COMPARATIVE STUDY
OF
JAINISM AND BUDDHISM

BRAHMACHARI SITAL PRASADJI.
A COMPARATIVE STUDY
OF
JAINISM AND BUDDHISM

BY
BRAHMACHARI SITAL PRASADJI

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Rai Bahadur Dwarka Prasad Jain.
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Rai Bahadur Dwarka Prasad was born on the 25th December 1855 in the illustrious "Qilawala" family at Nehtaur District, Bijnor. He is an Agrawala Jain and his father Seth Lala Than Singh was a very religious man. The tradition goes that his forefathers had a fortress and so the family is still known as "Qilawala." His father, however, was not very rich and influential, like his ancestors, but was quite well-to-do. He got admission in the Rorkee Engineering College at an early age of 18 and passed out his final examination in two years i.e., 1875. His first appointment was at Sitapur near Lucknow, where he got training under Mr. Blackie and Mr. Perdie, Assistant Engineers and in about 4 years succeeded them and became a Sub-divisional Officer in their place. He remained as such at Sitapure, Lucknow, Jabalpur, Royal Gun-powder Factory, Ishapur, Kidderpur Dock Yard, Calcutta, Fort Williams, etc., etc.

He all along discharged his duties economically, conscientiously and to the satisfaction of his superior officers and earned the reputation of being an expert Engineer in Water Works. His services in connection with the Water Works at Ishapur, Bareelly, Meerut and
Rani Khet were much appreciated, and in these he made a saving of over half a lakh in the sanctioned estimates. In 1901 he was decorated with the title of Rai Sahib. His work at Shahjahanpur in connection with the Boer camp was also much appreciated and in 1902 he was given a “Certificate of Honour” by the late Emperor Edward VII, and was subsequently awarded Coronation Medals too. In 1918 the title of “Rai Bahadur” was conferred upon him as a mark of high distinction. He was also the first Indian who was made Garrison Engineer of Fort William. This high post is generally filled up by the Royal Engineers.

After he reached the age of 55, the Government considering his services valuable was pleased to grant him extension for 5 years. Even when he was 60 his superior officers considered him fit and indispensable, and moved the Director General, Military Engineering Services in India for his further retention in service, but as he had no power to do so, he referred the matter to the Government of India who in their letter No. 13468/1 (M. W. 1) dated Simla the 6th September 1915 sanctioned his retention in Service until further orders. He ultimately retired from Government service in 1918 on his own accord, though his superior officers still desired that he should continue in service for sometime more.

His father had given him certain instructions when he had entered service and the following are the three
main pieces of advice:—(a) Always take some exercise for the sake of your health (b) Never borrow money; even avoid taking things on credit or loan (c) Earn money honestly and spend it economically. He followed these instructions religiously all along, and though 79 now, he takes some light exercise at home every morning, besides taking morning and evening walks. He spends as little as possible on his own person, but his charity, and specially for helping the poor students, has been unlimited. He has helped without making a show of it hundreds of students and many of them are now happily earning their livelihood. During the Great German War he contributed liberally towards the War Loans and different other funds and even offered his half-pay for the whole period the war would be going on. The Government expressed their high expression of his loyalty. At present he gives away half of his pension in charity.

He was blessed with a son while at Sitapur on the 11th July 1883. He gave his son Nand Kishore Jain proper education so that when the latter passed out his B.A. examination he was awarded with three gold medals, and in 1905 the Government was pleased to appoint him a Deputy Magistrate and Deputy Collector. He is still in the Government service and is a worthy son of a worthy father.
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INTRODUCTION

On reading some Buddhist works in the original Pali, some translations in English and some independently written English books on Buddhism, I found out that old Buddhism resembled Jainism in many points. In order to know Pali Buddhism I went to Ceylon and stayed for a month in the Vidyalankara College, Kelaniya, from the 14th May to 13th June 1932. Also I went to some other famous Buddhist places to know the religious ways and customs. In the College I gained much information on Buddhism from the Buddhist monk Ananda Kausalyayana and Râhula Sankrityayana, the editor of “Buddhâ Charya.”

I thought it advisable to write a book in which I might show the similarities between the Jaina and Buddhist philosophies by quoting passages from the literatures of both; so that the readers may be convinced of their oneness and of their common source.

So far as I understand, the nature of Nirvâna and its path as shown in the Buddhist Pali Books are not different from the nature of Nirvâna and its path as given in the old Jain Books.

From the description given in this book, the readers will know that Goutama Buddha on leaving his home, adopted the conduct of a naked saint, like a Digambar Jain ascetic for some time. Afterwards he proclaimed his middle path in which clothes were allowed for the monks. But the philosophy was not changed by him.
Introduction

Whatever literature in Pali compiled in the 1st Century A.D. is available, specially describes internal conduct. Such questions as depend on inference and logic were not answered by Goutama Buddha to the general public, such as 'what is soul?', 'what is Nirvana?', 'what happens after death?'. But these questions have been answered and described in such a way that no discussion may arise, while the reasonable men may understand the answers correctly, and may be engaged in making efforts for Nirvana.

Although the Jains acknowledge one philosophy, there have now been two divisions among them, DIGAMBAR AND SVETAMBAR. Similarly the Buddhist Order was established separate from the Jain Order on allowing clothes to monks by Goutama Buddha even at the time of Lord Mahavira, i.e., before Mahavira began to preach in His age of 42 when He became arhat and omniscient. At the time of Mahavira there appears to have existed some rivalry between them, which is proved from some Buddhist sutras which do not speak favourably of some Jain views; although this unfavourable description will be found to be incorrect when Jain literature is consulted properly and compared with the Buddhist sayings. I give below the names of some of the Sutras in which Mahavira has been spoken of as Nigantha Nataputta. These are the instances of rivalry which existed between the Jains and the Buddhists at least at the time when the Buddhist literature was compiled in the first century A.D. in Ceylon.
From "Buddha Charyā" the following such sutras are quoted here. (1) P. 91. Jatila sutta (S. N. 3-1-1). Raja Presanajita of Kausala spoke to Goutama, "O Goutama, the Lord of Saints and Brahmans, the leader of saints, the teacher of saints, learned, famous, Tirthankara well-honoured by many people just as Nigantha Nātaputta."...........

(2) Page 110 Asibandhaka putta sutta (An. N. A. K. 2-4-5) and (S.N. 40-1-9).

"Once the Exalted One Goutama with an assembly of monks went to Nalinda, where Nigantha Nātaputta was staying with a very large assembly of Niganthas (Jain monks)."

(3) Page 148. Siha Sutta (A.N. 8-2-1. 2).

"Once Lord Goutam was at Vesali, then the commander-in-chief Sinh, a layman srāvaka of Niganthas was sitting in the assembly........Sinha went to where Nigantha Nātaputta was seated......Goutam says, "Sinha, your family has been serving Niganthas for a very long time, when they arrive, you should not refrain from giving them alms."

(4) Page 228 Chula Dukkha Kandha Sutta (M.N. 1-2-4). Goutama says, "Once I was walking on Gridha Kuta hill of Rajagaha and there many Nirganthas (Jain Saints) were suffering strong having a vow of standing on Kāla silā of Rīṣigiri. Goutama asked, "Niganthas! why are you suffering?" Then they said, "Nigantha Nātaputta (Jain Tirthankara Mahavira) is all-knowing,
all perceiving. He is always in Knowledge and perception............

(5) Page 265. Maha sukuladai sutta (M.N. 2.3-6).
Nigantha Nattaputta has come in Rajagaha for rainy season............

(6) Page 280. Chula—sukuladai sutta (M.N. 2.3.9).
"Who are claiming to be all-knowing, all-perceiving, knowing all knowledge and perception—? O Lord! Nigantha Nattaputta"............

(7) Page 341. Deva daha sutta (M.N. 3.1.1).
"Those Nigantas told me ‘Nigantha Nattaputta is all-knowing, all-perceiving, having all knowledge and perception.’"

(8) Page 445. Upali Sutta (M.N. 2.2.6).
At that time nigantha nattaputta with a great assembly of Niganthas (Jain Saints) was roaming at Nalinda—"

"Lord Buddha said to Upali, "Your family has been serving the Niganthas for a very long time, when they arrive, you should not refrain from serving them with alms."—

"O Lord! Goutam orders me to give alms to Niganthas.”

"A great ascetic went to where Nigantha Nattaputta was sitting.”

(9) Page 456 Abhaya Raja Kumar Sutta (M.N. 5.1.8).
"Abhayarakjakumara went to where Nigantha Nattaputta was sitting."

(10) Page 459. Sāmanja phala sutta (M.N. 1-1-2).
"Some one said Nigantha Nattaputta."

(11) Page 481. Samagamasutta (M.N. 3-1-4).
Once Goutama Buddha was touring in Sakya country, then Nigantha Nattaputta (Jain Tirthankara Mahavira) had his Nirvana at Pava.

Note. According to "Buddha Charya" (505 V. S.-428). Goutama was then 77 years of age. His full age was 80.

"The famous dignified Tirthankara Nigantha Nattaputta."

"Ye ime bho Gotama samana brâhmanâ sangino ganâ chariyâ jnâtâ yassassino titthakar sadhu sammata-bhujanassa seyyathidam nigantha nathputto."
"O Goutama, those who have an assembly of saints and Brahmans, leader of assembly, knowing, famous, well honoured by many people, just as Nigantha Nathaputta."

(14) Digha Nikaya III 29 Basâdika Suttanta.
"Eka samayam Bhagavā sakkesu viharati—tena kho pana samayena Nigantha Nathputta pāvāyam adhāna kāla kato hoti............."

"Once Lord Goutama was touring in Saky country, then Nirgrantha Nathputta breathed his last at Pāvā..............."

(15) Majjhima Nikaya mahasachchikasutta 36.

"Sachchaka Nigganthaputto-mahāvanam upasan-kāmi.

"Nigantha natha puttam våden."

"Sachchaka, the follower of Nirgrantha went to the great forest. Nirgrantha nathaputra by discussion........"

From the above quotations it also appears that at the time of Goutama Buddha the followers of Nirgrantha were prevalent from a very long time and that Lord Mahavira was recognized as Tirthankara and Omniscient.

Just at the present time we see in India Digambar and Svetambara Jains following their religious duties side by side, but with rivalry, in the same way the Jains and Buddhists were living side by side, but with rivalry in the olden days.

From "Buddha Charya" page 577 it appears that Mahendra, son of Asoka went to Ceylon in V.S. 190, when 236 years had passed after the Nirvāna of Gotama.

It is also known that either Jainism was prevalent in Ceylon, before this time or the preachers of Jainism must have gone to Ceylon along with Mahendra.
The Buddhist Book Maha-Vansa says that there were Nirgranthas at Anuradhapura in Ceylon.

A Buddhist king was displeased with them and turned them away and in their religious place he constructed a Buddha temple. The Pali words are:

Mahonavansa chapter 33.

“Vā sitito vā satra āsī eka viṣati rājasutam disvāna palāyantam Nigantho Girināmako palayati maha-kala sihaloti bhasam ravi tam sutana mahārājā siddhe-mama mano ratha Viharam ettha karessam ichchevam chintātadā Dāthisham damalam hattva sayam rajjam akārai tato niggantihāram tam vidhhansetvā mahi pātih vihara kārai tassa dva dasa pariveni kam.”

“The 21st Raja was living (at Anuradhapura) a Nirgrantha (Jain whether saint or layman) seeing him fleeing away said loudly that Maha Kala Sinhala was fleeing. Hearing this, Maharaja Sinhala resolved in his mind that when his object would be fulfilled, then he would construct a temple here. He killed Dāthisha Damila and ascended the throne himself, then he destroyed the shrine of Nirgranthas and constructed (Buddha) temple with twelve pravinas.”
Note. This is said to have occurred about 2 centuries B.C.

The above statement shows that there were Jains along with the Buddhists in Ceylon, but they were not in good terms. On reading this book it will be known that whatever philosophy is described in the old Pali books has been explained in details in the Jain Scriptures. On consulting the Jain literature, the glory of the Buddhist Scriptures can be realised better.

The present-day scholars also maintain that old Buddhism was somewhat different from the present Buddhism. Some of their statements are given below:—


Translation by W. Rhys Davids from Pali edited by Max Muller:—

Intro. Page XXI. “It will be acknowledged that the suttas have preserved for us at least the belief of the earliest Buddhists—the Buddhists of India—as to what the original doctrines taught by the Buddha himself, had been.”

Page XXII. “The first record we have of the Buddhist Scriptures being reduced into writing is the well-known passage in Dipa Vansa, which speaks of their being recorded in books in Ceylon towards the beginning of the first century before the commencement of our era.” The date of Dipavansa may be placed about the 4th century A.D."

Buddhism of the Pali Pitakas is not only a different thing from Buddhism as hitherto commonly received, but is antagonistic to it.
Page XXXIV. No record of his actual words could have been preserved. It is quite evident that the speeches placed in the Teacher’s mouth, though formulated in the first person, in direct narrative, are only intended to be summaries, and very short summaries, of what was said on these occasions."

II. "The Doctrine of the Buddha" by George Grimm.

Preface page XVI. "The fixing of the Tipitaka in writing followed only a few decades before the beginning of our era under King Vattagamini in Ceylon, to which island the Canon had been brought by Mahinda, the son of King Asoka. This definite fixing of the Pali Canon took place about 400 years after the Buddha’s death." The present work sets forth the original genuine teaching of the Buddha.


Intro—Page XVIII. "As the authoritative teaching represented by the dogmatic utterances and discourses of the Founder were not recorded in writing, but were memorised by each school, differences inevitably began to appear."

Page XXII. "They (the Pali Chronicles of Ceylon) are corroborated in their main out-lines by the Puranic and Jain traditions. The chronological relations with general history have been determined by the discovery of Sir William Jones that the Candagutta (Candragupta) of the Chronicles and Puranas is the Sandrocottos of Strabo and Justin, the Indian King who about 303 B.C.
made a treaty with Seleucus Nicator and at whose court Megasthenes resided for some years as ambassador."

Page 204. "They all agree in holding that the primitive teaching must have been something different from what the earliest Scriptures and commentators thought it was."

If the philosophies of the Jains and the old Buddhists were the same with only difference in some external conduct of monks, especially in this that Nirgrantha saints were naked and the Buddhist monks wore clothes, then it is to be found out whether Mahavira began his preaching or not when Goutam Buddha left home and followed external conduct of a Digambar Jain Saint for some time.

Whether Lord Mahavira had commenced his preaching or not it is certain that knowledge of Jainism was prevalent before Lord Mahavira began his sermon. Buddha Charya P. 481 Samagama Sutta (M. N. 3·1·4) says "When Goutama Buddha was 77 years of age Mahavira attained Nirvana in his age of 72. It is evident from the Jain Scriptures that Mahavira did not begin his preaching before his age of 42. He preached during his last 30 years. It means that when Goutama Buddha was of 47 years of age, Mahavira's teachings were commenced. Goutama Buddha left home in his age of 29 and began his preaching after 6 years i.e., at the age of 35. It proves that the Preaching of Mahavira began 12 years after the commencement of the preaching of Goutama Buddha. Then whatever conduct of Digambar Jain Saints was
prevalent in India at the time when Goutama left home at 29 and began preaching at 35, was due to the teaching of some one previous to Mahavira. The Jaina Saint Devasena writes in his Darsanasara that Goutama Buddha became the disciple of Pihitasrava Jain saint, who was in the line of Lord Parsva Nath, the 23rd Tirthankara of the Jains. This proves that Parsvanath flourished before Mahavira. The period of 250 years is the interval time between the Nirvana of Parsva and that of Mahavira. When Mahavira was born, Parsva had attained nirvana only 178 years before.

As yet the name of Parsva has not been found in many inscriptions or historical records; therefore he may not be taken as a historical great man; but it is perfectly proved that Jainism or the old Buddhism was prevalent before Lord Mahavira and Goutama Buddha began their teachings.

In my opinion there is not any difference between Jainism and Buddhism. Whether we speak of Jainism or Buddhism before Gautama Buddha we speak of one and the same thing. Gautama Buddha made easy the external conduct of the monks only. He maintained the same philosophy which was prevalent in Jainism or old Buddhism. This fact will be known to the readers if they study these books carefully. That there was Jainism before the preaching of Buddha was commenced, will be known from some of the opinions of the scholars, given below:—

Intro. P. XIV. "There were gymnosophists or naked saints in India, but they were not Buddhists."

II. Ancient India as described by Magasthenes and Arrian (1887).

Page 104. "Philosophy, then with all its blessed advantages to man, flourished long also among the Indians, the gymnosophists."

P. 105. Sarmanes called Germanes by Strabo and Sumarians by Parphyrius, are the ascetics of a different religion, and may have belonged to the sect of the Jains or to another.

Page 115. When Alexander arrived at Taxila, and saw the Indian gymnosophists (Jain Munis), a desire seized him to have one of these men brought into his presence. The oldest of these sophists with whom the others lived as disciples with a master Daulanus by name, not only refused to go himself, but prevented the others going. He is said to have won over Kalanus one of the sophists of the place.

P. 122. Socrates speaks of the soul as at present confined in the body as in species of prison. This was the doctrine of Pythagoras, even in its most striking peculiarities, bears such a close resemblance to the Indians as greatly to favour the supposition that it was directly borrowed from it. There was even a tradition that Pythagoras had visited India.

This book shows that Jainism and old Buddhism were one and the same religion, and that this religion was prevalent in India and outside of India from a very, very long time and that its influence was impressed upon the Jewish religion and Christianity also.

Intro. P. XIV. "The selection of these Short Studies has enabled us to virtually embrace and epitomize all the faiths and religious ideas of the world, as well as, to lay bare the deep-seated tap root from which they sprang, viz., the crude yatism, jati or asceticism of thoughtful Jatis or Jinas, who in man's earliest ages have in all lands separated themselves from the world and dwelt from pious motives in lone forests and mountain caves."

Intro. P. XIX. "It is clear also that the Gotama of early Tibetans, Mongols and Chinese must have been a Jaina; for the latter say he lived in the 10th and 11th centuries B.C. Tibetans say he was born in 916, became a Buddha in 881, preached from his 35th year and died in 831 B.C. dates which closely correspond with those of the saintly Parsva."

Page 2. "Through what historical channels did Buddhism influence early Christianity? We must widen the inquiry by making it embrace Jainism—the undoubtedly prior faith of very many millions through untold millenniums—though one little known in Europe except to the few."

Page 20. "So slight seemed to Asoka the difference between Jains and Buddhists that he did not think it
necessary to make a public profession of Buddhism till about his 12th regnal year (247 B.C.); so that nearly if not all his Rock inscriptions are really those of a Jaina Sovereign."

P. 29. From Aini-akbari of Abul Fazi it is clear that Asoka supported Jainism in Kashmir, when Viceroy of Ujjain about 260 B.C., as had his father Bindusara and grand-father Chandragupta throughout the Magadha Empire. Buddhism was apparently for about a century after Gotama's death thought, by all who did not trouble themselves with details to be a mere form of Jainism. Among and beyond these millions, Asoka laboured assiduously to propagate his mild and kindly Jainism, especially concerning the sacredness of all life, as well as peace, charity, and universal brotherhood. In all his rock-inscriptions he designates himself by the favourite Jaina title "Deva nam piya," the Beloved of God?

"This then was the theory and practice of the great Jaino-Buddhist religion which flourished in India many centuries before and after the teaching of Gotama Sakya Muni.......It was certainly long prior to Parsva and Mahavira...........Whilst India was certainly the fruitful centre of religion from the 7th century B.C., yet Trans Himalaya, Oxia, Baktria, and Kaspiana seem to have still earlier developed similar religious views and practices; and Indian Jains and Buddhists claim and almost historically show, that about a score of their saintly leaders perambulated the Eastern World long prior to the 7th Century B.C. We may reasonably believe that Jaino-Buddhism was very anciently preached by
them from China to the Kaspian......It existed in Oxiana and north of the Himalayas 2000 years before Mahavira.

Page 32. In these moves, we see how Baktrian faiths passed West and how in the 7th and 6th centuries B.C. or earlier, Xal'moxis and Pythogoras were preaching and teaching like the Būtha gurus of Jains and Buddhists.

Strabo says "They were a Thrakian sect who lived without wives. Their brethren the Masi religiously abstained from eating anything that had life."

Homer, of the 7th century B.C. or earlier, called them," most just men......livers on milk......devoid of desire for riches. John the Baptist, Jesus and their disciples are common examples of Essenik life in Asia.

Josephus says the Essenik brethren like the ancient Daecae neither married, drank wine, nor kept servants, living apart. They offer no sacrifices and teach the immortality of the soul as do Jains.

P. 35. He (Zal'moxis) taught more than the Jaina doctrine of the immortality of the soul.

P. 36. "He taught the Indian doctrines of........transmigration etc..........and considered no animal should be injured—all having souls like men."

P. 40. "The Savans of Alexander found Jaino-Buddhism strongly in the ascendant throughout Baktria, Oxiana and all the Passes to and from Afghanistan and India."

P. 46. Aristotle saying (about 330 B.C.) that "the Jews of Cæle-Syria were Indian philosophers called
in the East Calani and Ikshvaku or sugar-cane people and only Jews, because they lived in Judea. These Jews (evidently Essenes) derived from Indian philosophers wonderful fortitude in life, diet and continence. They were, in fact Jaina-Bodhists, whom the great Greek confounded with Syrians.

Page 67-202-193 B.C. Rise of Chinese Han dynasty, before which say compilers of Sui dynasty of about 600 A.C. Buddhism was unknown in China, so that all prior to 200 B.C. was Jain-Bodhism.

From the above statements also the readers will know that the philosophy of the Jains and Buddhas is the same and that this Jain-Buddhist religion was prevalent in the world many thousand years before Christ and that the Jewish and the Christian religions were also influenced by it. Both Jainism and Buddhism flourished side by side in many places. There are many old places in India which have old relics of both the religions. Let me enumerate a few.

(1) Sarnath (Benares). It is the birth place of 11th Jain Tirthankar Sri Sreyamnsa Nath. Still there is a Jain temple and Dharmsala. Jains visit this as a place of pilgrimage. Just opposite to the Jain temple there is an old Buddhist stupa.

This is the place where Gautama Buddha preached his first sermon of middle path. On excavations along with many Buddhist images, Jain idols are also found; which are kept outside the museum.

(2) Rajagraha (Bihar). Here are five mountains on which there are Jain temples. Here the Buddhists
also visit and generally they pay respect to the Jain images.

(3) **Sravasti** or **Saheth Maheth** (Gonda U.P. in Balrampur State).

This is the birth place of **Sambhava Nath** the third Tirthankara of the Jains. Some Jain images were found here. They are kept in the Lucknow Museum. This is the chief religious place of the Buddhists also.

(4) **Nāsik** (Bombay P.) **Pandulena Caves**. Here are many Buddhist caves with images and stupas. There is also a Jain cave with Jain images.

(5) **Ellora** caves (near Aurangabad, Hyderabad, Nizam state). Here are many caves of the Buddhists and the Jains side by side with their own images.

(6) **Taxila** (Rawalpindi). Here are many Buddha stupas and images. Some sites are found out which appear to belong to the Jain temples. Vide Guide to Taxila by Sir John Marshall (1921).

Page 7. At **Jandial** a little to the north of Kachcha Kota are two conspicuous mounds, on one of which is a spacious temple dedicated, there is good reason to believe, to fire worship, and a little beyond these again, are the remains of two smaller stupas which may have been either Jain or Buddhist probably the former.

P. 68. **Sircap city**—Among these buildings is a spacious apsidal temple of Buddhist and several smaller shrines belong either to Jain or to Buddhist.

P. 74. In several houses, is a stupa shrine occupying in each case a court which opens with the high
street. The best preserved of these shrines are to be seen in blocks G and F—both probably of Jain origin. The reason for regarding these stupas as of Jain rather than Buddhist origin is that they closely resemble certain Jain stupas depicted in reliefs from Mathura.

As far as the old literature of Jainism and Buddhism will be comparatively and minutely studied, so far there would appear similarity in their root principles. I could not read Svetambara Jain literature which is in Prakrit. I have compared Buddhism only with what is known from Digambar Jain literature. If any scholar will take up the task of comparing Buddhism with what is given in the Svetambara Jain literature there will appear a special glory of their similarity. I have made efforts to write this only with the view that the research scholars of philosophy in the world may be able to recognise their oneness.

With my scanty knowledge I have dealt with the subject with a pure heart; if there should be any mistakes the learned may kindly inform me of them; for which I shall ever be grateful to them.

Saugar C. P. | Brahmachari Sitalprasad Jain,
24—10—1932 | Chandawadi, Surat.
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All these books are printed and can be had from—

(1) The Digambar Jain Publishing House, Chandawadi, Surat.

(2) The Jain Grantha Ratnakar Office, Hirabag, Girgaum, Bombay.

*Note.*—Nos. 13, 14, 15, 22, and 29, are included in one book *Padmanandi Pancha Vimsatika*. Nos. 16, 17, 23, 28, and 31 are only in Sanskrit and are included in *Siddhanta Saraadi Sangraha*, Manekchand Grantha Mala No. 21. Nos. 18, 21, 25, and 27 are in Sanskrit and are included in *Tattvanusasanadi Sangraha*, Manekchand Grantha Mala No. 13.

Nos. 1, 3, 4, 5, 6, 9, 19, 20, 21, 24, 26, and 33, are translated into English also and can be had from (1) The Jain Publishing House, Ajitashram, Lucknow (Oudh). (2) Jain Publishing House, Bijnor (U.P.) (3) The Jaina Mission Society, 436, Mint Street, Madras.
JAINISM AND BUDDHISM

CHAPTER I

NIRVANA, MOKSHA OR LIBERATION

The meaning of the word Nirvāṇa is extinction, while the word Moksha means "liberation." Extinction of the mundane condition is Nirvāṇa; and liberation from the same is Moksha. Both the terms thus contain and express the same idea. It is generally supposed that Buddhism preaches the philosophy of "transitoriness" or "destruction;" that it does not believe in the indestructibility of the soul or in the permanence of Nirvāṇa. It is this supposition which has led to the general notion that the word Nirvāṇa means total destruction or annihilation. The old Pali books of Buddhism, however, show that the Nirvāṇa of Buddhism is not "annihilation," but is a positive condition of the soul. As a result of elucidative discussions with the Principals of the Vidyalankar College, Kelaniya, and the Vidyodaya College, Colombo, (Ceylon) and with the English-educated Buddhist Monk, Narad Maitreya of Vajrarama Bambalpitiya (Ceylon), as well as with other Buddhist monks of Ceylon, I have come to know that Nirvāṇa is neither annihilation nor non-existence of the soul, but that
it is an indescribable condition. Relying on the description of Nirvána, as given in the Pali books, they strongly maintain that Nirvána is not annihilation.

The "Hindu Organ," Jaffna, (Ceylon) dated the 19th May, 1932, contains an article on the subject of Nirvana by the Buddhist Monk B. Anand Maitreya, Belangoda, (Ceylon). Therein says the learned monk:—

Nirvána is not nothingness. As regards those things which do not tend to freedom from sorrow, the Buddha was silent. This is because his only aim was to lead the suffering world to real happiness. Nirvána is holiness. Though it is neither this nor that, Nirvána is not nothingness, yet it is a third possibility.”

In “Buddhist Wisdom, The mystery of the self”, George Grimm (Munich, Germany, akademiestrasse 19/II) says:—

“It is characteristic of modern materialism to have chosen the first alternative, that of absolute annihilation, despite the Buddha’s repeated assurances that he does not teach annihilation, but on the contrary, shows a way to the Imperishable, the Deathless.” (Page 86). Again he says:—

“The Buddha further explains and teaches that extinction applies only to the three “flames” of lust, hate and delusion (the three kinds of thirst for sensation) and for this reason he defines Nibbánam, the goal of sainthood, as Tanha Nibbánam, literally, the extinction of thirst. The holy life with the
sublime one is lived for the extinction of craving.”
(Page 57.)

In Majjhima Nikāya Bhaya Bhairava Sutta 4th, in the Pali language, we find that Goutam Buddha has shown how he advanced himself and then declared that Nirvāṇa is not extinction, but is a blissful condition. The Pali text is:—

* "So evam samāhite chitte ṣāri-suddhe ṣāriyodāte anangame vigatupakkilese mudubhute kammaniye thite ānijjaṭatte āsavinām khaya nānāya chittam abhinninessim so:—iyam dukkhanti yathā bhutam abhannasim...ayam dukkhhasamudayoti yathabhutam abhannasim, ayam dukkha nirodho ti yathabhutam abhannasim, ayam dukkha-nirodha-gamini patipada ti yathabhutam abhannasim; ime āsava ti yathabhutam abhannasim, ayam āsava-samudayoti yathabhutam...”

"So evam samāhite chitte parīsuḍde parīyodātātāt anomama viṇṇapakkelise muddurūtāt kammānīye thite abhinnāppate āsavaṃkhaṃ kho nānāya chittam abhinynenesim so:—eyam dukkhaṃ yathābhūtāṃ abhannāsiṃ—eyam dukkhasamudayoti yathābhūtāṃ abhannāsiṃ...eyam dukkhaṃ nirodho ti yathabhūtāṃ abhannāsiṃ, eyam dukkha-nirodha-gamini patipāda ti yathabhūtāṃ abhannāsiṃ; ime āsava ti yathabhūtāṃ abhannāsiṃ, eyam āsava-samudayoti yathabhūtāṃ..."
abhannasim, ayam asava-nirodho ti yathabhutam abhan-
nasim, ayam asava-nirodha-gamini patipada ti yathab-
hutam abhannasim; tassa me evam jānato evam
passato kamasavaṭī chittam vimuchchitha vimuttasmin
vimuttam iti nanam ahosti; khina jāti, vusitam brahm-
chariyam, katam karaniyam nāpāram itthatthayati
abhannasim, ayam kho me brahmaṇa rattiya pachhime
yame tamo vihato aloko uppanno, yatha tam appamatt-
tassa ātāpino pahittattassa viharto.

An English rendering of the text would be as follows. "Having thus pacified the mind, purified it, made it dirtless, having got rid of miseries, having become blissful, having brought the mind under control, on the destruction of āsavās or impure thoughts, I realized thus:—It is misery, its true
nature is known; it is the cause of misery, its true
nature is known; it is the preventing of misery, its
true nature is known; it is the way leading to
prevention of misery, its true nature is known;
these are the āsavās, now truly known; these are
the causes of āsavās, now truly known; this is the
prevention of āsavās now truly known; this is the
way of prevention of āsavās, now truly known. When
thus I knew, and thus I realised, thought activities

पाण्यां अहसानसे कऽणा जाति, भुतितं श्रीवचारिं, फऽतं करणीयं,
नापरं इत्वधायाति अभसरणासि, अंगः खोमे भाणसे रत्निया
पख्में यांमः तमो विहतो आलोको उपप्नो, यथातं अप्पमनससे
मातिरिणो पहिततत्त्सस विहरतो"
of desire left my mind, I became free from desires. It was realized by me, that my birth is destroyed, my chastity is fulfilled, whatever I had to do I had done, nothing remained for me to be done. Thus I knew. In this way O Brahman, I procured this third knowledge in the last quarter of the night. Then ignorance fled away, knowledge appeared, darkness was removed, the Light burst forth, just as is possible to a wandering monk who is free from carelessness, is alert and absorbed in meditation of the Truth."

The above description shows that when the thought of Nirvāṇa, full or partial, is awakened, knowledge shines forth, desires cease to be, the causes of impure thought activity or āsavās are removed. It further shows, that Nirvāṇa is not extinction, but a blissful condition, free from attachment and full of knowledge.

The words āsava and apramatta found here frequently occur in Jain Literature, where lust, hate and delusion are included in the term āsavās, and it is stated that a monk without carelessness is capable of being liberated.

In "Samayasara," the Jain Saint Kunda-Kundacharya, says in the chapter on Āsavā:—

*Rāgō dōsā mōhōya āsavā yatthi sammadiṭṭhiśa, Tahma āsāva bhāvēṇa, vina hēdū na pachchayā hōnti.*

*रागो दोसो मोहो य आसवा पण्डित सम्मदित्भिंस। ताहम आसव भावेण चिणा हेदृ ण पच्छया हौति॥ १९.८॥*
“Lust, hate and delusion, impure thoughts, causing the inflow (of karmas) are not found in a right-believer, therefore in the absence of these Inflow-causing thoughts, the material karmas, in existence with a soul, can never be the cause of bondage.”

The Jain Saint Kula-bhadra-âcharya says in his “Sârasamuchchaya”:

* Jñan bhâvanayâ sikitâ nibhrîtenantarâtmana, A'ramattam guñam prâpya, labhanté hitamâtmanah.

“Those who are engaged in meditation of true knowledge, come to know the inner self, and having got rid of carelessness acquire the goal of the soul.”

Majjhima-nikâya, sattipatthana suttam (the tenth), describes four kinds of concentrated meditations as helpful to Nirvâna, (1) meditation upon the transitory and impure nature of the body, (2) indifference to pleasure or pain, (3) meditation for getting rid of lust, hate and delusion, and for acquisition of non-attachment, (4) meditation on the different natures of things, such as, upon the nature of the causes of troubles and âsrava, upon the nature of the impurity caused by sensual enjoyment, and upon the nature of self absorption. In the last part of this Sutra, the following words show the result of such meditations.

* ज्ञान भावनया सिक्ता निभृत्तान्तरात्मनः ।
 अयमते गुणं प्राप्य, लभम्ये हितान्तरम्ये || २१४॥
Yogi kochi Bhikkhuve ime chattarō sati-paññhāne evam bhikkheyya sattāham, tassa divinnaṃ phalānam amataram phalam paṭikankham: ditthe va dhamme ānā, sati va upādhi sese anāgāmita...evam ayaṃ bhikkhuve maggo sattānaṃ visuddhiya sakāpariida-vanam samatikkamaya dakkha-domanassavam atthagamaya nāyassa adhigamaya, nibbanassa saschtthikir-yaya yadidam chattaro satipatthanati, iti yam tam cuitam iyaṃetam paṭichcha cuitanti idamavocha Bhagava, attamanā ti bhikkhu bhagawato bhāsitam abhinandunoti.

"Any monk who thus dwells upon these four meditations even for seven days, will achieve either of the two results: he may realise Nirvāṇa while residing in this body or if the practice is defective he will not suffer transmigrations. O monks! This is a way for purification of beings, for removal of sorrow and weeping, for freedom from misery and impure mind, for realization of Truth, for direct per-

* याहि कौन्ति भिक्कवे हमे चतारो सतिपञ्चने एवं भवेय तत्तां, तमस दिवर्यं फलानं अणिततरं फलं परिकक्षं दिदे वा ध्रुमे अणिता, सति वा उपाधिःसे अनागामिता...एवं अयं भिक्कवे माने सत्तां विद्विद्या सोकारिवानं समतिक्षमय- दुर्सांसां अत्थगमय पवरस्त अथगमय निब्धानस्त सक्षिप्त- किर्याय यदि चतारो सति पद्धानन्ति तति यं ते अस्त्र इत्यादे परिच्छ श्र्तति। रद्द्वोच्छ भगवा अति मने ते भिक्कु भगवतो मानिन्ते अभिमन्दुल्लि॥
ception of \textit{Nirvāṇa}—such are these four meditations. They should be believed in as stated. So spoke the Lord. The monks greeted the saying of the Lord with joy."

The above statement clearly shows that \textit{Nirvāṇa} is not annihilation but is self-realization. It is the direct perception of the self, it is full and complete pure thought activity.

\textit{Majjhima-nikāya, Mula pariyāya sutta, 1st.}

This \textit{sutra} says:—"I am apart from all worldly objects." It removes delusion. The following extract from it will show that \textit{Nirvāṇa} is something positive, not annihilation.

* \textit{Yo pi so bhikkhave bhikkhu araham khinasavo vusitava katakaraniyo ohitabharo anuppatta sadatto}

* यो पि सो भिक्षुवे भिक्षु अराह खोणासवो दृषित वा कृत्तकर्णीयो अहिंतभायो अनुस्पष्ट सद्यो विरियोण भव संयोजनो सत्त्व अण्णा विमुतो सोपि पथवि पथवितो अभि-जानाति……पर्थवि मेति न मण्णति……आयि……तेजि……से न मण्णति……ते किस्स हेतु……खया मोहस्स भीत मोहिता……

तथागतो ग्रापि भिक्षुवे अराह सम्मासंबुझो पथवि पथवितो अभि-जानाति……पर्थवि मेतिन मण्णति……ते किस्स हेतु: नद्वा दुःखस्स मूलं ति इति बिदित्वा भवाजाति भूतस्स जगास्सर्णाति तस्मादिह भिक्षुवे तथागतो सवब्बसो तन्हान खया निरागा निरोधा चागा परिनिर्मक्षगा अनुवा सम्मासंबुझवति वदामोरीति, उद्दम बोच भववा……अत्तमानतेय भिक्षु भववतो भासिते अभि-नुंदति "॥
parikkhinabhava sanyojano samnad anna vimutto sohi
pathavim pathavito abhijanati.....pathavim meti na
mannati......apam......tejam......me na mannati ; tam
kissa hetu:......khaya mohassa vitamohatta. Tathagato\(\varphi\)
bhikkhave araham samma sambuddho pathvim pathavito
abhijanati.....pathavim me ti na mannati......tam kissa
hetu: nandi dukhassa mulam ti iti viditva bhava jati
bhutassa jara-marana\(\i\)ti, tasmad\(\i\) bhikkhave Tathagato
sabbaso tanhanam khaya niraga niro\(\i\)ha chaga pati-
nissaggas anuttaram samma sambodhim abhisambuddhoti
vadamiti-idamavo\(\i\)\(\i\)cha Bhagawa, attamanate bhikkhu
Bhagavato bhasitam abhinundunti.

"O Monks! The monk who is worshipful, who
has destroyed \(\tilde{s}a\(\tilde{r}\)!\)\(\tilde{c}\)us, is fully chaste, has done what
had to be done, has thrown away the burden, has
attained truth, has destroyed the bondage of birth,
has become rightly learned, is non-attached, knows
crth to be earth, and does not maintain that earth
to be his own. In the same way, he knows water
as water, fire as fire, he does not maintain that
water is his and fire is his. Because he has become
delusionless, on destruction of delusion. In the same
way, Tathagata (Gotam Buddha) is also worshipful,
has right knowledge, he also knows earth as earth;
he does not maintain earth to be his own. He
knows that Thirst is the root-cause of misery. Be-
coming is cause of birth. The living being suffers
old age and death."
“O monks! This is the reason why Tathagata on destruction of all thirst, being non-attached from it, having prevented it, having removed it, being freed from it, becomes the right knower, having gained the highest right knowledge. Thus I say. The Lord spoke thus. The monks greeted His saying with joy."

The above statement refers to one who has acquired the liberated condition, even when residing in the body. The words Arahanta, khināsrava, vitamōha, are found in Jain Literature also. The qualities of arahanta, have been described by Nemicchandra, a great Jain Saint in his work “Dravya Samgraha” as below:—

* Nāṭṭha chadhī ghāikammo dāmsana suha niṇa
  viriyu māio,

Suha dehattho appā suddho ariho vichintijjo.

“The soul which has destroyed the four destructive Karmas, Knowledge-obscuring, Conation-obscuring, Deluding and Obstructing Karmas and has attained infinite Conation, infinite Knowledge, infinite Happiness and infinite Power, is residing in a fine body, and is pure; He should be meditated upon as arahanta.”

The Jain Saint Amritchandra-acharya in his Tattvartha-sara, uses an expression similar to khināsrava.

* पहुँचू चढ़ु गाइ कस्मो दंसण सुह नाण बीरिय बर्धां
  सुह देहतियो अप्पा सुह्यो आर्थिय विचित्रतिज्जो ||५० ||
“Jānatāḥ pāṣyataścordsāvam jagat kārṇyataḥ punah,
Tasyāḥ bandhaprasango na sarvāsarpva pari
kṣayat.

“On the destruction of all the āsāvās, one who
knows and sees the world does not become liable
to bondage.”

Vitamoha, which means the same thing as
kshinamoha, is used by him in Samayasara:—

Ādīmōhassa du jaiyā khina mohō haviṭṭa
sāhussa

Taiyā du khina mohō bhanṭadi so nichchhaya
vidāhin.

“When delusion is destroyed in a saint who
has already conquered delusion, then he is called
delusionless by the knowers of reality.”

This sutra shows that Goutam Buddha on leaving
home had the company of Alara Kalama, Uddaka
Ranputta and on reaching Uruvela he attained know-
ledge. The last part refers to Nirvāna, which he
searched after.

* जानत: पश्यत्वभोज्यं जगत्त कारण्यत: पुनः ।
तस्य वेद प्रसंगो न स्वास्सव परिश्चयात्॥
† जिम्मोहस्त दु जह्या खिणो मोहो हविज्ज साहुस्त ।
तह्या दु खिणमोहो भण्णदि सो गिन्नूयविदृढ़ि॥ २८ ॥
* "Nibbānam pariyesinnam ajātam annittaram, yogakkeham, nibbānam ajjhagamam, ajaram, avyādhim, amatam, asokam, asankhīṭham, adhigatō khō me ayam dhammo gambhīro, āddassō, duranuucchho, santo, paṇito, atakhavacharo, nipuo, paṇīta vedanyō."

"That Nirvāṇa which is to be searched after, is uncreated, unrivalled, realizable through concentration, free from oldness, devoid of diseases, deathless, sorrowless, painless. I have really known this nature of it. It is deep, hard to see, peaceful, highest, beyond argument or logic, and realizable only by the highly learned."

In the face of the above statements about Nirvāṇa, how can it be taken to mean extinction. Really speaking Nirvāṇa is the pure essence of the soul which is uncreated, immortal, realizable through concentration, and cognizable by itself.

Majjhima Nikāya, Mahāmālumbha Sutta 64.

† "So yadeva tattha hoti vedanāgatam sannāgatam sankharagatam vinnanāgatam te dhamme anichhto

"निब्बानं परियोज्यते अज्ञातं अनुज्ञातं योगक्षेमं निव्वानं अज्ञानं, अज्ञानं, अत्याय्यं, अथार्थं, अशोकं, असंक्षिप्तं...अधिगतं

को भेद में अर्थ धम्मः गंभीरेऽ, दुःखो, दुर्मुनाधो, संरो, परितो, अतःक्षतरो, निपुणो, पंडित्वेदनीयो।

† "सो यदेव तत्थं होति बेदनागतं संप्रागतं संख्यागतं चिं
NIRVANA, MOKSHA OR LIBERATION 13

dukkho, rogato, gandato, sallato, agghato, abadhato.
parato, palokato, sunnato, anattatto, samanupassati so
tehi dhammehi chittam paticchat, so tehii dhammehim
chittam pawacchelva amataya dhatuyya chittam upa-
sanhati: Etam santam etam pa-nilam yaditam save-
sankharasamatho, savepadhipatinissago tanha-khayo
virago nirodho nibbananti so tattha thito asavadham
khayam papuniti."

"He sees the nature of feeling, perception,
contact and [impure] consciousness as transitory, painful,
diseased, wounded, pricking, demeritorious, miserable
and foreign, and finds himself free from them. He
removes his mind from them. Being thus unattached,
he carries his mind to the immortal. That Nirvāna
is peaceful, highest, where all contacts are dissolved,
where all defects are removed, where thirst is de-
stroyed, non-attachment has risen, non-self is pre-
vented—that is Nirvāna. He who is absorbed in it
destroyed asavas."

"The Word of the Buddha," by Nyaya tiloka

पणालगते से धम्मे अविच्छंदो, डुःखो, रोगतो, गंठतो, सज्जतो,
अधतो, आवाधतो, परतो. पलोकतो. सुज्जतो, अनवत्तो समस्त
पस्सति। सो तद्वधम्मेहि विनु परिवा पवेति, सो तेहि
धम्मेहि विनु परिवा पवेति अमततय धातुस्य विनु उपसंहाति,
पते संते एते परिते यद्रत् संज्ञायस्यामयो संज्ञापाधिपति-
ङ्गणयो, तत्त्र-कथो विगणो निरोधो निव्वानांति सो तत्त्वाधि-
त्राद आसवाने ब्रह्म पापुणानि॥"
Mahathera Buddhist monk of Dodundawa (Ceylon) late Professor Tokyo University, Udâna 8 varga, describes Nirvâna thus:

"There is an unborn, unoriginated, uncreated, unformed. If there were not this unborn, this unoriginated, this uncreated, this unformed, escape from the world of the born, the originated, the created, the formed, would not be possible. But since there is an unborn, unoriginated, uncreated, unformed, therefore is escape possible from the world of the born, the originated, the created, the formed."

The Pali text is as follows:

* "Atthi bhikkhave ajātām abhūtām akatām asankhātam noched bhikkhave abhavissa ajātām abhūtām akatām asankhātam na ida jātassa bhūtassa katassa sānkhatassa nissaranam ṣajñayati, yasmā cha kho bhikkhave atthi ajātām abhūtām akatām asankhātam tasma jātassa bhūtassa katassa sānkhalassā nissaraṇam ṣajñayati."

This clearly shows that Nirvâna itself is such, or there is some thing in "Nirvâna" condition which is uncreated. And it cannot be anything else than

* ""अत्थि मिष्क्ववे अजातं अभूतं अकतं असंख्यं नो चेद मिष्क्ववे अभवविस्ता अजातं अभूतं अकतं असंख्यं न इदा जातस्म्भुतस्म कतस्म संख्तस्म निस्वर्णम प्राप्तं यस्माच च क्रो मिथ्क्ववे अत्थि अजातं अभूतं अकतं असंख्यं तस्मा जातस्म्भुतस्म कतस्म संख्तस्म निस्वर्णम प्राप्तायति।"
a pure soul. When all the impure thought activities are removed, all the bodies and formations are rid of, all the varied notions are gone, all the pleasant and painful feelings are vanished, then that pure soul, devoid of all the transitory and foreign elements, remains as ever existing. This is “Nirvâna.” And this is the belief of the Jains also.

The learned Buddhist monk Shri Dharmananda, the Principal of the Vidyalankara College, Kelaniya, (Ceylon), on being asked about Nirvâna declared, “It cannot be said to be quite extinction or non-existing. There is bliss.” His actual words are:—

“सुन्यम् वक्तम न शक्यते, सुखम च अस्ति।”

“Sûnyam vaktum na sakyatè, sukham cha asti.”

The learned Principal consulted a Pali Dictionary and gave me a note about the different synonyms of Nirvâna, as found in the Buddhist Pali Scriptures. They are as follows:—

मुखो, निरोधो, निवृत्तां, शीवं, तण्डुलं, तानं, लेनं, अरुणं, सांतं, असंखं, सिवं, अमुचं, सुदुःसयं, परायं, सरं, लिपुणं, अनसं, अक्षरं, तुःशक्तं, अध्यापं, अनालं, विन्रु, रशं, केवलं, अपवर्गं, बिरागं, पणीं, अच्छुतंपदं, योगेष्मं, पारं, मुक्ति, विसुद्धि, विमुखि, असंख्यातु, सुखं, नियुक्ति।”

Mukhō, special, Nirōdhō, prevention, Nibbānam, the extinguishing of mundane life, Dīpam, island, Tanhe-kkhaya, destruction of thirst, Tānām, safe place, Lōnam, absorption, Arūpaṃ, without form,
Santam, peaceful, Asankhatam, uncreated, Siram, blissful, Amuttam, incorporeal, Sududdasam, difficult to realize, Parāyanam, highest way, Saramam, place of refuge, Nipunam, knowledge, Anantam, infinite, Akkharam, indestructible, Dukkhakkhaya, cessation of miseries, Aavyāpajjha, truth, Anālayam, highest home. Vivatta, mundaneless, Khēma, safe, Kevala, independent, Āpavaggo, above worldly engagements, Viragō, without attachment, Panītam, best, Achchutam padam, unshakeable position, Yogakhamam, realizable by concentration, Param, beyond the world, Mutti, liberation, Visuddhi, purity, Vinutti, freedom, Asankhadhatu, uncreated substance, Suddhi, purity, Nibbuti, liberation.

Some extracts are given below from "The Doctrine of the Buddha" by George Grimm, published by Verlag W. Drugulin, Leipzig, Germany,

"Page 212. "Unshakeable is my deliverance, this is the last birth, there is no more becoming anew" (Majjhima-Nikaya, page 167).

Pages 350–351. "Whoso once has experienced this state within himself, is lost to the turmoil of the world, even if he again awakes to it: "His mind inclines to solitude, bends towards solitude, sinks itself in solitude." For to him, this is highest blessedness (M. I. page 330). Thus Nibbana shows itself to be eternal rest, eternal stillness (M. II. page 110). The great peace (Angutta N. I. page 132), whose realm the
delivered one enters even during his lifetime, and which he completely realizes at death, and in which he has taken possession for ever of everything that is true and real. "Bliss is Nibbâna, bliss is Nibbâna, Sâributta exclaims (A. V. page 414). Hunger is the worst disease; the activities of senses are the worst suffering. Having recognized this, verily one reaches Nibbâna—highest bliss (Dhammapada V. 203).

Page 475. "Liberated from what is called corporeality, Vachha, the Perfected One is indefinable, inscrutable, immeasurable, like the ocean" (M. I. page 487).

Extracts from "Some sayings of the Buddha" (according to the Pâli Canon translated by F. L. Woodward, M.A., Cantab, Ceylon, 1925).

Pages 2, 3, 4. Search after the unsurpassed, perfect security, which is Nibbâna. Goal is incomparable security which is Nibbâna. (M. I. page 170). This reality (Dhamma) that I have reached is profound, hard to see, hard to understand, excellent, pre-eminent, beyond the sphere of thinking, subtle, and to be penetrated by the wise alone. Destruction of craving, Passionlessness, Cessation, which is Nibbâna (D. N. II. page 312.)

Page 118. And I, friend, by the destruction of the âsava have entered on and abide in that emancipation of mind, which is free from the âsava, having realized it by mine own super-knowledge even in this present life (Samyutta Nikaya, ii. 220).
Page 188. Impermanent, alas, are all compounded things. Their nature is to rise and fall. When they have risen they cease. The bringing of them to an end is Bliss (D. N. ii, 198).

Page 204. Nibbāna is the resort of release. Plunged in Nibbāna is the holy life lived, with Nibbāna for its goal, and ending in Nibbāna (S. N. v. 217—19).

Page 321. Foot-note. Nibbāna is a state beyond mind—consciousness.

Page 326. The delightful stretch of level ground is a name for Nibbāna (S. N. iii, 106).

Page 327. The destruction of craving is Nibbāna (S. N. iii, 188).

Page 328. Release means Nibbāna. Rooted in Nibbāna the holy life is lived.

P. 331. Possessing naught and cleaving unto naught—
That is the Isle, th' incomparable isle.
That is the ending of decay and death.
Nibbāna do I call it, Kappa, (said
The Exalted One), that is the Isle. (Sn. v. 1093).

Dhammapada (Sacred Books of the East Vol. X translated by Max Muller 1881), page 55.

Chapter 15. "Health is the greatest of gifts, contentedness the best of riches, trust is the best of relationships, Nirvāṇa the highest happiness;"

Sutta Nīpata translated by G. V. Fausbald 1881).
(1) Vijaya sutta 1, 12/203. Such a Bhikkhu who has turned away from desire and attachment and is possessed of understanding in the world, has (already) gone to the immortal place, the unchangeable state of Nirvāṇa.

(2) Hemak Mānava-pukkhā 3/1085. In this world (much) has been seen, heard and thought, the destruction of passion and of wish for the dear objects that have been perceived, O Hemanka, is the imperishable state of Nibbāna.

(3) Kappa-Manava-pukkha 3/1093. This matchless island, possessing nothing (and) grasping after nothing, I call Nibbāna, the destruction of decay and death.

The Pāli terms are:—

अविकिर्तिन, अनापरस्य अनापरं निब्बानं इति

Avinakaran, anāparin, anāparar, nibbānaṁ iti

Nibbānāṁ iti nambrūmi, Jarāmichchu parikkhayam.

(4) Pinjava Mānava—pukkhā 26/1148. To the insuperable, the unchangeable (Nibbāna) whose likeness is no where, I shall certainly go, in this (Nibbāna) these will be no doubt (left) for me, to know (me to be) a dispossessed mind.

The Pāli terms are:—

असंहीतार्य असंकुल्यं यास्त्र नतिः उपमा कुचिः अध्य गमि-

Asamhitāryaśaṁ kusalaṁ, yāsā nātthi upamā kuchi

स्सामिः न मेंत्र कंक्षा - एव पथारेहि अविलितविष्टं

Sāsāmaṁ na mettri kankṣaḥ - eva pāthārerhaḥ avivlitaviṣṭaṁ
addhā gamissāmi na mettha kankhā, evapadhārēhi avitachittam.

Vissuddha Maggha—Path of purity of Buddha Ghosh, translated by P. Maun Tui, Parts, I and II.

Page 57. Virtue is abstention, Volition, restraint, non-transgression in regard to all things. Such kind of virtue conduces to absence of mental remorse, to gladness, rapture, tranquillity, joy, practice, culture, development, adornment, requisites of concentration, fulness, fulfilment, certain disgust, dispassion, cessation, quiet, higher knowledge, perfect knowledge, Nibbāna.

Page 248. Nibbāna with its intrinsic nature of eternity, deathlessness, refuge, shelter and so on is well proclaimed.

Page 338. Nibbāna is ageless (and) permanent.


Page 197. Nirvāṇa—The state to which the monk has now attained is the other shore, the immortal (i.e., permanent) fixed state. The word Nirvāṇa blowing out, extinction, is not peculiarly Buddhistic. For the Buddhist, it is, as is clear, the extinction of craving.

From lust and from desire detached,
The Monk with insight here and now
Has gone to the immortal peace,
The unchangeable Nirvāṇa state.
Nirvana, Moksha or Liberation

It is unnecessary to discuss the view, that Nirvana means the extinction of the individual, no such view has ever been supported from the texts and there is abundant evidence as to its real meaning, the extinction of craving in this life.

Page 191. Amalam Padam—Nirvana they implied some state inconceivable to thought, inexpressible by language. F. N. (Professor Radhakrishna admits the silence of Buddha and speaks of his "avoidance of all metaphysical themes"; but he holds that "Buddha evidently admitted the positive nature of Nirvana.")

Sacred Books of the East Vol. XLIX by F. Max Muller.

Buddha Charita by Asvaghosh.

Book XIV. Page 156. After accomplishing in due order the entire round of the preliminaries of perfect wisdom, I have now attained that highest wisdom, and I am become the all-wise arhat and Jina. My aspiration is thus fulfilled; this birth of mine has borne itself fruit, the blessed and immortal knowledge which was attained by former Buddhas is now mine. Possessing a soul now of perfect purity, I urge all living beings to seek the abolition of worldly existence through the lamps of the Law.

Page 157. There has arisen the greatest of all beings, the omniscient all-wise arhat—a lotus, unsullied by the dust of passion, sprung up from the lake of knowledge.
Page 178. When these effects of the chain of causation are thus one by one put an end to, he at last, being free from all stain and substratum, will pass into a blissful Nirvana.

Buddhist Mahayan text P. II Sukhavati Vyuha.

Page 29. "Hence, O Anand for that reason that Tathagata is called amitābha (possessed of infinite light), and is called amitaprabhā (possessed of infinite splendour), amitaprabhās (possessed of infinite brilliance, asamāptaprabhā (whose light is never finished) asangataprabhā (whose light is not conditioned)."

Buddhacharyya Hindi by Sadhu Rahula Sankrit-ya\-yan 1988 S. V.

Page 36. Adittapariyaya sutta (S. N. 43-3-6) Defectless—realisable not by any other help—nirvāna—seeing it, I became disattached from the seen and the destroyable.

I have given above some extracts about Nirvāna, from the Buddhist works which I could find for study. I shall hereafter show that authoritative Jain books declare nirvāna to be a similar condition.

According to the Jains, Nirvāna is a condition of soul, free from all bondage of Karmas, all impure thought activities bringing inflow of Karmas, devoid of all kinds of fine and gross bodies, being cessation of all the worldly miseries, fully blissful, peaceful, enlightened and eternal, without fall.
To show this, I proceed to give some references from authoritative Jain works.

1) *Samayasāra* by Kunda Kundāchārya.

 Vandita suvarcina, Jhucamamalpamam gāndhī pate
 Vochchāmi samaya-pāhuda samyam suddakevali-bhanidam

"I shall describe the Samayasāra book as uttered by saints with complete scriptural knowledge, after bowing down to all the liberated ones who have attained to a condition which is eternal, pure and unrivalled."

2) *Ashta-Pāhuda* by the same author.

Dansa ananta pārāya moksha pachṭa kasmavādhya
 Sihvam guṇamaūhī ārāhante parisīho hoyīvō

"The worshipful in Nirvāṇa is possessed of infinite conation, infinite knowledge, has destroyed the eight kinds of Karmas and is full of unrivalled attributes."
Jara-Vāhi Jamma-marānam changai gamanam cha punna ṭavanancha
Hantera dīna kāmmam hai namnaīyan ha archanta.

"The worshipful has destroyed old age, disease, birth and death, and wandering in the four conditions of life, as well as merit and demerit, and the Karmas, and is full of enlightenment."

मावेद भाव सुखं, अप्पा सुक्रियुदु गिर्मलवैभें
लषु चक्रवट्ट चरसवं - जाय इतिहाय सासयं सुक्षं II ६ II
Bhāvēh bhāva suddham, appā suvisuddha nim-malam chaiva
Lahu changai chaīnam fai ichchhaya sāsayam sukkham.

"If you desire immediate eternal bliss, and freedom from the four worldly conditions, then meditate upon the utmost pure and defectless soul with pure thought activities."

जेसि जीव सहावो - पाति अस्तावो य सत्यवहातरस्व |
ते हौति भिष्मवेंद्रा - सिद्धावज गोया मद्रीद्वा II ६३ II
Jesim Jiva saha vao, natthi abhavo ya sabba hā tassa,
Te houti Chinnadeha, siddhā Vachagoyar maridā.

"They are the perfect liberated ones who are full of their own nature, never become devoid of that, quite free from bodies and are indescribable."

जं जातिऋण जोई - जोअत्तो जोइ ऋण अणवरचं |
अभ्याबाह मण्ंते - अणौवमं हच्छ गिर्मवाणं II ३ II मो.
"The saint, who having known Him—the pure soul—continually realizes Him, deeply absorbed in concentration, attains Nirvāṇa which is painless, eternal and unrivalled."

Maharāhio Kalachatto, anadio kevalo visuddhappha, Paramāpado paramajino sivamkaro sāsao siddho.

"The perfect liberated one is pure, bodiless, without beginning, independent, sacred, the highest situated, the highest conqueror, blissful, and eternal."

Panchāstikāya by the same author.

Uvasanta khina mohō maggam Jinabhasidena samuvagado,
Nānānumaggachāri nibbānapuram sājādi dhīrō.

"A fearless one, who having followed the path, declared by the Conqueror, has subsided (and then) destroyed delusion, walking on the way of Light, goes to the city of Nirvāṇa."

Niyamasāra by the same author.
“Nibbāna is without obstruction, not cognisable by the senses, unrivalled, devoid of merit and demerit, not liable to rebirth, eternal, steady, independent.” (177)

“Where there is neither pain, nor pleasure, nor misery, nor obstruction, neither death, nor birth, there only is Nirvāṇa.” (178)
"Where there are not sense organs, nor any afflictions, neither there is delusion, nor wonder, nor sleep, neither thirst, nor hunger, there only is Nirvāna." (179).

"Where there are neither material Karmas, nor any bodies, neither anxiety, nor painful nor wicked concentration, neither even good nor pure concentration, there only is Nirvāna.” (180)

Tattvārthasūtra by Umaswami.

बन्धहेतवमाधवनिजराम्यां कृत्सनकमेविप्रसमेश्वरो मोक्षः ||

Bandahētvābhāva nirjarābhyām Kṛtsna Karma Vipramōkṣo mōkṣah.

"Liberation is freedom from all the Karmas on account of cessation of causes of bondage and shedding off of all the Karmic matter."

Ratnakaranda Sravakāchāra by Smantabhadra Acharya.

शिवमञ्जरमुद्यमक्षणमव्याख्याकाः विशोकमयाश्रययः ||

काष्ठागतसुखविद्याविभवं विमलं भजन्ति दर्शनारणः ||४००||

Sivamajara maruja maksiya macyābādham viśoka bhayaśankam
Kāśṭhagata sukha vidya vibhavam vimalam bhajanti darṣana sarāṇah. (40).

"Those who are purified in right belief enjoy Nirvāna which is blissful, devoid of old age, disease, destruction, obstruction, sorrow, fear and doubt, and is pure and full of the glory of highest happiness and enlightenment.”
The introduction to Sarvártha Siddhi by Pújya-páda.

निरवेशेष निराकृत कर्ममल कलंकस्य अशरीरस्य आस्मान:
अचिन्त्य व्यापारिक ब्यायाधि गुण अन्याबाध खुलं अत्यन्तिकं
अबस्थानं मोक्षः ॥

Nirvāsaṇa nirākāra Karmamala Kalankasya
asārayasya átmanah achintya svabhāvika jnanādi gunam
avyābādha sukham atyantikam avasthāntaram mokṣah.

"Liberation is the extremely highest condition, full of unthinkable inherent attribute of knowledge and unobstructed bliss, of a soul which becomes, totally free from the defect of Karmic dirt and is liberated from body."

Samādhi Sataka by the same author.

निरमल: केवल: सिद्दो चिन्तिक्ष: प्रभुरक्ष: ।
परमेश्वि परात्मेति परमामेश्वरो जिन: ॥ ६ ॥

Nirmalah Kevala siddho viviktáḥ prabhurakṣayah
Parameśthi paratmeti paramātmē śvaro Jīnāḥ.

"The liberated One is pure, independent, perfect, free, lord, indestructible, in the highest position, the greatest soul, the highest soul, glorified and Conqueror."

मुक्तिकान्तिको तस्य चिन्त यस्याचलाध्यूति: ।
तस्य नैकान्तिको मुक्तिस्यनास्त्यचला धूति: ॥

Muktirēkāntikī tasya chitta yasyāchalā dhritih
Tasya naikāntikī muktirāsya nāstyachalā dhritih
“The highest Nirvāṇa is His who has unshakeable steadiness of mind, and Nirvāṇa is not his, who has not unshakeable steadiness of mind.”

*Purushārtha siddhiupāya* by Amritchandra Acharya.

नित्यमपि निरूपलेपः स्वरूप समवास्थितो निरुपणातः।
गगनसिद्ध परमपुरुसः परमपदे स्फुरते विराह्दः। ॥ २२३॥
कृतकृत्यं परमपदे परमात्मासकलक्षिप्तं विष्यताम्।
परमात्मनं निम्नो शानमयो नन्दृति सद्भेः ॥ २२४॥

*Nittyamapi nirupalepah svaruha samavasthitah nirupaghatah,*

*Gaganamiva parama purusah paramapade sphurati Viṣadatamah* (223).

*Kritakrityah paramapade paramatmāt sakalavisaya Viṣayatmā*

*Paramānanda nimagnō jnanamayō nandati sadāiva.* (224)

“(The liberated one in Nirvāṇa), is always dirtless, rightly fixed in one’s own nature, without obstruction, quite pure like the sky, the greatest soul, enlightening itself in that highest position.” (223).

“He has done what was to be done; He always glorifies himself in that highest position, being the greatest soul, penetrating to all the knowable objects, full of knowledge and absorbed in highest bliss.”
(10) Tattvārthasāra by the same author.

Punyakarmavipākāchha sukhāmīśendriyārthajam,
Karmaklesh Vimokshāchcha Mokṣe sukhā mahut-tamam. (49)

Loke tatasadraśo hyarthah Kṛtsthē pyanyo na vidyatē,
Upamiryeta tadyēna tasmānnirupamamsmitam.

"Pleasure due to agreeable sense object is enjoyed on account of the ripening of meritorious Karmas, while the Highest Bliss in Nirvana is due to freedom from the miseries of karmas. There is no such object in the whole universe which can be compared with Nirvāṇa; therefore it has been said to be unrivalled."

Samayasāra Kalasa by the same author.

Bandhachchhedātkalayadunāṁ mokṣamukhyamātan
Nityodyota sphutita sahajācāstha mēkanta suddhaṁ.
Ekākāra svarasa bharatō atyanta gambhīra dhīram,
Pūrṇam jñānam jvalita machalē svasya īnām mahīmni.

“On destruction of bondage, shines forth, Nirvāṇa which is incomparable and indestructible. It exposes itself eternally enlightened in its own nature. It is purest, full of unique self produced nectar, very deep, contented, full of knowledge; unshakeable and absorbed in its own glory.”

Śrīvākāchāra by Śrī Amitagati Achārya.

Nākinti kāyastrūt padekapalo
bhīrṇaṁvaratā bhāvabhadrāṁmu
yātā śahāyyorāṁcitgatā rūdhām
mukṣā mahaśvar niśrāmaṁ śāśyām

Nākinikāyastuta pāda kamalō dīrṇa duruttara bhava bhavyadukkham,

Yāti sa bhavyorāṁcitgati ranaghām mukti manasvarā nirupama saukhyam.

“The deserved enlightened one at whose lotus feet bow the assembly of celestials, attains Nirvāṇa which is beyond the unbearable and deep mundane fears and miseries, is sinless, and full of eternal and unrivalled bliss.”
Ekatva Bhāvana by Padmanandi.

Māyā eva sāvitar manasā vyāhūryā samāyā saśātanāsā
But śāntiḥ kathā yadvitāh kathātathām || 6 ||

Mokṣa eva sukham sāksātātih śādhyam mumukṣubhih,

Saṃsārāmurātanā dañastā khalu tannatam.

"Nirvāṇa itself is Bliss, which should be procured by those desirous of liberation. That is not found in this world; what is here verily is not that."

Siddhastuti by the same author.

Tē śīrṣa: parameśṭhībāhā vīṣyācaṣṭaśālaśānti ||

Prāyoṣoṣvām iva dvāvātātah kriyākṣābhāvāibhāvāibhāvāitē
tattvāmapi bhūdeśvārē surūtē tat itō bhaktyāyha
tāthāro mēdāvīrē tāthaśaśvānaṃbāmjojānandē śānti- ||

Tē Siddhāh paramēsthinō Visayā Vāchāmaślāstāin
prati:

Prāyoḥ vachmi yadēva tatkalām abhāsāvā
lēkhya mālikhyāte.

Tannāmaśi mudē smritam tata itō bhaktyāyha
vāchālītā.

Stesām stōtra midam tathāpi Kritawānambhōja
nandī muniḥ. (29)

"Those perfect liberated ones are not objects of speech; whatever description is given about them is like drawing a picture in the sky; but as their name ever procures happiness, therefore Padmanandimuni has has praised them on account of devotion."
“Ekatva saptati” by the same author.

वर्ष्याकोकमोघानां व्यक्ते सत्त्वो च चधुरादिनः।
सारे यत्सवेववस्तूति नयस्तसै चिदाम्बने।

Yadavyaktamaboddhanāmi Vyaktam sadbodha chaksusām,
Sāram yat sarva bastunām namastasmā
chidātmane. 3.

“I bow to that pure soul which is the best of all the substances and can be realised by the wise but can not be realised by the unwise.”

विकल्पोर्मिकस्वयं शान्ति कैवल्यमाधितिः।
कर्मोबावे यवेदर्त्या बानावे समुदचत्॥ २६॥

Vikalpoṁi bharatyāktah sāntah kāvālayanīśritah,

“The soul, on the destruction of the Karmas becomes peaceful and independent, being freed from the variety of thoughts, like a sea free from winds.”

संसारघोरस्यमेण सदा तत्स्य वैहिनः।
येन थारापूर्णे शान्ते तदेव हिंसीतताः॥ ४७॥

Samsāra ghora gharmenaśadā taptaśya dehinah,
Yantra dharāghram śāntam tadeva himaśītalam. 47.

“To those who are ever scorched by the intense heat of the world, nirvāṇa is a peaceful place cool like the snow.”

निष्ठारीरे निरालम्बे निष्ठान्यं निहुपाधिविषु।
विद्वत्तयं परंजोतिर्वाचस्म्यगोचरे॥ ६०॥

Niṣṣariram nirālambam niṣṣābdham nirupādhi yat,
Chidātmakam param jyotir avāṅmānasa gocharam 60.
“(The liberated one), is bodiless, independent, soundless, defectless, full of Knowledge, the greatest light, not realisable by mind, and indescribable.”

“Āpta svarupa.”

“Shriya paramakalayan nirvāṇaṁ śāntaṁ mukhyam.
Mārṣaṁ muṇḍipānём yeṇa ca śivaṁ pārikirtitaṁ. || २४ ||
Sarvaḥ Yogaṁ niścayaṁ svāmaṁ svāmīvaṁyam.
Mārṣaṁ paramaṁ nirvāṇaṁ yeṇāsau śugataṁ sūrtaṁ. || ४१ ||
Sivaṁ parama Kalyāṇam nirvāṇam śāntaṁ maksiyam,
Prāptam muktipadam yeṇa sa sivah parikirtitaṁ
Sarvadvandva vinirvakam sthāna mātmā svabhavajam
Prāptam paramaṁ nirvāṇam yeṇāsau sugataṁ smritah.

“He is praised as Siva, when he has acquired the state of liberation, which is peaceful, blissful, and indestructible. He is remembered as Sugata, when he has attained the highest nirvāṇa, which is devoid of all misfortunes and is a natural condition of the soul.”

“Sāra samuchchaya” by Sri Kulabhadra Acharya.

“Indriya prasaram rududhva svātmānāṁ vasamānayet”
Yena nirvāṇa saukhyasya bhājanam tvam praṇātyase.

"After having checked the spreading of sense desires, have control over thyself, then thou shalt enjoy the happiness of nirvāṇa."

(18) Tattvānusāsana by Acharya Nāgasena.

आत्माणे: स्थिथतस्िप विश्रव्यो जीवकर्मणोऽः
स मोक्षः फलप्रस्तव्य झानाया: श्रयिका गुणाः || २३० ||
सहुपालावशिति: पुस्तस्तदा प्रक्षणकर्मण: || २३४ ||
नाभावो नाप्यचेतनय २ चेतन्यमनन्तर्त्यकम || २३४ ||
ब्रह्मलिङ्गस्येक्षणतमां च यथाशितम ||
ज्ञानम पश्यं निःशेषमुद्राते तदा तथा प्रसु: || २३८ ||
अनतत्त्वानन्दस्यवेदृष्टप्रयमथमव्यये ||
सुखं चालुभवेष्य तत्तत्त्वऽद्यमच्छुत: || २३६ ||
आत्माधवं निरालाभमस्तीद्यमन्द्वरेत: || २३६ ||
घातिकर्मक्षेयोऽसूतं यत्नमोक्षसुखं विदु: || २४२ ||

Atyantika svahētōryō viślēshō jēva karmanōh
Sa moksahphalamētasya jnanāddhyā ksa- yikā gunāḥ 230.

Svarūpāvasthīti pumāstadā prakhṣīna karmanāḥ
Na bhāvō nāpyachāitatanyam na chaitānya manar-thakam 234.

Trikāla viṣayam jneyamātmānam cha yathā sthitam,

Jnanan pasyancha nissēshamudastē sa tada prabhu 238.
Ananta jnana drig virya vai trisnya maya mavyayam
Sukham chånubhavatyesha tatrátíndriya mach-chutam 239.
Atmáyattam niråbádhamatíndriya manasvaram

"Complete separation of the soul from Karmas and their causes is Liberation; it results in the attainment of pure attributes (such as) knowledge etc." 230

"When Karmas are destroyed, the Self becomes steady in its own nature; there is neither annihilation, unconsciousness, nor useless consciousness." 234.

"The Lord in that condition perceives and knows Himself and the other knowables, as they are, with reference to their past, present and future conditions but remains unattached." 238.

"There that Self realizes the eternal bliss which is full of infinite knowledge, perception and power, is independent of sense enjoyment, free from craving, and is never destroyed." 239.

"The bliss in nirvåna is independent, unobstructed, above sense gratification, eternal, sprung up on the destruction of the destructive Karmas." 242.

The above quotations with reference to nirvåna from the Jain scriptures, will clearly show, that the description of nirvåna is similar in the Jain and Buddhist scriptures.
The Buddhistic literature describes nirvāṇa as enlightenment, eternal, immortal, peaceful, blissful, unshakeable, devoid of birth and death, out of mind and speech, free from āsāvās, free from craving unattached, defectless, painless, pure, independent, non-material, birthless, the highest condition, island, best, deep, realizable by the wise etc. The same attributes are applied to nirvāṇa in the Jain literature also.

All defects, delusion and ignorance found in mundane life are completely destroyed. Only the indestructible nature shines out. From the philosophical point of view the nirvāṇa of both the systems is the same. In the Jain scriptures it is further said that the liberated and perfect souls go upward and stay on the top of the universe eternally and their extent is a little less than that of the last body in the meditative posture. This statement has not been found by me in the Buddhistic literature. But the real inherent nature of nirvāṇa in both the systems appears to be the same without any difference whatsoever.
CHAPTER II

EXISTENCE OF THE SOUL

Although the Buddhistic literature does not contain an explicit description of the soul, still, if it is minutely searched, it will be found to contain enough to show that the Buddhistic conception of the nature of the soul is the same as is described in the Jain literature.

We have shown in the preceding Chapter that the nirvāṇa of the Buddhists is not annihilation, not total non-existing, but it is something positive. When it is something, the next point to decide is whether it is matter without consciousness or something possessed of inherent consciousness. It cannot be matter; it is not a material substance devoid of consciousness because nirvāṇa is attainable only by one who has right enlightenment, through Prajna, self analysis, or self discernment. It must therefore be a conscious substance. Rūpa (form), sanjña (sensation), vedana (feeling), samskāra (contact) and vijñāna (impure consciousness) are the causes of mundane wanderings. When these causes are all destroyed, what remains is nothing else than the pure Self or the Soul. Whatever qualifications of the pure soul are mentioned in the Jain Scriptures, are the same as are in the Buddhist scriptures attributed to the state of nirvāṇa. Nirvāṇa is synonymous, identical with the pure soul. As in the Buddhist
literature so in the Jain scriptures also, it is said that in respect of the attainment of nirvāṇa, or the ultimate purity of the soul argument cannot find it, mind cannot reach it, speech cannot describe it. The pure soul is only realizable by the Self.

In "Samādhi Sataka" the Jain author Pujyapada Swami says:

\[ \text{yatparaih pratiṣṭityoḥam yat parān pratiṣṭitayaḥ,} \\
\text{unmatta chēṣṭitam tanno yadaham nirvikalpakaḥ.} \]

"The notion that, "I can be known by the others" or that "I shall make it known to others" is the uttering of a mad man like me, because 'I' am beyond thinking. (I am only realizable by myself.)"

In the Jain literature, the description of the soul is given in a direct manner. In the Buddhist literature though no direct mention of the soul is found, it is described in an indirect way, in the enunciation of Nirvāṇa. In the Jain Literature also indirect mention of the soul has been made in many places. The same author Pujyapada Swami says elsewhere in "Samādhi Sataka" thus.

\[ \text{sarvendriyāṇi sanyasasthitimitenaṁtātmatmanā} \\
\text{yatkaṃ pashyante bhūtāṃ tattvān paramātmam:} \]

\[ \text{Sarvēndriyāṇi sayyamastimitenāntarātmanā,} \\
\text{yatkaṃ pāṣyaṁtābhiṁ tattatvāṁ paramātmanāḥ.} \]
"After having brought under control all the senses, and after a steady internal insight, whatever is then realized is the true nature of the pure soul."

This worldly being grasps different objects through the five senses and the mind, and is plunged in delusion, lust and hate and is therefore always away from its own Self. If he restrains himself from attending to these six organs, then what is realizable within, is nothing but the pure soul or the nirvāna. Take the case of a man living in a house with six windows. He always looks outside through one or more of those windows, but never looks within. If he would divert his attention away from the windows, and look inside he would see all that is within. In the same way when one becomes non-attached to the six organs and attends within, he finds his own Nirvāna or the pure soul within himself. In the Buddhistic Literature, such indirect description is made with the purpose of diverting attention from the Non-self to the Self. There, one is asked to relinquish all the causes of āsāvās, i.e. impure thought activities, to get rid of delusion, lust and hate, to follow full chastity, to practise perfect concentration, to have perfect equanimity, to be totally non-attached, and to have perfect meditation. He is asked to have no attachment to transitory conditions which rise and fall. To be non-attached to all the flitting objects, is to be absorbed in one's own Self.

I shall show by quotations from Buddhist Literature,
how one has been advised to be non-attached to the other, the non-self, and to be bent on reaching the goal of Nirvāna.

Another fact which appears in the Buddhist Literature is that it has not taken up the subtle questions of metaphysics, which stand on the basis of intellect or argument, and has avoided all controversial points. It has mostly dealt with matters, that may be easily understood by the ordinary public, so that they may easily understand, and try to walk on the Path. It has mostly described four things; (1) What is pain? (2) What is the cause of pain? (3) What is cessation of pain? (4) What is the means of cessation of pain? The utility of such description is this that the student is saved the difficulty of discussing different views of different systems of philosophy, and easily engage himself in following the path, with the result that he reaches the same goal, which would have been reached also through subtle metaphysics. On giving deep thought, he gradually understands the subtle philosophy also. We shall take some examples from Buddhist Literature.


The translation and purport of which has been given in the Hindi book “Buddhacharya” see pages 189 to 199.

“Paṭṭhapadā asked the following questions of Gautam Buddha (1) Is the universe indestructible?
(2) Is the universe destructible? (3) Is the universe finite? (4) Is the universe infinite? (5) Is the soul same as the body? (6) Is the soul another, and the body another? (7) Is Tathagata born again after death? (8) Is Tathagata not born after death? Buddha replied that these questions were not to be discussed. Gautama says in these words, "Paṭṭhapāda, they are not useful; they do not lead to virtue; they are not causes of chastity, or self-absorption, nor do they bring non-attachment, nor cessation of miseries, nor they lead to Nirvāṇa; and therefore I do not describe them." Again Paṭṭhapāda asks: "What has the Lord Buddha described?" Then Buddha says, "Paṭṭhapāda: It is misery which I have described; the cause of misery, the cessation of misery, the means of the cessation of misery; this I have described. Paṭṭhapāda, this is useful, leading to Virtue, procuring chastity or self-absorption, bringing non-attachment, causing cessation of pain, leading to passionlessness, providing knowledge, making intellectual, and leading to nirvāṇa; therefore I have described."

Although, Jain Literature has given a very fine description of the substances, still it is said that the description is of three kinds Heya, avoidable, Upadeya, adoptable, Jneya, knowable. Out of these three, he who is desirous of liberation, should pay his deep attention first to the former two. He should know what are the causes of misery, and what lengthens
worldly wanderings, and then after having understood them properly and without vacillation try to avoid those causes; and he should also know the means which bring destruction of mundane conditions and lead to nirvāṇa and after having understood them properly and assuredly try to adopt those rules.

The knowables, he may try to know according to his common sense and intellect. If any subtle matters are not capable of being grasped by his understanding, he should not be sorry or uneasy on that account. Necessary it is to know the avoidable and the adoptable as Saint Nāgasena says in his “Tattvānusāsana.”

\[
\text{Tapaṭrayōṇa tapiebhīyō Bhavyébyah siva sarmané Tattvam héyamúpádeyamití dvedhabhyadhadasau 3}
\]
\[
\text{Bandho nibandhanam chásya heyamityýópa darsítam,}
\]
\[
\text{Heyamisyadduhika sukhyor yasmadbíjamidam dvayam 4.}
\]
\[
\text{Moksastatkáranam chaita duśpadéya mudáhrītam,}
\]
\[
\text{Upadéyam sukham yasmádasmádávirbhaviṣyati 5.}
\]

"In order that the deserved ones who are afflicted
with the three afflictions of birth, decay and death, may
attain the bliss of Nirvāṇa the principles to be observed
are said to be of two kinds, avoidable and adoptable.” 3.

“Bondage and its cause, are said to be avoidable,
because these two are the seeds of the avoidable, pain
and pleasure.” 4.

“Liberation and its cause are said to be adoptable,
because from them will arise the adoptable bliss.” 5.

To show what Buddhist Literature has directly
or indirectly said about the soul, let us take a few
examples.

(1) Sanyukta nikāya No. 4, page 400.
Avākata sanyuktaṃ No. 10.

अथ खो बच्छगोत्रोपरिव्राजको येन मनवा तेरुपसंकाये,
उपसंसिद्धव भगवता साहि सम्मोदि। सम्मोदनीयेन कथं सारतीयेन
वेधिसालत्वा परं अनंतं नितिनं। परं अनंतं नितिनं स्वं बच्छ-
गोत्रो परिव्राजको भगवंतं पत्रवृत्ति-णिन समाहतं अत्यत्ते-एवं उनं ममवालुण्डी अद्वैति।
फळ एवं भागावतम नेत्राकारिण्यं द्वारिण्यं प्रभवावते प्रायः अद्वैति।
अथ खो बच्छगोत्रो परिव्राजको उत्थायास्या पक्षामि।
अथ खो आयस्या आनंद्त अचिरपक्तोवच्छगोत्रे पारिव्राजके। भगवंतं एतद्वृत्ति कौ सु
खो भंते भगवा बच्छगोत्रस्य परिव्राजकस्य पण्डु व व्याकरणीति।
अहं आनंद बच्छगोत्रस्य परिव्राजकस्य अत्यत्ते-एवं पुढ़े समानो अत्यत्तरति।
व्याकरण्-ऽयेत आनंद समणास्त्राकुस्यादा तेसं पतं सच्छं अभविस्स।
अहंचानं बच्छ-
गोत्रस्य परिव्राजकस्य नवसात्तरति पुढ़ा समानो नाध्यताति
व्याकरण्-ऽयेत आनंद समणास्त्राकुस्यादा तेसं पतं सच्छं अभविस्स।
Existence of the Soul

अहंकारान्तः वच्छगोचरस्स परिवावायकस्स अस्थान्ताति पुष्टि
समानो अस्थान्ताति व्याकर्णयम् अपि तुमे तं अनुभोम्य अभविस्स
णागस्स उपास्य सवेधम्मा अन्तताति. नोहेतं भ्यं अहं चान्तः
बच्छगोचरस्स परिवाबायकस्स नत्थान्ताति पुष्टि समानो नत्थान्ताति
व्याकर्णयम्—सम्मुदास्स आन्तः वच्छगोचरस्सभीयो सम्मोहाय
अभावस्स अहमेनून पुष्टि अत्य लो पताहि नत्थीति.

Atha Kho Bachchagotto paryabhājako yena bhagavā
tenupasankami, Upa sanka mitvā bhagavā saddhim
sammodi, sammodaniyam Katham sāra niyam Bitisārāta-
vaekam antam nisidi, ekam antam nisinno kho Bachch-
hagotto paryabhajoko Bhagavantam etadavooha—Kim nu
Kho bho Gotam, Atthattati. Evamutte Bhagavā tuṇhi
ahosi. Kim pana bho Gotama nattahattati dutiyampi
Bhagavā tuṇhi ahosi. Atha kho Bachchha gotto pary-
hājako utihayasanapakkami. Atha Kho āyasma Ānando
achirapakkanto Bachchhagotte paryabhajake Bhagavantam
etadavooha Kim nu Kho Bhante Bhagava Bachchha-
gottassa Paribhājakassa panhan puṭṭham na Vyakasiti
aham ānanda Bachchhagottassa paryabhājakassa atthattati
puṭṭho samano atthattati Vyākareyyam ye te
Ānanda Samanā Brahmanā sassada vādā tesam etam
saddhim abhavissa. Aham Bachchhagottassa paryabha-
jakassa natthattati puṭṭho samano natthattati Vyākareyy-
am ye te Ānanda samanā Brahmanā Uchchheda vādā
tesam etam saddhim abhavissa,

Ahamchananda Bachchha gottassa Paribhājakassa
atthattati puṭṭho samanō atthattati vyākareyyam api tu
me tam anulomam abhavissa nañassa upâdâya savve
dhamma anattâti nohe tambhante Ahamchânanda
Bachchaghottassa Paribhajakassa Natthattati puteho
samano natthattai Vyakareyyam. Sammudhassa Ananda
Bachchaghottassa bhiyyo sammohâya abhavissa ahame
nûna ñubbe attâ so etarhi natthiti."

"Once a Bachchaghotta Paribrajaka went to Buddha,
met Him and after talking pleasantly, sat aside and
asked the question, "Gotam, Is there a soul?" On this
Gotam did not reply, but remained silent. Again he
asked, "Gotam! Is there no soul." Then even he
remained silent. Then, Bachchaghotta got up and
went away. Just after his departure the Bhikṣu Ananda
asked the Lord, "Why did you not reply to the
questions of Bachchaghotta." Then Lord Gotama said
"Ananda, if in reply to the question of Bachchaghotta
'Is there a soul,' I told him, 'there is soul,' then
O Ananda I would have sided with those saints and
Brahmans who maintain things (totally) indestructible:
and Ananda! if I had replied to the question of
Bachchaghotta 'Is there no soul' that 'there is
no soul,' then I would have sided with those
Saints and Brahmans who maintain that every thing
is transitory and destructible. Ananda! if I would have
replied to the question of Bachchaghotta that there is
soul, then would that saying of mine be correct when I
had said that for acquisition of Truth all things are not
the soul. Ananda said it would have gone contrary to that.

And Ananda! if I would have replied to the question of Bachchhagotta that there is no soul then he would have been perplexed thinking that he maintained the soul which is denied now.

The above conversation requires a careful and deep thinking. The reason why Gotam Buddha did not reply to the questions of Bachchhagotta, and remained silent, appears to be, that he avoided a discussion on these points, and further his mode of silence showed to Bachchagotta that the soul cannot be known by talking, but has to be realized.

His first reply to his near disciple Ananda shows that Gotam did not take a one-sided view, did not maintain that the soul was absolutely indestructible or destructible. As stated in Jain Philosophy, the soul according to him had both the attributes of permanent existence, and changeability. From the point of view of its nature, the soul is indestructible, while at the same time from its liability to change it is destructible. This is true of every existing substance in the universe. If it be totally indestructible, no change is possible, if it is totally destructible, it cannot exist. We see that substances are ever existing and still changing. To maintain both the predicates is the real Truth. The Jain Saint Samantabhadra, in
his book "Aptamimansa" says on this point as below:

नित्यत्वैकान्तपद्ये विक्रिय नोपपध्ये।
प्रागैष कारकामांचः क प्रमाणं क तत्ततमः।।३७।।
क्षणिकाकांत पल्ल्ये अपि प्रत्यथायाचार्यः।
प्रत्यथायायाचार्य कार्योर्भः कृत्यः फलमः।।४१।।

Nittyatve Kuntapaksepi Vikriyā nopapadyate, Prāgeva
Kāraṇābhāvaḥ Kva pramānaṃ Kva tatprhalam (37)
Ksanikaikantapaksepi pretyabhavadyasambhavah,
Pratyabhijnādyabhāvanā Kāryārambhah
Krutahprhalam (41)

"If a substance be said to be totally indestructible,
than no condition or change is possible. There cannot
be any action, as there cannot be then the doer or
object of any action. Neither can it be proved nor
can it be believed in because there will be no modifi-
cation even in knowledge. And if a substance is
maintained to be totally destructible, then there can
be rebirth, and no recognition: neither can any action
be commenced, nor can any result be achieved."

A substance is to be understood by the many-sided
view of Syadvāda Logic (syad—from some point of view
Vāda-speaking). Soul is indestructible as well as de-
structible, is the view to be inferred from Buddha’s first
reply to Ananda. His reply to Ananda further shows
that all the worldly conditions of the soul are transitory.
If Bachhagottā had been told in reply that ‘there was
soul,’ he might have taken the fleeting conditions to be
the soul and may not have thought further, and if the reply had been that there was no Soul, he might have been bewildered and might have turned a materialist or an atheist.

This description of Samyutta Nikāya clearly shows that Gotama believed in the soul, just in the same way as the Jains did. To take an illustration. As regards its composition, gold is indestructible, but as regards its modifications or conditions, it is destructible. Its own inherent attributes are permanent, but it may be moulded into any form, or changed into any alloy.

*Samyutta Nikāya of Sutta Pitaka* “Chando 13.”

The Pāli words are:

तस्माद अनंद अत्तदीप विहरथ असरण अनन्य सरण धम्मदीप धम्मसरण अनन्य सरण।

*Tasmādā ananda attadīpā viharatha attasarāṇā anānā sarāṇa dhamma dīpā dhamma sarāṇa anānassa sarāṇa.*

“Therefore, O, Ananda, walk in the Isle of Self: Self is the safe refuge, there is no other place of safety. Dharma (Path of Nirvāṇa) is the Isle. Dharma is the place of security. There is no other place of safety.”

These above words show that one’s own pure soul should be taken to be an Island or a right resort, and the nature of soul which is Dharma should be taken as an Isle or a place of safety.
Majjhima Nikāya sutta pathana Mula paññāya sutta.

The whole sutta being carefully read would show that he who maintains that anything other than the true self is the soul, is ignorant, while he who believes all the non-self to be the non-self is the wise. Let us give a quotation.

भगवा पत्तेयोच—अरियधस्मस्स अकोविदो......पथवी पथवितो संजानाति, पथवि पथवितो संजहता पथवि मण्णति, पथवियां मण्णति, पथवितो मण्णति, पथविमेति मण्णति, पथवि अभिनंदति; ति किस्सहेंतु, अप्रसिनाम तस्सहाति वदामि. आप... तेज...यां...भूति...देवे...आकाशानंचायतन...विश्वानंचाय...तन...दिरं...खुति...अभिनंदति त किस्स हेतु अपरिहात तस्सहाति वदामि.

येपि सों सिक्केवे भिक्खु अनुश्रवं योगकर्मेन पश्चयमानो विहरति सोपि पथवि पथवितो अभिज्ञानाति, पथवि पथवितो अभिज्ञात पथवि मा मण्ण, पथविधं मा मण्ण, पथवितो मा मण्ण, पथवि मेति मा मण्ण, पथवि मा अभिनंदति; ति किस्सहेंतु; परिग्रेयं तस्सहाति वदामि...आप तेि...यां...भूति...देवे...आकाशानंचायतन...विश्वानंचायतन...दिर्घं...खुति...ता अभिनंदति; ति किस्सहेंतु; परिग्रेयं तस्सहाति वदामि.

Bhagava etadavoca-arivadhammassa akovido......
pañca api parāvino sanjanati, parāvino parāvino sanjanatva parāvino mannatvi, parāvīyam mannatvi, parāvino mannatvi, parāvino meti mannatvi parāvino abhinandati; tam Kessahetu: api jnatam tassati Vadami āpam...tejam...Vāyam...bhūti,...deve...ākāsanaḥ chā-
yatanam.....Vijnananchayatanam.....ditham....sutam....abhinandati tam Kissa hetu-aparijnatam tassati vadami.
Yopi so bhikkhave bhikkhu anuttaram yogakhemam patthayamano viharati sopi pathavim pathavito abhijanati: pathavipathavito abhijnaya pathavim ma mama, pathaviya ma mana, pathavito ma mana; pathavim meti ma mana, pathavim ma abhinandati; tam kissa hetu; parijneyyam tassati vadami apam...tejam...vayam...bhute...deve...akasanancha yatanam...ditha...sutam...ma abhinandati tam kissa hetu; pari jneyyam tassati vadami.

Bhagavan Gotam said, “He who is not learned in Arya Dharma (The Truth) knows earth as earth; Knowing earth as earth, he maintains earth (as himself), he maintains (himself) in the earth, he maintains (his use) from the earth, he maintains that earth belongs to him, he welcomes earth. In this way he deals with water, fire, air, all the worldly beings, celestials, space, consciousness (derived through senses and mind), all objects capable of being seen or heard. He welcomes them all; because he is ignorant, thus I say. And again O Monks! That Saint, who walks after having known that Nirvana is the best and realisable by concentration, also knows earth as earth; and having known earth as earth, he does not maintain earth (as himself), does not maintain (himself) in the earth, does not maintain (his use) from the earth, does not maintain earth to be his own, he does not welcome
earth, because he is the Knower, thus I say. In the same way he does not welcome water, fire, air, all the living beings, celestials, space, consciousness (impure), all objects seen and heard; because he is the Knower, so I say."

The above statement clearly declares that the pure Soul is what is Nirvāna. All else than Nirvāna or pure Soul is non-Soul. This is called Prajna Vivēka, bheda vijnāna i.e. Self-analysis or Self-discrimination. This is the way to Liberation.

The Jain saint Kunda Kunda Āchārya also says the same in his Samayasāra:

सत्वे करेदि जीवे अज्ञातसायण तिरियेनेक्षा
देशमणुवेंच सत्वे पुण्य पावं अनेयाविवं ह
धम्मधौम व तहा जीवाजीव अलोगलोग च
सत्वे करेदि जीवे अज्ञातसायण अप्यां
जा संक्षणचीयो ता कस्म फुण्ड असूद्दसूहजणयं
अप्यसहत्वा रिद्दी जाय पाहिया परिपरिकर

Savve karedi Jīva ajjhavasāneṇa tiriya neraive, Deva manuvēpi savve puṇṇam pāvam aneyaviham, (291)
Dhammadhammam chataha Jivājiva alogalogamcha
Savve Karedi Jivo Ajjhavasāneṇa appanam, (292).

Jā sankappa viyappo ta Kammam Kunaī asuh suhajanayam, appasaruva riddhi jāya nahiyaē pariṇapharai. (294).

"On account of wrong attachment, this (ignorant) being, maintains all the sub-human, hellish, celestial, and
human beings and different kinds of merit and demerit to be is own. (291).

The (ignorant) being on account of wrong attachment maintains medium of motion and medium of rest, all the souls and non-souls, non-universe and the universe as his own. (292).

So long as there are wavering thoughts, he performs actions bringing merit and demerit so long as the glory of the nature of the soul has not been effulgent within him.” (294).

These Jain passages also show that all else besides his own pure self is not his own self. To maintain all the others as himself or belonging to him is ignorance and wrong belief.

Majjima nikāya atagaddupama sutta, 22.

This Sutta also very nicely declares that all the other conditions are not the soul.

All those impure thought—activities, feelings of pleasure and pain, perception and knowledge which arise on account of five senses and mind and the bodies formed owing to their effects are included in the five skandhas of the Buddhists i.e., Ruṇa (body), Vedana (feeling pleasure and pain), Sanjña (perception through senses and mind), Samskāra (mental activities) Vijnāna (consciousness through senses and mind). This sutta very beautifully contradicts the belief of self in these five skandhas.

We give below a portion of this Sutta containing conversation between Gautam and his disciples.
Gautam Says:—

तं कि मन्नाथ भिक्षुवें सुयंनिःष वा अनिःष्ट धाति अनिःष्टं
अति यं पन् अनिःष्टं दुःखं वा ते सुखं धाति: दुःखं प्रति: यं पन्
अति दुःखं विविध्रिताम्ब धसमं डूं नूतं समुद्धारितं: पत्तं
मम, एसोऽह असि: एसो मे अन्तित: नोहि पात्मंते: तं कि
मन्नाथ भिक्षुवें वेदना निष्ठा वा अनिःष्ट वा ति...संणानिःशाया
अनिःष्टाथि संभार निःशाया आनिःष्टाथि...विशालं निःशायं वा
अनिःष्टाथि...तम्मादि: भिक्षुवं यं किंचि रूपं अतीतानगात
पन्नुपपप्पते अहं वा बहिःशाया ओतारीकंवा सुखं वा, हीिं
वा पणिति वा, यं द्रीरे सांतिके वा, सवं रूपं—न पतं मम, न
एसोऽह असि: न मे सो अन्तित्यं-पतं यथा भूतं सम्मप्न
शालय-द्वीयं. या काँचि वेदना...या काँचि संणा...यं किं च विशालं...द्वीयं.

एवं पस्यं भिक्षुवें सुतवा अरिया सावको रुपायिन्
निःविवर्तंति, वेदनाय निःविवर्तंति संणाय निःविवर्तंति, संभायेतु
निःविवर्तं, विशालाय निःविवर्तंति; निःविवर्तं विरजंति, विरजा-
निःविवर्तं, निःविवर्तं द्विते धर्मं होति: बीरायति, बुस्तितं ब्रह्मचारियं, करं करणीयं; नापं इत्यथायाति, परायति
सम्मादिह भिक्षुवे यं न तुम्हारं तं पंजाहथ तं यो पहिते दीधार
रचं हििय सुखाय भविष्याति: किं च भिक्षुवे न तुम्हारं
रूपं भिक्षुवं ने तुम्हारं...वेदना...न तुम्हारं...संणा...न
तुम्हारं...संभारं...न तुम्हारं...विशालं...न तुम्हारं...तं कि
मन्नाथ भिक्षुवे: यं इमसि जेतवने तिणकट्टा सावा पल्लसं तं
जनोहरेर्यं वा दृष्यं वा यथाप्रायं करेिय: अपि न तुम्हारं
एवं अस्सः—अम्हेनो हरति वा दृहि वा यथा पश्यं वा करति: मोऽहि पते भंते ते कर्त्त्वेतु—नहि नो पते भंते अस्सा व अत्तन्यं बाति। एवं लोऽ भिक्खवे यं ने तुम्हारं ते पजाहथ...हुऽय भिप्सति। एवं लाक्षातो भिक्खवे मयाधस्योऽ

Tam kim mannavtha bhikkhave: rupam nitcham va anichcham vate, anichcham bhante; yam pana anichcham dukkham va tam sukham vati, dukkham bhante; yam pana anichcham dukkham viparinami dhamman Kallam nutam samanupassitum: etam mama, eso ham asmi; eso me attati, no hi etam bhante; tam Kim mannatho bhikkhave Vedanah nitchha va anichchha vati sanjne nitchah va anichchha vate...Sankhara nitchha va anichchavati...Vijnanum nitchham Va anichcham vati tasmadih bhikkhave yam Kinchi rupam atitanagata pachchuppannam ajhattam va bahiddha va, otarikam va, sukhumam va hinam Va panitam va, yam dire santike va, savvam rupam:—na etam mama, na eso ham asmi na me so attati evam etam yatha bhutam sammappayananaya datthavvam. Yā kāchi vedanā ya kachi sanjna. Ye Ke chi sankhara—Yam Kinchi Vijnanam...datthavvam.

Evam āssam bhikkhave sutava ariya sāvako rupasmin nivvindati, Vedanaya nivvindati, sanjnaya nivvindati, sankharesu nivvindati. Vijnanasmin nivvindati; nivvidam virajjadi, Viraja Vinunchati, Vimutasmin Vimuttam iti jnanam hoti; Khina Jati, Vusitam Brahmcariyam; Katam Karaniyam, naparam itthatta yati, pajanati.
Tasmaḏih bhikkhave yam na timmham tam paṇahath tam Vo paḥinam digharattam hitayā sukhaya Chavissati; Kincha bhikkhave na tumhā kam: rūpaṁ bhikkhave na tumhakam vedanā...na tumhakam...sanjñā...na tumhakam...Vijñānam...no tumhakam...tam Kim mannātha bhikkhave:—Yam imasmin Jetavane tiṇa-kattha sākhā paḷasam tam jano hareyyam Va da heyya va yathāpaṭchchayam Kareyya; apime tumhakam evam assa:—ambejano haṭari; va dāhatti va yathāpaṭch- chayam va Karatiti: no etem bhante tam Kissa hetu —ha hi no tumhakam tam paṇahath:—Sukha ya bhavissati. Evam svakkhato bhikkhave maye ḍhammo.

Gotam—"O Monks, which do you maintain, whether the body is indestructible or destructible?

Monks—O Lord, it is destructible.

G.—Is that which is destructible, painful or pleasing?

M.—O Lord, it is painful.

G.—Should we say of that which is destructible, painful, changeable, that it is mine, or that my soul is this?

M.—O Lord, not.

G.—Is feeling indestructible or destructible? Is perception indestructible or destructible? Are mental activities indestructible or destructible? Is (impure) consciousness indestructible or destructible?

M.—O Lord, destructible.
G.—Therefore, O Monks, whatever body past, future, or present, external or internal, gross or fine, low or high, far or near, all this body—this is not mine, nor I am its, nor this is my soul. Thus should one see rightly to arrive at the best discrimination. In the same way all these feelings, perceptions, mentalities, consciousness (of past, present and future) should be thought of. O Monks, The Aryasravaka well versed in scriptures seeing thus, becomes non-attached from the body, feelings, perceptions, mentalities and consciousness. Being unattached, he gives up affection, becomes free from them through non-attachment, having thus freed mentally he realizes that he is freed—his birth is destroyed, his Brahmacharya (chastity or self absorption) is complete, whatever was to be done has been done, here nothing else is mine, he knows this. Therefore, O Monks, give up that which is not yours. By this means you will be happy and contented for a long time.

O Monks—What objects do not belong to you? This body, this feeling, this perception, these mentalities, this consciousness, all this is not yours.

O Monks! If in this Jetavana forest, one may steal or break or destroy any grass, any stem, any branch, or any leaf, would you maintain that one has stolen you, broken you or destroyed you.

M.—O Lord, no, we cannot maintain so.

G.—Why will you not feel so?
M.—They are not we, not ours.
G.—O Monks, in the same way, give up all what is not yours.
You will happily live for a long time.
Thus O Monks! This is my declared Dharma or Path.

A consideration of the above description of self analysis or self discrimination, will make it clear that only that pure soul which exists in Nirvana after destruction of all the non-soul objects is “I” or “my Soul.” A wise man should realize this. He should give up attachment with all the other thought-activities, objects, ideas, fleeting different kinds of consciousness, pleasure and pain and all the other beliefs or conjectures about the Soul.

The above statement clearly proves the existence of the pure soul, or of the Nirvana or of the one who is in Liberation. The great Jain Saint Kunda Kundacharya has also described the way to Self-analysis in the following verses in his Samayasara:

अहमेदं यदसहं अहमेदस्तेव होमि मम एवं ।
अण्णं जं परदत्वं सचित्ताचित्तमिन्स सा ॥ २५ ॥
आसि मम पुन्तमेदं अहमेदं चावि पुन्तकालिः ।
ह्वोदिद्वं पुणोदं मन्त्रं अहमेदं चावि होस्सामि ॥ २६ ॥
एतत्सु असेमुंतं आदियप्तं करदि सम्बूढः ।
भूतरथं जापस्तो शं करदि दु स्ते असेम्बूढो ॥ २७ ॥
Ahamédam edamaham aha-medasséva homi
mama édam,
Existence of the Soul

Annam jam paradaavam sachittachittamissam vá, 25.
Āsi mama puuvamédam ahamédam châvi puva Kalamhi,
Hóhidi punovi majjham ahamédam châvi hóssâmi, 26.
Eyattu asambhâdam âdaviyappam karedi sammudho
Bhûduttham Jánanto na karedi du tam asammudho, 27.

"It is an ignorant person who says of living, non-living, mixed or any other object (other than I), I am this, this is I, I am its, it is mine; this was mine in past time, I was this in past time; it will be mine in future, I will be this, expresses untrue thought activities. While a wise man never does this. He knows the Truth."

Here living objects are women, children, pupils, lust and hate etc. impure thought activities; non-living objects are gold, silver, books and material Karmic, electric and outward bodies and all the five substances matter, medium of motion, medium of rest, space and time which the Jains believe to be other than the soul substance. The mixed objects are women and children with clothes and ornaments, students with books, four conditions of life, hellish, celestial, sub-human, human, sense-pleasure, impure knowledge, etc. The purport is that all the worldly
things, thoughts, conditions or other existing souls or other substances all these are other than myself, they were and will remain other than myself. In reality, I am alone, free from all this. I am only a pure soul or one which is positive in Nirvāṇa. Such realization is Self-discrimination.

(5) Samyutta Nikāya (4) Satayātana Vaggo (1) Anich- cham.

Gotam says:—

चक्कुः भिख्षवे अनिष यदनिष तं दुःखं यं दुःखं तद्
अनन्दाययत्व अनन्दत तं न एतं मम नेतो उह अस्मि न मे सो असाति
एवं एवं यथार्थतं सम्प्राप्तत्वं रहस्यं सों तो अनिष धान्त्व अनिष धात्व अनिष धात्व
जिद्वत्त्व अनिष कायो अनिषो मनो अनिषो.

“Chakkum bhikkhave anichcham, yadanichchham tam dukkham, yam dukkham tad anatta-yad anatta tam na etam mama ne so ham asmi na me so attāti evam etam yathabhutam sammaţpajnāya daţhavvam. Satam anich- cham, ghānam anichcham, Jihvā anichcham, Kāyo anichcho, mano anichcho.”

“O Monks, this eye is destructible, that which is destructible is misery; that which is misery is non-soul; that which is non-soul is not mine, nor I am such; nor it is my soul. Such realization is right knowledge. In the same way ear, nose, tongue, body, and mind are all destructible.”

The above statement also clearly declares that ‘I’ am something else; ‘I’ am not the five
senses and the mind. Discrimination or *Prajna* is only possible, when there is something other than the destructible and painful objects. That which is other than the five senses and mind is the *Nirvana* or the Pure Soul.

The Jain Saint Pujyapada Swami says in his *Samadhi Sataka*:

सर्वदिर्याणि संयम्यस्तिमितेनात्तरात्मनः।
यतःक्षणं पश्यतो भाति तत्तत्वं परमात्मनः॥ ३० ॥

*Sarvendriyani samayamsastimitanantaratan—
Yatksanam pasyato bhati tattavam paramatmanah, 30.*

"Having brought under control all the senses (and the mind), when that which is lighted there is internally seen, it is the nature of the pure soul."

(6) Majjhima Nikaya Bhaya-Bhairava Suttam Chatuttham.

Some sentences are as below:

पण्णापं संपर्श्यो इसि येइ सो अरिया पण्णा संपर्श्या अरण्णये...
...ते संपर्श्यो अरण्णये पट्टे अरण्णये पण्णापं संपर्श्यो अस्ताति...

*Panna ye sampanno ham smi, ye hi vo ariyadha panna sampanno aranne.....tesam aham annatamo etam aham brahma na panna sampadam attani sampassamano bhiyyo pallomam aranne viharaya.*

"I am full of self-discrimination. All those *Aryas* who walk in the forest with self-discrimination, I am..."
one of them. O Brahma, thus seeing the wealth of self-discrimination within myself I walk fearless in the forest.”

Here Prajna means the realization that I am other than non-self, senses, and all that which is destructible and painful. ‘Seeing the wealth of self-discrimination within myself’ clearly shows that one is seeing his own nature as it is in his own pure soul. Had there been no existence of the soul or had there been no soul in NIRVĀNA, then the above statement would have had no meaning at all. Prajna is called that intellect which discriminates self from non-self. The Great Jain Saint says in Samayasāra:—

पण्णाये गिताववो जो चेदा सो अहं तु गित्यवदो।
अवसेसा जेभाभा तेज मय्यरसर्व गाद्वच्च। ३२५॥

Panāye ghitavvō jō chedā so aham tu nichchhayado
avasesā jē bhāva te majjha paritta nādavvā, 325.

“That which should be grasped by self-discrimination is ‘I’ from the real point of view; all the other conditions should be known as other than ‘I’.”

Some Sayings of the Buddha by F. L. Woodward, M.A., 1925. Some quotations from the above book which show the existence of the soul are given below:—

Page 188.—Impermanent, alas! are all compounded things. Their nature is to rise and fall. When they have risen they cease. The bringing of them to an end is bliss. (D. N. II 198).
P. 190. Then make thyself an island of defence:
   Strive quick: be wise: when all thy taints
   Of dirt and dust are blown away, the Saints
   Shall greet thee entering the Happy Land.
   (Dhammapada vv 236).

P. 300. Rouse thou the self by self, by self examine self:
   Thus guarded by the self, and with thy mind
   Intent and watchful, thus, O mendicant,
   Thou shalt live happily.
   (Dhammapada vv 378).

The Jain Saint says the same thing in Samayasāra:
पद्धक्षि रथो गिष्ठं संतुझे होहि गिष्ठमेद्धि।
पद्देण होहि तिस्तो तो होहिदि उत्समं सोक्ष्मं। २२२।
Edamhi rado nichcham santuttho ho hi nichchhamēdhamhi,
Edēna ho hi titto tō ho hahidi ut tamam sōkkham. 222.
"Always be absorbed in this (soul); always be contented in it, be satisfied with it; then you will have the highest bliss."

The doctrine of the Buddha by George Grimm 1926.

P. 119. "Which is of greater importance, O youths, to search for this woman or to search for your 'I'?"
   (Mahavagga I. 14).

P. 120-124. "It must, from the outset, inspire us with confidence in the Buddha that he prefers the safer indirect way. 'This belongs not to me;' 'This am I not;' 'This is not myself.' The Buddha has drawn this dividing line between attā and anattā, between "I" and "not I" with great exactness."
"What I perceive originating and perishing, that cannot be my I, my Ego. On one side stands I; on the other, the whole gigantic cosmos, the duration, origination, dissolution of which I recognize in and through my personality."

P. 138. "This thought, wisely considered, also must make it clear that I am something standing behind life, behind the five groups, something only adhering, only clinging to life and to the five groups constituting personality, as to something alien which I think desirable."

P. 139. "The soul is an immaterial and therefore spiritual, therefore simple, therefore imperishable, substance. Notions are therefore nothing originally real, but an artificial product of reason distilled from the world given in perception."

Jain literature also says that the pure and true nature of the soul appears in its reality in the Nirvāna condition. The Jain Saint Amritachandra says in *Samayasāra Kalasa*:

अत्मस्बाचं परभाविभ्रमापूर्ण भावन्त विमुक्तेकं
बिलीन संक्त्यविक्त्यमजां प्रकाशायन त्रृस्त्तः नयोध्युदेति

Ātma swabhāvam parabhāva bhinnamāpūrṇa ma dysanta vimuktā mekam
Vilīna sankalpa vikalpa jālam prakāsayan suddha nayo bhhyudeti.—10/1.

अनादानंतमकलं स्वसंवेद्यसिद्धं स्फुटम ।
जीवं स्थवरं चैतन्यमुखे भाषक चकायते ॥
Existence of the Soul

Anâdyanantamachalam swasamvedyam idam sphutam,
Jivah svayamtu chaitanya muchchai schaka
chakâyate.—9/2.

"The nature of the soul is distinct from the nature of the non-soul; it is full of its own attributes, is eternal, independent, devoid of different notions. The soul is realized through the real point of view."—10/1.

"The soul is without a beginning or an end. It is steady, realizable by its own self; is itself conscious and quite apparent to the wise."—9/2.

This is the nature of Nirvāṇa also.

Page 178 of The Doctrine of the Buddha:

"No eye can see it, no ear hear it, no nose smell it, no tongue taste it, no touching touch it, no brain think it any more; because the subjective within us thus lies beyond all perception.—"There is a refuge beyond this sensual world." (M. I. 38).


"Therefore, O Ananda, be ye lamps to yourselves. Be ye refuge to yourselves. Be take yourself to no external refuge. Hold fast as a refuge to the Truth. Look not for refuge to any one besides yourself."

S. 35.—"Whoever shall be a lamp unto themselves, shall reach the very topmost height."

These passages also show the pure nature of the soul.
The Jain Saint Sri Yogindra Acharya says in *Yogasara*:

अप्पा अप्पा जउ सुणहि तउ गित्वाणु लहेही।
पर अप्पा जउ सुणिन्द्र तुहं तहु संसार भमेहि॥९२॥

"Appā appā Jau munāhi tau nirvanu lahehi,
Para appā jau munīhi tuhum tahu sansara
bhamēhi 12.

"If you will realize yourself, then you will have Nirvāṇa, but if you consider yourself as something else, you will roam about in the world."

Sacred Books of the East, Vol X, 1881 by F. Max Muller.

Dhammapada, Chap. XII, Self.

S. 160. "Self is the lord of Self, who else could be the Lord? With self well-subdued, a man finds a lord such as few can find."

S. 165. "By oneself the evil is done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another."

Here also the soul is referred to. It becomes pure on the removal of all the impurities of the five skandhas. The soul is itself responsible.

The same idea has been expressed by the Jain Saint Pujiyapāda Swami in his *Samādhi Sataka*:

नयत्यात्मानमात्मः जन्मनिर्वाणामेव च।
श्रुह रात्मात्मनसस्तस्माः न्योत्स्ति परमार्थोऽतः॥७५॥

*Nayatyātmānātmātmāiva janaṁ nirvāṇa meva cha,*
*Guru rātmatmanastasmōn nānyasti paramārthathah 75.*
"The Self carries itself to births and also to Nirvāṇa; therefore really the self is the lord of the self; in reality, there is no other lord of the self."

Dhammapada Chap. XVIII. Impurity.

S. 238. "Make thyself an island, work hard, be wise! When thy impurities are blown away, and thou art free from guilt, thou wilt not enter again into birth and decay."

Chap. XXV. The Bhikshu.

S. 369. "O Bhikshu, empty this boat! if emptied, it will go quickly; having cut off passion and hatred, thou wilt go to Nirvāṇa."

S. 379. "Rouse thyself by thyself, examine thyself by thyself, thus self-protected and attentive wilt thou live happily, O Bhikshu!"

S. 380. "For self is the lord of the self, self the refuge of the self; therefore curb thyself as the merchant curbs a good horse."

Tuvataka Sutta of Sutta Niṭṭata by Fausbold. (1881).

2/916. "Let him completely cut off the root of what is called Pāpancha (delusion) thinking "I am wisdom," so said Bhagavata—"all the desires that arise inwardly; let him learn to subdue them, always being thoughtful."

The above refers to the soul.

Pinjaya māṇava puṭkhā.

11/1133. "As the bird, having left the bush, takes up his abode in the fruitful forest, even so, I
having left men of narrow views, have reached the great sea, like the *Hansa.*"

The Pāli words are:—

विजो यथा कुञ्जनं पहायं
बहुकालं काननं अवसेयं
पत्रो वि अहं अपज्जस्ते पहायं
महोद्धिः हंसोरिव अजपतः ॥

*Dijo yathā kuṭavanakam paḥāya*
*Bahukkalam kānanam avaseyya*
*Evam vi aham appa dasse paḥāya,*
*Mahodadhim hansoriva ajjha ṣatto.*

Path of Purity by Buddha Ghosh. Translated by P. Maung Tui XX P. I & II P. 342:

The whole wide world we traverse with our thought,
And nothing find to me more dear than soul.
Since, aye, so dear the soul to others is,
Let the soul-lover harm no other man.

*Note.*—This passage also refers to the soul.

*The Life of the Buddha* by Edward J. Thomas (1927).

P. 188. The ascetic Malimkaya Putta is said to have asked many questions, one of which was whether a Tathāgata exists after death. Buddha refused to say whether he exists, whether he does not exist.

The silence proves that what remains in Nirvāṇa is only realizable, not describable.
P. 189. Dialogue between the nun Khema (wife of Srenika) and King Pasenadi:

She says, "Reverend one, the ocean is deep, immeasurable, unfathomable, even so, king, that body by which one might define Tathāgata is relinquished, cut off at the root, unrooted like a palm tree, brought to nought, not to rise in future. Freed from designation of body a Tathāgata is deep, immeasurable, and unfathomable like ocean."

This passage also proves that the pure soul in Nirvāṇa is out of mind and speech and is only realizable.

Sacred Books of the East Vol. XLIX. Buddhist Mahayana Text.

_Prajna Paramita._

P. 148. "When the envelopment of consciousness has been annihilated, then he becomes free from all fear, beyond the reach of change, enjoying final Nirvāṇa. All the Buddhas of the past, present and future, after approaching _Prajna Paramita_, have awoke to the highest knowledge."

P. 149. "O wisdom, gone, gone, gone, to the other shore, landed at the other shore."

This also shows that discrimination between soul and non-soul is _prajna_. This leads to purity of soul in Nirvāṇa. It also proves the existence of the soul.

Sacred Books of the Buddhists Vol. III by T. W. Rhys Davids L.L.D.

P. 64. "Moreover, Anand, happy feeling is impermanent, a product, the result of a cause or causes, liable to perish, to pass away, to become extinct, to cease, so too is painful feeling, so too is neutral feeling. If when experiencing a happy feeling one thinks "this is my soul"—when that same happy feeling ceases, one will also think:—my soul has departed, so too when the feeling is painful or neutral. Thus he who says: "my soul is feeling" regards as his soul something, which in this present life is impermanent, is blended of happiness and pain, and is liable to begin and to end. Wherefore, Ananda, it follows that this aspect: "my soul is feeling" does not commend itself.

Herein, again Anand, to him who affirms, nay, my soul is not feeling, my soul is not sentient, answer should thus be made:—my friend, where there is no feeling of anything, can you then say I am. You cannot, Lord. Wherefore, Ananda, it follows that this aspect:—nay, my soul is not feeling, my soul is not sentient, does not commend itself.

My friend, when feeling of every sort or kind to cease absolutely, then there being, owing to the cessation, thereof, no feeling whatever could one then say—I myself am?

No lord, one could not.

Wherefore, Ananda, it follows that this aspect:—nay, my soul is not feeling, nor it is not sentient; my soul has feeling, it has the property of sentience, does not commend itself.
P. 65. Now, when a brother, Ananda, does not regard soul under these aspects either as not feeling or having feeling, then he, thus refraining from such views, grasps at nothing whatever in this world, and not grasping he trembles not, and trembling not, he by himself attains to perfect peace. And he knows that birth is at an end, that the high life has been fulfilled, that what had to be done had been accomplished, and that after this present world, there is no beyond.

The above dialogue, if deeply thought of, will show that, that which is free from all kinds of thoughts, is only realiziable and is fully peaceful, is the pure soul itself.

When all attachment to all the objects, thoughts, impure natures and all lust and hate etc. are given up, then there is nothing to relinquish and nothing to grasp—that is the condition of soul's perfect equanimity or self-absorption. Really it is the way to Nirvāṇa and it is the Nirvāṇa itself.

The Jain Saint Amritachandra says in Samayasāra Kalasa:

अन्येष्यो व्यातिरिक्तमात्म जियतं विषयत्त पृथक वस्तुता ||
मात्रानोज्जन शृङ्ग शेतद्रमला शानं तथावस्थितम् ॥
मथ्याधिन्त विभागमुक्त सहज स्फार प्रमा भासुरः ॥
शुद्ध शान घोनोध्वास्म महिमा नित्योद्वस्तिष्रति ॥
उनमुः मुन्योऽवः मशेषतस्त तथात्त मा देव मशेष्यत्तद् ॥
यशायसा संहृत सवैदाकः पूर्णस्य संधारण मात्मनीद् ॥
Annyēbhya vyatiriktamātma niyatam vibhrat 
pi-thak vastutā, 
Mādānōjjhana sunya metadamalām jñānam tathā 
vaṣṭhi tam.
Madhyādyanta vibhāga mukta sahaja sphara 
prabhā bhāsurah
Śuddha jñāna ghano yathāśya mahimā nittyodayastiṣṭhati.
Unmuktā munmochhaya maśeṣatas tat tathātta 
mādeya maśeṣatas tat,
Yadātmanā sanhrita sarva sakteḥ pūrnasya 
sandhārana mātmaniha.

"When the knowledge of the soul, being freed 
from else-where, steadfast in the soul, having its sub-
stance freed from others, above giving up or grasping 
anything, assumes its own nature, then its grandeur 
bursts forth without any distinction of beginning, end 
and middle and he remains eternal, full of the pure 
mass of knowledge. One who has kept one’s full 
power within oneself has given up all that was to be 
given up and has taken in all that was to be taken in."

The Jain Saint Pujiyapada Swami says in Samādhi 
Sataka:

खसुष्य याबद्द्यश्रीयात्मानं चेतसम् तथाम्।
संसारस्तवदेवतेषां भवास्यांसे तु निर्भृति: ॥ ६२ ॥
Svabhuddha yāvad grihni yāt kāya vak chetasām 
trayam,
Sansārastavadeśāṁ bhedābhyaṁ tu nīrvitih 62.
"So long as the three (things) body, speech and mind, are taken to be the Self, there is wandering; on acquiring discrimination from them, there is Nirvāna."

When notions like "I am," "I am not," "What is I?" disappear, then only there is true knowledge, grasp and realization of the soul.

_Hindi Buddha Charyā_ by Saint Rahula.

(1) Sela sutta Page, 165.

Gotam is saying to Sāila: "I have known what should have been known, I have meditated upon what should have been meditated upon, I have given up what should have been given up; therefore, O Brahmana! I am Buddha."

In such words does Gotam declare that he has known himself, which is realizable, and has given up all non-soul.

(2) Mahali sutta P. 247. Gotam says:—"Mahali! once I was roaming in Ghosītārama of Kausambi. Then Mandissa Paribrajaka and Jaliya, disciples of Dārupātrika came to me and stood aside after greeting me. They asked "Gotam, are the soul and the body the same? or are the soul and the body both different?" Then I told them to hear patiently and said, "That monk who is full of right conduct obtains the first concentration and he knows and perceives this. He has no necessity of saying, "Are the soul and the body the same or are they different?" In the same
way he who obtains the second, the third and the fourth concentration and fixes his mind in perception and knowledge, has no necessity of saying "The soul and the body are the same" or "They are different." I know this, even then I do not say "The soul and the body are the same" or "they are different."

This statement proves that soul is different from the body and can be realized.

(3) Sandakasutta Page. 264. Gotama says "O Sandaka! just as a man whose hands and feet are cut off, knows that his hands and feet are cut off, even when walking, sitting, sleeping and awakening, so the monk who is Arhat and whose Āsavās are destroyed, always realizes that he is the destroyer of Āsavās".

This shows that there is a pure soul, freed from Āsavās.

(4) Mahasukulldai sutta P. 372. Gotama says "I have shown the path...Udai! just as some one may separate culm from the grass, then he knows that this is culm, this is grass; culm is separate and grass is separate....Just as a man may take away sword from a sheath, then he knows that this is sword, this is sheath, sword is separate, sheath is separate, although sword has come out of the sheath....Just as a man may bring out a serpent from a basket—thus I have shown the way."

These passages show that the soul is distinct from the body.
Existence of the Soul

(5) Ratṭhapāla sutta P. 354.

The Monk Rastrapala controlled in self has obtained the best Brahmacharya in this very life after knowing and relizing himself.

This also shows realization of the soul.

(6) Page. 358. Ratthapath sutta (M. N. 2. 4. 2). King! That Lord who is knower and perceiver, Arhat, and well-learned have preached 4 paths; knowing them, I have been homeless. They are (1) this world is destructible (2) this world is unsafe (3) this world is not mine, I have to go leaving all, (4) this world is a slave to craving.

Here also the soul is referred to.

I have thus shown such passages as prove the existence of the soul, selected by me from such Buddhistic literature as was available to me.

SOUL IN JAIN LITERATURE.

Now I shall give some passages about the existence of pure soul from Jain literature.

It should be remembered that the Jain literature describes soul from two stand-points, the real and the practical. The real stand-point speaks of the true and the real nature of the soul as it is free from all Karmic bondage or anything else. The practical point of view shows all the impure and incomplete conditions of the soul, which are caused on account of Karmic bondage, or contact with body and other
objects. First of all I shall quote those passages which describe the soul from the real stand-point, so that the nature of the pure soul may be known. The nature of the pure soul is the nature of Nirvāṇa. The Buddhistic literature mainly describes the soul in an indirect way, showing all that is foreign to its nature, but the nature of Nirvāṇa has been clearly described in a direct way. The Jain literature also has described the soul in an indirect way, showing the absence of that which does not belong to it. The following passages will show both the direct and indirect mention about the soul in the Jain literature:—

(1) *Samayasāra* by Kunda Kunda Acharya.

अहमिक्को कलु सुद्धो इङ्गणाणांगमद्धो सयास्ती।

पाधिष अति वट्ट चिन्तित अरण परमाराणान्तिविव। ४३।

Ahamikko khalu suddho damsana ṇāna maio sayā-rūvi, navi atthi majjha kinchiva aññam paramānu mittamvi (43).

"I (am) one, (i.e. myself) really pure, full of perfect knowledge, ever non-material. Another (i.e. the non-self) is never mine in any way, even to the extent of an atom."

जीवस्स पतिथवणो पाधि गंधो पाधि रसो पाधि य फासो।

पाधिबहवं ण सरीरं ण वि संधाणं ण संधवदं ५५।

जीवस्स पतिथ रागो पाधि दृशो पेव विज्जदे माहो।

णो पश्यणा ण कसं मोरकसं चानि ले पाधिः ५६।
Existence of the Soul

Jivassa natthi vanno navi gandhó navi raso naviya phásó.
Navi rūvam na sarīram navi sāthanam na sanghadanam.
Jivassa natthi rāgō navi dōsō neva vijjadē móhō.
Na ḍachchhaya na kammam no kammam chāvisē natthi 56.

“In the soul, there is no colour, no smell, no taste, not even touch, not any material form, nor body, neither material figure nor any kind of bones.” 55.

“In the soul, there is no attachment, no hatred, no delusion, neither causes of āsavās, nor Karmas and not the no-Karmas (materials forming outer body).”

(2) Niyamasāra by the same author.

Nāham nāraya bhāvō tiriyaṭṭho manuva deva ṭajjāo,
Katta nahi kāraiddā anumanta neva kattīnam 78.
Nāham Bālo buddho na cheva tāruṇo na kāranam tesim.
Katta nahi Kāraiddā anumanta neva Kattīnam 79.
Nāham Koho mão na cheva márā na homi loho him
Katta nahi Kāraiddā anumanta neva Kattīnam 81.
“I am neither hellish, nor sub-human, nor human, nor am I in the celestial condition. I am neither the doer, nor do I induce others to do, nor am I the approver of the doers.” 78.

“I am neither a child, nor old, nor a young man, nor the cause of any of them. I am neither the doer, nor do I induce others to do, nor am I the approver of the doers.” 79.

“I am neither anger, nor pride, nor deceit, nor greed. I am neither the doer, nor do I induce others to do, nor am I the approver of the doers.” 81.

Kevala nāna sahāvo Kevala damsana sahāva suha maiō,
Kevalasatti sahā vō sōham idi chintāe nāni 96.
Niyabhāvam navi muchae ṭhara-bhāvam neva gēnhe Keyim
Jānadi ōssadati savvam sōha idi chintāe nani 97.

“A Right-Knower meditates that that which has the nature of independent knowledge, independent perception, is blissful and has the nature of independent power is ‘I’. 96.

“A Right-Knower meditates that that which does not give up its nature and does not adopt another’s nature, but knows and perceives all is ‘I’.” 97.
Existence of the Soul

एको मे सास्त्रो अप्या नानाविद्यालागलक्षणो।
तेस्ता मे बहिरा भावा सवऽ ज्ञानगलक्षण। ॥ १०२ ॥
Ekó mē sāsadó appā nāna damsana lakkhanō,
Sēsā mē bahirā bhāvā savē sanjōga lakkhanō 102.

“My soul is ever one, eternal, having Knowledge and perception as (its) differentia. All the other thought-activities are foreign to me, due to connection with (non-soul).”

जात्तरम्परणार्थियं परमं कम्मत्वालियः सुढ़ै।
णानाइस्चउस्फावं अक्षयमविचारसमस्तेऽयं ॥ १७६ ॥
Jāī Jaramaranarāhiyam paramam Kammatthā vajjīyam suddham
Nānāē chau sahāvam akkhyamaviniśa māchēyam 176.

“A pure soul is devoid of birth, old age and death, is supreme and free from the eight Karmas, pure, having the four kinds of qualities of knowledge, perception, power and bliss, is indestructible, eternal and unbreakable.”

Such is the nature of Nirvāna also in Jainism.

(3) Samādhi sataka by Pujiyapada.

Yēnātmanā anubhūyē aham ātmanāivatmanatmanī,

Yēnātmanā anubhūyē aham ātmanāivatmanatmanī,
Sóham na tanna sá násau naikó na dvau na vá bahú 23
Yadbhavé suṣuptó ham yad bhāve Vyutthitah punah,
Atindriyamanirdes'yaṃ tat svasanvédya masmy-
ahám 24.

"I am that which is realizable by me, in me, as it
is, I am not ‘it,’ not ‘she,’ nor he, not one, nor two,
not many."

"In the absence of which I was sleeping, in the
presence of which I am awakened, that is ‘I’ which is
supra-sensual, indescribable and realizable by myself."

(4) *Istôpadesâ* by the same author.

Svasanvedana suvyaktastanumâtrodhi niratyayah,
Atyanta saukhyavanâtmâ lokâlôka vilôkanah 21.

"The soul has the highest bliss, it knows the
universe and the non-universe, is indestructible, is of
the size of the body it occupies, and is realizable by the
self only."

(5) *Ātmânusásanâ* by Sri Gunabhadra Acharya.

shänâsmaḥ śâstraśāṃ bhāvâtâtâtâtāstirnityutāḥ ।
tasyâdhyutimānakântanā śāvatèśānâśâsanam ॥ २७४ ॥
paśamânyâṁ maṁ mārthâ ānantaḥ ca ānantaḥ ca 
abhaśeke ।
nânyoadâjñâbhâmânavânyânâjñâmaśtam ॥ २७५ ॥
ajñatōrâjñâvānśarântaṁ kartā bhoṅka śuṅkā bujhaḥ ।
dèhâhālo malaśenduṣṭa ca gatvâdhyāmsaḥ ॥ २६६ ॥
Existence of the Soul

Jñānasvabhāvah syuddātmā svābhāvāvāpti rachutih,
Tasmādachyuti ma kāṅkshan bhavāyej Jnana bhāvanām 174.
Mām manyamanyam mām mātvā bhrāntē bhavārnavē
Nānyo hāmāhamevaḥmahanyonyo nyohmasti na 243.
Ajātānasvarō murtah Kartā bhoktā sukhi budhah;
Dehamātri malairmuktō gatvordhva machalāḥ
prabhuḥ 266.

"The soul has the nature of knowledge, and the realisation of this nature is Nirvāṇa; therefore one who is desirous of Nirvāṇa must meditate upon self-knowledge.” 174.

"Having maintained myself as another, and another as myself, and being deluded, I have wandered in this Ocean of Worldly existence (Samsara); (really) I am not the other, I am the I, another is another, another is not I.” 243.

"This unshakeable Lord (soul) is uncreated, eternal, non-material, doer and enjoyer of one’s own self, blissful, knower, free from impurities and is of the size of the body it occupies."

Tatvārthasāra by Sri Amritchandra Acharya.

पश्यति स्वस्वरूपं यो जानाति च चरत्वपि ।
दर्शन्यान चारित्र त्रयमात्मैव स स्मृत: ॥
Paśyati svasvarūpam yo jānāti cha charatyapi
Darśanajnāna chaṅitra trayamātmāva sa
smruthah.
"He, who believes in his own nature, knows it and acts up to it, is said to be soul, an embodiment of the three, belief, knowledge, and conduct."

_Samayásāra Kalasā_ by the same author.

अचिन्त्य शक्ति: स्वयमेवाध्यक्षिन्मात्र चिन्तामणिरेषयस्वात्
सर्वार्थसिद्धात्मतया विधचः शानी फिनन्यस्य परिण्हेण

Achintya saktiḥ svayameva devaśchin mātra chin-
tāmanireṣa yasmāt
Sarvārtha siddhātmaya vidhatta jñāni Kiman-
yasya parigrahena 12/7.

"Because the self is itself God, having unthinkable power and the unrivalled gem of consciousness and because all the purpose is served by its realization, therefore there is no use in grasping anything else."

शानी करोति न न वेद्यते च फर्मे
शानाति केवलमयं किलतत्स्माचाम्
जानन्यार्यं करणवेदनयोगमावात्
शुद्धस्माय नियत: स हि मुक्ते एव

Jñāni karoti na na vedaṁyate cha karma jānāti
ekavalamayam kila tatsvabhāvam
Jānanparam karāṇa vedanayorabhāvābhāvābhāvābhauṣunda
svabhāva niyataḥ sa hi mukta eva 6/10.

The one who knows neither performs nor enjoys any action. He only knows the nature of both, therefore not being the doer or enjoyer, but only knowing all else, he is fixed in his pure nature and is liberated in reality.
Existence of the Soul

Laghusāmāyika pāth by Sri Amitagati Achārya.

Yo darśanajñāna sukhāsvabhāvah samasta samsāra vikārābāhyah,
Samādhi gamyah paramātma sanjnah sa deva devo hridye mamāstam 13.

“May that Lord of Lords, who has the nature of perception, knowledge and bliss, is beyond all the worldly defects and is named the highest soul, be enshrined in my heart.”

Ekah satā śaśatikā mamātmya vinirmalāh sādhibhavah,
Bahirbhavah santyāpar samastā na sāsvatāh karmabhavāh svākhyāh. 26.

“My soul is always independent, eternal, pure and has the nature of consciousness, all the others (conditions) beyond me are not eternal, due to Karmic effects only.”

Srāvakāchāra by the same author.

Amananti sudhiyottār chētānam sukṣmamāvvyaya maṭasta kalmaṣam 89/15.
"The wise men maintain the conscious being as the embodiment of knowledge, and perception, diseaseless, devoid of defect, of death and birth, fine, eternal and free from dirt."

_Ekatva Saptati_ by Padmanandi.

_Ekameva hi chaitanyakam suddhanischayato-thava,_
Kovakâso vikâlpânám tatrâ khandâika vastuni_ 15.
_Ajamekam param sântam sarvopâdhi-vivarjiam,_
Âtmânamâtmanâ jnâtva tiśihe dâtmani yah sthirah_ 18.

_Sa evâmrîta mârgastha sa evamrîta-mâsnute,_
_Sa evârhan Jâgannathah sa evâ prabhuri-svarah 19_
_Kevalajnâna drik saukhyasvabhâvat tatparam mahaḥ_,
_Tatrajnâtena kim jnâtam driśte driśtam śrute śrutam_ 20
Suddham yadeva chaitanyam tādevāham na sansayah,
Kalpanayā nayāpyetaddhina mānanda mandiram 22.

"From the pure, real point of view, it is one conscious being, there is no room for any other notions in that unbroken substance." , 15.

"He, having known the soul, by himself as one, uncreated, highest, peaceful and devoid of all defects, remains steady in himself." 18.

"The same (self-absorbed) is staying in the path of immortality, the same enjoys the nectar of bliss, the same is the worshipful lord of this universe and the same is Almighty God." 19.

"That highest light has the nature of independent knowledge, perception and bliss; on knowing it, nothing remains to be known; on seeing it nothing remains to be seen, on hearing it nothing remains to be heard." 20

"That which is pure consciousness is undoubtedly 'I,' really it is devoid of even this notion. It is the home of bliss."

_Nischaya Panchasata_ by the same author.

_मनस्लोकिन्यां चाचामगोचरं यत्महुस्तनाम्यतिः।
स्थान्याभमातंगस्य चिन्द्रपमपूर्तं मन्यायः॥
_बैशाख: बिनय: कोषाधि कित्तुम्मेंसम्बधाद्._
स्फूटिक मणिपिण्डः रक्षत्व माहितितापूष्पतो रक्षात्॥_
Manasochintayam vāchāmagocharam yannahasta-norbhinnam,
Śvānubhava mātragramyam chidrūpamamūrtta mavyādvah 2.
Naivātmano vikāraḥ krodhādiḥ hintu karma sam-bhant hāt,
Sphatika maneriva raktatvā māsritat puṣpato raktāt 25.

"May that soul which is not thinkable by mind,
not describable by speech, bodiless, realizable by self-
absorption only, conscious and non-material, protect
us." 2.

"Anger etc. are not the soul's own real modifications,
but are caused by karmas, just as redness in a
crystal piece is due to its contact with the red
flower." 25.

_Yogasāra_ by Sri Yogindra Acharya.

سعود سخانو سعود جارو کونل پانسادوا ।
سو أتآ نا پنیس موندو جارو ہاہو سیوالاہو ॥
پنجال اشنونز اشنونوشنیر اشنونی یو اشنونی سهولواہا ।
بھائیوی پنجال گھڑشیوی عدو پاواہی ربدواہ ॥
ہنہو سعود آیاہو جیو ہنہو أتآ نا یود ٌ ۔
آیاسوی جارو جارو جیو أتآ ویکاہنی ٌ ۔
ہنہو عیدیو رھیش موہدیو مشنیوکام تی سعی ۔
أتآ نا موندو سوئندو عدو وہپاہی سیوالپنکی ٌ ।
_Suddha sacheyana buddha Jīnu kevala māna sahā-u,_
So appâ anudîna muñahu jai châhau siva lahu 26. Puggala anûji anû Jiu anûvî sahuvaçahâru, Chayañivi puggala gahahi Jiulahu pavâhi bhava-pâru. 54.


“'The soul is pure, conscious, Buddha (enlightened), Jina (conqueror), having the attribute of independent knowledge; if you desire the acquisition of Nirvâna, then meditate upon it day and night.”’ 26.

“'Matter is another, soul is another, all practical conditions are another, give up matter etc., grasp soul only; then thou shalt cross the Ocean of the world soon.”’ 54.

“'Just as the sky is pure, so the soul has been said; know space to be unconscious but your own soul to be full of consciousness.”’ 58.

“'This soul is independent, super-sensual, devoid of mind, body and speech; if you concentrate upon it by yourself, then you will have the acquisition of Nirvâna very soon.”’ 85.

Paramâtmaprakâsa by the same author.

अप्पा गोरुडङकिण्डु पावि अप्पा रस्तुण वोद्द ।
अप्पा शुद्धमवि शूल पावि णाणिउ णाणेजोद्द ॥
अप्पा बंमणु बड़सुणवि णाणिखसिउ णविसेखु ॥
The soul is neither white nor black, the soul is not red, the soul is neither fine nor gross. The learned know it through knowledge.” 87.
"The soul is neither Brahmāna nor Vaisya, nor Kshatriya, nor any other, neither it is man nor woman, nor of a commensex. The learned know it thoroughly." 88.

"The soul is neither merit nor demerit, nor time, space, medium of motion or rest, and neither body. It is nothing except the (pure) conscious thought-activity." 93.

"Meditate upon the soul as pure; what will be the gain otherwise; by meditating upon that, the highest position can be procured in a moment." 98.

"O Monk, really realize the soul as non-material, full of knowledge with the nature of highest bliss, eternal and defectless." 144.

"As the perfect soul is full of knowledge, so I am the infinite God; as I am, so the perfect soul, meditate on this without any doubt." 306.

_Sāra Samuchchaya_ by Sri Kulabhadrācharya Acharya.

_श्वच्छ दृश्यन्तरस्पर्श आत्मा चैव को भुजोभसे_ ।
_देश भावाश्च मे बाह्य स्वर्य संयोगश्चक्ष्यणे_ ॥ २५९ ॥

_Jnāna darsana sampanna ātmā chaikāh dhruvā mama,_
_Śēsā bhāvāscha me bāhyā sarvē samyogalaksanah_ 249.

"My soul is full of knowledge and perception, is one, independent and eternal; all the other conditions outside me are due to connection with another." 12
Tattvānusāsana by Sri Nāgasena Muni. 

तथा हि चेतने। अन्यस्वच्छोद्भूतस्मि शान्तिंनलक्षणः || १४७ ||
नामयं स्वच्छोद्भूतस्मि नावमस्यां न मे परः || १४८-॥
अन्यस्वच्छोद्भूतस्मि अघमेवाधम्योक्ष्यस्याहमेव मे || १४८-॥
अचेतनं भवे नाहि नाघमप्यस्यचेतनं ।
शान्तिमां न मे काष्ठाद्वन्यस्य कस्यचित् ॥ १५०-॥
सहव्यमस्मि च दिवं शान्ति द्रव्य सदान्युधालीनः ।
खोपाच्छेदः प्रामाणितः पुष्पागच्छन्दसूची || १५१ ||
स्वयमिष्ठं न च दिवं किन्तु पूर्वप्रेष्यसिद्धं जगत् ।
नौसिद्धं न च केश्य किन्तु स्वयमुपेश्चितः ॥ १५२-॥

Tathāhi chetanōasankhya praṇēsō mūrtivajaranah,
Suddhatmā siddha ruṇōsmini jnāna-darsana laksana
147.

Nānyōsmini nāhamāstyaṇyo nanyasyaham na me
parah,
Anyastvanyō hame vahamanyō-nya syāha méva
mē 148.

Achētanam bhave nāham nahamāpyastyā-chētanam,
Jnānātmāham na me kaschinnāha-manyasya kas-
yēchit 150.

Saddravyamsmi chidahām jnāta drīṣṭa sadāpyu-
āsānah,
Svapāttadehamāttrapātātha prathag-gagana va
damurtah 153,

Svayamistam nacha dvītam kītu-pēkṣyamidam
jagat,
Nōhameṣṭa nacha dveṣṭa kītum svaya muke-
ksita 157.
"I am the pure soul, conscious, having innumerable spacial units (in size), non-material, in the nature of the perfect soul and with the differentia of knowledge and perception." 143.

"I am not the other, nor the other is 'I', neither 'I' belong to another, nor another belongs to me; another is another, I am the 'I', another belongs to another, I belong to me." 148.

"I never become unconscious, nor unconsciousness becomes 'I', I am full of knowledge, nothing belongs to me, nor I belong to any other." 150.

"I am always an existing substance, conscious, knower, perceiver, and also unattached, I have the size of the body I reside in, even then free from the body, and non-material like the sky." 153.

"This universe neither loves nor hates me, nor is attached to me; I neither love nor hate it, but myself remain unattached to it." 157.

_Tattvasāra_ by Sri Dēvasēna.

द्वसणापावाहो असंख्यसो हु मतिपरिधीणो।
समहियेुहपावाहो गायनो परिसो अधा॥ १७॥
जस्य न कोहो माणो माया लोहो य सहू देखाओ।
जायणारामण बिय निरंजणो सो अहे मणिऔ॥ १९॥
फाससहववंथा सहादीया य जस्य णत्व पुषो।
सुझो चेयणभावो निरंजणो सो अहे मणिऔ॥ २१॥
णोक्षमक्षमरहिऔ केवलाणाहुणस्मिदो जो।
सोहे सिजो सुझो गिषो एको गिरालेबो॥ २७॥
Damsananánapáhánó asamkhadésohu muttiparihinó, Sagahiyadéhapamáno náyavvo erisó appá 17.
Jassa na kóhó máno máyá lóhó ya saila lésaó, Játijáramaranam viya niranjanó so aham bhanió 19.
Phásarasarúvagandhá-saddádiya ya jassa naíthi punó, Suddhó chëyana bhávó niranjaná so aham bhanió
Nokammakammarahio kévalanananaigunasamiddho jo, Sóham siddhó suddhó nichchó ekko nirálambó, 27.

"This soul should be known to be having special qualities of perception and knowledge, with innumerable spacial units (like the universe), non-material, having size of the body it occupies." 17.

"That which has not anger, pride, deceit, greed, thorn in thought, thought-paints, birth, old age, death, and any defect is 'I.'" 19.

"That which has not touch, taste, colour, smell, sound etc., but is a pure, conscious and defectless being is 'I.'" 21.

"I am devoid of no-karmas (body etc.) karmas, and full of independent knowledge and other attributes: I am perfect, pure, eternal, one, and independent." 27.

Thus some quotations of Jain Literature have been given above in order to show how the soul is described in them from the real point of view. This is the pure soul and this is what is called Nirvána. There is no difference between pure soul and Nirvána at all.
THE SOUL FROM THE PRACTICAL POINT OF VIEW.

From the practical point of view, the soul is described in connection with bondage of the material karmas. All the attributes and conditions which do appear through karmas are described. All this description of the soul from the practical stand-point does almost agree with that of the five Skandhas of the Buddhists. This impure condition of the soul is not its real nature. When this condition is destroyed, then Nirvâna is procured. This is what the Buddhist Literature says that when these skandhas which are destructible and are caused in connection with others are altogether destroyed, then Nirvâna is attained.

The Jain saint, Sri Nemichandra Acharya describes the nature of the soul in his Dravya Samgraha thus:—

जीवो उवाोगमं अमूत्ति कःता सदृह्यरिप्रणो।
भोजता संसारश्च सिद्धो सो विस्सतीर्दगई। ॥ २ ॥

Jīvo uvāgamās amūttī kattā sadehaçaprīmāno,
Bhattā samsārattho siddho so vissasoddhā ai ॥ (2).

The soul has nine characteristics. It is (1) living (2) has conscious attentiveness (3) is non-material (4) is the doer of actions (5) enjoyer of the fruits of actions (6) has the size of the body it occupies (7) wanders in the world (8) can become liberated (9) has the natural tendency to go upward.

We may describe these nine characteristics with some details, I. Living—The soul exists in any body
on account of material vitalities, Dravya Prana, and
dies when they are destroyed. They are ten in number,
five senses, of touch, taste, smell, sight and hearing;
three powers of body, speech and mind; age and
breathing. They are found in different degrees in the
different kinds of mundane beings as below:—

(1) One-sensed, beings such as earth-bodied, water-
bodied, fire-bodied, air-bodied, and vegetable-bodied.
They have got only one sense namely that of touch and
have in all four vitalities, touch, physical power, age and
breathing.

(2) Two-sensed beings such as insects of rice shell
and conches etc. They have senses of touch and taste,
and have six vitalities in all. Sense of taste and
speech-power are added to the four of the one-sensed.

(3) Three-sensed beings such as ants, bugs, lice,
etc., have three senses of touch, taste and smell and
have seven vitalities. Sense of smell is added to the six
of the former class.

(4) Four-sensed beings such as flies, wasps, bees,
moths etc., have four senses of touch, taste, smell, and
sight and have eight vitalities. Sense of sight is added
to the seven of the former class.

(5) Five-sensed irrational beings such as some
species of serpents which live in water; they have got
all the five senses, and have nine vitalities, sense of
hearing is added to the eight of the former class.
(6) Five-sensed rational beings such as human beings, celestial beings, hellish beings; four-legged animals like cows, buffaloes, deer, dogs, cats; birds, such as pigeons, peacocks, crows, parrots, and fishes, crocodile, tortoise, etc. They have got mind also in addition and thus have all the ten vitalities.

As the soul is really indestructible, injury to any of these vitalities is called Himsa. As a substance, matter is also indestructible, only dis-arrangement of material vitalities is the material injury. Passionate thought-activity is the internal cause of causing hurt to external vitalities. The number and value of vitalities injured, means lesser or greater sin. The least injury is caused in the destruction of one-sensed beings.

From the practical point of view, the soul is living on account of these vitalities. Really consciousness is the vitality which never leaves the soul.

II. Conscious-attentiveness—It is of two kinds:—Conation or perception and knowledge.

Conation is of four kinds:—(1) Conation through the eye, (2) Conation through any sense other than the eye or mind, (3) Clairvoyant conation, (4) Infinite conation.

Knowledge is of eight kinds (1) Mati Jñāna is knowledge derived through the senses and mind
(2) Sruta Jñāna is knowledge derived through objects known by sensitive knowledge or the knowledge of the books.
(3) *Avadhi Jñāna* is knowledge of the past and the future lives through the psychic power of the soul.

(4) *Manah-पaryaya Jñāna* is the knowledge of the ideas and thoughts of others.

(5) *Kevala Jñāna* is omniscience or knowledge unlimited as to space, time or object.

The first three kinds of knowledge when associated with right belief, are called right knowledge and when associated with wrong belief, they are called wrong knowledge. Thus there are eight kinds of knowledge. The living beings have got life, they are not dead—such recognition is done through any of these twelve kinds of conscious attentiveness. These are from the practical point of view. Pure conation and pure knowledge are the two real characteristics of a soul from the real point of view.

III. The soul is non-material from the real point of view, because it has not got colour, smell, taste and touch, the attributes of matter; but from the practical point of view, it appears as material in mundane life, because it is wholly obscured by the dirt of karmic matter. The worldly conditions and all impurities are due to the karmic effects. This impure condition is coming on from eternity, though new karmic matter is mixed and old one is shed off at every instant.

IV. *Doer* :-—From the practical stand-point, it is said to be the doer of its impure thought-activities, delusion, love and hatred etc., which are really due to
the operation of the material karmas bound previously. It is also called the doer of karmic bondage which is really effected owing to soul vibrations and passions. It is also called the doer of houses, pots, cloths, etc., as they are caused through the activities of its body, mind and speech. From the real point of view, the soul is the doer of its own pure thought-activities.

V. **Enjoyer**—From the practical point of view, it is the enjoyer of pleasure and pain caused by the effect of the past karmas. Really, it is the enjoyer of its own real bliss.

VI. **Has the size according to the body**—From the real point of view, it has innumerable spacial units equal to this universe, *i.e.*, it is as wide as the universe; but from the practical point of view, it contracts and expands according to the body it occupies owing to the effect of karmas; thus it has the size of the body it occupies. There are some special causes, when this mundane soul, while living in the body expands and goes to some distance like the electric current and then again contracts to the size of its original body. Its real size is not material, but it is a non-material conscious one.

VII. **It wanders in the world**—This soul owing to the effects of its meritorious and demeritorious karmas wanders in the world in the four conditions of life, celestial, hellish, sub-human and human. Beings from one-sensed to five-sensed animals are all sub-human.
The Jain Literature has divided the mundane souls into two kinds also. (1) **Immobiles**—all one-sensed beings such as earth, water, fire, air and vegetable-bodied. (2) **Mobiles**—All the others form the two-sensed to the five-sensed beings.”

**VIII. It can be liberated.** When through self-concentration, all the karmic matter is shed off and all the causes of inflow of new matter are removed, then the soul becomes liberated and attains **Nirvāṇa.**

**IX. It has the nature of going upward.** From the real point of view, the nature of the soul is to go upward, like the flame of fire. When it is freed from karmas, it goes upward to the top of the universe. But when it is in bondage with the karmas, it goes after death from one incarnation to another instantly in straight directions, i.e., east, west, south, north, upwards and downwards but not in cross lines. If the place of re-birth is in a crooked place, the soul will take turnings through straight directions and reach there. The readers will have some idea of the mundane souls from the above description.

**Panchāstikāya** by Sri Kunda Kunda Acharya says the same:—

जीवोत्ति हवदि चेदा उपोनागविसेसिद्धो पधु फल्ला।
भोत्ता य देहमसो ण हि मुसो कम्मसंजुस्तो। ॥ २७ ॥

*Jivottti havadi cheda upanaga visevidho padhu katta,
Bhotta ya dehamattato nahi mutto kammasanjutto 27.*
Existence of the Soul

"The soul is (1) living (2) realizer (3) has conscious attentiveness (4) lord of its destiny, responsible for its good or bad conditions (5) doer (6) enjoyer (7) having size according to the body it occupies (8) non-material (9) and is associated with karmas."

If we compare the actions of the five Skandhas of the Buddhists with the mundane condition of the soul in karmic bondage, its sensual and impure knowledge, feeling of pleasure and pain etc., we will come to the conclusion that Jainism and Buddhism are the same in this respect. The pure soul of Jainism agrees with the Nirvāna of the Buddhists. Although in the Buddhist literature, it is not clearly stated that any soul is coming on along with the five compound things, body, feeling, sensation, mentation, and (impure) consciousness, yet on deep consideration it will be noted that the positive thing which remains after the destruction of the five skandhas is Nirvāna i.e., the pure soul. It means that what was hidden under the effects of the five skandhas has now appeared in its pure nature. The soul retains its pure nature of greatest peace and bliss for ever.

If Nirvāna is not annihilation, but a positive condition of existence, it must be taken to be nothing else but the pure soul as described in Jainism.
CHAPTER III.

THE PATH OF NIRVANA OR LIBERATION.

From the last two chapters, it will be evident to the readers that the nature of Nirvana—the soul as is known from the Buddhist scripture is the same as described in the Jain literature. Now it is to be seen whether the path of Nirvana as given in the Buddhist literature agrees with that of Jain literature or not.

The path of Nirvana in Buddhism.

(1) Majjhima Nikaya Samma ditthi suttam (9).

अयमेव आरियो अत्थंजिको मनो आसव निरौधगामिनि पदिष्टता सेव्यथिति: सम्मादित्ति, सम्मासंकुषयो, सम्मावाचा, सम्माकाम्मंतो, सम्मा आजीवो, सम्मा बायामो, सम्मासति, सम्मा समाधि.

I. “Ayameva ariyo atthangiko maggo āsava nirodhagāmini patipada—an, seyyathi dam: samma ditthi, samma suṅkappo, samma vāchā, samma kammanu. samma ajīvo, samma vāyāmo, samma sati, samma samādhi.”

“Aryas! it is the eight-fold path which causes prevention of the āsavas; it is this:—right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”
Further this Sutta describes that in order to acquire right view, one should know the following things:—

... Further, one should know the following things:—

Yato kho āvassā arīyā sāvako akusalam pājanāti akusala mulam cha pājanāti, kusalam cha pājanāti, kusala mulam cha pājanāti... Katamam akusalam: (1) pāpa tipato (2) adinnādānam (3) kāmesu michcha charo (4) musāvādo (5) pisu na vāchā (6) pharusā vāchā (7) sanghappā taño (8) abhijjha (9) vyāpādo (10) michchha dīṭhi. Katamam akusala mulam, (1) lobbho (2) doso (3) moho.

The Ariya sāvaka knows what is harmful, what is the root of harmfulness, what is useful, what is the root of usefulness. The harmful are (ten):—(1) injury to living beings (2) taking what is not given (3) wrong engagement in sexual gratification (4) falsehood (5) back-biting (6) harsh speech (7) chatter (8) greed (9) enmity (10) wrong view. Their causes are temptation, hatred and delusion.”
Their opposites are useful and the root of usefulness.

आहार पजानाति, आहारसमुदयं व पजानाति आहार निरोधयपिदं व पजानाति: आहार चतारे कवलारो आहारो आलरिकाया सहुमोशा फस्तो दुतियो मनो सचेतना ततियो विशान चतुःथा समुदयो आहार समुदयो तण्डनिरोथो आहार निरोथो अत्यंगिको मनो आहार निरोधसामिनि पपिक्ष्णा.

Äháram pajanáti, áhára samudayanancha pajanáti, áháranirodhancha pajanáti, áhára-nirodha páti padancha pajanáti. áhára chattaro :—Kavalikáro áháro olarikova sukhumo va, phasso dutiyo, mano sanchetana tatiyo, vijnunam chattuttho, tanha samudayo áhára samudayo, tanha nirótho áhára nirótho, atthan-giko maggo áhára niróthha gámini páti padá.”

“(A right believer) knows the nutriment, the cause of nutriment, the checking of nutriment, the means of checking nutriment. Nutriments are four:—Mouthful eating gross or fine, contact is the second, volition is the third, (impure) consciousness is the fourth. Rise of desire is the cause of nutriment, prevention of desire is prevention of nutriment, the means of prevention of nutriment is the eight-fold path (described above).”

Note. Áhára is translated as nutriment by some, we may translate it as taking in or grasping.

Note. It is evident from the above description that when desire arises, the four kinds of taking in are
possible i.e., (1) taking in gross or subtle matter which is nutritious to the body, having contact with sense-objects for enjoyment, thought with regard to sense-enjoyment, and consciousness with regard to that enjoyment. When desire will be checked, there will be neither taking food, nor any enjoyment of senses, neither mental thought-activity pertaining to it, nor the consciousness regarding it. Cessation of desire is possible by following the eight-fold path of liberation.

"Dukkhamcha ājanāti; dukkhasa samudayan cha ājanāti; dukkha-nirodhancha ājanāti, dukkha-nirodha-gāmini-patipadancha ājanāti ;...Katunaṁ dukkham (1) jatīpi dukkham, (2) Jarāpi dukkham, (3) vyādhipi dukkham (4) maranampi dukkham (5) sōkapari deva-dukkha domanassupayasa (6) yam cha ichchhati tum na
labhatitampi dukkham (7) pancha upadana khandha dukkham; Katamam dukkha-samudayo:—ya iham tanha ponārbhavika nandiraga sahagata, tatra tatrabhi nandini; seyyathidam:—(1) Kāma tanhā (2) bhava tanhā (3) vibhava tanhā.

Katamo dukkha nirodha:—Yo tassa eva tanhāya asesa virāga nirōdhō chago, pati-nissango mukti, anālayō; katama dukkha-nirōdha-gāminī patipada-atthangiko maggo.”

“(A right believer) knows the pain, the cause of the pain, the prevention of the pain, and the way to prevent the pain. What are the pains? The pains are (1) birth (2) old-age (3) disease (4) death (5) sorrow, weeping, misery, sadness of mind, confusion (6) not to get the desired object (7) the five root-spheres of body, feeling, sensation, mentation, and consciousness.

The causes of the pain are desire to take re-birth, desire to have pleasure and welcoming the pleasures, just as (1) desire for sense-enjoyments (2) desire to have re-birth (3) desire to have riches or to be destroyed. The prevention of pain is to have total non-attachment with that desire, to check it, to give it up, to throw it off, to be liberated from it, not to be absorbed in it. The means for the prevention of pain is to follow the eight-fold path of liberation.”

Note. In the Hindi Buddha Charya Page 124 Maha satipatthana sutta Dig. N. 2. 22 the description of the five spheres is given thus:—To have organs of touch,
taste, smell, sight, and hearing is body-sphere or rūpa upādāna; feeling of pleasure and pain on knowing the sense-object is feeling-sphere or vedana upādāna; to know sense-object is sensation-sphere or sanjñā upādāna; having continual mental notions is mentation-sphere or sanskara upādāna; to sustain its knowledge is consciousness-sphere or vijnāna upādāna.

jarâ marana nirodho, ayaśeva atthangiko maggo jarâ marana nirodha gâmini ātâti paddâ."

"(A right believer) knows old age and death, cause of old age and death, prevention of old age and death, means of prevention of old age and death. What are old age and death? While living in their own bodies, to have by those living beings oldness, infirmity, decay, white hair, wrinkles in body, ripening of sense-organs, approaching to destruction of age is called old age. To be thrown off the living beings from their respective bodies, to be separated from them, their vanishing away, dying, ending life-time, dissolution of the spheres, freedom from body is death.

Birth is the cause of old age and death. Prevention of birth is the prevention of old age and death. The means of prevention of old age and death is the afore-said eight-fold path of liberation."

(5) जातिंच पञ्जानाति जातिसमुद्भायंच पञ्जानाति जाति
निरोधयंच पञ्जानाति जातिनिरोध गामिनी पादुपदंच पञ्जानाति—
या तेसं तेसं संचानं तद्व तस्मि सचिनिकाये जाति संजाति
ओक्षिती अमितिव्वस्थि खंडानं पाठमाहो आयतनानां पाठालाएोऽ
अयं बुध्ये जाति भवसमुद्रया जातिसमुद्रयो सचनिरोधा जाति-
निरोधो अवसेव अद्वैत को ममो जातिनिरोध गामिनी
पादपत्र.

"Jātincha pājānāti, jāti samudāyanachcha pājānāti-
jāti nirodhancha pājānāti, jāti-nirodha-gāmini-patipad-
dam cha pājānāti."
Ya tesam tesam sattānam tamhi tamhi sattaniyake jati sanjati; Okkanti, abhinivatti, khandhanam pata-bhavo, ayutānam āti lābhho, ayaṁ vacchate āti bhavo-samudayā jati samudayo; bhava nirodha jati nirodho-ayameva atthangiko maggo āti nirodha-gāmini āti pāda.

"(A right believer) knows the birth, the cause of birth, prevention of birth, the means of prevention of birth. To take birth of the living beings in their own respective bodies, to grow, to rise, to appear in spheres, to have sense-organs is birth.

Becoming or condition of existence is the cause of birth, prevention of condition of existence is the prevention of birth. The means of its prevention is the eight-fold path of liberation."

(6) Bhavant’ pājanātī, bhava-samudvānt’ pājanātī bhava-nirōdhagāmini pātipānt’ pājanātī tathā devo bhava kām bhavo ārupe bhavo asupe bhavo upadāna-samudvāya bhava-nirōdhend’ sa upadāna nirōdha bhava-nirōdha ātyametv’ ārupe bhavo bhava-nirōdha-gāmini pātipāda.

Bhavancha pājanātī, bhava-samudvānaccha pājanātī, bhava-nirōdha gāmini āti pādamcha pājanātī, tayā ime bhavah-kāmā bhavo, rūpa bhavo, arūpa bhavo, upādāna samudvā bhava-samudayo, upādāna-nirōdha bhava nirodho, ayameva atthangiko maggo bhava-nirōdha-gāmini āti pāda."
(A right believer) knows the condition of existence, the cause of condition of existence, prevention of condition of existence, the means of prevention of condition of existence. There are three kinds of conditions of existence: (1) sexual enjoyment-condition of existence (all the conditions of sub-human, human, hellish and celestial till the state they have got sexual desire). (2) body-condition of existence (The sixteen Brahma lokas, where there are bodies but no sexual desire). (3) body-less-condition of existence (they are four where there is no gross body).

Grasping is the condition of existence; prevention of grasping is the prevention of condition of existence. The means of prevention of condition of existence is the afore-said eight-fold path of liberation.

(7) उपादानंच प्रजानाति उपादानसमुदयं च प्रजानाति उपादान निरोधयं च प्रजानाति उपादान निरोधाणाति उपादानं छट्टायोः: (१) काम (२) दिष्टिः (३) सीखवात (४) अत्यवत तथा समुदया उपादानसमुदयो तथा निरोधा उपादाननिरोधायो अयमेव अद्वैतं अन्निको मम्मो उपादान निरोधवास्मिनी प्रतिपदः।

"Upādānanancha pājānātī, upādāna samudayanecha pājānātī, upādāna nirodhancha pājānātī, upādāna nirodha gāmīni paṭi paṭamcha pājānātī. Upādānam chatāro: (1) Kāma (2) dīṣṭhi (3) śīla-bāta (4) atta bāta. Tanha samudayā upādāna samudayo; Tanhā nirodha upādāna nirodho, ayyameva atthangiko maggo upādāna nirodha gāmīni paṭi paṭam."
"(A right-believer) knows the grasping, the cause of grasping, the prevention of grasping, the means of prevention of grasping. Grasplings are four: (1) grasping of sense-desires (2) grasping of speculative opinion (3) grasping in rules and rituals (4) grasping in theory of the self. (wrong view of the self taking the non-self to be the self).

Desire is the cause of grasping. Cessation of desire is the prevention of grasping. The means of the prevention of grasping is the eight-fold path of liberation."

(8) तप्पम च श्यानाति तप्पमासुधयंति पजामाति तप्पम निरोधानां तप्पम गामिनी निरीधिनां पजानाति खुर हमे तप्पम (१) रूप (२) सङ्ग (३) गाँध (४) रस (५) फोट्ह (६) धम्म वेदना समुद्राय तप्पम समुद्रा वेदना निरीधिनां तप्पम निरीधिनां अयोेव अहंगिको मग्न तप्पमासुधिनां गामिनी पानिपातः.

"Tanha cha pajanati; tanha samudaya chandha pajanati, tanha nirodha gaminī paṭi paṭamcha pajanati, chhaya ime tanha (1) rūpa (2) sādha (3) gandha (4) rasa (5) phaṭha (6) dhamma vedanā-samudraya tanha samudayo, vedana-nirodha tanha-nirodho, ayan eva aṭṭhangiko maggo tanha nirodha gaminī paṭi paṭā.""}

"(A right-believer) knows the desire, the cause of desire, the cessation of desire, the means of cessation of desire. There are six kinds of desires:—(1) of seeing colours or forms (2) of hearing sounds (3) of smelling
(4) of tasting (5) of touching (6) of mental states. Rising of feeling is the cause of desire; cessation of feeling is the cessation of desire; the means of the cessation of desire is the eight-fold path of liberation.

“Vedanancha pajaṇāti, vedanā samudayancha pajaṇāti; vedanā nirodhanancha pajaṇāti; vedanā nirodha-gāmini pāti pādancha pajaṇāti: chhaya ime vedanā kāyā (1) chakkhu samphassajā vedana (2) sota samphassajā (3) ghāna samphassajā (4) jīvā samphassajā (5) Kāya samphassajā (6) mano-samphassajā. Phassa samudaya vedanā samudayo, phassa nirodho vedanā nirodho, ayameva athihingiko maggo vedanā nirodha gāmini pāti pada.”

“(A right believer) knows the feeling, the cause of the feeling, the cessation of the feeling and the means of the cessation of the feeling. These six are the feeling-spheres:—(1) feeling due to contact with eye (2) due to contact with ear (3) due to contact with nose (4) due to contact with the tongue (5) due to contact with the body (6) due to contact with the
mind. Rise of contact is the cause of feeling; prevention of contact is the cessation of feeling, the eight-fold path is the means of the cessation of feeling."

(10) फस्संच पजानाति फस्ससमुद्राय च पजानाति फस्सकाया (1) चखु सङ्कस्सो (2) सोत सङ्कस्सो (3) वान सङ्कस्सो (4) जिह्वा सङ्कस्सो (5) काया सङ्कस्सो (6) मनो सङ्कस्सो। सतायतन समुद्या फस्स समुद्राय सतायतन तिरोधो फस्स निरोधो अयमेव अद्वितीय मनो फस्सनिरोधगामिति पटिपदः।

"Phassaucha pajanāti phassa samudāiyāncha pajanāti; phassa nirodhancha pajanāti, phassa nirodhagāmini pati padān cha pajanāti cchhaya ime phassa-kāyā:—(1) chakkha samphassō (2) sotā samphasso (3) ghāna samphassō (4) jihva samphassō (5) kāya samphasso (6) mano samphasso satā yatana samudayā phassa samudayo, satayatana nirodhho, phassa nirodhho, ayaṃ eva atthangiko maggo phassa-nirodha-gāmini pati padā." 

"(A right-believer) knows the contact, the cause of the contact, the prevention of the contact, and the means of the prevention of the contact. These six are the contact-spheres:—(1) contact of eye (2) of ear (3) of nose (4) of tongue (5) of body and (6) of the mind. Rise of six organs is the cause of contact; prevention of six organs is the prevention of the contact, this eight-fold path is the means of the prevention of the contact."
(11) सतायतनांचे पजानाति सतायतन समुद्ध्रवंच पजानाति सतायतन निरोधयंच पजानाति सतायतन निरोधगामिनी पटिपत्रंच पजानाति हय इमे आयतनानि (1) चक्कु (२) सोत (३) धाण (४) जिह्वा (५) काय (६) मनो. नामस्वर लमुद्रया सतायतन समुद्रया: नामस्वर निरोधा सतायतन निरोधी अवेतेव अहंकारिको मग्गो सतायतन निरोध गामिनी पटिपत्रा.

Satāyatananancha ṣajānātī, satāyatana samudayam, cha ṣajānātī, satāyatana nirodhancha ṣajānātī, satāyatana-nirodha-gāminī pati padamcha ṣajānātī; chhaya ime āyatanāni:—(1) chakkhu (2) sota (3) gh.ina (4) jīhvā (5) kāya (6) maṇo. Nāmarūpā samudayā satāyatana samudayo Nama rūpa “nirodha satāyatana-nirodho-ayameva atthangiko maggo satāyatana-nirodha-gāminī pati pada”.

“(A right believer) knows the six organs, cause of the six organs, cessation of six organs, means of cessation of six organs.

These six organs are:—(1) eye (2) ear (3) nose (4) tongue (5) body (6) mind. Rise of mental and material body is the cause of six organs. The cessation of mental and material body is the prevention of six organs, this eight-fold path is the means of the prevention of six organs.”

Note.—The Doctrine of the Buddha by George Grimm says, “By rūpa he means body consisting of
inorganic matter and by nāma the faculty of sensation, perception, of thought, of contact, of attention and so on. The meaning of nāma rūpa is that of a body capable of life. Nāma rūpa is six-sense-machine. Nama kāya—mental body. Rūpa kāya—material body.”

(12) नामसूक्ष्ण पजानाति नामसूक्ष्ण समुद्रसूक्ष्ण पजानाति नामसूक्ष्ण निरोधागामिनी पातिप्रदेश पजानाति वेदना, संहाना, चेतना, फस्सो मनसिकरो हदु वुच्छतेनाम बद्दारिः महाभूतानि चातुरं च महाभूतानि उपादाय रूपं विश्वान सूक्ष्ण्या नामसूक्ष्ण समुद्राय विश्वान निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया नामसूक्ष्ण निरोधाया

“Nāma rūpāncha pajānāti, nāma rūpāncha pajuṣṭāncha pajānāti, nāma rūpā nirodhanāncha pujā nāti, nāma rūpā nirodha-gāmīni paṭi pādanāncha pājā nāti, vedanā, sanjñā, chetana, ṣhasso, manasi-kāro, idum vuchchate nāma ; chattari mahā bhutani, chattanam cha maha bhutani upādaya rūpam, vijnāna samudayā nāmarūpa samudayo, vijnāna nirodha nāma rūpa nirodho, ayaneva atihangiko maggo nāma rūpo nirodha gāmīni paṭi pada.”

“(A right believer) knows the nāma rūpa, the cause of nāma rūpa, the cessation of nāma rūpa, the means of cessation of nāma rūpa. Feeling, perception, thought, contact, mind-notions are called nāma. The four great elements are earth, water, fire and air. The body is due to these four elements. The rise of consciousness is the cause of nāma rūpa. The cessation
of consciousness is the cessation of Nāma rūpa. This eight-fold path is the means of the cessation of nāma rūpa.

Note.—Here the nāma of the Buddhist philosophy includes all the worldly conscious thought-activities and impure knowledge. Nāma rūpa means a group of all the worldly conditions. According to the Jain literature also all the impure modifications of body and consciousness or the soul are what is called the world. The destruction of all this world is Nirvāṇa just as destruction of Nāma rūpa is Nirvāṇa in the Buddhist philosophy. Both the Jain and the Buddhist philosophies are agreed upon this point with difference only in name.

विज्ञानंच पजानाति विज्ञान समुद्रयंच पजानाति विज्ञान-निरोधंच पजानाति विज्ञान निरोधगामिनि पटिपंचं पजानाति
झयहसे विज्ञान काया (१) चक्खु विज्ञानं (२) सोत विज्ञानं (३) धान विज्ञानं (४) जिह्वा विज्ञानं (५) काय विज्ञानं (६) मनो
विज्ञानं संख्यासमुद्रयं विज्ञान समुद्रयं संख्यान निरोधयं विज्ञान निरोधो अथेव अहुंकारो मयो विज्ञान निरोध गामिनि
पटिपंच।

“Vijnānānchha pañjānāti vijnāna samudayancha
pajanāti, vijnāna nirodhamcha pajanāti, vijnananirodha-gaminī pañi padancha pajanāti; chhaya ime
vijnāna kāyā (1) chakkhu vijnānam (2) sota vijnānam
(3) ghāna vijnānam (4) jihva vijnānam (5) kāyā
vijnānam (6) mano vijnānam Sankara samudaya
vijnāna samudayo, sankara nirodho, vijnāna-nirodho ayameva atthangiko maggo vijnāna nirodha-gamini pati pada."

(A right believer) knows the (impure) consciousness, the cause of the consciousness, the cessation of the consciousness, the means of the cessation of the consciousness. These six are the spheres of consciousness: (1) consciousness due to eye (2) to ear (3) to nose (4) to tongue (5) to body and (6) to mind. Rise of mentations is the cause of consciousness, cessation of mentations is the cessation of consciousness. The eight-fold way is the means of cessation of consciousness.

Note.—Here sankhāra is translated as mentations, while Woodward in his book "Some Sayings of the Buddha" translates sankhāra as activities which make karmas. It appears that this sankhāra or sanskara is the link of acquisition of (impure) consciousness in the fresh body. This sanskhāra may be taken to be the group of past karmas.

संखारंच पजानाति संखारसमुदयंच पजानाति संखार
निरोधंच पजानाति संखार निरोध गामिनी पटिपद्वंच पजानाति
तथो इमे संखार (१) काय संखार (२) वाचि संखार (३) विचि
संखार अधिकसमुदया संखार समुदयो अधिकनिरोध संखार
निरोधो अयमेव अत्हीन्द्रो मगो संखारनिरोध गामिनी पटिपद्वा.

(१४) "Sankhārancha ājñānti, sankhāra-samudayaṃcha ājñānti, sankhāra-nirodhaṃcha ājñānti,
sankhara-nirodha-gāmini patī padān cha pujā nāti,
tayo ime sankhārā:—(1) Kāya sankhāro (2) vachi sankhāro (3) chitta sankhāro Avijjā samudaya sankhārā-samudayo, avijja-nirodha sankhārā-nirodho, ayameva atthangiko maggo sankhara-nirodha-gāmini pati-падā.”

“(A right believer) knows the sanskara, the cause of sanskara, the cessation of sanskara, the means of the cessation of sanskara. These three are the sanskaras: (1) body sanskara (2) speech sanskara (3) mind sanskara. Rise of ignorance is the cause of sanskara. Cessation of ignorance is the cessation of sanskara. This eight-fold path is the means of cessation of sanskara.”

(15) अविज्ञान पञ्जानाति अविज्ञानसमुद्वयं पञ्जानाति
अविज्ञाननिरोधगामिनी पञ्जानाति युक्ते अष्टां तुक्तस्मृत्ये अष्टां तुक्त निरोधे
अष्टां तुक्त निरोध गामिनी पञ्जानाति युक्तां अष्टां तुक्तां अष्टां तुक्तां
अविज्ञान आसव समुद्भयं अविज्ञानसमुद्भयां आसव निरोधां अविज्ञानिनिरोधकां
अष्टां अष्टां अष्टां अष्टां मग्नां अविज्ञाननिरोधगामिनी

“Avijjancha pañjānāti; avijja samudayancha pañjānāti, avijja-nirodhancha pañjānāti, avijja-nirodha-gāmini pati padancha pañjānāti dukkhe ajnanam, dukkha samudaya ajnanam dukkhe-nirodhe-ajnanam, dukkha-nirodha-gamini pati padāya ajnanam ayam vuchchate avijja āsava samudaya avijja samudayo
asava-nirodha avijja-nirodho, ayam cha atthangiko maggo avijja-nirodhe gamini-pati pada."

(A right believer) knows the ignorance, the cause of ignorance, the cessation of ignorance, the means of the cessation of ignorance, 'not knowing what is pain, what is the cause of pain, what is the cessation of pain, what is the means of cessation of pain is ignorance. Rise of asavas (impure thoughts) is the cause of ignorance, cessation of asava is the cessation of ignorance. This eight-fold path is the means of the cessation of ignorance.

(16) Aasavambha pajanati Aasava sumudyaacha pajanaati Aasava niradhya pajanaati Aasvanirodhagamini pattipranch pajanaati tayo imes Aasvao:-Kamasavo, bhavasavo, abhi-jrhasavo, ahevaasamudraka Aasvassumudayo Abhijjanairodha Aasvanirodhoi ahy abhunigiko maho Aasvanirodh gamini pattipada......Eva Aasava niradhagamini pattipranch pajanaati so alvaso ranagulasam pahay pattipahulasam pattivinoetva abhijjati dhritya manojulasam samnudhini:-va abhijj pahay vibhun upanadeva dhrityak dhrity akusy vicharam hoiti etcauta Arijyaksako smanaddhrityadhoite uduguvasam amanaddhrity adhe samatvagato apagato imes sadrasmo tita.

"Asavancha pajanati, asava-sumudayancha pajanati, asavanirodhancha pajanati; asava-nirodha-gamini pati padancha pajanati Tayo ime asava:-Kamasavo, bhavasavo, avijjasavo, avijja sumudayaa asava samu-
dayo; avijjā nirodha-āsava-nirodho, ayameva atthangiko maggo āsava nirodha-gāmini pati padā.......
Evam āsava-nirodha-gāmini patipadam pajānati, so savvaso rāgānusayam pahāya patighānusayam pati vino detvā asmiti ditthī minānusayam sammu hanirvā avijjam pahāya, vijjam uppadetvā dittheva dhamme dukkhassa antakaro hoti-ettāvatā ariya sāvako samma-ditthi hoti ujagatā ssa ditthī avechap pasādena saman-nāgato, āgato inam saddhamman ti.”

“(A right believer) knows the āsava, the cause of the āsava, the cessation of the āsava, the means of the cessation of the āsava. There are three āsava:—sense desire, desire of birth, entanglement in ignorance. Rise of ignorance is the cause of āsava. Cessation of ignorance is the cessation of āsava. This eight-fold path is the means of the cessation of the āsava. Thus he, who knows the path of the cessation of the āsava, having removed the dirt of attachment, has destroyed the dirt of hatred, having removed this pride of “I am” (such and such), having cut off ignorance, having acquired knowledge, ends the miseries even in this very life. Thus an Ārya sravaka is a right believer, and his view becomes right, he maintains firm belief, and he knows this True Dharma (the Path of Liberation).”

Note.—This samma ditthi sutta describes the means of checking the following things:—(we may count the thirteen things from reverse side)—(1) āsava (2) ignorance (3) sanskāra of mind, body and speech
(4) six spheres of consciousness (5) nāma rūpa, (6) six sense-organs (7) six sense-contacts (8) six sense-feelings (9) desire for six sensual objects (10) four graspings (11) condition of existence (12) birth (13) old age and death. These thirteen things are in succession the cause of the following.

In this sutta, firstly (ten) 10 harmful and 10 useful natures, then four kinds of nutriment have been said. Desire has been said to be the cause of four kinds of nutriment. Then seven kinds of pain have been said and there cause is assigned to three kinds of desire. A right believer should know all these rightly.

It should also be considered here that āsavas have been said to be the cause of the remaining twelve things said above in succession and those āsavas are three: (1) desire for senses, desire for birth, and entanglement in ignorance. Again ignorance alone is said to be the cause of these three kinds of āsavas. It therefore shows that ignorance is the cause of āsavas and āsavas are the causes of ignorance.

Not to know pain, cause of pain, cessation of pain and means of cessation of pain is ignorance. Pains are seven in number: (1) birth (2) oldness (3) desease (4) death (5) sorrow, weeping etc. (6) not to have the desired things and (7) five root-spheres of body, feeling, sensation, mentation and consciousness.
The cause of these pains has been said to be desire. That desire is of three kinds: desire for sense-enjoyments, desire for birth, and desire for riches or for not taking birth. If desire is destroyed, all pains are ended.

The purport of all this above description is this that ignorance is the root-cause of constant wanderings in the world. The means of removing ignorance and with it, all its family is to follow the eight-fold path.

The Buddhist literature is full of references to this Path.

Buddha Charya Hindi page 126 Maha suti patthana sutta of D. N. 2:22.

From the above Hindi description this 8 fold path is described below:

"(1) Samyak dristi—to know rightly and with full belief—the pain, its cause, its prevention and means of its prevention.

(2) Samyak sankalpa—firm determination of being rid of karmas, of being free from enmity, of following non-injury.

(3) Samyak Vachana—to give up falsehood, back-biting, harsh speech and chattering.

(4) Samyak Karmanta—to save himself from injury to living beings, from taking anything not given, from wrong sexual enjoyment.

(5) Samyak Ajiva—to have right livelihood and to relinquish unjust one."
(6) **Samyak Vyāyāma**—to strongly resolve, try, labour, and control for not having harmful thought-activities which have not yet arisen, to resolve etc. to give up the harmful thought-activities already arisen, to resolve etc. to have useful thought-activities which have not arisen, and to resolve and labour for maintaining the useful thought-activities which have already arisen, and to improve them, meditate upon them, and to lead them to perfection.

(7) **Samyak Smṛiti**—remembrance of the impurity etc. of the body and not to have grief or greed for it. In the same way having recollection of truth of feelings, mind-notions and other conditions.

(8) **Samyak Samādhi**.—Here the Monk, having freed himself from sense-desires and harmful thought-activities meditates upon the first kind of concentration which is full of love and happiness having been produced by right argument, right thinking and self-discrimination, (2) then he, on getting subsidence of argument and thinking, acquires the second kind of concentration full of love and happiness caused by internal peace, steadiness of mind, freedom from intellect and thinking and self-absorption, (3) then he, on being non-attached to any sort of love, and on having recollection of truth and being experienced, acquires the third kind of concentration in which happiness is realized. Such a monk is called non-attached, full of recollection and walker in happiness by the learned, (4) and then at last
he, on giving up pleasure and pain, on removal of good and bad mentality, acquires the fourth concentration which is without pain, without pleasure, full of purity of recollection of non-attachment or equanimity.”

It is necessary to know more about the 7th path Samyak Smrīti, therefore it is described as below:

Majjhim Nikāya tenth sutta Satipatthāna. Its purport is here given:

भगवान् एतद्वोऽः—एकायनो अर्थ मगो सत्तानं बिसुद्धियां सोकपरिद्वानं समातेक्षमाय दुःखदोमनस्तानं अत्थ गमाय शायस्त अधिगमाय निव्यानस्त सकिसकिरियाय स्विन चत्तारे सति पद्वान कतम चत्तारी हद मिष्कवे (१) कायेय काणुपस्ती विहरति आतापी सत्तानो सति मानो बिनेय्यतोके अभिज्ञाद्रो मण्डः (२) वेदनासु वेदनानुपस्ती विहरति. आतापी (३) चित्ते विचारानुपस्ती विहरति आतापी (४) धम्मेशु धम्मानुपस्ती विहरति आतापी.

“Bhagavā etadavoča:—Ekayano ayam maggo, sattānam visuddhiyā soha paridvānam samati khamāya, dukkha dhamanassānam atta gamāya, jha-yassa adhigāmāya, nibbanassa sakisa kiriya va, yadidam chāttharo satipatthana-Katame chāttharo:—idha bhikkhave (१) Kāye Kayanu-passi viharatī, ātāpi, sampajāno, satimā, vineyya loke abhiṣjha do-manaساسam; (२) Vedanāsu vedananupassi viharatī ātāpi.......(३) chitte chittanupassi viharatī ātāpi.......; (४) dhammesu dhammanupassi viharatī ātāpi......."
The Path of Nirvana or Liberation

Bhagavan said thus:—This is the one path for the purification of the beings, for removal of sorrow, weeping etc., for casting away pain and mental griefs, for knowing the truth, for realizing Nirvana,—and that is the four kinds of steadfastness in recollections:—What are the four?—The monk roams seeing his body as body only, knowing feelings as feelings only, seeing mind as mind only, knowing different conditions as conditions only. He must be active, conscious, full of recollection, removing greed and mental bad thought-activities. The mode of recollection of these four has been given in the sutta in detail, here its translation in short is given:—

1. Meditation upon the body:

(1) The monk, having entered into a forest and sitting in a posture (Palyankâsana) attends to his mouth; when breathing strong or mild, he may know it such and think that this body has nature of the rise and decay, one should have no attachment with it. There is nothing in this body which is liable of being adopted.

(2) When walking, standing, sitting, sleeping, or in any kind of movement of body, the monk should always be careful.

(3) When going near or far, seeing here and there, spreading arms and legs, wearing clothes, taking four kinds of food as eatable, drinkable, tastable, and lickable, casting away refuse, sleeping, awaking, speaking and in
silence etc. activities, the monks should be aware of all these and be careful in them.

(4) Then the monk may meditate that this body from head to foot, from foot to head is altogether full of filth, bones, blood, flesh, fat, perspiration, spitting, filth of nose, impurities etc.; just as a soak is full of different kinds of corn-seeds, a clever man knows them separately as pulse, rice, wheat etc., so he may know the nature of every part of the body separately.

(5) Then he meditates that this body is made up of the elements earth, water, fire and air.

(6) Then he thinks that this body is sure to be destroyed once and to become a dead body.

(7) Then he considers that this body when dead is liable of being eaten by eagles, crows etc.

(8) Then he meditates that the body when dead will be broken into parts of head, legs, arms etc. separately.

Then he thinks that this body will once be grounded and mixed into ashes.

Thus he becomes unattached with the body.

II. Meditation upon feelings:—

The monk knows, when he is feeling pleasure or pain and when there is neither pleasure nor pain. He properly ascertains the nature of the world pleasure and pain, strong and mild and also knows their internal and external features and their causes—knowing thus disinterestedly, he does not believe them to be useful.
III. Meditation upon mind.

The monk knows the attached mind as the attached one and non-attached mind as non-attached one, the mind with hate as one with hate and mind without hate as one without hate, the deluded mind as one with delusion, the delusionless mind as one without delusion; the steady mind as the steady and unsteady mind as unsteady; the mind in grandeur as in grandeur and the mind without grandeur as without grandeur. In the same way he recognises the charitable mind, uncharitable mind, peaceful mind, non-peaceful mind, passionless mind, passionate mind,—whatever be the nature of mind, he knows its internal and external features—knowing thus the nature of the thing, he does not identify any one with himself and does not grasp any one in this universe.

IV. Meditation upon the nature of conditions.

1. Meditation upon the five impurities (Nivarana):—
   (1) Sensual desire (2) enmity (3) dullness (4) restlessness and grief (5) doubt. Concerning these five, the monk meditates if they are found in him or not. If they are found, he knows such; if they are not found, he knows such; if they are not in him, he recognises how they can be produced; and if they are in him, he knows how to get rid of them. He also knows the way how not to let them again re-appear on their once disappearance. He is properly aware with the internal
and external features of these five impurities. He knows the way how they arise and how they are destroyed.

2. Meditation upon five root spheres.

(*Upadana skhandha*).

The monk recognizes the nature, the cause of arising, and the cause of destruction with regard to body, feeling, sensation, mentation and consciousness. He knows their internal and external feature.

3. Meditation upon the six internal and external sense-organs (*āyatana*).

The monk recognizes the eye, the object known through the eye, and the impurity of attachment produced in connection with these two; he also knows how the attachment can arise and how to destroy it if it has arisen, also knows the way how it may not again rise after its destruction once. In the same way, he recognizes all about ear, nose, tongue, body and mind.

4. Meditation upon seven modes of attaining true knowledge (*Bodhi anga*).

The monk recognizes if he has within himself the recollection of true knowledge; if he has it, he knows such; if he has it not, he knows such. He also knows how to produce it if it is not in him, and how to keep it firmly if it has arisen in him, and how to advance it to its completion. In the same way he
meditates upon the other six modes (1) thought of Dharma or piety (2) energy (3) love (4) peacefulness (5) equanimity or concentration (6) non-attachment.

5. Meditation on four Arya truths.

The monk rightly knows the nature of pain, its cause, cessation of pain and the means of cessation of pain.

As to the 8th path Samyak Samadhi four kinds of concentration have been mentioned. But there are other concentrations also after them. For them see Majjhima Nikaya 8th sallekhana sutta.

The other improved concentrations according to Sallekhana sutta are the following:—

(1) Akāsa-ānanta-āyatana, to have concentration on pure infinite space.

(2) Vijhāna-ānanta-āyatana—to have concentration on infinite consciousness.

(3) Akinchanya āyatana—to have concentration that nothing belongs to me.

(4) Naiva Sanjnā nā sanjnā āyatana to concentrate that there is neither name nor any nameless, neither any sensation nor any non-sensations. This last concentration leads to Nirvāna, it appears.

As has been said above, the root cause of worldly wanderings is ignorance. We may give some more quotations from the Buddhist works to show the path of Nirvāna.
(4) "The doctrine of the Buddha" by George Grimm, page 287-288. Ignorance is the basis of the whole chain of suffering. Ignorance is the deep night where-in we here so long are circling round (sutta nipâta on P. 730).

If ignorance is abolished, thirst and together with it all causuality is up-rooted for ever, those who have vanquished delusion, and broken through the dense darkness, will wander no more. Causuality exists no more for them (Itivuttaka 114). In dependence on ignorance avidya, arises organic process of senses; in dependence on them, arises consciousness vijnâna; in dependence on vijnâna arises corporeal organization Nâmarupa, in dependence on Nâmarupa arises six organs of sense Sata âyatana, then contact phasa, then sensation Vedana, then thirst trisna, then grasping upadana, then becoming bhava, then birth jati, then old age, death, sorrow, lamentation, pain, grief, despair (Udan I 37).

Note.—The eight-fold path described above has its root beginning with Sâmyak-darsana, right view.

The correct view is the very first element of the path constructed by the Buddha for the annihilation of suffering. He himself calls it ditthi or right view.

The same book shows the necessity of right concentration p. 394, Contemplating and contemplating we will purify our deeds; contemplating and contem-
plating we will purify our thoughts. Thus Rahula, you ought to exercise yourself (M. I. P. 420).


The path of Nirvâna is said in Chapter XX. Page 273. The best of way is the eight-fold; the best of truths, the four words (pain, its origin, its destruction, its way); the best of virtues passionlessness; the best of me–he who has eyes to see.

Page 276. You yourself make an effort. The Tathagatatas are only preachers. The thoughtful who enter the way are freed from the bondage of Mara.

Page 277. All created things perish; he who knows and sees this, becomes passive in pain; this is the way of purity.

Page 308. He alone who, without ceasing practices the duty of sitting alone, and sleeping alone, subdues himself, will rejoice in the destruction of all desires alone, as if living in a forest.

(6) Sutta Nipâta translated by V. Fausböll (1881).

I. Kâsi bharadvâja Sutta.

(2) Bhagwan said —

“Faith is the seed, penance the rain, understanding my yoke and plough, modesty the pole of the plough, mind the tie, thoughtfulness my plough-share and goad.

17
(3) I am guarded in respect of the body, I am
guarded in respect of speech, temperate in food; I make
truth to cut away (weeds), tenderness is my deliverance.

(4) Exertion is my beast of burden, carrying (me)
to nibbana, he goes without turning back to the place,
where having gone, one does not grieve.

(5) So the ploughing is ploughed, it bears the fruit
of immortality, having ploughed this ploughing one is
freed from pain."

II. Kulavagga (1) Uttham Sutta 4/333. Indolence
(Pamâda) is defilement, continued indolence is defile-
ment, by earnestness (appa pamâda) and knowledge let
one pull out his arrow.

(6) Garâ sutta (attha vagga IV).

9/812. As a drop of water does not stick to a
lotus, so the muni does not cling to anything, namely to
what is seen, heard or thought.

The Pali words are:—

उदविंदु वथापि बोक्ष्करे पदमे वथापि न लिप्पति पर्वं
सुमीनोपलिप्पति यत् ह्रें दिदुक्तुं मुतेदु या.

Uda vindu yathâpi pokkhare-padme yathâpi na
lippati,
Evan muni nopaliippati yata idam diitha sutam
mutesu va.

III. Tuvaluka sutta.

2/916. Let him completely cut off the root of
what is called Paâpancha (delusion), thinking “I am
wisdom” so said Bhagawata—'all the desires that arise inwards, let him learn to subdue them, always being thoughtful.'

6/920. As in the depth of the sea, no wave is born, (but as it) remains still, so let the Bikkhu be still, without desire, let him not desire anything whatever.

V. Parayan vagga (4) Pannava manava pukkha.

6/1047. Having considered everything in the world, O Pannava, so said Bhaghavata,—he who is not defeated anywhere in the world, who is calm without the smoke of passions, free from woe, free from desire, he crosses over birth and old age.

(14) Udaya manava pukkha.

3/1106. The deliverance by knowledge, which is purified by equanimity and thoughtfulness and preceded by reasoning or Dhamma, I will tell thee the splitting of ignorance.

Its Pali text is:—

उपेक्षासति संसुध्दं धम्म तक्षपुरेजयं अणणा विमोक्षसं प्राप्तं अविज्ञाय पञ्चेदिनं.

Upekkha sati sansudham, Dhamma takka pure javam, anna vimokkham prabru mi, avijjaya pabhedanam.

(15) Altadanda sutta (atthakavagga).

20/984. "The muni does not reckon himself amongst the plain, nor amongst the low, nor amongst
the distinguished; being calm and freed from avarice, he does not grasp after, nor reject anything.”

(7) “Path of Purity” Visuddhi Magga by Buddha Ghosh.

P. 63. “Whence can there be true happiness to him of broken virtue, who does not forsake sensual pleasures, yielding sharper pain than to embrace a mass of living fire.”

P. 161. “Where darkness exists, there is no lamp-light, so the concentration does not arise in the presence of sensual desires.”

P. 494. “Monks, I do not perceive any one state which is so great an offence as wrong view. Wrong views are supreme offences.”

(8) “Manuscript remains of Buddhist literature in E. Turkestan” by A. F. Rudolf—Heornele (1916).

4. Vinaya text:

“Sannisitavayam samprajā nena gantavyam samprajā nena sthā tavyam samprajā nena nisitavyam samprajā nena bhaktavyam upasthitī smriti nā avi-kṣipta chittena prasā dikena īryūpatha-sampannena susam vṛittenā yugantara-preksina sa gouravena.”
"One should sit, go, stand and eat after right understanding, keeping recollection, with steadfast mind, being glad, with control, should walk, seeing earth 4 cubits forward, with thoughtfulness."

(7) Suvarnāprabha Stotra.

Ayaścha Kāyo yathā sunya grāmāh, ṣadgrāma chaurophama indriyani.

Tanyeva grāma nivasanti sarve, na te Vijā nanti parasparēṇa 4.

Chakṣvendriyam rūpa gatesu dhamati, srotrindriyam sabda vicharanena

Ghrāṇendriyam gande vichitra hārī, jivhendriyam nittya rasesu dhaçvate 5.
Kayendriyam spārsa gata ėsu dhāvati, manendriyam dharma vichāranena,  
Sadendriyaniti parasparena svakam svakam visaya manā ti krāntāh 6.  
Chittam hi māyopuma chanchlancha śadendriyam visaya vicharnam cha,  
Yathaiva naro dhāvati sunya grāme, śad grāma chaurebhi samā sritancha 7.  
Chittam yathā śad visaya hitancha prajñānate indriya gocha rancha,  
Rūpescha sabbasa śa tathaiva gandho rasascha spārsa statha dharma gocharam 8.  
Chittam hi sarvatra sadendriyesu sakunireva chaśa mindriya sampravistham,  
Yantram cha yantrindriya sanskrittan cha na chendriyam kurvatu jnana matmakam, 9.

"This body is like a lonely village, the six sense organs are like the village thieves. These senses reside in this village of body, but they do not know each other. The organ of eye runs to see the colour, ear knows sounds, nose knows many kinds of smell, the tongue goes to know different tastes, the body-sense runs to the objects of touch and mind-sense engages in thought of conditions; these six sense-organs do not go against their own respective objects. This mind is feeling like deceit, is entangled in the objects of six senses, as a man goes in a lonely village and is captured by the six village thieves. This mind knows the objects of six
senses. This flies to them like a bird. Mind is a machine, which is engaged by the senses. You should not let it go to the senses but engage it in the self-knowledge.”

(8) Ratna rasi sutra.

समाधिः आर्योणां ध्वजा, प्रज्ञा आर्योणां ध्वजा, विमुक्ति आर्योणां ध्वजा, विमुक्ति क्षमदशेन्त्व आर्योणां ध्वजा.

Samādhiḥ āryānam dhvajā, praṇā āryanām dhvajā, vin.uktiḥ āryanām dhvajā, vin.uktiḥ jñāna-darsanām āryanām dhvajā.

“Concentration is the flag of the Aryas, self-discrimination is the flag of the Aryās, deliverence is the flag of the Aryās, perception and knowledge of deliverance is the flag of the Aryās.”


P. 194. How transient are all compound things; Growth is their nature and decay; They are produced they are dissolved again. To bring them into full subjection that is bliss.
PATH OF LIBERATION IN THE JAIN SCRIPTURES.

As the eight-fold path has been said to be the means of liberation in the Buddhist scriptures, so the three-fold path has been said to be the means of Nirvāṇa in the Jaina Scriptures.

This three-fold path is contained in the eight-fold path and vice versa. This three-fold path is called Ratnatraya Dharma or the Truth of the three gems. It is a combination of Samyakdarsana, right view or belief, Samyak jnāna, right knowledge, Samyakchāritra, right conduct.

The Jain Saint Kunda Kunda Acharya says in Samayasāra:

दुसरण जाण चारित्राणी संबिद्व्याणी साहुणा गिरं ।
ताणि पुण्यायण तिन्वितिणिवि अण्यांस्ये गिर्य्यये ॥

Damsana nāna charittāni, sevi davvāni sahuna
nichchham,
Tanī puna jāna tinnivi appānam cheva nichchhayado

19.
“A monk must always follow right belief, right knowledge and right conduct; from the real stand-point, know these three to be the self only.”

Jain philosophy, when it describes a thing from the practical point of view, analyses it into kinds and divisions; but when it describes a thing from the real stand-point, it thinks of it as an indivisible whole.
Therefore from the practical stand-point, the path is three-fold, but from the real stand-point, it is the self only.

When one's own self is believed in and known as it is in its own essence and is realized as such—then pure concentration of one's own self appears. It is the real three-fold path or the self itself.

Sri Umaswami says in his *Tattvartha sutra*:

सम्यगदर्शनान्वञ्चारित्राणि मोक्षमागे.

Samayag darsana jnâna châritrâni mlokta margva 1.

"Combination of right belief, right knowledge and right conduct is the way to liberation."

This three-fold path has been described in all the Jain Sacred Books.

Out of the eight-fold path of the Buddhist philosophy, *Samyakdristi* or right view and *Samyak-sankalpa* or right determination are included in *Samyag-darsana* or right view and *Samyag jnâna* or right knowledge of the Jain philosophy; while *Samyak vachan*, right speech, *Samyak Karmante*, right action, *Samyak ajiva* right livelihood, *Samyak vyayama* right effort, *Samyak smriti* right mindfulness, *Samyak samâdhi* right concentration, these six are included in *Samyak châritra* right conduct of the Jain philosophy. This fact will be known clearly from the description given further.

1. *Samyak darsana* or *Samyak-dristi* Right belief or Right view.
The Jain scriptures describe right belief with knowledge as *Samyak darsana*. From the practical point of view, it is necessary to have firm belief in the seven principles. Umaswami says in *Tattvārtha sutra*:

\[ \text{तत्त्वार्थशब्दानं सम्यग्दर्शनम्} \]

\[ \text{॥ ॥} \]

\[ \text{जीवाजीवांशवांशवन्धः} \]

\[ \text{संवरनिर्जःरामोक्षास्तत्वम्} \]

\[ \text{॥ ॥} \]

*Tattvārtha sraddhanam samyag darsanam 1. 2. Jivajivasravabandha sanvara nirjara mokṣastattvam 1. 4.*

"Belief in the seven principles as they are, is called right belief. The principles are *Jīva* soul, *Ajīva* non-soul, *Asrava* inflow, *Bandha* bondage, *Samvara* checking, *nirjara* shedding, *Mokṣa* liberation."

All the modifications and objects of this universe come under the first two principles, soul, and non-soul. *Nāma rūpa* of the Buddhist philosophy is included in these two principles. Feeling, perception, mentation, consciousness are found in the impure soul, while body is included in non-soul. Just as in the Buddhist philosophy, the knowledge and belief in the pain, its cause, its cessation and the way of its cessation is Right View; so also in the Jain Philosophy pain and its cause are described by the two principles *Asrava* inflow and *bandha* bondage, while the cessation of pain is the *Mokṣa* or liberation and the means of cessation is included in *Samvara*, checking and *Nirjara*, shedding."
The Path of Nirvana or Liberation

It will be noted that in the Jain Scriptures, these principles are described according to the root-meaning of their words as per Sanskrit composition, e.g., Āsrava means "Asravati yat"—that which comes is āsrava. "Yena asravati tat"—that through which comes is āsrava.

Karmic molecules, which are very fine particles of matter and which cannot be perceived by any of the five senses, do come near the soul by attraction; their coming is āsrava.

The good and bad activities of mind, body and speech are the causes for the inflow of karmic matter, therefore they are also called Āsrava. Inflow of karmic matter is called dravya āsarva material inflow or objective inflow while its cause is called bhāva āsarva or subjective inflow. Likewise the fine karmic matter bound with the mundane soul is called Dravya bandha, material bondage or objective bondage.

The thought-activity causing this material bondage is called bhāva bandha subjective bondage. Karmic matter which is prevented from inflow is called dravya samvara or material checking or objective checking, while the thought-activity which checks the inflow is called bhāva samvara, subjective checking. Karmic matter which is shed off is called dravya nirjara material shedding or objective shedding, while the thought-activity which causes shedding is called bhāva nirjara or subjective shedding. Total freedom of soul
from karmic matter is called *Dravya moksa* material liberation or objective liberation; while pure thought-activity which removes all the karmic molecules is called *bhava moksa* or subjective liberation.

The Buddhist literature has clearly described the subjective inflow, bondage, checking, shedding and liberation, while the objective inflow, etc. have been dealt with in a vague manner. It appears that the ordinary public will not understand easily the details of the material inflow etc. and perhaps this consideration has prevented them from being clearly and explicitly dealt with.

The Jain philosophy has described the subjective inflow and subjective bondage, *i.e.*, causes of inflow of karmic matter and their bondage as follows:—

\[
\text{मिथ्याद्वैतिनाविराटनिर्मादिक्रस्थायोग चन्द्रहेतुतथः} \]

\[
\text{Mitthya darsanāviraṭi pramāda-kaśaya yoga bandha hetawah 1/8.}
\]

The causes of bondage (and inflow) are (1) *Mitthya-darsana* or *Mitthva drista*, *i.e.*, wrong belief in the true principles (2) *avirti* not to restrain from *himsa* injury, *Asatthyā* falsehood, *steya* stealing, *abrahma* unchastity, *parigraha* thirst for worldly possessions (3) *prāmada* carelessness or indifference to useful thoughts leading to *Nirvāṇa*, (4) *Kaśava* passions, *i.e.*, anger, pride, deceit and greed (5) *yoga* activities of mind, body and speech. These five are both the subjective inflow and subjective bondage.
The Jain saint Nāgasena says as follows in his *Tattvānusāsana* about wrong belief and bondage:

1. ताप्तिकोपतत्सेयो भवेयाय: शिवश्रमणे।
2. तत्त्व वहमपादेयिति हेमथाभयाद्यसै।
3. वंधो निवंधनं जात्य हेमायितुपदरिषतः।
4. हेम श्याहुःखुस्योर्येर्दाहीजिन्द्र हर्षं।
5. भोक्षात्सर्वकारणं चेतुदारयुत्राहरुः।
6. उधारं चुक्यं यस्माद्सहाराविलिपितः।
7. तत्संसर: संहेतु भो: व च संहेश: परख्यां।
8. जीवकर्मांशोधनां स महिष्क्षुतुविधि।
9. वंधस्य कार्यं संसारं संवेदुःखरोगिनाः।
10. द्रव्येवार्दिपनं स चानकविध: स्मृत:।
11. स्मरित्यादृशीनां नानाध्वारितकाणि समास्त:।
12. वंधस्य हेतौतन्यस्तु तथायामेव विस्तरः।
13. अनुथाबिशेष्यथारथव्यथगथकृत्तिनां॥
14. ह्यिश्चोहोद्यान्मोहो भिष्यादेशनमुच्यते॥
15. ध्यानाभुयादेद्याविधन्याधिकारिन्यो अ्यः।
16. अस्मां संसारायेति मिथ्याध्यानसिद्धं बिधं॥
17. ब्रुत्तिमोहोत्याज्ञानातैः कभायशवशाचरतः।
18. योगव्यवस्तित्षुपथमिथ्यादिर्बिचरिते॥
19. वंधेनेतुव सर्वसु मोहम्म प्राप्त प्रकारितं।
20. मिथ्याशास्त्रं तु तत्वेऽव सत्ववस्मवशिष्यनन॥
21. ममाहंकारानामानि सेनान्यो तौ च तन्तुत्वो।
22. यवावत: स्वुपरासो मोहवृहत: प्रवचन्तेत्॥
23. हाश्चव्यायमेश्वनु स्तत्त्वसमुखेषु कर्मजनितेषु॥
24. आत्मीयाभिनिवेशो ममकारो मम यथा देहं॥
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"The principles have been said to be of two kinds adoptable and the other avoidable, so that the deserving souls, who are suffering by the heat of birth, old age and death, might attain the bliss of Nirvāṇa, 3."
Bondage with its cause is avoidable, because it is the seed of producing worldly pleasure and pain which are themselves avoidable. 4.

Liberation with its cause is adoptable, because it is the seed producing Spiritual Bliss which is adoptable, 5.

Intermingling of soul and karmic matter owing to its causes is bondage which is of four kinds:—Class-bondage, duration-bondage, fruition-bondage, quantity-bondage. 6.

The fruition of bondage is wandering in this world of many kinds such as material, spacial, etc. causing suffering to the worldly souls. 7.

The root causes of bondage are three, wrong belief, wrong knowledge, and wrong conduct, all else is its detail. 8.

Wrong belief is not to believe in the principles as they are, on account of the operation of right-belief-deluding karma. 9.

Wrong knowledge is to know the substances wrongly or doubtfully or not to care for knowing them on account of the operation of knowledge obscuring karma. 10.

Activities of mind, body and speech caused by passions like anger etc., on account of the operation of right-conduct-deluding karmas are said to be wrong conduct. 11.
Among the causes of bondage, wrong belief is the prominent cause; wrong knowledge is a minister to the king Wrong Belief or Delusion, 12.

'I am this', 'it is mine' these two are the sons as well as commanders-in-chief of the king Delusion; under their control the army of Delusion acts. 13.

That which is always other than the self just as body and other conditions is due to karmas. To identify oneself with them as "it is mine" is just as to believe that body is mine. 14.

To identify oneself with the impure thought-activities due to the operation of karmas which do not really belong to self as 'I am this' 'I am the King, (is wrong). 15.

'I am this' 'it is mine' these two thoughts arise on account of wrong belief with wrong knowledge. Attachment and hatred are due to these two. 16.

Attachment and hatred bring forth passions like anger etc. Affected by these passions, mind, body and speech, act, and through their actions the sins of injury to living beings etc. are caused. 17.

Through these sins, bondage of karmas occurs; on account of the operation of these karmas, good or bad conditions of existence appear, where the beings have fresh outer bodies and with them, sense organs. 18.

There the beings grasp the objects of senses and thereby produce delusion, attachment and hatred. whereby again bondage of karmas occurs; thus the
mundane soul wanders with the army of delusion in this world, 19.

*Note.*—From the above description the nature of delusion or wrong-belief is clearly evident. It shows that to identify the self, which is really *Nirvāṇa* in essence, with any worldly condition is delusion.

This wrong belief is of the subjective inflow or *Aśrava* or subjective bondage or *bandha*. Right belief removes the wrong belief.

The Jain Saint Amrītachandra says thus about right belief in *Tattvārthaśāra*.

पश्चायित खस्यरूपं यो ज्ञाति चरत्यापि ।
दशोनशात्त्वात्त्वारित्र दयमौत्त्वच स स्मृतः ॥

\[\text{Paśyati svasvārūpaṃ yo jānāti charatyapi} \]
\[\text{Darśana jñāna chaśritra trayamātmaiva sasmitah.} \]

“Belief in one’s own real self is right belief, knowledge of it is right knowledge, realization of the same is right conduct. Really this self is itself right belief, right knowledge and right conduct.”

Right belief is to believe in the self as it is in its essence, while wrong belief is to identify oneself with all the other conditions and thoughts foreign to this real self.

Checking of the subjective inflow and bondage and of *Vowlessness* is caused by practising the full vows of non-injury, truth, non-stealing, chastity and non-possession. Checking of subjective inflow and bondage, and of carelessness is caused by acting carefully, that is by observing the five kinds of carefulness, *i.e.*, *Samiti*.
(1) Iryâ samiti—carefully walking after seeing the way four cubits forward in the day-light.
(2) Bhâsha samiti—carefully speaking sweet and non-injurious words.
(3) Eshanâ samiti—carefully eating pure food given by a layman out of the food prepared for his family only. A Monk will not arrange for his food himself, nor order any one for it.
(4) Adâna-niksêpana samiti—carefully taking and putting things so as not to cause injury to any life.
(5) Pratishthaapanâ samiti—throwing out bodily filth so carefully as not to injure any life.

Checking of the subjective inflow and bondage of passions is caused by following the ten rules of piety or Dasa Dharma, by contemplating twelve meditations, or dvâdasa bhâvana, by conquering twenty-two kinds of sufferings or dvâvinsati parishkha jaya and by following five kinds of right conduct or pancha châritra.

The Ten rules of piety are:—Uttama Kshamâ or highest forgiveness, control over anger.
(2) Uttama mârdava or highest humility, control over pride.
(3) Uttama ārjava or highest straight-forwardness; control over deceit.
(4) Uttama saucha or highest contentment or purity, control over greed.
(5) Uttama sâtya or highest truth, refrain from false-hood.
(6) *Uttama samyama* or highest self-control, restraint of senses and compassionate dealing.

(7) *Uttama tapa* or highest austerities, control of desire and self-meditation.

(8) *Uttama tyāga*, or highest charity, to bestow alms of food, medicine, knowledge and fearlessness to the deserving.

(9) *Uttama ākīnchanya* or highest non-attachment, not to regard any non-self to be one's own self.

(10) *Uttama Brahmacharya*—highest chastity, refraining from thoughts of sexual enjoyment.

The Twelve meditations are:—

(1) *Anitya* or *transitoriness*—All created things and modifications are destructible such as riches, family, body, pleasure, pain, impure thoughts etc.

(2) *Asarana* or *unprotectiveness*, no one can protect us from death and karmic effects.

(3) *Sansāra* or *worldly wandering*, all the four conditions of existence, hellish, celestial, sub-human, and human are full of sufferings and are therefore to be avoided.

(4) *Ekatva* or *solitariness*. The self is alone responsible for its actions; alone it is born, alone it dies, alone it has to suffer. Its nature is free from all non-self.

(5) *Anyatva* or *otherness*. All the good or bad karmas, body, different objects, conditions and non-self thoughts are other than one's own self.
(6) *Asuchitva* or *impurity.* Body and its contents are impure; one should not be deluded by this impure body.

(7) *Asrava* or *inflow.* Wrong belief etc., are the causes of inflow of good and bad karmas.

(8) *Samvara* or *checking.* Right belief etc., are the causes of checking the karmic inflow.

(9) *Nirjara* or *shedding.* Right self-concentration, equanimity, and non-attachment are the causes of shedding karmas.

(10) *Loka* or *universe.* Universe is uncreated, eternal, full of self and non-self substances. It is changing on account of conditions, but indestructible on account of the root substances.

(11) *Bodhi durlabha.* Difficulty of obtaining knowledge. It is very difficult to understand the true path and also to follow it. When once it is known, it should be pursued carefully and wisely.

(12) *Dharma* or the *True Path.* True path is right belief, right knowledge and right conduct. This is the means of liberation and perfect bliss.

**Conquering of Twenty-two Sufferings:**

The sufferings are: (1) Hunger (2) thirst (3) cold (4) heat (5) biting of mosquitoes, etc. (6) nakedness (7) dislike (8) woman (9) walking (10) sitting (11) sleeping (12) abuse (13) beating (14) asking alms (15) Failure to get alms (16) disease (17) contact with prickly shrubs (18) dirt (19) honour or dishonour
Five Kinds of Right Conduct:—

1. Sāmāyika—equanimity or self-concentration.
2. Cchedopasthapana—Recovery of equanimity after a fall from it.
4. Sukhsma samparaya—Slightest passion.
5. Yathakhyata—Ideal and passionless conduct.

Checking of the subjective inflow and bondage of of mind, body and speech activities is said to be Gupti or restraint of mind, body and speech by engaging oneself in self-contemplation.

All the kinds of subjective inflow or Bhava asrava, mentioned in the Jaina scriptures, if compared with the asravas dealt with in the Buddhist literature will be found to agree with one another.

See Majjhim nikaya sawvasava suttta the second.

Some purport of the above is given below:—

Katame dhamma manasikaranaya:—yassu dhammasu manasikarotasa anunapphanno va kamasavo na uppajjati apphavo va kamasavo pahitya anunapphavo va bhavasavo na uppajjati apphavo va bhavasavo pahitya anunapphavo va abhinivasavo na uppajjati apphavo va abhinivasavo pahitya ime dhamma manasikaranaya.

Katame, dhamma manasi karaniya:—
Yassa dhammassa manasi karoto anuppanno
Vassa kamasavo na uppajjati uppanno va
Kamā savo pahiyati, anuppanno vā bhavā savo
Na uppajjati, uppanno vā bhavā savo pahiyati,
Anuppanno vā avijjāsavo na uppajjati
Uppanno vā avijjāsavo pahiyati, ime dhammā
manasi karniyā.

"What thoughts should be kept in mind?—

That thought which prevents rising of sensual
desire already not arisen, and that which destroys
sensual desire if arisen; that thought which prevents
rising of desire of existence already not arisen and that
which destroys desire of existence if arisen: that thought
which prevents rising of ignorance already not arisen
and that which destroys ignorance if risen should be
kept in mind."

अहोस्मः अहं अतीतं अद्वन्न...भविष्यामि अहं अनायतं
अद्वन्न...पश्चप्पर्वः अद्वन्न अहं असि तस्स पयं मनसिकरोतो
छण्ड दिश्वतं अण्णतरा दिश्ति उप्जाति (१) आर्थिकाचा (२)
नार्दिकमेक अत्या (३) अत्तर्या अत्ताः संजातामि (४) अत्ताः अत्ताः
अद्वन्न संजातामि (५) अत्ताः अत्ताः संजातामि (६) यो मे
अत्या...कम्याचि विपरेष्य पादस्वातेभि �服务商 अत्या विच्छो...
भयो सस्तो अविपरितमध्यमो......ह्यति दिश्विर्मं दिश्विर्मं
दिश्विकातां दिश्विबिइकु दिश्विबिकाः दिश्विसंयातां दिश्विसंयाता-
थाजन संयुतो......व परिमुखः ज्ञातत्या ज्ञातमर्णन सोष्केदिः
परिदेशं दुस्वेदि दोमस्तेशिः उपायासेशिः...सो हदं दुस्वंति
सोनसो मनसिकरोति अर्थं दुस्वसुमुद्याः...अर्थं दुस्वनिपो-
धोति अर्थं दुस्वनिरोधो गाैमिनि पद्धिपदा तस्स पयं मानसि
"Ahosim aham attam adhā nam.....bhāvissāmi aham anāyā tam adhānam pachchappannam add hānam aham asmi—tassa evam manasi karoto-chhāṇam dīṭhinam annatarā dīṭhi upājjati.

1. atthi me atta.
2. natthi me atta......
3. attanā attānam sanjānāmi.
4. attanā anattānam sanjanāni.
5. anattana attānam sanjanāmi......
6. Yo me atta...Kammānam vipākam patisam-vedeti, so ayaṃ atta nichcho dhuvo sassaṃ avi-parina nama dhammo. Iti diṭthi gatam diṭṭhi gahanam ditthi kantāram, ditthi visukam ditthi vikanditum, ditthi sanyojanam ditthi sanyojana sanyutto...na pari much-chati Jātiyā, jarā marnena sakehi pari-devehi dukkhehi domanassehi-upā-yāsehi......so idam dukkhanti, yoniso manasi karoti, ayaṃ dukkha-samudayoti......ayaṃ dukkha nirodho, ayaṃ dukkha-nirodha gāmini-pati pada, tassa evam manasi karoto tini sanyojana ni pahiyanī. (1) sakkāya diṭṭhi (2) vichi kichchā (3) Silabbata ṣāra mā so."

"I was in past time," "I will be in future time," "I am in the present time":—On creating such notions in the mind, he will have one of the six (wrong) views (1) my soul is (2) my soul is not (3) ‘I know soul by soul’ (4) ‘I know non-soul by soul (5) I know soul
by non-soul." (6) 'This my soul which experiences the ripening of karmas is eternal, indestructible and unshakeable and has the nature of unchangeability.'

Thus arises the net of (wrong) belief, jungle of belief, the thorn of belief, the cloud of belief, the bondage of belief. On account of this bondage of (wrong) belief the soul is not saved from birth, old age, death, sorrow, weeping, pain, grief and miseries. He who actually understands "this is pain," this is the cause of pain; this is the cessation of pain; this is cause of its cessation, removes three kinds of dirt (1) identifies himself with body (2) doubt engages in vows and rituals only. Thus the āsrava of wrong belief should be removed by right belief.

Note.—Really Nirvana or the pure soul is realizable only; it cannot be grasped rightly through mind. Whatever notions an ignorant soul forms in his mind about the soul are not the real facts, about the soul, but they are quite against the reality of the soul. In the above statement of the Majjhima nikaya six kinds of wrong beliefs about the soul are described (1) my soul is—here the real soul is identified with the impure conditions of the soul due to ripening of karmas—therefore it is a wrong view. (2) My soul is not—here total non-existence of soul is maintained. (3) I know soul by soul—here also the thinker's mind grasps the impure condition of the soul to be the real soul. He does not take the pure and unthinkable soul into his mind;
therefore it is also a wrong view. (4) I know non-soul by the soul. Here he understands that, he acting through mind and senses and thereby knowing others, is the real soul. This is also a wrong view. He does not consider the pure soul which does not require help of senses and mind, but which can know all himself and others independently. (5) I know soul by non-soul this is also a wrong view. He understands that mind and senses which are not the soul, can know the soul. (6) My soul which experiences the ripening of karmas is eternal and unchangeable. This is also the wrong view, because that impure soul which experiences fruits of karmas is not eternal but is changeable. Here also the pure soul of Nirvana has not been taken into consideration. These six kinds of wrong beliefs maintain something else than the real pure soul. Whoever believes in the Nirvana or the realizable pure soul, he removes all these wrong views. Then he does not identify his pure soul with the five spheres, body, feeling, perception, meditation and (impure) consciousness. All his doubts are removed, although he follows practical rules of conduct, he believes them to be rejectable. He maintains that only pure concentration or Samādhi is adoptable. This is the right view or right belief or Samyak darsana.

In fact such is the statement of the Jain Saints also about right belief or Samyak darsana.
The Jain Saint Kunda Kunda Acharya says in Samayasāra:—

Jīvāsā ratthi rāgo nāvi dūso neva vijjade mōho,
No pachchayā na kammam no kammam chāvi se ratthi 56
Nevaya jiva tthānā na guna tthānā ya atti jīvāsā,
Jenadu ede saove puggala dāvāsā pari pāmā 60

In the pure soul, there is neither affection nor hatred nor delusion, neither causes of asrava, nor karmas, nor quasi-karmas even. 56.

Neither there are soul classes nor spiritual stages in the soul, because all these are the modifications of matter only, (because they appear in soul in connection with matter).

Samayasāra Kalasa says the same:—

वण्डावचा रागभोद्योवा भिन्नभावाच त्वरेकास्य पुंसः।
तेन्वान्तत्त्वत पश्यतो भीनोद्येष्या स्वरूपेर्येक परस्यास्त

Varnādyā vā rāga mohādayo va chinnā bhāvah sarva evāsya punsah.
Tenaivāntastattvalāh pasyto mā-no dṛṣṭāh
syurdṛṣṭā mekam şaram syat 5/2.

All these colours etc. or affection and delusion etc. modifications are other than the pure soul; therefore
while realizing within the self, these are not realized, only the highest one is realizable.

Note.—This pure and highest one is nothing but the nature of Nirvana. Thus the subjective inflow of wrong belief is removed by right view or right belief. Jainism and Buddhism are one in this point.

कतैमै आसावा संवरा पहातवा:—भिक्खु पातिसंक्खा योः
जिसो चक्खुग्रिदिय संवर संजुतो विहरति—सोऽतेन्दिय संवर
संजुतो विहरति……धानेन्दिय संवर संजुतो विहरति……
जिह्वेन्दियसंवरसंजुतो विहरति……णासेन्दिय संवर संजुतो
विहरति……मानेन्दिय संवर संजुतो विहरति असल विहरतो
उप्पेलेन्य आसावा विघात परिलाहाहन्दैःति.

“ Katame ásavā samvarā paññatavā:—Bhikkhu
patisankhā yoniso chākkhun-diya samvara sanjutto
viharati, Sotendiya samvara sanjutto viharatti, Ghanendiya
samvara sanjutto viharati, Jihvendiya samvara
sanjutto viharati, Kayendiya samvara sanjutto viharati,
Manendiya samvara sanjutto viharati, Assa viharato-
uppajjeyyum ásavā, Vigatta pari lāhe na honti.”

“ What asavas should be removed by restraint—
Samvara:—

The Saint, knowing the senses and mind separate
from his self through self-discrimination, walks under
restraint of eye-sense, ear-sense, nose-sense, tongue-
sense, body sense and mind sense. Thus the destructive
rise of ásavās is restrained.”
Note.—In the Jain scripture vowlessness is said to be the second cause of subjective inflow and its checking i.e., by following five vows of non-injury, etc. Here in the above statement restraint of five senses and mind is said to check vowlessness. So it is quite right, because restraint of these six senses leads to non-commission of the five sins viz., injury etc., due to lust and sense-gratification and thus the five vows of non-injury, etc. are actually observed. He who has full control over his senses, mind, and thought will never injure any one, nor speak untruth, not steal anything, not act unchastefully, nor have attachment for possessions. The same idea has been expressed by the Jain Saint Sri Umaswami in his Tattvartha Sutra, 6th Chapter:—

इन्द्रियकषणायत्तात्क्या: पञ्चचन्दु: पञ्चपञ्चविषतात्तुस्या:
पूवंश मेताः:

Indriya kaśyā vrata kriyā pancha chatuḥ pancha pancha vinsatisankhya purvasya bhedaḥ, vi, 5.

“Five senses, four passions, five kinds of vowlessness and twenty-five kinds of activity are the kinds of worldly ‘asrava’.”

Note.—Here five senses have been said to be the main causes of anger, vowlessness, etc. When senses are controlled, every other sin is restrained.

कतंबे आसवा पटिसेवनापद्धातव्या:—भिक्खुपटिसंस्थायो-
निलो बीवरं पटिसेवते यान्देव सीठस्स....उष्णस्स....
इसमंकलच चातातप सिरः सप संरक्षाने परिषाताय, याव- 
देवहीकोपीन परिंचलान नार्थं—पिंडपातं परिटीवाति नवदवाय 
नमदाय न मंडनाय नविमूलनाय यायवेद्र सम्स्त कायस्त 
थितिया यापनाय बिहिस्सुपरित्या अर्धचययोजुभङ्गायः—हति-
पुराणांच वेदने परिदंशाभि नवंवेद्रवयुम उप्पादेस्साभि, यावामे 
भविष्याति अनवजचा च फासुविहारोचाति...सेनासने परिसेव- 
वति यायबेद्र सीतस्त परिषाताय.......गिलानपरिश्रय भेषज 
परिक्षारं परि सेवति.......अस्ति भिक्कवेद्र अपरिसेवतो उप्प- 
जेय्यु आसवा विधात परिधाहच परिसेवतो पवं सते आसवा 
विधातपरिधाहच नह्ति इमे आसवापरिसेवना पहातवा.

"Katame àsavâ pate sevanà pahàtavva :—Bhikkhu
pati sankhâ yoniso chivaram pati sevate yà vadeva
sitassa—...Unhassa...dansa makasa và tâ taṇa sirim
sapa samphassanam pati ghàtaya, yàdeva hri koñh
paticcha-danattham,......vindañëtam patisëvati na va
davaya na madàya na manda-naya na vibhusanaya-
ýawadeva imassakàyassa thitiya yàpanàya, vihinsa-
paritàyà brahmacharyà muggahàya. Iti ðuránam cha
vidanam ðatihankhàminavam cha vedanena uppades-
sami, yàtrà me bhavissati anavajjata cha phusuvihar
chati,...senasànam ðati sevati yàvadeva sitassa pati-
ghàtayà...gilàna ðarichchàya bhe-sajja ðarikkhàram
patisëvate...asses bhikkhave ðathi sevato uppajjeyam
àsavà vighàtà ðaritahà, potisëvato evam sa te àsavà
vighàta-paritahà na honti ime àsavà ðatisëvana paha-
tavva."
"What Asavas are restrained by careful dealing (note:—pāti sevāṇa appears to be the equivalent of samiti in Jainism).

The Monk, knowing himself separate through self-discrimination, uses clothes to keep off cold, heat, mosquito-biting, air, sun-shine, serpents, etc. and for shame; takes alms not for sport, nor for pride nor for glory, but for keeping the body, to be saved from injury and to follow chastity; so that old troubles may be removed and new ones may not arise and that my journey of life may go on defectless, and I may walk easily. He uses seats and beds for the removal of cold, etc., takes medicine for the removal of diseases—all these functions are done with carefulness; then those harmful āsavās which would have been caused by carelessness would not happen.

"कतमे आसवा अधिवासना पद्धतवा:—भिक्कु परिसं-खायोलिस्र खोमोहृति सीतस्त उपहस्त जिघच्छाय पिपा- सय दीसमकसवातातप सिरिसंप संफस्सनां दुस्सतां दुस- गतां बचनपथां उप्पान्सां सारीरिकां चेतनां दुःखां तिपां खराने कटुकाँ असाताः अमनापां पाण्डरां अधिवाससः जातिकोद्वतिः अस्त मिक्रे अनविवातयो... नहोति.....हे आसवा अधिवासना पद्धतवा."

"Katame āsavā adhi vā sānā pahā-tavva. Bhik- khu pāti sankhā yoniso khamo hoti sitassa unhaassa, Jighachchāya pibāsaẏa dansa makasa vāti-tāpa srim saṇa samphassānanam duruttānaṁ durāgatānam
vachana pathinam uppananam sāriri kānam vedanānam
dukkhānam tippānam khrānam kaṭukānam asātānam
amanāpānam pāna-horānam adhivāsaka jātiko hoti,
assa bhikkhave anadhī vā sayato...no honti...ime āsavā
adhi vāsanā pahātavaa.”

“What āsavās are removed by calm suffering:—

The Bhikkhu, full of self-discrimination, calmly
suffers cold, heat, hunger, thirst, mosquito-biting, wind,
sun-shine, touch of serpents, etc., hearing abusive words,
bodily troubles, hard pains, unbearable to mind and
other deadly matters; then he removes all those harmful
āsavās which would have been caused by his not calmly
suffering them; thus āsavās should be removed by calm
suffering.

Note:—The Conquering of 22 sufferings described
in Jainism for the restraint of inflow includes what is
described above.

“Katame āsava parivṛttajñanāpahātavā:—mikkhā parittasambha
yo niyo chadri dhrīthī, chad tassā, chen gaurṇ, chad kuкуrē, adhi,
kāraṇā, kāthakārāṇaṇ, sārāṃ, pāpānt, chandañike, occhigā, (pariv-
vrītā) yathārūpya anāsane niśwān yathārūpye aghorer chātān
yathārūpye pāvak mithā māravē vyasān śrāvānī. pāvakēsū yāvēnā
okaperayā sānta ca anāsanē tā ca aghorer tē pāvakēmītē......
parivṛtā—assas mikkhe apanivṛttajñatot upatāmāryyā āsava
vīḍātā parivṛttajñatot tē āsava......tathātī—imē
āsava parivṛttajñanāpahātavā.”
"Katame āsavā pari vajjana pahā-tavvā:—Bhikkhu paṇi sankhā yoniso chandam hatthim, chanda-massam, chandam gouvam, chandam kukkuram, ahim, khānum, khaṇṭaka, dhānam, sabbham, pāpātan, chandānīkam, olīgallam, (pāri vajjiti) yathā rūpa anā same nisānam yathā rūpa agochare charantam yathā rūpe pāpake mitte bhajantam vijna sa brahmachāri pāpakesa thānesu okappeyum so tan cha anāsanam tan cha agocharam ti pāpake mitte...pāri vajjiti - assa bhikkhave āpari vajjayato uppajjeyyam āsavā vighata pari-taha pāri vajjayato te āsavā...na honti ime āsavā pāri vajjana pahā tavvā."

What āsāvas should be removed by avoiding:—

The Monk, full of self-discrimination, carefully walks avoiding the fearful elephant, rude horse, striking bullock, wrathful dog, serpent, column, thorny place hill, spring, pond and place of refuse. He avoids those unfit seats, and those sinful freindships on account of which the learned, chasteful monk may be liable to commit sin. Thus those harmful āsāvas which would have been caused by non-avoiding them are not caused. Thus Asavas should be removed by avoidance.

Note.—This is included in the five kinds of carefulness (Samiti) of the Jains stated before to avoid the inflow due to carelessness.

"कतमे आसवा विनोदनीपहातथा:—सिम्बु परितंस्क्यो—
लिसो—उपप्रां कामचितकं—व्यापारचितकं—विद्विक्षाचितकं—
21
What asavas should be removed by destruction:—
The Monk, full of self-discrimination, does not grasp the arising thought of sensual desire of anger, of injury and other harmful thoughts, gives them up, destroys them, ends them, and clears them off. Thus three harmful asavas which would have been caused by not destroying them do not occur by their destruction. Thus asavas should be removed by destruction.

Note.—According to Jainism, the ten rules of piety of highest forgiveness etc. described before include the above.
The Path of Nirvana or Liberation

निरोधनिरस्ततं, वैश्वासगपरिपाणं—अस्त भिक्कवे अभावयतो उपजेयु आसवा विद्यातपरिलाहा भावयतो न हॉति इमें आसवा भावनापहातच्या.

"Katame āsīva bhāvanā pahā tava?

1. Bhikkhu pahī sati sambojjangam bhāveti
2. Dhamma vichaya sambojjangam bhāveti
3. Virya sambojjangam bhāveti
4. Piti sambojjangam bhāveti
5. Passaddhi sambojjangam bhāveti
6. Samuddhi sambojjangam bhāveti
7. Viveka nissitam viraga nissitam nirodha nissitam vassaggā paśīnamassā bhikkave abhā vayato uppajjeyum āsava vighiṁto pāritaha bhāvayato na honti. Ime āsava bhāvana pahā tava.

"What āsavas should be removed by meditation:—

The Monk meditates upon (1) the recollection of true knowledge (2) upon thoughts of Dharma or piety (3) upon energy (4) upon love (5) upon peacefulness (6) upon equanimity or concentration (7) and upon non-attachment—without discrimination, with, passionlessness, with restraint and with determination of renunciation. Then those harmful āsavas which would have been caused by their non-meditation do not happen by their meditation. Thus āsavas should be removed by meditation.

Note.—The twelve meditations already described according to the Jain Scriptures for restraint of inflow of passions do very correctly include the above stated seven meditations.
The Buddhist *Aṣṭava Sūtra* of Majjhima Nikāya correctly agrees with the subjective inflow and the subjective checking of karmas described in the Jain Scriptures.

The Jain philosophy mentions *self-concentration* as the means for the shedding of karmic dirt. This self-realization purifies the soul, and thereby the soul attains *Nirvāṇa*.

The Jain Saint Sri Umaswami says in the *Tattvārtha sūtra*:

\[\text{तपस्सा निजरा च IX 3.}\]
\[\text{अनशानायमोद्यंत्रातिपरिसंक्ष्यानरसंपरिसंक्ष्यात्वागतिक्ष्या -}\]
\[\text{व्यास्तन कायक्रेष्य वाहं तप: IX 19.}\]
\[\text{प्रायथित्त विनयवैश्याद्वृत्तसाध्यात्मक्षुपुरस्वर्णश्यानान्युत्तरम् IX 20.}\]
\[\text{उत्तमसंहितस्वीकायचिन्तानिरोधो ध्यानमात्तसंहितान्तरल् IX 27.}\]
\[\text{आत्मरूपसंक्ष्यात्मकानि IX 28.}\]
\[\text{पर योक्ष्येत् IX 29.}\]
\[\text{आन्तर्यवचिलसंक्ष्यानाभिज्ञाय धस्यम् IX 36.}\]
\[\text{पृथक्त्वेकत्ववितरकसुक्ष्यक्ष्याप्रतिपालित्युपरतक्ष्यानिङ्ग -}\]
\[\text{तीति IX 39.}\]

\[\text{Taṇḍasā nirjarā cha. IX. 3.}\]

Anasana-vā mūḍarya vṛtti parisankhyāna rasa pārityyāga vivikta sāyāsana kāya klesa bāhyam tapah IX. 19.
Prāyaschitta vinaya vaiyyā vṛitya svādhyaya vyutsarga dhyānanyuttram IX. 20.

Uttama sanhananasyaikagrachintanirōḍha dhyāna mantar mahurtāt. IX, 27.

Ārta raudra dharmya suklani, IX. 28.
Pāre mōksa hētu, IX. 29.
Ajnapāya vipāka sansthāna vica-yāya dharmanyam, IX. 36.

Prithaktvaikatva vitarka suksmakriya pratipāti vyupurata kriya nicartiṇi, IX. 39.

Translation and purport:—

The Shedding of karmas is caused by austerities. They are of two kinds; external and internal. The external austerities are of six kinds:—

(1) Anasana—fasting. Not taking any of the four kinds of food e.g. eatable, drinkable, lickable and tastable, for promoting self-control, for destroying lust and for attaining self-concentration.

(2) Avamādarya—Taking less than what is required for the appetite, for awakening in control, subsidence of defects, contentment, easy engagement in reading and meditation.

(3) Vṛtti pari sankhyāna—to have a sacred pledge in mind before going for alms such as to go till so many homes, etc. If the pledge is not fulfilled and if alms are not procured then to have satisfaction and to subdue desires.
(4) Rasa āparityāga—to give up one or more of the six kinds of rasas e.g., ghee, curd, milk, sugar, salt and oil, for the control of senses and for easy engagement in reading and meditation.

(5) Vivikta sayyā sana—to sleep and to sit in a lonely place for the observance of chastity and for the attainment of deep meditation and deep knowledge.

(6) Kāyaklesa—Mortification of the body so long as the mind is not disturbed. To practise austerities in forest, on mountains and on the shore of a sea or the bank of a river etc. for advancing in self-concentration and spiritual bliss. Others may know that the monks are suffering hardships, but they may not feel any kind of uneasiness. These six external austerities are practised by a monk according to his own might, so that he may not feel any pain but feel internal happiness and love. It is said in “Tattvartha sutra” Saktitstapah 24/6. “Aniguhita viryasya margavirodhi kāya klesa tapah—i.e., this kāyaklesa tapa should be followed according to one’s own power which may not be inconsistent with the real path of liberation.

The six internal austerities are:

(1) Prāyaschitta—Expiation—to remove one’s transgressions in vows on adopting punishment through the teacher.

(2) Vinaya—Reverence—for the right belief, right knowledge and right conduct and for the worthy followers.
(3) **Vaiyya vritya**—Service—serving the distressed, fatigued and sick saints.
(4) **Swâdhyâya**—Reading holy scriptures.
(5) **Vyutsarga**—Giving up attachment to body etc.
(6) **Dhyana**—Concentration.

Concentration is of four kinds:

1. **Arta dhyana**—painful concentration as feeling sorrow etc.
2. **Raudra Dhyana**—wicked concentration—to have pleasure in teasing others.
3. **Dharma dhyana**—right concentration.
4. **Sukla dhyana**—Pure concentration.

Right concentration is of four kinds:

1. **Ajna vichaya**—to meditate upon the right principles according to the scriptures.
2. **Ajna vichaya**—to meditate on how to remove one’s affection and hatred and karmas and how to remove wrong belief and knowledge of others.
3. **Vipaka vichaya**—to meditate upon the causes of pleasure and pain, the ripening of karmas.
4. **Sansthana vichaya**—to meditate upon the nature of the universe and upon the pure soul itself.

**Pure concentration**—is of four kinds:

1. **Prithaktva vitarka vichara**. Absorption in meditation of the Self, but unconsciously allowing its different attributes to replace one another.
2. **Ekatva vitarka avichara**—Absorption in one aspect of the Self, without changing the particular aspect concentrated upon.
(3) Suksma kriya-pratipati—The very fine vibratory movements in the Soul, even when it is deeply absorbed in itself, in a Kevali.

(4) Vyupurata kriya nivarti—Total absorption of the self in itself, steady and undisturbably fixed without any motion or vibration whatsoever.

In Jainism, practical right belief has been said to be firm belief in the seven principles, of which subjective inflow, subjective bondage, subjective checking and subjective shedding have been described above.

Self-concentration or perfect equanimity or Samyak Samādhi is the subjective shedding which removes karmic dirts. Subjective liberation or Nirvana is the same thing and has been described in the first chapter. Nāma rūpa of the Buddhists is included in the two principles soul and non-soul. Some more details of these two principles may be useful to the readers:—

The soul principle—

The nature of the soul from both the practical and real points of view have been described in the second chapter. All the conditions pertaining to the worldly souls are included in Nāma rūpa of the Buddhists, while the pure soul i.e., (worldly soul minus worldly conditions and matter) is what is Nirvana of the Buddhists and the Jains.

Non-soul principle:—

There is no consciousness in it. It is of five kinds. They are the five root-substances:
(1) *Pudgala*—matter. That in which atoms may have union and disunion is called *Pudgala*. Its special natures are touch, taste, smell and colour. Indivisible matter is particle and different kinds gross and fine molecules are formed by their different numerical union. The four elements of earth, water, fire and air are formed from matter. Karmic molecules which inflow towards the mundane soul and are bound with it are fine material molecules invisible to the senses. Sound, bondage, fine things, gross things, material figures, pieces, darkness, shades, light and sun-shine etc. are all the modifications of matter.

*Tattvārthasūtra* says:—

भेदादिभ्यो निमित्तेभ्यः पुरुणाध्राल्लनाद्रि
पुद्गलानां स्वभावाः बाध्यते पुद्गलाद्रि

*Bhedādi bhyo nimittebhyaḥ Purnadgalanadaapi*
Pudgalānāṁ svabhāvajnaṁ kathyante pūdgala iti

55/3.

Pudgalas are so called, because they unite and dis-unite, owing to breaking and mingling, on account of external causes.

(2) *Dharma sti kāya*—medium of motion. It is one immaterial substance all pervading in the universe which is a very essential auxiliary cause for the motion of souls and matter. It does not induce them to move.

(3) *Adharmāsti kāya*—medium of rest. It is one immaterial substance all pervading in the universe which is a very essential auxiliary cause for the resting of souls and matter. It does not induce them to rest.
(4) Akāsa. Space—It is infinite, is the greatest of all substances in dimension, immaterial, one whole substance—which has the capacity of giving space to all the other substances.

(5) Kāla—Time. Time-atoms called kālānu are separate existing on each of the spacial points of the universe. As the spacial units of the universe are innumerable so the Time-atoms are also innumerable in number. Their function is to be the auxiliary cause of the modification of all the substances.

Note.—As far as I have read the Buddhist literature, I have not found such divisions of the substances in it. The Buddhist books say that Goutama did not describe ‘what is in the universe.’

According to Jainism right belief and right knowledge of the seven principles, soul, non-soul, inflow, bondage, checking, shedding and liberation are practical right belief and right knowledge, while firm belief in the pure nature of one’s own self is the real right belief and right knowledge.

Let us describe Right Conduct: Dravya Samgraha, a Jain work says:—

असुहादो धिरिष्टिः सुहे पवित्री य जाण वाचित्ति।
वदसमिरिगुतिरः ववहारणया दु जिनामणियं। ॥ ५३ ॥
Asuhādo virvitti suhe pavitṛya Jāṇa chārītam,
Vadasmuditguttirūvam vavahāraṇaya du jinabha-
niyam.
Giving up bad engagement and following good engagements should be known to be conduct; (five) vows, (five) carefulness and (three) restraints have been said to be practical conduct by the Jina.

Five Mahāvrata or great vows are non-injury, truth, non-stealing, chastity and non-possession.

Five Samiti or carefulness are carefulness in walking, speaking, eating, handling and casting refuse.

Three Gupti or restraints are control over mind, body and speech.

These thirteen kinds of conduct are for the monks from the practical point of view.

Dravya-Samgraha says:—

बहीरभंतरकिरियारोहो भवकारणणणास्तु ।
पापिस्सं जे जिगुच्छं ते परमं सम्मचारितिम् ॥ ५६ ॥

Bahirabhantarakiriyāroho bhava-kāraṇaṇaṃ
satthām, ।
Nāissā Jām Jīnuttām tāmu paramāṃ samma-
chārīttām.

Cessation of external and internal activity for the destruction of causes of the worldly existence by a right knower has been said to be the real right conduct by the Jina.

Self realization or self-absorption is surely the real right conduct.

Note.—The readers must note that the Buddhist books describe the eight-fold path of liberation which
agrees with the three-fold path of liberation described in the Jain books.

_Samyak dristi_—right view and _Samyak sankalpa_—right determination, are included in the _Samyag darsan_—right belief and _Samyag jnana_ right knowledge of the Jains; while the remaining six i.e., _Samyak vachana_—right speech, _Samyak karmante_—right action, _Samyak-ajiva_—right livelihood, _Samyak-tyayama_—right effort, _Samyak smriti_—right recollection and _Samyak samadhi_—right concentration are included in _Samyak charitra_—right conduct of the Jains.

Just as self-concentration has been prominently said to be the means of deliverance in the Buddhist Books, so also it has been said in the Jain books. Let us give some passages from the Jain books.

(1) Dravya Samgraha of Sri Nemichandra:—

दुधिहुपि मोक्षहेंद्र ज्ञान पाऊण्डि जे सुणो गियसा ।
तमहा पदचाविता जूर्य ज्ञान समव्यूक्तः ॥ ४७ ॥
_Duvihampi mokkha heum jhāne, pāṇādi jām muni niyama,_
_Tamha payattachitta jūyam jhānam samavbhasaha,_

"Because a Saint while absorbed in self-concentration gets both the causes of liberation, (practical and real), therefore (all of) you practise self-concentration with careful mind."
(2) Samayasāra Kalasa says:

एकोमोक्षपयो य एवंनियतो दम्यासि वृत्यात्मक ।
लेवें सितितमेंति यस्तमनिषा प्रयवेश्वतं चेतति ॥
तस्मिनेवनिरंतरं विहरति देव्यान्तराण्यसपरिशान ।
साज्यश्यं समयस्य सार मचिरजियोदयं विन्दति ॥

Eko mokṣa patho ya esa niyato
drig Jnāpti vrittyātmakas
Tattraiṁ sthiti meti yastanisum
dyāyechcha tam chetati,
Tasmin neva nirantarām viharati,
dravān tar ānyasprīś an,
So vaśyam samayasya sāra machirān
nityodayam vindati, 47/10.

"The path of Liberation is one which is a combination of real right belief, right knowledge and right conduct. He, who not having connection with all the other substances day and night stays in it, meditates upon it, relises it and always walks in that same only, necessarily and at once experiences the essence of soul shining for ever."

(3) Samādhi sataka says:

इतिदं भविष्यत्यमायम गोचरंपदं ।
सत पवन तदभोति यतो न वर्ततेपन ॥ ९९ ॥
Itidam bhāveyen nityamavachā gocharam padam,
Svata eva tadāpnoti yato na varate punah 99.

"Thus meditate upon this eternal and inexpressible path, by which only one can reach that from which there is no return."
(4) Īstotpadēsa says:—

आत्मानुस्तान निस्ताय व्यवहारवहिः स्थिते: |
जाते परमानन्दः कथित्थो योगिना: || ४७ ||

Ātmānusthāna nisthasya vyavahāra bahih sthiteh,
Jāyate parmānandah kaschidyaogena yoginah. 47

"On being fixed in real self-conduct and remaining outside the practical one a kind of highest bliss is experienced by a meditator by force of concentration."

आनंदो निर्दहत्युद्धं कर्मन्यथ मनारति ||
न चासी खिच्छते योगि भहिरहि: ये स्वेतेनान || ४८ ||

Ānando nirdahatyuddham karméndhāna manāratam,
Na chasau khidyate yogi bahir dūkhhe sva chetanah. 48

"This bliss continuously burns groups of karmic fuels; the meditator at that time does not feel pain being inattentive to external miseries."

(5) Tattvānusāsana says:—

स च मुक्षितेन निर्देश्ययानेययात्याप्यते विविधोपि |
तस्याद्भयस्तु ध्यानं सुधिय: सद्याभ्युपास्यालस्य || २३ ||
एकाप्रक निरोधो य: परिप्पेण वजित: |
तत्त्वां निर्जरहित: संवरस्य च कारण || २४ ||
स्त्तां स्तात्तमित स्वेन ध्यायेत्तस्य स्वतोयत: |
संस्कारक मयस्तस्याद्य ध्यातमलेखन तिष्ठितयात् || २५ ||
संज्ञान: कृपायाणां निधिहो वत धारण ||
मनोष्ठायां जयक्षेत सामग्री ध्यान साधने || २६ ||
स्वध्यायात् ध्यानं मभ्यस्तं ध्यानात्तु स्वाध्याय माननेत् |
ध्यानस्वाध्यायसंपत्त्या परमात्मा प्रकाशते || ८२ ||
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Sacha mukti hetu ridāho dyane yasmāda-vāpyate dvividhopi
Tasmādabhyaśaṃtum dhyaṇam sudhiyah sādāpyupā-
syūlasyaṃ
Ekāgra nirodho yah parispaṇḍena varjītah
Taddhyānam nirjarā hetuh samvarasyu cha
kāranam
Svātmānam svātmanī svena dhyāyetvasmai svato
yātah
Satkārama mayastasmād dhyāna-mātmaiva
nischayat
Sangatyāgah kasāyānām nigraho vrata dhrāraṇam
Manokṣānām Jayasyeṣti sāmagri dhyāṇa sādhane
Śvādhyāyat dhyāṇa madhyastam dhyāṇāt svādhyāya
mananet
Dhyānasvādhyāya samāpanṇa paramātma prakāsate
Dirdhā suh svam param jñātva śrīddhāya cha yathā-
sthitam,
Vihāyū nyādanarthi tvāt svameva-vaitu pāsyatu 143
Karmajibhyo samastebhyo bhavabhyo bhinna manva
ham
Jña svabhāva mudā tinam pasyedātma namātmanā
164
Samadhis thena yadyātmā bodhā tma nānubhuyate
Tadā na tasya tadā chyanam murchhāvan moha eva
sah
169
Yatha yatha samāchāryātī lapsyate svatmani sthitim,
Samādhi pratyayāschāsyā sphutisyantī tatha tatha
179
Dhyānasya cha puṇar mukhyo hetu retachch
atusāyam,
Gurupadesah śrīddanan sadu bhya-sah sthiram
manah
218

"Because both kinds of practical and real paths of
liberation can be attained in self-concentration, therefore
the wise after giving up slothfulness, should always
practise concentration."

"Attention to one special object (soul) without
waverings is concentration. It is the cause of checking
carmas and shedding them also."

"Because the soul concentrates upon itself, in
itself, through itself, for itself and from itself, therefore
the soul itself present in the six cases is concentration,
from the real point of view."
"Renunciation of property, control of passions, practising of vows and conquering of mind and senses are the materials for the practice of concentration."

"Practise concentration from scriptural reading, and come to scriptural reading from concentration—thus by the gift of concentration and reading the pure soul is enlightened."

"He, who wants concentration, should know and believe the self and the non-self as they are and then giving up the non-soul thinking it to be useless, should perceive and know the self only."

"He should always see the self through the self, as distinct from all the thought-activities arising by karmas, having knowledge as nature and indifferent to others."

"As far as the concentrating person attains steadiness in his own self, so far the glories of concentration would be realised."

"Again there are four special causes of concentration:—(1) Instruction from a Teacher (2) conviction (3) continual practice (4) and steady mind."

(6) *Vairagya mala* by Chandra.
Virama Virama bāhyādi ṭadārthe, rama rama mokṣaḥpade cha hitārthe.
Kuru Kuru nija Kāryam cha vitandrah bhava bhava kevala bodha yatindrah. 68
Munche Munche visayāṁisa rogam lumpsa lumpsa nija trisnā rogam,
Rundha rundha mānasā mātangam, dhara dhara jiva vimala tara yogam. 69
Chintaya nija delkastham siddham Alocaya kāyastham buddham
Smara pindstham paraṃ vissuddham kala kevala keli siva labdham. 70

"Be unattached to all the foreign objects. Be absorbed in the useful path of liberation, do the duty of the self carefully; and become the lord of saints, gifted with perfect knowledge." 68

"Give up the desire of sensual enjoyment like flesh, remove the disease of desire, control the mind, elephant and adopt the pure concentration, O Soul!" 69.

"Meditate upon the perfect soul living in your body; think of the enlightened one staying in your body; remember the purest one in the body and take ease in the independent amuser who has attained the Bliss."

(7) Tatvāsāra by Devasena says:—

तम्भा अभ्यस्त सदा मुस्कूलन रायदृश वा मोदे।
श्याम्बु पिथ्य अप्पाण जहू हेष्ठ त्सात्सयं सुखसं ॥ ६६ ॥
पाणमयं शिष्यतवं मिल्लिय सवच्छि परगया माक्ष।
The Path of Nirvana or Liberation

If you desire eternal bliss, then giving up affection, hatred and delusion, always practise your own self. 16

“Excepting one’s own nature which is full of enlightenment all the other conditions are non-self; leaving them, one should meditate on the pure nature of one’s own self.” 43

“The monk, who being attentive to self-realization meditates upon the self, becomes free from attachment, pure, and lord of the three gems—right belief, right knowledge and right conduct. 44

(8) Yogasāra by Yogindra says:

सुधू सत्वेयण बुधु जिणु केवल पाण सहाद ।
सो अप्पा अणुद्रिण मुण्डु जा चाहु नित्तिनाहु ॥ ३६ ॥
वेहु जञ्जर पर्यथारु तेहु गुज्ञा सरीर ।
अण्ण मावठु जिम्मल्लु लहु पावठ भवतीर || ५० ||
अण्ण सम्रघु जो रमर छंडवि सहू चवहार ल
सो सम्मादिंत्ति द्रवि दहु पावठ भवपार || ८८ ||

Suddu sacheya nuuddu bhuudh Juu Kevala naa' sahau.
So appa aapuddha munahu Jai chaahau siva lahu 36
Je hau Jajjara naara gharu tehau bujjhi sarira,
Appa bhavahu nimmalahu lahu pavai bhavu tira 50
Appa saravai yo ramai chhandavi sahu Vavaharu.
So sammaditthi havai lahu pavai bhava puru 88

"If you wish to attain Nirvana, then day and night meditate upon the self which is pure, conscious, enlightened, victorious, and has all—knowledge." 36.

"Know this body to be filthy like a home of hell. Meditate upon the pure soul, then you will soon attain liberation." 50

"He, who giving up all engagements, finds peace in the nature of the self, is the right believer able to cross the Ocean of Samsara very soon."

(9) Brihat saamayika patha by Amitgati says:—

श्रुतों शुभच्छारं पद्वर्ण सम्बंधिक श्रीरं
मानवें शुभच्छारं विशुद्धरं पुरसामहं मग्निः
इत्यात्मनस्पहाय दुष्कत्तरीं तव सर्वथा कल्पनां
नाथवज्जयं नद्रायं तत्तच ममहं नै: श्रेयसी श्रीर्यं: || ६२ ||

Suraham subhadhiraham paturaham sarvadhika sri
raham
Mānyoham guṇavānāham Vibhu-raham pūnsā maha
magranī
Ityatmannāpahāya dūskrit karim tvam sarvathā
kalpanām
Saśavad dhyayā tadātma tatātva mamalam naih
sreyasi śrīr yatah. 62

"I am brave, wise, clever, having highest property,
honourable, lord, qualified, the first of all men—all these
harmful notions, O Soul, you should give up and always
meditate upon that pure self, by which the Goddess of
Nirvāṇa can be acquired."

(10) Sāra Samuchchaya by Kulabhadra says:—

भधभोगदरीरेशु भावमाय: सद्य बुधै:

विरेश्च पर्यायुक्त कर्मोत्ति जिपृशुभि: ॥ १२७ ॥

यायत्र नृष्यु ब्लश्रेण वेहशौलो निपास्ते

नियुज्यतां मनस्तावत् कर्मोत्ति परिष्च्ये ॥ १२८ ॥

त्यज कामार्थायोः संगं धर्मभ्यानं सद्य भज ।

छिद्रिकेसहिमयान पुस्तान मातुश्च प्राण्य दुर्लभे ॥ १२९ ॥

Bhavabhoga śāriresu bhāvaniyah sadā budhahi
Nirvedah parayā buddhyā Karmārāti Jighri

Kṣubhik. 127

Yāvanna mṛtyu bajrena dehasaiilo nipātyate,
Niyujyatam manas tāvat karmarāti pariksaye 128

Tyaja kāmārthhayoh saṃgam dharmadhyānām sadā
bhaja

Chhinḍhi snehamayānāpaśān manusyam prāpya
durlabham 129
"The wise, wishing to destroy the enemies of karmas, should always contemplate non-attachment with the world, enjoyments and body through high discrimination." 127

"As long as this hill of body is not broken by the adamantine death so long fix the mind on the destruction of karmic enemies." 128

"Give up the company of enjoyment and property, break the net of affection and always adopt the right concentration, when you have acquired a human birth difficult to be had." 129

(11) Sadbhodha chandrādaya by Padmanandi says:—

कर्मभिन्नमनिः स्वतोक्षिप्तं पश्यतो चिदाद्व बोध चक्सुषा।
तत्क्रितेऽपि परंतमवेदिनो योगिनो न सुखदुःख कल्पना॥ २९॥

Karma bhinnam manisam svato-khilam pasyato
visada bodho chaksusa
Tatkritepi parmatma vedino yogino na sukha
dukkha kalpani. 21

"The monk who realizes himself always distinct from karmas through the eye of pure discrimination, does not attend to pleasure and pain, although they arise through karmas, because he is attentive to the realization of pure soul."

शोधरुप मबिले रुपाधिशिवर्जितं किमं यस्तंदेव न:॥
नात्मकद्वद्यमां तत्त्वमीदां मोक्षद्वृत्तित्योगातिनिधयः॥ २५॥
Bodarūpa makhālai rupādhi-bhir varṣitam kīnapi
yattadeva nah,
Nānyadalpa nāpi tatīcā miśrasam mokṣa hetu riti
yoganīschayah. 25

"That principle, which has the nature of knowledge and is free from all defects, only belongs to us: there is no other principle like it which is the cause of Nirvāṇa: such is the belief of the Monks."

आत्मबोध शुचि तीर्थमदुत्तं स्नानमत कुशताचम् बुधः।
यत्त्रवासपर तीर्थंकोटिर्भ: श्लावत्वपिन मले तददंते || २८ ||

Atmabōdha suchi tirtha mad-bhutam snāna mātra
kuru tottamam hūḍhīk,
Yanna yatyaśpara tirth koti bhīk ksāisyatyapi
malam tadantaram. 28

"Self-knowledge is a marvellous river, O wise men, perform the best bath here: that internal dirt, which cannot be washed by millions of rivers, can be washed by it."

(12) Pṛkṣeṣa adhikāra by the same author, says:

संयोगेन यद्यायम् मत्स्तस्कलं परं ।
तत्परिस्थाग्योगेन मुक्तोहमिति म भः || २७ ||

Samyogena yadāyitam mattastat-sakālam param,
Tat ārityagā yogena mukto hamiti me matih 27

"In connection of which I have been coming on, that whole is apart from me; by its relinquishing I am liberated—this is my view."
Tadeva mahati Vidyā sphuran mantrastradēva hi, Ausadham tadapi āreṣṭham janma-vyādhī viniś sakam. 49

Aksayasya ksayā nandā mahā phala-bhara śri yah Tadevaikam param bijam nihsre-śasa lasattaroḥ 50

“That (self-realization) only is the greatest learning, that is the shining charm, that is the best medicine for the destruction of the disease of worldly existence.”

“That only is the best seed for the tree of the eternal Nirvāṇa which supplies the greatest fruit of indestructible bliss.”

Sāmyam svāsthyam samādhischo yogas cheto nirodhanaṁ,
Suddhoṣayoga ittyete bhavantye kārtha vichakāh 6.4
Sāmyamekam param kāryam sāmyam tattvam param smritam,
Sāmyam sarvopadesānuṣṭhaṇa-deśo vinuktaye 66
Sāmyam suddhātmah ānanda
mandirim,
Sāmyam suddhātmah ānanda
rupam dviram moksaika
sadmanah. 67

“Equanimity, self-absorption, concentration, meditation, control of mind, pure consciousness—
all these are synonyms.”

“Equanimity is the only action, it has been said to
be the best principle; equanimity is the best of the
 teachings for Nirvana.”

“Equanimity produces right knowledge, it is the
home of eternal bliss. Equanimity is the nature of the
pure soul, it is the door to the castle of Nirvāṇa.”

Ignorance (avidya) and desire (trisna) have been
said to be the root causes of pain in the Buddhist litera-
ture; the same has been said in the Jain Scriptures also.

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JAIN VERSES ON IGNORANCE
AND DESIRE.

(1) Svayambhū stātra by Sri Samantabhadra.

आयत्वां च तद्वचे च दुःख्योनिरस्थता ।
शृणा नदित्योत्तीर्तिनी विद्यानावा विचिक्षया ॥ ६२ ॥

Ayattyām cha tadāttve cha dukkha yonir niruttara,
Trisna nadi tvayOTTirnā vidyā nāvā viviktaya, 92

“You have crossed over the river of desire which
is the incomparable cause of miseries here and here-
after with the help of the boat of unattachment.”


This sensual pleasure is fleeting like lightening, and is only the cause of increasing the disease of desire: the increase of desire always burns, which is miserable; thus you have said."

(2) *Samādhisatāka* by Puja. 

"Through the continuous ignorance, firm engraving is produced, on account of which this human being again and again maintains his body to be the self."

"Speak that, ask that from the others, have longing for that and be absorbed in that, by which the
ignorant nature may be removed and the enlightened nature may be acquired."

(13) *Istopadesa* by the same author says:—

मोहेन संवृतं ज्ञानं स्वभावं लभतेतनन्दि ॥
मत्तःपुमानः पदार्थोऽनं यथामद्वन्दनकोट्वेः ॥ ७ ॥
रागद्वेषप्रवर्ती दीर्घे नेत्राकर्षणकर्मणा ॥
अक्षानात्सुचिरं जीवं संसाराध्यां अभमत्यन्ती ॥ ११ ॥

Mohena samvritam jyānam svabhāvacan labhate nahi,
Mattahpumān padarthānām yathā madana kodravaih
Rāga dvēsa dvayi dirgha netrakār sa ya karmanā,
Ajunāt suchiram jivah sansārābdhau bhramat-
yasau. 11

"Knowledge obscured by delusion does not realize
the nature of the self, just as a man having eaten
the intoxicating grain *Kondo* does not see the objects
rightly."

"This living being, from beginningless time,
having attracted karmas through affection and hatred,
caused by ignorance is floating in the Ocean of Sam-
sāra."

(4) *Samayasāra Kalasa* by Amritachandra says:—

अक्षानान्न्वयत्तृत्तीषो जलविषयाभावति पातु स्वगा
अक्षानाचत्वमति द्रवलति सुजगाध्यासेन रजो जना: ॥
अक्षानाशिवक्रमचक्रकर्णाद्रातोत्तरंगाविधि: व
चद्द्रन्त श्यानमया अपि सयं ममी कर्तीभवन्त्याकुलाः ॥१३-३॥
Ajñānān mriga tṛṣṇikām Jala dheya dhāvanti pātum mrigā,
Ajñānāttamasi dravanti bhujagā-dhyasena rajjau Janāh,
Ajñā nāccheha vikalpa chakra karana dvātotta-rangahalī va
Cehhuddha Jñānamayā ahi svaya mami kartri bhavantyakulah 13/3.

"Through ignorance, the deer runs to drink mirage, thinking it to be water; through ignorance men run away in the dark mistaking a rope to be a serpent; as the waves in the sea are tossed by winds, the beings who are really full of pure knowledge, become doers of actions, through ignorance having been perplexed by different notions."

अज्ञानी प्रकृति स्माचारनितो नित्यं मेघेष्टको
शानीतुप्रकृति स्माचायोविरती नो जातु चित्तेष्टकः ।
द्वेषवं निषच्च निस्मय निपुणे रक्षानिता स्मर्थतां
सुतुद्धकाभाप्य निप्रस्चलिते रासेयतां शानिता॥२८-१०॥

Ajñāni prakriti svabhāva nirato nityam bhaved-vedako,
Jñāni tu prakriti svabhāva virato no ja tu chid-vedakah,
Ityevam niyamam nirūpya nīpuṇai rajña nīta
tyāyatām.
Suddhati kātma maye mahasya chalitai nā sevyatam
Jñānita 58/100.
"The ignorant being addicted to the nature of matter always becomes its enjoyer, the learned being unattached to the nature of matter never becomes its enjoyer; thus knowing the rule, the wise men must give up ignorance and should serve knowledge being steadfast in the light of the pure self." 58/10

Vyavahāra vimūḍha dristayah, parmārtham kalayanti no janāḥ
Tusā bodha vimugdha buddhayah kalayantih tuṣām no tandulam. 49/10

"Just as those, who are foolish in understanding husk to be rice, are attentive to husk only, but not to rice; so also those, who are deluded in worldly affairs, never pay attention to the real substance."

(5) Tattvānusāsānāṃ by Nāgasena says:—

Yathu sansārīkāṃ sukhyam rāgātmaka nasāvatam
Svapara dravya sambhutam trisāṃsantāpa kāram. 1243

"That which is sensual pleasure produced by the connection of the self with the non-self, is full of lust, is transitory and is the cause of creating desire and pain."
(6) Tattva-sāra by Devasena says:—

सत्य तुसार निश्च इर्दिय बिस्ययंति संजयो मूहो।
सक्साही अण्णाणि गणाणि पद्रो दु विवरीदृश्॥ ३५॥

Rusai tusai nichchham indiya visa yēhi sanjao
madho,
Sakasāo annāni nāni eto du vivarido.

“The deluded one always is either pleased or
pained in connection with the sensual objects, and is
full of passions and ignorance, while the learned remains
free from them.”

(7) Jñāna lochana stotra by Vādirāja says:—

अनाचविधाय नृचितांग कामोद्रकोद्रहतशतसं।
स्याम्यात्पूर्वपुष महृष्ण्णेन तायस्य मां मोह महाहिंद्रायम्॥ ३२॥

Anādyā vidyā maya murchhi tāngum kāmodara
krodha hutasa taṭtam,
Syādvādapiyūsā mahuśadhena tṛiyasvamīm
mohā mahā hidastām. 31

“I have been deluded from the beginningless time
by ignorance, I am burning with the fire of sensuality
and anger, and I am bitten by the great serpent of
delusion; save me by supplying me the great nectar-like
medicine of knowledge which is not one-sided.”

(8) Śāra Samuchchaya by Kulabhadra:—

तुणांचा नैव पशुति हितं वा यदि वा हितं।
संतोषांजन मसाध पशुति सुधिभोजनं।॥ २३९॥
हुद्यं द्वितेवस्यथ तुणाञ्जि परितप्ति।
न सक्षे शामनकर्तृ विनासनेश वारिणाः॥ २४५॥
The Path of Nirvana or Liberation

"Blinded by desire do not look to their benefit or loss, while the wise men having antimony of contentment look to that."

"This heart is strongly burning with the flame of desire, which cannot be extinguished without the water of contentment."

"They, who have drunk the nectar of contentment, which removes the thirst of desire, have attained the means of enjoying the bliss of Nirvana."

(9) Subhasita ratna sandoha by Amitagati, contains:

Re jiva tvam vimuncha kṣaṇa ruchi—chupata-
nindriyaarthopabhogā,

Nabhirdhukkham na nitāh kimih bhava vane tyanta
roudri hatātman,
Trisūn chettena tebhyo viramati, vrimate, dyāpi pāpātmakebhayah.
Sansārātyanta dukkhan kathamaṇi na tāda mugdha muktim prayāsi. 410

“O Soul! give up these sensual enjoyments which are fleeting like lightening; O Soul, there is no such pain which has not been suffered by you in this very dangerous forest of Samsara. If you have any desire, O Wisdomless, for these sinful enjoyments, you should give it up even now, otherwise, O Fool, you can never go to Nirvāṇa being freed from the great miseries of this Samsara.”

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PRAJNA OR SELF-DISCRIMINATION.

The Buddhist literature has shown the great necessity for Prajna in very strong terms:—

(1) Hindi Buddha Charya page 415 (D.N. 1-10.2) Sangita pariyaya Sutta. There have been described four right spheres:—

Prajna (discrimination), Sila (practical vows), Samādhi (concentration) and Vimukti (liberation). Out of these four, the last is the result while the first three are the means to Nirvāṇa, and they are included in the eight-fold path Samyak dṛṣti, etc. During my talks with the learned Buddhist Monks of Ceylon I came to know that Samyak dṛṣti and Samyak sankalpa are included in prajna; Samyak Vachana, Samyak
Karmanta, Samyakajiva, Samyak Vyayama and Samyaksmiti are included in Sila; while Samyak Samādhi is itself Samādhi.

The Jain scriptures also describe the three-fold path which very closely resembles the Buddhist three-fold path. Samyak darsana and Samyak Jnana of the Jains are included in Prajna, because it means right discrimination such as “my self is distinct from non-self and all other substances, and that I am only realizable alone”; while practical Samyak-chāritra of the Jains is included in Sila and the real Samyak chāritra is included in Samādhi.

(2) Buddha Charya p. 244 D.N. 1-4 Sinadanda Suttâ—

It says: “Self-discrimination is purified by conduct, conduct is purified by self-discrimination. When there is conduct there is discrimination; when there is discrimination, there is conduct; self-discrimination is procured by conduct, while conduct is procured by self-discrimination. Still conduct is said to be the foremost of all the self-discriminations. Self-discrimination is purified by conduct and conduct is purified by self-discrimination.”

Note. In fact, practical conduct is necessary for right belief and right knowledge, thereby the mind will become mild and self-discrimination will appear, while on procuring self-discrimination, practical conduct will
be improved and concentration will arise. Both are the means for concentration.

The Jain scriptures also glorify prajñā or self-discrimination thus:

Samayasāra says:

पण्णापविचित्रवो जो बैठा सो अहूँ तु जिन्द्यायदी।
अवसेषा जे भावा ते मद्धे परेति गावथा।||७१||

Pannāe ghittavvo Jo chadhā so aham tu nichchhayaado,
Avasēsā Je bhāvā te majjhe āretti nā daavā

"That conscious being which is to be grasped by self-discrimination is I am myself from the real point of view; all the other conditions are foreign to me—this should be known."

Sāra Samuchchaya says:

पश्चांगता सदर्सिया पुरुषेण सुखावथा।
हैयोपदेयतत्त्वाय या रत्न सर्वे कर्मणों।||६५||

Prajñā nganā suddā sevya puṣṣēṇa sukhā vahā,
Heyopādeya tattvajna ya rata sarvē karmanī.

"The Maiden of self-discrimination, which is always obedient in knowing the adoptable and the rejectable principle in all the actions and is blissful, should always be served by a man."

FOUR MEDITATIONS.

The Buddhist literature speaks highly of the four meditations:—māitre or friendship, pramōda or delight, kārunya or compassion, Upēkṣa or madhyastha or indifference.
Buddha Charya pa. 186 M. N. 2. 1. 2. Mahā Rāhula-vāda sutta (1) Rahula! meditate upon friendship; by such friendly feelings enmity will be destroyed. (2) Rahula! meditate upon compassion; by compassionate feelings, injurious thoughts will be destroyed. (3) Rahula! meditate upon delight, by delightful thoughts you will remove dissatisfaction. (4) Rahula! meditate upon indifference, by which your thought of enmity will be destroyed.

The Jain scriptures also declare that these should be meditated upon by every saint and layman:—

(1) Tattvārtha sutra by Umaswami says:—

मैत्रीप्रमोदकारण्य माध्यस्थानिः च सत्त्वगुणाधिक क्षयकर्मा विनयेश्य ॥ ११-७ ॥

Maitri-pramōda kārunyamadyas-thani cha sattva gunādhika kliṣyamānā vinayeshu. 11/7

"Friendship towards all the beings, delight towards those great in qualifications, compassion towards the afflicted and indifference towards those who are perversely inclined."

(2) Samāyika path by Amitagati says:—

सत्त्वेऽमैत्री गुणित्य प्रमोदः क्षयेऽज्जाते छपपरस्य ॥

माध्यस्य भार्यं विपरीतस्यस्य सत्त्वा ममात्मा चिद्धातु देवः ॥१५॥

Sattvesu maitri gunisu pramodam, Klitesu Jivesu Kripa parattvam.

Mādhyastha bhāvat vīparita vrīttau sada mamatne vida dhātu deva : 1
"O Lord, let my soul always have friendship towards all the beings, delight towards the qualified, compassion towards the afflicted and indifference towards those perversely inclined."

The above statements will clearly show that the eight-fold path of Nirvāṇa in Buddhism quite agrees with the three-fold path of Nirvāṇa in Jainism. Both Jainism and Buddhism believe that one can attain Nirvāṇa by one's own efforts; never can it be given through compassion by any personal God.

Both the religions lay stress on self-discrimination. Both strongly recommend the giving up of affection, hatred, delusion. Both say that Nirvāṇa is realizable. Both lay stress on the control of the five senses and the mind. Both teach relinquishing injury, false-hood, theft, unchastity and desire.

Both declare that mind, body and speech must be kept free from harmful actions and they should be applied to those useful means which result in procuring Nirvāṇa.
CHAPTER IV.

KARMAS AND THEIR FRUITS.

It is evident from the Buddhist literature that every being experiences fruits of his good and bad deeds in the very life or in the future life and that the being takes another birth owing to Sanskara or mentation of previous birth; and that as far as continuation of five spheres of body, feeling, perception, mentation and (impure) consciousness goes on, so long has the being to undergo many births and that when all the ásavás (impure thought-vitalities) will be destroyed, Nirvána will be procured.

Although Buddhist literature does not seem to give clear, direct and detailed description of bondage and fruition of Karmas, still there are scattered passages here and there which show that the writers of the Buddhist literature had in their mind the description of karmas according to what the Jain scripture says.

A metaphysician can know it by devoted and critical study. Jain authors say that there are fine karmic molecules made up of material particles floating throughout the universe. They are so fine that they cannot be known by our senses. This mundane soul attracts them according to good and bad thought-activi-
ties when performing actions through mind, body and speech. This is called ásravā or inflow. Their existence with the soul for some duration is called Bandha or bondage.

When these bound karmas are ripened, they give agreeable or disagreeable results. They can be destroyed before their ripening-time by self-concentration. When there is no inflow of karmas through passions, the soul is called Ksinásrava or destroyer of inflow. Thus by checking inflow and by destroying the old accumulated karmas, the soul attains liberation or móksa or Nirvána.

Móksa has been described in Tattvártha sutra by Umaswami thus:—

बबन्धहत्वभवाविनीरराभ्यां दिस्मक्षसेविनमोक्षः मोक्षः.

Bandha hetva bhāva nirjarābhhyām kṛitsna karma viśra móksō móksah.

"Liberation (is) the freedom from all karmic matter, owing to the non-existence of the causes of bondage and to the shedding of karmic molecules."

Before describing in detail the karmic philosophy as given in the Jain scriptures, it is advisable to let the readers know those passages in the Buddhist literature which in short give the description of karmas as is given in Jainism.

(1) Majjhim nikaya; deotia sutta savvâsava.
“Āsavā samvarā pahā tavva,” is a Pali question. Which āsrava should be removed by samvara? Here both these words are the same as in Jainism. If their liberal meaning is taken into consideration, they would mean that something, which comes, is checked.

“Bhikkhu savvāsava samvara samvuto vihorati.” This means that the monk roams while checking all the āsravas (i.e., all the karmas which had to come were checked).

(2) Majjhim nikaya bhaya bhairava sutta Chatuttham.

“Yathā kam mupage satte pajanami” i.e., I know the beings when they are prone to ripening of their karmas.

Note. Here the word “kam mupage” shows that karmas are ripened “Michchhā ditthi kamme sama-dānā” (i.e.) having wrong belief karma.

Note. This passage refers to a class of karma named mithyā-driṣṭi karma which is bound by a wrong believer.

(3) Digha Nikaya Vol. III—33, Sangita Suttanta.

“Tayo rāsi—michchatta—niyato rāsi, sammatta niyato rāsi, aniyato rāsi.” Here the word rasi means a collection or group,

The passage means “the group of wrong belief only, the group of right belief only, the group of their mixed.”
These terms refer to three classes of karmic molecules as described in Jain scriptures:—wrong belief deluding karma is of three kinds, wrong belief karmas, clouded right belief karma and mixed right and wrong belief karma. The word rasi refers to group of karmic molecules as said in the Jain scripture.

(4) Buddha Charya page 370 Anguli mala sutta (M. N. 2-4.8.)

"O Brahmana, you are suffering the fruit of that karma (karma vipaka) in the very life, which would have to be suffered for many centuries, many millenniums in the hell by you. Then the Saint Angulimala, while enjoying the bliss of freedom in self-concentration at a solitary place said the verse which means."

"He at first collects the karmas and then destroys them. He is shining in the universe like the moon within the clouds. His acquired bad karmas are covered with good karmas."

Note. Here the words karma vipaka, ‘arjite’ ‘marjit’, the example of cloud and moon show that karmas are something material distinct from the pure soul; which can be ripened, collected and destroyed and they obscure the soul in the same way as the clouds obscure the moon and when they are removed, the moon-like soul is shining forth.

(5) The Doctrine of the Buddha by George Grimm (1926.)
Page 252. First of all, of course, our present body, like every future one, together with all its sense-organs and mental faculties; thus what we have called before the six-sense-machine is exclusively a product of our previous action, in-as-much as it has brought about the grasping in the material womb; This not, ye disciples, your body, nor the body and another, rather must it be regarded as the deed of the past, the deed that has come to fruition, the deed that is willing actualized. That has become perceptible. (S. N., II p. 64.)

The eye, ye monks, is to be recognized and regarded as determined through former action, the ear, the nose, the tongue, the body, the mind, ye monks; to be recognized and regarded as formed and determined through former action (S. N. II. p. 72.)

P. 256. These, ye disciples, a man has won insight with the body, has practised himself in virtue, has developed his mind, has awakened knowledge, is broad-minded, magnanimous, dwelling in the immeasurable. In such a man, ye disciples, the same small crime which he has committed ripens even during his life-time.

Note. In the above passage, the word kamma is translated by deed while it really means karmic molecules.


Sata-panchâ sika stotra by Matricheta. Its 73rd
verse has the words "Raga reñam praśam ayati" means—"subsiding the ashes of affection."

Note. Here the word 'raga' shows that affection producing karma is a material like ash.

Part II Vajra Chhedika:

"Prajñā para mitam etām sankalita vān—sarvajñaḥ bhagawān tām tri satikām vāchayati prakāśayati yah eva vajra chhedikām nāma sarvāṇi karmāṇi tathā-āvarṇasya pāpari samyak-vajra yuthā tena vajra chhedikā nāma."

"Prajñā pāramita sutra has been declared by the omniscient lord. It has three hundred verses. He who reads and expresses it, for him its name is assigned "vajra chhedika i.e., it cuts off all the karmas and obscuring demerits like adamant, therefore it is named such."

Note. This statement very clearly shows that karma is a material thing which obscures and which can be cut and broken.

Fage 289. Āparī mitāyuh sutra. It has twenty verses.

"Y hūmā āparimitaḥ: suṣūn śīkṣāpīyāḥ śīkṣāpīyāḥ-
prāctī tattvāntaraṇāṇi karmāṇānī pāpariṣṭhān gacchati."
“Ya idam a pari mitāyuh sūtram likhi syati, likhe payisyati, tasya panchantara yani karma varnani pariksayam guchchhanti.”

“He who writes this a pari mitāyuh sūtram or makes another write it, his five obstructive karma-obscuring are destroyed.”

Note.—Here the obscuring of karmas and their destruction is described just like what the Jain scripture says. Jain literature describes antaraya karma or obstructive karma to be of five kinds:—Dānāntaraya (obstructing charity), Lābhāntaraya (obstructing gain), Bhōgāntaraya (obstructing the use of once-enjoyables) Upa bhōgāntaraya (obstructing the use of many-times-enjoyables), Vīryantarayā (obstructing power).

They are material molecules, which are collected and destroyed.

(7) “Some sayings of the Buddha” by Woodward (1925).”

Page 196. Then make thyself an island of defence, strive quick; be wise: when all thy Taints of dirt and dust are blown away, the saints shall greet thee entering the happy land (Dhammapada).”

Note.—Here the words ‘taint,’ ‘dirt’ and ‘dust’ refer to some fine matter which can be blown away.

Page 243. "But there is taint worse than all taints, ignorance is the greatest taint. O mendicants, throw off that taint and become taintless."

Note. Here the word 'taint' refers to some material thing which is dirty.

Page 369, Cha. XXV. The Bhiksu.

"O Bhiksu! empty this boat! if emptied, it will go quickly, having cut off passion and hatred, thou wilt go to 'Nirvana.'"

Note. Here the passage shows that the boat is heavy on account of some matter which should be thrown off and the boat should be emptied.


"There has been laid up by Chunda, the smith a karma redounding to length of life, redounding to good birth, redounding to good fortune, redounding to good fame, redounding to the inheritance of heaven and of sovereign power."

Note.—This statement clearly shows what the Jains say. His deed has collected karmas which would be ripened into all the merits said here.

(10) "Sansara or Buddhist philosophy of birth and death" by Bhiksu Narada, published by P. D. M. Perera, Post Master, Talavakele (16-10-1930).
Page 5. Buddha tells us that the coming into being of the linking consciousness (Pati sandhi-vinnana) is dependent upon the passing away of another consciousness in a past birth, and that the process of coming into being and passing away is the result of the powerful force known as kamma.

Page 10. The multifarious forms are merely the manifestation of kamma force.

It is common to say after witnessing an out-break of passion or sensuality in a person whom we deemed characterized by a high moral standard, "How could he have committed such an act, or followed such a conduct?" It was not the least like what he appeared to others and probably to himself." What did it denote? It denoted, Buddhists say, part at any rate of what he really was, a hidden but true aspect of his actual self, or in other words his karmic tendencies."

Page 15. "By death is here meant, according to the abhidhamma, the ceasing of psychic life of one's individual existence, or to express it in the words of a western philosopher, the temporary end of a temporary phenomenon of the so-called being, for, although the organic life has ceased, the force which hither-to actuated it, is not destroyed. As the karmic force remains entirely undisturbed by the dis-integration of the fleeting body, the passing away of the present consciousness only conditions a fresh one in another birth."
"The new being which is the present manifestation of the stream of \textit{kamma} energy is not the same as, and has no identity with, the previous one in its line; the aggregate that makes up its composition being different from, and having no identity with those that make up the being of its predecessor. And yet it is not an entirely different being, since the same stream of \textit{kamma} energy, though modified per-chance just by having shown itself in that last manifestation, which is now making its presence known in the sense-perceptible world as the new thing " (\textit{na ca so na cha anno})—(neither the same nor another).

(11) The tract \textit{The Bodhi Satta Ideal} by the same author \textit{Narada Bhiksu}.

Page 18. "No person what-so-ever is exempt from the inexorable law of \textit{Kamma}. It is law in itself. It alone determines the future birth of every individual. A Bodhisattva enjoys the special privilege of not seeking birth in eighteen states, in the course of his wanderings in \textit{Sansara}, as the result of the potential \textit{Kammic} force accumulated by him.

\textit{Note}. The above statements clearly show the same kind of description of karmas as the Jain literature says and the Jains understand.

We give below some description of the karmic philosophy according to the Jain scriptures in short.
KARMIC PHILOSOPHY OF THE JAINS.

As karmas are attracted and bound, they must be material in nature. They are the karmic molecules made up of material particles; they are very fine, not cognizable by the senses. They are floating throughout the whole universe. As their fruition is material therefore they are matter. Just as a person may speak and act like a mad man—a reasonable man will infer from it that he has taken some intoxicating thing, similarly when it is proved that the nature of the real self is what is called Nirvāṇa where there is not any material bondage nor any mentation or Sanskara, then whatever conditions of anger, pride, deceit, greed, etc. appear in the mundane life of the self must have been caused in association with something different from the self. That which is associated with the self in mundane existence is that which is called Karma.

Anger etc. passions can never be the nature of the real self, because when anger arises, body trembles, eyes become red. Body is matter and some matter has made material effect on it, therefore that which has made the body tremble must be a material thing. It proves that anger is a material poison or dirt. Just as red and green waters show that there is mixture of red and green coloured matter with water, so anger etc. impure thought-activities prove that there is mixture of some dirt with the soul. And that dirt must be opposed to
the soul which is really non-material. This is nothing else but karmic matter.

There are three acting agents in the mundane soul. They are mind, body and speech. As these three or any of the three are in joint connection everywhere with the soul, so whenever any activity through them happens, there occurs some wavering or vibration in the soul.

At the very time when vibrations occur in the mundane soul, the attractive power called yoga inherent in the soul begins to work. Yoga is a force which attracts karmic matter towards the soul and connects the same with it. This force of yoga attracts karmic molecules which are mixed with the other previously collected molecules in the karmic fine body which is continually coming on with the mundane soul. It should be noted that in this beginningless world phenomena, this mundane soul was never free from this karmic body. It is continually coming on in bondage. Through the fruition of different kinds of karmas in that fine body, there happen birth, death and different kinds of miseries. When any person dies, this karmic body is not left here. It goes with the mundane soul; only outer physical body is left. The mundane soul going with the karmic body at once takes another birth under the influence of its karmas which are in operation. Old karmic molecules must shed off at the proper time whether they fructify or not from this karmic body and
new molecules are added to it, which are attracted by yoga power, when any of the three, mind, body and speech is working and causing soul vibrations. This shedding and binding is going on in all the mundane souls at every instant. Vegetable, animal, human and other beings all have to obey this karmic law.

The Jain scripture, therefore, describes this mundane soul as material like, because it is totally obscured by material karmas just as sky is obscured by smoke, sunlight is obscured by clouds or water is made impure by dirt. If once all the karmic molecules are shed off, this soul will at once attain Nirvana and remain non-material, and it is in essence like a sky.

As the nature of pure sky is not affected by matter, so the nature of pure liberated soul cannot be affected by karmas. In the mundane life, this soul is from beginningless time totally obscured by karmic matter. It is why it experiences its fruits good or bad.

Saint Amritachandra says in Tattvarthasara:——

यज्ञीवः सक्रमायस्वातःकर्माणि योग्य पुद्दलान्।
आद्वेय सवबतो योगातृ स बन्धः कथितोजिने: || १३ ||
न कर्मात्म गुणाःप्रौढःस्तस्य बंधः प्रसिद्धिः:।
अनुष्ठोषप्रातैः हि ना मूर्तिः क्रृतमहति || १४ ||
औद्योगिकाऽि कार्याणं कारणं कर्म मूर्तिमातृ ।
नहस्मूनेऽन मूर्ताना मारम्म: कापि हस्यते || १५ ||
न च वन्धवपरिति: श्यान्मूले: कर्मभियातम:।

27
Yajjivah sakasāyattvāt karmano yogya pūjgalān
Ādatte sārvato yog āt sa bandhah kathito Jinaīh
Na Karmāma guṇa murtestasya bandhā prasiddhītah,
Anugrahopaghātāu hi na murteh Kartu marhate
Auddarikā dikāryānām Kārnām karma murti mat,
Nahyamurten murtā nā marambhah kvāpi ārṣyate
Nacha bandha prasiddhiḥ syan murtaiḥ karma bhirat-
manah,
Amurte riitya ne kāntāttasya murtitva siddhiḥ
Anādi nityasambandhāt saha karmabhiratmanah
Amurtyasyāpi satyai Kye murtattva-mavasi yate
Bandham ārte bhavetyai Kyama-nyonya nupravesa

Tathā cha murti mānātmā surabhī-bhava darṣanāt,
Nahya murtāsyā nabhaso madira mada Kārini

"Taking in karmic material molecules from all-
round through attracting power yoga by the passionate
soul has been said to be bondage by the Jina 13.

"Karma is not any non-material attribute of the
non-material soul, because neither the non-material
objects can be bound nor can there be destruction or any mutual benefit between non-material ones.” 14.

“Mundane souls have got physical bodies etc. which are material and created; their creating cause must therefore be the material karmas; because creation of material objects is never seen by any non-material thing.” 15

“Bondage of this mundane soul by the material karmas is not an unproved fact, although from the real point of view this soul is non-material, yet from the practical standpoint it is like a material thing.” 16

“There is beginningless and continual connection of this mundane soul with the karmas, therefore the soul being non-material by nature is seen as material, as it is intermixed with the material karmas.” 17

“Just as gold and silver when melted together become one mixture, so also there is mixture of soul and karmas on account of its bondage with karmas.” 18

“This mundane soul is material, because its knowledge is seen to be affected on drinking intoxicating liquor; while sky being non-material cannot be affected by it.” 19

The mundane soul is from beginningless time continually coming mixed with material karmas. Yoga power attracts them and passionate thoughts make them stay for greater or less time.
When karmic bondage occurs, it appears in four kinds, therefore bondage is said to be of four kinds.

Dravya Sangraha says:

पयधिद्विति अणुभाग्यपदेस्वे च चु विधोवधो
जोगा पयधिप्रदेशा तितिः अणुभागा कसायदाही हौति

Paya di thidhi anu bhaga ppadesa-bhedā du chalu
vidho bandho,
Jogā payadi pradesā thidi anu-bhāga kasā yado
honti

"Bondage is of four kinds, Prakriti or class-bondage, sthiti or duration bondage, anubhaga or fruition bondage, and pradesa or molecular bondage; of these class and molecular bondages are caused by yoga or attractive power working and soul vibrations; and duration and fruition bondages are caused by passions.

When karmic molecules are bound, then they assume different kinds of nature according to different thought-activities of the being, this is called Prakriti Bandha.

The number of molecules bound for each class or sub-class bearing different natures is called pradesa bandha. The bound up molecules will be exhausted till such a period—this duration is called sthiti bandha.

When they will be ripened, their fruition will be mild or strong. This is called anubhāga bandha.

Yoga or attractive power working under soul vibrations is good or bad according to good or bad activities
of the mind, body and speech. According to strong or mild yoga power under good and bad activities, greater or less number of karmic molecules having more or less number of classes are attracted and bound. Thus yoga causes two kinds of bondage, class and molecule.

When anger, pride, deceit, or greed etc. passions are strong then all the classes of karmas except age karmas have more duration; if they are mild, the duration will be for smaller periods. The karmas which are bound are either good or bad.

When passions are strong, there is less fruition in good karmas, while more in bad ones; but when passions are mild, there is more fruition in good karmas and less in bad ones.

As to age karma, if it is bad age karma of hell, there will be greater duration, if passions are strong; but lesser, if they are mild; but for the good age karmas of sub-human, human, celestial, if passions are mild there will be more duration; if they are strong, duration will be for short period.

Prakriti or class bondage.

There are eight classes according to the nature of karmas; even these eight have got one-hundred and forty-eight sub-classes according to their different varieties of natures. It will be useful to know all of them.

Class I. Sub-classes 5. Jñāna varana karma. Knowledge—obscuring karma—It obscures the attribute
of knowledge. As knowledge is of five kinds, so their obscuring karmas are also five:

1. Matī J.—sensitive knowledge obscuring.
2. Sruta J.—Scriptural knowledge obscuring.

Class II. Sub-classes 9. Darsana varana karma or conation obscuring karma. It is of 9 kinds:

1. Chaksu d.—ocular conation obscuring.
2. Achaksu d.—non-ocular conation obscuring.
3. Avadhī d.—visual conation obscuring.
4. Kevala d.—perfect conation obscuring.
5. Nidra—Sleep.
7. Prachala—Drowsiness.
8. Prachala prachala—Heavy drowsiness.

Class III. Sub-classes 2. Vedaniya karma—feeling karma. It is of two kinds:

1. Sata v.—pleasure-feeling.
2. Asata v.—pain-feeling.

This karma makes the soul feel pleasure or pain.

Class IV. Sub-classes 28. Mohaniya karma, deluding karma, it deludes the right belief and conduct—it produces in the soul attachment, affection, hatred, fear etc. It is of two kinds:
(1) \textit{Darsana mohaniya} or right belief deluding karma.

(2) \textit{Charitra mohaniya} or right conduct deluding karma.

\textit{Darsana mohaniya} is of three kinds:—

(1) \textit{Mityatva} wrong belief.

(2) \textit{Samyaktva} clouded right-belief which produces defect in right-belief.

(3) \textit{Samyaktva—mithyatva or misra}—mixed right and wrong belief.

\textit{Note.} These three rasi are dealt with in D.N. 3.33 Sangita suttanto \textit{as michhata niyato rasi; sammatta niyato rasi; aniyato rasi}. \textit{Charitra m.} is of 25 kinds—

(4) to (7) \textit{Anantānubhandhi krodha, māna, māya, lōbha}, error-feeding anger, pride, deceit and greed.

(These passions prevent right-belief from appearing).

(8) to (11) \textit{Apratyākhyāna krodha, māna, māya, lōbha}, partial-vow-preventing anger, pride, deceit and greed.

(12) to (15) \textit{Pratyakhyāna krōdha, māna, māya, lōbha}. Total—vow preventing anger, pride, deceit and greed.

(16) to (19) \textit{Sanjvalana krōdha, māna, māya, lōbha}, perfect-conduct preventing anger, pride, deceit and greed.
(20) to (28) Hāsyā, risibility; Rati, indulgence; uratī dissatisfaction; soka, sorrow; bhaya, fear; Jugupsa disgust; Strī veda, feminine inclination; Pum Veda, masculine inclination; and Nāpunāka Veda neuter sex inclination.

Class V. Sub-classes 4. Ayu karma, age karma. It is of four kinds: This karma is the cause for keeping the soul imprisoned in any body.

(1) Narāka—hellish age.
(2) Tiryancha—sub-human age.
(3) Manusya—human age.
(4) Deva—celestial age.

Class VI. Sub-classes 93. Nama karmas, Body-making karmas.

It causes formation of different kinds of bodies. It is of 93 kinds.

(1) to (4) Gati condition of existence. It is of four kinds: (1) Narāka hellish; (2) Tiryancha sub-human; (3) Manusya human; (4) Deva celestial.

(5) to (9) Jāti genus of beings; it is of 5 kinds (1) Ekendriya one-sensed; (2) Dwendriya two sensed; (3) Tendriya three-sensed; (4) Choundriya four-sensed (5) Panchendriya five-sensed.

(10) to (14) Sarīra bodies. They are of five kinds: (1) Audārika physical; (2) Vaikriyaka fluid; (3) Aharāka assimilative; (4) Taijasa electric; (5) Kārmana karmic.
(15) to (17) Angopângo, limbs and minor limbs. They are of three kinds pertaining to 3 bodies:

(1) Auddarika physical. (2) Vaikriyaka fluid. (3) Āharaka assimilative.

(18) Nirmana formation of limbs etc. in relation to situation, and dimension.

(19) to (23) Bandhana Bondage. It is of 5 kinds with relation to 5 bodies, physical, etc. described above.

(24) to (28) Sanghâta—interfusion (interfusion of molecules). It is of 5 kinds in relation to 5 kinds of bodies.

(29) to (34) Sansthana figure (of the body). It is of six kinds—


(35) to (40) Samhanana—Skeleton. It is of six kinds: (1) Vajra risabha nāracha samhanana adamantine nerves, joints and bones. (2) Vajra nāracha s. adamantine joints and bones. (3) Nâracha s. joints and bones. (4) Ardha nâracha s. semi joints with bones. (5) Kilita s. Jointed bones. (6) Asampraptâ sripatika s. Loosely jointed bones.
(41) to (48) Sparśa—touch. It is of eight kinds:—
(1) Sita—cold (2) usna—hot; (3) snigdh—smooth;
(4) rūksa—rough; (5) komala—soft; (6) kathora—
hard; (7) laghu—light; (8) guru—heavy.

(49) to (53) Rasa—taste. It is of 5 kinds:—
(1) Tikta—pungent (2) katuka—bitter (3) kasaya—
astringent (4) amla—acid (5) madhura—sweet.

(54) and (55) Gandha smell. It is of 2 kinds:—
(1) Sughanda—good smell. (2) Durgandha—bad smell.

(56) to (60) Varna colour. It is of five kinds:—
(1) Krisna—black. (2) Nīla—blue. (3) Rakta—red.
(4) Pīta—yellow. (5) Sukla—white.

(61) to (64) Anupūrvī migratory form. It keeps
the figure of soul in transmigration according to the
body it leaves till it reaches the new body. It is of four
kinds with reference to the four conditions of existence
such as Naraka gatyanupūrvī—hellish migratory form
(while going to hell).

(65) Aguru laghu not-heavy—light (body neither
too heavy nor too light).

(66) Upaghāta self-destructive (possessing a limb
which destroys the self).

(67) Parghāta—fatal to others (by which others
are injured).

(68) Atāpa radiant light (which may give heat to
others).

(69) Udyota cold light.
(70) *Uchchvasa* respiration.

(71) and (72) *Vihayogata* movement. It is of two kinds:

1. *Subha* graceful.
2. *Asubha* awkward.

(73) *Pratyeka* individual body (a body enjoyable by one being).

(74) *Sadharana*—common body (a body enjoyable by many souls together).

(75) *Trasa* mobile (having bodies from 2 to 5 sensed).

(76) *Sthavara* immobile (having one-sensed bodies).

(77) *Subhaga* auspicious.

(78) *Durhaga* inauspicious.

(79) *Suswara* sweet-voiced.

(80) *Dusvara* harsh-voiced.

(81) *Subha* beautiful.

(82) *Asubha* ugly.

(83) *Suksma*, fine (uncutable).

(84) *Badara* gross.

(85) *Paryapta* developable.

(86) *Aparyapta* undevelopable.

(87) *Sthira* steady.

(88) *Asthira* unsteady.

(89) *Adeya* impressive.

(90) *Anâdeya* non-impressive.
(91) Yasahkirti fame.
(92) Ayasah kirti notoriety.
(93) Tirthankara Great Teacher.

Class VII. Sub-classes 2. Gotra karma family determining karma. It is of two kinds:—(1) Uchcha—high; (2) Nicha—low.

Class VIII. Sub-classes 5. Antarâya karma, Obstructive karma. It is of five kinds:

(1) Dânântarâya—charity obstructive.
(2) Lâbhântarâya—gain obstructive.
(3) Bhûgântarâya—enjoyment obstructive.
(4) Upabhûgantarâya—re-enjoyment obstructive.
(5) Viryantarâya—power obstructive.

When karmas are bound, different sub-classes with different natures are determined according to soul vibrations effected by different kinds of passionate thought-activities.

Pradesa bandha. The number of karmic molecules of each sub-class and class is determined according to the strong or mild vibrations. Strong vibrations attract greater number of molecules, while mild vibrations less number of molecules.

At a particular instant of karmic bondage, age karma will have the least number, body-making karma will have more than that of age; family determining karma will have equal proportion to body-making karma. Knowledge-obscuring karma will have more than body-
making karma. Conation obscuring and obstructive karmas will have their proportion equal to the knowledge obscuring karma. Deluding karma will have more than knowledge obscuring karma; and the feeling karma will have the maximum number of molecules.

**Sthiti bandha.** Duration period of karmas is of three kinds, maximum, middle and minimum. Middle duration is of many kinds. Let us give below the maximum and minimum durations of the 8 main classes:

<table>
<thead>
<tr>
<th>Name of class</th>
<th>Maximum</th>
<th>Minimum</th>
</tr>
</thead>
<tbody>
<tr>
<td>I Knowledge obs.</td>
<td>30 Koti x Koti 1 antar muhurta ságars</td>
<td>do do</td>
</tr>
<tr>
<td>II Conation obs.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>III Feeling.</td>
<td>do</td>
<td>12 muhurtas</td>
</tr>
<tr>
<td>IV Deluding.</td>
<td>70 do</td>
<td>1 antar muhurta</td>
</tr>
<tr>
<td>V Age.</td>
<td>33 ságars</td>
<td>do</td>
</tr>
<tr>
<td>VI Body-m.</td>
<td>20 Koti x Koti 8 muhurta ságars</td>
<td></td>
</tr>
<tr>
<td>VII Family d.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>VIII Obstructive.</td>
<td>30 do</td>
<td>1 antar muhurta</td>
</tr>
</tbody>
</table>

*Note. Sagarā = innumerable years; Koti = 10 millions. Muhurta...48 minutes. Antar Muhurta...within 48 minutes.*

**Anubhāga bandha**—Out of the 8 classes the four, knowledge obscuring, conation-obscuring, obstructing
and deluding karmas are called ghāṭiya obstructive, because they obscure the nature of the soul. They are bad or demeritorious karmas. When there is a strong passionate thought-activity, the force of fruition will be stronger in them, but if the passions are mild the force of fruition will be weaker. Their forces being taken as stronger, strong, weak and weaker are exemplified by four examples in hardness and softness respectively of stone, bone, wood and creeper.

At the time of ripening the karmas will yield fruits in proportion to their strength and then shed off.

The other four karmas are called aghā-ṭiya—non-destructive. Each one of them is of two kinds good and bad. Good age, body making, family and feeling karmas are merits, while bad age, body-making, family and feeling karmas are demerits.

The fruition of these four good karmas is milder, mild, strong, and stronger exemplified by sweetness of molasses, sugar, refined sugar and nectar respectively: while the fruition of the above four bad karmas is also, milder, mild, strong and stronger exemplified by bitterness of a neem tree leaf, kānjira fruit, poison and deadly poison respectively.

Thus every mundane soul has four kinds of bondage according to its good or bad thought-activities.

*How the karmas operate and shed off:*

When the karmic molecules are bound, they take some time to become ripened; till then they remain in
existence without operation and shedding. This time of quiescence is one hundred years for a duration of one koti koti sagars. According to this proportion if duration is one koti sagaras or less than that, the period of quiescence will come to one antar mukhurta. After the proportionate lapse of quiescence time, the molecules begin to operate and shed at every instant till their full duration period is ended. These molecules of a particular group bound at a particular time are distributed for its full duration minus the quiescence time with a proportion of successive less number. The greater number operates before. The least number will operate at the last instant of the duration. Whenever karmic molecules are on the point of operation, they appear in their fruits, if the outward circumstances agree with them if the outward position is not agreeable, they will shed off without giving any result. For example: suppose any one has bound karmic molecules of all the four passions e.g., anger, pride, deceit and greed simultaneously with equal duration for each. They will take equal time for ripening. After their equal period of quiescence they all will begin to shed at every instant, but all the four cannot give results at a time. When there is anger, there is not pride, nor greed nor deceit; only one kind of passion appears at a time in the thought-activity. Suppose there is outward situation of creating anger, then anger karmic molecules will appear in fruit, while
the molecules of the other three passions will shed off at that very instant, without showing any result. Suppose any good person is attending to reading any pious book peacefully for half an hour; then his thought has good and pious feeling only. It is the result of mild greed. Till half an hour only, greed karma molecules are shedding after giving results, while the molecules of the other three passions shed off during that very half an hour without giving any fruit. Suppose within that half an hour there appears any outward cause of anger; some one may speak abusive words and that very person attending to pious book cannot endure them owing to the weakness of soul power, then anger will appear for some time; then the molecules of greed will shed without showing any fruit.

The Karmic law being such: it is therefore necessary that we should always try to have good circumstances and associations; then we can be saved from suffering fruits of bad karmas. True knowledge and soul-force are the means for effort. This force of effort is soul's own property which has expressed itself on the subsidence of destructive karmas. We may call it soul-will, soul-power, or soul-exertion. A minutest creature of the vegetable kingdom also has got this soul-power. It has some knowledge and soul-force which is not obscured by karmas. Thus every being has got capacity of applying its free will. They, who have got
strong operation of deluding karmas are under control of ignorance or avidya. But they, who can remove this ignorance, have their pure soul-power more in store. They, who act after full consideration and mindfully, perform thoughtful and useful acts. If they succeed in their efforts, the meritorious karmas have helped them; if they fail, the demeritorious karmas have made obstruction. As we, ordinary men cannot know what kinds of karmas are in store and when and how they will operate, it is our duty to perform every action with strong and thoughtful soul-power.

It should also be known that we can destroy the existing bound demeritorious karmas by self-concentration and pure thought-activities before their ripening time; we can diminish their fruition and duration. We can increase the fruition of old good karmas. Our thought-activities can modify the past-bound karmas.

By the operation of age karma a being goes from one condition of existence to another. Karmic body goes along with it.

Those saints, who destroy the causes of inflow of karmas, are called Ksinasrava. This term is used in many Buddhist works. Vide Buddha Charya page 264 Sandaka sutta M. N. 2.3.6, page 55 Nanda-Rahula-Sanyasa Jataka N. 4 Mahâvagga, Mahâ Khandaka Rahula-Vastu.

How karmas can be checked and destroyed has
been dealt with in the third chapter while describing Samvara and Nirjara.

Let us show the special thought-activities for the bondage of each of the eight karmas. They are the special causes for the karmic bondage of a special karma.

I. Causes for the bondage of knowledge and conception obscuring karmas:

1. Displeasure on hearing truth
2. Concealment of knowledge, not allowing others to ask him and take his time
3. Not to teach others due to malice
4. To make obstructions to the progress of true knowledge
5. To dishonour the learned and the learning
6. To falsify the truth by misleading arguments.

II. Causes for the bondage of pain-feeling karmas:

1. To feel pain or to make others painful.
2. To be sorry or to make others feel sorry.
3. To feel remorse or make others remorseful.
4. To weep or make others weep.
5. To cry in a way to arouse compassion for him in others or to make others cry in such a way.
6. To beat or to kill, etc.

III. Causes for the bondage of pleasure-feeling karmas:

1. To have compassion for all the beings
2. To feel great regard for the Vowful
3. To give charity of food,
Karmas and Their Fruits

medicine, knowledge and safety to the deserving pious men with honour and to the distressed through compassion (4) to follow rules of conduct of a saint (5) to follow rules of conduct of a layman (6) to practise meditation (7) to forgive others (8) to feel contentment etc.

IV. Causes for the bondage of deluding karmas:—

(1) To find fault with and speek ill of the true worshipful Lord, Teacher and the Truth itself (2) to have strong anger, pride, deceit and greed (3) to have strong laughter, indulgence, dissatisfaction, sorrow, fear and hatred (4) to have strong sex inclination, etc.

V. Causes for the bondage of hellish age karma:—

To earn money by unjust and ugly means, to have strong attachment for worldly possessions and not to spend money in charity and good works.

VI. Causes for the bondage of sub-human age karma:—

Deceit, e.g., cheating others and preaching false doctrines.

VII. Causes for the bondage of human-age karma:—

(1) to deal justly and with contentment, to have little attachment with the worldly possessions, to have natural modest feelings.

VIII. Causes for the bondage of Celestial-age-karma:—

(1) to have firm right belief (2) to follow the rules of conduct of a saint (3) to follow the rules of conduct
of a layman (4) to endure hardships with patience
(5) to follow austerities without self-knowledge.

IX. Causes for the bondage of bad-body-making
karmas:—

(1) deceitful engagement of mind, body and speech
(2) to quarrel and make disturbance.

X. Causes for the bondage of good-body-making
karmas:—

(1) Straightforward dealing of mind, body and
speech (2) to have love for others and not to quarrel
with anybody.

XI. Causes for the bondage of low-family deter-
mining karma:—

(1) to speak ill of others (2) to boast oneself
(3) to conceal others' good qualities (4) to express
one's non-existing qualities.

XII. Causes for the bondage of high-family-deter-
mining karma:—

(1) to speak ill of oneself (2) to praise others' qualities
(3) to conceal one's own qualifications (4) to express others' good qualities (5) to be submissive
(6) not to feel proud.

XIII. Causes for the bondage of obstructive karmas:

(1) To put obstacles to charity (2) to obstruct the
gain of others (3) to put obstacles for things being
enjoyed by others (4) to obstruct others from enjoying
re-enjoyable things (5) to disturb the zeal of others for good works.

Thus the special thought-activities for the bondage of eight karmas have been described here very briefly. It should also be noted that generally a being binds seven or eight kinds of karmas at a time by its thought-activity; but there occurs difference in fruition bondage of each karma. The special thought activity pertaining to a particular karma will cause more mild or strong fruition in that very karma.

We find in the Buddhist literature also some description of the special thought-activities for the bondage of special karmas.

(1) Manuscript Remains of Buddhist literature in Eastern Turkestan by Hoernle (1916).

Page 48 (10) Suka Sutra of Madhyama Agama.

“दशाध्याभान्तरतीनि—कतमेव्याह-अतिन्युक्तः, परस्य काम सत्त्वः, आच्छादन, परस्यबहिर्भास, आच्छादन, याम्या मध्ये, निःविचित्रादितप्रताः; तथागतविम्बकरणः, मातृपितृवं प्रत्युद्धमनः, आर्यं प्रत्युद्धमनं, अत्युच्चात्, कुशलमूलादृ विच्छूंवनं महाशाख्य कुशलमूले समाप्तवः—इसे दशाध्याभान्तरतीनि संवर्तनेषुः.

“Daśa dharmā mahā-śa-kyā samvartaniyāh-katame dasā-anirvyukah, parasya labha satkārah, ātta manatā, parasya kirtih sabda slokena ātta-manatā, yātrā pra-dānānt, bodhi-chittotpādah, Tathagata bimba Karṇam, matri pitrinām pratyanyagamanam, āryā nām pratyu-
gamanam, alpa sakyat Kuśala mulad vichchhandanam
mahāsākya-Kuśala mule samapādanam ime dasa dharmā
mahā sākya samvardaniyāḥ.

There are ten thoughts which procure great power
in the future life (1) not to have malice (2) to receive
and honour others (3) to have worthy mind, to speak
highly of others with good mind (4) to spend money for
journey, pilgrimage etc. (5) to strive to understand Truth
(6) To construct images of Lord Buddha (7) to honour
parents (8) to honour and receive the Virtuous men
(9) to save one from good action of low degree (10) to
induce one for good action of high degree. These ten
should be followed for high might.

“दशाधर्मोनिन्य कुलसंवर्तनीयाः—कतमेदशु- अमात्रिकात, अपितुश्चाता, अश्रामण्यता, अबाह्यण्यता, कुले न ज्येष्ठानुपालनम्, भासनादि न प्र-धुत्थानम्, भासने न निमंत्रण, मातापितो-रूपम्, आयर्यां अध्रुण, नीचकुल जातानां युद्धानां अन्तिक परिसंरः, हभे दशाधर्मोनिन्य कुलसंवर्तनीयाः।”

“Dasā dharmā nīcha kula samvartā niyāḥ-katame
dasā-amātrignatō-apitignata, aśrāmanyati, abrahma
nyata, kule na Jestaṅṅupālanam, āsanādi na pratyuṭ-
thānam, āsane na nimantrānam, mātra pitror aśruṣā.
āryānām aśrūsā, Nīcha Kula jātānām pudgalānām
antike paribhavah, ime dasā dharmā nīcha kula
samvartā niyāḥ.”

The following ten actions are the causes for the
birth in low family:—(1) Dishonour to mother (2) dis-
honour to father (3) being a monk, not to act as a monk, (4) being a Brahman, not to act as Brahman (5) not to protect the elders in the family (6) not to receive them properly (7) not to give them proper seats (8) not to serve the parents (9) not to serve the monks (10) to disgrace the poor and low people.

"वशधभमी उष्धकुल संवर्तनीया: कतमेव दश मातुक्षाला, पितुक्षाला, भ्रमण्यता, भ्रात्रण्यता, कुले ज्येष्ठानुपालकत्याब्यं-आसनात् प्रत्याशानम्, आसनेनाधिनिनिमित्तम्, मातापितो शुद्ध्र ष, आयोणं शुद्ध्रा, नीचकुल जातनं पुदलानं अपरिभवः—इसे वशधभमी उष्धकुल संवर्तनीयाः.

"Dasā dharmā uchcha kula sanvarta-niyāh-katame dasā mātrijñatā, pītrijñata, śrāmyatā; Brāhmānyat kule Jyesthanupālakatvam āsanatpratyuṭṭhānam, āsanenābhī-nimantraṇam, mātā pītāḥ śuṣrusā āryānām suṣrusā, nīcha kula jātānam pudgalānam āparī bhavah ime dasā dharmā uchchah kula sanvartaniyāḥ."

The following ten actions are the causes for the birth in a high family. (1) Honour to the mother (2) Honour to the father (3) to observe monk-hood (4) to observe the duties of a Brahmana (5) To protect the elders in the family (6) to receive them and honour them (7) to give them proper seats (8) to serve the parents (9) to serve the monks (10) not to hate those born in a low family.

"दशधभमी अल्पमें नेवन संवर्तनीया:—कतमेव दश अद्वैतादाने, अद्वैतादान समाधापनं, अद्वैतादानं च वर्गवदिना;
The following ten actions cause insufficient enjoyments in the future (1) to take what is not given (2) to accept the things brought by theft (3) to speak good of theft (4) to be pleased with theft (5) to obstruct the livelihood of the parents, (6) to obstruct the alms of the monks or the livelihood of good persons (7) to be pleased if one has not gained anything (8) to be displeased on another's gain (9) to obstruct the gain of others (10) to wish for famine.
"Daśa dharma mahā bhūga samvartaniyah:—
Katame daśa:—dānam, adatta dāna-vairamanam,
adattā dāna vairamanasya varṣa vādiita, adattā dāna vairamanena atta mānataḥ parasya alābhena anāttama-
nataḥ, parasya labhena atta-manataḥ, parasya labho-
dyogah, dā nasya bhyanumodanam, dānādhiyuktānām,
pudgalānām sampraharsanam, subhikṣa yāchana cha ime daśa dharma mahā bhūga samvartani yah."

The following ten actions are causes for having many enjoyments in future:—(1) charity (2) to be aloof from theft (3) to praise the person who does not steal (4) to be satisfied by not taking anything without being given (5) to be sorry if one has not gained anything (6) to be pleased on another’s gain (7) to try for procuring gain to others (8) to be pleased on knowing others practising charity (9) to induce people for charity (10) to wish for favourable time.

Note. All these causes as stated in Buddhist literature are included in the causes of bondage of low and high family karmas and pleasure and pain feeling karmas as given before according to the Jain literature.

There is a great detailed description of bondage; fruition, checking and shedding of the Karmas in the Jain scriptures. The following books should be consulted:—

(1) Tattvārtha Sutra by Umaswami
(2) Tattvārtha Sāra by Amritchandra
(3) Sarvārtha Siddhi by Pujya pada
(4) Rāja Vartika by Akalanka
(5) Gommatasāra by Nemichandra
(6) Labdhi Sāra by ..
(7) Kṣapana Sāra by ..

English translation of No. 1 & 5 have been published and can be had from (1) "Jain Gazette" Office, 436, Mint Street, Madras, (2) Jain Publishing House, Ajitashram, Lucknow, (3) Jain Parishad Publishing House Bijnor.

Hindi translations of the above-said books can be had from the Digambar Jain Book Depot, Chanda Wadi, Surat. We have very briefly described the Karmic philosophy here. Whatever we have noted above shows that even the description of the Karmic law according to Jainism and Buddhism is not different. It is possible to have detailed description of Karma philosophy in Buddhist books also. If they could be traced, everything will agree with that of Jainism.

I believe that those who have compiled the old Buddhist literature must have had knowledge of the Karmic philosophy according to Jainism. The present literature, no doubt, does not speak of it so explicitly as the Jain literature does. The educated must study this subject calmly and carefully.
CHAPTER V.

AHIMSA.

Ahimsa is a famous cult of the Jains. I find that the Buddhist literature also speaks highly of Ahimsa. If minutely considered it is not in any way different from what the Jains say. As regards flesh-eating some statements in Buddhist literature appear doubtful. We have to consider whether they are the real sayings of the Buddha or not.

We give below some quotations about Ahimsa from the Buddhist books:—

(1) Majjhima nikaya sallkha sutta attaman:—

"पाणातिपातिस्व पुरिस पुण्गलस्व पाणातिपातधरमप्रेति

प्रतिचिन्तानाय।"

"Paṇātipā tissa purisa puṇgalassa paṇāti paṭa

veramani hoti parinivē na yā."

"He who is addicted to injure the vitalities of living beings, should give up injury—this is for his liberation."

(2) M. N. Sāma dīthī sutta navama.

"पाणातिपातो अक्षुस्तं पाणातिपातवर्मणीकुस्तं।"

"Pānā it pāto akusalam paṇāti pāte-verama ni

kusalam."

"It is harmful to deprive one of vitalities; while it is useful to be aloof from injury."
3) Digha nikaya Vol. 3 Singalo vāda Suttante 31

“पाणातिपातों अद्वित्तानं मुसावादों च दुःखति परद्रागमनं नापसंसंति पंडितति।”

“Paṇātipāto adinnādānam musāvādo cha vuchchati paradāragamanam cheva nappasantsanti panditati.”

“The wise men do not praise injury of vitalities, theft, falsehood and intercourse with other women.”

4) Digha N. Vol. 3 Sangit Suttanta 33

“दश अकुशलकम्पत्थं—(१) पाणातिपात (२) अद्वित्तान (३) कामेशु मिच्छाचारो (४) मुसावादो (५) पिसुनवचा (६) पुरुस्वचा (७) सम्पपल्लापा (८) अभिज्ञा (९) व्यापादो (१०) मिच्छादीर्द्धु।”

“Dasā akusāla kamma-śattha—(1) pāṇāti-pāta (2) adattā dāna (3) Kāmesu mīchchhā-chārō (4) musāvādo (5) pisunavāchā (6) phurusvāchā (7) samphpaṭpalāpā (8) abhijjhā (9) Vyāpādo (10) mīchchhā dittī.”

“The following ten are the harmful ways of Karmas:—

(1) injury of vitalities (2) theft (3) wrong sexual desire (4) falsehood (5) back-biting (6) harsh speech (7) useless talk (8) greed (9) enmity (10) wrong belief.

5) Anguttara nikaya 5.177

“पञ्च इस्मा मिच्छवेच बणिज्या उपासकेन अकर्णि:—कते पञ्चस्तथवणिज्या, सत्थवणिज्या, मंसवणिज्या, मुखवणिज्या; विसवणिज्या।”
Pancha ima bhikkave banijja upasakena akaraniyāhkatā me panch-sattha banijja, satta banijja, mansa banijja, mujja banijja, visa banijja.”

O Monks! The following five trades should not be followed by a layman:—

(1) trade in arms (2) trade in living creatures (3) trade in meat (4) trade in wine (5) trade in poison.

(6) Buddha Charya.

Page 100 (1) Mahā vagga 10. “He, who returns after taking alms from the village, eats and what is left, if he does not, wish to eat it, is thrown in such a place where there are no herbs or in water devoid of living beings.”

Note.—This shows protection of immobile onesensed beings.

(2) Page 144 Pārājika I.

“It is the conduct of Buddhist monks that after finishing the rainy season and performing fast on the last day of asvini month, they should roam for public good—they finish their tour in nine months. But those monks who have not finished their pledge of concentration fast on the last day of Kartika month and leave the place on the first date of marga sirkha and finish their tour in eight months.”

Note.—Here not to roam in the rainy season proves the regard for non-injury.

(3) Page 167—Mahāvagga 6 Keniya Jatil.
Goutama Sarman does not eat at night, which is not the proper time for eating.

(4) Page 173—A. N. A. K. 2.4.4.

Chule hatthi padopam sutta.

Lord Buddha keeps himself aloof from destroying the group of seeds and the group of beings, eats only once (in 24 hours), does never eat at night (untimely even after noon); does not put on flower garlands, and scents, does not use bcsmeasuring, nor ornaments, neither any decoration.

Note.—Here not eating at night shows regard for non-injury.

(5) Page 232—240 D. N. 1—5 Kutadante Sutta; on prohibition of animal sacrifice.

"Brahman! In that Yajna (sacrificial ceremony) cows were not killed, lambs and goats were not killed, fowls and pigs were not murdered, neither different kinds of creatures were murdered; neither trees were cut for post (Yupa), nor grass was cut which is injury. That ceremony of Yajna was performed with ghee, oil, butter, curd, sweets and molasses. Brahmana! He, who with cheerful mind follows rules of vows which are (1) to be aloof from injury of vitalities (2) not to take what is not given (3) to be aloof from sexual desire (4) not to speak untruth (5) not to take any intoxicating thing causing carelessness, performs the true yajna. Brahmana! This sacrifice is glorious and brings great fruit...
Gotama! I take shelter in Lord Goutama, in the Path of Truth and in the Order of Monks, from to-day kindly accept me your follower with folded hands.

Gotama! I now order for releasing seven hundred bullocks, seven hundred calves, seven hundred goats, seven hundred lambs. I give them safety of life. They now eat green grass, drink cold water, and walk in cold air.

*Note.*—This shows compassionate regard for trees and grass even.

(5) Page 255 M. N. 2–2–10 Kilagiri Sutta. Once Goutama Buddha with a large assembly of the monks went to Kashi. Then the Lord addressed the monks thus:—

"O monks, I tour avoiding eating at night. By not eating at night I experience health, zeal, power, easy walking. Come! monks, you should also eat—avoiding eating at night."

(6) Page 371—Angulimla sutta M. N. 2.4.6.

"He will protect the immobile and mobile creatures, having obtained highest peace."

(7) Page 390—Sindauka Bharadvas Sutta S. N. 7–1–9.

"Throw this remaining estable into the place free from grass or into water free from creature."

(8) Page 464—Samanja phala Sutta D. N. 1–1–2.
The Conduct of monks is described in it. Monk keeps aloof from destruction of seed—groups and groups of creatures, takes food once, does not eat at night, neither eats at untimed. He is aloof from destroying groups of seeds and creatures: such as those grown through roots, grown through trunk, grown through fruit, grown through fruit-stem and grown through seeds.

Note.—Here the protection of vegetable kingdom is well described.

It agrees with the description given in the Jain Scripture Gommatasara Jiva Kanda.

Chapter on Yoga:—

मूल्यम पौरबीजा क्षंदातद्र खंद्रबीजा बीजाक्रः ।
सम्मुख्चिह्मतयं मणियापेयायाणातकायाय ॥ ८३ ॥

Mulagga pora bija Kandâ tah Khanda bijâ Bijâ ruhâ,
Sammuchchhimâya bhaniyâ patteyâ yanta Kâyâya 186
Vegetables are described as follows:—

1. *Mula Bîja* having root as their seed just as ginger, turmeric.
2. *Agrabîja* grown through front stem.
3. *Parba bija* grown through knot as sugar-cane.
4. *Kanda bija* grown through esculent root as garlic.
5. *Skandha bija* grown through trunk.
6. *Bîja bija* grown through seeds as wheat, and gram.
(7) *Sammurcchana* grown by itself through earth etc. as grass, etc.

(9) "*Some Sayings of the Buddha*" by Woodward. Page 68. In rainy season recluses tread down the green grass, they crush the living thing that has one sense, they trample to death many a tiny life, I enjoin on you, brethren, that ye observe the retreat during the rains (*Vin. Pit. Mahâvagga* III. I.)

(10) *Manuscript remains of B. Lit. in Eastern Turkestan*, by Hoernle—Page 4 Vinaya texts.

"*Samprajñâna-gantavyam...Iryâ-patha sampannena susamvritten yugantara prekṣinā sa gauravena."

"The monk should walk through discrimination, seeing ground four cubits forward with control of mind and with respectability."

(11) "*The Doctrine of the Buddha*" by George Grimm, P. 339. "Inflamed by desire, evil-disposed by hate, confused by delusion, overcome, entirely influenced internally, O Brahmin, we think of hurting ourselves, we think of hurting others, we think of hurting both ourselves and others, and feel mental pain and grief. But if we have abandoned desire, then we do not think any more of hurting ourselves, nor of hurting others, nor of hurting both ourselves and others, and we do not feel mental pain and grief. Thus, O Brahmin, *Nibbâna* is visible and present, inviting to come and see, leading to the goal, intelligible to the wise, each for himself." (M. I. p. 303 A. III p. 55).
Page 434 F. Note. "What is sinful in the taking of food lies in this, that other life is destroyed, and thereby suffering is caused in the world. Since animal life is more highly organized and much more sensible to pain than plant life, the good man will in no case, either directly or indirectly, be the cause of the killing of animals for his food. In consequence of this, he will not eat the flesh of any animal in any case where he has seen or heard or supposes that it has been killed for his sake. "There are three cases, Jivaka, where I say that meat shall not be accepted; seen, heard and supposed. (M. I. p. 369). For the same reason, no one may offer the Perfected One or his disciples, the flesh of an animal killed for this purpose. "Whoever, Jivaka, takes life for the sake of the Perfected One, incurs five-fold serious guilt. Because he commands: 'Go and fetch that animal!', thereby the first time he incurs serious guilt. Because then the animal, led to him in fear and trembling, experiences pain and torment, he for the second time incurs serious guilt. Because he then says: 'Go and kill this animal,' he for the third time incurs serious guilt. Because the animal then in death, experiences pain and torment, he for the fourth time incurs serious guilt. Because he then gives unfitting refreshment to the Perfected One or the Perfected One's disciple, he for the fifth time incurs serious guilt." (M. I. 369).

469. As a mother protects her only child with her own life, cultivate such boundless love towards all beings. (Metta Sutta S. N.)
(12) Sutta Niपate Dhammaka Sutta.

Neither one should injure the creatures, nor induce others to do so, nor should be pleased when others injure them; one should have compassion on all the beings in the universe, whether they may be immobile or mobile.

Note. In the Jain literature one-sensed beings are called sthāvarā. They are earth-bodied, water-bodied, fire-bodied, air-bodied, vegetable-bodied; while beings from the two-sensed to the five-sensed are called trasa.

(13) Majjhim Nikāya Vatthupama Sutta 71.

"Seyyathāpi bhikkhave battham sankilittham malagga hitam achchham udake āgama pari suddum hoti pari-yodānam... evameva bhikkhave bhikkhu evam silo evam dhammo evam pājno sālinam chodi pinda-पातम..."
bhunjati vichita kālikam aneka suyam aneka vyājanam
naiva, ye assatam hoti antarāya………"

"O Monks! Just as a dirty cloth is cleansed by
pure water, so eating alm of rice makes him chaste,
pious and intelligent; this the monk knows; leaving
this, he does not accept many kinds of sauces and sweet-
meats——, for they will be obstructing."

(14) Sacred Books of the East Vol. XI (1881) by
Max Muller. p. 189. The Tevigga Sutta
Ch. II Kūla silam.

"He abstains from destroying life. Full of modesty
and pity, he is compassionate and kind to all creatures
that have life. He refrains from injuring any herb or
any creature. He takes but one meal a day; abstaining
from food at night time or at the wrong time."

Page 192 The Magghima Silam.

"He lives on food provided by the faithful, refrains
from injuring plants or animals."

(15) Sutta nipāta, translated by Fausböll (1881).
Mahāvagga 11 Nālaka Sutta. p. 128.

27/705. "As I am, so are these, as these, are
so am I, identifying himself with others, let him not
kill nor cause (any one) to kill."

(16) "Path of Purity " by Buddha Ghosha I & II,
Page 79. "Diseases caused by eating do not harm
the monk who at once sitting eats his food."
AHIMSA


(65) "To kill a helpless victim through a wish for future reward,—it would be an unseemly action for a merciful-hearted good man, even if the reward of the sacrifice were eternal; but what if, after all, it is subject to decay?"

(67) "Even that happiness which comes to a man, while he stays in this world, through the injury of another, is hateful to the wise compassionate heart; how much more if it be something beyond our sight in another life?"

Note. From the statements given above, it will be known that ahimsa has been correctly described in the Buddhist Scriptures. We shall see later on that this description quite agrees with what is given in the Jain literature.

FLESH-EATING.

It appears in the present time that flesh-eating is much prevalent among the Buddhists. If I independently think of its cause, it appears to me that the old Poli books were first compiled in Ceylon in the 1st century, as is written in the introduction to Buddha Charya. "In the first century A. D. at Ceylon, Sutra, Vinaya and Abhidhamma, which till that time were learnt by heart only, were at first written. This is the Tripitaka."
I did not find in these Pali books the quotations explicitly prohibiting the taking of flesh.

"The Life of the Buddha" by Edward J. Thomas, 1927.

On page 129 there is the following statement:—

"As meat-eating was made an ethical question, the ritual aspect ceased to have a meaning for the Buddhist. Hence the practice was not in itself condemned, but only in so far as the partaker was in some way contributory to killing or giving pain. This position is stated most clearly in the Jivaka Sutta (M. N. I. 368). Jivaka * told Buddha that he had heard that people killed living things intending them for Buddha, and that he ate the meat prepared on that account. He asked if such persons were truth-speakers and did not accuse the Lord falsely. Buddha replied that it was not true, but that in three cases meat must not be eaten: if it has been seen, heard, or suspected that it was intended for the person. If a monk who practises the brahma-vihara of love accepts an invitation in a village, he does not think, "verily this house-holder is providing me with excellent food; may he provide me with excellent food in the future." He eats the food without being fettered and infatuated. "What do you think, Jivaka, does the monk at that time think of injury to himself, to others, or to both?" "Certainly not, Lord." "Does not a

* The famous physician of Bimbisara and Ajatasattu.
monk at that time take blameless food?"  "Even so Lord."

The teaching is the same in the Vinaya, where Buddha is said to have accepted a meal from the Jain general Siha, who had provided meat. The report went about that he had killed an ox for Buddha, but the fact was that he had sent for the meat already killed in order to furnish the meal. The Vinaya forbids certain kinds of flesh, human, that of elephants, horses, dogs and certain wild animals. (F. N. Vinaya 1, 218-237; Macchamayysa is expressly allowed; This is usually taken to mean 'flesh of fish.'

Pali books state in one or two places that Goutama Buddha ate flesh—Whether this was true or not is to be properly considered.

_Buddha Charya_ P. 148 M. N. 8, 1. 2. 2. Siha Sutta.

"It appears that Jain Commander-in-Chief Siha of Vaisali served meat to Goutama Buddha."

**Note.** It seems to me quite impossible that a Jain minister or King could have served Buddha with meat. Neither it seems to be possible that the compassionate Buddha who preached for the protection of immobile and mobile beings would have accepted flesh. Moreover he was so kind that he did not eat even at night and prohibited his disciples from taking food at night.

Devadatta Vidroha.

This Sutta tells that Devadatta told Buddha, "He only, who does not accept fish and flesh for the whole life, should be received in the Order"; then Goutama said, "I have ordered for the pure flesh which is not seen, nor heard, nor supposed to be prepared."

Note. How far this statement is correct, is to be considered. Buddha Charya P. 535 Mahaparinibbana Sutta D. N. 2; 3.

In this Sutta it is said that in the last part of his life Goutama Buddha had taken Sukara maddava from Chunda, the smith. Here this italicised word is translated by some as flesh of pig and by some as soft rice cooked with milk.

So much is the statement about flesh in Buddha Charya.


Page 138. "Now when the Exalted One had eaten the rice prepared by Chunda, the worker in metals, there fell upon him a dire sickness, the disease of dysentery and sharp pain came upon him, even unto death."

Note. Here the word Sukara maddava is translated as rice. Except the few statements given above, no other statement in the whole Buddhist literature, as far as I have read, has been found to denote that Buddha
or his disciple have ever taken flesh or fish or any other creature. While the above passages of the Pali book express doubt about flesh eating, old Sanskrit Buddhist literature expressly prohibits flesh-eating, by any follower of Buddhism.

There is one Lankavatara Sutra—published in Sanskrit by Bunyin-Nangio, M.A. (Oxon) D. Litt., Otam University—Kyoto (Japan) in 1922. It is also a very old Sutra. Its first translation in the Chinese language was done by one Gunabhadra of Central India in 443 A.D. Its second translation in the Chinese was done by Bodha ruchi of India in 513 A.D. Its third translation in the Chinese was done by Siksanand of India in 700 A.D.

The eighth chapter of the book deals specially about flesh-eating.

This is called Mansa bhaksana pari varto. From this chapter, it is fully proved that any follower of Buddhism, whether he may be a monk, or a layman, should never eat any kind of flesh either of fish or of any other animal. We give below some Sanskrit passages with the translation:—

"देशायते मे भगवानस्तथागतोऽस्मि सम्प्रक्षणे गुणदृष्टं येनाहं चान्ये च बोधिसत्वामहासात्व। अनागत प्रत्युपवेद काले सत्वानं कुष्यादृ हस्तवासिं वासना वासितानं मांसमेधेन गृहाणं रसतुष्णं प्रहानाय धैर्यदेश्याम्"

32
Desayatu me Bhagavan stathagatorhan samyak-sambudhilo mānsa bhaksaye guṇadośam yenāham chānyecho bōdhisatvā mahāsativā anāgata pratyutpānna Kāle sattvānām Kuvyāda sattva gati Vāsanā-Vāsittā-nām mānsabhojana griddhānām rasa trisūrā prahū tāya dharmam desa yāma."

"May the Lord Tathagata, Arhan rightly enlighten and preach to us the merit and demerit of flesh-eating, so that I and the other followers of Buddhism in the present time and in the future may preach the truth to those who are flesh eaters for the destruction of their desire for flesh."

"महामाते कारणं मांसं सर्वमस्यं क्षतामनेन वैषिवत्वस्य तेह्यस्तूपेदामार्बं वक्ष्यामि."

"Bhagavānstaysai tidavochat aparimttair mahāmāte Kāranair mānsam sarvamabhakṣyam Kriṣṇitmano bōdhisattvasya tebhyaśtūpadeśa mātram vaksyami."

"The Lord said to him, "O Great wise man! On account of innumerable causes all flesh is to be avoided by the merciful follower of Buddhism: For them I shall preach in brief."

"इद्द महामाते अनेन दीर्घगत्वा संसर्तां प्राणिनां नास्त्यसीक्षितस्तवः सुलभरूपमेऽयो न माताभूल्यता या भाता ना भगिनी या पुनः या दुहिता या अभ्यतरान्यतरो या खजन"
"Iha mahā mate anena dirghenā dhvanā sansartām prānīnāṁ nāstasyāu Kaschitsattvah sulabha-rūpo yo na mātābhūtpitavā bhrāta vā bhagini vā putro vā duhitā vā anyatarānyataro vā sva jana bandhu bandhūbhūtō vā tasya-nya janaṁparivṛttāśrayasya mriga pasu pākṣi yonyantarbhūtasya bandhov bandhū bhūtasya vā sarva bhūtātmā bhrāta yāgantu kāmena sarva jantu prani bhūte sambhūtam mūsām kātama bhakṣyām syādbuddha dharma kāmena bodhi-sattvena mahā sattvena."

"O Great wise man! In this beginningless world the living beings having been wandering, there is not a single creature which had not been sometimes mother, father, brother, sister, son, daughter or any other relative. The same adopting many re-births, are born as deer or other animal, bird etc. which are really our relatives. How can a follower of Buddhism, a saint or a disciple, who sees all the creatures as his brethren, cut the flesh of all these creatures?"

"वश्यरोपश्वचलिवहेर्मानुष्य मांसादिनि हि महामते लोक-क्लाभक्ष्याणि मास्तानि तानि च महामते वीध्यन्तरेवोपरिक्रिया भक्ष्याणिति इत्या सूल्य्वहिताविक्रियनि यत्स्ततोपि महामते मांसमभक्ष्य बोधिसत्वस्य."
"Sva Kharoṣṭra sva halibarāda mānusa māṇsādhi-nihi mahā mate lokasyā bhakṣyini mānsani tāni cha mahā mate bithyan taśvevairabhrika bhakṣyāniti kṛtvā mālyahitor vikri yanti yatāstītoḥi mahāmati mānsa mabhakṣyam bodhisattvasya."

"O wise man! The flesh of dog, ass, camel, horse, bullock and human beings is taken to be un-eatable by the people; but even their flesh calling it to be that of lambs is sold in the streets for money. It is, therefore, not eatable by a follower of Buddhism."

"गुणशोणितं संभवादृपि शुचिकामतासुपादृष्ट्य वेदिस-त्वस्य मांसमहाद्वः.

"S'ukraṣonita sambhavādāpi sūchi-kāmatā-mūpā- dāya bodhi sattvasya mānsa mabhakṣyam."

"As the flesh is formed from the blood and sperm, so it is not eatable by a follower of Buddhism, who wishes to have purity."

"उद्धूलगन्तवादर्थपि महामते भूतानां मैलीमिच्छतो यो- जिनो मांसं सर्व मभृत्य सुषिंविनिभस्तः सत्यापि मतामते रोम्भव ब्राह्मण्ड कृत्वानां चित्रास्तितिः सत्वान दुःख उव हष्ठां- भ्रान्तिः प्रभणंति भयं मरण प्राप्त्यवेव मन्न्याधिस्त्यावपि मार्गेत- प्रभणंति भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भयं प्राप्त्यवेव मन्न्याधिस्त् मार्गेत- प्रभणंति भयं भ�ापादित मरणादेहाश्चक्केभवित.

"Udvejana karatvaḍaṇi mahā mate bhūtānā maitrimichcha to yogino mānsam sarvamabhakṣyam bodhi sattvasya Tadyathāpi mahāmate ṅombha chāndala-
“As it is a cause of producing fear, therefore, O wise man: this flesh is not eatable by a Buddhist monk who desires friendship with all the creatures. Just as on the sight of hunters, fishermen and other flesh-eaters from a distance, dogs become fearful, even some die on account of fear; they understand that they would kill others, similarly the other small animals of sky, land and water having seen the flesh-eaters from a distance and having known their smell by their sharp smelling power flee far away from the man taking him to be a ghost in fear of their death.”

“अनायेजनजुषू दुरीधम्मकीतिकरत्वाविप महामतेभार्येजनविविजितम्रत्व मांसंमभष्यः बोधिसत्वस्य, ऊष्थ मोजनाह रोहि महामते आयेजनो न मांसरुषिकारार्य इत्यतोषिपि बोधिसत्वस्य मांसमभष्यं.”

“Anārya jana jāṣṭam durgandhā ma-hirti karatvādapi mahā mate ārya-jana vicarjītteśccha mānṣa mabhaksyam bodhi sattvasya, risi bhoja nāhārohi mahā mate āryajano, na mansarudhitrāhāra ityatoṣi bodhi-sattvasya mānṣamabhaksyam.”
"Flesh is eatable by savages, is bad smelling and is the cause of ill-fame, and is to be prohibited by gentlemen; therefore, O wise man! this flesh is not eatable by a follower of Buddhism. O wise man! a gentleman eats only that food which is eatable by the saints but never eats flesh and blood; therefore a follower of Buddhism must never eat flesh."

"बृद्धजनचिन्तानुरक्षणतथा पपवादपरिहारं वेच्छत: शासनस्य महामते मांसमध्ये झपापनो बोधिसत्त्वस्य; तत्थया महामते भवानितलोकशासनानुपवाद वक्तः किच्चित्तेपां आरम्भं कतो वा आरम्भं यज्ञामेते पौर्णिमोजनान्यपास्य ऋत्यादशा इवामिसां हारा; परिपूणेकुक्ष्यं: ख भूमि जल संबितानुरक्षणास्माभास्यंते, जन्तृतसमुदास्यंतं, इम्म लोकं समत्त: पर्यटस्निहितमेषां आरम्भं ध्वस्तमेषां आरम्भं नास्त्येषां धर्मं न चिनय इस्यनेकपकार प्रतिहत चेतस: शासनमेवापवद्वरस्ति।"

"Bahujana chittā nuraksana tayāpa-vida parihaṃ chechhelhatah Sāsanasya mahā me mate minsā ma-bhakṣyaṃ Kripātmano bodhisattvasya, tulyathi mahāmate bhavanti loke sāsanāp-vida vaktārah Kinchit tesām Srāmanyam kato vā brāhmaṇanyam yanna mate pūrvarsi-bhojani-nyāpasya kravyāda evāmi sū hirāh pariṣṭaṃa hukṣayaḥ khe bhumi Jala sanśritaḥ suksamāṇstrasayanto Jantun samuṭrasayanti imam lokam samantataḥ paryaṇa niḥatamesām srāmanyam dhvastasesām brahmaṇanyam nāstyṛṣaṃ dharmaḥ na vinaya ityanekā prakāra pratihata chetasah sāsana mevāpavadanti."
"A compassionate Buddha, who is mindful of protecting the mind of others and careful not to allow any ill-fame to spread, should maintain flesh to be un-eatable. O wise man, there are in this world persons who speak ill of the Preaching. They say that they, who having rejected the food fit for the saints of the old time, eat like the meat-eaters, give pain to the small creatures living in sky, earth and water, roam hither and thither troubling them; what kind of monk-hood and Brahmahood they have got, their monk-hood is destroyed, their Brahmahood is made impure; they do not possess piety nor conduct. Thus people say many sorts of ill words."

"Mrīta saca durgandhā prati kula samānyādaipi mahā mate mānsa mahakhasyam bodhisattvāsyā, mṛitas-yaipi mahamateṁ mansyasya māne dahayamane tadanyā- prāṇimāne cha na Kaścid gandhaviśesah, sama-muhhaya mānsayordahya mānayor dourgondhamatopi mahā mate suchī kā masya yogināḥ sarvam mānsa mahakhasyam bodhisattvāsyā."

"O wise man, there is bad and unbearable smell in the flesh, like that of a corpse, even for this reason, the
flesh is not eatable by a Buddhist. If the corpse be burnt and also any other flesh be burnt, there would be no difference in their bad smells, therefore a Buddha monk wishing purity should not eat any flesh.”

“योगाचारणां-विचाराणां-विद्यासाधन मौक्षिकिन्यकर-ल्यामहायान संस्कारतानों कुलपुष्पाणां कुलदुहितृणां च सर्व योगाचारनान्तराय करमित्र्यपि समसुपस्वतां महामते स्वपरात्म हितकामाय मांसे सर्वमभक्त्यं चोधिसत्वसय.”

“Yogāchārānam Vidyādharāyām Vidyaśādhana- moksa vighna Karatvām mahāyāna samprasthitānām Kulaputraṇām Kula duhitrinām cha sarva yoga sādhanāntarāya Kula mityāpi samanu païya tām mahī mate svaparātma hitakāmiya māṃsām sarva mabhaksyaṁ bodhīsatvasya.”

“Because it is obstructive to the saints and the students in their efforts for liberation and knowledge, therefore the followers of the Great Path, the family sons and daughters fully know it to be obstructive in all the efforts for meditation. O wise man, all the flesh is not, therefore, eatable by a Buddhist who is desirous of having spiritual benefit to himself and to others.”

“किमिज्ञतु पशुरकु प्रियनिव्रताकत्स्थभिष्यति व्याधिवहुले न ज प्रतिकुपुलयिन्य रतिप्रविष्टे, पुनरग्रामस्मृत्य बद्राकारं देशायंशाहं महामते कथमेवनायजसंतविष्मार्यजन विचित्रितमेव मोक्तो-पाव्यमेनकंघ्यं विचित्रितमृणिष्मोजनप्रणीतं सकल्यं मांस-रुधिराहारं शिश्येयो जन्मभाषणायम.”
Krimijantuprachura kusṭha niḍāna kostoḥaścha bhā-
vati vyādhi bahulam na cha praṭikūlasanjanmām praṭi-
labhate putra māṁsa bhaisajya vaddhāram desayans-
chāham mahāmate katha meva nārya janasevita nārya
jana vivarjitanīye bhojana praṇītam maṅkalyam māṁsa
rudhirāhāram sisyebhyo anujnāpayāmi.

"The flesh-eater is prone to many kinds of diseases
such as worms, many insects, leprosy, belly-pains etc.
O wise man, I am preaching eating flesh as taking
the flesh of one’s own son. How can I order my
disciples for eating flesh and blood, which are served by
the savages, prohibitable by gentlemen, full of many
defects, devoid of any benefits, unfit to be taken by the
saints and totally rejectable?"

"�नुभातवान् पुनराः महामते पूर्विषमेष स्नेतोऽन्जनं यहुः
शालिय यथा गोधूम, मुद्रमाष मस्त्रार्धि सर्पितेल मधुपाणित
गुढस्वं मत्सावेंद्रिकारिनि समुपाधमां भोजनं कल्प्यमिति
इत्यात्."

Anuṭātavān punarāham mahāmate pūrvarṣi praṇi-
tabhojaman ya dutā sāli yava godhuma mudga māṣa
masurādī sarpīs tāla madhu āhaṇīta gūḍa khaṇḍa
matsa pindi kādisu samuṇḍaya-mānam bhojanam kalpy-
amiti kṛtva.

"I have ordered, O wise man, for the fit food
which has been prescribed by the saints of old time
such as food prepared from rice, barley, wheat, pulses
of moonga, urad, and masura etc., ghee, oil, milk, raw sugar, guda, sugar, coarse sugar etc."

"भूतपूर्व महामाते अतीतिष्ठति राजाधूत सिंहसनादायः
नाम स मांसभोजनशाहायति प्रसंगेन प्रतिसेवनानो रसार्ग्य
ध्यायम परमतया मांसानि मानुष्याणयि भक्षितवान्; तस्माद
द्वाध्व विशेषाय ज्ञाति बन्धुबर्गोपारि परित्यतः प्रागोव पौर-
व्यायां रिष्य परित्यागाश्च महाद्वायसन मासार्थत
चान्म सात्तति."

Bhūtapūrvam mahāmate atītendhvānī rājabhūta
sinha saudāso nāma sa mānsa bhajanā hārītī prasangena
pratisevamāno rasa tṛṣṇa dhyāvasānta parataya mānsāni
mānuṣyā uṇaṅī bhaksitavān tannidānām cha mītrā mā
tyā jnāti bandhu-bargagāpi parītyaktah prāgeva paur-
ajāna parisah svarajya viṣaya parītyāgaiche ha mahād
vyasana māsādītavān mānsa hetoh.

"O wise man, there flourished in old times Raja
Sinha Saudaso. He became too much covetous of
meat-eating. He used to eat the human flesh owing to
heavy desire for it. He was therefore abandoned by his
friends, ministers, caste people and others. Before this,
he was dethroned and banished out of his country by
the citizens. He suffered great miseries on account of
flesh."

Note. This statement about Saudaso is written in the
same way in the Padmapurana of the Digambar Jains.

"इत्यहाच महामाते जन्मानि सतसुकृतीकेषपि उपमेष्टः
मांस लौह्याद्वृति प्रसंगेन निषेवमानानामानुष मान्साद्वा गोरा झाका
Even in this very life, O wise man, they, who are addicted to too much flesh-eating, on account of great greed become eaters of human flesh, voracious and demonlike. On change of birth, on account of their greed for flesh they are fallen in flesh-eating genii of lion, tiger, wolf, hyena, cat, jackal, owl etc."

"यदि च महामाते मांसं न कथंचन केचनभक्ष्येयुणेत्र- बिदानं घातेन मूल्यहेताती महामातेर्प्रः: ग्रेमवा निरपर- धिनो बधिन्ते खल्पाद्यत्व हेतोऽ कहं महामाते रसतुष्णायामति सेवितां मांसनि माछुष्णायापि माछुष्णीमेक्ष्यन्ते किंपुनरितर- मृगपक्षि प्राणांस्मृति मांसानि, प्रायो महामाते मांस रस तुष्णा- तेतरिद्व तथा जाल यंत्रार्थिर्दं गोड्य प्रश्येयमुखविकृतमुख कैवताद्यः: खेचर भूचर जलचरानाग्रीण नो-जनपराधिनोजनक- प्रकारं मूल्य हेतादिरिस्तिः.

Yadicha mahámate mámsam na kathananchana kechana bhaksa yeyur na tannidánam gháteran mulya hetor
O wise man, neither flesh should be eaten nor murder should be done on that account; mostly for the sake of money, harmless living beings are killed: very few on account of other cause. It is painful that for the great desire of flesh, even men eat the human flesh, what to speak about the flesh of animals and birds etc. Mostly for the sake of deluding persons pained by the desire of eating flesh, killers of birds, lambs and fish through their nets and machines kill birds, deer, fish etc., harmless creatures to gain money.”
"O wise man, there cannot be any flesh eatable, which may be undone, not caused to be done or not supposed to be done; on account of which I may order it for the disciples. In the future time, there will occur in my order some, who having adopted the conduct of monk and having pledged to follow the order of the Sākyaputra and having put on the flag of red clothes will be deluding and addicted to bodily pleasures. They
will have many false notions in their minds and declare different rules of conduct. They will be desirous of taste and shall compile books giving false arguments for flesh-eating. They will maintain that which I have never told. They will tell matters in support of flesh-eating. They will say that I have ordered it for this reason, that I have counted it among the eatables and that Bhagavan has himself eaten flesh. But, O wise man, I have never ordered flesh in any sūtra, nor told it to be eatable nor counted it among good eatables.”

“Nahi mahāmāte āryaśrāvakāḥ prākrita manusya-hāra māharanti kuṭपपव मांससहितगार्हर मकरप्यम्; धर्मोहारा हि महामाते मम आयका: प्रत्येक वुज्जोधिसत्तवाथ नामिषाहारा: प्राणेव यथागता:; धर्मकाृया हि महामाते तथागता धर्मोहारस्थितयो नामिष-सकायाः न सवाेमिाहारस्थितयोवा्यान्त सवभवोपकरण तृष्णेष-णवासना सवेषक्षा दोषवासनापगता: सुविमुक्त चित्रप्रणा: सवेष्का: सवेद्रशिान: सवेदेशकपुतव समद्विनो महाकालिने-का: सो श्च महामाते सर्वसत्वेक पुतकलेशी सत्य कथामिच सवपुष्म मांस मनुष्यास्यामि परिमोक्ते आश्वेकंत्यः कुत् पय सत्य परित्तमुक्तम्; अनुव्हातवानस्विनु आश्वेकंत्यः सत्यं वा परित्तुक्तवानिन्ति महामाते नेत्रेऽस्मान ध्वये。“

Nahi mahāmāte āryaśravakāḥ prākrita manusya-hāra māharanti kutaeca mānsarudhirāhāramakalpyam, dharmāhārāhi mahā mate mama śrīvakāḥ pratyeka buddha Bodhisattvaśca nā misā hāraḥ prāgeva tatha-gatāh Dharma Kāya hi mahāmāte tathāgatā Dharmāhāra sthitayo nāmisakāyā na sarvāmisāhāra sthitayo
vântasarva bhavopakaraṇa trisṇaṁsanā vâsanā sarva klesa dosa vâsanâpâgatâh su-vimukta chittâprajñâh sarvâjñâh sarva-darsînâh sarvasattvaih putrâka sama darsîno mahâkârunikâh soham mahâmata sarvasattvaih putrâ ka sanjñî san kathamiva svaputra mânsa manuj- nasyâmi paribhoktum śrâvakebhyaḥ kuta eva svayam paribhoktum, anujñatavânasmin Śrâvakebhyaḥ svayam vâ paribhukta vânitî maha mite nedaṁ sthânam vidyate.

"O wise man! Arya Śravakas do not even take the natural human diet, how can they eat the rejectable flesh and blood? My disciples are followers of Truth and so are the self-intelligent ones and other Buddhists. They are not flesh-eaters. Such were the Tathagatas in the former times......Tathagatas have Truth as their body, they live on Truth, they do not support their bodies with flesh. They never take any flesh. They have given up desire for all the worldly objects. They are free from all the defects causing misery. They are full of unattached discrimination, all-knowing, all-perceiving. They look towards all the creatures like their sons. They are very compassionate. Similarly I look towards all the creatures as my sons how can I order my disciples to eat the flesh of my sons and how can I eat it. There is no question of this that I ordered my disciples for it and that I have myself eaten it."
Note. The same chapter has some verses in the end; a few are given here:

मद्यमांसम् पलादुङ्क्ष न मक्ष्येययं महामुने।
बोधिसत्त्वमेहाससवेयं माधाद्विलििश्नपुणः॥ ५ ॥
मांसानि च पलादुङ्क्ष मद्यानि विविधानिच।
गृहनः पलादुङ्क्ष योगः नित्यं विवर्जयेत्॥ ६ ॥
लामार्थं हस्यतेंसित्यों मांसार्थं दीयते घने।
उभौती पापकर्मणी पर्यये रौरवादिशु॥ ७ ॥
हस्तिक्षरे महामेधे निर्विषणांगुलिमालिके।
लंकावतारसङ्क्ष मद्यांप्रें विवर्जितम्॥ ८ ॥
यथैव रागो मोक्षाय अंतरायकरोभवेन।
तथैव मांस मद्याच: अंतरायकरो भवेत्॥ ९ ॥
तस्थानः प्रक्षेपनमांसं उद्धेजानकं नुवां।
मोक्षधर्मेऽचिरहत्वप्रायेणा मेष वै छ्रजः॥ १० ॥

Madyam manasa palanduncha na bhaksayeyam mahamune,
Bodhisattvair mahasattvair bhasadbhir Jina pungavaiv
Maansani cha palanduschcha madyanii vividhahinicha,
Grinjanam launam chaitva yogi nittyam vivarjaya
Labhartham hanyate satto maansarthhan diyate dhanam,
Ubhautau pabakarmane pachyete rouvavadisu
Hastikaksyakai mahameghe nirvananguli malike,
Lankavatarastrtre cha maya mansam vivarjita
Yathaiva rago moksaya antarayakaro bhavet,
Tathaiva maansa madyaadya antaraya karo bhavet
Tasmania bhaksaye n mansamudveja nakaram yhi nam,
Moksadharmam viruddhatvadaryanamesa vai dhvajah
O wise man! The conquerors have said that wine, flesh and onions should not be eaten by any Buddhist or great Buddhist. 1.

A monk should always abstain from flesh, onion, many kinds of intoxicating liquors, garlic, and turnip. 5.

He, who kills any 'creature' for money and he, who pays money for it—both of them are evil-doers and shall fall in the Rourava etc., hells. 9.

I have prohibited flesh in the following scriptures (1) Hasti kakṣya, (2) Mahā megha, (3) Nirvānānguli mālīka (4) and Lankāvatārasūtra. 16.

Just as attachment is obstructive to liberation, so is flesh, wine etc. obstructive to nirvāṇa. 20.

Therefore flesh, which is fearful to the creatures and is contrary to the conduct for liberation, should not be eaten. This is the flag of the Arya people. 24.

Note. This Lankavatāra sūtra is also very old. It appears to me that when the Pali sutras were at first compiled in Ceylon in the first century A. D. and flesh-eating was supported therein through any argument then this sutra appears to have been written in answer to that. This Lankavatāra sutra explicitly prohibits any Buddhist from taking any flesh. The saying of those persons who declare that they do not themselves kill the creatures, they only buy flesh from the market and so they are not guilty of any injury is contradicted in this sutra. When they pay money in change of flesh,
then they are in fact indirectly promoters of killing. The butchers and fishermen kill the animals on this understanding that their flesh is sold and is used by the people. When they are getting money for the sake of flesh, they go on continually killing the animals.

Really they, who buy flesh, are the inducers of killing the dumb creatures. Those monks who say that they accept what is given to them only in alms, that they do not suppose of having flesh and therefore they are not guilty of killing animals, even if they accept and eat flesh, should deeply consider on their arguments. It is a rule that whatever is accepted by anyone is approved by the same. Accepting flesh proves approval of that food. This approval of flesh by the monks produces this conviction in mind of the donor-layman that there is no harm in eating flesh, when our worshipful monks accept and eat it. Thus the laymen remain flesh-eaters, and are obliged to induce the killers to kill the animals for flesh. Just a monk if supplied with the flesh of a man or a dog, refuses to accept it, because he does not approve of it, similarly he should not accept any kind of flesh. Then only he will be free from any kind of sin of killing animals. When flesh is accepted in alms, it is countable among the eatable foods; while it is altogether rejectable, as has been ordered in Lankavatāra Sutra. Suppose any patriot has a mind to use country-made clothes and has a pledge not to use foreign-made clothes on the con-
viction that if foreign made clothes would be used and sold here, this country will starve for want of industry. If such a patriot monk is supplied with a foreign cloth for which he has not himself made any effort, nor he has induced others to make it, nor he has any notion of its making, he would not accept it, because his approval and his acceptance would be detrimental to the interests of the country he loves. Similarly acceptance of flesh is to give support to the practice of killing dumb creatures. In Ceylon I found some monks eating flesh on the ground that it is eatable because they were not guilty of killing the creatures in any way, while I saw some monks who do not eat it. But this belief, that if they do not kill animals nor cause to kill them, nor suppose to kill them then they would not be guilty of any injury if they accept flesh in alms, is prevalent in Ceylon, Burma, Siam and other countries where there are larger numbers of Buddhists. But in my opinion, this belief is not right, because the sellers of flesh in the market kill lambs, goats, fowls, fishes only for their sake. They sell it for money which is paid by the buyers. Therefore the buyers cannot be free from the sin of killing the dumb creatures.

In Vidyalankara College, Kelaniya, I saw a Chinese layman Mr. Wong Mow Lam, 19 Hard Road, Shanghai who was studying there. On consulting with him, it was known that this Lankavatāra Sutra is believed to be the authoritative book by the Buddhists of China
and Japan and that all the Buddhist monasteries never use any flesh there. The laymen of those countries also believe it to be rejectable, although some eat it while others do not eat it. The followers of Taoist do, as a rule, not eat any flesh. They are pure vegetarians. It appears to me that Ceylon being an island where people generally use fish, the Pali Scriptures when compiled, have prescribed a way for the monks to accept it in alms, if it was given. At the very time this Lankāvatāra Sutra appears to have been written, which prohibits every follower of Buddhism from eating flesh or fish of any kind. The Buddhists in general should pay regard to this sutra and should try to check the prevalence of fish or flesh eating. The monks as a rule should not accept it and then they should preach to laymen to give up flesh-eating. Flesh-eating, no doubt, is a cause for the killing of dumb creatures."

Some description of AHIMSA in JAIN SCRIPTURES:

(1) Samayasāra says:---

अज्ञावित्तिदेण वंधो सत्रेमारेहि माच मारोहि ।
एतो वंधसमासो जीवाणं गित्यव जयस्त ॥ २७४ ॥
Ajjhava sidena Bandho satte mārehi māva mārehi
Eso bandha samiso jivānam nīchchhaya nayassa 274

"Bondage (of karmas) will be caused by the intention (of injury), whether the creatures may be killed or not. This is the brief of bondage for the souls from the correct standpoint."
(2) **Tattvārtha Sutra** says:

**Pramathā yogīt prāṇa vyāharopanam himsa** 13/7

"Destruction of (subjective and objective) vitalities through passionate activities of mind, body and speech is injury or himsa."

Subjective vitalities are the qualities of soul such as Knowledge, bliss and peacefulness. Objective or material vitalities are ten. Immobile one-sensed beings have four, two-sensed have six, three-sensed, seven; four-sensed, eight; five-sensed irrational, nine; and five-sensed rationals have ten. These are explained in the second chapter of this book (p. 94-95).

(4) **Puruṣārthasiddhiupāya** describes himsa fully. Let us quote some verses:—

यत्स्कृतः कषाययोगायप्राणां द्रव्यभावव्रुत्प्राणां।

ध्वपराणेककरणं सुनिश्चितानिक्षणं न हिस्ता ॥ ४३॥

अत्मपरिश्रितंहृतत्वातिियते सण्योऽस्वेच हिस्ततु॥

अनुतवचनादि केवल मुद्राहतं शिष्यबोधय ॥ ४२॥

अशासुरासः बलु रागदीनां भवत्यहिस्तति।

तेषामेवात्यात्तिहिस्तति जिनागमम् संक्षेपः ॥ ४२॥

इत्यकारितानुमननेवावकाय मनोरिथित्यन्ते सञ्चाय।

ओऽलाञ्चिक निर्वृत्तिपरिवर्त्तेऽपवाद्विकोपति ॥ ५६॥

धर्म महिसारुपं संत्रकववं पि परिवर्त्यक्तु।

स्मार्थ हिस्ता म सहायसहिस्ताठतक्य मुच्चंतु ॥ ५७॥

तोऽकेन्द्रिय धातालक्षीणं सम्पन्न योग्य विषयानाः।

शेषस्थार वारण विद्यमानमि भवति करणोऽयम् ॥ ५७॥
Vat khalu kāśāya yogāt prānānām dravya bhāva
rūpām,
Vyaṇḍarāṇasya karaṇam sunīchitā bhavati sā
himsā 43
Atmaparīṇāma himsana hetutvāt sarvameva him-
saitat,
Anrītvachanādi kevala mudā-hritam śisyā bodhaya 42
Aprādurbhāvah khalu rāgādīnām bhavatya him-
seti;
Tesā mevatṭattir himseti Jināgamasya sankṣepah— 44
Kriṭa kāritānumananair vākkāya manobhirisyate
navadhā,
Autsargiki nivṛttir vichitra rūpā-pavā dike tvesā 76
Dharma mahimsā rūpam santraṇvantoṣi ye parit-
tyaktu
Sthāvara himsā masā hastrasā himsām tapī muni-
chantu 75
Stokaikendriya ghātād grihinām sampānṇa yogya
Visayānām,
Seṣa sthāvara mārana viramanā mapi bhavati
Karaniyam 77

“Destruction of objective and subjective vitalities
through passionate activities of mind, body and speech
is really Himsa.” 43

“On account of the destruction of soul’s (pure)
thought-activity, there is himsa in all the (sinful) actions
speaking falsehood etc., (sins) have only been exemplified for the knowledge of the students." 42

"Non-arising of attachment etc., is verily Ahimsa, while their arising is himsa—this is the summary of the Jain scriptures." 44

"Doing, causing others to do, and consenting for doing and each through mind, body and speech is ninefold (himsa); total freedom from this is real Ahimsa, while the exceptional is of many sorts." 76

"Having thus heard the doctrine of Ahimsa, they, who are unable to refrain from injury to immobiles, should at least give up the injury to mobiles." 75

"The house-holders possessing useful property may even injure the immobiles as least as possible; they should also refrain from causing injury to other immobiles." 77

It should be noted that the monks and those laymen who take the vow of not performing any engagements are careful in protecting both mobiles and immobiles; while the laymen engaged in different pursuits cannot give up occupational (ārambhi) injury; they can refrain from intentional (sankalpi) injury.

Intentional injury is useless killing such as animal sacrifice, hunting, killing for meat-eating, teasing creatures for sport, pleasure etc.

Occupational injury is of three kinds:—

(1) Professional (Udyami) injury caused in following the justified six kinds of professions:—(1) Military,
(2) writing (3) agriculture (4) trade (5) industry and (6) arts.

(2) Household-work (Graharambhi) injury—caused in preparing food, clothes, etc. diggin: wells, constructing houses, gardens etc.

(3) Defensive (Virodhi) injury—caused in defending oneself, one’s family, property, country etc. from those who attack and do not give up their evil intention in spite of all other possible means. It is caused for saving oneself from plunderers and thieves, in giving punishment to the culprits, in making wars with the enemies.

Although ordinary house-holders cannot give up three kinds of occupational killing, yet they try to be saved from it as far as possible. They always, deal with kind hearts. Saints are vowful in following Ahimsa in full,—it is why they walk after seeing the ground, they do not walk at night, they do not tread on the grass, nor pluck leaves etc. from trees.

(5) Sravakâchâra by Amitagati says:

हिसांदेशायोकां रेभानारंभज्ञवता दश्ये।
गुहवासंतोनिब्रूचो देशायपि तायते तां न ॥ ६ ॥
गुहवास सेवन रतो मंद्रक्षाय: प्रवतितारंभाः।
आरंभजां स हिसां शक्तिति न रक्षितुं नियतम् ॥ ७-६ ॥

Himsâ dvedha proktârambhâ nārambha jatvato daksaih,
Grihavâsato nivritto dvedhâpi trâyate tām cha 6
Griha vasa sevana rato mandakasayah pravartitarambhah,
Arambhajam sa himsam sa knoti na raksitum niyatam

"Injury has been said to be of two kinds, occupational and non-occupational by the learned; He, who is homeless, protects himself from both of them. A house-holder engaged in house-hold duties, although having mild passions cannot as a rule refrain from occupational injury."

No doubt, intentional killing is due to strong passions in comparison to occupational killing where the passions are mild. A house-holder is obliged to do it.

Flesh-eating—A follower of Ahimsa must not eat flesh.

(6) Purusarthasiddhiupaya says:—

Na vina praya vighatian mansasyopatitirisya yasmat,
Mansam bhajatasmat prasaratya-nivariita himsà 65
Yadahi kila bhavati mansam svaya-meva mitasya
mahisa vrisabhaha-deh
Tatrahi bhavati himsà tadā śrita nigotanirmathanát 66
"Because it is not possible to produce flesh without killing the vitalities, therefore he, who eats flesh, is unavoidably liable to do injury." 65

"Although there is flesh of bullocks and buffaloes etc., dying by themselves, yet there is injury by killing microbes and germs that originate in that flesh." 66

"There is continual coming into existence of microbes of the sort of the flesh in the pieces of flesh whether they may be raw, cooked or being cooked." 67

Note. That is the reason why the flesh in any case is bad-smelling.

Wine drinking. The same book says:--

रसजानां च बहुनां जीवानां योगिणिष्यते मर्य।
मर्यं भजतां तेषां हिंसा संजायते।वश्यम्॥ ६३॥

Rasajānām cha babunām Jivānām yonirisyate madhyam,
Madyam bhajatām teṣām himsū sam-jāyate vasyam  63

"As wine is the nucleus of many microbes originating in the liquor, therefore there is unavoidable injury to these by one who drinks it." 63

Not eating at night. The same book says:--

रात्रौ सुंजानां यस्मादनिवारिता भवति हिंसा।
हिंसा विद्तैस्तैस्तत्सामायकः रातिभुक्ति रषिः॥ १२९॥
अर्कालोकेन चिना सुंजान: परिहरेऽक्रमं हिंसां।
अपि वृहिते: मद्यपे भोज्यज्युष्मं सूक्ष्मजातूनाम्॥ १३२॥

रसजानां च बहुनां जीवानां योगिणिष्यते मर्य।
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अपि वृहिते: मद्यपे भोज्यज्युष्मं सूक्ष्मजातूनाम्॥ १३२॥
Rátran bhunjánánim yasmídanivirítá bhavati himsá
Himsa viráthi stavatt tyakatavyá Rátribhuktirápi 129
Arkalokenaviní bhunjánah pariharet katham himsám,
Api bodhitah pradipta hovyajusáim sukśma jantunám 133

"Because there is unavoidable killing when eating at night, therefore they who avoid himsa should also give up eating at night. How can a partaker of food avoid injury to creatures in the absence of sunlight; if lamp is lighted, many tiny creatures will fall in the eatables."

Note. From the statement of the Buddhist scriptures given in this Chapter it is evident that for the sake of following ahimsa one is required to protect both mobile and immobile creatures, to walk after seeing the ground, not to trample on grass, and not to eat at night. Similarly the Jain scriptures also declare.

If the Buddhists try to prevent the prevalence of flesh-eating, then Buddhism may really shine forth in its true nature; because the words of Lord Goutama which teach friendship towards all the creatures cannot prove that his preaching approved flesh-eating or that He himself would have taken flesh. The learned Buddhists should consider this point quite impartially.
CHAPTER VI.

WHY JAINISM AND BUDDHISM ARE THE SAME?

Goutama Buddha left home in his age of twenty-nine. He devoted six years in practising many kinds of austerities. At his age of thirty-five he decided his path and preached his first sermon at Benares. During these intervening six years, he followed a conduct resembling that of Digamber (naked) Jain Saint also. Lord Buddha has himself described it. Vide Majjhima Nikaya mahā siha nāda sutta twelfth.—In this sūtra Goutam Buddha in his old age describes the events of his life to his disciple Sāriputra. The pali words are:

"अचेलको होमि...हस्यापलेखिनो...नामिहति न उडिस्स करते न निर्मितण सातियालि: सो न कुंभोमुखा बन्धिगण्डामि न कलोपियुंज्ञितिगण्डामि; न एलकमंतां न ढंडमंतां न मुसल- मंतरं, न द्विन्द्र सुंजमानानां न गद्घनिया, न पायमानाय, न पुरिसंतरंगाय, न संकितिश्च, न पथ लो उपायुतोहोति, न पथ मार्क्षाकं संड संडिचारिनी, न मच्छे न मांसं न सुरं न मेरं त थुसोव्यंधिपामि, सो एकागरिको वाह्मि, उकालोपिका; द्वागारिको होमि; द्वागारिको सत्तागारिको वा होमि सत्तालोपिका...एकां प आहारं आहारमि, द्वाहिकिकि आहारं आहारमि...सत्ताहिकिकि आहारं आहारमि—हति पयसूं अह्मालोपिकि परियायं तत भोजनानुथयं अनुयुचि विहोमि...केस्स गस्सु
Why Jainism and Buddhism are the same? 277

"Achelko homi...hathāpalekhano...nabhihatam na uddisa katam nanimantaṇam sādhiyāmi; so nā kumbhi mukhā patigamhāmi na Kalopimukhā patigamhāmi, na elakamantaram na danḍamantaram na musala mantaram, na dvinam bhunjavā māya na prunantaragataya, na sankittisu, na yatha sa uptyito hoti, nā yathā makkhikā sanda sanda chārinī na machchham na mānsam na suram na merayam na thusodakam pīvanī, so ekāgāriko vai homi eka lojika dvāgāriko homi dvālojikā sattā gārīko vi homi sattā lojiko,—ekā homi pa āhāram āhāremi, dvīhikam pa āhāram āhāremi,—sattāhikampī āhāram āhāremi—iti eyarupam addhamāsikam pi pariyāya bhatta bhojananuyogam anuyatto vihorāmi,...Kessa massu lockako vi homi Kesa massu lochanānuyogam anu yutto...yova uṣa Vindumhi pi me dayā pachchaṭathita hote—mahām khuddake pāne visama gate saṅghatam āpādessanti.

Gātha

Soatto so sino eko bhinsanake vane nugga na cha aggam āsino esanāpāsato muni.
"I went without clothes......I licked my food from my hands. I did not eat food brought in, nor that prepared on my account, nor I accepted invitations for it. I took no alms from pot or dish. I took no food within a threshold, or through window-bar or within the pounding place, nor from two people eating together—nor from a pregnant woman, nor from a woman suckling a child, nor from one in intercourse, nor from food collected here and there, nor food where a dog stood by, nor from place where flies were swarming, nor fish, nor flesh, nor drink fermented, nor drink distilled, nor yet sour gruel did I drink. I ate from just one house, and just one morsel from that, or else I ate from two houses only and just two morsels thence......or I ate from seven houses only and just one morsel from each house. I took food only once a day or once in two days—or once in seven days, even to intervals of half a month......I plucked out hair and beard and kept the practice up; even to a drop of water was charity established in me; thus:—"may I not be guilty of violence in harming tiny living beings (therein) scorched, frozen and alone in fearsome forest, dwelling naked, no fire to warm bent on the meditation is the sage."

Note. Whatever practical conduct of a sage is described above agrees with no other but the conduct of naked (Digambar) Jain Saints. Among the Digambar Jains there is an old Prakrit work on conduct of saints
called *Mūlachātra* by Battakerā; it describes the similar practices. Even now-a-days also Digambara Jain Saints follow the same rules. Below I quote some verses in support of the above practices from this authoritative book. *Mūlachātra* says:—

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\begin{align*}
पंचय महाव्याह्य समिद्री ओ पंच जिगवरचट्टं ।
प्रेष्वे ग्रंि प्रेशी छापिय अवासया लों चो उ ॥ २ ॥
अच्छेलक मण्डां बिदिल्वखण्डल बलण्डचे \\
ढिढी भोयेण्य भत्त सूक्ष्मणा अद्व्रीसि \\ ॥ ३ ॥
\end{align*}
\]

*Panchayya mahavvaaya im samidi o pancha Jina varuddha tthā,*

*Pancha vindiya roho chhappiya-avāsaya locho 2 Achheļaka manhānam khidi sayana maḍanta ghasaṇam cheva*

*Thidi bhoyawva bhattam mulaγuna at thavisadu 3*

A saint should follow the following twenty eight root-duties—:

5 Great Vows of non-injury, truth, not taking what is not given, chastity and non-possession.

5 Careful dealing in walking, speaking, eating, handling things and excretions.

5 Control of five senses.

6 Daily important duties of repentance, renunciation, equanimity, prayer, obedience and abandoning bodily attachment.

1 plucking hair by hands.

1 not having any clothes.
1 not to bathe.
1 sleep on ground.
1 not to rub teeth.
1 to eat standing.
1 to eat only once a day.

Locha—hastena mastaka keśa smasrīnam apana-
yanam, i.e., to pluck the hair of the head and beard by hands. This practice is specially observed by the Jain monks. It was followed by Goutam Buddha also.

Buddha remained achelaka.

Mūlachāra says about it:—

वर्त्ताज्ञिज्ञकेविन अह्न्या पत्ताऴन्य असंबरणं
ञिज्ञमुख्य विन्याघर्म जनादिपूज्यं || २० ||

Vatthā Jīna vakkhe naya ahava pattāina asankarānam
Nibbhasaṇa niggantiham achchelakkam Jgadi pājham 30

"Not to cover the body with clothes, skin, bark or leaves etc., not to wear ornaments, not to have attachment is the duty of achelaka. It is worshipful in the world."

The same book also describes eating from one's hands in standing posture.

अंजिज्ञपुढ़ेण विष्ण्या कुड्डाइ विवज्ज्यों सम्पायं
पदिष्टां भूमितिये असनं धियाँ भोज्यं पाम || ३४ ||

Anjali pudena thichchā kuddāi vivajjanena samapāyam,
Padi sudde bhūmitiye asanam thidi bhojanam nīma 34
Why Jainism and Buddhism are the same? 281

"Leaving support of any wall etc., standing and keeping feet on parallel lines on pure ground to eat with hands is food in standing position."

A saint does not eat food specially prepared for saints as said in the same book—

जावादियम उदेसो पांसंडोत्तिय य हवे समुद्देसो।
सम्पणोत्तिय अदेसो गिमंधोत्तियहवे समादेसो। ॥११-७-६॥

Jāvādîyam udēso pāṃsandottīti yu have samuddēso
Samanottīya adēso nīgghanthottīya have samādēso 11. 7/6

"Whatever food is prepared for any saint, sramana or nirgranthā is uddīsta. It should not be eaten by a Jain saint."

So it is said in the third verse of the 6th Chapter. Goutam Buddha also did not take such food when he was a naked saint.

A Saint takes food from not more than seven houses as said thercin:—

उज्ज्वलिः तिथिः सत्तेहि या घरेहि जति अगार्दु भाविष्णु।
पररो तातेहिमावं तत्विवचरितं अणाविष्णु। ॥ २०-६ ॥

Ujjna him tithim sattehim va gharehim jadi āgadum du āchinnam
Parado tatehin bhave tavvivaridam anāchinnam 20/6

"The food brought from three or seven homes in one line is eatable, but not brought from more homes."
Goutama Buddha did not eat food from more than seven houses, when he was a naked saint.

Goutam Buddha did not eat food served by a pregnant woman as enjoined in Mūlāchārā.

अतिबाला अतिवुहुँ गालवी गम्भिरि य अंधतिया
अंतरिद्रा च गित्त्वणा उष्ट्वा अद्व गीत्वत्था ॥ ५०-६ ॥

Ati bālā ati budhāh ghasatti gabbhini su ya andhaliya
Autaridā va nisannā uchchhattha ahava nīchatthā  50/4

“(Saints do not take food from) a child-woman, very old woman, a woman when eating, a pregnant woman, a blind woman, woman sitting in back of a wall, sitting high, or sitting very low.”

Note. Goutam Buddha did not take food given through window-bars.

He did not accept dirty sour gruel or thusadka, which is prohibited in Mūlāchārā.

तिल तंहुः उस्स्नोद्र्य च योद्र्य तुस्स्वर्य अविलदत्रि ॥
अपन तहापिहिं वा अपरिणाई जेश गिणइजो ॥ ५२ ॥

Tila tandula usanodaya-chanodaya tusodayanto aviddhatham
Annam tahāviham va aparinadam neva ginhijjo  . 54

“Washing water of Tilas, rice, grams and husks and hot water which is not altered in colour etc., should not be taken.”

Goutama did not take food from a woman suckling a child, as is prohibited in Mūlāchārā:—
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"It is wrong on the part of a donor, if any woman serves food while smearing the ground, bathing, suckling a child and leaving it."

About taking food from the hands it is said in Mulāchāra Anagara bhavana chapter.

"The saints eat from the hollow of their hands the pure food eatable, drinkable, tastable, lickable etc., after properly seeing it."

Thus the Jain scriptures prove that the conduct followed by Goutama Buddha while he was a naked monk was nothing but the conduct of a naked Jain Saint.

From the Pali scriptures of the 1st century A.D. at Ceylon it is evident that Goutama Buddha in his 35th year i.e., 6 years after he left his home preached his sermon on the middle path.
Buddha Charya Page 23 (referring to Samyutta Nikāya 55.2.1 and Vinaya Mahāvagga) says:—

"I heard thus" once the Exalted One was walking in the forest Risipattana of Benares. There he addressed Pancha Viriya monks thus:—"O monks, the saints should not serve these two extremes:—First is this: to be addicted to sense-enjoyments, a path served by savages and fit for the low and vulgar village people and full of misuses: the second is this:—to give pain to body, full of misuses, served by non-learned and miserable monks, leaving these two extremes Tathagata has searched after the middle path, which gives right view and produces Knowledge. It is for peace, discrimination, full knowledge and Nirvana. That middle path is the eight-fold path of liberation, right view etc.

This was the first sermon of the Buddha. It shows that nakedness and all other sufferings along with it were either considered by him to be difficult or unnecessary and therefore He proclaimed a path which was neither difficult nor easy. He, who is not a follower of the Nirgranththa, may say that Goutama Buddha, thinking the conduct of nakedness to be difficult and unnecessary, ordered his monks to put on necessary clothes; while a follower of the Nirgranththa cult, who has belief that the natural condition of the body is necessary for a saint for the success of Self concentration. It is why Lord Mahavira and His predecessors followed it. It is a help in austerities. No
difficulty will be felt by one who has practised it. Natural bliss can be enjoyed only by deep self-absorption. Goutama found it difficult for him and he thought it better to adopt the middle path of Sravakas or laymen. The rules of conduct which are applicable to the Brahmachari sravakas were followed by him and preached to others.

According to the Digambar Jain scriptures, a Brahmachari Sravaka of the 7th stage can have two or three or necessary clothes, can dine where he is invited, can sleep on simple cots etc. This sort of conduct was adopted and preached by Goutam Budha. I saw this sort of practical conduct among the Buddhist monks of Ceylon. According to Digambar Jain scriptures the middle path has eleven stages. One who is on the last stage has a loin cloth only on the body. A layman in 11th stage while keeping one short cloth and one loin cloth is called a Kshullaka and one who has only one loin cloth is called an aitaka. They do not accept invitations, but go out for alms like the saints. Leaving this controversial point whether Goutama found the conduct of nakedness unnecessary or difficult, it is proved from the Pali books that He preached to monks to have necessary clothings and this conduct very aptly agrees with that of the Swetambar Jain Saints of India, who also maintain that there is no necessity for putting aside all the clothes for a monk in his efforts for nirvana. Perhaps this might have been the idea of Goutam also
in adopting the easy mode. Buddhist monks take food once a day, before twelve noon, do not eat at night nor at improper time, nor break bows of trees and stay at one place in rainy season. All these rules of conduct are the same as those of a Jain Saint.

The internal philosophy of self is the same in Jainism and Buddhism as has been described in the previous chapters, only the external conduct of the Buddhists does not agree with that of the Digambar Jain Saints while it agrees mostly with that of Svetambar Jain saints. As the Svetambar saints keep pots to collect alms, so the Buddhist monks do. They eat by alms as well as by invitations, while the Svetambar saints do not accept invitations. Their accepting invitations agrees with that of the Digambar Jain Brahmachari srawaks of 7th degree. While Buddhist monks use vehicles and trains for journey like the Digambar Jain Brahmacharis, the Svetambar Jain monks do not use any vehicle, but walk on foot.

As regards the mode of concentration, there does not seem to be any difference between the Jain and Buddhist saints.

**Idol Worship Among the Jains and the Buddhists.**

The idols of Buddha resemble the Jain images as regards the contemplative mode. While Digambar Jain images are quite naked in standing *Kāyotsarga* or sitting *Padmāsana* or half *padmasana* and the Sve-
tambar ones are in the same position, but with the sign of a loin cloth, the Buddha images have generally two clothes one under the waist and another upon the shoulders. The position is the same standing or sitting; some images have their hands like the Jain ones, some have one hand on the lap and one on the breast, or one or both the hands on legs, or in standing posture one hand lying down and one hand raised as if in preaching. Buddha images are constructed in lying posture also in the condition of Goutama Buddha in his last moments just before attaining nirvana, which is a special feature with them. I had occasion to see Buddha images and temples at Ellora, Ajanta, Sanchi, Benares, Nasik, Bombay, Taxila etc., in India and in some places in Ceylon. In India I found almost all the Buddhist images made of stone, while those found in Ceylon are made of stone and also of a particular kind of nice clay. Clay images are constructed very nicely and with different colours of the bodily limbs. Such beautiful images are not seen in India. Here their images made of stone are generally of one colour like those of Jain images.

The Buddhist images seen by me at Kandy, Anuradhapura, Dambal, Kelaniya and Colombo at Ceylon are very meditative and attractive. They are placed on high platforms in the same way as in Jain temples. I saw in Ceylon the Buddhists worshipping their images just like the Jains worship their images. They make
obeisance, bow and pray like the Jains and use generally flowers for worship and burn incense and light candles. Everything is put in front of the images; nothing is put over them. Among some Digambar Jains and mostly among the Svetambar Jains, the mode of worship has considerably changed. They put flower etc., over the images and some cover them with flowers altogether. The Svetambar Jains even decorate their images with ornaments etc. There is no such decoration for the Buddhist images. They keep them very clean. Among the Digambar Jains of Northern India called the Tera Panthis—the images are kept more clean; they do not put flowers etc., over them. The expression of unattachment is thereby properly kept. I attended in Ceylon two great Buddhist fairs, one on the birth-day of Buddha or Vaisakha Sudi 14, and the other on Jetha Sudi 14, commemorating the day of the landing in Ceylon of Asoka's son Mihinda. I saw thousands of men and women bare-footed paying hearty homage to their images like the Jains. There was simplicity in the women, who were seen going on pilgrimage with pure flowers etc. If any one asked them where they were going, they would answer that they were going for Vandana or paying homage. As it is customary for the Jains to bathe their images daily, this custom was not found prevalent among the Buddhists. In many places, they put glasses before the images, to prevent dust. I did not see uncleanliness, or wetness in their shrines:
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Each Soul is Responsible for its Advancement.

The Jains and the Buddhists both believe that no God can give us pleasure or pain, or get us liberation. One can be liberated by one’s own efforts.

"The Doctrine of the Buddha" by Grimm Page 29
“Liberation from suffering cannot be realized through any kind of grace especially not by the help of some personal God, but exclusively by our own strength and by personal action.”

Just as the Jains worship the images of the worshipful Arhats and the perfect Siddhas or their meditative images for the sake of purification of their thoughts, so the Buddhists have the similar practice of the worship of Buddhas and their images.

The Jaina Scriptures Say:—

1. Samâdhi Sataka.

Nayyatmânamâtmâtaiva Janma nirvâna meva vâ
Gururâtmânastasmânnânyosti paramârthatah 75

“The self can lead itself to the wandering or to the Nirvâna, therefore the self is the teacher of the self, there is no other from the real point of view.”

2. Purusârtha Siddhinâpya.

sarvâ vâvâñciçâryâna yatra sa chaitanyâcchedârthâ māsthâtâ
Bhavati tadâ svatââstra: samyak pûrvaârthâ sitâdâmaspâtâ: 11211
Sarva vivartottirnam yadā sa chaitanya machala māṇṇī
dhāvati tadā kritakrityah samyak purasārtha siddhi māpannyaḥ

"When he, after crossing over all the impure conditions, attains the steadfast self-realization; then he becomes content after having succeeded in the right efforts for nirvana."

3. Svayambhū Stotra:—

Nā pujāyārthastevā viantarāte na nindyaṇāṇath vitarage na nindaya nath vivānt baire,
Tathāpi te punya guna smritinah punitu chittam durtanja nebhayaḥ

"O non-attached Lord, you have no regard for your worship; O Lord devoid of enmity, neither you have any concern with your censure; still when we remember your pure qualities, our minds become free from the dirt of sins."

All the compounds, molecules and created things are destructible:—

The Jains and the Buddhists both believe that the compound or created things or worldly conditions are destructible and fleeting.

"The Doctrine of the Buddha" by Grimm.

Page 59.—Impermanent are all the compound of existence. Painful are all the compound of existence
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(Theravad Gatha) 277–278 Buddha Charya Page 541
Maha pari-nibban-sutta S. N. 2.3. (16).

The last words of Goutam Buddha were:

"Well! monks, I speak to you, all the created things have the nature of decay; perform (life-object) carefully. These are the last words of the Thathāgata."

Buddha Charya P. 518 Chanda Sutta (S.N. 45-2-3).

On hearing of the death of Sariputra, Goutam Buddha says:—"Anand! That which is created is all to be destroyed. It is impossible to check its destruction. Therefore, O Anand, make itself an island, make itself a refuge, walk, having no other shelter."

The Jain scriptures say the same thing:—

Jñānārṇava says:—

वस्तुजातात्मिदं मूढं प्रतिक्षण विनश्वरं।
ज्ञानश्रव्य ज्ञानासि यथाकेतु मनोष्ठथः॥ १८-२॥

Vastu jātamidam mudha prati-ksana vināśvaram,
Jānanaṇī na jānasi graha kṣa-ya maṇusadāhah 14/2

"O Ignorant, all the objects are decaying every moment, knowing this, why do not you understand. Have you been caught hold of by a ghost, for which there is no remedy."

मनोष्ठ विषयः सार्द्ध संयोगः स्वप्नसचिभा:।
श्रणदेश्य श्रण्यायति बचनोदुत्तु चुद्यः॥ ४५-२॥

Manojña visayaih sārdhum sanyogāh svāpna-samabhāh
Kṣanā deva Kṣayam Yānti banchanōdūhata buddhāh

45/2
“Association with agreeable objects is like seeing a dream; they, cheating the intellect, soon disappear.”

चन्मालाचन्नकारिणि कुलानि च बलानि च।
राज्यालंकार विस्तानि कीर्तितानि महारिणि: ॥ ४५-२ ॥

Ghana mālā nukārini kulānī cha batani cha
Rajyālankara vittani kirtitani maharsibhih 41/2

“Families, powers, kingdom, ornaments, and property are fleeting like the group of clouds. So have the great sages said.

ये चान जगती मध्ये पदार्थाच्छेतनेतरा:।
ते तेस मुनिभिःशिष्याः प्रतिक्ष्ण चिन्त्वरा: ॥ ४६-२ ॥

Ye chātra Jagati madhye padārthā-chetane tarāh
Te te munibhīruddhistāḥ prati ksāna vinascērah 46/2

“Whatever conscious and unconscious objects are seen in this universe, are fleeting every moment. The saints have said so.”

गगन नगर तुल्यं संगमं बलभानाम्
जलद पदल तुल्यं यात्रेण वा धनं वा।
सुजन्ततदु दश्यवादिनि विद्युच्छलानि
क्षणिक मिति समस्तं विचिद्म संसार वृत्तम् ॥ ४७-२ ॥

Gagana nagara tulyoṃ sangamam Vallabhānām
Julada patala tulyam yavvanam va dhanam va,
Sujana suta śarīrādinī vidyuchchalāni
Ksanikā miti samastam viddhi sansāravṛttam 47/2

“Association with the dear ones is like a city in the sky; youth and riches are like a group of clouds;
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Relatives, sons and bodies etc. are like lightning. Know all the worldly phenomena to be transitory."

The Universe is without beginning and end.

The Jains and Buddhists both agree that this universe is without beginning and end and that no personal God is its creator. Vide "The Doctrine of the Buddha" by Grimm. Page 90. "Without beginning or end, ye monks, is this round of re-birth (samsara). There cannot be discerned a first beginning of beings who, sunk in ignorance and bound by thirst ceaselessly transmigrating again and again run to a new birth. Five, in number, Sariputra, are the fates that may befall after death: namely, the passage into hell-world, the animal kingdom, the realm of Preta, the world of men and the abodes of Gods."

Page 94. "Among these five fates ultimately only the last one, the abode in heaven-world, could be desirable. But according to the Buddha, this one is just as much subject to the great law of transmigration, as the abode in the four other ones."

Page 96. "Running down from birth to death, from death to birth, you have shed on this long way truly more tears than water is contained within the four great oceans."

Page 106. How can human insight bear the thought of a god who ought to be the sum of infinite
goodness, wisdom and power, creating beings whom he knows to be condemned in an over-whelming majority to eternal damnation to hell. What would we think of a father who would send his child into the world, knowing for certain that it would later on commit "voluntarily" a crime that would be punished with life-long imprisonment. Is it conceivable that the same God who orders men to overlook and to forgive every offence, acts himself in quite a different manner, inflicting eternal punishment even after death."

Note. The Jain scriptures also teach the same thing that this universe is eternal and no God is the creator of it.

\[\text{Jnânârnavâ says:—} \]

अनादि निधनः सो जयं स्वयं सिद्धोन्यन्यन्तवः।
अनीर्वरोपिजीवादिपदार्थे संबृतो भृसम् ॥ ४-१७ ॥

Anâdi nidhanah so yam svayam siddho ñya naśvarah
Anisvaropî jivâdi-pâdârthaih sambhireto bhrisam 4/17

"This universe is without beginning and end, itself existing, eternal, without being created by God, and full of substances, soul, etc."

\[\text{yatâthe jantavaḥ sarve nânâgatisusunsthitāh} \]

उत्पद्यते विपायते अर्धपाशा वशंगताः ॥ ४-११ ॥

Yatraite jantayah sarve nânâgatisusunsthitāh
Utpadyante vipadyante, karmaphasâ vasamgatâh 6/11
"Here the beings existing in different conditions of existence take birth and die under the influence of karmic nets."

_Note._ The Jain scriptures speak of four conditions of existence namely hell, sub-human, human and celestial. Preta or Ghost, etc. counted as fifth fate in Buddhism is included in the celestial. The Ghosts etc. have abode in the under-neath part of the universe, while the heavenly celestials live in the upper part. So there is no real difference if the PRETAS are counted as separate.

Mûlâchâra says:—

 Trinidadhû pâda, vajjakam runâ, pârivârâhâne sahâva vinnâhanno "
 Jivâjivehim dhuto nighchho tâla rukke santhâhâno 122/8

"This universe is verily uncreated, without beginning or end, existing by nature, eternal, having figure like a palm tree and is full of souls and non-souls."

Tatvânu hâvanî jivâ sakamâna nivvattiyam saham dukkham
Jannama marana punabhava mananta bhavasâyare bhîme 25/8.
There the beings experience pleasure, pain, birth, death, re-birth owing to the results of their own karmas in this fearful and endless world-ocean.

The Philosophy of Syadvāda or many-sided-ness.

In the old Pali scriptures the doctrine of Syadvāda is found in many statements, just as it is existing in the Jain scriptures. One substance has many controversial natures which are viewed and stated from different points of view. It is for that reason that a substance is called Anekkānta or having many natures at a time, just as a young man has many relations at one time. He is son with reference to his father, he is father with reference to his son, he is uncle with reference to his nephew, he is nephew with reference to his uncle. Thus a man can have many relations from different aspects at one and the same time. But they cannot be described by one word at one and the same time. When one relation will be described, others cannot be described although they are present there. In order to state a fact in its correct stand-point, the doctrine of Syadvāda is meant. Syāt means, “from some stand-point,” Vāda means “to state,” thus Syadvāda means, ‘to say a thing from some stand-point.’

Let us give an example. A man dies and is born as a horse. Now the being in the horse is the same as was in the man as well as not the same as it was in the man.
Both statements are controversial, but they are correct from both the different stand-points. If we look to the real being, then the same being which was in human condition has now its existence as a horse, but if we look with reference to change of condition, we must say that the condition of horse is quite separate from that of man. Thus we may say that from some points of view they are the same, but from another point of view they are not the same. Both the statements are correct.

Buddhistic literature states the thing in the same way.

"The Doctrine of the Buddha" by George Grimm.

P. 104. "There a reasonable man reflects thus; if some of these dear recluses and Brahmans teach personal continuance I cannot see it, and if other dear recluses and Brahmans teach there is no personal duration, neither do I perceive this. But if, without having seen or perceived it, I now decide in favour of one of these doctrines and say:—This one is only true and the other teaching is foolish; then this would not be well done. For we may easily trust to some thing that is hollow and empty and wrong, and we may fail to trust to some thing that is right and true and real. And thus who seeks for truth, if he is a reasonable man, will not draw readily the one-sided conclusion: 'only this opinion is true, and the other opinion is foolish', but to gain insight into these statements, it is of importance to regard their content (M. N. I. P. 420 II. P. 270).
The Jain Saint Kunda Kunda Acharya says in Panchastikaya the same thing.

मणुसत्त्वणेण पद्धो देही देवो हृदि देहो चा।
उभयन्तं जीवं भावो गण परस्तदिः श्रायव्ये अर्थे॥ १७॥
Manusatthanaṇaḥ natto dehi devo havedi idaro vi,
Ubhayatā jīva bhāvo ma nassadi ma jāyade aṇno 17

"This being is destroyed with reference to human condition, and is born a celestial or another, but in both the existences, the soul-substance is the same, it is neither destroyed nor newly born."

Thus from the point of change of condition they are different; but from the point of the real being, the yare the same.

SAINTS CALMLY ENDURE SUFFERINGS.

As the Jain Saints are required to endure twenty-two sufferings calmly, so the Buddhist literature also speaks on the point for the Buddhist monks.

"The Doctrine of the Buddha" by George Grimm.

Page 325. This is a monk who bears cold and heat, hunger and thirst, wind and rain, mosquitoes, wasps, vexing crawling beings, malicious and spiteful words, painful feelings of the body striking him, violent cutting, piercing, disagreeable, tedious, life endangering, he patiently endures. He is entirely free from greed, hate and delusion, dis-joined from mis-conduct, sacrifice and gifts, service and greetings, he deserves as the holiest state in the world.
"Those who cause me pain and those who cause me pleasure, towards all of them I behave in the same way; affection and hate I know not, in joy and sorrow, I remain unmoved: in honour and dishonour, everywhere I am the same. This is the perfection of my equanimity." (Charujāpitaka III 15).

The Jain saint is required to endure twenty-two sufferings as is said in Tattvārtha sutra:—

मार्गोच्चानन निर्जराथ पवित्रोद्व्या भरीष्टाः॥८-९॥
शूलिपासा शीतोष्ण दंशमशक्तन्यारतिक्षैष्टि निपथा सर्वा कोश वद्धाःश्च लाभ रोग तुणास्पद्न मलसत्कारपुरस्कार प्रका झाना द्वाणानि॥९-९॥

Mārga chyavana nirjarārtham pari sādhvyah pari sa hāh 8/9

Kṣyut pīpāsā sitosna danśa maśaka nāgnyaratristicharya nisadyā sayyā kroṣa vādhayāchnalabha rogā trina sparsa mala satkara ṣūraskara prajna jñānā dursanānī 9/9

“With a view not to fall from the Path of liberation and to shed off karmas what one patiently endures are parisahās. They are twenty-two and are as follow:— (1) Hunger (2) thirst (3) cold (4) heat (5) mosquitoes etc., (6) nakedness (7) dissatisfaction (8) woman (9) walking (10) sitting (11) sleeping (12) malicious words (13) beating (14) begging (15) not gaining (16) disease (17) touch with thorny shrubs (18) dirt (19) honour dishonour (20) knowledge (21) ignorance (22) disbelief.
The Jain Saints are required to observe equanimity. Sāra Samuchchaya says:

निन्नास्तुतिसंबंधार शरीरश्रे च निस्याः ॥
जितेन्द्रियं जितक्रोधं जित लोभ महाभाष ॥ २०३ ॥
रागदेशं विनिमुक्तं विझि संगमनात्सुकम ।
शान्तेयास्र तत्त्व नित्यं च प्रशोभातित ॥ २०६ ॥
एवं विद्यं हि यो द्वृत्तः स्वरुपहारणमात ।
मातश्यं कुप्ते मोहात्त्र क्रियात्स्यन चिन्हेत ॥ २०७ ॥
सस्म शबौ व मिठ्ठे समो मानामायोः ।
लामालाम समो नित्यं लोपक्षांचनयोस्तथा ॥ २९० ॥
सम्यक्कामतस्य सुखं शान्तेवापरारण ।
चारितं चर्जास्तक्षारिणं सुख काँक्षिणं ॥ २२१ ॥
ईदशं अभमणं द्रव्यो न मन्येत दुःखदी: ।
नुजनं निष्कर्षं सारं संहारयति सर्वं ॥ २२२ ॥

Nindastuti saman dhiram sarirepi cha nisphrahame,
Jitendriyam jitakrodham jita lobha-mahā bhaṭam
d 203
Rāgadveṣa vinir muktam siddhi sangama notsukam,
Jnānābhyyāsaratam nityyam nityyamcha praśame
sthitam
d 206
Evam vidham hi yo drīṣṭva svagrahangana magatam
Mātsaryam kurute mohat kinja tasya na vidyate
d 207
Samah satram cha mitra cha samo māṇāpa māṇayoh,
Lābhālabhe samo nityam lostha kāñchana yostathā, 220
Sanyakta bhāvanā suddham jnāna-sevā pāryāṇam,
Chāritrā charanā sakta maksina sukha kanksinam
d 221
Īḍrasam sramanam draṣṭva yo na maṇyet a duṣṭadhih
Nra janma nisphalam sāram samhara-yati sarvathā
d 222
"One who is unmoved by censure and praise, patient, unattached even to his body, has control over senses, has conquered anger and has vanquished the great warrior greed, devoid of affection, and hatred, anxious of getting perfection, always engaged in pursuit of knowledge, forever steadfast in passionlessness—such (a saint) comes to the court-yard of his home, seeing him, he who has malice through delusion is devoid of conduct. One who equally treats enemy and friend, is unmoved by honour and dishonour, always the same in gain or loss, equally sees a clay-piece and gold, has pure meditation of right belief, engaged in service of Knowledge, well disposed to pursuit of conduct, and anxious of having eternal bliss—such a saint—he who seeing him does not honour him has a wicked conscience. He totally destroys his useful human birth, making it unprofitable."

**Laymen cannot get Nirvana.**

As long as home life is not abandoned, and saint life is not adopted in order to have pure self concentration, so long one cannot have Nirvāṇa, cannot end the miseries of the world. This fact is emphasized in the Digambar Jain Scriptures and also in the Buddhist literature.

"*The Doctrine of the Buddha*" by George Grimm.

*Page 399.* "There is no house-holder whatever, O Vachha, who, not having left off house-hold ties, upon
the dissolution of the body, makes an end of suffering.”  
(M. I. P. 483).

Page 416. “Cramped and confined is house-hold life, a den of dirt. But the homeless life is as the open air of heaven. It is hard to live the holy life in all its perfection and purity while bound to home. Let me go forth to homelessness.”  (M. I. P. 267).

The Jain book Jnánárnaṇa says:—

न प्रमाद जयं कल्तुं धीधनारिपि पार्येते ।
महाव्यसन संक्रियम प्रहवासेः निन्दिते॥ ९ ॥
शक्येते न वसीकर्तु प्रहिमिंशपले मनः ।
अतःचित्र प्रशान्त्यथ्यसद्भिस्त्यत्वाभ्रहे सर्थिति: ॥ १०-११॥

Na pramāda jayam kartum dhidha nai rapi pāryate.
Mahā vyasana samkirne grahavāseti nindite 9
Sakyate na vasi kartum grahibhiscīhapalam manah
Atāchita prasāntyartham sadbhis-tyaktā grahe sthitih 10/4

“Even the wise men cannot conquer the passions in house-hold life which is censurable and is full of many calamities. This wavering mind cannot be controlled by the house-holders, therefore the home life has been abandoned by the gentlemen for bringing peace to to the mind.”

SAINTS SHOULD MEDITATE IN SOLITARY PLACES.

“The Doctrine of the Buddha” by George Grimm.

Page 350. “Whoso once has experienced this state within himself, is lost to the turmoil of the world,
even if he again awakes to it: "His mind inclines to solitude, bends towards solitude, sinks itself in solitude, to him this is highest blessedness." (M. I. P. 306)

Sacred Books of the East. Vol. X.

Dhammapada Ch. XXI.

Page 305. "He alone, who, without ceasing, practices the duty of sitting alone, sleeping alone, he subdues himself, with rejoice in the destruction of all desires alone, as if living in a forest."

The Jain Scriptures also describe the beauty of Solitariness.

अभवविषिष्ट विक्षेप पक्ते तत्त्व संस्थित: ।
अभ्यासेद्यमियोगेन योगीतत्त्वं विजातयम: ॥ ५६ ॥

Abhayavachchitta viksepaakante tattva sansthithih,
Abhyasyedabhiyogen yogi tattvam najatmanah

"A meditating saint should practise contemplation of one's own self being steadfast in the true principle with efforts in a solitary place where the mind may not be disturbed.

Jñānānāmava says:—

रागादिबा०गुरराजालं निद्विहःचिल्ल्यं विन्यं ।
स्थानमाध्ययते धन्यो विविक्तं ध्यान सिद्धेय ॥ २-२६ ॥

Rāgādi bāgurājālam nikritya chintya vikramah,
Sthāna māsrayate dhanyo viviktam dhyana siddhaē ॥ २-२७ ॥
"A qualified saint having unthinkable valour, throwing away the net-work of attachment etc. takes shelter in a solitary place for success in self-concentration."

Those who want to arrive at Truth should study the old literature of Jainism and Buddhism. I believe that they will have to conclude that the philosophy of both the systems is one and the same. One who wishes freedom from miseries must follow the eight-fold path of Buddhism or the three-fold path of Jainism. The teaching of both is to be dependent on one's own self, and to practise self-concentration with firm belief and knowledge in order to gain Liberation or Nirvāṇa.

The Jains and the Buddhists should mutually understand each other's literature and be friendly knowing that their philosophies have emanated from one COMMON SOURCE.
Addenda Et Corrigenda.

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Madras.