A COMPARATIVE STUDY
OF
JAINISM AND BUDDHISM

BY
BRAHMACHARI SITAL PRASADJI

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Rai Bahadur Dwarka Prasad Jain.
Rai Bahadur DWARKA PRASHAD JAIN.

A short sketch of the life of Rai Bahadur Dwarka Prashad Jain, Retired Garrison Engineer, Military Engineering Service.

Rai Bahadur Dwarka Prashad 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 Sitapur, Lucknow, Jabbalpore, 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 some time 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 Rahula Sankrityayana, the editor of "Buddha 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 Nirvāṇa and its path as shown in the Buddhist Pali Books are not different from the nature of Nirvāṇa 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.
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 Nālaputta. 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 Charya” 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 Nāṭaputta.”

(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 Nāṭaputta 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 śrāvaka of Niganthas was sitting in the assembly.........Sinha went to where Nigantha Nāṭaputta 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 Rajagraha 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 Nāṭaputta (Jain Tirthankara Mahavira) is all-knowing,
INTRODUCTION

all perceiving. He is always in Knowledge and perception............

Nigantha Nattaputta has come in Rajagaha for rainy season...........

“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.”

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.
“Abhayarajakumara went to where Nigantha Nattaputta was sitting.”

“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 yasassino titthakar sadhu sammata-bahujanassa 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 sakkhesu viharati—tena kho pana samayena Nigantha Nathputta pāvayam adhāna kāla kato hoti………………”

“Once Lord Goutama was touring in Sakya country, then Nirgrantha Nathputta breathed his last at Pāvā………………”

(15) Majjhim Nikaya mahasachchikasutta 36.

“Sachchaka Nigganthatputto-mahāvanam upasankami.

“Nigantha natha puttam vāden.”

“Sachchka, 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 Nirvāṇa 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 Buddhistic 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:—

_Mahavansa chapter 33._

"Vā sīlo vā vaddha āsā āsāvīdāsa ātāvān vihāyān
    pālayānāṃ nigantuḥ girināmako pālayati mahaññāka
    sīhaññāti
    sūkṣmaṃ, sutasam mahāraja saññiyam bhūteyya vihaṃ pāthakarāra-
    stānān bhītāna dārnikā kramaṃ hūmaṃ sāpā rājā mahārājā
tāto nigantuḥ girindhako palayati mahā-
    hala sīhamūla bhasam ravi tām sutamahāraja siddha-
mama mano ratha vihāraṃ etthe karessam ichcēva
    chintaitādā Dāthikaṃ damalaṃ hattva sayam rajjam
akāraī tato niganthārāmam tam viḍḍhaṃsetva mahi
    pathiḥ vihara kāraiva tassā 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 Dāthika Damila and ascended the throne himself, then he destroyed the shrine of Nirgranthas and constructed (Buddha) temple with twelve āsāvīrīnas."
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 hither-to commonly received, but is antagonistic to it.
INTRODUCTION

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
prevailing 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 Pythogoras, 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 Pythogoras 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 Ain-i-akbari of Abul Fazl 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 brother-hood. 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, Oxiana, 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, Zalmoxis and Pythogoras were preaching and teaching like the Butha 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 Dacae 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 (Zalmoxis) 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 Sreyamnasa 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.
LIST OF WORKS CONSULTED.

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(3) „ Sati patthan sutta dasamam.

(4) „ Mula pariyaya sutta dasamam.

(5) „ Aruja pariyasana sutta 26.

(6) „ Maha malumba suttam chatuttham 64.

(7) *The word of the Buddha* by Nyana Tiloka Mahathera, Dodunduva, (Ceylon).

(8) *The Doctrine of the Buddha* by George Grimm, Germany (1926).


(11) *Sutta Nipata* translated by G. V. Fausbould (1881).

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(31) Anguttara Nikaya 5-177.
(32) Sutta Nipata Dhammika Sutta.
(33) Majjhim Nikaya Vatthapanna sutta (7).
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(35) Majjhim Nikaya Maha Siha Nada Sutta (12).

Note. These Buddhist books can be had at the Mahabodhi Society, Saranath Benares; Mahabodhi Society, 4 A, College Square, Calcutta and the Imperial Library, Calcutta.

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(2) Asta Pāhuda by do.
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(20) *Atmānusasana* by Gunabhadra Acharya 9th Cent. A.D.

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(25) *Tattva Sāra* by Devasena of the 9th Cent. A.D.

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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.
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 Nirvāṇa, as given in the Pali books, they strongly maintain that Nirvāṇa 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:—

_Nirvāṇa 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. Nirvāṇa is holiness. Though it is neither this nor that, Nirvāṇa 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 Nibbānam, the goal of sainthood, as Tanha Nibbānam, 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 samāhitte chitte pari-suddhe pariyoḍāte anangame vigatupakkilese mudubhute kannaniye thite iniṭṭapatte āsavānām khaya muniya chittam abhininname sim so:iyam dukkhanti yathā bhutam abhannasim .ayam dukkhasamudayoti ; yathabhutam abhannasim, ayaṃ dukkha nirodho ti yathabhutam abhannasim, ayaṃ dukkha-nirodha-ganini pattipada ti yathabhutam abhannasim; ime āsava ti yathabhutam abhannasim, ayaṃ āsava-samudayoti yathabhutam"
abhannasim, ayam asava-nirodho ti yathabhutam abhannasim, ayam asava-nirdha-gamini patipada ti yathabhutam abhannasim; tassa me evam jānato evam passato kamasavāpi chittam vinuchchitha vimuttasmin vinuttam iti nanam ahosi; khina jāti, cusaṇam brahumchariyam, katam karaniyam naṇaṃ itthatthayati abhannasim, ayam kho me brahmaṇa rattiyā pāchhime yane tamo vihato aloko uppanno, yatha tam appamat-tassa atūpino pahitattassa 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...

शां पहोसी; शीणा जाति, बुसितं ब्रह्मचरियं, कृतं कर्मीयं, नापरं दुष्टपायति अभ्रणाति, अर्थं शोभं ब्राह्मणं मे रतिया पश्चिमे यामे तमो विद्यते आलोकं उप्पं, यथातं अप्पमसस्स मातापिनो पर्वितस्सस्स 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 Nirvâna, full or partial, is awakened, knowledge shines forth, desires cease to be, the causes of impure thought activity or āsavâs are removed. It further shows, that Nirvâna is not extinction, but a blissful condition, free from attachment and full of knowledge.

The words āsavâ and apramatta found here frequently occur in Jain Literature, where lust, hate and delusion are included in the term āsavâs, 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 Āsavâ:—

*Rāgā dōsā mōhōya āsavā ṇatthi sammadiṭṭhisā,
Tahma āsavā bhāvēṇa, vīna hēdū na pachchhayā hōnti.*
"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-acharya says in his "Sarasamuchchaya" —

"Jnan bhadvanayd sikta nibhrintantaratmano, 
Aparamattam guyaam prapyu, labhante hitamatmanah.

"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-nikaya, sattipatthana sutta (the tenth), describes four kinds of concentrated meditations as helpful to Nirvana, (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 asrava, 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.
"Any monk who thus dwells upon these four meditations even for seven days, will achieve either of the two results: he may realise Nirvana 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-

* NOTE: The text continues but is not fully visible in the image provided.
ception of 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 Nirvāṇa is not annihilation but is self-realization. It is the direct perception of the self, it is full and complete pure thought activity.

Majjhima-nikāya, Mula pariyāya sutta, 1st.

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

* Yopī so bhikkhave bhikkhu araham khitavasā vusitavā katakaraniyo nītabhāro anuppatta sadattho
"O Monks! The monk who is worshipful, who has destroyed āsavas, 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 earth 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. Becoming 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, khinåsrava, vitamòha, are found in Jain Literature also. The qualities of arahanta, have been described by Nemicandra, a great Jain Saint in his work "Dravya Samgraha" as below:

* Nattha chadu gháikammo dàmsana suha yánt viriya maîo,

Suha dehattho appá 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 khinå srava.
“Jñatah pasyataschordhvan jagat kāravyatah punah,
Tasya bandhaprasango na sarvāsaraḥ pari kṣayat.

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

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

+ Jrdamohassa du jaiyā khinō mōhō havijja sahusa
+ Taiyā du khina mōhō bhannadī so nichchhaya vidūhim.

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

Majjhima-nikāya, Ariya-parīyesana suttaṃ 26. This sutra shows that Goutam Buddha on leaving home had the company of Alara Kalama, Uddaka Ramputta and on reaching Uruvela he attained knowledge. The last part refers to Nirvāṇa, which he searched after.
"Nibbānam pariyesāmnam ajātam anuttaram, yogakkhemam, nibbānam ajjhagamam, ajaram, avyādhim, amatam, ashokam, asankliṣṭham, adhigatō khāme ayam dhammo gambhiro, āuddaso, duranucodho, santo, panito, atakhavacharo, nipuno, pandita vidaniyo."

"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. Mahāmālumba Suttam 61.

"So yadeva tattha hoti vedanāgatam saññagatam sankharagatam vinnanagatam te dhamme anicchho..."

"Nimāṃ pariyesaman abjatam animurtaram yogakkheṇam nibbānam abhaggam, abjarat, abhāvādhi, abhaggat, abhiṣekat, abantakṣānta...Abhiphatā kho me abhyaghāgam gāmīro, dhuṭāro, dhumāvātho, santo, panīto, atakhačačaro, nipuno, pādhitā vedhiyo..."
"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 Nirvana is peaceful, highest, where all contacts are dissolved, where all defects are removed, where thirst is destroyed, non-attachment has risen, non-self is prevented—that is Nirvana. He who is absorbed in it destroys isavas."

"The Word of the Buddha" by Nyaya tiloka
Mahathera Buddhist monk of Dodundawa (Ceylon) late Professor Tokyo University, Udān 8 varga, describes Nirvāṇa 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 ajātam abbhutam akatam asankhatam nu kho bhikkhave abhavissa ajātam abbhutam akatam asankhatam na ida jātassa bhūtassa katassa sankhatassa nissaranam pajñayu, yasmā cha kho bhikkhave atthi ajātam abbhutam akatam asankhatam tasma jātassa bhūtassa katassa sankhatassa nissaranam pajñiyāti."

This clearly shows that Nirvāṇa itself is such, or there is some thing in "Nirvāṇa" condition which is uncreated. And it cannot be anything else than
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 “Nirvāṇa.” 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 Nirvāṇa declared, “It cannot be said to be quite extinction or non-existing. There is bliss.” His actual words are:—

“एते यद्य वचनं न गमयते, तुयं च अस्ति “

“Sūnyam vaktum na sakyate, sukham cha asti.”

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

नुको, निरोधो, निब्भाण: शीर्षं, तत्प्रसवं, तानं, लेमं, अहंपं, सांतं, असंसवं, लिवं, असुरं, मुद्रहसं, परायनं, सरणं, निपुणं, अनन्तं, अक्षरं, दुःखकलं, अल्यापंज, भनालं, विचृं, लेमं, केवलं, अपवर्गं, विरागं, परींतं, अच्छुंपंदं, योगवेंमं, पां, मुनि, विबुद्ध, विशुद्धि, असंख्यातु, सुदृ, निभुति।”

Mukho, special, Nirōdhō, prevention, Nibbānām, the extinguishing of mundane life, Dipam, island, Tanhe-kkhaya, destruction of thirst, Tānam, safe place, Lenam, absorption, Arūpam, without form.

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. “Who so 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 Nibbāna, bliss is Nibbāna,
Sāriputta exclaims (A. V. page 414). Hunger is the
worst disease; the activities of senses are the worst
suffering. Having recognized this, verily one reaches
Nibbāna—highest bliss (Dhammapada V. 203).

Page 475. “Liberated from what is called corpo-
reality, Vācchā, the Perfected One is indefinable, inscruta-
table, immeasurable, like the ocean” (M. I. page 487).

Extracts from “Some sayings of the Buddha”
(according to the Pāli Canon translated by F. L.
Woodward, m.a., Cantab, Ceylon, 1925).

Pages 2, 3, 4. Search after the unsurpassed, perfect
security, which is Nibbāna. Goal is incomparable security
which is Nibbāna. (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 pene-
trated by the wise alone. Destruction of craving,
Passionlessness, Cessation, which is Nibbāna (D. N. II.
page 312.)

Page 118. And I, friend, by the destruction of
the āsavas have entered on and abide in that eman-
cipation of mind, which is free from the āsavas,
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 Nipata translated by G. V. Fausbولد 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 Nirvána.

(2) Hemak Mánava-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-pukkhā 3/1093. This matchless island, possessing nothing (and) grasping after nothing, I call Nibbāna, the destruction of decay and death.

The Pāli terms are:

Akinchanam, anidānam, Itamdiham, aniparam
Nibbānam iti nambrūmi, Jāramichchu parikkhayam.

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

The Pāli terms are:

Asamhiran Asankutyan, yassa natthi upamā kuchi
addhá gamissámi na mettha kankhá, evapadháréhi 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, Nibbána.

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

Page 338. Nibbána is ageless (and) permanent.


Page 197. Nirvána—The state to which the monk has now attained is the other shore, the immortal (i.e., permanent) fixed state. The word Nirvána 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 Nirvána state.
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 *sina*. 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, unsoiled 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. 11 Sukhavati Vyuha.

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

Buddhacharya Hindi by Sadhu Rahula Sankrityayan 1988 S. V.

Page 36. Adittapariyaya sutta (S. N. 4.3-3-6) 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.

"1 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.

"The worshipful in Nirvāṇa is possessed of infinite conation, infinite knowledge, has destroyed the eight kinds of Karmas and is full of unrivalled attributes."
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Jara-Vahi Jamma-maranaam changai gamaam chha punna pavanchan
Hantena dina kammam hai namnaayan hu 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."

अचेद भाव सुहं; अप्पा सुविश्वुष पिरमल्लेवी।
लहु बहु चासुर्जने - जह रक्षव सारस्व सुहं।

Bhāveh bhāva suddham, appā suvisuddha nim-malam chaiva
Lahu changai chanam Jai ichchhaya saṣayam 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."

जेसिम जीव सहावो - जाति भमावो व सध्वानस्तस।
ते हौति भिष्णुवेहा - सिद्धाय गोया मद्वेदा।

Jesim Jiva sahavo, natthi abhavo ya sabbhāvī tassu,
Te houti Chinnadeha, siddhā Vachagoyar madidū.

"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."

ञं जानिऊष जोई - जोधचो जोहु ऊष अष्टतर्ण।
अब्बावाह सणं - अणोवचं हवंद्र धिम्बाण।
Jam Jâniúna Joi-Joattho Joiúna anavarayam,
Abbabáha manantam, anovamam havai nibhánam

“The saint, who having known Him—(the pure soul) continually realizes Him, deeply absorbed in concentration, attains Nirvâna which is painless, eternal and unrivalled.”

Maharahio Kalachatto, anadio kevalo visuddhippa,
Paramapado paramajino nivamkaro sásao siddho.

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

Panchástikâya by the same author.

Uvasanta khina mohó maggam Jinabhasidena samuvagado,
Nándanumaggachâri nibbânapuram vajacî dhîrî.

“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 Nirvâna.”

Niyamasâra 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.

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.

“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 *Sarvārtha Siddhi* by Pujya-pāda.

निरवशेष निराकृत कर्ममल कलंकस्य अत्यसरस्य भावन: अविन्य सामाविक हानादि शुरु अह्नावावाश श्रुति अत्यन्तित्व अभवांतरं मोक्षः ॥

*Niravaśēsa nirākṛita Karmamala Kalankasya asārirasya ātmanah achintya svābhāvika juñānādi 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.

निर्मल: केन्द्र: सिद्धो विविध: प्रभुरक्ष: ।
परमेष्ठि परार्थेति परमात्मेश्वरो जिन: ॥ ६ ॥

*Nirmātah Kevala siddho viviktāh prabhuraksayaḥ Parmeṣṭhi parātmeti paramātme 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:”

मुक्तिरकान्तिकै तस्य चित्त यथान्तरावृति: ।
तस्य नैकान्तिकै मुक्तिर्यन्त्वनास्त्यचलै: चूति: ॥

*Muktirekāntīkī tasya chitta yasyāchalaḥ dhritiḥ*

*Tasya naikāntīkī muktiryasya nāstyachalā dhritiḥ*
"The highest Nirvana is His who has unshakeable steadiness of mind, and Nirvana is not his, who has not unshakeable steadiness of mind."

Purushartha siddhiupāya by Amritchandra Acharya.

Nittyamapi nirupalepah scarupa samavasthito nirupaghito,
Gaganamiva parama purusah paramapade sphurati
Visadatamah (223).

Kritakrityah paramapadé paramātmā sakalaviṣaya
Visayatmā
Paramānanda nimagnō juanamayō nandati
sadaiva. (224)

"(The liberated one in Nirvana), 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) Tattvārthasastra by the same author.

Punyakarmavipākāchaka sukhamiśteudriyārthajam, Karmaklesh Vinokshāchcha Mokse sukha manut tamam. (49)

Loke tatsadraśū hyarthah Krūtāpyanyo na vidyate. Upamiryeta tadyena tasmān nirupamamamsmritam.

"Pleasure due to agreeable sense object is enjoyed on account of the opening 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 Nirvana; therefore it has been said to be unrivalled."

Samayasāra Kalasa by the same author.

Bandhacchchedhādūkalaya datulam mōksa maksayya mētana, Nittyādyāta sphutita sahajācāśtha mēkānta suddham,
Ekākāra svarasa bharatō atyanta gambhīra dhīram,

Pūrnam jñānam jvalita machālē svasya līnam 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.”

Sūvakāchāra by Sri Amītagati Achārya.

Nākinikāyastuta pada kamalē dirya duruttara bhava bhayadukkham,

Yāti sa bhavyāmitagati ranagāhān mukty manyāvāra nirūpama 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.

Moksā eva sukham sāksātātāt sādhyam mūlasyām, mumukṣubha,

Samsāretyatu tannāsti yadasti khalu tannatam.

"Nirvāna 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.

Tō Siddhiḥ paramēsthinā Visayā Vāchāmatastin prati:

Prāyō rachmi yadeva tattkhalu mukhyasya lekhyā mūlikhyate,

Tannāmapi madē sākhyam tata ito bhaktyātha vāchulīta

Streṣam stōtra midam tathāpi Kritawināmbhoja nandi munih. (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 praised them on account of devotion."
"Ekatva saptati" by the same author.

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.

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.

To those who are ever scorched by the intense heat of the world, nirvana is a peaceful place cool like the snow.
“(The liberated one), is bodiless, independent, soundless, defectless, full of Knowledge, the greatest light, not realisable by mind, and indescribable.”

"Apta svarupa."

Sivam parama Kalyanam nirvanaam santu maksayam,
Praptam muktipadam yenam sa sivah parikirtitah
Sarvdvanda vinirmuktam sthana matma svabhavajam
Praptam parama nirvanaam yenasa sugatah 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 nirvana, which is devoid of all misfortunes and is a natural condition of the soul.”

"Sara samuchchaya" by Sri Kulabhadra Acharya.

Indriya prasaram rududhva svatmam vasamanyet
Yena nirvāṇa saukhyasya bhājanam tvam 
prapatsyase.

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

(18) Tatvāṇuśāsana by Acharya Nāgasena.

Alexander: Sahātōtoya vināśa jīvavarnō:

Aikō mūrasa karmanā sāvyika gūṇo: || 230 ||

Nāmasāhojā vīdayabhātanō n bhāyanugrahakamū: || 234 ||

Vedicālakṣipūchā bohayāstamāṁ vā yālayātmanū. || 238||

Aṃtaḥkhaṇaśaṅkāryāvāyāmānāvāyaṁ. || 242 ||

Ātyantika svahētoryō viślēshō jīva karmanōh
Sa mokṣaḥphalamātasya jnanaṛdhyā kr̥ṣyikā gūnāh 230.

Suvarṇāvasthitī purnaṁstādā prakṛśīna karmanāh
Na bhāvāḥ napyačāītanyam na chaitānya manarthakam 234.

Trikāla viśayam jneyamātmānam cha yathā sthitam,

Jñānaṁ paśyancha nissēshamudastē sa tada prabhu 238.
Ananta jnana drig virya vai trisnyu maya mavyayam
Sukham chānubhavatyesha tatrātindriya machchutam 239.
Atmāyattam nirābdhhamatindriya manasvaram
Ghati karmaksayōd bhutam yattan moksa sukham viduh : 242.

"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 nirvāna is independent, unobstructed, above sense gratification, eternal, sprung up on the destruction of the destructive Karmas." 242.

The above quotations with reference to nirvāna from the Jain scriptures, will clearly show, that the description of nirvāna 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 āsavās, 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:

यत्तपरायथैः प्रतिपाद्योऽहम यत्तपरायथैः प्रतिपाद्योऽहम
उद्धारसचेष्टिन्तत्मे यदहं निर्विकल्पः ॥ १२ ॥

Yatparaih pratipādyōham yat parān pratipādaye,
Unmatta chēṣitam tanmē yadaham nirvikalpakah.

"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.

सर्वेनीन्द्र्याणि संयमयास्तिमितेनान्तरात्मात्मा ।
योक्षणं परिस्तो भार्ति ततात्त्व्यर्मात्मात्मन: ॥ ३० ॥

Sarvēndriyāni sayyamyastimitēnāntarātmanā,
Yatksanampasyatobhāti tattattvam paramātmanah.
"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 nirvāṇa. 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 Nirvāṇa 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 āsavās, 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 flittering 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 Nirvâna.

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.

_Parthapāda Sutta of Digha Nikāya. 1 : 9._

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

"Parthapadā 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 nirvana 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 Nagarjuna says in his "Tattvānusāsana."

Tattvāyopatāte nāmyo bhavayāṃ śīvaśāmyaṃ!

Gṛhāyopātyayantarītāhādāsāsām 1

Bhava nivārynāṃ bhavāyamāntuṣṭoṣāṇi!

Hṛdayāsāsaṃsā małeśvāyaṃ jāmivāṃ draṃ 2

Mokṣasattvārājā namādāpāśvādāhītā vā 

Upāyāyāṃ śārvaṇaṃ yassvādāvādāvāhītāvīśā vā 3

Tapatrayoja taptebhyo Bhavyēyah stva sarmanē 

Tattvam hēyamūpādeyamiti dvēdhāhyadhadasau 3

Bandho nibandhanam chāṣya hēyamītyōpa 

darśitam, 

Heyamśadduḥkha sukhiyor yasmadbhijamidam 

dvayam 4.

Moksastatkāranam chaīta duṇḍeyā mudāhritam, 

Uśṇāyam sukham yasmsgādsmģādavirbhaviṣyati 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.”

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

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

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 sanyuktam No. 10.

The *sannyāsins* *parinibbāṇākāra* yeṇ bhagava tattvupāramāyati, 
Attha Kho Bachchagotto paribhājako yena bhagavā
tenupasankamī, Upa sanka mitvā bhagavā saddhim
sannodi, sannodaniyam Katham sāra niyam Bitisārat-
vaekam antam nisidi, ekam antam nisinno kho Bachch-
hagotto paribhājoko Bhagavantam etadavoccha—Kim nu
Kho bho Gotam, Atthattati. Evamutte Bhagavā tuñhi
ahosi. Kim pana bho Gotama nattahattati dutiyampi
Bhagavā tuñhi ahosi. Attha kho Bachchhha gotto pari-
bhājako uñhayāsanāpakkāmi. Attha Kho ayasma Anando
achirapakkanto Bachchhagotte paribhājake Bhagavantam
etadavoccha Kim nu Kho Bhante Bhagava Bachchha-
gottassa Paribhājakassa pañhan puñham na Vyakasiti
aham ananda Bachchhagottassa paribhājakassa atthatt-
tati puṭhho samano atthattati Vyākareyyam ye te
Ananda Samanā Brahmanā sasrada vadda tesam etam
saddhim abhavissa. Aham Bachchhagottassa paribhā-
jakassa nattahattati puṭhho samano nattahattati Vyakare-
yam ye te Ananda samanā Brahmanā Uchchheja vaddā
tesām etam saddhim abhavissa,

Ahamchananda Bachchhha gottassa Paribhājakassa
atthattati puṭhho samanō atthattati vyakareyyam api tu
Once a Bachchagotta 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, Bachchhagotta got up and went away. Just after his departure the Bhikṣu Ananda asked the Lord, "Why did you not reply to the questions of Bachchhagotta." Then Lord Gotama said "Ananda, if in reply to the question of Bachchhagotta 'Is there a soul,' I told him, 'there is soul,' then O Ananda I would have sided with those saints and Brahmons who maintain things (totally) indestructible; and Ananda! if I had replied to the question of Bachchhagotta 'Is there no soul' that 'there is no soul,' then I would have sided with those Saints and Brahmons who maintain that every thing is transitory and destructible. Ananda! if I would have replied to the question of Bachchhagotta 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 “Aptamimamsa” says on this point as below:

नित्यत्वकान्तपक्षाये विभिन्ना नोपपदोते!
प्रागेव कारकाभायः के प्रमाणे के तत्तत्त्वम् || ३७ ||
स्वातन्त्र्यकान्त वक्षेरपि प्रेममावाभसंभवः।
प्रस्तविधेयमाथाभ्राष्ट कार्यरम्: कृत: फलम् || ४१ ||

Nittyatve Kántapaksepi Vikriyā nopapadyate, Prágeva
Kārakābhavah Kva āramāyam Kva tatpālam (37)
Ksanikaikantapaksepi pretyyabhavadyasambhavah,
Pratyabhijnādyabhāvannā Kāryārambha
Krutahphalam (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 (syād—from some point of view
Vāda-speaking). Soul is indestructible as well as des-
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 Bachhagotta 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:

*Tasmādih ānanda attādiṇa Viharatha attaṃ saraṇaṃ anañña-saraṇaṃ dhamma cīpa dhamma saraṇaṃ anañña-saraṇaṃ.*

"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 ṃariyāya 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:

Bhagavā etadavo cha-arikṣaḥ-āryadhammaḥ ākoviḍo...... paṭhavim paṭhavito sanjanati, paṭhavim paṭhavito sanjanatva paṭhavim mannatit, paṭhaviyaṃ mannatit, paṭhavito mannatit, paṭhavī.byIdāno mannatit, paṭhaviyo mannatit, paṭhaviyam mannatit, paṭhaviyo mannatit, paṭhaviyo mannatit, paṭhaviyo mannatit, paṭhaviyo mannatit; tam Kesāhetu, aṇopāṃ panassatāya bhādamb. Āpare......tējē......vāpare......bhūte......vēve......ākṣaśānāṃvāyathyta......vibāṃvāya-āpā......vēdē......śuṭā......ābhivāṃvā......sā kāṣṭhāṃ ṃeva aṇopāṃ panasatāya bhādamb.

Ye pi lo bhuvvā sākṣā. abhūtāṃ veyogvēm panāmānāo viḥāraṃ laōpi paṭhavī paṭhavito ābhivāṃvā, paṭhavī paṭhavito ābhivāṃvā, paṭhavī paṭhavīyo ābhivāṃvā, paṭhavī paṭhavīyo ābhivāṃvā; tam Kesāhetu, aṇopāṃ panasatāya bhādamb. Āpare tējē. Śvāpare......bhūte......vēve......ākṣaśānāṃvāyathyta......vibāṃvāya-āpā......vēdē......śuṭā......vēve......ākṣaśānāṃvāyathyta......vibāṃvāya-āpā......vēdē......śuṭā......tē aṣṭivāṃvā......sā kāṣṭhāṃ ṃeva aṇopāṃ panasatāya bhādamb.

Bhagavā etadavo cha-arikṣaḥ-āryadhammaḥ ākoviḍo...... paṭhavim paṭhavito sanjanati, paṭhavim paṭhavito sanjanatva paṭhavim mannatit, paṭhaviyaṃ mannatit, paṭhavito mannatit, paṭhavim meti mannatit paṭhavim abhinandati; tam Kesāhetu: aṣṭivatam tassati Vadami āpam......tejam......vāyam......bhūte......deve......dākṣāsanaḥ cha-
yatanam......Vijnananchayatanam......dittham....sutam....
abhinandati tam Kissa hetu-aparijnata tam tessati vadami.
Yopi so bhikkhave bhikkhu anuttaram yogakhemam
patthayamano viharati so pi pathavim pathavito abhijanati:
pathavipathavito abhijnaya pathavim ma mani,
pathaviya ma mani, pathavito ma mani; pathavim
meti ma mani, pathavim ma abhinandati; tam kissa
hetu; parijneyyam tessati vadami apam...tejam...vayam
...bhute...deve...akasanancha yatanam...dittha...sutam
...ma abhinandati tam kissa hetu; pari jneyam tessati
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 him-
self), 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), 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 Samayasātra:

Savve karedi Jīvā ajjhavasānena tiriya neraiye, Deva manuvepi savve punṇam pāvam aneyaviham, (291)
Dhammadhammam chataha Jīvājīva alogatologamcha Savve Karedi Jīvo Ajjhavasānena appanam, (292).

Jā sankappa viyappo ta Kammam Kuṇai asuh suhajanayam, appasaruvā riddhi jāya nahiyaē parippharai. (294).

"On account of wrong attachment, this (ignorant) being, maintains all the sub-human, hellish, celestial, and
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 aṭṭagāthagāthā 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., Ānā (body), Vedana (feeling pleasure and pain), Sanjna (perception through senses and mind), Samskāra (mental activities) Vijñāna (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:

Then if the spirit of the body is greedful and selfish, the spirit of the mind is also greedful and selfish, one more the other. Then, the body is greedy and selfish, the mind is greedy and selfish. Then, the body is greedy and selfish, the mind is greedy and selfish. Then, the body is greedy and selfish, the mind is greedy and selfish. Then, the body is greedy and selfish, the mind is greedy and selfish. Then, the body is greedy and selfish, the mind is greedy and selfish. Then, the body is greedy and selfish, the mind is greedy and selfish. Then, the body is greedy and selfish, the mind is greedy and selfish. Then, the body is greedy and selfish, the mind is greedy and selfish. Then, the body is greedy and selfish, the mind is greedy and selfish. Then, the body is greedy and selfish, the mind is greedy and selfish. Then, the body is greedy and selfish, the mind is greedy and selfish. Then, the body is greedy and selfish, the mind is greedy and selfish. 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Tam kim manñātha bhikkhave: ṛupam-ṇichcham va anichchham vatē, anichchham bhante; yam ṭha na anichcham dukkham va tam sukkham vati, dukkham bhante; yam ṭha anichcham dukkham sīparināmi dhammam Kallam nutam samanupassitum: etam mama, eso ham āsmi; eso me attati, no hi etam bhante; tam Kiw manñātha bhikkhave Vedanā nichcha va anichcha vati sanjne nichchā va anichcha vatē.. Sankhārā nichchā va anichchavati...Viññanum nichcham Va anichcham, vātī tasmadih bhikkhave yam Kinchi ṛupam atitanagata pach-chuppannam aṣhattam va bahiddhā va, otarikam va, sukkhumam va hinaṁ Va panitam va, yam dire saṁtika va, sauvam ṛupam :—na etam mama, na eso ham āsmi na me so attati evam etam yathā bhūtam sammapājanaya datthavoam. Yad kachi vedanā, ya kachi tañjna. Ye Ke chi sankhara—Yam Kinchi Viññanam...datthavvām.

Evam pāsām bhikkhave sutava ariya sāvāko ṛupasmin nivvindati, Vedanaya nivindati, Viññaya nivvindati, sankhāresu nivindati. Viññanasmin nivvindati; nivvadi virajjadi, Viñjaya Viñjachati, Viṁbuttasmin Viṁuttam iti jnanam hoti; Khina Jati, Vusitam Brahmchariyam, Katam Karāññiyam, naḥparthi itihatta yati, pajaranatī.
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 Nirvāṇa 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 Nirvāṇa 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 Samayasāra:

अहमेदम धार्मिक अहमेदस्तेव दौसि मम पर्यं ।
अष्टं जं परवर्त्य सहिष्णुविनिधायस्तं वा || २५ ॥
असि मम पुनः पुनः अहमेदव चाभि पुर्वकालिष्ठ ॥
होहिदि पुषोऽवि मतं अहमेदव चायि होस्वादि || २६ ॥
पवसु असंवृतं आविकवर्षं करेरि संमूद्रो ।
भूवर्षं आंशो तय करेरि हु तं असंबृद्धो || २७ ॥

Ahamèdam edamaham aha-mèdassèva hómi
mama édam,
Existence of the Soul

Annam jam paraddavoam sachittachittamissam va, 25.
Asi mama puvoamédam ahamédam chávi puvea Kālamhi,
Hōhidi punovi majjham ahamédam chávi hōssāmi, 26.
Eyattu asambhūdam ādaviyappam karedi sammuḍho
Bhiduttham Jānanto na karedi du tam asammuḍho, 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 Nirvana. Such realization is Self-discrimination.

(5) Samyutta Nikāya (4) Satayātana Vaggo (1) Anichcham.

Gotam says:—

चक्कुण्ड्र शिक्षको अनिच्छे यद्विषि तैं सुःसू यं सुःसू तस्मात
अनन्तायद्भ अनन्ता तैं न एतं मम नेषो नहि मैः सो यस्ताति
एतं यथासूत्र सम्मपण्याय शुद्धं सोतं अनि नारं भिन्नं
शिल्पो अनिच्छे फयो अनिच्छे मयो अनिच्छे.

"Chakkum bhikkhave anichcham, yadanichcham tam dukkham, yam dukkham tad anatta-yad anatta tam na etam mama ne so ham asmi na me so aṭṭāti evam etam yathabhutam sammapajñāya daṅkhavam. Satam anichcham, ghanam 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 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:

सर्वेद्विद्यां संयम्यवस्तिसिद्धेनान्तरस्त्वा।
परं तः प्रत्येको भास्वत। तस्मात् प्रमाणान:।

Sarvendriyanī samyamyastimitenāntarātmanā—
Yatksanam pasyatō bhātī tattattvam paramāt-
manah, 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 Nikāya Bhayā-Bhairava Suttam Chatuttham.

Some sentences are as below:

पण्णाद्धस्योद्धिन रक्षिते येदि दो अरिया पण्णा लंकचा भरणे
...तेस्व आई अप्रवाही एवं आई आह्वणा पण्णसंपर्वे; अस्ति
सेपस्समनो नित्यो पहोंम भरष्ये विहाराय.

Paṇṇāye sampanno ham smi, ye hi vo ariyā paṇṇā
sampannā arāmme......tesam aham apanātamo-etam aham
brahmaṇa paṇṇa sampadam attani sampassamāno bhiyyo
ṭallomam arāmme vihārāya.

"I am full of self-discrimination. All those Aryas who walk in the forest with self-discrimination, I am
one of them. O Brahmana, 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 Nirvana, 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:—

परमाय घितव्यो जो चेका से भड़े तु निच्छयिदो | अवसेसा जे माथा ते मज्हापरिष जात्स्वाः || ३२५ ||

Pannyē ghitavvō jō chedá so aham ta nichchhayado avasesā je bhāvā 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:

Edamhi rado nichcham santuṣṭho kho nichchamēdamhi,
Edēṇa hoḥi titto tō hohadi uttamam sōkham. 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’?”
(Mahāvagga 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 Nirvāṇa condition. The Jain Saint Amritachandra says in Samayasāra Kalasa:

आत्मसंपद्यं परमाविभावमापुर्णं मातस्य चिन्मुखमेकं
विलीन संकल्पविभक्तज्ञां परमाशयं स्रुव नषोऽभ्यूद्वति

Atma svabhāvam parabhāva bhinnamāpūrṇa mà
dyanta vimukta mekam
Vilina sankalpa vikalpa jālam prakāśayan suddha
nayo bhhyudeti.—10/1.

अनाधनांतमचं स्वसंवेदिं सस्तंगम ।
सृजः स्वंतं जैतन्त्यसुप्रे भवचं वज्रायते ॥
Andyanantamachalam swasamvedya midam sphutam, Jivah svayamtu chaitanya muchchai ichaka 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 जै भुपि तु विवाशु लोहित ।
पर अप्पा जै मुणिप्पि तु ते संसार भमेहि ॥ ९२ ॥

"If you will realize yourself, then you will have Nirvana, 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 Pujyapada Swami in his Samadhi Sataka:

नयत्यात्मानमात्मैव जन्मानिर्वाच्येऽव ।
युध रात्मात्मनस्तस्माया नर्मस्ति पुरनार्थ्यते ॥ ७५ ॥

Nayatyaatmanamatmaiva janma nirvana meva cha,
Guru ratnamatmanastasma mananyosti paramarthatah 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 Nipata_ 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 mānava pukkhā._

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 Pali words are:—

दिजो थ्या कुब्जनकं पहाय
पहुँचतं काननं अवलेख्य।
एवं ति यहं अय्यदस्ते पहाय।
महोदधिम हंसोरिव अख्पतो॥

_Dijo yatha kuovanakam paháya_  
_Bahukkalam kānanam avasēyya_  
_Evam vi aham appa dasse paháya,  
_Mahodadhim hansoriva ajjha patto._

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 Tathâgata 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 Tathâgata is deep, immeasurable, and unfathomable like ocean.”

This passage also proves that the pure soul in Nirvâna 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 Nirvâna. 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 Nirvâna. It also proves the existence of the soul.

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

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.

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.
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 realizable, 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:

अन्येर्वा व्यतिरिक्तां निर्धर्मेऽविभिन्न पूर्णक वस्तुता।
मायामौजन गृह्ये भेदयुक्तं खाने तथावस्तितम्॥
सम्भायतं विभवमुख सदा स्फार प्रयो माक्तुरुः।
गुद्र हान यन्तरयायस्य महिमा निमयोद्वित्तिष्ठति॥
उत्सुक मुन्योज्य मद्देष्टत्तत्त तथासा मा वेषः प्रदोषस्वद्।
पदारम्भं सहुत सुस्वाहेकं पूर्णेश्व संधारण मातमनीद।
Annyébhhyó vyatiriktamátma niyatam vibhrat
pri-thak vastutá,
Mádánójjhana sunya metadamalam jnánam tathá
vasthi tam.
Madhyádyanta vibhága mukta sahaja sphara
prabhá bhásurah
Sūdha jnána ghano yatháasya mahimá nityo-
dayastiśhati.
Unmuktá munnochaya maseśatas tat tatháitā
mádeya maseśatas tat,
Yadátmaná sankrita sarva śakteḥ puṣṇasya
sandháraṇa mátmaníha.

“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 Pujyapada Swami says in Samádhi
Sataka:

सबुध्ये शायद्युद्धीयात्प्रायस्कायचाह चेतसां समादम्
संसारसन्देशेव्यम्यसे तु निर्मृत्तिः || ६२ ||
Svabuddhya pávad griññi yát káya vak chetasáṁ
trayam,
Sanskáristvavadesám bhedábhýase tu nirvritih 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 Nirvana."

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 _Saila_: "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 Ghoṣitārama of _Kausambi_. Then Mandissa Paribrajaka and Jaliya, disciples of Dārupāṭrīka 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 Āsāvās are destroyed, always realizes that he is the destroyer of Āsāvās".

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

(4) Mahasukuldai 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.
(5) Raṭṭhapala sutta P. 354.

The Monk Rastrapala controlled in self has obtained the best Brahmacarya in this very life after knowing and realizing 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 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 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 standpoint, 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.

अहमिको बलु चुद्रे इंश्ताणाजाणमहो स्वायत्ती ।

जवि धर्मिन् प्रज्ञा निकिरिय अर्घे परमाणुविसंबिह ॥ ५३ ॥

Ahamikkó khalu suddhó damsana rāṇa maio saye-rūvi, navi atthi majjha kinchiva aṇṇam paramāṇu 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."

जीवस्त्र जातिवन्ध्यं पवित्र गंधे पवित्र भवि य फासो ।

जातिरूपं न सरीरं न वि लंध्यां न संबद्धां ॥ ५५ ॥

Jīvasstr jātijīva rāgo pavi dūtā vai vijjāde moḍhī ।

Jñā daśīya āt kasmā jokjām chaṇāva sā jātijī ॥ ५६ ॥
Jivassa natthi vanno navi gandhô navi raso naviya phāsô.

Navi râvam na sariram navi sanâthanam na sanghadanam.

Jivassa natthi râgô navi dâsô neva vijjaê mûhô.
Na pachchaya na kammam no kammam châvisê 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 âsavâs, nor Karmas and not the no-Karmas (materials forming outer body)."

(2) Niyamasâra by the same author.

Nâham pâraya bhâvô tiriyaṭṭho mano vâ deva pâjâvo.

Katta nahi kâraïdâ anumanta neva kattînam 78.
Nâham Bâlo buḍḍho na cheva taruṇo na kâranam tesim.

Katta nahi Kâraïdâ anumanta neva Kattînam 79.
Nâham Koko mão na cheva màya na homi loho him

Katta nahi Kâraïdâ anumanta neva Kattînam 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 damaṇa sahāva suha maith,
Kevalasatti sahā vō sōham idi chintae nāni 96.
Niyabhāvam navi muchae para-bhavam neva génhe Keyim
Jānadi passadi savvam sōha idi chintae nāni 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.
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).

“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 Nirvāṇa also in Jainism.

(3) *Samādhi sataka* by Puṣyaṇapada.

*Yenatmanā anubhūyē aham ātmanaivatmanatmani*,
Sóham na tanna sá násau naikó na dváu na vá bahu 23
Yadbhavé suṣuptó ham yad bhāve Vyutthitah punah,
Atindriyamanirdes'yaṁ tat svasamvedya masmy-
aham 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) *Istopadesa* by the same author.

Svasamvedana suvyaktastanumátró niratyayah,
Atyanta saukhyavanátmā lókālóka vilóhanah 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) *Ātmānusāsanā* by Sri Gunabhadra Acharya.

Sóham na tanna sá násau naikó na dváu na vá bahu 23
Yadbhavé suṣuptó ham yad bhāve Vyutthitah punah,
Atindriyamanirdes'yaṁ tat svasamvedya masmy-
aham 24.
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, 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.”

_Tatvārthasūtra_ by Sri Amritchandra Acharya.

_Pasyati svasvarūpam yo jānati cha charatyaḥ_  
_Darśanajñāna cha rāitra trayamātmaiva sa smrutuh._
"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."

Samayasāra Kalasa by the same author.

"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."

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

Laghusamayika path by Sri Amitagati Acharya.

Yo darshanajana sukhasvabhavah samasta samsara vikarabahya.

Samadhi gamyath paramatma sanjnah sa deva devo hridye mamastam 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 sadha sahasatiko mamatmata vinirmalah sadhyagama svabhavah.

Bahirbhavah santyapara samastah na tatasvatah karmabhavah svakhyah. 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."

Sravakachara by the same author.

Jnanadarsanamayam niramayam mrityusambhava vikara varjita.

Amananti sudhiyatra chetanam sukshmamavyaya mapasta kalmastram 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, Kovakato vikalpam tatr khandaika vastuni 15. Ajamekam param sàntam sarvopadhi-vivarjita, Atmànamàtmanà jñàtva tiṣṭhe datmanà yah sthirah 18.
Sa evàmrita márgastha sa evamrita-màsnute, Sa evàrhan Jagannathah sa eva prabhurisvàrah 19 Kevalajnànà drik saukhyasvabhàvàm tatparam mahàh, Tatrajñàtama kìm jñàtam dhiṣṭe dhiṣṭam śrute śrutam 20_
**Existence of the Soul**

Śuddham yadeva chaitanyam tādevāham na sansayah,
Kalpanayā nayāpyetaddhina māṇanda māndiram 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 Panchāsāta* by the same author.
Manasochintayam vāchāmagocharam yanmahastanorbhinnam,
Swānubhava mātragamyam chīdrūpamahūrtta mav-yādvah 2.
Naivātmano vikārāh krodhādhih kintu karma sam-bant hāt,
Sphatika maneriva raktatva māsritat puṣpato raktat 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.

Suddha sacehyana buddha Jīnu kevala nāṇa sahā-u,
The soul is pure, conscious, Buddha (enlightened), Jina (conqueror), having the attribute of independent knowledge; if you desire the acquisition of Nirvāṇa, 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 Nirvāṇa very soon." 85.
“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 Brahmana 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.

"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."
Tattvānusāsana by Sri Nāgasena Muni.

	Tathā hi chetanō-sāṅkhya pradēsō mārtīvojītah,
Suddhatmā siddha ruposmi jnāna-darsana laksānāh 147.

Nānyōsmi nāhamastyanyō nanyasyaham na me  bhūk,
Anyastvanyō hame rahaṃanyo-nya syāha méva me 148.

Achētanam bhave nāham nahama-pyastya-chētanam,
Jnānātmāham na me kaschinnāha-manyasya kas-
yachit 150.

Saddravyamsmi chidaham jnāta dṛṣṭa sadāpyu-
dāsinah,
Svopdattadeham dvāstatah prathag-gagana va
damurtah 153,
Svayamistam nacha dvīṣtam hintu-pṛkṣyamidam
jagat,
Nōhameṣṭa nacha dveṣṭa hintu svaya mupe-
ksīta 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.

_Tattvasåra_ by Sri Dévaséna.
Damsananânapâkahânâ asamkhâdésohu muttiparihinó, 
Sagahiyyadéhamâmánâ náyavvo erisó appá 17.
Jassa na kôhô máno máyâ lôhô ya saila lêsaô, 
Jâijâramarânam viya niranjanô so aham bhâniô 19.
Phásaranarûvagandhâ-saddâdiya ya jassa nāthi þunô, 
Suddhô chêyana bhâvô niranjanâ so aham bhâniô
Nokammakammarañio kêvalananaûgunsamiddho jo,
Sóham siddhô suddhô nichchô ekko nirâlambô, 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 Nirvâna. There is no 
difference between pure soul and Nirvâna 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 standpoint 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 Nirvana 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 Nirvana is attained.

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

Jivo uvaogamas amutti kattā sadēhpārimāno,  
Bhattā samsārattho siddho so vissasoddha 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) Śruti 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-paryaya 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.

*Panchastikāya* by Sri Kunda Kunda Acharya says the same:

> जीवोपि द्वगिद वेदा उपभोगवेदेतसिद्धो पहुँ कत्ता ।
> जोत्त्व ते जेहमन्नो जिन्हे कम्पसंजुस्ते॥ २७॥

_Jivotti havadi chēdā upāvoga visēsidō pahu katā, Bhōtta ya déhamattō nahi muttō kammaśanjutto 27._
The soul is (1) living (2) realized (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 Nirvana 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 Nirvana i.e., the pure soul. It means that what was hidden under the effect 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 Nirvana 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 Samme ditthi sutta (9).

Ayam eva arivo ariyo atthangiko maggo aśava nirodhhagamini paticada—, seyyathidam: samma ditthi, samma sammāsankappo, samma vācchā, samma kam-manto. samma ajīvo, samma vāyamō, samma sati, samma samādhi.

“Arayas! it is the eight-fold path which causes prevention of the Aśava; 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:

... Yato kho dvaso ariya sāvako akusalam pajanāti akusala mulam cha pajanāti, kusalam cha pajanāti, kusala mulam cha pajanāti... katamam akusalam: (1) paññā tipato (2) adinnādānam (3) kāmesu michcha charo (4) musāvādo (5) pisu ya vācchā (6) pharussā vācha (7) sanghappā tapo (8) abhijjha (9) vyāpādo (10) michchha diṭṭhi. Katamam akusala mulam, (1) lobho (2) doso (3) moho.

"The Ariya sramaka 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).

Ahāraṃ pajañāti, āhāra samudayancha pajañāti, āhāra nirodhancha pajañāti, āhāra-nirdhā paṭi padancha pajañāti. āhāra chaṭṭhāro:—Kavalikāro āhāro olarikova sukkhuma va, phasso dutiyo, mano sanchetana tatiyo, vijjanaṃ chattuṭho, tanha samudayo āhāra samudayo, tanha nirōdho āhāra nirōdho, atthangiko maggo āhāra nirōdha gāmini paṭi padā.”

“(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. Āhāra 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 pajânâti; dukkhassa samudayan cha pajânâti; dukkha-nirodhancha pajânâti, dukkha-nirodha-gámini-patipadancha pajânâti;...Katuman dukkham (1) Jatipi dukkham, (2) Jarâpi dukkham, (3) vyádhípi dukkham (4) maraõampi dukkham (5) sókapari deva-dukkha domanassupayasa (6) yam cha ichchhâti tum na
labhatitampi dukkham (7) pancha upadana khandha dukkham; Katamam dukkha-samudayo:—ya iya tanha ponārbhavika nandiraga sahagata, tatra tatrabhī nandini; seyyathidam:—(1) Kāma tanhā (2) bhava tanhā (3) vibhava tanhā.

Katamo dukkha nirodha:—Yo tassa eva tanhāya anēsa virāga nirōdhā chago, pati-nissango mukti, andlāyā; katama dukkha-nirōdha-gāmini 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 pleasures 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 rupa 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 sanjña upādāna; having continual mental notions is mentation-sphere or sanskara upādāna; to sustain its know-
ledge is consciousness-sphere or vijnāna upādāna.

Jata marpanchā pājānāti, jara marana samudayā yachā pājānāti, jara marana nirodhamcha pājānāti jara marana nirodha-gāmini pāti-pađancha paja-nāti.
Katamam jara maranam. Yā tesam sattānam tamhi tamhi sattā-nikāya jara jiranata, khandichcham, pālich-
cham balitta-chatā, ā yuno san-hā-ni, inciyā-nam pariñāko, ayaṃ vuchchhata jara yaṃ tesam tesam sattanam
tamha tamha sattanikāya chuti chavanatā hēdā antara-
dhānam, machchu, maranam, kāla kiriya, khandhānam bhedo, kalevarassa nikkhepo idam vuchchate maranam.
Jati samudayā jara-marana samudayo jāti nirodhā
jara marana nirodho, ayameva atthangiko maggo jara marana nirodha gaminī pati padā.

"(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) Jātinchajajānātī jātisamudāyarcha jajānātī jātī nirodharcha jajānātī jajānātī patiparīchha jajānātī—

Jātinchajajānātī jajānātī jajānātī jajānātī jajānātī jajānātī—

jati samudayancha paJanati jati nirodha-gamini-patipadam cha paJanati.
Ya tesam tesam sattānam tamhi, tamhi sattani kaye jati sanjati; Okkanti, abhinivvatti, khandhānam patta-bhāvo, iyati im pati labho, ayan vuchchate jati, bhavo-samudaya jati samucayo, bhava nirodā jati nirodho-ayameva atthangiko maggo jāti nirodha gāmini 'pati padā.

"(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) Bhavancha pajānāti, bhava-samudāyancha pajānāti, bhava-nirodha gāmini 'pati padamcha pajānāti, tayā ime bhavāh-kāma bhavo, rūpa bhavo, arūpa bhavo, upādāna samudaya bhava-samucayo, upādāna-nirodha bhava nirodho, ayameva aṭṭhanga maggo bhava-nirodha-gāmini 'pati padā."
(A right believer) knows the condition of existence, 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) bodiless-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) उपादानं ज्ञानाति उपादानसमुदयेत्य पञ्चानाति
उपादान निरोधं पञ्चानाति उपादानबिरोध गामिनी पठिपंक्तं
पञ्चानाति उपादानं बसारोः (१) काम (२) विद्धि (३) लीलवात
(४) अस्त्यात तथा समुदया उपादानसमुदयो तथा निरोधा
उपादानबिरोधो अस्त्येव अस्त्यिनिको अभ्येको अस्त्यो उपादान निरोधणा
गमिनी पठिपंक्तं.

"Upādānancha pājānāti, upādāna samudayancha pājānāti, upādāna
nīrodha gāmini paṇi padamcha pājānāti, upādānam
chattāro: (१) Kāma (२) dīṭhi (३) sila-bāta (४) atta
bāta. Tanha samudaya upādāna samudayo; Tanhā
nīrodha upādāna nīrodho, ayameva aṭṭhāṅgiko maggo
upādāna nīrodha gāmini paṇi padam."
(A right-believer) knows the grasping, the cause of grasping, the prevention of grasping, the means of prevention of grasping. Graspings 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.

(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 pajānāti, vedānā samudayancha
pajānāti; vedānā nirodhancha pajānāti; vedānā niro-
dha-gāmini pati padancha pajānāti: chhaya ime vedanā
kāya (1) chakkhu samphassajā vedana (2) sotā sam-
phassajā (3) ghana samphassajā (4) jihvā samphassajā
(5) Kāya samphassajā (6) mano-samphassajā. Phassa
samudaya vedanā samudayo, phassa nirodha vedanā
nirodho, ayameva atthingiko maggo vedanā nirodha
gāmini pati 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) "Phassancha pajánāti phassa samudāyāncha pajānātī; phassa nirodhancha pajānātī, phassa nirodha-gāmini ṭati ṭadān cha pajānātī chhaya ime phassakāyā :—(1) chakku samphasso (2) sota samphasso (3) ghāna samphasso (4) jihva samphasso (5) kāya samphasso (6) mano samphasso satā yatana samudayā phassa samudayo, satayatana nirodho, phassa nirodho, ayameva atthangiko maggo phassa-nirōdha-gāminī ṭati ṭadā."

"(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."
Satāyatanaḥ pājānāti, satāyatanaḥ samudayaḥ, cha pājānāti, satāyatanaḥ nirodhanaḥ pājānāti, satāyatanaḥ-nirodha-gāminiḥ paṭi padamaḥ pājānāti; chhaya ime āyatanaṁ :—(1) chakkhu (2) sota (3) ghāna (4) jihvā (5) kāya (6) mano. Nāmarūpa samudayo satāyatanaḥ samudayo Nāma rūpa “nirodho satāyatanaḥ-nirodho-ayameva atthangiko maggo satāyatanaḥ-nirodha-gāmini paṭi 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 rupa* is that of a body capable of life. *Nāma rupa* is six-sense-machine. *Nama kaya*—mental body. *Rupa kaya*—material body.

(12) नामस्तेस्य प्रज्ञानाति नामस्तेस्य समुदायं प्रज्ञानाति नामस्तेस्य निरोधगामिनी परिशिष्टम् प्रज्ञानाति घन्ट, लंबा, चेतना; फलसं मनसं कृते एवं हुस्तीतियम हस्तारि महा भूतानि चतुरंगं महा भूतानि उपयायं हुं विषाय सुमुखा नामस्तेस्य समुदायो विषाय निरोधा नामस्तेस्य निरोधो भयमेव अहंगिको मनो नामस्तेस्य निरोध गामिनी परिशिष्टम्.

"*Nāma rupancha pājānātī, nāma rupa-samudāyancha pājānātī, nāma rupa nirodhancha pājānātī, nama rupa nirodha-gāmini paṭi padancha pājānātī, vedanā, sanjñā, chetanā, phasso, manasi-kāro, idum vuchchhate nāma ; chattari mahā bhutani, chatunnam cha maha bhutani upādāya rūpam, vijñāna samudayā nāmarūpa samudayo, vijñāna nirodha nāma rūpa nirodho, ayameva athangiko maggo nāma rūpo nirodha gāmini paṭi pada."

"(A right believer) knows the *nāma rupa*, the cause of *nāma rupa*, the cessation of *nāma rupa*, the means of cessation of *nāma rupa*. 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 rupa*. The cessation
of consciousness is the cessation of *Nama rupa*. This eight-fold path is the means of the cessation of *nama rupa*.

*Note.—Here the nama of the Buddhist philosophy includes all the worldly conscious thought-activities and impure knowledge. Nama rupa 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 Nirvana just as destruction of *Nama rupa* is Nirvana in the Buddhist philosophy. Both the Jain and the Buddhist philosophies are agreed upon this point with difference only in name.*
vijnāna samudayo, sankhāra 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 sanskara may be taken to be the group of past karmas.

संक्षारंच पञ्जानाति संक्षारसंमुद्रं च पञ्जानाति संक्षार
गिरोंच्च पञ्जानाति संक्षार निरोच गामिनी पतिपंच च पञ्जानाति
तथे इमे संक्षार १) काय संक्षार २) वाचि संक्षार ३) विचि
संक्षार अविद्यासंमुद्रं संक्षार सम्मुद्रो अधिज्ञानिरोच संक्षार
निरोचो अयमेव अहंकृतेऽ मग्नो संक्षारनिरोच गामिनी पतिपंचा.

(14) “Sankhārancha pājanāti, sankhāra-samuddayancha pājanāti, sankhāra-nirodhancha pājanāti,
sankhara-nirodha-gāmini ṭati padan cha pujā nāti, tayo ime sankhārā :- (1) Kāya sankhāro (2) vachī sankhāro (3) chitta sankhāro Avijjā samudaya sankhāra-samudayo, avijja-nirodha sankhāra-nirodho, ayameva athāṅgikā maggo sankhāra-nirodha-gāmini ṭati- padā.

"(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."
(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 āsava (impure thoughts) is the cause of ignorance, cessation of āsava is the cessation of ignorance. This eight-fold path is the means of the cessation of ignorance.

(16) आसवंच पञ्जानाति भासवं समुदयंच पञ्जानाति
आसवं निरोधंच पञ्जानाति आसवनिरोधगामिनी पटिपंचं
पञ्जानाति तयो हमे आसवोः—कामासवोः, भवासवो भवि-
आसवो अविज्ञातसमुदया आसवसमुदयो अविज्ञानिरोठाः
आसवनिरोठो अथव अभूतिको मनो आसवनिरोठ गामिनी
पटिपका......एवं आसवं निरोधगामिनी पटिपंचं पञ्जानाति
सो सच्चो रागावसयं पहाप पटिपावसयं पटित्यनोदेखा
भस्मीति दिन्दु मानासुखयं सम्प्रवहिन्या अविजं पहाप विज्ञं
उपावेष्ठा दिन्दु धम्मे हुस्तस्त अंतकरो होति प्रसाधा
आरियसवः सम्मानिन्दिहोति उज्ज्वलाःस्त दिन्दु अवेचप्पला-
देव समस्मानो भागतो हमे सहस्मांति।

“Āsavancha ्पञ्जानाति, āsava-sumudayancha ्पञ्जानाति, āsavanirdhanachha ्पञ्जानाति; āsava-nirodha-gaminī ्पति ्पदच्छा ्पञ्जानाति Tayo ime āsāvā:—Kāmasavo, bhavāsavo, avijjasavo, avijja sumudayā āsava samu-
"(A right believer) knows the ásavas, the cause of the ásavas, the cessation of the ásavas, the means of the cessation of the ásavas. There are three ásavas:—sense desire, desire of birth, entanglement in ignorance. Rise of ignorance is the cause of ásavas. Cessation of ignorance is the cessation of ásavas. This eight-fold path is the means of the cessation of the ásavas. Thus he, who knows the path of the cessation of the ásavas, 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 srāvaka 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) ásavas (2) ignorance (3) sanskrāra of mind, body and speech
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 āsavadhave 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) disease (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 drsti**—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, backbiting, harsh speech and chattering.

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

(5) **Samyak Ājiva**—to have right livelihood and to relinquish unjust one.
(6) Samyak Vyayama—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 Smriti—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 Samadhi—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 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 Smriti, therefore it is described as below:—

Majjhima Nikaya tenth sutta Satipathana. Its purport is here given:

"Bhagavé etadavocha:—Ekayano ayam maggo, sattanam visuddhiyā soka paridāvānaṃ samati kkamāya, dukkha domanassānaṃ attha gamāya, jha-yassa adhigamāya, nibbanassa sakissakiriyāya, yadidam chattaro satipaththana-Katame chattaro:—idha bhikkhave (1) Kāye Kayanu-passi viharati, ātāpi, sampa-jāno, satimā, vineyya loke abhijja do-manassam; (2) Vedanāsu vedananupassi viharati ātāpi.....(3) chitte chittanupassi viharati ātāpi.........; (4) dhammesu dhammanupassi viharati ātāpi........."
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:—

I. Meditation upon the body:

(1) The monk, having entered into a forest and sitting in a posture (Palyäŋkāsana) 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, passionful 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 skandha).

   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 pro-
duced 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 ānga).

   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 Majjhim Nikaya 8th sallekhana sutta.

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

(1) Ākāsa-ānantya-āyatana, to have concentration on pure infinite space.

(2) Vijnāna-ānantya-āyatana—to have concentration on infinite consciousness.

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

(4) Naiva Sanjña nā sanjñā āyatana to concentrate that there is neither name nor any nameless, neither any sensation nor any non-sensation. This last concentration leads to Nirvāṇa, 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 Nirvāṇa.
“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 wherein we here so long are circling round (sutta nipāta on P. 730).

If ignorance is abolished, thirst and together with it all causality is up-rooted for ever, those who have vanquished delusion, and broken through the dense darkness, will wander no more. Causality exists no more for them (Itivuttaka 114). In dependence on ignorance avidya, arises organic process of senses; in dependence on them, arises consciousness vijñāna; in dependence on vijñāna arises corporeal organization Nāmarūpa, in dependence on Nāmarūpa arises six organs of sense Sata dyatana, then contact pashā, 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 1 37).

Note.—The eight-fold path described above has its root beginning with Samyak-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 Nirvāṇa 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 Tathagatas 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 Nīpātta translated by V. Fausbøll (1881).

1. Kāsi bharadvāja 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 ploughshare and goad."
(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 defilement, by earnestness (appamâda) and knowledge let one pull out his arrow.

(6) Gara 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:—

उत्तमा व्याहारिक तीव्रते बुद्धि न दिक्षितति एवं अजीर्णनिर्जितात यत्स्यन विद्युतं मुदेशा वा.

Uda vindu yathâpi pokkhare-padme yathâpi na lippati,

Evam muni nopalippati yata idam diñha sutam mutesu vâ.

III. Tuvaluka sutta.

2/916. Let him completely cut off the root of what is called Papancha (delusion), thinking "I am
wisdom" so said Bhagawata—‘all the desires that arise inwardly, 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:

उपेक्षालसिंह लंकुत्र धन्म तक्षुरेज्वां अज्ञा विमोक्ष्ये मात्रौम अभिज्ञाव परेदंसे.

Upekkha sati sansudham, Dhamma takka pure javam, anna vimokkham prabru mi, avijjaya padhe-danam.

(15) Akadanda 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:—

सनिसितायम् सम्राज्यं नेना गांतव्यम् सम्राज्यं नेना स्तहं तव्यम् सम्राज्यं नेना निसितायम् सम्राज्यं नेना भक्तव्यम् उपस्थिति स्मरितं नाविक्षिप्तं चित्तेना प्रसः धीमेव सम्बंधेन युगान्तर भेषिना सम्भृतेन.

"Sannisitavyam samprajya nena gantavyam samprajya nena stha tavyam samprajya nena nisitavyam samprajya nena bhaktavyam upasthitii smriti na aviksipta chittena prasad dikena iryapatha-sampannena susam vrittene 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) Swarnāprabha Stotra.

Ayaścha Kāyo yathā sunya grāmāh, saṅgrāmā
cauropama indriyani,
Tanyeva grāma nivasanti sarve, na te Vijā nanti
parasāreṇa 4.

Chakṣusāndriyam rūpa gatesu dharati, srotrindriyam
sabda vicharanena
Ghrāṇendriyam gande vichitra hari, jīvendriyam
nītya rasesu dāvathe 5.
Kayendriyam sparsa gateṣu dhāvati, manendriyam dharma vichāranenā,
Sadendriyaniti parasparena svakām svakām visaya manā ti krāntāk 6.
Chittam hi mayopumā chanchnanca, sadendriyam visaya vichāram cha,
Yathaiva naro dhāvati sunya grāme, sad grāma chaurebhi samā sritancha 7.
Chittam yathā sad visaya hitancha prāftinate āndriya gocha rancha,
Rūpescha sabdascha tathaiva gāndo rasaecha sparsa statha dharma gocharam 8.
Chittam hi sarvatra sadendriyesu sakhireya chaṁa āndriya 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 आर्यार्यां भव, प्रज्ञा आर्यार्यां भव, विमुक्ति
आर्यार्यां भव, विमुक्ति शान्तिः आर्यार्यां भव.

\[\text{Samādhih āryānam dhvajā, prajñā dhvajā, vimukti āryānam dhvajā, vimukti nam āryānam dhvajā.}\]

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


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 Ratnatrya 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:

द्रस्तप भग वारिसारी लेखिकारी साहुरा गिथं।
ताणि पुंजापतितिज्ञि भव्याज्ञेय जिज्ञायदेः॥

Damsana pāna chaṛittāni, sevi davoānī sahūna nichcham,
Tan i pūna jāna tinīvī appānām 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:

सम्यक्षर्योस्मयस्मिनेन सम्यक्षर्योस्मिनेन

"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, Samyak-drishti or right view and Samyak-sankalpa or right determination are included in Samyag-darsana or right view and Samyag jnāna or right knowledge of the Jain philosophy; while Samyak vachan, right speech, Samyak Karmānte, right action, Samyak ājiva right livelihood, Samyak vyayāma right effort, Samyak smrīti right mindfulness, Samyak samādhi right concentration, these six are included in Samyak chāritra right conduct of the Jain philosophy. This fact will be known clearly from the description given further.

I. Samayak 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*:

**तत्त्वार्थसूत्रम् सम्यक्षद्वेषनम्** II २ || **जीवाजीवायामवृत्तिः** संपर्निर्जरामोक्षात्यतम् II ४ \||

*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 *Āsrava* 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.
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:—

निर्वाणाद्वाराध्येऽपि निर्वाणाद्वाराध्येऽपि निर्वाणाद्वाराध्येऽपि

*Mithyā darsanāviratā pramāda-kaśaya yoga bandha hetawah 1/8.*

The causes of bondage (and inflow) are (1) *Mithyā darsana* or *Mithyā drīsta*, i.e., wrong belief in the true principles (2) *avirti* not to restrain from *himsa* injury, *Asattya* falsehood, *steya* stealing, *abrahma* unchastity, *parigraha* thirst for worldly possessions (3) *prāmada* carelessness or indifference to useful thoughts leading to *Nirvāna*, (4) *Kāśaya* 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:

> तथापशोपतसेवो मुक्तिः: शिक्षार्थे।
> तत्स्य हेयमुनि: धर्ममिति: देवायधार्ष्टरेः।
> बंधो निवारणे वायु देहार्थुपदिर्शिं।
> हेमं कायुः: सत्तुचत्योपसङ्गाधीनमिवं ब्रह्म।
> मोक्षस्वर्गार्थे बैतर्यादेशः वुहार्यं।
> उपासने रुः: चरायुः साधकसन्निधिविविष्यति।
> तत्त्वं बधि: सहृदयते: तयं संज्ञे: परस्परं।
> जीविकामन्दिरानां स असिद्धानुविधिः।
> बंधस्य कार्यं: संसारं: सहृदयं: भयप्रविष्टा।
> द्रुत्यायायादि मेधानात्मान च वालकविधिः।
> स्थूलं।
> स्थूलं भूतोऽवस्थया ब्रह्मानेश विस्तरं।
> अन्यथाविक्षिते परम्पराय पर्यः द्वितीयं।
> रक्षिमोद्यायमोहो भिययाग्निमुद्धते।
> वाणिज्या: युद्धयादिपण्डतमध्याभिज्ञोऽभवः।
> अबां संसर्येशे भिययाग्निमुद्धी विपा।
> बुधिमोद्यायामोहो भिययाग्निमुद्धते।
> वीण्यासौवितसूर्यां मिथ्याचारमुनिमित्विषि।
> वर्षोऽवस्थितसूर्यां मिथ्याचारमुनिमित्विषि।
> वर्षोऽवस्थितसूर्यां मिथ्याचारमुनिमित्विषि।
> वर्षोऽवस्थितसूर्यां मिथ्याचारमुनिमित्विषि।
> वर्षोऽवस्थितसूर्यां मिथ्याचारमुनिमित्विषि।
> वर्षोऽवस्थितसूर्यां मिथ्याचारमुनिमित्विषि।
> वर्षोऽवस्थितसूर्यां मिथ्याचारमुनिमित्विषि।
> वर्षोऽवस्थितसूर्यां मिथ्याचारमुनिमित्विषि।
> वर्षोऽवस्थितसूर्यां मिथ्याचारमुनिमित्विषि।
Tāpa trayopā taṭṭēbhhyo bhavyēbhyah sīvasarmāṇe,
Tattvam kēya muṇideyamiti āvēdhābhhyadhādadasaḥ 3.
Bandhō nibhandhanam chāsya heyamītyupadarnitam,
Heyam syaddukkha - sukhayor yasmābhijumīdam
dvayam, 4.
Mokṣastatkāranam chaitadudpādēya-mudākritam,
Upādēyam sukkham yasmādasmādēvir bhavisyati, 5.
Tatra bandhah sahētvbhyyo yah sansāsahparasparam,
Jīvakarmaṇāṇām sa prasiddhahaschaturvidhah 6.
Bandhasya kāryah samērah sarva dukkha pra-
dōgingam,
Dravya kshētrādi bhēdēna sa chānēkavidhak saṁritah 7.
Syurmitthyādarsana jnānachārītrāni samāsatah,
Bandhasya hētavo anyastu trayēnāmeva viṣṭarāḥ 8.
Anyathā vasthīteśvartheśvanyathaiva ruchirnrinām,
Dristi mahōdayān mōhō mitthiyādarsanamuchyate 9.
Jnanavrityudayá darthé śvanyathādhigamó bhramah, Ajnánam samasyaschéti mitthyañjánāna mihatri:1ha 10.
Vṛtti mohādayājjantóh kaṣāyavasavartinah,
Yógapravrittirasubhā mitthyañchāritra múchire 11.
Bandha hétusu sarvéśu mohascha prák prakirtitah,
Mitthyañjnanam tu tasyaiva sachi:ta:va maksi:ryan 12
Mam ihankáran ima nau senānyau tau cha tatsutau,
Yadāyattah sudurbhédó mohavyúhah pravartate 13.
Sasva danātmīyésu svulanupramkhésu karma janitēsu,
Āmiyābhini véso mama káro mama yathā déhah 14.
Ye karma krita bhávah paramártanayéna chátmanobhinnah,
Tatrātmābhinnivéso ahankároaham yathā nri pātih 15.
Mithyañjñánánvrittānmo:han mamāhankārsambhava,
Imakābhhyām tu jīvasya rágodvesastu jáyate 16.
Tābhhyām punah kaśyāh syurno-kaśayásch tan mayah
Tebhyó yóghah pravartante tatah prāni vadhādyá 17
Tebhya karmáni badhyante tatah sugatí surgati ;
Tatra kýāh prajāyanté sahajánindriyáni cha 18.
Tadarthā nindriyairgrahān muhyati dvesti rajyate,
Tató bandhó bhramatyevam mohavyuhagatah āhumán 19.

"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 Nirvāna, 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 Asrava or subjective bondage or bandha. Right belief removes the wrong belief.

The Jain Saint Amritachandra says thus about right belief in Tattvārthasāra.

पश्यति स्वस्वरूपम् यो ज्ञाति चरितापि
दर्शनं ज्ञानं चारित्रं त्रयमात्मवेत स स्मृतं: ||

Pasṭyati svasvarūpam yo jñātī charatyaipi
Darsana jñāna chaītrā traṁātmaiva sasmṛtah.

“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) *Iryā samiti*—carefully walking after seeing the way four cubits forward in the day-light.

(2) *Bhāsha samiti*—carefully speaking sweet and non-injurious words.

(3) *Eshanā 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) *Ādāna-niksēpana samiti*—carefully taking and putting things so as not to cause injury to any life.

(5) *Pratishṭhapana 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 *Dasā Dharma*, by contemplating *twelve meditations*, or *dvādasa bhāvana*, by conquering twenty-two kinds of sufferings or *dvādvasati parishaha jaya* and by following five kinds of *right conduct* or *pancha chāritra*.

The Ten rules of piety are:—*Uttama Kshamā* or highest forgiveness, control over anger.

(2) *Uttama mārdava* 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 sattya* 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 ḍhinchanya** 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) Asuchitvo 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
(20) conceit of knowledge (21) ignorance (22) slack belief.

_Five Kinds of Right Conduct:_

1. _Sāmāyika_—equanimity or self-concentration.
2. _Chēdāpasthāpanā_—Recovery of equanimity after a fall from it.
4. _Sukshma sāmparāya_—Slightest passion.
5. _Yathākhyāta_—Ideal and passionless conduct.

Checking of the subjective inflow and bondage 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 _Bhāta 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 _Majjhima nikāya savāsava sutta the second_.

Some purport of the above is given below:

Katame dharmā manasi karaniyā:—Yassa dharmassā manasi karoto anuppanno vā kāmāsavo na uppanāti uppanno vā

Katame, dhammā manasi karaniyā:—
Yassa dhammassa manasi karoto anuppanno
Vā kāmāsavo na uppanāti uppanno vā
"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 arisen should be kept in mind."

अहोस्मो भैं अतीतं अध्रानं...भविष्यस्मि भण अनायतं अध्रानं...पष्यप्यं अध्रानं भैं अस्मि तस्म एवं मनस्करोत्ते छुएँ दित्रिस्वं अललंति (१) अतिधेःस्वा (२) निबिमे अत्ता (३) भवति अत्सां अस्मि (४) अस्मि अव- स्थानं संवेद्यति (५) अस्मि अत्तां संजातामि (६) यो में अत्ता...कत्वमां विपण्यं पारसेंकेन्द्रतिः हो अर्थं अत्ता निळो...धुरो सर्वत्रा अविश्वस्मि सत्सर्वं शस्मि...इति दित्रिस्वं दित्रिगहनं दित्रिकरंतरं बिुविस्सुवं दित्रिविकंक्रितं दित्रिकाम्यायमि दित्रिसनम- याजन संयुक्ता...तत्त्वाति जाति जाति जाति जाति जाति जाति जाति जाति...हो दुःखं दुःखं...योनिको मानसिकरोत्ते अर्थं दुःखामुदयहोति...अर्थं दुःखानिरो- धोति अर्थं दुःखानिरो यामिनि भविष्यद्र तस्म एवं भविष्यद्र मानसि
Five Kinds of Right Conduct:

1. Sāmāyika—equanimity or self-concentration.
2. Chēdopasthapāna—Recovery of equanimity after a fall from it.
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Checking of the subjective inflow and bondage 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 Majjhima Nikāya Savaddava Sutta the second.

Some purport of the above is given below:

Katame dhamma manasi karaniyā?
Yassa dhammassa manasi karoto anuppanno
Vā kāmasavo na uppajjati uppānno vā
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.”
"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 dirts (1) identifies himself with body (2) doubt engages in vows and rituals only. Thus the asrava 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, mentation 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:

\[ \text{JeevaksamPATHRITHE RAGOHABHIHROTHO PECHEEHIHO} \]
\[ \text{NARPENNAH YATAMMAH YOKAMMAH CHAKITHE PATHRITHE} \]
\[ \text{MACHAYATUVAHDATANAA PAPPAMDATANAA AMITARYAAMPATH} \]
\[ \text{JEEVAM EDE SAMBHEE PUMALAYAAMPATH PARIJAMA.} \]

\[ Jivassa natthi rāgo navi doso neva vijjade mōho, \]
\[ No pachchayā na kammam no kammam chāvi se natthi 56 \]
\[ Nevaya jiva tthānā na guna tthānā ya atti jivassa, \]
\[ Jenadu ede savve puggula davvassa pari nāmā 60 \]

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:

\[ \text{VARNAHAYA RANAMOHADRAJYOCYE MICHAMAYA SARANAAKASA YUNT: I} \]
\[ \text{TEGAVARASAATVARAT PASYOTAOORADRAJA: SURIHIMUFEM PARIHYATU II} \]

\[ \text{Varṇādyā va rāga mohādayo va chinnā bhāvah sarva evāya pusaṁ.} \]
\[ \text{Tenaivāntastattovalāh pasyto mē-no driṣṭāh} \]
\[ \text{syurdrīṣṭā mekam param syāt 5/2.} \]

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.

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 *ásavás* 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 unchastely, nor have attachment for possessions. The same idea has been expressed by the Jain Saint Sri Umaswami in his Tattwartha Sutra, 6th Chapter:

हस्त्रस्यकथायाप्रतिगतिक्या: - पश्चातः पश्चापापत्वेहितातीतिसंबन्ध्या: पूर्वस्य भेदः:

Indriya kaśadya vrata kriyā pancha chatuh pancha pancha vinantisankhya pūrvasya bhedāḥ, 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.

कतमे आस्त्वा परिसेवनायाप्रतिवं:—मिष्टुपतिसिंहार्यो- निसे चीवरं परिसेवते यावदेव सीतस्सस......उपहस्सस......
इसमेंकस वातावरण सिरे सप संफल्प्तां तत्कालमें विपिनीको पत्रपीतातम, वायु- वेचाः व्यापारिको पत्रपीतातम, नत्यमिन्द्रां पत्रपीतातम नवदयय नमदयय न मंडलाय वायुवेत्र डांस कापस धितिया वायुवेत्र बिहितस्पतिया वाहवयोनुमधायः—धति- धति-धति मंगां पत्रपीतातम नवदययेदस्तेन उपाध्येतस्मात् यातामे भविष्यते अनवः च क्रेति बिहारीचारितः...सेनासमे पत्रपी- वती मावेक लितस्त पत्रपीतातम...शिलापरिवर्ध क्षेत्रा परिवर्त्तां पाठिन्षितति...अस्त भिक्ष्यां भागितां ऊपर- ऊपर भास्मा विषाण परिलाला पत्रीक्षां एवं सते भास्मा विषाणपरिलाला नहींते प्रते भास्मापत्रसेनम् पहात्मा.

"Katame दसवि दशे सेवना दशातावोः—Bhikkhu दशकं यन्त्रां चिरां भीत्रमा दशी सेवते यद्वेदा सितासा—...Unhassa ..dansa makasa वा ता तः तुर ते सिरम सापा सम्बस्यां दशी गहताया, यावेदवा ध्री कोविं भागितचा-दुनात्तहम्,......vindapātām पत्रसेवति ना वा दावाय वा मादिया ना मादिन-नाया ना विहुसनाया: यावेदवा मनासक्‌त्यासा थिति यापनिया, विहीना-पारित्यां वहस्मचायां मुग्गाहाया. Iti पुरानम् चा विदानम् पतिहाकिमावाम चा वेदाना उपपदे- 

sami, यात्रा ने भव्विससू अनवायाज्ञा चा भुवसिीर्हो च, तीतरे सूनासमे पत्र सेवते यावेदवा सितासा पतिगहतायां...गिलाना पारिक्ष्यां च्रेस-सज्जा परिक्ष्यां हे-सज्जा परिक्ष्यां पत्रसेवते...assa bhikkhave अपति सेवतो उपपज्याम् 

असवा विग्नाना पारिता क, पत्रसेवतो evam sa te असवा विग्ना-पारिता का हंटी-समे असवा पत्रसेवना दशातावोः"
"What Asavas are restrained by careful dealing (note: —pati sevana 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 asavas which would have been caused by carelessness would not happen.

"Katame asava abhivássana pahá-tavva: —pañcika patikám-
áyáyásino kámahóhoti sittaká upáhá-sáya jihácháyó 
páhá-yó jínímkáhá-bháta-
hó présitopákáhá sétá-sétá sápa
dhá-sápa sán phassá-
nya du rú-há-sá-pa

bhíkku pati sánkhá-yó yoníso khamo hiti sitás-sa unha-sa,
jígháchídá-ya pipásáya dansa máksa vá-ti-tá-pá sirim
sápa samphíssá-nana-nam dúrrítá-nam durágá-tánam
vachana pathinam uppannam sāriri kānam vedanānam
dukkhānam tippānam khrānam katukānam asātānam
amanāpānam pāna-horānam adhivāsaka jātiko hoti,
assa bhikkhave anachi và sayato...no honti...ime ñsava
adhi vāsanā pahātavva.”

“What ñsavās 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
ñsavās which would have been caused by his not calmly
suffering them; thus ñsavās 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.

“कतमे आसवा परिविक्षनापहातम्य:—मिन्धु परिविक्षा
योनिसो चंद्र हरिध, चंद्र महस्त, चंद्र मौर्य, चंद्र कुकुरं, वाहि,
वैर्य, कुटकाठां, सोर्य, पापी, वंदनिक, बोडिखु, (परिविक्ष्नित) यथाकर्ष अनास्ते निसरं यथाकर्ष अगोचरे चंद्रं
यथाकर्षं पापमति भजनं विव त्रुक्षार्ति पापकं धानेि
औकर्षं सों त अनास्ते तं त अगोचरे ते पापमति... विन्ध्य
परिविक्ष्कति—अस्त विष्कर्ष अपरिविक्ष्यस्य उपजेयं अस्तवा
विन्ध्य परिविक्ष्यस्य ते आस्तवा... नहीं—इसे
आसवा परिविक्षनापहातम्य.”
"Katane ásavā pari vajjana pahā-tavoːː—Bhik-
khu paṭi sankhā yoniso chandam hātthim, chanda-
massam, chandam gounam, chandam kukkuram, ahim,
khānum, khaṇṭaka dhānam, sōbbham, paṭatam, cha-
danikam, olīgallam, (pari vajji) yathā rūpā anā sāne
nisānam yathā rūpā agochare charantam yathā rūpe
pāpake mitte bhajantam vijna sa brahmachāri pāpakesa
thānesu okāppeyum so tan cha anāsanam tan cha
agocharaṃ tī pāpake mitte ...parivajjetti - assa bhik-
khave aparī vajjayato uppaṇjeeyam āsavā vighata pāri-
taha parivajjayato te āsavā ...na honti-ime āsavā
parivajjana pahā tavoː.”

What āsavas should be removed by avoidingː—

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 āsavas 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 care-
fulness (Samiti) of the Jains stated before to avoid the
inflow due to carelessness.
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.

“कटमे आसवा भावा भावना पहातवा:”—भिक्कु पदिसंपथायो-विच्छ (१) सति संबोज्यंग भावेति (२) धम्म विषय संबोज्यंग भावेति (३) वीर्य संबोज्यंग भावेति (४) भीति संबोज्यंग भावेति (५) पस्तलक्ष्य संबोज्यंग भावेति (६) समाधि संबोज्यंग भावेति (७) उपेखा संबोज्यंग भावेति. विवेकजित्सितं विरागनिष्ठितं
What *asāvās* 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-with discrimination, with, passionlessness, with restraint and with determination of renunciation. Then those harmful *asāvās* which would have been caused by their non-meditation do not happen by their meditation. Thus *asāvās* 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 Asrava Sutta of Majjhima Nikaya 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 Nirvana.

The Jain Saint Sri Umaswami says in the Tattvartha sutra:

"Tapasá nirjarā cha. IX. 3.
Anasanā-va mōdarya vṛtī parisankhyāna rasa pariyāga vivikta sayyāsana kāya klesa bāhyam tapah IX. 19."
Prāyaschitta vinaya vaiyā vṛitya svādhyaya vṛutsarga dhyānanyuttram IX. 20.

Uttama sanhananasyaikagrachintanirōdha dhyāna mantar mahurtāt. IX, 27.

Ārta raudra dharmya suklani, IX. 28.
Paré móksa hētu, IX. 29.

Ajnapāya vipāka sansthāna vīcha-yāya dharmyam, IX. 36.

Prithakvaihayatva vitarka suksmakriya pratipāti vyupurata kriya nīvartīni, 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) Vṛitti 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 parityāga*—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” *Saktitastapah* 24/6. “Aniguhita viryasya margavirodhi kāya klesa stapah—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 vriya*—Service—serving the distressed, fatigued and sick saints.

(4) *Svâdhyâya*—Reading holy scriptures.

(5) *Vyâtsarga*—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:—

भेदाध्यो निमित्तेभ्य: पुर्णाद्विनागांभि।
पुद्गलानं समायव्या कथ्यंते पुद्गलावसित॥

Bhedādi bhyo nimittebhīyah Purṇadgalanadapi
Pudgalanāṁ svabhāvajnaih kathyaṁte pudgalā 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) **Kala**—Time. Time-atoms called *kalanu* 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 विविभित्रः सुहे पवित्रः य जान चारिस्त\| ।
बद्रसमिक्षुमित्रिशृण्व वचनारणया हु जितानियिं ॥ २४॥

Asuhádo viśvitté suhe pavítté ya Jána charítam,
Vadasamidiguttirúvam vavahárañayá du Jñabha-
niyám.
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 Mahâvrata 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:—

बहिरभंतरकिरियारोहो मध्यकारणपासः।
पाणिस्तं जं जिसुरं तं-परं सम्मचारितंम्॥ ४६॥

Bahirabhantarakhiriyároho bhava-karaçyappanâ sattham,
Naçissa Jam Jîruttam tami paramam samma-chârittam.

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 drsti—right view and Samyuk 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-vyayama—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:

**Dvivihāmśam mokkha heum jhāne, pāṇādī jām muni niyamā, Tamāha payattachittā jāyam 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:

Ekomokṣapthō yas vinirnentalo digvātmano dṛṣṭānāṁ bhrāntaṁ ।
Sveta eva tadātpnoti yato nā vartate punah ॥ ९९ ॥

| Eko moksa patho ya esa niyato                   |
| drig Jnapti vṛtityātmakas                      |
| Tattraiva sthiti meti vasantisum              |
| dyāyechcha tam chetati,                        |
| Tasmin neva nirantaram viharati,              |
| dravān tar āryspriś an,                        |
| So vaśyam samayasya sāra machirān            |
| nityodayam vindati, ४७/१०.                   |

"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:—

Pratived bhāvayeṇa nityamavachā gocharam padam,
Sveta eva tadāpnoti yato nā vartate punah ॥ ९९ ॥

"Thus meditate upon this eternal and inexpressible path, by which only one can reach that from which there is no return."
(4) *Istopadēsu* says:—

> आत्मानुसार निर्वास्य व्यवहारवही: खिते: 
> जाते परमानन्दः कश्चिदोक्षीय योगिनः ॥ ४७ ॥
> आत्मानुस्तहाना निरस्त्या व्योहारा बाहिर स्तिशं,
> जायते परमानन्दः काश्चिद्यागेना योगिनः। ॥ ४७॥

"On being fixed in real self-conduct and remaining outside the practical one kind of highest bliss is experienced by a meditator by force of concentration."

(5) *Tattvānusāsana* says:—

> न च मुक्तिलतु निर्जीवारेभ्यस्य नास्ति विद्विषोपि ।
> नस्ताद्वस्तमु ध्यायं चुरियं: सङ्क्षुप्तवायलस्यं ॥ ३३॥
> एकां निरोधो च: परिसंवेन वर्षितः।
> नस्तां निर्जीवादु: संवर्ध्यथ च कारणं ॥ ५६॥
> सत्कारक विश्वसाद्, ध्यानमात्राय निधयतः।
> संगत्यां: कम्यायां निरहो वयति धारणं।
> मनोक्षाणां वर्ये मर्यादी ध्यान साधने ॥ ७५॥
> साध्यायात् ध्यानं प्रथायात् ध्यानात् साध्याय माननेत्।
> ध्यानसाध्यायसंपत्ता ध्यानत्मः प्रकाशते। ॥ ८१॥
The Path of Nirvana or Liberation

विधासु: सं परं शाल्या भूख्याय च यथासमिति ।
विधायणेनार्थियायां लयं चालान्ति पश्यन् ॥ १३३ ॥
कमःक्षेपो समस्तेः थ्रो आच्छेयो विष्णु मन्वाई ।
च स्वभाष सुद्धासीनं पर्योद्धामात्मानम ॥ १६४ ॥
समधिस्थेन यथाश्च बोधांत्तज्जुमूलसि ।
तत्र न स्वप्न सकारात् मुखावान् मोहः पव सः ॥ १६९ ॥
पथा तथा समाध्याता रुप्येत स्वाध्यासिन्ति ।
समाधि प्रत्ययाभास्य स्फुतिसंपत्ति तथा तथा ॥ १७९ ॥
च्यान्य च पुनःपुष्करे हेतु रेतेन्द्रुपरम् ।
गुरुपेष्वा: भूख्यान सदाभ्यातः खिरां मना: ॥ २१८ ॥

Sacha mukti hetu riddho cyane yasmida-vadhate
dvidhopi
Tasmādabhyasantu chyinam sudhiyam sadābhypāsyānam ॥ ३३ ॥
Ekāgra nirodho yah parispandena varjitah
Taddhīyānam nirjarā hetuh samvarasyu cha
kāranam ॥ ५६ ॥
Svātmānam svātmāni svena dhyāyetoasmasai svato
yatah
Satkāraka mayastasmād dhyāna-mātmaiva
nīschayat ॥ ७३ ॥
Sangatyāgah kasāyānām migraho vrata dhāranām
Mano ksānām Jayaścheti sāmagri dhyāna sādhanā ॥ ७५ ॥
Svādhyāyāt dhyāna madhyastam chyānāt svādhyāya
mananet
Dhyānasvādhyāya sampattya paramātma prakāsate ॥ ८१ ॥
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 wavering is concentration. It is the cause of checking karmas 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 māla by Chandra.
"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." 70

(7) Tattva sāra by Devasena says:—

"सत्यम अमृतस्वरूप सदा मुच्छपायो नाभास्वरूप वा मोहो ।
क्षयज्ञिन्य अध्यात्मिक अहं प्रभुस्य सातोऽः सुखस्य ॥ १६ ॥
पाण्डवविशतिवर्ष भिन्दिभि सम्मेबि पर्यया भाषा ।"
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:

"If you desire eternal bliss, then giving up affection, hatred and delusion, always practise your own self. 16

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"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:
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 Samsāra very soon.”

(9) Brihat sāmāyika pātha by Amitgati says:—

Surōham subhadhiraham paturaham sarvādhika sri
rahah
Mānyoham gunavānāham Vibhu-raham punsā maha
magraṇi
Ityatmannapahāya duskrit karim tvam sarvathā
kalpanāṁ
Saśāvad dhyayā tadūtma tattva mamalam naih
śreyāsi śīr 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:—
Bhavabhoga sāriresu bhāvanīyah sadā budhaih
Nirvedah-parayā buddhyā Karmārāti Jighri
Ksubhih. 127

Yāvanna mrityu bajrena dehasailo nipātyate,
Niyujyatam manas távat karmārāti pariksaye 128
Tyaja kāmārthhayoh sangam dharmadhyānam sadā
bhaja
Chhindhi snehamayāṇpāsān mānusyam prāpya
durlabhham 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 adamant 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) *Sadbhôdha chandrádaya* by Padmanandi says:

कर्मभिप्रमितं सलोकितं पश्यतो विशाद गोष वस्तुप
तस्करोपि परामात्मेलिनो योगिनो त सुखदुःख कल्पना ॥ २१ ॥

*Karma bhinnam manisam svato-khilam pasyato riśāda bodho chaksusa*

*Tatkritepi paramātma vedino yogino na sukhā dukkha kalpaṇa. २१ ॥

"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."

बोधबल मविति रुपाधिबिर्विजीतं किमि वचनवः ॥
नामयद्रोहि तस्यनीतीं भोगेतु रितियोगदिक्षणः ॥ २५ ॥
Bodarūpa makhilai riṣīdhi-bhir varjitaṃ kimaṇi
yattadeva nāh,
Nānyodālaṃ māṇi tatvaṃ midrasam mokṣa hetu riti
yoganischayāh. 25

"That principle, which has the nature of know-
ledge 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."

आत्मयोध छुक्ति तीर्थमदृश्य स्माजस्मि कुक्तेष्यां बुधाः।
यस्मात्यास्पदः तीर्थ्योक्तिः स्मालयवरं समं तरंतरे॥ २८॥

Atmabōdaḥ suciḥ tirtha mad-bhutam snāna manuṣṭra
kurumottamam buddhāh,
Yanna yatyaśrama tirthaṃ kūṭi bhiḥ ksālsatyāpi
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) Ekatva adhikāra by the same author, says:—
संयोजन यदायात अस्तन्त्वकः परं ।
तत्परिश्वानयोजन युक्तेऽद्वितिः मै मतिः ॥ २७॥
Samyogena yadāyatam mattastat-sahalam puram,
Tat pārtyāga yojena 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 Vidya sphuran mantratadeva hi,
Ausadham tada pi strestham janma-vyādhi vini
sakam. 49

Aksayasya ksayā nanda mahā phala-bhara śri yah
Tadevaikam param bijam nihsre-yasa lasattaroh 50

“That (self-realization) only is the greatest learn-
ing, 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 Nāirvāna which supplies the greatest fruit of
indestructible bliss.”

Sāmyam svāsthyam samādhisko yogas cheto
nirodhanam,
Suddhopayoga ittyete bhavantye kārtha vāchakāh 64
Sāmyamekam param kāryam sāmyam tattvam
param smrītam,
Sāmyam sarvopadesānāmupā-deśo vimuktaye 66
Sāmyam sadbodha nirmānam sāsvadā nanda mandiram,
Sāmyam suddhātmano rupam dvāram mokṣāika sadmanah. 67

"Equanimity, self-absorption, concentration, meditation, control of mind, pure conscious attentiveness—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 (trīṣṇa) have been said to be the root causes of pain in the Buddhist literature; the same has been said in the Jain Scriptures also.

JAIN VERSES ON IGNORANCE AND DESIRE.

(1) Svayambhu stōtra by Sri Samantabhadra.

Ayattyāṃ cha tādāttve cha dukkha yonir niruttarā, Trīṣṇa nadi tvayottirnā vidyā nāvā viviktāyā. 92

"You have crossed over the river of desire which is the incomparable cause of miseries here and hereafter with the help of the boat of unattachment."
"This sensual pleasure is fleeting like lightning, 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) Samâdhisataka by Pujiyapada.

"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:—

Mohena samvritam jyānam svabhāvam labhate nahi,
Mattahpuman padārthānām yathā madana kodravaih 7
Rāga dveṣa dvayi dirgha netrākār śa na karmanā,
Africa suchiram jivah sansārdbhahau bhramat-yasan. 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:—

अश्वानायसुप्रसीती जलविलापार्थिति पातुं श्रृणा
अश्वानायससि भवति भुजगात्मासेन रजो जनाः ।
अश्वानायसविलुतत्तक्करणात्मातोत्तराणांगिः च
चक्रुद्ध झानमया अष्टि लवं ममी नर्तीमचन्द्राधुलाः ॥ ३-३॥
"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."

\[
\begin{align*}
\text{Mahaani Prahita} & \text{ Sambavanirotto} \text{ Nitam} \text{ Mahaavastu} \\
\text{Hanaanuprastita} & \text{ Sambamoharita} \text{ No} \text{ Jantu Mahaartha} \\
\text{Irayam} & \text{ Niyamam} \text{ Nirupya} \text{ Nipunya} \text{ Jnanita} \text{ Vedanta} \\
\text{Surekshatramay} & \text{ Mahavachita} \text{ Rasabva Jnanita} \text{ 58-100} \\
\end{align*}
\]
“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, ātmartham kalayanti no janāḥ

Tusa bodha vimūḍha buddhayah kalayantiḥ tuṣam no tandaḥ. 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.”

Tattvānusāsanam by Nāgasena says:—

Yathu sansārikam saukhyam ragātmaka māsāvatam

Svāpāra dravya sambhutam trisāṃ sāntāpa kāraṇam. 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-sara* by Devasena says:—

अवस्था तुसार निष्ठुं विवेयेहि संज्जो मूहो।
सक्तावाह अन्तानी गायी श्वो यु विबरीथो।

"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) *Jnánā lochana stotra* by Vādirāja says:—

अपनायायिण्यं सूक्ष्मां तामद्रुकेकथुस्थतसं।
स्मायावपयुष्म महावैमो भायस मां मोह महाहिद्राः।

"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) *Sāra Samuchchaya* by Kulabhadra:—

संस्कृता नायेप पस्यंति ह्रितं या यदि या हितं।
संतोषाणि मसाध पस्यंति सुधियोजना।

"In this way, I have been deluded; save me by supplying me the great nectar-like medicine of knowledge which is not one-sided."
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 vimunche kṣaṇa ruchi—chapata-nindriyarthopabhogā, Nebhirdhukkham na nitāḥ kimih bhava vane tyanta roudri hatātman.
Trisnán chettena tebhyo viramati, vrimate, dyāpi páḥatmakēdhyah,

Sansārātyanta dūkhān kathamaṇi na tīda 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.”

**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 dristi*, etc. During my talks with the learned Buddhist Monks of Ceylon I came to know that *Samyak dristi* and *Samyak sankalpa* are included in *prajna*; *Samyak Vachana*, *Samyak
Karmanta, Samyakajiva, Samyak Vyayama and Samyaksmriti are included in Sila; while Samyak Samâdhi is itself Samâdhi.

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-châritra of the Jains is included in Sila and the real Samyak châritra is included in Samâdhi.

(2) Buddha Charya p. 244 D.N. 1-4 Sinadanda Suttá—

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 *prajna* or self-discrimination thus:

*Samayasāra* says:

**प्रज्ञापदिक्रिया जो बौद्ध सो महं तु गीत्यययो।**
**अवसेषा जे भाषा ते मज्जे परेति गाद्वा॥७१॥**

*Pannade ghittavvo Jo chadā so aham tu nichchhayado.*
*Avasēsā Je bhāvā te majjhe paretti nā dāvā*.

"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:

**प्राज्ञानां सदासेव्या पुरुषेय सुखावहा।**
**हेयोपादेयतत्त्वं या रतासेव दर्म्यं।॥७६॥**

**Prajñā nganā sadā sevya pūrṣena sukhā vahī.**
**Heyopādeya tattvajna ya rata sarva karman.**

"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:—*maitre* or friendship, *pramōda* or delight, *kārunya* or compassion, *Upēkṣa* or madhyastha or indifference.
Buddha Charya pa. 186 M. N. 2. 1. 2. Mahâ Râhula-vâda 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) Tattvârtha sutra by Umaswami says:

१. \[मैत्रीप्रमोदकारुण भावसाथि ब सत्यगुणाभिष्क क्षित-माला विनयेशु \]

Maitri-pramôda kârunyamadyas-thani cha sattva gunádhika klyyamânâ 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) Samâyika path by Amitagati says:

२. \[सत्तेषु मैत्री गुणिषु प्रमोदं क्षितिषु जीवेषु रुपार्थं।
भावसाथि भावं विपरीतचुतो रत्ना समाना विनयातु देवः \]

Sattvesu maitri gunisu pramodam, Klîtesu Jîvesu Kripa parattvam.

Mâdhyastrhâ bhâvam viparita vrîttau sada mamatme vida dhâtu 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 asavas (impure thought-vitalities) will be destroyed, Nirvana 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 āsravā 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 Ksināsrava or destroyer of inflow. Thus by checking inflow and by destroying the old accumulated karmas, the soul attains liberation or mōksa or Nirvāna.

Mōksa has been described in Tattvārtha sutra by Umaswami thus:—

**वंचनेत्वमावनिर्माता** **क्षित्कमेविष्क्रमेयो मोक्षः.**

Bandha hetva bhāva nirjarābhyaṁ kṛitsna karma vipra mōksāḥ mōksaḥ.

"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 savvāsava.
“Āsrava samvarā pahā tavo,” 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) Majjhima 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 samamādana” (i.e.) having wrong belief karma.

Note. This passage refers to a class of karma named mithyā-dristi karma which is bound by a wrong believer.


“Tayo rāsi—micchatta—niyato rāsi, sammatta niyato rāsi, aniyato rāsi.” Here the word rāsi means 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' 'marjite', 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 renam prasam 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:

“Prajna pura mitam etim sankalita van—sarvajnah bhagawain tam tri satikam vachayati prakasayati yah eva vajra chhedikam nama sarvani karmini tathavaavarnasya pipini samyak vajra yutha tena vajra chhedikam nama.”

“This Prajna paramita 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.

Page 289. Apari mitayuh sutra. It has twenty verses.

“y evam aparimittau sutam digvijayatit laksapalipyutvi shaktya tasya panchantritayan karmodbhavani parikshayam gambhirti.”
"Ya idam aparī mitāyuh sutram likhi syati, likhe payisyati, tasya panchantara yani karma varnani pariksayam guchchhanti."

"He who writes this aparī mitāyuh sutram or makes another write it, his five obstructive karma-obscurings are destroyed."

Note.—Here the obscuring of karmas and their destruction is described just like what the Jain scripture says. Jain literature describes antarāya karma or obstructive karma to be of five kinds:—Dānāntarāya (obstructing charity), Labhāntarāya (obstructing gain), Bhōgāntarāya (obstructing the use of once-enjoyables) Upa bhōgāntarāya (obstructing the use of many-times-enjoyables), Viryantarāya (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.

(8) Sacred books of the East Vol. X 1881 Dhammapada.

Cha. XVIII. Impurity.
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
going quickly, having cut off passion and hatred, thou wilt
go to 'Nirvāna.'

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.

(9) Sacred books of the Buddhists Vol. III by
T. W. Rhys Davids. Dialogue of the Buddha from
Digh Nikaya (1910).

Page 148 Chap. IV. Mahāparinibbāna sutta.

“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 *kamma* energy is not the same as, and has no identity with, the previous one in its line; the agregate 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 *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" *(na ca so na cha anno)*—(neither the same nor another).

(11) *The tract The Bodhi Satta Ideal* by the same author *Narada Bhiksu*.

Page 18. "No person what-so-ever is exempt from the inexorable law of *Kamma*. It is law in itself. It alone determines the future birth of every individual. A Bodhisatta enjoys the special privilege of not seeking birth in eighteen states, in the course of his wanderings in *Sansara*, as the result of the potential *kammic* force accumulated by him.

*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 Nirvâna 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, sun-light 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 Nirvána 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 Tattvārthasara:—

यञ्जीवः सक्त्रायास्वात्कर्मोऽयेल्यं युग्मलामोऽ
माध्ये सर्वतो योगात् श ग्रुधः कथितोत्तिक्षः॥ १२॥
न कर्मोत्त्स युग्मस्तत्तुस्तस्य वंचना प्रतितित्॥
अनुम्रोपापात स्ति ना मूर्ति: कर्मस्वर्द्विति॥ १४॥
वैद्वारिकादि कार्याणां कारणं कर्म मूर्तिविद्
नामसूते नूतना मारम्मः कापि हस्तये॥ १५॥
न च भन्यस्तिम्भः स्थान्यूर्ति: कर्मविभाजनः॥

27
Yajjivah sakasāyattaṅvat karmano yogya pūdagalān
Adatte sarvato yog āt sa bandhah kathito jinaih 13
Na Karmāma guno murtastasya bandhā prasiddhitah,
Auugrahaṁpaṅghatāṁ hi na murteh Kartaṁ marakte 14
Auddarikā dīkāryaṇam Kāṁkarma mūrti mat,
Nahyaṁmurte nā marambhah kvāpi drīyate 15
Nacha bandha prasiddhīṁ syan mūrtaiḥ karmaḥbhīrātmanah,
Amurte rittya ne kāntāttasya mūrtivā siddhitah 16
Anādi nittyasambandhāḥ saha karmaḥbhīrātmanah
Amurtasyāpi satyai Kye murtatvā-mavasi yate 17
Bandham īṛatī bhavetāyai Kyama-nyonya nupravesa tathā 18
Tathā cha mūrti mānātmā surabhi-bhava darśanāt,
Nahya mūrtayā nabhaso madira mada Kārini 19
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:—

Bondage is of four kinds, *Prakriti* or class-bondage, *sthiti* or duration bondage, *anubhaya* 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:


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. *Avadhi d.*—visual conation obscuring.
4. *Kevala d.*—perfect conation obscuring
5. *Nidra*—Sleep.
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) *Darsana mohaniya* or right belief deluding karma.

(2) *Charitra mohaniya* or right conduct deluding karma.

*Darsana mohaniya* is of three kinds:

1. *Mityatva* wrong belief.
2. *Samyaktva* clouded right-belief which produces defect in right-belief.
3. *Samyaktva—mithyatva* or *misra*—mixed right and wrong belief.

*Note.* These three rasi are dealt with in D.N. 3.33 Sangita suttanto as michhatta niyato rasi; sammatta niyato rasi; aniyato rasi.

*Charitra m.* is of 25 kinds—

4. to (7) Anantanubhandhi krodha, mana, maya, lobha, error-feeding anger, pride, deceit and greed.

(These passions prevent right-belief from appearing).

8. to (11) Apratyakhyana krodha, mana, maya, lobha, partial-vow-preventing anger, pride, deceit and greed.

12. to (15) Pratyakhyana krodha, mana, maya, lobha. Total—vow preventing anger, pride, deceit and greed.

16. to (19) Sanjvalana krodha, mana, maya, lobha, perfect-conduct preventing anger, pride, deceit and greed.
(20) to (28) Hāśya, risibility; Rati, indulgence; arati dissatisfaction; soka, sorrow; bhaya, fear; Jugupaśa disgust; Stri veda, feminine inclination; Pum Veda, masculine inclination; and Naṃputaka 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) Naraka—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) Naraka 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) Dwindriya two sensed;
(3) Tendriya three-sensed; (4) Choundriya four-sensed
(5) Panchendriya five-sensed.

(10) to (14) Sarira bodies. They are of five kinds:
(1) Audārika physical; (2) Vaikriyaka fluid; (3) Aharaka 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) *Audarika* physical.  
(2) *Vaikriyaka* fluid.  
(3) *Åharaka* 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—

(1) *Sama chaturasra* symmetrical.  
(2) *Nyagródha muri mandala*—banyan tree-like (short in lower part, but larger in upper part.)  
(3) *Svâti*—Tappering like snake-hole, (broad in the lower and short in the upper part).  
(4) *Kubjaka*—hunch-back.  
(5) *Vamana*—dwarf.  
(6) *Hundaka*—unsymmetrical.

(35) to (40) *Samhanana*—Skeleton. It is of six kinds:  
(1) *Vajra risabha nâracha samhanana* adamantine nerves, joints and bones.  
(2) *Vajra nâracha 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) *Asamprapta sripatika s.* Loosely jointed bones.
(41) to (48) **Sparsa**—touch. It is of eight kinds:
(1) **Sīta**—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) **Tiktta**—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) **Anupurvi** 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 gatyanupurvi**—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) **Atapa** 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) **Sadharaṇa**—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) **Durbhaga** inauspicious.

(79) **Suswara** sweet-voiced.

(80) **Dusvara** harsh-voiced.

(81) **Subha** beautiful.

(82) **Asubha** ugly.

(83) **Suksma**, fine (uncuttable).

(84) **Badara** gross.

(85) **Paryapta** developable.

(86) **Apanyapta** 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) Dânântardâya—charity obstructive.
(2) Lâbhântarâya—gain obstructive.
(3) Bhôgântarâya—enjoyment obstructive.
(4) Upabhôgantarâya—re-enjoyment obstructive.
(5) Vîryantarâya—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</td>
<td>1 antar muhurta.</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 sågars.</td>
<td>do.</td>
</tr>
<tr>
<td>VI Body-m.</td>
<td>20 Koti x Koti</td>
<td>8 muhurta.</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. *Sagara* = 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-obsuring, obstructing
and deluding karmas are called ghāṭīya 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 aghāṭīya—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 muhurta. 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 of 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 Ksīṇasrava. 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 Mahāvagga, Mahā 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.

1. Causes for the bondage of knowledge and condition 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,
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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 speak 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 determining 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-determining 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.

"वृषाधर्मो महाशाक्यं संबर्तनीयः—कतमेवशं-अनिष्पृकः,
पर्यं ताम सत्कारः, भास्मांतर, परस्परवतिः: शश्वन्तोकः
भास्मांतर, शास्त्रा प्रभाम, बोधिसिद्धोत्पादः; तथावतविस्तवत्सरः,
मादुपिल्लग्न्दु प्रस्थुतम्यं, आर्धुर्गां प्रस्थुत्यवर्ज्ञ, अलम्परायाः,
कुरालालसुरादु विष्णुंदं महाशाक्यं कुरालसुलेन समाप्तम्—स्मे
वृषाधर्मो महाशाक्यं संबर्तनीयः.

"Dasa dharmā mahā-śa-kya samvartaniyāḥ-katame
dasa-anirvyukah, parasya lābha satkārah, ātta manatā,
parasya kirtih sabda slokena ātta-manatā, yatrā pra-
dānam, bodhi-chitottāpādah, Tathagata bimba Karnaṁ,
matri pitrinām pratyanugamanam, āryā nām pratyu-
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.

"Dasa dharmah nitya kula samvarta nityah—katame dasa-amatrignato-apitrignata, asramanyati, abrahma nysta, kule na jesthanupalanam, asanadi na prayutthanan, asane na nimantranam, matri pitror asrusah.

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.

"व्रताधमां उच्चकुल संवर्तनीया: करते दृश्य मातृपतिः; पितृपतिः, भ्रमणपतिः, भ्रामणपतिः, कुले ज्येष्ठापालकवस्मिः-
आलमातु प्रत्युत्थानमु, आसनेनाननिविंदितमले, माता पिली हुभुः,
वा, आर्यां ठुवृषा: नीशकुल जात्वा पुक्रानां अपरिवर्तः—
इसे व्रताधमां उच्चकुल संवर्तनीया:।"

"Dasā dharmā uchchā kula samvartā-niyah-katame
dasā mātrijnatā, pithrijnatā, śramanyatē; Brāhmānyat
kule Jyesthanu-pālakatvam āsana-pratyutthānam, āsane-
ābhi-nimantram, mātā pithoh sūrūśā āryānām
sūrūśā, nicha kula jātānam pudgalānām aparī bhavah
ime dasa dharmā uchchakula samvartaniyah."

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 Brahma (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.

"व्रतान्न अव्यभिष च संवर्तनीया:—करते दृश्य अव्यभी-
नान, अद्वसाधान समाधापने, अद्वसाधानक्य च चर्मवादिनः;
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 dharmā mahā bhūga samvartaniyah:—
Katame daśa:—dūnām, adatta dāna-vairamaṇam,
adattā dāna vairamanasya varṇa vādita, adattā dāna
vairamanena atta manatā pārasya alābhena anittama-
nata, pārasya labhena atta-manata, pārasya labho-
dyogah, dā nasya bhyanumodanam, dānādhiyuktānām,
pudgalānām sampraharsaṇam, subhikṣa yāchana cha
ime daśa dharmā 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 con-
sulted:—

(1) Tattvārtha Sutra by Umaswami
(2) Tattvārtha Sāra by Amritchandra
(3) Sarvārtha Siddhi by Pujiya pada
(4) Rāja Vartika by Akalanka
(5) Gommasāra by Nemichandra
(6) Labdhi Sāra by "
(7) Ksapana 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 Sallekha Suttam Atthaman:

"Paññatipā tissa purisa puggalassa pāṇāti pāta veramanī hoti parinivvā nāya."

"He who is addicted to injure the vitalities of living beings, should give up injury—this is for his liberation."

(2) M. N. Samaa Dithi Suttam Navama.

"Paññatipato akusalam paññatipateveramanīkusalam."

"It is harmful to deprive one of vitalities; while it is useful to be aloof from injury."
(3) *Digha* nikaya Vol. 3 Sāngalo vāda Suttante 31

“पाणातिपातो अविनाशूने मुनावादृ ज मुख्ति परसानगरणां न न्यायसंसंति पंडिताति.”

“Paṇātipādo adinnādānam musāvādo cha vuchchati paraṇāragamanam cheva nappasansanti panditāti.”

“The wise men do not praise injury of vitalities, theft, falsehood and intercourse with other women.”

(4) *Digha* N. Vol. 3 Sangit Suttanta 33

“बृह भक्तसालकक्ष्यथ—(१) पाणातिपात (२) अवसानगान (३) कामसु भिष्कावारो (४) मुसातावारो (५) विस्तलवाणा (६) तुश्चालिणा (७) नम्कयशाणा (८) अभिज्ञा (९) व्याप्तो (१०) भिष्काचिद्धि.”

“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

“पंच इय मिठ्यये बंजीया उपासकेन अकर्णयः—कतमे पंचसत्यवणिज्ज्ञा, सत्यवणिज्ज्ञा, मंसवणिज्ज्ञा, मुन्यवणिज्ज्ञा, विसत्यवणिज्ज्ञा.”
Pancha ima bhikkave banijja upásakena akaraniyāh-
katā me panch-satttha 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.


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 one-
sensed 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 Sramana does not eat at night, which is not the proper time for eating.


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 besmearing, nor ornaments, neither any decoration.

Note.—Here not eating at night shows regard for non-injury.


"Brahman! In that Yajña (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 Yajña 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 yajña. 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."


"Throw this remaining stable 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 untime. 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 :—

Mulagga pora bijā Kandā tah Khanda bijā Bijā ruhā,
Sammuchchhimāya bhaniyā patteyā nanta Kāyāya 186

Vegetables are described as follows :—

(1) Mula Bija having root as their seed just as ginger, turmeric.
(2) Agrabija 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) Bija bija grown through seeds as wheat, and gram.
(7) *Sammurchchana* 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. 1.)

(10) Manuscript remains of B. Lit. in Eastern Turkestan, by Hoernle—Page 4 Vinaya texts.

"Samprajjânena gantavyam...Iryá-patha sampan- nena susamwritten yugantara preksiñâ 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 Nipate 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 *sthāvara.* 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) **Majjhima Nikāya Vatthu Pama Sutta 71.**

“Seyyathāpi bhikkhave battham sankilittāma malagga hitam achchham udake āgama pari suddum hoti pari-yodānam... evameva bhikkhave bhikkhu evam silū evam dhammo evam pajno sālinam chedi pinda-pātam
bhunjati vichita kālikam āneka suyam āneka vyanchoram

naiva, ye asatam 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.”


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.”
(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 Pali 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; Macchamanusa 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 Sükara 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 Sükara 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:—

"देशायत मे भगवानस्तथागतोऽहेन सम्प्रूच संजुक्तो मांस-भक्षणे गुणदैर्घ्यै वानाये न बोधिसत्वामहासत्या भवान्ति प्रस्वयन्त्र काँते सत्यायं कुञ्ज्यादू सत्यग्निः वासां वासितालां मांलमोजन युक्तायं रस्तुष्ण्या प्रहास्यथ अभृदश्याम."

32
Deśayatu me Bhagavan stathagatorhan sanvaksam-
sambuddha mānsa bhaksane guṇadoṣam yenāham
chānyecha bōdhisatvā mahāsatva anāgata pratyutpānna
Kāle sattvānāṁ Kuryāda sattva gati Vāsanī. Vāsīta-
nam mānsabhojana griddhānām rasa trīṣaṇā prahā nāya
dharmam desa yāma."

"May the Lord Tathāgata, 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."

"भगवानस्य तत्त्वार्थं अपरिमितः महामते कारणं
मांसं सत्यभक्ष्यं ज्ञातायनो वैधिकत्वं तत्वस्तूर्वेषामां
वस्याम्."

"Bhagavānāstvayai tādāvochat aparimātār mahāmata
Kāranair mānsam sarvamabhakṣyam Kripātmāno
bōdhisattvasya tebhyaśāpadeśa madram vakṣyami."

"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."

"द्वार महामते अनेन शीर्षणांजना संस्कर्तं माणिनं
नास्त्यसौकर्षितस्वः सुरुभिर्यो व मातायुपिता वा भाता
वा भगिनी वा पुत्रा वा पुत्रिता वा अन्यतरान्यतरो वा ब्रजनः
"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?"

"अहिम्सा को रूप में तथ्यान्य जन्मविवृतताःध्वंस युग अशुभिषिक्योऽन्तर्भूतम स्प्यांत्यायागमनोऽवधाने वर्षणा वा सर्वभूतात्मा भूतायागन्त्वे फळोऽन्तर्भूतम स्प्यांत्यायागसंपर्के मांसं कथामिव मक्ष्यं स्वादृश्युऽध्यक्षकेमेन थोिमजस्तिनं महासत्त्वसे।"

"Iha mahā mate anena dirghenā dhvanā sansartam prāṇinām nastyasau Kaśchitsattvah sulabha-rūpo yo na mātābhūtpitāvā bhrātā vā bhagini vā putro vā duhitā vā anyatarānyatāro vā svajana bandhū bandhūbhūtō vā tasya-nya janmaḥparivrattārayasya mṛgāṃ pāsu pākṣi yonyantarbhūtasya bandhōh bandhū bhūtāśya vā sarva bhūtātma bhūtī yāyantu kāmena sarva jantu prāni bhute sambhūtām māṇsām kathaniva bhakṣyam syādbuddhā dharma kāmena bodhi-sattvena mahā sattvena."
"S'vaka Kharostra sva balibarda manusa mansadinihi mahata mate lokasya bhaksyani mansani tan cha mahata mate bithyan taresvairabhrika bhaksyaniti kritva mulyahitor vikri yanti yatastito mahimati mansa mabhaksyam 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."

"Sukrasonita sambhavadaapi suchi-kamatamu-pidaya bodhi sattvasya manusa mabhaksyam."

"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."

"Udvejana karatvadapi mahata bhutanam maitrimichchha to yogino mansam sarvamabhaksyam bodhi sattvasya Tadyathapi mahamate domba chandala-
"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."

"And the good man, having heard the words, thought thus: 'When worldly people are afraid of their death, the wise do not think so, for the wise are not afraid of death.'

"Anārya jana justam durgandha ma-kīrti karatvādaṇī mahā mate aryajana vivarjitvāchcha manos mabhaksyam bodhi sattvasya, risi bhoja nāhārohi mahā mate āryajano, na mansarudhirāhāra ityatoṣṭi bodhi-sattvasya manosamabhaksyam."
"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."

"Bahujana chittii nuraksaya tayipa-vida pariharam chechchhatah Sasanaasya mahi mate mina ma-bhaksyam Kripatmano bodhisattvasya, talyathi mahimate bhu-vanti loke sasani-pa-vada vaktarah Kinchit tesam Sramanyam kato va brakhmanyam yanna mate puvvarshi-bhojani-nyapasya kravyada evimi sa hurih paripurna kuksayah khe bhumi Jala saniritan suksminstrasayanto Jantun samuttrasayanti imam lokam samantatab par-yatan nihatamesam srnamyam dhvastamesam brahmanyam nastyesam dharma na vinaya ityaneka prakara pratihata chetasah sasana mevapavadanti."
"A compassionate Buddha, who is mindful of protecting the mind of others and careful not to allow any ill-name 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 Brahman-hood they have got, their monk-hood is destroyed, their Brahman-hood is made impure: they do not possess piety nor conduct. Thus people say many sorts of ill words."

"मृत्युस्वरुप दुर्गंधि प्रतिकूल सामान्यार्थि महामते मांस-मात्रां बोधिसत्वम्, मृत्युस्वरुप महामते मनुष्याः मांसिकार्यामान तदुपन्न प्राणिमांसे व न फडिशेतावित्रेषः; सम्मुख्य मांसयोद्धा-मामयोद्धार्थार्थार्थिष्ठतार्थि महामते सुवच क्रामस्य योगिनः सर्व मान-मात्रां बोधिसत्वम्."

"Mṛita āva durgandha prati kula samānyādāpi mahā mate mānṣa mabhaksyaṁ bodhisattvasya, mṛitaśyaṁ yādi mahamate minsyaṁyāsa manse dabhyaṁane tadanyā- prāniminse cha na Kaśchid ganchavīśeṣah, samamubhyā minsayordahya mānayor dourgondhamatopi mahā mate suchi kā masya yoginah sarvam mānṣa mabhaksyaṁ bodhisattvasya."

"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.”

"योगाधारणां-बिधाधारणां-बिधासाधन मोक्षविधिप्रकर- शास्त्रहृदयान संशोधनातानं कुलपुराणं कुलवहितृणां च सर्वे योगासाधजाताराय करमित्यष्टि समस्तपवयां महामते स्वपरास दितकामाय मांसं सर्वेसमायं विनिष्ठात्वाः।"

"Yogāchārāṇam Vidydharānāṃ Vidyaśādhana- moksā vighna Karatvām mahāyāna samprasthitānāṃ Kulaḥprārānāṃ Kula duhitrinām cha sarva yoga sādha- nantrārāya Kula mityapi samanu āśi tīm māhā mate svaparātma hitakāmāya māṃsāṃ sarva mabhaksyaṃ bodhisattvasya।"

"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।"

"किमिमुखुप्रज्ञानित्यद्रोहकोश्च मर्यादापरेषु न च प्रतिकूलसंकां प्रतिसमायते, पुष्पमांसमयेष्य ब्रह्मांहारं भद्रां युग्मवनार्थेजनसंविचित पार्थें यथेविचित्रप्रथम मनोहको- शाल्लम्रकुश्च विनिष्ठतमनुष्ठि मोक्षमणीतं मकलं मांस- चित्वराहारं शिष्येन्द्रोज्ज्वलापामी।"
Krimijantubrahmura kusṇha nidadāna ksthāścha bhavati vyādhi bahulam na cha pratikūlasanjanām pratilabhate putra mānāna bhaīṣajya vādāhāram desayanschaḥ mahāmata kathā meva nārya janassevitā mārya jana vīcarjitaṁrise bhojana ṁarṇitam mahāḥpyam mānṣaḥ rudhirāhāram sisyebhyo anuvjnapayāmi.

“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?”

“अनुज्ञातवद् पुनराहूऽ महामाते पूर्ववर्ति प्रजीवबोजां एकु त दाति यथा गोधुम्र, गुड्र्ममच्छुरकाविं सर्वसैतस प्रजुषारणिष्ट शुद्रवं श्वसपिठिकाविभु सत्सृपचारां भोजनेन रक्षणातिष्ठता.

Anujñātavān punarāham mahāmata पुर्ववर्तिप्रजीववोजां एकु त दाति यथा गोधुम्र, गुड्र्ममच्छुरकाविं सर्वसैतस प्रजुषारणिष्ट शुद्रवं श्वसपिठिकाविभु सत्सृपचारां भोजनेन रक्षणातिष्ठता.

“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."

"तृतीयें महामाते अतीतेय्यानि राजायूनि सिद्धांति नाम स मांसमोहनाहराति अस्तमे अतिसेवमाने रससादन ध्वस्त सहरत्या मांसानि मानुषाएण्यपि भक्तिवानः; तस्म


Bhitapuram mahamate atledkeani râjábhut sinha saudâso nâmâ sa mãnsa bhojanâ háratì prasangena pratisevamáno rasa trsna dhyavusâna parataya mãnsâni mãnusyâ nyâpi bhakshítavân tannidânam cha hitrâ mâ	
tyâ jnâtì bandhu-bargenâpi parityaktah prâgeva pour

ajana paraih svarâjya viśaya parityâgâchcha mahâd vyasanâ mãsaditavân mãnsa hetok.

"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.

"शहेव च महामाते अन्यनि लतादीरकैपि धारे प्रसृत मांसलौत्यादृति अस्तमे निवेदमानारुष मांसादाय घोरा दाक्ता"
"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 कथाचन केचन महस्येतुमतने खिदान धातरन गूढ़ेहेतोहिं महामोहोऽय: आशीलो विरुपा-बिनो हाथने सत्याशम्य हेते: कडे महामाते रसलुग्नाशमति "

"Yadicha mahâmâte mâmsam na kathanchana kechâna bhaksa yeyur na tannidânam ghâteran mulya hetor..."
hi mahāmate prāyah prāṅino nītrapārādhino badhyante svalpādanya hetoh kastham mahā mate rasa trisnā yāmīti sevitam mansāni manuṣyanyapi mānuṣavibhakṣ-
yante kimpunaritara mṛiga paksi prāne sambhūta mansāni prāyo mahāmate mānsarasa trisnartairidam tathā tathā jāla yantra māviddham mohā puṇusair yacchhā kuni kāvarthraka kaiwartādayah khechara bhūchara jalachārān prāṅino nāparā dhino nēkaprakāram nūlyā hetor uttasanti.

"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."

"व न श्रीनामते जगतयामकारित गुरुप्रत्यक्षानीव श्रव्यास्मातः, श्रवणस्य तुपुनमेता भोजनमेव शाश्वस्त्रशाक्यपुष्पीयात् विषेयविषेय: प्रशांकुशानां प्रशास्त्रादिकोप- 
हस्ताक्षरो विष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुविष्णुvिष

raśtuṇaṇayayasitaśc tāṁ mānanāsahāsāyataḥ प्रविष्णुविष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष

यञ्ज व मूलर्श्याम वल्लव्य मन्यते तस्यायोग्यतिः निब्धानं 

कायपित्य वप्पित, वत्स भविष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष्णुvिष

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 sutra, nor told it to be eatable nor counted it among good eatables."

"Nahi mahâmate áryasrávakâh prâkrita manusyâ-hâra mâharânti kutâeca mãnsarudhirâhramakalpyam, dharmâhârâhi mahâ mate mama srâvakâh pratyeka buddha Bodhisattva-schâ nã misâ kârâk ðrâgeva tathâ-gatâh Dharma Kâya hi mahâmate tathâgata Dharmâ-hâra sthitayo nâmisakâyå na sarvãmisâhâra sthitayo
vāntāsārva bhavopakaraṇā trīṣṇaisaṇā vāsanā sarvāklesa dosa vāsanāpāgatāḥ su-vimukta chittāprajñāḥ sarvajñāḥ sarva-darśināḥ sarvasattvaiḥ putrāka sama darśino mahakārunikāḥ soham mahāmate sarvasattvaiḥ putra ka sanjñi san kathamāva svāpurṇa mãnsa manuj-śasyāmi paribhoktum īrāvakebhyah kutā eva svayam paribhoktum, anujñatavānasmin Sravakebhyah svayam vā paribhukta vānīti mahā mate nedam sthānam vidyate.

"O wise man! Arya Sravakas 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 Tathāgatas in the former times......Tathāgatas 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:

Madyam mānsam palāndunca na bhaksāyeyam mahā-mune,

Bodhisattvair mahāsattvair bhasadbhir Jina pungavaìh
Mānsāṇi cha palāndunca madyāṇi vividhānicha,
Grinjanam lasunam chaiva yogi nityyan vivarjayet
Lābhārtham hanaye sattvo mānsārthan diyate dhanam,
Ubhautau pāpakarmāṇau pachyete rouravādisu
Hastikaksya mahāmeghe nirvāṇānguli mālike,
Lankāvatarāsūtre cha mayā mānsam vivarjitam
Yathaiva rago mokṣāya antarāyakaro bhavet,
Tathaiva mānsa madyādyā antarāya karo bhavet
Tasmānna bhaksaye mānsamudveja nakaram nri nām,
Mokṣadharmac viruddhatvādārānyānasva vai dhvajah

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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 kaksya, (2) Mahā megha, (3) Nirvānānguli mālika (4) and Lankāvatārasutra. 16.

Just as attachment is obstructive to liberation, so is flesh, wine etc. obstructive to nirvāna. 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 sūtra 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 Lankavatara 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:—

अज्ञावसिद्धेन बंधो सत्मा सत्मारेहि माव मारेहि ।
एसो बंधसमासो जीवाण गिज्जय धार्यस। २७४॥

Ajjhava sidēṇa Bandho satte mārehi māva mārehipi
Eso bandha samāso Jivāṇam nīchchhayā nayassa २७४॥

"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 stand-point."
(2) **Tattvārtha Sutra** says:

> प्रभावयोगात्मभावयपरापम हिसा ॥ १२-७ ॥

_Pramatha yogāt prāna vyaparopanām 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) **Purusārthasiddhiupāya** describes himsa fully.

Let us quote some verses:

चाकलु कपायोगाधाितां द्वाहिभासरतां ॥

व्यवपोपकरण नुविभिदितवित हर हिसा ॥ ४३ ॥

अस्वपरिम्हिसनहि विभासरतांभूता हिसातृतम ॥

अनुतरचनादि केवल मुद्राहरा शिशुभोवाय ॥ ४२ ॥

अमादुरांचः कलु रागार्त्तर महत्यादिने ॥

तेषानेवात्यति सत्तत्सति जिवाभमस्य संक्षेपः ॥ ४४ ॥

कुतकारितायु नभकाय प्रात्यतिरिप्य नवजा ॥

औत्सर्गिकी निकृतिनिचित्रपापवादिकार्येषा ॥ ५६ ॥

धर्म महिसाहु, संध्राण्वते वि परिसत्सु ॥

स्त्रावर हिसा ॥ सदासाहिसातिपि सुंधन्तु ॥ ५५ ॥

स्त्रोक्केतिन्द्र धाराद्विहिनां सम्पद योप्यविषयाणि ॥

शोभावर भाषण विषयमाणि सत्तम कर्मायनु ॥ ५७ ॥
Yat khalu kaśāya yogāt prāṇanāṁ dravya bhāva rūpānam,
Vyanaropanāyam karanām suṁiśchita bhavati sa himsā
Atmaḥparināmā himsanā hetuvat sarvameva himsaṁit, 
Anrītvachandāīi kevala mudā-hṛitam īsyā bodhaya

Aprādurbhāvah khalu rāgādinām bhavatya himsaṁiti;
Tesā mevatpattir himsaṁitī jīnāgamasya sanksepah—

Krita kāraṇanumananair vākkāya manobhirisyate niradhā,
Autsargikī nivrīttir vičitra rūpā-pāvd dike tvesā
Dharma mahimaṁ rūpam sanśrāntvanto pi ye pariśtyakto
Sthāvara himsaṁ maṁ hasrasyā himsmām tapi munchantu
Stokaikendriya ghatdā grihimām sampanna yogya
Visayānām,
Seṣa sthāvara mārāṇa viramaṇa mapī bhavati
Karanīyam

"Destruction of objective and subjective vitalities through passionate activities of mind, body and speech is really Himsa."

"On account of the destruction of soul's (pure) thought-activity, there is himsa in all the (sinful) actions..."
speaking false-hood 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 nine-fold (*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 (*drambhi*) 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) Household-work (Graharambhi) injury—caused in preparing food, clothes, etc., digging 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) Sravakachārā by Amitagati says:—

हिसाब्रेयाशोकारंमानारंगजत्वता दखे: ।
गृहवालोत्निष्ठो ब्रजापि बायते वा च ॥ ६ ॥
गृहवास सेवन शतो मण्डकपायं पश्वितारंभां: ।
आरंभजां स हिसां शक्तोति न रक्षितुं वियतम ॥ ७-६ ॥

Himsā dvedha proktārambhā nārambha jatvato daksaih,
Grihavāsato nivritto dvedhāpi trāyate tām cha
Griha vása sevana rato mandakasáyah pravartitarambháḥ,
Ārambhajām sa himsam sa knoti na raksitum niyatum

"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) Purusárthasiddhiupáya says:—

Na vind prána vighâtán mansasyotpattiríṣyate yasmá,
Mánsam bhajatastasmát prasaratya-nivárita himsá 65
Yadaṭi kila bhavati mánsam svaya-meva mritasya
mahiṣa vriṣabhá-deh

Tatráṭi bhavati himsá tadá śrita nigotanirnathanáṭ 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:—

"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:—
Rātrau bhunjānānāṁ yasmādaniivirītā bhavati himsā
Himsa virathi stasmāt tyakatavyā Rāṭrībhuktirāpi 129
Arkalokenavītinā bhunjānāḥ pariharet katham himsām,
Api bodhitāḥ pradīpa bhōjayusām sukṣma jāntunām 133

“Because there is unavoidable killing when eating at night, therefore they who avoid himsā 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 mahâ saha nāda sutta twelfth.—In this sūtra Goutam Buddha in his old age describes the events of his life to his disciple Sariputra. The pali words are:

‘‘अभेलको होमिः...हस्थापलेखको...गामिहंतं न उद्यत्त करं न गिरंतं सामियामि: सो न कृमोवुच्च बोदिगण्धामि न कलोपियुखापदिगण्धामि न गलकांञ्चर्तं न बुंदकांञ्चर्तं न मुलक-संतरं, न दिखां दुसर्यामानां न महामाया, न पायामाया, न पुरिसंतरगताय, न संकिरित्तु, न पथ ला उपगतिहोति, न पथ माखिका लंड संस्कारिजि, न प्रचं न मांसं न चुरं न भेरवं न ध्वसन्दकपिवधामि, लो पवाराको वाहोमि, उकाठोपिका, नगारिको होमि; द्वारोपियो सतसागारिको वा होमि सतसालोपिको...पकां य आहारं आहारेमि, द्वीरिकंपि आहारं आहारेमि...सतसाहिकंपि आहारं आहारेमि—हति पवरं अबुमासिकंपि परियाय तत्र भोजनायुपायं अवुयुचो विहोस्मि...केत्त गस्तु
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Lokeko bhūmī kēs māsā lōchānājīyōyōnātāpāryotatā.......yāv
ūdabūnāsārāpī tī daśā pārādhātā hōmī...maṁ khūṭāṁ pāvā
vīśmānītāte sāyārāte Aōpādēssāntī.

Gāthā.

So tatu so sīno eko bhūnāna tāne nūggō na cha
- āgīṁ āsīno esānāpāsūto munitī.
"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 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
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called *Mūlachārā* by Battakerā; it describes the similar practices. Even now-a-days also Digambara Jaina Saints follow the same rules. Below I quote some verses in support of the above practices from this authoritative book. *Mūlachārā* says:

> पंचय महस्वयांह समिद्रो जो पंच जिनवस्तिद्वात् ।
> पंचेवेंद्रिय रोहो छप्पिय भवासया लोको ॥ २ ॥
> अच्छेदक मण्ड्यां चित्रित्यवस्तिरं घसां नथेप ।
> ठिठि भोवेषय भरतं धूलिगुण्या भववीधु ॥ ३ ॥

Panchaya mahavaya im samidi o pancha Jīnavaruddi tthā,
Pancha vindiya roho chhappiya-avāsaya locho 2
Achchelaka manhānam khidi sayana madanta ghasanam cheva
Thidi bhoyaneya bhattam mūlaguna 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.
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1. not to bathe.
2. sleep on ground.
3. not to rub teeth.
4. to eat standing.
5. to eat only once a day.

Locha—hastena mastaka keśa smasrínam āpana-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.

Mālachāra says about it:

बस्तकाजिवक्रेष्य भ्रह्म पत्ताहिणा भस्वचरणे ।
शिष्यभूतन शिरायंचा बहेल्ककं उम्पिपूर्तां ॥ ३० ॥

Vatthā Jīna vakke naya ahavā pattāinā asamvaranam
Nibbhasāṇa niggantham achchelakkam Jogadi pājjam 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 acheluka. It is worshipful in the world.”

The same book also describes eating from one's hands in standing posture.

अंजलिपुडेन थिध्म कुडाई विव्यज्ञेष्य समपार्यं ।
पतिसिद्धे मृतितिवे असनं थिन्दि मोखं जाम ॥ ३४ ॥

Anjali puṭena thichchā huddāi vivajjanena samapāyam,
Padi sudde bhūmitye asanan thidi bhojanam nāma ॥ ३४ ॥
“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 पातलंडोत्ति य हवे समुदेसो।
समानोत्तिय अदेसो पिन्गायोत्तियहुवे समादेसो।

Jāvadiyam uddeso pā sandatti ya have samuddesosamānottiyam adeso nigantthottiya have samādeso 11. 7/6

“Whatever food is prepared for any saint, sramana or nirgrantha is uddīṣṭa. 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 therein:—”

उज्जवलपिति सतेवति वा घरेलुं जावि भयंकरं दुःभावनां।
पर्यन्तो तातेहि भवे शर्माविभैर्यं भणाभिजों।

Ujjv him tithim sattehim vā gharehim jādi āgadum du
dāchinnam
Parado tātehin 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 Mûlakâdâ.

\textquoteleft\textquoteleft\begin{align*}
(\text{Saints do not take food from}) & \text{ a child-woman,} \\
& \text{very old woman, a woman when eating, a pregnant} \\
& \text{woman, a blind woman, woman sitting in back of a} \\
& \text{wall, sitting high, or sitting very low.} \\
\end{align*}\textquoteright\textquoteright

\textit{Note.} Goutam Buddha did not take food given through window-bars.

He did not accept dirty sour gruel or thusodka, which is prohibited in Mûlakâdâ.

\textquoteleft\textquoteleft\begin{align*}
(\text{Washing water of Tilas, rice, grams and husks} & \text{ and hot water which is not altered in colour etc., should} \\
& \text{not be taken.} \\
\end{align*}\textquoteright\textquoteright

Goutama did not take food from a woman suckling a child, as is prohibited in Mûlakâdâ:
"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 Mulâchâra 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 Nikaya 55.2.1 and Vinaya Mahavagga) says:—

"I heard thus" once the Exalted One was walking in the forest Risipattana of Benares. There he addressed Pancha Virgiya 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 Nirgrantha, 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 Nirgrantha 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 Buddha. 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 Ksullaka and one who has only one loin cloth is called an ailaka. 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 sravaks 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 Digambara Jain images are quite naked in standing *Kayotsarga* or sitting *Padmasana* or half *padmasana* and the Sve-
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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 nirvāṇa, 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 beauti-
ful 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, Anura-
dhapura, Dambal, Kelaniya and Colombo at Ceylon are
very meditative and attractive. They are placed on
high plat-forms 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 bath 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.
Why Jainism and Buddhism are the same?

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. Samadhi Sataka.

Nayatyatmanamaitmaiva Janma nirvana meva va
Gururatmatmanastasmannayosti paramarthatah

"The self can lead itself to the wandering or to the Nirvana, therefore the self is the teacher of the self, there is no other from the real point of view."

2. Purusarthta Siddhiupaya.

Sarve vibharo bhagyo yatra s varathy macha maitri
Sharitam tadra itasya: samvyate purushartha sitchisampad:

37
Sarva vicartottirnam yadā sa chaitanya māṇotā
māpnoti

Bhavati tādā kritakrityah samyak purasārtha siddhi māpannah

“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. Svayambhu Stotra:—

Na pujāyarthastvayi vitarage na nindayā nath vivānt baire,

Tathāpi te punya guna smritinah punitu chittam durtanjanā nebhyaḥ

“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:—

Vastu jātāmidam mudha prati-ksana vinasvaram,
Jānanaṇī na jānāsi graha ko-ya manausadāhah

"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."

Manojna visayaiḥ sārdhum sanyogāḥ svapnasannibhāḥ
Ksanā deva Kṣayam Yānti banchanoddhuta buddhāyaḥ
"Association with agreeable objects is like seeing a dream; they, cheating the intellect, soon disappear."

"Families, powers, kingdom, ornaments, and property are fleeting like the group of clouds. So have the great sages said.

"Whatever conscious and unconscious objects are seen in this universe, are fleeting every moment. The saints have said so."

"Association with the dear ones is like a city in the sky; youth and riches are like a group of clouds;"
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 (sansara). 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.

Jnânârânava says:—

Anâdi nidhanah so yam svayam siddho pya nasvarah
Anîśvaropi jîvādipadârthash sambhrito bhrisam  4/11

"This universe is without beginning and end, itself existing, eternal, without being created by God, and full of substances, soul, etc."

Yatraite jantavah sarve nânâgatisusansthitâh
Utpadyante vipadyante, karmaâpa sa 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 celestials. 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 Pretus are counted as separate.

*Mālākāra says:—*

Loō akittino khalu anāi nihāno sahāva nippanno,
Jivājivehim bhudo nichcho tāla rukke santhāno 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."

*Tatthanu havanti jivā sakam'na nivattiyam saham dukkham*

Jammana marana punabhava mananta bhavasāyare bhime 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 SYADVÁDA OR MANY-SIDED-NESS.

In the old Pali scriptures the doctrine of Syadváda 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 Anekānta 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 Syadváda is meant. Syáti means, "from some stand-point," Váda means "to state," thus Syadváda 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.

 madnessanena phate devi rava devadhi pataka yada ।
 ubhayatta jiva bhavo na nassadi na jayade anna ॥ १७ ॥

"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——

पृष्ठ १८७-९, ११।
मार्गवाचन निर्यार्थम् परिशाहन् परिपुष्टिः।
क्षुद्रिष्टाला शीतोष्ण स्त्रियाः सुर्योदया रात्रिः
सत्या कौशल्या वहस्याः लोक दुर्गम तुषारपरा भक्तं
पुस्तकं तुषारामर्गम् ब्रह्मान्तिकसारामकारे
अछा गाना यथाश्रमानि ॥ ९-२ ॥

मार्गां चयावना निर्जारत्थम् परि नौक्रयाः परि
शा हात ॥ ८/९

क्षुद्र पिपासो निजोश्चन दृष्टार्थम् नाग्नयं
चार्या निमित्ताविना क्रोधालोकानांशतालब्ध
सल्लोक्तिः स्पर्शाया सत्करास्यामर्गः त्रिन्मासः
पराशक्रामयां धार्मिको ज्ञात: ज्ञात: निर्वाणानि ॥ ९/९

"With a view not to fall from the Path of liberation and to shed off karmas what one patiently endures are pariśahas. 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:—

**Kīmāstutirāsamapārān dādīrēpi cha nisprāhām**

**Jitendriyam jitakrodham jita lobha-mahā bhaṭam** 203

**Rāgadvesa vinir muktam siddhi sangama notsukam, Jnāndbhyaśarasatam nittyum nittyamcha praśama sthitam** 206

**Evam vidham hi yo driṣṭva svagrahanyāṇa magatam**

**Mātsaryam kurute mohat kīnja tasya na vidyate** 207

**Samah satram cha mitra cha samo mānāpa mānayoh, Lābhālabhe samo nittyam loṣṭha kāṃchana yostathā, Samyaktu bhāvanā suddham jnāna-śevā parāyaṇam, Chāritrā charanā sakta maksina sukha kanksinam** 221

**Idrasam sramanam drayṣṭa yo na manyet a duṣṭadhiḥ Nra janma nisphalam sāram samhara-yati sarvathā** 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, for ever 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 Nirvana, 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 Jñānārṇava says:

Na pramāḍa jayam kartum dhidha nai rāpi ṭāryate,  
Mahā vyaśana samkirne grahavāseti nindite  
Sakyate na vasi kartum grahibhischaṇapalāṃ manah  
Atāśchita prasāntyaartham sadbhīṣṭa-tyaktā grahe sthitih

“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 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,
Why Jainism and Buddhism are the same? 303

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, practises 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.

अभियत्नि विशेष एकांते तत्त्व संखितः।
अभ्यासेऽविभियोगेन योगीतस्य विज्ञातमः ॥ ३६ ॥

Abhavachchitta viksepaekante tattva sansthithih,
Abhyasyedabhiyogen yogi tattvam nijatmanah

“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.

Jnánáranava says:—

रागादि बागुराजाञ्ञ निन्द्यावचिन्त्य विक्रमः।
स्थानमाभतेऽधन्यो विविक्तं च्यान सिद्धि ॥ २-२७ ॥

Rágádi bágurájálam nikritya chintya vikramah,
Sthána máshrāye dhanyo viviktaṃ dhyana siddhaë 2/27
"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 Nirvana.

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.
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Published in 1934
Madras.