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a **Brāhmaṇa** by practising celibacy,
an ascetic by acquiring knowledge
and a hermit by his austerities.



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e-mail : jainbhawan@bsnl.in

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THE WORLD'S PROBLEMS AND JAINA VIEW-POINT

Prof. Sagarmal Jain

We all are human beings first and as human beings we have the problems, humanity is facing today. As a matter of fact, we ourselves are responsible for their creation and it is we who have to bear their consequences also. Therefore we, the men of religion, cannot escape from our responsibility. It is our earnest duty to ponder over their roots and causes, to suggest their solutions and to make honest efforts for their eradication.

Problem of Mental Tension and its Solution

The growth of scientific knowledge and outlook has destroyed our superstitions and false dogmas. But unfortunately it has shaken our faith in spiritual and human values also. Today, we have more knowledge of and faith in the atom and atomic power than the values needed for meaningful and peaceful life. We rely more on atomic weapons as our true rescuer than on our fellow beings. It is also true that the advancement in science and technology has supplied us amenities for a pleasant living. Now a days the life on earth is so luxurious and pleasant as it was never before, yet because of the selfish and materialistic outlook, nobody is happy and satisfied. This advancement in all walks of life and knowledge could not sublimate our animal and selfish nature. The animal instinct lying within us is still forceful and is dominating our individual and social behaviour. What unfortunately happened is that the intoxication of ambition and success made us more greedy and egoistic. Our ambition and desires have no limits. They always remain unfulfilled and these unfulfilled desires create frustration. Frustration and resentments give birth to mental tensions. These days, our life is full of excitements, emotional

disorders and mental tensions. The peoples and nations, materially more affluent having all the amenities of life, are more in the grip of tensions. Medical as well as psychological, reports of advanced nations confirm this fact. This shows that the cause of our tensions is not scarcity of the objects of necessities, but the endless desires and the lust for worldly enjoyment. Among the most burning problems the world is facing these days, the problem of mental tension is prime. We are living in tension all the time and are deprived of, even a pleasant sound sleep. The single and most specific feature by which our age may be characterised is that of tensions.

As a matter of fact, all the problems which we are facing today are generated by us and therefore, their consequences are also to be borne by us.

The main object of Jainism is to emancipate man from his suffering i.e. mental tensions and thus to attain equanimity or tranquility. First of all, we must know the cause of these mental tensions. For Jainism the basic human sufferings are not physical, but mental. These mental sufferings or tensions are due to our attachment towards worldly objects. It is the attachment, which is fully responsible for them. The famous Jaina text *Uttarādhyayana-sūtra* mentions: "The root of all sufferings physical as well as mental, of every body including gods, is attachment, which is the root cause of mental tension.¹ Only a detached attitude towards the objects of worldly enjoyment can free mankind from mental tension. According to Lord Mahāvīra, to remain attached to sensuous objects is to remain in the whirl. Says he: "Misery is gone in the case of a man who has no delusion, while delusion is gone, in the case of a man who has no desire, desire is gone in the case of a man who has no greed, while greed is gone in the case of a man who has no attachment."² The efforts made to satisfy the human desires through material objects can

1. *Uttarādhyayana*, edited by Sadhvi Chandanaji, Virayatan Prakashan, Agra, 1972, 32/29.

2. *Ibid.*, 32/8

be likened to the chopping off of the branches while watering the roots. He further remarks that uncountable mountains of gold and silver like Kailasa cannot satisfy the desires of human beings, because desires are endless like sky³. Thus the lust for and the attachment towards the objects of worldly pleasure is the sole cause of human tensions.

If mankind is to be freed from mental tensions, it is necessary to grow a detached outlook in life. Jainism believes that the lesser the attachment, the greater will be the mental peace. It is only when attachment vanishes, the human mind becomes free from mental tensions and emotional disorders and attains equanimity which is the ultimate goal of all our religious practices and pursuits⁴.

The problem of Survival of Human Race and Disarmament

The second important problem, the world is facing today is the problem of the survival of human race itself. It is due to the tremendous advancement in war technology and nuclear weapons, the whole human race is standing on the verge of annihilation. Now it is not the question of survival of any one religion, culture or nation, but of the whole humanity. Today we have guided missiles but unfortunately unguided men. The madness of one nation or even an individual may lead to the destruction of whole humanity. Because the advancement in scientific knowledge and outlook our faculty of faith has been destroyed. When mutual faith and faith in higher values of co-operation and co-existence is destroyed, doubts take place. Doubts cause fear, fear produces the sense of insecurity, which results in accumulation of weapons. This mad race for accumulation of weapons is to lead to the total annihilation of human race from this planet.

Thus, the problem of survival of mankind is related to the question of disarmament. To meet this aim first of all we will have to

3. Ibid., 9m.

4. Ācāraṅga, (Angasuttani) editor-Muni Nathmal, Jaina ViSva Bharati, Lodnun, V.S. 2031, 1/8/4

develop mutual faith or trust and thus remove the sense of fear and insecurity, which is the sole cause of armament-race, and then to check the mad race for weapons. Let us think what means have been suggested by the Jain as to solve the problem of human survival and to check the mad race for weapons. For Jainas, it is the sense of insecurity which causes fear and vice versa. Insecurity results in the accumulation of weapons. So it is our prime duty to develop the sense of security among fellow beings. In the *Sūtrakṛtāṅga*, it is clearly mentioned that there is nothing higher than the sense of security, which a human being can give to others⁵. The virtue of fearlessness is supreme. It is two-fold (1) one should not fear from others and (2) one should not cause fear to others. A real Jaina saint is one who is free from fear and enmity⁶. When the fear vanishes and enmity dissolves there is no need for armaments. Thus the sense of security and accumulation of arms and weapons are related to each other. Though arms and weapons are considered as means of security, yet these, instead of giving security, generate fear and a sense of insecurity in the opposite party and hence a mad race for accumulation of superior weapons starts. Lord Mahāvīra has seen this truth centuries before that there is no end to this mad race for weapons. In the *Ācārāṅga* (4th cent B.C.) he proclaimed “*atthi satthampavanaparam natthiasaitharhparenapararh*” i. e. there are weapons superior to each other, but nothing is superior to *aśāstra* i.e. disarmament or non-violence⁷. It is the selfish and aggressive outlook of an individual or a society that gives birth to war and violence. They are the expression and outcome of our sick mentality. It is through firm faith in mutual credibility and nonviolence that humanity can get rid of this mad race for nuclear weapons and thus can solve the problem of its survival.

5. *Sūtrakṛtāṅga*, (Part I - II) editor-Madhukar Muni, Agam Prakashan Samiti, Beawar 1982, 1/6/23

6. *Uttarādhyayana*, 6/6

7. *Ācārāṅga*, 1/3/4

The Problem of War and Violence

At the root of all types of wars and violence there lies the feeling of discontentment as well as the will for power and possession. According to the *Sūtrakṛtāṅga*, the root of violence is attachment or will for possession. A book namely "Tension that causes war" tells us that economic inequalities, insecurities and frustrations create group conflicts. It is true that in the old days the cause of war was only will for power and possession, whether it was the possession of women or land or money. But now-a-days economic inequality, overpopulation, sense of insecurity and unequal treatment on the basis of caste, creed and colour may be added to the causes of war. Jaina thinkers have all the time, condemned war and violence. In the *Uttarādhyayana*, it is said "If you want to fight, fight against your passions. It is much better to fight with one's own passionate self than to fight with others, if some one is to be conquered, it is no other than your own self. One who has got victory over one's own self is greater than the one who conquers thousand and thousand of warriors.⁸

Though Jainas aim at complete eradication of war and violence from the earth, it is not possible as long as we are attached to and have possession for any thing living or non-living, small or great. There are persons and nations who believe in the dictum 'might is right'. Though aggressive and unjust, war or violence is not acceptable to Jainas, they agree to the point that all those who are attached to physical world and have a social obligation to protect others life and property are unable to dispense with defensive war or violence. Jainas accept that perfect nonviolence is possible only on spiritual plane by a spiritual being who is completely free from attachment and aversion and has full faith in the immortality of soul and thus remains undisturbed by the fear of death and sense of insecurity. The problem of war and violence is mainly concerned with worldly beings. They cannot

8. *Sūtrakṛtāṅga*,

9. *Uttarādhyayana*, 9/34

dispense with defensive and occupational violence. But what is expected of them is to minimize the violence at its lowest. Ignorant and innocent persons should not be killed in wars at any cost. Jaina thinkers have suggested various methods and means for non-violent wars and for reducing violence even in just and defensive wars. They suggested two measures. First the war should be fought without weapons and in the refereeship of some one. The war fought between Bharata and Bāhubali is an example of such a non-violent war. In our times Gandhiji also planed a non-violent method of opposition and applied it successfully. But it is not possible for all to oppose non-violently. Only a man, who is detached even to his body and has heart free from malice can protect his right non-violently. In addition to this, such efforts can bear fruits only when raised against one who has human heart. Its success becomes dubitable when it has to deal with some one, who has no faith in human values and wants to serve his selfish motives. Jainism permits only a householder and not a monk to protect his rights through violent means in exceptional cases. But the fact remains that violence for Jainas is an evil and it cannot be justified as a virtue in any case.¹⁰

Problem of Disintegration of Human Society

The disintegration of human race is also one of the basic problems, humanity is facing today. Really, the human race is one and it is we who have erected the barriers of caste, creed, colour, nationalities etc. and thus disintegrated the human race. We must be aware of the fact that our unity is natural while these divisions are artificial and man-made. It is due to these artificial man-made divisions that we all are standing in opposition to one another. Instead of establishing harmony and mutual love, we are spreading hatred and hostility in the name of these man-made artificial divisions of caste, creed and colour. The pity is that we have become thirsty of the blood of our own fellow beings. It is a well-known fact that countless wars

10. Jain Journal, Vol. 22, July 1987, No. 1, pp. 16-17

have been fought on account of these man-made artificial divisions. Not only this, we are claiming the superiority of our own caste, creed and culture over others and thus throwing one class against the other. Now, not only in India but all over the world class-conflicts are becoming furious day by day and thus disturbing the peace and harmony of human society. Jainism, from its inception, accepts the oneness of human race and oppose these man-made divisions of caste and creed. Lord Mahāvīra declared that human race is one¹¹. He further says that there is nothing like inferiority and superiority among them. All men are equal in their potentiality. None is superior and inferior as such. It is not the class but the purification of self or a good conduct that makes one superior.¹² It is only through the concept of equality and unity of mankind, which Jainism preached from the very beginning that we can eradicate the problem of disintergration and class-conflict. It is mutual faith and co-operation which can help us in this regard. Jaina ācāryas hold that it is not the mutual conflict but mutual co-operation which is the law of living. In his work *Tattvārtha sūtra*, Umāsvāti maintains that mutual cooperation is the essential nature of human being¹³. It is only through mutual faith, co-operation and unity that we can pave the way to prosperity and peace of mankind. Jainas believe in the unity of mankind, but unity for them doesn't mean absolute unity. By unity they mean an organic-whole, in which every organ has its individual *existence*, but works for a common goal. i.e. human good. For them unity means, 'unity in diversity'. They maintain that every race, every religion and every culture has full right to exist, with all its peculiarities, but at the same time, it is its pious duty to work for the welfare of the whole humanity and be prepared to sacrifice its own interest in the larger interest of humanity. In the Jaina text *Sthānāṅgasūtra*¹⁴ we have the mention of

11. ekka manussa jāi - ācāraṅga Niryukti, editor Shri Vijayajine-surishwar, Shri Harsa Puspamrita Jaina Granthamala, Lakhabavala, (Saurashtra), Gatha, 19 Compiled by Yuvacharya Mahaprajna, Published by Jaina Viswa Bharti, Ladnun).

12. Ācāraṅga, 1/2/3/75

13. *Tattvārthasūtra*, editor - Pt Sukhlal Sanghavi. P.V. Research Institute, Varanasi - 1976, 5/21

14. *Sthānāṅgasūtra*, editor Madhukar Muni, APS, Beawar 1961, 10/35 ?

Grāmadharma, Nagaradharma, Rāstradharma etc. referring to one's duty towards one's village, city and nation that has to be fulfilled.

Problem of Economic inequality and Consumer Culture

Economic inequality and vast differences in the mode of consumption are the two curses of our age. These disturb our social harmony and cause class-conflicts and wars. Among the causes of economic inequality, the will for possession, occupation or hoarding are the prime. Accumulation of wealth on the one side and the lust of worldly enjoyment on the other, are jointly responsible for the emergence of present-day materialistic consumer culture. A tremendous advancement of the means of worldly enjoyment and the amenities of life has made us crazy for them. Even at the cost of health and wealth, we are madly chasing them. The vast differences in material possession as well as in the modes of consumption have divided the human race into two categories of 'Haves' and 'Have nots'. At the dawn of human history also, undoubtedly, these classes were existant but never before, the vices of jealousy and hatred were as alarming as these are today. In the past, generally these classes were cooperative to each other, while at present they are in conflicting mood. Not only disproportionate distribution of wealth, but luxurious life which rich people are leading these days, is the main cause for jealousy and hatred in the hearts of the poor.

Though wealth plays an important role in our life and it is considered as one of the four *puruṣārthas* i.e. the pursuits of life, yet it cannot be maintained as the sole end of life. Jainas, all the time, consider wealth as a means to lead a life and not a destination. In the *Uttarādhyayanasūtra* it has been rightly observed "that no one who is unaware of treasurer of one's own protect one-self by wealth¹⁵. But it does not mean that Jaina ācāryas do not realise the importance of wealth in life. Ācārya Amṛtacandra maintains that the property or

15. *Uttarādhyayan*, 4/5.

wealth is an external vitality of man. One who deprives a person of his wealth commits violence. Jainas accept the utility of wealth, the only thing which they want to say is that wealth is always a means and it should not be considered as an end. No doubt wealth is considered as a means by materialist and spiritualist as well, the only difference is that for materialist it is a means to lead a luxurious life, while for spiritualist, as well as Jainas, it is a means to the welfare of human society and not for one's own enjoyment. The accumulation of wealth in itself is not an evil but it is the attachment towards its hording and lust for its enjoyment, which makes it an evil if we want to save the humanity from class-conflicts, we will have to accept self imposed limitation of our possessions and modes of consumption. That is why Lord Mahāvīra has propounded the vow of complete non-possession for monks and nuns and vow of limitation of possession for laities. Secondly, to have a check on our luxurious life and modes of consumption. He prescribed the vow of imitation in consumption. The property and wealth should be used for the welfare of humanity and to serve the needy, he prescribed the vow of charity named as *Atihi samvibhāga*. It shows that charity is not an obligation towards the monks and weaker sections of society, but through charity we give them what is their right. In Jainism it is the pious duty of a householder to fix a limit to his possessions as well as for his consumption and to use his extra money for the service of mankind. It is through the observation of these vows that we can restore peace and harmony in human society and eradicate economic inequality and class conflicts.

Problem of Conflicts in Ideologies and Faiths

Jainism holds that reality is complex. It can be looked at and understood from various viewpoints or angles. For example, we can have hundreds of photographs of tree from different angles. Though all of them give a true picture of it from a certain angle, they differ from each other. Not only this but neither each of them, nor the whole of them can give us a complete picture of that tree. They individually

as well as jointly, will give only a partial picture of it. So is the case with human knowledge and understanding also, we can have only a partial and relative picture of reality. We can know and describe the reality only from a certain angle or viewpoint. Though every angle or viewpoint can claim that it gives a true picture of reality, it gives only a partial and a relative picture of reality. In fact, we cannot challenge its validity of truth-value, but at the same time we must not forget that it is only a partial truth or one-sided view. One who knows only partial truth or has a one-sided picture of reality, has no right to discard the views of his opponents as totally false. We must accept that the views of our opponents may also be true from some other angles. The Jaina-theory of *Anekāntavāda* emphasises that all the approaches to understand the reality give partial but true picture of reality, and due to their truth-value from a certain angle we should have regard for other's ideologies and faiths. The *Anekāntavāda* forbids to be dogmatic and one-sided in our approach. It preaches us a broader outlook and open mindedness, which is more essential to solve the conflicts taking place due to the differences in ideologies and faiths. Prof. T.G. Kalghatgi rightly observes: "The spirit of *Anekānta* is very much necessary in society, specially in the present days, when conflicting ideologies are trying to assert supremacy aggressively. *Anekānta* brings the spirit of intellectual and social tolerance."

For the present-day society what is awfully needed, is the virtue of tolerance. These virtues of tolerance i.e. regard for others ideologies and faiths have been maintained in Jainism from the very beginning. Mahāvīra mentions in the *Sūtrakṛtāṅga*, 'those who praise their own faiths and ideologies and blame those of their opponents and thus distort the truth will remain confined to the cycle of birth and death¹⁶'. Jaina philosophers have always maintained that all the judgments are true by their own viewpoints, but they are false so far as they refute

16. Vaishali Institute Research Bulletin, No. 4, p. 31.

17. *Sūtrakṛtāṅga*, 1/1/2/23.

totally other's view-points. Here I would like to quote verses from the works of Haribhadra (8th century A.D.) and Hemacandra (12th century A.D.), which are the best examples of religious tolerance in Jainism. In the *Lokatattvanirṇaya* Haribhadra says: "I bear no bias towards Lord Mahāvīra and no disregard to the Kapila and other saints and thinkers, whatsoever is rational and logical ought to be accepted¹⁸. Hemacandra in his *Mahādevastotra* says" "I bow to all those who have overcome attachment and hatred, which are the cause of worldly existence, be they Brahma, Viṣṇu, Śiva or Jina¹⁹. Thus, Jaina saints have tried all the times to maintain the harmony in different religious-faiths and tried to avoid religious conflicts.

The basic problems of present society are mental tensions, violence and conflicts of ideologies and faiths. Jainism had tried to solve these problems of mankind through the three basic tenets of non-attachment or non-possessiveness (*Aparigraha*), non-violence (*Ahimsā*) and non-absolutism (*Anekānta*). If mankind observes these three principles, peace and harmony can certainly be established in the world.

Problem of the Preservation of Ecological Equilibrium

The world has been facing a number of problems, such as, mental tensions, war and violence, ideological conflicts, economic inequality, political subjugation and class conflicts not only today but from its remote past. Though some of these have assumed and alarming proportion today, no doubt the most crucial problem of our age is, or for coming generation would be, that of ecological disbalance. Only half a century ago we could not even think of it. But today every one is aware of the fact that ecological disbalance is directly related to the very survival of human race. It indicates lack of equilibrium or disbalance of nature and pollution of air, water, etc. It is concerned not only with human beings and their-environment, but animal life and plant-life as well.

18. *Lokatattvanirṇaya*, 38.

19. *Mahadevastotra*.

Jainism presents various solution of this ecological problem through its theory of non-violence. Jainas hold that not only human and animal beings but earth, water, air, fire and vegetable kingdom are also sentient and living beings. For Jainas to pollute, to disturb, to hurt and to destroy them means commit the violence against them, which is a sinful act. Thus their firm belief in the doctrine that earth, water, air, fire and vegetables pave the way for the protection of ecological balance. Their every religious activity starts with seeking forgiveness and repentance for disturbing or hurting earth, water, air and vegetation. Jainācāryas had made various restrictions of the use of water, air and green vegetables, not only for monks and nuns but for laities also. Jainas have laid more emphasis on the protection of wild-life and plants. According to them hunting is one of the seven serious offences or vices. It is prohibited for every Jaina whether a monk or a laity. Prohibitions for hunting and meat-eating are the fundamental conditions for being a Jaina. The similarity between plant-life and human life is beautifully explained in the *Ācāraṅgasūtra*. To hurt the plant life is as sinful act as to hurt human life. In Jainism monks are not allowed to eat raw-vegetables and to drink unboiled water. They cannot enter the river or tank for bathing. Not only this, there are restrictions for monks, on crossing the river on their way of tours. These rules are prevalent and observed even today. The Jaina monks and nuns are allowed to drink only boiled water or lifeless water. They can eat only ripe fruits, if their seeds are taken out. Not only monks, but in Jaina community some householders are also observing these rules. Monks and nuns of some of the Jaina sects, place a peace of cloth on their mouths to check the air pollution. Jaina monks are not allowed to pluck even a leaf or a flower from a tree. Not only this, while walking they always remain conscious that no insect or greenery is trampled under their feet. They use very soft brushes to avoid the violence of smallest living beings. In short, Jaina monks and nuns are over conscious about the pollution of air, water, etc.

So far as Jaina house-holders are concerned they take such vows as to use a limited and little quantity of water and vegetables for their daily use. For a Jaina, water is more precious than *ghee* or butter. To cut forest or to dry the tanks or ponds are considered very serious offence for a house holder. As per rule Jaina house-holders are not permitted to run such type of large scale industries which pollute air and water and lead to the violence of plant-life and animal-kingdom. The industries which produce smoke in large quantity are also prohibited by Jainācāryas. The types of these industries are termed as '*mahārambha*' or greatest sin and larger violence. It is considered as one of the causes for hellish life. Thus Jainas take into consideration not only the violence of small creatures but even earth, water, air, etc. also. The fifteen types of industries and business, prohibited for the house holder are mainly concerned with, ecological disbalance, pollution of environment and violence of living beings. Jainācāryas permitted agriculture for house-holders, but the use of pesticides in the agriculture is not agreeable to them, because it not only kills the insects but pollutes the atmosphere as well as our food items also. To use pesticides in agriculture is against their theory of nonviolence. Thus we can conclude that Jainas were well aware of the problem of ecological disbalance and they made certain restrictions to avoid the same and to maintain ecological equilibrium, for it is based on their supreme principle of non-violence.

PRE-CĀRVĀKA MATERIALISM IN VASUDEVAHIMDĪ

Ramkrishna Bhattacharya

Longish conservations between a king and his ministers have often been employed as a device for introducing philosophical discourse in ancient Indian narratives. Both Buddhist and Jain authors resorted to this device. We come across such dialogues in the Pali *Pāyāsi Suttanta*, Prakrit *Rāyapasenaijja*, Āryaśūra's JM, Haribhadra's SKa (Book 3), Somadeva's YTC and Hemacandra's TSPC. The same device is found in Saṅghadāsagāṇī (sixth/seventh century)'s VH. Along with other philosophical systems such as Sāṃkhya and Yoga, materialism is also expounded in VH, though not elaborately. The term used to designate the materialist is *nāhiyavādī* and *natthiyavāī*. In spite of its brevity, the exposition of the doctrine is of interest to the students of the history of materialism. Strangely enough, a god called Cittacūla is made to argue a kind of *nāstikya* to Khemāṅkara, a king. Unfortunately, nothing at all is said about Cittacūla's propositions; we are only told that Khemāṅkara defeated him in argument and Cittacūla was converted to Jainism.¹ Jamkhedkar is of the opinion that "[p]robably the use of the word *nāstika* in this connection was meant to signify a non-believer in the Jain doctrines."²

A short exposition of materialism is found in the section on King Kurucāmīda. He is called a man lacking in both character and religion (*nissilo nivvaö*). His view is as follows :

*iñdiyasamāgamacettam purisakappañā, majjāñgasamavāë
mayasamābhava iva, na etto parabhavasamākamañasilo atthi, na
sukaya-dukkayaphalam deva-nera-iësu koi añubhavai³.*

1. VH, p. 329.
2. Jamkhedkar, p. 184.
3. VH, p. 169.

The soul is made of the combination of the senses like the production of wine by the combination of its ingredients; there is no soul that transmigrates to another birth; the fruits of good and evil deeds, such as heaven and hell, are felt to be non-existent.

Such a view is as old as the fifth century BCE. Ajita Kesakambala, a senior contemporary of the Buddha, preached the same doctrine. Jain canonical works such as the SKS also contain refutation of this view.⁴ Here is a simile, or rather inference by analogy, of several diverse ingredients having no intoxicating power of their own and yet producing an intoxicating drink because of a special combination (*pariṇāmaviśeṣah*).⁵ It is also found in an oft-quoted Cārvāka aphorism, *kiṇvādibhyo madaśaktivat*, “As the power of intoxication (arises or is manifested) from the constituent parts of wine (such as flour, water and molasses)⁶”.

A more detailed account of materialism is expounded by Harimārīṣū, a minister of king Dukkha, king of Pāñṭhāna. He says :

*natthi sarīravāīritto appā nāma koi, na puṇṇa-pāvāṁ, na ya tassa phalāṇubhāgī koi, na ya narayā, na devaloyā, suīmettamā eyaṁ ti.*⁷

There is no such thing as the soul outside the body, no merit and demerit, none (i.e. soul) which enjoys their fruits, no hell for men, no heaven - all this is mere hearsay.

Āsaggīvo claims, *bahuśo amham viūlā riddhī sā avassa kenaī puṇṇaphaleṇamajjīyā, tam iyāniṁ pi dāṇam vā samāna-māhaṇa-*

4. For a detailed discussion, see Ramkrishna Bhattacharya (2004).

5. NM, Ch. 7, p. 201. The Buddhists also used this word in a different context. The Sautrāntikas objected to the Sarvāstivādin view of the way the *saṁtāna* was subjected to perpetual flux and “invented the principal of *pariṇāmaviśeṣa* to account for the rise and disappearance of the *dharmas* in the individual’s flow of consciousness.” Johnston, p. 33.

6. Cārvāka aphorism, 1.5, Ramkrishna Bhattacharya (2002). p. 604.

7. VH. p. 275. The extracts that follow are quoted from the same source.

kivanāna paīcchāmo, sīlamvā kālām uddissa karemu tavām va tti. tato ne paraloyahiyām bhavissaii tti,

“I have endowed great wealth, which must be the result of some merit, so gifts to the śramaṇa-s, Brahmins and others will now be of good for the after-world.”

To this replies Harimānsū:

*sāmi! natthi jīvo jassa paraloē hiyām maggijjai. jaī bhāve dehavāritto niggacchāmto sarīrāō uvalabhejja saūṇo pañjarāō vā, evām gīñhaha - pañcañhamā māhābhūyāñam koi sañjogo manussasaññiō uppajjatti, jattha jīvasaññā loyassa aviyāñayassa, jahā imdadhañu jahicchāē dāmisañiyām uppajjati, puṇo vi jahicchāē paviñassaē; evām na koi ettha sārabhūō atthi (*na koi*) jo sarīrapabheē parabhavasāmākāmī. na ya pāvām na puṇṇaphalām pañdiēhīm narayabhayām devaloyasokkhām ca vaññiyām. tam muyaha paraloga heūm tam pattiyyaha ‘natthi dehavāritto jīvo paricchayamaēṇa’ tti.*

Lord! There is no soul which transmigrates to the other-world. If there were such an extracorporeal soul moving out, it could be ascertained as a bird out of the cage. Know this - what ignorant people call the soul is produced out of a combination of five elements to form human beings. As the rainbow is seen accidentally and disappears accidentally again, so is there no essence, [nothing] that goes through another birth to another body. There is no result of merit and demerit, no fear of hell and pleasure in heaven as described by the pedants. By thinking critically one can find that there is no soul outside the body.

Several points in this passage are worth noting. First, Harimānsū speaks of *five* elements combining to produce the human body. The Cārvāka-s, however, admitted only *four* elements, namely, earth, air, fire and water. A well-known Cārvāka aphorism delimits the number unequivocally: *prthivyāpastejovāyuriti tattvāni*⁸. “Earth, water, fire

8. Cārvāka aphorism, 1.2. Ramkrishna Bhattacharya (2002), p. 603.

and air are the principles, nothing else". But there was a pre-*Cārvāka* materialist school in India which spoke of five elements instead of four. *Harimairīnsū* apparently belongs to this school.⁹

Second, reference is made to *jahicchā* (Skt. *yadrcchā*), 'accident', rather than to *svabhāva*, 'own being' or 'inherent nature', as Sāyaṇa-Mādhava (SDS, ch. 1) and others have done in their exposition of the *Cārvāka*. Since the materialists of India are known to us mostly through the accounts given by their opponents, not in the words of the materialists themselves, it is not possible to decide whether VH represents the actual position of the materialists or merely follows a tradition already existent. The problem is compounded by the fact that the word, *svabhāva*, is taken to mean absence of causality in the *Mbh.* and other sources, but no mention is made of *yadrcchā* in the same context.¹⁰ Apparently to many writers *svabhāva* and *yadrcchā* became synonymous.

Third, two examples (*dr̥tānta*) are provided: (a) the bird and the cage, and (b) the rainbow. In the SKS too such analogies are employed by a putative materialist:

As a man draws a sword from the scabbard and shows it (you, saying): "Friend, this is the sword, and that is the scabbard," so nobody can draw (the soul from the body) and show it (you, saying): "This is the soul and that is the body." As a man draws a fibre from a stalk of Muñja grass and shows it (you, saying): "Friend, this is the stalk, and that is the fibre," or takes a bone out of the flesh, or the seed of Āmalaka [Emblica Myrobalanos] from the palm of his hand or a particle of fresh butter out of coagulated milk, and shows you both things separately; or as he presses oil from the seed of Atasī [Linum Usitatissimum], and shows the oil and oil-cake separately or as he

9. For a detailed study, see Ramkrishna Bhattacharya (2004).

10. See Ramkrishna Bhattacharya (1998) and (2006).

presses the juice from the sugar-cane and shows the juice and the molasses separately, so nobody can show you the soul and the body separately. The same applies also when fire is churned from Araniwood. Those who believe that there is and exists no soul, speak the truth. Those who say that the soul is different from the body are wrong (2. 1. 16)

Incidentally, the SKS also refers to a man who claims that everything consists of five elements (2. 1. 20-23), not four. Such *bhūtapañcakavādin-s* have also been mentioned earlier in the same text (1. 1. 7-9)

Seven Cārvāka aphorisms are cited in the ĀLVṛ, one of which contains a similar analogy, *mayūracandrakavat*, “As the eye in the peacock’s tail”.¹¹ This suggests a belief in the natural origin of every phenomenon, denying thereby the existence of any Creator. VH, however, opts for a very different set of analogies to establish the primacy of perception and at the same time favours accidentalism. Saṅghadāsagaṇi calls the latter doctrine *yadṛcchā*, not *svabhāva*, as a sage does in the Mbh.¹² As far as the other aspects of materialism are concerned, VH does not differ in any significant detail from *bhūtavāda* as expounded in the *Manimekalaī* (ch. 20).¹³

On the basis of the above discussion it can be asserted that VH contains some of the basic tenets of pre-Cārvāka materialism in India. As to the relation of materialism to causality and accident, it is not possible at the present stage of our knowledge to say whether Saṅghadāsagaṇi was right in his exposition or not. That the proto-materialists preached the doctrine of *akriyāvāda* (inactivism) is, however, well-attested.¹⁴

11. Cārvāka aphorism, II.2. Ramkrishna Bhattacharya (2002), p. 604.

12. VH, p. 275.

13. For further details, see Ramkrishna Bhattacharya (2004), p. 150.

14. This point has been elaborately discussed in Ramkrishna Bhattacharya (2007).

One question that needs to be asked in more general terms is: How far should we be justified in accepting the evidence of creative writing as reliable in connection with the study of philosophy? Poets and dramatists often tend to caricature the philosophers they dislike. Think of Aristophanes' portrayal of Socrates in his play, *The Clouds*, or Kṛṣṇamīśra's wilful misrepresentation of the Buddhist and Jain monks in PC. Jayantabhaṭṭa too does so in his play, ĀD. There is no doubt that Saṅghadāsagaṇi was interested in philosophy and devoted considerable space to philosophical debates in VH. Nevertheless, the way he presents a master of Yoga (*joggācariya*) makes one doubt his acumen in this field. The Yoga teacher is made to expound, not the Yoga doctrine, but the fundamentals of *bhūtapañcakavāda*, namely, five elements are at the root of everything including consciousness, all the senses go back to their elements after the death of the body, and the soul cannot be separated from the body itself. Even the analogy of the constituents of wine producing the power of intoxication is repeated.¹⁵ How could a Yoga teacher, meeting Vasudeva while the latter was speaking of the antiquity of the art of archery, get into such a discussion and expound the *natthiyavāī* view is, to say the least, baffling. The veracity of Saṅghadāsagaṇi's expositions of different philosophical systems prevalent in his time is thus not beyond doubt.

15. VH, pp. 202-03.

Abbreviations and Bibliography

ĀD = Jayantabhaṭṭa. *Āgamadāmbara*, ed. V. Raghavan and Ananatalal Thakur. Darbhanga: Mithila Institute, 1964.

ĀLVṛ = Jñānaśrībhadra. *Āryalaṅkāvatāravṛtti* (Tibetan translation), qtd. in Namai, Mamoru (1976), “A Survey of Bārhaspatya Philosophy”, *Indological Review* (Kyoto), No. 2, 1976.

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Mbh. = *The Mahābhārata*, critically ed. by V.S. Sukthankar and others. Poona: Bhandarkar Oriental Research Institute, 1933-1966.

MLBD = Motilal Banarsi das.

NM = Jayantabhaṭṭa. Nyāyamañjarī, ed. Gaurinath Sastri. Varanasi: Sampurnanand Sanskrit Vishvavidyalaya. Parts 1.3, 1982-84.

PC = Kṛṣṇamiśra. *Prabodhacandrodaya*, ed. Sita Krishna Nambiar. Delhi: MLBD, 1971.

SDS = Sāyaṇa-Mādhubala. *Sarvadarśanasamgraha*, ed, V. S. Abhyankar. Poona: Bhandarkar Oriental Research Institute, 1978.

SKa = Haribhadra. *Samārāicca Kahā*, ed. Hermann Jacobi. Calcutta: The Asiatic Society, 1926.

SKS = *Sūtrakṛtāṅgasūtra*, re-ed. Muni Jambuvijayji. Delhi: Motilal Banarsi das Indological Trust, 1979. Trans. Hermann Jacobi. *Jaina Sūtras*. Part 2 (1895). Delhi: MLBD, 1980.

TSPC = Hemacandra. *Trīṣaṣṭi-śalākā-puruṣa-carita*, ed. Muni Caranavijaya. Bhavnagar (Kathiawad): Sri Jaina Atmananda Sabha, 1936.

VH = Saṅghadāsagaṇi Vācaka. *Vasudevahīndī Prathama Khanḍam*, ed. Caturavijaya and Punyavijaya (1930-31). Gandhinagar: Gujarat Sahitya Akademi, 1989.

YTC = Somadevasūri. *Yaśastilakacampū*, ed. Pandit Shrivadatta and Kashinath Pandurang Parav. Mumbai: Nirnay Sagar Press., 1903.

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A RATIONAL ANALYSIS OF KARMA DOCTRINE

Subhash C. Jain

Why are any two living beings not identical? Why is there neither physical nor functional similarity between any two living beings? In spite of physical similarity between identical twins or clones, there is no functional similarity between them. It means that living beings are different from each other because they perform different functions or deeds. This actuality implies that one's deeds make one unique. Our deeds determine what we are. Living beings are the consequence of their deeds. It must be the law of nature that every deed has its consequences and the doer of the deed has to bear them. In other words, the doctrine 'what you sow, so you reap' is based on the laws of nature; hence nobody can violate it. No wonder all religions preach this doctrine. This doctrine is known as the karma doctrine in Indian religions. The author prefers to use the term deed instead of karma to avoid confusion, as the latter has different meanings in different systems of thought; consequently this doctrine is referred to herein as the doctrine of deed. The term karma is used later for extremely subtle matter (*pudgala*).

Though the doctrine of deed seems logical, most people are skeptical about it. The possible reason for their skepticism in the doctrine is the inadequate understanding of the doctrine, which in turn is due to the inaccessibility of a logical and realistic explanation of the doctrine. This paper provides a logical and realistic explanation of the doctrine by developing a conceptual, metaphysical model of the doctrine. The model is developed by using a *unique* interpretation of the doctrine of deed.

The metaphysical model is independent of a moral 'administrator', i.e. God and is based on the presupposition that one

of the constituent of living beings is soul. The model is, therefore, different from the karma doctrines of Hinduism and Buddhism, as the former entails God to administer the doctrine and the latter denies the existence of soul. However the metaphysical model is not very much different than the karma doctrine propounded by Jainism, but there is a significant difference in the presentation of the doctrine. The karma doctrine in Jain philosophy is believed to be conceived by a learned sage (*Kevalin*) with knowledge beyond the senses, but his statements are untenable without direct or indirect support from logical deduction. On the other hand, the metaphysical model is developed using a scientific approach centered entirely on logic and reasoning. The two complete different approaches lead to similar findings, except few differences in the interpretation of the attributes of soul and the functions of the *vedaniya* and *gotra karmas*. The differences in the interpretations are rationalized in the paper. The author hopes that the metaphysical model, which is based on logic and reasoning, will be able to instill unconditional faith in the doctrine of deed.

Deed and Consequence :

The doctrine of deed implies that a person bears the consequences of his or her deeds. For the development of the metaphysical model, we need to understand the characteristics of the doctrine and know the meaning of deed and consequence. Deeds include both the physical action of mind, speech and body and the spiritual action steered by motivations or desires, which, in turn, give rise to attachment and aversion and ultimately to passions (*kaṣāya*) and emotions. (*no-kaṣāya*). The spiritual action is a significant component of deeds.

Living beings perform deeds all the time. The doctrine should be valid all the time and everywhere in the universe where living beings reside. In other words, the doctrine of deed is universal and eternal. If the doctrine of deed is universal and eternal, then the laws

that govern the relationships between deed and its consequences also should be universal and eternal. Consequences of a deed should depend only on the deed, not on the time and place of the deed. Whether the deed is performed in the US or in India, or somewhere else in the universe, the consequences of that deed should be identical. Likewise, whether the deed was performed in the past, or is being performed now, or will be performed in the future, the consequences of that deed have to be identical. In other words, the consequences of a deed that are based on the doctrine of deed are universal and eternal, i.e., unique. The consequences of a deed, which are not universal and eternal, are not governed by the doctrine of deed. For our discussion the consequences are divided into two categories: intrinsic and extrinsic. The consequences that are universal and eternal are termed intrinsic consequences and are governed by the doctrine of deed. The consequences that either are governed by man-made laws which are not universal and eternal or do not follow any law are termed extrinsic consequences. According to the doctrine of deed, every deed has consequences that are governed by the doctrine; consequently every deed must have the intrinsic consequences. Whether a deed has the extrinsic consequences, it depends on the nature of the deed as shown in illustrations below.

Generally the consequences of a deed are considered in the form of punishment only. But the consequence herein has a broader meaning; it includes both rewards as well as punishments for deeds. The wages a person receives for his or her deed in the form of vocation is an example of consequence as a reward. Similarly, an incarceration one receives for his or her deed of theft, adultery, etc is the example of consequence as a punishment. Such consequences in the form of wages and incarceration are neither universal nor eternal. They are different in different countries and they were different in the past and will be different in the future. Such consequences, which are governed by man-made laws, are the extrinsic consequences and are not governed by the doctrine of deed that deals only with the intrinsic consequences.

Most of us probably never thought that the extrinsic consequences are not controlled by the doctrine of deed. What is the nature of the intrinsic consequences that are governed by the doctrine of deed? Before answering this question consider a deed for which it is difficult to identify an extrinsic consequence. For instance, suppose somebody decides to commit a sin and spends several days mentally planning it. Should the person receive consequences for planning the sin? This deed must have consequences, because every deed has consequences. The consequences of such deed cannot be dealt with man-made laws as there is no physical evidence of the deed. The deed has no extrinsic consequence, but it should have the intrinsic consequences. Most of us in our life must have planned numerous times to commit mentally various kinds of sin. We do such deeds because we think that they have no consequences. But our thinking is flawed. Such deeds do have consequences that are not recognized by our senses. Once we know these intangible consequences and develop faith in the doctrine, we will stop committing such sins.

As most of us have difficulty in identifying even one intrinsic consequence, no wonder we do not have faith in the doctrine of deed. The following example of consequences will help in grasping the concept of the intrinsic consequences. Consider two types of consequences; one includes the means of happiness and the other just happiness. It is obvious that all different means of happiness are the extrinsic consequences. For example, an award in the form of a currency or other physical possessions can be a means of happiness, but it is not universal and eternal, because the similar currency and physical possessions does not occur everywhere and did not exist some time back. On the other hand, happiness is the intrinsic consequence. Any consequence that affects an attribute of soul or matter is the intrinsic consequence, because the attributes of soul and matter are eternal and universal.

It should be pointed out that intrinsic consequences affect only

the doer of deeds, but extrinsic consequences can affect persons other than the doer of deeds. For example, the rewards for good deeds and punishments for evil deeds do affect the family members, friends, and foes of the doer. Therefore, extrinsic consequences not only affect the doer but others also.

Attributes of Soul and Matter :

Living beings are composed of matter (*pudgala*) and soul (*ātman*). Both matter and soul have attributes. The knowledge of their attributes is essential to identify the intrinsic consequences. For our discussion matter, soul, and their attributes are divided in two categories: living and nonliving matter; pure and mundane soul; and intrinsic and extrinsic attributes.

Matter that has association with soul is termed living matter; otherwise it is nonliving matter. The bodies of living beings are considered as living matter, as the matter of their bodies has association with soul. Rest of the matter in the universe has no association with soul; hence it is the nonliving matter. Similarly a soul that has association with matter is termed mundane soul; otherwise it is a pure soul (*paramātman*). The soul of a living being is considered as a mundane soul, as this soul has association with matter. Only mundane souls take rebirth.

The attributes that are always present in a substance are termed intrinsic attributes. Matter, living as well as nonliving, has four intrinsic attributes of touch, taste, smell, and color. These intrinsic attributes are always present in matter, and it cannot exist without these intrinsic attributes. Similarly soul has an intrinsic attribute of consciousness, and it cannot exist without these intrinsic attributes. Moreover matter that has association with soul and soul that has association with matter have some additional attributes that are termed extrinsic attributes. Substance can exist without the extrinsic attributes. For example, the living matter of the body of a person has extrinsic attributes, but it

loses its extrinsic attributes at the time of his or her death and transforms into nonliving matter which has no extrinsic attributes. Similarly the mundane soul has extrinsic attributes and it loses its extrinsic attributes when it transforms into a pure soul.

It is easy to identify the intrinsic and extrinsic attributes of matter as they are recognized by our senses. As stated earlier matter has four intrinsic attributes of touch, taste, smell, and color. The living matter of our bodies has ten extrinsic attributes as follows. We have the three capabilities of physical action (*yoga*) of mind (*mana*), speech (*vacana*) and body (*kāya*); five sensuous (*indriya*) capabilities of touch, taste, smell, vision, and hearing; the capability of respiration (*śvāsa-ucchvāsa*) that is required to metabolize; and the capability of age (*āyu*), as we have a certain life span. All these ten capabilities (mind, speech, body, touch, taste, smell, vision, hearing, respiration and age) are the ten extrinsic attributes of the living matter. We can recognize all these extrinsic attributes with our senses.

All living beings do not have all ten extrinsic attributes, but all of them have at least four extrinsic attributes, namely, one instrument of physical action, one sense, respiration, and age. Living beings can be classified according to the number of their senses that range from one to five. Only living beings with all five senses have mind. Living beings like humans, cows, lions, birds, fish, etc., have all five senses and all ten extrinsic attributes. Living beings like reptiles, bees, flies, etc., do not have sense of hearing and mind. They have only four senses and two instruments of physical action; therefore they have only eight extrinsic attributes. Living beings, like bugs, ants, spider, etc., do not have senses of hearing and vision and have only three senses; therefore they have only seven extrinsic attributes. Living beings like worms, shells, leeches, etc., have only two senses of touch and taste; therefore they have six extrinsic attributes. Living beings, like plants, have only one sense of touch and one instrument of physical action of body; and therefore have the minimum extrinsic

attributes of four. It should be pointed out that senses have a hierarchy, starting from touch, then taste, smell, vision and finally hearing. Any living being with hearing has to have the senses of vision, smell, taste and touch; the vision has to have the senses of smell, taste and touch; with smell has to have the senses of taste and touch; and with taste has to have the sense of touch. Similarly the instruments of physical actions also have a hierarchy, starting from body, then, speech and finally mind. Any living being with mind has to have the speech and body; and with speech has to have the body. The extrinsic attributes are determined by the number of senses. Living beings with one, two, three, four, and five senses have four, six, seven, eight, and ten extrinsic attributes respectively.

The recognition of the attributes of soul is not as easy as that of matter. It was straight forward to identify the attributes of matter as they could be perceived through the senses. Soul is non-physical and imperceptible to our senses. The attributes of soul can be inferred by logical reasoning. The attributes of the mundane soul will be identified first, as all of us have a mundane soul. Once the attributes of the mundane soul are grasped, the attributes of the pure soul can be inferred from the attributes of the mundane soul.

We know at least one characteristic of the soul, namely, consciousness (*caitanya*). According to psychologists consciousness has three faculties: cognition, affection, and conation. Cognition includes the ability of perception and knowledge. Affection refers to the emotions of love, attachment, fear, aversion, etc. Conation includes the ability to take decision and various tendencies to construct, learn, etc. that engage living beings into physical action. The three faculties of consciousness can be demonstrated with an illustration. Consider that you were strolling in woods and a wild dog ran towards you. You got scared of the dog's attack as you did not want to get injured by the dog and climbed a nearby tree. All three faculties of consciousness are present in this illustration. Your perception and knowledge of the

dog are the aspects of cognition. Your feeling of fear and desire not to get injured are the aspects of affection. Your metaphysical effort and decision to climb the tree and your physical action of climbing the tree are the aspects of conation. The physical action of climbing the tree is due to the extrinsic attributes of the living matter.

The four attributes of the mundane soul that are essential for the three faculties of consciousness are considered herein. The two attributes of the mundane soul can be recognized with cognition which is twofold: perception (*darśana*), that is, first contact, instinct awareness, or what might be called as pure apprehension; and knowledge (*jñāna*), that is, comprehending the details what has been perceived. Consciousness includes both the perception and the knowledge. The two attributes of the mundane soul are, therefore, perception and knowledge. The intensity of manifestation of cognition is not the same in all living beings. In human beings it is comparatively greater. Among the animals and birds it is lesser than human beings; in flies and ants, etc. still less; among plants and trees even less than flies, etc.; and in microbes it is still less.

The attribute of the mundane soul that results in affection can be identified by finding the root cause of desires. The root cause of development of desires in a living being is the false view of oneness between soul and body. The embodied mundane being does not discriminate between soul and body and has a wrong belief that 'I am body'. Due to heterodoxy (*mithyātva*) the mundane being develops desires for all the things concerned with the body and remains engrossed in attachment to worldly objects and gratification of senses. Heterodoxy results in desire, which leads to attachment and aversion, which in turn create passions (*kaṣāya*) and emotions (*nokaṣāya*). The third attribute of the mundane soul is heterodoxy-cum-passion which results in affection. The term passion includes both *kaṣāya* and *nokaṣāya*.

The fourth attribute of soul concerns the conative aspect of

consciousness and is related to willpower which a person uses to control desires. The willpower is not the physical power, as a physically weak person may be more capable of controlling desires than a physically strong person. The willpower is a metaphysical effort whose nature is different than a physically strong person. The willpower is a metaphysical effort whose nature is different than that of the physical effort. If the willpower is not the power of matter, then it has to be the power of soul. The willpower or metaphysical effort is the spiritual power or effort. It manifests as resolution, decisiveness, and determination and is also related to self control. This attribute of soul is termed '*virya*'. The metaphysical effort for action of climbing tree in the above illustration is due to *virya*.

The four attributes of the mundane soul briefly discussed above are perception, knowledge, heterodoxy-cum-passion, and *virya*. The two attributes of perception and knowledge are the intrinsic attributes of soul, and the remaining two attributes of heterodoxy-cum-passion and *virya* are the extrinsic attributes of soul, because the presence of conation requires the presence of affection which in turn entails the presence of cognition. In other words, the two faculties of consciousness, namely, affection and conation cannot exist without cognition, but cognition can exist without affection and conation. The pure soul by definition does not have extrinsic attributes; it has only two attributes, namely, perception and knowledge.

All attributes of matter and soul presented above, except the two extrinsic attributes of soul, are in accord with the Jain metaphysics. The issue of these two attributes of soul is addressed later.

Carrier of the Intrinsic Consequences :

The soul of living beings is a mundane soul as it has an association with the body made of matter. The soul leaves the body at the time of death of a living being. Is the departing soul a pure soul or a mundane soul? If it is going to take rebirth, it is a mundane soul which by

definition must have association with matter. In other words, the transmigrating soul has association with matter. This matter must be in the form of subtle matter because we cannot identify it with our senses and scientific tools. What could be the purpose of association of subtle matter with soul? We can get some clue from DNA molecules which have the power to deliver genetic instructions used in the development and function of living beings. If DNA molecules in association with the soul have such powers, it seems logical to assume that subtle matter in association with the soul have such powers, it seems logical to assume that subtle matter in association with the transmigrating soul has power to deliver the intrinsic consequences of deeds.

But it raises a question about the source of the subtle matter. Scientists believe that the entire space of the universe is filled with dark matter/dark energy composed of subtle matter. If this belief is considered to be true, then it seems logical to presuppose that the universe is packed with subtle matter. According to Jain metaphysics one class of subtle matter is called *karma*. We can theorize that karmic matter is the material carrier of the intrinsic consequences and has power to deliver them.

Intrinsic Consequences :

The intrinsic consequences affect the attributes of the soul and the living matter. Each species of karmic matter carries a different intrinsic consequence which in turn affects a different attribute of the soul and the living matter. The characteristics of the effects of the intrinsic consequences on the intrinsic attributes are different than those on the extrinsic consequences. The intrinsic attributes are eternal; consequently they cannot be affected directly. The intrinsic consequences can only prevent the full manifestation of the intrinsic attributes by obscuring them in the same way as clouds obscure the sun light. The extrinsic attributes are impermanent; hence they can be affected directly by the intrinsic consequences.

There are four attributes of the soul; hence there are four species of karmic matter that affect the four attributes of the soul. Two attributes of the soul, namely, perception and knowledge, are the intrinsic attributes, and the remaining two attributes, namely, heterodoxy-cum-compassion and *vīrya*, are the extrinsic attributes. The two species of karmic matter that prevent the full manifestation of the intrinsic attributes of perception and knowledge are respectively perception-obscurring (*darśanāvaraṇiya*) and knowledge-obscurring (*jñānāvaraṇiya*) karmas. The third species, namely, nature-deluding (*mohaniya*) karma affects the extrinsic attribute of heterodoxy-cum-compassion, causing delusion (*mithyātva*) regarding the true nature of reality and generating passions and emotions. The fourth species that limits the extrinsic attribute of spiritual energy (*vīrya*) is *vīrya*-obstruction (*vīryāntarāya*) karma.

Every living being is characterized by four features of the extrinsic attributes: (1) physical nature of its senses, instruments of physical action, and respiration system; (2) age; (3) performance of its senses; and (4) performance of its instruments of physical action. Four additional species of karmic matter affect these four features of the extrinsic attributes.

The fifth species, termed body-determining (*nāma*) karma, determines the number of senses, which in turn determines the types of senses, types of instruments of physical action and type of respiration system and provides the appropriate body, senses, instruments of physical action and respiration system. The sixth species, termed age-determining (*āyu*) karma, determines the duration of the embodiment. The seventh species, termed feeling-determining (*vedaniya*) karma, affects the performance of senses and is responsible for mundane experiences of pain and pleasure. The eighth species, termed action-determining (*gotra*) karma, affects the performance of the instruments of action, namely, body, speech, and mind and is responsible for external conduct to be discussed later.

All presuppositions of the doctrine of deed seem to be logical; hence the eight species of karmas are based on logic. It is not a coincidence that these species of karmas are identical to the species of karmas in the karma doctrine in Jain philosophy, because the analysis presented herein based on the principles of Jainism. The analysis, however, points out some differences in the interpretation of the attributes of the soul and the functions of *vedaniya* and *gotra* karmas, as explained later.

Metaphysical Model :

A metaphysical model can be developed with the three elements, namely, deeds, intrinsic consequences and karmic matter, provided the answers of the following questions can be found. (1) How does the karmic matter come in contact with the soul? (2) What are the factors which control the amount of karmic matter that comes in contact with the soul? (3) How does karmic matter transform into different species that carry different intrinsic consequences? (4) How long does a species of karma remain attached to the soul? (5) What are the factors that control the intensity of the effect of a species of karma at the time of its fruition? We will deal them one by one.

Karmic matter is much finer than the body cells of living beings; it easily penetrates the body through the space between the cells. The body cells are always active and collide with karmic matter that penetrates through the space inside them. The amount of karmic matter captured at any instant depends on the intensity of pulsation of body cells. The pulsation of body cells is modulated by the physical action of the living being, which in turn is affected by the degree of volition with which the physical action is carried out. If the physical action is feeble, as would be the case during meditation, the amount of karmic matter captured is small, and if the physical action is intense, as would be the case during meditation, the amount of karmic matter captured is small, and if the physical action is intense, as would be the case

during extreme bodily and mental activities, the amount of karmic matter captured is large. Thus it stands to reason the amount of karmic matter that comes in contact with soul increases with the increase in the intessity of the physical action.

The transformation of karmic matter into appropriate species and duration is similar to the digestion process. It is a well-known fact that particles of food ingested by a living being get transformed into different constituents of the body which remain in the body for different durations. The food particles are nonliving matter that has no knowledge of transformation. The food particles upon association with the soul transform into living matter that acquires the capability of transformation into different constituents of the body for different durations. Similarly, karmic matter upon association with the soul transforms from nonliving matter into living matter that acquires the capability of transformation into different species that remain attach to the soul for different durations.

Deeds have two aspects, physical action and passions. The physical action, as described above, controls the amount of karmic matter that comes in contact with the soul. Passion controls the time and intensity of fruition of karma. The time of fruition should increase with the increase in the intensity of passion, because the longer karmas remain attach to the soul, the more delayed is the time of liberation. A person who performs deeds with intense passion must be liberated later than a person who carries out deeds with mild passion. In the same way the intensity with which karma manifests on fruition increases with the increase in the intensity of passion.

The entire karmic process can be summarized as follows. Due to the physical action of mind, body and speech, karmic matter comes in contact with the soul and transforms into different species that carry different intrinsic consequences. Due to passion the different species of karmic matter attach and remain attached to the soul for different

durations and are detached from the soul after executing the consequences, termed *karma phala*. The time of fruition and the intensity of fruition of karmas increase with the increase in the intensity of passion. It should be pointed out that the *karma phala* can be different than the intrinsic consequence as the former can get modified during the time of fruition (*abādhākāla*).

The metaphysical model describes how intrinsic consequences affect us, but it does not explain how extrinsic consequences affect us. Extrinsic consequences affect us through the fruition of our karma. Extrinsic consequences serve as the instrumental cause (*nimitta kāraṇa*) of the fruition of karma and affect the fruition of karma. We have some freedom in selecting the extrinsic consequence; consequently we have some control over the fruition of karma.

Differences in Interpretation of Attributes of Soul :

A soul in Jainism is said to have four attributes: perception (*darśana*), knowledge (*jñāna*), bliss (*sukha*) and energy (*vīrya*) (Jaini 1979; 104). But it is not clear whether these are the attributes of a mundane soul or a pure soul. In the absence of any definite statement in the scriptures, it is reasonable to assume that in Jainism these are the attributes of both pure and mundane souls. Hence a soul according to Jainism has four intrinsic attributes, while a soul according to author's interpretation has two intrinsic attributes and two extrinsic attributes. The author believes that his presentation due to the following reasons is coherent and involves no inconsistencies.

A pure soul (*paramātman*) in Jainism is said to be free from attachment and aversion (*vītarāga*). This attribute of *vītarāga* is said to be the infinite bliss (*ananta sukha*). The attribute of attachment and aversion is antithetical to the attribute of bliss. It is not apparent how the absence of attachment and aversion leads to the origination of infinite bliss. Though this dilemma is resolved by considering two types of bliss, impure or defiled (*vibhāva*) bliss and pure (*svabhāva*)

bliss, it does not answer the question ‘why should the absence of *vibhāva* pop up *svabhāva*? In my opinion a better solution of the quandary is to assume that the attribute of heterodoxy-cum-passion is an extrinsic attribute of the soul. The pure soul does not have this extrinsic attribute. The assumption of the attribute of heterodoxy-cum-passion as an extrinsic attribute requires that the attribute of *virya* also should be an extrinsic attribute, because the function of *virya* is to control passion. *Virya* has no function in a pure (*vitarāga*) soul, as the soul has no passion to control.

The *gāthā* no. 102 of *Niyamasāra* of Ācārya Kundakunda reads:

aigo mei sassado appā, nānadansana lakhhano;
sesa mei bahira bhāva, savve sanjoga lakhhana.

The meaning of the *gāthā* is “The pure soul is an eternal substance which possesses knowledge and perception, while other things are all external, born of contact relation”. This characterization implies that the pure soul has only two attributes, namely, perception and knowledge. Such characterization is consistent with the analysis of the author.

Mohaniya karma according to Jainism affects the bliss attribute of the soul, causing delusion of the true nature of reality and generating passion and emotion, i.e. heterodoxy-cum-passion. As the intrinsic consequences affect the attributes of the soul, heterodoxy-cum-passion must be the attribute of the soul. The pure soul is free from delusion and passion and emotion, heterodoxy-cum-passion must be the extrinsic attribute.

In Hinduism *Brahman* (pure soul) is considered to be omniscience, omnipresent, and omnipotent and needs to have *ananta virya* to create the universe. But in Jainism the pure soul is not the creator of the universe and is considered to be only *sarvajña*

(omniscience): hence it has only the attributes of perception and knowledge, not the attribute of *ananta virya*.

Differences in Interpretation of *Vedaniya* and *Gotra* Karmas :

According to the Jain karma doctrine *sātāvedaniya* and *asātāvedaniya* karmas produce pleasure and pain in living beings. It is also an established fact that favourable and unfavourable conditions respectively produce pleasure and pain in living beings. From these two statements some Jain scholars (Todarmal 1992; p. 58 and Varni (1967; p. 58) concluded that *vedaniya* karma delivers two *karma phala*: (1) it determines the means of pleasure and pain; and (2) it produces the experiences of pain (*asātā*) and pleasure (*sātā*). The means of pleasure and pain are the extrinsic consequences which are not delivered by karma. The statement that *vedaniya* karma determines the means of pleasure and pain is not consistent with the doctrine of deed, as the means of pleasure and pain are not universal and eternal. A specific physical object can be the means of pleasure to one person and it can be the means of pain to another person, but two different karmas, namely, *sātāvedaniya* and *asātāvedaniya* karmas cannot have the same physical object as *karma phala*. However, the same object can be the instrumental cause of the fruition of both *sātāvedaniya* and *asātāvedaniya* karmas. Therefore, *vedaniya* karma only produces the feelings of pain and pleasure and does not determine the means of pleasure and pain.

Gotra karma in Jainism is said to determine either high or low family status for the rebirth of the soul (Glaserapp 1942; p. 18). There has been disagreement on the meaning of the term *gotra* (Jaini 1979; p. 125) that has raised several question marks. The fruition of karmas is a continuous process which implies that the *gotra karma* continuously fructifies, not only at the time of rebirth of the soul. All members of a family do different deeds; whose deeds determine the

family status? The Jain scriptures include stories of 'cāṇḍāla' who had admirable conduct (Nyāyavijaya 1998; p. 241). It is difficult to understand the meaning of family status in nonhuman living beings, particularly those with four or less number of senses, as the karma doctrine is applicable to them also. The family status is determined by the social structure that changes with time and place; hence the family status is an extrinsic consequence which is not delivered by karma. According to Jain (2004; p. 42) good conduct is high *gotra* and evil conduct is low *gotra*. The family status is determined by the conduct of human beings, which in turn is determined by the *gotra karma*. Conduct has two aspects; external and internal. The external conduct is related to the physical action which is controlled by the extrinsic attributes of mind, speech, and body of the living matter. The internal conducts deals with passion and emotion (*kaṣāya* and *no-kaṣāya*), which are controlled by *mohaniya karma*. Hence it seems logical to assume that the *gotra karma* determines the external conduct and hence affects the performance of the instruments of action, namely, body, speech, and mind.

Conclusions

The analysis presented herein establishes that the karma doctrine in Jain philosophy conceived by the *Kevalin* is supported by logical deductions and experiences. The pure soul has only attributes of perception and knowledge. The attributes of heterodoxy-cum passion and *vīrya* are the attributes of the mundane soul due to its association with matter (*pudgala*). The functions of the two species of karma, namely, *vedāṇīya karma* and *gotra karma*, are clarified so that their functions are consistent with the doctrine.

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