

# THE JAINA

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Edited by  
Ajit Prasada, M.A., LL.B., Ju  
C. S. Mallina

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# THE JAINA GAZETTE

VOL. XXVI }  
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{ WHOLE  
No. 299

## The World League of Ahimsa.

I accept with pleasure Mr. C. R. Jain's invitation to introduce this League to the readers of the Jaina Gazette, knowing that nowhere in the world will the idea of Ahimsa be better appreciated than in India, where the duty of harmlessness is recognized as paramount. "Ahimsa paramo dharma."

At present, as we all know, men in every part of the world—even in India—are eating flesh, though happily less in India than in most countries, and such food can be obtained only by taking life. In India too, the law of divine justice—there called Karma—is widely known, and under that law we are bound to experience ourselves, sooner or later, whatever injuries we inflict on other lives, human or sub-human. It is not hard to guess that the wide-spread sickness, disease and premature death which we see around us are but the inevitable consequences of our own ill-doing. To put it broadly, man is suffering for ill-treating and killing his younger brethren in evolution, and must continue to suffer until he ceases to kill. The welfare of man and beast are inseparably bound up together.

For man, however, the evil does not stop there. He suffers still more seriously through his spiritual progress being barred. In India more than elsewhere in the world, it is known that all life is sacred, divine in essence and potentiality. Every one of the countless lives, at whatever stage it may be,

## A CRUSADE.

Ho ! men and women of good will, attention if you please,  
 The call has come for volunteers, will you enlist with these ?  
 We're few, a forlorn hope at most, the nucleus of a band,  
 Come will you share the glory and with us take your stand ?

We've entered on a great crusade, our cause is just and right,  
 But we are sore outnumbered and lack the means to fight ;  
 We're short of all things needful, men, money, transport, all,  
 So the call for help is broadcast, say will you heed the call ?

Our banner we have hoisted, our banner gold and blue  
 Is waving in the sunshine and waits to welcome you ;  
 The World League of Ahimsa is calling for your aid,  
 Come quit the cause of cruelty and join the great crusade.

Our watchword is compassion, and all sub-human life  
 Looks to our ranks to save them from lancet, gun and knife ;  
 Our battle-cry is mercy, we've sworn to rout its foes,  
 And hopes forlorn have won ere now as every Indian knows.

We're out to help the helpless, to aid the under-dog,  
 To stay the wanton slaughter, dispel the blood-red fog  
 That broods a foul miasma, a blight on every hand,  
 To make the rights of animals a factor in the land.

So help our great endeavour, so render us your aid,  
 Remember those not for us against us are arrayed ;  
 No better cause have minstrels extolled with harp and song  
 Than aiding the defenceless, the weak against the strong.

So come and join our venture, in tens and hundreds come,  
 We sound the charge this morning with trumpet and with  
 drum,  
 Our banner's flying bravely, our hearts are tuned to fight,  
 So may God aid the great crusade, may God defend the right !

E. F. UDNEY.

# The Jaina Theory of Matter.

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

(Continued from page 60 of the March Issue.)

## SKANDHA.

Skandha, as said already, is a complete molecular constitution. Although the term Pudgala is strictly applicable to Matter in its ultimate form, that is to say, to Paramanu, Skandha, a gross body as it is, is also called Pudgala. In a Skandha, we have the material qualities of touch, taste, odour and colour, in their explicit manifestation. It is defined as "*Sayala-Samaitham*" (*Sakala-Samasta*) i.e., a complete molecule. Such a molecular body is said to be capable of existing in any of the six forms :—

1. *Badara-badara*,—a solid thing. Under this class, come those substances which we ordinarily call solid and hard.
2. *Badara*,—a liquid thing. The characteristic of such a substance e.g., Water, is that its parts become combined as soon as they are separated.
3. *Sukshma-badara*,—a substance, appearing as solid. Instances of such a substance are Darkness, Lightning, Shade,—a mass of which can neither be broken nor separated nor caught.
4. *Badara-sukshma*,—a small particle, capable of being perceived. A substance under this class is very minute, although it is perceptible by the senses of touch, taste, smell and hearing.
5. *Sukshma*,—a particle, so small as to be imperceptible. *Karma-Pudgala* is a substance of this nature which is so minute as to be imperceptible.
6. *Sukshma-sukshma*,—an extremely small particle. Such a substance is minuter than even Karma-Pudgala. It is Skandha all the same and may be an aggregate, made up of two Paramanus only.

"The six forms of molecular aggregates," says Kundakundacharyya "are Earth, Water, Shadow, the Objects of the four Senses, Karma and molecules finer than Karma." Obviously this list is only illustrative and not a complete one. *Bandha* or Combination, for instance, is a mode of Matter according to the Jainas which does not find its place in the above list.

### **Bandha etc.**

Combination is of two kinds. These are respectively the *Prayogika* i.e., caused by the effort of man and the *Vaisrasika* i.e., not caused by the effort of man. The former is of two kinds viz. the combination of two unconscious substances and the combination of living substance with non-living substance. The latter i.e., the *Jivajiva vishaya* Bandha is either due to *Karma* or to *No-karma*. The Bandha due to Karma is of eight modes in accordance with the eight kinds of Karma. Combination due to No-karma is of five forms viz., the *Alapana* (e.g. the tying of a chain to a car), the *Alepana* (e.g., the painting of a wall), the *Samslesha* (e.g. to join two pieces of wood, as a carpenter does), the *Sarira* (e.g., the union of limbs in a body) and the *Sariri* (e.g., the union of two different bodies). The Vaisrasika Bandha may be either beginning-less as in the case of the parts of Akasa, Dharma and Adharma which are attached to one another or may have a beginning as in the case of the union of varied colours in a rainbow.

As has been pointed out before, fineness, grossness, shape, separation, heat, brilliance etc. are also modes of Matter. Of these, Shape or *Samsthana* is of two forms in as much as it may be stable and definable e.g. the shape of a triangular or a circular thing or it may be unstable as the Shape of cloud. *Bheda* or Separation may be of six kinds viz., (1) *Utkara* (Separation by sawing), (2) *Churna* (Separation by grinding), (3) *Khanda* (separation by breaking into parts), (4) *Churnika* (separation by winnowing etc.), (5) *Pratara* (separation by cutting into slices) and *Anuchatana* (separation, as in the case of sparks flying from a mass of burning iron). Heat or *Atapa* is that

e.g., caused by the sun-rays while Brilliance or *Udyota* is light without heat as in the case of the moon-rays.

### Tamas and Chhaya

Darkness and Shade are forms of Matter i.e., material masses according to the Jainas. The doctrine is opposed to the theory of the *Naiyayikas* who contend that Darkness and Shadow are no positive substances but only negations of Light and Heat. In criticising the *Nyaya* position, *Ratnoprabhacharyya* argues in the following way.

"Darkness and Shadow are perceived with the eyes on the same way as Light, so that if the latter be held to be a substance there seems to be no reason why the former are to be but negations. Inference also does not support the negative view of Darkness and Shadow. For, what is the reason or mark (*Heiu*) for such a conclusion? Is it 'because these are perceived to be different from substances'? This is not the case, however. For, Darkness and Shadow are as much positive perceptions as a pitcher etc. Had they been but negaticns we could not have such positive perceptions with regard to them but have only negative apprehensions such as 'here there is a pitcher' etc. In the same way, the reason for the negative view of Darkness and Shadow cannot be put in this way,—'because these are due to causes which are different from those that produce a substance'. An effect, according to the *Nyaya* position is due to 'intimate' (*Samavayi*), 'non-intimate' (*asamavayi*) and 'immediate' (*nimitta*) pre-conditions. The Jaina thinkers object to this view of causation. Even admitting the *Nyaya* theory of causation, the negative view of Darkness and Shadow is hardly justifiable. '(If you ask) what is the cause of Darkness?'—(we may similarly ask) what do you say about the cause of Light? If you say that the causes of Light are the atoms of Light we may say that the causes of Darkness are the atoms of Darkness.' Thirdly, the reason for the negative view of Darkness and Shade cannot be said to be, 'because Darkness and Shadow become apparent when Light is non-

existent'. For, it cannot be said to be a general rule that anything appearing when any other thing disappears must be an unsubstantial negation of the latter. It may also be pointed out that a similar line of argument would prove that Light is but the negation of Darkness. Light appears when Darkness disappears. If it be contended that Light has the positive attribute of Heat, it may be said that Darkness also has the positive attribute of Coolness. How then can it be said that Darkness is but the negation of Light? The fourth argument in support of the negative view of Darkness is thus expressed by *Sankara* and *Nyaya-Bhushana* :—The 'conditions that are requisite for the perception of Light are found to be requisite also for the perception of Darkness; hence the former is a substance while the latter is its unsubstantial negation. The Jaina thinkers point out that a similar line of argument would show that Light is but the unsubstantial negation of Darkness and that a Pitcher and a Cloth would be but unsubstantial negations of each other. Fifthly, the reason for, the negative conclusion about Darkness is said to be,—'because there is no cause productive of the alleged substance of Darkness.' *Sridhara* points out that there cannot be any Darkness-atoms, as no tactal sensations arise from Darkness. The Jainas refute the position of Sridhara by showing that as a matter of fact Darkness does give rise to tactal sensations viz., the sensations of Coolness. They also argue, 'Darkness does give rise to tactile sensations, as it has form, like the Earth.' The fact of Darkness having form, is not unproved. Expressions for example, that 'Darkness is black'—show that Darkness is perceived to have a black form. The next argument in support of the *Vaisesika* position that Darkness is but a negation, is based on the fact that it is outside the categories of Substance, Attribute and Activity. The Jaina reply is that the doctrine that Darkness is not a substance is unproved. Similarly, the argument for the negative view of Darkness cannot be built on the fact that it is opposed to Light. Water is opposed to Fire but is not for that reason an unsubstantial negation. Next,—it cannot

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be said that there is nothing to support the doctrine of the substantiality of Darkness. The very expressions viz., 'deep darkness,' 'waves of darkness,' etc. etc. show that Darkness is conceived as a substance. Lastly, it may be pointed out that there is difficulty in conceiving Darkness as but the negation or non-existence of Light. For, of what kind of Non-existence would it be? Darkness cannot be 'the prior non-existence' of Light; for, it would then be impossible for Darkness to reappear after once Light has appeared. The 'prior non-existence' of a thing cannot recur after once the thing has come into existence. Similarly, Darkness cannot be treated as 'the posterior non-existence' of Light; for, it would then be impossible for Light to reappear after once Darkness has come up. The 'prior non-existence' has no beginning and the 'posterior non-existence' has no end. Thirdly, Darkness cannot be 'the reciprocal non-existence' of Light as it can appear even on a well-lighted day. Fourthly, Darkness is not 'the absolute non-existence' of Light in as much as Darkness is due to its own peculiar causes and conditions."

[Vide My Translation of *Pramana-naya-tattvalokalamkara*].

The Jainas are thus upholders of the theory that Darkness and shadow are modes of Matter.

We are not to decide here which of the two theories of Darkness—the Nyaya and the Jaina—is correct and acceptable. We simply want it to be noted in this connection that *Anandajnana*, the *Vedanta* thinker, while criticising the Nyaya doctrine of the reality of substances, states, "To hold that substances are nine in number is not correct; for, the reality of Darkness as the tenth substance may also be established by reasoning."

### Sabda.

Sound, as already noted, is neither a primary substance nor an attribute of Akasa, according to the Jainas. It is a modification of material mass. "Sound," says the author of the *Panchasti kaya*, "is produced by Skandhas which are aggregates of Paramanus. When these come in contact with one another sound is generated." According to the Jaina writers,

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Sound is of two kinds,—viz., Linguistic and Non-linguistic. The former is either a Sound expressed in letters of alphabet or one, not so expressed. The spoken languages of various nations are instances of the first while the sounds by which the lower animals and the Omniscient Beings express themselves are examples of Linguistic (*Bhasha-lakshana*) Sounds which are not expressed in letters. The Non-linguistic sounds are either Natural (*Vaisrasika*) e.g., the roar of thunder or Adventitious (*Prayogika*). This latter kind of Non-linguistic Sounds again may be of four modes viz., *Tata*, *Vitata*, *Ghana* and *Soushira*. Of these, *Ghana* is the Sound, produced from cymbals and other such metallic instruments while *Soushira* is that produced from wind-instruments e.g. a pipe. As regards *Tata* and *Vitata*, we have slightly varied accounts. The author of the *Tattvartha-raja-varttika* says that *Tata* is the Sound, produced by an instrument covered by Skin ("Charmatatanat"), while *Vitata* is that coming from a stringed instrument ("Tantrikrita"). *Brahma-deva*, on the contrary, quotes a passage, "Tata is to be known as the Sound of (a stringed instrument like) Vina etc., while *Vitata* as that coming from (an instrument covered by leather e.g.) a *Pataha*". The account of the author of *Amarkosha* seems to be in agreement with the latter description with this variation that he calls *Vitata Anaddha*.

It should be noticed in this connection that the Jaina theory of language is a peculiar one which is shortly expressed in the aphorism of *Vadi-deva* in the following way: "An alphabetic letter e.g. 'A' etc., is a modification of Matter or Pudgala." It is needless to mention that this theory of language, curious as it seems to be, is nevertheless but a direct corollary of the Jaina doctrine of Sound, according to which Sound itself is a mode of Matter. *Ratna-prabha*, in explaining the above *Sutra* of *Vadi-deva* says that the letters of the alphabet are material in this sense that they are caused or generated (*Arabda*) by material particles, called the *Bhasha-vargana*.

### **Manas.**

*Manas* or Mind and *Indriyas* or the five well-known organs of Sense are also material according to the Jainas. *Manas* in

Indian philosophy is regarded as the Internal Sense as distinguished from the Sense-organs of touch, taste, smell, etc., which are called the *Vahirindriyas* or External Senses. It is because of the Manas that our percepts and ideas all follow one another and cannot arise simultaneously. Hence in the Nyaya philosophy Manas is conceived as an *Anu* or Atom, as opposed to *Vyapaka* or an extended substance. All our cognitions in order to be felt must touch or come through, as it were, the Manas and as it is an atomic point, it cannot grasp more than one of them at a time, so that the cognitions are bound to arise, one after the other and on no account, simultaneously. In the Nyaya and the Vaisesika philosophy, Manas is a distinct substance,—other than Matter. It is said to be possessed of eight attributes viz., *Paratva*, *Aparatva*, *Sankhya*, *Parimiti*, *Prithaktva*, *Samyoga*, *Bibhaga* and *Bega*. Through the Manas we are enabled to feel *Sukha*, *Dukha*, *Ichchha*, *Dvesha*, *Mati* and *Yatna*. In *Moksha-Dharma*, however, we are told that patience (*Dhairya*), thinking (*Upapatti*), recollection (*Vyakti*), illusion (*Visarga*), imagination (*Kalpana*), forgiveness (*Kshama*), good attitude e.g. resignation (*Sat*), bad attitude e.g., attachment, envy etc. (*Asat*), impatience (*Asuta*) are the nine attributes of Manas. The Vedanta speaks of the four modes of the Internal Sense and calls them *Manas*, *Buddhi*, *Ahamkara* and *Chitta*. *Samsaya* or doubt, *Nischaya* or determination, *Garba* or self-conceit and *Smarana* or recollection are said to be the respective *Vishayas* or functionings of the four modes. In 69, *Vishayadhyaya* of the Sankhya-Sutram, Kapila identifies Manas with *Mahat* or Intelligence and calls it the first evolute of the *Prakriti*. In 30, *Pradhana-Karyadhyaya* however, he seems to distinguish the Manas not only from *Ahamkara* or self-conceit but from the *Mahat* as well. There *Samka'pa* or determination is said to be the chief characteristic of the Manas. In 38, again, of the same chapter, Kapila refers to the *Mahat*, the *Ahamkara*, and the Manas as the three Internal Senses. The Manas as the Internal Sense governs the External Senses. It is in the Manas that the various *Samskaras* or mental tendencies persist and Recollec-

tion is possible only through the Manas. Elsewhere, the author of the Sankhya-sutram says that right knowledge (*Pramana*), illusion (*Viparyaya*), doubt (*Vikalpa*), sleep (*Nidra*) and recollection (*Smriti*) are the functions of the Internal Sense. Kapila also admits that Manas is atomic in nature. The non-Jaina systems agree in maintaining that the Manas is (i) a non-psychical substance, (ii) atomic in nature and (iii) the Internal Sense.

The Jainas call Manas '*Anindriya*.' Literally, the word means 'something which is not Sense i.e., a Sense-organ.' The Jainas, however, mean to say that the Mind may be regarded in some respects as a Sense-organ and in some respects, as something different from a Sense-organ. Senses of touch, taste, vision, smell and hearing have fixed locations in the body from which they do not move; but Manas has no such fixed location. Mind in this respect is not a Sense-organ. It is Manas that first attends to a thing before it can be actually perceived by the other Senses. Mental attention is prior to Sensuous Perception. It is in this respect also that Mind is distinct from the other Senses. But it is an *Indriya* in this sense that like the Sense-organs, it is an *instrument* by means of which, the finite Soul (*Indra*) grasps the outside objects. Manas is called the '*Antaranga-Karanam*', the Internal Sense in as much as in its functionings e.g., in determining or judging the merit or the demerit of a thing, it is independent of the External Senses. The Jainas maintain that Manas is material in essence,—constituted of very subtle Pudgala substance, called *Mano-vargana*. It is conceived as 'atomic' in extent. Its existence is inferred from the fact of the various cognitions arising one after the other and never simultaneously. Recollection also points to its reality. Judging the nature of a thing as good or bad as useful or otherwise and remembering it after it has been actually perceived, are said to be due to the functioning of Mind. '*Sruta-jnana*' or scriptural knowledge, according to the Jainas is also dependent on Manas. The doctrine that Mind is Matter is thus explained by the author of the *Tattvartha-raja-varttika*.—“Manas is of

two modes viz., the *Bhava-Manas* and the *Dravya-Manas*; both of which are material in essence. How? Because Manas is nothing but (a mode of) Matter. The Bhava-Manas is characterised by *Labdhi* and *Upayoga* and is material because it is wholly dependent on Pudgala. The Dravya Manas is constituted of Pudgalas, transformed into Manas,—the Pudgalas which are capable of evolving a peculiar capacity (in the soul) and which assist the soul in its functions of discriminating good and bad (*Guna* and *Dasha*), of recollection etc. etc.—on the occasion of the destruction or the mitigation of the *Jnana-varana* and *Vi-yantaraya Karmas*. Hence the Dravya Manas is also material.”

### Indriya.

*Indriya* or a Sense-organ is so called as it is the *Linga* or *Karana* i.e., the instrument of *Indra*, the Soul, the omniscience of which is suppressed because of its association with Karma and which, thus finite as it is, requires the aid of the Senses for the purposes of its cognition. All the systems of philosophy recognise the five sense-organs of touch, taste, smell, hearing and vision. The author of the Nyaya Sutras maintains that Senses are made up of fine Matter, of which their respective objects are made. Kapila points out that it is wrong to suppose the *Adhisthana* (abode) e.g. the Eye to be the Sense e.g. of vision. The sense according to him, is supersensuous (*Atindriya*). He admits the non-psychical character of the Indriyas, when he says that they are evolved out of *Ahamkara*. The Jaina philosophers hold that the *Indriyas* are *Poudgalika* or material in essence.

“The Indriyas,” as I have said elsewhere, “are primarily divided into two classes viz., *Dravyendriya* or material organ and *Bhavendriya* 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 *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 becomes purified, it (i.e., that purified part of the soul) assumes the shape of the sense-organs i.e., 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 e.g. 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 Bhavendriya 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, unless and until 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 the subjective senses."

In this connection, it may be noted that the question seems to have been much debated in ancient India, whether

the Senses in cognising an object do actually come in contact with it. Ratnaprabha in indicating the Jaina position says,— “Now let us determine whether the Sense-organs come in contact (with the objects) or they do not. The followers of the Atom-eater (*Kanada*), the *Foot eyed* (*Nyaya*), the *Mimansa* and the *Sankhya* contend that all the sense-organs do come in contact. The followers of *Tathagata* (i.e., the Buddhists) hold that all the sense-organs except the Eye and the Ear do so. Those, however, whose hearts are purified by the doctrine of Possibility (i.e., the Jaina philosophers) maintain that all the Sense-organs except the Eye do so.”

### Sarira.

One need not be a philosopher to hold that our Body is material. From the earliest times, Indian philosophers maintained that besides the gross visible body, there is a subtle body, although material still,—which continues to stick to the soul, even after the dissolution of the gross body! In *Vairagya* the author of the *Sankhya-Sutras* speaks of the subtle body which he calls the *Linga-Sarira* or *Sukshma-Sarira*, constituted of the following eighteen ingredients viz., principles of Intelligence, self-conceit, Mind, five Subtle Elements and ten Senses. The five *Koshas* of the *Vedanta* are also non-psychical cases, as it were, around the soul. These are *Annamaya-Kosha*, the gross physical visible body. 2. *Pranamaya-Kosha*, the body, constituted of the five vital airs, which strengthens the gross body and guides the sense-organs. 3. *Manomaya Kosha*, the mental embodiment which accounts for our consciousness of “I” and “Mine.” 4. *Vijnanamaya-Kosha*, a body, constituted of impure consciousness which subsides during our deep sleep but becomes active in our waking moments. 5. *Anandamaya-Kosha*, a body, constituted of consciousness of false pleasures which continue only so long as we enjoy the fruits of our meritorious deeds and vanish as soon as those fruits are exhausted.

The Jainas recognise five kinds of bodies which are all material in nature. These are—

1. *Oudarika*—This is the gross visible body of man and animals.

2. *Vaikriyika*—The gods and the hellish beings have the Vaikriyika or the fluid body which is capable of assuming any form at any time.

3. *Aharaka*—This subtle body shoots forth from the head of a sage who feels any doubt about any fact of reality and who stretches out this Aharaka body to a wiser sage in order to have a satisfactory solution of his doubt.

4. *Taijasa*—It means literally, a shining body.

5. *Karmana*—This is the subtlest of material bodies, constituted of fine Karmic matter.

Of the above five material bodies, each succeeding body is subtler than the preceding one. The last two bodies are attached to every soul from the beginningless time and drop down only when it is finally emancipated. This does not mean that these bodies remain unchanged; as a matter of fact, they are changing every moment by the assimilation of fresh Matter and discarding of old. These bodies being very subtle can penetrate the world from end to end. A soul has the first kind of body only when it assumes a gross form. Beings who are born in wombs (*Garbha*) or by spontaneous generation (*Sammurchchhana*) can have the Oudarika body. *Devas* and the hellish beings are born by *Upapada* i.e., instantaneous rise and have the Vaikriyika bodies. In exceptional circumstances, special austerities can give a being a Vaikriyika body. Special austerities may give a peculiar Taijasa body also. Such a Taijasa body is either Benevolent or Malevolent. When a Taijasa body issues forth from the right shoulder of a saint and is intended for some good purpose e.g., for removing famine or diseases from a place, it is *Subha-Taijasa*; otherwise, it is *Asubha-Taijasa*.

[*To be continued.*]



# The Householder's Dharma in Jainism.

BY

Kamta Prasad Jain, M.R.A.S.

(Continued from page 78 of the last issue.)

THIS is, in short, the Jaina vow of *Ahimsa* and it is simple to follow. In fact, the Jaina doctrine of *Ahimsa*, makes its follower a true, brave and god-fearing citizen; for, it expresses clearly that by neglecting to live a righteous life, you encourage the passions in yourself and others, which is also *Himsa* and is condemnable. This negligence surely, is a cause of great harm to humanity and so actually it is. Jaina *Ahimsa* inspires the man to be bold and brave and it allows him to defend by all possible means, not merely himself or his near or dear ones, his country or religion, but all the living beings. And as a matter of fact, the great emperors (*Chakravartis*) of the Jaina *Sastras*, have attacked with arms and munitions all the countries of *Bharat-ksetra* and conquered them, simply to promote the cause of truth, and justice. They propagated the message of love all round. Really, the aim and intention of the followers of this more material kind of the Jaina *Ahimsa*, is not to do harm to others or to retard their spiritual advancement. In fact according to Jainism one commits *Himsa* only if he does an act carelessly or under the influence of passions.

Hence under the circumstances rightly the Jaina *Ahimsa* enjoins its follower, not only to 'live and let live,' but to help others to live a humane and respectful life. Could this sublime ideal and a chivalrous one of course, be traced to a violent teaching. No, it is certainly not possible. So the greatest effect of Jainism upon its followers is that "it has saturated their souls with *Ahimsa*. Through centuries of tradition and discipline, it has become impossible for a true Jaina to hurt anyone in any way, by thought, word or action. Non-

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1. Jaina Gazette, Vol. X. Nos. 11 & 12.

violence is the twin-sister of 'Mercy,' which is the essential heart of Truth. Thus a man, or a woman, a Jaina or a non-Jaina, who follows Jainism even to a limited extent, ever resides in the heart of Truth.<sup>1</sup>"

Truth itself is the second vow in Jainism and it is taken there in the general sense. Its observer should speak the truth and should not cheat others by false speech and actions. With it too, are connected five faults, which are to be avoided: (1) to speak ill of others, (2) to divulge anyone's secrets, (3) to censure others, (4) to fabricate false writings and (4) to embezzle accounts.<sup>2</sup>

The third *Anuvrata* is the general abstinence from theft. One who keeps this vow, should not take what is not given to him; except such common things as water etc. which are taken freely by the general public. The five faults to be avoided while observing this vow are: (1) to make someone else steal, (2) to purchase stolen property, (3) to disobey law, (4) to make false measure etc. and (5) to adulterate commodities for sale.<sup>3</sup>

The fourth *Anuvrata* is the *Brahmacarya*. The observer of this vow abandons the sexual relation with all women, except his own wife. He also, guards himself against the five faults, which defile this vow and these are: (1) to bring about others' marriages, (2) to relish naked sexuality, (3) to indulge in indecent talk, (4) to be too fond of sensuality and (4) to frequent the houses of prostitutes.<sup>4</sup>

The fifth is the limitation of worldly property (*Parigraha-parimana*). It means that a man should limit his desires and ambitions, after making up his mind as to what are his needs. 'Doing so, he will live within his means and a contentful life of course. Limitless ambition is greed itself and that is worth avoiding. The five faults to be avoided here, also, are: (1) to undertake unnecessary enterprise, (2) to lay by too much, (3) to admire with satisfaction other men's wealth, (4) to be covetous and (5) to bear too much burden.<sup>5</sup> These five vows when

1. Religions of the Empire, p. 230. 2. Tattvartha-Sutram (S.B.J.) p. 146. 3. Ibid. 4. An Introduction to Jainism, p. 21. 5. Ibid.

observed without faults, along with the abstainment from the intoxicants, animal food and honey, as enumerated above, make up the eight primary qualities of a layman.<sup>1</sup>

These primary qualities are essential of course, to make a person a true *Sravaka*. It may be noted here that the earliest reference to these eight qualities is in the work of *Sri Samantabhadra Swami* of about the 3rd. century A.D.<sup>2</sup> and it seems wonderful to find no mention of them made by earlier Acaryas like *Sri Kundakunda* and *Umasvati*. It is due to the very reason of *Dravya*, *Ksetra*, Time and *Bhava* (intention) that we find the acaryas differing in enunciating the ethical course in general and the eight *mulagunas* in particular.<sup>3</sup> Still no doubt, the main idea of bringing the aspiring layman nearer and nearer to the great vows of renunciation and penance, and the very shape of the frame and skeleton of the entire Jaina ethical code, as well, are kept intact and sound all through the time, since the days of *Samosarana* of Lord *Mahavira* down to this day. And we have little occasion to doubt the authenticity of the teachings of the last Jina.

The faults connected with all the vows do not constitute, if not observed, the non-observance of the vows themselves. They only defile a little, the purity in observing the vows; for, the observance of vows in Jainism is equally based on the activities of mind, speech and body. The Buddhist references, too, bear testimony to this fact.<sup>4</sup>

The three *Guna-vratas* of this *pratima* are (1) *Digorata*, (2) *Anartha-danda-vrata* and (3) *Bhogopabhoga-parimana-vrata*. The *Digorata* is observed by taking a vow, not to go beyond a certain distance in any of the ten directions.

1. *Ratna-karandakam*. 20.

2. *Ratnakarandaka*, 20.

3. Besides *Sri Samantabhadracarya*, the other acaryas of the Digambara sect, who came after him, describe the *Mulagunas* in the following way. The outer difference is only due to the changes of time and environments of the atmosphere in which they lived; i.e., they are due to *Dravya*, *Ksetra*, *Kala* and *Bhava*.

4. *Majjhima Nikaya*, Vol. 1. pp. 371-387 and p. 238.

In the orthodox literature of the Buddhists a mention of this vow is made (Anguttara Nikaya, 111,70,3) and there the Buddhist author has tried to misinterpret its meaning and it is but natural, for, as Prof. Dr. Hermann Jacobi rightly remarks, "We cannot expect one sect to give a fair and honest exposition of the tenets of their opponents, it is but natural that they should put them in such a form as to make the objections to be raised against them all the better applicable (Jaina Sutras SBE., Pt., II, Intro. xviii).

The second *vrata* requires its observer, not to do any purposeless actions, e.g., digging the earth and wrenching the branches of trees without any purpose, 'giving others tools of life-killing, hearing or reading vicious songs or stories and making idle tricks etc.'

The third vow consists in limiting the objects of *Bhogā* (enjoyment once only) like food, water etc., and of *Upabhogā* enjoying the same thing more than once such as clothes, ornaments, houses etc.. and also, it consists in not eating roots of trees, onions, butter, flower and such things as do not suit one's health! This is simply to keep mind and senses under one's control. Though this vow consists in small self-denials; yet these are very hopeful in speeding one to the realisation of self-absorption.

Next comes the *Sikshavratas* and these are called so, because they are prescribed as the first lessons for observing the *Mahavratas* of the saintly life. They are four in all; namely:—

"Samaimam ca padanam vidiyam taheva posaham bhanaye |  
Taiyam ca athihipujjam cauttha sallehana ante || 26.—  
Caritrapahuda.

(1) Samayika, (2) Prosadhopavasa, (3) Athithipuja and (4) Sallekhana. But Sri Umasvati, Vidyanandi and other acaryas, also, differ here in enumerating the *Gunavratas* and the *Siksavratas*. They express the *Gunavratas* to be a support in observing the *Anuvratas* and they are taken once for the whole life and the *Siksavratas* near them too, are surely the

primary lessons which enable one to observe the *Mahavratas* of a Jaina ascetic, as we have already noted above. They describe the *Gunavratas*, as distinct from those, given by Kundakunda and the only difference between them is that the former has counted a new vow by name *Desavrata*, instead of *Bhogopabhoga parimanavrata*; which they have carried over to the *Siksavratas*. And *Sallekhana* is counted as a separate vow by them. But the *Sasana* of Sri Samantabhadra in this concern is quite different from those of Sri Kundakunda and Umasvati and others. He is one with Kundakunda in counting the *Gunavratas* but he differs from him in *Siksavratas* for he does not count *Sallekhana* as a *Siksavrata*. Instead of that he enjoins the other vow called *Desavakasika*, which Umasvati has counted in the *Gunavratas*. And giving the place of *Atithisamvibhaga* to *Vayiyavrata*, Samantabhadra has also, increased the scope of this vow. The *Agama Sutras* of the *Svetambara* sect, do also, differ from Umasvati and along with their latter acaryas they describe these vows almost in the way of Sri Samantabhadra; though in their *Uvasagadasao* no division of them in the shape of *Guna* and *Siksa* vows is found. 'They are together stated there as *Siksavratas* and not even the *Silavratas*. The attempt of the *Svetambara* commentators of Sri Umasvati to reconcile his *Sasana* with the *Agama Sutras* has not been successful. Besides these abovementioned acaryas, there are also, some other authors, who, too, differ from the above numeration and count these vows in their own fashion. This all is due to the changes of time and capacities of followers, as we have already pointed above. For our purpose, we follow Sri Kundakunda in describing them, as we have already done so far.

The first of these vows consists in fixing a certain time, thrice a day, morning, noon and evening or only once, and spending that time in devotion, recitation of scriptures and in meditation of the nature of Holy Ones, or one's own soul, in a sitting or standing posture in a lonely place. This practice enables one to acquire equanimity by renouncing attachment and hatred to worldly things only for that time. On

this occasion the observer, also, confesses and repents for all the evils done, spoken or thought of by him. This is called *Pratikramana*—a part of the *Samayika*. And the *Pratyakhana* ceremony follows it, in which the devotee resolves to commit not the same mistake over again. "It is a great penance and it purifies the mind."

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### Jainism and Sikhism.

**E**ACH opened a significant chapter in the history of Indian culture. Sikhism is one of the youngest religions. Jainism is one of the most ancient. For, Mahavir, a contemporary of Buddha did not found but re-proclaimed the Jain Dharma. Mahavir, great at once in culture and *tapasya* is regarded by the Jains as their latest Tirthankar. His life of singular beauty and singular service needs to be better known to the world. Jainism has a doctrine of matter which reminds one of Sankhya. The Jain thinkers have developed at some length the suggestive doctrine that matter is indefiniteness. And Shankara's doctrine of *Maya* has its relations also with the Jain doctrine of *anekantavada*. If maya be from one point of view *Shakti*, is not Maya from another point of view indifiniteness? The Jain contributions to logic, psychology and architecture are of an important character. Yet more important are the Jain contributions in the domain of ethics and spiritual life. The Jains evolved systems of *Yoga*; and the Jain doctrine of *trirathna* (three jewels) and five *vratas* (vows), of *Dhyana* and *tapas* should have deep interest for all students of spiritual culture. Critics have often said that Jainism is in conflict with civilization. I rather think that the Jain *darshan* of Karma and Ahimsa is needed to save civilization and arrest the spirit of violence which has gained ascendency again and again in the historic process and marred the purpose of human evolution.—T. L. Vaswani (From Presidential Address at Indian Culture Conference, held at Gurukul Kangri.)

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# Jain Literature Society, London.

Report and Accounts for the year ended  
31st December, 1929.

During the year 1928 the Cambridge University Press sold nine copies of the *Outlines of Jainism*, the net proceeds being £1 0s. 11d. There were only ten copies on hand unsold at the end of that year, and it is now proposed that a second edition of a thousand copies should be issued.

Of the book *Vijaya Dharma Suri* only three copies were sold during the year 1928, producing, net, 7s. 3d., and leaving 327 copies on hand.

Further progress has been made in connection with the translation of the *Pravacanasar*, which is still receiving attention.

The interest on the £500 placed at the disposal of the Society amounted, at 31st December, 1929, to £11 18s. 2d., and to £6 1s. 2d. on the £175 on deposit. The only expense incurred was £1 1s. 0d. for Reports.

## Balance Sheet at 31st December, 1929.

LIABILITIES.		ASSETS.
	£ s. d.	£ s. d.
Donations towards the cost of publishing the		Cash at:—
Syadvada Manjari ...	70 0 0	Barclay's Bank on Deposit ... 175 0 0
Saddarsana ...	35 0 0	Barclay's Bank on Current Account ... 78 8 4
Pravacanasara ...	41 10 0	Imperial Bank of India on Deposit ... 500 0 0
General Account ...	104 3 0	Imperial Bank of India on Current Account ... 11 18 2
Proceeds "Vijaya Dharma Suri"	0 7 3	Cash in hand ... 17 18 9
J. L. Jaini Exors ...	32 5 0	
J. L. Jaini Exors ...	500 0 0	
	£783 5 3	£783 5 3

Examined and found correct,

(Signed) G. H. SHEPHERD,

Chartered Accountant,

Hon. Auditor.

"Moolham,"

St. Lawrence,

Isle of Wight.

3rd February 1930.

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N 30.26.5

## Notes and News.

### First Race to the Moon.

A dramatic race to decide who shall be the first man to make an attempt to reach the moon is now taking place between young inventors in New York and Paris.

Early in July they both hope to release man's greatest dream of shooting themselves to the earth's satellite in giant rocket machines.

These daring pioneers of space are Mr. Walter B. Bevan, a wealthy New Yorker, and Herr Robert Krask a young German who has studied the problems of inter-planetary communication for many years.

Mr. Bevan, who is now putting the finishing touches to a huge projectile with which he hopes to make his attempt, told a press representative that he was confident that he would be able to land on the moon in his "space express."

"Before I make my major experiment," he said, "I intend to make an experiment with a smaller rocket which will be empty, except for explosive charges which will propel it through space. If all goes well, I shall then make my big effort in a rocket apparatus in which I shall be a passenger."

Mr. Bevan intends to take one other passenger with him and also a dog and a cat. Food for six months will be stored in the apparatus.

"In the tail of my machine," he said, "will be a number of gigantic fuses or rockets in which will be contained a mixture of hydrogen and oxygen. These will drive the giant projectile through space at a terrific speed.

"I expect the journey to the moon will take about 6 weeks. I am making certain arrangements for a return journey, but they will depend very largely on conditions."

Herr Krask's apparatus is also a giant rocket propelled through space by gases. It is being constructed in a lonely spot in Silesia, and he hopes to have it ready for initial experiments early next month.

Journeys to the moon are visualised by Mr. Robert Esnault Pelterie, the famous French scientist, as common place happenings fifteen years from now.

"At first there will probably be space expresses making journeys of up to 200,000 feet in the void," he declares.

"These machines would be able to go round the world in one and a half hours or cover the distance between Paris and New York in just over twenty minutes."

177903

## Standard Works on Jainism

- Dravya Samgraha by S. C. Ghoshal  
Tattvartha Sutra by J. L. Jaini ...  
Panchastikaya by Prof. A. Chakravarti  
Gommatsara by J. L. Jaini ...  
    Jiva Kanda ... ... ...  
    Karma Kanda Part I ... ...  
Atmanushasana by J. L. Jaini ...  
The Key of Knowledge (3rd Edn.) by  
The Confluence of Opposites (2nd Edn.)  
The Jaina Law (Annotated)  
The Science of Thought (2nd Edn.)  
What is Jainism (Essays & Addresses)  
Discourse Divine  
The Practical Dharma (2nd Edn.)  
The Sanyasa Dharma  
The Householder's Dharma  
Atma Ramayana  
Faith, Knowledge and Conduct  
Rishaba Deva  
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