣanigūhanamapi, vidheyamupabramhaṇaguṇārtham
- 5. Ratnakarandaka Śrāvakācāra, 1/16. darśanācaranadvāpi calatām dharmavatsalaih pratyavasthāpanam prājneh sthitikaranamucyate
- 6. Uttarādhyayana, Bṛhadvṛtti, p. 567. vatsalabhāvo vātsalyam-sādhārmika janasya bhaktapānādinocitapratipattikaraṇam
- 7. Uttarādhyayana, Bṛhadvṛtti, p. 567. prabhāvanā ca-tathā tathā svatīrthennatihetuceṣṭāsu pravaratanātmikā

- 2. *Dharmakathī* Proficient in preaching and spreading the religious discourses.
- 3. $V\bar{a}d\bar{i}$ Logician An expert in debating over philosophical issues.
- 4. *Naimittika* Expert in the science of prognostication.
- 5. *Tapasvī* Practitioner of penances
- 6. *Vidyādhara* An expert of Prajnapti and skilled in other types of sciences.
- 7. *Siddha* who is enriched in mystical powers
- 8. $Kav\bar{i}$ who has the power of composing poetry (poet).

Stabilization, exaltation, devotion and regard towards detached souls, proficiency in spreading the message of jina congregation, service rendered to the fourfold congregation - these five are the *bhūṣaṇas* (ornamental qualities) of right faith. Out of these, the first three are considered as *Sthirīkaraṇa*, *Prabhāvanā* and *Vātsalya* respectively. The remaining two can also be considered as sub-types of *Vātsalya*.

The eight aspects of Samyag darśana (right faith) are essential parts of devotion towards truth. Nobody can worship truth and remain dedicated towards it without freeing himself from scepsis (suspicion or fear), perverse proclivity (attachment or instability of ideas), doubt (Hatred or denouncement) and deluded vision (the acceptance of the opposite ideas of self ethical values). Nobody can become a helper of others in the practice of truth, without strengthening his own and other's faith in self accepted religion, stabilization, regard, exaltation. From this point of view, all these eight parts of conduct qua faith are very important.

Cāritrācāra: Conduct qua Abstinence

The spiritual practice that eliminates karmic bondage is known as the right conduct.

eyam cayarittakaram, cārittam hoi āhiyam

Right conduct (practice) is that which provides salvation. Characteristic of right conduct is involvement in good conduct and refraining from bad conduct. There are five types of conduct. Actually it is one. The

Yoga Šāstra, 2/16, p. 65.
 Pāvayanī dhammakahī vaī nemittio tavassī ya vijjā siddho a kaī aṭṭheva pabhāvagā bhaṇiya

^{2.} Ibid, 2/16. sthairyam prabhāvanā bhaktiḥ kauśalam jinaśāsane tirthasevā ca pañcāsya, bhuṣaṇāni prackṣate

classification of five types of conduct has been done with a special purpose. The preliminary ($s\bar{a}m\bar{a}yika$) initiation consists of abstinence from all sinful activities. Confirmation by ordination ($chedopasth\bar{a}pan\bar{i}ya$) etc. are extended forms of initiation. 3 Caritr $\bar{a}c\bar{a}ra$ (conduct qua abstinence) is of eight types. Observance of five types of comportments and three types of inhibition of activities is called $caritr\bar{a}c\bar{a}ra$ (conduct qua abstinence). 4

Comportment means activity that is congenial to the right conduct. The criterion of right and wrong is related to non-violence. The activity which is guided by non-violence is comportment. There are five types of comportments 5 -

An ascetic, who follows these five comportments, does not get bound to the sinful karmas, despite living in this world. Just as a warrior with a strong armour can not be pierced by an arrow even amid showering of arrows. Similarly a monk, who follows these five comportments, despite his involvement in the various tasks of a monk's routine, does

 Irst Saniti + comportment qua careful movement 	The wisdom of non-violence in relation to movement.
 Bhāsā Samiti - Comportment qua- speech 	The widdom of non-violence in relation to speech.
Esant Samiti- Comportment qua- acceptance of food	The wisdom of non-violence in relation to the reception of necessities of ascetic life such food, deink, bowls, cloth etc.
 Adana-niksepa Samiti -Comportment qua taking and laying monastic paraphernalia 	The wisdom of non-violence in relation to the utilization of daily used materials.
 Litsagga Samiti-Comportment qua- disposal of waste material 	The wisdom of non-violence in relation to shispoial of excreta and ancillary things.

- 1. Uttarajjhayaṇāṇi, 28/33.
- 2. Uttarādhyayana, Bṛhad Vṛtti, p. 556. caranti gacchantyānena muktimiti cāritram
- 3. Tattvartha Vārtika, 9/18. sarvasāvadyanivritilakṣaṇasāmāyikāpekṣayā ekaṃ vrataṃ, bhedaparatantrachedopasthāpanāpekṣayā pañcavidhaṃ vrataṃ
- 4. DasavekālikaNiryukti, v. 89. paṇihāṇajogajutto pañcahiṃ samitīhiṃ tihiṃ ya guttīhiṃ eṣa carittāyāro aṭṭhaviho hoi ṇāyavvo
- 5. Uttarajhayaṇāṇi, 24/1. pañceva ya samiīo

not get bound to the inauspicious karmas.²

Gupti means inhibition of activities. They are of three types³:

- *Manogupti-* inhibition from inauspicious thinking related to mind.
- *Vacanagupti* inhibition from inauspicious speech related to speech.

Just as a fence is used for the protection of the field and a ditch is used for the protection of a city, so are the inhibitions for the protection of *śramanatva* i.e. asceticism and for stopping inauspicious activities.⁴

The five comportments is predominantly a positive act in the achievement of emancipation and the three kinds of inhibitions are the abandonment of the inauspicious activities. For the journey of life, activity is required and to escape from the inauspicious activities, renunciation is required. The life of a monk remains balanced with the practice of *samiti* and *gupti*. In this way life goes on in the right manner.

Preliminary initiation, Confirmation by ordination (*chedopasthāpanīya*) etc. are the five kinds of conducts. Their practical form is *samiti* and *gupti*. The compliance of conduct takes place through these eight types of conduct. Though this conduct qua practice is concerned with monkhood, yet any body can follow this properly, as per one's capacity.

Conduct qua Penance

In the Indian spiritual system, penance has an important role. Both Jain and Vedic thinkers have considered it as an essential part of spiritual practice. Penance is a key factor in the elimination of karmas. It makes

- 1. Mūlārādhanā of Śīvārya, Solapur, 1965, v. 6/1200. edāhim sadā jutto samidīhim jagammi viharamāņe hu hinsādihim no lippai, jīvanikāyāule sāhu
- Ibid, 6/1202. saravāse vi padante jaha dadhakavaco na vicchadi sarehim taha samidīhim na lippai, sādhū kāyesu iriyanto.
- 3. Uttarajjhayaṇāṇi, 24/1. tao guttīo āhiā
- 4. Mūlarādhanā, 6/1189. chettassa vadī nayarassa, khāiā ahava hoi pāyāro taha pāvassa ṇiroho, tāo guttīo sāhussa
- 5. Uttarajjhayanāni, 24/26. eyāo pañcasamiio, caranassa ya pavattane guttī niyattane vutta, asubhatthesu savvaso

the soul pure. According to Jain spiritual practice, the meaning of penance is not only restricted to austerities and fasting but also includes scriptural study, meditation, reverence etc. which are different forms of penance. Austerities and fasting are worth doing, but there are no generic rules pertaining to all. One should undertake tasks according to one's interest and capacity.

There are twelve types of penance in the Jain tradition. Without intending to get fame and reputation and without being depressed, the practice of twelve types of penance, both internally & externally is the conduct quapenance.

barasavihammi vi tave, sabbhintara bāhire kusaladiṭṭhe. agilaye anājivi nāyavvo so tavāyāro.¹

The practice that destroys karmas and the unique cause of karmic destruction is called penance. That which eliminates eight kinds of karmas is penance.²

Bāhya tapa (External Austerity)

There are two types of penance- internal and external. According to the Jain philosophy, the six types of external penance are as follows:

- 1. Anaśana-fasting
- 2. *Ūnodarī* semi-fasting i.e. reduction of food
- 3. Bhikṣācarī-conditional acceptance of alms
- 4. *Rasaparityāga* abstinence from delicacies
- 5. *Kāyakleśa* austerity like yoga posture etc. to control the body
- 6. *Pratisanlinatā*-seclusion.
- 1-2 Through fasting and reduction in food, one progresses towards control over one 's hunger and thirst.
- 3-4 Through conditional acceptance of alms and abstinence from delicacies, the lust for food comes to a limitation. Sleep and remissness also remains under control.
- 5. Through the practice of austerities like yoga etc. tolerance power develops. A tendency to bear pain with equanimity develops within the self.
- 6. Through seclusion, one remains with one's own self. 1

^{1.} Dasavekālika Niryukti, v. 90.

^{2.} Dasavekālika Cūrni, p. 15.

Through the practice of external penance, attachment towards body wanes. Attachment towards the body is a barrier towards spiritual upliftment.

Ābhyantara tapa (Internal Austerity)

There are six types of internal penance - Atonement, Reverence, Service, Scriptural study, Meditation and Abandonment. The practice of external penance is done for strengthening the internal penance. Acharya Mahapragya has explained the benefits of internal penance as:

- 1. *Prāyaścitta* (Atonement)- It develops a fear for transgression of conduct and creates an awareness towards spirituality.
- 2. *Vinaya* (Reverence) It brings freedom from ego and develops a tendency of mutual help.
- 3. *Vaiyāvrtya* (Service) It develops the sense of service.
- 4. *Svādhyāya* (Spiritual study) It keeps one away from useless conversation such as idle talk, gossiping, chatting etc.
- 5. *Dhyāna* (Meditation) It develops concentration, concentration begets mental development and increases the power of controlling the mind and senses and ultimately complete control over mind is obtained.
- 6. *Vyutsarga* (Abandonment) It helps in giving up the mineness towards the body and other objects.²

Although, penance is also a part of conduct, it nonetheless has a significant place in the path of salvation. Hence, it is mentioned separately. This is a unique path for the destruction of karmas.³

Objectives of the practice of Penances

Every activity has some or the other objectives. There arises a question as to why one should practice penances. The reason -

- 1. Penance should not be done for present birth (The wish for consuming material prosperity etc. for present birth).
- 2. Penance should not be done for next birth (The wish for consuming material prosperity etc. in the next birth).

^{1.} *Uttarādhayayana*, Preface of 30th Chapter, p. 219.

^{2.} Ibid, p. 220.

^{3.} Uttarajjhayayana Vṛtti, p. 556. cāritrabhedatvepi tapasaḥ pṛthagupādānamastyaiva kṣapaṇaṃ pratyasādhāraṇahetutvamupadarśaitum

- 3. Penance should not be done for name and fame
- 4. Penance should not be done for any objective, other than the elimination of karma.¹

It means that penance is prescribed only for the purification of soul in the Jain preachings. Besides for the purpose of self purification, an activity done for any other reason has not been taken as a means of freedom from karma.

Conduct qua Spiritual Energy

Vīrya means energy. The spiritual practitioner should not hide his energy. Lord Mahavira has said- 'no nihejja vīriyam'², which means do not conceal your energy. Its use is required in the field of spiritual practice. The use of one's functional energy in the practice of knowledge, faith, conduct and penance is called conduct qua energy. It has been said in Dasavekālika niryukti, that the use of one's functional energy in the practice of knowledge, faith, conduct and penance without concealing one's power of exertion, is called conduct-quaenergy. There are thirty six types of conduct-qua-energy. By adding all the sub-types of knowledge, faith, conduct and penance, it comes to the number thirty six which together they present the subtypes of conduct qua energy. In this reference, it is noteworthy that in the absence of energy, knowledge etc. can not be practiced. There is a destruction-cum-subsidence of knowledge-obscuring-karma, but if there is no destruction-cum-subsidence of hindrance producing karmas, then the destruction-cum-subsidence of knowledgeobscuring-karma can not become useful. It can only be beneficial when the destruction-cum-subsidence of obstructing karmas also simultaneously goes with it. Therefore, all types of destruction-cumsubsidence can work only when there is an assistance of destructioncum-subsidence of obstructing karmas. Thus, the destruction-cumsubsidence of obstructing karmas is very important. Energy is obtained

Dasaveāliyam, 9/4/6.
 ... nannattha nijjaratthayāye tavamahitthejjā

^{2.} Āyāro, 5/41.

^{3.} Sthānāṅga Vṛtti, p. 64. vīryacārastu jñānādisveva śaketeragopanam tadanatikramaśceti

Dasavekālika Niryukti, v. 91. anigūhitabalavirio parakkamati jo jahuttamāutto junjai ya jahāthāmam nāyavvo vīriyāyaro

from the destruction-cum-subsidence of obstructing karmas. The conduct qua energy means to use the acquired energy for spiritual upliftment. One who does not use the acquired power and becomes lazy, is treated as a failure in practicing the conduct qua energy. As a result of his failure, he can not achieve his desired goals. One, who does not waste the energy, performs conduct qua energy in the right manner. Power utilised in the practice of meditation, scriptural study and penance etc. leads a practitioner towards a higher status of spirituality.

Spiritual practice has different forms. A brief introduction is given here.

Practice of *Dhuta* (Shaking off)

'Dhuta' was a popular word in the ancient Indian tradition of spiritual practice and it had a reputed status in all the Indian religions. It has also been mentioned in the ancient text like $\bar{A}c\bar{a}r\bar{a}nga$ of Jain tradition. There is a description of thirteen types of 'dhuta' in 'Visuddhimagga', a famous scripture in the Buddhist religion. Its reference is also found in the $Bh\bar{a}gavata$. The base of 'Avadhūta tradition' can be found in 'dhutavāda'. This is the opinion of Acharya Mahapragya.

Meaning of 'dhuta' is - quivering or separation. This doctrine embodies the principles of the wearing off the karmas. The causes and conditions that lead to the wearing off of karma are called the ways of *dhuta* which means shaking off. Dhuta is a method of achieving the goal. For the practice of self restraint and salvation, detachment and shunning off of karma is compulsory. Attachment and karma both are strong means to derail a spiritual practitioner from his spiritual track, so their shunning off and removal is recommended. Formation of the physical body is because of the subtle body. If the subtle body is destroyed then the gross body will be destroyed automatically. The great sage, practising the *dhutācāra* (discipline of shaking the karma body) visualizes only the present so he purges his karma body and destroys it.

At the time of Acaranga, the practice of dhutavada was very much

^{1.} The 6th chapter of $\bar{A}c\bar{a}r\bar{a}nga$ is 'Dhutav $\bar{a}da$ '.

^{2.} Visuddhimaggo, Part 1, ed by Dr Khetadhamo, Varanasi, 1969, 1/2, p. 144. terasa dhutāngāni.

^{3.} Bhāgavat, As quoted in Ācārānga Bhāsyam, p. 297.

^{4.} Ācārānga Bhāsyam, Preface of 6th chapter, p. 298.

^{5.} Ibid, p. 297. dhutavādosti karmanirjarāyāh siddhantah yairyairhetubhih karmanām nirjarā jāyate te sarvepi dhutasanjnakānī bhavanti

prevalent. It can be realized from the sixth chapter of $\bar{A}c\bar{a}ranga$ and the $s\bar{u}tras$ related to 'dhuta' found at various places. In the dhutavāda chapter, niryukti of $\bar{A}c\bar{a}ranga$, where the five dhutas are described as follows²-

- 1] Nijaka dhuta Shaking off of the attachment towards one's own relatives.
- 2] *Karma dhuta* Shaking off of the karmic material bodies.
- 3] *Sarīra-upakaraṇa dhuta* Shaking off of the attachment towards the body and the outfits.
- 4] *Gaurava dhuta* Shaking off of the pride with respect to the supernatural powers, pleasurable and comfortable feelings.
- 5] *Upasarga dhuta* Shaking off of the favourable and unfavourable feelings.

The sense of attachment and possessiveness is the main cause of karmic bondage. The body, the outfit and the near and dear ones nourish the sense of attachment. In essence, the aim of the practice of shaking off is the renunciation of relationships with things that nourish the sense of attachment. The achievement of renunciation of the sense of attachment is possible only by an sublime type of knowledge, and that is the knowledge of the self. People devoid of self-realization feel depressed in spirit. The practice of shaking off leads to the awakening of the self. In the perfect state of self-realization, the attachment towards the body is destroyed and life force grows strong.³

Many varieties of austerities have been prescribed which effect shaking off or dissociation of karma. It follows from these descriptions that where there is a practice of special forbearance, lightness and austerity, there occurs shaking off of karma.

At the time of renunciation a aspirant's relatives out of attachment try to stop them from becoming an ascetic. When he exerts for the purpose of resolution for spiritual life, his relatives begin to lament or bewail. They cry and weep, but the person, engaged in spiritual exertion does not go to the shelter of his relatives, on hearing their bewailing. This renouncement of relatives is *dhuta*. ¹

^{1.} *Āyāro*, 3/60.

vidhūtakappe eyāṇupassī, ṇijjhosaittā khavage mahesī

^{2.} Ācārānga Niryukti, V. 249, 250. padhame . . . gāravatigassa uvasaggā . . . kammaatthaviham

^{3.} Ācārānga Bhāsyam, p. 297.

Primacy of Shunning off of Karma

Attachment towards body and outfits is natural. This sense of attachment becomes a cause of worldliness. Indeed, to give up the sense of attachment is essentially the motive of the *dhuta* practice. Pride and arrogance make a person intoxicated. Knowledge of self is destroyed by these vices. A spiritual practitioner becomes intoxicated with supernatural powers, pleasurable and comfortable feelings. He starts disobeying the Acharya (spiritual guru), absorbed in self exaltation. The person enticed with relishing the tasty food, does not observe the purity of alms begging. Such person does not even hesitate in breaking off his self accepted vows. The person, intoxicated with the pride of *Sātā* (physical beauty and pleasure), occupies himself in decorating his body. His goal of self-realization or the search of the ultimate truth starts blurring. The karma's shaking off is the main abondonment among all the other abandonments. So the abandonment of relatives, outfits, body etc. are accomplished through the shaking off of karma. A spiritual practitioner is expected to practice the shaking off of karma as it is the main kind of shaking off. There are many practices of shaking off of karma. Among them one is- Ekatva Anuprekṣā (contemplation of solitariness). Shaking off of karma is accomplished with it. Revealing this fact, the $\bar{A}c\bar{a}r\bar{a}nga$ says that an aspirant, renouncing the attachment in all respects, one should contemplate 'I have none, so I am alone'.

áaiacca savvato sangamṇa maham atthi tti egohamansi. ²

Practice of Restraint over Food

The practitioner interested in controlling the lust and sexual desires, is expected to keep restraint over enticing food. One should not take tasty and rich food in abundance. It stimulates the minerals of the body and this agitates the sexual desire that troubles the spiritual practitioner. Any extra amount of intake of rich food increases the attachment towards the body and also hinders the path of salvation. The attachment towards body can be controlled with the practice of austerities. Austerities develop continual tolerance power and along with that conduct, ecstasy and enlightenment also flourishes. Ācārāṅga says- endowed with perfect knowledge, the monks have lean body muscles, burn the fat deposited in the flesh and decrease the level of blood in the body. As this happens, enlightenment flourishes, 1 which

^{1.} Ācārānga Bhāsyam, 6/26-29.

^{2.} *Āyāro*, 6/38.

^{3.} Uttarajjhayaṇāṇi, 32/10. rasā pagāmam . . . pakkhi

results in developing the feeling of detachment in a spiritual aspirant. This helps a spiritual practitioner to defeat his disinterest in spiritual activities.

virayam bhikkhum rīyantam, chirarātosiyam, arati tattha kim vidhārae?²

It means that is it possible that *arati* (disinterest in spiritual activity) may overpower a monk of long standing, progressing in the practice of self-restraint and get detached from the worldly things?

A similar description of above- mentioned practice has also been given in the Buddhist practices. The Buddha while addressing $'m\bar{a}ra'$, says 'As blood, bile and phlegm gets dry, the mind becomes happier by the lessening of flesh. This means manifestation of faith takes place, which strengthens the memory, ecstasy, enlightenment, total victory over sexual desire and the soul attains the most purified state.³

The aim of a spiritual practitioner is to awaken enlightenment. Manifestation of enlightenment occurs through the medium of penance. Penance is not a goal, but a means to achieve that goal. 'Dhuta' is a mode of practice. The highest situation of dhuta is Mahāparijñā. Strong feeling of detachment is Mahāparijñā. Mahāparijñā is the great shaking off of karma. It is also a means but not the goal. It results in the accomplishment of salvation, which is also the subject matter of the eighth chapter of ' $\bar{A}c\bar{a}r\bar{a}nga$ '. The spiritual practices from comprehension and abandonment of weapons of injury (śastra parijña) to liberation have been followed by Lord Mahavira as described in the ninth, the last chapter of $\bar{A}c\bar{a}r\bar{a}nga$ i.e. ' $V\bar{a}hana$ '. The complete description of 'dhuta' is available in the $\bar{A}c\bar{a}r\bar{a}nga$. However, apart from $\bar{A}c\bar{a}r\bar{a}nga$, none of the other Jain scriptures mentions it. Different means of spiritual practice are available else where but not with the name of 'dhuta'. Why this is so is a matter of research.

Practice of Celibacy

Practice of celibacy is very important in the field of spiritual practice. One of the meanings of celibacy is- to be engrossed in the Brahma. In this present context the meaning of celibacy is the detachment from sensuous objects and refraining from sexual indulgence. The word 'Gramyadharma' (sexual desire) is used for sex in $\bar{A}c\bar{a}r\bar{a}nga$. How to remove the sufferings of a spiritual practitioner who is suffering from

Āyāro, 6/67.
 āgayapaṇṇāṇaṃ kisā bāhā bhavanti payaṇue ya mansasoṇiye

^{2.} Ibid, 6/70.

^{3.} Suttanipāta (Padhāna Sutta), 9/11.

this *gramyadharma*, is a question? Solutions are available in the $\bar{a}gama$ scriptures.

Sexual excitement is twofold: with cause and spontaneous. The sexual desire which is due to external objects is called caused and that which is due to the internal state of the mind is called spontaneous.

The caused sexual excitement has three varieties:

- 1. due to hearing a sound
- 2. due to seeing a form (of beauty) and
- 3. due to the memory of the pleasure (just etc.) enjoyed in the past.

The internal excitement also has three varieties:

- 1. due to the rising of karma
- 2. due to the effect of food
- 3. due to the nourishment of the body.

In the *Sthānānga*, the four causes of sexual excitement are mentioned.³

- 1. Nourishment of flesh and blood.
- 2. Rising of the deluding karmas
- 3. Hearing a sexual conversation
- 4. Continuous thinking of sex

Sexual excitement is related to the accumulation of semen, and the accumulation of semen is related to food. Therefore, in connection with subjugating sex, the instructions related to food are available. In the $\bar{a}gamic$ literature, there has been a description on the ways of overcoming the sexual desire which are as follows:

- [1] Taking light food (Sūtra 79)
- [2] Reducing diet (Sūtra 80)
- [3] Headstand posture (Sūtra 81)
- [4] Wandering from village to village (Sūtra 82)
- [5] Fasting $(S\bar{u}tra~83)^{1}$
- [6] Mortify flesh and blood²

There is an elaborate explanation of these ways in the $\bar{A}c\bar{a}r\bar{a}nga$. In the

- 1. $\bar{A}y\bar{a}ro$, 5/78.
 - ... ubbāhijjamāņe gāmadhammehim
- 2. Niśītha Bhāṣya Cūrṇi, v. 516. saddaṃ vā soūṇa . . . sarīre ya
- 3. Thāṇaṃ, 4/581. cauhiṃ thāṇehiṃ mehuṇasaṇṇā samuppajjati, tam jahā-citamansasoṇiyayāe mohaṇijjassa kammassa udaeṇaṃ, matīye, tadaṭṭhovaogeṇam

head-stand posture, the eyes are to be firmly fixed on the tip of the nose or the brows. The act of firmly fixing is to be repeated. By such practice the ($Apana\ v\bar{a}yu$) is weakened and the $Pr\bar{a}na\ V\bar{a}yu$ is strengthened. On the strengthening of the $Apana\ v\bar{a}yu$, the sexual propensity is augmented. On the strengthening of the $Prana\ v\bar{a}yu$, this propensity is made inactive.

For the person with predominance of the passion of hatred, the sitting posture is beneficial, but for one with the predominance of the passion of attachment, standing and walking are beneficial. Therefore, a journey on foot, from village to village is a way of practising celibacy. The above Brahmacarya related explanation is available in the $\bar{A}c\bar{a}r\bar{a}nga$ commentary, which has been presented here.³

The practice of contemplation is also important for the practice of Brahmacarya. It has been said, while moving with equanimity, if sometimes our mind goes out of control, then think 'that she is not mine and I am also not hers. Mumukshus (ascetic) should refrain from such materialistic attachments. Such other remedies are also available.

Practice of Yogic Posture (Remaining in a Particular Posture)

Practice of postures has been sanctioned in the Jain tradition of spiritual practice. Lord Mahavira himself practiced the postures. He used to meditate remaining in a particular yogic posture. The Lord engaged himself in meditation, being seated in the proper posture. The principle postures of Lord Mahavira during the time period of his spiritual practice are the 'ukkudu' posture, vira posture, milking posture and standing posture etc. Postures are the main constituent of the Jain tradition of spiritual practice. The 'kāyakleśa' austerities and penances are related to the posture itself. For the Jain ascetics, Lord Mahavira has mentioned some special postures; such as -2

1. Sthānāyatika- The posture in which one has to stand straight is known as Sthānāyatika. This posture is of three types- The exercising in the standing posture that is ūrdhva Sthāna, the exercising in the sitting posture that is niṣīdana sthāna and exercising in the sleeping posture that is śayanasthāna. The sthānāyatika is the ūrdhvasthāna. In this posture, occupied with the kāyostarga (relaxed state of body

^{1.} *Āyāro*, 5/79-83.

^{2.} Ibid, 4/43, vigiñca mansa-soṇiyam.

^{3.} Ācārānga Bhāṣyam, p. 273.

^{4.} Dasaveāliyam, 2/4.

^{5.} Āyāro, 9/4/14. avi jhāti se mahāvīre, āsaṇatthe akukkue jhāṇaṃ

^{6.} Ācārānga Bhāṣyaṃ, p. 442.

with abandonment of its activities), one has to stand bending both the arms towards the knees.

- 2. *Utkaṭukāsanika* posture of sitting on the heels with hands on the knee.
- 3. Pratimāsthāyī (a pratimā posture) To be just like a sitting or standing pratimā (idol), is said pratimā posture. This is a type of austerity. In this penance, kāyotsarga and meditation are preferred more in comparison to fast. The Sthānānga commentator has taken the meaning of pratimā as 'remaining in the posture of kāyotsarga'.³
- 4. *Virāsana* The posture of the body after sitting on the lion postured seating ($sinh\bar{a}sana$) and to remain in that position without the seat is $v\bar{i}r\bar{a}sana$. This is a tough kind of posture. Its practice can only be done by a strong man. So, its name is $v\bar{i}r\bar{a}sana$.
- 5. Naisadhika-It means method of sitting. It is of five types.

So in the $\bar{a}gama$ literature, there is a mention of many types of postures like $Dand\bar{a}yatika$, $Lagandas\bar{a}y\bar{i}$ etc. The $k\bar{a}yotsarga$ posture, meditation etc. have been emphasized, in the Jain tradition of spiritual practice since the beginning. ⁵

6.13 Practice of *Pratimā* (Intensive Course of Austere Practices)

The *pratimā* (the intensive course of austere practice undertaken with determination and performed in confirmity with the prescribed procedure) has a specific description in the Jain spiritual tradition. It is desirable to discuss it in the present context. The specific criteria of penance or the special rule of spiritual practicing is known as *pratimā*. The meaning of *pratimā* in *Sthānānga* commentary is- acquisition, vow or resolution. There are different methods and practices for spirituality and they have also been classified into different *pratimās*. There is a description of the twelve types of *pratimā* in *Sthānānga*, as, 1. *Samādhi* 2. *Upadhāna* 3. *Viveka* 4. *Vyutsarga* 5. *Bhadra* 6. *Subhadra* 7. *Mahābhadra* 8. *Sarvtobhadra* 9. *Kṣhudraka prasravaṇa* 10. *Mahat prasravaṇa* 11. *Yavamadhyacandra* and 12. *Vajramadhyacandra*.

^{1.} Thanam, 7/49. sattavihe kāyakilese pannatte, tam jahā-ṭhāṇātiye . . .

^{2.} Ibid, 5/42, 43, 50 (Critical Notes) p. 618-621.

^{3.} SthānāngaVṛtti, p. 298. pratimayā-ekarātrikyādikayā kāyotsargaviśeṣeṇaiva tiṣṭatītyaivaṃsīlo yaḥ sa pratimāsthāī

^{4.} Sthānānga Vṛtti, p. 298.

^{5.} *Ṭhāṇaṃ*, 5/50.

Although, there are definitions available for some of the $pratim\bar{a}s$, it is hard to say whether the available meaning/definition implies the proper meaning or not. Meanings of some of the $pratim\bar{a}s$ have also been lost. Abhayadevasuri has himself accepted this fact. He has referred about the $Subhadrapratim\bar{a}$ that its meaning is not available.

The practice characterised by the auspiciousness of feelings is $Sam\bar{a}dhi$ $pratim\bar{a}$. It has two types- $\dot{s}ruta$ $sam\bar{a}dhipratim\bar{a}$ and $c\bar{a}ritra$ $sam\bar{a}dhipratim\bar{a}$ as $S\bar{a}m\bar{a}yika$ etc. ³

Upadhāna pratimā- the meaning of *upadhāna* is penance. A monk's twelve and a śrāvaka's eleven *pratimās* are called *upadhānapratimās*.

The *viveka pratimā* is a process of knowledge of discrimination of the body and soul. Discrimination between the soul and the body is done during the practice of this *pratimā*. Its practitioner analytically thinks about anger, pride, deceit and greed with its discrimination from the self. These are the nearest non-spiritual elements of the soul. After a good practice of its discrimination, the practitioner ponders upon his discrimination with the external relations. There are three types of external relations, namely - (i) religious group (ii) body (iii) food. Acharya Mahapragya has compared *vivekapratimā* to *viveka khyāti* i.e. discrimination. Maharsi Patanjali has mentioned it in *Hānopāya* (way for liberation).

Eleven *pratimās* for the *śravakas* and twelve *pratimās* for the monk have been prescribed in the *Samavāyānga Sūtra*. In that same *āgama*, there are mention of 91 and 92 *pratimās* of *vaiyāvṛtya karma* without mentioning names and directions. There are many *pratimās* available in the Jain *āgamas* but their appropriate practice methods are not available.

In $Antagadadas\bar{a}o$, there is a mention of a $Mah\bar{a}pratim\bar{a}$ practiced in a single night. There is no mention of the name of $Mah\bar{a}pratim\bar{a}$ (grand $pratim\bar{a}$) in the $Daś\bar{a}$. Only one night $Bhiksupratim\bar{a}$ is referred over there. In both, one night $mah\bar{a}pratim\bar{a}$ and one night $Bhiksupratim\bar{a}$,

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    (a) Sthānānga Vṛtti, p. 64.
    pratimā pratipattih pratijñeti yāvat
    (b) Ibid, p. 195.
    pratimā-pratijñā abhigrahah
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- 3. Sthānānga Vṛtti, p. 64.
- 4. Ibid, p. 64.
- 5. *Ṭhāṇaṃ*, (critical notes), 2/243-248, p. 133.
- 6. Yoga Darśana, 2/26. vivekakhyātiraviplavā hānopāyaḥ

^{2.} Thāṇaṃ, 2/243-248, (critical notes), p. 125 (Sthānāngavṛtti, p. 65). subhadrāpyevamprakāraiva sambhāvyate adṛṣtatvena tu nokteti.

there is a minor difference in their name and not in the very nature of the practice. Lord Mahavira had accepted one night *mahāpratimā* in a three day fast. A night's *bhikṣupratimā* is also accepted in a three day fast.

Lord Mahavira did the *Bhadra Pratimā*, outside the *Sānulasthi* village. This involved Lord Mahavira doing $k\bar{a}yotsarga$ by facing the eastern direction on the first day a whole night, he practiced $k\bar{a}yotsarga$ in the southern direction. Second day, he did $k\bar{a}yotsarga$ by facing the western direction. During the second night, he did it by facing the northern direction. Lord Mahavira accomplished the *Bhadra pratimā* having two days fast with the practice of $k\bar{a}yotsarga$ for two days and nights continuously. Lord Mahavira underwent special practices of meditation and penance. Its information is revealed in the above references.

Acharya Mahapragya has deeply explored these *pratimās* in *Sthānāṅga Ṭippaṇa* (a detailed explanation). For indepth study one should refer that.

Ekala-vihāra Pratimā

Ekala vihāra pratimā means taking a resolution of doing spiritual practice by living alone in solitary place. According to Jain tradition, a practitioner can live alone in three conditions only:⁷

- By accepting this Pratimā
- By accepting Jinakalpa Pratimā
- By accepting the monthly etc. *Bhikṣu Pratimās*.

Everyone can not accept this *pratimā*. An ascetic having special eligibility can only accept it. The eight eligibilities of accepting a *pratimā* have been described in the $Sth\bar{a}n\bar{a}nga^{1}$ as follows:-

1. **Faithful** - Having full faith in his practices. Such person's right faith and conduct stand as firm as mountain Meru.

^{1.} Samavāo, 11/1, 12/1.

^{2.} Ibid, 91/1, 92/2.

Angasuttāṇi, Part III (Antakaḍadasāo), ed. by Muni Nathmal, Ladnun, V. 8. 2031 (1974), 3/8/88.

^{4.} Dasão, 7/33.

^{5.} Āvaśyaka Niryukti, v. 495. sāvatthī vāsam cittatavo sānullaṭṭhi bahim puḍimābhadda mahābhadda savvaobhadda paḍhamiā cauro

^{6.} *Ṭhāṇaṃ*, p. 132-137.

^{7.} Sthānānga Vṛtti p. 416. ekākino vihāro-gramādicaryā sa eva pratimābhigrahaḥ ekāki vihara-pratimā jinakalpapratimā māsikyādikā vā bhikṣupratimā, quoted from Ṭhāṇaṃ, Critical Notes, p. 823.

- 2. **Truthful** Truth practitioner. Such person remains fearless in following his vow of truthfulness. One is an ardent follower of truth.
- 3. **Brilliant** Person who is skilled enough to receive the knowledge of scriptures.
- 4. **Outstanding Scholar** As a minimum knower of upto the third section of the nine $p\bar{u}rvas$ or maximum upto the incomplete tenth $p\bar{u}rva$.
- 5. **Powerful** Person who has tested himself under the five criterions such as penance, strength, knower of scripture, practitioner of solitariness, energy.
- 6. **Peaceful** Person who neither indulges in repeating the pacified conflictual conditions nor does he initiate newer conflicts.
- 7. **Patient** Person who remains in the state of equanimity in both favourable and unfavourable conditions.
- 8. **Energetic** Person who maintains enthusiasm to move ahead in accepted spiritual practices.²

At present, there is no provision for *ekala vihārapratimā* in the Jain tradition. It used to be accepted by specially- skilled persons in the past, who have been doing special experiments in the field of spiritual progress. They have gained special skills by indulging their soul in those experiments. Jain philosophy is a non-absolutistic philosophy (*Anekāntavādī*). Hence, there is no restriction in doing this particular type of practice. External types of practices are changing on the basis of substance, space, time, mode, patience and power. The main factor of soul's development is inner purification. This principle is universally valid. Therefore, Jain conduct remained untouched from the one sided hard of performance of ritualistic practices. That's the reason of continuation of the concept of *Asoccākevalī*, the fifteen types of liberated souls etc.

Purification: Gateway to Salvation

In Jain tradition, the purification of the soul has been considered as the prime cause of freedom from karmas. External outfit is not a hurdle in getting salvation. Anybody can attain salvation in any country and in any atmosphere. No external conditions stand as a barrier for the

^{2.} Thānam, 8/1.

^{3.} Sthānāngavṛtti, p. 416.

purification of the soul.

Truth is not bound to any country, time, person, environment etc. Acceptance of the fifteen types of liberated souls also endorses this truth. In the age of the $\bar{a}gama$, this truth is expressed in many places, but in the age of logic, the voice of this truth gradually weakened.

Liberated souls are completely developed souls, hence there is no difference among them from the point of view of spiritual development. But, on the basis of their previous state, the state in which they attained liberation, they have been divided under fifteen types as follows:

- 1. *Tīrtha siddha* (Emancipated during the dominance of doctrine) Those liberated souls who had attained emancipation after having been initiated in a religious order, founded by the ford-founder, such as chief desciples of Rishabdeva etc.
- 2. Atīrtha siddha- (Emancipated during the non-existense of doctrine) Those liberated souls who had attained emancipation prior to the establishment of the fourfold religious order, such as Marudevi, the mother of Rishaba deva.
- 3. *Tīrthaṅkara siddha* (Emancipated as the founder of the doctrine)Those liberated souls who had attained emancipation in the form of
 a ford founder such as Lord Rishbha etc.
- 4. Atīrthaṅkara siddha (Emancipated as the non founder of the doctrine) -Those liberated souls who had attained emancipation as an ordinary omniscient.
- 5. *Svayambuddha siddha* (Self enlightened) Those liberated souls who had attained emancipation in the state of a self enlightened ascetic.
- 6. *Pratyekabuddha siddha* (Enlightened isolately) Those liberated souls who had attained emancipation in the state of an ascetic, who was initiated after becoming enlightened on account of some external cause.
- 7. Buddhabodhita siddha (Enlightened by a ford founder and the like)-Those liberated souls who had attained emancipation after getting enlightenment from a ford-founder and the like.
- 8. *Strīlinga Siddha* (Emancipated in the state of a woman)- Those liberated souls who had attained emancipation in the embodiment

^{1.} Angasuttāni, Part II, (Bhagavaī), 9/9-32.

^{2.} *Ṭhāṇaṃ*,1/214-228.

^{3.} Ibid, 1/214-228.

of a female.

- 9. Puruṣaliṅga Siddha (Emancipated in the outfit of a man)- Those liberated souls who had attained emancipation in the embodiment of a male.
- 10. Napunsakalinga Siddha (Emancipated in the outfit of an artificial eunuch)- Those liberated souls who had attained emancipation in the form of a hermaphrodite who was made eunuch through emasculation, and was not so by birth, for a eunuch by birth cannot become a siddha.
- 11. Svalinga Siddha (Emancipated in an orthodox outfit)- Those liberated souls who had attained emancipation in the outfit of a Jain ascetic.
- 12. Anyalinga Siddha (Emancipated in an outfit of a heretic)- Those liberated souls who had attained emancipation in the outfit other than that of a Jain ascetic.
- 13. *Gṛhalinga Siddha* (Emancipated in the outfit of a householder)-Those liberated souls who had attained emancipation in an outfit of a householder.
- 14. Eka Siddha (Emancipated alone)-Those liberated souls who had attained emancipation all alone at a time.
- 15. Aneka Siddha (Emancipated along with others) Liberated souls who had attained emancipation, numbering two upto one hundred and eight souls at a time.¹

The concepts of fifteen types of liberated souls are the best examples of the wider approach of the Jain philosophy. There is not sole proprietorship of any caste, creed or gender on salvation. Every human being belonging to any caste, color, gender or creed, can achieve the highest position by practicing penance, whether he is initiated in the *śramaṇa sangha* (monkhood) or not, whether he is a *tīrthaṅkara* or an ordinary human being, whether a woman or a man, whether a householder or an ascetic etc. This maxim that gives importance to inner purification is an indicator of the greatness and vastness of Jain philosophy.

Asoccā Kevalī (Aśrutvā kevalī)- Spontaneous Omniscient on Account

^{1.} *Ṭhāṇaṃ*, Critical Notes, p. 29-30.

of Intense Purity of the Soul

The concept of $Asocc\bar{a}\ keval\bar{\iota}$ of Jain philosophy also confirms the fact that for the development of spirituality to the highest level, the eligibility is not found any where outside but in the inner purity of a being.

There is an elaborated description of asoccākevalī in the Bhagavatī. Here, we find the information of extreme spiritual development of them. Some people do not listen to the religion propounded by omniscients or their followers even then they are able to attain the spirituality propounded by the omniscients. By getting enlightenment and by renouncing the household life and becoming a monk of an anagāra religion, endowed with celibacy, restraint and inhibition, one can attain extra sensory knowledge such as clairvoyance, mindreading and omniscience.¹

Spiritual Practices of Asoccā Kevalī

Asoccā Kevalī means one who has himself discovered the path of self realization in the field of spirituality. He can acquire his own destination (liberation) through his specific methodology of spiritual practice. A detailed explanation of the steps of spiritual progression of an Aśrutvākevalī are given in the Bhagavatī.²

Continuation of two days fast for a long period, exposure to intense sun rays standing facing the sun with upraised hands, goodness of nature, peaceful personality, diminution of passions like anger etc., endowed with politeness; with these practices and virtues, one can attain paraclairvoyance and purity. With the power of acknowledging the subtle truth, he attains the right faith and his paraclairvoyance transforms into clairvoyance. So, gradually by destroying the knowledge covering karmas etc., without listening to the spirituality propounded by the omniscients, acquiring it by his own self, a spiritual person achieves salvation. It is a unique concept of Jain religion that it is not essential for a person to listen to a particular religion and get into contact with relevant people of that religion for the purification of the soul. Jain religion, and only then is salvation possible'. It upholds that in which so

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 9/9-32.

^{2.} Ibid, 9/33.

ever country one lives, whatever outfit one wears and whatever culture one follows, freedom from passion is essential for liberation. $kaṣ\bar{a}yamuktih$ kila muktireiva. Salvation is not possible if there is existence of passion in one's own self. However, with the elimination of passions, salvation is inevitable, and it does not matter whether one follows the Jain Religion or any other.

Kriyāvāda

Any action that causes karmic bondage is known as $kriy\bar{a}$. Without it, bondage of karma is impossible. Action is threefold: done by the agent himself, or was instrumental in getting done, or was approved by him. This threefold action becomes ninefold when combined with the three periods of times—past, present and future. These $kriy\bar{a}s$ have been described briefly in the $\bar{A}c\bar{a}r\bar{a}nga$. $^2Kriy\bar{a}$ attracts karmic matter, hence, it is named as $a\dot{s}rava$ (cause of influx of karmas). 3

In the $\bar{a}gama$ literature, there are three classifications of $kriy\bar{a}$. The first one is of $S\bar{u}trakrt\bar{a}nga$, where $kriy\bar{a}$ has been mentioned of thirteen types. The second one is of $Sth\bar{a}n\bar{a}nga$, here is a mention of seventy two types of $kriy\bar{a}$ on the basis of primary and secondary classification. At numerous places in the $Bhagavat\bar{\imath}$, there is a mention of $kriy\bar{a}$. The twenty second chapter of $Praj\bar{n}\bar{a}pan\bar{a}$ is $kriy\bar{a}pada$. The third classification of $kriy\bar{a}$ is available in the $Tattv\bar{a}rtha$ $S\bar{u}tra$. There is mention of twenty five $kriy\bar{a}s$ in this text.

How can the bondage of karma take place and be acknowledged by a reflection on the types of $kriy\bar{a}s$. In this present context, only an introduction of $kriy\bar{a}$ was required, so a detailed description is not given. A person interested in an in-depth study can look into the abovementioned sources. Avoidance of $kriy\bar{a}$ can stop karmic bondage. $Kriy\bar{a}$ is a cause of influx of karma. This influx is a hurdle in salvation. Nondoing means inhibition. Inhibition is required for the attainment of salvation. The practitioner moves ahead towards non-doing by

- Bhagavatī Vṛtti, 3/134. karanam kriyā karmabandhananibandhā cestā
- Āyāro, 1/6. akarissam caham, kāravesu caham karao yāvi samaņunne bhavissāmi
- 3. Ācārānga Bhāṣyaṃ, 1/6, p. 26. kriyā karmapudgalānāsravati, tena asyā aparanāma aśravo vidyate
- 4. Sūyagado, 2/2/2.
- 5. *Ṭhāṇaṃ*, 2/2-37.
- 6. Aṅgasuttāni, Part II, (Bhagavaī), 1/60-100, 364-372 etc.

relinquishing doingness, through the practice of conduct. The zenith of non-doing brings salvation. In this present context, non- doing does not mean - becoming workless, but it means the abandonment of violence.

Activity and Abstinence

Generally, Jain religion is considered as a religion of abstinence, but this belief is partially true. Complete state of inactivity can occur only in the fourteenth <code>guṇasthāna</code> (stages of spiritual development) and the duration of that <code>guṇasthāna</code> is minimal. Thereafter salvation is inevitably achieved. In order to run routine life, activity is essential. Jain religion does not totally reliant on complete abstinence but to some extent it has accepted role of activities also. It maintains a harmony between action and inaction.

Lord Mahavira has given provision to both, comportment and inhibition of mind, speech and body for a spiritual practitioner. After getting initiated into monkhood, a disciple asks 'Now, I have accepted a new life, I have to sustain my life also, please guide me how should I conduct my behaviour so that I will not have bondage of inauspicious karmas.' The Guru guides the disciple, by saying that, 'Now you should start your life with self restraint, by this way you will not have any bondage of inauspicious karmas.' Wisdom is also required in both action and inaction. What should be given importance and where, this understanding is essential. With this understanding, the path of spiritual practice becomes clearer.

Indifference (neutrality) in Conduct

Violence is not worth of doing. Nonviolence is always desirable and worthy of following. This is a universal principle of conduct. However, sometimes due to specific situations, this principle can not be adhered in speech. Such problems usually occur in the field of conduct.

Behaviour in life is very complex. That is why a person following the vow of non-violence has to take the help of speech and silence, taking into account the demands of time and prevailing conditions. Sometimes one has to resort to silence only. Different problems can not be solved with the same level of mentality. An attempt to illustrate the problem of

^{1.} Tattvārthādhigama Sūtra, 6/6.

Dasavaikālika, 4/7. kaham care . . . pāvam kammam na bandhaī

^{3.} Ibid, 4/8, jayam care . . . na bandhaī.

choosing an exact solution has been made in the *Sūtrakṛtāṅga*, by putting forward a problems and providing a solution. A non-violent person should not say that, 'This living being is slayable', but with reference to a problem, sometimes saying that 'This living being is not slayable' is also not appropriate. Therefore, a non-violent person should remain silent in such situations. ¹ If a person approaches a monk by asking a question, whether he should kill the violent creatures like lion etc. or not, then. It can not be answered that he should kill them as those violent beasts are killing many human beings and creating a massacre. Also, to say 'don't kill them' is not advisable as per the practical situation. Hence, in such a situation, it is advised for a monk to remain silent.²

Why should one keep silent is discussed by Shilankacharya in reference of 'slayable or non- slayable', by presenting the logical reasoning as follows - if we say that the wrong doers like thief etc. are worthy of killing then it will stimulate violent action and if we say that they are not worthy of killing, then it will support the acts of theft. So, the non-violent ascetic should remain silent in such situation. Similarly, one should remain indifferent towards watching, or killing of violent beasts like lion, tiger, cat etc.³

At many places in the $\bar{a}gamas$, there is a preaching on keeping a control over one's speech, in the context of conduct and behaviour. This is a general tendency of a human being that he does not accept anyone else purer than his own self. One may have a mental tendency that only his way of practice is true and the best one whilst others are wandering in delusion. Such a mental tendency creates a problem for them when it is expressed through their speech. Demoting such tendency, it has been directed in the $S\bar{u}trakrt\bar{a}nga$ that it is not proper to say that those who practice restraint and lead a good life, are wrong and deluded, is not proper. Don't keep such an attitude.' The preacher and the supporter of non- absolutism never use abusive language. Those who remain self-reliant, calm and quiet and keep control over their senses, avoid jokes and frivolous talk to call them wrong-doers is a non-restraint act of speech. For ascetics, irrespective of whether they belong to our own group or some other group, we must never use the words like 'these

^{1.} Sūyagado, ed by Yuvācārya Mahapragya, Ladnun, 1986, 2/5/30, p. 307-308.

^{2.} Sūtrakrtānga Cūrņi, p. 411. vajjham pāṇāti . . . ghātaeti vā

^{3.} Sūyagado, Part II, p. 308. Sūtrakrtānga Vṛtti, p. 256, vadhyā . . . māvalambayet

poor fellows are deluded practitioners of penance and everything they do is false and anti-social behaviour'. A monk is trained in such a way, that he should not keep eye upon others, but, he must concentrate his mind on the best practice of meditation and should give up all behaviour which creates violence and controversies.

When 'somebody is giving charity to some-one' -what should be a monk's reaction - in this regard also an illustration has been given in Sūtrakrtānga. Is offering food to a brahmin or a monk, spiritual or not? Is it auspicious or not? Its answer should not be given in either yes or no, by a monk. In the context of charity of food to a brahmin or other monks, a monk should not say 'this practice is auspicious' because it would stimulate violence of mobile and immobile living- beings. He should also not say that it is inauspicious because his saying so would obstruct the receiver from getting the food. Those who praise charity, wish to kill the living beings. Those who protest against this tendency, hinder their livelihood. Those who neither say that it is auspicious nor say that it is inauspicious, stop the influx of karmas and get salvation. This means that during a charity event which approaches them and if asked whether it is auspicious or not, then, at that time a monk should remain silent. This silence is nothing but the wisdom of his speech. By offering something or giving charity, whether the donor gets good karma or not, a wise ascetic should not comment. Ascetic should always extend peaceful ways. Sūtrakrtānga Cūrni has stated that charity given to a true ascetic with a higher degree of faith brings beneficial results, while providing charity to the wrong person promotes killing. Even then, a non-violent person should keep himself away from saying both 'yes' and 'no'. Saying 'no' brings the bondage of obstructing karmas and saying 'yes' promotes violence. Thus, in such contexts, auspicious and inauspicious, both are not worthy of mentioning. At the time of preaching of these principles it can be explained, but a monk should keep silence when the charity is actually being given. A monk should follow the peaceful path and should behave in such a manner that the questioning people remain calm and ascetic rules are also followed.

Sūyagado, 2/5/31. dīsanti ņihuappāņo bhikkhuņo sāhujīviņo ee micchovajīvitti iti diṭṭhi ņa dhārae

^{2.} Ibid, Part 2, p. 308, Sūtrakṛtānga vṛtti, p. 256 te na kasyaciduparodha . . . sādhunā

^{3.} Ibid, 1/11/16-21.

The commentators of *Sūtrakṛtāṅga* have said that even the benefits of charity given to the ascetics belonging to one's own congregation or to other's congregation should not be highlighted in absolute words. In the negation of charity, there is a possibility of obstruction in benefit and some negative opinion may be developed in those people leading to a possibility of violence. So, both assertion and negation are not worthy of speaking for an ascetic. He should speak non-violent words by renouncing both assertion and negation.³

Main Causes of Violence

While indulging in violence, there are some internal causes i.e. attachment and hatred. No external cause becomes a stimulus of violence in the absence of internal factors. Jain philosophy has accepted the importance of both substantial cause and instrumental cause. Ancient scriptures such as $\bar{A}c\bar{a}r\bar{a}nga$ have also, elucidated the instrumental causes of violence. Violence is both with purpose and without purpose. $\bar{A}c\bar{a}r\bar{a}nga$ states that intentional kinds of violence is attributed to 'longing for survival, praise, reverence and adoration; life and death; emancipation and elimination of physical and mental suffering.' $\bar{A}c\bar{a}r\bar{a}nga$

- **1)** *Jijīviṣā* **Longing for Survival** The first and the fundamental desire of all the worldly living creatures is the intense longing for survival. It can be observed in all life forms. This becomes one of the greatest cause of violence.
- **2)** Lokeṣaṇā Worldly Praise When the wisdom of betterment for all does not arise and the consciousness remains confined to the fulfilment of demands of the senses and the mind which develops the feelings of receiving appreciation, worshiping and importance. This wordly desire of praise always remains with oneself. People commit violence in order to fulifil this desire.
- 3) False Conception of Religion- Violence gets attributed to religion.

Sūyagado, Part 2, 2/5/32. dakkhināe padilambho atthi vā natthi vā puņo na viyāāgarejja mehāvī, santimaggam ca būhae

Sūtrakṛtānga Cūrṇi, p. 412, 413. quoted from Sūyagado, 2, p. 309

^{3.} Sūtrakrtānga Vrtti, p. 257. . . . tad dānanisede . . . brūyāt

^{4.} Sūyagado, 2/2/2.

^{5.} Āyāro, 1/14, āturā paritāventi.

For this there are two reasons- freedom from birth and death and freedom from all the sufferings. Many religious men started voodooism at the time of Lord Mahavira. Sacrifice of animal was already prevalent in some religions but the offering of human sacrifice was also accepted. The conceptual basis was that dieties get satisfaction through their worshiping. By satisfying the gods and getting their blessings, salvation from this world can be achieved. At that time, many people used to commit violence for salvation and to get freedom from sufferings in this world.

4) Elimination of Pain- A man who indulges in satisfying the appetite of one's own senses and mind only, becomes distressed. He then becomes more restless. To overcome his agony, he teases others and kills others. His anxiety also becomes a cause of violence. Ācārāṅgā has listed some of the reasons of violence from which the ancient prevalent religious concepts and the basic tendency of mankind become clear. Today, a long list of the causes for violence can be presented. In brief, passion (anger, pride, deceit and greed) are the main cause of violence. Therefore, overcoming the passions becomes a cause of ending violence. The main objective of ethics is to present the spiritual practice for the elimination of passions.

Discussion on Weapons

The means for violence is called weapon. It is of two types- external weapon and inner (emotional) weapon. There are ten types of weapons described in the Thāṇaṃi.e. Fire, poison, salt, lubricants such as oil etc., alkali, acid, mind, words, body engrossed with evil intention and non-abstinence. Among these, the first six weapons fire etc., are external weapons and remaining four are internal weapons. Non-abstinence is the most dangerous weapon. Control over this, will bring control over all other weapons. The very first notion of weapon sprouts in our minds or emotions. An ethical person is one, who remains away from the weapon of non-abstinence. Acharya Mahapragya has considered the disarmament as conduct. In his words synonym of disarmament is conduct. Although, this is a relative definition of conduct, it is nonetheless very important in today's context. Danger of a world war cannot be avoided, until and unless disarmament of the mind and emotions takes place. If disarmament takes place in the emotions, then,

Sthānānga Vṛtti, p. 328.
 śasyate-hinsyate aneneti śastram, śastram hinsakam vastu, tacca dvidhā-dravyato bhāvataśca

the external weapons cannot pose much danger. There is an instruction in the code of conduct for householders, pronounced by Lord Mahavira that 'A Jain follower will not create any weapon'. He will not even mechanically set the parts of weapons. Along with it, there is an instruction to overcome non- abstinence - the uncontrolled internal weapon. Non-abstinence is the main weapon and its control is mandatory. Jain ethics especially emphasize over its control.

Main Constituent of Conduct: Non Possession (Aparigraha)

In the field of conduct, the concept of non-violence is predominant, though, the concept non-possession is marginally considered. Whereas, in reality- non-possession is a major part of conduct. Most of the violence occurs due to possession. In the Jain āgama literature, within the context of conduct, both non-violence and non- possession have been discussed. There are two main reasons for the bondage of karma, namely, violence and possession. Attachment, hatred and delusion are also the causes of bondage of karma, but these do not over in the absence of violence and possession.

Possession is a primary cause between the two. Violence is done for possession. Jambu asked Arya Sudharma-What is 'bondage' as per the philosophy of Lord Mahavira and how can it be broken? Sudharma answered - possession of anything causes bondage, and violence is bondage. The cause of bondage is the sense of attachment. In the present context, possession has been given a primary place (in reference to the causes of bondage) and violence is the secondary. It is very clear that among five kinds of influx, prānātipāta (violence) etc., the possession is considered as the more powerful cause.² Possession does not take place due to violence, but violence takes place for having possessions. Violence is the result and possession is the cause. Today, violence is considered as a major problem and its remedies are being searched, though ironically its main cause has not been pondered upon. Without the removal of the cause, the effect cannot be The shoot and root-both have to be considered.³ The solution for violence can only be discovered under the light of non-

Thāṇaṃ, 10/93.
 dasavidhe satthe paṇṇatte, taṃ jahā-satthamaggi visaṃ loṇaṃ siṇeho khāramambilaṃ duppauto
 mano vāyā kāo bhāvo ya aviratī

^{2.} Acarya Mahapragya, Astitva aur Ahimsā, Ladnun, 1990, p. 5.

^{3.} Angasuttāṇi, Part III, (Uvāsagadasāo), 1/39. . . . sanjuttāhikaraņe

^{4.} Sūtrakṛtānga Cūrṇi, p. 21, 22. uktaṃ hi . . . pūrvamupadiśyate

possession.

Non-possession has been emphasized greatly in the $\bar{a}gamas$. In the five great vows of a monk and in the vows of the laity, non-possession holds a primary place. Though, non-possession of a householder is not at the same level as that of a monk. A monk follows the vow of complete non-possession. Non-possession of a lay follower is the voluntary restriction upon the desire for possession ($icch\bar{a}parim\bar{a}na$). Jain philosophers have described the transgressions ($atic\bar{a}ra$) of non-possession very minutely, so that in practical life, a man can get direction on how to practice non-possession. Transgressing the limit of field, buildings, silver, gold, animals, grain, male-female, slaves and metallic utensils such as plate etc. and other articles is called as transgressions of the vow of non-possession ($icch\bar{a}parim\bar{a}na$). Lay followers try to remain away from these transgressions. Solutions to the financial problems can also be achieved by following the vow of non-possession.

The real possession is delusion or deep attachment $(m\bar{u}rch\bar{a})$. The meaning of $m\bar{u}rch\bar{a}$ is the feeling of mineness in anything. This consciousness of mineness develops due to attachment. Because of this consciousness, a living being is always worrying for earning, collecting etc. In order to develop this non-possessive attitude, there is a need for giving up this mineness. According to $Uttar\bar{a}dhy\bar{a}yana~S\bar{u}tra$, the central cause of all the worldly sorrows is deep desire or hankering. One whose desire comes to an end their attachment also vanishees leading to cessation of their sorrows. Delusion or infatuation is possession. Another term for infatuation is greed and it has been considered as the destroyer of all virtues. 2

Social Base of Non-violence is Non possession

Anekānta or flexibility of thoughts is the ideological basis for non-violence. In the same way, social basis of non-violence is non-possession. In personal life, that which is called neutrality, becomes

- 1. Sūyagado, 1/1/2-3.
- 2. Ibid, 1/1/4.
- 3. Sutrakṛtānga Cūrṇi, p. 22.
 pañcaṇhaṃ vā pāṇātivātādi āsavāṇāṃ pariggaho guruataro tti kātuṃ teṇa puvvaṃ pariggaho vuccati
- 4. Āyāro, 3/34 aggam ca mūlam ca viginca dhīre.
- 5. Thāṇaṃ, 5/1,2.
- 6. Upāsakadaśā, 1/28.
- 7. Dasaveāliyam, 6/20. mucchā pariggaho vutto

non- possession in social life. In personal life, infatuation is expressed in two ways - 'the sense of possession and the sense of consumption. Under their influence a human being commits theft of other's articles. Infatuation occurs in three external forms:

- Theft or exploitation
- More possession than required
- Consumption

Violence does not only refer to killing and bloodshed, but, possession more than necessary is also violence because without violence, possession is not possible. Possession causes the violation of another's right and in this form possession is violence. Non-possession is the external freedom from infatuation and freedom from infatuation is the internal non-possession.3 For the development of non-possession, development of freedom from infatuation is required. Jain āgamas discuss consistently about equal distribution. Equal distribution has been considered as an essential part of spiritual practice. ⁴ Acārya Tulsi has tried whole-heartedly to invoke the consciousness of renunciation. Acārya Mahapragya considered renunciation as very important not only for spirituality but also for living a healthy social life. His thoughts are 'The problem of possession is much more complex than that of violence, while considering the present problems. It is very important to stress upon the practice of non-possession. 'Non-violence is the greatest religion' and correspondingly need for, 'non- possession is the greatest religion' is also to be emphasized upon. Non-violence and non-possession are a pair, but they have been cut apart. By reconnecting it again we can go forth in the direction of finding a solution. The day when the voice of 'Non-violence is the greatest religion' encompassing 'non possession is the greatest religion' becomes strong, all the financial problems will find a solution.' Thus, the ideology and conduct of non-possession is not only the highest spiritual practice, but, it is essential for personal happiness and a healthy social structure too.

^{1.} Uttarajjhayaṇāṇi, 32/8.

^{2.} Ibid, 8/37. loho savvaviņāsaņo

^{3.} Ramjee singh, Jain Darśana: cintana-anucintana, Ladnun, 1993, p.84.

Dasaveāliyam, 9/2/22. asamvibhāgī na hu tassa mokkho

Significance of Jain Conduct

The basis of Lord Mahavira's conduct and philosophy is equanimity. 'Samiyae Dhamme' Spirituality can not be different from equanimity. One, who is in the state of equanimity does not conduct sinful activities. Actually, whatsoever is free from attachment and hatred, is only the right conduct. The more one has of these two in one's behaviour, the more defiled his behaviour will be, so for the purification of conduct it is a requirement to remain in equanimity.

Equanimity is two fold: (i) dependent upon self and (ii) dependent upon others. Equanimity which is achieved by the subjugation of attachment and hatred resulting into an experience of equanimity during both favourable and unfavourable circumstances is selfdependent equanimity. All living beings seek happiness, no one desires suffering, and hence, no living being should be killed or hurt. This equanimity belongs to the second category and therefore it is not selfdependent. For the cultivation of self-dependent equanimity, the Lord has said 'One should with over the passions', and for the second kind of equanimity, he has said, 'One should desist from killing living beings' i.e. sins like *Prānātipata* etc. ⁴ Both of these forms can be considered as equanimity - transcendental equanimity and empirical equanimity. Self dependent equanimity is transcendental equality and equanimity dependent upon others is empirical equanimity. From these two types of equanimity, two effects can be seen. Self dependent equanimity is purifier of the soul whilst equanimity dependent upon others is based on behavioural purification. Thus, purification of the individual and society are concomitant on the basis of these two forms of equanimity, which is most desired result. This is the speciality of Jain conduct in that it has maintained a balance between transcendental and the empirical world. As a result of this, the spiritual development helps in the upliftment of the society also.

Worldly being is bound to karmas and it keeps on accumulating more karmas and experiences its results. The eternal relation of soul and karma is the cause for the cycle of birth and death. From a transcendental viewpoint, this is not the nature of the soul. However,

^{1.} Acarya Mahapragya, Astitva aur Ahimsā, p. 63.

^{2.} Āyāro, 5/40.

^{3.} Ibid, 3/28.

^{. . .} samattadansī na kareti pāvam

^{4.} Acārānga Bhaṣyam, Prelude, p. 6.

from a spiritual point of view, that which is not the nature of the soul, is suffering. Suffering is abandonable, while happiness is the most desirable. Ācāraṅga commands to destroy the chain starting from anger to misery. The centre point or the main fact of suffering is passion. With the removal of the seeds of passion, sorrows get automatically uprooted. With the weakness of passion, equanimity arises. Equanimity is at the nucleous of conduct. All other parts of conduct are beneficial only, if they are nurtured inlife with the development of equanimity.

Backbone of righteous Jain conduct is right knowledge. Knowledge has no importance which is bereft of conduct. Practice of non-violence is possible only with knowledge. This fact was emphasised in the Jain $\bar{a}gamas$ which pronounced it with the strongest voice-'one who does not know the living being and the non-living being, how will he then know self- restraint.' It means that the practice of self restraint is not at all possible for an ignorant man. First of all, it is mandatory to know what constitutes a living being and a non- living entity. After knowing this fact, practice of non-violence becomes easy and simple.

jñānakriyābhyām moksah.

Through the synchronization of knowledge and action, one can attain the ultimate aim. Salvation can not be achieved either by knowledge alone or merely by conduct. Synchronization of the two is essential.

Essence of Knowledge is Non-violence

Only that knowledge can be considered as right knowledge, which can be practiced as non-violence. The knowledge by which, the inspiration for violence occurs and means of violence develops, cannot be called 'knowledge'. That is an illusion of knowledge. It is the cause of worldly transmigration. Actual knower is the one who practices equanimity and non-violence. In the <code>Sūtrakṛtāṅga</code>, it is said that, 'The essence of being a knower is that he does not commit any kind of violence. Equanimity is non-violence, only this much he has to know'. From this statement, it becomes clear that the essence of knowledge is non-violence. Non-violence is the highest conduct. It develops on the basis of equanimity. 'As I dislike sufferings, others also dislike them.' As the experience of such equanimity develops, the feeling of non-violence also develops to that extent. To consider all the living beings as one's own self, is the

Āyāro, 3/84.
 se mehāvī abhinivaṭṭejjā koham ca, māṇam ca māyam ca loham ca pejjam ca dosam ca moham ca gabbham ca jammam ca māram ca naragam ca tiriyam ca dukkham ca

^{2.} Dasaveāliyam, 4/12.

utopian non-violence. The $\bar{A}c\bar{a}r\bar{a}nga$ which is an ethical text has an important place in the Jain tradition, $\bar{A}c\bar{a}r\bar{a}nga$ starts with the curiosity for knowing the self and that is its fundamental essence. Lord Mahavira propounded non-violent life style on the basis of the concept of soul. One, who has a belief in the soul, also has a belief in non-violence.

Acceptance of non-duality of Soul

Jain philosophy accepts indepedent existense of both the living being/soul and matter.³ Furthermore, existence of infinite souls is also accepted who have their own individual existence. They are not part of any ultimate reality. Even after acceptance of the multiplicity of soul, $\bar{A}c\bar{a}r\bar{a}nga$ still establishes non-duality of the soul, within the context of non- violence. It wants to establish non-violence universally and eternally, by providing unison between the killer and the killed. Cruelty never targets one's own self, but it targets towards others. When nobody other than the self is there, feeling of cruelty can not emerge. The person whom you intend to kill is none-other than yourself.⁴ And therefore, do you not actually kill yourself, while you think, you are killing somebody else?' Where, there is a feeling of duality there occurs exploitation and killing. Therefore, in the $\bar{A}c\bar{a}r\bar{a}nga$, an instruction is given for non-duality, that is the nature of one self. From a synthetic approach, the non-duality is also real.

In the Jain $\bar{a}gamas$, there is an equal emphasis on both, the soul's purification and the purification of life. Practice of non-violence is required for the soul's purification as well as for balanced development of society. The society in which unnecessarily mutual torturing, beating, hurting etc. takes place will have reign of terror, stress and conflicting problems. $\bar{A}c\bar{a}r\bar{a}nga$ is aware of this reality. It wants to promote harmonious situation amongst the humans. The following statement of the $\bar{A}c\bar{a}r\bar{a}nga$, is evident of this fact.

You are indeed he, whom you intend to govern. You are indeed he, whom you intend to torture. You are indeed he, whom you intend to enslave.

You are indeed he, whom you intend to kill.

 $\bar{A}c\bar{a}r\bar{a}nga$ advocates removing misconduct and evil practices in the contemporary society. In ancient times, there was a tradition of slavery,

^{1.} Sūyagado, 1/1/85.

^{2.} Āyāro, 2/63. savve pāṇa piyāuyā suhasāyā dukkhapadikūlā apiyavahā piyajīviņo jīviukāmā

^{3.} *Thaṇaṃ*, 2/1.

^{4.} Āyāro, 5/101.

which the $\bar{A}c\bar{a}r\bar{a}nga$ did not consider appropriate. Its statements are against that system. Thus, it implies that such statements of $\bar{A}c\bar{a}r\bar{a}nga$ point towards behavioural purification.

Rightness of knowledge precedes right conduct. If thoughts are not appropriate, then enlightened conduct cannot be imagined. In the sequence of means of freedom from bondage, importance of right knowledge precedes right conduct.

samyag darśana-jñāna-cāritrāņi mokṣamārgaḥ²

Right faith, right knowledge and right conduct are the means of emancipation. Conduct can become a helping aid to solve problems only when it is based on the right knowledge. Conduct preached by Lord Mahavira was soul centered or spirituality centered, so even in this present era it has its relevance. Solutions for many of the problems can be found in the ethical doctrines preached by Lord Mahavira. Maxims of conduct such as disarmament, vow of voluntary restriction over the desire for possession, vow of limitation of consumption and repeated consumption of things, nonviolence, non- absolutism etc. are potent enough to solve the problems of war, violence, abstinence, economical disparity etc.

Truth is eternal. It is relevant forever. The conduct propounded in the Jain $\bar{a}gam$ as has eternal value, hence, it is potent enough to fulfil the expectations of all the times.

^{1.} $\bar{A}y\bar{a}ro$, 5/101.

^{2.} Tattvārtha Sūtra, 1/1.

CHAPTER SEVEN

EXPOSITION OF OTHER PHILOSOPHIES IN JAIN ĀGAMAS

A number of doctrines have been mentioned in the Jain and Buddhist literature. The *Upaniṣads* also have descriptions of various doctrines in different contexts. In Śvetāśvataropniṣad, a discussion on the doctrinc of time and nature, theory of destiny etc. is found. There is a clear acceptance of doctrine of time in *Maitrāyaṇī Upaniṣad*.

In the era of Lord Mahavira, multiple doctrines were prevalent in the society. 363 different philosophical concepts were propounded and refuted in the $Drstiv\bar{a}da$, the 12^{th} canonical text of Jain $a\bar{g}ama$. As it is stated in the $Dhaval\bar{a}$ -

eṣāṃ dṛṣṭiśatānāṃ trayāṇāṃ triṣaṣṭyuttarānaṃ prarūpaṇaṃ nigrahaśca dṛṣṭivāde kriyate⁴

In $Samav\bar{a}y\bar{a}nga$ and $Nand\bar{\imath}$, such explanation about $Drstiv\bar{a}dais$ not available. However, the very name $Drstiv\bar{a}da$ itself proves that it has the explanation of all the philosophical concepts. $Drstiv\bar{a}da$ is included under $Dravy\bar{a}nuyoga$. The core discussion in $Drstiv\bar{a}da$ is about metaphysics. Hence, an explanation of the different doctrines is inevitable in it.⁵

During the time of Lord Mahavira, there existed 363 different philosophies. This fact comes to light through the description of $S\bar{u}trakrt\bar{a}nga^6$ available in $Samv\bar{a}y\bar{a}nga$ and $S\bar{u}trakrt\bar{a}nga$ Niryukti, but the names of those theories and their propounder $\bar{a}c\bar{a}ryas$ are not available therein. Early Jain literature had a description of these philosophical concepts, but, post canonical literature of Jainism has only a nominal introduction of these doctrines. A direct approach to these doctrines is beyond our reach. Post-canonical commentators have made them

 ⁽a) Sūyagado, 1/1, 12th chapter.
 (b) Sāmayyaphala Suttam, (Dīghanikāya).

^{2.} Svetaśvatara Upanisat, S, 6/1.

^{3.} Maitrāyanī Upanisad, 6/14,15.

^{4.} Satkhandāgama, Part 1, Dhavalā, p. 108.

^{5.} Sūyagado, 1, Preface, p. 22.

^{6.} Samavão, Painnagasamavão, A.90.

^{7.} Sūtrakṛtānga Niryukti, v.1190. asitisayam kiriyaṇam...battīsā

^{8.} Gommațasāra (Karmakānda), v.877-888, p.1238-1243.

comprehensive only through a mathematical process. However, this does not seem to be an original approach. It seems that when the originality of these 363 concepts with meanings was lost, then efforts were made to explore it, with a mathematical approach so as to make them comprehensive. But this mathematical approach did not serve its purpose and failed to describe the philosophical contents in those doctrines.

Concept of Samavasarana in the Context of Philosophical Thinking

The word samavasaraṇa is very famous in the Jain tradition. In general, it refers to a place which was erected by the heavenly bodies (celestial beings) where the Tīrthaṅkaras delivered their sermons. But, a chapter of the first Śrutaskandha of the Sūyagado, titled Samavasaraṇas gives a completely different meaning. Here, the word 'Samavasaraṇa' means the congregation of different and divergent philosophical views. Particularly, it implies the discussion of divergent philosophical views and doctrines, with a view to navigate through the truth.

There is a mention of four *Samavasaraṇa* in the Jain *āgama* literature. The 363 theories are included under these four. The twelfth chapter of the first *śrutaskandha* of *Sūtrakṛtāṅga* named *samavasaraṇa*, has the description of the four *samavasaraṇas*.

cattāri samosaraṇaṇimāṇi pāvāduyā jāiṃ puḍho vayaṅti kiriyaṃ akiriyaṃ vinayaṃ ti taiyaṃ aṇṇamāhansu cautthameva²

The place where many philosophies and doctrines get together is called *samavasarana*.

samavasaramti jesu darisanāni ditthīo vā tānI samosaranāni3

Kriyāvāda, Akriyāvāda, Ajñānavāda and Vinayavāda, are the four Samvasaraṇas. In the niryukti, they have been established as follows: on the basis of existence - kriyāvāda, on the basis of negation of existence - Akriyāvāda, on the basis of ignorance - Ajñānavāda and on the basis of modesty-Vinayavāda. 4

Kriyāvāda

^{1.} Angasuttāṇi, Part II, (Bhagavaī), 30/1.

^{2.} Sūyagado, 1/12/1.

^{3.} Sūtrakrtānga Cūrni, p.256.

^{4.} Sūtrakṛtāṅga Niryukti, V.118. Atthi tti kiriyāvādī vadanti...venaiyavādī

The tradition which believes in the real existence of substances like soul etc. is called $kriy\bar{a}v\bar{a}da$. The first among the four samavasaraṇas is $kriy\bar{a}v\bar{a}da$. Both $kriy\bar{a}v\bar{a}da$ and $Akriy\bar{a}v\bar{a}da$ are discussed keeping the concept of soul at the centre. Believers of $kriy\bar{a}v\bar{a}da$, accept the existence of the soul. The soul exists; it transmigrates in different states of life. It is the doer of karma, it experiences the results of karma, it emancipates all these comprise the complete characteristics of the doctrine of $kriy\bar{a}v\bar{a}da$.

An elaborate discussion on $kriy\bar{a}v\bar{a}da$ can be seen in the $Daś\bar{a}śrutaskandha$. According to this scripture, one who is $kriy\bar{a}v\bar{a}d\bar{\iota}$, is a theist and a person with the right faith, a believer of this world and the other world, a believer of karma as well as the results of karma. This description of $kriy\bar{a}v\bar{a}da$, available in the $Daś\bar{a}śrutaskandha$ expresses the four meanings of $kriy\bar{a}v\bar{a}da$ which are belief in theism, belief in right faith, belief in rebirth and belief in karma. In the $Sutrakrt\bar{a}nga$, there is a mention of the basic principles of $kriy\bar{a}v\bar{a}da$ which is as follows:

- 1) There is soul
- 2) There is this world
- 3) There is liberation and non-liberation
- 4) There is eternal and non-eternal
- 5) There is birth and death
- 6) There is origination and cessation
- 7) There is hell and hellish realm of existence
- 8) There is cause of influx of karma and inhibition of karma
- 9) There is sorrow and separation of karma.

All the doctrines which believe in the existence of the soul and the soul as a doer, have been included in $kriy\bar{a}v\bar{a}da$. In $Ac\bar{a}r\bar{a}nga$, there is an illustration of $\bar{a}tmav\bar{a}da$ (doctrine of soul), $lokav\bar{a}da$ (doctrine of world), $karmav\bar{a}da$ (doctrine of karma) and $kriy\bar{a}v\bar{a}da$ (doctrine of action). In the $Ac\bar{a}r\bar{a}nga$, the meaning of $kriy\bar{a}v\bar{a}da$ is confined to $\bar{a}tmakartrtvav\bar{a}da$, but, in the context of samavasarana, $kriy\bar{a}v\bar{a}da$ entertains all these concepts such as $\bar{a}tmav\bar{a}da$, $karmav\bar{a}da$ etc.

Believers of $kriy\bar{a}v\bar{a}da$ hold that the soul exists, but they are not unanimous with regard to the nature and size of the soul. Some hold the

^{1.} Daśāśrutaskandha, 6/7.

^{2.} Sūyagado, 1/12/20,21.

^{3.} Āyāro, 1/5. se āyāvāī, logāvāī, kammāvāī,kiriyāvāī

soul to be all-pervasive and others say it is not, some say that the soul is corporeal and some others prefer to define it as formless. Some say that the soul measures like a thumb and some others measure it like a grain of rice. Some also describe the soul to be as a flame of candle with in the heart.

Believers in the $kriy\bar{a}v\bar{a}da$, accept the result of karma (karmaphala). $Kriy\bar{a}v\bar{a}d\bar{\iota}$ can be called as a theistic person because he comprehends the reality on the basis of asti (existence). Texts such as $Tattv\bar{a}rtha\ V\bar{a}rtika$, $Saddarsana\ Samuccaya$ etc. mention few names of \bar{a} carayas who were followers of $kriy\bar{a}v\bar{a}da$, $akriy\bar{a}v\bar{a}da$ etc. Those who accept importance of action and reject the importance of knowledge are also included within the category of $kriyav\bar{a}d\bar{a}$, by some thinkers.

Prof. Herman Jacobi has considered *Vaiśeṣikas* as *kriyāvādī*, but, he has not mentioned any reason for this inclusion. Mr. J. C. Sikdar has also included the *śramaṇa-nirgrantha* and *Nyāya-Vaiśeṣika* within the class of *kriyāvāda*. He has mentioned the reason for this inclusion, as the belief in the existence of the soul and also the responsibility of the soul in creating a web of miseries and joys i.e. *Ātmakartṛtvavāda*. But both the views must be re-evaluated since in this category of *kriyāvadā*, the *śramaṇa nirgrantha* cannot be included and the concepts of *Vaiśeṣika* also do not match with those of the *kriyāvadā* completely. The *Sūtrakṛtānga cūrṇi* clearly illustrated the *Vaiśeṣika* under *akriyāvādā*. In *Sthānānga*, *anekavāda* (pluralism) is one of the eight types of *akriyāvāda*. Acharya Mahapragya has presented *Vaiśeṣika* philosophy as an example of *anekavāda* and it is a part of *Akriyāvāda*.

Akriyāvāda

- Sūtrakṛtānga Cūrṇi, p.256.
 kiriyāvādīṇam atthi jīvo...hiyayādhiṭṭhaṇo
- 2. Sthānāngavṛtti, p.179. kriyām jīvājīvādirarthostityevam rūpām vadantīti kriyāvādinah āstikā ityarthah
- (a) Tattvārtha Vārtika.
 (b) Ṣaṭdarśana Samuccaya, p.13.
- Bhagavatī Vṛtti, p. 944.
 anye tvāhu-kriyāvādino ye bruvate kriyāpradhānam kim jñānena
- Jacobi Herman, Jaina Sutras, Part II, 1980.
 Introduction, p.XXV...Vaisheshika proper, which is a kriyavada system
- 6. Sikdar J.C., Studies in *Bhagavati Sutra*, p.449-450. The kiriyadins may be identified with the followers of the *Nyaya* and *Vaiśeṣika* systems along with the sramana nirgrantha.
- 7. Sūtrakṛtānga Cūrṇi, p. 254.
- 8. *Ṭhāṇaṃ*, Critical Notes of 8/22.

The *Niryuktikāra* has described akriyāvāda on the basis of $n\bar{a}sti$ (non-existence). There are four meanings of $n\bar{a}st$:

- 1. Negation of the existence of Soul
- 2. Negation of the Soul as a doer
- 3. Negation of Karma and
- 4. Negation of Rebirth.

Akriyāvādīs are called as nāstikavādī, nāstikaprajña and nāstikadṛṣti.8

The *Sthānānga Vṛtti* considers the *akriyāvādī* as atheists.

In the *Sthānānga Vṛtti*, there is a mention of eight kinds of *akriyāvādīs*: ¹⁰

In *Sthānānga*, *akriyāvāda* denotes both - disbelievers of the soul and the absolutists. Among the above mentioned eight streams, six are believers in eternality in absolutism. *Samucchedavāda* and *asat*

- 1. Bhagavatī Vṛtti, p. 944. Anye tvāhuḥ... te ca bauddhā iti
- 2. Sūyagado, 1/1/51.
- 3. Sūtrakṛtānga Cūrṇi, p.256.
- 4. Sūyagadanga Suttam, Preface, p.10. Critical notes No.3.
- 5. Ṣaṭ Darśana Samuccaya, p.21.
- 6. Sūtrakṛtāṅga Niryukti, v. 118. natthi tti akiriyāvādī ya
- 7. Daśāśrutaskandha, 6/3.
- 8. Ibid,6/3. nāhiyavādī nāhiyapaņņe nāhiyadiṭṭhī
- 9. Sthānāngavṛtti, p.179. akiriyāvādino nāstikā ityarthah
- 10. $Th\bar{a}nam$, 8/22.

No.	Doctrines	Followers
t .	Ekarádi	Behrvers in monton.
2	Anekavidi	Believers in the exclusive existence of an attribute and substance. They believe that all the objects are exclusive and utterly reject the openess.
3	Affinyadi	Believers in limited number of fiving beings
4	Niemitaváda	Those who believe that - this world is the coration of God and he is the controller of all happenings.
5.	Saturadi	Hedonists, believers in comforts as the only source of pleasure.
6	5amucchedaväd)	Fluxist (believers in the momentary existence of everything)
7.	Natyarüdi	Believers in the exclusive eternality of the universe.
M	Asit -	Upholders of disbelief in the other worlds

paralokavāda - both reject the existence of soul. Upadhyaya Yashovijaya considered the Cārvaka philosophy as atheist from a substantial point of view and all other monist philosophies from an attributive point of view.

dharmyańśe nāstiko hyeko, bārhaspatyaḥ prakīrtitaḥ dharmāńśe nāstikā jñeyaḥ, sarvepi paratīrthikaḥ¹

While compiling all these belief systems in the $Sth\bar{a}n\bar{a}nga$ $S\bar{u}tra$, to understand which philosophical streams were in existence before the compiler is very difficult to decipher, but, at present the followers of those philosophies, are as follows:

Ekavādī - Monists.
 a. Brahmādvaitavādī - Vedānta
 b. Vijñānādvaitavādī - Buddhists
 c. Śabdādvaitavādī - Grammarians

According to the *Brahmādvaitavādī* 'Brahma', the *Vijñānādvaitavādī* '*Vijñāna*' and the *śabdādvaitavādī* '*śabda*' is the ultimate reality and all the other objects of the world are unreal. Hence, all these philosophies are monists or absolutistic.

2. Anekavādī

^{1.} Nayopadeśa, v.126.

The $Vai\acute{s}esika$ philosophy is $Anekav\bar{a}d\bar{\iota}$ (pluralistic philosophy). According to them the attribute and the substance, the parts and the whole- are all radically different entities. ¹

3. Mitavādī

- Believers in limited number of living beings. This has been discussed in the *Syādvāda Mañjarī*.²
- Believers in the existence of the universe upto seven oceans and continents. This is a *paurānika* belief.
- Believers in the thumb sized or śyāmāka taṇḍula (a small grain of rice of śyāmāka brand) sized existense of the soul. This is the upanisadic belief.
- 4. *Nirmitavādī Naiyāyika, Vaiśeṣika* etc. believe that this universe is a creation of īśvara i.e God.
- 5. *Sātāvādī* (Hedonists) Buddhists
- 6. *Samucchedavādī* Each object is momentary. It gets destructed within the next moment of its origination.
- 7. *Nityavādī* According to *Satkāryavāda* (causal theory) of Sānkhya, every object of the universe is absolutely eternal. As a cause, every object exists. Nothing is newly originated nor completely gets destroyed. It is only a cycle of manifestation and dissolution.³
- 8. *Asat Paralokavādī* The Cārvāka philosophy rejects the existence of the other worlds like heaven or hell and also of *moksa* (liberation).⁴

The Commentator ($C\bar{u}rn\bar{i}k\bar{a}ra$) has considered both the $S\bar{a}nkhya$ and $Vai\acute{s}e\acute{s}ika$ philosophy (believers in the universe as the creation of supreme god) as $Akriy\bar{a}v\bar{a}d\bar{i}$. $Pa\tilde{n}cabh\bar{u}tav\bar{a}d\bar{i}$, $Caturbh\bar{u}tav\bar{a}d\bar{i}$, $Skandham\bar{a}trka$, $S\bar{u}nyav\bar{a}d\bar{i}$ and $Lok\bar{a}yatika$ are also counted under the $Akriy\bar{a}v\bar{a}d\bar{i}$ philosophy. 1

The *Vaiśeṣika* and *Sānkhya* philosophy believe in the existence of the soul, even then why are they counted under *Akriyāvādī*. There is no

 $^{1. \}quad Anyayogavyavacchedik\bar{a}, \, v. 4.$

^{2.} Ibid, v.29.

^{3.} Sānkhya Kārikā, 9.

^{4.} Sūyagado, Part 1, Critical Notes, p.831-833.

Sūtrakṛtānga Cūrṇi, p.254.
 Sānkhyā-Vaiśeṣika Īśvarakaraṇādi akiriyāvādī

answer to this question that has been provided in $C\bar{u}rni$. In the $S\bar{a}nkhya$ philosophy, the soul is not the doer of karma and in the $Vai\acute{s}e\acute{s}ika$ philosophy, the soul is not independent to experience the results of karma. Perhaps for this reason, the commentator has listed them under the category of $Akriy\bar{a}v\bar{a}d\bar{\iota}$ philosophies. This is the opinion of Acharya Mahapragya.

There are 84 kinds of $akriy\bar{a}v\bar{a}da$. This classification is also based on a mathematical method as it is done in the case of $kriy\bar{a}v\bar{a}da$.

Ajñānavāda - Believers in Uselessness of Knowledge

The foundation of agnosticism is ignorance. There are two streams of thought in $Aj\tilde{n}\bar{a}nav\bar{a}da$. Some of the agnostics doubt the existence of the soul and they argue that what is the purpose in knowing the soul even if it exists. There are some others who uphold that knowledge is the root cause of all problems and miseries. Hence, it is better to remain ignorant.

Agnostics state that, 'there are several philosophies and even more philosophers. Each of them claim that they are the authority of truth, though their statements are mutually contradictory. Truth can never be so. Had those philosophers actually realized the truth, there would have been no such contradictions amongst their statements. Since conflicts and contradictions are found among the philosophies, they must not be true. Thus, ignorance is best. Moreover, what is the benefit in knowing? It is better to put efforts in the refining of actions. Conduct is the essence of knowledge. By the practice of good conduct and penances, heaven and liberation is attained. Thus, ignorance is better than knowledge.

In the ancient times, there were different branches of agnosticism. Agnosticism or skepticism of *Sanjayavelaṭṭhiputra* has also been included in this branch. The *cūrṇīkāra* of *Sūtrakṛtāṅga Sūtra* has mentioned seven methods of expressing the agnosticism and there is also a mention of four methods. It is said in the *cūrṇī* of *Sūtrakṛtāṅga* that *Sanyāsis* (ascetics) who are living in jungles and similar to other animals, eating flowers and fruits available in the wild and leading their lives without renounciation, are called agnostics. Sākalya, Vaṣkala,

^{1.} Ibid, p.256.
pañca mahābhūtiyā catubbhūtiyā khandamettiyā sūṇṇavādiņo logāitigā ya vādi akiriyāvādiņo

^{2.} Sūtrakṛtāṅga Vṛtti, p.35.

Kuthumi, Sātyamugri, Nārāyaṇa etc. were the heads (preceptors) of agnosticism.³

Vinayavāda (Believers in Modesty)

The foundation of *Vinayavāda* is humility or modesty. They believe that through humility everything is achievable. According to *Sūtrakṛtāṅga Cūrṇi*, followers of *Vinayavāda* uphold that we must not criticize or speak ill of any ascetic or householder. There should be modesty and due respect towards all. There are thirty two types of *Vinayavāda*. Deities, king, monk, wanderer, old, miser, mother and father - service must be rendered to all of them with body, speech, mind and donations. Multiplication of these eight with four comes to the number thirty two. According to the *Sūtrakṛtāṅga Cūrṇi*, *dānāmā* and *prāṇāma* initiation etc. are included under *vinayavāda*.

Dānāmā and Prāṇāmā Initiations

In the *Bhagavatī Sūtra*, there is a mention of *dānāmā* and *Prāṇāmā* (saluting) initiation. In the Tamalipti city, there was a person by the name of Tamali Gathapati. He accepted *prāṇāmā* initiation. The nature of *Prāṇāmā* initiation is explained in that context. After getting initiation in this order, Tamali used to pay obeisance to whomsoever and wherever he happened to meet *indra*, *skandha*, *rudra*, *shiva*, *vaishramaṇa*, *durga*, *camunda* or dignitaries like king, police, army-personnel, government officials or merchant class people, like, *Koutumbika*, *Ibhya*, *Shreshthi* or *Sarthavaha*, and even a dog or crow or a person of the low caste. Whenever he meets a person from the high class, he offers obeisance with extra-ordinary humbleness, and when he meets a person from the low class, he offers obeisance with commonplace humbleness. ¹

Purana Gathapati, got initiated into the $D\bar{a}n\bar{a}m\bar{a}$ initiation, which prescribes a special ritual for distributing and consuming alms. The

^{1.} Sūtrakṛtāṅga Cūrṇi, p. 255-256.

^{2.} Ibid, p. 256.

tesu migacariyādayo adavīye puppha-phalab-bhakkhiņo iccādi aṇṇāṇiyā

^{3.} $Tattv\bar{a}rtha\ V\bar{a}rtika,\ 8/1.$

^{4.} Sūtrakṛtānga Cūrṇi, p. 206. veṇaiyavādiṇo...hoyavvam

^{5.} Ibid, p.255. Vainayikamataṃ...sadā

^{6.} Ibid, p.254. veņaiyavādiņa...pravrajyā

follower of this discipline keeps a quadripartite wooden bowl. Whatever was received in the first quadrant, he used to distribute to the bypassers. Whatever was received in the second quadrant, he distributed to the crows and dogs. Whatever was received in the third quadrant, was distributed to the sea beings like fish etc. and what was received in the fourth quadrant, was kept for the self use. This is the conduct of the ascetics initiated in the tradition of the $D\bar{a}n\bar{a}m\bar{a}$.

Meaning of Vinaya

The word 'vinaya' has been used with several implications in the canonical literature of the Jains. The commentator Śīlankācārya has rendered the meaning of 'vinaya' to be vinamratā i.e. modesty, but, Acharya Mahapragya opines that in the present context vinaya means ācāra (conduct). To prove his view, he has quoted many references from the Jain āgamas. In the Jñātādharmakathā text, Jain-religion has been defined as vinayamūlakadharma i.e. vinaya based religion. Thāvaccāputra says to Śukadeva, that 'vinaya is the foundation of my religion.' Here, the word 'vinaya' is used to denote Mahāvrata (great vows) and Anuvrata (small vows) which have to be practiced by Jain monk and Jain lay-follower.

The Buddhist text, named 'Vinayapiṭaka' contains a discussion about 'conduct'. The word 'vinaya' had been employed to refer to 'conduct' at several places. Modesty and conduct- both these meanings are equally acceptable for the word 'vinaya'. People who believed that only through following the code of conduct, one can purify one's behaviour, were called ' $\dot{s}\bar{\imath}$ labbataparāmāsa'. In any sense even modesty is part of conduct, so, it is included in the $\bar{a}c\bar{a}rav\bar{a}da$, but, if vinaya is confined to modesty alone, then, the whole domain of $\bar{a}c\bar{a}rav\bar{a}da$ can not find place in it.

In those days, two streams were prevalent, namely' Believers in knowledge ($J\tilde{n}\bar{a}nav\bar{a}d\bar{i}$)' and 'believers in conduct ($\bar{a}c\bar{a}rav\bar{a}d\bar{i}$)'. The $J\tilde{n}\bar{a}nav\bar{a}d\bar{i}$ believed in the absolute necessity of knowledge for liberation, similarly, $\bar{a}c\bar{a}rav\bar{a}d\bar{i}$ upheld conduct to be the ultimate necessity for liberation. Just as the absolutist believers in knowledge ($J\tilde{n}\bar{a}nav\bar{a}d\bar{i}$)

^{1.} Angasuttāṇi II, (Bhagavaī), 3/34.

^{2.} Ibid, 3/102. tae nam tassa...pavvaittae

^{3.} Sūtrakṛtāṅgavṛtti, p.213. idānim vineyo vidheyaḥ

^{4.} Nāyādhammakahāo.1/5/59. tae ņam thāvaccāputte.... paṇṇatte

^{5.} Abhidhammapiṭake Dhammasangaṇi, ed by Bhikshu Jagalish Kashyap, Nalanda, 1960, p. 277. tattha katamo sīlabbataparāmāso?

emphasize the efficacy of knowledge, deprecating conduct/behaviour, similarly, the absolutist $vinayav\bar{a}d\bar{\imath}$ emphasize the efficacy of behaviour or conduct subjugating knowledge altogether. They are considered as heretics because they are absolutists. $Vinayav\bar{a}da$ has propounded an absolutely conduct-based doctrine. Actually, $vinayav\bar{a}da$ is part of $\bar{a}c\bar{a}rav\bar{a}da$ only, that is why it is treated as a branch of $\bar{a}c\bar{a}rav\bar{a}da$. But, if we restrict the meaning of vinaya, to only modesty alon, then, $\bar{a}c\bar{a}rav\bar{a}da$ (conduct based doctrine) cannot be included in that.

Vaśiṣṭa Parāśara and others were the prominent Acharyas of this tradition. As it was mentioned earlier, the 363 traditions are based on a mathematical calculation. It has also been mentioned in detail in the Gommaṭasāra'.

A $kriy\bar{a}v\bar{a}d\bar{\iota}$ accepts the object as existent in an absolutistic sense. From both points of view of the self as well as the others, it exists in an absolute sense. From the viewpoint of eternality and non eternality, it exists eternally. Time, God, soul, destiny and nature, all the nine substances viz. living, non-living etc. are exclusively existents, from the dimensions like self, other, eternality, and non-eternality. Multiplying them in combination, we get 180 branches of $akriy\bar{a}v\bar{a}da$.

On the contrary, $akriy\bar{a}v\bar{a}d\bar{i}$ accepts the object as non existent from all perspectives. In the $akriy\bar{a}v\bar{a}da$, there are no concepts like punya, $p\bar{a}pa$, nitya and anitya. Seven substances when multiplied with the self and the other perspectives of time, god etc. they reach upto seventy types and the substance is non existent from the dimensions like time, destiny etc., and when these are multiplied, we get fourteen types of it. By the addition of seventy and fourteen, it comes to eighty four. We can know from the $Gommațas\bar{a}ra$, that there were two conceptions among the $akriy\bar{a}v\bar{a}d\bar{i}s$. The first category rejected the existense of the soul, from the perspective of the five factors like time, destiny etc. and the others rejected it, only on the basis of time and destiny. If both the beliefs are brought together, we get eighty four types or branches of $akriy\bar{a}v\bar{a}d\bar{i}s$.

This analysis shows that the philosophers in the tradition of concept of time etc. were both $kriy\bar{a}v\bar{a}d\bar{i}$ and $akriy\bar{a}v\bar{a}d\bar{i}$. Those who accepted the

^{1.} Sūyagado, Critical Notes of 1/12, p.499.

^{2.} Ṣaṭ Darśana Samuccaya, p.29. vaśiṣṭa parāśara...prabṛṭayaḥ

^{3.} Gommaṭasāra (Karmakāṇḍa), v. 877-888.

^{4.} Ibid, v.877 atthi...bhangā hu.

existence of $j\bar{\imath}va$, $aj\bar{\imath}va$ etc. on the basis of time etc. were called $kriy\bar{a}v\bar{a}d\bar{\imath}$ and those who rejected the existence of $j\bar{\imath}va$, $aj\bar{\imath}va$ etc. on the basis of time etc. were called $akriy\bar{a}v\bar{a}d\bar{\imath}$. Why the $akriy\bar{a}v\bar{a}d\bar{\imath}$ had rejected the existence of punya, $p\bar{a}pa$, eternality and non-eternality etc., is still a matter of analysis.

Basis of Nine Realities

The division between the $kriy\bar{a}v\bar{a}d\bar{\iota}$ and $akriy\bar{a}v\bar{a}d\bar{\iota}$ has been done on the basis of nine realities. In the context of nine- realities, this division may have remained only in ideology. It is also quite possible that there were discussions among Śramaṇa nirgranthas and that would have been mentioned in these doctrines. It doesn't seem, however, that there really had been in existence.

By multiplying the nine *tattvas* viz living beings etc. with 'existense' and 'non existense' with the seven fold predications, they become 63 divisions. 'Soul exists'- who knows this, 'soul does not exists' who knows this? Like this, it is correlated with all the seven predications (*bhaṅgas*).²

Deities, king, monk, wanderer, old, miser, mother and father - service must be rendered to all of them with body, speech and mind and donations. Multiplication of these eight with four comes to the number thirty two.³

There is a description of the four $v\bar{a}das$ in the $S\bar{u}trakrt\bar{a}nga$. In the sixth chapter of the $S\bar{u}trakrt\bar{a}nga$ $S\bar{u}tra$, named $Mah\bar{a}v\bar{i}ratthu\bar{i}$, there is a mention of these above- mentioned four doctrines. It is expressed there that, Lord Mahavira had evaluated their aspects and after knowing them perfectly, remained firm in self-restraint for his entire life. This statement does not help us in knowing as to which of those schools, the Lord Mahavira was in favour of. In the twelfth chapter of the $S\bar{u}trakrt\bar{u}nga$, there is a critical analysis of these above - mentioned four schools and we can see a clear promotion of $kriy\bar{a}v\bar{a}da$. Hence, it can be inferred that Lord Mahavira was in agreement with $kriy\bar{a}v\bar{a}da$. The aspirant of $\bar{A}va\dot{s}yaka$ $S\bar{u}tra$, says, renounce $akriy\bar{a}$ and accept $kriy\bar{a}'^2$. This statement supports our conviction that the Jain religion itself, is a $kriy\bar{a}v\bar{a}da$ philosophy. But, if the meaning of $kriy\bar{a}$ is taken only in the

^{1.} Gommatasāra (II), v. 878.

^{2.} Ibid. v.876.

^{3.} Ibid, v.888.

^{4.} Sūyagado, 1-6/27.

sense of 'conduct', then, it does not represent the complete picture, because the Jain religion gives importance to both knowledge and conduct. The statement of *Dasavaikālika-'paḍhamaṃ ṇāṇaṃ tao dayā'*: First knowledge and then conduct, is an evidence for it. Even the Acharyas of the post-canonical age, accept both knowledge and conduct, as the essential factors for the path of liberation. ⁴

Explanation of Samavasarana in the Bhagavatī

The name of the thirtieth chapter of *Bhagavatī* itself, is *Samavasaraṇa*. In this *śataka*, there is a description of four *samavasaraṇas namely*, *kriyāvāda*, *akriyāvāda*, *ajñanavāda* and *vinayavāda*. Here, each school individually, such as *kriyāvāda* etc. is called as *Samavasarana*.

Defining the Samavasaraṇa, the commentary of Bhagavatī Vṛtti states:

i) 'Those beings who are endowed with various differences (*pariṇāma*), but have some similarity and due to that similarity they are included in one particular belief system is referred to as *Samavasarana*.

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ii) 'Among the mutually different schools of *kriyāvāda* etc. finding some similarity, some philosophers brought them together and those schools are called as *Samavasaraṇa*.⁶

Another point of consideration is that, in all other texts, all the four schools have been considered as having perverted beliefs, but, in this context $kriy\bar{a}v\bar{a}da$ in the $Bhagavat\bar{\iota}$ is taken as right belief. It is written in $Bhagavat\bar{\iota}$ that a $le\dot{s}y\dot{\iota}$ or a yogi~kevali at a stage before salvation is a $kriy\bar{a}v\bar{a}d\bar{\iota}$. $Kriyav\bar{a}d\bar{\imath}s$ are definitely bhavasiddhika (capable for liberation). Followers of the other three schools i.e. $akriy\bar{a}v\bar{a}d\bar{\iota}$, $aj\bar{n}\bar{a}nav\bar{a}d\bar{\iota}$, and $vinayav\bar{a}d\bar{\imath}$, can be both bhavasiddhika and abhavasiddhika. Beings with a mixed faith, are neither $kriy\bar{a}v\bar{a}d\bar{\imath}$ nor $akriy\bar{a}v\bar{a}d\bar{\imath}$, but, are $vinayav\bar{a}d\bar{\imath}$ or $aj\bar{n}\bar{a}nav\bar{a}d\bar{\imath}$. The above mentioned

- 1. $S\bar{u}yagado, 1/12/1-22.$
- 2. Śramaṇa Pratikramaṇa, p.32. akiriyaṃ pariyaṇami, kiriyaṃ uvasampajjami
- 3. Dasaveāliyam, 4/10.
- 4. Tattvārtha Sūtra, 1/1.
- 5. Angasuttāṇi II, (Bhagavaī), 30/1.
- 6. Bhagavatī Vṛtti, p. 944. samavasaranti nānāparināmā...samavasaranāni
- 7. Ibid, 944. ete ca...samāśrayaṇāt

description of *Bhagavatī* clearly proves that Jain philosophy is a *kriyāvādī* philosophy.

Samyakdṛṣṭi and Kriyāvāda

In the Sūtrakrtānga, while deciding the eligibility of the propounder of *kriyāvāda*, due importance is given to the propounder's knowledge. It seems that during the age of the agamas, all philosophical doctrines were classified grossly within the four sections and considered as Jain philosophy under the section of *kriyāvāda*. Although, it is true that the beliefs of all the branches of kriyāvāda are not similar, some basic concepts were common to all. This is clearly described in the Daśāśrutaskandha. On the basis of certain shared concepts, they are grouped under the same school. For e.g. there are two traditionsvaidika and śramana. Jain and Buddhist philosophies are part of the *śramana* tradition, but this does not mean that since they belong to same tradition, they have completely similar concepts. Nonetheless, some common doctrines were certainly prevalent in both the traditions, which alienated them from the Vaidika tradition and collectively considered under the *śramana* tradition. Similarly, is the case with kriyāvāda. All kriyāvādīs are not Jains, not even do all the kriyāvādīs possess right world view, but those who do possess the right world view are definitely *kriyāvādīs*. There is no contradiction in believing this.

Even *Niryukti* expresses that *sammadiṭṭhi kiriyāvādī*. i.e. Those who are endowed with the right world view are $kriy\bar{a}v\bar{a}d\bar{i}s$, but on the other hand we cannot say that all $kriy\bar{a}v\bar{a}d\bar{i}s$ have right world view. Cūrṇikāra says that besides, nirgrantha (Jain), all the other 363 beliefs are mithyādṛṣṭi i.e. deluded viewed. This clarifies that upto the time of the cūrṇis, the nirgrantha religion remained as a subclass of $kriy\bar{a}v\bar{a}da$.

In the literature of the post- $\bar{a}gamic$ period, all these schools were viewed as deluded, and this is clearly stated in the *Bhagavatī Vṛtti*. Though the commentator is compelled to accept that, $kriy\bar{a}v\bar{a}da$ also includes right view as mentioned in the *Bhagavatī*. In the literature of the philosophical tradition, it is believed that all these are considered as absolutists. *Gommaṭasāra* states that these 363 beliefs are the

^{1.} Angasuttāni II, (Bhagavaī), 30/4.

^{2.} Ibid, 30/30.

^{3.} Ibid, 30/6.

^{4.} Sūyagado, 1/12/20-22.

^{5.} Sūtrakṛtāṅga Niryukti, v.121.

^{6.} Sūtrakṛtānga Cūrṇi, 253. tiṇṇi ...tti

expositions of people who are deluded. This implies that the post- $\bar{a}gamic$ philosophers are not willing to include Jainism in $kriy\bar{a}v\bar{a}da$.

Different Philosophical Beliefs Contemporary to Mahavira

In the *Sūtrakṛtāṅga Sūtra*, there is a mention of *svasamayā* (Jain doctrines) and *parasamayā* (doctrines of other philosophies). This fact is described clearly in *Nandī* and *Samavāy* as *'sūyagaḍe ṇaṃ sasamayā sūijjanti, parasamayā sūijjanti, sasamayā-parasamayā sūijjanti.'*⁴ Among the five sections of *Dṛṣṭivāda*, one of them is sūtra. According to Acharya Virasena, in this *sūtra*, there is a description of other's philosophies. Since the text Sūtrakṛtāṅga is composed with the contents of the philosophical doctrines of the *Sūtra* (section of *Dṛṣṭivāda*), it is called by the name *sūtrakṛta*. The main philosophical doctrines prevalent during the Lord Mahavira's era are compiled in *Sūtrakṛtāṅga* akin to the Buddhist literature where the *Dīghanikāya* is a compilation of the philosophical ideas prevalent in those days. Study of these texts explores the fact that during the time of both Lord Mahāvira and Buddha, there had been an existence of many philosophical doctrines.

There is a description of several philosophical beliefs, in the first chapter, by the name 'Samaya' of first śrutaskandha of Sūtrakṛtāṅga and in the twelth chapter by the name of 'Samavasaraṇa' and the first and the sixth chapter of second śrutaskandha. As per the style of compiling the $\bar{a}gamas$, there is only an explanation and refutation of all the other philosophies. Though, there is no mention of Jain philosophical beliefs, a critical analysis of other traditions, clearly, expresses the Jain philosophical doctrines.

Now, we discuss the philosophical doctrines that are critically analysed in the *Sūtrakṛtāṅga sūtra* mentioning their individual names for a clear understanding of Jain philosophy. In this text, *Pañcabhūtavāda*, *Ekātmavāda*, *Tajjīvataccharīravāda*, *Akārakavāda*, *Ātmaṣaṣṭhavāda*, *Aphalavāda*, *Niyativāda*, *Ajñānavāda*, *Jñānavāda*, *Karmacaya*, *Abhāvavāda*

- 1. Bhagavatī Vṛtti, p.944.
- 2. Tattvārtha Vārtika, 8/1.
- 3. Gommaṭasāra (Karmakāṇḍa) v. 889. sacchanda...tāni
- 4. a) Samavāo, Paiņņagasamavāo, v. 88.b) Nandi, v.80.
- 5. Kaṣāyapāhuḍa , Part 1, p.134.
- 6. Sūyagado, 1/1(complete).
- 7. Sāmayyaphalasutta in Brahmajālasutta of Dīghanikāya.

etc are mainly mentioned.1

The *Sūtrakṛtāṅga Sūtra*, begins with the words - *Bujjhejjā tiuṭṭejjā*. These are profound words which need to be reflected upon deeply, *bujjhejjā* means 'to know' and *tiuṭṭejjā* means 'to break' or 'to destroy'. This phrase is referred to in the context of reconciliation of knowledge and conduct. In the context of all different philosophical beliefs, it can also be understood as, first know all these beliefs, systems and then renounce them judging with wisdom. This directs us towards an acceptance of the self accepted doctrines.

Pañcabhūtavāda

Analysis of $Pa\~ncabh\=utav\=ada$ has been primarily been done in $S\=utrakrt\=a\'nga$. Some philosophers accept the $Pa\~ncamah\=abh\=utav\=ada$, that is, there are five basic elements - earth, water, fire, air and space and with their special combination a soul is produced. With the disintegration of these five elements the soul gets destroyed. This is their general opinion. 3

It has not been mentioned in $S\bar{u}trakrt\bar{a}nga$ as to who propounded this doctrine of $pa\bar{n}cabh\bar{u}tav\bar{a}da$. In the present context, only by using 'the word 'egesim', ti is expressed that some philosophers have this belief. The $C\bar{u}rn\bar{i}k\bar{a}ra$ has also accepted that the $Pa\bar{n}camah\bar{a}bh\bar{u}tav\bar{a}d\bar{i}s$, are referred by the word 'egesim'. Shilanka has called this doctrine as Brhaspati's philosophy and $Lok\bar{a}yata^T$ belief. It is clear from this, that both the $Lok\bar{a}yata$ and Brhaspati are synonymous for which the commentator has denoted as $pa\bar{n}camah\bar{a}bh\bar{u}tav\bar{a}d\bar{i}$. In the second Srutaskandha of the $S\bar{u}trakrt\bar{a}nga$, they have been addressed as $pa\bar{n}camah\bar{a}bh\bar{u}tav\bar{a}d\bar{i}$. Words like Brhaspati and $Lok\bar{a}yatika$ have not used there.

At present, the concept of *Cārvaka* or *Bṛhaspati* is available. The four elements namely earth, water, fire and air are mentioned there.² In the *āgama* period, there were *pañcabhūtavādīs* were present. In the philosophical age, there is a description of four *bhūtas* (Elements), as accepted by Cārvaka,³ but, until the time of *Sūtrakṛtāṅga's* commentary,

- 1. Sūtrakrtānga Niryukti, v. 29-31.
- 2. $S\bar{u}yagado 1/1/1$ (critical notes) $j\bar{n}\bar{a}ni$ manusya $h\bar{\iota}...$ samanvaya hai.
- 3. Ibid, 1/1/7-8.
- 4. Ibid, 1/1/7.
- 5. Sūtrakṛtānga Cūrni, p. 34. egesim nam savvesim, je pañcamahābhūtavāiyā tesim eva
- 6. Sūtrakṛtānga Vṛtti, p. 10. bārhaspatyamatānusāribhirākhyātāni
- 7. Ibid, p. 10. lokāyatikaistu . . .

there is a description of five elements ($Pa\tilde{n}cabh\bar{u}ta$). The space has also been considered at that time as perceivable by sensory direct perception. In the course of time, when the direct perception of space was dismissed, probably then, Cārvaka became believers of the concept of four $Bh\bar{u}tas$ (elements) instead of five. The commentator has also explained at one place that some $Lok\bar{a}yatikas$ consider space as an element. In saying so, $Bh\bar{u}tapa\bar{n}caka$ is not faulty. From this statement, it becomes clear that most of the $Bh\bar{u}tav\bar{a}d\bar{i}s$ had been in favour of the four elements.

From the $bh\bar{u}tas$, the consciousness is produced and with the disintegration of the $bh\bar{u}tas$ the conscious element vanishes. This is the general concept of $An\bar{a}tmav\bar{a}d\bar{\iota}$ and it is a very ancient opinion. There is no independent existence of the soul apart from these five elements. Pt. Dalsukh Malvaniya has compared this $S\bar{u}trakrt\bar{u}nga's$ opinion to Ajitkeshakambala's opinion, as found in the $D\bar{\iota}ghanik\bar{u}ga'$. The soul is a product of the four $mah\bar{u}bh\bar{u}tas$. Space is also considered to be a form of $Bh\bar{u}ta$ by him. Whether a person is ignorant or a scholar (Pandita), both get decomposed with the destruction of the body.

Acharya Mahapragya has compared Ajitakeshakambala's principle with $Taj\bar{j}ivatacchar\bar{i}rav\bar{a}da$. In this context, he has presented Ajitakeshakambala's philosophical ideas in the second $\dot{s}rutaskandha$ of the $S\bar{u}trakrt\bar{a}nga$ (2/1/13-22) which are available. There is no mention of any philosophers name in the second $\dot{s}rutaskandha$, but, those ideas are of Ajitkeshkambala. This has been deduced by comparing these ideas with those of presented in the $D\bar{i}ghanik\bar{a}ya$. These ideas are called $Taj\bar{j}ivatacchar\bar{i}rav\bar{a}da$ in the $S\bar{u}trakrt\bar{a}nga$.

- Sūtrakṛtānga, 2/1/23. ahāvare docce purisajāe pañcamahabhūiye tti āhijjai
- 2. Tattvopaplavasingh, p. 1. pṛthivyāpastejovāyuriti tattvāni tatsamudāe śarīrendriyaviṣayasamjñā
- 3. Şaṭdarśana Samuccaya, v. 83. pṛthvi jalam tafha tejo vāyurbhūtacatuṣṭayam
- 4. Sūtraktānga Vṛtti, p. 10. loukayatikeistu bhūtāpañcavyatiriktam nātmādikam . . .
- 5. Ibid, p. 10. ākāśam śuṣiralakṣaṇaṃiti . . . pratyakṣapramāṇāvaseyatvācca
- 6. Ibid, p. 11. keṣāncillokāyatikānāmākaśasyāpi bhūtatvenābhyupagamāt
- 7. Dalsukh Malvaniya, Jain Darśana kā Ādikāla, Ahmedabad, 1980, p. 26.
- 8. *Dīghanikāya*, ed by Bhikshu Jagadish Kashyap, Nalanda, 1958, p. 48. cātumahābhūtiko ayam puriso

It has been said in *Sūtrakṛtānga* that by explaining the ideology of *tajJīva-tacchariravāda*, the soul of living being is stretched all the way from the foot upto the roots of the hair and thus the body is a living being. After burning it in fire it's bone turns grey in colour. After death, people take the dead body to the cremation ground, decompose it and come back.⁵

The above mentioned description is also available in the *Dīghanikāya*. In the *Sūtrakṛtāṅga*'s first Śrutaskandha's (1/11 hymn), it is written 'je bālā, je ya paṇḍiyā'. In the *Dīghanikāya* too while describing of Ajitkeśakambala principle- 'bāle ca paṇḍite ca kāyassa bheda ucchijanti viṇassanti' is mentioned. There is a use of 'bāla' (ignorant) and 'paṇḍita' (Scholar) words, in the literature of both Jain and Buddhist tradition. On the basis of these facts, this principle can be called 'Tajjīvataccharīravāda'. However, it is not very clear as to what is the particular difference in the principle of *Pañcamahābhutvādī* and 'Tajjīvataccharīravāda'. Both the principles appear to be similar though, in the *Sūtrakṛtāṅga* both are mentioned separately. Differences in their principle is still open for further analysis.

Pañcamahābhutavāda has been expressed as other's opinion in the Sūtrakṛtāṅga, so it makes it clear that according to the Jain Philosophy, the soul has an independent existence, distinct from these Pañcamahābhūtas.

Tajjīva-Taccharīravāda

This principle is explained after ' $Ek\bar{a}tmav\bar{a}da$ ' in the $S\bar{u}trakrt\bar{a}nga$. Due to its similarity with $Pa\bar{n}camah\bar{a}bh\bar{u}tav\bar{a}da$, we are presenting this principle before ' $Ek\bar{a}tmav\bar{a}da$ '. According to this opinion, each body has a separate indivisible soul. Some are ignorant whilst others are scholars. The body is the soul. The soul neither goes to the other world nor does it take rebirth. There is no punya (merit) and $p\bar{a}pa$ (sin). There is no other world except this visible one. With the destruction of the body the soul

- 1. Dīghanikāya, ed by Bhikshu Jagadish Kashyap, Nalanda, p. 48, ākāsam indiyāni sankamanti.
- Ibid, p. 48.
 bāle ca paṇdite ca kāyassa bhedā ucchijjanti vinassanti
- 3. $S\bar{u}yagado$, 1/1/11-12 (critical notes).
- 4. Ibid, 2/1/22.
 - . . . tajjīvatassarīriye āhiye
- Sūyagado, 2/1/15.
 - . . . aganijhāmiye sarīre kavotavannāni aṭṭhīnI bhavanti āsandī pañcamā purisā gāmam paccāgachanti
- Dīghanikāya, p. 48.
 āsandipañcamā purisā matam ādāya gacchanti . . . kāpotakāni aṭṭhīni bhavanti

also get destroyed. The commentator of the $S\bar{u}trakrt\bar{u}nga$ has called it $Taj\bar{j}ivatacchar\bar{i}rav\bar{u}da^2$ and also $Svabh\bar{u}vav\bar{u}da^3$.

While explaining this principle, the commentator has said that just as the bubble is no different from water, so there is no soul beyond the $bh\bar{u}tas$.⁴ In this context the commentator has said that as the revolving fire-mouthed stick produces the illusion of fire-circle, similarly occupied with special types of actions the group of elements ($bh\bar{u}tas$) also give rise to an illusion of the soul.⁵ It means elements do not produce any soul. The perception of the soul is only an illusion. In the same context, he presents the examples of dream, illusion, mirage, gandharvanagar (different visulizations in clouds) etc.⁶

In light of the presented examples, the differences between $Pa\~ncamah\=abh\=utav\=ada$ and $Taj\=ivata$ $Char\=irav\=ada$ are considerable. It seems possible that $Pa\~ncamah\=abh\=utav\=ada$ accepts the real origination of the soul, though it is nowhere having a separate existence from $Pa\~ncamah\=abh\=utav\=ada$, but in the 'taj\lnotivatacchar\=irav\=ada' there is no origination of the soul and it seems so because of illusion.

Ekātmavāda

The $Ek\bar{a}tmav\bar{a}d\bar{\iota}$ philosophy has emerged from the Upaniṣadic beliefs. There is only one soul. $Ek\bar{a}tmav\bar{a}da$ - this concept is presented in $S\bar{\iota}trakrt\bar{\iota}nga$'s first skandha. As a lump of clay appears in different forms, similarly, the whole world is the product of a singularity and it appears in different forms.

The commentator explains this fact by stating that as the same lump of clay is the base of a river or an ocean or a mountain or a city or a town etc. and appears in different forms, so, in the same manner, the whole conscious and non-conscious world is the product of one supreme consciousness. It implies that only a single soul possesses knowledge and appears in various forms, like, the earth and other elements.²

In the Niryukti of Sūtrakṛtāṅga, this theory has been called 'ekappaye'

- 1. Sūyagado, 1/1/11-12.
- 2. Sūtrakṛtānga Vṛtti, p. 14. iti tajjīvataccharīravādimatam gatam
- 3. Ibid, p. 14.
 - . . . ityevam svabhāvāj jagadvaicitrayam
- 4. Sūyagado, p. 14.
- 5. Ibid, p. 14. yathā vālātam bhramyamānamatadrūpamapi cakrabuddhimutpādayati evam bhūtasamudāyopi viśiṣṭakriyopeto jīvabhrāntimutpādayati
- 6. Ibid, p. 14.

'ekātmavāda'. The commentators have referred to it as 'ātmādvaitavāda'. It is not been presented any special philosophical theory, but the examples presented in the commentary are related to the *Upaniṣad* literature, so it can be called as *Upaniṣad* philosophy. Acārya Mahapragya has considered this opinion of *Upaniṣad* philosophy. Aitareya Upaniṣad says that previously this world was only a single soul. By clarifying this opinion it says that 'Sat (existence) is one' - this philosophy is found in Rgveda (1/164/46). But that 'sat' was not in the form of soul.

In *Chāndogya Upaniṣad*,⁷ it has been mentioned that only by knowing one lump of clay, we can know all the clay-made things. All the other forms are distorted forms of clay ultimately; the clay is real.⁸

According to Jain philosophy, one soul or supreme consciousness is not real. There is no single soul who is the original cause of this visible world. Souls are infinite. They have their independent existence. Each soul has its own consciousness.⁹

'ege $\bar{a}y\bar{a}'$, this statement is available in $Sth\bar{a}n\bar{a}nga$, which means soul is one. However, its meaning is not to express the $Ek\bar{a}tmav\bar{a}da$ accepted as in the Upaniṣads. This statement is presented, only from a synthetic point of view.

Akārakavāda

Neither the soul does anything, nor does it get anything done from others. The soul has no relation with all these doings and asking for doings. The soul is a non-doer. Some people dare to establish such principles. The commentator says that this is the belief of *Sānkhya*. Why is the soul a non- doer? For this the commentator has given reasons, such as, soul's in-corporeality, continuity and all-pervasiveness. According to the Sānkhya philosophy, the soul is incorporeal, continuous and all-pervasive. It does not have doing-ness.

- 1. Sūyagado, 1/1/9.
- 2. Sūtrakrtānga Vrtti, p. 13.
- 3. Sūtrakrtānga Niryukti, v. 29.
- 4. Sūtrakrtānga Vrtti, p. 13. . . . ityātmādvaitavādah
- 5. Ibid, p. 13.
- 6. Aitareyopaniṣad, Gorakhpur, (v.s. 2025), 1/1/1. ātmā vā idameka evāgra āsīt
- 7. Chāndogya Upaniṣad, 6/1/4. yathā soumyaikena mṛtpiṇḍena sarvaṃ mṛṇmayaṃ vijñātaṃ bhavati vācārambhaṇaṃ vikāro nāmadheyaṃ mṛttiketyeva satyaṃ
- 8. $S\bar{u}yagado$, 1/1/9-10 (critical notes).
- 9. Ibid, 2/1/51.

According to Jain philosophy, the soul is body- pervasive, ⁵ not omnipresent. Formlessness and continuity are not hurdles of doing-ness. According to Jainism, the soul is *Pariṇāmi-nitya* (eternal substance with inherent transformations). It is not motionless or non-doer.

Ātmaṣaṣṭhavāda

Some *Mahabhūtavādī* philosophers consider five *mahabhūtas* and the soul as the sixth element. According to their opinion, soul and the world are eternal. Soul and the world remain un-destroyed. *Asat* (non-existence or non-real) does not originate. All the substances are eternal. This theory is called *Ātmaṣaṣṭhavāda* in the *Sūtrakṛtānga Niryukti*. The commentator has presented this doctrine as the doctrine propounded by *Vedavādī*, *Sānkhya* and *Shaivadhikari*.

According to Herman Jacobi, the concept of $\bar{A}tmaṣaṣṭhav\bar{a}da$ was of primitive age or was the general belief in philosophy, which, today we know as Vaiśeṣika philosophy. It is also Jacobi's opinion that this philosophical trend can also be considered as of Pakudha Katyayana's doctrine, a description of which is available in the Buddhist literature.

Acharya Mahapragya has presented a detailed discussion in this context. By presenting the essence he has written 'Pañcamahabhūta and saptakāya (seven bodies) are two are different aspects. The cause of this difference may be due to the two ideologies of Pakudha Katyayana and it is also possible that two different anuśruties (ideology) were available to the Buddha and Jain writers.

Ātmaṣaṣṭhavāda is the second branch of Pakudha Katyayana philosophy. It is quite possible that some of Pakudha Katyayana's followers were only Pañcabhūtavādī. They did not believe in the existence of the soul. Some of his followers accept the soul along with the five elements.'

- 1. *Ṭhāṇaṃ*, 1/2.
- 2. Sūyagado, 1/1/13.
- 3. Sūtrakṛtāṅga Vṛtti, p. 14.
- 4. Ibid, p. 14.
 - ātmanaścāmūrtatvānnityatvāt sarvavyāpitvācca kaṛtṛtvānupapattiḥ
- 5. Angasuttāni, Part II, (Bhagavaī), 7/158.
 - . . . hatthissa ya kunthussa ya same ceva jīve
- 6. Sūyagado, 1/1/15-16.
- 7. Sūtrakṛtāṅga Niryukti, v. 29.
 - ...ātacchaṭṭo...
- 8. Sūtrakṛtāṅga Vṛtti, p. 16.
 - ... vedavādinām sānkhyānām śaivādhikāriņām ca etad ākhyātam

Through this analysis, it can be said that, $\bar{A}tmaṣaṣṭhav\bar{a}da$ is the belief of Pakudha Katyayana. Amulya Chandra Sena has also compared this doctrine with that of Pakudha-Katyayana.

Kṣaṇikavāda (Fluxism)

In the Buddhist scriptures, there is an enumeration of the five skandha (functions that constitute the human being)- $R\bar{u}pa$ skandha (matter or form), $Vedan\bar{a}$ Skandha (feeling or sensation), $Samj\bar{n}a$ -Skandha (perception), $Vij\bar{n}\bar{a}na$ Skandha (consciousness) and $Sansk\bar{a}ra$ -Skandha (Mental formation). All these are momentary. The Buddhist philosophy does not consider the soul to be different or one with skandha. Both causal and causeless origination of the soul is also not acceptable to it.

According to the *Sūtrakṛtānga* and its *Cūrṇi*, a Buddhist does not consider the soul to be different or same from its five *skandhas*. Description is available as to what a Buddhist does not believe in but description of what they believe in is not available. At that time, there were two streams of thought were prevalent in the philosophical world. Some philosophers considered the soul to be different from the body and some deemed the body and soul as one. Buddhism did not agree with any of the views. Regarding soul, their opinion was reflected in statements such as what is the body is the soul or what is the soul is the body should not be said. Even statements such as soul is different and the body is different, are unpresentable. ²

According to the elementalist Buddhists, if the soul gets destroyed with the destruction of the *skandha*, then we have to resort to *Ucchedavāda* (annihilation, soul gets destroyed completely with the destruction of *skandha* i.e. material elements). But, with the destruction of the

- 1. Hermann Jacobi, *Jaina Sutras*, Part II, Introduction, p. XXIV
 - .. .atman or soul as a sixth to the five permanent elements. This seems to have been a primitive or a popular form of philosophy which we know now under the name of Vaisheshika. To this school of philosophy we must perhaps assign Pakudha Katyayana of Buddhist record.
- 2. $S\bar{u}yagado$, 1/1/15-16 (critical notes).
- 3. Amulya Chandra Sen, Schools and Sects of Jain Literature, Vishva Bharati Book Shop, Calcutta, pp.18-19.
 - We have to compare in this connection the doctrine of Pakudha Katyayana stated in Sāmaññaphala Sutta. (Digha, II, p.56)
- 4. Dīghanikāya, 10/3/20. rūpakkhando, vedanākkhando, sanākkhando, sankkhārakkhando, viānakkhando
- 5. Sūyagado, 1/1/17.
- 6. Ibid, 1/1/17.

skandha, if the soul does not get destroyed, then, the soul becomes eternal. It becomes like the state of salvation. Both, *Ucchedavāda* and Ṣaṣvaṭavāda are not acceptable to the Buddhists. So, it should neither be said that, the soul is different from the skandha nor should it be said, that the soul is indifferent from the skandha.

The $Dh\bar{a}tuv\bar{a}d\bar{i}$ Buddhists consider that body is built from four elements $(dh\bar{a}tu)$ viz. earth, water, fire and air. 4

From the description of the $S\bar{u}trakrt\bar{a}nga$, it transpires that at that time among the Buddhists, there were two popular opinions about the soul. One branch believed that the soul was made out of the five skandha and the other believed that it was formed out of the four $dh\bar{a}tus$. The commentator has said while presenting the Buddhist tradition that, skandhas are five, there is no other skandha by the name of soul other than those five.

Earth, air, water and fire have been called $dh\bar{a}tu$ because they are both the possessor and the nurturer. Some think that when these four are integrated body is formed, and then, they get the form of a living being. The commentator, while quoting someone, has said:

caturdhatukamidam śarīram na tadvyatiriktam ātmāstīti'3

This view seems to be very near to the $Pa\tilde{n}cabh\bar{u}tav\bar{a}d\bar{\iota}$ because the body is called as the soul, even in this philosophy. What uniqueness $caturdh\bar{a}tuv\bar{a}d\bar{\iota}$ has is then not clear.

Concept of Soul in Jainism

The above-mentioned philosophies are discussed thoroughly in the $S\bar{u}trakrt\bar{a}nga$ and this expresses that the presentation of contemporary concepts of soul was made to differentiate their concept of soul, from that of Jain tradition. Cārvaka, Upaniṣad philosophy, Sānkhya and Buddhist philosophical concepts are available even today as these are

- Sūtrakṛānga Cūrṇi, p. 40.
 na caitebhya ātmāntargato bhinnau vā vidyate samvedya- smaraṇāprasangādityādi
- Abhidhammapiṭaka, kathāvatthupāli, ed by Bhikshujagadiśa Kāśyapa, Nalanda, 1961, 1/1/91-92.
 - ... tam jīvam tam sarīram ti? na hevam vattavve.... aññam jīvam aññam sarīram? na hevam vattavve....
- 3. Abhidhammapiṭaka, kathāvatthupāli, 1/1/94. khandesu . . . samasamo ti
- 4. Sūyagado, 1/1/18.
- 5. Sūtrakṛtānga Vṛtti, p. 17. panceva skandhā . . . pratipādayanti

described in the $S\bar{u}trakrt\bar{a}nga$. The commentator has presented $\bar{A}tmasastav\bar{a}da$ in the name of $S\bar{a}nkhya$ and $Shaiv\bar{a}dhik\bar{a}r\bar{\imath}$, but, in the literature of those philosophies available at present, such conception is not available. Probably, in those days people had that concept.

Naiyāyika-Vaiśeṣika also had a belief in the existence of the soul, but, their concept of soul is not available in *Sūtrakṛtāṅga*. Modern scholars have tried to relate *Ātmaṣaṣṭavāda* with Pakudhakatyayana, but, nothing definite can be said in this regard.

The Jain concept of soul which comes forward from the above mentioned discussion is as follows-

- 1. The soul is not constituted by five $bh\bar{u}tas$, it has an independent existence and it is conscious by nature.
- 2. The world is not of one type, it has various kinds of beings. The soul is not one in number. There are multiple souls.
- 3. The soul is different from the body, it transmigrates to other worlds and undergoes rebirth.
- 4. The soul is a doer.
- 5. The soul is eternal with inherent transformations.
- 6. The soul is not momentary (*Ekāntaksanika*).
- 7. The soul is not constituted by the *Pañcaskandha* and *caturdhātu*. It has an independent consciousness existence. It is both with cause and causeless.

It means it is *dravyaparyāyātmaka*. Its modes have cause and its substantial existence has no cause. It can be concluded as per the explanation of causal and causeless, given in the *Vṛttī*. ¹

After the refutation of all these theories, the commentator of $S\bar{u}trakrt\bar{a}nga$ mentions the concept of soul, as accepted by the Jains and says that- the soul is transformative, the basis of knowledge, transmigratory, different from material elements, different-quaindifferent from the body.²

The Buddhist philosophy has refuted both the causal and causeless

^{1.} Sūtrakṛtānga Vṛtti, p. 18. pṛthivī . . . dhātutvameṣāṃ

^{2.} Ibid, p. 18. yadaite . . . maśnuvate

^{3.} Ibid, p. 18.

existence of the soul. Jain accepts dual causality of soul from different standpoints i.e. with cause and causeless. Due to karmas that are the cause of the state of hell, sub-human, human and celestial form of life, the soul undergoes various modes. It therefore has existence with a cause. The inherent nature of self is eternal and indestructible, implying it is causeless also.4

Before presenting the conception of Determinism, a verse is given in the prologue of the Sūtrakrtānga. Some words in that verse are worthy to note and commentator has attempted to draw attention towards them.

The following words in the verse viz. uvavannā, pudho, jiyā, vedyanti suham dukkham, aduvā luppanti thanāo etc. present the conception of the soul in Jainism and refute other philosophies.

- 1. *Uvavaṇṇā* : It means that jīva is proved by reasoning. Concepts like Pañcabhūtavāda and Tatjīvataccharīravād are rejected by this term.
- 2. *Pudho*: Jīva is different from the aspect of the body or from the point of birth in different states of life, like hell etc. it rejects the monist attitude towards the soul.
- 3. Jīyā-soul: By this term, Buddhist beliefs are rejected which believe in the absence of the soul, besides Pañcaskandha.
- 4. Vedayanti suham dukkham: Each soul experiences happiness and pain. By this belief, the inactive nature of the soul is rejected. The inactive soul and the pure form of the soul does not feel happiness and pain.
- 5. *Aduvā luppanti thānāo*: By this term, transmigration of the soul from one birth to another is accepted. It may also be anticipated that by accepting the soul as subject of transmigrations, its all-pervasive existence is negated. We can assume that.

The analysis of soul as found in *Sūtrakrtānga* has become the basis for Jain philosophers. They have always presented their concept of the soul in and around these conceptions.

The Niryuktikāra has discussed about arthadhikāra in the sections of the

^{1.} Sūtrakrtānga Vrtti, p. 19.

^{2.} Ibid, p. 19. evam ca satyātmā pariņāmī jñānādhāro bhavāntaryāyī bhutebhyah kathancidanya eva śarīrena sahānyonyānuvedhādananyopi

^{3.} Sūyagado, 1/1/17.

Sūtrakṛtāṅga Vṛtti, p. 19.
 Sūyagado, 1/1/28.

first chapter of the $S\bar{u}trakrt\bar{a}nga$. Six $arth\bar{a}dhik\bar{a}ra$ (subjects) are discussed in the first section - $Pa\bar{n}cabh\bar{u}tv\bar{a}da$, $Ek\bar{a}tmav\bar{a}da$, $Taj\bar{j}ivatacchar\bar{i}rav\bar{a}da$, $Ak\bar{a}rakav\bar{a}da$, $\bar{A}tma\acute{s}a\acute{s}thav\bar{a}da$ and $Aphalav\bar{a}da$. Aphalav $\bar{a}da$ is separately mentioned in the niryukti. According to sequence, its relation is with Buddhist philosophy, but, the Vrtti $k\bar{a}ra$ has said that all the theories from $Pa\bar{n}cabh\bar{u}av\bar{a}da$ upto $\bar{A}tma\acute{s}a\acute{s}thav\bar{a}da$, are included under $Aphalav\bar{a}da$.

After analyzing all the facts of the *Sūtrakṛtāṅga*, we understand that the author has mainly criticized the philosophical ideas by putting $\bar{a}tmav\bar{a}da$ (the doctrine of the soul), $karmav\bar{a}da$ (the doctrine of karma) and $sṛṣṭiv\bar{a}da$ (the doctrine of world) at the centre. We have already discussed conceptions regarding the soul. Now, in the discussion of karma, it is desirable to discuss its pros and cons in this context.

Determinism (Destiny)

Determinism believes in the independent existence of soul and reincarnations. The soul experiences both pleasure and pain. A determinist does not hold the self or others, as the cause of that pleasure and pain. He upholds that this is caused by destiny. The bliss in salvation and pleasure and pain of the world are created by destiny and not by self or others. All the beings of the world, experience pain or pleasure, neither due to the self (past) deeds nor due to the efforts of anyone else. All pains and pleasures of all the beings of the world are generated by destiny. ¹

According to Deteminism, power, energy and efforts are all non-functional. All are powerless and effortless. None has power upon destiny. Due to their destiny, they suffer pain and pleasure in the six *Abhijātis*. Determinism is prominently advocated by Ājīvaka tradition. Mankhali Gośālaka was its propounder. This philosophy has been illustrated multiple times in the Jain *āgamas* and in the Buddhist Literature. At the time of Lord Mahavira and Lord Buddha, it was a very powerful stream of thought, but with the passage of time it declined or probably it might have dissolved in the Nirgrantha tradition. This may be due to its close similarity in thoughts and conduct with the *Nirgrantha* (śramana) tradition.

^{1.} Sūtrakṛtāṅgavṛtti, p. 20.

^{2.} Sūtrakṛtānga Niryukti, v. 29 mahāpañca...aphalāvādī.

^{3.} Sūtrakṛtānga Vṛtti, p. 19.pañca bhutātmā.... sūtrakāraḥ.... I

In determinism, bondage of pleasure and pain, its experience and purity of beings - all events happen or are expressed as a pre-destined event. There is no cause or role of anything other than destiny.³ Efforts of men have no control over it.

Sūtrakṛtāṅga and Dīghanikāya explore the fact that determinists mainly discuss karma and its results which are due to destiny. They believe it is meaningless to perform spiritual practices, such as, vows, penances, celibacy or any such endeavours. They are futile as they can neither stop nor alter predetermined events.

Jain philosophy is not absolutely a determinist philosophy. It signifies importance of self-efforts. In the $\bar{a}gama$ literature, such expressions are available at various places. In $S\bar{u}trakrt\bar{a}nga$, $niyativ\bar{a}da$ has been mentioned in the list of non-Jain philosophies and this clearly proves that Jain philosophy is not determinist. Jainism believes that karmas and the results of karmas are procured by the self. In the very beginning of $\bar{A}c\bar{a}r\bar{a}nga$, there is a belief in $karmav\bar{a}da$. The Bhagavatī, while stating the significance of enthusiasm, action, strength or energy, self-exertions and self-efficiency, has refuted the concept of determinism.

Ajñānavāda has already been discussed.

Karmopacaya (Accumulation of Karma)

The bondage of karma takes place by the activities of mind, speech and body or any one of these as the prominent one. Their role has been a topic of consideration amongst many philosophers. Activities of mind, in the context of karmic bondage is given special importance in the Buddhist philosophy. In the context of violence and non-violence while discussing this Buddhist principle of karma bondage get more clearity. According to the Buddhist philosophy i) soul (*sattva*) exists ii) soul (*satva*) is psychical iii) Thinking for violence exists iv) living being dies by the unity of all these four, violence takes place. Violence binds karmas. Presenting a Buddhist viewpoint, *Sūtrakṛtāṅga* says that a person who knows the living being, does not kill it physically and if he kills someone due to non-vigilance, then, he gets bound with a

- 1. Sūyagado, 1/1/29, 30.
- Dīghanikāya (Sāmaññaphalasuttam, 19) p. 47.
 natthi balam paṭisamvedenti.
- 3. (a) Sūyagado, 1/1/29-30.(b) Dīghanikāya, p. 47.
 - natthi hetu, natthi paccayo, sattānaṃ sankilesāya ahetu apaccayā sattā sankilissanti natthi hetu natthi paccayo sattānaṃ visuddhiyā.
- 4. Ibid, p. 47.
- 5. $\bar{A}y\bar{a}ro$, 1/4.

modicum of sin. He experiences the result of those karmas in that every instant. It means karmas get eliminated and separated by the soul very soon. Explaining this view, it has been written in the *Sūtrakṛtāṅga Niryukti* that the bondage of karmas does not takes place in the following four situations:

- (1) *Parijñopacita*: No living being is ever killed just by thinking mentally about killing. Thus, karmas produced by that act of violence are not accumulated
- (2) Avijñopacita: If any living being is killed unknowingly, then violence producing karmas are not accumulated due to that violence.
- (3) *Iryāpatha*: If some living being is killed while walking even then the relevent karmas are not accumulated because that being has not been killed intentionally.
- (4) Svapnāntika: If a living being is killed whilst dreaming, then also violence producing karmas are not accumulated due to the dreams of the violent deed.

Through these four reasons, karma gets bound to soul very slightly and gets immediately destroyed, like a tie of a very thin thread is broken instantly or as dry sand falls down instantly if thrown upon the dried wall. Such karmas do not yield results. ¹

Karmas are accumulated in all conditions, except in $v\bar{\imath}tar\bar{a}ga$ or detached state. According to Jain philosophy, even if the violence is committed only on mental level or unintentionally and if remissness is associated with the action, then karmic accumulation is inevitable. Enlightened ($v\bar{\imath}tar\bar{\imath}ga$) also binds karmas, due to $iry\bar{\imath}pathika$ $kriy\bar{\imath}a$. It is bound for two instants of time. It (karma) binds in one instant and in the second instance they get detached from the soul after fruition. Enlightened- beings bind only $s\bar{\imath}at\bar{\imath}vedan\bar{\imath}ya$ (pleasure- yielding) karmas. This kind of karma bondage almost equals to the non-bonding state.

The theory of karma has been a significant topic in the Jain philosophy.

4. Sūyagado, 1/1/52.

Angasuttāṇi, Part II, (Bhagavaī), 1/146.
 evam sati atthi uṭṭhāṇei vā, kammei vā, balei vā, vīriei vā, purisakkāra parakkamei vā

Hermann Jacobi, *Jain Sutra*, Part II, Introduction, p. XVI.
 The sins of the mind are heaviest, as the Buddha teaches....

^{3.} Sūtrakṛtānga Cūrṇi, p. 48-49. ucyate yadi sattvaśca bhavati sattvasamjñā ca sancintya jīvitāt vyaparopaṇaṃ prāṇātipātaḥ

We have discussed it thoroughly, in a lesson entitled 'Karma Mīmānsā'. A point to be noted in this context is happiness, misery and experience of karma are not created by destiny. Bondage of karma definitely takes place when the soul is under the condition of attachment and hatred, even if the soul has done it unconsciously or unintentionally, mentally or physically.

Problem of the Universe

The question of the origination of the universe had been a subject of concern for almost all philosophers. Indian Philosophers have attempted to address this question with different approaches. In $S\bar{u}trakrt\bar{u}nga$, many opinions regarding the origin of universe have been presented though with reference to heterodox philosophies. A brief explanation of the same is being presented here.

Description of different aspects of $Srstiv\bar{a}da$ is available in both Vedic and Sramana literature. The basis of the views regarding universe as found in the $S\bar{u}trakrt\bar{a}nga$ can be searched in those literature.

Universe Evolved out of an Egg

There are many hymns in the tenth Mandal of Rgveda in relation to the origination of universe. In those hymns, questions have been raised as to what is the base of this universe? What are the substantial and assertive causes for it? And what is the purpose of creation? Here, the deity who creates space (dyau) and earth ($prthv\bar{i}$) is called Vishvakarma, whose eyes, mouth, arms and legs are spread everywhere which means he is omnipresent. For describing the omnipresent existence of Vishvakarma, there is an independent $s\bar{u}kta$ (section) in the Rgveda with the name $Purusa s\bar{u}kta$. It states, in the $Yaj\tilde{n}a$ (sacrificial ritual) this purusa sacrificed himself and from the different part of that man (purusa) this universe has emerged.

There is a description in the *Sūtrakṛtāṅga*, that some Brahmins and Śramanas believe in the origination of this universe from an egg. ⁵ *Rgveda* that states, Hiranyagarbha was the first master of all the creatures, who held both heaven and earth on himself. ⁶ Explaining

 ⁽a) Sūtrakṛtāṅga Niryukti, V. 30.
 kammam cayam na gacchati, catuvvidham bhikkhusamayammi
 (b) Critical notes in Sūtrakṛtāṅga, ed by Acarya Mahapragya, p. 52-54.
 H. Abhidhamma kośa contains discussion on karma, that has been referred by Siddhasena in Tattvārtha Ṭīkā, pt. Sukhlal in the Preface of Jñanabindu (p. 30) and Muni Jambūvijaya, in the prefae of Sūtrakṛtaṅga (p. 10-12) has disscussed in detail about the above said buddhist reference.

about Hiranyagarbha, Sayanacharya has considered him as a Prajāpati in the golden egg's womb. By this description of Sāyaṇa, the statement of the *Sūtrakṛtāṅga* is approved.

Creation by Brahmā or Deity

The description of universe as *Deva-upta* (produced by deity) and Brahmā-Upta (produced by Brahmā) is also available in *Sūtrakṛtāṅga*. Some people think that this world is created by a deity, whilst others think that it is created by Brahma. This means that seed was sown by the deity or by Brahma. The word *'upta'* has been described using three meanings by the commentators i.e. sown (*upta*), nurtured (*gupta*) and son (*putra*). The word *'Upta'* is connected with both the deity and *Brahmā*. The meanings of these three interpretations becomes -

- 1. Seed of universe sown either by the deity or by Brahmā
- 2. Nurtured either by the deity or by Brahmā
- 3. Produced either by the deity or by Brahmā

As the farmer sows the seeds and grows crops, similarly the deities created this world by sowing the seeds of the universe. Some philosophers are of the opinion that Brahmā is the grandfather of this universe. In the very beginning, he was alone. He formed prajapatis and then in a sequence, he created the whole world gradually.³

The above explanation expresses that in the beginning of the world, either the deity or Brahma created the world, but thereafter its extension carried on automatically. In the initial promotion of the world, he participated actively, but later his involvement gradually reduced.

Creation by God

That God has created this universe is the most popular philosophical

- 1. Rgveda, 10/81/2,4.
- 2. Ibid, 10/81/3.
- 3. Ibid, 10/90/6.
- 4. Ibid, 10/90/12-14.
- Sūyagado, 1/1/67.
 māhaņā samaņā ege āha aṅḍakade jage
- 6. Rgveda, 10/121/1.
- Ibid, 10/121/1.
 Sāyaṇa bhāṣya-hiraṇyagarbhaḥ hiraṇyamayasyāṇḍasya garbhabhūtaḥ prajāpatirhiraṇyagarbhaḥ
- 8. Sūyagado, 1/1/64... devautte ayam loye banbhautte ti $\bar{a}vare$

notion. The same is also mentioned in Sūtrakṛtānga 'Īsareṇa kade loye' i.e. God produced this universe equipped with living and non-living beings and also with happiness and sorrows. This world is God's creation. The above-mentioned God related concept seems to be related to Naiyāyikas. According to Naiyāyika philosophy, God is an instrumental cause of the emergence of this universe. The substantial cause is the atom and the soul. God is not the original cause. The Vedānta philosophy also has the concept of God. Only saguņa Brahma is called God there. The world is a creation of māyopavita (covered by illusion) saguna (possessor of attributes) Brahma. Here, God is accepted as the ultimate cause. In the Vedānta, there is no independent existence of living and non-living beings nor does God as iśvara has any independent reign. The actual existent (sat) is Brahma. Because of māyā (illusion), this visible world is before us. The nature is called illusion and the God is called the creator of illusion in this philosophy. God has an independent existence in the Naiyāyika philosophy whereas according to Vedānta, God is also illusory. Therefore this universe which is his creation also becomes illusory by nature. The Vedāntaist God has not been discussed in *Sūtrakrtānga*.

Creation by Pradhāna

According to Sānkhya philosophy, there are two prime elements in this universe - living and non living. Both are beginingless and independent. There is mutually complete absence $\bar{a}tyant\bar{a}$ $bh\bar{a}va$ between them. The Sānkhya philosophy believes in $satk\bar{a}ryav\bar{a}da$, i.e. pre-existence of effect in the cause. The universe is extended from $pradh\bar{a}na$. In the chapter on creation in the $S\bar{u}trakrt\bar{a}nga$, there is a mention of creation by $pradh\bar{a}na$.

- 1. (a) Sūtrakṛtānga Cūrṇi, 41.
 - devautte. . . devehim ayam logo kato, utta iti bijavad vapitah ādisarge . . . devagutto devaih pālita ityarthah
 - (b) Sūtrakṛtāṅga Vṛtti, p. 28
 - devenopto devoptah karṣakeṇeva bījavapanam kṛtvā niṣpāditoyam loka ityartah deveirvā guptorakṣito devagupto devaputto vā
- 2. Sūtrakṛtāṅga Cūrṇi, p. 41
- evam bambhautte vi tinni vikappā bhāṇittavvā-bambhautaḥ bambhaguttah, bambhaputta tivā
- 3. Sūtrakrtānga Vrtti, p. 28. tathāhi teṣāmayamabhyupagamah-brahmā jagatpitāmah, sa caika eva jagadādāvāsīt, tena sa prajāpatayah ṣṛṣṭāh taiśca kramena etat sakalam jagaditi
- 4. Sūyagado, 1/1/65.
- 5. Ibid, 1/1/65.
- 6. Anyayogavyavacchedikā, v. 6.

One term for *pradhāna* is *Prakṛti* i.e. nature. It comprises three qualities-*Sattva*, *Rajas & Tamas*. According to the Sānkhya philosophy, *puruṣa* is non-transformative and an inactive agent. He has no role in the creation of the universe. Universe is created by *pradhāna* or nature.

Prakṛṭi is the fundamental factor. Intellect (buddhi) is the first evolute of Prakṛṭi and is called mahat or the great one. It causes the evolution of ego-sense or self-consciousness. Evolution from self-consciousness is affected by the dominance of guṇas. Thus the dominance of sattva causes evolution of the five organs of perception, five organs of action and the mind. Dominance of tamas triggers evolution of the five subtle elements- sound, touch, sight, taste and smell from self-consciousness. These five subtle elements themselves evolve and cause the creation of the five gross elements - space, air, fire, water and earth. Colour produces fire, taste produces water, smell produces earth, sound produces space and touch produces the air element. According to the Sānkhya, this is the sequence of the creation of the universe.

Primordial element (*Prakṛti*) is not produced by any of these twenty four elements. It is eternal. Primordial is root evolent only. *Mahat, ahankara* and five *tanmatras*- these seven are both evolent and evolute products. Other products are generated from these so they are evolent and they are produced by some other elements, thus they are evolute products also. The remaining sixteen elements are only evolutes. Soul (*puruṣa*) is beyond both these categories of elements because it is neither produced by any element nor does it produce any element. Thus, primordial and soul are both eternal substances. The remaining twenty three elements out of twenty five are products of the primordial element. *Puruṣa* is pure consciousness: absolute, eternal and subject to no change. It is neither a product of evolution, nor the cause of any evolute. According to the *Sānkhya*, this is the sequence of the creation of the universe and the

^{1.} Vedāntasāra of Sadānanda, Varanasi, 1990, p. 18. etadupahitam caitanyam . . . jagatkāraṇamīśvarah iti

Śvetāśvatara, 4/10.
māyām tu prakrtim vidyān māyinam tu maheśvaram

^{3.} Sānkhya Kārikā, v. 3.

^{4.} Ibid, v. 9.

^{5.} Sūyagado, 1/1/65. pahāṇāl tahāvare

^{6.} Sānkhya Kārikā, 11.

^{7.} Ibid, 20.

universe is created by pradhāna or nature.

Sānkhya philosophy has put all the burden of creation on the primordial element even after accepting existence of both conscious and nonconscious elements. To show its beauty to soul i.e. puruṣa, primordial element creates this universe. As a dancer, shows her dance to the audience present in the dance hall, goes off stage after finishing the show, the primordial element also shows her beauty to the puruṣa and then turns away from him. Puruṣa is always detached. The worldly existence, bondage and salvation - all occurs in primordial elements. According to Sānkhya, there is no interference of the puruṣa in creating the universe.

Acharya Mahapragya has discussed in detail his opinions about other philosophies wherever they have been mentioned in different $\bar{a}gamas$. We have used those details in this chapter in certain places where it was available verbatim and elsewhere we have taken the essence of his writings. We have also included references of the ancient scriptures for anyone interested.

Reconciliation with other Theories through Naya

As many types of expressions are there, so are the relative statements and as many relative statements are there, so many are the philosophies-

jāvaiyā vayaṇavahā, tāvaiyā ceva honti ṇayavāyā jāvaiyā nayavayā, tāvaiyā ceva parasamayā²

This statement of Acharya Siddhasena highlights the diversities in philosophical ideologies. Ideological difference is a natural distinction of the human mind. At the time of Lord Mahavira, many theories were

- Sānkhya Kārikā, 22. prakṛtermahān tatohankārah, tasmād gaṇaśca, ṣoḍaśakaḥ tasmādapi ṣoḍaśakāt, pañcabhyaḥ pancabhūtāni
- 2. Şatdarśanasamuccaya, v. 40. rūpāttejo rasādāpo gandhād bhūmih svarānnabhah śparśādvāyustathaivam ca pañcabhyo bhūtapancakam
- 3. Sānkhya Kārikā, v. 3. mūlaprakṛtiravikṛtirmahadādyāḥ prakṛtivikṛtayaḥ sapta soḍaśakastu vikāro na prakṛtir na vikṛtiḥ puruṣaḥ
- Gītā, 13/19. prakṛtim puruṣam caiva viddhyanādī ubhāvapi
- Sānkhya Kārikā, v. 59. rangasya darśayitvā nivartate nartakī yathā nṛtyāt puruṣasya tathātmānam prakāśya vinivartate prakṛtiḥ

in vogue. This idea is formed by the study of contemporary Jain literature and other literature. In the present chapter, we have presented a brief discussion on various philosophical theories, available in the Jain literature. Jain philosophy is dualist in context of the universe. It accepts an independent existence of both conscious and non-conscious elements. The origination of the universe through the mutual interaction between conscious and the non-conscious is acceptable to it. Explanation of worldly differences has not been done on the basis of time, nature, destiny alone. All the factors have their desired role, according to the Jain point of view. Any of them cannot be singly dominant or subsidiary.

Many theories have been presented in *Sūtrakṛtāṅga* all of them have not been considered appropriate. However, it has not been clearly mentioned as to what is the Jain opinion in this regard, but by presenting the above-mentioned opinions/theories in the preface, Jain opinion is automatically established.

^{1.} Ibid, v. 62. tasmānna badhyate nāpi mucyate nāpi sansarati kaścit sansarati badhyate mucyate ca nānāśrayā prakṛtiḥ

^{2.} Sanmati Tarka Prakarana, 3/47.

Glossary

- abhavya not fit for emancipation
- abheda identical
- ābhigrahika mithyātva deliberate perversity
- abhinnadaśa pūrvī an ascetic, who has the knowledge of entire ten pūrvas
- ābhogika dynamic energy
- ābhyantara tapa internal psychic austerities comprising mainly of the inhibition of citta
- ācāra conduct
- ācāravāda believer in conduct as the utter necessity for liberation
- ācārya religious preceptor
- acaurya non-stealing
- acitta non-living
- acitta mahāskandha the largest aggregate of ultimate atoms of the physical substance, which occupies the entire cosmic space and which consists of greatest number of paramāņus and possessed of four fundamental touches.
- adāna-nikṣepa samiti-comportment of using and laying of paraphernalia
- adrśya invisible
- addhā-kāla- empirical time calculated on the motion of solar motion
- *adharmāstikāya* -medium of rest
- adholoka-lower cosmos
- adhyavasāya- a subtle level of consciousness
- adhyayana-chapter
- advaitavāda-monism

- advaitavādī-non-dualistic
- āgama canonical texts
- āgamagamya object which is known through āgama
- aghati karma- non- destroying karma
- agurulaghu- a generic quality of dravya, that which is responsible for the continued existence of substance
- āhāra food
- āhāraka the instant/s in transmigration where jīva is with sap
- āhāraka sarīra communication body
- *ahimsā* non-violence
- ajīva- non- soul
- ajñāna- ignorance, the knowledge of jīva possessed of deluded world view, nescience
- ajñānavāda- agnosticism
- *ajñānavādī* -believers in uselessness of knowledge
- *ajñeyavāda* doctrine that upholds nothing is knowable
- ākāsa space
- ākāśāstikāya conglomeration of space units
- akaṣāyī- passionless ascetic
- akriyāvādi (non conformist) a heretic philosopher, who does not accept the existence of soul
- *alocanā* confession
- *alpa nirjarā* less elimination of karma
- amūdha-drsti undeluded faith
- amūrta incorporeal

- ānābhigrahika non-deliberate perversity
- anābhogika psychic kinetic energy
- anācāra gross transgression
- anādī beginningless
- anga/anga-praviṣṭa principle canonical texts
- aṅga-bāhya/upāṅga auxiliary canonical texts
- anākāra upayoga indeterminate cognitive activity
- ananta infinite, a mathematical number
- anantānubandhī passions which are the cause of endless transmigration
- anarthadanda the eighth vow of lay follower to abstain depraved acts
- anaśana fasting
- anātmavādī atheistic
- andaja born out of eggs
- anekānta non-absolutism
- aneka siddha emancipated along with others
- anīndriya mind, intuitive knowledge
- anitya- non- eternal
- anityatva-non-eternality
- anivṛttibādara similar coarse passions
- aniyatavipākī uncertain fruition of karma
- annamannasineha padibaddhā the soul and physical matter coalesce with each other through sneha, which is mutual attraction between them
- antarāla gati-the motion of the jīva after death in the space from the place of death to the reincarnation

- antarāya karma obstructing karma
- antar-muhūrta the time period measured from two smallest time units i.e. one samaya less in fourty eight minutes
- *anubhāga* karmic bondage qua intensity
- anudaya dormant state of karma
- anumāna inference
- anusancaraṇa/sancaraṇa transmigration
- anusthāna spiritual activity
- anuyoga A system of exposition
- anyalinga siddha emancipated in an outfit of a heretic
- aparatva posteriority
- aparigraha non-possession
- aparinata immobile beings which have not been turned lifeless
- aparyāpta un-developed, being without the completion of required bio potentials
- *apavartanā* attenuation
- apkāya water bodied being
- apoha elimination
- apradeśa unitless
- apramāda vigilance in selfrestraint
- aprāmāṇya invalid
- apramatta spiritually vigilant
- apramattasanyat self restraint with freedom from remissness
- apratyākhyānāvaraṇa a subtype of conduct deluding karma, rise of which obstructs the partial abstinence
- apṛṭhaktvānuyoga- the system of exposition of scriptural aphorisms, in which each sūtra is explained from the approach of naya
- āpta puruṣa enlightened beings

- ārādhaka punctilious (rightful) observer of spiritual path
- ārādhanā punctilious (rightful) observance of the spiritual path
- ardhacakravāla semi-circular series
- arhats enlightened beings
- ārṣa vāṇī preaching of enlightened ones
- arthakriyā the potency inherent in the substance for conducting any activity
- arthatah with meaning
- asamanugñāta unfit for study
- asamjñī living being devoid of mental faculty
- asamkhyeya/asamkhyāta innumerable - a kind of calculable number
- asamprāpta/ayathākālaudaya pre mature or preponed fruition
- asamvṛta non restraint person
- asamvṛta anagāra non-self inhibited ascetic
- asat non-existent
- aśrava influx of karma
- aśrutvākevalī- spontaneous omniscient (on account of intense purity of the soul)
- aṣṭāṅga mārga eightfold path to liberation
- aṣṭasparśī the material aggregate which is possessed of all the eight types of touch
- aṣṭapravacana mātṛkā three inhibitions and five comportments together
- āstika theist
- a s t i k ā y a h o m o g e n o u s continuum/extended existence

- astitva existence
- astitva-mimānsā critique of existentiality
- aticāra- partial transgression
- atīndriya supra-sensory
- atīrthankara siddha -emancipated as the non founder of the doctrine
- atīrtha siddha emancipated during the disappearance of doctrine
- ātmā soul
- ātmādvaitavāda non-duality of souls
- ātmakaṛtva self is the doer of good and bad karmas
- ātma mīmāṃsā critique of soul
- $\bar{a}tm\bar{a}v\bar{a}d\bar{i}$ Believers in the existence of soul, theists
- ātyantika absolutely
- audārika gross physical body
- aupacārika dravya metaphorical substance
- aupādhika guṇa adjoined (not inherent) attribute
- aupapātika beings with spontaneous birth
- avadhi jñāna clairvoyance
- avagāha accommodation
- avagāhana body size
- avakāśāntara interval of space
- āvalikā micro unit of time measurement which consists of innumerable samayas
- a t y a n t ā b h ā v a
 exclusively/potentially absent
- avasthā state
- *āveṣṭana* pariveṣṭana- covering and repeated covering of karmas
- avinābhāvī necessarily concomitant

- avirati non-abstinence
- avirati samyagdṛṣṭi right belief attended with non-abstinence
- *ayogī kevalī* omniscience with total cessation of activities
- āyuşya karma life span determining karma
- bādara gross
- *bāhyatapa* external austerity
- bandha bondage
- bandhanachedana severence of bondage
- bandhana pratyayika formation of aggregate out of karmik matter based on evil contemplation
- bhājana pratyayika natural bondage with beginning
- bhakta-pratyākhyāna the death which is embraced through fasting unto death in the state of samādhi
- *bhāṣā samiti* comportment or speech
- bhāṣā vargaṇā atoms of sound
- *bhāṣya* explanatory commentary
- bhāva leśyā disposition at subtle level of consciousness responsible for the psychic color
- bhāvakarma psychic karma
- *bhāva śāstra* psychic weapon
- *bhavasthiti* life span of a soul in the present life
- bhāvitātmā ascetic whose soul is sublimated with knowledge, faith and conduct and various bhāvanās
- bhavya fit for emancipation
- bheda difference, disjunction, disintegration
- bhedābheda difference-cumidentity

- *bhikṣā* reception of alms
- *bhikṣācārī* conditional acceptance of alms
- bhinnadasapūrvī possessors of incomplete ten pūrvas
- *bhoga-parityāga* renunciation of consumerism
- *bhogopabhoga* once or repeatedly consumable products
- buddhabodhita siddha -enlightened by a ford founder and the like
- brahmacārya celibacy
- *bhūta* material elements
- bhūtavādī darśana materialist philosophy, believers in material elements as the prime constituents of the universe (non-believer in soul's existence)
- cakravāla circular
- cakṣurindriya visual sense organ
- calita the material cluster qua karma, which undergoes vibrations, when it abandons the static state
- caraṇakarṇānuyoga the system of exposition with respect to observance of ethical cnduct
- cāritrācāra conduct qua abstinence
- *cāritra moha* delusion qua conduct
- catuḥsparśī the material aggregates having four types of touch
- caturdaśapūrvī an ascetic, who has the knowledge of entire fourteen pūrvas
- *caturendriya* four sensed living being
- cheda sūtras the four canonical texts which deals with prescriptions and restrictions of

- ascetic life and contains directives of the procedure of expiation
- chedopasthāpanīya cāritra ordination through detailed resolves
- cūrņi an analytical commentary on āgamas, made in prakrit in combination with sanskrit
- *dāna* charity
- darśana philosophy
- darśanācāra conduct qua faith
- darśana moha delusion qua faith
- darśanāvaranīya karma intuition obscurant karma
- *dehaparimāṇa* body pervasive
- deśavirati right belief with partial abstinence
- *deva gati* birth in realm of gods
- dharmakathā religious preaching
- dharmakathānuyoga the system of exposition through religious sermon
- *dharmāstikāya* medium of motion
- *dhrauvya* permanence
- *dhuta* shunning off the karma
- *dhyāna* meditation
- dravya substance
- dravya karma physical/material karma
- dravyaleśya the material particles possessed black color etc. which serves as the base of transformation of bhava leśya
- dravyānuyoga ontological exposition
- *dravyārthika naya* standpoint qua substance
- drsya visible
- *dukkhaphalavipāka* -inauspicious results of karma

- *dvādaśāṅgī* twelve texts of primary canonical literature
- dvādaśāṅgīvitta the proficient of dvādaśāṅgī
- dvaitavādī dualistic
- dvīndriya two-sensed living being
- dvitaḥkhahā bi-laterally attached
- dvitovakrā two curved
- eindriya sensory
- ekānta naya pseudo naya
- ekānta parokṣa absolutely indirect (mediate)knowledge
- *ekāntic* completely
- eka siddha emancipated alone
- ekataḥkhahā sreṇī uni-laterally attached
- ekatovakrā one-curved
- *ekendriya* one-sensed living being
- eṣanā samiti comportment of begging alms
- evambhūta naya actualistic standpoint
- gaṇa monastic organisation
- gaṇadharas chief desciples of tīrthaṅkaras
- gaṇāvacchedaka ascetic who is entrusted with the responsibility of contemplating on the functioning of gaccha (a major monastic organisation)
- gandikānuyoga/kandikānuyoga exposition through the meaning of system of sentence
- ganitānuyoga the system of exposition with respect to mathematics
- garbhaja born of womb (vertebrate)
- gati state of birth

- gaveṣaṇā intensive search
- ghanavāta dense air in Jain cosmography , which is liquid supported by tanuvāta
- *ghanodadhi* dense ocean layer supported by ghanavāta.
- ghrāṇendriya olfactory sense organ
- gotra karma status determining karma
- *gṛhaliṅga siddha* emancipated in the outfit of a householder
- guna quality
- gunasthāna/jīvasthāna stage of spiritual development
- gupti inhibition, self control, restraint
- guru heavy
- *gurulaghu dravya* the substance which is possessed of mass
- gurulaghu paryava the property of physical substance in the form of mode of mass
- *hetu* statement of the proban or middle term
- hetugamya that object which is possible to know through the statement of proban
- icchā-parimāṇa voluntary restriction upon the desire for possessions
- *īhā* speculation, second step of perception
- ihaloka this world
- *indriya pratyakṣa* direct sensory perception
- *īryāpathikī bandha* bondage of karma exclusively due to yoga free from passions
- *īryāpathikī kriyā* instantaneous

- activity free from passions
- *iryā samiti* comportment of careful movement
- *iṣatprāgbhāra* slightly concave land
- īśvaravāda Belief system upholding īśvara(God) as the creator and controller of universe
- jarāyuja born out of foetus with amnion (or the chorion, an enveloping membrane)
- *jijīviṣā* longing for survival
- jīva living being
- jīvāstikāya conglomeration of living beings
- *jñāna* knowledge
- jñānacāra conduct qua knowledge
- jñāna mīmānsā epistemology
- jñānamoha delusion qua knowledge
- jñānavādī believer in knowledge as the utter necessity for liberation
- jñānavaranīya knowledge obscurant karma
- jñeya knowable
- jugupsā a type of no-kaṣāya, which engenders disgust towards a person or a thing
- kāla time
- kālikaśruta the scripture that is to be studied only in the prescribed time
- kalyāna phala vipāka auspicious results of karma
- kānkṣā mohanīya (a) view deluding inclination i.e. a mental state of suspicious desire as to whether I should accept this view or reject.
- karaṇānuyoga a kind of

- dravyānuyoga, (ontological exposition) with respect to the essential means that contribute to the transformation of a substance resulting in the creation of its state.
- kārmaņa vargaņā a group of atomic particles fit for getting transformed into karma
- karma prakṛti type of karma, specific nature and variety of karma
- karmavāda doctrine of karma
- *karmodaya* fruition of karma
- *kāya gupti* self-control of physical activities
- *kāyakleśa* a type of external austerity
- kāyasthiti the period of continuation of stay of a jīva in the same form of life in spite of undergoing the birth and death
- *kāyayoga* physical activity of soul
- kevalī/kevala jñānī omniscients
- kriyā action
- kriyāvāda (conformist) the traditions which believe in the real existense of substances like soul etc.
- kṛṣṇarājī macro-cosmological structures in the form of black streaks in the space formed by the density of earth bodied being and earth-bodied material aggregates
- *kṣaya* elimination of karma
- kṣayika samyaktva a type of samyaktva attained through the total destruction of karma responsible for prevention of samyaktva
- *kṣetra* a part of the cosmic space which is contained by a substance
- *kṣīṇamoha* extirpation of delusion

- *kuṭastha nitya* absolutely eternal
- laghu light
- *lakṣana* distinguishing character
- *leśyā* psychic color
- loka cosmos
- *lokānta* upper most end of the universe
- *loka-parimāṇa -* cosmos-pervasive
- lokeṣaṇā worldly praise
- madhya loka middle cosmos
- mahānirjarā massive elimination of karma
- mahāvrata five great vows
- manahparyava jñānī mind-readers
- mano gupti self control of mind
- manuṣya gati- birth in human realm
- manuṣya kṣetra- the region of the cosmos where human inhabitate, a region of two and half continents and two oceans
- *mārgaṇā* investigation
- *matijñāna* perceptual cognition
- matṛka pada three maternal statements
- *miśra dṛṣṭi* right-cum-perverted belief
- miśra parinamana creation by both
- miśra parinati transformation through both natural and conscious exertion
- mitātmavāda doctrine that believes in limited number of souls
- mithyādarśanaśalya impurity or sin caused by perverted world view
- *mithyādṛṣṭi* impurity of soul caused by perverted world view
- mohanīya karma- deludedkarma

- moksa liberation
- *mūdhadrṣṭi* deluded vision
- mūrchā attachment, delusion
- *mūrta* corporeal substances
- nāmakarma physique determining karma
- nanātamvādī believer of polysouls
- napunsakalinga siddha emancipated in the outfit of an artificial eunuch
- *narak gati* birth in infernal realm
- nāstika atheism
- *nāstitva* non-existence
- *naya* non-absolutic view point
- *niddhatti* incapacitation of all these processes with exception of augmentation and attenuation
- *nihnava* apostasy from Jain doctrines
- *nihśankitā* absence of scepsis
- *nikācanā* incapacitation of all these processes of Karma states
- *nikāya* class of living beings
- *nimitta śāstra* science of prognostication
- *nirīndhanatā* absence of fuel (causes)
- *nirjarā* state of shedding off the karma
- nirvāṇa salvation
- nirvicikitsā absence of doubt
- *niryūhaṇa* drawn out of pūrvas
- niryukti oldest scholion on canonical work
- *niṣadyā* enquiry with modesty
- niścaya kāla transcendental time
- *niścaya naya* metempirical stand point.

- *niṣkānkṣita* absense of perverse proclivity
- *nissaṅgatā* complete detachment
- *nityatva* eternality
- *nivṛtti* abstinence, state of inaction
- *nivṛtti bādara* dissimilar coarse passions
- niyata vipākī certain fruition of karma
- niyati destiny
- no-karma the state of the material cluster qua karma which ensue when the rise is over
- padas words
- pañca samavāya five factors
- pañcasamiti five types of comportments
- pañcāstikāya the five ultimate existents
- pañcendriya five sensed living being
- pāṇḍulipi manuscript
- parakāya śastra heterogenous weapons
- paramāṇu empirical atom, ultimate atom
- parasamaya doctrines of other than Jains
- paratva priority
- parināma to undergo transformation from one state to another one, nature or characteristic of fundamental substance
- pariṇāmī nitya persistence through-change
- pariṇāma pratyayika transformation in other forms
- parinata the immobile beings

- which have been deprived of soul through weapons of one's own kind or of alien kind
- parokṣa pramāṇa indirect valid cognition
- paryāpta developed, being with the completion of required biopotentials
- paryapti bio-potentials
- paryāyārthika naya standpoint qua mode
- potaja born out of foetus (born complete)
- pourvāparya prior and posterior
- prabhāvanā exaltation
- pradeśa indivisible and undetached part of substance, points of space, mass of karmic matter
- *pradeśodaya* innocuous realization of karmic matter
- prakṛti primordial element/material force, type/nature of karma
- pramāda remissness
- pramāṇa valid cognition
- pramāṇa mimānsā critique of valid cognition
- pramāṇa samplava the object known through one pramāṇa can be known through other pramāṇas also.
- pramāṇa vyavasthā every pramāṇa has their own independent object of cognition
- pramatta sanyata self restraint unexempted with remissness
- prāmānya valid
- prameya object of knowledge
- *pratimā* intensive course of spiritual practices

- pratisanlīnatā seclusion
- *pratyākhyāna* abstinence, resolves to abstain from (evil) act
- pratyākhyānāvaraṇa a sub type of conduct deluding, rise of which obstructs the total abstinence
- pratyayavādī idealist
- pratyeka buddha isolately enlightened
- pratyeka buddha siddha liberated soul which hasenlightened isolately
- pratyeka śarīri individually separate body for each soul
- pravrajyā/diksā initiation
- pratyakṣa pramāṇa immediate valid cognition
- *pravrtti* non abstinence, activity
- prāyaścitta atonement
- *prayoga* creation by conscious exertion
- prayoga parinati transformation through conscious exertion
- prāyogika sṛṣṭi creation with conscious exertion
- *prāyopāgamana* the third and highest type of fasting unto death
- pudgala physical substance
- pudgala parivarta a macro time unit, a time which lapses in a complete cycle of appropriation of all pudgalas
- pudgalāstikāya material aggregate
- punarjanma rebirth
- punya bondage of auspicious karmas
- puruṣaliṅga siddha -emancipated in the outfit of a man
- purusārtha human efforts
- *pūrva* prior' or 'before', compiled

- prior to the compilation of dvādaśāṅgī, canonical text of earlier lore
- *pūrva pakṣa -* opponents doctrines
- pūrva prayoga antecedent impetus
- pṛṭhaktvānuyoga the anuyoga, according to which the classification of dravyānuyoga etc. is made; in which it is not compulsory to explain according to the naya system
- *pṛthvīkāya* earth bodied beings
- rasaja born out of fluids
- rasanendriya gustatory sense organ
- rasa parityāga abstinence from the delicacies
- ratnatrayī concept of three jewels viz. right knowledge, right faith, right conduct
- rijuāyatā straight series in space
- (b) a kind of epistemological error of knowledge (Jñānamoha)
- rjuayata śreni row of space units through which the motion of soul and physical objects takes place
- rjusūtra naya straight and direct approach, which cognizes the actually present mode
- rucaka pradeśa central space units of the cosmos
- rukṣa a kind of touch, the quality of dryness, the negative electrical energy of the ultimate atom
- *śabda naya* the verbalistic approach
- sacittamahāskandha the gigantic aggregate of the karma particles, which is possessed of, by the soul of omniscient being
- ṣaḍ dravya six substances
- sādhārmika co-religionist

- sādhanā spiritual practices
- *sādhāraṇa jīva* the infinite number of souls present in a single body
- *sādhana* proban, middle term
- *sādhya* probandum
- sādi with beginning
- ṣadjivanikāya six categories of living beings
- sadṛśabandha homogenous bondage
- sahāvasthāna simultaneous coexistense
- śaileśī avasthā state of complete inhibition of the activities of mind, speech and body
- sākāra upayoga determinate cognitive activity
- *śalya* that emotion which acts as a weapon in the interior
- śama serenity, a characteristic of right faith
- samabhirūdha naya etymological non-absolutic view point
- samādhi concentration of mind
- samaguṇa bondage equal-point bondage.
- sāmānya guṇa generic quality
- samaṣṭi universalistic aspect
- samatā equanimity
- samavasaraṇa the place where tirthankara delivers his sermons, conference of diverse schools of philosophy or world views
- samvara inhibition of karma
- samaya single time unit
- samāyākṣetra wherethe time is measured on the basis of the motion of the sun and the moon
- *sāmāyika* preliminary initiation

- samjña instinct
- samlekhanā scraping penance- a course of penance undertaken for emaciating the body and passions
- sammurcchanaja born of coagulation (invertebrate)
- sāmparāyika bandha bondage of karma due to activity with passions
- sāmparāyika kriyā activity with passions
- samprāpti udaya scheduled fruition of karma
- sāsvādana samyag dṛṣṭi lingering relish of right belief while falling from higher spiritual stage to the lowest
- sāsvādana samyag dṛṣṭi the second stage of spiritual development
- samuddeśaka sub-section
- samudghāta expansion of soul units outside the body
- samvṛṭa anagāra that ascetic who is equipped with the inhibition of mind, speech and body
- samyag cāritra right conduct
- samyag darśana enlightened world view, right faith
- samyak-mithyā dṛṣṭi the third stage of spiritual development, a mixture of both right and perversed faith
- saṅghāta integration
- saṅgraha naya collective view point
- sanhanana bone structure
- sañjvalanakaṣāya flaming up passions, a sub-type of conduct deluding rise of which obstructs the vitaragata
- sankhyā sthāna difference in numbers

- sankramaṇa transference
- *sansthāna* configuration, shape of the body
- sanyam self restraint
- sapradeśa with unit
- saptabhangī seven types of expression which categorically use the term syat (in some respect)
- sarāga sanyama conduct of the ascetic who has passions
- sarvavyāpaka all pervasive
- śata/śataka chapter, in the context of bhagavati
- satkāryavāda doctrine that upholds that effect exists in cause
- ṣaṭsthānapatita six mathematical measurements which indicate relatively less or more strength of number.
- sattā existense
- sattā period of dormancy of karma
- sattvaguṇa one of the quality of primordial element represents transparency
- satya truth
- sayogikevalī omniscience with activity
- shrāvikā female layfollower
- siddha liberated soul
- *siṇeha* power of attraction between the matter and soul
- śīrsaprahelikā the largest number that has 194 digits
- skandha aggregate of units
- snigdha a kind of touch, positive electrical energy of the ultimate atom
- śoka sorrow
- sopādhika defiled

- spardhaka a sub-division of class of material cluster
- sparśa touch
- *śparsanendriya* tactile sense organ
- śravakācāra conduct of a laymen
- *śreṇī* row of the space units
- *śrotendriya* auditory sense organ
- *sṛṣti vidyā* science of universe
- *śruta* verbal knowledge
- śrutajñāna articulate or verbal knowledge
- śrutakevalī one who has fathomed the entire lore of the scriptural knowledge
- śrutapuruṣa metaphorical canonical man
- *śrutaskandha* broader section of the text
- *sthānāyatika* yogic postures
- *sthāvara* immobile beings
- sthirīkaraṇa stabilization
- *sthiti bandha-* duration of karmic bondage
- strīlinga siddha -emancipated in the state of a woman
- śubha prakṛti auspicious type of karma
- *śubha yoga* auspicious activity of mind, speech and body
- *śuddhātma* pure soul
- sūksma samparāya subtle passion
- sūksma subtle
- sūtra verses/text
- svabhāva nature
- svabhāva paryāya intrinsic mode
- *svādhyāya* scriptural study
- svakāya śastra homogenous weapons

- *svalinga siddha* emancipated in orthodox outfit
- *svasamaya* doctrines of the own tradition, Jain doctrines
- sva-smṛṭi that power of recollection through which one remembers one's previous birth
- svātah pramāna self-valid
- svayambuddha siddha self enlightened liberated souls
- svedaja born out of sweat
- syādvāda conditional dialectics
- *syāt* in some respect or in particular context
- taijasa śarīra luminous body
- tamaskāya a mass of darkness (the form of cosmological structure of very great size) formed by the natural transformation of water bodied beings and material clusters
- tanuvāta thin air in Jain cosmography, which is liquefied and supported by space
- tapācāra conduct qua penance
- tapa penance
- tattva truth, reality
- *tattva mīmānsā* critique of metaphysics
- tejaskāya fire bodied beings
- tīkā elaborate commentary on āgamas
- *tīrtha* ford
- *tīrthaṅkaras* ford founders
- *tīrthankarasiddha* emancipated as the founder of the doctrine
- *tīrthasiddha* emancipated during the dominance of doctrine
- tiryagpracaya horizontal expansion

- *tiryañca gati* birth in sub-human realm
- *trasa* mobile being
- trasanāḍī cylindrical part of the cosmic space located at the centre and is of one rajju in length and breadth and little less than 14rajju in height
- *trigupti* three kinds of self control
- *trīndriya* three sensed living being
- *tripadī* the triplet of origination, cessation and persistence
- udaya realization of the rise of karma
- *udbhija* born by sprouting from the earth
- uddeśaka section
- udīraṇā pre-mature realization of karma
- *udvartanā* augmentation
- unodarī semi-fasting i.e. reduction of food
- *upādhyāya* ascetic who has insight in the sūtra
- upāsakā/śramaṇopāsaka/śrāvaka male lay follower of śramana Jain tradition
- upapātaja A type of birth of where jīva is born spontaneously as a Deva (celestial being) or Nāraka (infernal being)
- *upaśamana* subsidence
- upaśāntamoha subsidence of delusion
- upavrinhana strengthening of the faith
- *upayoga* cognitive activity
- *urdhva loka -* upper cosmos
- urdhvapracaya vertical expansion
- *utpāda* (*uppaṇei*) origination

- utsarga samiti comportment of disposal of excreta
- *uttara pakṣa* (own doctrine)
- vācanā councils
- vacana gupti self-control of speech
- vaikriya śarīra protean body
- vaiyāvrtya service
- vanaspatikāya vegetation bodied beings
- varna color
- *vargaṇā* cluster of atomic particles with similar nature
- vartanā duration or existence of the substance which depends on time
- vastuvāda realism
- vātsalya regard
- vāyukāya air bodied beings
- *veda* sensuality (sexual desire)
- *vedanā* experience of pain
- vedanīya karma feeling determining karma
- viṣamaguṇabandha unequal bondage of karma in respect of space units
- *vigraha gati* the motion of the jīva after death, in the space with turns when the place of rebirth is not in the same row of the space units
- vikalendriya the mobile beings possessing two, three and four senses
- vikathā idle talks or gossiping
- vikṛti product
- *vikṣepaṇī kathā* a type of tale through which the doctrines of Jainism are established
- *vimātra rukṣatā* dissimilar proportion of dryness

- vimātra snigdha rukṣatādissimilar in both viscosity and dryness
- vimātrasnigdhatā dissimilar viscosity
- vinaya reverence/modest behaviour
- *vinayavāda* believers in modesty
- *vipākodaya* rise qua fruition, soul realizes the fruition of karma
- viparyaya misapprehension
- virādhanā to make a breach of the spiritual practice
- viratāvirata restrained-cumunrestrained
- virodhi contradictory
- vrtti commentary
- vṛtti sankṣepa conditional acceptance of food etc. in conformity with the canonical instruction
- vīryācāra conduct qua energy, proper exertion of energy for the purpose of gaining knowledge etc.
- visadṛṣa bandha hetegenous bondage
- visesa particular attribute
- *visrasā bandha* natural structure of the integration of the indivisible unit of the substance

- visrasā pariņati natural transformation
- visrasā srṣṭi natural creation
- *viśreṇi* the row of space units which is not parallel to the main direction namely east etc.
- vīryāntarāya a subtype of obstructing karmas
- *vīrya* that power which is produced from the body
- vītarāga that ascetic, whose attachment and aversion have been completely subsdued or annihilated
- vitarāgatā equanimity and conquer over attachment
- viveka pratimā the pratimā that results in the knowledge of separation of the soul and physical substance
- vyañjana paryāya explicit mode
- vyaṣṭi individualistic
- vyavahāra naya analytic view point, empirical viewpoint
- vyāvahārika kāla empirical time in the form of day and night etc. in samāya kṣetra
- vyaya cessation
- vyutsarga abandonment of body and outfit by giving up attachment to them

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National and International Conferances, Camps and Seminars organized on Jainology, Preksha Meditation, Personality Development, Interfaith,

Training in non-violence etc.

Travelled across world : America, Canada, Britain, France, Belgium,

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Initiation as a Sadhvi : 6th February 2011, Rajaldesar

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Darshan, Several Research and General Articles

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Pro-Vice Chancellor JVBI

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