



**TIRTHANKAR
MAHAVEER**
AND HIS

SARVODAYA TIRTH

Dr. HUKAM CHAND BHARILL

By the Publisher

(Second Edition)

We would like to mention a few extracts from the First edition's Preface, as it is worthwhile to do so.

In this pious land of Bharata, 2507 years ago, lakhs of worldly beings had heard the divine sound of the last Tirthankara Bhagavan Mahavira revealing the path of liberation and became the followers of *Vitaraga Dharma*. Only seven years back, not only in India, but all over the world his 2500th Nirvana Anniversary was celebrated with great enthusiasm.

On that auspicious occasion, there had been much constructive activities in the country, of which one important activity had been the publication of analytical works on the life and doctrines of Bhagavan Mahavira.

Although all this was praiseworthy, authentic literature of a high standard was still rare. Besides, some unauthentic and irrelevant literature also got published. Two factors were responsible for this, viz., first, lack of adequate knowledge about the doctrines propounded by Mahavira and second, the exuberance of excessive modernity and unnatural synthesis.

On that auspicious occasion, the Pandit Todarmal Smarak Trust also took a decision to publish a standard work in Hindi throwing light on the life and doctrines of Bhagavan Mahavira.

With that end in view, Dr. Hukamchand Bharill was requested to undertake the responsibility which he gladly accepted. He started the work with full vigour after March, 1974.

Despite his multifarious responsibilities and activities pertaining to Pandit Todarmal Smarak Trust, Dr. Bharill worked day and night without bothering about the strain on his health and produced a beautiful and authentic work *Bhagavan Mahavira Aur Unka Sarvodaya Tirtha* within a short space of six or seven months.

The book has two parts. Part One has a very interesting account of the previous and present lives of Bhagavan Mahavira which will be found useful

by the readers. Along with this is given the background from Bhagavan Risabhadeva till Parsvanatha.

Part Two presents an interesting discussion on the road to liberation as propounded by Mahavira. The discussion is analytical as well as intelligible. This is followed by discussion on very serious and thought-provoking topics like *anekanta* and *syadvada* on the one hand and on the other by a devotional topic like *deva-sastra-guru* and a spiritual topic like the science of differentiation. These have been duly illustrated so that they may go deep down the heart of the reader. Though from cover to cover one meets with the originality of the writer, yet at every place it follows the preachings of the Jinas.

The central focus of the teaching of Mahavira, viz., the soul has nowhere been lost, no matter whether it is a historical account or an analytical discussion.

At the end of the two parts, there is a conclusion wherein the doctrines of Mahavira have been viewed in the present-day context and their practical usefulness highlighted.

The conclusion has been followed by on *ahimsa*. *Ahimsa* has been thoroughly reviewed in the light of the Jaina texts as it happens to be the most widely discussed topic connected with the name of Mahavira. It has been relegated to the appendix in order to attract the greatest possible attention of the readers and to refute many wrong and misguided views about it with due authority and proof which was not possible in the text.

Thus, no effort has been spared to make the text perfect. In our considered view, this objective has been fulfilled. It is our sincere desire that this book reaches everybody and they broaden the path of their own welfare through its reading.

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The first English edition has been exhausted and there being its persistent demand, specially from abroad, we are extremely pleased to bring out this present i.e. second edition of the book.

This book of Dr. Bharill has been published in various languages of India, as mentioned on page (2) of this book.

Dr. Bharill is not only a deep thinker but also a well-known author, popular speaker in theology and an able organiser. He has earned his place in

the hearts and minds of the people by his eminent writings and attractive power of speech.

More than 30 lacs copies of his 40 books have been published in different languages so far. It is a worthwhile contribution of Pandit Todarmal Smarak Trust in the spread and circulation of the spiritual revolution in the present era.

After the establishment of this Trust, Dr. Bharill joined us and became part and parcel of the Trust. Since then the Trust has initiated a number of schemes to propagate Jain philosophy and through the medium of these, the message of Lord Mahaveer is being spread throughout the country and abroad. At present 21 departments are working under the ceiling of Todarmal Smarak Bhawan under the able guidance of Dr. Hukamchand Bharill. The brief description of some of them is given below :

1. Shri Veetrag-Vigyan Adhyatmic Shikshan-Prashikshan Camps

Teachers for preaching Jain principles are trained in these twenty day camps, in different parts of the country, in the summer vacations. Dr. Bharill has also written a Teacher's Guide Book for the purpose. 4529 teachers have been trained till now in 25 such camps. Through the medium of adult education, small children's education and religious discussions, people at large also get the advantage of learning Jain tenets. The credit for guidance and training for this totally goes to Dr. Bharill.

2. Veetrag-Vigyan Adhyatmic Shikshan Shivir

These are ordinary camps held for five to fifteen days. All programmes of Prashikshan camps are followed in these, except Teachers Training. On demand of the community these are organised in different places and help in spreading the message of Jainism.

3. Shikshan Shivir at Jaipur

On behalf of the Mahavidyalaya one camp is organised in Jaipur for 15 days in August every year. In these spiritual minded people get the advantage of the discourses of top spiritual preachers. Over two thousand inquisitives participate in these and serious discussions over matter pertaining to the soul and non-soul are held.

4. Akhil Bhartiya Jain Yuva Federation

There are as many as 312 branches of this youth organisation in the country, in Nairobi and other foreign countries, its President being Brahmachari Jatishchandra Shastri. Through the agency of periodical camps, this Federation has been engaged in enlightening the youth of the community.

5. Department of Publication of Literature

This Department through the medium of three institutions produces useful literature.

Pandit Todarmal Smarak Trust has published as many as 116 books till March 1991. The total number of books published is more than 29 lacs.

Kundkund Kahan Tirth Suraksha Trust publishes big scholarly texts as Samaysar, Pravachansar, Yogsar, Tattvartha Sutra, Moksna Marg Prakashak, etc. Through this media also, more than 2 lacs copies of 22 books have already been published.

Akhil Bhartiya Jain Yuva Federation publishes books on Worship and Vidhans. Brahad Jinwani Sangraha, Siddha Chakra Vidhan and other important works of far-reaching effect are its publication. More than 3 lacs copies of 29 books have already seen the light of the day with the efforts of the Federation.

6. Shri Todarmal Digamber Jain Siddhant Mahavidyalaya

This Mahavidyalaya run by the Kundkund Kahan Tirth Suraksha Trust has produced, within a short period of thirteen years, 119 Jain Darshan Shastri, 27 Jain Darshanacharya, thus 146 scholars in all. The Principal of this institution is Pandit Ratanchand Bharill. At present 66 students are studying in the Mahavidyalaya living in the Hostel which is in the same campus. No kind of fees is charged from these students. Boarding and Lodging is also free.

We feel profoundly obliged by Shri Bhagwanji Bhai Kachra Bhai Shah, London, who has so kindly agreed to bear 30% of the total cost of this book just to keep its price at the minimum.

Our thanks are due to Shri Akhil Bansal Jaipur, who as usually, managed publication of this issue from A to Z. M/s Kotawala Printers and Publishers, Jaipur also deserve our thanks for the nice job they have performed.

May all the people correctly understand the road to liberation propounded by Bhagwan Mahavira and turn themselves in Bhagwans.

JAIPUR

30th March, 1992

NEMI CHAND PATNI

Maha Mantri

Pandit Todarmal Smarak Trust

PART I

BHAGAVAN MAHAVIRA :
PREVIOUS BIRTHS
AND
PRESENT LIFE

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TRADITION AND BACKGROUND

Bhagavan Mahavira did not start any new religion. Whatever he had said had existed from an eternal time; it is, in fact, permanent. He did not establish a religion; he simply reopened it. Not religion, but faith in it which had withered away was restored by him. Religion is the nature of a thing.¹ The nature of a thing cannot be a matter of creation. How can it be the nature when it can be created. It can only be known. According to Bhagavan Mahavira, one who can remain apart from the ego of authority and mineness of self, and yet know in full 'self' and 'others' is a Bhagavan. A Bhagavan is not the creator-upholder of the universe; he is its knower and seer to the full. One who having known the entire universe can remain fully detached to it, or can know it with full non-involvement is a Bhagavan. A Tirthankara knows the nature of a thing, unfolds it, but does not create it.

Bhagavan Mahavira was a Tirthankara; he started the *Tirtha*—religion which is a means to cross through the worldly ocean. One who can start a *Tirtha* like this by dint of which one may cross through the worldly ocean and help others to do so is a Tirthankara. In the land of Bharata, Bhagavan Mahavira was the 24th and last Tirthankara of this age. He was preceded by 23 other Tirthankaras starting with Risabhadeva about whom details are available in the Jaina *Purāṇas*.

While viewing the time-cycle, no part of it is separated from the tradition. For, if it is done, then various inconsistencies become visible in it. Although the revelation of the past is the task of the historians, a few historians cannot do justice to this work wherein involved are the oldest culture, civilisation and their contemporary environment in the aggregate. To throw light on the environment the earliest Pauranic tradition has to be accepted as the base. But in the case of Tirthankara Bhagavan Mahavira, we have the necessary historical material to lend support to the previous tradition and background. Even before him, the 23rd Tirthankara Parsvanatha,

¹ *Kārtikeyānuprekṣā, Gāthā 476.*

the 22nd Neminatha and the 21st Naminatha have been recognised by history as towering personalities.

The *kāyotsarga* posture of Yogisvara Risabha found in the ruins of Mahenjo-daro has compelled the historians to think as far back as the first Tirthankara Risabhadeva. On this, the wellknown historian and poet Ramdhari Singh 'Dinkar' writes as follows:

"In the excavations at Mahenjo-daro, there is ample evidence about the existence of *yoga* and the tradition of *yoga* and *vairāgya* (detachment) is as much linked with the name of Risabhadeva of the Jaina path as Sakti is with Siva in the Hindu tradition. For this reason, it is not unreasonable for some Jaina scholars to suggest that even though Risabhadeva has been noticed in the *Vedas*, he is pre-*Veda*."²

The antiquity of the Jaina religious tradition and the Tirthankaras has been clearly noticed at several places in the earliest works of the Vedic tradition, the *Vedas* and the *Purāṇas*. In this context, the following quotation from Dr. Radhakrishnan is worthy of note:

"There is evidence to show that so far back as the first Century B.C. there were people who were worshipping Risabhadeva, the first Tirthankara. There is no doubt that Jainism prevailed even before Vardhamana or Parsvanatha. The *Yajurveda* mentions the names of three Tirthankaras—Risabha, Ajitanatha and Aristanemi. The *Bhāgavat Purāṇa* endorses the view that Risabha was the founder of Jainism."³

Prof. Virupaksa Wadiyar, while presenting the cause of the mention of the Jaina Tirthankaras in the *Vedas*, writes:

"The naturalist Marici was a close relation of Risabhadeva..... The hymns written by him are to be found in the *Vedas*, the *Purāṇas* and other texts, and at places therein, he has mentioned the Tirthankaras. There is no reason then not to admit the existence of Jainism during the Vedic period."⁴

² *Aj-Kal*, March, 1962, p. 8.

³ *Indian Philosophy*, Vol I., p. 287.

⁴ *Mahāvīra Jayantī Smārikā* (Souvenir), 1964, p. 42.

The *Bhāgavat Purāṇa* has noticed Risabhadeva with great respect. To quote:

“For running the administration of the world, Risabhadeva placed his son Bharata on the throne, and himself became completely detached to propagate *bhakti* (devotion), *jnāna* (knowledge) and *vairāgya* (detachment), the religion of the great Seers (Paramahansas) who themselves had attained the height of non-involvement and detachment.”⁵

Dr. Budhprakash, D.Litt., writes in his book *Indian Religion and Culture*, in part, as follows:

“In the list of a thousand names of Visnu contained in the *Mahābhārata* are included Sreyansa, Ananta, Dharma, Santi and Sambhava, and in that of Siva are included Risabha, Ajita, Ananta and Dharma. Both Visnu and Siva have been given a name as Subrata. All these are the names of the Tirthankaras. It seems that in the atmosphere of synthesis of the *Mahābhārata*, effort was made to present the Tirthankaras as Visnu and Siva and thus establish the religious unity in the country. This shows that the tradition of the Tirthankaras is very old.”⁶

Major-General J. C. R. Furlong, in his book, *The Short Study in Science of Comparative Religion*, writes:

“Innumerable number of years prior to Jesus Christ, Jainism was widely spread in India. When the Aryans had reached Central India, they found that the Jainas were already there.”⁷

Expressing his views on ‘*Jainism in Bihar*’, P. C. Roy Choudhury writes:

“Some modern writers have indulged in a common-place error by writing that Jainism was born out of the widespread discontent against the Brahmanical religion. This wrong notion originated another which was that Vardhamana Mahavira was the founder

⁵ *Srīmad Bhāgavat*, 5/5/28.

⁶ *Tīrthankara Vardhamāna*, p. 15.

⁷ *Jain Dharm*, p. 11.

of Jainism. This is factually wrong.....Jainism had originated earlier and was fairly widespread, and Mahavira helped it to spread further, and this is the reason why such a wrong notion was entertained by some reputed scholars.”⁸

Not only Mahavira, not even the first Tirthankara, Risabhadeva, was the founder of Jainism. It is not the function of a Bhagavan to propound a religion; rather, sheltered in religion, the Soul is elevated to the status of Paramatman (Bhagavan). According to the Jaina belief, Bhagavans may be infinite in number, but in a single age, in the land of Bharata, the number of Tirthankaras is 24 only. Every Tirthankara is of necessity a Bhagavan, but not *vice versa*. One may become a Bhagavan without becoming a Tirthankarā.

Taking into consideration all times and all regions, even the Tirthankaras are infinite in number. Innumerable Tirthankaras have appeared before Risabha, and in Videha and other regions, they continue to appear. To understand this phenomenon, we must turn to the time-cycle as propounded by Mahavira.

Time Cycle

Though as an object, the universe is eternal, yet as a category, it is ever changing. There is no hidden divine power in or beyond the universe which can regulate the change, and yet the change is not disorderly. It is an order without a regulator; it is a law without a lawmaker. Each object is itself the regulator of its own change. Time is only a tool in the change.

Time repeats, and this is a natural law as well as a scientific arrangement. As day and night, fortnight and month, season and year change, so do centuries, millennia, even an immensely large time, because of some natural laws. In this eternal flow of time, there are up-phases and down-phases called *Utsarpiṇī* and *Avasarpiṇī* in the Jaina terminology. As the *Utsarpiṇī* phase waxes and expands, so the *Avasarpiṇī* wanes and gradually recedes. In the *Utsarpiṇī* phase, the strength, longevity and body size gradually increase, as they gradually diminish in the *Avasarpiṇī* phase. Thus if *Utsarpiṇī*

⁸ *Mahāvira Jayantī Smārikā* (Souvenir) 1968, p. 128.

stands for growth, *Avasarpiṇī* stands for decline. Each phase, *Utsarpiṇī* and *Avasarpiṇī*, has a length of a *Kodā-kodī Sāgar* (inconceivably long number of years), and twenty such *Kodā-kodī Sāgaras* make one *Kalpa*. There appear two-times 24 Tirthankaras in each *Kalpa*. *Avasarpiṇī* has six divisions called: (1) *Sukhmā-Sukhmā*, (2) *Sukhmā*, (3) *Sukhmā-Duhkhmā*, (4) *Duhkhmā-Sukhmā*, (5) *Duhkhmā*, (6) *Duhkhmā-Duhkhmā*. (*Sukhmā* stands for the bracing phase; *Duhkhmā* stands for the non-bracing phase.) Likewise, *Utsarpiṇī* has six divisions as follows: (6) *Duhkhmā-Duhkhmā*, (5) *Duhkhmā*, (4) *Duhkhmā-Sukhmā*, (3) *Sukhmā-Duhkhmā*, (2) *Sukhmā*, (1) *Sukhmā-Sukhmā*.

The names of these time divisions indicate the extent of pleasure and pain in each. Here the word 'pleasure' is used in the worldly sense. Upto the third time division in the first group, the dominant feature is pleasure, so that there is hardly any occasion for spiritual growth. The Tirthankaras appear in the fourth division and the road to liberation opens only then. From this angle, the fourth division is very important. Fourteen Kulakaras appear at the end of the third division and 63 Salaka-purusas (Spoke-men=Path-givers) in the fourth division who are as follows:

Tirthankaras 24, Cakravartis 12, Narayanas 9, Prati-Narayanas 9 and Balabhadras 9.

The present time-phase is the fifth time-division of the *Avasarpiṇī*. In this phase, neither the Kulakaras appear, nor the 63 Spoke-men. Nor is any one liberated in this phase. The 63 Spoke-men of the fourth division, particularly their character, is the subject matter of the Jaina *Purāṇas*. In this manner, an infinite number of *Kalpas* are buried in the past, and an infinite number will blossom in future. Accordingly the group of the 24 Tirthankaras one after another had been born an infinite number of times in this land of Bharata, and similar groups will be born an infinite number of times in future. A similar arrangement exists in the land of Airavata. The state of things is somewhat different in Videha, because there it is always similar to that in the fourth division.

According to the Jaina geography, of the innumerable isles and oceans in the central part of the universe, human beings exist only in the two isles and a half; and so the Tirthankaras may appear in these two and a half isles. The expanse in the first of these latter

isles called Jambudvipa is one lakh *yojanas*, containing seven regions, viz., Bharata, Haimavata, Hari, Videha, Ramyaka, Hairanyavata and Airavata. To know the details of these, one need have the deep knowledge and study of the Jaina *Āgamas*. It is superfluous to reproduce the description here.

Although taking into consideration the current *Avasarpinī*, it has been said that Mahavira was the twentyfourth and last Tirthankara of the land of Bharata. Yet, taking a view of the aggregate, he can neither be given a definite nor be called last. As it is said.

*kālo hyayam niravadhi vipulā ca pṛthvi*⁹

Time takes no limit, and the world is very big.

In the first, second and third time-divisions, the arrangement is that of a land of pleasure (*bhogabhūmi*), the order of pleasure being maximum, middle and minimum, but all the same the dominant note is pleasure. Everyone is well-supplied with objects of pleasure through the medium of the *Kaipa* trees. Thus though the life is full of joy, from a spiritual angle, the road to its full growth is, in a sense, closed. The fourth division sees the emergence of a land of spiritual action (*karmabhūmi*). The easy realisation of pleasure gradually tends to cease and livelihood calls for more effort and pain, but the door of opportunity to spiritual growth widely opens. At the end of the third division, the fourteen Kualkaras train the common folks in the affairs of a land of spiritual appear and action. The fourteenth Kulakara of the present *Avasarpinī* was king Nabhiraya. By the time of his appearance, when the third division had virtually closed, the land of pleasure was getting transformed into a land of spiritual action.

Risabhadeva

The first Tirthankara Risabhadeva was born in the city of Ayodhya from the womb of queen Marudevi, the consort of the 14th Kulakara, king Nabhiraya. Exceptionally talented by birth, he belonged to the race of Iksvaku. He was enthroned after

⁹ Bhavabhuti, *Mālatī-Mādhava*.

Nabhiraya. During his rule, he initiated many works of public interest for his subjects and taught them to earn their livelihood by dint of six types of activities, such as, sword, pen, farming, technology, commerce and craft.¹⁰ Since life had become difficult in the absence of the *Kalpa* trees, which had started disappearing with the land of pleasures, some alternative arrangements were essential to avoid the tension arising out of the difficulty in earning livelihood. With the emergence of the land of spiritual activity (*karmabhūmi*) all necessary arrangements were initiated by king Risabhadeva, for which he was given diverse names, such as, Prajapati, Brahma, Vidhata, Adipurusa, etc.

As prince, Risabhadeva was married and had two wives, Yasasvati and Sunanda. Yasasvati had a second name which was Nanda. Risabhadeva had 101 sons and 2 daughters. Queen Yasasvati gave birth to 100 sons starting with Bharata and one daughter named Brahmi. Sunanda gave birth to a boy named Bahubali and a girl named Sundari.

On the one hand, he trained his sons in difficult skills like fighting, on the other he trained his two daughters, Brahmi and Sundari, in the science of letters and the science of numerals respectively. The Brahmi script, named after the princess had been widely used in our ancient inscriptions. Regarding this Brahmi script, Dr. Ramdhari Singh 'Dinkar' writes:

“All Dravidian languages have their genesis in the Brahmi Script.....According to the well-known Jaina tradition in South India, Brahmi was the daughter of Risabhadeva. It was Risabhadeva who was the inventor of 18 scripts of which one became Kannada.”¹¹

Although the word '*vidyā*' has a wide connotation, in the field of learning, it has many branches other than letters and numerals. In spite of that, at the present time, *vidyā* includes those branches wherein numerals and letters are in wide use.

¹⁰ *prajāpatiryaḥ prathamam jijīviṣuḥ śaśāsa kṛṣyādīsu karmasu prajāh—Acarya Samantabhadra, Svayambhū Stotra.*

¹¹ *Samskṛti-ke Cār Adhyāya*, p. 44.

Those who know these are considered to be educated, and the rest uneducated, even though the latter may have expertise in their own fields. Education today stand for education in letters and numerals. In the field of education, women are still lagging behind. Though female education has been much publicised, and propagated in these years, even then the situation has been far from satisfactory and it has not brought women at par with men. It was further pitiable 50 or 60 years ago. It is considered to be a matter of good luck if out of a lakh of women, a few are gifted with education. It is not the function of women to acquire education. Such an ideology has been the main factor which has prevented and hampered the growth of female education. It was Risabhadeva who first imparted education to his daughters. This should clearly indicate the attitude of the Jainas to female education.

One day (the ninth day of the dark half of Caitra), king Risabhadeva was seated on his throne surrounded by hundreds of kings and the dance by the nymph (*apsarā*) Nilanjana was in progress. Risabhadeva and other members of the illustrious asseembly were delighted by the dance, but ill-luck prevailing, her life-span was over just then, so that Indra at once replaced her by another similar divine dancer. Although Indra had done all this with skill and speed so that none else could perceive the change, but it did not escape the penetrating vision of Risabhadeva. As soon as he realised the transitoriness of the worldly life, his attachment for it faded and he was full of detachmhent. He decided to be initiated in the Digambara order.

As soon as the Lokantika gods came to know this, they gave full approval to this desire of Risabhadeva. Though the relatives and other members of the royal household tried very humbly to desist him from his resolve, they could not make him sway from his pious resolve. Ultimately, he abdicated and enthroned Bharata in Ayodhya and Bahubali at Podanapura; and became a monk.

Along with him, about four hundred kings joined the Digambara order as monks. They followed the king because

of their emotional attachment for him rather than their faith. When monk Risabha steeped in meditation, he remained meditating for six months continuously. Likewise fortitude and heroism was absent in these kings who had in a moment of enthusiasm assumed the role of a monk. They were very much disturbed by hunger and thirst. Risabhadeva was mute all the time and other monks did not have anyone to guide them. In fact, before initiation, they had not taken the permission of Risabhadeva. Being deeply immersed in meditation, Risabhadeva had no idea about the predicament of these monks. In the end, these monks had to satisfy their hunger by taking wild vegetation and they began to dress according to their own imagination.

In this manner, bad saintliness and bad religion got started with good saintliness and good religion. In the land of enjoyment all living beings attain heaven as *devas* after death, but with the emergence of the land of spiritual activity, wherefrom started the road to liberation, as also opened the road to four-fold existence. Among those four thousand who had deviated from the right path, there was one Marici who, having passed through many good and bad lives ultimately ended as the final Tirthankara Mahavira.

When after six months, the meditation of monk Risabhadeva ended, he went out to collect food, but because of the emergence of the land of spiritual activity, none knew how to make an offer to the monk. He could not get food for seven months and nine days. Thus on the expiry of a total period of one year one month and nine days, he obtained food for the first time in the city of Hastinapura from the hands of Sreyansa, the brother of king Somaprabha. Sreyansa had recollected by dint of his memory of the previous births the manner of offering food to a monk, and thus he was able to make the offer. The great monk took his meal on the third day of the second half of Vaisakha and since then that day has been called Aksaya Tertiya which is an occasion for country-wide festivity. In this manner, the founder of the religious order (*dharma-tirtha*) is Tirthankara Risabhadeva and of charity (*dāna-tirtha*) is Sreyansa.

Monk Risabhadeva continued to perform the severest penance, both internal and external, for the realisation of self, by remaining mute for a thousand years. One day as he was completely immersed in self, he attained the highest, the supreme knowledge (*kevala-jñāna*). Indra, the king of the gods, came down to organise his first congregation (*samavaśaraṇa*). Brisabhasena, the younger brother of king Bharata became his first Ganadhara. Both the daughters of Risabha, Brahmi and Sundari, joined the order as nuns (*Āryikā*) and took charge of the female section of the spiritual order. Quite a large number of the four thousand kings who got initiated into monkhood with Risabhadeva and then parted company, came back to join the order and were initiated into it by Risabhadeva. But because of passion, Marici did not rectify his mistake and started opposing Bhagavan Risabhadeva by propagating an alternative faith of his own.

Then on the expiry of his life-span, Bhagavan Risabhadeva discarded his mortal frame on the top of Mount Kailasa and entered into *nirvāṇa*. As he was the first Tirthankara of the present down-phase of the cycle, he has also been called Adinatha.

One Question : Two Answers

After the above analysis, the most natural question that arises is, was Bhagavan Risabhadeva married and had wives? Did he rule? Did he impart lessons in farming, etc.? Does a Bhagavan marry? Does he rule? Does he teach farming? Does he have children? If the answer is in the affirmative, what is the difference between him and us? He is just like us!

If this be true, then what does the marriage of a Bhagavan mean? Where from did come the wives? What is his need of a kingdom? Why did he teach farming, etc.? For, a Bhagavan is the very embodiment of detachment; and, for one wholly detached, such perversions as marriage is simply not possible. The fact is that he who got married was prince Risabha, he who had consorts was king Risabha, he who ruled was also king Risabha, he who taught farming was also king Risabha. These were not the activities of Bhagavan Risabha.

Indeed, he was not a Bhagavan by birth, nor can one be a Bhagavan by birth. Bhagavans are not born, they are made. Afterwards, when he conquered himself, he became a Bhagavan. The conquest of delusion, attachment, greed, etc., is synonymous with the conquest of self. A Bhagavan is one who is fully detached and is all-knowing. But Risabha was not fully detached, nor all-knowing by birth. He acquired these when he became a monk by throwing out all acquisitions of wives, children, kingdom, etc., and the attachment connected with these and became a nude monk and got immersed within self, thus wholly weeding out attachment, greed and ignorance. Thus whenever the adjective (prefix) Bhagavan is used with his name before he had attained total detachment and omniscience, it should be understood as an honorific title bestowed on him in anticipation of his future Bhagavan-hood. When it is said that Bhagavan Risabhadeva taught farming, here, too, the word Bhagavan is to be understood in a similar sense. In order to understand this, one must understand the expressions used in the Jaina philosophy.

Bharata and Bahubali

Of the 101 sons born to king Risabhadeva, at least two, Bharata and Bahubali, are the much-noticed personalities in the Jaina *Purāṇas*. Bharata was the eldest and was the first World Monarch (*Cakravarti*) of this age. From him, the country has taken its name as Bharata. We have it in the *Śrīmad Bhāgavat* as follows: "The great Yogi Bharata was the eldest of the hundred sons of Risabha and from him this country has taken its name as Bharatavarsa."¹² In support of this fact, there is available ample evidence in the Indian classical literature.¹³

In this connection, Ramdhari Singh 'Dinkar', writes, "Bharata was the son of Risabhadeva from whom the country has taken its name as Bharata."¹⁴ With the help of a *cakraratna* born in his armoury, he conquered all the six segments of the land

¹² *yeṣāṃ khalu mahāyogi Bharato jyeṣṭhah śreṣṭhagunascāsīt-yenedam varṣa bhāratamiti vyapadiśanti—Śrīmad Bhāgavat*, 5. 4. 90

¹³ *Mahāpurāṇa*, Introduction, p. 27-28.

¹⁴ *Samskṛti-ke Cār Adhyāya*, p. 129.

of Bharata and brought them under his control and taught the feudatory kings how to govern their kingdom. Emperor Bharata was a very careful and competent ruler when he was on the throne; and later he proved himself to be the best of the Yogis and acquired full detachment and omniscience within two hours of his initiation.

His brother Bahubali too was a great warrior, unconquered even by Emperor Bharata, a Kamadeva in physical grace, a great Yogi and penancer, who in the age was the first (even before Risabhadeva) to enter into liberation. On being initiated into monkhood, he never went out in search of food, and did not budge from his posture of meditation till he mastered complete detachment and omniscience. Thus passed a whole year when he stood in the posture of meditation (*dhyān-mudrā*). During the rainfall months, creepers grew with the support of his body which they wrapped and his feet were covered by ant-hills. His hard penance is a notable event noticed in the *Purāṇās*. A gigantic 57 feet stone image of Bahubali covered with creepers stand at Sravanabelgola in the State of Karnataka and it attracts every year thousands of visitors from near and far.

As already said, Bharata acquired the *cakraratna* with which at the fore he set out for the conquest of the world. His mission was successful but the *cakraratna* suddenly stopped at the entrance of Ayodhya. On enquiry it was discovered that till the wheel had completed the complete subordination of all the six segments, it would not enter into the capital city. So the search went on as to which segment had been left out. It was soon found that nothing had been left out except the kingdoms of his own brothers. So messengers were despatched post-haste to all of them, and almost all of them approved of the monarch's proposal except Bahubali.

Being sorry at the meanness of the elder brother, other brothers developed a detachment and joined the order of monks under their parent. But the messenger who had gone to Bahubali came back with the following message: "The younger brother Bahubali may submit to the elder brother Bharata, but not surely king Bahubali to another and more powerful king Bharata. If he has decided for a trial of strength, I shall suitably res-

pond." The provocation was enough and the war started. The ministers from both the sides tried to dissuade their respective masters, but failed. Then thought they : "Both the kings are in their last body-frame wherefrom they will be liberated. So they will loose nothing from the war. But the men on both the sides who are present here for fighting will simply be obliterated for no gain to them. So we should strive to stop this massacre if we can." So they came to their respective masters and proposed a straight fight between the two monarchs which would spare the life of so many. This was accepted and it was decided that the monarchs would fight with their eyes, then in the water and ultimately they would he wrestling.

Bahubali had, compared to Bharata, a greater physical strength and a higher stature and he remained unconquered in the three modes of fighting. The shame of defeat was too much for Bharata and he lost control of himself and hurled the wheel on Bahubali by transgressing the code of warfare, but Bahubali was unhurt and invincible. But all these developments gave a turn to Bahubali's way of thinking, and hence to his life. He renounced everything and became a monk. Bharata now became the Emperor (Cakravartj) over the whole world.

Thus all the brothers and sisters of Bharata were in the spiritual order. Although as Emperor Bharata remained in the hub of the worldly life, nevertheless, his worldly life itself was unprecedented and worthy of imitation which theme has often been sung in popular ballads.

From Ajita till Nami

After Risabhadeva, the life-story of all the Tirthankaras from Ajita, the 2nd till Nami, the 21st Tirthankara is available in the Jaina literature but with far less elaboration. Compared to Risabhadeva, even the elaboration in the case of Neminatha, Parsvanatha and Mahavira is very much less.

The main reason for this is that except the few just mentioned who had certain special events to notice, for the rest the life-stories had an amazing similarity. All the Tirthankaras

come from their births previous with the acquisition of a great merit called Tirthankara-*prakṛti*, for which all of them have in common five auspicious events, which need no repetition here. This is the reason why, apart from the life story of Risabha, those of other Tirthankaras have hardly any scope for literary or poetic elegance. Leaving aside a few events in the life of Risabha-deva, the rest have been shared by the succeeding Tirthankaras.

From Ajita to Nami, the most important things to note are that the 16th Tirthankara Santinatha, the 17th Kunthunatha and the 18th Aranatha had been Cakravarties and Kamadevas before they became Tirthankaras.

A Cakravarti is one who is the master of the six segments of the world with 32000 crowned feudatory kings as his vassals. He acquires nine treasures, fourteen gems. He has 96000 consorts in attendance. His army has 84 crores of warriors, 18 crores horses, 84 lakhs elephants and a similar number of chariots, 3 crores cows and 1 crore ploughs. The details of a Cakravarti's treasures may be looked up in the Jaina *Purāṇas*.

Kamadeva is a great man with a highly graceful body. Their number is 24.

Since three of the Tirthankaras had been world monarchs, the description of their life-story was perhaps exception to contain a separate account of their secular greatness, but since this bears some similarity with that of Bharata who himself was a world monarch, this has been meticulously abandoned to avoid repetition.

At the time of the 20th Tirthankara Muni Suvratanatha, there lived in India the legendary heroes, Rama and Laksmana. Rama had never been a Tirthankara but he has been widely noticed in the Jaina literature. There are quite a few Jaina Tirthankaras who have not been separately noticed in the Jaina texts, but Rama story in some facet of it is rarely missing either in the *Purāṇas* or in *Kāvya*s (long poems). The reason for this is the many facetedness of Rama's life, which does throw some light on one aspect or another of any one's life. The National Poet Maithili Saran Gupta has rightly sung:

“Rama ! Thy life itself is a poem,
Any one who desires may become its poet.”¹⁵

According to the Jaina tradition, Rama and Lakshmana take their place in the galaxy of 63 illustrious personages. Rama was Balabhadra and Lakshmana was Narayana. Ravana has been considered to be a Prati-Narayana and Hanumana was a Kama-deva. Both Rama and Hanumana became, later in life nude monks and attained complete detachment and supreme knowledge. Though not themselves Tirthankaras, they are as much worthy of reference as the Tirthankaras, and there is hardly any difference between the two.

Neminatha

Bhagavan Neminatha, the 22nd Tirthankara, was a cousin of Krisna. Andhakavrisni, the king of Sauripur had ten sons, of which the eldest was Samudravijaya and the youngest was Vasudeva. Samudravijaya became the father of Neminatha, as Vasudeva became the father of Krisna. The name of Neminatha's mother was Sivadevi. The entire race, the Yadavas, had fled Sauripur because of the fear of Jarasandha, who was a half-Cakravarti Emperor and Prati-Narayana and they had taken shelter in Dvaraka. Krisna is one of the 63 illustrious personages, he was a Narayana and his brother Baladeva was a Balabhadra. This was the Age of the *Mahābhārata*, when flourished the Pandavas and the Kauravas, who have been noticed in the Jaina *Purānas*.

The story of Neminatha's attaining a state of detachment is exceedingly heart-rending on which poems, songs and paintings exist in a large number. There exist many poems and songs in the form of *Nemi-vivāha* and *Rājul-bārahamāsā*. The incident goes as follows:

Rajamati (Rajul), the princess at the famous city of Junagadh near the Girnar mountain was betrothed to Nemi Kumara. From both the sides, elaborate preparations were made for the celebration. It was at its pitch and the marriage procession

¹⁵ *Sāket*, Title Page.

reached the vicinity of Junagadh. The inmates at the palace at Junagadh were anxiously awaiting the arrival of the procession. Things were ready for the performance of rites at the entrance. The atmosphere everywhere was one of joy. Although Rajul, who was surrounded by her attendants who were cracking jokes befitting the occasion, looked grave, inside, she was also in a light mood, awaiting the arrival of the procession. While dreaming of the pleasant company of Nemi Kumara, she had in fact forgotten everything else.

Right then, like a cyclone, the news spread all over the city that being sympathetic to the mute appeal of the animals who had been caged for the purpose of the marriage dinner, the minutest chord of attachment in Nemi Kumara had given way. He had decided not to marry, removed the nuptial thread, and taken the road to the Girnar mountain. His attachment had transformed into detachment, and having torn asunder the great acquisition including the parents, treasures, granneries, the kingdom and every other object of attachment, and like wise all internal attachments, like greed, malice, etc., he had become a nude monk.

The news took no time to spread. Efforts were made to induce him to return, but all was in vain. The Lokantika gods appeared and approved his decision. The initiation was appropriately celebrated with suitable zeal by all gods and men. There dropped a curtain of metamorphosis on the whole situation which changed from a happy marriage occasion into an environment of detachment.

Rajul's mind too changed. She too took the road to self-realisation. Following the footprints left by him, she proceeded towards the Girnar mountain. The whole city looked agape with a sense of deprivation. The members of the marriage party had come to acquire a bride, but they lost the groom. King Ugrasena desired to endow a huge dowry on his daughter and send her to her new home in a palanquin, but all these remained discarded, and Rajamati proceeded towards the mountain in a white *sāḍī*. The king had collected and got prepared costly robes to be bestowed on his son-in-law, but he discarded whatever robes he had on his person and became a nude monk

and took his place on the mountain. He had come to marry with Rajul but events turned in a manner in which he got married with Liberation.

The pathetic episode in the life of Nemi Kumara and Rajul has been sung by the Jaina poets in a touching and thought-provoking manner. It has also been the theme of many traditional paintings and crafts. It was indeed an unusual episode of separation for the Jaina stories—separation without a physical contact. And what did Rajul get out of it except a pleasant reverie ?

Compared to her, Yasodhara enjoyed the company of the Buddha for some time. She had a son to support her, she had the expectation that the Buddha would some day come back. Sita too enjoyed the pleasant company of Rama and she had the expectation of a future restoration—though circumstances were very much against her, she knew for certain that Rama's mind had not changed. So hope still lurked. Even Radha was not fully disheartened. But Rajul got nothing before she was discarded, and she held nothing on which to live in memory. Besides, the mind of Nemi Kumara too had changed, and so there was no hope on which she could live on. There was the need of a Bhavabhuti¹⁶ to depict the pathetic story of this pious lady.

Monk Neminatha was already self-enlightened, and now he started making steady progress on the steps to stability. On the 56th day from his initiation, he rose to the stage of *kṣa-paka-ṣrenī*, which was the extreme point in penance, and soon acquired the supreme knowledge and became a Bhagavan. He shone like a beacon light for full seven hundred years, showing the right path; and, in the end, on completion of the life-span of a thousand years, he entered into liberation at the Girnar mountain.

This is the reason why Girnar has been considered to be a *siddhakṣetra*, a Land of Liberation. This is a holy place of the Jinas. Located near Junagadh in Gujarat, this place attracts also many who are not Jinas. This was not only a land

¹⁶ Bhavabhuti was a Sanskrit poet.

of liberation for Neminatha, this was also a land where he practised penance. Rajul too practised her penance here. Two sons of Krisna, Pradyumna Kumara and Sambhu Kumara, too were liberated from their seat on this mountain. Pradyumna Kumara was a Kamadeva.

Parsvanatha

The 23rd Tirthankara Parsvanatha is the very embodiment of the spirit of non-malice. In one of his previous lives, the one-sided malice entertained by one Kamatha towards him on the one hand, and Parsva's feeling of amity towards him on the other are a proof of his highest attainment in non-violence.

About 3000 years ago, an exceedingly illustrious child was born in the race of Ikshvaku in the line of Kasyapa to king Asvasena of Varanasi from his enlightened consort Vamadevi on the eleventh day of the dark half of Pausa. He was named Parsva Kumara. Parsva Kumara was brilliant, rich in intellect, endowed with many auspicious marks and detached to worldly life by birth. Although there was no dearth of luxury goods in his home, he had no attraction for them. Though reared under the shadow of affluence, he remained non-involved like a lotus though in water. In his youth, his parents tried to settle him in marriage but they could not succeed to make him agree.

He was self-enlightened by birth and so he was always indifferent to the worldly life. One day in the morning, he was going out for a walk in the company of his friends when in the way he saw his maternal grandfather garbed as a monk performing the *pancāgni* penance on the way side. In the midst of the blazing flame, there was a pair of he and she snakes who were also getting burnt. Parsva Kumara knew all this by dint of his extra sensory knowledge and he asked his grandfather to desist from this type of penance, but the latter was not convinced till the log was pierced and the pair came out half burnt. Parsva Kumara consoled the snakes with sweet words. As their sin had reached a low point, after death they were born as Dharanendra and his consort Padmavati.

After this heart rending episode, Parsva was full of compassion, and he became a nude monk on the eleventh day of the dark half of Pausa.

Once the said monk Parsvanatha was seated in meditation with a vow of non-breaking silence in the district of Ahi when a god named Samvara (who had in him the soul of Kamatha) was flying through the sky. When his eyes fell on Parsva, the inveterate hatred of his previous birth against him suddenly came up and he inflicted on him terrible hardships, such as severe downpours, snowfall, hailstorm, terrible gusts of wind, even heavy shower of stones, but he could not sway Parsva from his penance.

At the time when Samvara was inflicting these hardships. Dharanendra and Padmavati sought to soften his hardships. Though Parsvanatha was fully protected in his meditation and he neither desired nor need help from any quarter, still Dhara-nendra and Padmavati tried to help him within their own resource. In accordance with this tradition, many images of Parsva have been found with the hood of a snake above him, but these cannot and must not be very old, since, as per the sacred texts, images are made only after one had conquered all foes, internal as well as external, and become a victor (*Arahanta*), and at this stage, no hardship can be inflicted on him. So the image with the hood of a snake can be the image of monk Parsva, and not of Bhagavan Parsva. The images of Bahubali too need a similar consideration. An image with creepers may be that of monk Bahubali, but surely it cannot be that of Arahanta Bhagavan Bahubali. But unfortunately such a wrong tradition got started and is still continuing. One may come across in any temple in India the image of Bhagavan Parsva with the hood of a snake and of Bahubali with creepers.

On the 14th day of the dark half of Caitra, when fully immersed in self, monk Parsva had the acquisition of supreme knowledge. He became a Bhagavan. Afterwards, for about 70 years, he travelled on foot all over the country and delivered sermons at innumerable congregations.

In the end, on completion of a Century of lifespan, he entered into *nirvāṇa* at Sammet Sikhara, from which it has acquired the name Paresnath Hill. Even the Railway Station is named Paresnath. Located in the District of Hazaribag in Bihar, this is the most important place of pilgrimage for the Jains. On this mountain, twenty out of twentyfour Tirthankaras of the Jains have attained *nirvāṇa*. Thousands of pilgrims visit this place every year.

Thus we see that Bhagavan Mahavira had been preceded by a long tradition, a long line of Tirthankaras, from a hoary past. Of this long line, Bhagavan Mahavira was the last, as, in this down-swing of the cycle, Adinatha was the first, though, needless to add, in the preceding up and down swings of the cycle prior to Adinatha, there had been innumerable Tirthankaras, as there would be innumerable more after Mahavira in the subsequent up and down swings of the cycle till an infinite time. The first Tirthankara to appear in the upswing following Mahavira would be Mahapadma. So it would be a gross error to call Mahavira the founder of Jainism, as Buddha is called the founder of Buddhism.

Bhagavan Mahavira was not the founder of a new religion; he had simply developed it and propagated it. Indeed, he did not even introduce a reform. And pray, who can reform a religion? Religion is always a reformed thing that helps the reform of a soul which is under perversion. Viewed as a category, reform itself is religion.

BHAGAVAN MAHAVIRA : PREVIOUS BIRTHS

To understand Bhagavan Mahavira, it is not enough to look at his life as Mahavira; for, the process of his final liberation had started much earlier and is spread over his many past lives. So in order to understand this process by which he became a Bhagavan and a Tirthankara, we must have a look at his previous lives.

There is another reason why this is important, which is that it gives an insight into the process of transformation by which the soul attains the status of a Paramatman, or, to put it in the reverse order, it indicates why a soul continues to pass through the cycle of life and death for not understanding as to how to stop the cycle.

In his previous lives, if Bhagavan Mahavira had enjoyed life in the heavens and became a Narayana and a Cakravarti many a times, many a times, again, he had suffered the heaviest pain in the hells and passed through the lives of mobile and immobile beings. So it is necessary to highlight some of his previous lives in concise. These, as depicted in the Jaina *Purānas*, are as follows:

In eastern Videha, in the isle of Jambudvipa, on the northern bank of the Sita, in the country named Puskalavati, there was a city named Pundarikini. Near the city, there was a forest named Madhuka where lived the king of the Bhilas (a tribe) named Pururava. The name of his wife was Kalika.

Through the same forest was once passing a nudist monk, who was a great penancer, Sagarsena by name. Mistaking him for a deer, as the Bhila king raised his bow and was about to fix an arrow to hunt him, his wife caught his hand and softly said, "Dear! What are you doing? This is not a deer. This appears to be a forest deity who is passing." Thus being saved from a great sin of homicide, the husband and wife came to the monk, bowed before him with great devotion, heard his

pious and inspiring words and gave up wine and meat. The Bhila king fulfilled the vow till the end of his life and after death, he was reborn as a god in the first heaven named Saudharma.

Having completed his life in the first heaven, he came down to be born as a son to Emperor Bharata named Marici. Along with his grand parent Risabhadeva, he was initiated into a nudist monk-hood, but like the other four thousand kings who were initiated simultaneously and slipped from the path, he too deviated.

Most of these four thousands had respect and devotion for Risabhadeva, and so, though they had parted company because they were not receiving guidance from the leader, after he had become a celebrity, they rectified their mistake and rejoined his order. But this did not occur in the case of Marici. He assumed the robe of a Parivrajaka monk and strove to propound a new faith like Risabhadeva. Although during his life he had acquired a great sin namely falsehood by propagating and upholding a false faith, which enlongened the time of his stay in the cycles of worldly life, still, since the time of his death, he had pious thoughts, after death, he attained the fifth heaven named Brahma.

Having descended from there on the completion of his life-span, he was born in Saketa as a son unto a Brahmin named Kapila and was called Jatila. There also, because of his past linkage, he became a Parivrajaka monk, and on death, he became a god in the fifth heaven. Then he was born as Pusyamitra, a son unto a Brahmin named Bharadvaja. There also the situation repeated and he was born again as a god in the first heaven.

Then followed a series when he became a Brahmin named Agnisaha followed by a life in the third heaven named Sanat Kumara, another Brahmin Agnimitra followed by the fourth heaven Mahendra and still another Brahmin named Bharadvaja followed by the same fourth heaven.

In all these, he passed through similar experiences. Though

living on and propagating falsehood, he had always some pious thoughts which helped him again and again to acquire life in heaven. But since he had an intake of falsehood, he could not remain in a blessed state for long and he slipped into the life of mobile and immobile beings which he repeated for an innumerable number of times.

From there, good luck prevailing, he became a Brahmin named Sthavara, died amidst pious thoughts and was reborn in the fifth heaven called Mahendra.

Having descended from there, he was born as a prince named Visvanandi unto king Visvabhuti of Rajagriha. King Visvabhuti had a younger brother named Visakhabhuti. His youngest son was Visakhananda. Witnessing the dismantle of the autumn clouds, king Visvabhuti became indifferent to the world. He abdicated in favour of his younger brother Visakhabhuti, made his son Visvanandi the crown prince and moved out as a nude monk.

Prince Visvanandi had a beautiful garden of his own named Manohara and he was very fond of it. One day, he was enjoying the company of his ladies in that garden. When Visakhananda saw this, he desired to have the garden for himself. So he went to his father, king Visakhabhuti. He told his father that he must have the garden, or, else, he would court voluntary exile.

Although king Visakhabhuti was never in agreement with this sort of request, what wrong things does a man not indulge in when involved under the pressure of affection to his progeny. This had happened in the case of Kaikeyi (in the *Rāmāyana*) who sent Rama into exile. Being blind with affection for his son, king Visakhabhuti sent his nephew Visvanandi out on a pretext of fighting out the disturbances caused by the chiefs who inhabited in the mountain valleys, and handed over the garden Manohara to his son Visakhananda.

When the valorous Visvanandi came to know of the plot, he became immensely angry. As he rushed to catch Visakha-

nanda, out of fear, he fled and took shelter on a Kaitha tree. When prince Visvanandi uprooted the tree, he jumped down and took shelter beneath of stone pillar. When Visvanandi smashed the stone pillar with a severe blow, Visakhananda begged for his life with folded hands and saved it with difficulty.

Although out of compassion Visvanandi released him, but the event cast a deep shadow on his mind. He became indifferent to worldly life and became a nude monk.

When he saw the outcome of his misdeed, king Visakhabhuti became immensely sorry and penitent. He also realised futility of the mundaue life and gave it up and became a nude monk.

By practising severe penances, both external and internal, Visvanandi was emaciated. One day he was out on a begging mission in the city of Mathura. While on the street, he was hit by the leg of a cow who had just calved and he fell on the spot. Just in front was the residence of a prostitute wherefrom his brother Visakhananda saw him. Visakhananda who lost his kingdom because of his misdeeds, lack of vitality and unjust behavior was currently employed in the diplomatic service of some king and had come to Mathura on business. He recognised his brother in monk Visvanandi and to ridicule him, he shouted, "Where is gone thy strength with which you uprooted the tree and smashed the stone pillar with a single blow?" The monk could not bear the insult and was deeply upset. He decided to teach him a lesson, and ended his life by a trance and was born in the tenth heaven called Mahasukra.

From that heaven, he descended to the land of Bharata in Jambudvipa and was born as Tripristha, son of king Prajapati of Podanapura, who was a descendant of Bahubali, by his wife Mrigavati, and the soul of his uncle Visakhabhuti was born as Vijaya, the son of the same king by another queen named Jayavati.

Vijaya was the first Balabhadra and Tripristha the first Narayana. This was the time when Tirthankara Sreyansanatha

was shining in the spiritual world of the land. At that time, there reigned a Vidyadhara named Mayurgriva at Alakapura near the northern range of the Vijayardha mountain. The name of his wife was Nilanjana. Because of his sinful deeds, the soul of Visakhananda passed through many low existences, and then, because of a turn of *karma*, was born as Asvagriva, a son unto the Vidyadhara couple. He was a Prati-Narayana and so he conquered three segments of the world and ruled over it as semi-Cakravarti. Now there was a severe war between Narayana Tripristha and Prati-Narayana Asvagriva, and, as per destiny, Tripristha killed Asvagriva and replaced him as semi-Cakravarti monarch.

Emperor Tripristha was the master of a great fortune. He had a harem of 16000 queens who were as charming as the divine girls. But though he was in command of the best worldly opportunity, he did not utilise his chance for the upliftment of his soul. He wasted his whole life in running the administration and in enjoying pleasures. After death, he was born in the seventh hell as an infernal being. What else could have been the outcome of a worldly life dedicated to transitory joy ?

Having spent his time there, he became a terribly fierce lion on the Singhagiri mountain on the bank of the Ganga. He spent his life in cruel deeds and, after death, he was born as an infernal being in the first hell. Being released from there, he came again on the top of the Himavan mountain as a lion with glittering mane. This was the tenth life backside of Bhagavan Mahavira, and from this life onward started his reform.

This fierce lion was extremely cruel and powerful. One day, the said lion with terrible jaws had killed a deer pierced it and was devouring its flesh when descended there from the sky two Carana monks who were exceedingly tranquil and kind. Addressing the lion they said, "Oh king of the animals ! By not caring for your soul, upto this time you have suffered enormous pains. Just as to satisfy an insignificant selfish object you have killed this deer, in the same manner, in your previous births, you had perpetrated innumerable acts of violence and cruelty for the gratification of five senses. In your life as

Tripriṣṭha Narayan what an enormous suffering did you undergo, and what an assortment of sins did you commit! But the desires for pleasure are insatiable and are never satisfied. In consequence, you were directed to the seventh hell, and there you suffered terrible pains. Then you became a lion and underwent the same predicament. Just try to think and review your previous births.”

On hearing the pacifying words of the monks, the lion became some what calm and looked inside when his memory of the previous births revived, and he could see the events of his past lives as if on a canvass. This rent his heart and he was shivering with tears in his eyes.

When the monks notice a pure devotion and simple query in his eyes, they gave him a connected account of his life as the Bhila king Pururava till his present birth adding, “Although as Marici you got a chance of being associated with Risabhadeva, you, entertained falsehood, did not understand the true nature of the soul and that was the reason why you had to pass through so many lives. Now there is no cause of anxiety, since your worldly career is soon drawing to its close, and in your tenth life from now, you are going to be the last Tirthankara Mahavira in the land of Bharata. We have known all these from the divine words of Tirthankara Sridhara who is an omniscient personality.”

When he heard all these, within a short while, his violence and restlessness cooled down. He had the potentiality for feeling his own self, and now his passions were tranquil. When the monks saw that the lion would be a good recipient of their advice, the following words came out of their mouth:

“There is a conscious object who lives inside the body but who is apart from the body. Although that conscious object experiences the perverted currents of delusion, attachment, greed, etc, yet that object which by nature enjoys the joy of knowledge and is an eternal reality is quite distinct from them, with whose support religion emerges. This emergent religion consists of right knowledge, faith and conduct. Since right knowledge, faith and conduct may take time to take full shape, it is very

necessary to feel the eternal truth whose very nature is enlightenment. This very feeling has been called the realisation of self. One who has this realisation, one who has known the conscious soul as a distinct entity different from the rest, is soon to be liberated from this transmigration. The knowledge of the soul as a distinct entity different from the rest has been called the 'knowledge of difference' or *bheda-jnāna*. This knowledge of difference and self realisation is possible even in the species of animals, and it occurs too. So, oh the king of the animals, you must strive to acquire this."

Continued the monks,

"Oh the king of the animals! You do not be bothered about your helplessness from your species, but look at the ability of your nature. Like the liberated souls, you are also a lump of infinite knowledge and other merits. It is by dint of the eternal elements in nature that one acquires ability in any species. Even in your present species, you have so much knowledge that you know the distinctiveness of the soul. Just as a cub recognises its mother even though she may be mixed up with many and even when it does not know any one of her distinctive features, in the same manner, you may not be able to name the doctrines, but all the same, you may recognise the soul which is distinct from the rest. Right now, you have acquired purity of thought. You turn your thought inside and feel your soul. We are sure, you will realise it, your time is now limited. We can clearly see that some good is about to happen to you. You appear to have acquired the necessary competence. Once you make a serious effort to collect all your ability and realise that the soul is distinct from the rest.....do strive.....do strive.....ye!"

As these inspiring words were emanating from the lips of the monks, the lion stood motionless in a trance. He was now wholly immersed in self, with his gaze turned inside and he experienced an unprecedented joy and tranquility. He was immersed in self, he was lost in self.

After sometime, as he regained his consciousness and came out of his self, the monks still stood in the posture ensuring

freedom from fear. There was a superb tranquility on the face of the lion. The monks also perceived the change on the face of the lion. They realised that the lion had acquired what was due to him. He bowed low at the feet of the monks and remained like that for some time. Then he stood erect, moved round the monks three times and humbly bowed at their feet. When the monks realised that the acquisitiveness of the lion had expanded, they tendered him advice about the vows.

The lion nodded his agreement to fulfil them according to ability. Now he was no longer a cruel lion, but a lion wholly harmless, like a lion in a picture.

The lion continued to fulfil the vow till his last moment. Then he courted death while he was in a trance and was born as a god named Singhaketu in the first heaven named Saudharma.

It is rare to come across an example like this where there has been the fullest use of the species along with a favourable situation at the time of the end of the life-span. It may appear that on the sermons of the exceptionally gifted Carana monks, the lion had reached the height of the ability of his species but it was some what unusual that when the lion had very limited time on this world, he had no obstruction of unfavourable *karma* and he could easily turn his gaze inward. Had sermon been enough in the realization of the soul, well, then, many who used to attend the congregations of Bhagavan Mahavira should have been the recipient of self-realisation. But this did not just happen. Had it been so, how is it that Marici became the victim of a false faith even though he was present at the congregations of Risabhadeva. Surprisingly enough he became the leader of the heretics and continued to propagate falsehood. So it is established that when the soil is ready, you may reap the harvest. At that time, instruments are not lacking, nor is it necessary to institute a search for them. In the life of a cruel lion living in a dense forest, where was the chance, where was the possibility for such a metamorphosis; but when even as a lion he was in possession of the necessary maturity, to realise the self, the instrumentality came down through the sky.

So one who is in search of the soul need not be anxious about the instrument. The means is not an end, nor is the end lost in the absence of a means. But the position is that when the end is ripe for realisation, the means comes itself, without any striving or seeking. It is because of their ignorance that living beings make an unsuccessful effort for collecting favourable means rejecting unfavourable ones.

Moreover, the end does not fructify as per means; the means arises as per the end. When the lion as a lion acquired the true religion, the monks became the means; but when Marici failed Risabhadeva did not. A means is a means only when justified by the end. Since the lion could see the right path, he developed a natural devotion for the monks; but since this did not happen in the case of Marici, the latter did not acquire any respect for Risabhadeva.

Again, it is not really the means which gives the end; when the end is attained, something is given the attribution of the means. What a paradox that for the same soul which was in Marici, even such a competent teacher as Risabha became the means of his malice, and when the soul was encased in the lion, even two ordinary Carana monks became a means of his self-realisation. So it is the preparation of the soil, the maturity of the recipient which is really important, and not the means which is no more than secondary.

In brief, it may be said that in the life of Marici, there was a total lack of effort to look inside, immaturity in that species, non-attainment of time for liberation and the dominance of falsehood were the main factors for his rebirth again and again. All these factors had changed by now. The lion could take a look inside, he was perfectly mature now, the time was ripe for his ending the cycles of rebirth and *karma* binding the tie of falsehood were fast fading out, these were the main instruments now. In this gamut, the works of the monks took an appropriate position; but they were not by any means the main factor.

Although in the attainment of success in anything there are five contributing factors, the most outstanding of these is a

vigorous and sincere exertion by self. In highlighting the importance of sincere self-exertion to attain the right path, a well-known scholar, Pandit Todarmal writes:

“If any soul makes self-exertion to attain liberation as per the advice of the Jinas, he does so when his termination period is nearing its end or when the inevitable is going to happen, and when his *karma* has been tranquilised. So one who makes effort with his soul-force, he is sure to obtain the necessary means and ultimately to attain *mokṣa*. When one does not use his soul force, this means that his termination time is not round the corner or that there is no inevitable involved, and his *karma* is yet to be tranquilised. So when the soul-force does not strive to attain *mokṣa*, one does not get the support of necessary means and hence does not attain *mokṣa*. And you say, there are many who hear the words of the Jinas, and some of them get the necessary means and some do not for attaining *mokṣa*, what is the reason for this? The reason is that those who after listening the words can mobilise the soul force attain their goal, and those, who can-not, do not attain the goal. Words are meant for education; the rest depends on the exertion of self.”¹

After that he was born as king Kanakojval, a god in the seventh heaven Lantaka, as king Harisena and again as a god in the tenth heaven.

There was a country named Puskalavati in the Purva-Videha region to the east of Mandaracala in Dhatakikhanda. In that country, there was a beautiful city named Pundarikini. When he descended from the tenth heaven, he was born at Pundarikini as Priyamitra, a very powerful son unto king Sumitra by his queen Suvrata. When this powerful boy came of age, he acquired the *cakraratna* and became a world-monarch by conquering six segments of the world.

Emperor Priyamitra, who was the overlord over 32,000 crowned kings acquired nine treasures and fourteen gems. Emperor Priyamitra who was the master of 96 crores of villages

¹ *Mokṣa-Mārg Prakāśak* (Hindi), p, 311.

had available at his service 18 crore horses, 84 lakh elephants and 96 thousand most beautiful wives. In the midst of such an affluence, he lived for a very long time, without even knowing how long he had lived. One day the Emperor had gone with his near and dear ones to pay homage to a great Jina Kseman-kara by name. Having paid his homage and obeisance, he took a suitable seat. Thus came out the flow of words from the lips of the great Jina:

“The nature of a thing is *dharma*. The nature of the soul is knowledge and happiness. The categories which reveal themselves with the help of the soul which by its nature is knowledge and happiness is *dharma*. It is an embodiment of right knowledge, right faith and right conduct. These three combined into one is the road to liberation. Liberation means liberation from misery, from delusion, attachment and greed. If one desires to end misery, he must know himself, recognise himself and merge himself within self, lose himself within self. So long as the soul does not know himself, recognise himself till then, by confusing self with others, it continues to be a victim of distortions like delusion, attachment, greed, etc.

“Distortions like delusion, attachment, greed, etc., constitute the worldly life and are the cause of this life; they constitute misery and are the cause of misery. The soul which is eternal in all the three times is the embodiment of happiness, its cause. To be confused with others, with categories, is worldly life; it is misery. The best succour is that which is distinct from others, from constants and variable categories, which is by nature knowledge and joy, which is conscious and eternal. That itself is the embodiment of *dharma*, and with the help of this, *dharma* appears in categories.

“So one who desires to have happiness, who desires the good of self, who is keen for liberation, he should know himself, get fully immersed within himself. It is not necessary to run about in search of happiness. Your own pleasure is within you, not within somebody else, not even in Paramesvara (God). So it is useless to look upon happiness as a grace from above. You are thy own master. You yourself are the eternal fund

of joy, a sort of happiness, happiness itself. But why hanker after happiness? For, hankering is misery. There is really no happiness in the objects coveted by the senses. This man, though commanding the wealth and affluence of a Cakravarti is not happy. In the eyes of the savants, all the treasures of a Cakravarti are useless. They throw them out as if a dry hay and are immersed within. In the presence of the great thing within which is eternal and full of joy, every external object grows dim.

“*Dharma* is not a word, but an application. So one covetous of self should not merely memorise the word but realise it in life; he must be all *dharma*.”

On hearing these inspiring and soul-touching words of the Jina, the inner sense of Emperor Priyamitra woke up, as a lion awakes at the roar of another. His attachment for the empire, wealth, wives and progeny broke down. The earth which he had conquered over years, the women he had acquired through love, he gave up as if he had no relation with them, as if they were nothing to him. When the attachment for which he had conquered the world and acquired the wives, itself was gone, what use were they to him.

That mighty Emperor got initiated into the life of a nude monk in the presence of the great Jina. When he acquired the triple gems, his fourteen gems dropped out. When he acquired the great treasure of concentrating within, he had no more use of the material treasures. When this great monk, who had discarded the six segments like a trifle ended his lives he was born in the 12th heaven named Sahasrara as a god named Suryaprabha. When he descended from there, he was born as Nanda, a son unto king Nandivardhana from his wife Viramati in the city of Chatrapura in the land of Bharata in the isle of Jambu.

By birth king Nanda was an indifferent personality because of the *samskāra* of the previous birth. One day he had gone to a monk named Prosthila to pay his homage and obeisance when his inherent detachment suddenly flared up on hearing

the words of the monk just like clarified butter which flares up at the touch of the fire. He was initiated by the hands of the monk.

Being absorbed in concentration and the acquisition of the fundamentals all the while, monk Nanda fully acquired all the eleven *Angas*. In that very state, he could easily think of the fourteen causes which are instrumental in acquiring the great merit named Tirthankara-*Prakṛti* which imparts Tirthankara-hood and by dint of this, he became in time to come the last Tirthankara Mahavira. However, giving up the mortal frame in the midst of a trance, monk Nanda was born as a god in the sixteenth heaven.

Thus we have seen that there were many ups and downs in the previous lives of Bhagavan Mahavira. If on the one hand he had acquired life several times in heavens and graced such lofty positions as Narayana, Cakravarti, etc., because of virtuous deeds on the other, because of vices, he went as far down as the seventh hell; but he did not feel any peace either in virtue or in vice but simply moved to and fro from life to life.

Virtue and vice which signify good and evil make one move within the bounds of four types of existence. A state of detachment which is virtually beyond good and evil is itself *dharma*, the cause of happiness. The state of detachment emerges when one starts feeling the self, and when he had acquired this feeling in his life as a lion, he had almost reached the border and of worldly life. So in order to attain the state of detachment, one must strive to feel self. Such is the truth.

From the review of the previous lives of Bhagavan Mahavira, one speciality of the Jaina texts becomes clear, viz., that the Jaina way helps one not only to become a Narayana from an ordinary human being, but also to attain the state of Paramatman from an ordinary Atman, a Bhagavan from a lion. This review further consoles us that we need not feel disturbed from our present state. When the soul of Mahavira could acquire the feeling of self even when encased in a lion's frame, we being human beings, why should

we not feel competent about its acquisition. By acquiring this feeling, if the lion became a Bhagavan at a gap of ten births, why we humans could not do the same, may be after a gap go few births. What is the total span of a few births against the background of an eternal time.

And this fact too ends by itself, namely, that in this fifth era, no one can be liberated. So, during this era, effort should be made to improve one's position, such as, going to heaven after death, through pious thought. May be in this era, liberation is ruled out, but as it happened in the case of the lion, a beginning should at least be made for acquiring a feeling of the self.

BHAGAVAN MAHAVIRA : PRESENT LIFE

If the teachings of Bhagavan Mahavira were profound, serious and worthy of acceptance, his present life was equally simple, flat and unostentatious, and diversity had no place in it. His present life was not full of events and any search of his personality in events would be futile. This was so because there was hardly any worldly event which did not occur in his past lives.

Events throw light only on one part of life. To look for life in events is virtually to divide life into parts. The personality of Bhagavan Mahavira is undivided and indivisible; it cannot be divided into parts. To divide his personality into events is virtually to cripple it. In a mirror which is unbroken, the reflection of an object is also large and unbroken, but when the mirror is broken, the reflection becomes many and small, and their meaning gets lost. The personality of Bhagavan Mahavira was as wide as the sky and as deep as the ocean. If this vast personality is linked up with the events of his childhood, it does not get magnified, but loses a lot.

He was a hero, a great hero, a very great hero in the field of religion, not in any battle field. And the two are widely apart. You conquer your enemy in a battle field but what you conquer in a religious field is enmity. In a battle field you win victory over others, in a religious field you win victory over yourself. In a battle field you kill others, but in a religious field you kill your own perversions.

In Mahavira's heroism, there was no running about, no jostling and jumping, no killing, no lamenting, it was non-ending eternal peace. In his personality, it was not the vastness of treasure but that of knowledge and detachment that was available in abundance.

Although, in brief, the story of his life is only this much that during the first thirty years he spent his life in the midst of

affluence and luxury, living apart as the lotus does in the midst of water, during the next twelve years, he was devoted to severe penances in the midst of dense forests, and during the next thirty years, he was busy with the formation of the Sarvodaya order and propagation of its message far and wide. But the details of his life as are available in the history and the *Purāṇas* may be stated as follows:

About 2572 years from now, in the land of Bharata, there was a prosperous city named Vaisali which was the centre of the *Gaṇa*-republics. In his travel account, the Chinese traveller Hiuen Tsang has described Vaisali to be a beautiful city spread out several miles.¹ The head of the republic was king Cetaka. In that republic, there was a beautiful city named Kundalapura.

Siddhartha who belonged to the Licchavi clan was the ruling monarch in that city. The name of his wife was Trisala. As she was highly beloved of the king, she was also called Priyakarini. In fact, what to speak of the king, she was the beloved of all. She was tender by nature, soft in speech, a very noble hearted lady. She happened to be the eldest daughter of king Cetaka, the head of the confederacy. King Siddhartha enjoyed a dignified place in the confederacy. Of the nine clans which constituted the Licchavi republic, one was the Natha or Jnatri clan. King Siddhartha belonged to this clan of the Ksatriyas.

One night as queen Priyakarini was sleeping in peace in the famous palace Nandyavarta in the city of Kundalapura, she dreamt sixteen very fine dreams which were as follows :

(1) an infatuated elephant, (2) a white bull with high shoulders, (3) a roaring lion, (4) Goddess Laksmi seated on a lotus throne, (5) two fragrant garlands, (6) the moon surrounded by stars, (7) the rising sun, (8) two golden jars covered by lotus leaves, (9) a pair of fish at play in water, (10) a pool of clean water, (11) a sea making a loud roar, (12) a throne studded with gems, (13) a heavenly abode shining with jewels, (14) Dharanendra's huge palace kissing the sky, (15) a heap of gems and (16) a smokeless fire.

¹ *Travel Account of Hiuen Tsang* (in Hindi), pp.262-65.

Having performed her morning rites, when queen Trisala narrated the dreams to the king and expressed a desire to know their implication, the king who himself was an expert in astrology became highly delighted. The most auspicious results of the auspicious dreams were clearly printed on his jubilant face. He told her that she would give birth to a great child who would be the founder of the *Dharmatīrtha*, the last Tirthankara, who would reign over the hearts of people in the three worlds. Said he, "To-day your womb has been sanctified in the same manner as it happened to Marudevi when Risabhadeva entered into her womb."

Continued the king,

"Taking a total view of the dreams, your son will be powerful like an elephant, active like a bull, strong like a lion, upholder of four types of treasures, soft like flowers, cool like the moon, killing darkness like the sun, auspicious like the golden jars, submerged in the ocean of knowledge like the pair of fish at play, purified by right knowledge, calm like the ocean, reigning over the three worlds, a visitor from the 16th heaven, master of extra-sensory knowledge, shining like the pile of gems, and brilliant like the burning flame."

When she learnt the most auspicious results of the auspicious dreams, the queen was very much delighted. Could there be anyone who would not be delighted to learn of the future advent of a boy with a perfect frame who would be revered in all the three worlds ?

On the sixth day of the bright half of Asadha the soul of king Nanda, having thought of sixteen causes and who was destined to be a Tirthankara descended from the sixteenth heaven and entered into the womb of queen Trisala. With the growth of the boy in the mother's womb increased the wealth, happiness and enthusiasm of the king.

After a happy waiting by the near and dear ones and the members of the royal household, the boy was born on the auspicious thirteenth day of the bright half of Caitra. As in the morning hour, the eastern direction gives birth to the sun, in

the same manner, mother Trisala gave birth to a powerful son. Seeing him grow every day, a worthy name which suggested itself for him was Vardhamana.

His birth ceremony was celebrated with great pomp and grandeur not only by the near and dear ones and the members of the royal household but in all the states of the confederacy. On the occasion, Indra and other gods came down at the palace door to celebrate the birth which is called *janma-kalyāṇaka*. Indra placed the child on his elephant and took him to the Sumeru Mountain. There he was seated on a Panduka slab and anointed with water fetched from the Ksira Ocean, of which an elaborated description is available in the Jaina *Purāṇas*.

The boy Vardhamana was by birth healthy and graceful and had an attractive personality. As he grew up like the moon from the second day of the bright half of the month, he proved the worth of his name as Vardhamana. The golden tinge of his body which brightened the environment used to attract everybody. To drink at his beauty, Indra, the king of the gods, took a thousand eyes.

He had the knowledge of the self, he was considerate, with a developed conscience and fearless. He had never learnt to be afraid. He was the very embodiment of bravery. So from his childhood, he was called Vira, Ativira, a hero, a great hero. Since he had the knowledge of the self, he was also called Sanmati. Famous were his five names, which are as follows: Vira, Ativira, Mahavira, Sanmati and Vardhamana.

Once an elephant got infuriated and having broken the post to which he was tied, he started creating havoc in the whole city. The city was in turmoil and people started running amock. The roar of the elephant thundered at the sky. Even the most highly trained elephant drivers failed to capture him and bring him under control. Even the great heroes were unable to restrain him. So it was apparent that if he could not be checked soon, there would be a great loss of life and property. But by his words and physical strength, prince Vardhamana soon tamed him and removed his fury. This surprised everybody. They said, "Your bravery is praiseworthy."

With a grave posture, Vardhamana looked at them and addressed them as follows: "Where is the heroism in winning over helpless creature. The greatest heroism lies in winning the self. The conquest of self is another name for the conquest of delusion, attachment, greed, etc. This soul has conquered many on innumerable occasions but it has never conquered itself. In knowing and conquering others, the soul has wasted an infinite number of lives, and in consequence gone deeper and deeper in misery. Had it known itself but once, conquered itself but once, it would have been full of knowledge and bliss. It would have cut asunder rebirths and become a Bhagavan. What is the heroism in taming an elephant? Had it really be an act of heroism, then every elephant-driver would be considered to be a hero, for, they always keep the elephant under control. It is not a great thing to control others; to control the self is the highest heroism. One who has controlled self has realised himself."

The elderly members of the government could not be out amazed not only at the bravery of the prince, but also at the maturity of his thoughts.

He had a ready wit and never lost his balance even in difficult situations. His heroism, fearlessness and patience were even matters of discussion by the gods. So once a god Sangama by name decided to test Vardhamana. One day when in a playing mood, the boy Vardhamana, who was a delight to his parents, relations and members of the royal household, while playing with other boys, climbed on a tree, the said god Sangama took the form of a cobra and coiled the trunk of the tree. The cobra who was the very personification of death was hissing severely which spread terror all around and everywhere there was a dreadful silence. When other boys were trembling in fear, Sangama could not terrify the young Vardhamana, despite his multifarious efforts. When he saw the boy undaunted and fearless descending towards him, even the terrible cobra lost its anger. He came out in his original form and started praising his patience and fearlessness in the following words: "Indeed, you are really a hero, nay, a great hero. Your heroism is beyond description."

Vardhamana smiled and said, "Wherein lies the heroism in this? Does heroism consist in remaining undaunted at the sight of a snake? Is it now the only test of heroism in the world? If the answer is in the affirmative, then all the snake-charmers are great heroes. And did you come to hold a test of me? And now you are offering me a certificate. But when did I need a certificate from you? Will bravery roll down in future through certificates? If you desire to hold a test, test yourself, examine yourself, but why examine others? Every one is anxious to test others, to know others but the nature of the soul is to throw light on self. Know yourself first and then you will know others."

The god Sangama was just sweating on hearing the logical, inspiring and serious words of the boy and began to praise him profusely.

The courage and patience of the boy was discussed all over the city. People now started calling him a Vira, Ativira and Mahavira.

The prince was a brilliant boy. He could resolve most difficult of the problems in a moment. Vardhamana who was fond of philosophical discussions used to make his companions swallow them while they were in the midst of an ordinary conversation.

Once he was seated at the fourth floor of the palace in a very thoughtful mood. Some friends of his childhood days came to see him and enquired of mother Trisala where Vardhamana was. She said, "He is upstairs." All the boys ran up at top speed and reached the seventh floor but Vardhamana was not there. There they asked king Siddhartha who was in his studies where Vardhamana was. The king said, "He is downstairs." On hearing the opposite words of the parents, the boys were in a confusion. Then they started searching at each floor and discovered him at the fourth floor seated in a pensive mood. Accusing him, the boys said, "You are seated here in hiding in a pensive mood like a philosopher and we have been looking for you all over the seven floors." "Why didn't you ask my mother?", said Vardhamana readily. Said the friends, "Our asking became a source of greater confusion. The mother said

that he is upstairs and the father said that he is downstairs.” Said Vardhamana, “Both are correct. Being at the fourth floor, I am upstairs as told by my mother and downstairs as told by my father. For my mother is at the first floor and my father at the seventh. Don’t you understand this? Up or down is a relative position. When relativity is not there, the whole question of being up or down loses significance. Although each object is independent of ‘others’, when it is spoken of, it is relative.” In this way, young Mahavira explained in an intelligible way some of the philosophical riddles to his fellow companions.

He was gentle by nature, but when he entered his youth, his seriousness increased. He preferred to live in solitude in a pensive mood and think of deeper things. When he accepted anything, he did so only after a thorough argument and realisation. When intellectuals came to him to discuss things they were not clear about, he solved their difficulty through ordinary conversation and they went convinced. The difficulties of many people were resolved even on seeing his impressive figure. This happened to many monks and group leaders. In fact, he did not resolve the difficulties, but was himself the solution.

Once the difficulties of two Carana monks who were pretty advanced got resolved at his very sight and they addressed this prodigy as Sanmati.

When his friends discussed this matter with Vardhamana, he said, “One’s own soul is the giver of all solutions because the soul by its nature is all knowledge. To see others or to talk with them is only an instrument. As the monks set their eyes on me, they found the solution within themselves, their seeing me was a mere instrument. Had they got the solution by talking with me, then the conversation would be the instrument. Knowledge arises from within, and never from an outside object.”

Continued he,

“Another thing, if I am a Sanmati, it is because of my intellect which is right, because I can correctly interpret the funda-

mentals,² not because I resolved the difficulties of the two monks. If on seeing a material object some one acquires knowledge, will you call that material object a Sanmati? A material object may be an instrument of knowledge, and very often so. The spectacles are a material object, but they are helpful to vision. Well, the five objective senses are inanimate and so is speech, because speech is a category of matter (*pudgala*), and books consist of paper and ink, all these are considered to be the instruments of knowledge, but does that mean that all of them are Sanmati. I am a Sanmati because of my right knowledge, not because I am instrumental in resolving the difficulty of some people. And what the monks had said is also correct, but it is an attribution which is particularly used in an expression of devotion, or even in addressing some one. But we must understand what is what,—and we must take it in a right spirit.”

The fellow princes were deeply impressed by the logical and polite words of Vardhamana. Likewise the other four names conferred on him from time to time were honorific titles, but he had no interest in them, nor had he accepted them, but does an affectionate world pay any heed to these? People were addressing him by different names.

Prince Vardhamana was graceful by birth with proportionate limbs in a well-balanced body but as he completed his adolescence and entered into youth, each and every limb became remarkable in beauty. The story of his superhuman beauty, strength, valour, heroism, intellect and conscience was widely discussed all over the country.

Being impressed by his superhuman grace and valour many a king approached king Siddhartha with a request to wed their daughters, more beautiful than the nymphs, with prince Vardhamana but the latter was not at all inclined to agree. Even the parents made pressing request for his marriage but he was decided to conquer his senses. Many efforts were made to tie him in the household, but he was already determined with the help of his soul which by its nature is free to be rid of all the worldly ties.

² *tatvārtha nirṇayaṭprāpya sanmatitvam subodhā vāk, Uttarapurāṇa, 74/2.*

The world tried to win over him, but he was already won by the soul and so all the efforts of the world failed. The Call of Youth cast snares at him, but they went in vain. The affection of the parents tried to prevent him but even the torrents of the mother's tears could not sweep him away. Who can find one who has cut the tie of attachment? Relations and household people tried to dissuade him, but he had no more attachment for the home.

One day pensive Vardhamana tried to look into his past lives and he at once developed a long memory. Many of his past lives were revealed to him and he could see them as he could a berry on his palm. This raised his detachment to its full. He decided to give up the household and go out as a nude monk in quest of the soul.

When his parents, relations and members of the household came to know of this, they made many efforts to dissuade him, but the tie of his attachment was wholly gone without which no one could be tied to the household. His detachment had not been inspired by any outside agency, it was inherent and instinctive, because it came from within. So it was not possible to stop him, and there was no reason for it.

He did not intend to become a monk to imitate others. In fact, he did not intend to become a monk at all, but monkhood had come to him. His mind did not wake up to make him a worldly creature, but it woke for self realisation. He did not suppress his desires to be in keeping with time and place. In fact, he did not want to repress them at all, but they had already faded.

It is futile to look for the cause of his becoming a monk in the then situation. His detachment was independent of any external factor. A detachment which depends on the external factor comes to an end as soon as the external factor changes.

Having known his determination, the Lokantika gods arrived and congratulated him, paid him homage and expressed their devotion. The whole arrangement of his initiation into monk-

hood (*dikṣā-kalyāṇaka*) was arranged by no less a person than Indra, the king of the gods.

The theme of this great occasion is exceedingly interesting. Though highly auspicious, this great exit became the cause of the greatest pain to his near and dear ones on account of their deep attachment. There was a sharp cleavage between gods and men, as to who would lift his palanquin. But interestingly the victory was on the side of men, though the gods were gifted with a divine power. For, in this case, the competition was not between physical strength, but between soul force of the two. Those who would be initiated with the master were the most competent to lift his palanquin. The gods had failed, and so did Indra, and they could easily see the insignificance of the life of a god compared to that of a human being. But what could be done? The palanquin was first lifted by men, and then by the gods.

Thus while in the prime of youth, he was initiated by himself as a nude monk on the tenth day of the dark half of Margasirsa. As all his attachment and greed were already gone, he had no more attachment for things which were still on his person. So in full senses, he discarded his clothes and ornaments, and became a monk.

In becoming a monk, one changes robes to attain monkhood, but in his case, he had already attained it. He adopted the most natural posture which he was at the time of birth. The rest dropped.

Monk Mahavira left the city and entered into the forest. But it would be wrong to suggest that he exchanged a sylvan life for an urban life. In fact, he did none. What he did was that he went within himself.

A person with attachment, even if he goes to a forest, will build a hut, will run a household. Whatever it may be made of, a house is a house and wherever it is, a house is nothing else than a house. A house never parts company from one who is under the clutches of attachment.

Now he applied full restraint on the tongue and did not

speak. Words link one with others, but he was not covetous of such a link. Words convey thoughts. They are an instrument in the exchange of ideas. Words help understanding, they help to explain. But he had not to understand beyond what he had understood, and he merged deep into it. He had nothing to explain so then where was the utility of words? He had the faculty of speech, but he had no need of it. For all the while, he was immersed within.

He gave up his bath and did not clean his mouth. Being alike to friend and foe, he took shelter in the mountain caves. Friends and foes are a product of attachment. When attachment had ended, there was no question of there being a friend or a foe. Monk Vardhamana was perfectly detached. It was perfectly immaterial for him if somebody was favourably disposed towards him or its reverse. He was perfectly unconcerned about the world.

A favourable or an adverse natural situation did not cause him any pleasure or pain. He was never perturbed by the excesses of summer, winter or rains. Even scenic beauties did not attract him; for his mind was wholly plugged against them. Nor could natural calamities disturb him, because he had fully conquered fear.

Many a wild animal gave up its ferociousness at the sight of his tranquil stature, natural simplicity, a harmfree life and humility. Wherever he went, the environment turned into a peaceful one.

If at times the question of the intake of food came up, he would think of imposing some difficult conditions for acceptance before he entered into a nearby city. If some sravaka (follower of the Jaina path, strictly 'listener') could perchance fulfil the conditions and offered him pure food with ninefold devotion, he would stop in full humility and with meticulous care, accept the food and take it and thereafter soon return to the forest. After initiation, he took food for the first time in a city named Kulagram from the hands of king Kula. Once he accepted food from the hands of a pious lady Candanbala who was at that time in great distress.

Candanbala was the youngest daughter of king Cetaka. While at play in the palace garden, youthful Candanbala was stolen by a wicked Vidyadhara but on the instant return of his wife, the coward Vidyadhara discarded her in a forest. There a Bhila (tribal) caught her and sold her to a merchant named Brisabhadatta. The name of the merchant's wife was Subhadra. When she saw this girl in her home, she was somewhat alarmed at the thought that her husband might have fallen a prey to the dame's beauty. Though of the age of her daughter, she looked on her as a co-wife. So she started becoming rude to her and her rudeness went on increasing.

Subhadra tied her with a chain and offered her the worst food in the household (Kudai rice mixed with a fermented stuff) in an earthen pot. Taking it to be a misfortune which had come upon her, she was spending her days with perfect calm. And in fact under the situation, this was all she could do.

One day monk Vardhamana came to the city of Kausambi where Candana was to search for food as per his conditions. He was passing by the house where Candana lived like a prisoner. This was a lucky turn of her fortune. When she saw the monk, she was thrilled. She ran out to the monk to pay him her homage and obeisance. She did not feel even for a moment that she was in chains. As she ran towards the monk, lo, behold, what did happen? People saw to their surprise that the chains with which she was held captive had broken down, and she was free. Her tonsured head had now an overgrowth of hairs. As the people were busy witnessing the magic, Candana was paying her homage and obeisance and begging for the acceptance of her offer of food. She did not think for a moment what she had to offer is only the Kudai rice.

The monk accepted the offer of food, took it and turned his steps towards the forest. The homage paid by her was a grand success. Candana was now free. At a later date, Candana found shelter in Mahavira's order of monks to be the head of the nuns.

People talked loudly of the great power of the monk and of good luck of Candana. Everywhere on that day in cottages and

on the highways, this was the only topic of discussion. Someone was saying, "A bondage is a bondage so long as one feels it. Though outwardly the soul is in bondage inwardly it is free. From an infinite time, people have forgotten about the freedom of the soul, while they harp on its bondage. Thus people are tied by their feeling which is worse than the material bondage. If this bondage of feeling goes and if one feels that he is free, then even external bondage goes. The feeling of bondage, the remembrance of bondage, the thought of bondage makes one mean, lowly, their reverse makes one vigorous and powerful, and when one is conscious of his vigour, where does bondage stand? The forgetfulness of Candana about her bondage became the cause of her liberation."

A second one said, "How is it possible to deny bondage when it is very much there and to say that one is free?" Said a third one, "It is possible. It is possible to declare oneself free. Looked at objectively, things are also like that. The bondage is at the surface, inside the whole thing is free by nature. There is no bondage in nature, and once this is admitted, the bondage on the categories start to drop. The deepest feeling of freedom is possible in the midst of bondage because the being inside is free, and the freedom of this internal being is capable to cut the bondage of category."

In the course of his wanderings monk Vardhamana reached Ujjaini. There he assumed *pratimā-yoga* and went into a trance in a cremation ground called Atimuktaka. Sthanurudra who was an exceedingly wicked fellow started creating great disturbances. By dint of his power, he assumed fierce forms and made a futile effort to disturb him. He started launching disturbances which are the habit of fierce animals, Bhilas and demons. But in the monk's perseverance, Sthanurudra witnessed the real heroism. He realised that heroism was freedom from fear and a state of firmness. Heroism was not a category of violence, but non-violence itself. His disturbances could not overwhelm the monk.

In the case of the indifferent monks who are dedicated to the realisation of they self never experience favourable-adverse situa-

tions, because their thoughts are turned inward. Even if such situations arise, they leave no mark on them beyond being recorded in their knowledge. It happens like that because they live on by knowing and seeing the destiny of self and of others. When Sthanurudra saw the severe penance of the monk, when he saw his unperturbed frame in the midst of severe disturbances and his posture of detachment, he felt himself to be small. With fear and surprise, he expressed regret and started singing in praise of the monk.

Even this change in Sthanurudra made no impact on Mahavira. He was absorbed within. He was fully minding his own business, as Sthanurudra was busy with his own.

In this manner, the monk was steadily progressing on the road to detachment. In practising penances, both internal and external, he had spent twelve years. One day at the age of 42, he came to a forest named Manohara on the bank of the river Rijukula near the village Jrimbhika. There beneath a Sala tree, on a shining slab of stone, he assumed *pratimā-yoga* and sat down in a trance. It was evening on the tenth day of the bright half of Vaisakha. The moon shone between the two stars named Hasta and Uttara. With the help of his soul, he experienced the purest states. By dint of a great vigour he rose to *apratipāti kṣapakaśreṇī* and entered into pure meditation. With the deepest of concentration on the self, he erased the remnants of his attachment and became fully detached. No sooner did he attain the stage of detachment than he had the realisation of the supreme knowledge, *kevalajñāna*.

Now he became wholly detached, all-knowing, a Bhagavan. He became a great hero, Mahavira by dint of his victory over delusion, attachment and greed. Right then, a great virtue named Tirthankara came up and he became a Tirthankara.

Saudharmendra saw at once that Tirthankara Mahavira had come to acquire the supreme knowledge. At once he came down and performed the *kalyāṇaka* ceremony befitting the occasion. He ordered Kuvera to erect a congregation hall where the Tirthankara could deliver his first sermon. The congregation hall of a Tirthankara is called *santavaśaraṇa*.

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On receiving the order from Indra, Kuvera exhausted all his resources and skill in the construction of the congregation hall. He erected a circular platform on which the Tirthankara was to take his seat. All around the platform there were seats for the members of the audience. In a Tirthankara's congregation all are seated alike, a king or a pauper, a well-to-do or a humble and it is open to all. Thus even animals, birds and beasts take their seat along with monks and nuns, men followers and women followers, even gods and goddesses. Such a motley audience' is difficult to find on any other occasion.

The organisation of a Tirthankara's congregation is the most amazing thing, the more so when the speaker is no less a person than Tirthankara and its organiser is Indra himself. Words are not enough to describe this. But still the Jaina texts contain an elaborate description of the occasion, and interested readers may refer to them.

All the districts on the two banks of Rijukula got the notification of the coming event with the beating of the heavenly drums. A huge crowd of people assembled to hear the divine voice of the Tirthankara. The hall was full but the Tirthankara did not speak a word. When the scheduled time was up, the disappointed people departed. They had, however, seen the Tirthankara, though they could not hear his words.

All this was not over in a day; it was repeated for several days. People assembled day after day, but the divine voice did not come out. After a few days, Bhagavan Mahavira moved out from that place. The people of that place remained insatiated. They could not benefit from the divine sermon.

No sooner did the Tirthankara move out than the congregation here came to an end; but where he next stopped, a similar congregation came up. People came, saw the Tirthankara but did not hear his words. This went on repeating from place to place, till, in the course of his wanderings, he reached a mountain named Vipula near Rajagriha. Here also a vast congregation was held, a vast audience assembled, but the silence did not end. Thus 65 days were over. Along with the other members of the audience, the patience of the principal organiser

Indra too was exhausted. Although he was pretty certain that the Tirthanakara would speak out at the right moment, but a time-span of 65 days was pretty long and this made him somewhat anxious. So he applied his extra-sensory knowledge at once to resolve the mystery. He could see that in the assembly there was not a single person who was fit enough to be his principal disciple, called Gangadhara. So he extended the boundary of his knowledge to find such person and his vision fell on Indrabhuti who happened to be a great scholar, and there it became fixed.

Indrabhuti was a great Vedic scholar. He had 500 disciples. When Indra realised that Indrabhuti was the right person to receive the divine words and to be his leading disciple, he disguised himself as an old Brahmin and reached the hermitage of Indrabhuti.

Indra produced two couplets and appearing before Indrabhuti in the guise of a disciple of Mahavira, he requested him to explain the couplets which were as follows:

*traikālyam dravyaaṣṭkam navapada sahitam jīvaṣaṭkāya leśyāh,
pañcānye cāstikāyā vratasamitigatirjnānacāritrabhedāh,
ityetanmokṣamūlam tribhuvanamahitaih proktamarhadbhirīśaih,
pratyeti śraddadhāti spṛṣati ca matimān yah sa vai śuddhadṛṣṭih.*

On hearing these couplets, Indrabhuti, who was not conversant with the *Arhaṭ* (*Jina*) way was full of thought. Three time-periods, six-objects, nine fundamentals, six types of beings, six tinges, five *astikāyas* (things that be), vows, disciplines, existences, knowledge, conduct—what was these? What were their etimological implications, their differences? Indrabhuti did not know these. A literal rendering would not serve the purpose. In case the man asked what these were, what were three time-periods, six objects, etc. etc. what reply would he give? And yet he hesitated to confess total ignorance.

Indra could read the ups and downs in his thoughts. Touching his weakest chord, he said, “Shall I have to go away in disappointment from the doors of the great scholar Indrabhuti?”

This was a direct challenge to Indrabhuti's pride, but collecting himself somehow he said, "I shall discuss these with your Guru. Let us go to him. Where is he?" So they started, the old Brahmin leading, followed by Indrabhuti Gautama and his 500 disciples.

The time for Indrabhuti's attaining the right path was now near. And the time for Bhagavan Mahavira's uttering the divine words was also ripe. As he reached the proximity of the congregation hall, the hardness of his thought was replaced by tenderness. As he looked at the pillar of pride at the gate of the hall, his pride melted away and his dark patches (*tamah*) were gone. He reached the hall in all humility, witnessed its pomp and grandeur and then saw inside seated the Tirthankara, Bhagavan Mahavira. He went on gazing at him without a break, and yet his eyes had no satiation. Bhagavan Mahavira was seated in the vacuum, separated from the throne by a gap of two inches (four fingers). His calm and tranquil posture clearly reflected his inner state which was beyond any disturbance.

As Bhagavan Mahavira sat wholly immersed in self, perhaps this posture might have suggested to Indrabhuti Gautama something like this; "Well, if you need bliss beyond the senses, and beatitude, why stare at me? Stare at thyself. You yourself are a great soul (Paramatman) made of infinite knowledge and infinite bliss. Till now, you have been busy in looking for these in others, so that you have never thought of turning to thy own self. But now why look at me? Look at thyself. One's own soul is the only object worth knowing, worth seeing. Now, what this soul is cannot be explained. it cannot be expressed in words. This object, the soul, which is worth knowing, the only object worthy of knowledge, it can only be felt. This soul which is worth feeling about is all knowledge and bliss. So you take away your vision from all external objects, from their nature as also from disturbances in the soul, and fix this vision straight on thy soul. Do it! Do it! Do it!

On receipt of this implicit inspiration, Indrabhuti Gautama also turned in ward, and when he came out, there was an unusual peace printed on his face. Today he had realised something

which he had never realised in the past. He had just now felt the soul and tested the bliss which is beyond the sense organs. He had a thrill all over the body. Now he was keen to live in that state of bliss for the greater part of the time. So in the presence of the Master he got initiated, and by dint of his great vigour he acquired upto the fourth type of knowledge, viz., knowledge of the psychology of others.

He was internally overwhelmed because of the infinite gain he had from Bhagavan Mahavira. It was through his favour that he had known the right path which terminate the cycle of birth and death. In his heart, he felt a great devotion for the Master and started singing hymn in praise of him which was as follows:

“Oh Holder of joy beyond sense organs and Master of knowledge! Oh Master of supreme detachment; Your personality is as vast as the sky and as deep as the ocean. Oh Tirthankara Bhagavan Mahavira! Noble you are !

“Oh Indra among the Jinas! Your greatness does not consist in external grandeur. In fact, you don't have it. You rejected it wholesale at the time of initiation. Your greatness lies in your internal treasure.

“Your magnanimity cannot be measured by this congregation or any other show, and you are great not because many mighty emperors, gods, even Indra touch your feet with their forehead. I do not consider you great because you can fly through the sky or you can maintain your body without the intake of food. Such amazing excesses are based on virtue and could be found even in others.

“You are great because of your internal treasure, that treasure consists of omniscience and supreme detachment,—no friend, no foe; equal treatment to all. Your internal treasure consists of your unqualified knowledge of all things in the universe including the sky over non-universe, their incessant transformation, what they had been, what they are, what they are going to be,—all these you clearly know as you know a berry on the palm of your hand, free from any other authority, only knowing, knowledge for the sake of knowledge, that is your real treasure.

“Oh Lord! I have been impressed by your omniscience and

detachment. To know these is to know you. Those with attachment are known from their households, their parents, their children. Oh Jinesvara; you have nothing to do with these. I am lucky to have seen you. My human life has been useful. What I wanted to get out of it I have got. I have not only obtained you, Oh Master, I have obtained myself.

“Oh Lord! Only those who know your treasure and recognise it know you; the rest are mere onlookers. The king comes and he is followed by his retinue. They are overwhelmed by the external grandeur, they bow their head, they pray for worldly things, they consider you to be a donor of worldly objects, and overwhelmed with devotion they describe you to be the donor of worldly objects, of treasures external, a great master.

“Oh Bhagavan! they are not your real devotees; they are the devotees of worldly pleasures. To them, worldly pleasures are everything, their God. They bow not only to you but to anyone who can gratify their hankering.

“Oh Lord! How very amazing it is that the worldly pleasures of which you denied yourself they are running mad after them, they consider them to be useful and they are begging for them, and looking upon you as their donor. Oh Lord! Infinite is the importance of your unlimited knowledge, but equally infinite is the ignorance of the ignoramous. How else could they behave like this ?

“Oh Lord! Anyone who knows and recognises your omniscience and detachment also knows and recognises himself, and his delusion (falsehood) wholly goes. With his personality turned inward he can gradually end the delusion which enshrouds his conduct and over a period of time he himself acquires detachment. His delusion, attachment, greed go out in totality. He comes to know the universe, as well as the non-universe, he himself becomes omniscient and detached.”³

“Oh Lord! One who has acquired detachment and omniscience in his knowledge after the exhaustion and tranquilisation, over time

³ *Pravacanasāra, Gāthā, 80-81.*

he masters full detachment and omniscience. The knowledge of the omniscience is indeed infinitely important, but one who has acquired in his knowledge the tint of omniscience, even his knowledge is by no means less important, because that is the seed of omniscience. For, in the absence of a faith in omniscience, omniscience does not blossom in the category.

“Oh Lord! People call you by diverse names, but all of them really fall short of thy greatness, they cannot contain thy great personality.

“Oh Bhagavan! We call you Vardhamana, but Vardhamana is one who is still growing. But you have attained full growth. So there is no question of your growing any further.

“Likewise you are called Sanmati, but being omniscient, you are devoid of perceptual *mati* knowledge. Then how can you be called Sanmati? Right and wrong perceptions are the types of perception. Likewise with the names Vira, Ativira and Mahavira. But, oh Lord, even these cannot contain your superhuman personality. There is no word in human vocabulary which can cover your superhuman personality. And this is right. Has there ever been a jar to contain the ocean? Your personality which is as great as the ocean cannot be put inside the jar of vocabulary.

“Oh Lord! You were named at a time when you were neither detached nor omniscient. A dress tailored for a boy of 5 is of no use when he is 25; in the same manner, the names given to you when you were a child with little knowledge cannot adequately describe your great personality now with detachment and omniscience.

“Not only that the aforesaid names are not adequate to describe your infinite greatness, I too do not possess a word which may adequately describe you. Your greatness is beyond words. It may be known but cannot be expressed.

“Oh Lord! Some people say that omniscience and detachment are impossible to acquire. Then how can you have detachment

and omniscience? Without total omniscience how can there be the omniscience of categories? Oh Jinendra! Detachment and omniscience are not impossible states, for vices (like attachment) and covers (like enshrouding of knowledge) wax and wane, and anything that waxes and wanes may some day end. This has happened to you, so that you are now fully detached and omniscient.⁴

“Oh Jinendra! Minute objects, objects near and objects at a distance can surely be known by some sort of direct knowledge, for they can be known from inference. And anything which can be inferred may be known by direct knowledge. So omniscience is not impossible.⁵

“Oh Lord! That omniscience has taken shape in you. All are anxiously waiting to receive the nectar-like shower of your words, in the same manner as the farmers wait for a rainfall after a dry Asadha. Now time has come for you to speak, and everyone expects it, so that people may understand the fundamentals and derive immense good for themselves from your words, unobstructed by sense perception and unambiguous.”

The most pleasant surprise, however, was that as Indrabhuti Gautama was busy singing in praise, the divine words began to flow from the lips of the Lord. The *Omkāra* sound was spreading out and the nature of the soul was getting revealed by that. It was virtually a shower of nectar. The members of the audience were soaked in the joy. It was the first day of the dark half of Sravana, the day on which the sermon by the Lord commenced. That day is celebrated all over the country as the *Vīra Śāsana* Day upto this time.

Alongwith Indrabhuti Gautama, his disciples also joined the order of Mahavira.

The desire of Indra was fulfilled. The long expected divine words of the Lord had been tasted by everybody. As the greenery

⁴ *Devāgama Stotra (Aptamīmāṃsā), śloka 4.*

⁵ *Ibid., śloka 5.*

in the month of Sravana imparts joy to every body, so did the divine words of the Lord. All were especially grateful to Gautama and gossip was afloat that the divine words had emerged only after his auspicious entry. Even Indra was grateful to him. In singing in praise of him, said he, "My master! because of your auspicious grace, people got the chance of receiving the divine words."

Said Gautama, "Oh king of the gods! You are exaggerating. What grace could I shower? Rather, grace has been showered on this humble fellow from the Lord. Anything happens as per destiny on the arrival of the appropriate time, and at that time necessary endeavour is made and favourable factors rally. That the Lord did not speak till my coming and that his words came out after my arrival—this is said in usage but the truism is that the moment had at last arrived for the Lord to speak and for me to come on the right track which in fact coincided.

Taking his query a little further, Indra said, "How it is so?"

Said the Ganadhara, "Before Bhagavan Mahavira, from the first Tirthankara Risabhadeva till Parsva, for all the 23 Tirthankaras, there was hardly any time gap between their omniscience and their divine voice coming out, but in the case of Mahavira, he attained omniscience on the 10th day of the second half of Baisakha, and his divine voice came out on the first day of the first half of Sravana, a gap of 66 days, which was somewhat unprecedented. When the cause was looked into, it was found that on the surface of it, three events, viz. my coming, the commencement of the divine voice and my appointment as a Ganadhara, took place more or less about the same time. So outwardly they were colinked, and it is being said like that."

Said Indra, "Do you then think that to say like this is a false statement?"

Said the Ganadhara, "Who says it is a false statement? Relative to the cause people say like that but cause does not give rise to the action. Whatever happens to a thing is inherent in it

In this manner, Tirthankara Bhagavan Mahavira went on wondering and delivering sermons all over India for about 30 years. As many of these wanderings took place in a certain region, it has come to be called Bihar, which is a State in the Indian Union. Quite a few cities in this region took their names from him. The districts of Vardhamana and Birbhum in West Bengal are also named after him. The town of Singhabhumi is named after his emblem.

Wherever he went, he delivered his sermons thrice—morning, midday and evening, for six hours at a time. Just as with sunrise the darkness of the night goes, in the same manner, the perversions and darkness of ignorance began to disappear by his divine sermons.

Wherever he went and spoke, everybody, from the king to the commoner, was inspired, and thousands became his admirers or followers. Thousands acquired right knowledge everyday and hundreds accepted the vows so that the whole environment was charged with spirituality.

On account of the influence of his sermons, the whole country, acquired a non-violent environment. Violence, pomp, *guru-dom* and devilry were wiped out. Although he spoke on the serious things and explained their significance, yet everybody heard his words in his own language. His sermons were called the divine voice.

The divine voice while announcing the inherent independence also propagated a path of self-reliance in the categories for acquiring full independence. Self-reliance means a concentration on one's pure soul as distinguished from others. Independence can be acquired only through one's own effort. Eternal bliss and independence cannot be a gift, nor can these be acquired with another's strength.

What came out in the words of Bhagavan Mahavira was no new truth. Truth is truth, it cannot be old or new. What was said was permanent, eternally true. He did not create truth, but simply revealed it.

and it fructifies itself. So to say that someone else is the cause is nothing but a mere usage.”

On this event, Acarya Virasena writes in the *Jaidhubalā* commentary of *Kasāya Pāhuḍa*⁶ in part as follows:

Question—Why for 66 days after the attainment of omniscience did the divine voice not come forth ?

Answer—It was because there was no Ganadhara during this period.

Question—Why didn't Saudharmendra bring forth a Ganadhara immediately on the attainment of omniscience ?

Answer—Because he was unable to bring forth one till the arrival of an appropriate time. In fact, during this period, he did not have the faculty to do so.

Question—How is it that the divine voice comes out only on the appearance of one who has accepted the 'five Great Vows' at his feet, and not on the appearance of anyone else ?

Answer—Such is the nature and nature cannot be questioned by others. There will be chaos if the nature is questioned.

After this, due to the good luck of people at large. Bhagavan Mahavira wondered over Kasi, Kashmir, Kuru, Magadha, Kosala, Kamarupa, Kaccha, Kalinga, Kurujungala, Kiskindha, Malladesa, Pancala, Kerala, Bhadra, Ceḍi, Dasarna, Banga, Anga, Andhra, Kusinagara, Malaya, Vidarbha, Gauda and many other places.⁷

⁶ *Kasāya Pāhuḍa*, p. 76.

⁷ *kāśyāṃ kāśmīradeśe kuruṣu ca magadhe kauśale kāmārupe |
kacche kāle kalinge janapādamahite jāngatānte kurāḍau ||
kiśkindhe malladeśe sukṛtjanamanastośade dharmayṛṣṭim |
kūrvaṇ śāstā jinendro viharati niyatam iam yaje'hm trikālam ||
pāncāle kerale vāṃyapadamihirobhdra cedi daśārṇa |
baṅgāndhrolikoṣṇinagara malayavidarbheṣu gauḍe susahye ||
śītāśūvās nijalādamaṇitamiva sabhām dharmapṛṣṭu śadhārā |
sincan yogavirāmah pariṇamayati ca svāntaśudhīm janānām ||*

—*Pratishthāpāiḥa*, 9/6 (*Tīrthankara, Vardhamāna*, p. 67).

The truths which hold in the three time periods and which were now revealed, and the *Sarvodaya Tīrtha* which was born in his words are the subject matter of the second part of this book. They may be summarised as follows:

- * Each soul is independent, and not under any other.
- * All souls are equal, none being higher or lower.
- * Each soul has in it infinite knowledge and bliss. Happiness does not come from outside.
- * Not only soul, but each object is subject to transformation, and there is not, and cannot be, any interference in this process.
- * Each soul is unhappy due to its own mistake and may be happy on rectifying the mistake.
- * The greatest mistake lies in not knowing one's own self, and to know one's own true nature is the rectification of that mistake,
- * God is not a separate entity, through right effort every soul may become a God.
- * Know thyself, recognise thyself, penetrate into thyself and be a God.
- * God is not the creator—protector of the universe. He only knows and sees the whole universe.
- * He who after knowing the entire universe may remain detached or who without being involved into it knows the universe is a God.

Besides Indrabhuti Gautama, he had other Ganadharas whose names are as follows:

1. Agnibhuti, 2. Vayubhuti, 3. Sucidatta, 4. Sudharma,

5. Manuvya, 6. Mauryaputra, 7. Akampana, 8. Acala, 9. Medarya, 10. Prayasa.⁸

Among the sravaka followers, the most important was Emperor Srenika Bimbisara of Magadha. Among his active followers, there were 14,000 monks, 36,000 nuns, 100,000 male sravakas and 300,000 female sravikas. The number of devotees and admirers was beyond count.

In the end, while wandering from place to place, Bhagavan Mahavira arrived at Pava. There he stopped any further wandering and sermonising, ended all activities of body, mind and speech, reached the highest state of pure (white) meditation, exhausted all *karma* bondages including the four which stick till the final moment, fully discarded his mortal frame and entered into the final liberation, *nirvāṇa*.

This event took place just two thousand five hundred years ago. It was the last day of the dark half of the month of Kartika, and the night was pitchy dark. The morning was soon to start. Even before the rays of the morning sun could brighten the hill tops Lord Mahavira went into liberation.

On receiving the news of his liberation, the gods came down to perform the last ceremony. The city of Pava became illuminated with lights. When black she-cobra bites some one and turns upside down, its white colour on the other side comes up and dark colour on the surface goes down, in the same manner, it appeared that the dark night which took away the Lord from our midst turned upside down so that its brightness on the other side had come up.

Difficult to say whether the festival of light (*dīpāvalī*) should be called a festival of light or darkness, since it took away our Lord from us. But since he had entered into libera-

⁸ *indrabhūṭīriti proktah prathamō gaṇadhāriṇām |*
agnibhūṭīrdvīṭīyaśca vāyubhūṭīstīṭīyakah || 41.
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śaśtho mānubya ityukto mauryaputrastu saptamah || 42.
aśṭamohakampanākhyātiracalo navamo matah |
medāryo daśamohantīyastu prabhāsah sarva eva te || 43.

—*Harivamśa Purāṇa*, 3/41-43.

tion, the people were happy in the midst of a bereavement. All were in that state which comes to a mother when a dear daughter follows a worthy groom. This is because which was sanctified by grief with joy and joy with grief is difficult to describe in words.

On the morning Bhagavan Mahavira entered into liberation, his leadingmost disciple Indrabhuti Gautama acquired the supreme knowledge (*kevalajnāna*) in the evening. This doubly increased the importance of the day. The people who were in grief at the loss of Bhagavan Mahavira derived some consolation from omniscient Gautama. Their sorrow was somewhat softened.

The festival of light is celebrated partly for Bhagavan Mahavira having entered into liberation and partly for the acquisition of supreme knowledge by Gautama. A new era started from this day which is called *Nirvāṇa Samvat*, which is in vogue among the Jainas.

So we see that in the present life of Bhagavan Mahavira there are not as many ups and downs and varieties as he had in his previous lives. What is most remarkable in his present life is a steady spiritual ascent. From his very infancy, we find enlightened Vardhamana to be serious and concentrated in self. He had no interest in the affairs of the state and other worldly matters. Cut off from the external world, he was fully living in the internal world. He had no attachment for wealth nor did he hanker after worldly pleasures.

Although he lived in the household for thirty years, really he was not living in it. The household could never attract him. He had attained the youth, but he was never overpowered by it, nor had he any urge for it. Since the youth had no attraction for him, he could move out at thirty, he became detached, entered into the forest and became wholly mute. He went never to return, he became mute not to talk till the attainment of the goal.

When he was securely established in detachment and omniscience, his words started flowing, And once started, it went

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on flowing for thirty years like the Ganga flowing out from the Himalayas. He drowned Ganadhara Gautama and many others in it till he himself entered into bliss and attained be attitude.

For the benefit of humanity, his words have become a *Tīrtha*. Not only did he himself cross through the worldly ocean, his words have remianed as a beacon light for millions of others to cross it. His Tirthankarahood became worthwhile because of his propagation of the *Sarvodaya Tīrtha* for the upliftment of all.

When he went out, even the dark night of the last day of the dark half of Kartika became bright, and for the past 2500 years, the same night becomes bright every year, since lights are lit on that night. The great occassion has been christened as *Dīpāvalī*, the Festival of Light.

Dīpāvalī is an occasion of brightness in the midst of darkness.

PART II

SARVODAYA' TIRTHA

SARVODAYA TIRTHA

The *Tirtha* created by Mahavira is *Sarvodaya Tirtha*. He did not found it on the top of some mountain or on the bank of some river. His sermon is his *Tirtha*, his word is his *Tirtha*, and by dint of these, he became the creator of the *Tirtha*, Tirthankara. In his revelation of the multi-facetedness of object, the most important thing that has come out is the independence of object. Through his divine words has come out not only the independence of beings, but also of the smallest particles.

Everything in the universe is fully independent. He is the sole architect of his own transformation. In other words, there is not even the minutest interference from outside.

He has clearly and succinctly ruled out creatorship. This not only means that there is no creator-god of the universe; it also means that no object is the creator of another. To accept the existence of a transcendental power as the author of the universe is what may be called one *kartāvāda*, and to consider one object to be the author of another, it leads to many *kartāvāda*.

This universe is without a beginning and infinite. No one has created it, no one can destroy it; it is there on its own merit. The universe can never be destroyed, but it changes; and the change does not take place once in a while, it is a continuous process.

Though changing, the universe is eternal, and though eternal, it changes. In other words, it may be called eternal-non-eternal. Its eternality is axiomatic, change is its inherent nature. Like eternality, non-eternality is also in the nature of objects. Each object is *sat* (to be) and *sat* is linked with genesis-corroption-eternality.¹ Genesis and corroption are words for change; eternality for permanence. An object is an object because it has genesis, corroption and eternality. An object has quality as well

¹ *utpādayayadhrauvyāyuktam sat, Tattvārtha Sūtra, 5/30.*

as category.² That which exists in all parts and categories of an object is its quality; the transformation of the quality is its category.

Six Objects

This universe is nothing but a conglomeration of six objects³ which are soul (*jīva*), matter (*pudgala*), motion (*dharma*), rest (*adharmā*), space (*ākāśa*) and time (*kāla*). Leaving aside the soul, other five objects are non-souls.

Thus this whole universe consists of souls and non-souls. Souls are infinite in number; non-souls infinite-times more. Motion, rest and space are each singular.⁴ Time is enumerable.⁵

The soul has the capacity for knowledge and faith.⁶ Anything that has touch, taste, smell and colour is matter.⁷ All that is the visible universe coming within the purview of the organs of sense is some form of matter, hence matter. Anything which helps the self-moving soul and matter to move is motion. Anything which helps the self-moving and self-resting soul to stop is rest. The space is instrumental in enveloping all objects, and time is instrumental in changing all objects.⁸

The topics of motion and rest are elaborated only in the Jaina philosophy, and in no other philosophy. In popular usage, the terms *dharma* and *adharmā* are used to signify philosophy, way (path), doctrine, usage, virtue and vice, etc., but these meanings are not relevant in the Jaina context. These two are independent objects which, like oil in the seed, pervades the whole universe. In the Jaina philosophy, compared to soul and matter, other four objects, viz.,

² *guṇaparyāyavad dravyam, Tattvārtha Sūtra, 5/38.*

³ *Dvādaśānuprekṣā, Gāthā, 39.*

⁴ *ā ākāśādekadravyāṇi, Tattvārtha Sūtra, 5/6.*

⁵ *te kālāṇu asamkhadavvāṇi, Dravya Samgraha, Gāthā, 22.*

⁶ *upayoga lakṣaṇam|sa dvividho'ṣṭacaturbheda, Tattvārtha Sūtra, 2/8-9.*

⁷ *sparśarasagandhavarṇa vantah pudglaḥ, Tattvārtha Sūtra, 5/23.*

⁸ *Dravya Samgraha, Gāthā, 17-21; Pravacanasāra, Gāthā, 133-34.*

motion, rest, space and time, have received scant attention. For, the Jaina doctrines seek to establish, and such has been the tenor of their advice, the need to attain happiness and to eradicate misery.

While defining the word *dharma*, the well-known Jaina Acarya Samantabhadra has said:

“Religion is something which takes the living beings out of the worldly misery and establish them in the highest bliss.”⁹

The Central Point of the Thesis

All the living beings in the universe want pleasure and are afraid of pain. This is why the Tirthankaras have tendered advice on how to remove misery and how to attain pleasure. Even the purpose of the advice of Tirthankara Mahavira was to indicate the way to the suffering beings to attain liberation from misery, disease and suffering. Even everything else in the words of the Jinas is directed to this same end. Even the discussion on the six objects, seven fundamentals and nine *padārthas* keeps the same in view, viz., misery and its cause, happiness and its cause.

Of the six objects, leaving aside the soul, the remaining five are non-soul matter, so that they have no consciousness and hence no occasion of ever being happy or miserable. Happiness and misery are experienced by the conscious beings, as they are the feelings of the conscious beings. The five non-soul objects have no feeling, and so there is no question of their having any understanding or being happy or unhappy. The problem concerns only the living beings, for they are in misery and they intend to be happy. This is the reason why they have been so little noticed in the Jaina texts.

Pudgala or matter is of twenty three types, of which only five are relevant of the living beings called *vargaṇā*, viz., food, speech, mind, *taijas* and *kārman*. The Jaina *Āgamas* have taken note of five body forms in which the worldly soul main-

⁹ *samsāraduhkatakāḥ sattvān yo dharatyuttame sukhe, Ratna Karaṇḍa Śrāvā-kācāra, Śloka, 2.*

tain relation with the world, viz., gross, fluid, caloric, *taijas* and *kārman*. The first three are constituted from food, the fourth from energy and the last one from *kārman* matter. The mind is made from *vargaṇā* of the same name and language from *vargaṇā* of the same name which takes the form of words. So in the description of the *pudgala* (matter) in the Jaina *Āgamas*, highest attention is given to matter of these five varieties.

The centre of attention in the words of Mahavira is the soul and everything else has been allowed to take a place only when and to what extent required. In other words, he has spoken about the soul in order to understand the soul, but he has spoken about the non-soul (matter) also to understand the soul.¹⁰ For, to provide welfare for the soul, it is necessary to know the soul. Every thing else which may be relevant are just to be known and used for the purpose. They have to be discarded and thrown out when they have been used.

This is the most crucial fact about Tirthankara Mahavira's technique. If this is not borne in mind, it becomes difficult to understand him to the full.

Karma

Of the five forms of matter, the one is called *kārman*. It is the outcome of the transformation into *karma*, matter (particles) which arise out of psychological distortions, like delusion, attachment, greed, etc., in the soul.¹¹ This transform of *kārman* matter into *karma* is called *dravya karma* or objective *karma*. It has eight varieties, viz., *karma* obstructing knowledge, *karma* obstructing faith, *karma* giving experience, *karma* causing delusion, *karma* giving life-span, *karma* giving a name, *karma* giving lineage and *karma* causing obstruction.¹² A further break-up of these eight would give 148 types, the details of which are available in *Gommaṭasāra* (*Karmakāṇḍa*), *Tattvārtha Sūtra*, etc.

The sort of *karma* which arise out of psychological distortions

¹⁰ Quoted in *Vṛhad-nayacakra*, *Gāthā*, 284.

¹¹ *jīvakṛtam pariṇāmam nimittamātram prapadya punaranye svayameva pariṇamante'tra pudgalāḥ karmabhāvena*

—*Puruṣārthasiddhyupāya*, *Śloka*, 12.

¹² *Gommaṭasāra*, *Karmakāṇḍa*, *Gāthā*, 8.

like delusion, attachment, greed, etc., are called subjective (*bhāva*) *karma*. Thus *karma* has, in the main, two types, viz., objective and subjective.

Soul and matter (*karma, no-karma*) have, from an infinite time, remained intermingled as one.¹³ When the objective *karma* like the one obstructing knowledge, etc., come up, they generate subjective *karma* like delusion, attachment, greed, etc., and *vice versa*. The objective *karma* are not only instrumental for subjective *karma*, they also become instrumental for the association of *no-karma*. *No-karma* stands for the acquisition of gross body, etc.

In this manner the subjective *karma* like delusion, attachment, greed, etc., the objective *karma* like obstruction to knowledge and *no-karma* like the acquisition of the body, etc., continue to form combinations, causing misery to the soul. The state of misery of the soul is called *samsāra* or worldly life. Liberation from worldly life is *mokṣa* and the means to it is called road to *mokṣa*.

This road to liberation is the only aim of the words of Mahavira. To try to find anything else in his words is futile.

Dharma Tirtha

The words uttered by Mahavira constitute his religion, which in the words of Acarya Samantabhadra is *Sarvodaya Tīrtha*.¹⁴ *Sarvodaya* stands for the upliftment of all. In other words, this is an order in which every one has an equal opportunity to rise, everyone may attain the highest position, everyone has full right to knowledge and happiness. Such is the doctrine of *Sarvodaya*. In this sense, the Jaina doctrines which have handed down from an infinite past and which have been restated by Tirthankara Mahavira are the true *Sarvodaya Tīrtha*; for, in this *Tīrtha*, the highest position has not been reserved for a single person (implying God). Any soul can attain this lofty state and become Paramatman by treading the path of the Jinas.

¹³ *Ibid. Gāthā, 2.*

¹⁴ *sarvāntavadi-adgama-mukhya kalpam sarvāntaśarvāyam ca mitho'napekṣam sarvā" padamantakaram nirantām sarvodayam tīrthamidam tavaiva—Yuktyanuśāsaue, Śloka, 61.*

The Jaina *Āgamas* have propounded the idea of equal feeling to all in a manner which is not to be come across any where else. In the words of Mahavira equality has been given the pride of place by being treated at par with independence. In fact, independence and equality are the two light towers of his teaching on which is placed the lamp of *anekāntavāda* (multi-facetedness) in the style of *syād* (may be) and wherefrom emanate other doctrines like non-violence, non-lie, non-sex, non-possession and non-theft.

What is this *Dharma Tīrtha* or road to liberation as enunciated by Mahariva? This part of the book seeks to provide an answer to this question.

What is Dharma ?

Dharma stands for the nature of a thing. Whatever is the nature of a thing may be called its *dharmā*. Etimologically, *dharmā* stands for 'to hold together'. A thing is held together by its nature; or, to put it in a different way, every thing sticks fast to its own nature. So that nature is the *dharmā* of the thing.

The embodiment of knowledge, faith, conduct, devotion, etc., etc.,—an infinite number of things like this constitute the soul. These hold together the soul or are held by the soul. So these constitute the *dharmā* of the soul. Likewise, touch, taste, smell, colour, etc., are the qualities of matter. These hold matter together, or are held by matter. So these constitute the *dharmā* of matter.

It is also in the nature of things that qualities get transformed. This leads to two results. When this is favourable, it is called *sva-bhāva paryāya*, of favourable categories. When the reverse, it is called *bi-bhāva paryāya* or unfavourable categories. Thus *dharmā* not only connotes the nature of a thing, but also the *sva-bhāva paryāya*, which is a favourable transformation of qualities.

Since here the topic under consideration is *dharmā* which

gives happiness and peace to the soul, so the *dharma* propounded by Mahavira is not merely a *dharma*, but the *dharma* of the soul, which is a road to liberation, a means to end misery. The nature of objects spread over three time periods is already there. What is to gain or lose in these? These have simply to be known and understood. But the soul veiled in ignorance has not understood these, never paid any heed to these, never felt these.

It is so only one duty to see the nature of this self. On having seen it and with its help the favourable category type of *dharma* that emerges is the coveted *dharma* and this has to be attained. It is like the three jewels. The nature of the soul is primarily the *dharma* of the soul, and to see it face to face, to know it, to enter into it, to be rooted in it, to get mixed up with it, is the favourable category of *dharma* which is also called right knowledge, right faith and right conduct, the religion of triple jewels, the road to liberation.

Acarya Umasvati writes in his monumental work *Tattvārtha Sūtra: samyagdarśanajñānacāritrāṇi mokṣamārga*, i.e., right faith, right knowledge and right conduct, these three together are the road to liberation.

Declaring this to be the *dharma*, Acarya Samantabhadra wrote:

*saddṛṣṭijnānabrīttāni dharmam dharmeṣvarā biduh
yadyapratyanikāni bhavanti bhavapadhatih¹⁵*

The Tirthankara who is the Lord of the *dharma* has said, “Right faith, right knowledge and right conduct are religion, and reverse to them, wrong faith, wrong knowledge and wrong conduct, which augment the distress of the worldly life are *adharmā*.”

Faith, knowledge and conduct are the qualities of the soul. Their favourable fructification is respectively right faith, right knowledge and right conduct. When favourable to the self,

¹⁵ *Ratnakaraṇḍa Srāvakācāra, Sloka, 3.*

they are *dharma*, cause of happiness, happiness itself. Wrong faith, wrong knowledge and wrong conduct are respectively the unfavourable fructification of the same categories, hence *adharma*, cause of misery, misery itself. A reverse faith in the soul and the seven fundamentals is wrong faith, a reversal of knowledge is wrong knowledge, and passions and inclinations to objects associated with wrong faith and wrong knowledge constitute wrong conduct.

Be it remembered that right faith, right knowledge and right conduct are not three separate roads to liberation; together they constitute a single road to liberation. In other words, there are not three separate roads to liberation, but a single one in which all the three over-merged. These three are in the nature of the self; for to determine the nature of the self is right faith, to know the nature of the self is right knowledge and to be absolved or lost in the nature of the self is right conduct.¹⁶

Right faith

A right understanding of the fundamentals, such as the soul etc., is right faith.¹⁷ Seven fundamentals called *tattvārthas* are: soul, matter, influx, bondage, check, exhaustion and liberation.¹⁸ These seven are also called *tattva* as well as *artha*, so called here *tattvārtha*. Here the word *tattva* signifies cognition and *artha* object. As the understanding covers both cognition and object, so both the words have been used.

At times, virtue and vice are added to give nine fundamentals.¹⁹ When not separately mentioned, these two, virtue and vice, are included in influx and bondage.

In right faith, the word 'faith' stands for understanding and the word 'right' to forbid its reversal. So the understanding

¹⁶ *darśanamāt maviniścitarātmaparijnānamiṣyate bodhah
sthitirātmani cāritram kuta etebhyo bhavati bandhah*

—*Puruṣārthasiddhyupāya, Śloka, 216.*

¹⁷ *tattvārthasraddhānam samyagdarśanam—Tattvārtha Sūtra, 1/2.*

¹⁸ *jīvājīvāsraṅgbandhasamvaranirjarāmokṣāstattvam, Ibid. 1/4.*

¹⁹ *jīvājīvā bhāvā puṇyam pāvam ca āsavam tesim*

samvaranirjarabandho mokkho ya havanti te atṭhā

—*Pancāstikāya, Gāthā, 108.*

of the fundamentals like the soul, etc., without any reversal is right faith.²⁰

The above definition apart, to elucidate the term 'right faith', we have also other definitions in the Jaina texts:

1. Respect for right gods, texts and spiritual master is right faith.²¹
2. The science of differentiation between self and others is right faith.²²
3. Understanding the self is right faith.²³

Though, at first sight, the above definitions seem to be separate, yet with a deeper understanding it will be found that they harp on the same chord. Their different expression in different places is partly due to the context they refer to and partly due to the difference in methodology or vocabulary. The great writer Todarmal has considered these at length, and while recognising their utility, he has given with proper logic a synthesis between them.²⁴

For the attainment of right faith, it is incumbent to have the proper correct knowledge and understanding of the seven or nine fundamentals and of the nature of the gods, canonical texts and the spiritual master. At the same time, it is very essential to have mastery over the science of differentiation between self and others. In highlighting the characteristic of right faith, one or other of these has been over-emphasized at the cost of the rest. Although one characteristic has been over emphasized at a time, since all the characteristics are

²⁰ *jīvajīvādīnām tattvārthānām sadaiva kartavyam
śraddhānam viparītābhinivēśa viviktamātmārūpam tat*
—*Puruṣārthasiddhyupāya, Śloka, 22.*

²¹ *śraddhānam paramārthānāmāptāgamatapobhīṭām
trimūḍhāpoḍhamaṣṭāṅga samyagdarśanamasmayam*
—*Ratnakaraṇḍa Śrāvākācāra, Śloka, 4.*

²² *Mokṣamārga Prakāśaka, p. 325.*

²³ *Puruṣārthasiddhyupāya, Śloka, 216; Aṣṭapāhuḍa (Darśanapāhuḍa), Gāthā, 20.*

²⁴ *Mokṣamārga Prakāśaka, p. 325-32.*

alike, any other may be given the same importance. For instance, the seven fundamentals include gods, canonical texts and the spiritual master. For, the soul which knows the doctrine of liberation is god and the one which knows the doctrines of check and exhaustion is the spiritual master and the words of the god and the spiritual master are the texts. So on knowing the seven fundamentals one acquires the knowledge of god, texts and the spiritual master. Likewise, the seven fundamentals include the knowledge of self, and so enter into them the science of differentiation between self and others as also the feeling of self.

Right faith occupies the most important place among the means to liberation. This is in deed the first step without which neither knowledge nor conduct can be right. Just as without a seed a tree does not sprout, exist, grow and yield fruit, likewise, without right faith, right knowledge and right conduct do not sprout, exist, grow and yield fruit.²⁵ Right faith is the root of religion. He who slips from this slips for good, and it is not possible for him to attain liberation.²⁶

What more, those great souls who in the past have attained liberation or in future do so have done with the help of right faith,²⁷ so it is rightly said, "For the souls, there is nothing more helpful in this world than right faith and more harmful than wrong faith."²⁸

The Doctrine of the Soul

The soul which by nature is knowledge and faith is the subject matter of this section. The soul has innumerable qualities like knowledge, faith, happiness, energy, respect, conduct, etc. The incessant change in the qualities is called *paryāya*

²⁵ *vidyāhṛtasya sambhūtisthitivṛddhiphalodayāh
nā santyasati samyaktve bījābhāve taroriva*

—*Ratnakaraṇḍa Srāvakācāra, Sloka, 32.*

²⁶ *dansaṇṇa bhaṭṭā bhaṭṭā dansaṇṇabhaṭṭassa ṇatthi nivvāṇam*

—*Aṣṭapāhuḍa (Darśanapāhuḍa), Gāthā, 3.*

²⁷ *kim bahunā bhāṇṇam je siddhā ṇaravārā gaye kāle
sijjhahā je vi bhāvā tamjāṇai sammamāhappam*

—*Aṣṭapāhuḍa (Mokṣapāhuḍa), Gāthā, 88.*

²⁸ *nā samyaktvasamam kimcittraikālye trijagatyapī
śreyo śreyaśca mithyātvasamam nānyattanūbhṛtām*

—*Ratnakaraṇḍa Srāvakācāra, Sloka, 34.*

or categories. From the standpoint of categories, the soul has three types, viz., external soul, internal soul, great soul.

The soul which does not have right knowledge and faith in the nine fundamentals, who has no feeling about the self, and which identifies itself with matter like the physical body and the means of influx like attachment, etc., and conduct it self to be their master is the external soul.

The soul which by dint of the science of differentiation considers itself to be separate from physical body, etc., and attachment, etc., knows it, feels it, that knowing and seeing soul with right view is the internal soul.

When this internal soul gives up the life of a householder, accepts the life of a monk to make right effort, becomes wholly detached by concentrating on the self as per its own nature and effort and attains the supreme knowledge, it becomes the great soul.²⁹

In the external, internal and great souls, in these states of these, there is an ever changing, yet ever existing thing apart from the body which is consciousness. The ever-changing thing consists of influx, bondage, virtue, vice, check, exhaustion and liberation. The soul is the ever-existent.

As a rule, it is right faith to look on this soul as something different from the rest. This soul wrapped by its own merits and categories, collected and fixed in a unity by pure *naya*, is a complete lump of knowledge. This soul is full of right faith so that, parting company with the nine fundamentals, it is the only one worth attaining.³⁰

Although because of the contact with nine fundamentals, the soul appears diversely, but it is at no time gives up its

²⁹ for further information refer to *Samādhiśataka: Pujyapada; Aṣṭapāhuḍa (Mokṣapāhuḍa): Kundakunda.*

³⁰ *ekatve niyatasya śuddhanayato vyāpturyadasyātmanḥ purṇajñānaghanasya darśanamihā dravyāntarebhyah pṛthak sanyugdarśanametadeva niyamādātma ca tātvaūayam tanmuktivā navatattvasantati mimāmātmāyamekostu nah*

—*Samayasāra, Kalaśa, 6.*

consciousness which it is.³¹

The doctrine of the soul is highly interesting. In not knowing it, in not identifying with it, the soul remains an external soul. In knowing it, in identifying with it, it becomes the internal soul. When it is concentrated in self, in its pristine purity, when it is absorbed in it, all the disturbing factors come to an end and the infinite, blissful state of liberation unfolds itself.³²

The Doctrine of Non-soul (Matter)

Devoid of knowledge and faith and distinct from the soul is non-soul or matter, but since matter is linked up with the soul all the while, it is necessary to be very careful to understand it.

Anything which does not have a soul is non-soul, e.g., a table, a chair, a pen, ink, etc., but when matter is in touch with a soul, it is very often called a soul, e.g., an elephant, a horse, a cow, a man. Although in different species, they are a union of soul and matter. From the standpoint of the science of differentiation, the body of an elephant, a horse, a cow or a man, their touch, taste, smell and colour being made of matter is non-soul and the in-mate of that body which is in the nature of knowledge and faith is the soul. It is virtually ignorance to consider the body and soul to be one; and to know the difference between the two is the right knowledge.

On account of the ignorance of the difference between the body and the soul, the birth of the external soul or the body is taken to be one's own birth and the annihilation of the body is taken to be one's own death. To acquire the right knowledge about the soul and non-soul, it is essential to know the difference between the two, to consider the soul as distinct from the body to be oneself, to lose the sense of ownership of the body, and to have a feel about the soul.

³¹ *atah śuddhanayāttam pratyagjyotiścakāsti tat navatattvagat at vepi yadekatvam na muncati—Samayasāra, Kāṭhā, 7.*

³² *ahamikko khalu suddho ñimmamao ñānadansaṇasamaggo tamhi thio taccitto savve ee khayam ñemi—Samayasāra, Gāthā, 73.*

Influx and Bondage

Delusion, attachment, malice, etc., which arise in the soul and the self transformation of the *kārmaṇ vargaṇā* of matter into *karma* enshrouding knowledge, etc., constitute what may be called *karma*-influx. This influx may be objective as well as subjective. The aptitudes of the soul which attract *karma* obstructing knowledge, etc., which form *karma*, are delusion, attachment, greed, etc., and these constitute subjective influx, and the transformation of *karma vargaṇā* into *karma* form is objective influx.³³

When with the instrumentality of delusion, attachment, greed, etc., the *karma* particles mix up with the space points of the soul, like water mixing up with water, it is called bondage. This also takes two forms, viz., objective and subjective. The beneficial and non-beneficial subjective factors of the soul which attract *karma* bondage enshrouding knowledge, etc., constitute subjective bondage and the bondage itself enshrouding knowledge, etc., is objective bondage.³⁴

Influx and bondage are further divided into beneficial and non-beneficial, viz., beneficial influx and non-beneficial influx, beneficial bondage and non-beneficial bondage. Although influx and bondage in general fall on the side of the inauspicious, ordinary people consider them inauspicious only when they are inauspicious, but not when on the surface of these, and at least to them, they appear to be auspicious. So mainly the factors giving a sinful bondage are called inauspicious influx and the bondage itself is called inauspicious bondage, and the factors giving a pious bondage are called auspicious influx and the bondage itself is called pious bondage. Those souls which have a taste and hankering for objects of pleasure obtained from pious deeds cannot cut themselves asunder from auspicious influx and auspicious bondage.

On this the following is worth quoting from Pandit Todarmal:

‘The sinful influx like violence is considered bad. The pious

³³ *āsavadi jeṇa kammam pariṇāmeṇappano sa viṇṇeo*
bhāṇāsavo jīṇutto kammāsavaṇam parō hodi

—*Dravyasamgraha, Gāthā, 29.*

³⁴ *Dravyasamgraha, Gāthā, 32.*

influx like non-violence is considered good. But both, good as well as bad, lead to *karma* bondage, and to look for good influx in there is the outcome of a wrong outlook. This has also been stated in *Samayasāra* (*Bandhādhikāra*).³⁵

“All the living beings have their birth and death, happiness and misery because of *karma*. When one living being is instrumental for anyone of these on another living being, this wrong effort gives bondage. Where the effort is directed to keep other living beings alive or to make them happy, that gives a pious bondage. Where it is directed to kill other living beings or to make them miserable, that gives a sinful bondage. In other words, non-violence, etc., give pious bondage and violence, etc., give a sinful bondage. All these are wrong efforts and hence should be discarded. So like violence, etc., non-violence, etc., should be discarded because they are equally a cause of bondage.”³⁶

Virtue and vice

Pious and sinful inclinations are the disturbing inner qualities of the soul. Worshipping gods, obeying the spiritual master, kindness, gift, vow, good conduct,—these are called pious inclinations because of their wholesome outcome and they bring forth wholesome opportunities. In contrast, violence, falsehood, theft, bad conduct, accumulation, etc., are called sinful, inclinations because of their unwholesome outcome. Pious inclinations give pious *karma* bondage and sinful inclinations give sinful *karma* bondage. Each one may have two types, objective virtue and subjective virtue, objective vice and subjective vice.

Virtue and vice are but two redundant forms of influx and bondage. The only purpose to highlight them separately is to draw attention to them. For, common folks often make mistake

³⁵ *Samayasāra, Gāthā, 254-56, also*
sarvam sadaiva niyatam bhavati svakīya
karmodayānmaraṇa-jīvita duhkha saukhyam
ajñānametadiha yattu parah parasya
kur yātpumān maraṇa jīvitaduhkha saukhyam ⁶
ajñānametadadhigamya parāparasya
paśyanti ye maraṇa jīvita duhkha-saukhyam
kammānyaham kīrtirasena cikīrṣavaste
mithyādīṣo niyatamāt mahano bhavanti ⁷

—*Samayasāra Kalaśa, Bandhādhikāra.*

³⁶ *Mokṣamārga Prakāśaka, p. 226.*

in understanding them. They mistake virtue for something good and vice for something bad. For, virtue takes one to one of the heavens as a god whereas vice takes one to one of the hells as an infernal being.

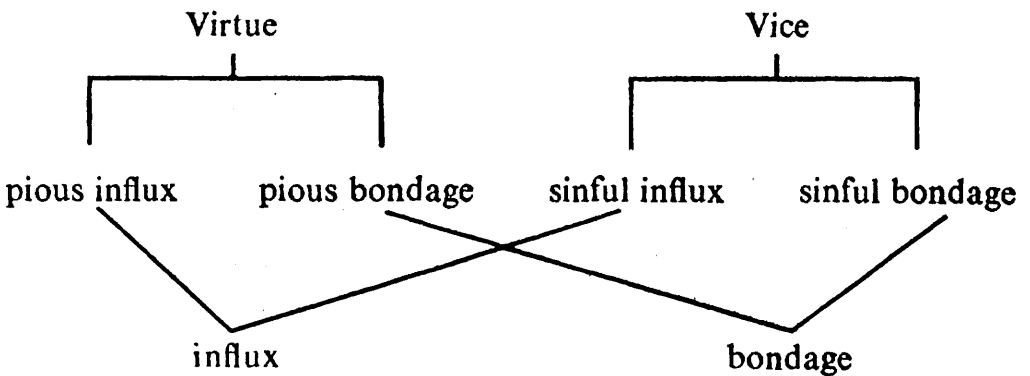
They do not realise that all the four existences give a worldly life and the worldly life is misery. Virtue and vice are both instrumental to these. How can they be good when they give a worldly life?³⁷ Both virtue and vice lead to bondage and the interest of the soul lies in attaining a state of non-bondage. Though ordinarily virtue has been considered to be superior to vice, but on the road to liberation, even its place is negative.

In this context, Yogindudeva has written in *Yogasāra* in part as follows:

*puṇṇi pāvai sagga jiu pāvayen ṇaraya-ṇivāsu
ve chaṇḍivi appā muṇāi to labhāi siva vāsu*

Virtue takes a soul to heaven and vice to hell. One who keeps aside from either and knows the soul attains liberation.

How do virtue and vice enter into influx and bondage is indicated in the following Diagram:



Wholesome inclinations give rise to pious influx and pious bondage and unwholesome inclinations give rise to impious influx and impious bondage. A bondage whether derived from virtue or from vice is bondage all the same. It binds the soul and

³⁷ *kammamasuham kusīlam suhakammam cāvi jāṇaha susīlam
kaha tam hodi susīlam jam samsāram pavesedi—Samayasara, Gāthā, 145.*

does not liberate it, virtue has been called a golden chain and vice an iron chain.³⁸ In this context, Dr. Hiralal Jain writes:

“It is worthy of notice in this context that virtue and vice, both these inclinations lead to *karma* bondage. Of course, of these two, the first type of bondage is favourable and pleasant for the soul to feel and the other one is unfavourable and unpleasant. Hence the analogy of the two with fetters. The fetters of sin are made of iron, but the fetters of virtue are made of gold and hence are dear to put on. The pious and sinful outcomes for the soul have also been called favourable and unfavourable. Both of these lead to wanderings through the world, no matter whether one takes the soul to a heaven and imparts to it pleasant experiences, or the other takes it to a hell to impart unpleasant experiences. Apart from these favourable and unfavourable outcomes is the pure state of the soul, and that pure state alone can free the soul from the *karma* bondage and lead to its liberation.³⁹”

Subjective influx, subjective bondage, subjective virtue and subjective vice—all these are the disturbing elements of the soul, and objective influx, objective bondage, objective virtue and objective vice—these are the transformation of matter (*kārmaṇ vargaṇā*). Their total absence is liberation. So for the road to liberation, the place of these items is virtually nil.

Doctrine of Check

The stopping of *karma* influx is *āsrava* or the check.⁴⁰ This also has two types, viz., subjective and objective. The pure attitude of the soul which checks *karma* influx is subjective check and the stoppage of *karma* influx itself is objective check.⁴¹ The doctrine of check is attained with the genesis of right faith. Without the purification of the soul one does neither attain right faith nor can apply the check. The science of differentiation helps the purification of the soul, and with the purification of the soul passions like delusion, attachment, greed, etc., go

³⁸ *sovaṇṇiyam pi ṇiyalam bandhādi kālāyasam pi jaha putisam
bandhādi evam jīvam suhaṃsaḥam vā kaḍam kammam*

—*Samayasūtra, Gāthā*, 146.

³⁹ *Bhāratīya Sāhitya-me Jain Dhārmkā Yogdān*, p. 233.

⁴⁰ *āsravanirodhah samvarah, Tattvārtha Sūtra*, 9/1.

⁴¹ *Dravya Sangraha, Gāthā*, 34.

out making room for the check.⁴² Thus the check is derived from controls, discipline, spirituality, *anuprekṣā*, conquest of hardships and conduct.⁴³

Guptis or controls are of three types, viz., control of mind, speech and body.

Samitis or disciplines are of five types, viz., discipline in movement, in speech, in begging, in receiving and throwing out and in depositing excreta.

Dharma or spirituality consists of ten items, viz., superior type of forgiveness, humility, simplicity, purity, truth, restraint, penance, renunciation, poverty and celibacy.

Anuprekṣā consists of twelve items, viz., transcendence, non-support, worldly life, unity, differentiation, impurity, influx, check, exhaustion, universe, difficulty in enlightenment and spirituality.

Hardships are of twenty two types, viz., hunger, thirst, cold, heat, bite, nudity, restlessness, woman, *caryā*, *niṣadyā*, bed, malice, homicide, begging, non-gain, disease, thorn, dirt, respect and gift, knowledge, ignorance, non-faith. To conquer them is to conquer hardships.

Conduct is of five types, viz., *sāmāyika*, *chedopasthāpanā*, *parihāraviśuddhi*, *sūkṣmasamparāya* and *yathākhyāta*.

These have been described in details in the Jaina texts.

The Doctrine of Exhaustion

The total absence of the bondage of subjective as well as objective *karma* is called *nirjarā* or exhaustion. This also has two types viz., subjective and objective. The pure attitudes of the soul which help the clearance of subjective *karma* constitute subjective exhaustion, and the clearance of objective *karma* like those enshrouding knowledge is objective exhaustion.⁴⁴

⁴² *Ātmakhyāti Commentary of Samayasāra, Gāthā*, 183.

⁴³ *Tvṛtvārtha Sūtra*, 9/2.

⁴⁴ *Dravya Samgraha, Gāthā*, 36

The doctrine of exhaustion consists of the increase in the purity of attitudes, devoid of passions with the help of the doctrine of the soul which is all consciousness, which exists in all time periods and which is constant.

On the attainment of appropriate time or on the softening of passions, *karma* start moving out. These two have been respectively called *savipāka nirjarā* and *akāma nirjarā*, but these are not relevant to the *nirjarā* or exhaustion which one comes across on the road to liberation; for, these do not help in the liberation of the soul.

Exhaustion of *karma* is the outcome of penance.⁴⁵ Penance means the checking of desires.⁴⁶ To state it in positive terms, "penance is the wave-free tranquility in the one which is consciousness".⁴⁷ If the two are combined, then we have it as follows: Penance is the wave-free tranquility in the one which is consciousness through the checking of hankerings and desires. It is of two types, viz., internal and external, and each has again six sub-types, total 12.

Fast, *avamaudarya*, *vṛttiparisamkhyāna*, avoidance of dainties and delicacies, uncomfortable bed and bodily hardship—these constitute external penance.⁴⁸

Atonement, humility, begging, study, dedication of body and meditation—these constitute internal penance.⁴⁹

There is no scope for a detailed discussion of these at this place, but this must be clearly understood that whether it is an internal penance or an external one, it is necessary that desires must be stopped with the help of the pure aptitude of the soul.

⁴⁵ *tapasā nirjarā ca, Tattvārtha Sūtra*, 9/3.

⁴⁶ *icchānirodhastapah*, quoted in *Mokṣīmārga Prakāśaka*, p. 230.

⁴⁷ *svarūpaviśrāntanistarangacaitanyapratapanāt tapah*

—*Tattvapradīpikā Commentary of Pravacanasāra, Gāthā*, 14.

⁴⁸ *Tattvārtha Sūtra*, 9/19.

⁴⁹ *Ibid.*, 9/20.

Otherwise, it is no penance, for the etimological meaning of the word 'penance' must be met.

Penance stands for the pure state of the soul with full detachment. To the extent that external penances like fasting and internal penances like atonement promote the state of detachment these become penance in that form. Suppose one does not know the penance to attain detachment, but continues to perform external penance, he can never exhaust *karma*⁵⁰ because exhaustion can be attained only through determination based on pure attitude. One with a right outlook is alone fit to practise penance.

Even the ignorant people undergo fast but they do not know the right nature of penances like fast and mistake the avoidance of food intake to be a penance. For instance, fasting stands for the avoidance of passions, enjoyments and food,⁵¹ and not for the avoidance of food alone, no matter howsoever pressing may be the desire for enjoyment and the burning of passions. Their notice is not attracted to these. Depicting the situation, the great scholar Todarmal writes:

“There are many living beings who in the beginning take resolves, but within they are not free from desires and passions, so that some how they try to fulfil the desires. In such cases, the end, result of the resolve is misery. For instance, some one may undergo many fasts because of which he falls ill and spends his life in illness, but does not practise religion.....Some indulge in play when on fast, some spend the time in gambling or sleeping. For, they feel that they have to spend their time somehow.....And when they break the fast, they take rich food and eat it voraciously.”⁵²

The fact is that those with a right outlook go on expanding

⁵⁰ *Mokṣamārga Prakāśaka*, p. 233.

⁵¹ *kaṣāyaviśayāhāro tyāgo yatra vidhīyate
upavāsah sa vijneyah śeṣam langhanakam viduh*

—*Mokṣamārga Prakāśaka*, quoted at p. 231.

⁵² *Mokṣamārga Prakāśaka*, pp. 238-39.

the domain of purity by steadily curbing the desires with the help of the soul, such persons alone can exhaust *karma*. The activities like fasting and good intention are called penance only in usage.

The Doctrine of Moksa

Mokṣa or liberation means to be fully free of all disturbing elements like delusion, attachment, passions, etc., of all *karma* enshrouding knowledge, etc., and *no-karma* starting with the body, etc. This also has two types, viz., subjective and objective. Those pure attitudes of the soul which are instrumental in liberating the soul from disturbing elements like delusion, passions, attachment and from *karma* bondage are subjective *mokṣa*. In other words, it stands for the full development of qualities like knowledge, etc., and full development of pure categories. And liberation from objective *karma* enshrouding knowledge, etc., and from *no-karma* starting with the body is objective *mokṣa*.⁵³

The means to attain liberation consist of check and exhaustion (*samvara-nirjarā*). Thus check and exhaustion are the means and liberation is the goal. Being the means, check and exhaustion constitute the road to liberation.

Check, exhaustion and liberation are useful doctrines. Influx and bondage, virtue and vice, being the worldly way are non-useful doctrines. For taking shelter in, the most useful doctrine is the soul which exists in all the three time periods, which is constant and pure, and the soul apart, everything else is neither useful nor non-useful. They are worth knowing, to be known, but nothing more.

On the acquisition of the knowledge of one's own self, on being absorbed in it and on having a firm conviction about it, the useful doctrines like check, exhaustion and liberation take shape one after another, and influx, bondage, virtue, vice, drop out one after another, and the universe becomes a thing worth knowing for the wise.

⁵³ *Dravya Samgraha, Gāthā, 37.*

In the attainment a right faith, a regular study, discussion and practice of the above doctrines occupy a pride of place. On this, Pandit Todarmal writes:

“Lo behold the importance of the analysis of doctrines ! One devoid of the analytical study of doctrines may have faith in the existence of gods, study the canonical texts, fulfil vows, practise penances, has no right to be fixed in equanimity, and one with an analytical study of doctrines may acquire right faith even without these. May be some one for some reason may acquire faith in gods, fulfil vows and penances before the mastery of doctrines, and then he comes to master the doctrines, but he becomes entitled to equanimity only after he has mastered them.”⁵⁴

Deva — God

Arhanta and Siddha Parameshis are the true gods. The adjective ‘true’ has been used to differentiate them from the denizens of heavens. True gods are also called Paramatma, Bhagavan, Apta, and by similar other names. Although commonly these words are used as synonyms, the word Apta has some speciality of its own.

One who is wholly detached and omniscient is a Paramatma, a Bhagavan. But Apta has some speciality which is not to be come across in the other two, viz., that apart from being detached and omniscient, he is also a wise counsellor.⁵⁵ All Bhagavanas are not wise counsellors, and the Siddhas have no use of words. In the vocabulary of true gods, the adjective ‘wise counsellor’, is used with reference to the word Apta. The adjectives ‘detached’ and ‘omniscient’ apply to all the Arhantas and Siddhas.

It is highly essential to know the nature of a true god in order to attain right faith. According to Acarya Kundakunda, “One who knows the Arhanta by object, quality and category also knows his own soul. His delusion of faith goes, and he attains right faith.”⁵⁶

⁵⁴ *Mokṣamārga Prakāśaka*, p. 260.

⁵⁵ *āptenocchinnadoṣeṇa sarvajnenāgameśinā
bhavitavyam niyogena nānyathā hyāptatā bhavet*

—*Ratnakaraṇḍa Srāvakācāra*, Sloka, 5.

⁵⁶ *jo jānādi arahantam davvattagunattapajjayatthem
so jānādi appānam moho khalū jād tassa layam*

—*Pravacanasāra, Jnānatattva Prajnāpana Adhikāra, Gāthā*, 80.

To know the true god, i.e., to understand the implication of the three adjectives which describe the Apta, it is necessary to know their content.

The first adjective is Vitaraga or wholly detached, which refers to one who is free from delusion, attachment and greed, birth and death and 18 hardships.⁵⁷

The follower of the Paramatma with detachment is alone entitled to cultivate detachment. A follower of Paramatma who hankers after mundane pleasures is not a true follower of a detached and omniscient Bhagavan. Rather, he is a follower of pleasures.

The non-understanding of the true character of a Bhagavan with detachment has rendered possible many a distortion in the mode of worship. This is the reason why we look for in the images of gods, not detachment, but supernaturals. Consistent with the popular saying, 'bow we to the supernature', one comes across a crowd of worshippers in those temples where fabulous stories are tagged with the idols. And where the idol is believed to help the worshipper with worldly wealth and progeny, it is even difficult to find a standing room. The rest of the temples dilapidate into ruins and none ever cleans the dust from the idols.

Bhagavan Mahavira alone has thousands of images through whom he is worshipped, but this does not make Mahavira many. He is one. He is worshipped for his detachment, omniscience and wise counselling, not because he can demonstrate magic or bestow progeny and worldly wealth. It is ridiculous to seek wealth from one who gave up his own wealth and household and went out in search of the self. To call him a bestower of pleasures is to pollute his very image of detachment.

The Bhagavan who is all detachment neither helps when he is pleased nor hinders anyone when angry. And assuming with the

⁵⁷ *kṣutpipāsājarātankajanmāntakabhayasmayāh
nā rāgadveṣamohāśca yasyāptah so prakṛtyate*

—Ratnakaraṇḍa *Srāvakācāra*, Sloka, 6.

simpletons that he is the giver of joy and distress, then, how is it possible that a certain image can bestow and another cannot? If it is said that he gives nothing but his devotees acquire virtue, then, how is it possible that this is acquired by worshipping a particular image or at a particular temple with burning of a lamp with clarified butter, and not any other image or at any other temple?

Ignorant people have built up their Tirthankaras according to their own imagination. According to them, Parsvanatha is a protector deity and Santinatha the deity of peace, Sitalnath deity of small-pox and the Siddha Bhagavan the deity of leprosy. They forget that Bhagavan is all detachment, omniscient, with infinite energy. How can there be a division of work between one Bhagavan and another?

Worldly situations, favourable and unfavourable, are the outcome of one's virtue or vice. Bhagavan has nothing to do with them, for, he has exhausted all duties. He has attained fullness.

Unless the Bhagavan is recognised in his true character, it is difficult to duly worship him. Since Bhagavan is all detachment and omniscience, hence his devotee should also worship this. One addicted to objects and passions cannot be his follower. When the desires for objects impose passions on devotion, they invariably lead to a bondage of sin, not even of virtue.⁵⁸

Analysing the state of mind of the followers who are not acquainted with the character of a true god, Pandit Todarmal writes:

“They look on the Arhantas as the givers of heaven or liberation, helpers of the down-trodden, saviours of the lowly, succour of the fallen. As a heretic looks upon god as the Supreme Lord, so they too look upon the Arhantas in the same manner. They forget that the outcome is that of one's own doing and the Arhantas' help is only an instrumentality,

⁵⁸ *Mokṣamārga Prakāśaka*, p. 8.

for which the adjectives are attributed to him. Till one's own goal is purified, the Arhantas cannot bestow either heaven or liberation."⁵⁹

“By repeating the names of the Arhantas and worshipping them, people intend to destroy evils and acquire useful things or have a cure or amass wealth. But they forget that the Arhantas are not the master of good and evil which appear only when some past *karma* comes up. As the devotion to the Arhantas sometimes helps the fructification of previous sin, so this has at times been looked upon as the cause of the attainment of the coveted goal; but if somebody starts from the beginning to show devotion with a worldly gain in view, well, his very intention is sinful. When he is adding fresh sins through hankerings and desires, how can his past sins come up for the purpose of his exit.”⁶⁰

The second adjective of a true god is that he is omniscient. One who knows all things and all categories fully in all the three worlds and three periods of time, alongwith non-space or the sky, is omniscient.⁶¹ In the universe, there is an infinite number of objects, each object has infinite qualities and each quality has an infinite number of categories spread over the three periods of time. The omniscient personality knows all these objects, qualities and categories fully and at a time without the help of the sense organs. All that has happened in the past, all that happens in the present and all that is going to happen in the future are distinctly known to him as if they are currently happening.

‘One who knows all is omniscient.’ Although this doctrine is commonly accepted, still for want of sufficient knowledge of, and faith in, him, people become restless. As it is said, ‘What the omniscient personality with supreme detachment has seen and known will take place; it cannot be otherwise. So there is no point in getting restless.’

⁵⁹ *Ibid.*, 221.

⁶⁰ *Mokṣamārga Prakāśaka*, p. 222.

⁶¹ *sarvadavyaparāyāyeṣu kevalasya, Tattvārtha Sūtra*, 1/29.

On hearing this, people are taken aback. They think, 'whatever is going to happen to me is with the Lord, and I cannot do anything at my pleasure. I become dependent.' What they forget is that the Lord does not transform anything. The way things have themselves been transformed, the way they transform and the way in which they will undergo transformation is only known to the Lord, nothing more.

Knowledge only knows 'the other', it does not transform. Just as objects are not subservient to knowledge, so is knowledge not subservient to objects. Both are transformed due to some independent and separate causes. In coming within the purview of knowledge, how is the independence of objects transgressed? If independence is at all transgressed, it is not due to knowledge, but due to ignorance. Knowledge only knows without in anyway interfering in the process of transformation.

Such people do not have a true regard for omniscience, but since it is written in the texts that the Bhagavan is omniscient and all detachment, so they cannot but accept him as omniscient. This is why in explaining an omniscient person, they make a free use of their own imagination. They say that what has happened and what is currently happening, the Bhagavan may know for certain but how can he be equally certain about things which are yet to happen. They apprehend that to accept for certain things which are yet to happen, the independence is violated. They say that when future is uncertain, how can it be known for certain, and this makes omniscience not absolute, but somewhat diluted.

Knowledge is not uncertain, but very much certain. If future is accepted to be uncertain, then, the sciences like astronomy will appear to be mere flight of imagination. For instance, the eclipse of the sun is announced years before and they come out to be true. The Jaina texts contain innumerable forecasts about things to happen after a gap of several hundred thousand years and these forecasts are emphatic. If the sure knowledge of the future is questioned, then all the texts will appear to be crumbling to the ground. So in the understanding of the nature of a true god, it is extremely important to determine what omniscience stands for; for this is the very root of religion.

Regarding the spread of omniscience over three periods of time, Acarya Kundakunda writes:

*jadi paccakkhamajāyam pajjāyam palaiyam ca nāṇassa
na havadi vā tam nāṇam divvam ti hi ke parūveṇṇti*⁶²

Who will call it a divine knowledge if the categories of the time not yet come (future) and of the time which is lost (past) do not come within the purview of the omniscient ?

In his amplification of the knowledge of all the qualities and categories in a moment of all things worth knowing, Acarya Amritacandra writes :

“The faculty of knowledge when inclined to bring within the purview of knowledge things apriori, infinite, past-present-future, with diverse categories, the very depth of nature, the details of all the objects, no matter whether they have surpassed, got depicted, penetrated, nailed, drowned, absorbed, got reflected, like this, which (a pure soul) perceives in a moment...”⁶³

The nature of the soul is to know all things worth knowing all at a time. When with its full development the soul acquires the supreme knowledge, then the entire universe and vacant space are reflected in it. The theme of omniscience has been elaborated by Acarya Samantabhadra in his *Āptamīmāṃsā*, Acarya Akalankadeva in his commentary to above, named *Aṣṭasatī* and Acarya Vidyananda in his commentary on the same, named *Aṣṭasahasrī*. Other Jaina texts on Nyaya have thrown light on this, to which the inquisitive readers may refer.

The third adjective of Apta is that he is a worthy counsellor. The soul is served well only when it attained true happiness, which in its turn is attained only in not being too much restless. Restlessness does not give liberation and yet to be on the road to liberation is the duty of everyone who is covetous of happiness. Advice about this road is right counsel. The divine words of the Arhantas give indications about this road to liberation,

⁶² *Pravacanasāra, Gāthā, 39.*

⁶³ *Tātvapradīpikā Commentary of Pravacanasāra, Gāthā, 200.*

hence they constitute right counsel. The Jaina texts have been written as per his words. The implication of the words 'right counsel' is to have a right knowledge of these texts.

Sastra —Texts

The knowledge for which the words of the Aptas provide the inspiration is called *Āgama* or Texts.⁶⁴ The right propagation of doctrines, which never conflict with one another and which are covered by the auspicious words of the Arhantas is called *Āgamas*.⁶⁵

All the Jaina texts have been prepared on the basis of the words of the omniscient who are all detachment, which have been codified by the monks with right knowledge who tread on the road leading to detachment and so the original authorship of all these texts is attributed to the omniscient. Among subsequent writers, worthy of note are the Ganadharas, Acaryas, Preceptors, monks, even Sravakas, with right outlook.⁶⁶ But the authenticity of the Jaina texts is derived from the omniscient who are all detachment. Texts written by others become authentic only in so far as they coincide with the words of the omniscient.

Since the texts are the words of the Jinas, each line of these is saturated with detachment. The words which prescribe attachment and greed to be the spiritual path can never be the words of the Jinas (texts). All words of the Jinas have the same end which is detachment.⁶⁷ Detachment is the supreme religion, and all the four *anuyogas* have lent support to it.

At some places, the advice is for complete detachment, and

⁶⁴ *āptavacanādinibandhanamarthajñānamagamah, Parikṣāmukha, 3|95.*

⁶⁵ *tassa muhaggadavaṇaṇam puṇṇāvaradosavirahiyam suddham āgamamidi parikahiyā teṇa du kahiyā havanti taccatthā*

—*Niyamasāra, Jīvādhikāra, Gāthā, 8.*

⁶⁶ Before reading a jaina text, the following words are chanted which will show the importance attached to these :

.....*midam śāstram* (name of the text) *nāmadheyam asya mūlagrantha-kartārah śrī sarvajña devāstaduttara grantha kartārah śrī gaṇadharadevaḥ pratigaṇadharadevāsteṣāṃ vacanānusāramāsādyā kundakundāmnāye* (name of the author) *viracitāṃ śrotārah sāvadhānataya sriṇvantu.*

⁶⁷ *Samayavyākhyā Commentary of Pancāstikāya, Saṃgraha Gāthā, 172.*

at other places, when complete detachment is not possible, the advice is to cut down steadily the area of attachment, but at no place has it been suggested to increase attachment.⁶⁸ Any text which supports attachment is no Jaina text.

Side by side with acquiring the knowledge of the texts, it is very necessary to know their true implication. If this is not done, then there may be more harm than good. Medicines cure disease but any one medicine does not cure any disease. For a particular disease of a particular person, a particular medicine is useful in a particular dose. The same applies to the prescriptions of the spiritual texts.

The Jaina canonical texts contain a methodology to determine the true nature of objects called *naya* which has two types, viz. *niścaya* and *vyavahāra*. Since these have been widely used in the Jaina texts, it is necessary to know these. Other Jaina texts have been written after being divided into four *anuyogas* and each *anuyoga* has its own methodology.

Unless we know the methodology, we cannot get the implication of the Jina's words. Interested reader is required to refer to seventh and eighth *adhikāras* of *Mokṣamārga Prakāśaka* for these, the former for the *nayas* and the latter for the *anuyogas*.

The context of the spiritual texts is to be understood with precedents and antecedents. The texts do not speak, we have to grasp their implication ourselves or with the help of the wise.

Through the medium of the texts, we come into contact with the Acaryas who had lived centuries back. We derive the benefit of their presence. A direct knowledge of the universe and the vacant space we can acquire only when we become the Bhagavan ourselves, but we get an indirect knowledge of these from the words of the Jinas. Since omniscient personalities have been extinct now and people with the knowledge of self have become rare, the words of the Jinas may be our only inspiration and succour.

⁶⁸ *Mokṣamārga Prakāśaka*, p. 303.

Guru—the Spiritual Master

Those people who have become sublime by dint of right knowledge, faith and conduct have been called Gurus. They may be the Acarya who is the head of the organisation, the preceptors and the monks.⁶⁹ A Guru is also said to be one who is devoid of hankering for objects of senses, who is free from endeavour and accumulation, and who is always absorbed in study, meditation and penance.⁷⁰

On the characteristic of the monks, Pandit Todarmal writes:

“A monk is one who having been indifferent and giving up all accumulation accepts the life of a mendicant, feels his self through purification of instrument, who has no mine-ness in other things, but thinks the qualities of soul only to be his own, who has no mineness in other attitudes, who knows through knowledge other objects and their nature, but who neither has attachment nor greed for these considering them to be evils, who neither feels happiness or misery in diverse states of body or in change in environment, and is always the same in his external behaviour and does not stretch it, who does not extend his effort, who remains indifferent and calm, who if attacked with mild attachment carefully weeds it out, who has wiped clean even the last trace of violence because he is never disturbed by passions, who on attaining such a state becomes nude with a calm posture, who has stopped taking care of the body, who lives in forest-strips, who fulfils 28 *mūlaguṇas* with meticulous care, who bears 22 hardships, practises 12 vows, who sometimes enters into trance in an idol-like motionless posture, who at other times indulges in studies and other external activities, and who at still other times move out on a begging mission for the maintenance of the body which is a permitted activity of a monk.”⁷¹

Ordinarily, even parents and teachers are called guru, but where the subject under consideration is the road to liberation,

⁶⁹ *Bhagavatī Arādhana*, p. 511.

⁷⁰ *viśayāśāvaśātīto nirārambho'parigrahaḥ
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⁷¹ *Mokṣamārga Prakāśaka*, p. 3.

the clear indication is about Jina Gurus—Acarya, Upadhyaya and monk. They can only be the nude monks clad in subjectivity and upholders of right knowledge, right faith and right conduct.

To attain right faith, it is very necessary to know the Guru along with the true gods and the canonical texts, the more so because the Guru is the most visible person who shows the way. If perchance one accepts a wrong person as his Guru, then the clear possibility is that he enlongens his cycles of birth and death.

Acarya Kundakunda has written at length on the Guru in his *Aṣṭa Pāhuḍa*. Thus on the one hand, according to him, deviationists are they from the road to liberation who put on clothes, and in the same group, according to him, are the nudes whose delusion, attachment and greed are still fresh. To quote:

*je pancacelasattā granthagāhiya jāyaṇāsīlā
ādhākanmammi rayā te cattā mokkhamaggaṃmi.*⁷²

Those who are addicted to five types of clothes, select some one from them, beg, indulge in sinful deeds (*ādhākamma*), accept food which is impure, they slip from the road to liberation.

Though the monks are nude, but nudity alone does not make a monk. In his words,

*davveṇa sayala ṇaggā ṇārayatiriyā ya sayalasanghāyā
pariṇāmeṇa asuddhā ṇa bhāvasavaṇattanam pattā
ṇaggo pāvai dukkhami ṇaggo samsāra sāyare bhamāi
ṇaggo na lahai bohim jīṇabhāvaṇavajjio suiram
bhāveṇa hoi naggo micchattāim ya dosa caiūṇam
pacchā davveṇa muṇi payaḍadi lingam jīṇāṇē*⁷³

From the standpoint of object, every living being is outwardly naked. The infernal beings and lower animals are all the while naked, without clothes. On certain occasions, even human beings become naked, but then their aptitude is impure, and so subjectively they do not become Sramanas.

⁷² *Aṣṭapāhuḍa (Mokṣapāhuḍa), Gāthā, 79.*

⁷³ *Ibid., (Bhāvapāhuḍa), Gāthā, 67, 68, 73.*

A nude Sramana without right faith suffers all the time, continues to pass through the worldly ocean, and he does not find enlightenment or the road to liberation consisting of the three gems and that for good.

The prescription given by the Jinas is that in the first place one gives up falsehood and becomes nude from within, i.e. one acquires knowledge, faith and conduct in pure soul, and then takes care of the external mark,—such is the path, the prescription of the Jinas.

If the true god is an embodiment of liberation, the Guru are the visible road to it. They are in a sense the mobile Siddhas or perfected beings. Like a true god and the canonical texts, they are also worthy of worship with eight objects. They are one of our five beneficial beings (Paramesthis) whom as one in the *namokāra*, the Jaina *mantra*, we recall and repeat 108 times every morning, and to whom we pay our obeisance.

If about such ones, the Gurus, the upholders of the three gems, embodied detachment, nude, clad in subjectivity, we entertain even the slightest of disrespect in our heart, we remain far apart from the road to liberation; and if we worship such men as Guru who come nowhere near the description contained in the Jaina texts, even then we cannot come near the road to liberation.⁷⁴ So it has been said,

*je vi paḍanti ca tesim jāṇantā lajjāgāravabhayeṇa
tesim pi ṇatthi bohi pāvam aṇumoyamāṇāṇam⁷⁵*

Those who knowing the monks to be devoid of right faith worship them out of bashfulness, pride and fear, even such ones are devoid of right outlook because of the approval they give to sin.

⁷⁴ *bhayāśāsnehalobhācca kudevāgamalinginām
praṇāmam vinayam caiva na kuryuh śuddhadīṣuaya*

—*Ratnakaraṇḍa Srāvakācāra, Sloka, 30.*

⁷⁵ *Aṣṭa Pāhuḍa (Darśanapāhuḍa), Gāthā, 13.*

The Science of Differentiation

In the attainment of right faith, apart from the seven fundamentals and respect for the true gods, texts and gurus, the third essential ingredient is the science of differentiation. In the Jaina texts, its importance has been said to be inconceivable. It has been said that so far all those who have attained perfection have done so with the help of this science; and those who have allowed themselves to be condemned to non-ending movements have done so because of ignorance of this science.⁷⁶ The understanding about the purity of the soul helps to check the influx of *karma*, and the understanding about the purity of the same is derived from the science of differentiation, because of which this science acquires exceptional significance.⁷⁷ This science has to be mastered and cultivated till one is fully separated from the rest and concentrated in self.⁷⁸

The doctrine of differentiation is a sharp weapon which helps one to know the difference between the animate and the inanimate, between own nature and nature of the rest. One who has this awakened in his heart never relishes the company of others. They have a feel of the soul which gives them perpetual joy and they very well know the nature of the great soul, Paramatman.

The science of differentiation stands for a knowledge of the self as distinct from the rest. The distinction is between self and others and so it is also called the science of differentiation between self and others, or it may also be called the science of self, and in this it is essential to know one's own soul as distinct from the rest.

The main emphasis in the science of differentiation is not to know the two to be similar, nor to know them separately, but to know the self as distinct from the rest. It is essential to know others in order to reject them and to know the self to

⁷⁶ *bhedavijnānatah siddhah siddha ye kila kecana
asyaivābhāvato baddhā baddhā ye kila kecana*

⁷⁷ *Ibid.*, Kalaśa, 129.

⁷⁸ *Ibid.*, Kalaśa, 130.

stick to it. Thus while the others have to be known, the self has to be known and then captured so that one is absorbed in it. The idea is not to get entangled in their differences, and subdifferences, but to know the self, the soul, in which all differences are lost, so that it is an undivided soul, without division or difference, which has to be known as one and a single entity.

Relative to vision, this is the doctrine of one's own self which pervades the three time periods, which is by nature knowledge and bliss, eternal and conscious. All matter, inanimate objects, their qualities, their categories are other than the self. Likewise, the disturbances in the soul, influx, bondage, virtue, vice are other than the self. Even such non-disturbing categories like check, exhaustion and liberation are distinctly separate from the self, and so they also find a place in the group called non-self.

Another definition of the science of differentiation may be to remove one's vision and knowledge from all other souls, matter, influx, bondage, check, exhaustion and liberation and concentrate it on one's own soul, ever constant.

One who knows the soul also knows others, not to recognise them or get them, but to know the self as distinct from the rest.

In this way, the knowledge of others turns out to be the knowledge of self. The purpose here is not to know others, but this is just a safeguard so that there is no mistake in knowing the self.

Others are to be known not with a covetous, but with a non-covetous outlook. A child who has lost his mother looks at many women but does not fix his gaze on them, till he does so and holds her in embrace when he sees his mother. In the same manner, a wise soul knows others, but he knows them as no more than superficials.

Although the work of research or use of research may be called the science of differentiation, in reality, it is something in which one is lost in what he is searching for, i.e., in his own self.

programme of right faith is, "When I am accepted by one, even if he does not so desire, I have to take him by force to liberation. If after accepting me, he changes his mind and does not want to be liberated, he is just helpless. Once accepted, I must take him to liberation.

"Even if after accepting me one becomes slack, still I have to take him to liberation in that very life, or, at the most, within the next fifteen lives.

"If per chance he gives me up and changes his attitude or acquires deep attachment, still within half a *pudgala-parāvartana*, I must take him to liberation. Such is my programme."⁸⁴

Right Knowledge

Knowledge is a quality of the soul. To know is within its purview. Knowledge with right faith is right knowledge and knowledge with wrong faith is wrong knowledge. The rightness of knowledge is to be measured not on the basis of worldly standards but against right and wrong faith.

Whatever the standard of redundant worldly knowledge, right or wrong, the entire knowledge, the knowledge of one who knows the soul is invariably the right knowledge, and the knowledge of one, apparently the worldly knowledge, right or wrong, is wrong knowledge. The word 'right' in right knowledge indicates the existence of right faith and the word 'wrong' indicates the existence of wrong faith.⁸⁵

Knowledge is of five types, perceptual, scriptural, extra-sensory, knowledge of the mind of others and supreme. In the case of one with right outlook, the first three, perceptual, scriptural and extra-sensory, are good perceptual, good scriptural and good extra-sensory, and in the case of one with wrong outlook, they are bad perceptual, bad scriptural and bad extra-sensory. Knowledge of the psychology of others and supreme knowledge come only to those with right outlook, and hence these have no

⁸⁴ Srimad Rajchandra, *Samyagdarśan*, pp. 9-10.

⁸⁵ *Sarvārtha Siddhi*, Commentary on 1/31-32

divisions. Thus one with right outlook may have five types of knowledge and men with wrong outlook three types—total eight.⁸⁶ The first five constitute right knowledge and the last three wrong knowledge. They have been considered in details in the Jaina texts.

Right knowledge has been diversely defined in the Jaina texts;

1. To know the souls and others in exactly the same form in which they exist is right knowledge.⁸⁷
2. To know the nature of things, not less, not more, nor the reverse, and without doubt is right knowledge.⁸⁸
3. To know the soul as well as the non-soul without doubt, distortion and non-effort is right knowledge.⁸⁹
4. To know the nature of the soul is right knowledge.

According to *Bṛhannayacakra*, “The Jinendra Bhagavan has spoken of six other things in order to know own thing (soul), but to know the six other things only is no right knowledge.”⁹⁰

Many popular songs have sung the importance of right knowledge and are sung by many a devotee. Likewise, there are many popular songs which describe the futility of knowledge in which the soul does not figure, the futility of worldly knowledge and restraint. Cf.

⁸⁶ *nāṇam aṭṭhaviyappam madisudaohi aṇṇaṇṇāṇṇi*
maṇapajjaya kevalamavi paccakkhaparokkhabheyam ca
 —*Dravya Samgraha, Gāthā, 5.*
 also *Gommaṭasāra Jīvakāṇḍa, Gāthā, 300-1.*

⁸⁷ *Sarvārtha Siddhi, 1/1.*

⁸⁸ *anyānamanatiriktam yāthātathyam vinā ca viparītāt*
nilisandeham veda yadāhustajjnānamāgaminah
 —*Ratnakaraṇḍa Srāvākācāra, Śloka, 42.*

⁸⁹ *sansayavimohavibbhamavivajjiyam appaparasarāvassa*
gahaṇam samman nāṇam sāyāramaṇeyabheyam tu
 —*Dravya Samgraha, Gāthā, 42.*

⁹⁰ *niya davva jāṇa ṇaṭṭham iyaram kahiyam jīṇehim chaddavvam*
tamha para chaddave Jāṇaga bhāvo ṇa hoi saṇṇāṇam

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3. To know the soul as well as the non-soul without doubt, distortion and non-effort is right knowledge.⁸⁹
4. To know the nature of the soul is right knowledge.

According to *Bṛhannayacakra*, “The Jinendra Bhagavan has spoken of six other things in order to know own thing (soul), but to know the six other things only is no right knowledge.”⁹⁰

Many popular songs have sung the importance of right knowledge and are sung by many a devotee. Likewise, there are many popular songs which describe the futility of knowledge in which the soul does not figure, the futility of worldly knowledge and restraint. Cf.

⁸⁶ *nāṇam aṭṭhaviyappam madisudaohi aṇṇaṇṇāṇi*
maṇapajjaya kevalamavi paccakkhaparokkhabheyam ca
 —*Dravya Samgraha, Gāthā, 5.*
 also *Gommaṭasāra Jīvakaṇḍa, Gāthā, 300-1.*

⁸⁷ *Sarvārtha Siddhi, 1/1.*

⁸⁸ *anyānamanatiriktam yāthātathyam vinā ca viparītāt*
nilisandeham veda yadāhustajjñānamāgaminah
 —*Ratnakaraṇḍa Srāvakācāra, Śloka, 42.*

⁸⁹ *sansayavimohavibhamavivajjiyam appaparasarūvassa*
gahanam samman nāṇam sāyāramaṇeyabheyam tu
 —*Dravya Samgraha, Gāthā, 42.*

⁹⁰ *niya davva jāṇa ṇaṭṭham iyaram kaḥiyam jiṇehim chaddavvam*
tamha para chaddave Jāṇaga bhāvo ṇa hoi saṇṇāṇam

*jo navi jānadi appam nānasarūvam sarīrado viṇṇam
so navi jānadi sattham āgamapāḍham kuṇanto vi⁹¹*

One who does not know the soul which is knowledge by its nature does not know the *Āgamas* even though he reads them.

*jadi paḍhadi bahusudāṇi ya jadi kāhidi bahuviham ya cārittam
tam bālasudam caraṇam havei appassa vivarīdam⁹²*

The reading of texts and the practice of conduct which are contrary to the nature of the soul are bad texts and bad conduct.

*ātmadhyāna ratirjneyam vidvattāyāḥ param phalam
aśeṣaśāstrajñātvam samsāro' bhāṣi dhīdhanaiḥ⁹³*

Aptitude for concentration in the soul is the best fruit of wisdom. In the absence of love for self, the reading of many texts is just as mundane.

*vihitāśeṣaśāstro'pi na jāgradapi mucyate
dehātmadr̥ṣṭirjñātātmā suptonmatto'pi mucyate⁹⁴*

One who looks on the body as soul cannot be liberated even though he is versed in texts; and one who looks on the soul as distinct and separate from the body is liberated even though he is sleeping or intoxicated.

The fundamental things to be known from right knowledge is something different from 'others', and something identical with 'Self'. This is the reason why Acarya Kundakunda tried to present the single-divided soul in its own splendour.⁹⁵ This great treasure of his called right faith had been derived, in the words of *syādvāda* (doctrine of 'may be'), from the cultivation of the express Jaina texts, with the help of infallible logic to meet the adversaries, and from the words of the Arhantas and

91 *Kārtikeyānuprekṣā, Gāthā, 464.*

92 *Aṣṭa Pāhuḍa (Mokṣapāhuḍa), Gāthā, 100.*

93 *Yogasāra, 7/43.*

94 *Samādhi Śataka, Sloka, 94.*

95 *Samayasāra, Gāthā, 5.*

Ganadharas.⁹⁶ He has tried to convey this treasure to others requesting his audience to transmit these further onwards.

It is apparent from the above words that the basis of right knowledge is, in the words of *syādvāda*, the many facetedness of objects. Although this has to be acquired from the texts and the guru who is in line, still this has no place for blind faith. For, this has to be accepted after a rigorous test. And even after that, till it is really felt in one's life, it does not become one's own property. So the long way to right knowledge has four gates, viz., canonical texts, sermons, rigorous logic and realisation in life.

Discussions have already been given on the texts and gurus. The feeling of self or realisation has also been discussed. It now remains to throw some light on the multifaceted nature of objects (*anekāntavāda*) and the doctrine of 'may be' (*syādvāda*). Some discussion on *pramāṇa* and *naya* is also relevant in this context; for actual testing can be done on the basis of logic (*nyāya*) and logic has its root in *pramāṇa* and *naya*.

Anekanta and Syadvada

Object has many facets. It has many qualities and properties. This has been called *anekānta* and the method or language of expressing this multifacetedness of reality has been called *syādvāda*.⁹⁷ The two are thus closely interlinked as expressible and expression.

In the appendix to the *Ātmakhyāti*, commentary of *Samayasāra*, Acarya Amrita Candra writes on this, in part, as follows:

“*Syādvāda* is the uninterrupted prescription of the Arhantas to establish the nature of all objects. According to this, because of their being multifaceted in nature, all objects are multifaceted... What is that may be not that, what is one may be many, what is existent may be non-existent, what is eternal may be transient. In this manner, the manifestation of two contradictory qualities

⁹⁶ *Ātmakhyāti Commentary of Samayasāra, Gāthā, 5.*

⁹⁷ *anekāntātmakārya kathanam syādvādah*

—*Laghīyastraya Commentary, p 22.*

in an object which imparts to it its objectivity is *anekānta*.”⁹⁸

Anekānta is a compound of two words, *aneaka* (many) and *anta* (end). Many may be from two to infinity. *Anta* also means nature or quality. In every object, there are infinite qualities. In this case, it should mean that any object which has an infinite number of qualities is *anekānta*. But where qualities are only two, they should mean nature, signifying the existence of two contradictory forces.

The word *syāt* invariably applies to nature, not qualities, and this is universally so.⁹⁹ Although nature and quality are used as interchangeable terms, there is a very subtle difference between the two. Every object is the repository of infinite qualities, but when two contradictory qualities exist simultaneously, such as, permanence and transience, existence and non-existence, unity and difference, singularity and multiplicity it becomes nature (*dharma*) as distinct from quality (*guṇa*).

Those qualities in an object which do not clash are accepted by all without raising any controversy but the simultaneous existence of contradictory qualities is accepted only by one who is the follower of *syādvāda*. Any other person will support either one or the other of the two and be partisan. This *anekānta* emphasizes the simultaneous existence of contradictory qualities.

Each object has many such pairs of contradictory qualities. Thus each object is not only a lump of many qualities but also a many pairs of contradictory qualities. In *syādvāda*, these have been propounded in its own style.

Each object has an infinite qualities. But since the capacity of words is limited, they cannot be simultaneously expressed. These infinite qualities has some one which is the main, so that others become secondary and are not expressly stated. Now,

⁹⁸ *syādvādo hi samastavastutattvasādhakamekamaskhalitam śāsanamarhatsarvajnasya. sa tu sarvamanekāntātmakamityanuśāsti.....tatra yadeva tattadevā ātat yadevaikam tadevānekam yadeva sattadevāsāt yadeva nityam tadevānityamityekavastuvastutvaniṣpāḥakaparasaraviruddha śaktidvayaprakāśanamanekāntah—Samayasāra, pp. 571-2.*

⁹⁹ *Jainendra Siddhānta Koṣa, Part 4, p 501.*

being main or secondary is not relative to the extant qualities but to the discretion of the speaker. What the speaker will speak or not speak is his discretion; it makes no difference in the qualities of objects which exist in their own right, none being primary or secondary, even the contradictory ones, because the objects have the necessary capacity to hold them, and they are there for an infinite time and will continue to be there for an infinite time. The discretion of the speaker assumes importance because he has to express himself under severe constraint.

An object is independent of the rest. It is never tired of harbouring its qualities and nature. Simultaneously it harbours permanence and transience, etc. As an object, it is permanent, but as a category, it is ever-changing. Now, when we say that an object is permanent, we cannot simultaneously say, it is transient and the listener understands that it is permanent. But if we say that 'an object is permanent relative to, etc.', then the understanding definitely becomes clearer. Hence the use of the term *syād* is useful which makes the implicit qualities secondary, but not non-existent all the same.

Jainendra Siddhānta Koṣa gives the following meaning of *syādvāda*:

"*Syādvāda* is the method of expressing multifacetedness of objects. This cannot be done with a single word or sentence and so one quality is highlighted at the cost of the rest. While listening about one quality which is highlighted, they should not get the impression that others are denied for which one who is *anekānta-vādī* qualifies all his sentences with the word *syād*."¹⁰⁰

According to some, *syādvāda* makes use of 'also' (*bhi*), not emphatic 'so' (*hi*). Because emphatic alone has the smell of arrogance.

Some people have suggested a compromise. When it is intended to express relativity, then the word used is 'also', but in case of emphasis, it is necessary to use the word 'so' e.g.:

¹⁰⁰ *Ibid.*, p. 497.

Every object is permanent, *also* transient. As object it is *so* i.e., permanent and as category, it is *so*, i.e., transient.

When we use the preposition *also*, it signifies that there is something more; but the preposition *so* tells that so far as it goes, this much is correct, and no further. Hence the two prepositions do not contradict each other; rather they supplement. The preposition *so* is an emphasis in its own favour; the preposition *also* while remaining silent about the existence of something also is a clean hint about it.

The preposition *also* does not envisage something contradictory to it. Such a possibility is virtually ignorance. But *syādvāda* is not a doctrine of probability, it is very much a certainty, and hence a *pramāṇa* or proof. The preposition *also* does not signify that the speaker is ignorant about it; he is just not mentioning it because he does not feel it incumbent to come out with it. The preposition is also used so that one may not be the victim of a pitfall that it is full when it is really not full. In other words, the word is used so that what is stated as part is not accepted as full. Nor is the preposition used to assemble or disassemble a few one-faceted falsehoods.

In the same way, the use of the preposition *so* signifies that what has been said of the part is wholly correct. From that angle, it is exactly *so*, and not otherwise.

Some Acaryas like Samantabhadra have made a frequent use of the preposition *so*.¹⁰¹ This has been supported in *Ślokavārtika* as follows:

*vākye'vadhāraṇam tāvadaniṣṭārtham nivr̥ttaye
kartavyamanyathānuktasamatvāttasya kutracit*

The preposition *so* has to be used in a sentence to wipe clean the wrong and for the sake of emphasis; otherwise, the sentence, is often said to be unsaid.¹⁰² In *Yuktyanuśāsana*, *Ślokas* 41-2,

¹⁰¹ *sadeva sarvam necchet svarūpādi catuṣṭyāt
asadeva viparyāsāna cenna vyavatisthate—Aptamīmāṃsā, Śloka, 15.*

¹⁰² *Ślokavārtika, 1/6/53.*

Acarya Samantabhadra has implied some such thing. In this context, Siddhantacarya Pandit Kailash Chandra writes:

“Even if the preposition *so* is not specifically used in a sentence, then it must be accepted to be one faceted. For in that case the refutation of *anekānta* is inevitable. For instance, take a sentence like this: *Upayoga* is sign of a living being *alone*, which means that this sign is not to be come across in others. If from the line the preposition is taken out, then *upayoga* may be a feature even of non-soul.”¹⁰³

In a *pramāṇa* sentence, only the term *syād* is used but in a *naya* sentence, it is necessary to supplement it with *so* (*hi*).¹⁰⁴ *Hi* stands for correct one facet; *bhi* for correct many facets.

Although the Jaina philosophy is said to be based on *anekānta*, still to call it wholly so is virtually its denial. It is neither wholly based on *ekānta* nor wholly on *anekānta*, but in-part, it is both, *anekānta* within *anekānta*. Cf.

*anekānto'apyanekāntah pramāṇanāyasādhanah
anekāntah pramāṇātte tadekānto'rpitānnayāt* ¹⁰⁵

The *anekānta* of which *pramāṇa* and *naya* are the means is by nature many faceted. Relative to *pramāṇa* which engulfs all parts, it is many faceted, while relative to *naya*, which covers only a part, it is one-faceted.

In Jaina philosophy, each one, *ekānta* as well as *anekānta* has two types, viz. right *ekānta* and wrong *ekānta*, right *anekānta* and wrong *anekānta*. Absolute *naya* is wrong *ekānta* and relative *naya* is right *ekānta*; a bunch of relative *nayas*, i.e., *śruta-pramāṇa* is right *anekānta* and a bunch of absolute *nayas*, i.e., *pramāṇabhāṣa* is wrong *anekānta*.

*jam vatthu aṇeyantam eyantam tam pi hodi savipekkham
suyañāṇeṇa ñaehi ya, ñiravekkham dīsade ñeva* ¹⁰⁶

¹⁰³ *Jaina Nyāya*, p. 300.

¹⁰⁴ *Nayacakra*, p. 129.

¹⁰⁵ *Svayambhū Stotra*, *Sloka* 103 (*Aranātha Stuti*, *Sloka*, 18).

¹⁰⁶ *Kārtikeyānuprekṣā*, *Gāthā*, 261.

A thing which is *anekānta* is relatively viewed also as *ekānta*; what is *anekānta* relatively to *śruta* knowledge is *ekānta* relative to *naya*.

The nature of a thing can be viewed only in relation to something else.

In establishing *anekānta* in *anekānta*, Akalanka writes:

“If *anekānta* is wholly viewed as *anekānta* from which *ekānta* is wholly rooted out, then it looks like a tree whose branches have been chopped off. And if *ekānta* alone is accepted, this will not only end the heretical views and ultimately may end all.”¹⁰⁷

Right *ekānta* is *naya* and *anekānta* is *pramāṇa*.¹⁰⁸ *Anekānta* covers all *nayas*. Just as scattered pearls placed on a thread gives a beautiful necklace, in the same manner, diverse *nayas* placed on the thread of *syādvāda* becomes a complete *naya* or *śruta-pramāṇa*.¹⁰⁹

As the seed of the great *Āgamas*, all the *nayas* (i.e. right *ekāntas*) are contained in *anekānta* which has the capacity to end their mutual conflict.¹¹⁰ For, conflict is not in things, but in ignorance. The example of several blind men ‘seeing’ an elephant with their organ of touch is classic. Some felt it to be a pillar, some a wall, some a winnow, some a post, but none of these is a correct description of the animal. For each person felt a part and considered it to be the whole.

When a part is felt and a part is expressed, there is nothing wrong about it. If it is said that the leg of an elephant is like a pillar, then it is all right; for the statement is relative, and relative *naya* tantamounts to truth. But no single limb is the whole elephant.

¹⁰⁷ *Rājavārtika*, Commentary on 1/6, p. 35.

¹⁰⁸ *Ibid.*

¹⁰⁹ *Syādvādamanjari*, Commentary on *Sloka*, 30.

¹¹⁰ *Puruṣārthasiddhyupāya*, *Śloka*, 2.

The use of the term *syād* makes it clear that the statement relates to a part, not the whole. To illustrate this with reference to the aforesaid example of the elephant :

‘Relative to some thing’, the elephant is like a wall, and so on, but the ‘something’ is not expressed, so the use of *also* (*bhi*) is imperative; but if this something is stated, then we have to make use of *so* (*hi*) without which the meaning will not be clear, and the statement will not be categorical, e.g., the leg of the elephant is *so* i.e., like a pillar only.

In other words, when a statement is wholly correct about a part, the use of *so* (*hi*) is imperative and when a statement is partly correct in the context of the whole, the use of *also* (*bhi*) is imperative.

Even if the word *syāt* is not expressly used, it has to be taken as understood. *Kasāya Pāhuḍa* is very specific on this :

“Suppose the speaker intends to use the word *syāt* but does not expressly state it; still the meaning is clear, and this is not a lapse.”¹¹¹

Although every object contains many qualities which are contradictory, the extent of permissible contradiction must be within the range of permissibility, and not beyond. For instance, in the context of the soul, when we talk of permanence and transience, the question of its simultaneously being animate and inanimate may come up. *Dhavalā* contains some discussion on it. Thus:

Question: Those qualities which are not inconsistent with the soul may stay on, but then do all qualities rest in the soul ?

Answer: Who says that all qualities, consistent and inconsistent may rest in the soul ? If the simultaneous existence of all qualities in the soul is accepted, then this will raise the issue of simultaneous existence of consciousness and its absence, of the state of being and of non-being, will come up. *Anekānta* does not say that all reverse qualities may simultane-

¹¹¹ *Jainendra Siddhānta Koṣa*, Part 4, p. 501.

ously exist in the soul; but it accepts that some qualities which are not inconsistent but all the same reverse may co-exist at some time and at some place.”¹¹²

While applying *syādvāda* and *anakāntavāda* it is necessary to bear in mind that when reverse qualities are being attributed in an object, they need be permissible. For, else, we may fall in the error of sometimes saying that the soul is animate and sometimes saying that the soul is inanimate. The soul is never inanimate. While applying *anekānta*, cases like this have to be qualified as ‘is’ or ‘is not’. For instance, the soul is animate (embodiment of knowledge and faith), never inanimate.

Being animate and inanimate are truly contrary, but not transience and permanence which are only apparently so. They simultaneously co-exist in an object. *Anekānta* expresses qualities which appear to be contrary to each other.

Syādvāda is an extremely dangerous instrument which has to be used with exceptional caution; otherwise it may crush the head of the user.¹¹³ Before one acquires the capability to use it, he has to be properly trained under the teachers of *naya*.¹¹⁴

Anekānta and *syādvāda* are very intricate doctrines whose understanding must be thorough and deep. On the surface of these, they appear to be wholly wrong. On this, Phanibhusan Adhikari, a former Professor at the Banaras Hindu University writes:

“In Jainism, *syādvāda* is the most misunderstood doctrine. Even Sankaracarya is no exception to this. He has been unkind to this doctrine. This may be pardonable for a lesser person, but not surely for him who has been a leading scholar of this country, even though otherwise I hold him in the highest esteem.”¹¹⁵

¹¹² *Dhabalā*, Book 1/1/1/11, p. 167.

¹¹³ *atyantaniṣīṭadhāram darasadam jinavārasya nayacakram
khaṇḍayati dhāryamānam mūrdhānam jhaṭiti durvidagdhānam*
—*Puruṣārthasiddhyupāya*, Śloka, 59.

¹¹⁴ *guravo bhavanti śaraṇam prabuddhanayacakrasancārāh*—*Ibid.*, Śloka, 58.

¹¹⁵ *Tīrthankara Vardhamāna*, p. 92.

A well-known Hindi critic Mahavir Prasad Dvivedi writes:

“Even great scholars of Hinduism do not know even now what the *syādvāda* of the Jainas is.”¹¹⁶

Pandit Swami Ramamishra, MM, head of the Satya Sampradaya, Professor, Sanskrit College, Varanasi, writes:

“How much do I say, even leading most Acaryas have refused the Jaina view in a way which cannot but make one laugh. *Syādvāda* is the most invincible fortress of Jainism. The powerful bombshells of the heretics and adversaries do not penetrate into it.

“The Jaina doctrines are of immense value for the acquisition of the knowledge of fundamentals and of spiritual methodology in ancient India. It is a key to all true views.”¹¹⁷

The great Sanskrit Scholar, Pandit Ganganath Jha writes:

“When I read the refutation of the Jaina doctrine by Sankaracarya, I was convinced that the Jaina doctrine contains many things which the great Vedantist could not comprehend. From whatever I have known of Jainism so far, I am firmly convinced that if he had taken the trouble of reading the Jaina canonical texts, he would have found nothing in them worth refuting.”¹¹⁸

It is necessary to understand the exact meaning of the word *syāt*. Because of ignorance some have taken it synonymous with doubt, some with possibility or probability. There is no scope for anyone of these. It is a term which has positive implication. Read what Samantabhadra writes on this:

*vākyeṣvanekāntadyotī gamyam prati viśeṣaṇam
syānnipato'arthayogitvāt tavakevalināmapi*¹¹⁹

¹¹⁶ *Ibid.*, p. 92.

¹¹⁷ *Ibid.*, p. 92.

¹¹⁸ *Ibid.*, p. 94.

¹¹⁹ *Aptamīmāṃsā, Śloka*, 103

Syāt is a *nipāta*, a leading term implying manifoldness, an adjective about the nature of an object.

Professor Ananda Sankar Babu Bhai Dhruva writes:

“*Syādvāda* in the doctrine of Mahavira has been misconstrued by some as a doctrine of doubt, which it is not. It makes us realise a viewpoint. It teaches as how we should look at the world. It is certain that unless a thing is viewed from diverse points, one does not get a full view of a thing. Hence any attack on *syādvāda* is wholly uncalled for.”¹²⁰

Acarya Samantabhadra has elevated *syādvāda* to the level of supreme knowledge (*kevalajñāna*) as revealing all doctrines.¹²¹

The doctrines of *anekānta* and *syādvāda* help to reveal the true nature of objects and as such they give peace to the soul and also help the attainment of universal peace. On this, Rastrakavi Ramdharisingh ‘Dinkar’ writes:

“There is no doubt that *anekānta* is the highest epitome of *ahimsā*, and the sooner the world accepts it, the quicker the chance of world peace.”¹²²

Pramana and Naya

In amplifying *anekānta* and *syādvāda* we have used the terms *pramāṇa* and *naya* on several occasions, since the true nature of an object can be known with their help.¹²³ So now it is necessary to consider these two.

That which helps us to determine a thing, to know it correctly is called *pramāṇa*. In consequence, right knowledge is *pramāṇa*.¹²⁴ Right knowledge has already been considered at length. It has been said that it has five types, perception till supreme knowledge

¹²⁰ *Tīrthankara Vardhamāna*, p. 94.

¹²¹ *syādvāda kevalajñāne sarvatattvaprakāśane
bhēdāhśākṣādasākṣācc hyavastvanyatumam bhavet
—Āptamīmāṃsā, Śloka, 105.*

¹²² *Sanskṛti-ke Cār Adhyāy*, p. 137.

¹²³ *pramāṇanayairadhigamah, Tattvārtha Sūtra*, 1/6.

¹²⁴ *samyakjñānam pramāṇam, Nyāyadīpikā*.

which is fully direct.¹²⁵ *Smṛti* (memory), *pratyabhijnāna*, *tarka* (logic) and *anumāna* inference are the four forms of *pramāṇa* under perceptual knowledge. These have been considered at length in Jaina *Nyāya*.

The Jaina *Āgamas* based on *syādvāda* constitute scriptural knowledge, of which the *naya* signifies division. Scriptural knowledge as a whole is *pramāṇa*. *Pramāṇa* is all engrossing, while *naya* covers a part. Although *naya* is covered in *pramāṇa* it is usual to treat it separately; for it accepts only a part of a thing which has been taken from *pramāṇa*.

Containing many qualities, an object is a complex affair. It may be known but is difficult to express. Hence each one of its qualities is determined in order. There is however, no rigid order about what precedes and what follows. When a wise speaker highlights one quality, others become just secondary, not absent. Hence the intention of the wise may be called *naya*.¹²⁶ It has been said in *Tiloya paṇṇatti*,

ñāṇam hodi pamāṇam ṇao vi ṇādussa hidayabhāvatho

Right knowledge is *pramāṇa* and the intention of the wise is *naya*.¹²⁷ In some cases, even the intention of the speaker has been called *naya*.¹²⁸

Naya may be of three types, viz., knowledge *naya*, word *naya* and meaning *naya*.¹²⁹ Where knowledge is important, the intention of the hearer becomes *naya* but where word is important, the intention of the speaker becomes *naya*.

Nayas may be infinite in number. There may be as many *nayas* as alternative speeches.¹³⁰ This is so because the qualities of objects are infinite, and so *nayas* which express their differ-

¹²⁵ *ādye parokṣam/pratyakṣam anyat, Tattvārtha Sūtra*, 1/11-12.

¹²⁶ *jnāturabhiprāyo nayah, Alāpapaddhati*, Commentary on *Sloka*, 9.

¹²⁷ *Tiloyapaṇṇatti*, 1/83.

¹²⁸ *Syādvādamanjarī*, Commentary on *Sloka* 28, p. 243.

¹²⁹ *Kārtikeyānuprekṣā, Gāthā*, 265.

¹³⁰ *jāvadiyā vayaṇavahā tāvadiyā ceba honti ṇayavādā*

—*Gommaṭasāra, Karmakāṇḍa, Gāthā*, 894.

ences must also be infinite.¹³¹ Besides, they vary depending on whether a quality is primary, secondary and also on the intention of the speaker.

The *naya*-cycle is as much complex as its subject, viz., the infinite qualities of an object. Details are non-ending but two important works have expressed it as follows:

*ñicchayavavahāraṇayā mūlima bheyāṇayāṇa savvāṇam
nicchayasāhaṇaheū davvayapajjattiyā muṇaha*¹³²

Two *nayas* are fundamental and at the root of all, viz., *niścaya* and *vyavahāra*. Two are the causes or instruments of *niścaya naya*, viz., one implying object, and another implying category.

Or the couplet may be interpreted as follows:

Two *nayas* have been considered to be fundamental, viz., *niścaya* and *vyavahāra*, of which it should be understood that *niścaya naya* is object based and *vyavahāra naya* is category based.¹³³

To the author of the *Pancādhyāyī*, *vyavahāra naya* and category-based *naya* are somewhat similar, meaning the same thing for howsoever much this *naya* may be used, that is only a usage.¹³⁴

In the above statement, while on the one hand, *niścaya* and *vyavahāra* have been considered to be fundamental on the other, *nayas* based on objects and based on categories have been stated to be fundamental, the rest being their variants. Cf:

*do ceva ya mūlaṇayā bhaṇiyā davvatha pajjayatthagayā
aṇṇe asamkhasamkhā te tavbheyā muṇeyavvā*¹³⁵

¹³¹ *Sarvārthasiddhi*. Commentary on 1/13, p. 102.

¹³² *Alāpapaddhati*, *Gāthā*, 3; also *Nayacakra*, *Gāthā*, 182.

¹³³ *Ācārya Sivasāgar Commemoration Volume*, p. 561.

¹³⁴ *paryāyārthika naya iti yadi vā vyavahāra eva nāmeti
ekārtho yasmādiha sarva'pyupacāramātrah syāt*

—*Pancādhyāyī*, 521.

¹³⁵ *Nayacakra*, *Gāthā*, 183.

Reconciling the two, we have four *nayas*, viz., (1) *niścaya* and (2) *vyavahāra*, (3) object based and (4) category based. While details about all the *nayas* may not be relevant here, the more important of them need consideration. Without them, the words of the Jinas become difficult to understand. It is said in *Nayacakra*:

“One who does not possess the *naya* vision, he cannot know the nature of things, and if the nature of things be not known, how do we acquire right faith ?”¹³⁶

Objects subject to *pramāṇa* may be universal or special (*sāmānyavišeṣa*).¹³⁷ The universal portion is covered by object-based *naya* and special portion by category-based *naya*. Thus *Nayacakra* states:

*pajjaya gauṇam kiccā davvampi ya jo hu giṅhai loe
so davvatthiya bhaṇio vivarīo pajjayatthiṇayo*¹³⁸

One which subdues category and accepts object is object-based *naya* and one which subdues object and accepts category is category-based *naya*.

To determine a thing without differentiation or without analogy is *niścaya naya* and to determine it with differentiation or analogy is *vyavahāra naya*.¹³⁹ There are other definitions of the two. A statement based, on self is, *niścaya*, one based on others is *vyavahāra*,¹⁴⁰ non-differentiation is *niścaya* and differentiation is *vyavahāra*,¹⁴¹ *bhūtārtha* is *niścaya* and *abhūtārtha* is *vyavahāra*,¹⁴² primary is *niścaya* and secondary is *vyavahāra*.¹⁴³

¹³⁶ *Ibid.*, *Gāthā*, 181.

¹³⁷ *sāmānyavišeṣātma tadartho viśayah*, *Parīkṣā-mukha*, 4/1.

¹³⁸ *Nayacakra*, *Gāthā*, 189.

¹³⁹ *Ālāpapaddhati* (*Nayacakra*, p. 227).

¹⁴⁰ *ātmaśrīto niścayanayah parāśrīto vyavahāranayah—
Ātmakhyāti Commentary of Samayasāra*, *Gāthā*, 272.

¹⁴¹ *tatra niścayo abhedaviśayah*, *Nayacakra*: Devasena, p. 25; *Nayacakra*: Mailla Dhavala, p. 132.

¹⁴² *Samayasāra*, *Gāthā*, 11, also *Puruṣārthasiddhyupāya*, *Stoka*, 5.

¹⁴³ *Paruṣārthasiddhyupāya*, *Stoka*, 4.

A detailed study of this has been made by Pandit Todarmal which is highlighted below:

1. Right determination is *niścaya* and determination with *upacāra* is *vyavahāra*.
2. To state the nature of a thing in its own term is *niścaya* and in term of another, by *upacāra*, is *vyavahāra*.
3. When the transformation of an object is stated to be the transformation of that object, it is *niścaya*; and when stated in terms of another is *vyavahāra*.
4. *Niścaya naya* considers own object, another's object and their respective nature without mixing them up, while *vyavahāra naya* considers them by mixing up.¹⁴⁴

Hence, *niścaya naya* gives the true meaning and *vyavahāra naya* untrue meaning. *Samayasāra Gāthā*, its commentary and *Puruṣārthasiddhyupāya*, *Śloka* 5, state as follows :

Niścaya naya gives the true meaning because it reveals the true nature of things; *vyavahāra naya* is its reverse. For instance, the former would say: The soul and the body are different, while the latter would say, they are the same.¹⁴⁵

Vyavahāra naya stands for prohibited; *Niścaya naya* is prohibitor. Cf. *Pancādhyāyī*:¹⁴⁶

“*Vyavahāra naya* tenders a wrong advice and hence is untrue, worthy to take precaution against. Hence one who depends on *vyavahāra naya* is considered to be a man with false outlook. In contrast, *niścaya naya* is itself the *bhūtārtha*, hence without alternative, which can be rightly felt or seen; it is the right outlook and hence effective. Hence *niścaya naya* is wholesome

¹⁴⁴ *Mokṣamārga Prakāśaka*, p. 248-57.

¹⁴⁵ *vavahāraṇayo bhāsadi jīvo deho ya havadi khalu ikko
na du niścayassa jīvo deho ya kadāvi ekaṭṭho*

—*Samayasāra, Gāthā*, 27.

¹⁴⁶ *evam vavahāraṇao paḍisiddho jāṇa niścayaṇayeṇa*

—*Samayasāra, Gāthā*, 272.

and any other un-wholesome.¹⁴⁷

According to Acarya Kundakunda, the seven fundamentals like soul, etc., known on the basis of *niścaya naya* give right faith.¹⁴⁸ He has further said that those monks who take shelter with it are sure to enter into liberation.¹⁴⁹ *Vyavahāra naya* is used to explain the greatest good to the ignorant being.¹⁵⁰

Just as a non-believer can be made to understand only in his own tongue, in the same manner, without *vyavahāra niścaya* cannot be explained. Hence the use of *vyavahāra* in the words of the Jinas. The use of the language of the non-believer is permitted but not permitted is, the conversion of the speaker into a non-believer, likewise, the theme of *niścaya naya* may be explained in terms of *vyavahāra naya*, but the latter should not replace the former.¹⁵¹

Vyavahāra naya is false and unwholesome, but still it has been given a place in the Jaina texts because it helps one to feel and understand the truth.

For a preliminary knowledge of the highest good (*Paramārtha*), *vyāvahāra naya* is a good key to help one to know what is *niścaya*. You know the river Ganga, its genesis, its length over hundreds of miles, its breadth, its confluence with the Bay of Bengal from a map; you cannot see the whole picture at a time. But when you have to sip water from the Ganga, you have to come to its bank. *Vyavahāra naya* is like knowing the Ganga from a map. It helps understanding, but, it cannot give the knowledge of self.

¹⁴⁷ *vyavahārah kila mithyā svayamapi mithyopadeśakaśca yatah
pratiśedhyastasmādiha mithyādīṣṭistadarthādīṣṭiśca
svayāmapi bhūtārthatvādbhavati sa niścaya nāyo hi samyaktvam
avikalpavadatibāgiva syādanubhavaikagamyavācyārthah
yadi vā samvagdīṣṭistaddīṣṭih kāryakāri syāt
tasmāt sa upādeyo nopādeyastadanya nayavādah—Pancādhyāyī, 1/628-30.*

¹⁴⁸ *bhūyatthenābhigadā jivājivā ya puṇṇapāvam ca
āsavasamvaraṇijjarabandho mohkko ya sammattam
—Samayasāra, Gāthā, 13.*

¹⁴⁹ *nicchayaṇayāsīdā puṇa muṇiṇo pāvanti nīvvāṇam—Samayasāra, Gāthā, 272.*

¹⁵⁰ *abudhasya bodhanārtham muṇiṣvarāh deśayantyabhūtārtham
vyavahārameva kevalabhavaiti yastasya deśanā nāsti
—Puruṣārthasiddhyupāya, Sloka, 6.*

¹⁵¹ *Ātmakhyāti Commentary of Samayasāra, Gāthā, 8.*

To have it, one must come to *niścaya naya*.

Vyavahāra naya is not only useful in helping others to understand; it is useful for one's own understanding as well till one acquires the competence to use *niścaya naya*. *Vyavahāra* is just a key to understand the fundamental, but to take it as truth is a misnomer.¹⁵²

Niścaya naya can be used only at the quest or establishment of truth about the pure soul, not in the preliminary stage. Compare,

*taccāṇesaṇakāle samayam bujjhehi juttimaggeṇā
no āhāraṇasamaye paccakkho aṇuhavo jahmā*¹⁵³

Only at the time of enquiry, the soul may be known with the help of logic or *niścaya naya*, but beyond that there is no alternative, for at that stage, the soul is visible itself.

In a sense, all *nayas* are unwholesome because the true nature of things is beyond their respective points.

*kammam baddhamabaddnam jīve evam tu jāṇa ṇayapakkhā
pakkhātikkanto puṇa bhaṇṇadi jo so samayasāro*¹⁵⁴

According to the *vyavahāra naya*, the soul is bound by *karma*, but according to *niścaya naya*, it is free, so both the *nayas* have a point each; anything beyond these is *samayasāra*.

The commentary on this states that any one who is free from the points made by the *nayas* is really free from alternatives, and he alone can have a feel of *samayasāra*.

It is to be carefully noted that what is to be discarded is the point made by the *nayas*, but not surely the intrinsic matter of *niścaya naya*. In the case of *vyavahāra naya*, both have to be discarded, not only the point but also the content.

¹⁵² *Mokṣamārga Prakāśaka*, p. 253.

¹⁵³ *Nayacakra, Gāthā*, 268.

¹⁵⁴ *Samayasāra, Gāthā*, 142.

*idamevātra tātparyam heyah suddhanayo na hi
nāsti bandhastadatyāgātattyāgātbandha eva hi*¹⁵⁵

The implication here is that pure *naya* is not to be discarded. To stick to it leads to no bondage; to discard it is bondage.

Calling *niścaya naya* worthy of reverence, *Nayacakra* writes:

“*Niścaya naya* while imparting unity, it settles one in consciousness which is knowledge. It gives bliss and makes one wholly detached. After this it ceases itself. Thus it takes the soul beyond *naya* points. Hence it is worthy of reverence.”¹⁵⁶

To know the real nature of things, it is necessary that we accept the content of *niścaya naya* and respect it and knowing the content of *vyavahāra naya* as a helpful key only, we do not respect it.¹⁵⁷ If still some one raises the question that the Jaina texts contain both the *nayas*, to that here is the reply given by Pandit Todarmal:

“In the Jaina texts, at some places, *niścaya naya* has been emphasized to establish, ‘such is the truth’. In the same texts, at other places, *vyavahāra naya* has been stressed to establish, ‘such is not the truth’. To know these is the acceptance of *nayas*. But it is nowhere said that the content of both the *nayas* is correct.”¹⁵⁸

To have a comprehensive knowledge of *anekānta*, *syādvāda* and *nayas*, an extensive study of the Jaina *Nyāya* is called for.

For guiding a traveller on the road to liberation, many illustrations have been given in the Jaina texts regarding the seven or nine fundamentals, *anekānta* and *syādvāda*; *niścaya* and *vyavahāra*, wholesome and unwholesome, *pramāṇa* and *naya* which help the acquisition of right faith and right knowledge.

¹⁵⁵ *Samayasāra Kalaṣa*, 122.

¹⁵⁶ *Nayacakra*: Devasena, p. 32.

¹⁵⁷ *Mokṣamārga Prakāśaka*, p. 250.

¹⁵⁸ *Ibid.*, p. 251.

For instance, *karma* influx, etc., in the seven fundamentals have been illustrated by the example of a boat. If the boat has a leak, water enters into it and the boat sinks. To save this situation from occurring, it is necessary to repair the leak and then to remove the water which is already in. Till the last drop of water is removed, the boat is not safe. When the soul has a leak caused by delusion, attachment, greed, the inflow of matter is *karma* influx, the filling up with matter is bondage, repair is check, and removal of the last drop of water is liberation.

Likewise, *anekānta* and *syādvāda*, *niścaya* and *vyavahāra* have been illustrated by the example, of father and son, maternal uncle and nephew, etc., of a jar full of water and a jar full of clarified butter (Ghee). Although illustrations help understanding, it is necessary here to caution that ultimately the objective of all this is to understand the nature of the soul, and till this is understood, they have no utility.

The illustrations are not an end in themselves; they are the means to the understanding of the soul and that is the goal for which the Jaina texts had been prepared. To acquire right faith and right knowledge, it is essential to know the soul, and when the soul has been fully known, everything else comes within the purview of that knowledge. Only when one has known the soul and has been fully absorbed in it, both right faith and right knowledge have fulfilled purpose.

Right Conduct

Right conduct is of the highest importance for the road to liberation. Conduct is the most visible *dharma* because without conduct, even a Tirthankara cannot be perfected; in the absence of conduct, all the souls pass through innumerable cycles of life and death and suffer from misery, when the soul is liberated from delusion, attachment, greed, etc., and attains a state of equanimity, it is called conduct.¹⁵⁹

Conduct which is like this can be acquired only when one leans towards the soul, get mixed with it and is wholly absorbed.

¹⁵⁹ *cārittam, khalu dhammo dhammo jo so samo tti nidiṭṭho
mohakkhoha vihiṇo pariṇāmo appaṇo hu samo—Pravacanasāra, Gāthā, 7.*

In fact, to be absorbed in the soul is conduct. Being in the nature of things, it is also *dharma*.¹⁶⁰ Equanimity, intermediacy, right application, detachment, conduct, *dharma*, propitiation of one's own nature are synonyms.¹⁶¹

The term right preceding conduct signifies the need to avoid conduct through ignorance.¹⁶² For,

*na hi samagvyapadeśam caritramajñānapūrvakam labhate
jñānānantaramuktam cāritrārādhanam tasmāt*¹⁶³

Conduct under the influence of ignorance is not right conduct. So it has been suggested that right conduct should be cultivated only on the attainment of right knowledge. Conduct without right faith and right knowledge is not at all effective. Just as if a blind man runs, it becomes the cause of his fall, in the same way conduct under the spell of ignorance becomes the cause of one's fall.¹⁶⁴ Compare,

*tatrādaṁ samyaktvam samupāśrayaṇīyamakhilayatnena
tasmin satyeva yato bhavaṭi jñānam caritram ca*¹⁶⁵

At first, one must strive to acquire equanimity only after this knowledge and conduct become right. Elsewhere,

*sammattam viṇa saññānam saccārittam ṇa hoi ṇiyameṇa*¹⁶⁶

In the absence of right faith, as a rule, right knowledge and right conduct are not possible, so only after the dark shadow of ignorance is cleared does a monk equipped with right faith and

¹⁶⁰ svarūpe caraṇam cāritram tadeva vastusvabhāvatvāddharmah
—Pravacanasāra, Commentary on Gāthā, 7.

¹⁶¹ Nayacakra, Gāthā, 347; also Jaina Dharma Sāra, p. 52.

¹⁶² ajñānapūrvakācaraṇanirvṛtyartham samayag viśeṣaṇam
—Sarvārthasiddhi, 1/1.

¹⁶³ Puruṣārthasiddhyupāya, Sloka 38.

¹⁶⁴ cāritram darśanajñānavikalam nārthakṛmatam
pramātaiva taddhi syāt andhasyeva vivalgītam—Mahāpurāṇa, 24/122.

¹⁶⁵ Puruṣārthasiddhyupāya, Sloka, 21.

¹⁶⁶ Rayasāra, Gāthā, 47.

knowledge cultivates conduct to get rid of passions. When subjective passions are got rid of, it becomes easier to get rid of objective passions. Just as a man who has no hankering for money does not serve the king, in the same manner, an indifferent person does not get involved in sin.¹⁶⁷

Five channels to sin are violence, falsehood, theft, sex and accumulation. To be indifferent to those is conduct.¹⁶⁸ When the indifference is total it is full conduct, and when it is partial, it is part conduct.

The religion of a monk and of a follower has its emphasis on non-violence, etc. not only external but internal too. For all passions cut across right conduct. To kill right conduct, there is a *karma* called *karma* deluding conduct and its nature covers twenty passions five as follows:

anantānubandhī four: anger, pride, attachment and greed
apratyākhyānāvaraṇa four: as above
pratyākhyānāvaraṇa four: as above
saṃjvalana four: as above

plus laughter, restlessness, grief, fear, hankering, *strī-veda*, *rati*, *puruṣaveda*, *napumsaka veda*. In short, they are called attachment-malice. Four types of anger, four types of pride and fear, grief, hankering and restlessness total twelve, fall under malice and so the rest are attachment. Their absence means absence of attachment and malice. Absence of passions is the same as the state of detachment.

Of the above, *anantānubandhī* kills *svaṛūpācaraṇa* or practice as per one's own nature, *apratyākhyānāvaraṇa* kills part conduct, *pratyākhyānāvaraṇa* the whole conduct and *saṃjvalana* kills the *yathākhyāta* conduct, or conduct as stated.¹⁶⁹ With increasing absorption in the soul, as these passions wane, conduct starts becoming purer.

¹⁶⁷ *Ratnakaraṇḍa Srāvakācāra, Sloka, 48.*

¹⁶⁸ *himsāṅṭacauryebhyo maithunasevaparigrahabyam ca pāpaprāṅṭikābhyo viratih sanjnasya cāritrām*

—*Ratna Karaṇḍā Srāvakācāra, Sl., 49.*

¹⁶⁹ G. D. Baraiya, *Jaina Siddhānta Praveṣikā*, p. 61.

Anantānubandhī passions end with the attainment of right faith and in consequence one is in full possession of and able to perform, practices as per one's nature. With an increase in the purity of attitude, *apratyākhyānāvaraṇa* goes so that part conduct takes shape. With the exit of *pratyākhyānāvaraṇa* passions, full conduct comes to shape and with the exit of *samjvalana* passions, conduct as stated (*yathākhyāta*) is in full form.

At the fourth *guṇasthāna* (stage of ascent for the soul), along with right faith appears *svārūpācaraṇa* type of conduct,¹⁷⁰ because at this stage, restraint is not wholly absent.¹⁷¹ The cause of self-feeling of power (*labdhi*) as a rule, on the attainment of equanimity is that at the time of acquisition of equanimity, *karma* covering self-feeling (*svānubhūti*) is either exhausted or tranquilised automatically.¹⁷²

In *Cāritrapāhuḍa*, Acarya Kundakunda has distinguished between conduct practising equanimity and conduct practising restraint and has stated that one who has slipped from the former but is still practising the latter cannot be liberated.¹⁷³

Conduct practising restraint has two types viz., with home and without home, the former being the householders and the latter the monks.¹⁷⁴ The texts of *Caraṇānuyoga* discuss at length the conduct of the householders and the monks as their principal theme. Both part-conduct and full-conduct have been discussed in great details in these texts.

Since the religion of the Jaina monks and followers starts with the avoidance of five sins starting with violence, hence these five in both positive and negative forms, viz., non-violence-violence, truth-non-truth, non-theft-theft, celibacy-sex, non-accumulation-accumulation should first be understood.

Kasāyapāhuḍa gives the following definition of non-violence-violence:

170 *Jainendra Siddhānta Koṣā*, Part I, p. 86.

171 *Yuktyanuśāsana*, Commentary on *Sloka*, 51, p. 70.

172 *Pancādhyāyī*, 2/407.

173 *Aṣṭapāhuḍa* (*Cāritrapāhuḍa*), *Gāthā*, 10.

174 *Ibid.*, *Gāthā*, 21; also *Ratnakaraṇḍa Srāvakācāra*, *Sloka*, 50.

*rāgādīṇamaṇuppā ahimsagattam tti desidam samaye
tesim ce uppattī himsetti jīṇehi ṇiddiṭṭha*¹⁷⁵

The genesis of attachment, etc., in the soul is violence and their non-genesis is non-violence. Even *Puruṣārthasiddhyupāya*, Śloka 44,¹⁷⁶ states like this. Attachment, etc., are inclusive of all the twentyfive passions and hence are alike violence.¹⁷⁷

Violence may be subjective or objective. The genesis of attachment, etc., is subjective violence and their application on some object like slaughter is objective violence. Keeping both these in view Acarya Umaswami has defined non-violence as:

*pramattayogāt prāṇavyaparopāṇam himsā*¹⁷⁸

The killing of self or another out of delusion is violence.

The Jaina texts have discussed non-violence-violence in great details. Specially interested reader should look up the appendix.

Non-violence is the highest religion; state of detachment is religion and absence of violence, etc., is detachment. The other four vows viz., truth, non-theft, celibacy and non-accumulation, definitely stands for detachment and hence are alike non-violence. In contrast, falsehood, theft, sex and accumulation, being attachment-based are all alike violence.

*ātmapariṇāmahimsanahetutvātsarvameva himsaitat
anṛtavacaṇādikevalamudāhṛtam śiṣyabodhāya*¹⁷⁹

All these, untruth, theft, etc., causing pain to the pure effort of souls, are in themselves violence. These have been given different names for the under-standing of the disciples.

In falsehood, theft, etc., there is an element of violence; and

¹⁷⁵ *Jainendra Siddhānta Koṣa*, Part I, p. 225.

¹⁷⁶ *aprādurbhāvah khalu rāgādīṇām bhavatyahimseti
teṣāmevotpattirimseti jīṇāgamasya samkṣepah*

¹⁷⁷ *Puruṣārthasiddhyupāya*, Sloka, 64.

¹⁷⁸ *Tattvārtha Sūtra*, 7/13.

¹⁷⁹ *Puruṣārthasiddhyupāya*, Sloka, 42.

these are not possible in the absence of passions. Hence they invariably strain other living beings.

Accumulation may be internal as well as external, internal fourteen and external ten, total twenty four. The internal fourteen are falsehood, anger, pride, attachment, greed and nine passions starting with laughter. Being passions themselves, they virtually stand for violence.

External accumulation includes grains, wealth, etcetra, in all ten, which are not possible to have without passion and hence without strain on other living beings. Hence they too are violence.

This violence where all channels flow in is the greatest sacrilege, the reverse of non-violence which contains all religion, indeed, the greatest religion. So one comes across non-violence everywhere at the root of Jaina behaviour. Jaina behaviour is based on total absence of violence or at least minimum violence.

Non-violence includes avoidance of meal at night, use of water after passing it through cloth, avoidance of wine, meat and honey and certain fruits, avoidance of the intake of prohibited objects, even disciplines and controls,—all are non-violence.

These cannot be discussed here at length, but it is necessary to understand that having clearly understood the meaning of subjective and objective non-violence, each behaviour should be placed in one category or the other.

Every wise soul considers violence, whether subjective or objective, to be unwholesome in all respects, no matter whether due to certain weakness he may not be able to keep himself wholly apart from it. Gradually it reduces the area of violence but in no case does he consider it useful to torture others or to entertain attachment and malice.

There may be innumerable stages of giving up violence and cultivating non-violence in one's own life and these may have, and infact have, innumerable variants, but all these cannot be

stated in so many words. Hence these are sought to be conveyed by part conduct and whole conduct.

Part conduct does not consist of subject existence of 'lesser vows' and external activities, but it is one in which a part of pure detachment shines in proportion to the reduction of *anantā-nubandhī* and *apratyākhyānā varaṇa* passions. That indeed is conduct. The accompanying pure devotion and external activity are called conduct as a matter of usage.

Because of the absence of conscience, an unwise soul does not understand the main point and fixes his vision on external activity. Highlighting this, Pandit Todarmal writes:

“Their vision is fixed on external activity but they do not bother whether the outcome is improvement or deterioration. If they have their eyes on the outcome, then, as the outcome happens to them, they have their eyes turned to it. But in considering the chain of those outcomes, they fail to consider the intention underlying their desire, and the result that occurs to them is that of the intention underlying the desire.”¹⁸⁰

Of the outcome, he has drawn the picture as follows:

“Being indifferent, he accepts the 'lesser vows' and the 'greater vows', as described in the texts, and gives up violence in part or in full, and establishes pious deeds like non-violence in their place. And as formerly he considered himself the doer of sinful activities based on categories, so now he considers himself the doer of pious activities based on categories. Thus there is the parity of ego in both types of category based activities, e.g., I kill living beings, or I have accumulation then, and now I protect, I am nude without possession. This ego in either type of category based activity is itself the wrong outlook. *Samayasāra Kalaṣa* states:

*ye tu kartāramātmānam paśyanti tamasā tatāh
sāmānyajanavatteṣām na mokṣo'pi mumukṣutām* 199

A soul enveloped in the darkness of falsehood who considers itself to be the doer of category-based activities cannot, like other ordinary souls, attain liberation. For, there is a parity of ego. Thus by being the doer, he applies his mind, words and body, to the discipline of a monk or of a follower all the while, so that there may be no break or lapse in the said discipline, but all the same he is still in the grip of attachment, conduct, in contrast, is detachment. Thus the consideration of the aforesaid practice as the road leading to liberation is a wrong one.

Question—Conduct is stated to be of two types, viz., with attachment and attachment free. How is that ?

Answer—Just as rice is of two types, viz., with or without husk. When it has the cover of husk, it is not the true shape of rice. It is faulty. Suppose a wise man is collecting rice with husk. Now, if on seeing this, one collects only husk, he will have to repent. Likewise, conduct is of two types, viz., with attachment and attachment free. In that case, conduct with attachment is not the true shape of conduct. It is faulty. Now there may be some wise people who cultivate conduct with wholesome attachment. On seeing this, if some other mistake the wholesome attachment for conduct and accumulates it, well, he will have to repent.¹⁸¹

Truly speaking, conduct is a state of detachment. Although a distinction has been made between conduct with attachment and without attachment, still on the exhaustion of *karma* what remains is conduct with detachment. In *Tattvaprādīpikā* of *Pravacanasāra*, Acarya Amritacandra has clearly stated:

“A conduct which has the equipment of faith and knowledge, if with detachment, is entitled to liberation, and if with attachment, is entitled to kingship (Indra) of the gods, *asuras* and men with accompanying pain due to the bondage of treasure, for one covetous of liberation worthy of acceptance is the conduct with detachment and worthy of rejection is the conduct

¹⁸¹ *Mokṣamārga Prakāśika*, p. 244-45.

with attachment which gives unwholesome fruit.”¹⁸²

The above has been elaborated as follows:

“When this soul is spiritually ripe in its nature, and holds pure attitude, and maintains it consistently, then being free from hostile forces, he is able to carry on his work and is entitled straight to liberation. But when, though other conditions are fulfilled, the soul is not free from hostile forces because of which he cannot carry on his work and some times indulges in somewhat contrary work, then, like a person on whom is sprinkled clarified butter warmed on fire and who is pained thereby, it is afflicted by heavenly joys. Hence pure attitude is wholesome and good attitude is unwholesome.”¹⁸³

Wrothy of note are the following *ślokas* from *Pancādhyāyī*:

rūḍheḥ śubhopayogo'pi khyātaścāritrasanjaayā
svārthakriyāmakurvāṇah sārthanāmā ma niscayāt 759
kintu bandhasya hetuh syādarthāttatpratyanīkavat
nāsau varam varam yah sa nāpakāropakārakṛt 760
viruddhakāryakāritvam nāsyāsiddham vicārasāt
bandhasyaikāntato hetoh śuddhādanyatra sambhavāt 761
nohyam prajñāparādhatvannirjarā heturanjasā
asti nābandhaheturvā śubho nāpyaśubhābahah 762
karmadānakriyārodhah svarūpācaraṇam ca yat
dharmah śuddhopayogah syāt saiṣa cāritra sanjnaka 763

Although by usage even a good attitude is called conduct, still it is unable to carry on its work; hence it is not really worth while.

Like unwholesome endeavour, it is really a cause of bondage, and hence it is not the best. The best is one which harms not, benefits not.

A good attitude is conducive to contrary work—when this statement is considered, it does not stand refuted. For, when

¹⁸² *Pravacanasāra*, Commentary on *Gāthā*, 6.

¹⁸³ *Ibid.*, Commentary on *Gāthā*, 11.

good attitude leads to bondage, it may exist only in the absence of pure attitude.

It should not be argued due to ill wit that a good attitude is the cause of part exhaustion, hence neither a good attitude nor a bad one is the cause of the absence of bondage.

Svarūpācaraṇa stands for a total check on the influx of *karma*. This is *dharma*, this is pure attitude and this is conduct.

Lesser vows and greater vows are pure things: their use is conduct. Real conduct is the same as detachment.

In this context, Pandit Todarmal writes:

“Conduct stands for the rejection of activities like violence. The greater vows due to their wholesomeness are considered to be palatable. But in the *Tattvārtha Sūtra*, the author, while discussing the influx of *karma*, has placed both the greater and lesser vows in the same category. Now, influx leads to bondage and conduct to liberation. Hence conduct is not possible when there is influx of *karma* due to the greater vows. Conduct stands for that state of detachment which is devoid of all passions. When due to the delusion of conduct there arises, may be largely mild, but widespread attachment, that is virtually an excreta of conduct. Considering it to be impartable, it is not removed, but what is removed is *sāvadyayoga*. Just some person discards many a green vegetables, roots and trunks with many demerits and each others but does not consider it to be spirituality, in the same manner, a monk may give up extreme types of passions like violence and still continues to practise the great vows which may shelter mild vows, he does not consider it to be the path of liberation.”

Question—If this be so; then how is it that the thirteen types of conduct include the greater vows and so on ?

Answer—That is only *vyavahāra* conduct and *vyavahāra* is only the name of a key. So accepting that only the fulfilment of the great vows, etc., is the conduct of the detached person,

the great vows, etc., has been attributed the position of the key to the conduct. For certain true conduct stands for a total absence of passions.¹⁸⁴

We have as follows in the *Mūlacāra*:

*akasāyam tu carittam kasāyavasio asamdajo hodi
uvasamadi jamhi kāle takkāle samjado hodi*¹⁸⁵

A passion free state is called conduct. A state in the grip of passions is an uncontrolled state. When passions are no more, it is a controlled state.

Acarya Pajyapada has gone to the extent of writing as follows in *Samādhisataka*:

*apūnyamavrataih puṇyam vratairmokṣastayorvyayah
avratānīva mokṣārthi vratānyapi tatastyajet.*

Five non-vows like violence, etc., give impious bondage while five vows like non-violence, etc., give pious bondage, exhaustion of both leads to *mokṣa*. So one covetous of *mokṣa* should not only give up non-vows but also vows.

Worthy of attention in the above is the need to give up vows and non-vows, and to give them up in the same manner. In fact, these are like two boundaries. Thus, first no one need feel that non-vows are inferior to a greater degree than vows; both are equally bad and unwholesome. And, second, while giving up vows, one should not enter the territory of non-vows, but enter into a state of detachment. For advice is tendered to help one to climb up, not to slip down. If one gives up vows and enter the territory of non-vows, it is still wrose.

Hence those who want to be liberated from the misery of worldly life or who desire to rise up in all respects and be fully happy should acquire right faith and knowledge and get their conduct fixed in detachment. This is the only way of liberation

¹⁸⁴ *Mokṣamārgaparakāśaka*, pp. 229-30

¹⁸⁵ *Mūlacāra, Gāthā*, 982.

from the misery of worldly life, of the uplift of all beings—a truly *Sarvodaya Tīrtha*.

To conclude in the words of Pandit Todarmal:

“What more, the faith that ends attachment is right faith, the knowledge that ends attachment is right knowledge and the behaviour that ends attachment is right conduct; such is the road to liberation worthy of pursuit.”¹⁸⁶

Sarvodaya becomes a reality when all are on this road to liberation.

¹⁸⁶ *Mokṣamārga Prakāśaka*, p. 213.

CONCLUSION

Although eternal truths have been revealed in the words of Bhagavan Mahavira, still, the doctrines that have taken shape from his words also give solutions to contemporary problems. Indeed the problem is only one, and that is how to be happy. The only task is to get happiness and terminate misery. This is not merely a modern problem; it is a problem for all times and in all regions.

Hence there is not much of a difference between problems of today and problems of all the three time periods. Hence there cannot be any basic difference in their solutions.

How to establish peace and happiness that is the main problem today.

The importance of religion, faith in it and spiritual ideals in our life is no less than that of air, water and food; but the amount of urgency that we feel for the latter is not to be usually come across for the former.

All living beings desire to be happy and are afraid of misery and try to avoid the latter all the time. But what is true happiness? And what is the true road to it? Since this is not known all their efforts fail.

Air, water and food can meet our material wants, but the causes of misery are to be found, not in the material world, but in the mental world. So long as the flame of delusion, attachment, greed, etc., is burning within, it is not possible to be fully happy. To pacify the flame of delusion, etc., it is highly necessary to have religion, faith and ideal.

The spiritual ideals must be such that they have a link with the realities of life. The ideals which cannot successfully descend in life, which cannot be successfully applied in life, they may be

pleasant dreams in imagination but their utility and significance in life is doubtful.

When we measure the ideals of Tirthankara Bhagavan Mahavira against the realisms in life, they are found to be hundered per-cent right.

We succinctly feel that his ideals are not the outcome of a flight of imagination, but are based on the hard realities of the ground, and their observance in life is not only possible, but is easy and effective to give peace, happiness and prosperity to life.

The doctrine and philosophy about the nature of things as propounded by Bhagavan Mahavira has been discussed at length in part two of this work. Here it will not be out of place to consider certain external items of behaviour.

To make life pure, honest and happy, Bhagavan Mahavira have held up five great ideals, which are non-violence, truth, non-theft, celibacy and non-accumulation.

Keeping in view their effective application in life both for the monks and the followers, he has drawn a distinction between greater and lesser versions of these ideals.

Those who make a full use of these five are called monks and those who use these according to capacity and ability are called followers. Keeping in view the capacity and ability of the followers, they have been placed into eleven categories called *pratimās*.

The behavioral aspects of Jainism in doctrinaire form may be known from the *Caraṇāmyoga* texts and their application from the careful reading of the Jaina *Pnrānas*.

The whole universe is divided into two currents, one material and the other spiritual. The material current is flowing in all its furiousness which alarms the entire universe. The spiritual light in contrast is burning low, emitting a poor flicker.

Not their state, but their respective outcome is more important. The question is not, which of the two is more powerful and which less; the question is about their nature.

The material current is full of worldly experiences,—infinite and timeless. The spiritual current is all renunciation,—renunciation of 'others' and exclusive cultivation of self. Thus the two are inverse.

According to one, there should be no limit to joys and pleasures. If there is a limit, there is no satiation, and when there is no satiation, there is no pleasure. According to the other, what is the pleasure in worldly joys. Real pleasure is a prerogative of the soul. So there is no place for worldly joys on the road to real pleasure.

In other words, the material, current does not tolerate even the slightest of restraint and the spiritual current does not tolerate the presence of even the slightest worldly joy. One stands for unqualified hedonism and the other has no place even for an iota of it. For the one, the master is the reckless pleasure seeker, for the other, a *yogī* with complete detachment.

The two currents have been compromised in the life of a *Sravaka*, who has not wholly renounced worldly pleasures but gives them a due place. It is a passing compromise in which are sheltered, the five 'lesser' vows and seven vows governing conduct.

The material current says, 'To attain objects of pleasure, I may indulge in any amount of violence; it is immaterial.'

The spiritual current says, 'I do not want to have pleasures derived from violence, or when pleasure itself is violence, I need it not. I have joy within, I search it not outside.'

Then starts a compromise. They say 'Really we do not need pleasures; but we need minimum subsistence for life, which is due to our present weakness.' Since non-ending desires can never be fulfilled, so it is not possible to allow a limitless indulgence in violence. But in the life of a householder certain forms of

violence are inevitable, viz., violence despite utmost care, violence in business activity and violence in defence. These are the permitted forms of violence; the rest are to be discarded, especially determined violence. So the four forms are as follows:

- (1) Determined violence
- (2) Business violence
- (3) Violence despite carefulness
- (4) Violence in defence.

The first is prohibited and the other three permitted because they are inseparable from the householders' life,—the content of the 'lesser' vow of non-violence. The householder does not consider them worthwhile or palatable; but still they are there.

Likewise about the other four vows of truth, non-theft, celibacy and non-accumulation. For running the household, if necessary, the householder is permitted to utter minor falsehoods, but he is not permitted to make a wide use of false statements and even to think of using them. Such is the content of the 'lesser' vow of truth.

Leaving aside earth and water, the non-acceptance of anything else, not even in mind, without the express permissions of its earthly master is the content of the 'lesser' vow of non-theft. Non-indulgence in sex except with one's own wife in the case of a man, and except with her man in the case of a woman is the content of the 'lesser' vow of celibacy.

In the same way, leaving aside the accumulation for the present which may be essential, giving up any other, accumulation or the idea of it is the content of the 'lesser' vow of non-accumulation.

If we can court these five ideals given by Bhagavan Mahavira in our life according to our ability and capacity and make use of them, we can ensure peace not only for ourselves, but also for the world at large.

It is often said that to practise these in life is next to impossible, since they are so very hard and intricate.

Although according to Bhagavan Mahavira, these five must be free from all blemish or touch of violence, etc., but to bring them in life, their degrees have been recognised so that they may not be difficult to adopt and practise.

While the life of a monk is wholly devoid of violence, till accumulation of any sort, a householder practises these according to his ability and situation. Whereas for no sufficient reason, he does not disturb or kill an ant, when there comes a call from the country, the society, the household, the religion, where the honour and dignity of women are at stake, he does not even hesitate to apply the sword.

Thus we see that the above allegation is made without understanding Bhagavan Mahavira's prescription as per need and his outlook based on *anekānta*.

Bhagavan Mahavira has always emphasized upon thought based on *anekānta*, speech based on *syādvāda* and behaviour based on non-violence. The Jaina behaviour does not bother about un-tochability but it must be wholly or largely free from violence. Other items of behaviour are, not to drink water without passing it through a piece of cloth, not to take food at night, not to take wine or meat, etc., the broad contents of non-violence.

Bhagavan Mahavira has declared non-violence to be the great religion. But non-violence cannot flourish so long as there is wide disparity in social life. So in social life there must be tolerance, fellow-feeling and co-existence. He has given emphasis on these in order to reduce the area of violence.

Tolerance and fraternity cannot be the achieved goals so long as aspiration does not end. Aspiration gives rise to dissension and makes a living being restless. Religious intolerance has been a cause of many acts of violence and bloodshed in the history of mankind. History has many records of this. When religious aspiration exceeds a limit of tolerance and becomes restless for its own propagation, it has to take shelter with violence.

It is ill-luck of religion that it has instigated many a bloodshed because of which it has often been looked down upon as something base and vile.

Any spiritual doctrine which has made use of violence has limited its own propagation. The human mind cannot be changed by the sharp edge of the sword. Ignorance can be wiped by knowledge, but effort has been made to wipe it by sword. This has only helped the spread of agnosticism.

Bhagavan Mahavira understood this well and so he emphasized the purity of means as much as the purity of the end.

Co-existence is not possible in the absence of tolerance. In this world an infinite number of living beings have to live together. If we cannot live without challenging one another, then we shall clash all the while.

Clash is the cause of absence of peace and the latter inevitably leads to violence. Violence gives rise to counter violence, and thus to a non-ending cycle of violence-counter-violence. If we want to live in peace, we have to be tolerant of others.

Today in human society we have erected many walls between man and man. They are not natural but man-made based on colour, greed, caste, line, region, country and what not.

This has created a tension all the world over. One country is afraid of another, one region of another. Not only man, even animals have started looking on one another with suspicion. Even when they are wholly separated from one another, they are never free of tension. This has vitiated the whole atmosphere of the world and created a sense of suffocation.

A true religion is one which can end or reduce this tension and suffocation. Tension poisons the atmosphere and a poisoned atmosphere destroys the peace of mind.

On this, Shri Anantasayanam Iyenger, former Speaker of the Lok Sabha wrote:

“We should read the advice of Tirthankara Risabhadeva and Bhagavan Mahavira contained in Jainism. Today is the most appropriate time to bring them in life. The fundamental doctrines of Jainism are based on *anekānta* and the conduct in Jainism is based on non-violence. Jainism is not based on a blind faith in traditions and accepted norms in this life or in the life to come; basically it is a purely scientific religion.”¹

A doctrine is accepted when it comes out right in application. Religion is no terminology, but application. Life is the sphere of its application. Tirthankara Bhagavan Mahavira did not memorise the terminology of religion. He understood it, felt it and then made its application.

The path of external bliss or liberation—the path he himself treaded he recommended for all, not by precepts, but through practice. According to him, the only way to attain true peace and happiness is contained in what is expressed in the *syādvāda* style the many-faceted nature of reality, the nine reals, true nature of the *devas*, texts and *guru*, the science of differentiation—to understand these, to have respect for these, to feel these, and then to get lost in these, fully absorbed, wholly immersed.

On treading this path, he attained, eternal bliss and became wholly detached and omniscient, Mahavira the great hero and he bequeathed this right path to the world at large. His advice is meant not to become a devotee but a Bhagavan.

¹ *Tirthankara Vaidhamāna*, pp. 94-95.

APPENDIX

Ahimsa

Ahimsā has been declared to be the greatest religion—*ahimsā paramo dharmah* ; and this is done even to this day. This much is accepted ; but what is the meaning of *ahimsā*. In plain language, it means not to indulge in violence. When some discussion on violence-non-violence is afoot, we usually imply not to kill others, not to harm others, or, positively, to help and protect others. Thus the topic of violence-non-violence is related to others. But such a view is one sided.

Violence may be directed to self, but people are not very conscious of it. Even those who are conscious mean by violence to self the act of committing suicide, and do not go to its depth. Delusion, attachment, malice within is the worst form of violence to self, but people are not very much aware of it.

Keeping all this in view, a famous Jaina Acarya, Amrita Candra has defined *himsā-ahimsā* in *Puruṣārthasiddhyāya* as follows :

*aprādurbhāvah khalu rāgādīnām bhavatyahimseti
teṣāmevotpattirhimseti jināgamasya samkṣepah 44*

The genesis of attachment, malice, delusion in the soul is *himsā* and their total absence is *ahimsā*. Such is the gist of the Jaina *Āgamas*.

A natural question that may arise here is, is it then not *himsā* that living being die or are killed or not *ahimsā* if they are protected ? The answer to this question depends on the nature of life and of death.

Maraṇam prakṛtirśarīriṇām—As per this dictum death is a certainty for all living beings someday or other. Anyone with a body does not eternally live. At appropriate time, he is either killed by some other being or dies himself.

If death is taken to be synonymous with *himsā*, then it will never end, and in that case, life becomes synonymous with

ahimsā. But such is not the interpretation given in life. A timely death without any external cause is not called *himsā* nor is normally life called *ahimsā*. Many living beings die from natural calamities, like earth-quake, flood, etc., but that is not called *himsā*. Thus is refuted the above, viz. death is *himsā* and life *ahimsā*.

So far as it is a question of killing or saving, Acarya Kundakunda draws our attention to the following in *Samayasāra*:

*jo maṇṇadi hinsāmi ya himsijjāmi ya parehim sattehim
so mūdho aṇṇāṇi ṇāṇi eto du vivarīdo 247*
*āukkhayeṇa maraṇam jīvāṇam jīṇavarehim paṇṇattam
āum ṇa haresi tumam kaha te maraṇam kayam tesim 248*
*āukkhayeṇa maraṇam jīvāṇam jīṇavarehim paṇṇattam
āum ṇa haranti tuham kaha te maraṇam kayam tehim 249*
*jo maṇṇadi jīvemi ya jīvijjāmi ya parehim sattehim
so mūdho aṇṇāṇi ṇāṇi eto du vivarīdo 250*
*āūdayeṇa jīvadi jīvo evam bhaṇanti savvaṇhū
āum ca ṇo desi tumam kaham taye jīviyam kayam tesim 251*
*āūdayeṇa jīvadi jīvo evam bhaṇanti savvaṇhū
āum ca ṇa deiti tuham kaham ṇu te jīviyam kayam tehim 252*

One who accepts that he kills others and others kill him is foolish and ignorant. The wise accepts the reverse of it.

When *karma* giving life-span ends, the living being dies—this has been ordained by the leading most Jina. You cannot deprive others of their *karma* giving life-span. Then how do you cause them death ?

When *karma* giving life span ends, the living being dies—this has been ordained by the leading most Jina. Others do not deprive you of your span of life. Then how do they cause you death ?

The living being who thinks that he keeps others alive and others keep him alive is a fool and ignorant. The wise accept the reverse of it.

According to the omniscient, the living being takes life when *karma* giving life-span to it comes up. You cannot give this *karma* to others; then how do you save their life ?

According to the omniscient, the living being takes life when *karma* giving life-span to it comes up. Others cannot give this *karma* to you. Then how do they save your life ?

Concluding, the aforesaid text states,

*jo marai jo ya duhido jāyadi kammodayeṇa sosavvo
tamhā du mārido de duhāvīdo cedi ṇa hu micchā 257
jo ṇa maradi ṇa ya duhido so vi ya kammodayeṇa ceva khalu
tamhā ṇa mārido ṇo duhāvīdo cedi ṇa hu micchā 258*

Death and misery are caused when relevant *karma* comes up. Then is it not incorrect when you state, 'I have killed; I have caused pain ?' And when one dies not, nor suffers pain, that is also due to the rise of relevant *karma*. Then is it not incorrect when you claim, 'I have not killed, I have not caused pain ?' Verily such claims are incorrect.

The whole of the above has been summarised by Acarya Amrita Candra in the following couplets:

*sarvam sadaiva niyatam bhavati svakīya
karmodayānmarañajīvitaduhkha saukhyam
ajñānāmetadiha yattu parah parasya
kuryātpumānmarañajīvitaduhkhasaukhyam
ajñānametaddhigamya parātparasya
paśyanti ye marañajīvitaduhkhasaukhyam
karmānyahamkṛtīvasena cikīrṣavaste
mithyāḍṛṣo niyatamātmāhano bhavanti¹*

In this world life and death, happiness and misery come to the living beings always and as a rule by the coming up of *karma* acquired by themselves. It is utter ignorance to state that some other being is responsible for others' life and death, and happiness and misery.

¹ *Samayasāra Kalaśa*, p. 168-9.

Those people who consider a third person to be responsible for another's life and death, and happiness and misery, such people, desirous of helping *karma* come up because of sheer ego, suffer from a false outlook, and they kill their own soul.

On the basis of above, it may be said that the Jaina Acaryas never accept a claim that one person can kill or save another, or cause happiness or misery. Since no one can kill another nor save another from death, then how do we say that to kill is violence and to save non-violence ?

By the nature of things the soul is death-free and categories change themselves as well as because of the rise of *karma*—when this much is accepted, it makes one think how much the claim stands that one living being can save or kill another. So it may be said that killing or dying is not *himsā* nor living or saving *ahimsā*.

Violence-non-violence are connected straight with the attitude to the soul. The two are the disturbing and non-disturbing attitudes. They have no other material base. If the dropping of a slab of stone kills some one, the violence cannot be attributed to the soul. But if one living being decides to kill another, then the former is responsible for the violence, no matter whether the other is killed or not. Violence or non-violence is not sheltered in the inanimate; the origin and cause of these is the animate, the conscious with a perversion of mind, even falsehood, theft, ill-behaviour and collection become alternative forms of violence. In the words of Acarya Amrita Candra,

*ātmaparīṇāma hinsanahetutvāt sarvameva hinsaitat
amṛtavacanādikevalamudāhṛtam śiṣyabodhāya* ²

When the pure attitude of the soul is destroyed, then falsehood, theft, etc., become forms of violence. They have been separately named to help the disciples to understand.

In fact, violence and non-violence, instead of being related to the life and death, happiness and misery of others, are related

2 *Puruṣārthasiddhyupāya, Sloka, 42.*

to attachment, malice, delusion, etc., the attitudes of the soul. Violence does not crop up in the soul on account of others.

*sūkṣmāpi na khalu hinsā paravastunivandhanā bhavati pumsah,
hinsāyatananivṛttih pariṇāmaviśuddhaye tadapi kāryā*³

Though violence is not the outcome of other objects, it is necessary to give up accumulation, etc., for the purification of attitude for whether one dies or does not die, unrestrained people invariably acquire bondage. Hence,

*maradu va jiyadu jīvo ayadācārasya ṇicchidā hinsā
payadassa ṇatthi bandho hinsāmetteṇa samidassa*⁴

Violence may be of two types, viz., subjective and objective. When the pure attitudes of the soul get defiled by the rise of subjective factors like attachment, etc., it is subjective violence, and the fact of killing of objects and beings in which subjective violence is the instrument is objective violence.

In ordinary language, violence means chastising someone, giving him pain, etc., Indeed, these are forms of violence, but they are the outcome of carelessness. Hence according to Acarya Umasvami.

pramatta yogāt prāṇavyaparopaṇam hinsā

This carelessness is rooted in attachment, malice, delusion, etc. Thus in the above statement, two types of violence enter into objective violence. But normally our vision is fixed on external (visible) acts of violence, and does not reach the internal one, the subjective form of violence. Hence special effort has been made here to draw the attention to subjective type of violence which is caused by attachment, malice, etc.

A question may be asked here. Well, deep attachment may be called violence but why the mild attachment? The answer is

3 *Ibid.*, Sloka, 49.

4 *Pravacanasāra, Gāthā*, 217.

simply, viz., mild attachment is also a form of attachment. Of course, when attachment is deep, it is a greater act of violence as against a mild attachment; but when there is no way to get rid of it altogether, at least its intensity should be reduced. All the same, this is not *dharma*. *Dharma* stands for a total absence of attachment, malice, greed, etc., and that is another name for non-violence.

A second question may be, complete non-violence is not possible even for the monks. Then for lay men (followers), it should be enough if they practise kindness (the attitude to help/save others). In his discussion on the Followers, Acarya Amrita Candra has established that non-violence is one and takes no types. Of course, there may be degrees of non violence when it is adopted in life; but violence is always violence.

If one cannot fully give up violence, he should give up at least a part, but then that does not become non-violence. If we cannot fully give up violence, we should give up at least a part, and when we cannot do even that, we should not at least say that less violence is *dharma*. Even good attachment is a form of violence and cannot be called *dharma*.

Here may arise an important question. If killing is violence, then why not saving non-violence? Since the latter shelters a mild passion and pure attitude, even the texts have considered it to be non-violence in practice. But this is not correctly so and the Jaina texts have discussed this in all its minuteness which needs be properly understood. According to the philosophy of the Jainas, killing is indeed violence, but saving is also violence, being the outcome of attachment, whatever its actual form. Already it has been stated that the very genesis of attachment is a form of violence.

Indeed the attitude to save is superior to the other one, the attitude to kill; but it is attachment all the same. Fire may be lit with neem wood or sandal wood, but it must burn. The same with attachment. Non-violence stands for complete detachment, not for good or bad forms of attachment.

Though the act of slaughter causes sinful bondage and act

of protection gives pious bondage, it is bondage all the same. *Dharma* being the end of bondage, how can it be its cause? Hence a state of detachment is non-violence, and being in the nature of things it is *dharma*, and also a cause of liberation.

There is a mystery underlying the notion that even saving a life is violence. It is like this that when a living being in his ignorance thinks to kill someone, though he really cannot, then that thinking, being contrary to fact, turns out to be false. In the same manner, if any living being thinks of saving some life, which he really cannot, then that thinking is no less false than the other one. Both are at par in being false, and falsehood is a great sin which underlies both. Still to save is a pious act while to kill is a sinful act. Even wise people are aware of these two and even though they consider them to be bad, still at times they cannot avoid them.

Two hundred and ten years back, Pandit Todarmal wrote as follows about this:

“Any effort to save or make happy another being leads to pious bondage and to cause pain or kill to sinful bondage..... If out of malice one thinks to kill someone he cannot be killed till his life span has ended, though the malicious thought becomes the cause of sin. Likewise, if out of love (practical non-violence) one thinks to save someone, he cannot be saved if his life-span has ended. But the pious thought becomes the cause of pious bondage. Both are bad. A state of detachment (true non-violence) is a state of non-bondage, and is hence good. Till you attain that stage, may your attachment be wholesome, but you should treat even this as unwholesome.”⁵

In the life of the householder, as already said, there may be four types of violence, viz., (1) determined violence, (2) business violence, (3) violence despite carefulness and (4) violence in defence. These have already been explained and it has been pointed out that the last three are difficult to avoid by the householder. But a wise householder never considers them wholesome. For one on the road to liberation, his personality has two divisions viz., that he

⁵ *Mokṣamārga Prakāśaka*, pp. 232-33.

has full devotion to true non-violence and that his life is as per its introduction.

How much non-violence a man can have in life and how much not is a separate issue. And what is the real nature of violence and non-violence is a topic of independent consideration. Wise men should not forget this.

In conclusion, it may be said that the genesis of attachment, malice, delusion, etc. is violence, and to consider them to be *dharma* is also violence. Absence of attachment, etc., is true non-violence and not to consider attachment, etc., as *dharma* is the true understanding about non-violence. This is the gist of the Jaina *Āgamas*.

The Hindi edition of this book * in the eyes of the reviewers and scholars

Rajasthan Patrika (Daily), Jaipur, dated February 16, 1975, Sunday edition.

This year is being celebrated the 2500th nirvana anniversary of Bhagavan Mahavira. On this occasion it is not only fit but also necessary that his learned teachings are brought to the notice of a wider public. In my view, it is not very important to know when and where Mahavira was born, when he attained perfection or what superhuman powers did he display. More important are his great teachings, his interpretation of religion and of the philosophy of life.

From this angle, I read the book *Tīrthankar Mahāvīr aur Unkā Sarvodaya Tīrth* by Dr. Hukumchand Bharill and I felt highly delighted.

The light that has been thrown in the first part of the book may not go deep down well through the throat of the non-Jaina friends but in the second part where he discusses at length the Jaina doctrines, especially *syādvāda*, with enormous competence is worth reading and understanding by everybody. It gives insight in the depth of knowledge, study and scholarship of Dr. Bharill and it gives one a competent and authoritative knowledge about Jainism. In fact, in the book of about 200 pages Dr. Bharill has, so to say, put an ocean into a jar, for which the author and the publishers the Todarmal Smarak Trust are deserving of hearty congratulations.

For the Jaina readers, it is like the essence of Jainism, but even for others interested in comparative religion, this book will be immensely readable.

Chandragupta Varsneya

Jain Sandesh (the Weekly organ of the Bharatiya Digambar Jain Sangh) Mathura, dated January 2, 1975, Vol. 45, No. 36.

* In pocket Book Size. This book is available for Rs. 2/-

I accord a hearty welcome to this work of Dr. Bharill. This is a work which may be given to anyone to impart the knowledge about Bhagavan Mahavira and his teachings. It contains nothing which may lead to difference or dissension.....It is highly readable and for this, the writer and the publishers deserve our thanks. I find this book to be the first one of its kind of which 10,000 copies have been printed in the first instance.

*Siddhantacarya Kailash Chandra Sastri
Chief Editor*

Vīr-vani (Fortnightly), Jaipur, January 18, 1975, Vol. 27, No. 8.

The Book written by Pandit Hukamchand Bharill is a beautiful and competent production on Bhagavan Mahavira, his life and teachings and on the earlier Jaina Tirthankaras. This can safely be placed in the hands of any one, Jaina or non-Jaina. The learned author has inserted an ocean into a jar. Even those who consider the author to be a supporter of Sonagarh and hesitate to attend his lectures will also acquire a good knowledge about Mahavira and his Tirtha on reading this book. Rising above discussions and dissensions, the present work is really deserving of praise and congratulation. During this year of Mahavira, this book is expected to be a best seller. The first edition of this work numbering 10,000 copies was printed in November 1974, and within two months its second edition had to be rushed to the Press. This fact shows how much the public have welcomed it. For such a publication, the author as well as the publishers deserve to be thanked.

Bhanwarlal Nyayatirtha

Sanmati Sandesh (Monthly), Delhi, December 1974, Vol. 19, No. 12.

The present work is an important ring in a chain of publications on the occasion of nirvana anniversary on Bhagavan Mahavira and his philosophical doctrines. It contains very thoughtful material on all items, spiritual as well as mundane.

Depcted in this work is the long Tirthankara tradition preceding Bhagavan Mahavira, his past lives till all the events of his present life in a very interesting and readable style.

In this spiritual doctrines which have received attention, most important are the Science of Differentiation, Sarvodaya Tirtha, Anekanta, Triple Gems, and the Feeling of Self, all well illustrated, logical and in the light of the canonical texts. The thoughts and expression being natural and spontaneous, the whole things reads like a novel. At no stage does one feel tired. For a work of about 200 pages, well-bound, the price is cheap. Printing is clear and readable without difficulty.

Sanmati Vani (Monthly), Indore, February, 1975, Vol. 4, No. 8.

Beautiful printing, are an all-round really produced work. In the first part, the learned author has presented in a simple and interesting manner the past Tirthankara tradition preceding Bhagavan Mahavira, his previous lives and the events of his present life. The second part gives a penetrating and authentic account of Bhagavan Mahavira's Sarvodaya Tirtha, Six objects, Seven fundamentals, Triple Gems, Karma and Anekanta. An appendix contains an exhaustive discussion on Ahimsa in the light of the Jaina Agamas. This is a highly useful work which gives an insight into the extraordinary presentation given by the author. In this work, the author has nowhere lost the spiritual viewpoint which is the very soul of Jaina fundamental doctrines.

Sanmati (Monthly), Bahubali (Kumbhoja), January, 1975, Vol. 25, Number 6.

The book under review is one of the best published work on the occasion of nirvana anniversary of Bhagavan Mahavira and is an admirable and regular reader for the Jains and non-Jains alike. It is an authentic account of the life and doctrines of Tirthankara Bhagavan Mahavira.....

In the new generation of Scholars and Writers, Dr. Bharill is a serious, analytical and expert writer. He is dedicated to the propagation of right religion and through day and night he is devoted to this work.

Both from inside and outside, the book is beautiful, interesting and worth-reading by the inquisitive. Its importance and success are indicated by the fact that 10,000 copies of this work have been bought and distributed by different organisations.

Ballabh Sandesh (Monthly), Jaipur, February, 1975.

Dr. Bharill is renowned for his profound scholarship, exceptional oration and deep thinking. In this work under review, these qualities have taken shape.....The printing, paper and binding are excellent. I request the readers to read this book at least once.

Jinavani (Monthly organ of Samyak Jnan Pracharak Mandal), Jaipur, December, 1974, Vol. 31, No. 12.

Dr. Bharill is famous as a speaker on spiritual themes. He has figured here in this book as a writer.....(In Part one), the author has established in understandable language that on the basis of penances even the soul of a Bhila may attain perfection in the life of Mahavira..... Part Two discusses in depth the Sarvodaya Tirtha which is the outcome of Bhagavan Mahavira's profound thinking..... An appendix gives at length an analytical discussion on violence-non-violence from the spiritual angle.....The book is worth reading and thinking.

*Dr. Narendra Bhanavat
Prof., Rajasthan University, Jaipur*

Sri Agarchand Nahta, Bikaner,

Received a copy of *Tirthankar Mahavir aur Unkā Sarvodaya Tirtha*. The book is an excellent production and has been well written. I think it is the best among the works on Mahavira produced by the Digambara Jainas.....I congratulate you and your organisation for the work of spiritual propagation which you have been doing..... I am happy to note that your work is selling out in a large number.