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Sri Kanhaiyalal Sethia, eminent poet of Hindi and Rajasthani, is receiving the Murtidevi Literary Award from Sri Balaram Jakhar, Speaker, Lok Sabha in New Delhi on May 11, 1988. In the centre is Sri Asoke Kumar Jain, Managing Director, Bharatiya Jnanpith.

a quarterly on Jainology

Jain Journal



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Spiritual Disciplines and Practices in Jainism

BHAGCHANDRA JAIN

Spirituality is the science of spirit or self or ultimate reality in being which comprises its right knowledge and right conduct in its relation with the universe. It is beyond the physical or material world and therefore is immanent. It is called *adhyātma* (pertaining to self) in Sanskrit. Spiritual knowledge of the self requires its realization that one has capacity and aspiration to attain the highest and ultimate truth. Spirituality needs spirit in its purity which can be achieved only by and in inwardness, intuition and mysticism. Ultimate reality is related to world until one reaches ultimate spiritual destiny. Therefore there is significant relationship between human and pure spiritual and natural and super-natural.

An empirical man is expected to follow the auspicious qualities or values and ethics and morality which are intimately related to the ultimate. Ethics is man's intellectual search for conceptual knowledge about the good and morality is essentially merely a mode of personal and social conduct. Both these together help a man to reach ultimate reality.

Spirituality, religion and philosophy are intimately connected with each other. The word 'religion' is derived from the Latin verb 'religare' i.e. to bind which means religion is to impose duties that bind and require observances on the part of its adherents. It has a wide sphere for the spiritual upliftment of the self and society. Its fundamental subject is to search ultimate truth with intuition but simultaneously it can also be a social, dynamic and a subject for intellectualistic enterprise involving metaphysical and philosophical presuppositions. It is first subjective and then objective. When religion is considered for the sake of spiritual realization it becomes a basic instrument for the welfare of mankind and its society. Philosophy is essentially an intellectual pursuit which provides a man with a new sphere to ponder over religious and social problems with certain moral values and spiritual qualities. Religion is for self-valuation and philosophy stipulates the logical speculation. Specially in Indian philosophy knowledge is an

instrument and spiritual salvation is the supreme goal. Philosophy is the base of religion. Philosophy is pervading and religion is pervaded. Religion stresses practical aspects of life while philosophy gives it the metaphysical and intellectual expression. Therefore both religion and philosophy are profoundly co-related with each other. They uphold the supremacy and ultimacy of liberation from conditioned existence.

Spiritual disciplines and practices are representative wings of religion and philosophy. Spirituality is immanent in human nature, religion is a moral force and philosophy is an intellectual instrument for achieving the spiritual and religious goals. Under this perspective Jainism originally preaches ideals for attaining spirituality. Its religious aspects enjoin discipline for social upliftment and philosophy justifies them for exemplary behaviours.

Spirituality relates to having belief in an independent existence of soul, its nature of innate purity, and the removal of ignorance through right means. To attain this spiritual goal a certain amount of disciplines and practices are to be prescribed by all the systems. Therefore there is no controversy over the spiritual goal but the controversy lies in framing the disciplines and practices leading to the goal. Here we shall have a bird's eye view of the concept of Jainism in this regard.

Spiritual Tradition in Jainism :

Jainism is one of the most ancient living religions and philosophies of the world. It belongs to the Sramana tradition of India which has been propagated by spiritual victors from time immemorial. In the light of various literary accounts and historical and archaeological evidences, it appears, Jainism, the religion of humanistic approach was started with the beginning of human civilization in the Indian sub-continent by Rsabhadeva, the first Tirthankara of the Jainas in the third era of the present cycle. It is neither originated in and developed within the Vedic tradition nor is it an offshoot of Buddhism. But it is, as a matter of fact, pre-Vedic in origin belonging to the non-Aryan culture of India and therefore Jainas may be indigenous to India. This fact can be ascertained from the Vedic literature and the archaeological excavation of Mohenjodaro and Harappa sites where the ascetic sculptures depict the cultural aspects of Sramana Munis, Arhats, Vratyas and Vatarasanas of Pre-Aryan religion, viz. Jainism. It is also an established fact that the Upanisadic philosophical speculations have deep impact of Jaina dogmas and ascetic practices.

Among the successors of Rsabhadeva, the twenty second Tirthankara Neminatha is related to Lord Kṛṣṇa and the twenty third Tirthankara Parsvanatha and twenty fourth Tirthankara Mahavira are well-known to the Pali literature of early Buddhism. Remaining spiritual leaders are not much known to the history of today.

These Tirthankaras are not the founders of Jainism. They are propagators of the supreme truth and spirituality. They had attained it through right conduct and penance. They were individual human souls, and not the divine personalities, who revealed the path of purification and liberation from all passions and desires through right vision. They threw off the yoke of bloody sacrifices and other Brahmanic rituals, and rejected the conception of the incarnation of God. They refuted the idea that God is the creator and destroyer of the universe and put aside the authority of the Vedas and derecognised the caste system of the Brahmanic society. Pluralistic system of their thought paved the way of salvation for the realization of self by each and every being. Another important feature of Jainism is to observe non-violence in all spheres of speculation, social conditions and political and religious disciplines and practices. It implies a pessimistic and ascetic outlook towards mundane life. Complete detachment from *samsāra* and observation of nudity indicating non-possession as its symbol is its prerequisite stage for the attainment of emancipation from *karmas*.

Jainism is more known to us through Tirthankara Mahavira, the contemporary of Tathagata Buddha. His prominent spiritual followers have written a vast literature in Prakrit and Sanskrit. Our analysis of spirituality and other religious practices is based on their monumental works.

Conception of Spirit and other Categories :

The main aim and object of spiritual disciplines and practices is to enable a man to realize spiritual happiness and perennial peace. To obtain this motto of life, one is expected to believe first in the existence of spirit or soul which is said to possess qualities of consciousness, remembrance, desire for knowledge, desire for movement, doubt etc. The other substance is non-soul which is not endowed with consciousness. Matter, motion, rest, space, and time come under this category of non-soul (*ajīva*). Of these the soul and matter are the most important as their interaction results in the origin of the universe.

Soul, according to Jainism, is the central point of spiritual disciplines and practices. Its distinctive characteristic is consciousness, the power of cognition (*upayoga*) which distinguishes it from body or physical entity. It is infinite in number and is without beginning. It exists within the corporal shape whatsoever it may be. Soul is formless, agent, enjoyer of the fruits of *karmas*, and exists in the world. Its cognitive operation is generally divided into two types, viz. determinate (*sākāra*) and indeterminate (*anākāra*). Soul apprehends the object concerned first in specific form and then in a generic form. When one attains the state of complete development, he becomes capable of knowing and perceiving all at once. This is the highest spiritual point where one finds transcendence in extraordinary experience.

Soul is of two types—one is worldly and the other is emancipated. The worldly soul attracts influx of karmic matter and gets mixed together with false notions, negligence and passions. As a result, soul becomes obscured. The state of mutual intermingling of the soul and *karmas* is the process of bondage which causes birth and rebirth. This transmigratory cycle remains with the soul until it is destroyed by anti-karmic forces. The true nature of soul is thus hidden behind the veil of evil *karmas*. The veil has to be removed and this is done by spiritual disciplines and practices. This is the core point wherefrom the practical form of Jaina metaphysics commences. By means of observing code of conduct as laid down by Jaina scriptures, the spiritual aspirant gradually effects the cessation of the inflow and the disruption of the karmic matter. Then the soul attains at last the state of complete annihilation of all karmic matter which is called spiritual salvation, the state of permanent happiness.

The living beings may be divided into two groups. The first group belongs to those who consider happiness in worldly enjoyments through external means confined to materialistic approach with lesser development. On the other hand, the second group comprises those who believe in disentanglement from worldliness and attainment of meritorious spiritual qualifications and real happiness with right means alone. The first strives for economic possession and the second one leads the religious conduct for realization of the ultimate truth.

For spiritual realization according to Jaina tradition, right faith, right knowledge and right conduct constitute all three together the path of spiritual salvation termed as triple jewel (*ratnatraya*). This path provides true knowledge of substances diminishing pseudo-

cognition through spiritual calmness, spiritual agitation, spiritual detachment, compassion and religiosity.

Anger, pride, deceitfulness and greed are the passions which lead to endless worldly existences. Consequent on the fruition of *karmas* the soul wanders into different conditions of existence, creates passions, disbelieve in reality, non-cognition of substances, arising from ignorance, non-restraint and non-attainment of perfections. From destruction-cum-subsidence soul attains mixed type of right and wrong belief, knowledge, perception, attainment, conduct and mixed disposition of restraint and non-restraint. When the *karmas* are completely destroyed, the perfect knowledge, perfect perception, fearlessness and infinite enjoyment are attained by the purified soul.

Spiritual Disciplines and Practices in Jainism :

With this introduction let us have a view of spiritual disciplines and practices as laid down in Jainism. With the sole intention to achieve the purified state of soul Jainism prescribes some fundamental disciplines and practices. They can be observed partially and totally. Partial observation is prescribed for a householder as he is unable to desist from all sins completely whereas an ascetic is expected to observe the code of conduct totally as he practically does not stay at home. An ascetic is he who observes vows completely and is free from sting, the main root of pain and emotional excitement arising from *karmas*. Sting is of three kinds, viz. (i) deceit termed as *māyā*, (ii) desire for enjoyment termed as *nidāna*, and (iii) perverse attitude termed as *mithyādarśana*. The practice of these vows with vigilance dispels sufferings just as an excellent specific herb removes disease.

Spiritual Disciplines and Practices for a Householder :

Jaina thinkers have written a vast literature over the code of conduct for a householder and spiritual aspirant. A householder, as a matter of fact, has to observe more responsibilities. First he prepares himself gradually and steadily to renounce the world with right faith by observing the rules prescribed and then fulfils the responsibilities for welfare of the family, ascetics, society, nation and mankind. Some of the important attributes of a householder may be mentioned as follows : observation of non-violence, legitimate earning, hospitality, refraining from unnecessary criticising the Government, keeping good company, paying respects to parents, service to people, following religious preachings, gratefulness, generosity, being afraid of sins, honesty,

appreciating conduct, life and activities of spiritually advanced people, avoiding expenditure exceeding income and so on. Such rules make life pleasant.

A. Spiritual Stages of a Householder :

A Jaina householder's disciplines have been discussed in various ways in Jaina scriptures. Out of them two types may be specially mentioned. In the first type he has to undergo eleven stages called *Srāvaka-pratimās* whereas the laymen make spiritual progress through gradual restrictions upon worldly activities. The second classification is divided into three, viz. (i) *Pākṣika Srāvaka*, (ii) *Naiṣṭhika Srāvaka*, and (iii) *Sādhaka Srāvaka*.

(i) *Pākṣika Srāvaka*

This is the first spiritual status of a Jaina laity in which he first takes a vow with right faith not to eat meat, not to drink alcohol or wine, not to relish honey or any of the five kinds of figs containing souls. Then he desists from injury, falsehood, stealing, unchastity and attachment to wealth. These are the eight basic restraints (*mūlaguṇas*) which are to be followed by even an ordinary Jaina layman. He also takes a vow not to indulge in seven types of obnoxious habits (*vyasanās*) which make the life disastrous. They are, (a) gambling and racing, (b) meat-eating, (c) alcoholic drinks, (d) prostitution, (e) hunting, (f) stealing, and (g) sexual intercourse with other's wife or husband. He ponders over the consequences of man's indulgence in these vices. They are the cause of sin or demerit and those who are engaged in sinful activities are punished here by administrators and society members and are subjected to suffering in the next world. He also leads the life of a strict vegetarian. His profession should not be violent. One point is remarkable here that restraint from injury etc. refers to restraint from injuring himself. This extremity leads him to a pious life. Along with the observation of the *aṣṭamūlaguṇas* a Jaina householder must practise the six more activities for spiritual progress. They are called *āvaśyakas* :

(a) Worship of the Tirthankaras : This attribute has given rise to the construction of huge Jaina images and temples all over India. It has developed an independent branch of art and architecture, painting etc. There is no priest system working as an intermediary in Jainism. The worship of the Tirthankaras sometimes assumes an unusual proportion with their *pañcakalyāṇakas*, *vidhānas*, visits to holy places and other religious ceremonies. (b) Service to spiritual teacher with obedience,

reverence, food etc. The teacher preaches to the laymen and laymen pay respects and services to teachers. They also keep themselves on guard against the conduct of each other. Therefore the relation between these two religious groups has never been lop-sided and fearful. (c) Studying scriptural texts every day (*svādhyāya*). Scriptural texts contain the sermons which show the people right path. (d) Practising some form of self restraint every day. (e) Doing some form of penance and austerity every day both external and internal, and (f) doing some kind of charitable act.

This is an introduction to spiritual disciplines and practices of an ordinary householder. These observations create communal harmony and maintain peace in society and in the country.

(ii) *Naiṣṭhika Srāvaka* :

One who fulfils his religious duties with constant vigilance is an loyal householder (*Naiṣṭhika Srāvaka*). In order to prepare himself for the ascetic life the householder goes further to observe the eleven spiritual stages (*pratimās*). They are as follows :

(a) *Darśana Pratimā* :

After observing introductory rules, layman enters into first spiritual stage (*darśana pratimā*) in which it is required true and unshakable faith in Jainism with firm conviction in the reality of seven fundamental principles *saptatattva* of Jainism and devotion to *pañcaparameṣṭhinas* (*arhat, siddha, acārya, upādhyāya* and *sādhu*). After a long practice he becomes *samyagdṛṣṭi* (possessing right vision and right knowledge). As a result there should be eight attributes in him at this stage, viz. (1) freedom from care of body, (2) freedom from doubt in the teachings of the Jina with right knowledge, (3) freedom from desire for worldly enjoyment, (4) following of right path, (5) reinstatement of right belief, (6) attaining to right conviction, (7) love and affection for good people, and (8) respect for religious teachings. He should also not be proud of caste, family, power, personality, penance, accomplishments, learning and worship. A true follower of Jainism will ponder daily over twelve points of meditation to realize self or deep-reflection (*dvādaśāṇuprekṣā*) as follows : transitoriness, helplessness, transmigration, loneliness, distinctness, impurity of body, influx of karmic matter, stoppage of influx of karmic matter, dissociation of *karmas*, the structure of the universe, rarity of enlightenment and the truth proclaimed by religion. These reflections help the spiritual aspirants to practise moral virtues

such as supreme forbearance, modesty, straightforwardness, purity, truthfulness, self-restraint, austerity, renunciation, non-attachment and celibacy. The realization of self through these attributes generates tranquility, disenchantment with materialistic world, prosperity, supreme perfection and final beatitude. Householders and mendicants can achieve these attributes through spiritual disciplines and practices gradually.

(b) *Vrata Pratimā* :

In order to prepare himself for the ascetic life the householder goes ahead to observe the twelve vows (five *aṇuvratas*, three *guṇavratas* and four *śikṣāvratas*) for obtaining inner purity of the self. Firm conviction with right understanding in the reality of fundamental principles of Jainism generates benevolence towards all living beings, joy at the sight of virtuous, compassion and sympathy for the afflicted and tolerance towards the insolent and ill-behaved. He who conducts himself in this manner is able to practise non-violence, truth, non-stealing, refraining from all illicit sexual activities and non-possession to perfection.

Non-violence is the fundamental principle of Jainism. It rebuffs all complaints and humiliations made by small and big, if followed seriously. Its instinct percolates into the heart of a right ascetic and leads him to humanity by leaps and bounds. Here violence means severance of vitalities out of passion. Negligence is the main cause of violence. Even violence in thought in Jainism is a cause of injury. *Daśavaikālika* says that one who walks, stands, sits, sleeps, eats and speaks with vigilance, no sin accrues to him. Jaina thinkers discussed violence and non-violence at a great length. In their opinion avoidance of external violence is as necessary as the avoidance of feelings of attachment. Violence is mainly of three types, i.e. (1) committed by himself, (2) got committed by others, and (3) giving consent to violence done. Violence should be avoided by either of the three agencies of mind, speech and body. Thus a layman starts his steps towards equality and equanimity. Other vows are intended in safeguarding the vow of non-violence.

Some remarkable disciplines are to be mentioned here which can be said are instruments for social and economic justice. The true householder should be kind to animals. He should not bind, beat, and mutilate their limbs. He should not overload them and withhold food and drink. He is also expected to refrain from perverted teaching, divulging what is done in secret, forgery, misappropriation

and proclaiming others' thoughts. Likewise to refrain from prompting others to steal, receiving stolen goods, buying goods other than those allowed by lawful and just means, using false weights and measures in order to obtain more from others and deceiving others with artificial or imitation goods like gold, synthetic diamonds and so on are some of the important small vows prescribed for Jaina householders. These observations should be in practice to make justice for self and the justice for the sake of society to implement social justice and create congenial atmosphere and relationship between fundamental rights and directive principles of state policy. Ordering someone to bring something illegally from outside the country is also prohibited for householders.

Anger, pride, deceitfulness and greed are the four passions which are main causes for the influx of the karmic matter into soul through the channel or medium of activity. This influx is differentiated on the basis of intensity or feebleness of thought-activity, intentional or unintentional nature of action, the substratum and its peculiar potency. With the intention of collective interest it is also an imperative task that one should not censure others by concealing their good qualities and praising oneself proclaiming noble qualities absent in oneself.

Rendering help to one another is the basic formula of Jaina discipline (*parasparopagraho jīvānām*). Some more supplementary vows are prescribed for householders which pave the way for their spiritual elevation with a view to having socio-economic justice. For instance, to curb the mentality of master minding operations aimed at enlarging their wealth or concentrating their economic power to achieve greater exploitative capacity, Jainism directs the householder to fix boundaries for business, not to pursue such activities which cause injury to living beings, to limit consumable and non-consumable things, not to use honey, meat and wine, to extend hospitality by offering food, implements, medicine and shelter, and to bestow one's possessions on another for mutual benefit. He should also observe compassion towards living beings in general and towards the devout in particular. He should practise charity, contemplation, equanimity and freedom from greed. A true follower of Jainism is also expected not to give weapons of violence, take interest in other's dispute, supply poisons, fire, rope, whips or other such objects as may lead to violence.

Remaining Pratimās :

The householder, besides observing the twelve *vratas*, follows the remaining spiritual stages gradually. In the third stage he has to

observe (c) concentration on self (*sāmāyika*) thrice a day. Other stages are (d) observing weekly fast (*poṣadhā*), (e) avoiding the use of animate articles (*sacittatyāga*), (f) abstaining from eating at night (*rātri-bhuktityāga*), (g) observing complete celibacy (*brahmacarya*), (h) renouncing all worldly occupations and engagements (*ārambhatyāga*), (i) renouncing all worldly concerns (*parigrahatyāga*), (j) renouncing approval of activities connected with household (*anumatityāga*) and (k) renouncing specially prepared food or lodging (*uddiṣṭatyāga*). The spiritual aspirant who reaches the eleventh stage is called Ksullaka (junior) having three long pieces of clothes and a loin cover (*langotā*) and Elaka having only a water pot and a broom and also a loin cover in Digambara tradition while in Svetambara tradition he is called *Sramanabhūta* possessing a begging bowl and whisk broom. Thus he prepares to observe the total ascetic practices.

(iii) *Sādhaka Srāvaka* :

This is the third stage of a householder where the subjugation of senses is conducive to the removal of passions. In case his senses cease to work and cooperate, the aspirant thinks to die voluntarily. In Jaina tradition this type of death is called *Paṇḍitamaraṇa*. This is an important and interesting feature of the Jaina householder and spiritual aspirant's vows. It is a passionless voluntary death which he embraces at the end of this life. It is very controversial and is debated even on the international level today. It is argued that it is a sort of suicide. But, as a matter of fact, this is not so as there is no passion in it. A person who kills himself by means of weapon etc. is swayed by attachment/aversion or infatuation. It is suicide. But he who courts death is free from desire, anger and delusion. Hence it is not suicide. This is called *sallekhanā* in Jaina terminology which means to make the body and the passion thin.

In modern terminology it is called 'Euthanasia' or one's 'Right to die'. This has come into limelight all the world over and became a subject of debate because of the revolutionary changes in medical knowledge and life-supporting systems which could prolong human life even after the brain stops functioning. The practice has been accepted in countries like the United States, the United Kingdom and Australia. Even the Vatican has accepted it in one case. The Karnataka Advocate-General Santosh Hegde from India has supported the view by referring to all these instances and said Acarya Vinoba Bhave had reportedly been allowed to refuse food and medicines during the last few days of his life so that he could die a quick death. Hegde is of the opinion that there was nothing immoral or unethical for a person to prefer euthanasia

if he is found to be suffering from an incurable disease and if he is in a sane state of mind, fully aware of the consequences of his decision. Suicide, as a matter of fact, should not be mixed up with the exercise of an individual's right to die as the former is not a sane decision (Patrika, Jaipur, January 30, 1985). Jain Acarya Santisagar's death in August 1955 can also be cited as the holy death fasting upto last moment.

Fourteen Spiritual Stages (Guṇasthānas) :

This is the third type of division of spiritual stages called *guṇasthāna* in the Jaina scriptures. It is fourteen in number stating the nature of the self in possession of the *ratnatraya* (right vision, right knowledge, and right conduct) on the path of purification. The first stage is the lowest one which involved gross ignorance (*mithyādr̥ṣṭi*). Here the self accepts wrong belief as right therefore the person cannot make a distinction between reality and unreality. The second stage is *sāsādana* in which the soul, though in transitory stage, has a taste of right knowledge. The third *sāsādana samyagdr̥ṣṭi* indicates the mixture state of right and wrong belief. The fourth is *asamyata samyagdr̥ṣṭi* where the soul achieves right vision but cannot perform the conduct. The fifth *deśasamyata* shows the trends of the soul for adopting partial vows prescribed for a layman. The sixth *pramattasamyata* onward relates to the ascetic order. Here the soul observes the ascetic conduct but mild passions make him impure. The seventh stage *apramattasamyata* makes the ascetic free from negligence and breach of vows. It is said that the ascetic cannot go beyond this stage in the present era as he does not possess that purity. The eighth stage *apūrvakarāṇa* indicates highly purified mind of the self who does not go down. The practice of *śukladhyāna* starts from this stage. Pride is also altogether destroyed in this stage. In the next *anivṛttikarāṇa* stage deceit totally disappears and the soul advances further to *sūkṣmasāmparāya* stage where all passions are annihilated except slight greed which is destroyed in the eleventh stage *upaśāntamoha*. From here the aspirant may fall back to the lowest stage. In the *kṣīnakasāya* the soul becomes free from delusion and attains *kaivalya* (omniscience). The soul upto this stage is called *chadmastha*. The next stage (*sayogakevali*) enjoys the omniscience in its embodied state. And the last fourteenth stage *ayogakevali* is the most pure stage where all the passions and *karmas* are annihilated by the third and fourth stages of *śukladhyāna*.

This is a brief picture of the spiritual development in fourteen steps which can be comprehended by the three main divisions, viz. the external

self (*bahirātman*), internal self (*antarātman*) and the transcendental self (*paramātman*).

B. Spiritual Disciplines and Practices for a Jaina Mendicant

Jaina scripture prescribes some code of conduct for a spiritual aspirant. It is called *sammācāro* (right conduct) which is formulated in consonance with the spiritual vigilance for a mendicant. He stays in temples or woods with total renunciation and proper conduct. He must observe fully all the twelve vows prescribed to the householder. After observing the eleventh *pratimā* he accepts initiation from the teacher and becomes mendicant pulling out the hair from his own hands. He is now required to arrest the karmic matter by controlling passions, careful movement, observing virtues, engaging himself in contemplation and conquering the sufferings by endurance and conduct. He follows in toto the twelve vows prescribed for layman. For curbing the threefold activity of body, speech and mind an ascetic takes every care in walking, speaking, eating, lifting and lying down and depositing waste products for avoiding injury to organisms. Besides, he observes in toto the ten virtues and meditates over the *anuprekṣās* as already discussed in the context of disciplines for householders. He has also to endure twenty two types of afflictions (*pariśahas*), viz. hunger, thirst, cold, heat, insect-bites, nakedness, absence of pleasures, women, pain arising from roaming, discomfort of postures, uncomfortable couch, scolding, injury, begging, lack of gain, illness, pain inflicted by blades of grass, dirt reverence and honour (good as well as bad reception), conceit of learning, despair or uneasiness arising from ignorance and lack of faith. These afflictions are to be endured so as not to swerve from the path of stoppage of *karmas* and for the sake of dissociation from *karmas*.

Thus the ascetic observes the conduct by fulfilling five causes of stoppage, namely control, regulation, moral virtues, reflections and conquest of afflictions. The conduct is of five types viz. (a) contemplation over self and equanimity, (b) reinitiation after committing any violation of rules, (c) purity of conduct or refraining from injury, (d) conduct with slight passion, and (e) perfect conduct. This may be said as the five gradual stages of spiritual development in realizing and achieving the nature of the self. Self control over physical, mental and vocal activities and vigilance in conduct like moving, speaking, taking and keeping food and depositing excreta are the essentials for a Jaina monk. These essentials protect him from sin. He is also expected to be free from impure thoughts, impure talking and impure and violent

actions. Constant vigilance in behaviour cultivates in him ten cardinal qualities like forgiveness, humility, straightforwardness, contentment, truth, restraint, penance, renunciation, detachment and celibacy. Jaina monk also follows the six *āvaśyakas*, viz. equanimity in mind (*sāmāyika*), paying respect to the preceptor and superiors (*vandanā*), self criticism and confession of the moral transgressions before the teacher (*pratikramaṇa*), determination to avoid sinful activities (*pratyākhyāna*), and devotion to auspicious meditation (*kāyotsarga*).

In this respect we should also understand the two types of austerities, viz., external and internal. External austerities consist of fasting, reduced diet, special restrictions for begging food, giving up stimulating and delicious dishes, lonely habitation and mortification of the body. The main object behind the external austerity is to cultivate patient endurance of bodily pain and suffering in order to remove attachment to pleasure and to proclaim the glory of the teaching of the Jinās.

The internal austerities are expiation over negligence of duties, reverence to the holy personages, services to the saints in difficulty, study of the scriptures with giving up idleness, renunciation of ego, i.e., of 'I and Mine', and meditation for checking the ramblings of the mind. These austerities are described in detail in the Jaina scriptures.

We now come to the meditation, the last point of internal austerity. Concentration of thought on one particular object is meditation. The mind must be abstracted from all worldly desires and passions and these causes can be detected through introspection which prepares the mind to overcome them. This attitude of mind having right path of purification is called spirituality. For realization of this spirituality, Jainism has prescribed some spiritual disciplines and practices for meditation which require considerable purification of the self.

The auspicious meditation for attainment of spiritual goal is of two types, viz. virtuous or righteous meditation and pure meditation. After removal of sorrowful concentrations, the *Sādhaka* in the third stage (*dharmadhyāna*) contemplates on the objects of revelation, misfortune or calamity, fruition of *karmas* and the structure of the universe. According to Digambara tradition *dharmadhyāna* is possible only in the four *guṇasthānas* from the 4th to 7th. On the other hand, Svetambara tradition is of view that it can be in the six *guṇasthānas* from 7th to 12th. During two types of *śukladhyāna* an aspirant attains various types of transcendental powers (*rddhis*). In the third *śukladhyāna* an

aspirant attains *kevalajñāna* where the subtle activity of body remains and all other activities cease. It can be attained in the 13th *gūṇasthāna*. The last or fourth type of *śukladhyāna* is attained by the aspirant when all the *karmas* are annihilated. This is the fourteenth stage of *gūṇasthāna* the most pure stage of soul.

Evaluation :

This is the brief survey of the spiritual disciplines and practices as laid down in Jainism for day to day life. Jainism is a religion of religions and a philosophy of philosophies. It believes that proper religious observances prepare a man to possess a non-sectarian attitude towards religious disciplines and practices culminating in spiritual enlightenment or achieving consciousness of ultimate reality. It is also of the opinion that a noble social conduct as prescribed in Jainism means a social conduct of self restraint and highmindedness, benevolence and compassion, sympathy and tolerance which is a moral instrument for building a just society. There is no difficulty at all to develop gradually the religious disciplines in everyday life, though the ultimate reality is immanent.

As a matter of fact, spirituality cannot and should not be limited to the absolute or direct spiritual experience of mystics. It considers in its ambit the humanism and humanitarianism also with metaphysical, religious, philosophical and moral consciousness. Moral values may not be a constitutive part of the religious life but at best it may be certainly instrumental in securing the realization of ultimate truth.

Ours is an age of intellectual dwarfs and selfish giants. We are so elated at our achievements, small or big, that we attribute to ourselves all the good qualities of head and heart. We regard ourselves as extraordinary. We are so sure of our righteousness that anybody who differs from us is promptly labelled as imbecile. Honest divergence of opinion has become a rare commodity. Our egoistic tendency and mean mentality cause us to disregard other conceptions and motions. Further on account of our materialistic and atheistic tendencies we are unable to overcome the social problems that are staring us in the face.

The clashes and conflicts that obtain in the world are due mainly to the absence of economic equality, sound ecclesiastic outlook, tolerance and humility. The real threat to the world peace comes from superstitious or ideological gulf which exists between one nation and another,

between one people and another. War is a great evil. The ever grim tragedy of Hiroshima and Nagasaki, where the atom bombs were dropped on these islands, may be repeated after a few decades, when the interest of two super powers will clash. We all are acquainted with the past and present instances in this regard. Now the star-wars, the new missile defence system has been started. It is obviously a highly dangerous step for world peace. The entire global atmosphere is surcharged with tremendous tension and a perpetual threat of a nuclear holocaust.

It is the doctrine of *ahimsā*, *aparigraha*, *anekāntavāda* and *syādvāda* that alone can bring about an end of this ideological conflict. *Syādvāda* is a strange non-violent weapon in the armoury of Jainism. It can uproot our differences no matter how deep-set they are. *Syādvāda* believes in bridging the gulf between the conflicting ideologies. It strives to establish a liberal attitude in our feelings and dealings. Difference of opinion is bound to exist between one person and another. But one must not be obdurate in his opinions. He must make room for admitting opinions other than his own. Others opinion should be studied logically and impartially from a humanitarian outlook.

The traditional values are being questioned in all the nations of the globe in this age of science, technology and nuclear development. But today spiritual disciplines and practices are badly needed when everyone is sceptical about his own existence. There is unrest and suffering everywhere. To overcome this unusual situation, the spiritual disciplines can play a pivotal part in having human approach to all the national and inter-national problems. Spirit of co-existence and brother-hood based on non-violence is badly needed. I do hope, Jaina spiritual disciplines, if correctly followed, may purify the political, social, national and international atmosphere. The problem of economic inequality can be solved by following the ideal of non-possession and non-hoarding and peaceful co-existence among different warring nations can be established by the notion of non-violence.

Gigantic task of building up a democratic and egalitarian society can be achieved by Jaina dogmas. It guarantees freedom of thought, speech and action to all alike and asks us to shun violence in the name of religion. All human beings have a right to equal respect and consideration. Not only human beings but also animals and other small creatures should get proper protection. Even at the deepest level the interest of animals and other smaller creatures should be taken into account. Rationality, autonomy and freedom may vary for one

individual to another in his ability to achieve his purposes but since everyone has a right to live, one should let others live and not disturb their interests by arguing utilitarianism. Everything goes according to its nature and the nature should not be interrupted. Right faith, right knowledge and right conduct will save the world from cruelty and establish a state of happiness and brotherhood.

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In Stone That Cannot Crumble

LEONA SMITH KREMSEK

In a curve of temple stone,
Anciently, sit the twenty-four images,
Jinas of the non-violent Jaina religion.
First is Rsabha from the dawning Bronze Age,
Giver of the gentle art of tillage to Bharata.
In spiritual lineage come His worthy successors,
Names esteemed and states of purity venerated.
At the last is Mahavira, an elder to the Buddha,
Sculptor of the Four Laws into the Five Jewels,
Harmlessness, truth, honesty, chastity, charity
—Living Jewels, living in daily Jaina conduct.

Severe mid splendour was the conduct
Of the prince to be the twenty-second Jina.
Thunder-drums, His wedding procession,
Yet His ear caught a wailing of feast-animals.
Ancestral jewels to the dust, He took renunciation.
Barefoot penance, then, bore Him to enlightenment.
Thereafter, His holy word became a personal vow :

“Ye food-animals, prisoners without crimes,
Soft-eared victims of mankind’s double-dealing,
Behold, behold ye are vessels for His gratitude,
For ye called this half-learned prince
Into intimacy with the dweller
Within His body, so likewise
That your souls comfort ye,
Here He speaks, and speaks
Hereafter in echo...

On this brief page, let be His echoing word.

“Simple, ye at His feet in trust of Him,
Now hear the root of His trustworthiness.
‘Twas your forebears’ wails that drilled His ear
With the selfhood of the martyrs to His feast.
...Pool of blood, Himself sinking
Of His damnable greed, what solace a bride ?...
Thus was this prince recast into truth-seeker.
So rises His debt to ye heirs of wailers, bygone
Beyond reach in the grasslands of heaven
—Yea, a simple fodder for a simple grasp
Of an aspect of truth to ease ye.”

“Every living thing has its own soul.
Ye have your own soul.
A time ago, your soul was pure joy.
To pure joy, your soul may return.
And when may return ye to pure joy ?
—When ye lose body-attachment,
For then ye gain soul-insight.
And pure, equal soul is pure, equal joy.
‘Tis so, ‘tis so for every living thing.”

“O joy joy O ! His pledge
To ye at His feet : Your first after-death eye
Shall bring to sight your own eternal soul.
And to ye animals on the horizons of tomorrow,
Be hopeful. Mid sky-fires upon even themselves
Come gentle persons in service to bloodless diet,
And to Harmlessness, the Highest Religion.”

*...And now blooms a lotus of silence,
As to another needful space drifts His echo.
Yet behold, His holy echo taking form
In foods of the few, the truly merciful few.
...Whilst round this bloody-minded world,
Deathly eye of the food-animals rolls up
To the Jina Aristanemi, and to His pledge
In stone that cannot crumble...
IN JAINA TRUTH, YE ARE EVERLIVING.*

The Jaina Concept of Perception

LALITA CHAKRABORTY

The *Pramāṇa Sāstra* (or the epistemology) is the basis of Indian philosophical thinking. Without the *pramāṇas* (or valid knowledge) man could not have been able to understand the objects truly. Valid knowledge is essential for day-to-day life and due to it we are able to accept or reject any object.¹ If there were no knowledge there would be no activity towards the objects. Moreover, valid knowledge only helps us to recognize the desirables.

Though, there is no difference about the nature (*svarūpa*) of the *pramāṇas*, still we find different views regarding its classification. The first and foremost i.e. perception has been accepted as the base of all other knowledges (*pramāṇas*) i.e. inference, verbal testimony, etc., because their validity depend on the validity of perception only. But different opinions are found regarding the characteristics of perception. More-or-less, all philosophers accept the perception as sensory knowledge. But the Jainas explain perception from different standpoint. And that is why, the theory of perception is being discussed here.

According to the Jainas, the knowledge which arises from self is *aparokṣa* and *parokṣa* arises from the sense organs.² It is remarkable to note that the basic difference among the Jainas and the other philosophers lies on the explanation of the derivative meaning of the term '*pratyakṣa*'. The word '*pratyakṣa*' is derived from the word '*akṣa*'. According to the philosophers (other than the Jainas), the meaning of the word '*akṣa*' is the sense-organs, so the knowledge, which appears from the sense-organs is called as *pratyakṣa*.³ On the other hand, the Jainas hold that '*akṣa*' means the *jīva* (or the self) which pervades or

¹ cf ; *pramanato'rtho-pratipattau pravrtti-samarthyad-arthavat pramanam/Vatsyayana-bhasyam (Nyaya-sutram)* (ed. by Tarkavagisa, Phanibhusana, Calcutta, 1981) p. 1.

² cf ; *akṣnati vyapanoti janatiti akṣa atma ; tam-eva-prapta-ksayopsamam praksena-varanam va pratiniyatam pratyaksam/Sarvartha-siddhi* (Pujyapadacarya, Second Edition, 1839) p. 59.

³ cf ; *tatraksam aksam pratityotpadyata iti pratyaksam, aksanindriyani/Prasastapada-bhasyam*, (Sridharbhatta, ed. by Jha, Durgadhara, Varanasi, 1977) p. 442.

knows itself and the objects,⁴ knowledge produced by this *akṣa* or the self is known as *pratyakṣa* (or perception). Hence they believe that *pratyakṣa* arises directly without any functions of the sense-organs. Here we find the great difference between the Jainas and the other philosophers. The Jainas think that if the perception produced by the help of the sense-organs only, then the mental and non-sensuous (*anindriyaja*) perception could not be called as perception.⁵

However, the later Jainas accept the theory that the knowledge which arises from the sense-organs is also called perception. So they classified the perception as *sāmvyāvahārika* or the sensuous perception and the *mukhya* or the non-sensuous perception.⁶ Hemacandra, the latter Jaina logician, explains the meaning of the term '*akṣa*' also as self or as the sense-organs.⁷ According to him the perception is either the knowledge which arises from the self or which arises depending on the sense-organs.

According to the Jaina logicians all knowledge, whether it is perception or not is self-revealing, object revealing and conceptual. So the perception has these general characteristics of knowledge, at the same time, some special qualities also. This special quality is 'clarity'. All the Jaina philosophers define perception as 'clear knowledge'.⁸

There are different opinions about this 'clearness'. The opponents argue that whether it means direct apprehension or the apprehension of the true nature of the object ? However, Akalanka, the Jaina logician, suggests that the knowledge which is not based on any other knowledge or which manifests its object without the mediation of any other knowledge is the 'clear knowledge'. What is not clear is not perception,

⁴ cf ; *asnute-asnoti va vyapnoti sakala dravya-ksetra-kalabhavan-iti akṣa jiva*/Pramana-mimansa 1.1.10, (Hemacandra, Pune, Vir-samvat 2452) p. 13.

⁵ cf ; *aksani-ndriyani tani pratigatam tatkarya-tvena tadasritam pratyaksam-iti vyutpat-tividhanad-iti cet ; na ; . . . anindriya pratyakṣa atindriya pratyakṣa cabhavat tadubhaya pratyakṣa sadbhavasya ca pratipadanat*/Nyaya-viniscaya-vivarana (Vadira-ja Suri, ed. by Jain, Mahendra Kumar, Benaras. 1949) p. 95.

⁶ cf ; *tat-dvi-prakaram sam-vyavaharikam, paramarthikam ca*/Pramana-naya-tattvaloka-lankarah (Vadideva Suri, Benaras, Vir-samvat 2437) p. 51.

⁷ cf ; *asnutevisayam-iti aksam-indriyam ca*/Pramana-mimansa (Hemacandra, Pune, Vir-samvat 2452) p. 13.

⁸ cf ; (i) *visadam pratyaksam*/Ibid, p. 16, (ii) *spastam pratyaksam*/Pramana-naya-tattvalokalankarah (Vadideva Suri, Benaras, Vir-samvat 2437) p. 50.

just an inference.⁹ This clarity of knowledge arises by the removal of all *karma* obstacles. Here lies the difference with the Mimamsakas. Mimamsakas opine that the clearness of knowledge is due to the sense-organs. Hemacandra says that perception is clear in this sense that it is not dependent on any other knowledge and it manifests its objects as a “this”.¹⁰

The distinction of perception as *sa-vikalpaka* and *nir-vikalpaka* have not been accepted by the Jainas. According to them, the perception is only determinate (or *sa-vikalpaka*). Moreover, the Jainas regard all knowledges as ‘*nirākāra*’ still Akalanka includes the word ‘*sākāra*’ in the definition of perception.¹¹ Apparently it is controversial, but here actually the word ‘*sākāra*’ is used in the sense of *sa-vikalpaka* (or conceptual knowledge).¹² Perception always manifests its object with all its qualities. Therefore, it is conceptual.

The Jaina logicians admit the distinction of perception as *sāmvyāvahārika pratyakṣa* or sensuous perception¹³ and *mukhya* (*pārmāthika*) *pratyakṣa* or non-sensuous perception.¹⁴ *Sāmvyāvahārika pratyakṣa* (or immediate knowledge) arises with the help of the sense-organs and mind. There are two separate kinds of this knowledge called *matī* and *śrutī* possessed by an average person and the *mukhya pratyakṣa* arises directly by the self only. Moreover, it arises when all the viels of *karman* are removed. In such knowledge the soul’s consciousness becomes immediately related to objects and there are three different kinds of such knowledge, which are *avadhi*, *manahparyāya* and *Kevala*.¹⁵

⁹ cf ; *pratyaksam visada-jnanatmakam, pratyaksa-tvat,yad-visada-jnanatmakam na vabati, na tat pratyaksam, yatha anumādi-jnanam*/Nyaya-viniscaya-vivarana (Vadiraaja Suri, ed. by Jain, Mahendrakumar, Benaras. 1949) p. 95.

¹⁰ cf ; *pramanantaran-apekse-dantaya prati bhaso va vaisadyam*/Pramana-mimansa, 1.1.14 (Hemacandra, Pune. Vir-samvat 2452) p. 16.

¹¹ cf ; *pratyaksa laksanam prahu spastam-anjasa/dravya paryaya samanya-visesartha-atma vedanam*/Nyaya-viniscaya (Akalankadeva ; with the commentary Nyaya-viniscaya-Vivarana by Vadiraaja Suri, ed. by Jain, Mahendra Kumar, Benaras, 1949) p. 95.

¹² cf ; *pratyaksam sa-vikalpena jainasya yadaha sakaram iti sa-vikalpakam, ca namo yatyadavisayatvam*/Nyaya-viniscaya-vivarana (Vadiraaja Suri, ed. by Jain, Mahendrakumar, Benaras, 1949) p. 86.

¹³ cf ; *indriyanindriya-nimittam-avagrahe havaya dharana bhedam samvyaya harikam*/Pramana-paribhasa (Vijayadharma Suri, Benaras, Vir-samvat 2440), p. 46.

¹⁴ cf ; *atma-matra-peksam paramarthikam*/Ibid. p. 27.

¹⁵ cf ; *matī-srutavādhi-manah-paryaya-kevalani-jnanam*/Tattvartha-sutram (Umasvami, ed. by Shastri, A. Santiraja, Mysore, 1944) p. 11.

From the above discussion we can conclude that the Jaina theory of perception is absolutely different from the theist as well as the a-theist schools of philosopher. It is interesting to note that they emphasized on the importance of self rather than the sense-organs in origination of the perception. Here lies the originality and novelty of their conception about perception.

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Indian Atomism

J. C. SIKDAR

Part—I

Introduction

The thought of Indian atomism reflects a stage of the emergence and development of Indian philosophy of a period in the field of metaphysical knowledge, when the daring flight of imagination of speculative human mind with logical nicety went on to search out the basic principle of dissolution and creation of the material universe. In this speculation the Samkhya, Yoga, Vaisesika, Nyaya, Mimamsaka, Bauddha, Vedanta and Jaina systems of thought have attacked the problem from their respective angles of vision and made attempts at the explanation and interpretation of the root cause of atomism. The Carvakas¹ admitted four or five elements of matter (*bhūtas*) as the basis of creation, having a support for atomism.

The Samkhya-Yoga philosophy² has conceived the idea of atom as produced from *tanmātrā* (infra-atomic potential) by advocating *Prakṛtivāda* (Doctrine of Primordial Matter) as the fundamental cause of the material universe. The Nyaya-Vaisesika³ has propounded the atomic theory on the basis of *avayava* (constituent element) and *avayavī* (composite whole), so its atomism is based on *Sthiravavāda* (Doctrine of Permanence) and *Avayavavāda* (Doctrine of Constituent Elements) while atomism of the Buddhist schools of thought like the Vaibhasikas

¹ *Tattvopaplavasimha* by Jayarasi, ed. by Pandit Sukhlalji, published by Gaekwad Oriental Institute, Baroda, 1940, pt. I.

² *Sankhya-pravacana-bhasya* by Vijnanabhikṣu, ch. I, *sūtra*, 62; vide the *Positive Sciences of the Ancient Hindus*, Dr. B. N. Seal, published by Motilal Banarasidass, Delhi (reprinted), 1938, p. 29 ; *Vyasa-bhasya* on *Yogasūtra* of Patanjali, ed. and published by Sri Jivananda Vidyasagara, B. H. Sanskrit College, Calcutta, second edition, 1895, *pada* IV, *sūtra* 14, p. 91.

³ *Vaisesika-darsana* by Kanada, Haridas Sanskrit Granthamala 3, published by Chowkhamba Sanskrit Pustakalaya Office, Kasi, 1923, *adhyaya* IV, *ahnika* I, *sūtras* 1-2 ; *Nyaya-darsana* by Gautama, published by Chowkhamba Sanskrit Pustakalaya Office, Kasi, 1920, *adhyaya* IV, *ahnika* II, *sūtra* 15 ; *adhyaya* II, *ahnika* I, *sūtra* 35 ; see *Vatsyayana-bhasya* on them.

and the Sautrantikas⁴ is supported on *Kṣaṇikavāda* (Doctrine of Momentariness), as they are the advocates of this doctrine. The Mimamsakas⁵ like Kumarila and Prabhakara and the Vedantin Madhva⁶ accepted atomism on the basis of the atomic theory of the Nyaya-Vaisesika. The *Vijñānvādī* Buddhists⁷ and the *Brahmavādī* Vedantists like Acarya Sankara,⁸ Acarya Ramanuja⁹ and others did not admit this atomism. The Buddhist work *Vijñaptimātrasiddhi*¹⁰ rejected the atomic theory of the Nyaya-Vaisesika system on the ground of consituent parts of atom (*avayavas* of *paramāṇu*), while the Vedantin Acarya Sankara¹¹ refuted atomism of the Vaisesika by following the foot-steps of the *Vijñānavādī* Buddhists, under the influence of the Samkhya doctrine of *prakṛti*, *buddhi* (intellect), *tanmātrā* (infra-atomic potential), etc. The Jaina philosophy has conceived the atomic theory on the basis of destruction and origination of the material world from the stand-point of transformation taking place in it due to external and internal causes and made a synthetic approach to the problem of the atomic theory from the aspects of substance, space (locus), time and condition by taking into consideration all the concepts of atom of other Indian systems of thought.

The seed of atomism of the Jainas is embodied in the Jaina *Āgamas*.¹² Umasvati had shown the metaphysical aspect of it in his work *Tattvārthādhigama-sūtra*¹³ on the basis of the Agamic concept of

⁴ *Sankara-bhasya* on *Brahma-sutra* (*Vedanta-darsana*), published by Veda Mandir, ed. by Sri Mahesh Chandra Pal, No. 141/3/1 Varanasi Ghosh Street, Calcutta, *adhyaya* II, *pada* II, *sutra* 12, pp. 484-87 ; *Abhidharma-dipa* by Vima.

⁵ *Sloka-vartika* by Kumarila, ed. by S. K. Ramnath Shastri, published by Madras University, 1940, Madras University Sanskrit Series No. 13; *Sunyavada, slokas* 261, 262, p. 301 ; *Prabhakara-mimamsa* by Salikantha Misra, ed. by Mimamsa-ratna Pandit Subrahmanya Shastri, published by Benaras Hindu University, 1961, 4th *prakasana*, pp. 64-65 ; pp. 67-68.

⁶ *Purnaprajna-darsana*, Madhva, pp. 67-68.

⁷ *Bodhicaryavatara* by Santideva, ed. by Dr. P. L. Vaidya, published by Mithila Sanskrit Institute, Darbhanga, 1959, *navama pariccheda*, pp. 235-36, 281.

⁸ *Sankara-bhasya* on *Brahma-sutra* (*Vedanta-darsana*), *adhyaya* II, *pada* 11, *sutras*, 11-17, pp. 459-84.

⁹ *Sri Bhasya* of *Ramanuja*, *adhyaya* II, *pada* II, *sutras* 11-17.

¹⁰ *Vijnaptimātrasiddhi* by Vasubandhu, *Karika Vimastika*, vide *Nyaya-darsana*, fifth part, p. 106, ed. by Ananta Kumar Bhattacharya, Calcutta Sanskrit College.

¹¹ *Sankara-bhasya* on *Brahma-sutra*, *adhyaya* II, *pada* II, *sutras* 11-17, pp. 459-84.

¹² *Bhagavati-vyakhyaprajnapiti*, see its *Tika*, *sataka* 14, *uddesaka* 4, *sutra* 513 ; *sataka* 20, *uddesaka* 6, *sutra* 670, etc.

¹³ *Tattvārthādhigama-sutra* by Umasvati, *prathama vibhaga*, Sheth Devchand Lalbhai Jaina Pustakoddhara Fund Series No. 62, published by Jivanchand Sakerchand Javeri, first edition 1926, ch. V, *sutras* 11, 14, 25, 26, 27, 29, 32, 33, 34, 35.

atomism. Siddhasena Gani,¹⁴ Acarya Puṣṭyapada,¹⁵ Akalanka,¹⁶ Vidyānanda,¹⁷ Haribhadra Suri,¹⁸ Vinayavijaya,¹⁹ and other later Jainacaryas gradually developed it on a more scientific basis. They organized the entire system of disputes on *Ārambhavāda* (Doctrine of Intransitive Causation) of the Nyaya-Vaisesika and *Kṣaṇika-paramāṇuvāda* (Doctrine of Momentary Atom) of the Buddhists and those of other Indian schools of thought in their respective works.

The Jaina thinkers have retained the Buddhist tradition of *skandha* (molecule), while discarding the Nyaya-Vaisesika view of *Avayava-avayavivāda* (Doctrine of Constituent part and Composite whole) in formulating their concept of *paramāṇu* (ultimate atom). It appears to have originated from the most primitive ideas about matter (*pudgala*). In Jaina philosophy *pudgala* (matter) is conceived as an eternal substance undetermined from the point of view of transformation of its quantity and quality. Material particles may combine into one substance and one material substance may disintegrate into many. There is *atom*-tradition side by side with *ātmā*-tradition, i.e., a sort of dualism of matter and spirit is advocated in Jaina metaphysics. Every material entity of the cosmic universe (*loka*) is constituted of atoms.

The Indian philosophical schools which have invented, developed and adopted the atomic theory by their speculations may thus be placed mainly in three groups. The first group is represented by Jaina philosophy, the second one by the Vaisesika and Nyaya systems of thought and the *bhāṣya* (commentary) on the latter by Vatsyayana, and the Vaibhasikas and Sautrantikas of the Buddhist school and the last group of Indian atomism is represented by Prasastapada's *bhāṣya* which is the oldest systematic exposition of the Vaisesika philosophy

¹⁴ *Ibid.* (*Bhāṣya-tika*).

¹⁵ *Sarvārtha-siddhi* by Acarya Puṣṭyapada, published by Bharatiya Jnanapith, Kashi, 1955, ed. by Pandit Phulchand, *avṛtti*, 1, ch. V. *sūtras* 11, 14, 25, 27, 30, 33, 35, 36, 37.

¹⁶ *Tattvartha-rajavartika* by Akalankadeva, Jnanapith, Kashi, first edition, May, 1957, ed. by Pandit Mahendrakumar Jain; *Bhag.* II, ch. V, *sūtras*, 11, 14, 25, 26, 27, 30, 33, 36, 37.

¹⁷ *Tattvartha-sloka-vartika* by Vidyānanda, published by Agamodaya Samiti Series No. 5, ed. by Pandit Manoharlal, Gandhinatharang Jaina Granthamala, Bombay, 1918, ch. V. *sūtras*, 11, 14, 24, 25, 27, 30, 33, 34, 36, 37.

¹⁸ *Haribhadriya-vṛtti* on *Tattvarthadhigama-sūtra* of Umasvati, ch. V, *sūtras*, 11, 24, 25, 26, 27, 29, 32, 33, 34, 35, 36.

¹⁹ *Lokaprakāśa* by Vinayavijaya Gani, ed. by Pandit Motichand Odhavji Shah, published by Jivanchand Sakerchand Javeri, 1929, first edition, part I, *sarga* 1, *śloka* 21, p. 5.

and generally adopted by the combined Vaishesika-Nyaya philosophy. As pointed out before, the Mimamsakas²⁰ and the Vedantin Madhva²¹ accepted the atomic theory on the basis of the Vaishesika conception of it, while the Samkhya-Yoga conceived the idea of atom as generated from *tanmātrā* (infra-atomic potential).

It appears that the speculation on Indian atomism marks a stage of emergence and development of subtle thought in the field of Indian philosophy in different ages. It has developed from simple concepts by gradual modifications of scientific thoughts accumulated in successive ages. Thus it has undergone gradual changes with the passage of time.

Conception of Indian Atomism

The Nyaya-Vaishesika holds the view that *paramāṇu* is the ultimate cause of the material world (*tadantyaṃ kāraṇam*),²² but not the effect (*kārya*) ; it is the root-cause of the elements of matter. Jaina philosophy maintains that *paramāṇu* is both cause(*kāraṇa*) and effect(*kārya*)²³ of the material world from the standpoint of transformation which takes place in the elements of matter due to external and internal causes. The Jaina conception of *paramāṇu* as cause (*kāraṇa*) and effect (*kārya*) is parallel to the conception of energy and consequence of energy of the physical sciences.²⁴ In the Samkhya-Yoga philosophy, the material existence of *paramāṇu* is accepted but not as the unit of matter and the ultimate cause of the material universe as it is conceived in the Nyaya-Vaishesika and Jaina systems of thought. It is a produced entity (*janya-padārtha*) but not an eternal entity. It is evolved out of the *tanmātrā* (infra-atomic potential).²⁵ A *paramāṇu* represents the smallest homogeneous part of any substance. As it is not partless, so it is divisible.²⁶ This is the radical difference between the atomicity of matter of the

²⁰ See note no. 5.

²¹ *Purnaprajna-darsana*, Madhva, pp. 67-68.

²² *Vaishesika-darsana* by Kanada, *adhyaya* IV, *ahnika* 1, *sutras*, 1-2 ; *Nyaya-vartika* by Uddyotakara, published by Chowkhamba Sanskrit Series Office, Varanasi, 1916, *adhyaya* IV, *ahnika* I, *sutra* 21.

²³ *Tattvarthadigama-sutra* by Umasvati, *prathama vibhaga*, ch. V, *sutras* 26-27 ; see *Bhasya* and *Tika*, commentary on *Bhagavati-vyakhyana-prajñapti*, *sataka* 14, *uddesaka* 4, *sutra* 510 ; *Rajavartika* of Akalanka, pp. 491-492.

²⁴ Harnwell and Stephens, *Atomic Physics*, p. 4.

²⁵ *Samkhya-pravacana-bhasya* by Vijñānabhikṣu, ch. 1, *sutra* 62, *Vyasa-bhasya* on *Yogasutra* of Patanjali, *pada* IV, *sutra* 14, pp. 191-3.

²⁶ *Yogasutra* of Patanjali, *pada* III, *sutra* 52 ; see *Vyasa-bhasya* on it, p. 174 ; *Tattvavai-saradi-kaumudi* of Vacaspati Misra on it, p. 174.

Samkhya-Yoga and the atomicity of matter of the Nyaya-Vaisesika and Jaina philosophies as embodied in their respective works.

According to the Jainas, *paramāṇu* is *ekānta* (discrete) and beginningless,²⁷ while a *skandha* (molecule) is not a single unit and beginningless. A *paramāṇu* is in *samyoga* (combination) and it is always undergoing change from the points of view of substance, locus, time and condition.²⁸ *Paramāṇus* are infinite in number with regard to substance, a *paramāṇu* is the finest particle of matter from the point of view of locus, it is momentary from that of time and its capacity or quality is changing from the standpoint of condition.²⁹

The Nyaya-Vaisesika conceives the indivisibility of *paramāṇu*,³⁰ while the Buddhists³¹—the Vaibhasikas and the Sautrantikas maintain the divisibility of *paramāṇu* (i.e., *samghāta-paramāṇu*) which consists of, at least, eight parts of elements (*aṣṭadravyaka*)³² of *rūpa* (matter). Jaina philosophy holds the view that *sūkṣma paramāṇu* is indivisible but *vyavahāra paramāṇu*³³ and the four qualities of *paramāṇu*, viz. colour, taste, smell and touch have infinite divisions or gradations.³⁴ This Jaina conception suggests divisibility of *paramāṇu* without limit like the atom of the physical sciences. Really speaking, *gūṇas* (qualities) of

²⁷ See *Bhagavati-vyakhyā-prajñapti*, *sataka* 1, *uddesaka* 4, *sutra* 21 ; *sataka* 5, *uddesaka* 7, *sutras* 214-15; *Anuyogadvara-sutra* with *Tika* of Maladhari Hemacandra, published by Agamodaya Samiti, Nirnayasagar Press, Bombay, 1924, *sutra* 91, p. 69 ; *Uttaradhyayana-sutra*, part IV, published by Vijayadharma Lakshmi Jnanamandir, Belanganj, Agra, 1933, *adhyayana* 36, *sutras* 11, 12, 13, (See *Tika* on them).

²⁸ See *Bhagavati-vyakhyā-prajñapti*, *sataka* 20, *uddesaka* 5, *sutra* 670 ; *sataka* 25, *uddesaka* 4, *sutra* 740 ; *sataka* 12, *uddesaka* 10, *sutra* 469.

²⁹ See *Bhagavati-vyakhyā-prajñapti*, published by Agamodaya Samiti, Nirnayasagar Press, Bombay, 1918-21, *sataka* 25, *uddesaka* 4, *sutra* 740 ; *sataka* 20, *uddesaka* 5, *sutra* 670 ; *Acaranga-curni*, Jinadasa Gani, published by Sri Rsabhadeva Kesarimal Svetambara Samstha (Ratlam), 1941, p. 165 ; *Uttaradhyayana-sutra* with *Tika* of Kamalasamyama, published by Laksmichandra Jain Library, Belanganj, Agra, 1923, p. 99.

³⁰ *Vaisesika-darsana* by Kanada, *adhyaya*, IV. *ahnika* 1, *sutra* 1 ; *adhyaya* 11, *ahnika* 1, *sutra* 12.

³¹ *Abhidharma-kosa* by Vasubandhu, *kosa* 1, *śloka* 43, Tibetan Text, p. 83; vide the Central Conception of Buddhism by Stcherbatsky, p. 12, published by Sushil Gupta, Calcutta, 1961.

³² *Abhidharma-kosa* by Vasubandhu, *kosa* 11, *śloka* 22 published by Kasi Vidyapith, 1983, p. 29.

³³ *Anuyogadvara-sutra*, *sutra* 133, p. 160; *Jambudvīpa-prajñapti* (*purvabhaga*), published by Sresthi Devachandra Lalbhai Jaina Pustakoddhara Fund, 1920, 11, *sutra* 19, p. 92 ; *Lokaprakasa* by Vinayavijaya Gani, Part 1, *sarga* 1, *śloka*s 21, 28, p. 5.

³⁴ *Bhagavati-vyakhyā-prajñapti*, *sataka* 25, *uddesaka* 4, *sutra* 740.

the Nyaya-Vaisesika, viz. *rūpa* (colour), *rasa* (taste), *gandha* (smell) and *sparśa* (touch) are *paramāṇus* (atoms) of the Buddhists,³⁵ i.e., the atoms of quality. *Dravyaparamāṇu* (material atom) of the Nyaya-Vaisesika corresponds to *saṃghāta-paramāṇu*³⁶ of the Buddhists, which is divisible by intellect. It can be compared with *pañcīkaraṇa* (combination) of the three *guṇas* (qualities) of the *prakṛti* of the Samkhya philosophy.³⁷ *Samghāta-paramāṇu*³⁸ of the Buddhists is *avinirbhāgin* or *abhāga* (indistinguishable) from the point of view of *vyavahāra* (or phenomenal standpoint), while *paramāṇu* of the Jainas is *anantabhāga* (infiniteth part) of *paramāṇu* of the Nyaya-Vaisesika.³⁹ The doctrine of permanence had to be refuted by the Buddhists, so their concept of *paramāṇu* is that it is divisible by intellect. The Jaina atomic theory comes nearer to the Buddhist concept of atom⁴⁰ from the modal point of view, for, according to Jaina metaphysics, *paramāṇu* is non-eternal from the mode point of view. It is of one class⁴¹ like the energy of matter of the physical sciences. By convention it may be compared with the *aṇu* of the Buddhists which is conventionally called *atom* (*aṇu*) or *paramāṇu* as there are stated to be earth-atom, water-atom, air-atom, etc. But they are the forces in the Buddhist convention. *Rūpa* (colour), *rasa* (taste), *gandha* (smell) and *sparśa* (touch) of *pudgala* (matter) of the Jainas compare well with the Buddhists' '*guṇas-dharmas*' (qualities-elements) like *rūpa* (colour), *rasa* (taste), etc., i.e., atom of colour, atom of taste, etc.

Paramāṇu of the Nyaya-Vaisesika⁴² is the *pūrvaparyāya* (previous state or mode) of its own category and also the *vijātiya-sahakāri-nimitta-kāraṇa* (assisting instrumental cause of different kind). *Paramāṇu*

³⁵ *Abhidharma-kosa* by Vasubandhu, *kosa* I, *sutra* 10A, 250 C.D. 65 A.D.

³⁶ *Ibid.*, *kosa* II, *sloka* 22, p. 29 ; *kosa* 1, *sloka* 12C ; *kosa* 1, *sloka* 10A. *paramāṇu* (*nu*) *saṃghāta* (7) *ityartha* *taevastau* *caksurvijñānadhātavadaye* (*hitva* *sesa* *dasa*) *saṃcīta* 1—*Abhidharma-dīpa*, p. 25.

³⁷ *Samkhya-tattva-kaumudī* by Vacaspati Misra, ed. by Ramesh Chandra Tarkatirtha, Calcutta Sanskrit Series, published by Metropolitan Printing and Publishing House Ltd., Calcutta, 1935, *Karika* 16, p. 62 ; *Samkhya-karika* by Iṣvarakṛṣṇa, published by Chowkhamba Sanskrit Series office, Varanasi, Haridas Granthamala 120, p. 17 ; see also *Samkhya-pravacana-bhāṣya* of Vijnanabhikṣu, ch. III, *sūtras* 11, 12 ; ch. III, *sūtra* 19 ; vide *The Positive Sciences of the Ancient Hindus*, p. 53.

³⁸ *Abhidharma-kosa* by Vasubandhu, *kosa* II, *sloka* 22, p. 29.

³⁹ *Nyaya-vartika* of Uddyotakara, p. 647.

⁴⁰ *Bhagavati-vyakhyā-prajñapti*, *sāṭaka* 14, *uddesaka* 4, *sūtra* 511.

⁴¹ *Tattvarthadhigama-sūtra* by Umasvati, *prathama vibhāga*, p. 324.

⁴² *Vaisesika-darsana* by Kanada, *adhyāya* IV, *āhnikā*, 1, *sūtra* 3 ; *Nyaya-kandali* by Śrīdhara, published together with *Prasastapada-bhāṣyam* by Gangadhara Jha Granthamala Samiti, ed. by Śrī Durgadhara Jha, Varanasi, 1885 (Saka), pp. 78-80.

of Jaina philosophy is beginningless, eternal and non-eternal from the points of view of substance and mode respectively, while *paramāṇu* of the Buddhists is non-permanent, as the Buddhist philosophy holds the view that every entity is evanescent according to its doctrine of momentariness. *Paramāṇu* of the Samkhya-Yoga also is non-permanent (*anitya*), as it is *janya-padārtha* (evolved entity), whereas *paramāṇu* of the Nyaya-Vaisesika is beginningless (*anādi*) and permanent (*nitya*)⁴³ like *paramāṇu* of Jaina metaphysics ; but it is to be noted that *paramāṇu* of the latter is also non-permanent (*anitya*) from the modal point of view.

According to Jaina philosophy, all *sūkṣma paramāṇus* are *abheda* (impenetrable or impassable), *acchedya* (uncuttable), *avibhājya* (indivisible), *adāhya* (incombustible) and *agrāhya* (non-receivable) by soul,⁴⁴ while *paramāṇu* of the Buddhists appears to be *bhedya* or *vibhājya* (penetrable or passable, or divisible), for Buddhist philosophy advocates the theory of primary and secondary elements of matter.⁴⁵ *Paramāṇus* of the secondary elements of matter mean *varṇa* (colour-atom), *rasa* (taste-atom), *gandha* (smell-atom), and *sparsa* (touch-atom), i.e., the Buddhists conceived *guṇa* (quality) as *paramāṇu* and made it distinct from *citta* (mind), because the entire Buddhist system of thought conceives *rūpa* (matter) as having two divisions, viz., primary and secondary elements. That is to say, they represent *dravya* (substance) and *guṇa* (quality) of the Nyaya-Vaisesika. As pointed out, *guṇas* of the Nyaya-Vaisesika are made to be *paramāṇus* of the Buddhists, while *guṇas* of the Jainas divide *paramāṇus*. In the Nyaya-Vaisesika philosophy *paramāṇu* is accepted as fine and indivisible, but it appears to be gross when compared with *paramāṇu* of Jaina metaphysics. This school of thought conceives *paramāṇus* as finest and indivisible, i.e., *sūkṣma paramāṇu* is indivisible, but *vyavahāra paramāṇu*⁴⁶ (which can be equated with atom of the physical sciences), is divisible. This is the basic difference between these two atomic theories. The Jaina conception of the nature of *paramāṇu* is by all means different from that of the nature of *paramāṇu* of *Ārambhavāda* (Doctrine of Intransitive Causation) of the Vaisesika

⁴³ *Vaisesika-darsana* by Kanada, *adhyaya* IV, *ahnika* 1, *sutra* 1.

⁴⁴ *Bhagavati-vyakhya-prajnapiti*, *sataka* 20, *uddesaka* 5, *sutra* 670.

⁴⁵ *Abhidharma-kosa* by Vasubandhu, *kosa* 1, *sloka* 10A.

⁴⁶ *Anuyogadvara-sutra*, *sutra* 133, p. 160; *Jambudvipa-prajnapiti* (*purvabhaga*), published by Sresthi Devachandra Lalbhai Jaina Pustakoddhara Fund, 1920 II, *sutra* 19, p. 92 (see their *Tikas*) ; *Lokaprakasa* by Vinayavijaya Gani, part I, *sarga* 1, *sloka* 21, 28, p. 5.

philosophy. According to Jaina metaphysics, there are stated to be infinite *paramāṇus* but there does not exist any radical difference among them like *prthvī-paramāṇu* (earth-atom), *ap-paramāṇu* (water-atom) *teja-paramāṇu* (fire-atom) and *vāyu-paramāṇu* (air-atom) of the Vaisesika.⁴⁷ A *paramāṇu* of Jaina philosophy can assume any form in accordance with the causal condition. The *paramāṇu* (ultimate atom) which underwent change into the form of the earth can undergo transformation into the forms of water, fire, etc., on the alteration of the materials. That is to say, there is no class-distinction among *paramāṇus* conceived in Jaina metaphysics.⁴⁸ A *paramāṇu* is endowed with one colour, one taste, one smell and two touches and it is apprehended by the mark of its effect (*kāryalinga*).⁴⁹ If a *paramāṇu* is endowed with one colour, it may be black, or blue, or red, or yellow, or white, if it is possessed of one smell, it may have pleasant smell or unpleasant smell; if it is endowed with one taste it may have bitter taste, or sour taste, or astringent taste, or acidic taste, or sweet taste; if it is possessed of two touches, it may be cold and cohesive, or cold and dry, or warm and cohesive, or warm and dry.⁵⁰ The existence of *paramāṇu* can be inferred on observation of their collective effect. Even its properties are inferred on observation of the basic properties of *pudgala* (matter). Hence it is inferable by its effect for the persons having common knowledge.⁵¹ In the same voice of Jaina metaphysics, the Nyaya-Vaisesika⁵² and the physical sciences also account for the existence of atoms in this manner. "Individual atomic events are not observed directly, though their consequences may be and hence greater reliance must be placed on logical inference and methodology than in most other branches of science."⁵³ "Many of the experimental verifications of atomic properties depend on observations of the properties of matter on a large scale. Thus the study of the thermo-dynamics and the statistical behaviour of large numbers of atoms, which provides a connection between atomic attributes and the gross properties of matter, is very important."⁵⁴

⁴⁷ *Vaisesika-darsana* by Kanada, *adhyaya* IV, *ahnika* 1, *sutra* 3.

⁴⁸ *Tattvarthadhigama-sutra* by Umasvati, *prathama vibhaga*, p. 324.

⁴⁹ *Ibid.*, ch. V, *sutra* 25 (*Bhasya*), p. 365.

⁵⁰ *Bhagavati-vyakhya-prajnapiti*, *sataka* 20, *uddesaka* 5, *sutra* 668.

⁵¹ *Ibid.*, *sataka* 19, *uddesaka* 8, *sutra* 640.

⁵² *Nyaya-vartika* by Uddyotakara, p. 233 and its *Tatparya-tika* by Vacaspati Misra, p. 271, line 7 from the bottom, etc.

⁵³ Harnwell and Stephens, *Atomic Physics*, p. 4.

⁵⁴ *Ibid.*

Jaina philosophy maintains that the capacities—colour, taste, smell and touch, exist as equal in each and every *paramāṇu* and can change into any form according to *cause* or various conditions. Even though they are equal in all *paramāṇu*, the variousness of their transformation occurs because of the difference of conditioning materials. Similarly, according to Jaina view, *skandha* (molecule) formed by the combination of *paramāṇus* (atoms) is not any new material substance, as it is conceived in the Vaisesika philosophy. It is only one particular form *out* of the aggregation of *paramāṇus*.

In the Vaisesika view *paramāṇus* are *kūṭastha-nitya* (absolutely permanent)⁵⁵ and this *kūṭastha-nityatā* (absolute permanence) is proved by all means by maintaining the view that the produced and destroyed substances or quality and action (*karma*) are different from one another. But Jaina metaphysics admits *pariṇāmī-nityatā* (permanence-in-change) of *paramāṇus* like the Sāṃkhya by rejecting *kūṭastha-nityatā* of *paramāṇus* of the Vaisesika. It conceives all *paramāṇus* as permanent in their respective individual nature and accounts for their *pariṇāmī-nityatā* by accepting *skandha* (molecule), *guṇa* (quality) and *paryāya* (mode),⁵⁶ i.e., *karma* (action), as being produced as a result of transformation of *paramāṇus*.⁵⁷ Thus *skandha* is accepted as somehow non-different as well as different from them.

Jaina philosophy explains all gross and fine material creations (products) on the basis of the capacity of transformation of *paramāṇus*⁵⁸ and their combination and dissociation, just as the Sāṃkhya⁵⁹ accounts for the production of the *multiforms of the gross and fine material* entities of the universe on the ground of differentiated combination of *guṇas* (qualities)—*sattva* (essence), *rajas* (energy) and *tamas* (inertia or mass) from the *Prakṛti* one primordial Matter and its capacity of transformation.

⁵⁵ *Vaisesika-darsana* by Kanada, *adhyaya* IV, *ahnika* 1, *sutra* 1 ; *Nyaya-kandali* by Sridhara, pp. 78-80.

⁵⁶ *Bhagavati-vyakhyā-prajñapti*, *sataka* 5, *uddesaka* 7, *sutra* 213 ; *sataka* 14, *uddesaka* 4, *sutras* 510-11 ; *Tattvarthadhigama-sutra* by Umasvati, *prathama vibhaga*, ch. V, *sutras* 26-27.

⁵⁷ *Bhagavati-vyakhyā-prajñapti*, *sataka* 1, *uddesaka* 9, *sutra* 73 ; *sataka* 8, *uddesaka* 10, *sutra* 356 ; *sataka* 25, *uddesaka* 4, *sutra* 730 ; *Tattvarthadhigama-sutra* by Umasvati, *prathama vibhaga*, p. 324.

⁵⁸ *Tattvarthadhigama-sutra* by Umasvati, *prathama vibhaga*, 324.

⁵⁹ *Sāṃkhya-pravacana-bhāṣya* by Vijnanabhikṣu, ch. 1, *sutra* 62 ; vide *The Positive Sciences of the Ancient Hindus*, p. 29 ; *Vyāsa-bhāṣya* on *Yogasutra* of Patanjali, *pada* IV *sutra* 14, p. 191.

The Nyaya-Vaisesika philosophy stops by conceiving *paramāṇu* as the sixth part (or division) of *rajakaṇa* (mote) perceived in the sun-ray entering windows,⁶⁰ whereas Jaina metaphysics conceives an *ṇu* or *paramāṇu* also as *skandha* (molecule) of infinite *sūkṣma-paramāṇus* (finest ultimate atoms).⁶¹ It explains that infinite *paramāṇus* and infinite *skandhas* also can exist in a subtle form in one point of space, in which one *paramāṇu* exists, by virtue of its capacity of *samkoca* (contraction or capacity of becoming fine),⁶² e.g., the combination of the *atoms of mercury and gold in a ratio 1:100 karshas*.⁶³ On this ground *paramāṇu* is infinite in number also. It should be noted that it is *anardha* (without half part), *amadhya* (without interior part) and *apradeṣa* (without having part),⁶⁴ i.e. devoid of void from the point of view of *kṣetra* (locus or field). It has no beginning, nor end, nor middle (nor interior). It is devoid of length, breadth and depth ; because of this fineness it is itself beginning ; it is itself middle, it is itself end.⁶⁵ Its fineness compares well with the fineness of the *Prakṛti* of the Samkhya. The difference between the two conceptions lies in the fact that even though the *Prakṛti* is fine, it is one and-all-pervading, whereas *paramāṇus* of Jaina philosophy are infinite in number, but every *paramāṇu* is finest and smallest, and *lokākāśa* or *bhautika viśva* (cosmic universe) is filled with infinite *paramāṇus* (atoms).

A study of the nature of *paramāṇu* shows that the Jaina philosophy is the advocate of the atomic theory like the Nyaya-Vaisesika. Nevertheless, the nature of *paramāṇu* conceived in this school of thought is not identical with that of *paramāṇu* of the Nyaya-Vaisesika. But it compares well with the nature of the *prakṛti* of the Samkhya, for *paramāṇu* of Jaina metaphysics is transformable like the *prakṛti* of the Samkhya. On this ground *paramāṇu* of the Jainas changes into many forms like the earth, water, fire, etc., just as the *prakṛti* of the Samkhya is the material cause of many effects like the earth, water, fire, air etc. It is not admitted by Jaina philosophy that the material atoms like earth-atoms, water-atoms, etc., are always basically of different classes. It is to be observed that *paramāṇu* of the Jainas is

⁶⁰ *Nyaya-vartika* by Uddyotakara, p. 647.

⁶¹ *Anuyogadvara-sutra*, sutra 133, p. 160 ; *Jambudvipa-prajñapti*, II, sutra 19, p. 92 ; *Lokaprakasa* by Vinayavijaya Gani, part I, sarga 1, sloka 21, p. 5.

⁶² *Paramanukhanda-satṭimsika* by Ratnasimhasuri (*Vṛtti*), p. 2.

⁶³ *Bhagavati-vyakhyā-prajñapti*, sataka 13, uddesaka 4, *Vṛtti* (S. 27) *mudrita*, p. 608 ; see. also *Lokaprakasa*, p. 88, vv, 47-48.

⁶⁴ *Bhagavati-vyakhyā-prajñapti*, sataka 5, uddesaka 7, sutra 215 ; sataka 20, uddesaka 5, sutra 670.

⁶⁵ *Tattvartha-rajavartika* by Akalankadeva ; *Bhaga* II, ch. IV, sutra 25 ; see the commentary No. 1, p. 491.

finer than *paramāṇu* of the Nyaya-Vaisesika, but it is unmanifest like the *prakṛti* of the Samkhya. *Ananta-paramāṇuvāda* (Doctrine of infinite ultimate atoms) of Jaina philosophy is not far from but nearer to the doctrine of infinite plurality of the *prakṛtis* of the early Samkhya,⁶⁶ (with regard to the plurality of the *puruṣa*), i.e., “each being attached to a different *puruṣa* (self)”.⁶⁷

This is a bird’s eye view of Indian atomism as embodied in Indian works—Brahmanical, Buddhist and Jaina and conceived by different Indian schools of thought from their respective angles of visions on this problem of *paramāṇu* (atom).

⁶⁶ *maulikasamkhya hi atmanamatmanam prati prthak pradhanam vadanti yuttare tu samkhya sarvatmasvapi ekam nityam pradhanamiti prannaha* 1 vide *Darsana and Cintana*, Pandit Sukhlalji, pp. 129-130.

⁶⁷ *pratipuram anyat pradhanam sariradyartham karoti tesam ca mahatmyasarira-pradhanam yada pravartate tadetaranya tannivrttau catesam api nivrttir—iti pauranikah samkhya-carye manyate*, *Yukti-dipika* vide; *Avidya* by Dr. E. Solomon,

Jainism—A Popular Cult among the House-holders during the Time of Tirthankara Mahavira

BINOD KUMAR TIWARY

Mahavira, during his life time, not only organised a systematic religion and philosophy, but also a well-knit social order of the ascetics and lay followers, who earnestly followed, and practised what he and his immediate disciples preached. He is considered to be a great organiser and due to his impressive personality and thoughtful preachings, he attracted a large number of people, both men and women, to be his disciples. From them, therefore, grew the four orders of his community, viz. monks, nuns, laymen and laywomen,¹ which greatly strengthened the structure of his organisation.

Though Jainism became popular in Northern Indian region in a short spell of time and got royal patronage right from the rulers of Sravasti to Magadha, it attracted and influenced the common masses most. Mahavira, first of all, wanted to bring within the fold of his cult those householders, who were to observe certain rules of conduct and he was successful in it. The lay disciples and supporters of Mahavira were noted for their piety and devotion. The ancient Jaina literature mentions a number of very rich householders, merchants, guild presidents and common people, who followed the Jaina code of conduct and were *śramaṇopāsakas*. Reference to some of them is necessary to show how the people took the new cult during the lifetime of Mahavira.

After getting the omniscience, Mahavira started visiting places of importance in Northern India, delivering his lectures. His first *samava-saraṇa* was arranged in the garden of Mahasena at Madhyama Pava. In that gathering, eleven learned Brahmanas, who were well versed in the Vedas, had also come with hundreds of their disciples. They listened to Mahavira's discourses and heard the gently thoughtful answers he gave to all questions. Finally, being convinced of the truth of his views, they became his disciples and were appointed as *Gaṇadhara*s (the chief disciples) by Mahavira himself. The eldest among them was Indrabhuti,²

¹ 'The Caturvidha-sangha or Catur-varna', *I.A.*, Vol. XXX No. 19, p. 105.

² *Viśeṣavākyā-bhāṣya*, 1610-12.

who was followed by Agnibhuti,³ Vayubhuti,⁴ Vyakta,⁵ Sudharma,⁶ Mandita,⁷ Mauryaputra,⁸ Akampita,⁹ Acalabhrata,¹⁰ Metarya¹¹ and Prabhasa.¹² It is stated that the 4,400 disciples of these eleven *Gaṇadhāras* were also converted to Jainism by Mahavira.¹³ In course of time, the *Gaṇadhāras* became well versed in the twelve *Āṅgas*, the fourteen *Pūrvas* and the whole *Gaṇipīṭaka*.¹⁴ They were given permission also to teach the texts and their various meanings to others.

The Jaina sources inform that in the city of Vanijyagrama, there lived a rich householder, named Ananda.¹⁵ The name of his wife was Sivananda, who is said to be very beautiful. In the sixteen year of his ascetic life, when Mahavira went in that area, Ananda went to pay homage to him in the temple of Dutipalasaka. He asked Mahavira that he wanted to practise *grhadharma*.¹⁶ Mahavira acceded to his request and thus he became a lay disciple and thenceforth he observed the vows earnestly.¹⁷ His wife Sivananda also went to the Lord and took *dīkṣā* for householder, suitable for a female.¹⁸

The various sources refer that at the same Vanijyagrama, a Brahmin named Somila became the disciple of Mahavira with his five hundred followers when Mahavira had gone there in the 33rd year of his ascetic life. Here too, Gangeyamuni, a disciple of Parsvanatha, came to see Mahavira and was so much influenced by him that he took *dīkṣā* from him and led an ascetic life. A wealthy Jaina merchant, Sudarsana, had also a dialogue with Mahavira on various problems and was convinced with his answers. He became a staunch follower of this faith and studied the fourteen *Pūrvas* of the Jaina *Siddhāntas*.

³ *Viśeṣavyākhyāna-bhāṣya*, 1644.

⁴ *Ibid.*, 1646.

⁵ *Ibid.*, 1662-69.

⁶ *Ibid.*, 1785-1801.

⁷ *Ibid.*, 1863.

⁸ *Ibid.*, 1875-77.

⁹ *Ibid.*, 1885-1900.

¹⁰ *Ibid.*, 1911-1940.

¹¹ *Ibid.*, 1949-58.

¹² *Ibid.*, 2024.

¹³ *Trisasthi-salaka-purusa-caritra (TSPC)* X.5.

¹⁴ *Avasyaka-niryukti*, 658-60.

¹⁵ *Uvasagadasao*, vv. 3-13, 58, 79-89 ; *TSPC*, VII. 235-264.

¹⁶ The duties of a householder consisted of five minor vows and seven disciplinary practices.

¹⁷ *TSPC*. (ed. M. H. Johnson). p. 207.

¹⁸ *Ibid.*, p. 208 ; *Uvasagadasao*, v. 58.

From the life of Mahavira, we know that he spent at least fourteen rainy seasons in Rajagrha and in the suburbs of Nalanda and it shows that the place he loved best was Rajagrha and Nalanda. Naturally he has a good number of followers in this area of South Bihar. He used to stay at Gunasila *caitya* at Rajagrha, where people gathered to listen to the various discussions on the religious problems. During the 17th year of his ascetic life, when Mahavira arrived at Rajagrha, the town-people assembled there to hear the religious discourse and among them was a very rich merchant of the town, Gobhadra, and his wife Bhadra. He was staunch follower of Jainism and died according to the Jaina ritual after a prolonged fast. His son Salibhadra, who became the wealthiest merchant of Rajagrha, also went to listen to Mahavira and he was so much influenced by the teachings of Mahavira that he abandoned all his wealth and even his thirty-two wives and took *dīkṣā* from Mahavira. Another merchant Dhanya Seth also with all his wives, accepted the twelve vows, and before accepting it, he celebrated a religious festival. He did a lot for the welfare of the followers of this religion. We have references of Mahasataka and his thirteen wives, who not only took the twelve vows from Mahavira,¹⁹ but his chief wife, Revati, meditated also without food and drink and attained *mokṣa* like a true Jaina. Another householder, Kalodayi, asked many questions from Mahavira regarding sins and he became convinced with his replies and ultimately came in the fold of Jainism.

We have had evidences regarding Jambukumara, who was the only son of the famous merchant, Rsabhadatta of Rajagrha. He had led the army of Srenika and had won many battles for the king. After the death of Srenika he left his house and took *dīkṣā* from Sudharma Svami with Prabhava and his five hundred followers. He later on became the head of the Jaina church and remained at this post for 38 years.²⁰

The present areas of Vaisali and Mithila were very much under the influence of the teachings of Mahavira. The Buddhist text *Vinayapiṭaka* makes mentions of the Lichhavi general, Siha, or Simha, who was a follower of Mahavira, but was later on, converted to the Buddhist faith.²¹ Saccaka was also a Nigantha, who challenged Buddha in a discussion on philosophical tenets before the assembly of five hundred Lichhavis.²² Such instances in Buddhist works point out to the great influence of Mahavira on the life of the people in Vaisali during the life time of

¹⁹ *Uvasagadasao*, vv. 231-266.

²⁰ J. P. Jain, *Jain Purus aur Mahilayen*, pp. 26-28.

²¹ *Anguttara Nikaya*, II. 190 ff ; *Samyutta Nikaya*, vv. 389-90.

²² *Majjhima Nikaya*, vv. 227-37 ; *Jain Antiquary*, Vol. X No. 1, p. 17.

Buddha. The life of Mahavira reveals that when Mahavira arrived at Videha and stayed in Bahusala garden, Rsabhadatta and Devananda came to see him. It is said that Mahavira had been in the womb of Devananda for eighty two days before being transferred to the womb of Trisala and thus the latter was his mother. Mahavira explained this fact here to the assembled persons.²³ In his same visit, Jamali²⁴ and his wife took *dikṣā* from Mahavira with their five hundred and one thousand followers respectively.²⁵ Jamali is said to have separated from Mahavira later on and have organised his own cult. Nami, King of Mithila, was a Pratyeka Buddha and embraced Sramana-hood by himself.²⁶

The Janapada of Campa had also Jaina followers and Mahavira stayed here during three rainy seasons in the course of his religious wanderings. The *Uvāsagadasāo*²⁷ refers to the story of Kamadeva, who received teachings of Mahavira and for that he was threatened by a certain false and lying god. But Kamadeva overcame the threats and lived peacefully. The Life of Mahavira also shows that people from general masses like Gogali and his parents took *dikṣā* from the Tirthankara.²⁸

Jainism was very much popular in modern region of Uttar Pradesh also. During the 19th year of his asectic life, when Mahavira reached Varanasi, a wealthy merchant, Cullanipita, and his wife, Sama, listened the highly instructive preachings of Mahavira and took the vows of a householder, forsaking everything and remained in perfect calmness in religious meditation.²⁹

The *Uvāsagadasāo* also narrates the story of Cullanipita and informs that both the husband and wife were threatened by some evil god for their being a Jaina. In the last, they won and kept themselves engaged in meditating as instructed by Mahavira.³⁰

²³ *Sraman Bhagwan Mahavira*, Vol. II, Pt. II, pp. 200-206.

²⁴ Who, according to the Svetambaras, was married to the daughter of Mahavira named Priyadarsana.

²⁵ *Sraman Bhagwan Mahavira*, Vol. II, Pt. II, pp. 206-231.

²⁶ *Uttaradhyayana Sutra*, IX, 61 ; XVIII, 45 (*SBE*, XLV, pp. 41-87) ; *JBR* Vol. XLV, p. 198.

²⁷ vv. 91-125.

²⁸ *Sraman Bhagwan Mahavira*, Vol. II, Pt. II, pp. 580-94.

²⁹ *Ibid.*, pp. 343-46.

³⁰ *Uvasagadasao*, vv. 126-144.

The same text mentions the name of Suradeva of Varanasi, who took on himself the laws of a householder and acted like Kamadeva and carried on the religious meditations with great delight.³¹

Sravasti was also an important place at the time of Mahavira. Mahavira spent one of his rainy seasons here and met Mankhaliputra Gosala³² at this place after his separation from the Jaina church.³³ We have evidences of a large number of supporters of Jaina faith of whom the names of a rich banker, Mrgara, householder Nandinipiya, and his wife Asvini, and Salinipiya, and his wife Phalguni are important.³⁴

It remains a fact that Jainism was a popular cult in the areas of Bihar and Uttar Pradesh during the time of Mahavira but it is also beyond doubt that it being a living religion was spreading fast in other parts of India as well. The *Kalpa Sūtra*³⁵ mentions the congregation of a vast number of the followers of Mahavira at the time of his death, though, sometimes, the number looks exaggerated in proportion to the population of the region it covered. However, it is at least symbolic of the fact that Mahavira converted a large number of people to his faith who remained the follower of Jainism throughout their life.

³¹ *Uvasagadasao*, vv. 145-154.

³² Head of the Ajivika Sect.

³³ *Kalpa Sutra*, 103 ff.

³⁴ cf. B. C. Law, *Mahavira : Life and Teachings*, pp. 38.

³⁵ *Kalpa Sutra*, vv. 134-145 (*SBE*, Vol. XXII, pp. 267-268.)

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