

# KARMIC THEORY IN JAINA PHILOSOPHY

## Definition of Karma in Jaina Philosophy and in other Philosophies

India is a country in which religion plays a very dominant role. All the ideologies and religions having faith in God have acknowledged karma or some such entity as affects, covers or blunts the various powers of soul. Different philosophies have given different names instead of karma to that entity.

In Vedānta philosophy it is known as illusion or ignorance.<sup>1</sup> According to Sāṅkhya philosophy it is nature or tradition.<sup>2</sup> In Yoga philosophy, the terms 'Karmic purport' or 'tormentation' have been used for it.<sup>3</sup> The terms 'providence' and 'tradition' of the Nyāya philosophy stand for karma.<sup>4</sup> In Buddhism it is known as 'predisposition' and 'non-communicative'.<sup>5</sup> The term 'religion and non-religion' used in Vaiśeṣika philosophy is the synonym of the word 'karma' used in Jaina philosophy.<sup>6</sup> The word "trap" used in Śaiva philosophy is also a synonym of the word karma. The word "unprecedented" of Mīmāṃsā philosophy has also been used in the sense of karma.<sup>7</sup> There are many words like 'destiny', 'fate', 'virtue' and 'vice' that have been commonly used in many scriptures. In Jaina philosophy, we also find the use of terms like 'karmic filth' and 'karmic dust' along with the word karma.<sup>8</sup>

At some places in 'Ṛgveda', the meaning of the word karma has been given as religious rites like yajña, conation etc. Gods accept or like all the karma of the persons who worship and pay homage to them.<sup>9</sup> In vedic tradition, right from the Vedas upto the scripture Brahmins, the acts like yajña etc. those were performed daily have been described as karma.<sup>10</sup> According to the Smārta scholars, the duties and obligations ascribed to the four classes (Brahmin, Kṣatriya, Vaiśya and Śūdra) of the society and for the four Āśramas (celibacy, household, vāna prastha and renunciation) have been described as karma.<sup>11</sup> In the Gītā, the word 'karma' has been used in a very broad sense. In this scripture, this

term denotes a deed performed without the expectation of fruit or result, in an absolute detached manner, with whole-hearted devotion combined with knowledge and skill.<sup>12</sup> Defining karma, the famous Jainācārya Devendra Suri<sup>13</sup> writes, "The cause of a soul's action is karma". According to another famous Jaina scholar Pandit Sukhlal,<sup>14</sup> when a soul intends something with its mind, speech and body, atoms of matter that are fit for action are gathered from all the sides. Anything that is done by soul because of falsehood and passions etc. is known as karma. The subtle matter particles of the infinite karma, that get synthesized in the vicinity of the spirit, attracted like a magnet, are known as karma.<sup>15</sup> Yuvācārya Mahāprajña (presently Ācārya Mahāprajña) writes, "Spirituality cannot be described without analyzing the doctrine of karma. Therefore it is a great doctrine. For a person who wants to have the warmth of the innermost feeling of spirituality it is important to go into its unfathomable depths."<sup>16</sup>

### **Classification of Karma in Jaina Philosophy**

The basic karma in the form of which the atoms of karma hinder the revelation of the different powers of soul and link it with body and bound with which the living being wanders in the world, are eight in numbers.<sup>17</sup>

1. Knowledge-obscuring karma—This karma hinders the appearance of the infinite power of knowledge of the living being.
2. Intuition-obscuring karma—this karma does not allow the infinite power of perception of the living being to appear.
3. Deluding karma—This karma prevents right faith and conduct of the living being.
4. Energy-obstructing karma—This karma does not allow the infinite energy and potency of the living being to appear.
5. Feeling-producing karma—This karma hinders infinite pleasure.
6. Life-span-determining karma—This karma does not allow eternal stability to take place.

7. Body-making karma—This karma does not allow the abstract stage to take place.
8. Status-determining karma—This karma prevents the property of constancy and individuality.

**(a) Destructive and non-destructive karma**

**(1) Destructive karma**

The karmas that, on getting bound with soul, destroy their natural qualities are known as destructive karma. They are of four kinds—knowledge—obscuring, perception-obscuring, deluding and obstructive karma.<sup>18</sup>

These destructive karma have further been divided into two parts—

- (i) **All-destructive karma** : These karma destroy the natural qualities of soul completely. There are in all 20 sub-types of these karma.
- (ii) **Partially destructive karma** : These karmas destroy the natural qualities of soul partially. There are in all 25 sub-types of these karmas.<sup>19</sup>

**(2) Non-destructive karma :**

The karmas that do not harm the main qualities of soul are known as non-destructive karma. They are four in number—feeling-producing karma, life-span-determining karma, body-making karma and status-determining karma.<sup>20</sup> There are in all 75 sub-types of these karmas.<sup>21</sup>

Thus there are a maximum of 120 sub-types of the karmas (20 of the all-destructive karmas, 25 of the partially-destructive karmas and 75 of the non-destructive karmas).

**(b) Physical and psychical karma**

**(i) Physical Karma**

The substances of karmic variforms, that, attracted by the activity of mind, speech and body, are unified with the soul, are known as physical karmas.

**(ii) Psychological karma**

The passions, attachment, jealousy and aversion that are constantly attached to soul are known as psychological karma. These are sort of mental conditions. In accordance with the theory of cause and effect, both the physical and the psychological karmas are the complements of each other, they are totally connected with each other.<sup>22</sup>

**(c) Merit and demerit**

The four non-destructive karmas-life-span-determining karma, feeling-producing karma, body-making karma and status-determining karma have been divided into two parts :

**(i) Meritorious karma**

The karmas, the results of which yield sensuous, physical and worldly pleasures are known as merits. For example, feeling-producing karma, status-determining karma, being born as human beings and deities and some of the sub-kinds of body making karma are said to be merits. There are in all 42 sub-types of these merits.

**(ii) Demerit karma**

The karmas, the results of which yield or cause physical pains, worldly sorrows and displeasure to senses are said to be demerits. For example, pain-causing karma, low status of birth, being born as hellish-beings and animals and plants and some of the sub-kinds of body-making karmas are said to be demerits. There are in all 33 kinds of these demerits.

**(d) Sub-groups of karma**

There are in all 158 sub-groups of the basic eight karmas :

1. Knowledge-obscuring karma	5 sub-groups
2. Intuition-obscuring karma	9 sub-groups
3. Feeling-producing karma	2 sub-groups
4. Deluding karma	28 sub-groups
5. Life-span-determining karma	4 sub-groups
6. Body making karma	103 sub-groups
7. Status determining karma	2 sub-groups
8. Energy obstructing karma	5 sub-groups

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**158 sub-groups**

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## **Cause of karmic bondage according to Jaina Philosophy**

### **(a) Karmic Bondage**

Getting one of various substances by uniting is known as bondage. Accordingly, the synthesis of the living being and the karma is said to be bondage.<sup>23</sup> A living being receives fine particles of matter by its disposition. The combination of the particles of matter received and the space points of the living being is known as bondage.<sup>24</sup> Ācārya Abhayadevasuri says, "The bond of fetters is physical bondage and the bond of karma is psychical bondage."<sup>25</sup> Śrī Nemicandra Siddhānta Cakravartī writes, "The conscious result by which karma is bonded is psychical bondage and the fusion of karma and the space points of the soul, their getting accommodating one and the same region—is physical bondage."<sup>26</sup>

The question is—how does a living being get bonded to karma? In this connection Gautama Swāmī asked Lord Mahavīra, "O Lord! How does a being get karmic bondage?"

Lord Mahavīra, "Gautama, the intense rise of knowledge-obscuring karma gives rise to intuition-obscuring karma. The intense rise of intuition-obscuring karma gives rise to faith-deluding karma. The intense rise of faith-deluding karma gives rise to false belief. The rise of false belief causes eight kinds of karmic bondage."<sup>27</sup> Passion is the cause of the karmic bondage. There are two kinds of passions—(i) Attachment and (ii) Aversion. If we go into detail, we find that there are four kinds of passion—(i) Anger, (ii) Pride, (iii) Deceit and, (iv) Greed. Attachment gives rise to deceit and greed and aversion gives rise to anger and pride.<sup>28</sup>

### **(b) Process of bondage**

The soul has infinite energy. This energy is known as dormant energy. This is the capacity of the soul in its purest form. No use of it is made in the external world. Body is the medium of connection between soul and the external world. It is an organized accumulation of the atoms of substances. The capacity that is caused by the combination of soul and body is known as energy or vitality. It always remains there in a living being having body. It

causes in a living being a sort of emotional or practical vibrations caused by consciousness. Vibration takes place in unconscious things also; but that is natural; that is not consciously caused. In a conscious being, the motivating force is the recondite consciousness. It, therefore, creates a particular situation. In the vibration caused by the internal variform of the body, the external streams of matter mutually act and react and cause changes. Soul and karmic particles are combined by the vibration caused by the practical force. This process is known as influx.<sup>29</sup>

The matter particles fit for karma, combined with soul, get changed into karma. This process is known as bondage. Soul and karmic particles are then separated. This process is known as dissociation. Bondage is a condition in between influx and dissociation. The condition of the karmic particles coming into and going out of body is in brief said to be bondage. Auspicious and inauspicious results are the flow of the practical force of soul. They go on flowing perpetually. The two of them do not remain together; but one of them certainly remains there. In the terminology of karmic philosophy, there is unsteadiness at the time of the rise of body-making karma.

This causes attraction among the matter particles. There is an attraction of auspicious karmic particles at the time of auspicious culmination and of inauspicious karmic particles at the time of inauspicious culmination.<sup>30</sup>

### **(c) Influx—The cause of karmic bondage**

Influx is the cause of karmic bondage. That, which causes karma, is known as influx. Causation of karma is influx.<sup>31</sup> The mental, physical and vocal tendencies or activities of a living being are said to be influx.<sup>32</sup> It is the joining together of the activities of mind, speech and action. The entrance of good and evil deeds is influx. The sea is daily filled up with the water of the rivers. Similarly, karmas enter soul through different sources like perverted faith etc.<sup>33</sup> According to Ācārya Kundakunda there are four kinds of influx—(i) false belief, (ii) worldly pleasures, (iii) passion, (iv) activity.<sup>34</sup> Ācārya Vinayavijayaji also agrees with

Ācārya Kundakunda. He too has acknowledged four kinds of influx.<sup>35</sup> According to the scriptures '*Thāṇāṅga*'<sup>36</sup> and '*samavāyāṅga*'<sup>37</sup> there are five kinds of influx—(i) false belief, (ii) worldly pleasures, (iii) carelessness, (iv) passion and (v) activity. Umāswāti, the canonical teacher, too has acknowledged these five to be the causes of karmic bondage.<sup>38</sup>

### **Dissociation of karma in Jaina philosophy**

It has been said in the scripture 'Uttarādhyayan'—

**Jahāmahātalāyarasa santiruddhe jalāgame,  
Ussicaṇāe tavaṁ ṇāe kameṇaṁ sosaṇā bhave.  
Evaṁ tu saṁjayassāvi pāvakaṁmaniesave,  
bhavakodisaṁciyaṁ kammaṁ tavaṁ niḥjarijjaī.**<sup>39</sup>

"As a big pond gets dried up by stopping the way of the coming of water, by drawing out water and by the heat of the sun, the karmas of a disciplined person, accumulated in crores of births, get dissociated by his penance, by hindering the way of the coming of the evil deeds.<sup>40</sup> The shedding of karma is known as dissociation.<sup>41, 42</sup> That, by which the karmas get shedded is known as dissociation.<sup>43</sup> As the venom, rendered ineffective by the use of a mantra or by some medicine, causes no harm, the karmas, rendered ineffective by penance etc. cannot continue the cycle of the world.<sup>44</sup> Shedding karmas, destroying their capacity of yielding fruit with the passage of time or by some particular penance is known as dissociation. Bonded karmas coming to rise,<sup>45</sup> cause hunger, thirst, heat or cold and different kinds of pain to the living being. In the same way, they cause pleasure also. Having given different kinds of fruits as pleasure and pain, karmic substances automatically get dissociated from the regions of soul. This sort of dissociation is known as karmic dissociation.

### **(a) Kinds of dissociation of karma**

#### **External Penance :**

There are eight kinds of external penance—(i) Fasting completely, (ii) Partial fasting, (iii) Limiting the number of items

of food, (iv) Limiting desired tasty food, (v) Bodily endurance, (vi) Controlling senses.<sup>46</sup>

### **Internal Penance**

There are six kinds of internal penance—(i) Atonement, (ii) Humility, (iii) Serving others, (iv) Spiritual study, (v) Meditation, (vi) Renunciation.<sup>47</sup>

### **Causes of difference in the Living Beings**

A question arose in the mind of man—How is it that the human beings are not alike? They belong to the same species, yet why are they all not alike? We find great difference in their appearance, nature, thoughts and feelings. By whom are all these differences caused? Who is the creator, writing the script of destinies and shaping the living beings in different moulds? Is that not a mould by which all the living beings can be moulded uniformly? Has no one ever made such a mould? If not, why not? A great secret was disclosed when attempts were made to find the causes of this difference.

#### **(i) Heredity—The cause of difference**

Let us ponder over the causes of difference. Modern scientists found out that one of the causes of such differences is heredity. This is one cause. This thing had been found out even in the ancient times. An account of hereditary traits is found in Āyurveda. We find in the scriptures Bhagavatī and Sthānaṅga Sūtra<sup>48</sup> that a child receives three elements each from his father and mother. He receives bones, bone-marrow, hair and nails from his father and flesh, blood and brain from his mother. Transmission of the traits of mother and father to the child is known as heredity. Its account is found both in Āyurveda and Jaina Āgamas. Now heredity has become a complete branch of science.

We have to comprehend all these things very minutely. We can't do so if we go through them cursorily. Our body is made of innumerable cells. These are the cells that form our body. A cell is extremely tiny. Millions of cells can be placed at the point of a pin.

These tiny cells contain the fluid of life. This fluid contains nucleus and this nucleus contains chromosomes, having genes, the traits of heredity. These genes contain traits not only of the parents but of the remote ancestors also. These genes are the carriers of these traits. A very tiny gene contains sixty million traits. There goes a Rajasthani proverb—

*Bāpa jīso beto, chālī jīso theṭo.*

*Ghañe jīsī thīkarī, mām jīsī dīkari.*

The son will be like the father, the chip of clay will be like the pot and the daughter will be like the mother.

How true this proverb is!

**(ii) Atmosphere—The cause of difference**

It is very important to comprehend karma in a broad perspective. Modern scientists have tried hard to analyze issues like life and personality etc. but they have not yet succeeded in solving their secrets. According to psychology, one factor determining life is atmosphere, environment or circumstances. Atmosphere is the factor responsible for the development of personality.

A child will be shaped according to the conditions in which he is kept. If it is brought up in an undesirable atmosphere, it will acquire undesirable habits. There goes the popular fable of two parrots. They were the off springs of the same parents. It so happened that one of them remained with a monk. It developed very good habits. The other came to have the company of a thief. It developed evil traits. When the former saw someone coming, it received him with words of welcome. On the other hand, when the latter saw someone coming, it uttered the words, "Someone has come! rob him! kill him!"

**(iii) Karma—the cause of difference**

Heredity is the cause of difference. It is on the basis of heredity that genetic engineering has developed. Modern scientists are trying to find out whether a change may be caused in man if his genes are changed in the very beginning. The question arises—if heredity is the cause of difference, how come that two real brothers

are different? For the solution of this question, we will have to go beyond the domain of genes; we will have to go to a subtler element. On doing so, we find that the element causing difference is however else, it is within us. It is subtler than a gene and it is the karmic body. We have a gross body. Beyond it we have a subtler body—the luminous body. There is even a subtlest body—the karmic body. We get the answer to the question as to why there is difference in two real brothers when we go to the karmic body. The factor causing this difference, the builder of our destiny is within us. It is the one that is determining our destiny.

The issue of this difference is very old. Gautama once asked Lord Mahavīra, "O Lord! Why is this difference in persons? We find that every person differs from the other. What is the cause of this difference?" Lord Mahavīra replied, "kammaṃ ṇaṃ vibhatībhāva jaṇayaī". The cause of this difference is karma. All the divisions, differences are caused by karma. There are seven divisions in grammar. Innumerable divisions are caused by karma. Karma or the karmic body is situated nearest to soul and it is the karma that keeps soul involved in the worldly affairs. Tarakuṭotaso had been a famous poet in Italy. He once went to the court of King Charles of France. The king asked him, "O great poet! tell me who the happiest being in the world is." The poet said, "It is God." The king said, "God is of no use to us. Tell me who the next happiest one is." The poet said, "The one who is near to God. It is the karma that is near to God. To be near is one thing and to be intimate is quite another. Karmas are near to soul but they never get identical with and intimate to soul. They always remain isolated from soul. The first thing surrounding soul is karma and it is always influencing it.

### **Social utility of the Jaina karmic theory**

Company plays a very important role in making or marring the character of man. In the ancient times, the words 'good company' and 'bad company' were used. In the modern times, the terms 'atmosphere' and 'environment' are used. This is the basis on which life is interpreted. Heredity is an other basis of the

interpretation of life. It involves many questions, the answers of which have not yet been found. There are many questions of which there is no answer in psychology. According to physiology, the solution lies in karmic theory. The problem is—people having faith in religion believe in karmic theory; scientists believe in psychology and heredity. Scientists have the quality of presenting their beliefs with great confidence, they have the ability of convincing the people wholly. People having faith in spirituality are a bit slow in this regard. That is why an important principle like the science of karma is beyond people's reach and unacceptable to them.

Psychology stands nowhere in comparison to the depth of the science of karma interpreted in Jaina philosophy. The same applies to ecology. The only problem is that the science of karma has not been presented as it should have been. It is paradoxical that a dwarf is touching the sky and a giant is just staring at it, standing below. This is the phase through which the science of karma is passing. It is a very important science. We can interpret our whole life with its help. There are many questions before us—why someone is so tall and the other one is so short? What is the factor that determines the height of a person? According to a physiologist, the secretion of the glands is responsible for this. We find that the voice of someone is very sweet and that of someone else is very harsh. There are persons whose words are commands, no one can defy them. They are so influensive, impressive and commanding. On the other hand, there are persons who are not heeded in the least. No one listens to them. Why is it so? Why so much difference in two persons? Neither physiology nor psychology provides a proper answer to these questions. Jaina philosophy of karma provides a proper solution to all these queries. According to this philosophy, a particular karma—body-making karma—is responsible for all these differences. In the karmic theory, this karma has been compared to a painter. A painter paints different kinds of pictures and creates innumerable forms. In the same way body-making karma presents innumerable forms of personality.

**(a) Karma is associated with life**

There is a solution of every problem with the Jaina philosophy of karma whether it is the interpretation of body, senses, mind, consciousness or the different emotions that come into mind from time to time. Karma is associated with every activity of life. It is a paradox that it affects our life so much, still we know very little about it. We never take the trouble of thinking how karma are bonded in spite of the fact that they are so closely linked with our lives. It is really surprising. We go on indulging in activities but never think why we are bonding ourselves with karma. It is like this. A spider goes on weaving its web and is caught in it. Silkworm makes a cocoon that later on proves to be the cause of its death. If it does not so do so, it does not have to suffer in boiling water and meet an untimely death. Musk deer are killed in large numbers only because of the musk that they produce themselves, thus inviting their end. The same thing happens with man. He goes on preparing the web of karmas, without knowing their mysteries. If a man tries to trap and harm someone, the other fellow gets vexed and annoyed. But he prepares a web of karmas unknowingly without thinking of their consequences. That is why he never finds a solution to his problems.

**(b) Good results obtained by the explanation of the Jaina theory of karma**

No other philosophy has been analyzed and thought over so scientifically as the Jaina philosophy of karma. This is a fact that no one can deny. The way the Jainācāryas have revealed the mysteries of life, have tried to solve the complexities of life, is very significant and unique. If we try to understand this theory and to give it a scientific form, it can get wide recognition. Jaina ideology has inherited some great principles—the theory of non-violence, the theory of non-absolutism and the theory of non-possession. There are some other principles too, that are equally significant as the theory of karma and the theory of soul. We can know ourselves, get along well with life only by going into the depth of the doctrine of karma. Understanding this theory fully means paving the way to a bright future.



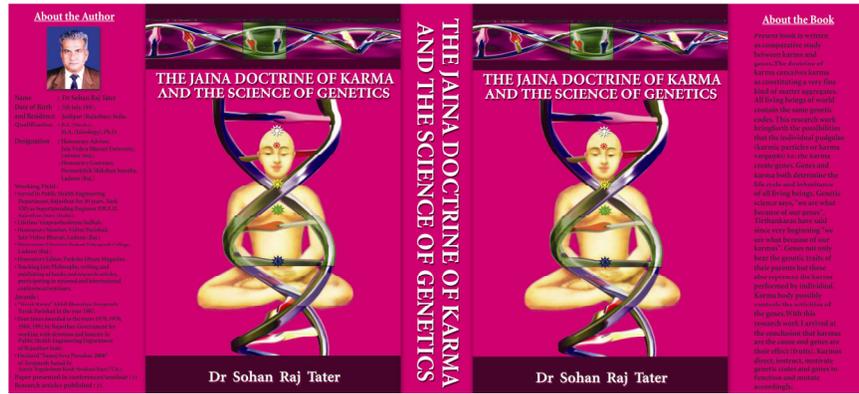
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- <sup>2</sup> (A) Sāṅkhyakārikā  
(B) Sākhya Tattva Kaumudī.
- <sup>3</sup> (A) Yoga Darśana (Vyāsa Bhāṣya) 1.5, 2.12, 2.13, 2.3  
(B) Yoga Darśana Bhāswatī and Tattva Vaiśārādī.
- <sup>4</sup> (A) Nyāya Bhaṣya 1.1.2.  
(B) Nyāya Sūtra, 1.117, 4.1, 3.9.  
(C) Nyāya Mañjarī, p. 471.
- <sup>5</sup> Abhidharma Kośa, Chapter-4.
- <sup>6</sup> Nyāya Mañjarī, p. 472.
- <sup>7</sup> (A) Mīmāṃsā Sūtra, Śābara Bhāṣya, 2.1.5.  
(B) Śāstra Dīpikā 2.1.5, p. 80.
- <sup>8</sup> Śāstra Vārtā Samuccaya 107, Daśavaikālika, 4.20.
- <sup>9</sup> R̥gveda 1.48.2.
- <sup>10</sup> Ātma-Mīmāṃsā—Pt. Dalsukha Malvania.
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- <sup>12</sup> (A) Gītā Rahasya, p. 55-56.  
(B) Bhagwata Gītā, A 5, 8-11.
- <sup>13</sup> Karma Vipāka (Karma Grantha-I), 1.
- <sup>14</sup> Darśan Aura Cintana—Pt. Sukhlal, p. 225.
- <sup>15</sup> Paramātmā Prakāsa, 1.62.
- <sup>16</sup> Karmavāda—Yuvācārya Mahāprajña (presently Ācārya Mahāprajña)
- <sup>17</sup> Uttarādhyayana, 33.1.3, Thāṇ ām, 8.3.596, Prajñāpanā 23.1
- <sup>18</sup> Gommata Sāra, (Karmakānda), 9.
- <sup>19</sup> Karma Grantha, 2.
- <sup>20</sup> Uttarādhyayana 33.13-14.
- <sup>21</sup> Nandī Sūtra, 2.
- <sup>22</sup> Aṣṭāsaha Sṛi, N.N. press, Bombay, 1915, p. 51.
- <sup>23</sup> Uttarādhyayan 28.14, Nemicandriya Tikā—"Bandhaśca Jīva Karmaṇo : Saṁśleṣa".
- <sup>24</sup> Tikā Thāṇāṅga 1.4.9.  
(A) "Bandhanaṁ Bandhaḥ Sakasāyatvāt Jīvaḥ karmaṇo Yogyān Pudgalān  
Ādatte yat sa Bandha iti Bhāvaḥ".  
(B) Nanubandho Jīva karmaṇo saṁyogo--abhipretaḥ.
- <sup>25</sup> Thāṇāṅga, 1.4.9, Tikā, Dravyato bandho nigābhirbhāvataḥ karmaṇā.
- <sup>26</sup> Dravya Saṁgraha 2.32, Bajhadi kammaṁ Jeṇa du cedanabhāveṇa bhāvabandho  
so, kammāpadesaṇaṁ Aṇṇoṇṇapavesaṇaṁ idaro.
- <sup>27</sup> Prajñāpanā, 23.1.289.
- <sup>28</sup> Thāṇāṅga, 2.4.96, Tikā—Māyā lobha kaṣāyaścetyetaḥ rāgasamjñitvaṁ dvandam.  
Krodhemānaśca punardveṣa iti samāsa nirdhiṣṭataḥ.



## Commentary on Book

# THE JAIN DOCTRINE OF KARMA AND THE SCIENCE OF THE GENETICS



## 1. Commentary by Prof. Dr M.R. Gelra

The history of investigating truth is very old. Historical and pre-historical metaphysicians, philosophers and modern scientist have incessantly made an effort to know the universal laws of nature. In the East, philosophy and science were not thought to be totally unrelated. In the West, they remained hostile and polarized. Surprisingly, modern physicists and biologists have opened up new frontiers of unprecedented human progress to help philosophers to solve their problems. One of the problems is of karma vis-a-vis genetic engineering.

The author of this book Dr Sohan Raj Tater, who is a mechanical Engineer by profession and a scholar of Jainism, has brought forward in his Ph.D. Thesis the comparative studies on genes and karma. This is certainly a new attempt in this field. The studies on genes are comparatively new and the construction code of genes is yet to be cracked down. On the other hand there is enormous literature available on karma in Jainism. The author has

therefore dealt with genetic engineering and karmic concept of Jainism separately in the first two parts and later on compared them. He has succeeded in accomplishing certain linkages in between karma and genes.

According to Biology, gene is a part of chromosome (made of DNA) and is made of chemical proteins. The word 'chromosome' is derived from two Greek words—chromo (colour) and soma (body). Biologists have established that the coded information is carried from generation to generation by the genes. A group of genes forming chromosomes determine the inherent properties. These chromosomes are the vehicles through which the hereditary qualities pass on from older generation to the new generation at the time of conception.

According to Jainism, the principle of karma, called *karmavad*, is the backbone of entire Jain Philosophy. Karmas are the blue-prints of one's past deeds on which the edifice of present can be constructed and the future course can be charted. Karmas carry impressions from the previous birth to the next one. Here we find the interesting part of karma i.e. the effect of karma can be changed by the change of environment. Karmas can be reined in and altered by the right conduct and efforts. Genes also undergo a slow change, depending upon the climate, environment, nourishment and health etc. The biologists are very near to alter the genes chemically to obtain desirable characteristics and attributes of an organism. In some cases, they have been successful to eliminate, in foetus, certain genes, which carry the codes of different diseases.

Medical practitioners have only recently been able to answer an age—old enigma is human behaviour acquired by birth or can it be moulded by oneself? Initially, Aristotle and Plato, and later on John Lock and David Hume argued that psychology is built up on experiences, while biologists Jean Jacks Russo and Kent believed that human psychology as written in the genes in unalterable. Freud stated that human personality and behaviour are a total sum of parents, dreams, laughter and sexual activities. France Boise gave the similar statement "Fate and surroundings are responsible factors". In the field of Jainism, the present Jaina

Acharya Mahaprajna feels a dire need of confluence between the karma Philosophy and human psychology. A correlation between the two can open the flood-gates of exploration of new capabilities and strengths a human mind can possess.

The author Dr Tater has significantly contributed to this idea of Acharya Mahaprajna by presenting this book. This book contains a comparative study between karma and genes. Genes bear not only the genetic traits of parents but they also represent the karma performed by individual. **With this research work, the author proposed that karmas are the cause and genes are their effect (fruits). Karmas direct, instruct, motivate genetic codes and genes to function and mutate accordingly.** His labour will be fruitful if the readers continue to explore the behaviour of karma and genes which are parts of spirituality and science. Such studies will certainly fill in the gap in between spirituality and science, which is the need of the time.

**Emeritus Prof. Dr M.R. Gelra**  
Founder Vice Chancellor JVBI, Ladnun

## **2. Commentary by Prof. Dr N.L. Kachhara**

The diversity in nature, particularly biodiversity, has always intrigued human mind. We see and appreciate diverse living creatures on the earth but do not exactly know the reason for their existence. Many philosophers and thinkers world over, and India in particular, made this diversity the subject of their deep enquiry and found explanations. The inner power of enquiry provided deep insight into the subtle world which was found to regulate the events in the outer physical world. Our sensual perceptions reach only the outer surface that is temporary and transient, the real substance within is permanent and transcendental. This permanent substance, the soul, is the source of power of every living creature. The discovery of soul may be regarded as the biggest discovery human kind has ever made.

One school of thought in Indian believed that the soul of an organism is a part of a universal soul, the Creator. The soul has individual identity in the embodied state but once liberated it unites with its source, the Creator. There is another school of thought, which believes that every soul is independent and is responsible for the fruits of its actions. A cause and effect law operates in every soul and no interference of any outsider, howsoever powerful, is possible. *Lord Mahavira* belonged to the second school and he called this law of soul as the doctrine of karma. In order that the soul experiences the effect of a cause a record of the event making the cause is essential. The record keeping is made possible through a subtle *karman* body. This body made of *karman vargana* always remains attached to the soul like a faithful companion. It keeps a record of all actions and thoughts of the soul performed in different bodily existences. There is no way to access to this information from outside, the soul is the sole and only manipulator.

The information in the *karman* body is stored in the form of karmas which obscure the soul. All transactions with the outside world are made through the *karman* body. The soul, in a way, is imprisoned and controlled by karma. Thus a record-center of power comes in existence. This, however, should not be considered to mean that the soul has lost its power. The soul is powerful enough and may exercise its power at appropriate moments breaking the barriers of karma. Normally the soul remains under the influence of karma, loses its identity and enjoys the fruits of its actions. But when awareness of identity is aroused, the soul expresses its power and crushing the karma, strives for its free existence.

Karmas inhibit the natural attributes of the soul. The pure soul has infinite knowledge, infinite power of perception, infinite bliss and infinite energy. All these powers are bound by limits in an impure embodied soul. In other words, the limited abilities of an organism are due to the presence of karma. The consciousness, a property of the soul, is also obscured by karma. Only a limited consciousness is expressed in the embodied soul. As karmas reduce, a greater part of consciousness is expressed and the abilities of the soul increase. Intelligence, perception, happiness,

power of action and judgement and other attributes are dependent on karma. There is an inbuilt mechanism by which karmas operate and exercise their influence on the physical body.

The scientific investigations are limited to the physical body. Body is made up of cells, the smallest living units of an organism. The discovery of DNA and genes in the nucleus of the cell made in the last century is a landmark in human history. The structure of DNA and the constituent genes represents a world in itself. The DNA molecule has parts known as chromosomes and each chromosome has thousands of genes, the basic physical and functional units of heredity. Genes are specific sequences of bases that encode instructions as to how to make proteins. The genome is an organism's complete set of DNA. The human genome has about 3 billion base pairs and about 30,000-35,000 active genes. Genes comprise only about 2 percent of the human genome, the remainder consists of non-coding regions, whose functions may include providing chromosomal structural integrity and regulating where, when and in what quantity proteins are made. The genetic code has been compared to a blueprint specifying the design of an organism. In fact the genetic code specifies not only the design of an organism but provides the mechanisms needed to "read" the code and manufacture the components of the organisms besides specifying the procedures needed for the life processes of the finished organism.

Studies in behavioural genetics have shown that both genetics and environmental factors influence the normal and deviant behaviour of human beings. Only a few decades ago, psychologists believed that characteristics of human behaviour are almost entirely the result of environmental influences. These characteristics now are known to be genetically influenced, in many cases to a substantial degree. Intelligence and memory, novelty-seeking and activity level, spirituality, and shyness and sociability all show some degree of genetic influence.

We thus have two kinds of determinants of body processes and behaviour of organisms, the karma and the genes. The obvious question is what is the relation between these two seemingly diverse systems performing similar functions. A comparative study

of karma and genes can throw much light on this important aspect of life. The author of this book Dr Sohan Raj Tater has embarked upon this important task and has presented valuable information on both the doctrine of karma and genetic science. In the first part of the book he introduces the doctrine of karma as known to Jain philosophy. He dwelves upon the concept of karma in various Indian philosophies in the first chapter. He then describes the concept of life in Jaina philosophy in the second chapter. He goes on to describe the classification, bondage, fruition and annihilation of karma in the next four chapters. This provides a fairly good coverage of the doctrine of karma and the readers are furnished with the essential details of the doctrine which finds elaborate descriptions in Jaina canons.

The second part of the book presents the developments in genetic science in a brief but systematic manner. The science of heredity and genes is first introduced. The next chapter deals with the cell, the smallest unit of life. The information about DNA, RNA, and gene mutation is provided in the next two chapters. The important aspects of genetic engineering are covered in the following chapters. **In the third part of the book the author Dr Tater makes a comparative study of karma and genes and brings out the important fact that karmas are the cause and genes are their effect. This is a very significant inference of the study. The genes and the environmental factors are known to regulate and control the anatomical, physiological, biological and behavioural aspects of organism and karmas control the genes. This finding has important repercussions both for Jain philosophy and science.**

Life is not just an assemblage of atoms and molecules, its existence is much deeper. Atoms and molecules do have some ability to organize themselves, such as formation of crystal like structure, but they fail to produce any intelligent structure useful to life. **Scientists have so far not succeeded in synthesizing a cell in the laboratory. A cell is an intelligent structure and cannot be formed without the assistance of consciousness which is the source of intelligence. The study of life shall be incomplete**

**without understanding the role of karman body and luminous body.**

Is there any scientific evidence of the existence of subtle bodies? Scientists have found emission of a faint light, called bio photons, in all living organisms. The bio-photons, originating from a coherent electro-magnetic field, regulate and control the whole bio-chemistry and biology of life. Many significant correlations between features of bio-photons and number of fundamental biological processes, such as cell divisions, death, and major shifts in metabolism have been found. Biological processes may be integrated by the endogenous bio-electro magnetic field that has a primary organizational and informational role. Scientists are not sure of the origin of the coherent electromagnetic field in living organisms. According to the Jain philosophy the organizational and informational role is played by the karman body. This indicates a possible connection between the coherent electro-magnetic field and the karman body. This may prove to be a big lead for science to enter the realms of subtle bodies. A comparative study of genetic science and bio-photons may compe scientists to search for the source of intelligence. However, science has a long way to go before it gets closer to consciousness and this journey in the subtle world may find help in Jaina philosophy.

Jaina philosophy does not provide details of nature as science does but offers a conceptually strong background of both the living and non-living world. A dialogue between Jaina philosophy and science is expected to seek new heights in the quest of human mind. The publication of this book on the comparative study of doctrine of karma and genetic science is a right step in this direction.

**Prof. Dr N.L. Kacchara**

Rtd. Prof. Selford University, Britain and Adan University, Yaman  
Secretary, Dharma Darshan Seva Sansthan Udaipur (Raj.)

# CONCEPT OF SOUL SUBSTANCE IN INDIAN PHILOSOPHIES

## The form of soul in Indian philosophies

A living being is one that lives, that feels livingness and life-determining karma. That is why a creature is known as a living being. (*jāhā jīveti jīvattam āyuyam ca kammam upjīvati tamhā 'jīve' tti vattatvam siyā.*)

In the scripture 'Bhagawatī Sūtra' 23 names have been given for a living being<sup>1</sup>—1. *Jīva* (living being), 2. *Jīvāstikāya* (living entity), 3. *Prāṇa* (vitality), 4. *Bhūta* (living being), 5. *Satva* (living being), 6. *Vijñā* (one who knows), 7. *Veda*, 8. *Cetā* (one who is conscious), 9. *Jetā* (victorious), 10. *Ātmā* (soul), 11. *Raṅgaṇa*, 12. *Hinḍuka*, 13. *Pudgala* (matter), 14. *Mānava* (human being), 15. *Kartā* (doer), 16. *Vikartā* (transformer), 17. *Jagat* (world), 18. *Jantu* (living being), 19. *Yoni* (form of life), 20. *Svayāmbhūta* (self-living being), 21. *Saśarīrī* (having a body), 22. *Nāyaka*, 23. *Antarātmā* (conscience).

### 1. *Jīva* (living-being)

Living means 'to sustain life' and livingness means 'to be or to exist with utility, knowledge and conation'. The meaning of the experience of life-determining karma is to enjoy a definite period of life. All the worldly beings possess life. Knowledge and conation are the inherent characteristics of all the living beings. Every living being has its own span of life. Because of going on living like this, a creature is known as a living being.

### 2. *Jīvāstikāya* (living entity)

A living being gets different forms of life, depending on its karmas. But there is no difference in the innumerable space points present in the body. It does not matter whether the body is big or small. There are as many space points in the body of an ant as are there in that of an elephant.

### 3. *Ātma* (soul)

The attributory matter having consciousness is known as soul.<sup>2</sup> The number of such souls is infinite.<sup>3</sup> These souls have their independent entities.<sup>4</sup> They are not the parts of some other soul or a supersoul. The consciousness of every soul too is infinite. It is capable of knowing innumerable objects of knowledge. All the souls are alike so far as the form of consciousness is concerned but the extent of development of consciousness is not the same.<sup>5</sup> **The cause of difference in development of consciousness is its karma.**<sup>6</sup>

### 4. *Prāṇa* (vitality)

A living being respirates, that is why it is known as 'someone respirating'.<sup>7</sup>

### 5. *Kartā* (doer)

Soul is the doer. A doer is a creature that does something (*katta ti kartā karmaṇāma*). It has been said in the book 'Ātmasiddhi' (self-realization)—There is no consciousness in a non-sentient being, only a living being has consciousness. There can be no karma, and therefore, no karmic bondage without a conscious motivation.

Hence, it is clear that it is the living being that is responsible for karmic bondage as only a living being has a conscious motivation. So long as a living being continues causing karmic bondage, the bonds of karma go on. As doing karma depends on the will of the being, it cannot be said that soul is, by nature, the doer of karmas. It proves then, that doing karma is not the inherent quality of soul, because in that case, karmic bondage would not depend on its will and the real form of the being would be revealed much earlier. Even God cannot be said to motivate for doing karma as God is of an absolutely pure form. Attributing him of the blame of motivating for doing karma would be like accusing him. **Thus, we come to the conclusion that it is the soul that causes bondage of karmas. When a being dallies in its**

**conscious nature, it is the doer of its pure nature and when it dallies in its defiled mode, it is said to be the doer of karmas.**

There is an incident of the pre-historical period. Lord Ṛṣabha, the first Tīrthankara of Jain religion, was alive at that time. One day his 98 sons came to see him. They said to him, "Bharata has usurped the kingdoms of all of us. We all want our kingdoms back and that is why we have come to you to seek your help and advice. The Lord said, "I am afraid I cannot get you back your kingdoms, but I can get you a kingdom that no one can usurp". The sons said, "What is that kingdom like?" The Lord said, "**That kingdom is—attainment of soul.**"

The sons said, "How can it be done?" Then the Lord said,  
*sambujjaha kiṃ na bujjaha sevohi khalu peccha dullahā,  
no hu vaṇamaṃti rāiyo, ṇo sulabhaṃ puṇarāti jīviyaṃ.*

Try to attain enlightenment. Why are you not doing that? The night that is gone, is gone for ever. It does not come back. In the same way, human life, once lost, will be lost forever. You may not get it again.

Enlightenment has been associated with Jain religion since pre-historical period. Now, what is enlightenment? It is the way to the liberation of soul. All the paths that lead us to the absolute liberation of soul, come under the compass of enlightenment. There are three kinds of enlightenment—knowledge enlightenment, perception enlightenment and conduct enlightenment. From the view point of Jain philosophy, we cannot get salvation only by knowledge, nor can we get it only by perception and conduct. We can attain salvation only by the inherence of all the three of them. The main principles of Jain philosophy are as follow :

1. Soul is i.e. there is an existence of soul.
2. It is reborn i.e. Jain philosophy believes in rebirth.
3. It is the doer of karmas.
4. It bears the fruits of its karmas.
5. There is bondage and there are causes for it.
6. Salvation is and there are means to achieve it.

According to Jain philosophy, the liberated souls are called super souls. According to this ideology, every soul is capable of

being a super soul. A soul can be a super soul if its time, nature and self-exertion are favourable. It gets liberated from all the bonds and appears in its pure and natural form. Jain ideology is a spiritual ideology from the very beginning to the end. Its entire concept is based on soul.<sup>8</sup>

**One who knows soul, knows everything.** Generally speaking, all the elements are equal from the point of view of existence, but from the point of view of value, soul is the most valuable element. "A thing exists", when we think like this, no consciousness is expected but when a thing gets knowledgeable, its existence is determined by consciousness. This is the first stage of the relation of a thing with consciousness. In the second stage it is evaluated and then its usefulness or futility is determined. **Soul has got a very significant place in Jain philosophy. Only soul is desirable and attainable; nothing else is.** Development of soul is well-being. The beauty of the soul is the real beauty. One may not be good-looking, but if one's soul is developed, one becomes extremely handsome and benefactor. One who does not think of the well-being, may be good to look at, but not handsome in the real sense of the word. It is one's view point that plays an important role in evaluating what is beautiful and what is causing good and well-being.

*na rammye nāramyaṃ prakrati guṇato vastu kimapi,  
priyatvaṃ vastūnā bhavati ca khalu grāhakavaśāt.<sup>9</sup>*

Regarding the form of soul, two traditions have been particularly effective in Indian ideologies :

**1. Theistic Tradition : Soul and super soul are the basis of all the religions of the world.** The grand and magnificent building of religion rests on these two pillars. Some religious traditions of the world are theistic and pertain to soul and others are atheistic. The former is one according to which God is regarded as the whole and sole, and the controller of the world. He is regarded as the Almighty. Everything in the creation depends on Him. He is known as Brahmā, Creator and Almighty God. According to this tradition, whenever unrighteousness is on the increase and righteousness is on the decrease, God takes birth on

this earth and creates the universe, destroying the bad and wicked people. He sows the seeds of righteousness and good conduct.

**2. Atheistic Tradition :** The other tradition is the Atheistic one that pertains to soul as well. It believes in the independent development of man. **Every person or being can develop to the fullest extent. By developing the feelings of detachment and getting free from passions like malice and attachment, one can attain salvation.** Jain religion follows this tradition and is essentially scientific in spirit. This tradition, in short, is known as the culture of the monks. This spiritual tradition comprises Buddhism and other religions as well. The Theistic Indian tradition is known as Brahminic culture.

Both the traditions recognize God. The only difference is that in one of them God is regarded as Omniscient and Creator. According to Jain philosophy, God is omniscient and all-seeing. **The object of Jain religion is that man should be detached and thus attain salvation.**<sup>10</sup>

Introspection is important in the respect that by doing so, man rises above attachment. When one rises above the consciousness of matter, there remains neither joy nor sorrow nor attachment nor malice. There remains no liking and no disliking. Nothing remains. When none of these feelings are there, our life will be full of joy; there will be no problem. How pleasant it is when there is no one whom we consider our own and whom we consider to be an alien or a stranger, when there is no body and no senses that deviate man from his path. Then there will be nothing but knowledge, conation, joy, peace and an endless flow of energy. Liking and disliking are subservient to the will of man, not to the object. From an ideal point of view (*niścaya dr̥ṣṭi*), nothing is desirable or undesirable. **Attachment and malice form the basis of desirability and undesirability.** A man may dislike something but may come to like it at another time. It is very difficult to decide what is desirable and what is undesirable.<sup>11</sup>

Scholars have given different opinions regarding the form of soul. In the scripture 'Śatapath Brāhmaṇa', the word 'soul' has been used for the middle part of the body.<sup>12</sup> In the scriptures 'Āraṇyaka', soul and vitality have been said to be inseparable.<sup>13</sup>

Soul has also been said to be comprising science and joy.<sup>14</sup> It has been considered to be the most significant object. All the gross and subtle objects of the world are the different forms of soul. **It is the essence, gist of all the things existing in the world, nothing is dearer than it.**<sup>15</sup> Dr. Radhakrishnan says, "In Ṛgveda,<sup>16</sup> it was said to be vitality or stream of life. In course of time it came to be known as soul and ego.<sup>17</sup> In the scripture 'kathopaniṣad', it has been said that soul is neither born nor does it die. It is not born of anything. It is unborn, eternal and ancient. Body perishes, but soul does not. It is incorporeal, great and omnipresent." It cannot be attained by discussions or preaching or by studying the Vedas. It can be attained only by intellect, by having a deep understanding of it.<sup>18</sup> That is why body has been said to be a chariot and soul the charioteer, mind to be the rein and senses to be horses and the subject of senses to be the path. In Upaniṣad, soul has been said to be greater than senses and all the other things.<sup>19</sup> At places, it has been said to be omniscient, omnipresent and almighty. Elsewhere it has been said that soul is neither mobile nor static, it is neither momentary nor subtle. It is free from all the conflicts.<sup>20</sup> In 'Tattireopaniṣad', soul has been described as comprising of five koṣa—food, vitality, science and joy.<sup>21</sup>

### **Concept of the element of the soul is Indian Ideologies**

Different views have been given in the different Indian ideologies regarding the soul element. Some of them are as follow:

**(i) Śarīratmavāda (theory of body and soul) :** Believers of this theory say that a sword can be drawn out of its sheath and be shown as a separate object but soul cannot be drawn out of body and produced as a separate object. Oil can be drawn out of oil-seeds and butter can be drawn out of curd but soul cannot be drawn out of body. These thinkers are of the opinion that soul exists so long as body exists. It perishes when the body perishes.<sup>22</sup> A sect of Cārvāka philosophy regards body to be the soul. This very view has been supported in the scripture 'Sūtrakṛtāṅga'<sup>23</sup> in the form of the aphorism 'Tajjīvataccharīvāda' (so long as there is body, there is soul). The followers of this theory argue that there exist four great elements—earth, water, fire and air. On these elements being

combined into the form of body, consciousness is aroused<sup>24</sup> as intoxication is produced by the combination of 'mahuā' (an Indian tree bearing yellow flowers which are used for preparing liquor) and jaggery (*guṇā*).<sup>25</sup> There is no existence of soul apart from body.

Contradicting the illustration given by the followers of this theory, Bhatta Akalankadeva, the famous Jainācārya says that this illustration is not appropriate. There is intoxication in every drop of liquor but there is no consciousness in each of the substances. Hence to think that consciousness is aroused on the four elements being combined in the form of body is not correct.<sup>26</sup>

**(ii) Indriyātmavāda (theory of senses and soul) :** The believers of this theory are of the view that body is subservient to senses. We get the knowledge of objects only with the help of senses. We cannot have this knowledge in the absence of senses.<sup>27</sup> This theory can be contradicted on the basis that consciousness is not destroyed even when the senses like eyes etc. are destroyed. Hence it is not proper to think consciousness to be the quality of senses.<sup>28</sup>

**(iii) Prāṇātmavāda (theory of vitality and soul) :** When the believers of this theory observed the spiritual activities of body, their attention was drawn towards vitality. Vitality remains in the form of respiration even when the activities of the senses is deferred for a time period. It (vitality) ceases to be only when death occurs. Hence, conclusion was drawn that vitality is of the greatest significance in life. So the believers of this theory have regarded vitality the cause of all the activities of life.<sup>29</sup> Jain philosophy, does not believe vitality as soul because, according to it (Jain philosophy), there are two kinds of vitality—physical and psychical. The vitalities that have been regarded as soul in Cārvāka philosophy, have been regarded as unconscious and materialistic. Soul possesses consciousness, hence to regard vitalities as soul is not proper. Contradicting this theory the philosophy of Nyāya-Vaiśeṣika believes that vitality is not soul as vitality is only a particular effort of soul. Vitality is based on soul and soul is the basis of vitality. Hence vitality is something different from soul.<sup>30</sup>

(iv) **Nyāya-Vaiśeṣika Philosophy** : It is actually a philosophy believing in entity. In this philosophy, soul has been regarded as an independent entity, different from body etc.<sup>31</sup> According to the followers of this philosophy, soul has been said to be non-sentient by nature. It is different from the other inanimate matters in the respect that consciousness, that is not the nature of soul, and is an external trait, can originate in soul only.<sup>32</sup> Thus soul has been regarded as the basis of consciousness or knowledge.<sup>33</sup> Because of believing this principle, the followers of this theory call soul as 'having consciousness', not as 'conscious one'. They have regarded it as 'having no consciousness' or 'without consciousness' at the stage of liberation when there is no body.

(v) **Sāṃkhya Philosophy** : This philosophy is regarded as the most ancient one of all the Indian philosophies. In this philosophy, all the elements of the universe have been put into two groups—(i) Nature and (ii) soul. One, who is the cause of the vast universe, and one, who is the user, because of the absence of action, is the real soul.<sup>34</sup> It is the conscious soul that is the presiding deity of the unconscious nature.<sup>35</sup> The conscious element, that enjoys the various sweet sounds of nature and also the various forms (green, blue, red etc.), tastes and smells and that feels heat or cold, is the real soul.<sup>36</sup> The inclination of an individual to attain liberation is the distinguishing feature of the element of soul, that is absolutely different from and independent of nature. This omniscience is the real form of soul, having the realization of which, it gets listless to attain it.<sup>37</sup> Soul is, by nature, eternally liberated. Nature is in bonds. Soul is indifferent. Its indifference is because of its tendency of not doing. The cause of the tendency of doing is the intellect like fire and lumps of iron or water and sun, and the eclipse of soul.<sup>38</sup>

(vi) **Vedānta (monistic) philosophy** : According to this philosophy, Brahma is the only truth and soul is nothing but a form of Brahma (*brahma satyaṃ jagānmithyā jivo brahmeva nāparaḥ*). There is not duality between soul and Brahma. Both are indifferent.

This very sense has been conveyed in the expressions like '*aḥam brahmāsti*',<sup>39</sup> '*tatvamāsi*'<sup>40</sup> and '*ayamātma brahma*'.<sup>41</sup> In the

term '*tatvamāsi*', '*tvama*' (being) stands for Brahma i.e. Brahma and being are one and the same. There is no difference in them. Both are pure consciousness. '*Tvama*', stands for a conscious being, having a little knowledge and '*tat*' stands for omniscient consciousness. According to Śankarācārya, body is inflicted on by senses, mind, intelligence, ego and the various titles of the body. Being is the reflection of infinite consciousness on the mirror of ignorance.

**(vii) Mīmāṃsā-philosophy :** According to the followers of this philosophy, soul is eternal, permanent. Infact it is the doer and user. It is all-pervasive, as it is present everywhere in the form of ego. It is knowledge incarnate and beyond time and space.<sup>42</sup> It is the knower.<sup>43</sup> It enters a new body, leaving the old one. Only one soul exists in one body. But because of the difference of experience, the soul living in one body is different from the soul living in another body. Souls, therefore, are many. By assuming souls to be numerous, the concept of the bonded and the liberated can be expatiated; otherwise, all the souls will be regarded as liberated.<sup>44</sup>

**(viii) Boddha Philosophy :** According to this philosophy, change or transience is the only reality. That is why soul has been regarded as not only non-eternal but transient also and that is why the Boddha philosophy regarding soul is known as the theory of non-self. Gautama Buddha is silent about the soul as recognized in the Upaniṣads, Vedic philosophy and Jain philosophy. He always seems to be silent regarding the eternal form of soul.<sup>45</sup> Boddha philosophy came to be known as alien theory or the theory of non-self as opposed to the theory of eternity of soul, in which no eternal soul was recognized apart from the momentary and transient sensations.<sup>46</sup> This philosophy (Pali Tripitaka) does not recognize the material forms like senses, mind, science, sensualities, pain and thirst etc. as soul as Jain Philosophy also recognizes. Boddha philosophy is different from Jain philosophy in the sense that it does not even think of soul apart from matter.<sup>47</sup> Whereas according to Jain philosophy soul is a substance that has functional consciousness, origination, destruction and is eternal. In the Hīyamāna branch of

Bodddha philosophy, Vasubandhu clearly says that apart from the five aggregates, there is no other substance like soul.<sup>48</sup>

### **Kinds of soul in Indian Philosophies**

The greatest means of one's formation is—liberation. It is the name of one's experience of loneliness. 'I am alone; my soul is alone', I have come into this world alone and I have to go away from here alone. I have to bear my joys and sorrow alone. In fact I am all alone. All the objects that are there, are not really mine. Even the family is not mine. I find myself caught in a cobweb. I have no one to call my own. Liberation is to feel one's separation, detachment from matter.<sup>49</sup> It is the feeling of detachment even amidst bonds, family and matter, the feeling of this ultimate truth. It is a state beyond bonds.

The Jainācāryas saw, felt and came to know soul; they found that it is not uniform. From the point of view of form, it is one, it has consciousness and yet is divided. It can be divided into three parts—extenal soul, internal soul and super soul.

#### **1. Bahirātmā (external Soul)**

It is the soul that keeps on moving outside and that cannot get in. **The reason of its being in this state is false view.** So long as the view is false, the soul cannot get into itself.

(a) **The first characteristic of external soul is to regard body and soul as one.** A person having false view will think body to be soul and that soul is nothing different from body. Considering body to be soul is the first characteristic of external soul. A detailed account of it has been given in the scripture 'Sūtrakṛtāṅga'. There is yet another aspect of external soul and that is non-religion. According to this aspect, there is no soul. Many arguments have been given in the support of this view.

(b) **Attachment to matter is the second characteristic of external soul.** Attachment is born when body and soul are regarded as one. Persons who hanker after money are decidedly external souls. Their view is false. They have not realized truth. They have not developed right thinking.

- (c) **Cruelty is the third characteristic of external soul.** An external soul is extremely cruel. It has no faith in real soul. **How will compassion arouse when there is no faith in soul?** Even today many creatures are killed cruelly. The reason behind it is man's being an external soul.
- (d) **The fourth characteristic of an external soul is its liking for bonds.** One, who is an external soul will prefer bondage to freedom. When prisoners in France were set free from prison after many years, they did not like to live in the open and free atmosphere. They requested the authorities to put them into prison again. They had got attached to their prisons. They liked to live there. An external soul always likes bondage. It does not even think of liberation.
- (e) **Mental unrest is yet another characteristic of an external soul.** He is always disturbed and restless. We see that all the people in the world are afflicted with listlessness and problems. The root cause of all these troubles are the external souls. They will create problems wherever they are. Such problems cannot be solved so long as external souls are there.

External soul is the point where body and soul meet. They do not have their independent entities. A person of non-conventional view will think like this—'*sarva ātmapraṭiṣṭhatama*'—all are established in their own souls. No one lies in any other one. There remains no distinction between the basis and the based where there is real truth. All get established in their own souls.

**Soul is soul and body is body. There is no soul in body and no body in soul. Both body and soul have got their own entities. We have wrongly regarded them as one.**

## 2. Antarātmā (Internal Soul)

A person gets an internal soul when right faith comes into play. One who believes only in body is an external soul whereas one who introspects is an internal soul. Being converted into an internal soul from an external one means to be perceiving soul than

perceiving body. This difference in the view point carries one to the internal world from the external one. His view point gets changed and is the chief component of change.

- (i) **The first characteristic of an internal soul is that it regards soul to be different from body.** A new concept is formed when it gets clear that soul and body are different entities. The whole thinking, conduct and behaviour of man are changed. **To regard body as soul is the main cause of all the troubles.** The whole condition, thinking and behaviour change when one thinks soul to be different from body and one diverts his view from senses to one's inner self.
- (ii) **The second characteristic of an internal soul is decrease in attachment.** As one begins to get an internal soul, a change in attachment begins to take place and detachment begin to rise. Bharat, the ruler of a vast empire, was an internal soul. He ruled over a vast kingdom, enjoyed all the pleasures and even then attained omniscience. This is the detached form of an internal soul. An internal soul gradually gets detached from everything, it is not longer avaricious of money. For it, money is only a means, not an end. An internal soul is not committed to matter.
- (iii) **Compassion is the third characteristic of an internal soul.** Compassion is aroused when there is no attachment. An internal soul can never be cruel. **Just look at shrimad Rajcandra. He once said, "Rajcandra can drink milk but not blood of someone.** This is an example of compassion. The whole feeling is changed when one's compassion is aroused.
- (iv) **Mental peace is another characteristics of an internal soul.** He is at ease with himself. He is never restless. All the conflicts will come to an end if one develops right view and right thinking. One who introspects and peeps into one's inner-self will never try to prevail on others and problems get solved when one's thinking is changed. All the doubts of the person who

comes in contact with his inner self are removed. He learns to live in peace.

### **3. Paramātmā (Super soul)**

Super soul is the ideal of religion. Super soul is one who is free from passions like attachment, jealousy and malice. The paradox of life is that people live a life of attachment yet they consider the detached one as their ideal. There is a reason behind it. If attachment comes to be regarded as an ideal, it will get so severe that man will not be able to live. Society goes on smoothly so long as the ideal of detachment is before it. If attachment becomes all pervasive, there will be chaos and disorder in society. To be a super soul means to be a detached one, to move from attachment to detachment. Soul and super soul are not far apart. Only one's thinking needs to be changed. Whole life is changed when direction is changed, thinking is changed. One takes a step towards being a super soul when one takes to vows and detachment.

Problems grow acute and perversities take place when there is only attachment in society. It will assume dangerous proportions and get unruly if the light of detachment is not thrown on the darkness of attachment. Detachment in the face of attachment is very necessary and getting detached is to become super soul. There comes a moment in man's life when the light of the vision of super soul enlightens his life and he moves in the direction of being a super soul.<sup>50</sup>

### **Karma, the obstructive substance in the realization of self**

Befooled by conduct-deluding karma, man gets attached to some one and develops the feelings of attachment, and aversion for others. These passions cause an influx of karmas into the soul and because of this influx of karmas, the cycle of birth and death goes on in the world. Man, deluded by perception-deluding karma gets to falsehood. Such a person earns a number of karmas and goes on moving in the world. A bird is born from an egg and egg is produced by a bird. In the same way, lust is caused by delusion and delusion is caused by lust. Passions like attachment, and aversion

are the seeds of karmas. Karma is caused by delusion and that is the main cause of life and death. Life and death have been said to be the greatest sorrow. **One who is not attached to any one and any thing, feels no sorrow. One who has no lust, develops no feelings of attachment. One who has no avarice, does not have any lust and one who has renounced everything, destroys attachment and delusion.**<sup>51</sup>

We find in society that one who follows the path of religion does not have money and one who does not follow the path of religion has a lot of money. This does not imply the failure of religion. The fruit of religion is development and rise of soul. It is located in the soul. Religion gives rise to peace, intellect, balance and forbearance. All these virtues are the fruits, results of religion. Getting wealth is not the fruit of religion. Every living being has got infinite consciousness, unrestricted bliss and unsurpassable energy. This is the real form of every soul.

Joys and sorrows obtained from the system of society should not be attributed to religion and those obtained because of karmas should not be attributed to system. When the feelings are on the rise, the system does not remain proper and dependence is on the increase. **The doer of joy and sorrow is soul and it is also the user. It is soul that causes joy and sorrow, and again it is soul that destroys them. This is the non-conventional view.** Ignorance, conation-obscuring karmas and knowledge-obscuring karmas do not distort soul. **The root cause of all the evils is delusion.**

The evil karmas are dissociated and auspicious karmas are accumulated of the person who is inclined towards good. That is why such a person is known as one doing good karmas. On the rise of auspicious karmas, a being gets body-making, status-deciding, feeling and life-determining karmas. **Karmas are a bondage to soul, it does not matter whether they are auspicious or inauspicious.** So long as there is bond of any kind, soul does not get its real form. One who does not indulge in any activity, gets closed of accumulating karma. No reason of the bondage of new karmas remains left. One, who has no account of karmas previously done, neither takes birth nor dies. In the state of

liberation, there is no mind, speech and body activities, no contemplation not even the least activity.

At this stage, soul is without karma. The detached one, when all the karmas—knowledge-obscuring, conation-obscuring delusions and obstructions are destroyed, gets absolutely gratified. Nothing remains for him to do. Being a pure soul, he sees—and knows—all the substances. The karmas of the one, who bears the pain caused by the rise of karmas, are greatly flushed off as to bear the pain of the body yields great fruit.

Pleasing subjects are the seeds of attachment whereas unpleasant subjects are the cause of malice. One who remains equanimous in both of them, who does not nurture the evil feelings of jealousy and malice etc. is known as the detached one. There are five subjects—touch, taste, smell, colour and sound, and there are as many senses that receive them—skin, tongue, nose, eyes and ears. The stimulator of all these five senses and the receiver of them all is mind.

The sound, the form, the smell, the taste and the feeling, coming in the sphere of these senses cannot be avoided but the attachment—direct or indirect—to them can be avoided. **One, who is detached from these subjects, does not fall a prey to sorrow. Even living in the world, he does not indulge in worldly pleasure as a lotus remains unaffected by the mud in which it grows.** One, whose knowledge is covered by delusion and whose consciousness of self is distorted, falls an easy prey, again and again, in spite of being educated, to evil feelings like anger, vanity, greed, hatred and deceit.

## **Conclusion**

The object of introspection is to rise above the consciousness of matter and to proceed in the direction of infinity and limitlessness, to get what we actually are. So long as we regard ourselves as bodies, problems stare at us in the face, but when we think deeply and introspect, we find there is not problem at all. **The first step towards the process of the reconstruction of life is—the knowledge of self, to know and to understand oneself.** What an irony that man, who has a great knowledge of the

innumerable things of the world is quite ignorant of himself. He claims to know others but does not know himself. He does not know what lies in him. In the external world there are many things—joy and sorrow, good and bad, likeable and dislikeable, knowledge and capacity. All things are there. But are not all these things within us? The fact is that what we see in the external world, are all there within us. The internal world is not smaller than the external one. In the internal world there is joy and sorrow, peace and restlessness, strength and weakness. All the things are within us but we are quite ignorant of them. We feel that there is peace outside but we do not know it is there inside as well.<sup>52</sup>

The question arises—Why should we think of soul that is the subject neither of sense nor of mind? When we go to the depth of the matter and, in the process, leave body, senses and mind behind, we are filled with great delight and enter a world of bliss—the world of infinite joy, endless energy and great knowledge. In that world, there is no anger, no vanity, no deceit and no avarice. The experience that we gain of that world is beyond words and one goes through that rare experience becomes an experience (*veda sangāna*). On reaching that stage, the speech of the saints and the Tīrthankaras takes the term of scriptures like Upaniṣads and Āgamas. We may call it the sermon of the Gītā or the couplets of saint Kabīra, the bhajans of Tulasidāsa or the verses of Sūradāsa, the devotion of Mīra or the revolution of Vivekānanda, the rapture of Rāmakṛṣṇa Paramahansa, the delight of the yogis or the destination of Mahāprajña. All get relaxation and perfect peace there.

So long as a being is ignorant of his real form, his psychical bondage goes on. This ignorance is a form of consciousness. From this consciousness of the being emerges great energy and then he receives the variforms of physical karmas. He does good and bad deeds and as a result, effect/cause, atoms enter the regions of soul and get bonded with them. In this way he is the doer of his karmas. It means that he is the doer of his joys and sorrows. **The scripture 'Uttarādhyayana Sūtra says, "Soul itself is the river Vaitaraṇī and it is the Śāla tree. It is Kāmadhenu, the divine cow and it is the Nandana Vana, both of whom fulfil all the desires. It is the**

**soul that produces or does not produce joy and sorrow.**<sup>53</sup> Soul is the doer of good and evil deeds. The karmas are bonded in accordance with the deeds it does and these are the karmas that give good and bad fruits. Soul is free to do good or evil deeds. That is why it has been said—both bondage and liberation lie in the hands of soul (*bandhappamokho tujjha jjhattheva*).

From practical point of view, worldly pleasures have their own importance. But from spiritual point of view songs are no better than mourning, plays are ironies, ornaments are burdens and sexual enjoyment is sorrow. A person is attached to the objects, the atoms of which have a likeness among them. There is no attraction if there is dissimilarity. This likeness and dissimilarity depend on time, space and conditions. A thing that is undesirable for a person at a certain period, in a certain space and certain condition, may get desirable under changed circumstances. This is practical point of view. **From transcendental point of view, only soul is beautiful, good, dear and useful.** All the rest are worth nothing, hence we come to the conclusion—

Philosophy is what the absolutism of soul is—*darśana svātmniścitiḥ*. **Since the beginning of substance thinking in India, the soul has been a subject of research and it will remain so even in the time to come.** Thinkers of every period have expressed their views regarding soul. Some philosophers do not accept the existence of soul but even they have not remained untouched and unaffected so far as soul is concerned. **For the believers in the existence of soul, the knowledge of soul is the best and the ultimate one. Knowledge of self is the way to liberation. By self-realization, we have even greater realizations.**

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  - <sup>4</sup> Ibid, 4.3.
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  - <sup>13</sup> Taittirīya Āraṇyaka, 9.1.
  - <sup>14</sup> Ibid, 1.3-8.
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  - <sup>16</sup> Ibid, p. 138.
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  - <sup>18</sup> Kathopaniṣad, 3.2.3.
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  - <sup>27</sup> Cārvāka Darśana ki Śāstrīya Samīkṣā, Dr. Sampurnanand Pathak, Sūtra-5.36, p. 40.
  - <sup>28</sup> Prameya Kamala Mārtanḍa, 1.7, p. 114, Nyāya Kumudacandra, part-1, p. 346.
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  - <sup>33</sup> (A) Tarka Bhāṣā, Keshav Mishra, p. 148.  
(B) Tarka Saṅgraha, p. 12.
  - <sup>34</sup> Sāṅkhya Sūtram, 1.66.
  - <sup>35</sup> Ibid, 1.142.
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<sup>48</sup> Abhidharma Koṣa, 3.18.  
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<sup>50</sup> Tattva Bodha, Ācārya Mahāprajña, p. 158-159.  
<sup>51</sup> Ātmā kā Darśana, Ācārya Mahāprajña, p. 97-98.  
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# EVOLUTION OF THE LIVING BEING IN JAINA PHILOSOPHY AND SCIENCE

A detailed expatiation regarding the living being is found in Jaina Philosophy and attempt has been made to define its evolution as well. Biologists have a vast knowledge of the living being yet they find it a bit difficult to present the evolution of the living being as compared to Jaina Philosophy.

## Characteristics of Living Beings

The characteristics of living beings that are given in Biology are available in Jaina philosophy too. It will be desirable to know them from both the points of view.

### (A) Scientific view<sup>1</sup>

In every living being a certain chemical is found that performs the same kind of chemical action. These chemicals remain in a unit in an orderly and systematic way. This unit is known as 'cell'. From the point of view of modern science, the following characteristics are found in every living being—**Adaptation, sensitiveness, communication system, stimulation, metabolism, growth, development and reproduction etc.** Let us discuss them one by one :

- (i) **Reproduction** : This is a process by which a living being beget its own species. There are two ways of reproduction—sexual and asexual. Asexual reproduction takes place simply from the development of a being existing earlier. Sexual reproduction takes place by the union of two sex cells. When the sperm of the male unites with the ovum of the female, a new cell is formed from which the soul takes birth. Human beings, animals and birds reproduce sexually.
- (ii) **Growth** : The gradual development of a living being is known as growth. Trees makes their food from

some simple atoms, water and carbon-di-oxide and form from them the necessary complex chemicals for their growth whereas animals and birds make their food suitable for the growth of their tissues. Growth is found in the non-living beings also but there is a difference in the growth of living beings and non-living beings. Growth in the non-living beings is the result of a new layer formed on its surface as is the case with the formation of crystals etc.

- (iii) **Metabolism** : During metabolism some chemical actions take place by which such elements are formed which are necessary for the formation of new cells. During this process old cells are destroyed and new cells are formed. **Thus new cells substitute the old cells.**
- (iv) **Movement** : Most of the beings make movements. There is an internal movement even in the plants. They tend to bend towards light.
- (v) **Sensitiveness** : Beings feel the presence of objects around them and are also affected by them. A change also takes place in their behaviour in the presence of some object and it is known as stimulus. Different beings are affected by different objects. For example, a tortoise hides itself in a strong shell in the presence of someone else. Plants begin to grow in the direction of light.
- (vi) **Adaptation** : Beings have the quality of adapting themselves to the circumstances so that they may survive. The fact is that in the process of adaptation, some changes take place in the genes of the being that are passed on to the next generations. The species that are found today, have existed due to this quality of the beings.

### **(B) Jaina view regarding beings<sup>2</sup>**

In Jaina philosophy, the characteristics of the beings have been explained on the basis of instinct, vitality and life force.

- (i) **Instinct** : The instinct of food, fear, sex indulgence and possession is found in all the worldly beings from the small creatures to human beings and gods. The instinct or the desire for taking particular grains etc. is known as food-instinct. The instinct of escaping from fear is known as fear-instinct. The desire for enjoying sexual intercourse is known as sex-instinct. The desire for earning, collecting and preserving money and the other worldly things is known as the instinct of possession.
- (ii) **Vitality** : The stage when all the senses and forces get strengthened upto perfection is known as vitality. **It is of six kinds—food, body, senses, respiration, speech and mind.** The moment the being enters the conchy circular birth place, it begins to intake food suitable to its body. After this intake it gradually forms body, senses, respiration, speech and mind. All this formation seems to take a long time but minute observation shows that the being attains the completion (perfection) of all these six activities with in forty eight minutes (*anter muhurta*). One-sensed beings have the first four vitalities (food, body, senses and respiration). Beings from two-sensed ones upto non-rational five-sensed ones have five vitalities and rational five-sensed ones have all the six vitalities.
- (iii) **Life Force** : The element that gives life to a being is known as life-force. It is of two kinds—absolute (non-conventional) and conventional. The force of consciousness of a being is its absolute (non-conventional) life force and the five senses, mind, speech, body strength, longevity and respiration are conventional life forces. One-sensed (immovable) beings have the four life forces—touch (feeling), bodily strength, respiration and longevity. Two-sensed beings have taste and speech in addition to all these four life-forces. Three-sensed beings have seven (including the sense of smell), four-sensed beings

have eight (with the sense of seeing), non-rational five-sensed beings have nine (with the sense of hearing) and rational five-sensed beings have all the ten life-forces. There is some difference in vitality and life-force. The completion of intake, body, senses, respiration, speech and mind is known as vitality (bio-potential) and the element by which soul gains life is known as life-force. Thus the completion of the forces like senses is known as vitalities and the elements that cause life are known as life-forces. **Hence vitality is the cause and life-force is the effect.**

### **Similarities in the characteristics of being in science and Jaina philosophy**

The characteristics of being that are given in science are found in Jaina philosophy also. Taking this fact into consideration, the assumptions of Jaina philosophy and science seem to be very much alike. Characteristics like reproduction, growth, metabolism, movement, sensitiveness and adaptation etc. have been given in science, whereas according to Jaina philosophy, every being has four instincts and its growth takes place in accordance with vitality.<sup>3</sup> The scientific names for these instincts may be given as below :

<b>Jaina philosophy</b>	<b>Science</b>
Instinct of food	Metabolism
Instinct of fear	Sensitiveness, movement
Instinct of sex	Reproduction
Instinct of possession	Growth

Besides all these similarities, what is known as adaptation in science has been acknowledged in Jaina philosophy also. According to Jaina philosophy the cycle of time goes on moving constantly. With the passage of time, changes take place in height (occupancy), in the number of bones in the back bone of the body and in longevity. In the beginning of the fifth period (Aara) the

average height of man was of seven hands (a unit of measurement), and the number of bones in the backbone of the body was 24. By the end of this period the height will be reduced to three and a half hands and the number of bones in backbone will be reduced to 12. Thus the characteristics of adaptation have been accepted in Jaina philosophy as the change that takes place from time to time.

### **Beginning and Development of Life**

It is important to understand the scientific and Jaina views regarding the beginning of life and its gradual development in the universe.

#### **(A) Scientific View :**

The maximum recognition regarding the origin of life in the world has been given to the concept expounded by the Russian Bio-chemist Operin. According to him the earth was a ball of fire five billion years ago. Everything that was found in its atmosphere was in the form of elements only. Some compounds were formed when the earth got cold enough. These compounds contained some proteins in their simple form that could get dissolved in water. Then gradually some complex proteins were formed by certain chemical actions known as carbo-hydrates. As per Operin's assumption these carbo-hydrates can be regarded similar to the beings that are found in some viruses. These carbo-hydrates could reproduce on their own. Some more changes took place in them by mutation and free chromosomes were formed that are found in bacteria also. With the formation of chromosomes, primary cell nucleus was formed by a complex composition. **The characteristics of beings were noticed first of all in these primary cells.** All these things took nearly a billion years to happen. Thus, according to the assumption of Operin, existence of life on earth began nearly four billion years ago.

Many attempts have been made to prove this concept of Operin. Stanley Miller and Yuri, and Kelvin and Fox, with their different experiments tried to prove Operin's theory of chemical evolution. They were able to notice the constituent ingredients of

the cell at high temperature and voltage in the laboratory. Operin's theory was strengthened by these experiments.

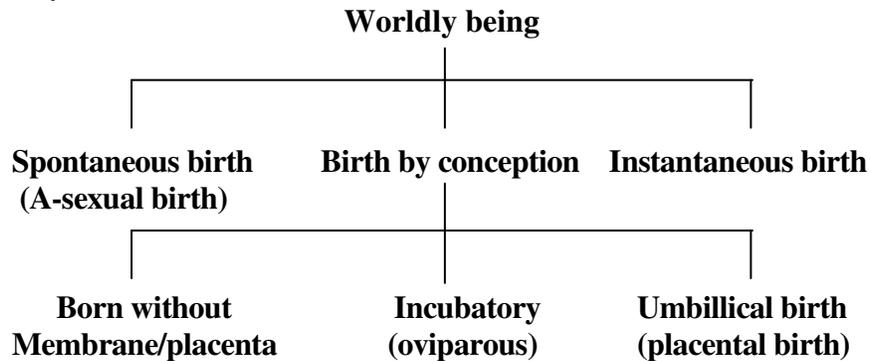
**(i) Evolution of Life by Natural Selection**

According to Darwin's theory of Natural Selection, the evolution of life takes place in the following manner<sup>4</sup> :

- (a) Beings have immense capacity of reproduction and every creature struggles for its existence.
- (b) Only the creatures that can adopt themselves to the favourable or adverse circumstances can survive.
- (c) Species of the beings having favourable qualities get developed and produce a new species.
- (d) The superior species of human beings came into existence after the crores of years of development of the single-celled subtle creatures.

**(B) Jaina View**

In Jaina philosophy, beings are supposed to be born in three ways<sup>5, 6</sup> :



**1. Spontaneous Birth :**

The birth that takes place by the combination of different atoms and by favourable circumstances is known as spontaneous birth. In Jaina philosophy, all the beings from one-sensed ones to four-sensed ones and some non rational five-sensed ones are said to be born spontaneously.<sup>7</sup> There is no clear distinction of male and

female in these beings. The desire for sex in them is caused by hermaphrodite libido.

**(a) One-sensed beings :** These beings have only one sense, that of touch. Earth-bodies, water-bodies, luminous bodies, air-bodies and flora-bodies are such beings. There are seven kinds of flora bodies—root-seed, grafting, knot-seed, rhizom-seed, stem-seed, *beej-rooh* and spontaneity. They are known as immovable beings as they remain static at one place and cannot move. The earth-bodies, water-bodies, luminous-bodies and air-bodies have seven lac forms of life each. Plants have 10 lac individual flora-bodies and 14 lac ordinary flora-bodies each, the total beings 24 lac forms of life.

**(b) Two-sensed beings :** These beings have two senses—touch and taste. Worms, earthworms, leeches and conches etc. are some such beings. There are 2 lac forms of life of these beings.

**(c) Three-sensed beings :** These beings have three senses—touch, taste and smell. Ant, scorpion, bedbug, louse etc. are such beings. But creatures like ants etc. lay eggs, hence some Jainacharyas regard them to be born by conception. But then they have made it clear that the eggs originating in womb is not certain, hence ant should be regarded as spontaneously born inspite of the fact that it lays eggs.<sup>8</sup>

**(d) Four-sensed beings :** These beings have four senses—touch, taste, smell and sight. Mosquito, beetle, fly, locust etc. are such beings. They have 2 lac forms of life.

**(e) Five-sensed beings :** These beings have five senses—touch, taste, smell, sight and hearing. Fish, frog and quotient-completed man are such beings. They have 4 lac forms of life. The height of a non-rational quotient-completed man is only an innumerable part of a finger (a unit of length) and he gets destroyed immediately after being born. These beings are born in the excreta, urine, semen, phlegm, wax of the ear, the discharge of nose and the other dirty places instantaneously.

Creatures from one-sensed beings to non-rational five-sensed biological beings are known as many-sensed beings that can move.

## **2. Birth by Conception :**

Beings taking birth by conception are five-sensed rational ones. Such beings are divided into three parts :

- (i) Born without membrane,
- (ii) Incubatory,
- (iii) Umbilical.

(i) **Born without membrane** : Beings that have no covering like membrane in the womb and that begin to move immediately after being born are known as beings born without membrane as—lion, tiger etc.

(ii) **Incubatory** : Beings that are born of eggs are known as incubatory ones. For example—birds (pigeon, peacock, kite etc.)

(iii) **Umbilical born** : Beings that are born from the womb are known as umbilically born or placental ones, for example—man, cow, buffalo etc.

Account of the capability of maintaining restraint-cum-non-restraint of the rational five-sensed completioned spontaneously born animals such as fish, frog etc. is found in Jaina scriptures.<sup>9</sup> Five-sensed animals have 4 lac kinds of life. Human beings have 14 lac living forms of life.<sup>10</sup>

## **3. Rebirth in Hell/Heaven Instantaneous Birth :**

Residences of the deities and the hellish beings at rebirth are fixed. When the space-points of soul reach there, the whole creation takes place automatically within 48 minutes (*anter muhurat*). The deities and the hellish beings have four lac forms of life each.<sup>11</sup> Both the deities and hellish beings have in-animate form of life. All the four kinds of deities have birth-places from the point of view of animate, in-animate, cold, hot, covered and uncovered ones.

According to Jaina religion, all the beings have a soul having the same power and qualities but it is covered by karmas. A being gathers karmas in accordance with the reaction to the circumstances in which it is living and gets a mode/body accordingly.<sup>12</sup> Even one-celled beings may get the form of mobile-

beings if they make efforts. They may get the form of insects and animals and even the rare form of human-beings by their virtuous deeds.

### **(C) Relation Between the Development of Beings and Brain**

According to Jaina philosophy, the nature of a being is to move upwards. It wants to go from the lowest level to the highest level. The lowest stage of a being is that of micro-organism. In this stage it has only one sense. In the process of development, a being attains two-sensed, three-sensed, four-sensed and five-sensed forms. **It may then attain salvation, getting the body of a five-sensed, mind-endowed human being and developing emotionally, spiritually and mentally by right efforts.** This is the highest stage of a being. The other side of this concept is that a being of a lower level cannot attain the form of a higher level because it does not have the knowledge conforming to that stage. A being, therefore, has to go upwards or to a higher level form by form. The being of a tree cannot directly attain the form of a human being because it does not have the knowledge conforming to a human being.

**Development of a being and its reaching the higher level are the result of the destruction of its karmas.** More and more knowledge is gathered by a being with the destruction of knowledge-obscuring karmas. In other words it can be said that a human being must have the highest level of knowledge and a one-sensed being must have the lowest level of knowledge. **In the physical body, brain is the centre of knowledge.** It is, therefore, expected that in the higher forms of life, brain must be more developed. Thus, by the study of brains of different kinds of beings, the theory of the development of beings is proved.<sup>13</sup>

### **Comparative Study and Conclusion**

By the formation of multi-celled species from one-celled beings we come to know that the existence of some primary beings (one-celled beings) came to an end and new forms of life in the changing circumstances came into existence resulting in the

emergence of a new species. The fact is that no two-sensed or three-sensed beings were formed out of one-sensed beings but in the new circumstances, some one-sensed beings continued forming a new form of life in which two-sensed beings might be born, bringing their own existence to an end.

Science has discovered nearly ten lac species of insects. According to Jaina philosophy, these insects are two-sensed ones, three-sensed ones or four-sensed ones, their combined forms of life being 6 lacs. Scientists are of the opinion that the number of these species may be 80-90 lacs, which is definitely much more than 6 lacs. It is clear from this that many species may originate from the same kind of animate, in-animate, cold or hot forms of life. According to Jaina philosophy, as many species may originate as are the forms of life and families are there—provided circumstances are favourable. The origin of no other species apart from them is possible. According to Jaina philosophy there are 84 lac forms of life and only 197.5 lac species can originate from them.

Some scholars are of the view that a being takes birth in 84 lac forms of life before it gets birth as a human being i.e. it is born in different modes. According to scientific view, evolution of a race is the climax of the gradual evolution of the lacs of species of the universe. That is why there is a similarity in the foetus of a human being in that of the species—fish, amphibians, reptiles, birds and mammals—preceding it.

These days some scientists are trying to grow new varieties of rose by grafting and cloning. They think it to be a revolutionary phenomenon. But this process has already been going on in small insects and vegetables. This phenomenon has been mentioned as spontaneous birth (a-sexual birth) in Jaina scriptures.

**According to Genetics 'Genetic codes', the basic elements of all living-beings are the same.<sup>14</sup>** It is because of the change in the order of the genetic codes that different kinds of beings from ameba to man get originated. Similarly Jaina philosophy believes that all the beings have the same soul, the same capacities. It is because of their different karmas that they get different forms and bodies. Regarding the origin of life, science

believes that the formation of DNA, the basic atom of life is not possible without enzyme and this enzyme is formed by DNA itself.<sup>15</sup> This means that regarding the origin of life, science is uncertain and this fact affirms, the organism being beginning-less, a principle of Jaina philosophy.

**(a) As is the karma, so is the gene and man.** Once Gautam, the chief disciple, asked Lord Mahavira, "O Lord! Difference is found everywhere in the world. Someone has greater knowledge whereas someone may have less knowledge. Would you please tell me the reason of this difference?"

**The Lord said, "O Gautam! karma is the cause of this difference."<sup>16</sup>**

**If this question is asked to a biologist, he will say that the only cause of this difference is 'gene'.** The nature and behaviour of man are determined by gene. This is the gene that is the root cause of all the differences and divisions. Science believes that a single gene is responsible for as many as 60 thousand orders. The karmic theory believes that a single karmic aggregate is responsible for infinite orders.<sup>17</sup> So far science has been able to come upto genes only. Gene is an ingredient of this gross body. But karma is the ingredient of the subtle body. In this gross body there is, Astral body which is subtle. Microbody is subtler than Astral body. Micro-body is the subtlest unit. On a single aggregate of a karma are written infinite scripts. Every account of our efforts, virtues, evils, shortcomings and specialties and all their reactions is found in our karmic body. Man behaves according to the vibrations that come from the karmic body. The doctrine of karma is very subtle. It is beyond the jurisdiction of gross intellect. **The modern science of gene has helped a lot in understanding the karmic theory. It is the carrier of man's hereditary traits.<sup>18</sup> The distinction that we find in persons is caused by genes. For every specific trait there is a specific gene. These laws of heredity are the corresponding laws of the karmic theory.<sup>19</sup>**

**'Karma' is the main cause of individual differences.<sup>20</sup>** All the differences are caused by karma. If we make comparison, we find that all the three principles heredity, gene and chemical change are the principles of karma. **Acharyashri Mahaprajna**

writes, "A day will come when it will be proved by deep research that genes not only carry the traits of their parents but they also represent the karmas done by individual."<sup>21</sup> The journey from the subtle body to the gross body is in itself very significant. The gross body is made of very minute biological cells. According to biologists, there are one hundred trillion cells in the body. In the context of Jaina philosophy, innumerable micro-organic beings can be accommodated in a space as small as the tip of a needle.<sup>22</sup> This micro-organic life is a section of vegetation—this is a very subtle matter. However, modern science too deals with many subtleties.

On the basis of the above facts it can be said that the Jaina theory of the evolution of beings perfectly corroborates science and the order of evolution too is rational and logical. Science has not yet been able to unravel the mysteries of mind, consciousness and soul. That is why no definite concept on this subject has been formed so far by science.

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  - <sup>3</sup> Pannavaṇā Jaināgama, p. 3.14.
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  - <sup>5</sup> Tattvārtharājvārtika, Bhatta Akalanka, Bhārtīya Jñāna Pītha, Delhi, chapter-2, aphorism-31.
  - <sup>6</sup> Sarvārthasiddhi, Ācārya Pūjyapāda, Bhārtīya Jñāna Pītha, Delhi, chapter-2, aphorism-31.
  - <sup>7</sup> Gommatasāra Jīvakānda Jīva tatva pradīpikā tikā gāthā, v.s. 1861.
  - <sup>8</sup> Dhawalā pustaka-1, p. 346.
  - <sup>9</sup> Dhawalā pustaka-5, section-1, part-6, aphorism-234.
  - <sup>10</sup> Mūlācāra, Ācārya Bhattakare, Bhārtīya jñānapītha, Delhi, gāthā-226.
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  - <sup>13</sup> Evolution of being and brain—Dr. Narayan Lal Kachara.
  - <sup>14</sup> Cytology, Genetics and Plant Breeding Molecular Biology—P.K. Gupta, published by Rastogi Publication, Merrut, p. 69.
  - <sup>15</sup> Biology XI, N.C.E.R.T., New Delhi, 1989, p. 40.

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<sup>16</sup> Bhagavatī Sūtra 12/5.

<sup>17</sup> Bhagavatī Sūtra 12/5.

<sup>18</sup> Psychologists and Education, 1960, p. 161.

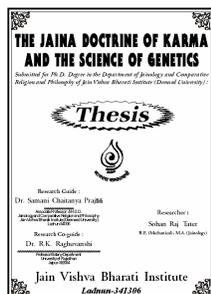
<sup>19</sup> Karmavāda-Yuvācārya Mahāprajña, (presently Ācārya Mahāprajña), Ādarśa Sāhitya Saṁgha, Curū, p. 137.

<sup>20</sup> Ācārāṅga 1.3.1

<sup>21</sup> Karmavāda—Ācārya Mahāprajña—Study the past and look up to the future, p. 165.

<sup>22</sup> Karmavāda—Ācārya Mahāprajña, p. 152, Bhagvatī Sūtra.

## Commentary on Thesis



# THE JAIN DOCTRINE OF KARMA AND GENETICS



Reviewer—Acharyashri Kanakanandiji

**Title of the work :** Thesis—The Jain Doctrine of Karma and Genetics.

**Author :** **Dr. Sohan Raj Tater**

Honorary Advisor—Jain Vishva Bharati University,  
Ladnun (Rajasthan)

Honorary Convener—Parmarthik Shikshan Sanstha,  
Ladnun (Rajasthan)

**Occasion—**On the basis of the above thesis, the author was awarded Ph.D. by Jain Vishva Bharati University, Ladnun (Rajasthan)  
A book based on this thesis is going to be published very shortly.

**Reviewer—**Digambara Jain Acārya Honourable Kanakanandiji.

The degree of Ph.D. is being awarded on 'The Jain Doctrine of Karma and Genetics', a unique work containing the modern scientific ideas, that is beneficial not only to Dr. Sohan Raj Tater himself but to the whole world. It is useful, benevolent, glorious and exemplary not only to him but also to every research scholar, the whole of the Jain community and to the people of the whole world. By quoting some important sentences of Dr. Sohan Raj Tater, I am making this humble endeavour to prove from his theoretical expatiation how different, subtle, broad, great, spiritual and benevolent to the world his thesis is and how different it is from the other works of physical research.

"I have tried my level best to compare karma with different genes situated on DNA of a chromosome taking in consideration

characteristics of both karma and genes. I have come to the conclusion that karmas are the cause and the genes their effect (fruits). Karma is a component of the subtlest body i.e. *Karma Śarīra* and gene is a component of the gross body. I came to the conclusion that karmas possibly play their roles in the gross body of the living organism with the help of genes. I have tried my level best to bring spirituality as close to science as possible."

The expatiation of the above topics is as given below—

By disposition, in a natural way, the form of a being is abstract, non-physical, containing all the knowledge and the elements of science. But in its worldly state it appears to be having a form and defiled by the vices like attachment, jealousy and malice. What is the cause of this contradiction? It is but natural that queries like this arise in one's mind. Giving its solution, Puṅgavāda Swāmī says in his book 'Siddha bhakti', "*astyātmānādibaddha*—the worldly being has been bound in the bonds of karma since time immemorial." Hence from the point of view of relation of the karma with matter, the worldly being has a form in respect of mode. Explaining it, Śrīmaddevasena Swāmī says in the book 'Ālāpa Paddhati'—

***jīvasyāpyasadtayavahāreṇa mūrtasvabhāvaḥ||164||***

from non-substantive practice standpoint, the worldly being, adhered with mode, has got a form.

That is why, explaining the cause of the world, Kundakunda Swāmī says in his book 'Pravacansāra'—

***tammā du-natthi koī saṁhāvasavattidotti saṁsāre|  
saṁsāro puṇa kiriyā saṁsāramāṇassa davvassa||120||***

In this world, there is nothing as such—absolutely established in its nature, after all mundance existence is (only) an activity of the soul—substance which is moving in four grades of existence.

The fact is that inspite of being immutable from the point of view of being substantial, the being is disordered from the point of view of mode. It seems from this that nothing in this world is fixed by nature i.e. nothing in this world remains in the same form, unmoving and here (in this world), the world is the cause in the

unsteadiness that is there as the creatures (man etc.) living in the world have the modism in them, because the form of the world is like that. Now the result that is obtained by the matter from abandoning the earlier stage and receiving the latter stage is the form of the world.

In spite of being similar from the point of view of matter and birth, the being appears to be different. Describing its cause, Mahaprajña Vīrasena Swāmī, the omniscient in the fourth and last eon of creation, says in the book 'Dhawalā'—

*"na ca kārṇenaviṇā kajjāṇa muppattī ātthi. ....tato kajjamettāṇi ceva kammāṇi vi ātthitīni cchayo kāyavyo jadi avamī to bhamara mahuvāra kayamvādi saṇṇidehi vi ṇāmakammehi hodavvāmidi na asa doso icchijjamāṇādo"*

There can be no effect (result) without a cause. Hence, one must ascertain that there are as many karmas (in the form of causes) as are there the effects (in the form of earth, tejus and water etc.).

**Question :** If it is so, then beings having the names like 'Madhukar' and 'Kadamba' etc. should also be the effect of physique making karma.

**Answer :** This is not a defect because it is desired of the thing.

Akalaṅka Devaswāmī, the great logician explains this theory of karma in the following way—

*loke hariśārdūla vṛkabhujaṅgādayo nisargataḥ kraurya śoyahirūdīsaṇi pratīpattauḥ  
vartante ityucyante na cāsāvākasmiḥ karmānimittatvātall*

On this earth lion, wolf, tiger and snake etc. are said to be natural even though they have the traits of bravery and cruelty without listening to any sermon, but they are not accidental as they are born on the rise of their karmas.

It is clear from the above examples that by reason of karma, this being gets to defiled consequences and suffers great hardships in hellish conditions—

*kammaṁ diḍḍhaghaṇa cikkaṇāṁ garūvāṁ vajja samāṁ  
ṇāṇa viyakkhaṇu jīvadada uppāhi pādahi taṁ*

Karma that leads the soul that has infinite knowledge and strength and is god-like, to the wrong path, is very strong; not destroyed easily, is very smooth, and hard like a thunder bolt and heavy and is, therefore, impregnable and impenetrable.

Ācārya Bhatta Akalankadeva swāmī, explaining the basic cause of the world, says in the scripture 'Rajavārtika'—

***tatdātmanoasvatanṭṛīkarṇe mūlakāraṇamaḥ***

That (karma) is the root cause in making the soul dependent.

Ācārya Pūjyapāda swāmī says in 'Iṣatopadeśa'—

***mohane saṁvratam jñānam svabhāva labhate na hi  
mataḥ pumānpadārthanam ythā madankodravaiḥ***||

Overcome by the liquor of deluding karma, the being doesn't know and attain its true form that has infinite knowledge just as one loses all self-control and the knowledge of good and bad, getting drunk by consuming intoxicating coarse grain.

Having overcome by physical karmas, the supreme soul, that possesses infinite knowledge, has been roaming in vain like a beggar since time immemorial. Thinking from an objective point of view, we find that the being has infinite power but being under the influence of karma, this infinite power doesn't get manifestation. Being unexpressed and indistinct, it exists in the being dormant and only as a possibility. Hence, thinking from modal point of view, we find that because of the worldly being, being subordinate to karma since time immemorial, it gets very weak and karma gets very powerful. That is why the being has been roaming in the world since time immemorial and the struggle between the being and karma goes on.

***katthavi valio jīvo katthvi kammāḥ huṁti valiyāim***

***jīvassa ya kammaḥ ya puvvaviruddhāim vairāim***||

At times the being gets strong and at other time karma gets strong. Thus the enmity and conflict between the being and karma has been going on since time immemorial.

***ṇāṇā jīvā ṇāṇā kammaḥ ṇāṇāvīham haveladdhī***

There are several beings, several kinds of karma and several attainments, depending on the karma.

*kammeṇa viṇā udayaṃ jīvassaṇā vijjade uvasamaṃ vā  
khayaṃ khaovasamiya tamhā bhāvaṃ tu kammakadaṃ||58||*

Without karma, the being does not get fruition—subsidence and destruction-cum-subsidence—i.e. without physical karmas, the being does not get the four feelings of corporeal gross activity. That is why destructional, destructional-cum-subsidential, corporeal or subsidential volitions are said to be caused by karma.

There are innumerable beings in the universe. Their different bodies, senses, minds, vitality and longevity get different forms from one-celled beings to five-sensed ones and from human beings to deities in accordance with the degree of attachment and jealousy and malice. They also get joys and sorrows accordingly. Along with the order of evolution and because of the good deeds done by the beings, karma is all-pervasive and extremely important in all the three worlds and in all the three periods of time and can be a cause in one's being a Tīrthāṅkara and attaining salvation.

### **Fruits of good deeds (merits)**

*punatyātmānaṃ pūyate aneneti yā puṇyamal*

That which purifies soul or by which soul gets purified is good deed (merit). Vīrasena swāmī says in the book 'Dhawalā Siddhānta Śāstra'—

**Question**—What are the fruits of merit?

**Answer**—Tīrthāṅkaras, pontiffs, saints, rulers of vast empires, Baladeva, Vāsudeva, and the attainments of deities and Vidyādharas are the fruits of merit—

### **Fruits of sin (demerit)**

*'pāti rakṣatiātmānaṃ śubhāditi pāpam'*

(Chapter-6, Sarvārtha siddhi)

That which hinders soul from what is auspicious and good is sin (demerit).

**Question**—What are the fruits of sin?

**Answer**—Getting birth as hellish beings and animals and plants, old age, death, disease, agony and poverty are the fruits of sin.

(Dhawalā, Book-1, p. 105)

### How one can become a supreme soul

The measure of getting liberated forever in totality from all the karmas—

The being is basically good and pure, but because of the attitude and behaviour that is contrary to that goodness and pure form, it gets bound by the bonds of karma and goes on roaming in this four-fold world, getting birth in 84 lac kinds of life, suffering all sorts of pain—physical, mental and spiritual—but if it (the being) observes non-violence in its pure form, equanimity, and detachment etc., resorting to suitable substance, area, period, birth and volition, it will get liberated from all the bonds of karma and become the supreme soul, personifying all the three blessings—truth, consciousness and bliss as—

*śubhāśubhe puṇyāpuṇye sukha duḥkhe ca śata tryama  
hitmādhyamnustheyam śeṣa trayamathāhitama*||29||

Auspicious and inauspicious things, merit and demerit and joy and sorrow—all these come to six. The first three of them—auspicious things, merit and joy—are fit to be observed as they are beneficial to soul. The rest of the three—inauspicious things, demerit and sorrow should be abandoned as they are non-beneficial to soul. By performing good deeds like worshipping and respecting Jin and other saints, one gets the bondage of good karmas and when this good gets fruition, the being gets joy and happiness. On the contrary, inauspicious deeds like violence and telling lies etc. cause the bondage of demerit and on the fruition of that evil deed, one gets sorrow. Hence, of the six, the first three—auspicious deeds, merit and joy—are beneficial and the rest of the three—inauspicious deeds, demerits and sorrow—are deplorable.

*ttrāpyādyamparityājyam śeṣau na staḥ svayam  
śubham ca śuddhe vyaktvānte prapnoti parama padam*||240||

The first auspicious deed—of the three activities cited in the above śloka, that have been said to be beneficial is fit to be abandoned. By doing so, the rest of the two—merit and joy—will automatically cease to be. Thus, by abandoning auspicious deed and by resorting to its pure form, the being ultimately attains salvation.

By researching such a great principle in the perspective of modern science, Dr. Sohan Raj Tater has churned the ocean of the world and filled the pot of research with the nectar of knowledge. I wish Dr. Tater to drink this nectar himself and attain salvation. I would like him to make this pot of nectar available to me too, so that I too may attain salvation. I wish all the people of the world to go through this thesis and drink this nectar so that all of them may be benefited and attain liberation.

With all my good wishes and blessings.

# VOW OF VOLUNTARY DEATH IN THE CONTEXT OF VICTORY OVER AFFLICTIONS AND CALAMITY

## Victory Over Afflictions and Calamity

Jaina Philosophy is the ideology of Lord Mahāvīra. In the centre of this philosophy, there is soul. Detaching soul from Karma and to attain an absolutely passion-free stage is the sole aim of the practices made for spiritual development. Ācārya Tulasī has said in his book Manonuśāsana "*Ātmaśuddhi sādhanam dharmah*".<sup>1</sup> **The first step to the purification of soul is right faith. Next there are right knowledge and right conduct.** The excellent stage of the co-ordination of the three is the attainment of freedom from passion, detachment. It has been said in the scripture 'Tattvārtha Sūtra' "*Samyak darśana jñāna cāritrāṇi mokṣa margah*".<sup>2</sup> **Right faith, right knowledge and right conduct are the ways to salvation.** The scripture Āgamavāṇi says, "*Cāritam khalu dhammo*"<sup>3</sup> right conduct is religion. Purification of soul is possible through conduct only. Victory over afflictions and calamity helps in strengthening and ennobling character and conduct. Victory over afflictions means to bear with troubles and pains and afflictions with equanimity. It has been said, "*Parīṣaharata iti Parīṣaha* : what is borne with patience is victory over afflictions."<sup>4</sup> Defining victory over afflictions Ācārya Umāswātī writes, "*Margācyavana nirjarātham pariṣoḍhavyāḥ parīṣahāḥ* : bearing with the pains of hunger, thirst etc. for the shedding of karma and for being drifted from the accepted path and conquering these pains is known as victory over afflictions. The word '*upasarga*', victory over calamities is also used for victory over afflictions. The two main parts of Lord Mahāvīra's concept of religion are non-violence and forbearance. Bearing pain does not mean causing pain to body, mind and senses. It actually means to ensure the stability of observing the values like non-violence etc. Ācārya Kundakunda says—

**"*Suheṇa bhāvidam nānam, duhe jāde ṇinassadi.  
Tamhā jahābalaṁ joī, appā dukkhehi bhavae.*"**

The knowledge that is subjective to pleasure gets destroyed when pain or sorrow crops up. A yogi must, therefore, subject himself, so far as possible, to sorrow. For the success of spiritual practice, heat of the adversity of affliction too is necessary along with the breeze of favourable conditions. Affliction is not an obstacle, it is in fact of great help to a spiritual practitioner. Afflictions, when they crop up, must be borne with equanimity. Troubles caused by hellish beings, animals and plants, human beings and deities are known as calamities. Forbearing them with equanimity is known as victory over calamities. Calamities can be of various kinds. There are 22 calamities for a monk that he has to overcome. In the scriptures Uttarādhyayana,<sup>5</sup> Saṁvāyāṅga<sup>6</sup> and Tattvārtha Sūtra<sup>7</sup> they are as given below :

1. **Hunger**—To bear with hunger with equanimity.
2. **Thirst**—To bear with thirst, with equanimity.
3. **cold**—To bear with cold and snow patiently.
4. **Heat**—To bear with heat with equanimity.
5. **Insect-bite**—To bear with the pain caused by the bite of insects like mosquitoes and other insects.
6. **Not having clothes**—Not to worry having no clothes or having a little clothing.
7. **Displeasure**—To bear with impatience against restraint.
8. **Woman**—Not to be tormented by sex on seeing a woman is victory over the calamity of woman.
9. **Moving about**—Not to have attachment for a particular householder or a house and to move about from village to village.
10. **Sound of wild animals**—Not to be scared on hearing the sounds of wild beasts.
11. **Bed**—To bear with high or low, uncomfortable and uneven bed while sleeping.
12. **Reproach**—Not to reproach even at adverse remarks or bad behaviour.
13. **Killing**—Not to have any ill-feeling for the killer, killing with sharp weapons.
14. **Begging**—Not to feel humiliation while begging.

15. **Unprofitable**—To maintain equanimity even on not getting the desired object.
16. **Disease**—To maintain equanimity even when disease strikes the body.
17. **Touch of straw**—With equanimity to bear with the pain caused by sleeping on a bed of straw.
18. **Cleaning body**—Try not to remove perspiration or dust or mud that covers the body.
19. **Praise and blame**—To remain balanced in praise and blame.
20. **Knowledge**—To bear with the trouble caused by ignorance with equanimity.
21. **Faith**—One, whose faith is stable, gets victory over the affliction of faith.
22. **Intellect**—Not to get vain on having the gift of intellect is victory over intellect affliction.

To maintain equanimity in all these situations is known as victory over afflictions. Our resistance power increases when we bear with afflictions with equanimity. This resistance power weakens gradually the karmic body. In getting victory over afflictions, the activities of mind, body and speech become constant and stable. The stability of activities compels the group of karmas to be separated from soul. As one gets equanimity, nutrition to the karmic body is stopped and the karmic particles begin to get separated from soul. This process is known as dissociation. Restraint is accomplished by victory over calamities. Victory over calamities is the observance of restraint. **Restraint is a spiritual practice and stoppage is its result.** Victory over afflictions is a form of penance. **Penance is a spiritual practice and dissociation is its result. Lord Mahāvīra has regarded stoppage and dissociation as religion.** Both of them are helpful in the purification of soul.

According to the scripture 'Ācārāṅga Nirvyukti', victory over lust for female sex and victory over cold fall under cold victories and the rest of the twenty victories fall under hot ones. If a spiritual practitioner aims at having victory over afflictions and calamities, he, by constant spiritual practice, can attain absolute

passion-free stage. Purification of soul depends on purification of emotions. Purification of emotions is possible by having equanimity. Victories over afflictions and calamities bring one to the stage of equanimity. Not to have the feelings of attachment or aversion is equanimity. Delusion gives birth to attachment and aversion, these two give rise to karmas, karmas cause birth and death, these two cause sorrow and sorrow gives rise to attachment and malice. This cycle goes on with every worldly living being. Victory over afflictions weakens attachment and malice whereas victory over calamities weakens karmas. Victory over afflictions is the best medium to gain equanimity and equanimity in turn is the best medium to gain victory over soul and self.

### **Vow of voluntary death**

The word '*Sallekhanā*' is derived from two words—*sat+lekhanā*. The word '*sat*' means right, and the word '*lekhanā*' means, to take care. In the reference of '*sallekhanā*', the word '*lekhanā*' means to weaken one's body gradually, giving up all the activities of life. Giving up food gradually for seeking death by a monk or a votary, is known as '*sallekhanā vrata*', the vow of holy death. Jaina religion and philosophy, with all their characteristics, have been dynamic since time immemorial. Having various assumptions and principles, this doctrine reveals many stages of devotion from birth to death. The feelings of equanimity, fearlessness, detachment, non-delusion and non-possession are underlying this philosophy. Besides getting detached from the external world, when one gets detached from one's own body, then the method of ending one's life, weakening oneself by giving up food etc. is admitted in Jaina philosophy. Ending one's life this way is known as vow of holy/voluntary death. In Indian tradition it is known as absolute meditation. In Jaina philosophy not only the art of living but also the art of dying is taught. Vow of voluntary death is the art of dying. It is a particular procedure by which the body is weakened gradually both externally and internally. It cannot be termed as committing suicide. Ending one's life on getting scared of the troubles and pains, and overcome by passions is suicide. In the case of holy death, the aim is self-purification and there is the

consent of the spirit. Holy death is imbued with the emotions of devoting oneself to a pure end. In holy death, karmic body along with gross body is rendered weak. In this type of death, the aim is to render the passions powerless and to attain the stage of equanimity. This is a preparation for death. It may be said to be a scientific method of dying by one's own will. There is no force, no compulsion of any sort in it. In the case of suicide, there is the pressure of agony or passions. Committing suicide is an irrational decision taken on getting bored or tired of life. Vow of holy death is a decision taken willingly after deep thinking. When a monk or a votary realizes that due to certain reasons the gross body has grown so weak that it is difficult to keep it alive, he, by his sheer will-power, takes to fasting and stops nurturing it. Holy death begins from this very point. This vow is the best example of victory over afflictions and calamities. While undergoing the pangs of death, the spiritual practitioner develops equanimity. He maintains perfect equanimity in this condition. This is the stage of victory over afflictions. Equanimity and victory over afflictions are the supplements of each other. They are the two sides of the same coin. Equanimity is the other name of victory over afflictions. In the same way holy death is the supplement of victory over afflictions. Both are the two sides of the same coin. Both of them enhance equanimity. Holy death is a penance. It may or may not be accepted or recognized at social level but in tradition it is known as an experiment of penance (spiritual practice) as it aims at living in moments of detachment. Performing penance, getting detached from the body and if death occurs at such a time, accepting it with equanimity is known as the vow of voluntary death. It is neither a custom nor a mere show, nor can it be taken as suicide. In his last moment, the spiritual practitioner resorts to the vow of voluntary death and forsakes the body. This is holy death. It is the name of the method of detachment practised prior to death.

### **Form of Dying**

Different Ācāryas have given different opinions regarding 'Dying', the meaning of all of which is 'Death'. Death is the nature

of all living beings.<sup>8</sup> The Hindi word '*maraṇa*' has been derived from the basic word '*mṛ*'<sup>9</sup> which means forsaking life.<sup>10</sup> The words '*marāṇa*', '*viḡama*', '*vināśa*' and '*vipariṇāma*', all have the same meaning.<sup>11</sup> It has got one more meaning—a kind of poison.<sup>12</sup> Regarding '*marāṇa*' it has been said in Jaina philosophy, "cessation (destruction) of age prior to the rise of the age other than the present one is death."<sup>13</sup> Separation of the matter known as '*anubhuyamāna āyu*' from the soul is death.

In the scripture '*Dhawalā*', the age-determining karma has been said to be the cause of death.<sup>14</sup> Destruction of the age received from vitality, of the senses and of the forces of mind, body and speech on the combination of a particular cause is death.<sup>15</sup> We get two forms of death—one, death as we come across in our daily lives, the other, dying every moment (weakening of age every moment is also a sort of death).<sup>16</sup> Hence we come to know that soul's getting separated from body is death. When the body receives another mode (body), forsaking the previous one, this forsaking is known as death. In the *Gītā*,<sup>17</sup> death has been termed as '*akīrti*', disgrace. Ill-repute of a good man is as good as his death. The condition of one who has lost all one's glory, respect and prestige is worse than death. Regarding soul, it has been said, "As one leaves one's old and torn clothes, and puts on new ones, in the same way, the soul leaves the old body and gets a new body."<sup>18</sup> Leaving the old body by soul is nothing else but death. There is a reference of seven kinds of fear<sup>19</sup> in Jaina philosophy. One of them is the fear of death. Thus, all living beings are mortal is a universal fact.

### **Kinds and sub-kinds of death**

Holy death is closely connected with victory over afflictions and calamities. In the same way holy death is connected with dying, as it is a vow that is observed methodically by the spiritual practitioner. Five<sup>20</sup> out of seventeen kinds<sup>21</sup> of death as recognized in the scripture *Bhagawatī Ārāḡhanā* are being referred here :

1. Immature death,
2. Fool's/unenlightened death,

3. Partially religious death,
4. Religious death,
5. Enlightened death.

### **1. Immature death**

This world is a vast sea in which living beings have been moving in all the four kinds of life since time immemorial, because of ignorance. The first step in the stages of soul is false attitude stage of spiritual development. Faith deluding karma is the karma that give expansion to the worldly affairs. One, who does not have the right attitude, is said to be a false believer.<sup>22</sup> For the rise of soul, view has to be made right first of all. The living being who has got all the five in-fluxes—falsehood, non-abstinence, carelessness, passion and activity—is at the first spiritual stage. The death of such a living being is known as immature death.<sup>23</sup> The world looks like as you view it. If one wants to look at a beautiful world, one will have to make his view right, one will have to develop right views. When one's outlook is not positive, there is no end to one's rounds of births and deaths. Such a living being actually gets immature death again and again. Such a death is also known as death caused by ignorance.

### **2. Fool's death/unlightened death**

Purification of soul starts when attitude is positive. This is the first step towards self-development. This process is known as 'Unprecedented degree of purity'. At this stage, soul gets such a precious jewel that has never been got before. This precious gem is—**Right Faith**. One, who once attains this right faith, certainly deserves emancipation and someday will certainly attain it. This fourth stage of spiritual development is known as non-abstained, right faith. At this stage, falsehood of soul ceases, but ignorance to some extent still remains. At this stage, there are four influxes—non-abstinence, carelessness, passion and activity. The living being, attaining this stage, realizes right faith but stills craves for the worldly pleasures. The death of this type of being is known as 'fool's unenlightened death'.<sup>24</sup>

### 3. Partially religious death

As one proceeds towards detachment and spiritual practice, one takes some vows. Observance of vows is a spiritual practice that ends in stoppage. This is the fifth stage of spiritual development and the being attaining this stage is known as a votary. He is also known as vow-votary. This stage of development is known as partial abstinence right faith stage of spiritual development. At this stage, both vow and non-vow go together. That is why it is known—as vow—cum non-vow (*vrata vratī*). At this stage there is absence of falsehood and partial presence of non-abstinence. Three in-fluxes—carelessness, passion and activity are there. The death of such a being is known as partially religious death.<sup>25</sup> It implies partial presence of ignorance. There being both ignorance and knowledge in it, both conduct and faith in the form of abstinence from partial ignorance and gross violence are present. This death, accepted voluntarily, occurs to a living being having abstained-cum non-abstained conduct.

### 4. Religious death

The death of a being who has accepted it voluntarily and who has reached the sixth and seventh stages of spiritual development, is known as religious death. The being, whose erudition makes no distinction between one scholar and the other, is said to be a learned one, and the death of such a being, who has made a vow of voluntary death, is known as religious death. Such type of death occurs to monks who mould their conduct in accordance with the norms of scriptures or of the spiritual authorities. It has been said in the scripture Bhagawatī Ārādhana that there are three kinds of religious death<sup>26</sup>—

- (i) Prātopagamana.
- (ii) Abandoning of food.
- (iii) Fast unto death.

#### (i) Prātopagamana death

Moving on one's feet and taking shelter at a suitable place, moving out of the order, is known as '*Prātopagamana*'. Death,

occurring to a being who moves on his own feet and seeks shelter at a proper place is known as *prāḍopagamana* death. The dying monk neither attends to himself nor causes others to serve or nurse him. He troubles no one. One, who is reduced to a skeleton, goes for this type of death. The word '*parāda*' means renunciation. Hence '*Prāḍopagamana*' is regarded as a kind of death occurring to monks.

### (ii) Abandonment of food

The word '*bhakta*' means something that is used or taken and '*pratijñā*' means renunciation. That, in which food is abandoned, is known as '*bhakta pratijñā*' (abandonment of food). Food is abandoned in two ways—

- (a) Abandonment of food with thinking (instantly).
- (b) Abandonment of food without thinking.

If death seems inevitable all of a sudden and unexpectedly, food is abandoned instantly. Food is abandoned after giving much thought in accordance with the instructions of the enlightened, and the forty syllables<sup>27</sup> such as gender etc.

### (iii) Fast unto death (*iṅgiṇī maraṇa*)

The death of this type means the death that is opted in accordance with one's own will and intention. The word '*iṅgiṇī*' means a hint. The monk, desirous of this type of death, moves out of the order and seeks shelter in a cave or a lonely place. He lives alone. He takes care of himself, but does not cause others to attend him. No other monk accompanies him. He is his own saviour and he himself takes care of him.

## 5. Enlightened death

At the highest stage of right knowledge, right faith, right conduct and right penance, a being gets religious—religious death. When a being touches the twelfth stage of spiritual development, he gets totally detached and all his passions are destroyed. At this stage, all the in-fluxes—falsehood, non-abstinence, carelessness and passions get totally vanished. At the thirteenth stage, only the

activity influx remains. Hence the being, at this stage, is known as an omniscient with activity. When the being reaches the fourteenth stage, which is the supreme stage of self-purification, the influx of activity too is destroyed and the being attains emancipation. The death of such a pure soul is known as religious—religious death. If a living being takes to the ladder of destruction on reaching the eighth stage, he gets emancipation. But at this stage, if he takes to subsidential ladder, he comes down and may stop at the first stage of spiritual development (false faith stage) attaining the eleventh stage (subsided delusion). Religious-religious death is the best kind of death.<sup>28</sup>

Thus we see that victory over afflictions and calamities is the main source of restraint spiritual practice. It gives forth equanimity. Hence afflictions and calamities are the supplements to the vow of voluntary death. This vow gets strengthened when this victory over afflictions and calamities is strengthened. Unfortunately the present age is an age of gross ignorance. Man is dazzled by materialism. Because of ignorance, inhuman evils like immorality, disturbances, obduracy, terrorism, the attitude of possession and insensitivity are spreading everywhere. Because of these evils, environment is being polluted. It is being exploited without thinking of the consequences. Nature never forgives anyone. It takes its revenge in the form of incurable diseases, earthquakes, droughts, plethora of rain, famines and scarcity of water and so on. If we want to develop human values like unity of mankind, good conduct, fraternity, peace, sensitivity and morality etc., we will have to adopt the principle of victory over afflictions and calamities. This principle brings about a control over desires and enhances the feelings of detachment, renunciation and friendship. Getting victory over afflictions is the surest means of human welfare. By the constant practice of these victories, one may attain the last best stage of life i.e. voluntary and holy death.

**References :**

- <sup>1</sup> Jainā Siddhānta dīpikā--Ācārya Ṣṛi Tulasī, 7.23, p. 52.
- <sup>2</sup> Tattvārtha Sūtra, 9.23.
- <sup>3</sup> Āgama Vāṇī--Lord Mahāvīra.
- <sup>4</sup> Tattvārtha Sūtra, 9.8.
- <sup>5</sup> Uttarādhyayana, 30.27
- <sup>6</sup> Samavāyāṅga--Samavāya 22.
- <sup>7</sup> Tattvārtha Sūtra, 9.10-12.
- <sup>8</sup> *Marāṇaṃ prakratih śarīriṇāma* (Kālidāsa), 8.87.
- <sup>9</sup> Āpte--Samskrata Hindi Kośa, p. 777.
- <sup>10</sup> Bhagavatī Ārādhana (Vijayodayā Tīkā), p. 49, Gāthā 25 kī Tīka, Publisher—Jaina Samskrati Samrakṣaṇa Saṅgha, Solapur.
- <sup>11</sup> Ibid, p. 49.
- <sup>12</sup> Āpte--Samskrata Hindi Kośa, p. 777.
- <sup>13</sup> "aṅṅāugodaye vā maradi ya puṅvāuṅāse kā" Bhagavatī Ārādhana (Vijayodayā Tīkā), p. 50.
- <sup>14</sup> Āyusaḥ kṣayasya marāṇahetutvāta--dhawalā.
- <sup>15</sup> Svaparīṅmopātasyāyusa indriyāṅām bgālānām ca kāraṇaṅmvaśātsamīkṣayo marāṇaṅ sarvārthasiddhi, p. 280.
- <sup>16</sup> Jainendra Siddhānta Kośa (part-3), p. 278.
- <sup>17</sup> Sambhāvitasya cā kīrtimaraṇādatiriccate. Bhagawad Gītā, 2.34.
- <sup>18</sup> Ibid, 2.22.
- <sup>19</sup> Duhayaralopatām aguttimaraṇaṅ ca veyāṅākāssi bhayā. Mūlācāra, 53.
- <sup>20</sup> Bhagavatī Ārādhana kī Tīka—17 deaths.
- <sup>21</sup> Paṅḍidapaṅḍidamaraṇaṅ paṅḍidayāṅ balaṅpadidaṅ ceva, balamarāṅaṅ cayatyāṅ paṅcaṅhayaṅ bālabālaṅ ca. Bhagavatī Ārādhana-2.
- <sup>22</sup> Micchādīṭhī apuṅo paṅcamaya bālabalīmma ca. Bhagavatī Ārādhana-29.
- <sup>23</sup> Suttodo taṅ sammaṅ darāsiḅḅaṅtaṅ jadā na saddahadi. So ceva havae micchādīṭhī jīvo tado pahudi. Bhagavatī Ārādhana-32.
- <sup>24</sup> Aviradasammādīṭhī marāṅti bālamaraṅe cauttamma. Bhagavatī Ārādhana-29.
- <sup>25</sup> Bhagavatī Ārādhana, Gāthā-27 (Viradā viradā jīvā marāṅti tadiyeṅa marāṅeṅa).
- <sup>26</sup> Payapagaṅamaraṅaṅ bhattapaṅṅā ya iṅḅiṅiceva, tivīhaṅ paṅditamaraṅaṅ sāhussa jahuttacārisa. Bhagavatī Ārādhana-28.
- <sup>27</sup> Bhagavatī Ārādhana, Gāthā—66-69.
- <sup>28</sup> Paṅdidapaṅḍitamaraṅe khīṅakasāyo marāṅti kevalīṅo--Bhagavatī Ārādhana-27.

## **SOLUTION OF PROBLEMS—IN THE LIGHT OF ACHARYASHRI MAHAPRAGYA'S LITERATURE**

By studying many abstruse books on philosophy, Muni Nathmal came to be a sharp philosopher and at the same time he studied Sanskrit and Prakrit grammar and got a great command of both of these languages. He delivered a sermon in fluent Sanskrit and also recited poems composed then and there in the Sanskrit college of Benaras. Hearing his scholarly sermon, the pandits said, "He seems to have achieved mastery over Karnapishachini branch of learning." Then, again, Muni Nathmal delivered a sermon in Bhartiya Vidya Bhawan, Bombay in the presence of highly learned scholars. Hearing his speech, some scholars asked him, "In which university have you studied?" Muni Nathmal said, "In Tulsi University." The scholars were surprised to hear this name. Then pointing to Acharya Tulsi, who was going ahead of him, he said, "This is our mobile university."

According to Acharyashri Mahapragya, there are two fundamental bases of spirituality—soul and karma. If we take away soul and karma, spirituality will be rendered baseless. The whole concept and system of spirituality is based on the theory that soul is to be liberated from karma. If there is no soul, then what is there to be liberated? If there is no karma, then from what is soul to be liberated? The whole concept of spirituality is set to the limit, soul is to be liberated from karma.<sup>1</sup> Acharyashri Mahapragya himself is a great spiritual yogi. A clear and detailed expatiation of what he has felt and experienced in the course of his devotion is found in his literature.

In the opinion of Acharyashri Mahapragya, there are four elements that establish a balance in education system. They are— (1) Balance of the stream of vitality. (2) Biological balance. (3) Awakening of faith in one's capacity and (4) Refinement—refinement of outlook, feeling and behaviour.<sup>2</sup> For mental and emotional development, and balance of the stream of vitality is

very necessary. There are two streams of vitality—*Ida* and *Pingla*. These are ancient names given in the books of yoga. In the modern physiological language, they are known as compassionate nervous system and para-compassionate nervous system. So long as there is no balance between the two, we cannot have the sort of man we think of. When one stream of vitality gets more active, rudeness and indiscipline develop, the tendencies of violence and sabotage increase. All this is the result of the right stream of vitality being active. When the left stream of vitality gets active, man develops inferiority complex, feeling of fear and weakness. A balanced personality is formed on the balance of the two. For the formation of a balanced personality, practice of uniform breathing perception is very important. A deep and detailed expatiation of uniform breathing perception is available is 'Prekshadhyan,' a great contribution of Acharyashri Mahapragya to humanity.<sup>3</sup>

Acharyashri Mahapragya has given the following five clues of submission to perceptual meditation which can be practised continuously and with every activity :

**(1) Psychical activity :** The first clue to submission is psychical activity. The volition that is there in some particular period of activity remains there up to the whole period of activity is known as psychical activity.<sup>4</sup>

**(2) Reaction abstinence :** This is the second clue to submission. It means to act, not to react.

**(3) Friendliness :** This is the third clue. Friendliness means to regard everyone as oneself, the development of fellow-feeling, to think that the other person has got the same soul that we have. To experience this fellow-feeling is known as friendliness.<sup>5</sup>

**(4) Measured Speech :** According to Acharyashri Mahapragya, speech develops fickleness. For those, who want to be steady, restraint in speech is very necessary. Practising silence is an experiment in this direction.<sup>6</sup> Explaining the importance of speech guard (observing silence), Lord Mahavira also said that by observing speech guard, man attains thoughtlessness.<sup>7</sup>

**(5) Measured food :** This is the fifth clue. The main aim of devotion is transformation. Practising taking limited food is very necessary for this transformation. It begins to take place with the

practice of eating digestible, pure food in a limited quantity. As this practice goes on, there is an increase in the electricity of body, chemicals and centres of consciousness. When this transformation is complete, one feels that one has come to a new world and then one calls out, "I have got the wealth that I had not got uptil now, I have got the awakening that I had not got uptil now."<sup>8</sup>

Both spirituality and science are the two ways of discovering truth: In this age of science, we have to adopt a scientific outlook and at the same time, spirituality is equally important to live a peaceful life. We can put it like this—

Spirituality + scientific approach = Spiritual scientific personality. The requirement of modern age is that man should not be merely spiritual, nor should he go only for a scientific view, but he must be a combination of both of them. The combination of these two is the solution of all the problems of man. In the words of Acharyashri Mahapragya, "Spirituality and science are the supplements of each other."<sup>9</sup> Relative development of both of them is necessary." In the opinion of Acharyashri Mahapragya, the tests of spiritual development are as given below :

1. Development of fellow-feeling.
2. Restraint on senses and mind.
3. Refinement of suppressed emotions (sublimation).
4. Development of detachment.

The tests of a scientific personality—eagerness for the discovery of truth, consciousness and man.<sup>10</sup>

### **Awakening of mystical psychic energy :**

The word 'kundalini' is not found in the ancient Jain literature. It is found in the literature of later period and it has been used in the sense of experimenting in the fields of occult science of charms and incantations and hath-yoga. (One of the six kinds of yoga.) The account of kundalini in Hath-yoga can be compared with Red aura of the Jain philosophy. According to Acharyashri Mahapragya, the scientific analysis of kundalini shows that it is our special vitality. Special development of vitality itself is the awakening of kundalini.<sup>11</sup> According to Jain philosophy, there are

two kinds of body—gross and subtle. The body consisting bones and skin is the gross body. Tejus body is subtle and karmic body is extremely subtle. The root of our digestion, activeness and tejus is our tejus body. It pervades the whole body. According to Acharya Mahapragya, it has two special centers—brain and the backside of naval. Brain acts as the bridge connecting mind and body. Tejus force (vitality) is emitted from here and this force conducts all the activities of body. Food that we eat is transformed into vitality at the backside of naval. It is evident then, that from physical point of view, both brain and the backside of naval become important centres of red aura.<sup>12</sup>

According to Acharyashri Mahapragya, there are many means of awakening kundalini. The following experiments of perceptual meditation too form strong mediums of awakening kundalini.<sup>13</sup>

1. **Deep breathing perception**—Deep breathing is a process of perception. Shri Mahapragyaji writes—If one practises deep breathing perception for one hour daily, one can awaken one's kundalini.
2. **Journey to inner-self** : In the process of journey to inner-self, psyche is taken from the centre of power to the centre of knowledge and vice versa through spinal chord. This journey is an important means of awakening kundalini.
3. **Body perception** : Kundalini is awakened on the practice of body perception getting strengthened.
4. **Perception of the centre of consciousness**—On watching the centres of consciousness, all the obstacles are removed and the awakening of kundalini is made easy.
5. **Aura meditation**—This is the most powerful means of awakening kundalini. Colours affect our psychical system the most. Force is easily awakened by meditating on colours.

Thus we find that the whole process of perceptual meditation is the process of awakening of kundalini.<sup>14</sup> Contemplation is an important experiment in bringing about

change in habits. According to Acharyashri Mahapragya, if there is an ailment in any part of the body, then its corresponding part of brain also gets diseased.<sup>15</sup> The disease is cured by affecting that part through contemplation. Many experiments have been suggested in perceptual meditation to maintain emotional health. In the opinion of Acharyashri Mahapragya, detachment is the basic clue to emotional health. The psychical system of a detached person is very strong and expansive. Perceptual meditation is the process to gain emotional health. Its main aim is to sublimate and refine psychical system. If one is emotionally healthy, one will be healthy physically and mentally also. If psychical system is not strong and healthy, one will enjoy neither mental nor physical health. This is a new concept. These days, most of the people are concerned and worried about their physical health only. They neglect mental and emotional health. In this context, Acharyashri Mahapragya believes that physical health is worth 10%, mental health is worth 30% and emotional health is worth 60%. Hence we should proceed from the reverse order. We should think first of all of emotional health, and then of mental and physical health. If we adopt this order, our worry will change to 'no-worry.'<sup>16</sup>

An important medium of the development of consciousness and sublimation of emotions is development of resolution. The real meaning of resolution is to convert your thinking, your imagination into action. Acharyashri Mahapragya believes that the force of resolution is unlimited. He says, "When we resolve to do something, we can do anything under the environment. We can get atoms from atmosphere and give them any shape we like. Creating different forms by super power of transformational forming an effigy by assimilating attainment, and communication of ideas—all these are some of the experiments in strengthening resolution and determination."<sup>17</sup>

Acharya Shri says that all the emotions are the creation of delusion. In order to gain emotional health, we will have to destroy this strategic disposition of delusion. There are two elements that conduct this strategic disposition—ego and possession. Both of them produce attachment and malice and these two in their turn produce passions and no passions. Thus there is a complete

chain—ego—possession, attachment—malice, passions—no passions and then there is the turn of yoga-mind, speech-body. The experiments in perceptual meditation are the experiments in breaking this strategic disposition :

(i) **Perception of the psychic centres**—In order to get out of the strategic disposition of delusion, it is very necessary to come to the main point and that main point is—volition. In order to attack the psychical system, it is necessary to fight against inauspicious emotions and to proceed in the direction of auspicious emotions. According to Acharyashri Mahapragya, by meditating on the centres of light, peace and knowledge, the psychical system gets sublimated.<sup>18</sup> By the concentration of white colour on the centre of light, anger is controlled. By concentrating on the centre of peace, excitement is subdued. If the psychical system is refined, no evil thoughts come into mind, no bitter words are uttered and all the actions of body change.

(ii) **Aural meditation**—A significant experiment with strengthening auspicious feelings and emotions is aural meditation. It is a meditation on colours. On meditating on auspicious colours, inauspicious thoughts are turned into auspicious ones. Red, yellow and white—these colours are the causes of purification. In the words of Acharyashri Mahapragya, colours are the means of curing diseases as they set right the imbalance of body. The natural food of an aural body is obtained from vegetation world and that is actually colour in dense form. Different colours create different effects that ultimately result in gaining psychical and mental health. By the meditation of red colour, the pulsation of tejus aura is aroused that removes weakness of mind and develops tolerance. Meditation of yellow colour gives mental happiness, and helps in the development of intelligence and intellect. It also strengthens brain and nervous system. By the meditation of white colour,

excitement, anxiety, tension, lust and anger etc. are calmed down.<sup>19</sup>

Acharyashri Mahapragya says that intake of too much food accumulates faecial matter in body. The nervous system and the mind of the person in whose body faecial matter is accumulated can never be in good health. Nervous system is the medium of the expression of both knowledge and activity. Observing fast, austerity of food and renunciation of taste etc. have been suggested so that there is no obstruction in the function of nervous system, mind remains pure and clear and no gas is formed in stomach. The first four divisions of dissociation are related to the purification of food.<sup>20</sup> Acharyashri Mahapragya writes—When we take up postures (i.e. perform 'Asanas') then our psychic centres are awakened. These centres or cycles, as we may call them, basically lie in the karmic body. From there they are reflected in gross body through vitality. Postures (Asanas) produce activeness in body and their effect reaches up to vitality and karmic body with the result that the psychic centres get activated and leaving their contraction, get awakened.<sup>21</sup>

Explaining the aim of devotion in one word, **Acharyashri says, "Nijjarthaye"—the ultimate aim of devotion is dissociation.** This is a sort of abstract language. Explaining the same thing in a concrete way, we may say that meditation (devotion) is meant for the development of health, energy and strength.<sup>22</sup> Health gets improved by meditating on the centre of light and peace. Joy is gained by meditating on the centre of joy. Knowledge increases by meditating on the centre of conation. Strength is gained by meditating on the centre of health or strength.<sup>23</sup> Acharyashri suggested, "Sit in the posture of relaxation; calm down your mind and try to think, "I am not anger; my consciousness too is not anger; my stream of vitality is getting connected with it; and I am changing into anger. My discretion warns me to not connect anger with the stream of vitality. Now remove the stream of vitality and feel that anger is being separated from it. Now try to think, "I am not anger; I am not ego; I am not hatred; I am not attachment; I am not malice; This is not my nature. "Go to this depth and feel," I am

what remains there when all these things are denied. "This is the method of reasoning; This is right faith."<sup>24</sup>

According to Acharyashri Mahapragya, freedom is the feeling of joy and fullness.<sup>25</sup> Spirituality is that in the absence of which problems arise and by having, which the problems get solved: Spirituality is nothing but an experiment of feeling the self. It is just the consciousness of non-matter. It may be said to be the ultimate development of consciousness.<sup>26</sup>

Acharyashri Mahapragya believes that when the practice of relaxation is strengthened, then one feels, "The body is inanimate; I am not the body; The breathing is inanimate; I am not the breathing. Sense is inanimate, I am not sense. Mind is inanimate, I am not mind. Speech is inanimate, I am not speech." By the practice of relaxation, one comes to know that body, breathing, senses and mind are totally different from soul and then only one gets the knowledge of existence and that very knowledge is right faith. The resultants of right faith are—peace, feeling of liberation, detachment, compassion and devotion to truth.<sup>27</sup>

According to Acharyashri Mahapragya, the three stages of soul—soul with karma, soul with good karmas and soul without karma—are just the other names for external soul, internal soul and supreme soul. One who thinks body and soul to be one, is external soul. One, who feels the difference in body and soul is internal soul and one, who reveals the covered form of soul by right faith, right knowledge and right conduct, is supreme soul.<sup>28</sup> We can also term them as the consciousness of delusion, the consciousness of awakening and the consciousness of detachment.<sup>29</sup> Acharya Mahapragyaji writes—The thinking of one whose inner sight is awakened, gets healthy. The first clue to healthy thinking is the reflection on separateness. From this reflection, one comes to know that one is different from the body and the body is different from one. On having this enlightenment, one sees the occurrences taking place in the body, as a viewer, one does not feel them. From the reflection on separateness, one comes to realize that one is all alone. One feels that when even the body does not belong to one, who else can be one's? On the contemplation of beings alone getting strengthened, new ideas comes to one's mind. One comes

to think that there is a union of body, matter and person with soul. Where there is union, separation is definitely there. And when transient contemplation becomes subject of experience, there emerges a ray of light out of it. One feels that family and matter provide protection. But one comes to realize that it is nothing else but an illusion and when they (family and matter) themselves are non-eternal and unprotected, how can they provide protection to one? Thus, by the awakening of the inner sight, the knowledge of separateness, from separateness to oneness and from oneness to unprotectedness becomes clear.<sup>30</sup>

The stage of soul at which it opposes karmas is known as stoppage.<sup>31</sup> In the scripture 'Tattvarth Sutra', stoppage has been described as the opposite of influx. Acharyashri Mahapragya has explained the meaning of the word 'stoppage' like this—the feeling of one's consciousness, the knowledge of one's existence. This knowledge of one's existence cannot be possible so long as common differences are not removed.<sup>32</sup> As the doors are closed when there is a sand storm and then the rubbish is removed with the help of a broom, in the same way the door, (influx) is closed for the purification of soul. By this opposition, the atoms coming from outside are stopped from coming in. Lord Mahavira has given 12 kinds of Tapa (penance). The first six of them are the kinds of external penance and the rest of the six are the kinds of internal penance. Fasting, semi-fasting, restrictions on begging alms (or greed), giving up delicacies, physical mortification, and seclusion—these six kinds of penance that affect the karmic body through gross body, hence they are known as the kinds of external penance. Repentance, humility, respectful and selfless service, self-study, meditation and renunciation—these six kinds of penance affect the karmic body through mind, hence they are known as internal penance.<sup>33</sup>

Being a poet along with being a philosopher is supposed to be a rare combination. Acharyashri Mahapragya is a great poet besides being a great philosopher. Great poets like Ramdharisingh Dinkar and Maithilisharan Gupta were highly impressed by the poems composed by him. Evaluating the personality of Acharya Mahapragya, poet Ramdharisingh Dinkar said, "We were not there

when Vivekanand lived. We did not see him. We have only read about him. But we can say that Muni Nathmal is the Vivekanand of today."<sup>34</sup> When Acharyashri Mahapragya was asked the secret of his development, he said, "I had set norms of success for myself. For example, I had determined that I will not do anything that is unpleasant to my educational guru Muni Tulsi; I will not do anything that causes my educational guru to think that the person whom he had groomed, did not come up to his expectation. I will not think ill of anybody. I firmly believe that a person who wants to harm someone else, may or may not do so, but he will definitely harm himself. These maxims have always lighted the path of my life. I never had to deviate from the path or to get confused,"<sup>35</sup>

The literature written by Acharyashri Mahapragya is proving very effective like panacea in solving the horrible problems of the present age like—tension, lack of sensitivity, excitement, depression, terrorism, inferiority complex, hatred, fraud, immorality, lack of authenticity and absence of peace. In the books of Acharya Mahapragya, solutions of various problems have been given by way of experiments and training. By the deep study of his literature, one's feelings are purified and one is motivated to live an ideal life. His writings bring about an all-round development of one's life and thus are rendering a great service to humanity. Mankind will forever be grateful to him for his contribution that he has made through his literature.

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## JAIN KARMIC THEORY AND GENETIC SCIENCE

The Universe is mainly made up of two elements—animate and inanimate. The existence of both of them is eternal. However, the modes of both of them keep on changing and this is the cause of transformation taking place in the universe every moment. According to Jain karmic theory, the oneness of these two elements has been established since time immemorial and this oneness will remain there until the soul attains liberation, destroying all the bonds of karma.

According to Jain karmic theory, conscious activity is the characteristic of the living being (*Upyoga Lakṣaṇo Jīvaḥ*) and cognition is known as conscious activity, Deluding karma is the main element that covers this cognition and this delusion is caused by vices like attachment and malice etc. These two evils cause karma, karma causes life and death and these two (life and death), in their turn, cause sorrow. This cycle goes on and on. The scripture '*Tattvārtha Sūtra*' says, "*badhyate partantrī kriyate ātmāneneti bandhanam*" (The bond by which soul is rendered dependent is karma.) According to Jain karmic theory, only a soul bonded by karma, accumulates new karmas; a liberated soul can never accumulate karmas as its evils like attachment, malice and jealousy, the seeds causing karmas, are totally destroyed. Soul is the ingredient of karma. It is the doer and enjoyer of karmas. An ingredient comes to be known only when it gets a instrumental or external cause. Yoga (the combination of body, mind and speech), environment and circumstances form the external causes for the enjoyment of karmas. The karmas that do not have any instrumental cause are enjoyed in the regions of soul. Passions like attachment and malice etc. only enhance the instability of the yogas. When the yogas are unstable, they stimulate passions and thus a bond of karmas that cause substances of karmas takes place. Thus there is a full cycle of passions, instability and karmas.<sup>1</sup>

Body only forms the medium of the expression of consciousness and of enjoying the karmas that have been earned.

'Gene' is the ingredient of the gross body and the ingredient of the subtle body is karma. This gene is responsible for making a man what he is. It is the main cause of all the habits and of all the differences. According to genetic science, there are as many as sixty lac commands inherent in each gene. In karmic language, it can be said that there are as many as infinite commands inherent in each karmic aggregate. The genetic science has so far been able to come up to 'gene', which is the ingredient of gross body where as karma is the ingredient of subtle body. There is a *Tejas* body, an electric body within this gross body. This is the subtle body. The karmic body is subtler. Infinite scripts are written on each of its aggregates. All the account of our principal exertions, virtues and evils, drawbacks and strengths and all their reactions are present. There in the subtle body, man behaves in accordance with the vibrations he receives from the subtle body.<sup>2</sup>

By '*prāṇa*' (vitality) is meant the life force. That, by the combination of which a being gets life and in the absence of which he gets death, is known as (*prāṇa*), the life force. The capacity of all the five senses of gaining knowledge is known as five-senses vitality'. The capacities of thinking, speaking and performing physical activities are known as morale, the force of speech and the force of body respectively. Vitality and life force are one and the same thing. The capacity of receiving and giving out substances in the form of respiration is known as the respiratory force. In the same way the force of remaining alive in a certain birth up to a certain period is known as longevity-force.

Vitality is related to development (completion). It is the force of the being and development is the force of the substances received by the being. **Development is the cause and vitality is the effect.** There is no activity of the being related to mind, body and speech that can take place without the assistance of material substances. The cause of the five-senses vitality is the development of senses. The causes of morale, force of speech and force of body respectively are mind completion, language-completion and body-completion. The cause of respiratory vitality is respiratory-completion, and of longevity vitality is food-completion as longevity vitality can be possible only when there is food-

completion. According to Jain karmic theory, the main and the most important of all the ten vitalities is the longevity vitality. All the activities of body and the functioning of its organs are possible so long as longevity vitality is there and active. The moment it ceases, all the activities come to an end completely and this stage is termed as death.<sup>3</sup>

When, after leaving one body, soul adopts another body, it simultaneously creates, according to Jain karmic theory, the necessary substantial material with the help of body-naming karma to start its new journey. This material, or the force produced by it is known as completion (development). The order of these completions is like this—food, body, senses, respiration, speech and mind. In all, there are six completions. All of them start at the same time but they develop gradually and in an order, hence this order has been made. It takes one time for the completion of food completion where as each of the rest of the five take an under *antara muhurta* (48 minutes time). Through the completions of food, body, senses, respiration, speech and mind, living beings receive substances fit for food, body, senses, respiration, speech and mind, transform them accordingly and leave away non-substantial material.<sup>4</sup>

In accordance with Jain Karmic theory, 'genes' under genetic science, may be regarded as body-completions. Development (completion) means the completion of formation of the force of substances necessary for life. The least developed beings at least have four vitalities in all—vitality of the sense of feeling, vitality of body, vitality of respiration and vitality of longevity. They also have food-completion, body-completion, senses-completion and respiratory-completion. Thus, according to Jain karmic theory, the life cycle of a being goes on with the combination of vitalities and completions. The specialization and differentiation of increase and division etc. that takes place in the cells is a part of all these completions. These completions are controlled by karmas. Cells die and the living being made up of several cells also dies. This death occurs in accordance with the, longevity-determining karma. The longer one's longevity, the longer one will live.

The behaviour, conduct, thinking and every action of a living being gets constantly marked within him. Several branches of science have come to admit this fact. This marking affects a man in course of time. Indian philosophies have expatiated, in detail, on this marking system in the form of the theory of karma. Modern science makes the different methods and institutions of this marking the basis of their discussion. Our mind too records all our actions. Our antagonistic cells also mark them and ultimately 'genes' that are responsible for the formation of impressions come to be the basis of all this marking. The independent study of the two will help not only in their understanding but also help in solving the problems in the modern perspective.

The doctrine of karma is extremely subtle. It is a doctrine that goes beyond the sphere of intellect. Genetic science has helped a lot in the understanding of this theory. Gene is the carrier of one's hereditary characteristics. There is a particular gene for every particular characteristic. These rules of heredity are the corresponding rules of the doctrine of karma. The gross body is made up of very minute biological cells. There are almost 60-70 trillion cells in human body. These cells contain chromosomes. Each chromosome is made up of ten thousand genes. These genes are responsible for all the behavioural patterns of man. In every cell of the human body there are 46 chromosomes. They have also been termed as the carriers of the family traits.

According to Biology, in every cell or germ plasma, 23 chromosomes of father and 23 chromosomes of mother meet together. Scientists believe that their combination may have 16, 777, 216 possibilities.<sup>5</sup> Atmosphere, circumstances, environment, geographical situations, heredity, gene and the chemical changes caused by the secretion of the glands of the body—all these are the corresponding aphorisms of the karmic theory.

Gene is an organ of our gross body where as karma is an organ of our subtlest body. Both of them are connected with body, the one with the gross body and the other with the subtlest body. Both of them are connected with body, the one with the gross body and the second with the subtlest body. Death is related only to the gross body. The subtle body remains even after death. The body

that has been termed as astral, karmic body in Jain philosophy, has been termed as sign body in *sāṃkhya* philosophy. In the worldly state, they always live together. Scientifically, all these things can be explained like this—according to scientists, there are four states of matter—solid, liquid, gas and plasma. One more state has been found out—proto-plasma. Spiritually speaking, protoplasm is our life-force and it is a solid proof of our existence. Scientists believe that protoplasm is an immortal element. This chemical, that exists in our cells, gets separated from the body after death and gets scattered in the atmosphere. This protoplasm enters the genes of a child at the time of conception.<sup>6</sup>

According to genetic science, very minute living beings, known as virus, are found on the earth. The moment they come in contact with a living media, their number increases infinitely. The creatures whose bodies are made up of one cell are known as bacteria. This bacteria has a nucleus that contains DNA. This DNA has got the characteristic of multiplying and that is why even this one-celled being too performs metabolism. The element responsible for multiplication is DNA and it is found in one-celled living beings also.<sup>7</sup>

### **Cloning**

To produce the genetical counterpart i.e. to produce the exact copy of the donor parent (male or female, either of the two), is known as cloning. According to Jain karmic theory, it can be said to be the result of the maturity of the physique-making completion karma of the being. The traits of a being are determined by the chromosomes present in its ingredient cells. Most of the developed beings give birth to their issues by sexual reproduction. Half each of the chromosomes present in the reproductive cells of male and female produce a new being that has the characteristics of both father and mother.

But in the case of cloning, the issue is produced by the general body cells of either the male or the female and this issue is the exact copy of its donor. In undeveloped beings, trees and plants, this process takes place in a natural way in the form of

asexual reproduction, but modern scientists have begun to reproduce developed beings like rats, sheep and even human beings also by this method.

### **The Technique of cloning adopted in mammals**

Innumerable cells are found in every flora and fauna. The number of such cells in human body is about 60-70 trillion. Every cell is a complete living unit in itself. There is a nucleus in the centre of the cell. This nucleus contains the chromosomes of that being. The number of chromosomes in human beings is 46. These chromosomes contain all the traits of heredity. They are made up of chemicals like DNA and RNA. These chromosomes contain genes. Round the nucleus is a fluid known as protoplasm.

The sperm cells of the male and the egg cells of the female too are ripe cells. They do not procreate by duplication. In mammals, there is sexual reproduction. In this process, the sperm by way of fusion with the egg cell forms a new cell. This new cell has the trait of copying by which it turns into a foetus. The number of chromosomes in the nucleus of this cell is 46, but half of them are of the male and the rest are of the female. Contrary to this in the case of cloning, all the chromosomes in the new cell are only of one of them.

The process of cloning in mammals may be explained like this—a healthy egg cell of the female is used. By a special technique, the nucleus of this cell is taken out and the protoplasm (the cell without nucleus) is absorbed in a culture medium and placed at a safe place. Now, the cell of the donor parent (the clone of which is to be produced) is taken out of its skin. The nucleus of this cell is separated very carefully. This nucleus is then transplanted into the protoplasm that had been preserved previously. Thus a new cell is formed, the nucleus of which is the nucleus of the donor parent. It is clear, thus, that this new cell contains the chromosomes of the donor parent only. It is then, by way of copying, is transformed into a foetus. This foetus is placed in the ovary of any female where it begins to develop in a normal way. The issue that is born in this way contains the chromosomes

of the donor parent only. It totally resembles and is the carbon copy of its donor parent. We will have to install the nucleus of the being, the clone of which we want to prepare, in the protoplasm (cell without nucleus) of the egg cell of the female. If we want to prepare the clone of a male, we will have to install the nucleus of its cell in the egg cell (having no nucleus) and if we want to prepare the clone of a female, we will have to install the nucleus of the female in the egg cell (that does not have a nucleus.)<sup>8</sup>

### **Jain Karmic Theory and Human Cloning**

According to Jain philosophy, all the actions and events of life are controlled by karmas. Body, longevity, status of birth, joys and sorrows that a being gets, are determined by its karmas. But it does not mean that karmas are the sole determiners of all the activities of life. In fact, karmas only create conditions and circumstances; it is up to the being to act or not to act according to those karmas. The soul, no doubt, is bound by karmas but it can change the course of life and events by its self-exertion and devotion. Jain religion aims at winning over karmas by the independent force of consciousness.

Now the question arises—when these are the scientists who have come to determine the different characteristics of human and other beings, what role does the Jain karmic theory play? Is not bringing about any change in body a challenge to the karmic theory? It will be justifiable here to say that if a culprit breaks some part of a man's body or someone gets the organs of body by surgery, or someone gets one's criminal thinking changed by undergoing some psychological treatment or meets untimely death by an accident or taking poison, all these things cannot be said to be challenges to the karmic theory. The same thing is now being done by scientists in a more systematic way; but there can be no gainsaying the fact that this act of cloning is absolutely unnatural and immoral. Producing the same kind of creatures is not at all proper. Having the same features and body does not mean that the personality and the behaviour of the beings too will be the same. It does not necessarily mean that the clone of a criminal will be a

criminal and that of a scientist will be a scientist. People seem to think that scientists can assuredly produce any being by way of cloning. The first clone of sheep came after the failure of 277 experiments. The percentage of success in case of human cloning has been only 1 or 2.<sup>9</sup>

The beings that are produced after a number of failures are not really produced by scientists. Scientists simply create situations favourable to a certain body structure, Putting life/soul into that body is beyond their control. Cloning is related only to the level of body and the issues of soul and rebirth are beyond the limits of scientists and laboratories. The inkling of soul and rebirth occurs only to non-violent and truthful human beings. This is a fact that even scientists cannot deny. The reason is obvious. Innumerable events occur every time in the whole of world that prove their existence.<sup>10</sup>

### **Jain Religion and Technology**

In bio-technology, a newly developed branch of Biology, we study issues like human genom project, genetic engineering, genetic surgery and human cloning etc. It's latest researches show the various characteristics of the genes that are contained in chromosomes. All the different stages in the life of man—old age, crime, diseases etc. are controlled by these genes and the scientists claim of bringing into existence a desired life by bringing about changes in genes. Keeping in view this characteristic of genes and genetic codes, the concept of relations between genetic codes, and karmic atoms has been provided to scientists and some of them are also doing research in this field.

First of all we should be clear that genes and genetic codes are not the ultimate; physical, environmental, internal and external conditions also control them. Activities of life are conducted in accordance with the activities of the being itself and the external circumstances. Genes and the factors affecting them ultimately indicate the possibilities of karmic atoms about which the scientists are presently silent. If the scientists, make researches, understanding the Jain karmic theory thoroughly, on the various

activities of man like truth, falsehood, non-violence, crimes, compassion, and cruelty, they will find this principle absolutely true.<sup>11</sup>

According to Jain karmic theory, the body of a living being is formed because of its physique—making karma. The features a being gets are determined by this very karma. But in the case of cloning, the body is formed by man himself. We can prepare features that we like. The concept of physique—making karma thus seems to have no meaning but it is not true. To understand reality we will have to go to the depth of the Jain karmic theory.

We should, first of all be clear in mind that each and every thing does not take place only on account of karmas. *Ācārya Mahāprajñā*, in his book '*Karmavāda*' (The karmic Theory), says, "Each and everything does not depend on karma. If we come to think that everything is subject to karmas, we will come closer to fatalists who believe that what is destined, will be, or to the theists who believe that everything will happen as God wills. We cannot do anything. If karmas come to be all and all, there will be no value of principal exertions that is put to destroy them; neither will there be the possibility of liberation because we shall reap what we sow and continue to have the bondage of new karmas. By thinking this ways, the concept of self-exertion and liberation will be proved to be false. It is clear, thus, that karma is not all and all."<sup>12</sup>

Making his view clearer, *Ācārya Mahāprajñā* further says, "Karma is not an absolute power. There is control on it also. Karmas can also be changed. Lord Mahāvīra said, "You will have to face the consequences of your doings." This is a general rule but there are certain exceptions. Premature fruition, delayed fruition, hastening and transition in karmas are possible by which karmas can be changed. We can say that karmas can be dissociated prematurely by putting forth principal exertion. The time—period and intensity of karmas can be increased and decreased and karmas of the same nature can be transformed also. The force of the fruition of karmas can be suppressed and even rendered incapable of giving fruit for the time being. This process is known as subsidence.<sup>13</sup>

*Ācārya Mahāprajña* believes that the principle of transition is the principle of mutation of genes.<sup>14</sup> One thing to be remembered is that the fruition of karmas takes place in accordance with the substance, region, time and feeling. Karma is not the only thing responsible for the formation of personality. Heredity, circumstances, atmosphere, geographical conditions and environment—all of these factors have a deep effect on the nature and behaviour of a man. Longevity is a karma but it can be diminished with the help of external causes like poison etc. Similarly one's facial features can be changed by bringing about changes in the genes present in the chromosomes of the cells. This is possible through transition, according to Jain karmic theory. We, therefore, come to the conclusion that according to the Jain karmic theory, it is possible to produce beings of the same shape and size, to change the nucleus of the cell and to produce beings having the same features through human genome project, genetic engineering, genetic surgery and human cloning. Hence genetic science is not a challenge to the karmic theory. On the contrary, it may be understood very easily if we comprehend the Jain karmic theory systematically.

The aim of the deep study of Jain theory of karma and Genetic Science is to make the people aware of the fact that every creature, by doing principal exertion, can transform its inauspicious deeds into auspicious ones and by renunciation, restraint, stoppage and dissociation, the form of the genes of the gross body can also be changed. The aim of the research of the Genetic science is to bring out the fact that the gross body of any being can be developed by transplanting healthy genes in place of wounded genes.

### **Social Utility**

This research will provide humanity the knowledge of auspicious and inauspicious karmas being attached by the auspicious and inauspicious tendencies of the worldly soul and consequently man will not indulge in immorality and violence. A lay man will come to know how genes contribute in the composition of the gross body. He will come to know the significant role that

genes play with the result that he will be very conscious about the purification of genes. Our soul is free so far as thinking and principal exertions are concerned but it is dependent because of the bondage of karmas. Man can have permanent joy by purifying his soul by observing renunciation, restraint, stoppage, and dissociation with the help of principal exertions. Karmas can be dissociated and genes can be transformed with the help of volitional cycle. When one comes to know the formula of the purification of the gross and subtle body with the help of this research, one will be able to form a good society, a good nation and a good world, by purifying one's feelings. This research article has so much social qualification and utility that it can provide a permanent solution to all the present emotional problems like possession, terrorism, violence, increase in population, pillage, prejudices, poverty and disease. This research work will reveal the fact that with the help of the technique of cloning, which is a branch of genetic science, it will be possible to develop the different parts of human body in laboratory that will help in curing the diseases that are so far regarded as incurable. Besides all these benefits, with the help of this technique, it will be possible to change the genes that have been rendered useless and to control old age. Taking into consideration the medical utility of this research, the British government has allowed to perform human cloning in the year 2001.<sup>15</sup>

According to Jain karmic theory, only a bonded soul accumulates new karmas. Attachment and malice are the causes of karma. A liberated soul does not accumulate karmas as its feelings of attachment and malice are totally destroyed. For the destruction of karmas, Jain religion firmly believes in principal exertions and efforts. Jain system of meditation aims at attaining liberation by destroying karmas with the help of stoppage and dissociation. The position of the karmas earned previously can be improved by adopting the method of transition, premature fruition, delayed fruition and hastening. To attain this goal, it is necessary to adopt equanimity, and to make dissociation, the supreme form of penance, an indispensable part of life should be adopted.

Gene is a part of our gross body and karma is a part of our subtle body. Genes are the carriers of man's hereditary traits. For

every particular trait, a particular gene is responsible. This gene corresponds to the theory of karma. With the knowledge of the science of genetics, different parts of human body can be developed in laboratory by the technique of cloning. This will help a lot in curing many diseases that are upto now considered as incurable. Besides all these benefits, with this new technique, it will be possible to change the genes that have been rendered useless. This technique will also help in controlling old age. The principle of transition is the principle of mutation of genes. Karmas can be dissociated and genes can be transformed by "emotional purification".

### **Conclusion**

There is a big challenge before the scientists. The question is—if gene is the controller of every activity of body, who controls the gene itself? The scientists have no answer to this question. But it can be answered by the karmic theory of Jain philosophy. These genes are guided, directed and motivated by karmas. These are the karmas that instruct the genes as to what next they have to do and the genes then act accordingly. In the formation of gross body, genes are the corresponding elements of karma.

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  - <sup>3</sup> Jīva-ajīva—Acārya Mahaprajña, p. 22.
  - <sup>4</sup> Ibid, p. 18.
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# ROLE OF JAINA ETHICS IN PEACE AND HARMONY OF GLOBAL CIVILIZATION

## Principle of Jaina Ethics

Ethical discipline (*ācāra-dharma*) is an important aspect of Jainism. It has a two-fold objective. Firstly, it brings about spiritual purification and secondly, it makes an individual a worthy social being who can live as a responsible and well-behaved neighbour. The ethical discipline is well graded in Jainism to suit the ability and environment of an individual. It is prescribed to him according to his will to carry it out sincerely, without any negligence either in its understanding or in its practice.<sup>1</sup> **Jaina ethics is based neither on oneness of life as in Vedānta, nor on momentary nature of soul as in Buddhism. It is based on equality of life. Basically all souls are equal. Therefore, it is no wonder that such precepts as non-violence in Jainism take into account not only the human beings or animals or insects but even plant life and one-sensed living organism life, like—earth, water, fire and air etc.** The social organizations as anticipated by Jaina ethics, do not make any distinction on the basis of caste, creed or colour. At present, however, the Jaina society has borrowed caste system from Hinduism and observes it as strictly as the latter.

The metaphysical Reality or Truth of logical coherence must remain merely a theoretical possibility unless it is translated into good of life through right living. In fact, Reality or Truth is supra-logical and can be better realized by living it practically than by speculating on it intellectually. Indian philosophy in general and Jainism in particular, therefore, ascribes the supreme place in all the branches of philosophy to ethics. *Śīlāmka*, a great commentator on Jaina Āgamas, considers all the branches of philosophy only subsidiary to and meant for ethics. The foundation of the ethical discipline is the doctrine of *Ahimsā*. If we comprehend it, in the correct perspective, it will be seen that it is the recognition of the inherent right of an individual to live so universally expressed that **every one wants to live and no body likes to die. Therefore, no**

**one has any right to destroy or harm any other living being.** Viewed as such, *Ahimsā* is the fundamental law of civilized life and rational living; and thus forms the basis of all moral instructions in Jainism. The laying down of the commandment not to kill and not to damage is one of the greatest events in the spiritual history of mankind.<sup>2</sup>

### **Present day problems of global civilization and their solutions by Jaina ethics**

It is believed that this is in keeping with the traditional Jaina way of looking at problems. ***Syādvāda*, which has become almost a synonym for Jainism, teaches us that the same truth could be differently expressed without involving us in any real contradiction.** Jainism has always kept the problems of global civilization in view, and shown the utility of Jaina ethical concepts for humanity in general. Jaina ācāryas have always stood for the dignity of man, and equality of all, advocated the birth-right of independence of all individuals and have preached the elevated ideal of **non-violence**. When there is a feeling, realization of the true nature of self and when one is completely lost in the bliss of self-meditation, the observance of all the moral rules becomes spontaneous, coming from within and not being imposed from without. No ethical study could be useful unless it provides an answer to the problems with which our lives are beset. The problems of global civilization arise out of various factors, which can be put under the following broad heads<sup>3</sup> :

- (i) Selfishness
- (ii) Ignorance
- (iii) Scarcity
- (iv) Injustice

(i) **Selfishness**—Selfishness lies at the root of all the global problems. All immoral practices of global civilization arise out of selfish nature of man. Selfishness can be overcome by realizing the true nature of soul. According to Vedānta, the individual soul (*ātmā*) is identical with the universal soul (*brāhma*) : and the

Summum bonum of life is to realize this identity. This broadens our outlook and lifts us above selfishness. Buddhism, on the other hand, asks us not only to destroy our ego but also to believe that soul, for which we struggle so much, is a non-entity. Both of these views represent idealism, where as Jainism is a realistic system. It propounds that soul is a real, permanent entity and that each soul has a distinct existence. What Jainism lays down is neither a belief in the unity of life nor in the non-entity of the soul, but a distinction between the soul (*jīva*) and the non-soul (*ajīva*) and a victory over passions, which are based on a false conception of the identity of the two.

An ordinary Jaina (*samyagdr̥ṣṭi*) is not allowed to indulge in the feelings of anger, pride, hypocrisy and greed continuously for more than a year, a householder (*sr̥āvaka*) at an advanced stage for more than four months, and a monk for more than fifteen days. Perfection or liberation is attained when these feelings are completely overcome. **The above ethical idea, which Jainism gave with reference to individual *Sādhanā*, could be interpreted afresh in the context of modern day global problems to suggest that all nations of the globe could also maintain their individuality, and yet live in peace and harmony if negative ideas of anger, pride, hypocrisy and greed could be renounced.** It could, thus, teach the possibility and utility of co-existence in modern times and bring the hope of a brighter future for war-ridden global civilization of today. If Jaina ethics could bring home to us that alone, its purpose would be more than achieved.

**(ii) Ignorance**—In spite of spread of education in modern times, the problems of life seem to multiply rather than decrease. Of what use is knowledge, which binds us rather than liberate? Jainism teaches us that all knowledge is relative and co-related. Let us be receptive to every thought. One sided attitude only complicates global problems rather than solve them. It does not give us any solution to such ethical questions as 'determinism' and 'freedom of will'. Non-absolutism shows us the path of synthesis among fate and human effort; faith, knowledge and action; and

supra-moral plane of life and practical code of morality. **The answer of Jainism to the problem of knowledge is represented in its doctrine of non-absolutism.** Much of misunderstanding between one nation and the other of the globe could be solved if we adopted the attitude of non-absolutism on political problems.

**(iii) Scarcity—**"The greater the possessions, the greater the happiness" is the motto of many. Jainism teaches us quite the opposite : "the lesser the possessions the greater the happiness". Happiness comes from what we are and not from what we possess. We should realize the blissful nature of soul, we should become free and not be the slaves of worldly objects. This attitude puts an end to the struggle for wealth and other possessions. For those who can reach the highest stage of monkhood, scarcity becomes a self-imposed virtue followed voluntarily in pursuance of complete freedom from bondage; for those who cannot attain that height, limitations of possessions, coupled with a sense of detachment towards what one has, is recommended. The idea behind the vow of non-possession is not a morbid feeling of self-mortification but a sense of, and belief in, the inherent bliss of self. **The answer of Jainism to the problem of scarcity is : Be not attached to the worldly objects; be not their slaves : turn to self within from where comes true happiness.** This does not imply a life of inertia, but that of contemplation and contentment.

**(iv) Injustice—**The bigger fish swallows the smaller ones. The mighty and the aggressive prosper, the humble and the meek suffer. The result is the rule of jungle. In the sphere of politics we kill and crush in the name of caste, creed and colour. The result is war and bloodshed. Jainism brings us hope of justice in the form of doctrine of *karma*. **As we sow, so shall we reap. Though there is no God who sits on the judgment seat to judge us, there is a law, based on the theory of cause and effect, which works automatically and unfailingly.** All lives are equal and the stronger have no right to do any injustice to the weaker : and if they do so, they don't harm anybody but themselves. Ill feeling

vitiating our moral structure first; it harms anybody else afterwards. While trying to kill a man with a hot rod of iron, the killer will burn his own hands first before he can kill the other. It is not so much out of regard for the life of others that we are forbidden to kill, as out of regard for our own selves.

We should meet with injustice not with force but with forbearance. **Violence begets violence, enmity leads to enmity** : but if we don't retaliate it, it subsides. The attitude of equanimity of Pārśva to Dharaṇendra and Kamaṭha, when the former tried to save him from the latter who tried to kill, beautifully illustrates the Jaina attitude. Jainism has also opposed from the very beginning any social injustice arising out of casteism or racialism. "Mankind is one community" says Jinsenācārya<sup>4</sup> Mahātmā Gāndhī successfully applied the creed of non-violence to redress the injustice of one nation against another. The creed of non-violence, if applied to the global problems, has the potentiality of wiping out the institution of war from the surface of global civilization. **Thus the answer of Jainism to the problem of injustice is four fold : doctrine of karma, equality of life, non-violence and equanimity.**

### **Jaina ethical discipline—Non-violence and its role in peace and harmony of global civilization**

At the outset we have to acknowledge that the man of today is living in a world, which is much more complex than that of an ancient or medieval man. Independence among nations has increased; and this has brought an ever widening and deepening impact on the economic, intellectual and social conditions of our existence. The scientific advancement has made countries one another's neighbours. Divergent races, divergent cultures and divergent outlooks have come in close relations. Jaina ethics has both the eyes of the individual and the social betterment. Social dependence cannot rob the individual of his freedom to achieve his spiritual individuality. Thus the true view recognizes that the individual and society influence each other. The individual moulds and is moulded by society.

*Ahimsā* with the Jaina doctrine of *nayavāda* can very well serve as the supreme principle of morality. **Hence there is nothing**

**in the world or even out of it that can be called good except the principle of *Ahimsā* of all beings.** It is a form and can be validity applied to all the particular cases. It is said in the Jaina ethics that both indulgence in *himsā* and the negation of abstinence from *himsā* constitute *himsā*.<sup>5</sup> In other words, he who has not abandoned *himsā*, though he is not factually indulging in it, commits *himsā* on account of having the subconscious frame of mind for its perpetration. Again, he who employs his mind, body and speech in injuring others also commits *himsā* on account of actually indulging in it. Thus, wherever there is inadvertence of mind, body or speech *himsā* is inevitable.<sup>6</sup>

The establishment of international organizations and the tendency towards disarmament are the symptoms of the inefficacy of force, war and violence to act as arbitrators of international disputes. The easing of tensions and cessations of conflicts among states, the maintenance of universal peace and the promotion of human welfare can only be effected by suffusing world's atmosphere with the **spirit of non-violence**. "Thus the principle of non-violence really implies that life should be elevated altogether from the plane of force to that of reason, persuasion, accommodation, tolerance and mutual service."<sup>7</sup> The virtues of non-violence and *Aparigraha* are capable of establishing universal peace. **Jaina ethics believes that *Ahimsā* means universal love.** Non-violence cannot be materialized in the life of the country without extricating from the passion of greed. **The root cause of violence is material goods.** If the importance of the virtue of *Aparigraha* is understood at the international level, the attitude of non-violence will synchronize.

National and international activities of a country should be guided by the principle of non-violence and *Anekānta*. In order that a country may function properly without encroaching upon the inherent spiritual nature of man, it must identify itself with *samyagdarśana*, *samyagjñāna* and *samyag cāritra*. The policy of the country must exhibit unflinching faith in, and tenacious adherence to the principle of non-violence. This will crown the country with *samyagdarśana* which will ipso facto bring enlightenment

to it, and the result will be the emergence of *samyagjñāna*. In other words, the adoption and assimilation of *Anekānta* is *samyagjñāna*. The resolute and astute application of the policy of non-violence and *Anekānta* in the national and international spheres for solving all sorts of problems will credit the country with *samyagcāritra*. The passions of fear, hatred towards any other country, the passions of deception, greed to expand its territory and to usurp other country's wealth and freedom, the passions of pride of wealth, power, achievement and heritage—all these should be banished from the country, because they are corrupt veritable spirit of progress. **On the positive side, the country should pursue the discipline which flows from *samyagdarśana*, *samyagjñāna* and *samyagcāritra*.**

### Moral ideals of Jaina Ethics

**The attainment of bliss is the objective of Jaina ethics.** *Brahma* is the delight of life and mind, the fullness of peace and eternity.<sup>8</sup> The *Taittiriyaopaniṣad* compares *Brahmanic* bliss with other types of physical blisses and after enumerating a number of blisses enjoyed by men and gods etc. concludes that hundred blisses of *Prajāpati* constitute the bliss of *Brahma*. Such an *Ānanda* is experienced by the sage who is free from all desires.<sup>9</sup> It may be pointed out here that the spiritual bliss is a type of its own and no physical bliss can stand comparison with it. Kundakunda, a prominent Jainācārya, recognizes that the highest happiness is beyond any *Upmā*.<sup>10</sup> If this motto is aimed at by any citizen of global civilization, there shall be absolute peace and harmony in that particular society. This is the highest aim of human life to attain eternal bliss.

Jaina ethical ideal may be expressed in terms of action. The *Īsopaniṣad* tells us that "a man should try to spend his life span of a hundred years in the constant performance of actions only. It is thus only then that he can hope not to be contaminated by actions."<sup>11</sup> According to *Bhagavad Gītā*, *karma-yoga* or the life of activism constitutes the supreme end to be aimed at. It is no doubt true that we can find passages in the *Gītā* where *Jñāna* has been

said to be superior to *karma*,<sup>12</sup> where *karma* has been said to be superior to *Jñāna*<sup>13</sup> and where they have been said to be at par.<sup>14</sup> But the law of body,<sup>15</sup> the law of society<sup>16</sup> and the law of universe<sup>17</sup> indicate and even vindicate activism.<sup>18</sup> The *Gītā* tells us that the actions should be performed after brushing aside all attachment to and the desire for, the fruit.<sup>19</sup> Besides, their performance is to be effected by wisdom<sup>20</sup> and equanimity.<sup>21</sup> Thus the life of activism, according to Jainism, cannot be the universal rule of life, though in case of some souls it accompanies spiritual experience without being incapable. But this does not negate *Punya* engendering activities of saints for the benefit of global civilization.

Jaina asceticism embraces social goodness within its fold along with individual goodness. The Jaina concept of *Aṇuvratas* is a mean between asceticism and sensualism. It completely makes possible the achievement of social goodness and brings about individual goodness at social level. Jainism looks at casteism with an eye of contempt. The superiority of one caste over the other is foreign to Jaina ethics. Casteism is an evil and is based on the passions of hatred and pride. These two are intense passions, hence they bring about sin to their victims. We find references in the Jaina scriptures, which go to prove that merit and not mere birth should be regarded as real judge of castes. The caste has nothing to do with the realization of spirit. The *Uttarādhyayana* says that Harikeśa, who was born in the family of untouchables attained saintly character owing to the performance of austerities. Good conduct and not caste is the object of reverence. Casteism is grounded in falsity and is purely imaginary. Ācārya Amitagati expresses that mere caste is incapable of leading us to any meritorious attainment. Merit accrues from the pursuance of the virtues of truth, purity, austerity, *śīla*, meditation and spiritual study. Differences in conduct have resulted in the distinctions of caste. **There is only one caste, namely mankind.** Merit is the basis of caste and the pride of caste destroys right living. If the modern democratic set up is to be made successful, casteism must go. Casteism and democracy are a contradiction in terms.

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# **JAIN CONCEPT OF REALITY WITH SPECIAL REFERENCE TO WESTERN AND INDIAN PHILOSOPHY**

## **Reality from the points of view of Western and Indian philosophies**

Since the dawn of civilization, man in different times and climes, has tried to solve the riddle of the universe. He has tried to find out what the universe was, what its origin, destiny, size and shape, were and who created it, why, how and when. The result of these deliberations has given rise to a number of theories that have taken the form of different philosophical schools. The answer given by these schools of thought are at considerable variance from one other, sometimes even contradictory, and the mystery has only deepened and has not yet been solved.

**The word 'philosophy' means thinking about the universe. Our mind is always in search of the ultimate truth. What the ultimate reality of the world is, this is the root question and all philosophers have attempted to give the so called final answer.** Human mind proceeded to think over the subtlety at the root of the gross objects. This led to the rise of numerous questions. As several questions arose regarding the deep and extremely subtle form of the external world and the general rules that govern it, many more questions arose regarding the deep and extremely subtle form of the inner world. The rise of these questions is gave birth of philosophy.

When was this external universe, evidently changing every movement, created? From what was it created? Was it created on its own or some other force created it? If it was not created, was this universe just the same in the past and is so in the present? Similar questions arose regarding the internal universe too. What is the element that enjoys this external universe or ponders over it? Is this element without a beginning or was it created by some cause sometime in the past?

## **Idealism and Realism**

**It will not be improper to mention here that the entire metaphysical world is divided into Idealism and Realism. If we want to study the essential features of philosophy, we will have to establish a close contact with the main trends of Idealism and Realism.** Without a comprehensive and systematic study of these two isms, we cannot fully grasp the essence of philosophy. Although it seems that Idealism and Realism represent two apparently different lines of approach to the philosophy of life and the universe, yet a tendency to reconcile them is also there. It has begun in recent years to be thought that the difference between these two currents is not so much in their goal as in their presuppositions and methods of approach.

### **(a) Idealism**

**From the point of view Idealism, mind only determines the objects and does not create them; determination and creation are two different things.** What needs emphasis at this place is that true Idealism has never disputed the existence of external world.<sup>1</sup> Now the point is quite clear. There is no difference between the Idealistic and Realistic creeds so far as the reality of material world is concerned; for both of them there is an external world which is not the creation of our own minds. The defect, as the Idealistic theory holds, of realism lies in the fact that it does not realize the universe in its completeness. There have been different Idealistic views in Western and Eastern philosophies which are given below—

1. Platonic Idealism
2. Idealism of Berkeley
3. Idealism of Kant
4. Bradley on Idealism
5. Idealistic Attitude of Bosaoquet
6. Madhyamika School of Buddhism
7. Yogacara School of Buddhism

Some thinkers are of the opinion that a theory is often called Idealistic in so far as it under-estimates the temporal and spatial aspects of the real universe. Some philosophers are

convinced that the term 'Idealism' has been used to cover all the philosophies that agree in maintaining that spiritual values have a determining voice in the ordering of the universe.<sup>2</sup> Other thinkers hold that according to Idealism, spirit is the terminus and the quom of nature.<sup>3</sup> Idealism is the belief or doctrine according to which thought is the medium of the self-expression of reality. In other words, reality is such as expresses itself through the ideal or ideals that are organic to the knower's intellectual equipment which may be called thought or reason.<sup>4</sup> **The mind of man is the organ with which reality expresses itself; and if it is certain that man alone has the capacity to interpret experience through intellectual ideals, then it follows that it is man only who can be the organ to reality. He possesses a unique position in the determination of the universe.**

### **(b) Realism**

Realists do not regard only one reality as valid. They establish the theory of the reality of physical objects independent of and entirely different from any mind, intellect, experience, consciousness and spirit. Consciousness is different from its object. The object of sensation is not sensation itself. The nature of consciousness is quite different from the nature of material objects. Consciousness is the essence of spirit, i.e., mind, while material objects exist outside the mind. How can these two absolutely different realities be identical? "If consciousness alone" is real, what necessity is there of the existence of external objects? It is the external and objective reality that makes a distinction between the two. There have been different views on Realism in Western and Eastern philosophies as given below—

1. Monistic Realism
2. Dualistic Realism
3. Pluralistic Realism
4. Pragmatic view of Realism
5. Conception of Neo-Realism
6. Theory of Immanence
7. Theory of Independence
8. Theory of Critical Realism
9. Selective and Generative Realism

10. Purva Mimansa
11. Sankhya School
12. Ramanuja's Position
13. Vaibhasika and Sautrantika Schools
14. Charvak School
15. Jainism

**The general conception of Realism is that whatever is, is real in the sense that it exists and functions independently of any mind and its interference whatsoever.** The mind may or may not be present there. Its existence is quite indifferent to the real. Realism seems to represent the most primitive and natural tendency of thought to which what is outside, is first to appeal. It takes the clear and distinct view of reality as it appears. In Western philosophy, as we find, the first Greek philosophers were realists making either water or air or fire to be the ultimate principle of the world existing independently of the mind, and the world with all its complex contents was supposed to owe its origin and growth to this principle.

### **Jain Concept of Reality**

Amongst the multitude of philosophies, Jain philosophy provides an answer to this question that appears simple and yet logical and convincing. **According to Jain metaphysics, the universe is an uncreated entity that has always been in existence and will always be there. There was neither a beginning of the universe nor is there going to be an end.** In other words the universe was neither created at any time nor will it be destroyed, there being no origin in the past nor any end in the future. Since the universe was never created, the question of creation or a creator does not arise.

**All the philosophical problems are based upon the concept of universe. No school of thought devices the existence of universe but each tries to prove it by its own point of view.** In the Bhagawati Sutra, a question is asked by Gautama in connection with the concept of universe. Lord Mahavira replied in a direct manner. The conversation is as follows—Gautama: “O Lord ! What is this universe” ?

Mahavira : “ O Gautama! this universe is composed of five extensive substances. They are—the medium of motion, the medium of rest, space, soul and matter.”<sup>5</sup>

In this conversation time is not regarded as a separate substance but is included in both the conscious and non-conscious substances. In some chapters of Bhagwati-Sutra , Time is mentioned as a separate entity.<sup>6</sup> This two-fold classification shows that there are two schools of thought in Jainism. One believes in the existence of five extensive substances and the other conceives the universe as composed of six substances. The latter added Time as a separate and independent entity to the five extensive existences without regarding it as an extensive reality. This is a rough estimate of the concept of universe in the Jain canons.

Jain thinkers have mentioned the words “*sat*”, “*tattva*”, “*artha*”, “*padartha*”, and “*tattvārtha*” as synonyms for the world reality. They generally did not make any distinction among substance, reality, existence etc. The other Indian systems did not do so in the same sense. In the Vaisasika-Sutra, all the six viz, substance, quality, action, generality, particularity and inherent relationship are called *padarthas*, but the term ‘*artha*’ has been reserved only for three *padarthas* viz., substance, quality and action.<sup>7</sup> The Naiyayikas call sixteen principles by the name of *sat*.<sup>8</sup> The Sankhya System regards Prakriti and Purusha as *tattvas*. In spite of being a school, Realism in Jainism did not make any difference among Reality, Existence, Substance and Object etc.

In Jain philosophy, the shape of the universe has been described as that of the figure 8 or a man standing akimbo which is tapering at bottom, middle and top with bulges in between. **The dimension from the top to the bottom has been described as 14 Rajjus.** Now the Rajju has got incalculable yet finite dimension. The main differentiating feature between the universe and non-universe is that while the latter is only space, the former has got five more elements sharing in the eternity in addition to space-which are as given below :

- i. The living or animates (souls)
- ii. Matter
- iii. Time
- iv. Medium of motion

## v. Medium of rest

Whenever these six elements exist that is the limit up to which the universe extends and beyond, where only space exists, it is non-universe.

**According to Umasvati, the prominent Jainacharya, the definition of reality is “Sat” i.e. existence.**<sup>9</sup> He did not use the term ‘tattva’ but used the word “dravya” i.e. substance of reality. We have already seen that there is no difference between substance and reality. Reality is substance and substance is reality. Thus, the primary and essential criterion of reality is existence or sata. That which exists is real. In other words, existence is reality or reality is existence. Considering from this point of view, it can be asserted that “all is one” because all exist.<sup>10</sup> This view is taken to be very much similar to Upanisads. In the Jain canons there are some references that indicate this view. We find in the Sthananga-Sutra: “one soul”, “one universe” etc.<sup>11</sup> This concept of oneness is considered to be valid only from the view point of ‘sangrahanaya’. This view point of the Jainas comes near the Absolute Idealism of Indian philosophy and the “experience” of Bradley. Our intellect cannot describe this reality in whole. It can be realized by intuition which is possessed by an omniscient self. Both conscious and non-conscious substances are the attributes of this reality, according to Jainism. Existence is neither “conscious only” nor “matter only.” When we analyze reality in this fashion, our stand-point comes in clash with the Absolute Idealism and the absolute materialism. **The Jainas hold that existence is all-inclusive.** If you say that it is nothing but pure consciousness, you commit a blunder, if you describe it as pure matter, you are guilty. It is neither sheer consciousness nor mere matter, both consciousness and matter are included in it.

**Umasvati defines sat as possessing, origination, decay and permanence.**<sup>12</sup> When a substance, conscious or unconscious, originates without living its own nature, it is called origination. For instance, a jar originates from clay without living the nature of clay. **Decay is the name of leaving the former mode.** For example, clay lives its former mode when it becomes a jar. **Permanence is the essential characteristic of a substance which remains unchanged in both the conditions viz., origination and decay.** It is neither

created nor destroyed. It is eternal. It is changeless. For instance, the essential nature of clay remains unchanged among its various modes.<sup>13</sup>

### **Six Ultimate Substances**

The Jainas believe in the existence of six ultimate real substances as under. These six substances (elements, dravyas) constitute the whole universe.

S. No.	Substance	Meaning
1.	Dharmastikaya	Medium of motion
2.	Adharmastikaya	Medium of rest
3.	Akasastikaya	Space
4.	Jivastikaya	Psychical Existence (Soul)
5.	Pudgalastikaya	Physical Existence (matter and energy)
6.	Kala	Time

The first five substances are called astikayas, because each of them is a homogeneous continuum composed of multiple parts. Kala (i.e. time) is also included in the above list as the sixth substance, but it is not “astikaya”. The term “astikaya” is a compound word made up of “asti” and “kaya”, which respectively mean “(real) existence” and “extensive body”. The term “astikaya” thus means “a real extensive magnitude” i.e. having plurality of parts (pradesa) in its constitution. The primal attribute of “Existence” is the fundamental element of the nature of an astikaya (existent). An existent is not a mental or objective reality. While such concepts as substance, attribute etc. are no doubt the ways in which the mind works up the data of experience, even then this does not mean that they are only mental and have not extra mental reality. Kala, the sixth substance, has neither extension in space nor plurality of parts and is, therefore, not an astikaya, each of these substances continues to exist as an entity

eternally, and though they co-exist spatially and temporally, they are mutually inconvertible.

### **(1) Dharmastikaya and (2) Adharmastikaya**

These are the non-physical real substances as the media of motion and rest respectively. The existence of these two as real is not accepted by any other metaphysical school of thought. The classical physics however, had accepted the existence of substance called ether as a medium of motion. We shall, for the sake of convenience, translate these terms as positive and negative ethers respectively. Each of them is a single, individual, homogeneous continuum pervading the entire occupied universe (loka), but does not extend beyond it. In fact, they are the causes of the finiteness of the loka. They are beginningless and eternal. Being non-physical and non-corporeal (amurta), they are devoid of sense qualities of smell, taste etc., and therefore, imperceptible to the sense organs and physical instruments. Being immobile themselves, they passively assist the motion or rest of mobile or stationary objects; positive ether, (dharmastikaya) is that of the static state. Not even the minutest vibration is possible without the assistance of positive ether. Hence, where there is no ether, there is neither psychical nor physical existence.

### **(3) Akasastikaya**

**Know that which is capable of allowing space to the jivas, pudgala, dharma, adharma and kala to be akasa, (according to Jainism). Akasa is eternal, all pervasive and all the objects of the universe exist in it and it has no form.**<sup>14</sup> It is a single substance having infinite pradesas, hence it is called 'astikaya'. Akasstikaya is of two divisions: lokakasa and alokakasa. Loka is the space in which dharma, adharma, kala, pudgala and jivas exist. That which is beyond lokakasa is called alokakasa<sup>15</sup>. Jainism believe in two varieties of space. One is called lokakasa or the space in which all other substances exist. This variety of space is called "Universe" in our general language. Jainism doesn't believe in this universe-space only but admits space beyond the universe as well. It holds that the universe space is only lokakasa. There is alokakasa as well

which is pure space. In this space, no substance of the universe exists, hence it is called alokakasa. This division is not in akasa itself but it is due to its relation with the other five substances. Hence akasa is a single substance which has infinite pradesas. When it is relatively divided into lokakasa and alokakasa, lokakas has innumerable pradesas, while alokakasa has infinite pradesas. Having taken innumerable pradesas i.e. the pradesas of lokakasa from akasa as a whole, the remaining pradesas of alokakasa are still infinite.<sup>16</sup> **Space is self supported, while the other substances are not. They are accommodated in it.**

#### **(4) Jivastikaya (the animate beings)**

The most important, rather the central element or substance of the universe is the animate living substance, also called the soul or Jiva. There are infinite number of souls each of which has a separate and self sufficient entity. They have been co-existent with the universe and thus they are also beginningless and endless. **At the same time a number of souls in the universe like all other substances can neither be increased nor can be decreased. The soul neither dies nor takes birth, as is apparent when a body dies or takes birth. Soul only changes the body, expanding or contracting to suit the body it occupies like the light of a candle.**

While a soul defies complete description it has been mentioned as a formless entity, the central quality of which is consciousness (Gyan). This attribute distinguishes the soul or an animate being from the other five constituents of universe, which have no consciousness. The souls, which have realized their true nature, i.e. infinite knowledge, happiness, bliss, etc. are the liberated souls. In the second category are mundane souls which are circulating in the universe and which may be trying to achieve perfection or liberation. Mundane souls are of different classes according to the level of consciousness outwardly manifested by their senses—one sense (touch), two senses (touch and taste), three senses (touch, taste and smell), four senses (touch, taste, smell and sight) and five senses (touch, taste, smell, sight and hearing). The reason for transmigration of soul is its association with matter, which overpowers the inherent qualities of soul (by assuming

microscopic forms like waves which are known as karmas). Again this association of soul and karma is beginningless, so much so that under the influence of karma soul has forgotten its real powers.

### **(5) Pudgalastikaya (Matter)**

The second important element of the universe is matter or Pudgalastikaya. Non-living, inanimate and non-conscious matter has a form and can be touched, tasted, seen and smelled. Actually this is the only element out of the six substances constituting the universe that has got a form. The smallest particle of matter described in Jain Philosophy is so fine that we have to adopt its oriental name i.e. the Parmanu. Parmanu, however is the indivisible minuteness particle of matter and a number of parmanus when combined form a dudgala. While the qualities of soul are consciousness, knowledge, perfection, peace and bliss as also formlessness, the characteristics of matter are lifelessness (inanimateness) and form consisting of touch, shape, sound, taste, smell, and colour. Though the smallest particles, the parmanus, are very minute, they can combine with each other, thus forming different combinations of huge proportions. Jainism recognizes these six combinations of matter which vary from :

1. Fine-fine (parmanu pudgala itself)
2. Fine (waves which cannot be perceived by senses)
3. Fine-gross (sound)
4. Gross-fine (visible things like sun shine)
5. Gross (liquids)
6. Gross- gross (solids)

Everything that is visible in the universe is one form or another of parmanus in any one of the six combinations mentioned above. Though the parmanus may change form they are essentially permanent entities without any beginning or end. **The number of pudgalas in the universe is infinite but again the number can neither be added nor reduced.** The association of matter with a soul is beginningless but once they are divorced it is a final separation. There can be no further association of matter with a liberated soul. However, the parmanus or matter should not be considered as the villains of

the piece. It is the soul itself which attracts the pudgalas that binds it. It is again for the soul to free itself from the bondage of pudgalas by its activities, the parmanus cannot associate with the soul suo moto.

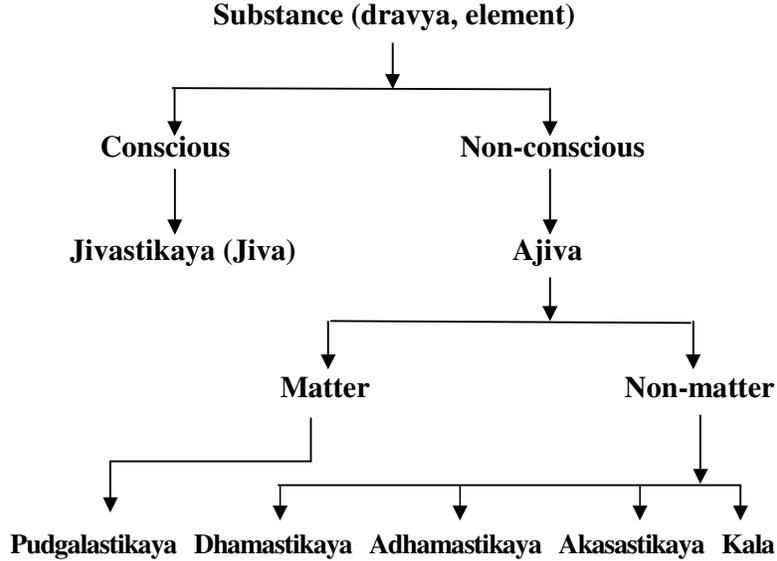
### **(6) Kala (Time)**

The last substance constituting the universe is Time, there being no Time in non-universe. The distinctive mark of Time is its passage and by this quality Time causes modification in other substances viz. soul, matter etc. Time is nonmaterial and has no colour, smell, touch or taste. Time is eternal but consists of units. The smallest unit being a 'samaya' which is the time taken by one pudgala to travel from one unit of space to the next unit of space. The next bigger unit is nimisha which is equal to innumerable samayas-in practical terms it is the time taken in raising an eyelid. The Jain measures of time are as under :

1. Samaya – The smallest unit as explained above.
2. Nimisha – Innumerable samayas as explained above
3. Kashtha – 15 nimishas
4. Kala – 20 kashthas
5. Ghati – 20 kalas and a little over
6. Muharta – 2 Ghatis
7. Day and Night – 30 muhurtas
8. Month – 30 days and night
9. Year – 12 months.

It may be mentioned that since universe is beginningless, Time equivalent to innumerable sagropams has already passed and will continue adinfinitum. However, there are time-cycles manifesting themselves which divide the age of the universe in different parts of the time. Of this, one cycle consists of two kalas—Avasarpani and utsarpani which are further divided into six Aras of each kala. Needless to add that millions of such Aras and Kalas have passed and will continue to do so.

Six ultimate substances constituting whole universe can be tabulated as follow:



### **Conclusion**

The word 'Philosophy' means thinking about the universe. Our mind is always in search of the ultimate truth. What ultimate reality of the word is, this is the root question and all philosophies have attempted to give the so called final answer. It will not be improper to mention here that the entire metaphysical world is divided into Idealism and Realism. If we want to study the essential features of philosophy, we will have to establish a close contact with the main trends of Idealism and Realism. According to Idealism, the mind only determines the objects and doesn't create them, determination and creation are two different things. There have been different Idealistic and Realistic views in Western and Eastern philosophies. The general concept of Realism is that whatever is, is real in the sense that it exists and functions independently of any mind and its interference whatsoever.

According to Jain metaphysics universe is an uncreated entity that has always been in existence and will always be there. There was neither a beginning of the universe nor is there going to be any end. All the philosophical problems are based

upon the concept of universe. No school of thought devices the existence of universe but each tries to prove it by its own point of view. According to Lord Mahavira (founder of Jainism) this universe is composed of five extensive substances the medium of motion (Dharmastikaya), the medium of rest (Adharmastikaya), space (Akasastikaya), soul (Jivashtikaya) and matter (Pudgalastikaya). Time was added as a separate and independent entity to the five extensive existences. In Jain philosophy, the dimension of universe (loka) from the top to the bottom has been described as 14 Rajjus.

According to prominent Jainacharya Umasvati, the definition of reality is 'sat' i.e. existence. According to him 'sat' means possession of origination, decay and permanence. When a substance, conscious or unconscious, originates without living its own nature, it is called origination. Decay is the name of leaving the former mode. Permanence is the essential characteristic of a substance which remains unchanged in both the conditions viz., origination and decay.

The Jainas believe in the existence of six ultimate real substances (elements, dravyas) which constitute the whole universe as under:

S. No.	Substance	Meaning
1.	Jivastikaya	Extensive, conscious, non-material substance.
2.	Pudgalastikaya	Extensive, unconscious, material substance.
3.	Dharmastikaya	Extensive, unconscious, non-material substance in the form of medium of motion.
4.	Adharmastikaya	Extensive, unconscious, non-material substance in the form of medium of rest.
5.	Akasastikaya	Extensive, unconscious, non-material substance in the form of space.
6.	Kala	Non-extensive, unconscious non-material substance in the form of time.

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11. Ege aya; ege loe-Sthananga-Sutra I.1, I.4.
12. Utpadvayayadhrauvyayuktam sat-Tattvartha-Sutra,V, 29.
13. Sarvartha-Siddhi,V.30.
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15. Draya-Sangraha, 19.
16. Compare: Purnasya purnamadaya purnamevauasisyate.

## COMPARATIVE STUDY OF *KARMA* AND *GENES*

The law which regulates the doctrine of karma is based on the principle of "Cause and effect". The saying 'as you sow so you reap' presents the whole doctrine in a nut-shell. Every action, whether mental, vocal or physical, is a sowing of the "seed", or in the technical language of Jaina Philosophy the engendering of karma. In the act of sowing the seed or engendering the karma, the soul has the choice of acting or retaining from action, but once the seed is sown or karma engendered, its freedom is replaced by an inevitable liability to bear its consequences. This is what constitutes the bondage of soul. **Karma, therefore, is a kind of force, which compels the soul to bear the consequences of its right or wrong actions, and this force originates in the very action itself, which is performed by the soul and at the very moment of its performance.**

We are basically made up of cells. Every cell has a nucleus and cytoplasm. The nucleus has chromosomes. Each chromosome has many genes. Genes are made up of DNA molecules. Our vital activities are governed by genes. No two persons are similar in their genetic constitution. We work differently because of our difference in genetic constitution. The activities of genes are governed by environment. It is the environment which modifies the expression of genes of the individual. Therefore if a "bad" individual is put up in a "good" environment, his bad activities (*pāpa karma*) will be reduced to some extent and vice-versa, so the role of environment is equally important in the determination of "*pāpa karma*" and "*punya karma*" activities of the individuals.

**The doctrine of *karma* conceives *karma* as constituting a very fine kind of matter aggregates. All living beings of the world contain the same genetic codes. This research brings forth the possibility that the individual *pudgalas* (karmic particles or *karma vargaṇās*) i.e. the *karma* create genes. Both *Genes* and *karma* determine the life cycle and inheritance of all living beings. Genetic science says, "we are what we are because of our genes.**

Tirthankaras have said since the very beginning "We are what we are because of our *karmas*". *Genes* not only bear the genetic traits of parents but also represent the *karma* performed by an individual. The *karma* body possibly controls the activities of the *genes*. With this research, I arrived at the conclusion that *karmas* are the cause and *genes* are their effect (fruits). *Karmas* direct, instruct, motivate genetic codes and *genes* to function and mutate accordingly.

# **IDEALISM AND REALISM IN WESTERN AND INDIAN PHILOSOPHIES**

Over the centuries the philosophical attitude in the west has never been constant but undulating between Idealism and Realism. The difference between these two appears to be irreconcilable, being more or less bound with the innate difference of predispositions and tendencies varying from person to person. The result is an uncompromising antagonism. The western scholars, who were brought up in the tradition of Kant and Hegel, and who studied Indian philosophies, were more sympathetic towards the Idealistic systems of India. In the 19<sup>th</sup> century, there was a predominant wave of monism and scholars like Max Muller were naturally attracted towards the metaphysical views of Sankara etc. and the uncompromising Monism of Vedanta was much admired as the cream of the oriental wisdom.

There have been different Idealistic views in Western and Indian philosophies as given below :

## **Western Idealism**

### **(i) Platonic Idealism**

The Idealism of Plato is objective in the sense that ideas enjoy an existence in a real world independent of any mind. Mind is not antecedent for the existence of ideas. Ideas are there whether a mind reveals them or not. The determination of the phenomenal world depends on them. They somehow determine the empirical existence of the world. Hence, Plato's conception of reality is nothing but a system of eternal, immutable and immaterial ideas.

### **(ii) Idealism of Berkeley**

Berkeley may be said to be the founder of Idealism in the modern period, although his arrow could not touch the point of destination. The existence of things must be determined by the perception of idea : *Esse est percipi*. This type of Idealism may be regarded as subjective Idealism. According to Berkeley, it is the individual mind that determines the existence of external objects.

For the emergence of perception, the existence of external objects, independent of mind, is necessary. Without an external and independent object, no perception is possible. To overcome this difficulty Berkeley established a new doctrine in his later u-works, which is known as “esse est concipi”. In this new doctrine he placed the word ‘conception’ meaning thereby “to exist is to be conceived”.

### **(iii) Idealism of Kant**

The Idealism of Kant, consists in that the world of our knowledge is an ideal construction out of sense manifold to which alone the forms and categories of understanding are confined and, therefore, is known as objective Idealism. It is subjective in the sense that knowledge does not reach out to the world of things-in-themselves. He argues that reality cannot be grasped by our knowledge because our judgement is conditional, relative and partial. We cannot know a thing as it is but we know it as our experience reveals. His view of the Transcendental Unity of Appreciation is more important as regards the unity of knowledge. All knowledge presupposes the synthetic unity of pure appreciation, because unless there is synthetic unity, no knowledge is possible. This idea of synthetic unity of pure appreciation leads Kant quite near to the conception of soul which is not accepted by him outwardly.

### **(iv) Idealism of Bosanquet**

Explaining the nature and functions of thought, Bosanquet says : “The essence of thought is not in a mental faculty, but in the objective order of things. We bring the two sides together if we say, it is the control exercised by reality over mental process.”<sup>1</sup> He puts in his own words, “Implicit in all the modes of experience which attracted us throughout, it is now considered in its own typical manifestations, in which the idea of system, the spirit of the concrete universal, in other words, of individuality, is the central essence.”<sup>2</sup> On this very fundamental basis he defines error as simply an inadequate determination without a system, which leaves alternative possibilities open, i.e. dependent on unknown

conditions.<sup>3</sup> The Idealism of Bosanquet, establishes the monism of spirit which is at once the unity of experience and the unity of values. The ultimate spirit is the “Real Thing”. This spirit is nothing but the totality of existence and the unity of values. Thus, the external world is nothing more than spirit as a unity of experience and unity of values. The Spiritual Idealism propounded by Bosanquet is monistic in character.

#### **(v) Idealism of Hegel**

The fundamental question before Hegel was : What the nature and characteristic of ultimate principle of the universe in order to explain by it the origin, growth and development of mind and nature, their mutual relations, must be as well as the question of science, philosophy, ethics, art and religion. The world consists of both mind and nature, subject and object, self and not-self. Hegel seems to reserve for his Absolute an immutable and inexhaustible being which always transcends its heterisation or the world of becoming.<sup>4</sup> It shows that the Absolute Idealism of Hegel is monistic spiritualism i.e. in the shape of one spiritual reality as the source and foundation of all external objects as well as individual thoughts. In other words the absolute Idealism of Hegel may be called objective Idealism.

#### **(vi) Idealism of Bradley**

Bradley finds that the external relations are meaningless to the conception of the unity of reality and the internal relations. Bradley thinks that the proper organ for grasping the absolute Reality is not intellect but the whole of mental life which is constituted by intellect, feeling and will. He, therefore, describes his Absolute as identified with experience. Human experience is a piece of transcendental experience and can approximate it when it has learnt to transcend the limitations of intellect. The Absolute of Bradley therefore, is to be felt, experienced or realized and not to be known by our simple intellect.

**Indian Idealism**

After giving an introductory account of Western Idealism, now come to the Idealistic schools of India. Buddhism and Vedanta are the most important schools of Indian Idealism.

**(i) Yogacara school of Buddhism**

According to it, as is generally believed, only momentary ideas are real. The reality which is grasped by the four categories of thought is only phenomenal.<sup>5</sup> The highest reality is unchanging, calm and permanent. It is beyond the four categories of thought.<sup>6</sup> It is beyond the duality of subject and object.<sup>7</sup> By mere analysis we cannot grasp reality. Thus, it is indescribable and devoid of any explanation.<sup>8</sup>

The external world is the creation, not of the individual consciousness, but of the absolute consciousness.<sup>9</sup> All except consciousness, is unreal. Consciousness alone is the established truth preached by the Buddha. All the three worlds are the result of discrimination or thought-relations. No external object exists in reality. All that is, is consciousness.<sup>10</sup>

**(ii) Idealism of Sankara**

In the philosophy of Sankara, the ultimate reality is Brahman or self. He maintains that the transcendental ground of experience is self. The self is not momentary but permanent, not changing but changless, not finite but infinite, not limited and conditional but unlimited and unconditional. The existence of self is self proved (*svayam siddha*) and cannot be denied. It is always conscious. Sankara recognizes three grades of reality.<sup>11</sup> The external objects of our ordinary experience have only a *Vyavaharika Satta* (empirical reality), the objects appearing in dreams and illusions enjoy only a *Pratibhasika Satta* (illusory appearance) and Brahman, i.e., the Absolute has the *Parmarthika Satta* (ultimate reality). The *Vyavaharika* and *Pratibhasika* existences are real from a lower stand-point. The ultimate reality is the highest reality which is devoid of all differences and contradictions. We cannot know Brahman but we

can become Brahman. “He who knows Brahman, becomes Brahman.”<sup>12</sup>

### **(iii) Madhyamika School of Buddhism**

According to this school, reality is beyond the four categories of thought.<sup>13</sup> Human intellect cannot grasp reality. What we grasp is the Prapanca, and not the Paramartha. If we put this idea in technical language of Buddhism, we can say that human knowledge is confined to the Samvarti-Satya, i.e., to the phenomenal reality. It is unable to grasp the Paramartha-Satya i.e. the noumenal reality. Buddhism preaches reality (dharma) considering two types of truth. The first type is the Phenomenal Truth and the second one is the Noumenal Truth.<sup>14</sup> The empirical world is the phenomenal reality, while the ultimate truth is the noumenal reality. “The ultimate truth is intuitional, peaceful, devoid of plurality and one. This is the nature of reality.”<sup>15</sup>

## **Western Realism**

The Realism, which believes in one material reality, is called monistic Realism. If it takes the existent to be two, it would fall in the category of Dualistic Realism. If it admits reality to be more than two, it would be called Pluralistic Realism. Similarly, some other types of Realism will be dealt with according to their specific characteristics.

### **(a) Monistic Realism**

The ancient Greek philosophers such as Thales, Anaximander, Anaximenes and Heraclitus, in so far as they thought one or other of water, air or fire to be the one indivisible stuff of reality, were Monistic Realists. To them, all things as the physical objects, mind, life and the rest were the products of any one of these stuffs. Thus, consciousness was considered to be merely a product of matter.

### **(b) Dualistic Realism**

Plato and Aristotle may be said to have indulged in Dualism in spite of their insistence on the reality of the world of Ideas or Forms. Aristotle was, perhaps, more pronounced in his

Dualism than Plato. In modern philosophy, it was Decartes who gave a distinct turn to Realism. To him matter and mind are independent existences, each having a characteristic diametrically opposed to the characteristic of the other. Although Kant was an Idealist in his noumenal outlook, yet he became guilty of a Double Dualism-Epistemological Dualism between sense and understanding and ontological Dualism between mind and noumenal world of things-in-themselves.<sup>16</sup>

### **(c) Pluralistic Realism**

Greek thinkers thought that the visible objects of the universe are many and independent of one another, and each such object can be divided further and further till we come to a point beyond which our division cannot go. Such units of material objects, which they call “atoms” must be the ultimate physical principles of the universe. From these “atoms” everything else (including minds) has been derived. They are the only reals, self sufficient, self existent and indivisible, and independent of the minds which originate from them. This type of Realism can be called Pluralistic Material Realism or “Atomic Realism”.

### **(d) Pragmatic view of Realism**

Pragmatism means, in the broadest sense, the acceptance of the categories of life as fundamental. A pragmatist means by life, not the imaginary or ideal life of any hypothetical being, not the eternal life or the absolute life but the temporal, operative life of animals and men, the life of instinct and desire, of adoption and environment, of civilization and progress. The whole “experimentalist” tendency in English, science and philosophy may be said to have anticipated the pragmatic theory that truth is achieved by trying hypotheses. The tendency of pragmatic Realism is mainly directed against Absolutism.

### **(e) Theory of Immanence**

The neo-Realist suggests by his theory of Immanence that things and minds are not to be regarded as two independent realities but as “relations” into which knowledge as a fact must necessarily enter. As has been observed by Perry : “Instead of

conceiving Reality as divided absolutely between two impenetrable spheres, we may conceive it as a field of interpenetrating relationships.<sup>17</sup>

**(f) Theory of Independence**

According to the Theory of Independence, things being independent of one another, the relations which exist among them are also external and real, and not subjective and internal. As things are outside of mind, so is the relation. This view is quite similar to the Nyaya-Vaisesika concept of the external existence of relations.

**(g) Theory of Critical Realism**

According to the Theory of Critical Realism, the things have their independent existence and are not known in their entirety but in their partial character only. Our knowledge of things is determined by our interest which selects certain qualities of things in preference to the rest. Things are not entirely unaffected by our experience, as the Neo Realists hold.

**(h) Selective and Generative Realism**

The Generative hypothesis holds that the existence of data is physiologically conditioned. The sense-datum is the effect of two joint causes viz., the physical object and the sense-organ. Thus a colour is actually produced by the interaction of the physical object and the organ of sight. If this hypothesis is taken to be true, there will exist no colour when there is no eye. Similar conclusions follow as regards the data of the other senses. Hence, according to this theory, sense data exists only when they are perceived.

**Indian Realism**

Indian Realism can be classified into two broad divisions : Orthodox Realism and Heterodox Realism. The school that believes in the Vedic Testimony is called the Orthodox Realism and that which does not regard the Vedic Authority as valid is called the Heterodox Realism.

**(i) Sankhya School of Realism**

This school falls in the category of Realism. It points out that there are two ultimate entities viz., Purusa and Prakriti both of which are eternal and different from each other. Purusa is nothing but consciousness (cit) while Prakriti is unconscious (jada).<sup>18</sup> Purusa is the spectator (drastrsaksin) and enjoyer (bhokta), while Prakriti is what is seen and enjoyed (drsya and bhogya). From this account it is evident that Purusa is consciousness or spirit, whereas Prakriti is physical existence. Prakriti is further manifested in different forms.<sup>19</sup> The Sankhya system believes in two realities which are independent of and different from each other.

**(ii) Ramanuja's Realism**

According to Ramanuja, the conscious substance (citattiva) is the knower and is the substratum of knowledge (jnana). Both are eternal and inseparably connected with each other together.<sup>20</sup> Knowledge is all pervading. It is immaterial (ajada) and of self-revealing nature. It is capable of contraction and expansion (sankoca and Vikosa). It illumines things as well as itself.<sup>21</sup> But it cannot know itself. The physical substance is divided into three kinds : (i) that which possesses immutable existence (sattva) only, (ii) that which has all the three qualities (gunas) and (iii) that which does not possess any one of the three qualities (gunas). It is eternal.<sup>22</sup> It is distinct from knowledge and is free from consciousness.<sup>23</sup> It is subject to change.<sup>24</sup>

**(iii) Purva-Mimamsa schools of Realism**

Both the scholars viz., Bhatta and Prabhakara, believe in two independent realities. But a close study of the Mimamsa-Sutra in which it is indicated that knowledge is produced when the sense-organ comes in contact with the object, shows quite clearly that the writer believes in the separate and independent existence of knowledge from objects. It is right to say that both the schools of Purva-Mimamsa are of realistic nature.

**(iv) Nyaya-Vaisesika school of Realism**

It holds that spirit and matter are two independent substances. It believes in seven categories of reality. Matter, which is an important

factor in the concept of Realism, has been shown as eternal, non-momentary and cognizable through one or more means of valid cognition.

#### **(v) Jain Theory of Realism**

All the philosophical problems are based upon the concept of universe. No school of thought denies the existence of universe but tries to prove it by its own point of view. In the Bhagavati-Sutra, a question is asked by Gautama in connection with the concept of universe. Lord Mahavira replied in a direct manner. The conversation is as follows :

**Gautama :** “O Lord! What is universe?”

**Mahavira :** O Gautama! This universe is composed of five extensive substances. They are the medium of motion, the medium of rest, space, soul and matter.<sup>25</sup>

In some chapters of the Bhagavati-Sutra, Time is mentioned as a separate entity.<sup>26</sup> This two-fold classification shows that there are two schools of thought in Jainism. One believed in the existence of five extensive substances and the other conceived the universe as composed of six substances.

#### **(v) Vaibhasika and Sautratika schools of Realism**

According to Vaibhasikas, knowledge, consciousness or intellect is formless, while it has forms according to Sautrantikas. The former believes in the direct perceptibility of the outside world, while the latter holds it to be entirely inferential. The Vaibhasika system may be called “Direct Momentary Realism”. The Sautrantika school may be named “Indirect Momentary Realism”.

#### **(viii) Carvaka School of Realism**

According to Carvak, consciousness is not a separate reality. He holds that reality consists of the objective world only which is constituted by the four Mahabhutas (Primary Elements), viz., earth, water, fire and air. Consciousness is merely a by-product of a peculiar amalgamation of the above mentioned Mahabhutas,<sup>27</sup> although none of them possesses it separately. This school does not believe in anything which is neither a bhuta nor bhautika (product of bhutas). This system of Realism is purely materialistic.

This is all about Western and Indian Idealism and Realism.

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- <sup>1</sup> Life and Philosophy in contemporary British Philosophy, p. 61.
  - <sup>2</sup> Ibid, p. 63.
  - <sup>3</sup> Ibid, p. 67.
  - <sup>4</sup> Principle of Philosophy, p. 107.
  - <sup>5</sup> Lankavatara-Sutra, p. 188.
  - <sup>6</sup> Catuskotivinirmukta.
  - <sup>7</sup> Grahya grohakavinirmukta.
  - <sup>8</sup> Lankavatara Sutra, p. 116.
  - <sup>9</sup> Indian Philosophy—C.D. Sharma, p. 145.
  - <sup>10</sup> Lankavatara Sutra, p. 186.
  - <sup>11</sup> Vedanta-Siddhanta-Muktavali, p. 25.
  - <sup>12</sup> Brahmavid brahma eva bhavati.
  - <sup>13</sup> Catuskotivinir muktam tattvam madhyamika uiduh.
  - <sup>14</sup> Madhyamika-Karika, XXIV.8.
  - <sup>15</sup> Ibid, XVIII.9.
  - <sup>16</sup> Principles of Philosophy, p. 91.
  - <sup>17</sup> Present Philosophical Tendencies, p. 311.
  - <sup>18</sup> Sankhya-karika, 11.
  - <sup>19</sup> Sankhya Karika, 21.
  - <sup>20</sup> Tattva-traya, p. 17.
  - <sup>21</sup> Ibid, p. 35.
  - <sup>22</sup> Ibid, pp. 41, 46.
  - <sup>23</sup> Ibid, p. 41.
  - <sup>24</sup> Vikaraspadam.
  - <sup>25</sup> Bhagavati-Sutra, XIII.4.481.
  - <sup>26</sup> Ibid, XXV, 2.4
  - <sup>27</sup> Saddarsana-Samuccaya, p. 306.

# PROMOTING THE CULTURE OF PEACE IN THE WORLD

## **The Present Scenario of the Globe**

Today the entire world is witnessing a horrifying situation because of territorial conflicts, religious fundamentalism, violation of human rights, global terrorism, environmental and ecological imbalances, global warming, economic disparity etc. We are aware of the fact that, in spite of mind-boggling scientific and technological advancements along with astonishing materialistic developments, the world is passing through a very crucial phase of uncertainty and fear complex arising out of violence, terrorism and variety of conflicts. **Well known scientists, thinkers, philosophers, educationists, academicians, spiritual leaders and socially committed people are feeling adire necessity of establishing a culture of peace throughout the globe.** Now the time has come to follow the words of the great noble son of India Swami Vivekananda, "Arise, awake and stop not till the goal is achieved". Our aim is to turn this statement into reality and to rotate the wheels of change to make the movement of establishing "culture of peace" more proactive.

As we know, the entire world is passing through a tense and chaotic stage, never before noted in the history of human civilization. Conflicts, clashes, violence, bloodshed and massacre have become the order of the day, practically in all parts of the world. In spite of mind-boggling scientific and industrial developments like nano-technology, artificial intelligence, space research etc., the situation is worsening day by day. Even though the present scientific innovations and technological advancements have converted this world of ours into a global village on the face of it, but the hearts and minds have drifted far apart because of deep differences being created between man and man, one nation and the other, one religion and the other and between different sexes, races and castes. If we don't take urgent action for

promoting the culture of peace, now, it will be too late; there is an imminent threat to the human life and mother nature.

All of us have forgotten our ethos, culture, concepts of morality and ethics and the good traditions. The time-tested human values and spirit are missing. The unfortunate part is that this is taking place in spite of a well planned education system. The values of the bygone era, which helped this planet earth to sustain over the ages, are missing. Once the value system is missing, then there is no difference between the human beings and the other creatures. It is highly desirable to change the mindsets of the people so as to inculcate the time-tested human values.

### **Necessity of promoting culture of peace**

Propagate non-violence as means to resolve any dispute, conflict or all sorts of issues, differences arising out of caste, creed, race, religion and the boundaries of nations by mutual discussions, deliberations and dialogues in the society, following the footsteps of Mahatma Gandhi. Create awareness about human rights in the society with the associated responsibility and also promote the democratic traditions. Make individuals to be auto-critical and responsible citizens with appropriate understanding of essence and philosophy of science and religion/spirituality, ready to accept challenges. All the people from the world should try to curb consumerism and uncontrolled exploitation of natural resources to ensure equitable distribution and their availability to the future generations, and also adopt eco-friendly measures which will help in controlling environmental pollution, bi-degradation, global warming and sustainable development.

**Every creature of the globe wants to live and nobody likes to die. Therefore, no one has any right to destroy or harm any other living being. Jaina ethics believes that non-violence is a universal truth. There is only one caste, namely mankind.** Jainacharyas have always stood for the dignity of man and equality of all, advocated the birth right of independence of all individuals and have preached the elevated ideal of non-violence. Selfishness lies at the root of all the global problems. **Culture of peace in the**

**world can be achieved and maintained by renouncing negative ideas of anger, pride, hypocrisy and greed.** Social awareness should be generated for peaceful co-existence. First of all morality and character of the individual should be lifted. Non-absolutism of Jainism gives respect to thoughts of every human being. The youths should campaign in the villages and the colonies of the cities to train people that they should not be attached to the worldly objects; be not their slaves : turn to the self within, from where comes true happiness.

**We should meet injustice not with force but with forbearance. Violence begets violence, enmity leads to enmity. There is nothing in the world or even out of it that can be called good except the principle of non-violence of all living beings. The root cause of violence are the material goods. The virtues of Non-violence and Aparigraha are capable of establishing universal peace. Anand (bliss) is experienced by the sage who is free from all desires. The highest aim of human life is to attain eternal bliss. The Gita tells us that the actions should be performed after brushing aside all attachment and the desire for fruit. Our conduct should be such as would bring us the maximum of happiness and remove miseries from our lives. Jainism says that the dharma is made up of "Non-violence, self control and austerity" Positive emotions bring pleasure and negative emotions make life miserable. Non-violence is the heart of Jainism. All worldly problems can be solved by keeping non-violence in view. We can protect environment (i.e. earth, water, fire, air, vegetables and small creatures) by reducing our day to day requirements by controlling our greed.**

The protection of Human Right Act, 1993 of India, defines human right as the right relating to life, liberty, equality and dignity of the individual guaranteed by the constitution or embodied in the International covenants and enforceable by courts in India. Therefore, so far as India is concerned, only enforceable rights embodied in the constitution are human rights. Cranston the famous scholar, an expert in constitutions asserts that, a human right by definition, is a universal moral right, something which all

people, everywhere, at all times ought to have, something of which no one may be deprived without grave affront to justice, something which is owing to every human being simply because one is human.

Rationality and logic are intrinsic to science and spirituality. A spiritual experience is the goal of a deeply religious person where a major discovery is the goal of a scientific mind. If both the aspects are unified, amalgamated in our own patterns, we can transcend to the level of thinking, in which unity is the cohesive concept. Then the enlightenment of citizenship will take place. For this environment, the two major components—science and spirituality have to interact. **If you think in terms of a year, plant a seed; if in terms of ten years, plant trees; if in terms of 100 years, teach the people and educate the student.** The roadmap to peace in the globe is to promote the features of harmony between man and nature and focus on the peaceful characteristics of people throughout the world. **Harmonious development means vigorously promoting the principles of equity, justice, sincerity, amity, vitality, stability and order.** We want the people of our globe to be everything that is in them, deep at the centre of their being.

Human beings are born equal in dignity and rights. There are moral claims which are inalienable and inherent in all human individuals by virtue of their being human beings. The values of dignity and equality of all members of the human race, like other basic principles which underline what we today call human rights, can be found virtually in every culture, religion and civilization. What the world requires today is the recognition of basic human values, particularly of the fundamental social right of justice and dignified conditions of life and liberty.

### **Ways of promoting culture of peace in the world**

For promoting culture of peace, we should promote the individual is inner journey, exploring our inner harmony, in our inner environment and in the process to find ourselves and our identities with the outer environment. However our external

environmental and search for external harmony, becomes equally important. This journey is a dual balancing act between belonging and exploration, internally and externally. People are invited to investigate how their "identities" are attached to their internal narratives. On the one hand, it creates a conviction of autonomy for the people, that one has a will of one's own, a certain freedom of choice, a degree of possibility. But it must also relate the self to a world of others—to friends and family. In the words of Bruner, a prominent philosopher, "we seem virtually unable to live without both, autonomy and commitment, and our lives strive to unable the two." So do the self-narratives we tell ourselves.

**Promoting value-based universal education and training system could be one of the best tool to attain world peace.** The ingredients "value based" and 'universal' need to be understood in their proper prospective. The term "value-based" is indicative of human values—the values without which there will be little difference between man and animal. The term "universal" is indicative of the whole world without any restriction to sectarian boundaries. Thus it is clear that to evolve such a system warrants great efforts and changes in the prevailing trends and attitude of the world communities. **Culture of peace can be promoted by maintaining balance in Rights and Duties.** Rights and duties are very important elements of human rights. The administration of justice lies in the enforcement of rights and fulfilment of duties. **Rights and duties are correlated to each other in such a way that one cannot be conceived of without the other.** In other words the existence of one depends on the existence of the other. A right is always against someone upon whom the correlated duty is imposed. In the same way a duty is always towards someone in whom the correlated right is vested.

For promoting culture of peace in the world, the following rights are to be provided to citizens of the world :

### **(i) Justice**

According to Plato and Aristotle, justice in the most general sense, was an essential virtue, a virtue most important for living together in communities, cities and nation-states. Is it "just", for

instance, for some people not to have two square meals a day, while others have more money than they can possibly spend? Is it just that hard-working, talented people go unrewarded, while others raised in wealth and power are constantly rewarded? Should men and women not have equal and just rights? Should everybody not be given just compensation for work? Should everybody not have just and fair human rights?

**Social justice implies that all citizens should be treated equally, irrespective of birth, race, caste, religion, sex, title etc.** It is in this context that the term 'justice' is related to human rights. **It implies that human rights should be applicable to all human beings to promote culture of peace.** Economic justice requires that the rich and the poor should be treated alike and that efforts should be made to bridge the gap between them. For world peace the state should secure to its citizens adequate means of their livelihood. Political justice means equal share to all citizens in the right to participate in the political process without any distinction on grounds of race, caste, creed, religion and birth. For, without justice and respect for human rights, there can be no lasting peace, nor can a democracy be true to its intrinsic principles.

### **(ii) Liberty**

Liberty means the freedom to do anything provided it does not injure the freedom of others. It implies necessary restraint on all in order to ensure the greatest possible liberty to each. Liberty in this sense can be maximized only when there is mutual respect and goodwill and all follow a simple rule of social behaviour : "**Do unto others as you would have them do unto you**". Liberty can exist only when the state maintains the conditions, that help its citizens rise to the fullest stature. State should provide natural, civil, political, economic and national liberty to its citizens for promoting world peace. The true test of liberty lies in the laws of the state and the extent to which these laws help a citizen to develop all that is good in him. All laws flow from liberty. **Liberty, thus, thrives best where rights are guaranteed to all without any distinction of sex, creed, colour, status and so on.**

**(iii) Equality**

The popular meaning of the term 'equality' is that all men are equal and should be entitled to identical treatment. It has been asserted by many that all men are born equal and nature has willed them to remain so. The natural equality of man was recognized in the declaration of the Rights of man issued by the National Assembly of France, which said, "Men are born, and always continue, free and equal in respect of their rights". The American Declaration of Independence makes a similar statement : "We hold these truths to be self-evident, that all men are created equal." The state should provide suitable opportunities to all citizens, without any discrimination, for the full development of their potential. Equality involves—absence of legal discrimination against any one individual, group, class or race. Equal claims to adequate opportunities for all, and the interest of no person or group being sacrificed for another. Equality means—claims to a minimum of education, housing, food and guarantees against economic security. State should provide civil, political, social, natural and economic equality to all citizens of their state.

**(iv) Dignity (fraternity)**

The term 'dignity' has been used in various constitutions in the world over international documents relating to human rights and even in the Indian constitution. If we read the definition of the term "Human Right" in the protection of Human Rights Act, 1993 we find that it refers to "**the dignity of the individual**". The dignity of the individual was of supreme importance in the minds of the founding fathers of our constitution. Their object was to improve the quality of life of the individual by guaranteeing certain "Fundamental Rights" and by issuing guidelines to the state (in the form of directive principles) to orient its policies to ensure the dignity of all citizens to promote world peace. The recognition of human dignity as a 'source' of human rights can extend and strengthen human rights by formulating new Rights. Also violation of dignity as a rule is required to be dealt through legal action and assertion of Rights. Respect for dignity may be realized by

asserting claims of right, or through social process such as education, material belief and political leadership and so on.

**Adopt value based universal education system in the schools as well as at the higher education levels by including the time-tested human values like-morality, ethics, concepts of tolerance, harmony, family values and reverence for all life. Education throughout life is based on four pillars : learning to know, learning to do, learning to live together and learning to be.** Knowledge, skill, attitude and values are very important elements in building up one's personality through education for which Swami Vivekananda said, "It is the manifestation of the perfection already in human beings, we must have life-building and human-making character education." Gandhiji always worked on the concept of activity education which was both craft-centred and child-centred and was thus diametrically opposed to the academic and book-centred system.

### **Conclusion**

Today the entire world is witnessing a horrifying situation because of territorial conflicts, religious fundamentalism, violation of human rights, global terrorism, environmental and ecological imbalances, global warming, economic disparity etc. All of us have forgotten our ethos, culture, concepts of morality and ethics and the good traditions. The tested human values and spirit are missing. The entire world is passing through a tense and chaotic stage. Conflicts, clashes, violence, bloodshed and massacre have become the order of the day, practically in all parts of the world. The unfortunate part of all this is that this is taking place in spite of a well devised education system. Well known scientists, thinkers, philosophers, educationists, spiritual leaders and socially committed people are feeling an urgent necessity of establishing a culture of peace throughout the globe.

Every creature of the globe wants to live and nobody likes to die. Therefore, no one has any right to destroy or harm any other living being. Jaina ethics believes in non-violence and it is a universal truth. There is only one caste, namely mankind. A culture

of peace in the world can be achieved and maintained by renouncing negative ideas of anger, pride, hypocrisy and greed. Propagate non-violence as a means to resolve disputes, conflicts and all sorts of issues, differences arising out of caste, creed, race, religion and the boundaries of nations by mutual discussions, deliberations and dialogues in the society, following the footsteps of Mahatma Gandhi.

The virtues of Non-violence and *Aparigraha* are capable of establishing universal peace. The highest aim of human life is to attain eternal bliss. Non-violence is the heart of Jainism. Positive emotions bring pleasure and negative emotions make life miserable. If you think in terms of a year, plant a seed; if in terms of 10 years, plant trees; if in terms of 100 years, teach the people, educate the students for promoting world peace. Harmonious peace means vigorously promoting the principles of equity, justice, sincerity, amity, vitality, stability and order.

For promoting the culture of peace we should promote the individuals inner journey, exploring our inner harmony, in our inner environment and in the process to find ourselves and our identities with the outer environment. Promoting value-based universal education and training system could be one of the best tools to attain world peace. Culture of peace can be promoted by maintaining balance in Rights and Duties. Social justice implies that all citizens should be treated equally irrespective of birth, race, caste, religion, sex, title etc. Human rights should be applicable to all human beings to promote culture of peace. World peace can be promoted only when there is mutual respect and goodwill and all follow the simple rule of social behaviour : "Do unto others as you would have them do unto you. State should provide natural, civil, political, economic and national liberty to its citizens for promoting world peace. Adopt values-based universal education system in the schools as well as at the higher education levels by including the time-tested human values like morality, ethics, concepts of tolerance, harmony, family values and reverence for all life.

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# THE ROLE OF JAINISM IN EVOLVING GLOBAL ETHICS

## **New model for moral and spiritual progress**

Jainism has got full ability to become a new model of Global ethics for moral and spiritual progress. The term 'moral', closely associated with ethics, comes from the Latin word 'mores' which primarily means 'custom' and 'habit' and secondarily means character.<sup>1</sup> The person who leads a highly moral life is appreciated in his family, society, state and even in his country. He feels himself fully contented and happy. **Moral values fulfil the motto of an individual's life.** A highly moral fellow gets a higher position in collective life. Modern scholars have also emphasized the super-moral nature of the ethical teachings of the Upaniṣads. Dr Radhakrishnan, while discussing the ethics of Upaniṣads, remarked, "Duty is a means to the end of the highest perfection. Nothing can be satisfying short of this highest condition. Morality is valuable only as leading to it."<sup>2</sup> Customs and habits of an individual can be changed only by purifying internal emotions. Positive emotions give rise to positive thoughts which reflect good habit and customs of an individual. Deussen too has very clearly pointed out this fact. He observes, "When the knowledge of *Ātman* has been gained, even action and, therefore, every moral action also has been deprived of meaning."<sup>3</sup>

In the light of becoming a new model of global ethics for moral and spiritual progress, **Jainism says, "It is only after the acquisition of *Samyaktva* (spiritual conversion) that soul attains the primary qualification for even marching towards emancipation from the wheel of misery. If *mithyatva* is the root of *saṃsāra*, *samyaktva* is the root of *mokṣa*.** Ethics does not deal with any particular conduct but with conduct in general. To gain right attitude, right vision, right faith is to gain right conduct. According to Jainism "To gain happiness in life, one must first of all, gain *samyaktva*". The entire conduct should be such as would bring us the maximum of happiness and remove miseries from our lives. *Samyaktva* can be obtained by gaining faith in nine fundamental elements of Jainism viz. *Jīva* (soul), *Ajīva*

(matter), *Puṇya* (merit or virtue), *Pāpa* (sin or vice), *Āṣṛava* (influx), *saṁvara* (stoppage), *Nirjara* (shedding of karmic matter), *Bandha* (bondage) and *Mokṣa* (emancipation or salvation). Out of these nine fundamental elements of Jaina philosophy, only two, the 'self' and the 'non-self' are dealt with from a metaphysical point of view; the other seven are mere corollaries of the problem of getting rid of miseries. *Sarvadarśana Saṁgraha* very beautifully summarizes the position when it says, "*Āṣṛava* (inflow of karmic matter causing misery) is the cause of mundane existence and *Samvara* (stoppage of that inflow) is the cause of liberation : this is the Jaina view (in short), everything else is only its amplification."<sup>4</sup>

Jainism gives lesson to perform noble activities every moment. The person who believes in moral values must rise above good and bad actions. **One should try to search truth oneself.** Truth and valuation are inseparable. Metaphysics and ethics are the two sides of the same coin. To get rid of miseries and to achieve happiness in life one should lead a balanced life. Jainism lays great emphasis on equality and equanimity. Prominent Jainācārya Kundakunda says that vice and virtue are shackles of iron and gold respectively, both of which bind us to the physical world.<sup>5</sup> This Jainism qualifies the ability to become a new model of moral and spiritual progress for global civilization.

### **New model for individual and collective life**

Jaina philosophy inspires one to lead a peaceful individual happy life and a harmonious collective life. One should be so disciplined that one does not put any trouble to anybody in one's daily life. Life of discipline in Jainism is prescribed in two forms : one, more rigorous for a monk who has severed his ties with the world, and the other, for a house holder who has a number of social responsibilities. Jaina vows are : *Ahimsā*, *Satya*, *Asteya*, *Brahamacarya* and *Aprigraha*. These are called *Aṇuvratas* when prescribed for a house holder and *Mahāvratas* when rigorously practised by a monk.

Jaina philosophy has provided some formulas for leading an efficient individual and collective life. **Jainism says that dharma is made up of "non-violence, self-control and austerity."**<sup>6</sup> **Ahimsā possesses such a central place in Jainism that it may be incontrovertibly called the beginning**

**and the end of Jaina religion.** Thus he, who is able to realize *Ahimsā* completely, though not perfectly, is called an ascetic or a Muni, Householders and ascetics are the two wheels on which the cart of Jaina ethical discipline moves quite smoothly. ***Aṇuvrata* is a unique contribution of Jainism, which has got the ability of becoming Global ethics.**

The aim of both individual and collective lives is to achieve perfect physical, mental and emotional health. This triple health can be obtained only by doing virtuous deeds. One should never think ill of others. One should always be ready to help and not to harm others. *Samyagdarśana* i.e. belief in *Arhat*, *Ācārya* and religion preached by *Arhat* should always be dived deep in mind and heart of an individual. *Ācārya* Samantabhadra proclaims that the adoration of *Arhat* deposits a great heap of *punya* in the self. Positive emotions bring pleasures and negative emotions make life miserable. "Birth is misery, old age is misery and so are disease and death."<sup>7</sup> The main attraction "is a safe place in view of all, but difficult to approach, where there is neither old age nor death, nor pain nor disease."<sup>8</sup> "The transitory condition is like a wheel at a well. Before one bucketful of distress is got over a large number of afflictions overcomes soul."<sup>9</sup> Jainism believes in a highly disciplined ethics, so it is perfectly fit to become a new model for leading happy and peaceful life.

### **New model for International order and Globalization**

Jain philosophy can prove itself a new model for international order and globalization also. Man of today is living in a world, which is much more complex than that of man living in the ancient and medieval period. Interdependence of nations has increased; and this has brought an even widening and deepening impact on the economic and intellectual and social conditions of our existence. Scientific advancement has made countries neighbours of one another. Divergent races, divergent cultures and divergent outlooks have come in close relations.

**Non-violence should be declared as an international religion. Jainism practises non-violence very minutely as principle and conduct also. Non-violence is the heart and soul of Jainism. All worldly problems can be solved by keeping non-violence in view.** National and international activities should be guided by the principle of non-violence and

*Anekānta*. In order that the country may function properly without encroaching upon the inherent spiritual nature of man, it must identify itself with *samyagdarśana*, *samyagjñāna* and *Samyagcāritra*. **The adoption and assimilation of *Anekānta* is *samyagjñāna*. The resolute and astute application of the policy of non-violence and *Anekānta* in national and international spheres for solving all sorts of problems will credit the country with *Samyagcāritra*.**

An individual is the smallest unit of the whole world. If the smallest unit is morally pure and owns of good conduct, we can hope that the whole world will be truthful and follow *Ahimsā*. The principle of non-violence really implies that life should be elevated completely from the plane of obligation and force to that of reason, persuasion, accommodation, tolerance and mutual service.<sup>10</sup> **The interrelations of different countries should be nourished upon truthfulness.** Fraud or deception defiles the spirit of co-existence. Jaina philosophy proves as a new model of international order and globalization.

### **New model for Environmental protection**

Lord Mahāvīra defined, "Earth, water, fire, air, vegetables and small creatures all are animate". They have got souls and many times we have also been born as one of them. Environment consists of all these living organisms—earth, water, fire, air, vegetables and small creatures. Jain philosophy protects them and inspires people for a limited use of all these living things. Ethical discipline (*acāra dharma*) is an important aspect of Jainism. The foundation of this ethical discipline is non-violence. **No one has any right to destroy or harm any other living being. Every one wants to live and nobody wants to die.** "The laying down of the commandment not to kill and not to damage is one of the greatest events" and has been rightly observed by Albert Schweitzer.<sup>11</sup>

For the attainment of salvation Jainism puts great emphasis on triple jewels *samyagdarśana*, *samyagjñāna* and *samyagcāritra*. The goal of an individual's life is to achieve peace and happiness, which can be achieved only by good conduct. "As you sow, so shall you reap" is the fundamental doctrine of Jaina ethical system. **Man is the architect of his own fate. It is this belief, which holds him responsible for**

**his own miseries and happiness.** It is this belief again, which motivates him for ethical considerations in his conduct.

Passions like anger, ego, deceit and greed are the main causes of violence. **We can protect environment by reducing our greed i.e. by reducing our passions.** Ego and attachment are the causes of *saṃsāra*. We should control both ego and attachment to lead a happy and peaceful life. Jainism has prescribed different experiments and trainings to reduce ego and attachment. Without greed, ego cannot arise. **By limiting greed we can save environment and its components—earth, water, fire, air, vegetables and small creatures, which are all living beings, according to Jaina philosophy.** Good activities are to be deemed as a means and not as an end in themselves. Even the subtlest form of passion in the form of ego is to be swept away. The moral virtues should be observed with the ultimate end in view without a tinge of egoism. Transcendental morality is not an excuse for moral slackness. The enlightened rise above the ordinary duties of life. It is the awareness of a higher purpose of life. The ordinary man should fulfil his duties with a detached view.

Thus Jainism, in non-violence and *Anekānta*, has such root fundamentals with the help of which it can prove itself a new model of moral and spiritual progress, and of individual and collective life, international, global and Environmental protection. Jainism has full capability of becoming a religion of public and of the whole world. Jaina Philosophy has gone upto the subtlest application of non-violence both in theory and practice. **In Jainism every action is weighed on the balance of non-violence, truth and *Anekānta*.**

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# OUTCOME OF SPIRITUALITY : VASUDHAIVA KUTUMBAKAM

## Fundamentals of Spirituality

We are not living in isolated compartments, the world has become one big family. In a society plagued with domestic and communal violence, we need to globalize wisdom. Though we have advanced technologically, we have cared very little for the emotional and spiritual needs of people. A sense of belongingness with the whole world, rising above the narrow considerations of color, culture or background, is the need of the hour. We need to look back and learn from the mistakes of the past, we need to understand what is lacking in society and how we can nurture the human values without which this earth cannot be sustained.

Once the spinning impact of the West becomes weak, there is bound to be a more helpful and harmonious process of mutual give and take. And that will be for the benefit of all. But for this to happen, India will have to intervene with her powerful spiritual influence and her characteristic integral philosophy and way of life. That alone will help resolve the conflicts of the present situation and reconcile the seeming contradictions in a harmonious and holistic vision. That is the role which India is destined to play in the new millennium.

Mere listening to spiritual discourses is not enough. One should always sit back and reflect on what had been said to actually benefit from them. **It is said, "one hour of reflection is equal to seventy years of pious worship.** It is only when we introspect about good things that we try to imbibe them in our life. Listening to the best of things without reflecting on them has only superficial effects, By reflection, one can realize the depth of the issue and its meaning.

According to Jainism dharma is made up of "Non-violence, Self control and austerity."<sup>1</sup> Positive emotions bring pleasure and negative emotions make life miserable. **Non-violence is the heart of Jainism.** All worldly problems can be solved by keeping non-

violence in view. We can protect environment (i.e. earth, water, fire, air, vegetables and small creatures) by reducing our day-to-day requirements by reducing our greed. We should meet injustice not with force but with forbearance, **Violence begets violence, emity leads to Enmity. There is nothing in the world or even out of it that can be called good except the principle of non-violence of all living beings.** The root cause of violence is material goods. The virtue of non-violence and Aparigraha are capable of establishing universal peace. Anand (bliss) is experienced by the sage who is free from all desires. Gita teaches us that actions should be performed after brushing aside all attachment and the desire for fruit. The highest aim of human life is to attain eternal bliss. All the conduct should be such as would bring us the maximum amount of happiness and remove miseries from our lives.

**Religion is the banana skin and spirituality is the banana.** Misery in the world is because we throw away the banana and hold on to the skin.<sup>2</sup> Knowledge and spiritual awareness should go hand in hand and win social and political systems. Religious leaders, political leaders, business establishments and social workers should get together and spread the message of unity. All religions and traditions have a common value system. These shared values have to reach every nook and corner of the world. Even if one pocket of the world remains ignorant of these values, the world will not be a safe place.

Sit a while in solitude, meditate, reflect on your thoughts, actions, your immediate environment the world around you. Think over again and again, introspect, and you will I hear that inner voice, God's voice, "Always cleanse your soul. Never let dust or dirt settle on it and distort your vision. Keep it bright and Shining." **Heart is God's treasury. Keep it pure and radiant.** Let our thoughts be pure, let our whole life be pure. It is also very necessary to teach our children the importance of purity of life. Moral education is a must today. Young children have impressionable minds and we should try to develop a spiritual outlook in them from a very young age. We should help them inculcate good values and thoughts.

Religion comes from the Latin word religate, which means "to bind". Thus, the rule of religion is to bind, to unite. Religion is a unifying force that unites man with man. Religion simply binds us by commands so that we may not degenerate in misery-physically, mentally or spiritually. We ought to be sensitive to the cause of society and humanity. We must involve ourselves in the activities of society and try to reform it from within as much as we can. We should not shut our eyes to the crimes taking place in society.

We are about to enter a new era, which will see the dawn of a new divine civilization on the earth. Let us now try not to divide the people into smaller sects or sections but unite them to accept one religion, one God and one humanity. Remember, we are not an integral part of God. All religions emphasize moral and spiritual values of love, mercy, compassion, forgiveness and good conduct.

### **Fundamentals of Vasudhaiva Kutumbakam**

**Vasudhaiva Kutumbakam is essentially a cultural and spiritual concept. It looks upon the whole world as one's own family.** Love and harmony, co-operation and mutual support are the basic ingredients here, as in a family. Naturally, the idea of exploitation is alien. Individual and collective interests are complimentary to each other. Unlimited consumerism is ruled out, because every one has to be provided with the necessities-the cake has to be shared more or less equally.

According to Vedic traditions, God has gifted intelligence to man. Let us make full use of this faculty in uniting mankind. **The earth is the garden of God.** Let us not spoil it. Let us not annoy God by destroying what he had built with love. The best thing is to begin with children. Let us sow the seed of love in them and not to say or do anything that may create feelings of hatred in them. Why say this country is mine, that country is yours? Why not say the entire universe is mine and thine? Are we not foolish for fighting in the name of religion or nationality? When the entire universe is ours and the Almighty God is one, there is no sense in fighting and destroying God's creations. Is it not painful? Think

over it. The Indian sages and seers propounded the truth of the gospel—"Vasudhaiva Kutumbakam". Let us take a vow to follow this divine teaching and consider ourselves as the citizens of the world. We need unity to build a new one-world country.

The concept of human unity is very old. Indian seers had unequivocally proclaimed that not only humans but the entire creation is one single family. For those who have a broad and generous outlook, the whole world is just one family.<sup>3</sup>

The joint family system of Indian is an example of unity in diversity. In many Indian homes it is normal to see a family living together with the grand parents. They are of different ages, yet they are all united and happy. All this is due to the great teachings of our religion. Hinduism believes in universal unity and happiness. As one of its prayer says, "May all be happy."<sup>4</sup> That is why some religions, so many races live in unity inspite of diversity, in peaceful co-existence. The Hindu system of varnashram dharma and the four Purusharthas reinforces unity as well. It is meant for the proper development of society. **Shri Krishna himself made it clear in Bhagavad Gita that a person's action determines his caste.** The message of Bhagavad Gita is addressed to all men without distinction. The famous law of karma and rebirth, the concept of immortality of soul give hope and light, peace and solace to people of all castes, creeds and religions. It is considered a universal gospel.

Peace and harmony in the world will come through brotherhood and love. With true enlightenment a person rises above the boundaries of race, religion, language or nation. Unless our mental horizon and perception are broad ended, we cannot achieve success in life. Due to our ignorance we try to establish the superiority of our own race and religion. The cause of today's dangerous situation is the ignorance of mankind . It is by understanding the spirit of "**Vasudhaiva Kutumbakam**" that world peace can be ushered in this world. Today the world is on the verge of total destruction. Every country in the world, in the name of peace and self defence, has accumulated weapons of mass destruction. But through such weapons peace cannot be

established. In this dangerous situation, respect for all religions and "**Vasudhaiva Kutumbakam**" can usher in peace in this world.

India is a land where the ideal of unity in diversity has existed for a long time. A variety of religions like Hinduism, Jainism, Buddhism, Sikhism, Islam and Christianity flourish here. The Hindu religion itself is made up of many creeds like Vaishnavism, Shaivism and Shaktism. This clearly gives us an idea of unity in diversity existing in the heart of Hindu religion. **India is a world in itself for its diversity.**

### **Outcome of Spirituality : Vasudhaiva Kutumbakam**

**The aim of life should be to realize God and to follow His teachings.** We should think twice before we act so that our actions do not cause miseries to others. Let us dedicate the rest of our lives to the service of God. The best service to God is service to society. Let us turn our own self-interest into public interest. **Selfless actions are the actual prayers to God.** Hatred in society has caused immense harm. Worship is that inspires us to perform a good deed, worship is the activity that makes others happy. Worship is that provides succour to the needy.

**Renouncing selfish desires is the highest state of renunciation. When such divine state is achieved, one dedicates oneself to the service of mankind.** Only a selfless person is worthy of leading mankind. Such a person belongs to no particular nation, religion or culture. Such a selfless person is a citizen of the whole world. Let us follow selfless persons for achieving the one-world dream.

The basic teachings of all religions are the same. Prophets of all religions have stressed the need of knowing and realizing God by following His teachings. Vedas say that for wise people, the entire humanity is but one family. Ramayana preaches that God is present in all human beings. **The Gita teaches, "Be involved in the good of all humanity". According to Jainism "Do not indulge, mind, body and speech, in the evil of other creatures." According to Islam, " O God! give prosperity to all humanity."** According to Guru Granth Saheb, "All humanity has sprung from

the light of one source i.e. God. Who is big, who is small? All are equal. The Bible teaches, "Love thy neighbor and the world is but one family." All religions give the same divine message of unity of God. All schools should, therefore, teach children to follow the teachings of all the prophets. **From the first day in the school, a child should learn that God is one, religion is one, humanity is one.**

The simple truth is that every one of us belongs to this universe and the universe belongs to us. All human beings are only a small part of this great universe. Then why this division, why this mutual hatred? Why this mutual suspicion? According to Vedic philosophy, "God conveyed His message through His messengers that we are all His creations." Does this message not tell us to live in unity, peace and harmony? We are all equal in His eyes. Why should then we create differences and manipulate things to act against God's design? The time has come when we should come closer to an other for realizing the one-world dream.<sup>5</sup>

## **Conclusion**

**Every creature of the globe wants to live and nobody likes to die. Therefore, no one has right to destroy or harm any other living being. Jain ethics believes that non-violence means universal truth. There is only one caste, namely mankind.**<sup>6</sup> Jainism teaches us "Attainment of total freedom from the cycle of birth, life, pain, misery, death and achieving the blissful state of one's pure self, unity, tolerance, non-violence, truthfulness, chastity, complete detachment from people, places and material things should be our goal." Lord Mahavira's teachings highlight the importance of practising unity, non-violence and giving up anger, ego, deception, greed and similar vices to be able to attain salvation.

There are countless persons or organizations in the world that advocate world peace and world unity. The founders of our constitution were great visionaries for advocating world peace and world unity. Therefore, they incorporated article 51 in the constitution of India to enjoin the Government to work for the

unity of mankind in the spirit of our ancient belief of **Vasudhaiva Kutumbakam**. Taking a cue from this article of the constitution of India we should try to build a global opinion for the formation of a World Parliament and World Government, so that the entire world becomes one country and the mankind its citizens. All wars will come to an end when the World Government is formed. The existing stockpile of nuclear weapons will be destroyed by the World Government thus formed. A new era of everlasting peace will then prevail on earth, ushering in a new civilization. Come, let us all join in this World Government movement. Humanity will forever remember India for bequeathing to it the ideal of **Vasudhiva Kutumbakam**.

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# UTILITY OF SCIENCE OF LIVING IN BUILDING OUR LIFE

## **Deterioration of cultural values**

We see that there has been a great deterioration in human values all over the world. Eternal values like spiritualism, non-violence, harmony, tolerance and truth etc. are getting deteriorated. That is why immorality violence, intolerance, terror, callousness, fear and discontentment are on the spread. Man fears his fellow-beings, there is no trust. The sources of pleasure, peace, happiness and sensitivity have dried up. Man is restless, frightened and scared. That is why the importance of balance between individual liberty and administrative control is being increasingly felt. Administration, discipline and self-restraint all the three are very necessary for society. Liberty in the absence of self-restraint amounts to madness and crime.<sup>1</sup>

According to the famous literary figure Jainendra Kumar, "Culture comprises human relations. Deformity occurs when violence gains entry in these relations and it then poses a great threat to culture." Jainendra kumar has suggested a remedy too for this malady. According to him, there should be no pressure, no striking, no disrespect between man and man. Instead, there should be sympathy, respect and co-operation. There should be brotherhood among neighbours, economic relations should be based on co-operation, people should be willing to help others and privacy and individuality of man should be maintained. All these factors are both the necessities and the characteristics of culture.<sup>2</sup> According to Acharya Tulsi, the founder of Anuvrata movement—only that culture flourishes and succeeds that produces persons devoted to duty. A country maintains and preserves its culture, civilization, art and national integrity only on the force of its saints and monks.<sup>3</sup>

According to Dr. Radhakrishnan, the only thing that can provide dignity to mankind is its spiritual endeavour. No culture can be permanent until it practises and supports this spiritual endeavour.<sup>4</sup> Swami Vivekanand proclaimed, "India cannot die, it is

immortal and will remain so long as a majority of people do not give up spirituality.”<sup>5</sup> In the present circumstances, Indians do not take pride being Indians and how can they do so? So long as there is no Indianization of education, respect for nationality will not develop. The Swami said that no importance is given to Indian vernaculars and Indian culture. We cannot have good and healthy citizens so long as Indian spirit is not introduced in education.<sup>6</sup>

### **Measures to be adopted for the protection of Indian culture**

The main characteristic of Indian culture is the formation of such rules and life-style that bring about development of physical, mental and spiritual faculties, an over-all development of personality. The whole concept of yoga and the different methods of meditation are the result of this very peculiarity. Nowhere else do we find such an arrangement for physical, mental and spiritual development. Putting into practice the famous saying, "**Sound mind in a sound body**", a well-planned programme was made for physical development that helped in mental and spiritual development as well. In no other culture of the world is found such an organized programme. This is the first and foremost peculiarity of Indian culture.<sup>7</sup>

It is clear now that the values of human life and the gist of culture can be learnt and taught in early childhood only. A vigilant and cultured man glows with the sense of life and sense of the world. Without this vigilance and awareness, the importance of values cannot be appreciated. Awareness of beauty, affection, harmony, equanimity, respect for all religions, tolerance, co-ordination, healthy feelings of heart, keen intellect, scruple, sense of the best forms of man, balance between liberty and equality, duties and rights are the essential elements of culture. The education that is imparted to the students in the present time, does not provide these values to them.<sup>8</sup>

Education is an indispensable part of development. It removes superstitions, social evils, false beliefs and refines life. Education has a two-fold function. On the one hand it teaches the

art of living and on the other hand adds skill and efficiency to traditional arts. Educated persons are conscious of their aims and goals and at the same time they are ready to meet the challenges of time. But all these things are possible only when value-based education is imparted. The present education system provides nothing of the sort. The tragedy is that our language and culture have been reduced to a secondary level in our own country and consequently the desired results are not being obtained. Children are not being taught what they ought to be taught. It is futile to blame children for what they are learning in the name of standard of life, as the Indian spirit is missing in their education. Our culture can be preserved only through the medium of education.<sup>9</sup> Science of living has emerged as a ray of hope in this dark and gloomy world. It is the lamp that will remove the darkness of ignorance.

### **Science of living : A sure means of building life**

It was winter break in the educational institutes. A Teacher's Training Camp pertaining to spiritualism, yoga and moral education was organized in 'Tulsi Adhyatma Needam' from 25-12-1978 to 31-12-1978. Acharya Mahaprajna graced the occasion with his benevolent presence. The need for a new system of education was being keenly felt. There was a long discussion as to what name should be given to this new activity. After much thinking, Acharya Mahaprajna named this mammoth task of providing this spiritual, yoga and moral education as SCIENCE OF LIVING. His suggestion was approved and applauded unanimously and this new programme came to be implemented as science of living. According to Acharya Mahaprajna, "Science of living is the name of a coordinated and harmonized system. There is in it a coordination of non-violence, moral education and internal change. It has been developed in the sphere of education with the coordination of Anuvrata and Preksha Dhyan." The main aim of science of living is the building of spiritual-scientific personality. One, taught by this method will neither be a scientist nor a spiritual entity only. One will have all the attributes of both a scientist and a spiritual personality. This is the greatest requirement

and the urgent need of the period. The acute problems of the present time need an immediate and sure solution and for this, it is necessary to understand life and to make suitable changes in life-style, if needed.

There are three aspects of science of living : conative, emotional and practical. Science of living aims at :

- (i) Finding out the rules of life by which all these three aspects can be achieved.
- (ii) Finding out the rules by which a proper balance between emotional and intellectual development can be established.
- (iii) Finding out the rules by which intellect, pure conscience and inner-self can be aroused.

Acharya Mahaprajna has brought out the following aspects of the science of righteous living :

- (i) Science of living is training of righteous living.
- (ii) Science of living imparts training in non-violence, moral values and brings about internal change.
- (iii) Science of living is the co-ordination of Anuvrata and Prekshadhyan.
- (iv) Science of living is the study of anatomy and of observing experiments with them.

### **Science of living and the components of life**

What is life? This is the first and foremost question that confronts every rational being. It is the first question because everything depends on life. Everything may happen when there is life. If there is no life, nothing will happen. All the activities follow life. The end of life signifies the end of all the activities of mind, body and speech.

It is a big question because the things have value when life exists and become meaningless with the end of life. The components of life are :

1. Body,
2. Breathing,
3. Vitality,
4. Mind,
5. Emotions/Aura/Psychic colours,

6. Karma,
7. Consciousness, Growth.

**Let us ponder over them one by one :**

### **1. Body**

The first component of life is body. Everything lies in body. A physician too examines the body first of all, when someone complains of some ailment. And it is very mysterious. A physician examines the body from medical point of view. He tries to understand both the nervous system and the glandular system. But the concept changes when body is studied from the point of view of science of living. There are certain centres in body where consciousness is centred in a highly dense manner. In prekshadhyan, they are known as centers of psyche. Experiments in meditation are carried out on them. If spiritual power is to be aroused, we will have to concentrate on the centre of intuition. If we want to be balanced, disciplined and self-restrained, we will have to concentrate on the centre of purity. If the habit of drinking is to be given up, one has to concentrate on the ear. Vigilance centre is the centre for de-addiction. Ten systems in all, such as digestive system, nervous system, respiratory system etc. are responsible for the various activities of body. All these systems are closely related not only to the physical activities but to human behaviour also.

### **2. Breathing**

The second component of life is breathing. The brain has two sides—right side and left side. The breath taken with the right nostril activates the left side of brain. The various experiments made in breathing help in bringing about emotional change.

### **3. Vital force**

Vitality is the main source of our life-force. Body is conducted by vitality. Breathing is conducted by vitality. Mind and speech too are conducted by the force of will and speech. Balance of vitality controls the whole life. When it gets imbalanced, the physical health is affected adversely and the whole system of life

gets disturbed. In Prekshadhyan, there are many means that can maintain balance in vitality—

- (i) Perception of body,
- (ii) Perception of Taijas centre,
- (iii) Perception of purifying centre,
- (iv) Perception of equanimous breathing.

Health means balance of vitality. Man gets sick when this balance is disturbed. Vitality is a subtle element. It is not perceived by any instrument. Hence it is unknown.

#### **4. Mind**

The fourth ingredient of life is mind. There are two stages of mind—instability and concentration. An unstable mind is responsible for failure and a concentrated mind is the key to success. The means by which concentration can be gained are as follow:

- (i) Perception of deep breathing—rhythmic deep breathing.
- (ii) Restraint in breathing by adopting some particular procedure—breath stopping.
- (iii) Perception of vitality centre.
- (iv) Perception of Intuition centre.
- (v) Perception of thoughts.
- (vi) Perception without a wink.
- (vii) Contemplation.

Too much unstability of mind causes many problems. On the other hand, concentration of mind provides solution to many problems. Memory, imagination and thinking all three are the business of mind. When these three reach to an undesirable point, they cause mental tension.

#### **5. Psyche**

The fifth ingredient of life is psyche. Psyche is a ray of the light of knowledge. It is affected by our consciousness and in return, affects our gross body. **Through brain and nervous system, it conducts and controls every activity of life—body, speech and mind. The aim of Preksha meditation is—purification of psyche.** It aims at removing anything that covers

consciousness so that no dirt of delusion may defile it. The means that help purifying psyche are as follow :

- (i) Perception of the centres of consciousness.
- (ii) Experience of attachment and aversion to free moment.
- (iii) Experience of pure consciousness—equanimity.
- (iv) Thought-free meditation.
- (v) Experiment of knower—perceiver feeling.
- (vi) Psychological activity.

#### **(6) Emotions : Psychic colours : *aura***

The sixth ingredient of life is emotion. The test of the purity or the impurity of psyche is the purity or the impurity of emotions, psychic colour and aura. Success and contentment are gained by positive emotions. Healthy emotion is the basis of mental health. **The basic aphorism of Preksha meditation is freedom from physical, mental and emotional ailments.** Man instinctively wants to lead a life of ecstasy. Physical, mental and emotional ailments are the obstacles in gaining this state of absolute meditation. In Preksha meditation, emotional health is given the utmost importance. If one is fit emotionally, one is sure to be fit mentally and physically too. The experiments for gaining emotional health are as follow :

- (i) Psychic colour meditation.
- (ii) Contemplation of friendship.
- (iii) Contemplation of compassion.
- (iv) Contemplation of tolerance.

Mind is a nonsentient element. It is not self-conducted. Its motivating force is emotion. Mind is related to subtle body. There is a subtle body within the gross body and that is known as Taijas body. That is an electrical body. **In the centre of that body are formed emotions.** Emotions are the motivating and determining factors of life. They affect the psyche in the gross body. **This psyche, through the brain, affects and conducts all the activities of life.**

#### **(7) *Karma***

The seventh components of life is—karma. Karma is the result of human endeavour. The endeavour of the present is known

as self-exertion and that of the past is known as karma. Karma is one of the elements that affect human life the most. This invisible force can neither be denied nor can it be regarded as supreme. Whatever happens in life is not always accidental, without rhyme or reason or result of circumstances. Some incidents may be affected by circumstances but behind most of them there is some reason and that is karma. Some diseases too are the result of karmas. It is surprising that the physiologists who have investigated each and every cell of body and have tried to find out the bio-chemicals, did not come forward to search the soul. The first step towards the search of soul is the search of karma. The ways by which karmas can be transformed are as follows :

- (i) Indeterminate meditation.
- (ii) Congitational meditation on worldly troubles.
- (iii) Righteous analysis.
- (iv) Psychic colour meditation.
- (v) Psychic centre meditation.
- (vi) Prayer.

The aim and object of science of living is to study the effect of Preksha Meditation on these seven aspects of life with scientific tools and psychological tests in order to realize the innumerable mysteries of life and for the building of life. In the direction of understanding life as a whole, concentrating on these seven points and constantly trying to refine them is the first step to be taken by any human being. By paying full attention to these aspects and by following them we can build our life and can mould our character.

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# THE ROLE OF YOGA IN TOTAL HEALTH

## What is Yoga?

**Yoga is the science of life and the art of living.** It is the common sense answer to overall physical and mental fitness. Basically yoga is a system of physical and mental self improvement and final liberation, that people have been using for thousands of years. Yoga arose in the age of the Vedas and Upanishads. **It is India's oldest scientific and perfect spiritual discipline.** Yoga is a method of training the mind and developing its power of subtle perceptions so that man may discover for himself the spiritual truths on which religion, beliefs and moral values finally rest. It is the realization of our hidden powers. Swami Shivananda said, "He who radiates good, divine thoughts does immense good unto himself and to the world also". **Yoga is the science of life, it offers us simple and easy remedies and techniques and methods of health and hygiene to ensure physical and mental fitness with a minimum of time, effort and expense.**

Yoga in other terms 'Preksha Dhyan', invented by the prominent Jainacharya Mahaprajna is an easy and simple way of learning technique of meditation. It comprises the following—

- (i) Kayotsarga (Total relaxation)
- (ii) Antaryatra (Internal journey)
- (iii) Svash Preksha (Perception of breath)
- (iv) Sharir Preksha (Perception of body)
- (v) Chaitnya-kendra Preksha (Perception of psychic centres)
- (vi) Leshya Dhyan (Perception of psychic spectrum)
- (vii) Perception of the present moment
- (viii) Perception of thoughts
- (ix) Self-discipline
- (x) Bhavna (counter-vibrations)
- (xi) Anupreksha (contemplation)
- (xii) Concentration.

Yoga is one of the oldest metaphysical sciences, which investigates the nature of soul and, through its discipline, awakens the super-conscious mind of man that unites the mortal being with the immortal supreme spirit. Yoga leads to balance and also provides both a philosophy and a religion. The real joy of life appears when we can unify nature and culture, wealth and poverty, movement and stillness, attachment and detachment. Yoga can serve both the individual and the society. **Yoga is neither a sect nor an ideology but a practical training of mind and body.** Broadly speaking, it has three main outcomes : it makes us more aware of our natural wisdom, it enhances body's capacity to recover from illness or injury; it teaches us how to co-operate others. Yoga teaches us truth through mind and body rather than theory, it brings about a deep change of attitude. The entire thrust of our life is to pay total attention to every action and, at the same time, to trust in the power of the sacred.

The eight stages of Patanjali yoga are :

- (i) **Yama** : The universal moral laws.
- (ii) **Niyama** : Personal moral roots of conduct.
- (iii) **Asan** : Yogic postures.
- (iv) **Pranayama** : Acquiring and controlling prana or energy, by means of breath.
- (v) **Pratyahara** : Withdrawal of senses from the outer environment.
- (vi) **Dharana** : Concentration.
- (vii) **Dhyana** : Meditation.
- (viii) **Samadhi** : Enlightenment.

**Yoga is also a technique of achieving the purest form of self-awareness, devoid of all thoughts and sensations.** Today some kind of reconstruction of thought is necessary for understanding clearly what the great yoga teachers of the past have taught. Patanjali, the systematiser of Yoga, has explained the thoughts through Yogasutra. In the Gita and Upanishads we find a broader and positive expression of yoga. Our ancient masters through yoga taught us an art of living, a life of eternally blissful experiences and of an even flow of happiness by removal of miseries and sufferings of our short life. The term 'yoga' means a

systematic practice and implementation of mind and body in the living process of man to keep harmony within self, within the society and with nature.

Kundalini Yoga is a systematic and integrated practice for body and mind and it aims at making a man creative. By a new method, which is wholly safe, one can get the Kundalini power aroused in a few minutes. Hence this method is called the simplified Kundalini Yoga, abbreviated to "SKY". Kayakalpa is the culmination of Kundalini Yoga and its objective is to enable the practitioner to postpone the ageing process and death. In all the 'sky' centres in India, Malaysia, Singapore, South Korea, Japan and USA, Kayakalpa yoga is now being taught at regular intervals. These two yogic practices are very important in karma yoga, the world religion.

### **What is total Health?**

**Health is precisely, the condition in which a human being has full sensitivity and in which all his faculties are operating fully.** To work actively to achieve this condition this condition is to cure illness and to develop maximum health. Yoga is both a philosophy and a living religion and believes that the body is very important and trains it very strictly. **Without health we can neither practice meditation nor attain enlightenment.** For total health one should seek truth by skepticism. The body-mind system possesses the innate power of recovering health and the yogic method of curing human ills aims at stimulating it. Prominent health specialist Ben Jonson said, "O, health! health! The blessing of rich! The riches of the poor! who can buy thee at too dear a rate, since there is no enjoying the world without thee!"

'Preksha' (means to see inside with full concentration) may appear to mean different things to different people because it contributes to increasing physical, nervous as well as spiritual energies. **According to the prominent Jainacharya Acharya Mahaprajna, the inventor of Preksha Dhyana Yoga, total health consists of physical, mental, emotional and spiritual health.**

- (i) At physical level, it helps each body cell to revitalize itself; it facilitates digestion, it makes inspiration more efficient and improves the circulation and the quality of blood.
- (ii) At mental level it proves to be an applied method of training mind to concentrate; it offers a way to treat serious psychosomatic illnesses without taking drugs; it is an efficient tool for deaddictions and other bad habits; it reveals to one the mysteries of one's mind by the realization and real experience of the inner consciousness which includes the subconscious and the unconscious.
- (iii) At the emotional level, the strengthening of conscious reasoning controls reactions to environmental conditions, situations and behaviour of others; harmonization of the functioning of nervous and endocrine system results in the control and ultimate eradication of psychological distortions.
- (iv) At spiritual level, regulation and transformation of blood-chemistry through proper synthesization of neuroendocrinal secretions, dispassionate internal vibrations leads one to attain the power to control mind and to become free from the effects of external forces compelling one to lose equanimity.

The following table shows the relation between endocrine glands and the *Chaitnya-kendras* :

<b>Endocrine glands</b>	<b>Chaitnya-kendras</b>
Pineal	Jyoti-kendra
Pituitary	Darshan-kendra
Thyroid	Vishudhi-kendra
Thymus	Anand-kendra
Adrenal	Taijas-kendra
Gonads	Swasthya-kendra and Shakti-kendra

Constant triggering and overreaction of the lower endocrine glands viz. adrenals and gonads result in pernicious habits, affecting our physical and mental health. For good physical health Dr Dastur recommends :

- Sleep on a thin firm mattress with a wooden board underneath. Don't sleep on foam rubber mattress.
- Prolonged standing at one place puts great pressure on the spine, so shift your weight from one foot to the other to relieve strain.
- Learn to relax when under stress.
- Do not lift a heavy load with straight knees from the floor. Bend your knees and lift it up.

Jainacharya Acharya Mahaprajna the inventor of Preksha Dhyana Yoga, inspires all for the maintenance of total health :

- (i) For the maintenance of physical health one should have walk in the fresh morning air daily and should observe Asanas and Pranayama.
- (ii) For the maintenance of mental health one should get rid of worries and should dive deep in meditation and kayotsarga.
- (iii) For achieving emotional health one should think positive and should always live in present and not in past or future.

**Sound health and peaceful mind are a must for man to enjoy the material world and develop the consciousness to its perfection.** In order to achieve this purpose of life, one has to maintain harmony between body and life force, life force and mind, individuals and society and nature and will. Practising appropriate exercises of body and mind and a virtuous way of living to maintain the harmonies described above constitute yoga. Thus Karma Yoga is a system of life utilizing the full potential of body and mind with understanding and awareness for a happy, prosperous and peaceful life. **All experiences in life are enjoyed by mind only. Mind is the peripheral stage of consciousness.** In the infinite state, the consciousness itself is the truth. As man is endowed with the sixth sense which inherits the purpose of the realization of self, in time he should realize the self, which is consciousness. **By realizing consciousness man can live with satisfaction, harmony and peace. Realization of consciousness is the only perfect and higher knowledge by which one can**

**know everything in the universe. The mind is nothing but the extended and perceptual activity of the consciousness.**

One should perform every action, whether thought, word or deed, with a perspective awareness not to inflict pain on self or others, at present or in future, on body or mind. Physical and mental health are important for a happy and successful life. One has to maintain these with due care, following moderation in the following five aspects of life :

- (i) Food,
- (ii) Work,
- (iii) Rest,
- (iv) Sex,
- (v) Use of thought-force.

These five aspects should not be neglected, over-indulged or improperly dealt with. The proportional requirements of daily food are 10% protein, 10% fat, 40% carbohydrates and 40% vegetables and fruits. Protein, the essential food-element, is best provided by milk, curd, soyabeans, drynuts, pulses and lentils. Carbohydrates are starchy food and are found in rice, chapatti, grains, maiz, oats, potatoes etc.

The existence of connected with physical cells, brain, bio-magnetism, life force and sexual vital fluid. If he neglects, over-indulges or improperly deals with food, work rest, sex and use of thought-force, he has to suffer from illness and sorrow. As every action brings an appropriate result, he should deal with all the five aspects of life in moderation. Following the principle of limit and method in every enjoyment is detachment. **Keeping the physical body in a healthy condition and the mind at a highly culturally enlightened level and thereby leading a creative life so as to be a useful member of society throughout the span of one's life is the chief aim and thrust of karma Yoga.** An integrated practice of reorganizing and restructuring body and mind for a newly planned life is Kundalini Yoga. **Kundalini is the life force.** For all human beings the working centre of the life force is in the sexual gland called *mooldhara* in spiritual terminology. When the working centre is shifted to the point between the eyebrows (Agya

chakra), then only mind can perceive its existence and functions. So in yoga practice, raising the working centre of the life force and making the aspirant to feel it at the Agya chakra point is initiation.

### **Role of Yoga in total health**

#### **Yoga blends the two states of tension and relaxation.**

Life always seeks to restore balance and the ideal state is the one in which static force and dynamic power are in harmony. In this state, the deepest relaxation is found within the highest tension and this forms the basis for the new life of service and cooperation. The basic characteristic of yoga is its use of meditation, for by utilizing this discipline, mind and body are purified and adjusted and personality is improved. **Yoga enables one towards that state of developed consciousness, which is oneness with the sacred.** The first step is to harmonize, purify and strengthen both body and mind. In yoga we find people practising fasting, celibacy, the renunciation of wealth and possession as well as leaving, home, loved ones and society. The aim is always same to control desires and since desire is mental and emotional, there are many ways of doing it. Fasting is the most natural and fundamental training for the control of desire, being practised instinctively by animals and primitive men who live close to nature.

There are seven centres for meditation in the body. Each centre is connected with its relevant endocrine gland as shown below. Meditation on any Chakra should be learnt and practised under the guidance of an expert in Kundalini Yoga. Self effort in this yoga should be strictly avoided as it may lead to complications.

<b>Chakra</b>	<b>Endocrine Gland</b>
Mooldhara	Sex gland
Swadhisthana	Connecting sex gland and adrenals
Manipuraka	Adrenal gland
Anahata	Thymus gland
Vishuddhi	Thyroid Gland
Agya	Pituitary
Brahmarandhra	Pineal

**A regular practice of yoga upto 30 to 50 minutes daily with faith in "self", proves a blessing in the form of spiritual illumination which slowly develops into an awareness of reality.**

**The main purpose of practice of Preksha Dhyana Yoga (To see inside with deep concentration) is to purify the mental states.** Mind is constantly choked by contaminating urges, emotions and passions. This hampers the flow of wisdom. The hurdles of uncleanness must first be removed. When the mind is cleaned, peace of mind is gained automatically. Balance of mind, equanimity and the state of well-being are also experienced simultaneously. It should always be remembered that the ultimate aim of Sadhna is purity and equanimity and freedom from contamination of passions. The state of well-being is not our ultimate aim; it will inevitably ensure; nevertheless, it is not the objective. Similarly peace is also a secondary benefit and will always be achieved, but not the aim. We have to transcend both these mental states to reach our ultimate purpose viz. total purity of mind and goodness.

Realization of truth is the birthright of everyone; everyone has the natural potential within. Karma Yoga will help all people to realize Truth when they wish for it. A karma Yogi can do immense good to himself and others by blessing himself, his life-partner, children, sisters and brothers, close-friends, bosses and assistants and enemies too, if any, the whole world for individual peace, harmony in society and peace among all nations. One should steadfastly observe five duties in life towards : (i) self, (ii) family, (iii) relatives, (iv) society and (v) world community, giving importance to each in the above order without neglecting any of the other four. One should allot at least 1% of his income to be spent exclusively for the help and welfare of the needy. In order to achieve the purpose of life and develop one's consciousness, one must learn and practise meditation on the life-force, which will result in peace of mind, physical health and enlightenment of consciousness.

Yoga Maharshi Swami Deva-Murti offers to every earnest seeker his seven master keys which will also ensure realization of his spiritual goal and destiny.

- (i) One mother, one wife/husband,
- (ii) Jaisa Anna Taisa Man,
- (iii) Twelve Spinal Exercises,
- (iv) Netra-Jyoti-Prakashini Neti,
- (v) Pranayama,
- (vi) Nauli Kriya,
- (vii) Firm belief in God (spirituality).

The yogis and mystics have proclaimed that coiled serpentine power lies locked in Kundalini, and that the spinal chord with its seven chakras is the mystic reservoir of human energy. A great number of human illnesses can be attributed to the wrong posture and consequent distortion or malfunctioning of the spinal chord. So, figuratively speaking, charging the spinal chord is recharging the human battery and building up an immense reservoir of human energy.

Right physical and mental posture for effective meditation are :

- (i) **Physical**—A stabilized posture which is, in fact, the natural body. Balanced breath and the practice of right diet.
- (ii) **Mental**—Original mind, detached, purified, strengthened and active, the mind of faith arising from a developed physical and emotional centre of the body. Yoga began at least six thousand years ago and has continuously been enriched by the wisdom accumulated by humanity's struggle for survival. But such practices as right posture, correct breathing and sound diet have a wider relevance, for they can be seen as the factors necessary for maintaining the integrity of life-force, health, society and even the cosmic laws.

Those people who use yoga just for exercise or relaxation or to calm the mind, fail to understand the aims of yoga. The aims of yoga are as give below :

- (i) To bring us closer to greater humanity.
- (ii) To awaken in us the attitude of service.
- (iii) To bring us to true meditation.

Most of the yoga that is taught today is not real Yoga. That is because it neither pursues nor maintains these aims. Furthermore, because most yoga is unbalanced, it actually harms people by bringing about only one-sided development. **If a human being lives strictly according to nature he will have total health and happiness, because such a way of life is balanced. One sided training makes people unbalanced and neurotic. The blessing of total health comes to those who develop their own individual life-style and adhere to it. It does not come to those who merely accept this or that ready made system.**

### **Conclusion**

Yoga is the science of life and the art of living. It is India's oldest scientific, perfect spiritual discipline. Yoga is a method of training mind and body for discovering spiritual truths. Yoga is the science of life, it offers us simple, easy remedies, techniques and methods of gaining health and hygiene to ensure physical and mental fitness with a minimum of time, effort and expense. Yoga is neither a sect nor an ideology but a practical training of mind and body. Yoga is also a technique for achieving the purest form of self-awareness, devoid of all thoughts.

Health is precisely, the condition in which a human being has full sensitivity and in which all his faculties are operating fully. According to the prominent Jainacharya Mahaprajna, inventor of Preksha Dhyana Yoga, total health consists of physical, mental, emotional and spiritual health. Sound health and peaceful mind are a must for man to enjoy the material world and develop the consciousness to its perfection. By realizing consciousness man can live with satisfaction, harmony and peace. Realization of consciousness is the only one perfect and higher knowledge by which one can know everything in the universe. Man is nothing but the extended and perceptual activity of consciousness, keeping the physical body in a healthy condition and the mind in highly

culturally enlightened level and thereby leading a creative life so as to be a useful member of the society throughout the span of one's life is the chief aim and thrust of karma yoga.

Yoga blends the two states of tension and relaxation. Yoga enables everyone to move towards the state of developed consciousness which is oneness with the sacred. The main purpose of practice of Preksha Dhyana Yoga (to see inside with deep concentration) is to purify the mental state. A regular practice of yoga upto 30 to 50 minutes daily with faith in "self", proves a blessing in the form of spiritual illumination which slowly develops into awareness of reality. If a human being lives strictly according to nature he will have total health and happiness, because such a way of life is balanced. One-sided training makes people unbalanced and neurotic. The blessing of total health comes to those who develop their own individual life-style and adhere to it. It does not come to those who merely accept this or that ready-made system.

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# THE GREAT AND BRIGHT SUN OF TERĀPANTHA : ĀCĀRYA BHIKSHU

## Origin of Terāpanth

The emergence and rise of Ācārya Bhikshu in the history of Jain religion is no less than a phenomenon. He was born in Vikrama Saṁvata 1783. In v.s. 1808, he took initiation as a monk in Sthānakavāsīsect. He founded Terāpantha in v.s. 1817 and left for his heavenly abode in v.s. 1860. The picture that he has drawn of his period of vikrama's 19<sup>th</sup> century resembles 8-9<sup>th</sup> Vikrama's century of Haribhadrasuri. He has given the account of laxity in monk's life like this :

1. The spirit of renunciation is decreasing. The workload of an elephant has been put on the backs of asses. They are exhausted and have thrown away that burden.<sup>1</sup>
2. The monks of today live in dwellings already built.
3. The monks are concerned only with making disciples— male and female. They are concerned only with running the sect and not about real monkhood.
4. They buy books, papers and hermitages.
5. They go for begging alms at feasts.
6. They are always slandering others.
7. They take delicious food in quantity greater than that has been prescribed for monks.
8. They make the householders promise to come to them only and not to anybody else when they want to get initiated.
9. They possess more clothes than the ones that have been prescribed for the monks.
10. They buy disciples.
11. They send news through householders.
12. They do not transcribe books.
13. They try to stop by hook or by crook the votaries who want to go to monks. They sow the seeds of internecine quarrel in their families.<sup>2</sup>

These ideas and conducts brought immediate reaction and Terāpantha is the result of the same. Terāpantha begins from the full-moon day of the month of Āṣāḍha of v.s. 1817. It was the day when Ācārya Bhikshu took vows anew. Thus Terāpantha was founded in a very natural way along with his initiation. In 19<sup>th</sup> century of Vikrama one more change occurred in the mentality of the monks. The order turned to laxity in the 19<sup>th</sup> century of Vikrama as they came to think like this, "This is the period of penury. It is the fifth āra of kalikāla (Avasarpīṇi kāla) the strict rules of monkhood cannot be observed at this time."<sup>3</sup>

According to the history of Śvetāmbara sect, Terāpantha was founded in V.S. 1817 on the full-moon day of the month of Āṣāḍha. Ācārya Bhikshu was its founder. He was initiated in the sect of Sthānakavāsī (that had started in the convention of Lomkāśāha) in v.s. 1808 and got separated from it in v.s. 1816. In his opinion, the sect at that time had been beset by gross laxity in character. When Ācārya Bhikshu studied Āgamas, he felt that the conduct of monks did not correspond to Āgamas and that the theoretical aspect too was contrary to them. Neither Ācārya Rughnath nor Bhikshu himself had ever thought that a new sect would be born in Jain tradition. This was not a dispute of gurudom or pupilage. Had Bhikshu not thought of Rughnathji as his guru and had he not regarded himself as his disciple, he would have thought of founding another sect. But why did he think so? He had great affection and regard for Rughnathji. Ācārya Rughnathji was a great leader of a big sect. Bhikshu was regarded as his successor. Then why should he ever thought of getting separated from him? Bhikshu had no ill-will in his heart. He was feeling extremely uneasy only because he wanted to bring about purification of conduct.<sup>4</sup> This was his aim and only to achieve it, he got separated, with a heavy heart, from his guru.

### **The Devotion of Ācārya Bhikshu**

Someone asked Ācārya Bhikshu, "O Lord! your path is extremely restrained and disciplined. How long will it go like this?" Ācārya Bhikshu said, "This path will go on so long as the

monks and nuns following it are firm in reverence, faith and conduct, do not violate the limits set regarding clothes and pots and do not reside in building constructed for them." Ācārya Bhikshu said, **"A being lives, this is not non-violence or mercy. Someone dies, this is not violence. The tendency to kill is violence and to control this instinct, this tendency, is non-violence."** Yogīrāja kṛiṣṇa had said, "The soul that is united with yoga, that is even-eyed at all places and in all circumstances, finds its own soul in all the beings and all the beings in his own soul." This was the lively devotion of Bhikshu, **"One, who keeps oneself away from violence, be it day or night, be one alone or in the company of others, be one asleep or awake, is a spiritual being and the mentality of remaining away from violence is spiritualism"**. This was the basis of the devotion of Ācārya Bhikshu.

Someone came to Ācārya Bhikshu when he was at Udaipur and said to him, "Ask me some question regarding the reality of universe." Ācārya Bhikshu did not ask any question. When he asked him many times, Ācārya Bhikshu said, "Are you with mind or without mind?" The man said, "I am with mind." Acharya Bhikshu said, "How can you say that you are with mind?" The man said, "No, I am not with mind. I am without mind," Acharya Bhikshu said, "From what point of view are you without mind?" The man got confused. He said, "I am neither with mind nor without mind." Acharya Bhikshu then asked him, "On what ground can you say that?" The man got angry. He struck a blow on the chest of Ācārya Bhikshu and went away from there.<sup>5</sup> Acharya Bhikshu bore away this humiliation with equanimity. Such was the supreme devotion of Ācārya Bhikshu.

Once Ācārya Bhikshu said to Bharimalji, his favourite disciple, "If someone points out some shortcomings in you, you will have to observe Telā (fast for three days) for every shortcoming." Accepting his command, Bharimalji said, "O Gurudeva, what should I do if someone points out some faults falsely?" Ācārya Bhikshu said, "In any case you will have to observe fast for three days. If someone points out a real shortcoming, and you observe a fast, it will be a sort of atonement.

And if someone points out a fault falsely, and you observe a fast, take it to be a result of your karmas (deeds) earned by you in the past." Bharimalji gladly obeyed his guru's command. This thing could not have been possible by arguing.<sup>6</sup>

The devotion of Ācārya Bhikshu was vital because he was extremely vigilant regarding discipline. Once it so happened that he called for Muni Veniramji. He did not get any reply. He got no response even after calling two or three times. Upon this, Ācārya Bhikshu said to Gumanji Lunawat, "It seems Veniram will be separated from the order." Gumanji got up immediately, went to the shop that was there in the front and where Veniramji had gone and told him what Ācārya Bhikshu had said. Veniramji at once came to Ācārya Bhikshu and paid him respect. The Ācārya asked him, "Why don't you obey even after being called in?" Veniramji said, "I beg your pardon, sir, but I did not hear you" Ācārya Bhikshu was pleased with his politeness, but this incidence was a lesson to all the monks for maintaining discipline. Munsarai Marudnat, the famous Tamil poet has said, "Giving authority to someone who has a lot of wealth but does not have true restraint is like giving a flame to a monkey.<sup>7</sup> That the flame burns neither someone else nor the flame holder can be possible only when it is in the hand of a capable person." Being a monk and being unrestrained are two extremely contradictory situations :

*amkuśa ke binā jaise hāthi calatā hai.*  
*lagāma ke binā jaise ghoṅā calatā hai.*  
*Vaise hi saṁyama ke binā kuguru calatā hai.*  
*Vaha kevala kahane ke liye sādhu hai.*

As an elephant cannot go the right way without an iron goad and a horse cannot be controlled without a rein, in the same way a guru without restraint cannot be said to be a good and true guru. He is a 'guru' only in name.

**Ācārya Bhikshu regarded discipline an indispensable part of devotion. He was very careful about self-discipline and he wanted others also to maintain discipline.**

**Tenets of Acharya Bhikshu :**

Given below are the tenets of Ācārya Bhikshu :

1. Many people say that one cannot perform religion without killing beings. It is believed by some people that it is not a sin if beings are killed when good emotions are there in mind. But how can the emotions be good if beings are killed deliberately and knowingly?
2. Where there is compassion the principle "There can be no religion without killing beings" does not hold good.
3. Beings are killed; this is the weakness of someone but to give it the form of religion, "There can be no religion without committing violence", is absolutely wrong.
4. **To save one being by killing another being is not religion. True religion lies in bringing about an unrighteous person to being righteous.**
5. Nurturing beings by killing other beings is only a worldly way. Those who find truth and religion in this belief are stupid and ignorant.
6. Many people say, "One incurs both sin and religion if one kills beings with a feeling of compassion for them." But the fact is that one cannot have virtue by doing sin and sin by doing virtue. Both cannot be done in a single action.
7. The natures of sin and merit are different.
8. Using non-restraint, getting it used by others and to recommend the use of non-restraint is a sin.
9. Using restraint, causing others to use it and to recommend the use of restraint is religion.
10. A person having right faith regards the worldly way and the unworldly way to be different.
11. Religion lies in renunciation, not in enjoyment.
12. Religion lies in the change of heart, not in force.
13. To wish that an unrestrained fellow should live long is an attachment.
14. To wish that such fellow should die is aversion.
15. To wish that such fellow should become restrained is religion.

Both the life and death of those who are well stabilized in penances and rules are good. While they live, they earn virtues and in death, they get enviable position. On the contrary, neither life nor death of those who commit sins is good. While they live, they develop hostility and when they die, they fall into darkness. Practical wisdom does not regard violence that is unavoidable as sin. Hence practical wisdom seconds such violence committed in reality and considers it to be a pure merit. But this thinking is an incomplete truth. **Violence in any condition is violence and every kind of violence is a sin.** The goal may be good but if the means are bad and unfair, they will either spoil the goal or turn it to a wrong direction. Thus goal and means are very closely related. They cannot be separated from each other.<sup>8</sup>

Charity is a social issue. The fact that there is no room for it in the present social structure, has been socially accepted. Now we talk of 'co-operation' instead of 'charity'. In this world only a true sanyāsī has the right to accept alms without doing any manual labour. The monk who is deeply devoted to God has this right. Once it so happened that Ācārya Bhikshu came across some people of Ghanerao. They asked him, "Who are you?" Ācārya Bhikshu said, "I am Bhikan". Hearing his name, they got angry and exclaimed, "How bad! A great misfortune has befallen on us." Ācārya Bhikshu asked, "How so?" They said, "One who sees your face goes to hell." Ācārya Bhikshu then asked, "Does someone who sees your face go to heaven?" The people nodded their heads in consent. Then Ācārya Bhikshu replied, "Then it was not good for you, but it was good for me. I shall go to heaven as I have seen your faces."

Ācārya Bhikshu says, "To commit violence is a sin, to get it committed is a sin and to second it is a sin too." Compassion and charity are found where no violence of any kind is committed. Compassion and charity are the ways to salvation. The Lord has considered these very elements as recommended by religion. This is his language of total devotion—"O Lord! you have described right faith, right knowledge, right conduct and right penance to be the ways of attaining salvation. I know no element other than these ones. I regard Arihanta as God, the unattached one as my guru and

the way shown by you as religion. To me, everything else is a share of illusions. To me, your command is the supreme evidence." Ācārya Bhikshu had great faith in Jain religion but he did not take it in a narrow sense. He says, "The way to God is a high way. It is not a narrow lane, which may be lost in-between. It is the way that leads straight to salvation."<sup>9</sup>

He believed that religion is one, and firmly supported the principle that non-violent activity of wrong faith fellow is also religion. He has rendered the broad outlook of Jain tradition extremely impressive. With his clear views the delusive belief that one gets religion only by following a particular sect was automatically contradicted. He deeply felt that religion and sect are not one and the same thing. He said, "Non-violent activity is religion, be it be performed by a Jain or someone other than a Jain. Violent activity is not religion; it does not matter whether it is performed by a Jain or someone other than a Jain." Ācārya Bhikshu said, "The religion of the Lord is vast like the ocean and broad like the sky. The religion that is pure, eternal and universal, and that has been expatiated on by the Lord, can be expressed in one word and that is 'Non-violence'." The Lord said, "Do not kill vitality, living beings, beings and isness. Do not rule over them; do not make them subservient by enslaving them. Do not trouble and disturb them. Only this religion is permanent, eternal and universal. In the reign of Jina, only the service of the sick is the real thing. One who serves the sick, attains salvation."

We get husk with wheat, but wheat is not sown to get husk. Merit is always there with religion, but religion is not observed for merit. One who desires merit, gets the bond of demerit.<sup>10</sup> We cannot apply the medicine meant for tongue to eye and similarly we cannot apply the medicine meant for eye to tongue. If we do so, both eye and tongue will be harmed. In the same way, one who combines the function of demerit with that of merit and vice-versa, gets himself bonded both ways.

### **Ethical proprieties of Ācārya Bhikshu**

Ācārya Bhikshu wrote that one, desirous of getting initiated, should be initiated after he has been completely taught the nine elements. He always remained vigilant throughout his life. Even in his last sermon, he said, "Do not initiate every rag-tag (undesirable person) into the order. Take great care while initiating someone. Thus, he strengthened the role of discipline by imposing strict restriction on the initiation of incapable and undesirable persons. He wrote, "If a monk is not able to understand anything regarding conduct, faith, reverence, clue or any sort of propriety, he should follow what the Ācārya or a learned monk says. If he is not able to grasp even after their explaining the matter, he should leave it to the omniscient. But under no circumstance should he try to confuse or befool other monks." Ācārya Bhikshu regards the Ācārya to be the final authority but he has given proper importance to scripture-proficient and learned monks also. He writes, "If there need be to find out whether some subject is authentic or not, the scripture-proficient and well-read monks should also be consulted."<sup>11</sup>

Ācārya Bhikshu said. " If someone points out some fault in some body after a long time, it is he who deserves atonement. One, who has committed a mistake, he must atone for it, if he remembers one's mistake." How can one, who points out a mistake or fault after a long time, be believed? Only the learned people will know if he is right; but in practice, he cannot be believed." One, who accumulates faults, is a supporter of injustice. How can such a person, who hides the defects when there is affection between them and exposes those defects when there is no affection between them be trusted? Doing so is contrary to wisdom."

Ācārya Bhikshu felt that there are hardly any monks in small villages whereas big towns are full of them. The monks are thinking more of their comforts and conveniences than on doing good to others. He said, "All the monks and nuns will move from one place to the other and decide where to spend the four months of rainy season with the permission of Bharmalji (the present Ācārya). No one will do so without his permission."<sup>12</sup>

Ācārya Bhikṣu left for his heavenly abode on the 13<sup>th</sup> day of the Bhādavā Sudi month in Vikrama saṁvata 1960. All of us are deeply indebted to him and pay our heart-felt respect to him.

**References :**

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  - <sup>2</sup> Ibid, 5.33-34.
  - <sup>3</sup> Bhikṣu Jaśa Pasāyaṇa-2, Couplets 15-16.
  - <sup>4</sup> Ibid-4, Couplets 11-13.
  - <sup>5</sup> Gītā, 6/29.
  - <sup>6</sup> Bhikṣu Jaśa Pasāyaṇa 11, 6-10.
  - <sup>7</sup> Tima sāhitya aura saṁskṛiti, p. 86.
  - <sup>8</sup> Sarvodaya kā siddhānta, p. 13.
  - <sup>9</sup> Ācārya santa bhikṣaṅgi, p. 85.
  - <sup>10</sup> Nava padārtha, puṇya padārtha, 1.52.
  - <sup>11</sup> Likhita, 1832.
  - <sup>12</sup> Ibid, 1859.
  - <sup>13</sup> Bhikṣu vicāra darśana, Ācārya Mahāprajña, Adarsh Sahitya Sangh, Churu (Raj.), edition 2000.

## ACHARYA TULSI : AN INCARNATION

*Acharya Tulsi* was born at *Ladnun* in *Nagaur* district in a *khater (oswal-Jain)* family in the year 1914. At the tender age of eleven he became a monk and took to the difficult path of renunciation. He accepted the leadership of a vast religious order at the age of 22. At the age of 33, he started *Anuvrata* Movement to restore the dignity of moral values and the values of character. With his great and impressive personality, he opened new vistas of development as starting *Aṇuvrata* movement and *Nayā moda*, editing Jain canons, initiating monks and nuns, propagating the principle of non-violence, introducing *prekshā* meditation and science of living. For sixty years he led the field of spiritual practices and in an age, when every one is hankering after post and power, he set an example by voluntarily quitting his post.

According to *kanupriyā*, the famous literary figure, *Acharya Tulsi* is not only a personality to reckon with, but also a gigantic cultural institution. His grand and towering personality has now developed into a dignified and prestigious establishment.<sup>1</sup> *Gurudev Tulsi* was a *Brahmarisi* in the true sense of the word as he made new experiments in the field of spiritual practices. He was a *Devaṛiṣi* as he gave the light of knowledge to all. He was a *Rajariṣi* as he was the disciplinarian of a vast religious order. And he was a *Mahariṣi* as he was constantly in search of what is great and true in life. *Acharya Tulsi* had a unique and super-worldly personality. To quote Dr. *Nizamuddin*, "His hair was grey and his complexion was very fair. His big eyes shone with the light of truth and tejus. His broad forehead and agile body inspired both respect and admiration. He had close affinity for each and every body and he was a devotee of equanimity. He was simplicity personified. He was a great scholar and the *mesīhā* of humanity. He was the watchman of national consciousness and the founder of *Aṇuvrata* Movement; He was extremely soft-spoken. He was a man deeply absorbed in discipline. His entire personality gave out the light of spirituality. This is the impression that he created on first sight."<sup>2</sup>

According to *Shiv Raj Patil*, the ex-speaker of Lok-sabha, "Whatever is there with the entirety (totality) of the world, *Gurudev Tulsi* is one of those selected few persons, it is my belief." *Acharya Shri Tulsi* was a top figure in the field of spirituality.<sup>3</sup> During his journey to the south, *Acharya Shri Tulsi* visited the *āśrama* of *Maharṣi Ramaṇa*. There he came across a devotee who was a learned astronomer. When he saw the picture of *Shri Tulsi*, he was very much impressed and came to him. Expressing his opinion about his grand personality, he said, "Your big ears are divine. Such ears are to be seen nowhere. Their shape speaks volumes about your celestial personality. Your eyes are radiant and unworldly. They emit nectar and give the appearance of God incarnate. The composition and the mien of your hand seem to be blessing the world. Your heart is pure and large. One of the glands of your heart is no doubt small but it is developing gradually. The world will be highly benefited by you."<sup>4</sup>

Inspiring his devotees to fight against their self, *Acharya Tulsi* said, "Man has great capacity. He can feel the consciousness, awareness by fighting against his self. The devotee, who does not know how to fight with foreign elements, can never go up to his inner self. One, who conquers one's soul, conquers the whole world. Sketching his radical personality, Dr. *Nemichand Jain*, the editor of the magazine '*Tirthankara*' says, "*Acharya Tulsi* performed the great task of asking people to open the doors, windows and ventilators of religion and to let light and freshness come in. He did not confine religion to a limited field but gave it every opportunity to fly and to expand like a free bird."<sup>5</sup> "*Acharya Tulsi* said that consciousness of self and the rise of self should be the main aim of devotion. He had many tasks before him but his primary task was personal spiritual practice. He could never forget this aim, wherever he might go and whatever he might do. Here the opinion of *Jainendra kumar*, the famous author, is worth mentioning. He said, "I am an author. Wielding pen is my Job. I am mentally free and therefore I am not prepared to yield to some one easily. Even then, I feel real affinity for *Acharya Tulsi*. He is one of those great men whose personality never rises above them. *Acharya Tulsi* is so full of life and vitality that the gravity of his

seat automatically fades away before his personality. He dresses like a *Jain Acharya* but so far as inner purity and sensitivity is concerned, he has been close to the people of all castes and creeds. I have always found him alert and awakened. Lethargy is nowhere to be seen.”<sup>6</sup>

Here are some lines from a letter written by Dr. *khoobchand Baghel*, M.L.A. Madhya Pradesh, "I had seen great men like Mahatma Gandhi, *Arvind Ghosh* and *Maharish Raman* and now I very much yearned to see some one having reached the same heights of spirituality. I thought there was no one left who could stand at par with them. But after seeing *Gurudev Shri Tulsi*, I feel every moment that he should be regarded among the best of the spiritual leaders of India.<sup>7</sup> "Expressing oneself with full entirety, be it through deeds or through speech or through any other medium, is one's greatest achievement." This was the opinion of Dr. *Nagendra*, and he must have made it after seeing the simple, austere and transparent personality of *Acharya Tulsi*.<sup>8</sup> The desire for the discovery of one's existence and the restlessness to get it leads way to devotion. Reverend Gurudev Tulsi felt that on reaching the climax of restlessness, one automatically gets the way to devotion. According to *Hajari Prasad Dwivedi*, the author, one who does not have sympathy in one's heart and who does not look at the different levels of life cordially, can never create great literature.<sup>9</sup> *Acharya Tulsi* was an ocean of compassion and his compassion was related to the whole of mankind. It was his dream that pains should be taken so that the whole mankind might be tied up by the threads of compassion, friendship and peace—

***Kare prabala puruṣārtha sabhi meṁ, abhinava āsthā jāge.  
joṇe sabake antermanasa po karuṇā ke dhāge.***<sup>10</sup>

In the words of *Vivekanand*, if you want to get desired success in life, you should have an aim, think over it, dream of it and make it your life. Fill your mind, muscles, nerves and all the limbs of the body with that very aim, that very idea, and leave everything else aside. Success will then definitely come to you.<sup>11</sup> *Acharyashri Tulsi* too was of the opinion that when a devotee is dedicated whole-heartedly to his goal, he gets every thing. *Acharya Tulsi* has maintained the dignity of the cultural words. He has

never described a dignified word like mother as 'mumma' or 'mammī'. He has always used the synonyms like 'ammā' 'mā māī' 'mavañālī' 'māyañā' 'māvarī' 'mateśvarī' 'mañjī' and 'māu'.<sup>12</sup> Suggesting the solution to the fickleness of mind, *Acharya Tulsi* says—

*āye kese hātha mem, mana ki sahi lagāma.*

*Ulti gati ka aśva yah, letā nahi virāma.*

*Tana mana ke pīcche cale, to sādhanā ki hāra.*

*Tana mana anugāmī rahe, khule sādhanā dwāra.*

Einstein, the famous scientist once said, "I have devoted my whole life to knowing matters and their secrets, but now I want to know the knower. So long as the knower is not made knowledgeable, the discovery of science will remain incomplete. If I am reborn as man, I would like to devote all my efforts to know soul. Then the knower will be the subject of what I want to know." This statement of Einstein expresses his great yearning to know the self. *Acharya Tulsi* gave the highest priority to the knowledge of self.

*Acharya Tulsi* believes—"The great secret of success in life lies in concentration. Concentration is necessary not only in the field of spiritual practice but in all walks of life—education, art, commerce and science etc. The force that lies in concentration can never be there when it is divided. Einstein, When in his laboratory, got so absorbed in his work that he forgot even hunger and thirst. Mind gets strengthened only when it is undivided and entire. The faculties of a broken mind are scattered and then life becomes a burden and idle. Great scholar Swet Morden says that there are two reasons of man's failure and sorrow—lack of firm determination to execute one's plans and to waver and to be fickle. *Gurudev Tulsi* describes a fickle mind like this—

*cañcala mana hī hara mānava ko, dara dara bhatakātā hei.*

*mana para sañyama karne vālā, puga puga sukha pātā hei.*<sup>13</sup>

Senior journalist *Jainendraji* says, "There seems to me very little disintegration in the personality of *Acharya Tulsi*. There is great unison in his conduct, speech and thinking. That is why his personality is so dynamic.

There are five characteristics of truth—

1. Uniformity of saying and doing.
2. Freedom from the desire of gaining prestige and self-praise.
3. Freedom from the feeling of vanity for having done something.
4. Avoidance from false tendency.
5. Freedom from excitement

All These five characteristics were realized in a very simple and natural way in the life of reverend *Gurudev*.

The echo of the *Aṇuvrata* movement has reached from the humble hut of a poor man to the *Rāṣṭrapati Bhawana*, Dr. *Rajendra prasad*, the first president of India says, "In the present age when man is dazzled by material prosperity and is neglecting the moral and spiritual values of life, balance can be maintained only by such movements. In that event only man can expect to escape from the destructive consequences of materialism. *Acharya Tulsi* gave priority to spiritualism over his poetic faculty. Taking back his book '*Agni Parīkṣā*', an excellent poetic work, in spite of its being proved blameless by the court, amply proves this fact. Reacting on his taking back the book, some authors and saints said to *Acharya Tulsi*, "Your book is genuine, it is an excellent literary work. Why did you take it back? You have insulted the whole literary world by doing so." Pacifying them, *Acharya Tulsi* said, "I am first a saint, a spiritual devotee and then an author or a poet. I considered this issue, first from the point of view of a spiritual devotee and then from the point of view of a poet. I have taken the decision of taking this book back to save the value and dignity of non-violence. I do not think I have made a mistake."<sup>14</sup>

*Acharya Tulsi* believes that the experience of pure consciousness raises a spiritual devotee above all the fellow feelings. Then he thinks of one thing only and that is—one must get peace, all the people must get peace, the whole world must get peace and every creature must get peace. *Acharya Tulsi* used to say, "I shall go to each and every village, that too, on foot, and make the people aware of the goal of life. I wait for the bad people of every class. I wish such people to come to me so that I may bring about a change in them, transform them and motivate them

towards spirituality. I want myself to be soul personified and I want to make all my religious community and the whole mankind to be soul personified, be it the field of meditation or karma. I want to arouse group consciousness. I wish that the others too should taste the awareness that I have got.

He said on the basis of his experience, "I wish that by the experiments of means, the internal rhythm should be so linked that there remains no difference in the external and the inner tunes. By doing so, every action of ours will become a cause of liberation. Then there will remain no difference in thought and self-contemplation."<sup>15</sup>

Here is one of his revolutionary quotations, " I have come in search of man. I do not want the help of gods. People are always looking intently at gods for every thing. Have they got nothing else to do that they will come running every time we call them? It is my firm belief that no god will come down from heaven to do our errands. The people living on the earth itself will have to rise to be supreme souls."

*Acharya Tulsi* believed in—

*Asto mā sad gamaya*

*Tamaso mā jyotirgamaya*

*Martyouḥ mā amrata gamaya*

Take me from falsehood to truth, from darkness to light; from death to immortality.

He said, "I want to replace begging for principal exertions. A person believing in principal exertion will speak the language "Let me proceed from falsehood to truth; from darkness to light; from death to immortality". It is true that no one can be cut off from past and future but by avoiding unnecessary memories and fancies, one can make good use of one's energy. The unnecessary memories of the past rust the force of life. According to Krishna Kumar, an eminent thinker, "The condition of a mind absorbed in the past is no less than that of mental disease. This disease destroys first of all the faculty of imagination and then gradually it destroys the other faculties. Reasoning gets weakened; flexible thinking becomes impossible and all wisdom is lost."<sup>16</sup>

The morale of *Acharya Tulsi* is reflected in these lines, "It is said that omniscience cannot be attained in the present age. One cannot acquire the knowledge of *purvās* nor can ladder of destruction be attained. Why? In my opinion, to assume this is our greatest weakness. If these goals are coveted for earnestly, who can stop one from attaining them?"<sup>17</sup>

In order to infuse intensity in spiritual devotion, constant practice of psychical activity is required. This activity plays an important role in getting success in life also. Psychical activity means to get absorbed in whatever we do at whatever time, not to keep our existence aloof from that. Speaking of the three periods of time—past, future and present—*Acharya Tulsi* said, past is remembered, we imagine future, and in present, mind always remains fickle and unsteady. *Gurudev* presented a new thinking, a new idea in the field of philosophy. According to him, through psychical activity, mind can be changed into un-mind. It can be done like this—so long as there is no thinking, there is no mind. Thus, the practice of psychical activity is the successful process of converting mind into un-mind. The real meaning of psychical activity is the awakening of consciousness and the awareness to consciousness.

*Maharshi Vinod* describes the greatness of *Acharya Tulsi* in these words; "I have felt that *Acharya Tulsi* is a godly person. He has come into this world to spread the message of God and to complete his work. He lived neither in past nor in future. He always lives in present."<sup>18</sup>

*Acharya Tulsi* said, "I can declare that a person who does not get training in meditation and does not practice meditation, will remain incomplete and incapable and will not be able to attain anything worthwhile in life." He had firm faith in the value of devotion and meditation. He said that the energy, Tejas, light and joy that are accumulated through meditation couldn't be gained by any other practice. In the words of *Acharya Mahapragya*, contemplation—a procedure related to meditation is the process of brain washing.

Reverend *Gurudev* had the simplicity of a child, the energy of a youth, the thinking of a matured person and the experience of

an aged man. That is why his devotion became his safety-valve wherever he went. The darkness of evils could never reach up to him. The purpose of a devotee is fulfilled when the feelings of liking and disliking cease to be. And when this stage is achieved, every action of the devotee becomes meditation. Meditation is a powerful means of awakening the dormant power. In the opinion of reverend *Gurudev*, meditation is the characteristic of consciousness, on the attainment of which the feelings of liking and disliking come to an end. This is the moment of complete awareness, the moment of breaking up the complex of delusion and is the moment of observing non-violence. On the awakening of the consciousness of meditation, a spiritual devotee lives within, although he may be moving about in the outer world.

*Gurudev Tulsi* firmly believed that religion and sect are two different things; they are not one and the same. Of course, spirituality and religion can be placed in one category. He tried to put religion and spirituality into practice in the day-to-day activities of life, taking them out of the four walls of temples and mosques. He said that the religion that does not bring about a change in the way of life, that does not live in the activities and *behaviour* of man, is not religion; that is a sect, a ritual and worship. He wondered at the religious people who had been practising religion for fifty long years and yet no change came about in their lives. In his opinion, only the man, who finds out peace in disturbance, purity in impurity, balance in imbalance and light in darkness, passes the test of spirituality. Continue making efforts to gain your goal, keep your mind in a state of trance, your body healthy and your speech restrained. This is the way to spiritual devotion.<sup>19</sup> Pursue your goal, get lost in your aim, if you want to change yourself; otherwise it is very difficult to change.

*Acharya Tulsi* said, "We set two goals in our life. The first was to present the ancient culture of spirituality in the latest form; and the second was to explain explicitly that religion and sect are two separate things and not one.

An extract from his speech delivered in the year 1954 bears testimony to his intense spiritual pining—"It had been my long-cherished dream that people should feel the same as or even

greater attraction to religion and spirituality than they do to watching plays and cinema and eating delicious food. We should not have to invite people to listen to religious discourse or sermons; they should come on their own, out of their inner curiosity and the desire to get peace of mind and to live religion and spirituality.<sup>20</sup>

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  - <sup>2</sup> Ibid, p. 42.
  - <sup>3</sup> Letter from Shiv Raj patil, ex-president, Lok sabha.
  - <sup>4</sup> Acharya Tulsi, merājivana-merā Darśana sadhvī pramukhā kanaka prabhā, part-8, p. 197.
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  - <sup>6</sup> Ibid, p. 27.
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  - <sup>8</sup> Dr. Nagendra, Vyaktitva kī paribhāṣā.
  - <sup>9</sup> Sahitya Sahacara, Hajari Prasad Dwivedi, p. 19.
  - <sup>10</sup> Aṇuvrata, p. 16.
  - <sup>11</sup> Sādhanā ke śalākā puruṣa : Gurudeva Tulsi, Samaṇī Kusum Prajñā, Jain Vishva Bharati, Ladnun, 2005, p. 2.
  - <sup>12</sup> Acharya Tulsi kā kāvya vaibhava : Samaṇī Kusum Prajñā, Jain Vishva Bharati Ladnun, 2007, p. 286.
  - <sup>13</sup> Sādhanā ke śalākā puruṣa : Gurudeva Tulsi, p. 10.
  - <sup>14</sup> Ādivacana, Acharya Tulsi, p. 6.
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  - <sup>16</sup> Mana Kī Daśā, Shri Krishnakumar.
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  - <sup>18</sup> Acharya Tulsi, Vicārom ke Vatāyana merṁ, p. 183.
  - <sup>19</sup> Letters of Acharya Tulsi. Par-2, p. 3
  - <sup>20</sup> Quoted from the sermon delivered by Acharya Tulsi in the year 1954.

## **HIGHLY ESTEEMED AND POPULAR : ACHARYASHRI MAHAPRAGYA**

Only those gain popularity who devote their lives to the welfare of humanity. Those, whose consciousness for the good of others is aroused, become popular. Acharyashri Mahapragya is the Vivekanand of modern India. For the last 77 years, he has been whole-heartedly devoted to the well being of mankind. Following the maxim "*tinnanam taryanam*" he has constantly been treading the path that leads to the welfare not only of self but of others also. Acharyashri Mahapragya is undoubtedly at the highest level in the field of spiritualism.

According to Acharyashri Mahapragya, there are two bases of spiritualism—soul and karma. If we remove these two elements, a big vacuum will remain there in spiritualism. The whole concept and system of spiritualism is based on the idea that soul is to be liberated from karma. If there is no soul, then who is to be liberated? If there is no karma, then from what is soul to be liberated? **The concept "soul is to be liberated from karma" covers the entire spiritualism.** Acharyashri Mahapragya himself is a great spiritual yogi. During the long 77 years of monkhood he has experienced soul many times. Messages for self-awakening of mankind through his sermons are being telecast daily on Sanskar channel. Through this channel, sermons of Acharyashri Mahapragya are being telecast throughout the world for a long time.

By listening to his valuable sermons, based on his experiences and also experiments, lives of thousands of people have undergone a vast change. They (the sermons) are beneficial to each and every being. They have gained Acharyashri Mahapragya great popularity. People of all castes and creeds, be they Jains or other than Jains, educated or uneducated, intellectuals, politicians, social reformers, businessmen, students and women, are getting benefited and are awakening their souls.

Acharyashri Mahapragya has given a valuable gift to mankind in the form of five clues of submission—psychical activity, detachment from reaction, measured speech, abstinence in

eating and fellow felling as a result of which lives of thousands of persons are changing thoroughly. Acharyashri Mahapragya claims that if all these clues are followed devotedly and whole-heartedly, the terrible problems of today—terrorism, insensitivity, intolerance, tendency of possession inequality, cruelty and addiction etc. can be solved easily. By observing these submissions, votaries can not only win the love of others, but can extend their feelings of love to others also. Experiments in perceptual meditation have earned Acharyashri Mahapragya great popularity as these experiments provide solutions to all the problems of mankind.

In the words of Acharyashri Mahapragya, "Spiritualism and science are the supplements of each other. Relative development of both of them is necessary." Both spiritualism and science are the ways of discovering truth. In this age of science, adopting scientific outlook is very necessary. At the same time, for a peaceful life, spirituality too is necessary. Spirituality + Scientific outlook = Spiritual-scientific personality. Man should not be merely a scientist, nor should he be merely spiritual. He should have the combination of both spirituality and scientific outlook. This combination is the need of today as it is the solution of all the present day problems. This combination prepares the ground for the science of living. This broad thinking of Acharyshri Mahapragya, that asks for a co-ordination between spirituality and science, has made him extremely popular. He possesses a unique gift of making spiritualism experimental at the level of science and applying it to the life of common man through proper training. This rare art has made him famous and popular throughout the world. **Acharyshri Mahapragya possesses transcendental consciousness.** He has thorough knowledge of a number of subjects like Science, Psychology, Philosophy, Parapsychology, Economics, Physics, Physiology and Anatomy etc. **He gets all this knowledge by his transcendental consciousness. It seems his third eye too is open.** A man, living at the level of mental consciousness only, cannot have such a vast, deep and thorough knowledge. His transcendental conscious has a great role in making him so popular worldwide.

Acharyashri Mahapragya has a great knowledge of psychology. He comes to know the mentality, nature and characteristics of a man simply by observing his facial expressions, movements and the aura that surrounds him. He immediately comes to know what type of a man one is because of this rare faculty of him. He believes that the value of physical, mental and emotional health is 10%, 30% and 60% respectively. Hence we should proceed from the reverse order. We should give priority to emotional health and then think of mental and physical health. By following this order, worries will automatically cease to be. For the attainment of physical, mental and emotional health, Acharyashri Mahapragya has given a valuable gift to mankind in the form of perceptual meditation. Along with perceptual meditation, he has also prescribed Science of Living, by following the principles of which, one can lead a systematic life. He brought into force the code of conduct of Anuvrata so that man can incur morality in life. One who follows Anuvrata and Science of Living and observes perceptual meditation will definitely have an all-round development. Because of these three valuable contributions, he has come to be known as the *mesiha* of mankind and has become very, very popular in all parts of the world.

The gist of Acharyashri Mahapragya's thinking is— **Remain inside, live outside.** He lays special emphasis on being face to face with inner consciousness and experiencing it. He himself makes contact with his sub-conscious and unconscious mind and tells others also the method of doing so. By practising perceptual meditation devotedly, one can make contact with one's sub-conscious mind. Acharyashri Mahapragya firmly believes that when the practice of relaxation is strengthened, one comes to feel, "Body does not have consciousness, I am not the mind, speech does not have consciousness, I do not lack consciousness." By the practice of relaxation, one comes to realize that body, breath and senses etc. are different from soul. Only on the realization of this difference, one comes to have the knowledge of existence and to have right faith. The resultants of right faith are—peace, awareness of liberation, detachment, compassion and devotion to truth. This philosophical thinking of Acharyashri

Mahapragya has raised him in the esteem of people all over the world and has made him extremely popular.

Acharyashri Mahapragya has made a resolution, "**I will not think ill of anyone. This is my firm belief that one who thinks ill of others and wants to harm them, may or may not harm them, but one will certainly harm oneself.**" There are tons of truth in this thinking and it has rightly made him popular all over. His literature too has contributed a lot in spreading his name and fame. It presents a permanent solution to all the present-day problems—tension, insensitivity, excitement, depression, terrorism, inferiority complex, hatred, fraud, and deceit, inauthenticity and disturbance. Paying my heart-felt respect to the great reverence, admiration, love and popularity earned by Acharyshri Mahapragya, I wish him a very long life.

# **YUVACHARYA MAHASHRAMANA : A GRAND AND IMPRESIVE PERSONALITY**

## **A Journey from Mohan to Mahashraman**

Whenever humanity is endangered, great men take birth on this earth to relieve it from danger and misery. Vikram samvat 2019 was the period when immorality, insensitivity, corruption, falsehood, cruelty and selfishness were prevalent everywhere. At such a time a son was born to shri Jhoomarmalji Dugar and his wife Nemadevi on the ninth day in the moonlit half of the lunar month of Vaishakha v.s. 2019 (3 May, 1962) at Sardarshahar in district Churu, Rajasthan. The child was named Mohan. **Since childhood, he began to show signs of great promise.** From the very beginning, Mohan had been very intelligent and sober, having a serious bend of mind. Who could have thought then that this serene child would grow to be the maker of the destiny of Terapanth? Mohan is the seventh of the eight children. When he was only seven years old, misfortune befell on him as his father suddenly died. But his mother Nemadevi was a lady of strong will and determination. She never let her children feel the absence of their father. She aptly played the roles of both father and mother. She formed good habits in her children. The result was that even early in his childhood, Mohan got inclined towards renunciation and detachment. With the passage of time, this inclination got strengthened. He began to make preparation for his future monkhood. Since childhood he had been extremely resolute and determined. A time came, when finding a suitable occasion, he expressed his desire to be a monk to his mother. His mother said, "O my son! I am happy that you have such good ideas in your mind. But my dear, getting initiated and becoming a monk is no child's play. This path is not an easy one. It is full of thorns." She advised him to wait till he matured enough to lead the life of a monk. Mohan listened to her advice and began to evaluate himself. He began to develop the feelings of detachment. His desire to get initiated grew stronger and stronger. In due course of time, he

expressed his intense desire to Acharyashri Tulsi. At that time Acharyashri was staying at Delhi, as it was the occasion of 2500 centenary of Lord Mahavira.

Acharya Tulsi put Mohan's feelings of renunciation and detachment to a severe test. Mohan, though very young, was fully prepared and determined. He passed every test of Acharyashri Tulsi. At last, being fully satisfied with Mohan's behaviour and ideas and thinking him to be perfectly fit for initiation, he, very kindly and graciously, asked Muni Sumermalji (of Ladnun) to initiate him. With the kind permission of Acharyashri Tulsi, young Mohan was initiated by Muni Sumeramalji (of Ladnun) on the 14<sup>th</sup> day of the moonlit half of the lunar month of Vaishakha, v.s. 2031 (5 May, 1974) on Sunday. He began his new life as a monk by the name of Muni Mudit Kumar. With the change of dress and with his hair pulled off, his whole life changed and the process of complete transformation began. Gradually, everything began to change. He began to observe silence, living in solitude, self-study, perseverance and meditation. He also began to study the Agamas thoroughly and to learn Jain literature by heart. He believed in the maxim, "knowledge should be gained by heart and money should be there in the pocket" (*jnan kantha dam anta*) and began to learn everything by heart. There appeared in him a rare combination of knowledge and conduct. He began to put into practice the great maxim of Lord Mahavira—Nanassa Sarmayaro—conduct is the essence of knowledge. He also started learning Hindi, Sanskrit, Prakrit and English. At times he lived in seminaries and at other times away from them. But he began to live in a seminary permanently in the vikram samvat 2040 after the closing of the Bidasar Maryada Mahotsava.

Acharya Tulsi was a great connoisseur of the gems of human beings. He was a skilful sculptor. He was an artist of high caliber. He transformed many an unchiselled stones in the form of human beings into excellent statues as nuns and monks. His keen eyes fell on Muni Mudit. He realized at the very first glance that he (Muni Mudit) was a star material and that he was a real gem. He, like a skilful craftsman, began to shape him into a highly scholastic monk. The result was that Muni Muditkumar was thoroughly

rejuvenated. He attained various dimensions of development. On the 7<sup>th</sup> day of the moonlit half of the lunar month of Magh in the vikram samvat 2042 (16 Feb. 1986) on the occasion of Maryada Mahotsava that took place in Udaipur, Acharya Tulsi presented him as the intimate associate of Yuvacharya Mahapragya. Yuvacharya Mahapragya is a great scholar of Prakrit and Sanskrit and has a deep and vast knowledge of Agamas. Working under Yuvacharyaji as his intimate associate, Muni Muditkumar gained a vast knowledge of Agamas, Prakrit and Sanskrit languages. Yuvacharya Mahapragya is a scholar, having transcendental knowledge. He is blessed with the third eye of knowledge. His intellect has awakened. Muni Muditkumar was extremely fortunate as he got the golden opportunity of working as an intimate associate of such a gem of scholar. The company of Yuvacharya Mahapragya proved to be extremely fruitful to Muni Muditkumar. The latter gradually came to acquire all the good qualities of the former. Muni Mudit continued climbing gradually the ladders of development. This was all because of the rise of his auspicious karmas.

On the fourth day, on the next evening of the immortal third, of the moonlit half of the lunar month of Vaishakh v.s. 2043 (14 May, 1986), Acharya Tulsi appointed him as Sajhpati in Beawar. Muni Mudit is always engrossed in perseverance and in gaining more and more knowledge by heart. He has earned many capacities with his sincerity, labour and hard work. Assessing his ability, Acharya Tulsi appointed him on the significant and dignified post of MAHASHRAMAN on the ninth day of the moonlit half of the lunar month of Bhadra v.s. 2046 (9 September, 1989) in the Yogakshema year. This was an absolutely new post in the religious order of Terapantha. From the point of view of seniority; this post comes third after the post of Yuvacharya. With his appointment on this very important post, his responsibilities increased considerably but he was strong and determined enough to carry out them. He undertook independent journeys in order to give a new direction to the religious order and to have contact with his followers. The results of four of his journeys proved to be very significant—

(1) **First Journey**—He set out on this journey in the months of February-March 1990. It was a journey from Ladnun to Sardarshahar to Chhoti Khatu via Shridoongargarh. This journey provided him an opportunity of watching the Terapantha sect from close quarters. During this journey he assessed the capacities of the Terapantha order.

(2) **Second Journey**—The second independent journey was undertaken in Nov.-Dec. 1990 when the four-month stay (chaturmas) at Pali was over. This was a journey of the Sivanchi-Malani area and it came to an end at Sojat Road via Rani station on 10 January, 1991. Trying him severely after the completion of this journey, Acharyashri Tulsi said to him, "If someone accuses you of seeking comforts and conveniences or some such thing comes to my notice, you will have to meditate for three hours and that too in a standing position." Muni Mudit gladly accepted his order. This was a unique example of his devotion to his guru. The latter wanted to qualify him in all respects. He wanted to bring about his all-round development. A harmony was established between the guru and the pupil. They no longer remained two separate entities. They attained non-duality.

(3) **Third Journey**—The third journey from 25 Nov., 1994 to 4 January, 1995 after the completion of the Delhi rainy residence covered the suburbs. During this journey many intellectuals came in his contact and this contact proved to be highly beneficial to Jain religion.

(4) **Fourth Journey**—The fourth journey started on 17 feb., 2000 from Taranagar, covering Ganganagar district, Sardarshahar, Doongargarh and was terminated at Bidasar on 11 June, 2000. This journey was known as "Anuvrata Preksha Journey." During the whole journey, Mahashraman Mudit Kumar expatiated on the principles of Anuvrata to people and urged them to observe these vratas (vows.). A person can bring about morality in his life by observing small vows and such a person has a peaceful life and does a great service to the society and the country. Anuvrata is a code of conduct that can be easily followed by each and every body. This code of conduct is available to all and sundry. Anuvrata makes a man a "**good man**". The

practitioner of perceptual meditation can go to the world of transcendental consciousness and intellect, a world, where thoughts and words have no reach. During this journey, Mahashramanji conducted camps of perceptual meditation and explained to the people its different experiments, and its spiritual and scientific background. Perceptual meditation provides permanent solution to the problems of daily life. It also helps in attaining physical, mental, emotional and spiritual health. Taking the various advantages of this journey in view, this journey proved to be very useful and fruitful.

### **Journey from Mahashraman towards Yuvacharya Mahashraman**

Acharya Tulsi remained in the office of Terapantha religious order for 60 years. His tenure as the Acharya was a golden period in the history of this religious order. He had the wonderful gift of adjusting himself with the changing stream of time. Acharya Tulsi, with his indomitable will power and firm determination, realized every dream that he visualized. He had to face great hurdles, obstacles and strong opposition, but with his firm resolution, he overcame them all. He possessed a multidimensional personality. For the welfare of humanity, he introduced perceptual meditation, Anuvrata, science of living and training in non-violence. Acharya Mahapragya, Yuvacharya Mahashraman and Kanakprabhaji, the head of nuns, are his unique creations. He also established many institutions such as Naya More, Saman class and Parmarthik Shikshan Sanstha. This great sculptor of the Mahashraman, AcharyaTulsi, the head of the vast clan of Terapantha, suddenly expired at Terapantha Bhawan, Gangashahar (Bikaner) on the 3<sup>rd</sup> day of the dark half of the lunar month of Ashadha in the vikram samvat 2050 (23 June, 1997). Terapantha religious order was deprived of the blessings of its great guru. The Mesiha of mankind was parted with us. The order bore this great blow with a great effort and great patience. After the death of Acharya Shri Tulsi, Acharya Mahapragya, all of a sudden, declared the nomination of Yuvacharya. Following this

declaration he handed over the order of succession to the Mahashraman at Gangashahar on the 12<sup>th</sup> day of the moonlit half of the lunar month of Bhadra, in the vikram samvat 2050 (14 September 1997) in the presence of nearly fifty thousand people. Since then, Muni Mudit Kumar has come to be known as "**Yuvacharya Mahashraman**". Thousands of people were filled with great happiness on beholding this great and pious ceremony. Muni Mudit Kumar stands eighth to be nominated Yuvacharya by Acharya Mahapragya in the previous history of the Terapantha religious order. At that time he was only 35 years old.

To establish someone in the temple of a religious order depends on the personal choice of the Acharya of that order, but these are only the selected few who win the hearts of millions of people and attain the highest post. Yuvacharya Mahashraman is one of such rarest of the rare persons. From being simply Mohan, he came to be Muni Mudit, then Mahashraman and then yuvacharya Mahashraman simply because of his simplicity, humility, serenity, fearing evil and sin and taciturnness and soft speech.

### **Yuvacharya Mahashraman : personality and doings**

Terapantha community is fortunate that it got the governance of Lord Mahavira, a famous religious order like Terapantha and the discipline of Acharya Mahapragya. Its past was glorious, its present is glorious and under the guidance of Yuvacharya Mahashraman, it's future too will be glorious. Acharya Tulsi and Acharya Mahapragya chiselled a diamond and placed it on the crown of Terapantha. This diamond is Yuvacharya Mahashraman. Jain philosophy is the composite philosophy of Indian culture. In this philosophy, virtues are valued, not the person. Yuvacharya Mahashraman is worthy of respect. He is a paragon of virtues. Equanimity, discipline and devotion to the guru pervade his entire being. He is a devotee of the highest quality and possesses vast and pure knowledge. All his passions have subsided. He performs everything with great concentration, with the result that his psychic activity is automatically realized. He is soft-spoken, taciturn, pondering and an extra-ordinary genius. He is fortunate

that he got the blessings of Acharyashri Tulsi and now he is getting those of Acharya Mahapragya. Under the guidance of these two great scholars and Acharyas he has formed very good habits. He is a great intellectual. With him as the Yuvacharya, Terapantha religious order can rest assured upto the whole of the 21<sup>st</sup> century.

He is a very efficient administrator. He can be compared with a coconut, that is hard from outside but very soft from inside. His heart is brimming with the feelings of friendship and compassion. He is extremely charming. One is never tired of beholding him. He gives the impression of Acharya Shri Tulsi in his appearance and movements. When he moves with the flag of the religion on his shoulder, one feels that Acharya Tulsi himself, in flesh and blood is moving. He has got the rare combination of the efficient administration of Acharya Tulsi and the great intellect of Acharya Mahapragya. He is extremely careful about spiritual practices. He does not allow the slightest carelessness in spiritual practices not only on the part of a monk or nun but on that of himself also. He abstains from doing anything wrong or evil. He has truly realized the sermon of Lord Mahavira—

*jayang chare, jayang chitthe, jayang mase, jayag say,  
jayang bhujanto bhasanto, pava kammang na bandhai.*

By moving carefully, stopping carefully, sitting carefully, sleeping carefully, taking food carefully and by speaking carefully, evil karmas are not bonded.

(*Dashvaikalika*, 4/8 gatha)

### **Contribution of Yuvacharya Mahashramana to Humanity**

Yuvacharya Mahashraman is the Mesiha of mankind. He is always thinking of the plans by which welfare of mankind may be brought about. He has great compassion for all the creatures of the world. He has learnt a number of sutras of Jain literature by heart. He is a great scholar of Agamas. His sermon-delivery is highly impressive and effective. His sermons are very sweet and pleasing. He speaks a language that is understandable to all. His sermons are short, sweet and pregnant with deep thoughts. He mainly teaches—*appna sachchame seja meting bhue su kappye*—Discover truth yourself, make friendship with each and every one. Psychical

activities, reaction abstinence, friendship, taciturnness, and abstinence in eating are indispensable parts of his life. He himself leads a life of psychical activity and motivates others also to do so. So far as psychical activity is concerned, mind is engrossed in whatever is done. One who performs psychical activity, always lives in present. By doing so, passions remain under control and mind gets concentrated. The message of Yuvacharya Mahashramana to mankind is to live a life of psychical activity. By doing so, one can get the solution of all the problems. Yuvacharya Mahashraman has truly lived the teaching of Acharya Bhikshu—

***budhi vahi sarahiye jo seve jina dharma,  
va budhi kin kamri jo padia bandhe karma.***

The intellect that follows the teachings of the Jina is praise-worthy. The intellect that binds karmas is of no use. He always motivates people to have good character. He lays great stress on honesty and morality. Along with Acharyashri Mahapragya, he set out on journey to spread the message of non-violence from Sujangarh on 1<sup>st</sup> December, 2000. There were two aims behind undertaking this journey—

- (1) Awakening the consciousness of non-violence in man.
- (2) Development of moral values in man.

Through this journey both Acharya Mahapragya and Yuvacharya Mahashraman motivated the people of Rajasthan, Gujrat, Maharashtra, Madhya Pradesh, Punjab, Haryana and Delhi to adopt a non-violent life-style. They also discovered the causes of violence. They found that the main causes of the eruption of violence are want (of food, cloth and shelter), injustice, selfishness and ignorance. They also urged from time to time the officers of the central and state governments to do away with want by creating opportunities of employment on humanitarian ground. They are of the opinion that Judiciary should be so strong and effective that nobody suffers injustice, and nobody is exploited. In order to remove ignorance and the feeling of selfishness, they organized camps at various places. Training in perceptual meditation, science of living, Anuvrata and non-violence was imparted in these camps. Both of them Acharya Mahapragya and Yuvacharya

Mahashraman are of the view that no transformation in man can take place without carrying out proper experiments and getting training. Goodness is to be taken upto the sub-conscious mind of man. After touching sub-conscious mind, ideas are deeply implanted in heart and the process of transformation begins. Through these camps of perceptual meditation, millions of people were taught the ways by adopting which they could change their habits and natures.

In order to imbibe morality in the nature of man, Anuvratas were resorted to. Yuvacharya Mahashraman is an eloquent spokesman of the philosophy of Anuvrata. He told people that morality and religion are the two sides of the same coin. A person, who has faith in morality, will never go against religion. In the same way, a person, who has faith in religion, will never act in an immoral way. Yuvacharya Mahashraman is an eloquent commenter of the subtle expatiation of non-violence. Lord Mahavira and his philosophy are his ideals. He daily spreads and propagates the Agamavani (the sutras of Jain literature) through the Sanskar channel of television. He expatiates on the sutras very deeply taking them one by one and thus transforms people by brain washing. For example, some sutras are like this:—

- *Khanang janahi pandiye*—One, who knows the value of moment, is a scholar.
- *Sampikkhaye appagamappayenang*—conduct is the essence of knowledge.
- *Rago ya doso vi ya kamma biyang*—Attachment and malice are the seeds of karmas.
- *Eka manussa jai*—The whole mankind is one.
- *Vidya dadati vinayam*—Learning (education) brings about humility.
- *Samya dhamma mudahare muni*—Religion lives only in a pure heart.
- *Ya vidya vimuktye*—Only that can be termed as education which leads to liberation.
- *Appa so param appa*—soul itself is the super soul.
- *Utthie no pamayae*—you are awakened, do not be careless now.

To conclude, it can be said that by having Muni Mudit Kumar as Yuvacharya, the Terapantha religious order can rest assured upto the 21<sup>st</sup> century. With him, the future of Terapantha is extremely bright. His aura is absolutely pure and auspicious. All the persons who come in his contact are highly impressed. He is devoted whole-heartedly to the four pillars of Bhikshu governance—discipline, not crossing one's limits, order and portfolio. That is why the Terapantha four-fold religious order pays the highest regard to his commands. He is totally devoted to Acharya Mahapragya. It seems that Acharya Mahapragya and Yuvacharya Mahashraman are two bodies but one soul. May Yuvacharya Mahashraman live long and guide the order of religion for a long time to come! Our heartiest compliments to his pure conduct, knowledge and equanimity.

## **A Living Example of Personality**

### **A DEVOTED VOTARY : 'YUVAK RATNA', A JEWEL OF YOUTH, SHRI SOHAN RAJ TATER**

Shri Sohan Raj Tater was born at Kanor, a small village in Barmer district on July 5, 1947. He has always been industrious, studious, simple, humble and soft-spoken. Since his childhood he has been living a detached life. He has always been a brilliant student and a topper. He stood first in class 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> and topped the list in the whole of Rajasthan in the higher secondary examination in the year 1964 and thus brought name and fame both to his family and to his Village. In the year 1965 he was married to Mrs. Laxmidevi. Mrs. Laxmidevi proved the most perfect match to Shri Sohan Raj Tater. She too has been living a detached life since childhood. Both of them being disinterested in enjoying sexual pleasure, they observed celibacy for two years right from the first day of their marriage from 1965 to 1967. They remained in close contact with Munishri Sampatmal Swami, who got Shri Sohan Raj to observe penitential retreat, 25 shlokas and to learn 'Jain Siddhant Deepika' and 'Manonushasan', by heart. He also motivated Shri Sohan Raj Tater and Mrs. Laxmidevi to get initiated as a pair. Both of them were extremely willing to do so but this could not materialize because their destruction-cum-subsidence of the karmas had not yet been complete.

Shri Tater is whole-heartedly devoted to the order of Terapanth and has great respect for both Acharyashri Tulsi and Acharyashri Mahapragya. He had been the secretary of the Terapanth council, Sardaarpura, Jodhpur from 1965 to 1970.

As Shri Tater was a very bright and intelligent student and as he had a great desire of learning, he sought admission in an Engineering college in 1964 and got the degree of B.E. (Mechanical) Honours in the year 1969. He maintained his glorious tradition of standing first and topped the list this time also and became a full-fledged Engineer. In the year 1970, he was selected by Rajasthan Public Service Commission and was

appointed as an Assistant Engineer in the Water Works department. He passed M.E. (Public Health Engineering), being in government service and it goes to his credit that this time also he got the first rank. As he was very prompt and authentic in service, he was honoured as many as four times by the Government of Rajasthan—

- (1) For bringing water from Mathania to Jodhpur within 90 days in the year 1970,
- (2) For bringing the canal water to Bikaner in the year 1976,
- (3) For implementing Asia's biggest regional water supply project for 300 villages in Churu district in the year 1984 and
- (4) For working very promptly for the prevention of flood in Balotra in the year 1990.

Shri Sohan Raj has always been associated with Terapanth and has worked incessantly and untiringly for its service and development. Because of his great devotion to duty, and to the order and because of having full faith in and great respect for all the monks and nuns, he was honoured and awarded many times, as is clear from the details given below :

- (1) Nominated member, Terapanth Amrit Sansad, Churu region (from 1982 to 1987).
- (2) Awarded '**Yuvak Ratna**' in Delhi in the year 1987, by all India Yuvak Parishad in the holy presence of Acharya Shri Tulsi.
- (3) Nominated Vice President, All India Yuvak Parishad (from 1988 to 1990).
- (4) Nominated Member, Executive Council, Jain Vishva Bharati, Ladnun (from 1985 to 1990).

It is to be noted that in this period, his role in getting many things in the premises of Jain Vishva Bharati, Ladnun had been very significant. He played an important part in getting a well dug, building an underground water tank, an overhead water tank, pipe-lines, distribution of electricity, and installing electricity generator. He also took an active part in designing, and monitoring the construction of many beautiful buildings like Amritayan and Art Gallery.

Shri Sohan Raj Tater devoted all his time to the independent functioning of 'Yuva Vahini', an organization

meant for the youths in the year 1989 that had been declared as the Yogakshem year. He performed this job while he was giving his honorary services as Vice-President, All India Terapanth Yuvak Parishad.

During Acharya Mahapragya's 'Ahimsa Yatra', (A march for the cause of non-violence), Shri Sohan Raj Tater, With the inspiration and blessings of Acharya Mahapragya, and with the permission of his family, left government service, while he was on the post of Superintending Engineer, renounced his well-established cement factory worth crores of rupees and decided to devote the rest of his life to the self-less service of the order, Terapantha, as a life-long volunteer. He formally announced his decision in the proximity of Acharya Mahapragya, in January, 2002. On 26<sup>th</sup> January, 2002 Acharyashri and Yuvacharyashri graced his cement factory located at Boranada (Jodhpur) by their holy presence. From that very day, at the auspicious time of morning, he, with the blessings of Acharyashri and listening to his holy words, started giving his services to Parmarthik Shikshan Sanstha, Ladnun. On February 18, 2002, Shri Sohan Raj Tater was formally nominated trustee and convener of Parmarthik Shikshan Sanstha by the Trust Board of this institution in the gracious presence of Acharyashri on the occasion of Maryada Mahotsava organized at Pachpadra.

Devotion, dedication, respect for Acharyashri and all the elders, sadhna, perseverance and the desire of serving the order have always been important parts of his life. **He has followed the maxim of Acharyashri Tulsi : first control yourself; then think of discipline, to the fullest. Simple living and high thinking has been the motto of his life.**

—Taken from publication of “Yuvadristi”, monthly magazine of Akhil Bhartiya Terapanth Yuvak Parisad, Ladnun in the edition—  
February, 2003, p. 37-38 under the heading ‘Personality’

## **'SAMAJ-BHUSHAN' (JEWEL OF THE COMMUNITY) LATE SHRI JASWANTMALJI SETHIA—A FULL AND COMPLETE PERSONALITY**

The important thing is not how long one lives but how one lives. According to Indian philosophy, it is very rare to be born as a human being. Actually it is very difficult to get these four things—human life, hearing things related to religion, faith in religion and to put religion to practice in life. By sheer good luck, one may be born as a human being but very often, this human life is not used for the formation of one's character and that of others. Man is a social being. To live in society, development of group consciousness is very necessary. Living together peacefully, adjustment with others, harmony, brotherhood and friendship—these are the qualities which are required in social life. Without developing these qualities, life is incomplete and remains disturbed. Only the person, who has the feeling of helping and serving others, can serve society and one can do so only when one rises above one's selfish motives. The important thing is to live not only for oneself but for others also. This feeling is known as the consciousness of serving others. Consciousness is of two kinds—consciousness of doing good to oneself and consciousness of doing good to others. Thinking of oneself is very necessary for a social being as one has one's own body and one's own family to take care of. One has to provide for his family but the time that one devotes for the welfare and benefit of humanity, shows his consciousness of doing good to others.

Late Jaswantmalji Sethia possessed a full and complete personality. Listening to sermons, acting on them and putting them into practice was his speciality. He laid great emphasis on formation of character, be it of one's own self or of others. His group consciousness was fully developed. He possessed the rare qualities of head and heart—harmony, co-existence, fellow-feeling and good will for others. He was devoted not only to worldly duty

but also to religion, his guru and the whole humanity. He was filled with these rare virtues to the full. It was because of these specific qualities that the Terapanth Mahasabha awarded him the title of "**Samaj Bhushan**"—Jewel of the community, in the year 1968 in the auspicious presence of lustrous Acharya Shri Tulsi. Gurudev Tulsi described him as "Ajat Shatru" one, who didn't have a single enemy. He obeyed all the commands and instructions of his guru with great zeal and enthusiasm. A small hint was enough for him. He lent money on interest but he never charged interest beyond limits. He went to have the "*darshan*" of his guru every year and practising equanimity and renouncing something or the other had become his habit. In the critical situation that arose in Raipur (M.P.) on the dispute of the book 'Agni Pariksha', he presented a rare example of service of the order of religion. He led an authentic life, conduct and service being its dominant features. Shri Sethia had cherished two dreams in his life—to persuade Gurudev Tulsi to come to Madras and to construct a Terapanth building there. Fortunate are the persons whose dreams are realized. Shri Sethiaji was a very lucky man. Both his dreams came true. He put into practice the maxim "*sarve bhavantu sukhinah : sarve santu niramaya*". All the people in the world be happy, all be healthy and did many things to make others happy.

He knew well that he had a duty towards human unity and society and performed it in a very good manner. Dame fortune was very kind to him; she provided him great prosperity but Shri Sethiaji didn't enjoy his good fortune and prosperity alone, he let others also enjoy the fruits of his good luck. He knew how to make good use of money. All these habits of Shri Sethiaji were hereditary. He had inherited them from his ancestors. He never disappointed anyone who went to him for help for a social cause. He held important and responsible posts in many of the top institutions—Terapanthi Mahasabha, Shri S.S. Jain Education Society, Lord Mahavira Nirwan Samiti, organized by Tamilnadu government, Jain Medical Relief Society and Shri Jain Shwetamber Terapanthi Manav Hitkari Sangh, Ranavas. His consciousness for the good of others was well-developed. That is why he was fully and whole-heartedly devoted to the cause and

well-being of others. He believed in harmony, adjustment and co-ordination but he didn't hesitate in pointing out frankly if he found someone at fault. He didn't approve neglect of duty and wrong conduct. His outlook was very broad. He fixed present and planned future, taking inspiration and lessons from past. Shri Jaswantmal Sethia was an excellent planner. People came from far and wide to take his advice in the planning and running of some industry or enterprise. He was of the opinion that the aim should be big so that it may be executed in a big way and on a large scale. He was a fearless speaker and an efficient manager. Even in his family life, he sought the co-operation of all its members. He valued the ideas of all—young or old. He had practised the doctrine of manifold predications in the real sense of the word. He put into practice the great maxim composed by Acharya Tulsi, "*Agrahahin gahan chintan ka dwar hamesha khula rahe*"—the way to unbiased and deep thinking should always be kept open.

On the whole, Shri Sethiaji possessed a very grand, impressive and complete personality. His being born as a human being proved extremely useful and meaningful. He lived every moment of life, maintaining high standards of conduct and morality. He maintained a balance between theory and practice. He was good in every respect—as an individual, as the head of the family, as a member of society and as a good citizen of the country. His life was fruitful and exemplary to all. He left for his heavenly abode on 29<sup>th</sup> December, 1996. The best and most appropriate homage to him will be to pray for the spiritual progress of his soul and to resolve to follow his virtues and ideals. I pay my heartiest tribute to the deceased soul.

## **THE FIRST STEP TO INITIATION : PARMARTHİK SHIKSHAN SANSTHA (Special On The 60<sup>th</sup> Foundation Day Of The Saṁsthā)**

The philosophy of Lord *Mahavīra* is the philosophy of soul. He said, "Soul exists, it is eternal, it is the doer of its karmas, it is the enjoyer of its karmas, karmas can be got rid of; getting rid of all karmas is salvation." One who has faith in and believes this philosophy is known as right faith. Right-faith is the first step to the way to salvation. Karmas are mixed with soul as sugar-candy is mixed with milk. Karmic bondage is related to passions and yoga. On the weakening of the infinite-bonding passion, one attains right faith and on the weakening of the partial renunciation obscuring passion, one attains the fifth stage of *guṇasthāna* i.e. partial abstinence. *Jain* philosophy believes in the combination of both matter and cause in the occurrence of an event. Subsidence-cum-destruction is the principal exertion of soul. For the appearance of this subsidence-cum-destruction a good cause is required. The desire for salvation is the objective of soul. For letting this desire appear, Parmarthik Shikshan Sanstha acts as a good cause. This is the first step to *sanyāsa*. This is the chemical laboratory in which the feelings of salvation seekers get purified by various chemical reactions. This is the mother who feeds the salvation seekers with the feelings of renunciation and detachment. This is the factory that cuts the rough stones (the salvation seekers) into beautiful statues (as monks and nuns). This is the laboratory where passions are subsided and yoga is brought to cessation. In Parmarthik Shikshan Sanstha, a salvation seeker is taught every moment—

***jayaṁ care jayaṁ ciṭhhe, jayaṁ māse jayaṁ saye,  
jayaṁ bhujanto bhāsaṁto, pāva kammam na bandhaī.***

There is no bondage of demerit if one moves with care, stops with care, sits with care, sleeps with care, takes food with care and speaks with care. In this institution, the salvation seekers are taught—*ñāṇassa sāmāyāro*—conduct is the essence of knowledge. Hence a salvation seeker should practise both

knowledge and activity (theory and practice). Conduct is incomplete without knowledge and knowledge is meaningless without conduct. The salvation seekers here are thoroughly taught the nine basic lessons of *Jain* learning, six substances and six types of sentient beings.

This institution is a medium that transforms the salvation seeker, an ordinary pebble into the grand idol of Lord Śiva. Through various experiments, the devotee is taught how to maintain physical, mental and emotional health. The message—*saṁyamah khalu jivanam*—restraint is life—is sent to the core of a salvation seeker's heart. He/she is taught to be restrained in mind, body and speech. He/she has to follow the code of conduct prescribed for salvation seekers, and to practise humility, adjustment, detachment, bearing pain and subsidence of passions. Living in this institution, the salvation seeker develops group consciousness. It can be said to be the nursery for the formation of habits required for a monk or a nun. Nowhere in the world will we find such a unique research centre that provides such excellent teaching and training to salvation seekers.

*Acārya Tulsi*, when he was a monk, told his guru *Ācārya kālugaṇi* that there was no provision for the education of nuns in their religious order. He said that education is the demand and necessity of the modern age. Reverend *kālugaṇi*, the eighth *Ācārya*, inspired *yuvācārya Tulsi* in his last instruction to make proper arrangement for the education of nuns. This instruction touched the heart of *Muni Tulsi* deeply. When he became the *Ācārya*, he founded Parmarthik Shikshan Sanstha on the second day of the month of Falguna śukla in vikrama samvata 2005, on the occasion of the birth anniversary of his guru to repay his debt. It was such a *swāti nakṣatra* (15<sup>th</sup> of the twenty seven constellations) that the drop of the education of nuns fell into the shell of the fertile mind of *Ācārya Tulsi* and gave birth to the pearl of Parmarthik Shikshana Sanstha. On that auspicious day, *Ācārya Tulsi* founded three institutions—Parmarthik Shikshana Sanstha, Anuvrata and *Ādarśa Sāhitya Saṁgha*. Blessed is *Ācārya Tulsi*,

blessed is his intellect! We bow to his transcendental consciousness.

Mankind will remember forever *Ācārya Tulsi*, the founder of this institute for his extra-ordinary fore-sightedness and intellect. In the words of *Ācārya Mahapragya*, "Parmarthik Shikshan Sanstha is an everlasting storage of salvation seekers. This is not a gold mine only, it is a mine of diamonds. It has made, is making and will continue making its contribution to society." According to the great scholar and great monk *Yuvācārya Mahashraman*, this is an original institute; it has trained a large number of people and qualified them to be included in the category of monks and runs. *Kanakaprabhaji*, the affectionate and loving head of nuns of the religious order, had described this institution as the institution providing the education of knowledge, philosophy and conduct, fulfilling the demands of the age. Nun *Vishrutvibhaji*, the Chief *Niyojikā* finds this institute a sacrament forming institute, besides providing education.

This institute forms spiritual-scientific personality. Spirituality helps us in knowing ourselves whereas science gives us the knowledge of creation. Spiritual-scientific personality means the combination of reality and practical point of view. *Ācārya Mahapragyaji* says, "Exist within yourself, live outside." To live happily within spirituality is necessary. To live happily outside, we resort to science. The co-ordination of spiritualism and science is the theory of manifold predications. This institute is run on the principles of manifold predications, relativity and the doctrine of qualified assertions. Here the salvation seekers are taught to know truth from various angles and points of view. Truth has no limit but speech has its limitations. Speech can express only a few modes of truth. Absolute truth cannot be expressed by speech. It can be known only by experience and feeling. This institute inspires the inmates to know truth and non-violence and to live a life of fearlessness. According to the theory of manifold predications, many contradictory natures may be found in one thing. When many contradictory natures can exist in one object, why cannot people of contradictory natures and having different views live together? Parmarthik Shikshan Sanstha teaches to live community

life. The main slogan of the institute is—*ahimsā paramo dharmah, aparigraha paramo dharmah* : All the salvation seekers dwelling in the institute observe the principles of non-violence and non-possession. Practising partial non-violence, a salvation seeker becomes totally non-violent, by the time he/she is initiated. The life-style of all the salvation seekers is very simple, and pertains to non-violence. "*ahimsā savvabhāya khemaṅkari*"—Non-violence benefits each and every being. Non-violence is the mother of all the Indian philosophies. It is the essence, gist of all spirituality. Not to trouble any being in the least through mind, body and speech, not to let others inflict pain on beings and to not even second causing pain to others—this important training is imparted in this prestigious institute.

This maxim is written on the main gate of most of the educational institutions—*jñānārtha praveśa sevārtha praṣṭhāna*—enter, to gain knowledge; exit, to serve others. A salvation seeker enters Parmarthik Shikshan Sanstha to develop his/her spiritual faculty and exits to spread spirituality all over the world. Having practised devotion and the knowledge of self in this institute, a salvation seeker proceeds to the path of '*tinnāṇaṁ tārayāṇaṁ* (to achieve self pleasure and let others to get pleasure). He/she dedicates himself/herself to the welfare of self and others. Today, the whole world is suffering from anarchy, violence, tension, insensitivity, corruption, immorality, intolerance and indiscipline. At such a critical time, a salvation seeker, trained in this institute, comes out to the world as a monk, or nun and as an ideal. Influenced by the ideal of the monk or nun, the masses undergo a change of heart and come to adopt non-violence, friendship, fearlessness, morality, compassion, tolerance, authenticity, discipline, sensitivity and peace. That is why there is a condition of balance in the world; otherwise there would have been a complete deterioration of human values. *Sanyāsīs* make the atmosphere of the world peaceful and pleasant, as their thinking is positive.

Parmarthik Shikshan Sanstha believes in the *Jain* theory of '*ṣaṭjīvanikāya*' (the existence of six kinds of life). According to *Jain* philosophy, all the six elements of environment—earth, water, fire, air, vegetation and minute beings—are living beings as we

are. They have the same souls as we have. They too have the instincts of hunger, fear, sexual intercourse and possession. They too feel joy and sorrow. They too have the feelings of lovability and non-lovability. Hence, exploiting environment more than required is unnecessary violence. None of the salvation seekers dwelling in this institute ever commits unnecessary violence on these beings; he/she observes restraint. This institute draws a dividing line between world and *sanyāsa*. A salvation seeker moves from attachment to detachment. The future of the religious order of *Terāpantha* is moulded in this institute. The future of *Terāpantha* lies in the white army that is formed here. Parmarthik Shikshan Sanstha may be said to be the three-fold river of purity, equanimity and restraint. These three elements—purity, equanimity and restraint—can be defined as detachment, joy and peace. These three elements—detachment, joy and peace—are the symbols of white aura, yellow aura and red aura. These auras purify feelings. On the basis of all these things it can be said that Parmarthik Shikshan Sanstha is the institute, on observing devotion where, feelings are purified.

Parmarthik Shikshan Sanstha is the heritage of the whole humanity that prepares *sanyāsīs*. *Sanyāsīs* are the members of the world community as they believe in the maxim "*Vasudhaiva kutumbakam*"—The whole world is one family. They belong to the whole world. They spread non-violence, peace, truth and love throughout the world. They protect human values, inspire people to be good persons and also train them by different experiments. We bow and pay our respect to such a holy and useful institute, that produces such *sanyāsīs*.

## **FORMATION OF SACRAMENTS IN GIRLS : FIRST PRIORITY OF MODERN ERA**

### **Need for the formation of sacraments**

Indian philosophy and the philosophies other than the Indian one have expatiated on the word "sacraments" or habits in their own way. Considering from a broader point of view, formation of good habits, or bringing about refinement and purification means inculcation of human virtues in man. All the philosophies and ideologies agree to this definition. The present age is an age of science and materialism. By making new discoveries in all the fields of life, science has made life extremely comfortable and convenient. The quest for convenience has given birth to materialism. Presently, materialism is at its highest level and the whole world is dazzled by it. No doubt there has been a great development in the whole world but the fact that there has been a great deterioration in values cannot be denied. The fact that is the most alarming is that the greatest deterioration has been there in human values. We see that human values like the feelings of friendship, compassion, brotherhood, sensitivity, morality, forbearance, renunciation, honesty, simplicity and positive thinking etc. are nowhere to be found. That is why evils like—terrorism, immorality, insensitivity, selfishness, corruption, cruelty, dishonesty, distrust, stress, negative thinking, resentment and absence of peace etc. are prevailing everywhere. The ones who are still clinging to the good human values, are feeling suffocated. Hence a great need for the formation of sacraments, for bringing about refinement and for the development of human values is being acutely felt. Good habits are important for and useful to each and everybody, but here I am particularly concerned about the need for and utility of forming sacraments in girls. I will try to throw light on the ways and the experiments by which this purification may be brought about. **Man is the smallest unit of world peace.** Acharya Tulsi has rightly said—

*Sudhre vyakti, samaj vyakti se,  
Rastra svayam sudhrega.*

First of all there should be improvement in an individual. If the individuals are improved, society will improve, as society is nothing else but a group of individuals. And if society is improved, nation will improve automatically.

In order to bring about and establish peace in the world, we will have to think of the ways of improving man, the smallest unit. In this regard, it has been aptly said—

***Apna sudhar sansar ki sabse badi seva hain***

Improving oneself is the greatest service to world. If every person brings about a change in himself, improves himself, the world will be automatically changed and improved. **By improving oneself, one can render the greatest service to the world.** The first thing required for improving the world is to make man a '**good man**'. All the great thinkers of the world are emphasizing the fact that without the restoration of human values, there can be no happiness and prosperity in the world. Today, things have changed immensely. Globalization has reduced the whole world to the level of a small village. A village being very small, anything happening in it, immediately comes to the knowledge of each and everybody living in it. In the same way because of the great revolution in the field of Information and Technology, anything that happens in the remotest corner of the world, immediately spreads all over the world through T.V., I.S.D; internet, e-mail and mobile. This is human weakness that a person grasps evil earlier than he grasps good. We will have to arouse awareness for human values; we will have to attract man to goodness. Man, by instinct, is drawn to evil. In order to restore human values, we will have to start a campaign for the formation of good habits. The need for bringing about refinement and purification in man with the help of experiments and training is being felt all over the world. Such a refined person can bring about refinement in others as well. Thus the number of people refined in this way will go on increasing and their ratio will also increase.

**Utility of the formation of sacraments in girls**

A girl is a seed; a mother is a tree and a grandmother is a banyan tree. The quality and form of a tree depends on the seed. If

the quality of seed is improved, the quality of the tree will automatically be improved. The life of a girl is like a plain paper. We can write and imprint on it whatever we like. Childhood is the best period for the formation of good habits. Habits acquired in childhood persist for the whole life. A girl puts two families in proper order. Before marriage, she takes care of the household of her parents and after marriage, she manages and looks after the household of her in-laws. A girl today is the mother of tomorrow. If a girl has developed and inculcated good values and habits, she will remain refined and cultured even when she becomes a mother. Mother is the first school of a child. A child gets all his sacraments and characteristics from his mother. According to Ayurveda, a child gets his body's tender parts like brain, blood and heart from his mother's blood and menstruation and hard parts like bones, hair and nails from the sperms of his father. During pregnancy the child feeds on his mother's blood and the food that she takes. When it is born, the mother rears it up. Women are the embodiments of affection, compassion, devotion and tenderness. They are said to be the ornaments and dignity of the family. They play an important role in establishing men's households. A mother can rear up ten children but without her a man cannot properly rear up even one child. Affection dwells in the heart of a mother. Man's life is incomplete without woman. Man and woman are the two wheels of the chariot of household. Woman is an embodiment of love and affection but she can be as brave as goddess Durga and Laxmi Bai, the queen of Jhansi if an occasion arises. In the present day world, women are proving themselves superior to men in every field of life—politics, administration, business, science, telecommunication, education and medical science. The background of a woman is a girl. A woman is initially a girl. Hence to form good habits in her is very important. If a girl is not refined and cultured in early childhood, she presents a very ugly picture when she grows up into a woman. The whole society is stained and we have to bow our heads with shame when we behold the ugly form of a woman. Women not having good values are responsible to a great extent for the increasing corruption in society. A refined woman is the basis, the backbone of society whereas an unrefined woman brings

only wastage and destruction in life. If we want to remove corruption, we will have to give good sacraments to our children; we will have to make them realize the importance of values. You may think from any point of view, but if we want a good and decent society, we will have to give good habits to girls specially.

### **The ways of forming sacraments**

Our habits of today form our fortune (karma) of tomorrow. The habits earned previously are our fortune (karmas) of today. In Jain philosophy, apprehension, speculation, perceptual judgment and retention have been said to be the means of gaining knowledge. Retention means storing our sacraments. Sacraments may rise in our present birth and they may rise in our future births also. What are sacraments? Sacraments are the deeds done by us. The sacraments that have been accumulated for thousands of years may rise now in the present. In the same way, sacraments acquired today may rise even after thousands of years. According to the karmic theory of Jain philosophy, the condition of karmas depends on the stages of bondage like duration, fruition, quantity and nature etc. Mind, body and speech are the parts of our attitudes. Similarly, body, senses, mind, prudence and emotions are the parts of our life. For the formation of habits, we will have to go to the subtle world, to the sub-conscious mind. Transformation takes place in the sub-conscious mind. According to Freud the famous psychologist, there are three levels of mind (1) conscious mind (2) sub-conscious mind and (3) unconscious mind. Conscious mind works at the level of brain. Imagining, thinking and memory are the functions of the conscious mind. It is the controller of all the activities of our gross body. This conscious mind pertains to all the three periods—present, past and future. All the functions of the material world are controlled by conscious mind. Body and speech too are controlled by it. Now we come from gross body to subtle body. After coming in contact with the gross body, we come to the subtle-Tejus-body. This Tejus body is known as electric, etheric or astral body. Vitality is controlled by Tejus body. All the wonderful acts of vitality are performed through Tejus body. The parts of

Tejus body are aura and volitions. Sub-conscious mind is related to Tejus body. There is no reach of words there; it is a world of vibrations. Transformation begins to take place when something enters the sub-conscious mind. We are transformed if we manage to carry our emotions to sub-conscious mind through contemplation. In order to form good habits in girls, we will have to carry them to their sub-conscious minds through relaxation, meditation and contemplation. These habits are permanently fixed there. A thing, once received by sub-conscious mind, can never be forgotten. A person may be transformed as we like by putting the feelings in the sub-conscious mind again and again. If human values are carried again and again through contemplation to the sub-conscious minds of girls, they may be moulded as we wish them to be moulded.

Now let us proceed even beyond sub-conscious mind. The subtlest body is the karmic body that is mixed with our soul in the same way as milk and sugar-candy are mixed together. There are vibrations in soul. There are vibrations in karmic body also. Connected with our karmic body is our unconscious mind. All our sacraments are stored there as goods are stored in a godown and are exposed when they get a chance of rising. **Unconscious mind is our ware-house in which all our auspicious and inauspicious habits of many lives are stored. Our desires, that are not fulfilled, are all stored in our unconscious mind.** The Tejus body, that is coming in contact with the gross body, is bringing the raw-material from the ware-house of unconscious mind. As Acharya Mahapragyaji says, we should try to understand the process of refinement and then refine and purify our karmas.

### **The practical aspect of the formation of sacraments**

In order to provide permanence to habits, practice and training are required. Families will be refined when girls are refined. It is a girl who acquires the status of a mother when she grows up. Mother is the first school of a child. A child gets most of his sacraments from his mother. Although each and everybody should inculcate good habits and honour values, yet forming good

habits in girls will be all the more fruitful. In my opinion, Preksha meditation is the best means of forming good habits. Good habits can be developed in girls by means of practice and training in Preksha meditation. Here I am presenting the practical forms of the eight steps of Preksha meditation and their advantages :

### **1. Relaxation**

In this method, the body is relaxed. One forgets the existence of body even when it is there. Every limb of the body is relaxed and distressed by auto-suggestions. One feels that every part of the body is relaxed and distressed. One feels very light. When we reach this stage we forget the existence of our body though it is there. Many people go to such depths during relaxation that their Tejus (astral) body comes out of the gross body and travels to far-off places. The great advantage of this practice is that we come to know the science of differentiation. **We feel that soul is different from body.** This science of differentiation teaches us right faith and the transformation of life begins.

### **2. Perception of breathing**

In this experiment, the speed of breathing is slowed down. Breathing is long, slow and at an equal interval. The breath, that comes in and goes out in between the two nostrils, is reflected on. By training one learns to take as much time in breathing out as in breathing in. The number of breathing is slowed down from 15-16 to 6-7 per minute. Mental concentration will increase in proportion to the decrease in the number of breaths. The greatest advantage of perception of breathing is that one gets rid of stresses and excitement. This riddance increases the feeling of joy in life. Perception of breathing gives mental peace and increases mental concentration.

### **3. Journey to the inner-self**

In this experiment; energy is raised from the lowest point of the spinal chord and taken to the centre of knowledge, the highest point of head through the spinal chord. Energy is taken from the

centre of energy to the centre of knowledge with every breath. Psyche is again concentrated on the centre of energy while breathing out. The greatest advantage of this journey to the inner self is that one is freed from lust and the feelings of sexual enjoyment. Knowledge and memory are enhanced, as the centre of knowledge gets active. Through this journey, energy is transferred from the centre of energy to the centre of knowledge.

#### **4. Perception of body**

Every external and internal part of body is reflected on by auto-suggestions. Psyche is concentrated on every part of the body. The latter gets relaxed as it is reflected on and begins to function properly. The greatest advantage of reflection in body is that one gains physical and mental health. The part of the body that is having pain is relieved of pain when it is concentrated on.

#### **5. Perception of psychic centres**

There are, in all, 13 spots in the body, which are the centres of soul (consciousness), they are centres of—knowledge, peace, light, perception, purification, joy, health and energy etc. These centres get active when psyche is concentrated on them and the energy of the soul is centred on these spots. Perception on different centres of consciousness yields different advantages. For example, excitement is subsided when the centre of light is concentrated on. Equanimity is enhanced and transcendental knowledge is gained when the centre of perception is reflected on. Tissues of knowledge are developed when the centre of knowledge is concentrated on. Lust and the feelings of sex are purified when the centre of purification is concentrated on. Feelings are purified when psyche is concentrated on the centre of joy.

#### **6. Aural meditation**

Aural meditation is brought about by concentrating on colours. The centre of consciousness is concentrated on keeping different colours in mind. Memory is enhanced when yellow colour is concentrated on the centre of knowledge. Passions like

anger, vanity, illusion and greed etc. are subsided when the white moon is experienced while concentrating on the centre of light. Transcendental knowledge is gained by gradual and constant practice with the result that we move from the gross world to the subtle world of intellect. Thoughts and ideas get purified when yellow colour is realized while concentrating on the centre of purification. Feelings are purified and joy is gained when green colour is realized while concentrating on the centre of joy. Vitality gets enhanced when blue colour is experienced while concentrating on the centre of Tejus. Will power is enhanced when blue colour is thought of while concentrating on the centre of health. Lusts are subsided when blue colour is realized in mind while concentrating on the centre of energy.

### **7. Volition**

By auto-suggestions, mind is filled with the feelings of non-eternal, birth, non-shelter, oneness, separateness, non-greediness, stoppage, influx, dissociation, religion, enlightenment, friendship, and compassion etc. By the development of these feelings, psyche is purified, fickleness of mind is removed, attachment is destroyed and the feeling of renunciation is encouraged. Attempt is made to fill mind and soul with each and every positive feeling. By doing so again and again, this act is formed into a habit with the result that there is no chance of evil habits getting developed. Good habits may be developed in girls by filling their minds with these positive feelings.

### **8. Contemplation**

Thinking again and again for which Preksha meditation is carried out in mind, is known as contemplation. In order to form good habits in girls, practice of the reflection on compassion, friendship, mutual trust, adjustment, humility, morality and authenticity is given to them. While reflecting, first of all mind is concentrated by relaxation and aspirate sound. When mind is concentrated, it is given auto-suggestions that the feelings of compassion, friendship and morality are getting strengthened. This

process is repeated many times. Attempts are made to carry these feelings upto the sub-conscious mind so that they are retained and get permanent and strong. By reflection on these feelings, we are moulded into their form. We get accustomed to these habits and we begin to behave accordingly.

Acharya Mahapragya says, "You will have the feelings as you have the auras, the thoughts as you have the feelings and the behaviour as you have the thoughts." We have to purify our feelings and this can be done only by the practice of reflection.

Thus, with the practice of these eight steps of Preksha meditation, the feelings of girls are purified. After doing that, good habits may easily be formed in them. If these steps are practised daily, there will be no possibility of inauspicious habits getting developed. The ideas with which we fill our mind and soul are always hovering in them and we behave with our mind, body and speech in conformity with them. Bringing about refinement in a girl means bringing about refinement in two families. A girl is the plant that grows into a big tree in the form of a sister, a mother, a wife and a grand mother. She gets an even greater form as a banyan tree. Harmony in families is very necessary to remove and solve the present day problems. In order to establish this harmony, giving good habits to girls is the first priority of the present age. The following lines of Acharyashri Tulsi will automatically be realized if the girls develop good habits.

*Sudhare vyakti, samaj vyakti se,  
Rastra svayam sudhrega.*

If an individual is improved, society will be improved and eventually the nation will be improved.

## JOY-GIVING MANTRA : NAMO ARHANTANAM

"*Namo Arhantanam*"—I bow to Lord Arihant, Ari—enemy; Hanta—one who destroys enemies. This sacred verse means that my lord is the destroyer of enemies. We have the feelings of joy and sorrow when we overcome external enemies in life where as we feel immense inner joy when we overcome our internal enemies and these are anger, ego, deceit and greed. Overcoming them means attainment of eternal joy and this eternal joy is—happiness. Lord Arihant got liberated by winning over anger, ego, deceit and greed. Contemplation on such a lord is of great help in overcoming these internal enemies. '*Namo Arihantanam*' is a sacred verse that purifies our aura. The vibrations caused by the chanting of this mantra purify our mental efforts. The chanting of this mantra sublimates our black, blue and grey auras and transforms them into red, yellow and white (pure) auras. Lord Arihant had infinite knowledge, infinite perception, infinite bliss and infinite energy. One, who concentrates with white colour on the centre of knowledge, proceeds to the path of being an *arhat*, the enlightened one. To gain enlightenment, to have in mind the object of being an *arhat* is necessary. When the devotee attains oneness with his object, he gains the necessary qualification of realizing his aim. In the same way a devotee, attaining oneness with the enlightened one, reaching the climax of devotion, becomes the enlightened one himself. Scriptures say that one cannot get liberated without remembering and keeping in mind the enlightened one Arihant.

Lord Mahavira said, "*appna sacch me seja, meting bhue su kappye*"—Discover the truth yourself; have friendship with all. One, who discovers truth oneself, gradually enhances his venerability. When we enter the world of wisdom that is beyond intelligence, all the souls seem to be similar to us, we do not feel any difference in them. On entering the world of wisdom, every soul seems to be possessing infinite knowledge, infinite perception, infinite bliss and infinite energy, but because of different natures,

different situations, different intensity and because of beings covered with eight karmas, the development of every soul is different. All the eight karmas obstruct the power of soul. Some of these karmas are auspicious and others are inauspicious, but to become an enlightened one, one has to go beyond both of them and attain a totally pure stage of non-karma at which there are no auspicious or inauspicious karmas. Jainacharyas have regarded merits as fetters of gold and demerits as fetters of iron. Both of them are fetters and to attain liberation, it is necessary to destroy both the kinds of fetter i.e. merits and demerits. The state of liberation is the state of joy. The mantra 'Namo Arhantanam' destroys the shackles of both merits and demerits. 'Namo Arhantanam,' the first stanza of the mantra covers all the objects. Attainment of eternal joy is an achievement in itself.

Jain philosophy is a philosophy of soul. Lord Mahavira said, "Soul is eternal, soul is the doer of karmas and soul is the enjoyer of karmas. One can get rid of karmas and riddance from all the karmas is the stage of salvation." One, who has faith in this teaching of Lord Mahavira, attains right faith. This right faith is the first step towards self-development.

One, who assimilates this mantra, takes it to heart, attains right faith. Chanting of this mantra can solve all the problems of the world. If one tries to go into the depth of this mantra to discover the infinite modes hidden in the each and every word of this mantra, one can discover the truth that this mantra is the giver of eternal joy. '*Namo Arhantanam*' is true, benevolent and beautiful. It is the combination of truth, the feeling of doing well to others and beauty. One, who concentrates on this mantra, certainly attains perfection. For the realization of the fruition of devotion, one must develop this feeling in one's heart. A devotee must concentrate on the white stripe, shining on the centre of knowledge and think of the mantra '*Namo Arahantanam*,' and feel that white atoms are entering the body with breathing and the whole body is filled with white atoms. White colour is a symbol of pure aura. The soul that thus develops this feeling with the help of the shining white stripe, gradually precedes to the path of becoming an enlightened one itself.

Before starting his sermon, Acharyashri Mahapragya pronounces the mantra '*Namo Arhantanam*' thrice. By this pronunciation, he fills his soul with the essence of this mantra. The sermon that is preached after being filled with this volition comes out of transcendental consciousness. It becomes effective and impressive because he himself develops this volition and that is why he is able to arouse the pleasant feelings of truth, beauty and benevolence in the hearts of his audience. His speech simply charms the public. The flow of knowledge, coming directly out of transcendental consciousness fills the listeners with immense joy. They are simply bewitched. This is the glaring example of the wonderful power of the mantra '*Namo Arhantanam*.' By uttering this mantra whole-heartedly, many people have attained salvation and many more will attain it in the future as well.

Lord Arihant established a four-fold order, the constituents of which are—monks, nuns, and male and female votaries. The *Teerthankars*, before attaining omniscience, are self-compassionate, who think of the development of their souls only. But after becoming *Teerthankars*, they grow compassionate to others as well. The word '*pranukampi*' means to think of the welfare of others. It can be explained like this—the mantra '*Namo Arihantanam*' transforms one who thinks of one's welfare only into someone who thinks of the well being of others as well. Such a person thinks of the welfare of each and every being. The sphere of his compassion broadens. Such a person does no harm to any being, he develops friendship with all the beings. He develops a feeling of community consciousness.

The mantra '*Namo Arhantanam*' is an ideal of life. All the works of a person, who chants this mantra early in the morning on rising, are completed without any disturbance. Such a person endears himself to all.

This mantra prevents diseases, destroys sorrow and gives joy. One, who chants it, gets the fruits immediately. The presiding deities of the *teerthankaras* protect and provide material gain and prosperity to those, who regard the mantra '*Namo Arhantanam*' as their ideal and desired goal. Chanting of this mantra subsides and purifies the feeling-producing karmas. This mantra is the giver of

strength, knowledge, conation and eternal joy. Solution of all the problems of the world lies in the force of this mantra. It can very aptly be concluded that one, who wants to fill one's life with knowledge, conation, joy and energy, should fill oneself with volition by concentrating '*Namo Arhantanam*' on the centre of knowledge. One, who wants to gain eternal joy, should bear this mantra in such a way that it pervades the entire being. This mantra forms a safeguard that saves us from disturbance and excitement. The only thing required is that we really live the deep secrets and meaning of this mantra and put them into practice in life. Then only we can really know ourselves. To conclude, '*Namo Arhantanam*' is the mantra, the sacred verse, that provides unlimited joy. The ultimate aim of life is joy, happiness. This mantra helps in realizing this supreme truth.