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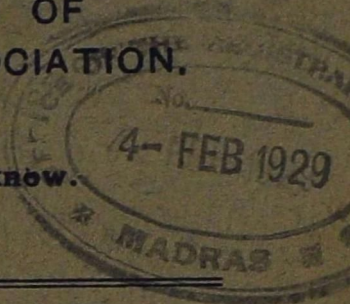
THE JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

Edited by

Ajit Prasada, M.A., LL.B., Lucknow.

C. S. Mallinath, Madras.



VOL. XXIV }
No. 11 }

MADRAS :
NOVEMBER 1928

{ WHOLE
{ No. 281

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—*Manager.*

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THE JAINA GAZETTE

VOL. XXIV }
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THE NIRVANA OF LORD MAHAVIRA.

OF the Five Great Acquisitions* which the Soul of an Arhat attains, the ascension to Moksha or the attainment of Liberation or Pari-Nirvana is the last and the most important; for it is now that the soul puts an end for ever to its mundane existence and begins the life as a *Siddha*, a Pure and Perfect Soul in that Domicile of Bliss, a region far beyond the horizon of human understanding, where there is undisturbed Peace, infinite Power and undefiled Purity.

Our Sacred Books give us interesting accounts of the *Nirvana* of our Great Thirthankaras and numerous other *Munis* of the ancient days. And let us describe here somewhat in detail the Salvation of Lord Mahavira and the glories of that glorious morning when He entered into Nirvana.

It was in the year 527 B.C. the Lord having preached the *Dharma*, the Way and the Goal for about thirty years, in many countries, to all people without any distinction of caste or sect or any other social status, to *Aryans* and *Mlechchas* alike, reached the lovely precincts of Pava-puri, which was perhaps the capital city of King Hastipala, who was one of the royal disciples of the Great Teacher.

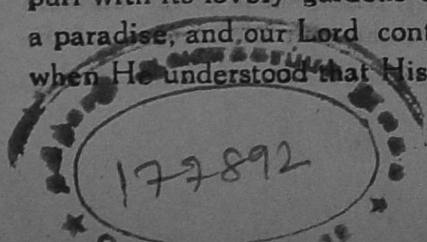
* These are called Pancha Kalyanas in the Sastras. They are 1. Garbhavadharana or the Birth; 2. Janmabhisheka or the Anointment by the Deves soon after the Birth; 3. Pari Nishkrimana or the absolute renunciation; 4. Kevala Jnana, or the Omniscient Knowledge; 5. Pari-Nirvana or Salvation.

The King who was longing to receive the Jina in his capital, gave order that his town should keep high festival ; therefore the ways were swept, rose odours sprinkled in the street, and the trees were hung with lamps and flags. The people in the city with their rich dress and ornaments on and taking with them flowers and frankincense went in crowds to pay their obeisance to the Thirthankara. In the middle of a tank there was a nice grove where the Lord preached to His Assembly, which consisted of Devas, men, beasts and birds. The spiritual radiance of the Blessed Jina shone round Him over a radius of considerable distance, and as a consequence of which all living beings felt whole and happy. The lame walked ; the blind saw ; the dumb spoke ; the deaf heard ; and the sick men leaped laughing from beds of pain. There was friendship also among the animals and birds :

“ spotted deer

Broused fearless where the tigress fed her cubs,
And cheetahs lapped the pool beside the bucks ;
Under the eagle's rock the brown hares scoured
While his fierce beak but preened an idle wing ;
The snake sunned all his jewels in the beam
With deadly fangs in sheath ; the shrike let pass
The nestling-finch ; the emerald halcyons
Sate dreaming while the fishes played beneath,
Nor hawked the merops, though the butterflies—
Crimson and blue and amber—flitted thick
Around his perch ; the spirit of our Lord
Lay potent upon man and bird and beast.”

And Nature herself responded to the psychic attraction from the Lord. The sky was clear and bright in all directions ; the conscious earth worshipped with waving grass and sudden flush of flowers at His feet ; mild and fragrant breezes blew all around ; space resounded with shouts of *Jai ! Jai !*, “ Victory ! Victory ! ” and all living beings became joyous. In short Pavapuri with its lovely gardens and merry crowds of people became a paradise, and our Lord continued preaching for about a month when He understood that His career in this world was approach-



ing its close. So in order to attain the *Siddhaship* He had to free Himself from the four *Aghati* Karmas which though did not prevent Him from enjoying all glory in this temporal world, yet barred His soul from eternal Freedom and Bliss ; and hence Mahavira destroyed the remaining Karmas and as a result of that the Lord attained Liberation.

The Nirvana took place in the 4th part of the night on the 14th day of the dark half of the month of Kartika, of 527 B. C. The pure bright soul of the Arhat released from its Karmic bondage flew straight up to the top of the Universe, where is believed to be the Seat of the Liberated Souls. The Ascension of the Soul of Mahavira did not occur unnoticed. The time being night, though most of the people in the Assembly were asleep, there were some at least awake, whose eyes were dazzled by a bright light which suddenly spread over the earth. It is also said that a great (*graha*), comet in the shape of a heap of ashes appeared in the sky, as a sign perhaps of the Nirvana of the Blessed Jina. Not only this : wonderful phenomena, they say, occurred throughout the universe announcing the event to the different inhabitants of the higher, middle, and the lower regions. The ocean made a tremendous noise ; the earth shook a little ; the huge bells hanging in the celestial worlds rang of their own accord ; in the shining spheres a sound similar to the roar of a lion was heard ; the gods in the air beat their drums and the *Bhavanvasi devas* blew their conches. The devas rejoicing at these signs came down to the Earth to perform *pūja* to the holy remains of their Lord.

The Angels of the air showered rain of flowers ; there was cool fragrant breeze blowing ; and the gods walked free with men that day, though men knew not. They all bowed down before the holy body of the Blessed Jina and then cremated the holy remains in a magnificent and reverent way.

On the spot where the body of the Blessed Lord was cremated, they erected a stupa and to commemorate the day of Nirvana of their Master the eighteen confederate Kings of Kashi and Koshala, the nine Mallakies, and the nine Lichchavis and the other royal disciples of the Jina met together and instituted an

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illumination on that day for they said, " Since the Light of Intelligence is gone, let us make an illumination of material matter."

The people arranged rows (*avali*) of lamps (*deepa*) all round the Hall where our Lord Mahavira was preaching to His Audience ; not only the Hall, the whole of Pavapuri, the sylvan Capital of King Hastipala was also illuminated. Every palace, mansion, house and hut had its own myriads of lights shining bright. There was mirth and gaiety in every home. The Nirvana of the Lord was celebrated with brightness ; pleasure, and purity, This festival of brightness or Illumination, called *Deepavali* was first instituted in 527 B.C. about 24½ centuries, ago on the day when the Thirthankara Mahavira ascended to Heaven.

The *Devali* which the people in India celebrate every year in the month of Kartika, is only an imitation of the Grand Illumination at Pavapuri. They have forgotten the great event which gave rise to this national festival but they have tenaciously stuck to it through so many centuries.

Deepavali and Pavapuri are two names which are very dear to the heart of every Jaina. The former reminds him of the day when his Lord attained Salvation and the latter tells him of the place where his Lord left His material body.

To those who have not visited Pavapuri the following description of the place by our Bro. the late J. L. Jaini will be interesting:—

" A small hamlet of moderate dimensions, and of mud-houses mostly, Pavapuri is a place lovely in its simple surroundings and lovelier still in its sacred traditions. There are several *dharmashalas* (resting-places) for Jaina pilgrims. There are about half a dozen temples, erected by the Svetambaras and Digambaras. Many pilgrims of both sexes proceed to the place, chiefly on the Dewali occasion, the day on which Lord Mahavira attained Nirvana and then up to the month of March, when the attendance begins to fall. The main temple, which contains the *charanas*, sacred-foot-impressions, of Lord Mahavira, stand in the middle of a tank, covered with lotus leaves and other aquatic plants of various kinds. Many fish float in the water and make a very funny sight by their incessant flitting. Sometimes a bigger fish would attack a shoal of smaller fish and make them dart down

into the water in great confusion. At present no lotuses are blooming in the tank but it is easy to imagine how charming the tank must look when white and red lotuses dot its surface and the fish dance in its pellucid depths through the mazes of the lotus-stems. The sun also may then be imagined as converting every stray drop of water that the ever-busy tails of the fish have cast on to a lotus, into a pearl of the most beautiful pink colour. The insulated temple of our last Lord is reached by a bridge of stone. In the temple itself is a low chamber, facing the east are 3 niches ; the central one, the largest of the three, contains the foot-impressions of Lord Mahavira ; the niche on the right of it, of His disciple Gautama Swami ; and that on the left those of Sudharma-charya. Both these saints flourished in the time of Mahavira and attained Nirvana within 62 years of His death, at Pava. How tranquillizing and purifying the effect of a visit to the hallowed Feet is, can be best known by actual experience."

".....We hope that our educated brēthren, would not throw the opportunity when it arises of paying a visit to Pavapuri and sitting at the visible-in-visible Feet of the Great Master, whose bright finger points still to the eternal path and whose charming voice still allures the weary pilgrim to the regions of Peace of Joy and Truth!"

Indeed, the simple beauty of Pavapuri is inspiring ; there is a sort of purity and bliss about the sylvan retreats which can be felt only by the spiritually advanced ; the *nir-aksherivani* or the letterless voice of the Arhat, though melted into stillness and silence is yet audible to the spiritual ear ; from the tank cool wafts of wind laden with lotus-scents breathed by the water-gods sigh over the surrounding land.

Sitting at the Blessed Feet of the Lord which truly unlock the gate-ways to Heaven, is in itself a celestial blessing. The Place where the Feet rest is sanctified and

Lo ! thou who comest thither, bare thy feet
And bow thy head ! for all this spacious earth
Hath not a spot more dear and hallowed.

WHOM DO THE JAINS WORSHIP ?

BY

Rickhab Dass Jain, B.A., Meerut.

THE Jains worship Sarvagya Vitraga, that is, an All-knowing God who is free from the defilements of Raga (love), Dvesha (hatred) and Moha (ignorance). The Jains adore and do obeisance to that condition of Chaitan Atman (conscious self) in which the Atman attains infinite knowledge, infinite seeing, infinite happiness, and infinite power. The Jains revere that Perfect status of Atman where it is free from eighteen blemishes, namely, chhuda (hunger) trishna (thirst), janma (birth), jara (old age,) maran (death), roga (disease,) shoka (sorrow), bhaya (fear), vismaya (wonder), raga (love), dvesha (hatred), nidra (sleep) suvaid (perspiration), mada (pride), moha (ignorance or illusion), chinta (care or anxiety), khaid (pain), and rati (desire), and is in its own syabhava (True Nature).

The Perfect Condition is existing from eternity and will continue to exist for ever ; it has no beginning, no end. The worldly soul is from eternity attaining this condition and will for ever continue to do so. But Atman when once arrived at this Perfect status, never descends to the defective, limited mundane condition. Here it might be questioned that when Atman is always becoming Parmatman and Parmatman never becomes Atman, the world will some day or the other, become void of the Atman. The answer to this is that Atman in the world is infinite in number and that what is infinite and without limit, can never be exhausted.

The real aim of the Jain religion is to let the jiva attain unto the Paramatmic condition. The chief Updesha (teaching of Jainism is to show the way by which Atman can become Paramatman. In this painful mundane condition, the Atman being involved in love, hatred, and ignorance, experiences various kinds of pleasures and pains. When the Atman is

purged of love, hatred and ignorance, its Svabhava (true nature),—infinite knowledge, infinite seeing, infinite happiness and infinite power—becomes manifest and it acquires Godhood. If you look into the Jain scriptures, you will find that this religion teaches the worship,—not of any object or of any particular soul,—but of Paramatman Svarup,—of infinite knowledge, infinite seeing, infinite happiness, infinite power and Vitragta (passionlessness). The Jains attach the greatest importance to Vitragta, because without it, the other attributes of Paramatman cannot exist.

There have always been spiritually advanced persons who, having abandoned Raga (love) Dvesha (hatred) and Moha (ignorance) have manifested in themselves the above-named attributes and have obtained the Parama Pada—(Perfect Status of Divinity.) It is these Deified Personages to whom the Jains pay their reverence and homage. In every cycle, twenty-four out of such Personages, become eminent; they show the path of Dharma to the worldly souls and are consequently called Tirthankaras. The Jain temples contain the images of these Tirthankaras; and the Jains worship these Tirthankaras through their images. Some people include the Jains among the worshippers of stocks and stones and assert that it is through the Jains that idolatry prevailed among the Hindus. They impute all the evils of the system prevalent among the Hindus to the Jains; but, if they give up prejudice and consider over the matter dispassionately they will find that the Jain idea and way of worshipping the images of their Tirthankaras can in no way bear the imputation of stone-worship or of other phases of idolatry.

Now the first argument which these persons adduce, is that the image is made of dead matter; man himself has made it; and that man can derive no benefit from the worship of a thing which is dead matter and which the man himself has made. In the first place, the objection that a material thing made by man himself cannot benefit or harm man, is wrong. The mere fact of a thing being material and being made by man is no argument for the proposition that it cannot affect man. Observation shows that such a thing does injure or benefit man according to the

circumstances of the man and the nature of the thing. When you look at the picture of a prostitute, it is likely to produce voluptuous and lascivious thoughts within you. On the other hand, if you look at the image of some spiritually advanced person, a spectacle of sanctity and holiness will present itself to your eyes which will purify your whole self. Thus no body can deny that a material thing made by the hand of man produces good or bad effect upon man. Even words are nothing but images of certain thoughts. When you hear a speech, it always produces a good or bad effect upon you. Now speech in its turn, is a collection of words which are the images of the thoughts of the speaker. If those words be reduced to writing and any body were to read that writing, it will certainly create within him those very thoughts of which the words are the images.

Images are of three kinds ;—First, those the shape of which is not similar to that of the original but which are assumed to represent the original, as the word horse written on paper or spoken by word of mouth. Second, those the shape of which is similar to that of the original but which cannot be touched like the original thing itself, as the picture of a horse drawn upon a piece of paper. Third, those the shape of which is similar to that of the original and which is also tangible, as a solid image of a horse. Now all these pictures represent a horse and produce the idea of a horse within one's mind. All men use such images or pictures ; it is, in fact, inevitable for man to use them. No worldly affair can be carried on without the use of images or pictures.

Jiva (soul or spirit) in this world is surrounded on all sides by matter. The Svabhava of Jiva is Jnana ; but as it is, like milk and water, intermingled with, and surrounded on all sides by matter, it has, to a great extent, lost its Svabhava, the Jnana. It can of course gain its full Jnana by being separated from matter but this cannot be accomplished all at once. In this mundane condition, Jiva can, on all its sides, find nothing save matter : it cannot think but of matter, and it cannot do anything without the help of matter. Until it is very highly advanced

and developed, it must do all its work through matter. It cannot even think of itself but through matter. So long as it is in this degenerate condition, it must acquire Jnana through matter. You repeat the name of God and meditate upon His attributes through words representing those attributes. If you consider over the matter without any prejudice, you will agree that it is nothing but using a certain kind of image. Words are nothing but a sort of subtle matter. You write the word Brahma or Om on a piece of paper. What is this word Brahma or Om written on that piece of paper? It is also a kind of image. In short, so long as you are in the worldly condition, you cannot avoid the use of image in your works whether they be worldly or religious.

The Jains, moreover, do not worship an image as the very God Himself. They do not, properly speaking, worship the image or the stone or metal of which the image is made; they rather worship the attribute of Vitragta which is represented in that image. According to Jain principles, Parmatman is Vitrag and without this attribute Parmatman cannot be all-knowing, all-seeing, all-powerful and all-happy. When the Atman first manifests Vitragta in himself, it is only then that the other above-named attributes become manifest and the Atma is turned into Parmatman. It is very essential for the former to contemplate upon Vitragta. Hence, in order to show the excellence of Vitragta to the worldly soul and to instruct it in this all-important principle, Vitrag images of Tirthankara are placed in the Jaina temples. From eternity the worldly soul is involved in love, hatred and illusion, or ignorance and the attraction towards, and the repulsion from the worldly objects, do not let it see its true and real nature which is, Pure and Perfect Intelligence. The wine of illusion does not allow it to contemplate upon Paramatman Svarup. Hence, in order to purge the worldly Jiva of love, hatred and illusion and to create Vitragta therein, these are placed, in the Jain temples, the images of the Maha Rishis who have abandoned worldly pomp and grandeur,—having forsaken love and hatred from the good and bad objects of the world,—having given up even the love

of their own bodies,—and having adopted a state of nudity like innocent children, have obtained the Perfect, Imperishable status. The very sight of such images purifies one's thoughts because our thoughts are generally liable to change according to the nature of the objects we look at. When we look at a picture in which two armed persons are fighting with each other, our thoughts take the tinge of excitement and bravery and our whole nature acquires as it were, a fresh vigour. If we look at a voluptuous picture our thoughts are likely to take the same direction. On the contrary, if we behold the statue of some spiritually-advanced person, our thoughts are sure to become pure and holy. In short, as the nature of the image we look at is, so will our thoughts become. When we have a look at a Shant (calm), and Vitrag (free from love, hatred and other passions) image, the same attributes will have their play in our thoughts. Such images are placed in the Jain temples, and worshipped to create calmness and passionlessness in the worldly souls. In Jainism, it is not the collection of the material atoms that is worshipped, it is rather the attributes,—Shantta and Vitrag of Parmatman—that are contemplated upon and worshipped through the images which eminently put forth such attributes before the view.

Besides, the objection that to worship an image is useless, because an image can give nothing to man, cannot be applicable to the worship of Jain images. According to the Jain belief, God also from a real point of view, does not give anything to man. According to Jainism, Parmatman is Vitrag, does not create, or afford pleasures and pains to soul, does not send soul to heaven or hell, or confer the bliss of *moksha* on it. As regards Vitragta, Parmatman and His image stand on the same footing. According to the Jain principles, what to say of His image with respect to these things, even the Parmatman Himself does not give anything to or snatch anything away from anybody. He does not become pleased or displeased with anybody, neither does He provide one with ease and comfort, nor does He render another wretched and miserable.

Jiva itself makes these conditions. The primary cause

of all these conditions is the Jiva itself, the other things being only the Nimit Karan (secondary cause). In reality, Atman and Parmatman are one, the real nature of Atman being the Parmatman Svarup (Godhead). But in Samsar, Atman is from eternity intermingled with matter and hence its real nature is hidden and Atman is forgetful of its own nature, that is, of Parmatman Svarup. The curtain of ignorance is dropped over its eyes. The Atman considers the external objects as its own. It loves one thing and hates the other. This Raga Dvesha (love and hatred) is Bhava Karma on account of which subtle matter of various kinds called Dravya Karma, is attracted towards and becomes attached to the soul, and the previous Dravya Karma having fructified itself, becomes detached from it. And in enjoying the fruits of previous karma, the soul entertains the feelings of love or hatred towards the objects of enjoyment and this newly-created Raga Dvesha attracts new Dravya Karma towards the soul which becomes attached to it. The most prominent teaching of Jainism is that one, while enjoying pleasures or suffering pains afforded by previous karmas, should not indulge in love and hatred. He should rather taste the fruits, whether good or bad, of his previous karmas with Shant Parnama (calmness) Vitragta (having no love and hatred towards the objects) and Samabhava (equanimity). In adversity, you ought not let sorrow take hold of your mind. You must rather reason in this way, "I have, in my previous life, done some bad deed which has caused me this pain. But this pain can do me no harm. I am Chaitan Atman (conscious soul or pure intelligence) my Svabhava (real nature) is to know all things,—within and without, of all times and of all places. The sword cannot kill me, nor can fire burn me. Worldly pains, if they can injure at all, can injure matter only. But matter though intermingled with me, is not myself. My essential nature consists in Parmatman Svarup. Worldly pains and sorrows cannot touch me." In like manner, when you meet with success and good-fortune, do not be elated. When you get some good object, do not entertain too much love for it, but think in this way. "I have, in past times, done some good work on account of which I have got this desired object. But my nature and the nature of this object are quite

distinct. I and this object cannot be one, nor can this object remain with me for ever. So long as my previous good karma is fructifying, I am enjoying this object." Thus, by indulging in such thoughts, you must avoid being engrossed in that object. You must rather absorb yourself in your essential nature, that is, in the attributes of Parmatman, so that the power of your Atman be developed and the attributes of parmatman be manifested therein.

Thus what Jainism principally propounds is the eradication of love, hatred, and illusion, but it is not an easy task to eradicate them. Nothing in the world can be more difficult and arduous than this. Men of valour fight the enemies, conquer the countries but to conquer the self is a mightier deed. This task cannot be accomplished all at once. It is done gradually and by the aid of practice. Hence, Jainism in order to eradicate Raga, Dvesha and Moha and to teach Vitragta and Shantta, lays down various ways for the souls on various planes and in different stages of development; and for laymen to look at a Vitrag image is also one of those ways. When we, having stood up before a Vitrag image, contemplate upon the attributes of Parmatman, the Vitrag image helps us a great deal. The Vitragta and Shantta of image have a great influence over the Atman, at least for the time being they are reproduced in the Atman. The image serves the same purpose as do the religious books which contain the description of Parmatman. In the religious books, you read the attributes of Parmatman; in the image, you directly see the attributes of Vitragta and Shantta pertaining to Parmatman. Thus, in Jainism, image-worship is intended not to teach stone-worship, but to eradicate Raga, Dvesha and Moha from, and to infuse Vitragta and Shantta into Atman. Jainism cannot hold matter as the Parmatman, it gives a very elaborate description of matter, Atman, and Parmatman. Soul and matter are quite distinct, they cannot be one. Jiva should not assume his identity with matter. Now when such are the principles of Jainism, can it justly and rightly be said that it inculcates stone-worship?

In my opinion, no man except savages and barbarians, can

hold stone to be God. Those who worship images, do not regard the collection of material atoms to be the God, they rather worship God through the images. I cannot, however, say anything more relating to other religions who use images in worship, but among the Jains, image-worship is based upon a very noble principle and deep philosophy, and to impute stone-worship to them cannot be other than the result of either ignorance or of the meanest sort of bigotry.

LORD MAHAVIRA.

BY

Umrao Singh Tank, B.A., LL.B.

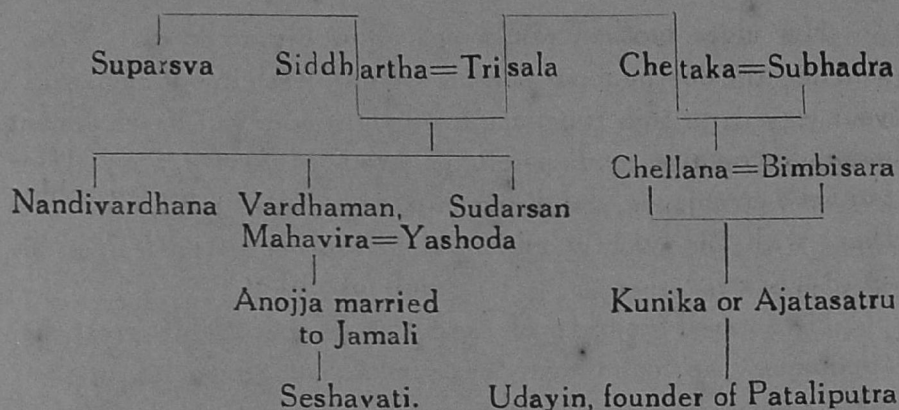
LORD Mahavira, the last Arhat * of the Jainas and a great saviour of the world was born in 598 B.C. in Kundagrama in the territory of Videha. His father Siddhartha was the ruling chief of that place and his mother Trishala was a sister of Chetaka ¹ who may be called the constitutional king of Vaisali, † the capital of Videha as the Government of Vaisali was vested in a senate of which he was the hereditary president. Through his mother, Lord Mahavira was connected with the ruling dynasty of Magadha, as his cousin (Chetaka's daughter) had married Seniya Bimbisara. The following table constructed by Dr. Jacobi gives the names of the relations of Lord Vardhamana Mahavira or Gnatriputra :—

Thus we see that Lord Mahavira was a highly-connected personage and consequently, his religious movement was chiefly patronized by his influential relations.

* Jina is a generic term applied to those persons who have fully developed their spiritual self. The Jinas who become the spiritual leaders of the people are called Arhats.

† "Vaisali is the modern Besarh about 27 miles north of Patna" (Hoernle).

1. The Digambaras say that Trishala or Priyakarini the mother of Lord Mahavira was the daughter of King Chetaka. [Ed. J G.]



His early life is wrapped up in mystery. The legends show that he was a man of heroic courage and perseverance. Even on the most dangerous occasions he never lost his presence of mind and ever remained calm and composed. He is said to have taken great interest in out-door games and martial exercises. He had a handsome and symmetrical body and a magnetic personality. As to his education, we know nothing. The Jaina shastras assert that he had brought with him a highly (though not fully) developed spiritual nature from his previous births and therefore he was wiser than the wisest of the age. He was perhaps educated in his father's own palace. When he had attained puberty, he was ² married to a charming princess named Yashoda. He loved his wife dearly and passed many happy years of conjugal life in her society. A girl was born to him who was afterwards married to his sister's son named Jamali. Mahavira was an obedient son. He was greatly attached to his parents and did all that was in his power to please them. He had a thoughtful and contemplative disposition and was desirous of leading a contemplative life and thus developing his spiritual nature. Several times, he thought of renouncing the world, but his devotion to his old parents and young wife stood in the way. Several years after when his parents and wife had died he asked his elder brother's ³ permission to renounce the world. *

2. According to the Digambara Tradition Lord Mahavira remained a bachelor. [Ed. J. G.]

3. According to the Digambara Version Lord Mahavira was the only son of His Parents. It is said that the Tirthankara's Mother gives birth to only one son. [Ed. J. G.]

* At this time, Mahavira was 28 years of age.

His elder brother would not allow him to do it. "Vira," said he "the deaths of our parents are still fresh in our memories; your leaving us this time would simply render our bereavement more unbearable and painful." Lord Mahavira obeyed his brother's commands and lived two years more with him. He, then, with the consent of his elder brother entered upon his spiritual career.

He entered the order of Lord Parsva, but to his great disappointment he found that the monks had grown lax in their performance of religious duties and many other abuses had found their way among them. † He however, soon separated himself from them and began to practise yoga. Once it happened that a certain cowherd with his cows came to the place where he was sitting all absorbed in his meditation and calling upon Mahavira to look after his cows that he left to graze there, himself went away to the village. Mahavira being engaged in his meditation, could not hear him and the cows went astray. The cowherd, when he came back from the village, did not find the cows there and began to reproach Mahavira and actually dealt two or three blows to him.

Happily, some acquaintances of Lord Mahavira came there. They rebuked the cowherd very much and informed him of the real character of the saint. In order to gain mastery over his passions, Mahavira, now and then, practised austerities. The Jaina writers relate several stories pertaining to this period of his life which beautifully symbolize the life-and-death struggle which he had to maintain against temptations and the final victory which he achieved over his lower nature thus setting his nobler qualities free to act wherever he might find himself. He

† Lord Parsva who lived and preached in the 8th century B.C. was one of the chief leaders of this ancient order of monks (modern Jinas), who had grown loose in their discipline at the time of Mahavira's advent into their midst. Mahavira's first task, after He had become a Jina, was to reform this religious order. To do this, he introduced a very strict system of discipline among the monks, thinking that it would be a safeguard against all sorts of irregularities and temptations in the future. This fact clearly accounts for the hard and harsh rules of conduct found among the Jaina monks of to-day. The ancient Jaina monks or Nirgranthas knew nothing of these hard rules of conduct.

travelled from place to place and thus acquired vast experience of the moral and spiritual condition of the people.

In his travels, he came in contact with one Gosala (of whom we shall hear more hereafter) who charmed with the sanctity of his life became his disciple. He lived with the future Arhat for 6 years. He had, it is said, a mischievous nature and when once he was admonished for his evil behaviour he quarrelled with his master and deserted him. He is called the Judas of the Jaina church.

In the thirteenth year of his Renunciation, full knowledge flashed forth in Shri Mahavira's mind, as he was sitting in meditation under a Sal tree on the bank of the Rajubalaka (modern Barakar) not very far from Parasnath hills. His spiritual nature had now fully developed. He had cast off the bonds of ignorance and had become a Master, as a Theosophist would say.

When the blessed Lord had discovered the Great Truth, out of compassion for the world. He decided to preach it to all persons without any distinction of caste colour or creed. He delivered His first Sermon on the very spot where illumination had come upon Him. He said "samsara (mundane existence) is full of misery. None are completely happy except those who have attained perfection. The cause of suffering is Karma. Good thoughts, words and deeds lead one to a higher state of existence; evil thoughts, words and deeds lead one to a lower state of existence. Do not injure living beings. As it would be unto thee, so it is with him whom thou intendest to kill.* Do not tell a lie. Do not take that which is not given. Adopt Brahmacharya. Lead a pure and chaste life." The persons heard the first sermon of the sage with rapt attention but no one was converted. He, then, went to Apapa where He stayed in a park and began to preach His doctrines. In the city there lived a very rich Brahman who was celebrating a yaga or a great animal sacrifice. He had invited several of his learned co-religionists on that occasion among whom Indrabhuti Gautama and his ten brotress were most distinguished for their vast learning

* Acharangasutra S. B. E. Vol XXII

and great asceticism. When they heard the people admire Mahavira's teachings, they could not bear it and all started, attended with their disciples, to expose the jugglery of the new Teacher." When they came to Mahavira and heard him, their resolution was quite changed. They were satisfied with his teachings and became his disciples. Indrabhuti Gautama and his ten brothers were all ordained chief-disciples. Chandana, a princess, who had come to hear the Lord also entered the order. She became the head of the female section of the order. A few persons who were unable to enter the order took the vow of a Sravak or a layman.† The Lord gave them all His blessings and spoke a few words of spiritual advice. He said :—

"A saint, with right intuition, who cherishes compassion for the world * * * should preach, spread and praise the faith, knowing the sacred lore. He should proclaim it among those who exert themselves and who do not. * * * Not neglecting tranquillity, indifference, patience, liberation, purity, uprightness, gentleness and freedom from worldly cares, one should with due consideration, preach the law of the mendicants to all sorts of creatures, * * one should do no injury to one's self nor to anybody else * * A great sage, neither injuring nor injured, becomes a shelter for all sorts of afflicted creatures even as an island, which is never covered with water." Such was the beginning of Mahavira's church or the *sanga*.

The fame of the Great Teacher has spread all over the Magadha country. Mahavira visited Rajgrih where He was most cordially welcomed. The king Srenik Bimbisara (see the Table) himself came and paid the highest respect to Him. He took some vows and ever after remained a great parton of Jainism. His queen Chelana, with true womanly instinct became a devoted Sravaki or lay-sister.

Meghakumar, a son of Srenika was ordained a member of the Order. Prince Nandikshena was also an important convert. He after a few days, fell in love with a prostitute and was expelled from the Order, but he soon discovered his folly. He

† Acharangasutra S. B. E. Vol. XXII.

one day came to the Lord and began to weep. He was very sorry for his past conduct. Mahavira was convinced of his sincerity and he was readmitted into the Order.

(To be continued).

JIVA

BY

Harisatya Bhattacharyya M.A., B.L.,

(Continued from page 132)

The Jiva of Four Kinds.

IN accordance with the differences in the Becoming or Status (*Gati*), Souls are divided into four classes viz., (1) the Celestial (*Deva*), the Infernal (*Naraka*), (3) the Human (*Manushya*) and (4) the Sub-human (*Tiryak*).

According to the Jainas, the Devas are either (a) *Bhavana-vasi* i.e., home-living or (b) *Vyantara* i.e., beings living in various places or (c) *Jyotishka* i.e., luminaries or (d) *Vaimanika* i.e., moving in high heavens. The Bhavana-vasi deities are of 10 kinds viz., *Naga-kumara*, *Asura-kumara*, *Suparna-kumara*, *Agni-kumara*, *Dik-kumara*, *Vata-kumara*, *Stanita-kumara*, *Udadhi-kumara*, *Dvipa-kumara* and *Vidyut-kumara*. The Vyantara Devas are of 8 modes viz., *Kinnara*, *Kimpurusha*, *Gandharva*, *Mahoraga*, *Yaksha*, *Rakshasa*, *Bhuta* and *Pisacha*. The Jyotishka Devas are of 5 classes viz., *Suryya*, *Chandra*, *Graha*, *Naksha'ra* and *Taraka*. The *Kalpotsanna* and the *Kalpatita* are the two subdivisions of the Vaimanika gods. These Devas are not emancipated souls, they enjoy heavenly pleasures as results of meritorious deeds, done in their previous lives. They have births and deaths and in some respects are not better off than the human beings. Like ourselves, they also want pleasant things and avoid unpleasant ones.

The Infernal Beings live in the various hells. They are endowed with the power of assuming any shape or form but this power is only a source of trouble and pain to them. There is

nothing like the miseries and pains of the hellish beings. On account of vicious acts, done in their previous incarnations, they become denizens of the hells and suffer untold and unbearable pains for a very long time. In some of the hells, there are Devils who excite the Narakas one against the other; these unfortunate infernal beings constantly fight against and smite one another and thus enhance their own pains.

The Manushyas or human souls are divided into two classes viz., the *Aryas* and the *Mlechchhas*. The Aryas are born in that part of the world which is called the *Arya-khanda*. The *Sakas*, the *Bhilas* etc., although they are found in *Arya-khanda* are *Mlechchhas*. These inhabit the *Mlechchha-khanda* and the *Antar-dvipas* ('inner islands') of the universe. The people who are born in sacred places e.g. *Kasi* etc., are *Kshetrarya* i.e., Aryas, on account of the *Place*. Those who come of such noble families as *Ikshvaku* etc., are *Jatyarya* i.e., Aryas by *Birth*. The Aryas who earn their livelihood by trade etc., are called *Savadya-karmarya* i.e., Aryas whose acts are *not pure*. Those again who are house-holders and believers as well with a partial self-control, are *Alpa-savadya-karmarya* i.e., Aryas whose acts are *slightly impure*. The Aryas who are pious persons with perfect self-control are called *Asavadya-karmarya* i.e., Aryas whose acts are *never impure*. The holy persons who practise Right Conduct and are on the way to final Emancipation, *Moksha*,—are *Charitrarya* i.e., Aryas by *Conduct*. He who is possessed of Right Faith is *Darsanarya* i.e., an Arya by *Faith*. Besides, people who have a highly developed *Buddhi*, *Kriya*, *Tapas*, *Bala*, *Aushadha*, *Rasa*, *Khetra* and *Vikriya* are also Aryas.

All animals other than the human beings, who are found in the world, are called *Tiryak* or lower animals. These sub-human souls are variously subdivided into One-sensed Beings etc., which will be described hereafter.

The Jiva of Five Kinds.

The philosophers of the Jaina school point out five *Bhavas* or conditions of the Soul. These are technically called the

Parinamika, the *Oudayika*, the *Oupasamika*, the *Kshayopasamika* and the *Kshayika*.

The condition of the Jiva which is not dependent on anything or mode other than the Jiva itself is its *Parinamika Bhava*. The Jaina philosophers describe three such Bhavas viz., *Jivatva*, *Bhavyatva* and *Abhavyatva*. *Jivatva* means Life; a Soul is always living; it can never be an *Ajiva* or non-living. Ordinarily, Life consists in such acts as inhalation and exhalation etc., but truly speaking, Life or *Jivatva* means 'being attended with psychical qualities e.g., knowledge etc.' Hence the Jiva may be defined as a being which is never separated from the psychical qualities e.g., knowledge etc. As long as a Jiva does not assume a fresh body after leaving one body, it is called 'dead'. It is admitted of course that a disembodied Soul has not the attributes of perception, cognition etc. But the 'capacity' (*Yogyata*) for knowledge exists in the Soul even then; in other words, perception, cognition etc., although not explicitly present then, inhere in the Soul in an implicit form; it is for this reason that the Soul,—when dead and disembodied—cannot be said to be devoid of cognition etc.

'*Bhavyatva*' and '*Abhavyatva*' are opposed to each other; accordingly, only one of these two essentialities can be found in a Jiva. The Jiva which is a *Bhavya* cannot be an *Abhavya* and one which is an *Abhavya* cannot be a *Bhavya*. The word *Bhavya* technically means 'one who is capable of attaining Salvation.' The Soul which is capable of attaining *Moksha* is a *Bhavya* and one which shall never attain it is an *Abhavya*. Life or *Jivatva* inheres in a *Bhavya* as well as in an *Abhavya*; so far as the principle of Life is concerned both the *Bhavya* and the *Abhavya* Souls are similar. The *Kevala-jnana* or omniscience again is present in the *Bhavya* as well as in the *Abhavya* in a potential form; in this respect also, the two kinds of the Jiva are not different from each other. This omniscience-in-potentiality becomes explicit and manifest in a *Bhavya* soul, on account of the lapse of the usual time or on account of penance etc., practised by the soul but it remains an eternal potentiality (without ever being explicit and an actual fact) in the *Abhavya*.

Consequently, the Bhavya attains Salvation and the Abhavya can never get it. No doubt there are many among the Bhavya Souls which have turned away from the path of Moksha and are moving in the Round of Samsara just like an Abhavya being. These may be called '*Ati-dura*' (literally, 'very distant') Bhavyas,—still there is a fundamental difference between the nature of such Bhavyas and that of the Abhavyas. The difference between an *Ati-dura* Bhavya and an Abhavya may be likened to that between a chaste widow and a barren lady. Although she has the 'capacity' for giving birth to a child, a widow cannot do so on account of the want of any sexual connection with a male person. A barren woman, on the contrary, cannot give birth to a child inspite of her contact with a male person as her nature does not permit her to bear the child. An *Ati-dura* Bhavya remains unemancipated as it does not get the opportunity or the motive for emancipating itself; but the Abhavya would not tread the path to Moksha, although it gets the opportunity of doing so. This is the difference between an *Ati-dura* Bhavya and an Abhavya.

Karma is essentially opposed to the nature of the soul. The Oudayika Bhava of the Soul is that condition of it which is brought about by the *Udaya* or rise of Karma. This Oudayika Bhava is of 21 kinds, which are as follows:—Four *Gatis* or Status viz., (1) *Deva*, (2) *Manushya*, (3) *Naraka* and (4) *Tiryancha*; Six *Lesyas* or Paints viz., (5) *Krishna* or black, (6) *Nila* or blue, (7) *Kapota* or pigeon-coloured, (8) *Pita* or yellow, (9) *Padma* or lotus-coloured and (10) *Sukla* or white; Four *Kashayas* or Passions viz., (11) *Krodha* or anger, (12) *Mana* or conceit, (13) *Maya* or deceit and (14) *Lobha* or greed; Three *Vedas* or Sexual Feelings viz., (15) *Stri-veda* or feelings peculiar to a female, (16) *Purusha-veda* or feelings peculiar to a male person and (17) *Napumsaka-veda* or feeling peculiar to a eunuch; (18) *Mithyatva* or wrong belief; (19) *Ajnana* or ignorance; (20) *Asiddhi* or imperfection; and (21) *Asamyama* or non-restraint. When there is an influx of the Karma named Gati, the Jiva gets one of the Status e.g. Deva etc. Kashaya Karma is included in the class of *Charitra-Moha* or Conduct-

deluding Karma; at the influx of the Kashaya Karma, the four Kashayas or Passions are generated in the soul. Veda-Karma is also included within the Charitra-Moha. The influx of the Veda-Karma accounts for the three kinds of the Sexual feeling, found in a soul. Mithyatva or false faith is due to the influx of the Mithyatva Karma, included in the *Darsana-Moha* or Faith-deluding Karma. Ajnana (*Oudayika*) * * is want of knowledge. This is generated in the soul by the rise of *Jnanavaraniya* or Knowledge-obscuring Karma. Asamyama (*Oudayika*) is the strong inclination which is found in the soul, due to the rise of the Kashaya or Passions. Perfection is impossible, if there is even the slightest taint of Karma in the Soul; hence it goes without saying that Asiddhi or Imperfection must be attached to the Soul, as long as there is influx of Karma into it. Lesya or Paint has been defined as "that condition which is due to the psychical Torpor (*Yoga*), tinged with Passions (*Kashaya*)."¹ It has already been said that the Passions viz., Anger, Greed etc., arise in the soul when the Kashaya Karma flows into it. Yoga is a sort of Torpor, generated into the Soul, when the *Sarira*, the *Nirmanā* etc., (i.e., the Body making etc.) Karmas flow into it. Lesya or Paint is that condition of the soul which is accounted for by the Passion (*Kashaya*) and the Torpor (*Yoga*), described above. It is needless to point out that the six Lesyas or colours of the soul, mentioned above are all due to the influx of Karma.

The Oupasamika Bhava is attained by the soul when the Karmas that destroy Right Faith and Right Conduct do not flow into it but are mitigated (*Upasama*). It is of two sorts in as much as it is concerned with Right Faith and Right Conduct respectively. It is to be noted here that Right Faith may be found in all the *Gunasthanas* or stages of development, described before, from the fourth to the eleventh and that Right Conduct is met with in the eleventh stage alone.

Karma injures the natural attributes of the Soul. The Karma which envelopes the attributes of the Soul fully, is called

* This is different from *Kshayopasamika Ajnana* which means False Knowledge.

Sarva-ghati or complete destroyer and that which envelopes only a part of them, is called *Desa-ghati* or partial destroyer. When for some time Karma is found not to yield its natural fruits, it is to be understood to have its *Upasama-Bhava* or condition of mitigation and when Karma is radically rooted out, it is said to have its *Kshaya-Bhava* or state of annihilation. When the Jiva has the *Kshayopasamika Bhava*, (a) the *Sarva-ghati* Karma which is capable of coming into the Soul at the given time must have been annihilated; (b) the *Desa-ghati* and the *Sarva-ghati* Karmas which would be capable of flowing into the Soul in future are for the time being in a state of mitigation and (c) the *Desa-ghati* Karma, capable of flowing into the Soul at that particular time is in force or active. Let us take the example of *Mati-jnana* or Sensuous Knowledge which is due to the *Kshayopasamika* condition of the Soul. When *Mati-jnana* arises in the Soul, (a) the *Sarva-ghati* Karma which envelopes *Mati-jnana* completely, must have been annihilated; (b) it may be that in future that *Mati-jnana* will be fully destroyed or a part of it will be enveloped; but when the Soul is in possession of *Mati-jnana*, such *Sarva-ghati* Karma or *Desa-ghati* Karma as would envelope it fully or partially in future, must be understood to be inactive for the time being; (c) at the time when the Soul has *Mati-jnana*—such *Desa-Ghati* Karma as envelopes *Mati-jnana* partially must be active. The *Kshayopasamika Bhava* thus depends on the *Kshaya* (annihilation), *Upasama* (mitigation) and *Udaya* (activity or in-flow),—all these three conditions of Karma. The *Kshayopasamika Bhava* of the soul has the following 18 modes i.e., gives rise to the following 18 psychoses:—Three forms of *Ajnana* or false knowledge viz., (1) *Kumati* or false sensuous knowledge. (2) *Kusruta* or false scriptural knowledge. (3) *Bibhanga* or false clairvoyance; Four forms of *Samyak-jnana* or right knowledge viz., (4) *Samyak-Mati* or right sensuous knowledge. (5) *Samyak-sruta* or right scriptural knowledge. (6) *Avadhi* or clairvoyant cognition and (7) *Manah-paryaya* or telepathy; Five kinds of *Labdhi* or attainments viz., (8) *Dana* or power of giving, (9) *Labha* or power of gaining, (10) *Bhoga* or power of enjoying consumable things, (11) *Upabhoga* or power of enjoying non-

consumable things, (12) *Virya* or energising; (13) *Desasamyama* or partial restraint; (14) *Samyak-darsana* or right faith; (15) *Charitra* or right conduct; (16) *Chakshur-darsana* or visual perception; (17) *Achakshusha-darsana* or non-visual perception; and (18) *Avadhi-darsana* or clairvoyant perception. It may be noted here incidentally that the *Antaraya* or the Obstructive karmas may have *Kshaya* (annihilation) or *Kshayopasama* (partial annihilation and partial mitigation) but they cannot have pure *Upasama* (mitigation). Every *Kshayopasamika* and *Kshayika* Bhava in the soul must be preceded by either *Kshayopasama* or *Kshaya* of the *Antaraya* Karmas. The *Oupasamika* Bhava of the soul also involves the *Kshayopasama* of the *Antaraya* Karmas.

When Karma is radically rooted out the Jiva attains the *Kshayika* Bhava. It has nine modes viz.,—(1) *Samyak-darsana* or right faith. (2) *Jnana* or right knowledge. (3) *Charitra* or right conduct. (4) *Virya* or power. (5) *Dana* or giving. (6) *Darsanopayoga* or pure intuition. (7) *Bhoga* or enjoying. (8) *Upabhoga* or enjoying non-consumable things and (9) *Labha* or gain. One may attain the *Kshayika* *Samyak* *Darsana* between the fourth and the seventh Gunasthanas. The *Kshayika* *Charitra* is manifested when the Soul is in the twelfth Gunasthana. The remaining seven *Kshayika* Bhavas appear in the thirteenth stage when the Soul attains the *Kevala-jnana* or omniscience. One characteristic of every *Kshayika* Bhava is that it remains attached to the Soul, even in its state of Emancipation. This is also true of the *Oupasamika* Bhavas. Of the *Kshayopasamika* Bhavas, this can be said of *Samyak-darsana* only.

The Jiva Of Six Kinds.

Souls are divided into six classes in accordance with the number of organs of their knowledge, viz., (1) *Ekindriya* or one-sensed, (2) *Dvindriya* or two-sensed, (3) *Trindriya* or three-sensed, (4) *Chaturindriya* or four-sensed, (5) *Amanaska Panchendriya* or mindless five-sensed and (6) *Samanaska Panchendriya* or minded five-sensed.

The word, *Indra* means 'one who has excellent wealth'; it thus means the soul which is possessed of incomparable attainments. '*Indriya*' is that which is a mark, a sign or an instrument of Indra, the soul. The Indriyas are thus the organs of knowledge, the instruments, that is to say, by means of which the soul acquires knowledge. The Indriyas are primarily divided into two classes viz., *Dravyendriya* or material organ and *Bhavyendriya* or subjective organ. *Nirvritti* and *Upakarana* are the two sub-classes of the former; each of these two again has two parts or aspects respectively called the *Vahya* or external and *Antara* or internal. *Nirvritti* is that part of the sense-organ which is operative in the matter of the generation of knowledge and *Upakarana* is that which protects *Nirvritti*, the main or the principal part of the sense-organ. When on account of the annihilation or the mitigation of knowledge-enveloping Karma, a part (*Pradesa*) of the Soul is purified, it (i.e., the purified part of the soul) assumes the shape of the sense-organs e.g., the Eye etc. This purified part of the soul which thus assumes the form of the sense-organ, is the *Antara-Nirvritti*. The limb or the part of the physical body in which is located the *Antara-Nirvritti* is called the *Vahya-Nirvritti*. The substance called the *Upakarana* which exists inside and protects the *Nirvritti* aspect of the Indriya, is the *Antara Upakarana*; the black, the white fields etc. which are within the eyes are, for example, the *Antara-Upakarana*. The *Vahya-Upakarana* is those parts of the sense-organ which exist outside and protect it for example, the Eye-hairs, the Eye-lids etc. The *Antara-Nirvritti*, the *Vahya-Nirvritti*, the *Antara-Upakarana* and the *Vahya-Upakarana* are all modes of the *Dravyendriya* or material sense-organ; for, these are but the modes of the soul (*Atma*) and Matter (*Pudgala*). *Labdhi* and *Upayoga* are the two aspects of the *Bhavyendriya* or the subjective sense-organ. *Labdhi* is the gain, on the part of the soul, consisting in the annihilation and the mitigation of the knowledge-obscuring Karma. *Upayoga* consists in the soul's modification into consciousness or attention. When the knowledge-enveloping Karma is annihilated and mitigated, the soul is possessed of *Labdhi*; on account of this *Labdhi*, the soul

attends to the Dravya-Nirvritti aspect of the Indriya ; this attention is Upayoga. Labdhi is due to the annihilation and the mitigation of the knowledge-enveloping Karma ; the knowledge by the sense-organs is impossible without Labdhi. Sensuous knowledge is impossible, again, until and unless there is Upayoga,—unless and until, that is to say, there is some subjective effort (*attention*) to have the sensuous knowledge. Labdhi and Upayoga are the aspects of the soul and means to its knowledge ; hence these are called the Bhavendriyas or subjective senses.

The organs of 'touch', 'taste', 'smell', 'vision' and 'hearing' are the five sense-organs. Like these sense organs, the Mind (*Manas*) also is an instrument of knowledge ; it is known as the '*No-Indriya*' or '*Anindriya*', Touch, taste, odour, colour and sound are the objects of the five sense-organs respectively. The object of the Mind is Scriptural knowledge. Besides this, Mind is an assistant to all the senses. The philosophers of the Vaiseshika, the Nyaya, the Mimansa and the Sankhya schools maintain that the perceptions of objects take place when the sense-organs come in contact with those objects, according to them, all the five sense-organs are thus *Prapyakari* or 'capable of coming in contact with objects.' The Buddhist thinkers contend, on the contrary, that the organs of vision and hearing cannot be Prapyakari. The Jaina theory, however, is that all the sense-organs save and except the Eyes are capable of coming in contact with their objects. *Manasa-jnana* or Mental Perception arises without the Mind coming in contact with the external objects.

The one-sensed soul has the organ of touch only ; the two-sensed animal can touch and taste ; the three-sensed creature is possessed of the powers of touching, tasting and smelling ; a four-sensed soul's organs are those of touch, taste, smell and vision ; mindless five-sensed animal has the organ of hearing in addition to the above four sense-organs ; the minded five-sensed soul is possessed of the five sense-organs and the mind.

The one-sensed animals are divided into two kinds viz., the *Badara* (i.e., gross) and *Sukshma* (i.e., minute). Besides this division, the one-sensed souls have another division which

groups them into five classes viz.,—*Prithivi-kaya* (earth-bodied), *Jala-kaya* (water-bodied), *Agni-kaya* (fire-bodied), *Vayu-kaya* (air-bodied) and *Vanaspati* (Vegetable). The philosophers of the Jaina school recognise thirty-six kinds of earth; the earth-bodied animals are accordingly of the following thirty-six modes,—(1) *Mrit*. (2) *Baluḥa*. (3) *Sarkara*. (4) *Upala*. (5) *Sita*. (6) *Lavana*. (7) *Louha*. (8) *Tamra*. (9) *Trapu*. (10) *Sisaka*. (11) *Roupya*. (12) *Suvarna*. (13) *Vajra*. (14) *Haritala*. (15) *Hingula*. (16) *Manah-Sila*. (17) *Tuttha*. (18) *Anjana*. (19) *Pravala*. (20) *Krirolaka*. (21) *Abhruka*. (22) *Gomeda*. (23) *Quchakamka*. (24) *Sphatika*. (25) *Lohitaprabha*. (26) *Vaidurya*. (27) *Chandraakanta*. (28) *Jala-kanta*. (29) *Surya-kanta*. (30) *Gairika*. (31) *Chandana*. (32) *Varchura*. (33) *Ruchaka*. (34) *Motha*. (35) *Masara* and (36) *Galla*. Water is of various sorts viz., *Avasyaya*, *Hima-vindu*, *Suddhodaka*, *Ghnodaka*, *Sitaka* etc., and the water-bodied animals also are of various sorts accordingly. *Jvata*, *Angara*, *Arechis*, *Murmura*, *Suddha*, *Agni* etc., are the various modes of fire and the fire-bodied souls are of varied kinds accordingly. Air also has many modes viz., *Maha-vayu*, *Ghana-vayu*, *Tanu-vayu*, *Gunja-mandali*, *Utkali*, *Vata* etc., and the air-bodied animals are of many modes accordingly. The Vanaspatis are divided into *Mulaja*, *Agraja*, *Parvaja*, *Kandaja*, *Skandha-ruha*, *Vija-ruha*, *Sanmurchohi*, *Trina*, *Pratyeka* and *Ananta-kaya*.

The one-sensed animals have only one sense. The two-sensed animals e.g., Snails, Oysters, conch-shells etc., have two senses. Ants, Scorpions, Leeches etc., are three-sensed animals. Bees, Worms, Gnats, Mosquitos, Flies etc., are four-sensed creatures. Snakes and all four-footed animals are five-sensed animals. Man, celestial Beings and Infernal Beings are five-sensed animals with minds. An animal who has Mind is distinguished by his powers of learning, of imitating and of understanding talks etc., of other people. A minded soul is called *Samjñi* and a mindless creature, *Asamjñi*.

The above six kinds of the Jiva take their birth in three ways. The way in which the Devas and the Narakas are born is called *Upapada*. Sometimes, atoms collect from all directions and many small animals are produced in an unexpected place,—

this form of genesis is called *Sammurchchhana*. *Potas*, *Jarayujas* and *Andajas* are produced from wombs. The creatures that can move to and fro, as soon as they are born are *Potas*, e.g. the cub of a lioness; they have no sac or shell over them when they are born. The creatures who are born with such sacs or shells are called *Jarayujas* e.g., the human infants. *Andajas* are creatures, produced from eggs e.g., the birds.

The Jiva of Seven Kinds.

In accordance with the principles of the *Syadvada* or the theory of Possibility, the Jainas draw attention to the seven standpoints from which the Jiva may be viewed.

To give an idea of the nature of a substance, its attribute is to be stated and the substance, in relation to it. The Jaina philosophers maintain that to show the relation of a substance to its attribute, no less than seven statements are necessary. These seven statements are called the seven *Bhingas* and the Jaina consideration of reality is based on the *Sapta-Bhanga-Naya* or the theory of Sevenfold Possibility.

Jiva or soul is a substance and *Astitva* or Existence, say, is one of its attributes. To understand the nature of the Soul, we must understand its attributes e.g. Existence etc. But, then, all is not said when it is said, 'Soul *exists*'; rather, in saying so we make only a partial, imperfect, one-sided and consequently, incorrect statement of truth. Hence, it is necessary to enquire into the true significance of the statement, *Soul exists*.

By the expression, soul exists, we do not mean that the soul exists, absolutely in all its forms and modes simultaneously. The soul *exists* only in so far as its *Sva-dravya* (own substance), *Sva-kshetra* (own place), *Sva-kala* (own time) and *Sva-bhava* (own modification) are concerned. Thus, a Jiva exists in its own substance; it exists, that is to say, as 'cognising *psychical substance*'. Similarly, a Jiva may be said to exist with reference to its own place; the soul which is in Pataliputra must be understood as a soul, 'existing in Pataliputra' only. In the same way, the time also is to be considered in connection with the existence of a soul; one would be mistaken in not considering

the soul which exists in winter, as '*existing in winter*'. The particular *modification* or state of the soul is to be considered also for the same reason; full truth is not correctly stated if the soul which is angry at a particular time is not described as '*an angry soul*'. It is for this reason that the Jaina philosophers in explaining the fact of a soul's existence, say that the soul *exists* only with reference to its own *substance*, own *place*, own *time* and own *mode*. According to them, it is philosophically more correct to say, *Syat Jivah Asti* ('in some respects, the soul exists') than to say simply *Jivah Asti* ('the soul exists'). In determining the nature of a substance, they thus use the expression *Syat* ('in some respects') and hence their theory has been well known as *Syat-vada* (Theory of Possibility).

In the doctrine that *Syat i.e.*, in some respects only the soul is existent, it is implied that *Syat i.e.*, in some respects again, the soul does not exist. Accordingly to understand how the soul exists it is also necessary to see in what respects it does not exist. The Jaina thinkers maintain that with reference to *Para-dravya* (the substance of another thing), *Para-kshetra* (the place of another thing), *Para-kala* (the time of another thing) and *Para-bhava* (the state of another thing), the Jiva is non-existent. '*Rasa*' (liquidity) is an attribute of Pudgala (matter), a kind of Ajiva or non-psychical substance, '*Rasa*' is not an attribute of the soul. Hence with reference to Pudgala with its attribute '*Rasa*', the Jiva may be said to be non-existent. The soul which is in Pataliputra again, is non-existent in the place of another thing *e.g.*, *Avanti*. The soul whose existence has been admitted in winter must be said to be non-existent at the time of another thing *e.g.*, in *Spring*. The soul to which has been attributed the state of anger may be said to be non-existent, so far as the state of another substance *e.g.*, *calmness* is concerned. This is the second Bhanga of the Sapta Bhanga. '*Syat Asti Jivah*' *i.e.*, 'in some respects, the soul exists' is the first Bhanga or statement; the second is '*Syat Nasti Jivah*' *i.e.*, 'in some respects the soul is non-existent'.

It is accordingly as much true to say that the soul exists as to say that it does not. Now, if in one and the same statement,

it is desired to express simultaneously the facts that *the soul exists* and *the soul does not exist*, the nature of the soul becomes *Avakṭavya* i.e., inexpressible; for, in language, there is no such word which can express simultaneously two such mutually contradictory qualities, states or modes as Existence and Non-existence. Hence the third Bhanga or statement of the Sapta Bhanga,—*Syat Avakṭavyah Jivah* i.e., some respects, the soul is inexpressible—is to be admitted.

Human language may be unable to express simultaneously the facts, 'the soul exists' and 'the soul does not exist' but there is no inconsistency in making two such successive statements as 'the soul exists' and 'the soul does not exist.' This is the fourth Bhanga of the Sapta Bhanga with respect to the *Jiva*,—*Syat Asti Cha Jivah, Syat Nasti Cha Jivah* i.e., 'in some respects the soul exists and in some respects, the soul does not exist.'

In the same way, we may combine the first and the third Bhangas and say *Syat Asti Cha Jivah, Syat Avakṭavyah Cha Jivah* i.e., 'in some respects the soul is existent and in some respects, the soul is inexpressible.' This is the fifth Bhanga.

Again, according to the second Bhanga, 'the soul is non-existent' and according to the third Bhanga, 'the soul is inexpressible.' Combining these two, we get the sixth Bhanga, *Syat Nasti Cha Jivah, Syat Avakṭavyah Cha Jivah* i.e., 'in some respects, the soul is non-existent and in some respects, the soul is inexpressible.'

The last Bhanga of the Sapta Bhanga is the combination of the third and the fourth Bhangas, *Syat Asti Cha Jivah, Syat Nasti Cha Jivah, Syat Avakṭavyah Cha Jivah* i.e., 'in some respects, the soul exists, in some respects, the soul does not exist and in some respects, the soul is inexpressible.'

The Jaina philosophers contend that the Syatvada or the theory of Possibility is the only guide to a true determination of the Reals (*Tattvas*) e.g., *Jiva* etc. To express the nature of an object, all the above seven statements, marked by *Syat* i.e., in some respects, should be used. The fact that '*Jiva* exists' is true but not absolutely so; for, in some respects, 'the *Jiva* does

not exist ' just as in some respects, it may be said to exist. Hence the fact is to be admitted as well that ' Jiva does not exist.' Again, although the fact that the soul is non-existent is true, it is not absolutely so; hence the statement ' the soul is non-existent ' does not fully express the true nature of the Jiva. The Jaina theory is that all the seven statements taken together reveal the true nature of a thing. Hence those thinkers who have given out only such theories as ' the soul exists,' ' the soul does not exist,' ' the soul is inexpressible ' are guilty of stating partial truths, according to the Jaina thinkers.

The Jainas as shown above, thus assert that the soul exists and that it does not exist. Failing to understand the true position of the Jaina thinkers, some philosophers look upon the *Syadvada* as *Samsaya-vada* or doctrine of Indefiniteness. A little consideration, however, would show that there is no doubt, indecisiveness or indefiniteness in the Jaina theory. Soul has been said to be existent with regard to its own Substance, own Place, own Time and own Mode ; if at the time it were said that the Soul is non-existent in those very respects i.e., respect of its own Substance, own Place, own Time and own Mode, there arises a reasonable doubt regarding the nature of the soul and the *Syadvada* becomes of course the *Samsaya-vada*. It would be seen however, that the propounders of the *Syadvada* regard the soul as non-existent only in respect of the *Para-dravya* (other substance), *Para-kshetra* (other place), *Para-kala* (other time) and *Para-bhava* (other mode) i.e., they do not say that the soul non-existent in those very respects in which it is existent. Hence there cannot be any question of doubt with reference to the *Syadvada*.

According to the *Sapta Bhanga*, the soul may be viewed from seven standpoints and has accordingly been said to be of seven modes.

(To be continued).

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NOTES AND NEWS.

An Irreparable Loss.

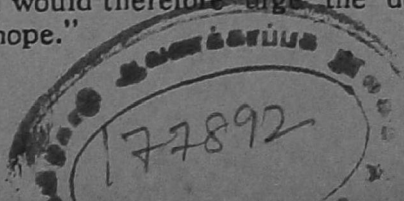
IN the death of Lala Lajpat Rai, India has lost one her greatest, bravest and truest sons. From the days of his youth Lalaji dedicated his life to the service of his country and countrymen. He was perhaps the first to come to the front to fight for the freedom of his country when it was considered seditious even to talk anything about the Government or even to say "Vande Mataram." His life was one of untold sufferings and sacrifices for the sake of his country. We may say that he began his life of service for the country with a suffering and ended it with one at the hands of the Government. Truly did the Panjabees call him "The Lion of the Punjab," for he was ever undaunted inspite of the many threats and hardships from the Government. He was a friend of the poor and the depressed people and he devoted much of his time for social reform. However much he may differ in his political views from the other leaders, he was always ready and willing to co-operate with them in their fight for the country's freedom. To his very end Lalaji stood by his words. He inspired others with something of his own courage, of his own straight-forwardness, and of his hatred of all hypocrisy. In the words of Dr. Besant "The one lesson to be learnt from Lalaji is that action is always stronger than words and that words without action are meaningless." We offer our sincere condolences to the bereaved family and pray that his spirit may create many more Lalajis amidst us.

* * * *

Sir J. C. Bose's Birthday Message.

On the occasion of his seventieth birthday, Sir Jagadish Chandra Bose has issued the following message to his countrymen and to the people of the West through the Associated Press :-

"If one reads the history of this country aright, he will realise that India has great assimilative power by which many races and peoples come to regard this country as their home and in the service of which they gain their highest reward. It is not the lure of the East that calls them, but loyalty to the country of their adoption. There is an Unseen Power which presides over the nation's destiny and guides the onward march of the children of this great land, inspiring them with burning faith in the renewal of India's ancient greatness. It was action and not weak passivity that was glorified in the heroic India of the past. I would therefore urge the doctrine of strength and undying hope."



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