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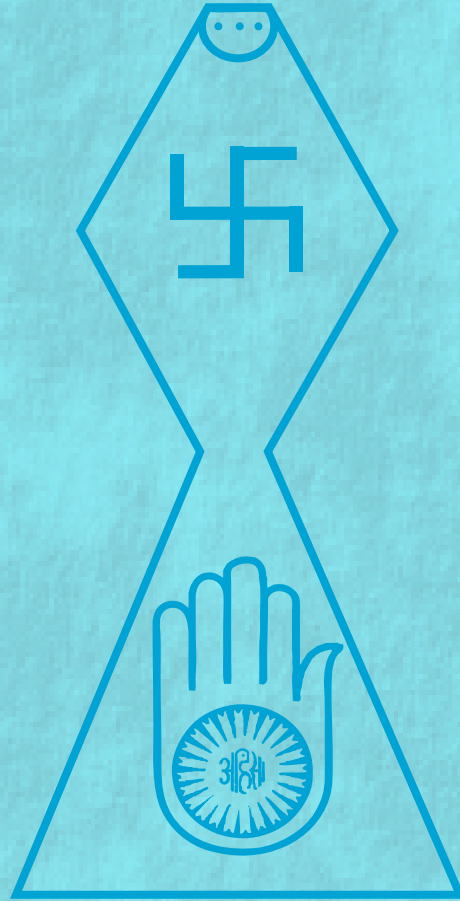
ISJS - TRANSACTIONS

A Quarterly Refereed Online Research Journal on Jainism

VOL. 2

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International School for Jain Studies

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From the Editor's Desk

Dear readers,

I am very glad to present the fourth issue of the 2nd volume of *ISJS-Transaction*. There are five papers in the issue. As we had promised in our previous issue, the present issue includes two papers of our 6 week Jain studies program (ISSJS.2018-6W) and the remaining three papers are contributed by various subject experts.

The first paper by Dr. Raja Ram Mohan Roy is titled *Identification of Taxila as the Original Centre of Vedic and Jain Astronomy*. Dr. Roy regularly contributes his thoughts to *ISJS-Transactions*. In this paper, Dr. Roy points out that *Ved ga Jyoti a* and Jain astronomical treatise *Jamb dv paprajñapti* give the same ratios for the longest daylight duration to the shortest night duration and the longest night duration to the shortest daylight duration. In this paper, the information given in these texts is compared with data obtained from modern astronomical calculations at different locations in north India.

The second paper by Prof. Prakash C. Jain is on *Socio-Economic Profile of the Jain Respondents of a Sociological Survey in Bundelkhand*. As the title clearly suggests the article focuses on the individual as well as community characteristics of the respondents. These include age, gender, marital status, sect/sub-sect, caste, rural-urban background, education, occupation, land ownership, income, family size, use of gadgets at home, and so forth.

The third paper by Dr. Priyadarshana Jain is on *Spirituality of Ahi s : A Jain Perspective*. Through this paper, Dr. Jain has discussed relation between spirituality and *ahi s* . She has pointed out the uniqueness of Jain spirituality, and described the inseparable nature of the two concepts. Further, she goes on to discuss its relevance in the modern world.

The fourth paper by Dr. Larysa Karachevtseva is on *Parallels between Jain Doctrine of Anek nta and Western Philosophy*. Dr. Larysa was one of the participants of ISSJS.2018-6W program. This paper was presented by her on the concluding day of the program in India. The theme of the paper clearly reflects the deep-interest of the author in Jain philosophy. In the beginning of the paper, she discussed *Nayav da*, *Sy dv da* and *Saptabha g* as the basic notions of Jain doctrine of *Anek ntav da* and then, she described the metaphysical and

axiological meaning of *anek nta*. Finally, she looked at the concept of Anek ntav da from the perspective of the contemporary western philosophy.

The fifth and last paper by Mr. Matej Linhart is on *Possibility of Acceptability of Aparigraha (Non-possession) in Interpersonal Relationships*. Mr. Matej was also one of the participants of ISSJS.2018-6W program, and he, too, had presented this paper on the concluding day of the program. In his paper he tried to find the place to adapt the idea of *aparigraha* in contemporary Christian society, specifically as a method to resolve certain issues in different kinds of interpersonal relations.

I am very thankful to all the scholars for contributing their research papers to this issue. Our thanks are due to Dr. Shugan C. Jain, Chairman, ISJS for his continuous support and guidance. Thanks are also due to Ms. Jyoti Pandey, who computerised and incorporated corrections sincerely. I am also thankful to Mr. Sushil C. Jana, who patiently managed the type-settings and made it possible to publish the present issue of the journal on our website.

The readers and contributors are welcome to send their valuable suggestions to improve the quality of this journal.

Dr. Shrinetra Pandey

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Identification of Taxila as the Original Centre of Vedic and Jain Astronomy

Raja Ram Mohan Roy*

Background

According to *Ved ga Jyoti a* there are 30 *muh rta* in a day and night¹ and during the course of the year days and night increase or decrease by a maximum of 6 *muh rta*.² Same information is given in Jain text *Jamb dv paprajñapti*. It says that the day is 18 *muh rta* long and night is 12 *muh rta*, when sun is at the innermost *ma ala* (circle) of the *Jamb dv pa*. The day is 12 *muh rta* long and night is 18 *muh rta* long, when sun is at the outermost *ma ala*.³ From this information, it can be inferred that the innermost *ma ala* is the Tropic of Cancer and the outermost *ma ala* is the Tropic of Capricorn. According to the information given in *Ved ga Jyoti a* and *Jamb dv paprajñapti*, the ratio of daylight duration to night duration was 1.5 (3:2) on summer solstice and the ratio of night duration to daylight duration was 1.5 (3:2) on winter solstice. The ratio of longest daylight duration to shortest night duration increases as one moves away from the equator. Since the ratio of the duration of longest day to the duration of shortest night is a function of latitude, this information can be used to locate the place where this observation was made.

Methodology

For this study, five ancient centres of knowledge with different latitudes spanning over most of north India were chosen. Since Vedic religion and Jainism started in north India, the information presented in *Jamb dv paprajñapti* was likely generated at one of these centres. Table 1 lists the latitude and longitude of these cities. The duration of daylight and night for any day of the year at any location in the world can be obtained from U.S. Naval Observatory website.⁴ Tables 2.1 to 2.5 show the duration of daylight and night on 21st day of each month at the five cities listed in Table 1. The choice of 21st day of each month is based on the fact that summer and winter solstices as well as spring and fall equinoxes take place around 21st of the respective months. The duration of daylight and night on summer solstice and winter solstice are highlighted. This data is converted into the ratios of the duration of daylight to night and vice-versa for these five cities and shown in Tables 3.1 and 3.2. The data is shown graphically in Figures 1 and 2. Months 1 to 12 in the Tables and Figures refer to months January to December respectively.

Discussion

From Table 3.1 and Figure 1, it can be seen that the ratio of daylight duration to night duration at Taxila on summer solstice is 1.5 and matches exactly with the ratio given in *Ved ga Jyoti a* and *Jamb dv paprajñapti*. From Table 3.2 and Figure 2, it can be seen that the ratio of night duration to daylight duration on winter solstice at Taxila is 1.42 and closest to the value of 1.5 given in *Ved ga Jyoti a* and *Jamb dv paprajñapti*. Since the data has been obtained for the year 2017, it is natural to ask whether this data is applicable to the observations made between 2nd to 1st millennium BCE. The duration of daylight is a function of latitude and tilt of earth's axis to the ecliptic (the plane in which earth goes around the

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sun). For a fixed latitude for a given city, the duration over long time will only depend on earth's tilt. Earth's tilt is currently approximately 23.5 degrees. According to NASA Earth Observatory website,⁵ earth's tilt changes from 22.1 to 24.5 degrees over a period of 40,000 years. Over a 40,000 year cycle earth's tilt changes by only 2.4 degrees. Thus the earth's tilt could have differed by no more than 0.24 degrees from the present during the time of *Ved ga Jyoti a* and *Jamb dy paprajñapti*. Thus the duration of daylight would not have been significantly different from the values we have now.

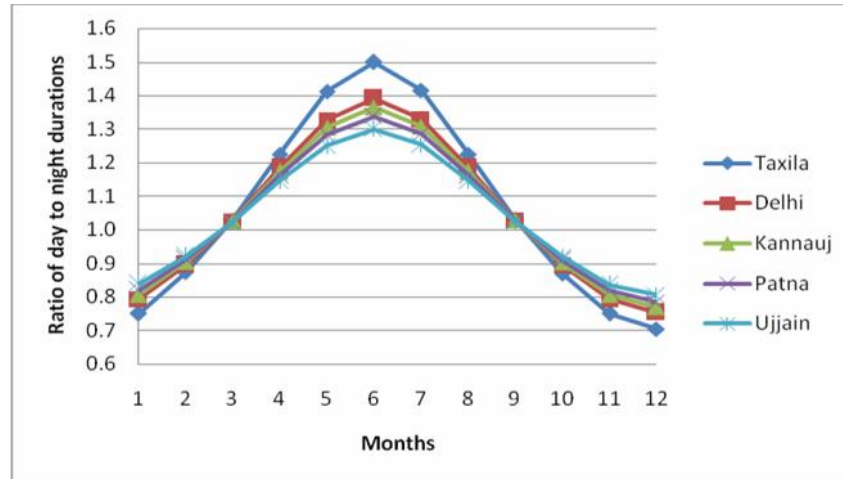


Figure 1: The ratio of daylight duration to night duration

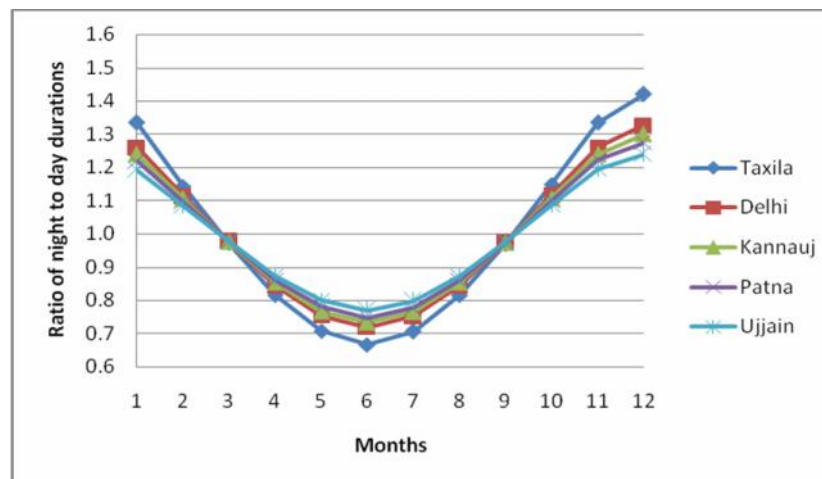


Figure 2: The ratio of daylight duration to night duration

From the discussion above, it is clear that there is a specific location in ancient India, namely Taxila, where the observations about the ratios of day and night durations are satisfied. However, some scholars are of the opinion that this ratio was borrowed by Indians from Babylonians:

“Characteristic of the middle period is the fact that the longest day is considered independent of the geographic latitude and that the ratio of the longest day to the shortest day is taken to be 3:2. This ratio corresponds to geographic latitude of almost 34°, too high for all parts of India except the northwestern corner. THIBAUT mentions that this ratio might be of Babylonian origin but

considers this very unlikely because textual evidence was not available. In the meantime, however, KUGLER discovered that the ratio 3:2 occurs in Babylonian cuneiform texts of the Seleucid period. This, coupled with the fact that the ratio of 3:2 was considered in antiquity characteristic for the climate of Babylon, makes it very plausible that the ratio was taken over by the Hindus without correction.”⁶

“The ratio 3:2 used by the Indians, however, was commonly utilized in all Babylonian astronomical texts after ca 700 B.C. This tradition must surely be the source of the Sanskrit texts under discussion, and provide us with a terminus post quem for those texts.”⁷

It is currently held that the text *Jamb dv paprajñapti* was written around 2,300 years ago (~300 BCE).⁸ So this argument could apply to *Jamb dv paprajñapti*, but the same information is also given in *Ved ga Jyoti a*. Based on the *nak atra* positions given in the *Ved ga Jyoti a*, it is dated to 1150 to 1450 B.C.⁹ There is even suggestion that *Ved ga Jyoti a* was written in 1800 B.C. based on an alternative identification of the junction star of *Dhani h nak atra*.¹⁰ Since *Ved ga Jyoti a* is over 450 years older than Babylonian texts, it is more likely that the ratio of 1.5 was borrowed by Babylonian astronomers from India. The idea that this ratio was borrowed by Indians is based on the wrong idea that there is no prominent place in India where this ratio is valid. However, T.S. Kuppanna Sastry has noted that this ratio of 1.5 refers to 35 degrees latitude in the extreme north of India.¹¹ Sharma and Lishk have argued against the foreign influence on Indian astronomy and proposed that the ratio 3:2 fits the region of Gandh ra as well and was discovered independently:

“Besides, the simplicity of the relation between the ratio 3:2 and 183 days (half the annual course of the Sun) suggests that the Jainas might have searched for a standard place like Gandh ra where a simple relation of this order holds good. ... Gandh ra had been a renowned seat of ancient Indian culture, and no abode of any mythological creatures. As Gandh ra and Babylon are situated on latitudes very close to each other, the ratio 3:2 might have been found independently in these two places.”¹²

Gandh ra was a kingdom in ancient India. Its most important cities were Puru apura (current Peshawar), Pu kal vat (current Charsadda) and Tak a il (current Taxila). The identification of Gandh ra fits the ratio 3:2 well, however, Gandh ra was a wide region and the location of Taxila fits the ratio 3:2 exactly. Sharma and Lishk specify a ratio of 1.42 for Gandh ra, but do not specify exactly where in Gandh ra this ratio holds. Even though Sharma and Lishk initially identified Gandh ra region as the centre of Jain astronomy, ironically in the same paper they proposed that this ratio of 3:2 was a mistake and correct ratio was 3: 2 valid for Ujjain. They claim that this difference resulted due to the inaccuracy in measuring time using clepsydra:

“In the light of the foregoing discussion, it may be concluded that the ratio 3:2 represents the ratio of the amounts of water to be poured into the water-clock on the longest and shortest days (daylights) respectively. The actual ratio of maximum and minimum lengths of daylight, after applying a correction for the variable rate of the flow of water through the orifice of the water-clock, comes out to be 3: 2 and it holds for a latitude 19.6° north very near to that of Ujjain .”¹³

Although the motive behind this argument is to show the indigenous origin of measurements, there are multiple problems with this argument which are described below:

- a) There is a logical problem with this argument. It assumes that the water was placed in the clepsydra in the ratio of 3:2 on the longest and shortest days. This means that the

ratio of 3:2 was already known from previous measurements. If it was already known and measurements came vastly different, then the procedure would be repeated till the assumed and measured values matched. It would have become obvious that the method was erroneous and remedial measures would have been taken.

- b) There is a huge difference between the ratios 3:2 (1.5) and 3: 2 (1.225). When the ratio is 3:2, then day is 14 hours and 24 minutes long and night is 9 hours and 36 minutes long. When the ratio is 3: 2, then day is 13 hours and 13 minutes long and night is 10 hours and 47 minutes long. This is more than an hour difference in the duration of day and night each. Accepting this argument means that ancient Indians did not know how to measure time.
- c) Latitude of Ujjain is 23.18° , while according to Sharma and Lishk the ratio of 3: 2 holds good for a latitude of 19.6° north. Even though Sharma and Lishk consider this close to Ujjain, it is not. Each degree of latitude is about 111 km apart. The latitude of Ujjain is nearly 400 km north of a latitude of 19.6° north. Neither the ratio 3:2 nor the modified ratio 3: 2 fits Ujjain as the centre of observation.
- d) The modified ratio of 3: 2 is inconsistent with additional data available in *Jamb dv paprajñapti*. According to *Jamb dv paprajñapti* 7, daytime increases by $2/61$ *muh rta* each day and night-time decreases by $2/61$ *muh rta* and vice versa. Since the year is 366 days long according to *Jamb dv paprajñapti*, there are 183 days between the longest day and the shortest day. At the rate of $2/61$ *muh rta* per day, there is a change of 6 *muh rta* in 183 days. This is exactly the different between the longest day (18 *muh rta*) and the shortest day (12 *muh rta*) and the ratio is 3:2. The point is that the *Jamb dv paprajñapti* gives data for every day of the year and not just two days. So the data has to be wrong for every day of the year, which is highly improbable.
- e) The modified ratio of 3: 2 is inconsistent with the data given in *Ved ga Jyoti a* regarding the measure of time using Clepsydra. We have following information from *Ved ga Jyoti a*:

“During the northward course of the sun, the increase of day-time per day is the same equivalent of one prastha (of water used in clepsydra). The night decreases at the same rate and vice versa during the southward course. During the whole course (ayana) the increase or decrease amounts to 6 *muh rtas* (=12 *n ik s*).”¹⁴

“A vessel which holds (exactly) 50 palas of water is the measure called *dhaka*. From this is derived the drone measure (which is four times the *dhaka*). This lessened by three kudava measures (i.e. three-sixteenth of an *dhaka*) is the volume measured (in the clepsydra) for the length of one *n ik* of time.”¹⁵

The relationship between the amount of flow of water with time can be illustrated with the help of Tables 4 and 5,¹⁶ which give the conversion factors for volume and time units used in ancient India. From Table 4, we find that there are 64 *kudava* in 1 *dro a* and hence 1 *dro a* minus 3 *kudava* equals 61 *kudava*. According to *Ved ga Jyoti a* cited above, this much water flows in 1 *n ik*. Since 61 *kudava* flows in 1 *n ik*, 1 *kudava* flows in $1/61$ *n ik*. Since 1 *prastha* equals 4 *ku ava*, 1 *prastha* of water flows in $4/61$ *n ik*. According to *Ved ga Jyoti a* cited above, the increase of day-time per day is equal to the time taken for the flow of one *prastha* of water. This is equivalent to an increase of $4/61$ *n ik* per day or 12 *n ik* in 183 days. From Table 5, 12 *n ik* is equal to 6 *muh rta*. Thus according to *Ved ga Jyoti a*, daytime increases by 6 *muh rta* from the shortest day to longest day, which is the same amount of time given in *Jamb dv paprajñapti*. In addition, *Ved ga Jyoti a* gives the exact amount of water volume increase per day corresponding to the average rate of daylight increase per day. Thus the volume measure of time in ancient India does not support

3/ 2 ratio hypothesis proposed by Sharma and Lishk. It is consistent with 3/2 ratio of longest day to shortest night ratio.

The arguments presented above confirm that the data on daylight duration given in *Ved ga Jyoti a* and *Jamb dv paprajñapti* was not obtained at Ujjain. The information was most likely obtained at Taxila, which was the most ancient centre of learning in India with the famous Tak a il University located there. Based on this identification, it can be said that Taxila was the centre of Vedic and Jain astronomy in ancient India before the rise of Ujjain as the eminent centre of Indian astronomy.

Conclusion

Ved ga Jyoti a and Jain astronomical treatise *Jamb dv paprajñapti* give the ratio of the longest daylight duration to shortest night duration and the ratio of the longest night duration to the shortest daylight duration. A detailed analysis of this information using modern astronomy shows that this ratio matches the location of Taxila very well. Some scholars are of the opinion that this ratio was borrowed by Indians from Babylonians. However, since *Ved ga Jyoti a* predates the oldest Balylonian texts carrying this information by over 450 years, it is more likely that ratio of 1.5 was borrowed by Babylonian astronomers from India. The ratio of 1.5 was obtained by careful observation over the course of whole year and was not a result of experimental error from the use of clepsydra.

Acknowledgement

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Table 1: Latitude and longitude of ancient learning centres

Current Name	Ancient Name	Latitude	Longitude
Ujjain	Ujjayin	23.18	75.78
Patna	P aliputra	25.59	85.14
Kannauj	K nyakubja	27.05	79.91
Delhi	Indraprastha	28.70	77.10
Taxila	Tak a il	33.74	72.80

Table 2.1: Duration of daylight and night at Taxila

Month	Date	Daylight duration		Night duration	
		Hour	Minute	Hour	Minute
1	21 January, 2017	10	17	13	43
2	21 February, 2017	11	12	12	48
3	21 March, 2017	12	10	11	50
4	21 April, 2017	13	13	10	47
5	21 May, 2017	14	3	9	57
6	21 June, 2017	14	24	9	36
7	21 July, 2017	14	4	9	56
8	21 August, 2017	13	13	10	47
9	21 September, 2017	12	11	11	49
10	21 October, 2017	11	10	12	50
11	21 November, 2017	10	17	13	43
12	21 December, 2017	9	55	14	5

Table 2.2: Duration of daylight and night at Delhi

Month	Date	Daylight duration		Night duration	
		Hour	Minute	Hour	Minute
1	21 January, 2017	10	37	13	23
2	21 February, 2017	11	21	12	39
3	21 March, 2017	12	9	11	51
4	21 April, 2017	13	1	10	59
5	21 May, 2017	13	41	10	19
6	21 June, 2017	13	58	10	2
7	21 July, 2017	13	42	10	18
8	21 August, 2017	13	1	10	59
9	21 September, 2017	12	10	11	50
10	21 October, 2017	11	20	12	40
11	21 November, 2017	10	37	13	23
12	21 December, 2017	10	19	13	41

Table 2.3: Duration of daylight and night at Kannauj

Month	Date	Daylight duration		Night duration	
		Hour	Minute	Hour	Minute
1	21 January, 2017	10	43	13	17
2	21 February, 2017	11	24	12	36
3	21 March, 2017	12	9	11	51
4	21 April, 2017	12	57	11	3
5	21 May, 2017	13	35	10	25
6	21 June, 2017	13	51	10	9
7	21 July, 2017	13	36	10	24
8	21 August, 2017	12	57	11	3
9	21 September, 2017	12	10	11	50
10	21 October, 2017	11	23	12	37
11	21 November, 2017	10	43	13	17
12	21 December, 2017	10	26	13	34

Table 2.4: Duration of daylight and night at Patna

Month	Date	Daylight duration		Night duration	
		Hour	Minute	Hour	Minute
1	21 January, 2017	10	49	13	11
2	21 February, 2017	11	27	12	33
3	21 March, 2017	12	8	11	52
4	21 April, 2017	12	54	11	6
5	21 May, 2017	13	29	10	31
6	21 June, 2017	13	44	10	16
7	21 July, 2017	13	30	10	30
8	21 August, 2017	12	54	11	6
9	21 September, 2017	12	10	11	50
10	21 October, 2017	11	26	12	34
11	21 November, 2017	10	48	13	12
12	21 December, 2017	10	33	13	27

Table 2.5: Duration of daylight and night at Ujjain

Month	Date	Daylight duration		Night duration	
		Hour	Minute	Hour	Minute
1	21 January, 2017	10	57	13	3
2	21 February, 2017	11	31	12	29
3	21 March, 2017	12	8	11	52
4	21 April, 2017	12	49	11	11
5	21 May, 2017	13	20	10	40
6	21 June, 2017	13	34	10	26
7	21 July, 2017	13	21	10	39
8	21 August, 2017	12	49	11	11
9	21 September, 2017	12	9	11	51
10	21 October, 2017	11	30	12	30
11	21 November, 2017	10	56	13	4
12	21 December, 2017	10	43	13	17

Table 3.1: The ratio of daylight duration to night duration

Month	Date	Taxila	Delhi	Kannauj	Patna	Ujjain
1	21 January, 2017	0.75	0.79	0.81	0.82	0.84
2	21 February, 2017	0.88	0.90	0.90	0.91	0.92
3	21 March, 2017	1.03	1.03	1.03	1.02	1.02
4	21 April, 2017	1.23	1.19	1.17	1.16	1.15
5	21 May, 2017	1.41	1.33	1.30	1.28	1.25
6	21 June, 2017	1.50	1.39	1.36	1.34	1.30
7	21 July, 2017	1.42	1.33	1.31	1.29	1.25
8	21 August, 2017	1.23	1.19	1.17	1.16	1.15
9	21 September, 2017	1.03	1.03	1.03	1.03	1.03
10	21 October, 2017	0.87	0.89	0.90	0.91	0.92
11	21 November, 2017	0.75	0.79	0.81	0.82	0.84
12	21 December, 2017	0.70	0.75	0.77	0.78	0.81

Table 3.2: The ratio of night duration to daylight duration

Month	Date	Taxila	Delhi	Kannauj	Patna	Ujjain
1	21 January, 2017	1.33	1.26	1.24	1.22	1.19
2	21 February, 2017	1.14	1.11	1.11	1.10	1.08
3	21 March, 2017	0.97	0.98	0.98	0.98	0.98
4	21 April, 2017	0.82	0.84	0.85	0.86	0.87
5	21 May, 2017	0.71	0.75	0.77	0.78	0.80
6	21 June, 2017	0.67	0.72	0.73	0.75	0.77
7	21 July, 2017	0.71	0.75	0.76	0.78	0.80
8	21 August, 2017	0.82	0.84	0.85	0.86	0.87
9	21 September, 2017	0.97	0.97	0.97	0.97	0.98
10	21 October, 2017	1.15	1.12	1.11	1.10	1.09
11	21 November, 2017	1.33	1.26	1.24	1.22	1.20
12	21 December, 2017	1.42	1.33	1.30	1.27	1.24

Table 4: Volume measures in ancient India (Artha śāstra 2.32-50)

200 pala	1 droṇa
4 kudava	1 prastha
4 prastha	1 khaṇḍa
4 dhaka	1 droṇa
20 droṇa	1 kumbha
10 kumbha	1 vaha

Table 5: Time measures in ancient India¹⁷

31 khaṇḍas	1 pādā
4 pādā	1 kalā
10 and 1/20 kalā	1 nīka
2 nīka	1 muhūrta
30 muhūrta	1 day
183 days	1 ayana
2 ayana	1 solar year
5 solar years	1 yuga

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Socio-Economic Profile of the Jain Respondents of a Sociological Survey in Bundelkhand

Prakash C. Jain *

Bundelkhand region, located in Central India, officially consists of 13 districts - seven of Uttar Pradesh and six of Madhya Pradesh. Presently its total population is estimated around 20 million. Jains constitute an important community in the region. They are mainly involved in trade and commerce, banking, money-lending and various kinds of professions and services, and as such they have been vitally integrated into the regional economy.

In 2001 census the total population of Jains in Bundelkhand was enumerated at 142,531 which increased to 148,612 in 2011. Of these 52% were male and 48% female. The level of urbanisation is 66% which is significantly lower than the Jain national average of 80%. The Jain sex ratio in Bundelkhand is 917 which is lower than the Jain national figure of 954 females per 1,000 males. Data from our study also suggest the small size family norm of 4-5 members. Among other demographic indicators literacy (94.18%) and education among the Jains of Bundelkhand have certainly gone up which is reflected in increased number of them working/getting employed as professionals in public as well as private sectors within the region and outside it.¹

Research Methodology

This article is derived from a larger sociological study on “Socio-Economic Change among the Jains of Bundelkhand” which was carried out during 2013-15 for the Indian Council of Social Science Research, New Delhi.² Data for the study were collected during February and March 2014 through a questionnaire administered in the four core districts of Bundelkhand, namely Lalitpur, Jhansi, Sagar and Tikamgarh. The first two of them are located in U.P.-Bundelkhand and the other two in M.P.-Bundelkhand. Data were collected not only from the above mentioned four cities, but also from two tehsil (sub-district) towns (Mahroni and Madawara) and three villages (Saidpur, Sadumal and Birdha – all of them located in the Lalitpur district). Additionally, the data were also collected from about twenty Bundelkhandi Jain respondents who had been living in different towns and cities of India. In all, 210 questionnaires were sent by mail/personally distributed to the respondents, of which 180 were found to be in order.

Socio-Economic Profile of the Respondents

Gender

No direct question was asked about the gender of the respondents. Instead the gender identity was inferred from the first names of the respondents. Accordingly, a vast majority of respondents (96.0%) were male and the rest female.

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Table 1: Distribution of Respondents by gender

Gender	Frequency	Percentage (%)
Male	172	95.6
Female	8	4.4
Total	180	100

Age

Age of respondents ranged from about 24 years to about 90 years. Age-distribution of respondents is presented in Table 2. It would be seen that more than 70.0% of the respondents are in the age group of 51 years to 90 years. Only about 28.2% of the respondents were in the 21-50 years age group. Thus a great majority of respondents were elderly. This is obviously so because only heads of the households were requested to fill in the Questionnaire.

Table 2: Age of Respondents

Age Group	Number Of Respondents	Percentage
21-30	11	6.1
31-40	10	5.6
41-50	30	16.5
51-60	63	35.0
61-70	40	22.4
71-80	20	11.1
80-90	06	3.3
Total	180	100.00%

Marital Status

An overwhelming proportion of respondents (95%) were found to be married. Only 5% were unmarried that also included a couple of bachelors, spinsters and a few widows as well as widowers.

Table 3: Marital Status of Respondents

Marital Status	Frequency	Percentage (%)
Married	171	95
Unmarried	9	5
Total	180	100

Sect/Sub-Sect

As already mentioned in the previous chapter, Jain community in the Bundelkhand region is dominated by *Ter panth* Digambara Jain sub-sect. Therefore the overwhelming majority of our respondents (93.9%) belonged to this sub-sect only. A few respondents (1.7%) were *T ra apanthis*. In Bundelkhand the followers of this sub-sect are also known as *Samaiy s* who happen to be non-idolatrous.

Caste/Sub-Caste

Ter panth s in the Bundelkhand region are divided into three major castes: *Parav ra*, *Gol p rva* and *Gol l re*. *T ra apanth s*, or *Samaiy s* being the other sub-sect in Bundelkhand, and also being numerically very small, they act as a caste for all practical purposes. In fact, formerly a majority of them belonged to *Parav ra* caste. The distribution of our sample in terms of the four caste-groupings is as follows: *Parav ra*, *Gol p rva*, *Gol l re* and *Samaiy*. All the four castes were traditionally endogamous but demographic dynamics in recent decades have forced them to practice inter-caste marriage within the Jain community.

Table 4: Caste of Respondents

Caste	Frequency	Percentage (%)
Gol p rva	37	20.6
Parav ra	126	70
Gol l re	6	3.3
Samaiy	3	1.7
No Response	8	4.4
Total	180	100

Rural/Urban Background

Respondents were drawn from both rural and urban areas. Thus of the total respondents, 39% were from rural areas whereas 61% belonged to urban areas. This sample roughly represents the Bundelkhand reality in terms of rural-urban distribution of the Jains in the region. Incidentally, at the all-India level only about 25% of the Jain population lived in rural areas in 2001 Census.³ In the 2011 census this figure came down to only 20.0%. In this context it must be pointed out here that in the Bundelkhand region the divide between rural and urban areas should be conceptualized more on the lines of big towns and small towns than on the lines of city and village.

Home Ownership

Ownership of a home or otherwise is an important indicator of the socio-economic background of the respondents. Data in this study reveal that almost all the respondents (91.1%) in both urban and rural areas live in their own homes. Only 7.2% respondents were living in rented houses. Three respondents did not reply to this question.

Table 5: Home Ownership of Respondents

Type of Residence	No. of Respondents	Percentage (%)
Own	164	91.1
Rented	13	7.2
Other	3	1.7
Total	180	100

Agricultural Land Ownership

Although a majority of respondents live in urban areas, many of them also own agricultural land in rural areas which often happen to be their ancestral places. It is also very likely that most such respondents might be the recent immigrants into the urban areas who still continue to maintain land-ownership in those very villages from where they migrated.

Urban Immigration

Whereas one-third of respondents in our study in both rural and urban areas have declared themselves as native to their respective place of residence (non-immigrants), two-thirds of them (66.7%) have moved from villages to small towns or cities. This process of rural-urban migration has been going on for more than a century now. Responses to a question “since when did you immigrate into towns and cities?” are summed up in Table 6. Accordingly, about 63% of the respondents said they moved more than 20 years ago, while 14.1% moved between 10-20 years ago and 10% less than 10 years ago. About 12.6% of the respondents did not answer the question (See Table 7).

Table 6: No. of respondents immigrated into urban areas

Immigrated?	No. of respondents	Percentage (%)
Yes	120	66.7
No	60	33.3
Total	180	100.0

Table 7: When did the immigrants move?

No. of Years	No. of respondents	Percentage (%)
<10	12	10.0
10-20	17	14.1
>20	76	63.3
No Response	15	12.6
Total	120	100.0

Educational Background

Education happens to be an important indicator of the socio-economic background of the respondents in any sociological study. In modern times the level, kind and quality of education is directly related to the occupational status of the individual on the one hand and the class and prosperity of the community on the other hand. All the modern professions, trade and commerce require correspondingly better education, training and skill.

Table 8: Educational Level of Respondents

Highest Education	Frequency	Percentage (%)
Below Primary	1	0.6
Primary	10	5.6
Secondary	16	8.9
Higher Secondary	23	12.8
Graduate	47	26.1
Masters	77	42.7
No Response	6	3.3
Total	180	100

In terms of education two kinds of respondents in Bundelkhand Jain community have been a priori identified: (i) those who completed their schooling and/or higher education through normal channels of education in India, and (ii) those who graduated from community-supported Jain Sanskrit *vidy layas* (colleges) which had been established during the first half of the 20th century in many cities, towns and villages of north India. In these *vidy layas* boarding and lodging is provided free of cost, and along with the Sanskrit education (grammar, literature and other aspects of Indology), Jain philosophy and religion are compulsorily taught. Both students and Jain teachers are also supposed to be the practicing Jains in these institutions. In this study 23% of the respondents were educated in these *vidy layas*, whereas the rest of them (76%) were educated in mainstream or “normal” kinds of educational institutions.

Table 9: Respondents who studied in Jain Vidy layas

	Frequency	Percentage (%)
Yes	42	23.3
No	138	76.7
Total	180	100

When asked for the reasons for studying in Jain *vidy layas*, 38.1% of the respondents mentioned poor family economic conditions, while desire to study Jainism and Sanskrit was mentioned by 57.1% of the respondents.

Most of the respondents who studied in Sanskrit *vidy layas* were awarded *str* or *c rya* degrees, that is, degrees equivalent to graduation and post-graduation. In subsequent years some of them earned Ph.D. or even D. Lit. degrees in Sanskrit, Prakrit, Pali, Hindi, Jainology or Indology disciplines.

Table 10: Reason for Studying in Jain Vidy layas

Reason	Frequency	Percentage (%)
Poor condition of family	16	38.1
Wished to study Jainism and Sanskrit	24	57.1
No Response	2	4.8
Total	42	100

Occupation of Respondents

A clear majority of our respondents (55.0%) are in wide variety of services, whereas only 38.9% of them are engaged in business. Only 2.8% of the respondents are engaged in agriculture (See Table 11). Among the rest two respondents are housewives and the rest are either students or parents who do not fit into above mentioned occupational categories. Our sample survey also suggests that about 23% of the respondents were engaged in family business which includes general/provision stores, medical stores, hardware and jewelry stores, clothing and garment sales stores and purchase and sales of cereals, grams and pulses, etc. It is significant to note that 75% of the respondents are not engaged in any kind of family business. This suggests that whereas the majority of respondents (55%) are employed in the formal service sector, about 20% of them are engaged in non-conventional family businesses such as providing information and technology services, medical and legal services, accountancy and income-tax related services, small scale entrepreneurial activities and civil construction and contracting services.

Table 11: Occupation of Respondents

Occupation	No. of Respondents	Percentage (%)
Agriculture	5	2.8
Business	70	38.9
Service	99	55
Housewife	2	1.1
Others	4	2.2
Total	180	100

Income

Jains of Bundelkhand are extremely prudent about disclosing their income and wealth. They often try to hide their wealth (in terms of gold, fixed deposits, land and other properties) and under-report the income even when it is obvious. Such obvious discrepancies had to be judiciously addressed while tabulating the income levels of respondents. On the whole our survey data suggest that about half of our respondents (49.4%) earn less than Rs. Five lakh per annum, whereas 28.9% earn between Rs. five to ten lakh. Further on, 10.6% of the respondents earn between Rs. 10 to Rs. 15 lakh, and 6.1% earn between Rs. 15 to Rs. 20 lakh. There is also a group of respondents (3.0%) whose annual income exceeds Rs. 20 lakh. This category also includes a few families whose business turn-over runs into crores of rupees.

In the Bundelkhand region these income levels of the Jain community as a whole should be considered as quite comfortable given the fact that the people are living in smaller cities, towns and villages where transportation costs and other day-to-day living expenses are relatively low. Additionally, almost all the respondents live in their own houses.

Table 12: Annual income of the family of Respondents

Income in Lakhs	No. of Respondents	Percentage (%)
<5	89	49.4
5-10	52	28.9
10-15	19	10.6
15-20	11	6.1
20 Lakhs & above	9	5.0

Family Size

The number of family members living with the respondents in our sample ranged from 1 to 23. However, the overwhelming majority of respondents (98.3%) had ten or less than 10 members in their families. The details of the frequency distribution of data about family size of the respondents are presented in Table 3.13. It can easily be seen that almost half of the total respondents (48.9%) had four to six members in their families, whereas 20.0% of them had one to three members, and 21.1% had seven to nine members. The remaining 10.0% of the respondents had ten or more members in their families. Of these, only three families had 20, 22 and 23 members.

Table 13: Size of the Family

Number of Family Members	Number of Respondents	Percentage
1-3	36	20.0
4-6	88	48.9
7-9	38	21.1
10+	18	10.0
Total	180	100.0

Gadgets Used at Home

The relatively better income levels of the respondents' families vis-à-vis the non-Jain population by Bundelkhand standard are also reflected in the various home appliances used by the respondents. Our survey data suggest that a vast majority of respondents own and use numerous home appliances such as cooking gas *c lh*, refrigerator, mixer/juicer, microwave ovens and coolers. Some of them also use air conditioners depending on the availability of electricity. Among the means of transports bicycles and scooters are widely used. Some of them also own cars or jeeps. Almost all the families own and use either telephones or mobiles.

Table 14: Gadgets Used at Home

Gadgets	Users (%)	Non-users (%)	Total (%)
Gas C l h	177 (98.9%)	2 (1.1%)	179 (100%)
Freezer	164 (91.6%)	15 (8.4%)	179 (100%)
Microwave Oven	63 (36%)	112 (64%)	175 (100%)
Washing Machine	119 (66.5%)	60 (33.5%)	179 (100%)
Scooter/Bike	154 (86%)	25 (14%)	179 (100%)
Car/Jeep	88 (49.2%)	91 (50.8%)	179 (100%)
Phone/Mobile	172 (96.1%)	7 (3.9%)	179 (100%)
A.C./Cooler	140 (78.2%)	39 (21.8%)	179 (100%)

Concluding Remarks

An overwhelming majority of respondents were married, elderly male ranging in age from 40 to 70 years. Almost all the Jains in Bundelkhand belong to *Ter pantha* sub-sect of Digambara Jainism with microscopic minority being the followers of *T ra pantha* sub-sect, also called *Samaiy s*. There are no *vet mbara* respondents in the Bundelkhand sample. The caste composition of the respondents is dominated by *Parav ras* (75%) followed by *Gol p rva* (20%), *Gol l re* (3%) and *Samaiy s* (2%). The rural-urban break up of respondents is 31% and 69% respectively, s significant majority of them being recent immigrants (20 years or less) into urban areas. Irrespective of living in rural or urban areas, the vast majority of respondents (91%) own their houses. Some of them also own agricultural land in their native villages and towns.

A significant majority of respondents have graduate or post-graduate degrees. About 23% of our respondents have stayed and studied in Jain Sanskrit *vidy layas* – most of them simultaneously earning their graduate or post-graduate degree from a college or university. Occupation-wise, about 55% of the respondents were working in service sector and only about 40% doing business. Income levels of the respondents were found to be as follows – less than Rs. 5 Lakhs per annum: about 50%, Rs. 5-10 Lakhs: about 30%. Rs. 10-15 lakhs: about 10% and more than Rs. 20 Lakhs: about 10%. With these kinds of income levels and house-ownership, it is not surprising that most of the respondents could afford all kinds of home appliances. This study *prima facie* questions the stereotypical image of Bundelkhand Jains being projected as a trading community. The study also suggests that the income levels of the community have been steadily on the rise for at least the past two decades or so.

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Spirituality of Ahi s : A Jain Perspective

Priyadarshana Jain*

Jainism is a way of life and admonishes its followers to take to a non-violent, awakened, compassionate and enlightened way of living in all walks of life. It is an out and out spiritual way of living which springs from the thoughtfulness and experience of the inner, pure, divine self. The *T rtha kara*, *Arhats* and other *Jinas* practised the same, perfected it, liberated themselves from the wheel of transmigration and accomplished the perfect spiritual state through the practice of *ahi s*, self-restraint and the supreme austerities. Besides serving spirituality, the core values of Jainism address all issues that concern mankind at any given time be it sociological, psychological and environmental. Lord Mah v ra was the 24th *T rtha kara* who lived 2600 years ago and was preceded by a legacy of 23 *T rtha kara* who were spiritual scientists and taught not just by precept but by practice, demonstrating the noble way of non-violent, enlightened, spiritual living. All the *Jina* images in the beautiful temples in India and abroad are more or less alike, silently giving the supreme spiritual message to all creatures, 'to come unto one-self and discover one-self.' Thus the Gods of the Jains are not creator Gods but pure *Param tmans* (*parama- tmans* i.e., supreme souls) who have manifested and accomplished their pure spiritual potential and become self-sovereign (*Siddha*, *Buddha*, *Mukta*)¹ through the practice of *ahi s*.

Emphasis on Spirituality and Ahi s

T rtha kara Mah vira emphasized on spirituality and spiritual way of living as the summum-bonum of life. It is from this insight that the great principle of *ahi s* emerged which is the basis of Jain ethics. This principle of *ahi s* is an ancient one, and of great relevance today. The Jain ethics which is the heart of Jainism promotes an eco-friendly, non-violent, compassionate, awakened and spiritual way of living. This is not based on any dogma or blind faith but is grounded in reason and rationality with a great concern for all micro and macro life forms. This uniqueness of Jainism makes this philosophy universally relevant.² There is no substance, be it living or non-living without qualities and modifications. There are six substances in the Universe which are comprehended through their characteristics and modes.³ The soul too is a living entity characterized by infinite attributes viz., knowledge, vision, power, etc. which are obscured and distorted due to perversion, lack of right understanding of the nature of the self, and hence the soul is found in the defiled state of bondage.⁴ This ignorance of the self is violence related to the self which needs to be checked first and foremost. It is from this ignorance and perversion that all other kinds of violence spring and so today we have the New Spirituality in the form of human rights, animal rights, environmental rights, sustainable development, etc. crying for attention so that man may exact his behaviour and save the beautiful planet.

Albert Einstein remarked that science can denature plutonium that it is to denature the evil spirit of man.⁵ Science coupled with spirituality is the need of the hour. Jainism is one of the oldest living religions, which establishes that all life is connected and mutual co-existence is the mantra for universal peace and harmony on one hand and for sustainable development on the other. The scriptures reveal that there is a deep inter-relationship between man and man as well as man and the environment at large. Jainism has paved the path of spiritual progress

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through discrimination between right and wrong, purity of thought, word and deed, compassion for the meek creatures, concern for the environment and above all self-restraint for victory of the self. Since ages it has advocated that self-restraint is the key to equitable and sustainable development and the practice of these basic vows is the formula for an eco-friendly life style. 'Scientific vision is to know the reality and spiritual mission is living the reality to combat the global crisis.'

Relation between Spirituality and Ahi s

The enlightened, omniscient *T rtha karas* have described the different levels and kinds of the self and revealed that there are 8.4 million kinds of *j va yonis* (birth places)⁶ where infinite living beings transmigrate in the four-fold existences (*gatis*) due to lack of right understanding of the self (deep spirituality) and taking to different kinds of psychical (*bh va hi s*) and physical violence (*dravya hi s*). Hence the path of liberation constitutes the right understanding of the self which encompasses heightened consciousness and awareness of the self-first and in its light being considerate of all kinds of life forms be it the one-two-three-four and five sensed, micro or macro beings; and not hurting, abusing, insulting, injuring, killing, wounding, ill-treating, exploiting, neglecting, manipulating, disregarding and being cruel to any life form in thought, word and deed. Looking upon all life forms as one's own-self, one refrains from all kinds of *hi s*, thus protecting one-self and being instrumental in the well-being of the other. Thus *ahi s* springs from a deep and profound spirituality and is an application of this deep realization of the true self. Spirituality is thus the lifeline of *ahi s* and the latter is regarded as the supreme virtue. All other virtues are secondary and are elaborations of this cardinal virtue. The vow of *ahi s* is all-comprehensive and extolled for the welfare of one and all. The violent acts committed due to carelessness amount to violence; and non-violence is a vigilant attitude of the awakened spirit.

An ascetic is one who understands the nature of the soul and is spiritually awakened. He is committed to the path of complete non-violence, come what may. Even in the face of death, he remains committed to the experience of the pure soul through the practice of *ahi s* and other vows viz., *satya* (truthfulness), *asteya* (non-stealing), *brahmacarya* (chastity) and above all *aparigraha* (non-possession/non-attachment). A householder who has faith in the right Gods, Gurus, and Dharma and has knowledge of the nine *tattvas* exerts in right conduct although partially and the first step towards this begins with the renunciation of intentional violence (*sa kalp hi s*).⁷ An aspirant, who seeks self-realization and victory over the self, takes care not to indulge in the transgressions of the prescribed vows. Inflicting cruelty to animals and human beings, torturing or terrorizing them, physical assaults to animals and humans, consumption of wine and flesh, hunting, deforestation, exploitation, corruption, inhuman behaviour, unfair business practices, attack upon weaker people and nations, child labour, atrocities on women, racial discrimination, ill-treating prisoners, mass violence, suicide etc. amount to violation of the vow of *ahi s*.⁸ The ascetics follow the great vow of *ahi s* along with other vows completely whereas a householder follows it partially trying to balance his spiritual life and worldly life.

'Nothing is higher than Mount Meru and more expansive than the sky, so also know that no *Dharma* is equal to *ahi s* in this world,' reveals the Sama a Sutta .⁹ This doctrine of *ahi s* forms the crux of Jain ethics and provides a sustainable solution to the spiritual, mental, physical, social and environmental problems faced by modern man. The violations of spiritual living and violence attract great heaps of negative energy called karmas and the

intrinsic nature of the soul gets veiled by such karmas and causes it to wander and suffer in the four-fold existence. The universal law of karma works automatically and a belief in this universal law inspires one to be spiritual and non-violent to the extent possible. The exhaustive and profound karma theory is propounded not to terrorize the bandaged beings but is so revealed to enable the worthy souls to realize their latent divine potential through spiritual and compassionate living.

Two facets of the same coin

Spirituality and *ahiṣ* are two facets of the same coin. If spirituality is astute wisdom of one's consciousness, then absorption of the self, in the self, for the self, by the self is non-violence related to one's own-self. When one is awakened and self-realized then one is careful in all his/her dealings. And then one looks upon all others as pure, godlike selves and does not injure them by thought, word and deed then it is the application of non-violence. One exerts wisely and compassionately, with all life forms irrespective of caste, creed, religion, gender, nationality, etc. Such a person sees the underlying unity of all existence and becomes a responsible pilgrim, who is secure in his wisdom and fearless of tomorrow. Thus Spirituality and *ahiṣ* blossom from wisdom and awareness. Hence it is said, 'first awareness, then compassion.'¹⁰ There is only one way (of spirituality and non-violence) for all those who are enlightened and there are many mundane ways for all those who are ignorant. Those who are spiritually awakened are definitely non-violent and those who are non-violent are indeed truly spiritual. One cannot subsist without the other.

Uniqueness of Jain Spirituality

Jainism is not a mere religion; it is a way of life. For, to be religious conveys an institutional connotation whereas to be spiritual connotes personal practice/*s dhan* and personal empowerment through the realization of the supreme reality thereby fulfilling the deepest motivations and impetus of life. As a result, spirituality has come to have largely positive connotations, while religion has been viewed more negatively. Spirituality is much more than going to a temple or a church and agreeing or disagreeing with institutional doctrines. Unlike in other traditions where spirituality is discussed as a relation with God or some higher force, in Jainism it connotes realizing one's pure potential and the infinite treasures latent in the confines of the self and manifesting it. Unless the divine, spiritual state is manifested, the soul continues to transmigrate and suffer and this is violence (*hiṣ*) of the self and suffering for the self.

To be absorbed in the pure soul is supreme *ahiṣ* (non-violence), to understand the soul rightly is *Anek ntav da* (non-absolutism) and to practise supreme detachment is *aparigraha* (non-attachment). These are the three fundamental principles of Jainism and a fine blend of these is the crux of spirituality. All three have to be holistically examined and applied for spiritual evolution. Also the three jewels (*ratna-traya*) revealed by all the omniscient emphatically, summarize the depth and extant of the unfathomable spirituality and *ahiṣ*. The path of liberation constitutes of these three jewels viz., *samyak-dar ana* (right perception of the pure soul), *samyak-jñ na* (right knowledge of the pure soul) and *samyak-c ritra* (self-absorption)¹¹ and they have to be understood from the real and practical view points, if not, one falls short of spiritual advancement and remains entangled in the whirlpool of transmigration even though he may be moral, virtuous, righteous and noble in all his dealings. The word '*samyak*' in the three jewels refers to mystical spirituality and *ahiṣ* finds place in the third jewel. Only on deeper examination and reflection one can understand

that *ahiṃsā* is an essential and fundamental aspect of spirituality as realized, experienced and revealed by the all-knowing enlightened, spiritual personalities called *Tīrtha karas*, *Arhats*, *Jinas*.

From the real or spiritual point of view *samyak-darśana* is the right perception of the pure soul, *samyak-jñāna* is the right knowledge of oneself and *samyak-cāritra* is being oneself. The soul is a knower and a seer and not a doer or enjoyer of anything other than its own nature. The nature (*dharma*) of all living and non-living substances cannot exist out of it. So to be in one's own nature of living and enabling others to realize and abide in one's own spiritual self is the great spiritual message of the motto of 'live and let live.' From the practical point of view, faith in the spiritual personalities (*Arhats* and *Siddhas*) who have accomplished the perfect spiritual state through the practice of *ahiṃsā* is *samyak-darśana*, knowledge of reality through the *tattvas* (preaching of the omniscients) is *samyak-jñāna* and complete or partial observance of *ahiṃsā* and other vows is *samyak-cāritra*. Thus we see that the practice of *ahiṃsā* holds substantial value only when it is preceded by right understanding of the self and reality. The gods, gurus and scriptures are mere torch bearers, the kindly light guiding one and all to one's own self, which is godlike, divine, pure, blemishless, self-sovereign, self-born, eternal, transcendental as well immanent, beyond sense perception, characterized by infinite knowledge, vision, bliss and power.

Basis for Spirituality and Ahiṃsā

Lord Mahāvīra reveals that most living beings do not know from where they come¹² and what their purpose in life is! They spend their time nurturing the instincts of food, fear, pleasure and possessions and consider it to be true living. They flow with the worldly current and consider it to be right. But when one meets an awakened soul or studies the deep secrets of enlightenment through scriptural study applying the tools of Jain logic viz., *Syadvāda* and *Anekāntavāda*, one is transformed through spiritual insight. Such a person is addressed as an *tīrtamand* (believer in spirituality/the concept of soul).¹³ Secondly he also realizes that he is an eternal living being and has existed since time immemorial and shall exist in different existences (*gatis*) even after the body is relinquished until he is liberated. Such a person is called a *lokavand*¹⁴ i.e., believer in the concept of rebirth. Thirdly he realizes that he transmigrates in these existences (8.4 million life forms) only because of his deeds (karmas) and he alone is responsible for all the state of affairs in any given lifetime. Such a person is said to be the believer in the concept of karma (*kammavand*)¹⁵ which is the universal law of cause and effect. Fourthly he comprehends that all karmic attraction takes place due to some activity or the other and it is these activities of the mind, body and speech (*kriyā*) that keep him away from the eternal spiritual self. Such a person is called *kriyāvand*¹⁶ (believer in the concept of actions and its fruits). He then gets truly connected to his true spiritual nature and then the rectification of all sins, vices, defilements (*doṣa*) begins in the form of abstinence, renunciation, asceticism, self-discipline and restraint, austerities, penance, meditation, detachment, devotion, selfless service, etc. Thus Spirituality skilfully crafts a person to be humane, divine, responsible, non-violent, truthful, detached, virtuous and noble all at the same time.

Understanding Spirituality and Ahiṃsā through Jain Metaphysics

There are two basic substances in the universe viz., living and the non-living. In Jain metaphysics they are termed as *jīva* and *ajīva*.¹⁷ The *Śtambhānugāṣṭra* reveals that there is one soul-*ēgey*¹⁸ and the *Daavaikālikāṣṭra* says that there are infinite *jīvas* (*aēgejīva*)¹⁹.

Without the tool of *Anek ntav da* (*Nayav da* and *Sy dv da* included) one cannot rightly comprehend the nature of reality²⁰ and the real meaning of these two statements which seem to be contradictory. And without the comprehension of reality the real practice of Spirituality and *ahiṣa* does not commence. Hence along with *ahiṣa* and *aparigraha*, *anek nta* is equally important for the understanding of Spirituality. ‘*Ege y*’ means all living beings are qualitatively (spiritually) one and ‘*a ega jv*’ means that we are quantitatively infinite. All living beings are of the same kind and *hiṣa* of another is verily the *hiṣa* of the self, reveals the *c r ga S tra*. The association of the *j va* and *aj va* is called *srava* (karmic influx) which leads to *bandha* (bondage of soul and non-soul) and is the cause of transmigration (*sa s ra*); and their disassociation is termed as nirvana or *mok a*. And Spirituality (*adhy tma*) through the practice of *ahiṣa* is the one that brings about this consequence of complete disassociation. This is done through *sa vara* (stoppage of karmic influx) and *nirjar* (annihilation of all non-soul/foreign matter called karmas). Thus Spirituality includes all those exercises, be it religious or spiritual which will bring about complete *sa vara* and *nirjar*. If the soul ignorantly takes to religious exercises without self-actualization, the above outcome is never possible. One may acquire good karma and a temporary or a prolonged stay in the heavens depending on the quality of karmas (*pu ya* and *p pa*) but never *mok a* which is a state of no-karma. Every soul has to attain that liberated state here and now through Spirituality and *ahiṣa* in order to live happily ever after in that state. And that state is beyond description, words fail us as it is a subject of experience and not explanation. One who enjoys that spiritual state while embodied is called an *Arhat* and when he enjoys that state in a disembodied state, he is called a *Siddha*. Jainism reveals that this perfected state is the birth right of every *j va* and one can channelize one’s free will in the right direction and realize that state. Thus channelizing one’s potential in the direction of the pure, divine self is Spirituality and the resultant of it is *ahiṣa* (a complete *v tar ga* state devoid of attachment, delusion, karma, and suffering).

Application of Spirituality and Ahiṣa

In the Jain tradition we can see the application of this deep spirituality in all walks of life be it their rituals of worship, fasting or food habits. 1) Firstly, when one observes the art and architecture of the *Jina* images in the Jain temples one will see the deep spirituality reflected in the *Trtha kara* images. There will be no priest who will communicate to the Lord on our behalf. One invokes the Lord within taking clues from the perfected souls. 2) Secondly, the Jain festivals of *Paryu a a*, *Da alak a a*, *Mah v ra Janma Kaly aka*, *Ak aya T ty* etc. too reflect the spiritual fervour. 3) Thirdly, the Jain monks and nuns walk barefoot through the length and breadth of India disseminating the teachings of the *Trtha karas* through their life inspiring one and all to excel in Spirituality and *ahiṣa*. 4) Fourthly, the belief that one is responsible for all actions and consequences, one exerts with utmost care, minimizing all violence, passions, etc. to the extent possible. The protection of the inner pure self is the supreme state of *ahiṣa* and compassion. It is from this compassion that the Jains ought to take to philanthropic activities without attaching their ego (*kart bh va*) to the noble activities. 5) Fifthly the Jain fasting and food habits too exhibit their care for the self and all life forms of life. The very ardent Jains fast from sunset to sunrise all their life and take to periodical fasting, salt-less diet (*yambila*, etc.). The reason for this is that when the body is emaciated by right comprehension, the *atman* is definitely thickened by spirituality; and this is done in repeated births in order to eventually disassociate oneself from the *k rma a* body which is the cause of the earthly body. Many Jains in the West are taking to Vegan way of living due to the violence involved in the dairy industry. 6) Sixthly, the Jains are admonished not to take to those trades and professions which involve cruelty to animals and are directly

or indirectly responsible for environmental degradation and exploitation of the resources. 7) Lastly, the Jains wish for *sam dh -mara a* through the spiritual observance of *Sallekhan* . As the Jains believe in the eternity of life they live and die for Spirituality through the observance of *ahi s* in all its dimensions in order to be emancipated.

Conclusion

In olden times there were knives and swords, and only a part of the body was cut, then came the pistols and guns which killed individuals, following this came the atom bombs which destroyed a city or two, but today man has developed the nuclear weapons of mass destruction and the entire world shudders to think of the use of nuclear weapons and missiles. The problem today is not of guided missiles but misguided men, hence the need for the *vrata* (disciplined life of vows) culture and spiritual non-violence.

As all wars must end in peace, all violence must end with non-violence, so also all materialism and suffering can end only with spiritual awakening. The need of the hour is protection and preservation of the pure self and the environment at large and this is possible when every individual, society and nation realizes the significance of the eternal spiritual value and exerts accompanied with it. Thus through inter faith dialogue and faith in the culture of non-violence; humanity and spirituality can blossom and one can realize the higher truths of life and make life meaningful and the earth a better place to live.

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Parallels between Jain Doctrine of *Anek nta* and Western Philosophy

Larysa Karachevtseva*

Introduction

One side viewpoint creates many troubles in human world. *Anek nta* provides a solution to those problems from the position of non-absolutist understanding. Under the umbrella of *anek nta*, all antagonists, one-side view holders could be gathered on the platform of breaking the barriers that divide the entire human race.

Reality is multifaceted. The only assertion about reality would never cover all aspects of reality simultaneously. Since a thing has an infinite number of characters, it might be fully comprehended, in totality of its manifestations, only by omniscient one. At the same time, a thing is an issue of *naya*, when it is explored from one particular standpoint. In seeking the nature of reality, the doctrine of *anek nta* became a breakthrough in the history of thought. Lord Mah v ra articulated the way of expressing the truth as both the one and multi-dimensional. Mah v ra tried to perceive and understand each statement with dispassionate outlook and arrived at the conclusion that without taking into consideration the different *nayas* (viewpoints of substance, space, time, and modes), one cannot gain the truth.

The doctrine of *anek nta* as understanding, which urges individuals to study the different religions, cultures, customs, rituals, cults, philosophical schools of thought, approaches and trace out the underlying points of agreements or disagreements. It opens a space for dialogue: one could debate from the position of agreements rather than remains encapsulated in his/her points of view. It legitimates to find out the elements of *anek nta* in philosophical views of Western philosophers (such as Edmund Husserl, Ludwig Wittgenstein, and Jacques Derrida) and to interpret it from the comparative point of view of Western philosophical thought and the Jain concept of *naya* and *sy d* perspective.

Our main presupposition is that the Jain doctrine of *Anek ntav da* could be recognized in Western speculative thought; as well, the doctrine of *Anek ntav da* could be compared with, re-interpreted and explored in the terms of Western philosophy. We will try to find the areas of intersection as well as points of difference in the doctrine of *anek nta* and in Western philosophy (on the material of the philosophies of Edmund Husserl, Ludwig Wittgenstein, Jean-Paul Sartre, and Jacques Derrida). We will also compare the logical scope of concepts, which are characteristic of *Anek ntav da* and Western philosophy.

I. Basic Notions of *Anek nta* Doctrine.

Anek ntav da as a theory of reality, according to which reality is infinitely manifold, or relativistic in its determinations, has been observed to be inherent in the co-ordinate conception of identity-in-difference. It should also been pointed out, at the beginning of our treatment of *Anek ntav da*, that the *Nayav da*, or the method of standpoints, and *Sy dv da*, or the method of dialectical predications, are the two main wings of *Anek ntav da*.

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Logically, *Nayav da* and *Sy dv da* are two complementary processes forming a natural and inevitable development of the relativistic presupposition of the Jain metaphysics. They form a scheme, which is pre-eminently one of correlative methods rather than of theories of reality although they both presuppose and explain the primordial notion that all reality is relativistic. *Nayav da* is principally an analytical method investigating a particular standpoint of a factual situation according to the purpose and the level of equipment of the experiential (*jñ t*). The particular standpoint thus investigated is one among a multitude of different viewpoints that, in their totality, reflect the full nature of the situation. *Sy dv da* or *Saptabha g* is essentially a synthetical method designed to harmonized the different viewpoints arrived at by *Nayav da*.

1. Nayav da: Method, Principles, Notions

A *naya* is defined as a particular opinion (*abhipr ya* or *abhimata*) or viewpoint (*apek*) – a viewpoint that does not rule out other different viewpoints and is, thereby, expressive of a partial truth (*vastava agr h*) about an object (*vastu*) – as entertained by a knowing agent (*jñ t*). A *naya* is a particular viewpoint about an object or an event, there being many other viewpoints, which do not enter into, or interfere with, the particular viewpoint under discussion. Although the other viewpoints do not enter into perspective of the particular viewpoints under discussion they constantly, as it were, attack its frontiers, and await its reconciliation with them in the sphere of a fuller and more valid knowledge, which is the sphere of *pram a*.

Theoretically the viewpoints from which an object or an event could be perceived are not mere numerous (*anekavikalpa*), but infinite in number (*anantaprak ra*), because even the humblest fact of existence is infinitely manifold and therefore can be an object of various modes of analysis. But this way of looking at the subject is too broad (*vy sa* or *vist ra*) or gross (*sth la*) and, therefore, does not give us a compact view of reality on the basis of which we can develop a practicable analytical method by means of which we may see the reality partially and obtain partial glimpses of its truth. The view of reality, conceived under the great division consisting of two inclusive categories,¹ viz., *dravy rthikanaya* (substantive view), and *pary y rthikanaya* (modal or the modificational view), is, however, considered to be answer to the demand. The categories are also called, briefly, as *dravyanaya* and *pary yanaya* respectively.² The view of reality conceived under the division is described as the concise (*sa k epa* or *sam sa*) one in contrast to the other (the broad) one.

A process of further analysis has led the Jain thinkers to the formulation of the methodological scheme consisting of seven ways of looking at reality. They are enumerated in the following order of decreasing denotation:³ 1. *Naigama-naya*, 2. *Sa graha-naya*, 3. *Vyavah ra-naya*, 4. *jus tra-naya*, 5. *abda-naya*, 6. *Samabhir ha-naya* and 7. *Evambh ta-naya*.

Naigama-naya, or the teleological or the universal-particular standpoint, relates to the purpose or the end of a certain continuous series of actions, which are represented by one or few of their number.⁴

Sa graha-naya, or the class view, concerns itself with the general or the class character of a factual situation, unlike the *naigama* standpoint, which includes the specific character as well.⁵

Vyavah ra-naya, or the standpoint of the particular, specializes itself in being concerned with specific features of the object.⁶

jus tra-naya, or the standpoint of momentariness, relates to the momentary nature of thing: it looks at a particular thing as the thing appears at a particular moment.⁷

abda-naya, or the standpoint of synonyms, refers to the function of synonymous word that, despite their differences in tense, case endings, gender, number and so forth, convey the same meanings.⁸

Samabhir ha-naya, the etymological standpoint, distinguished the meaning of synonymous words purely on their etymological grounds.

The truth of this viewpoint is based on the following two principles in the Jain philosophy of language. The first principle is that whatever is knowable is also expressible. That is, knowledge, or the meaning of anything in reality, is not possible except through the means of words.⁹ The second principle is that, strictly speaking, there can be only word for one meaning and vice versa. Accordingly, several words, which are conventionally supposed to convey the same meaning, have in fact as many meanings as the number of words found there. That is, this principle does not recognize any synonymous terms but maintains a determinate relation between a meaning and its word.¹⁰ *Samabhir ha-naya* applies stricter canons of etymological derivation and grammatical propriety than is done by *abda-naya*, which treats words in a rough and ready manner at the level of uncritically accepted conventions or usage.¹¹

Evambh ta-naya, or the 'such-like' standpoint, treats the different attitudes of the object denoted by different designations as numerically different entities.

Generally, among these the first three are considered as *dravyanayas*, or substantive point of view, and the other four as *pary yanayas* or modal standpoints which are also called verbal method.

2. Sy dv da as the Conditional Dialectic and Saptabha g as theory of sevenfold predication.

Sy dv da is a method, which is complementary to that of *Nayav da*, and that while *Nayav da* is analytical in character, *Sy dv da* functions as a synthetical method. That is, *Nayav da* analyses one of the standpoints under the aspect of identity or the difference, and *Sy dv da* further investigates the various strands of the truth delivered by a *naya*, and integrates them into a consistent and comprehensive synthesis. Each such strand is called a *bha ga*, which is referred to, variously, as a mode, or a predication or an alternative or possible truth.¹²

The indeterminate or *anek nta* reality is thus analysed into various standpoints and each standpoint in turn is examined with respect to its various strands of truth and, finally, all the strands are woven together into the synthesis of the conditional dialectic. Owing to their function of analysis and synthesis, the method of *Nayav da* and *Sy dv da* could be described as the disjunctive and the conjunctive dialectic, respectively.¹³

Further, *Saptabha g*, or the theory of seven-fold predication, is treated as synonymous with *Sy dv da* owing to the fact that the number of possible and alternative truths under the conditional method of *Sy dv da* are, as will be noticed hereafter, seven only.

Saptabha g is that conditional method in which the modes, or predications (*bha g*), affirm (*vidhi*), negate (*ni edha*), both affirm and negate, severally (*p thagbh ta*), or jointly (*samudita*), in seven ways a certain attribute (*dharma*) of a thing (*vastu*) without incompatibility (*avirodha*) in a certain context (*prasa ga*).

That is no modal assertion, or proposition, simple or complex, affirmative, negative or both, that could at once express anything other than an aspect (*prak ra*) of the truth of a thing. The full truth, or rather the synthesis of truths, can result only from a well-ordered scheme of propositions (*vacanaviny sa*). Each proposition is, therefore, relative to, or alternative with, the other propositions that, in their totality, present the full of the being with respect to the particular attribute predicated of it. The Jain maintains that *Saptabha g* offers such a well-ordered scheme in which the modes (*bha gas*) are exclusive of one another, but are at the same time, in their totality, exhaustive of the many-sided truth of the indeterminate real under discussion.

Whatever the aspect represented by a mode, under the conditional method of sevenfold predication the term '*sy t*' is an invariable accompaniment of the mode for the very reason that it suggests that the determinate context of the mode is carved out as it were from the indeterminate richness of reality, and the term '*eva*' (only) holds forth the determinate context in its clear outline. However, it is necessary to note here that the two terms '*sy t*' and '*eva*' need not be always logically inherent in the nature of a modal judgment whether they are verbally specified.

The seven modes, or predications, and their characteristics may be treated with reference to the stock example of a jar (*gha a*) and its negative counterpart (*ni edha-pratiyog*) linen (*pa a*). In doing so we may first enumerate the seven modes, then explain the three primary concepts, viz., the being (*astitva*), non-being (*n stitva*) and the inexpressible (*avaktavyatva*), together with the elementary or simple propositions given rise to them; and, lastly, point out the remaining complex propositions which result from combining two or more simple ones.

The seven modes are:¹⁴

- (1) In a certain sense, the jar is.
- (2) In a certain sense, the jar is not.
- (3) In a certain sense, the jar is and is not.
- (4) In a certain sense, the jar is inexpressible.
- (5) In a certain sense, the jar is and is inexpressible.
- (6) In a certain sense, the jar is not and is inexpressible
- (7) In a certain sense, the jar is, is not and is inexpressible.

The three fundamental concepts making up the seven predicates, in the seven modes, singly, in twos, or all together, are 'is' (*asti*), 'is not' (*n sti*) and 'inexpressible' (*avaktavya*). A predicate containing any one of them involves a simple judgment, and a predicate containing any two or all the three of them involves a complex judgment. Consequently, the first two modes, and the fourth mode, are assertions of simple judgments and the remaining four of complex judgments. These judgments, whether simple or complex, are always made against the background of the indeterminate reality, which is suggested by the qualifying term '*sy t*'.

Philosophy of standpoints is warning against, as well as a corrective to, the 'closed' or the 'architectonic' systems. Describing *nayav da* as a 'philosophy of standpoints' a critic observes: "It is a revolt against the tendency in philosophers to build closed systems of philosophy. According to Jainism, the universe in which we live is an active universe, plastic and full of possibilities and no particular current of thought can fully comprehend it. In order to do justice to the complexity and variety of such a universe, thought must not be hurried to any easy terminus but must be allowed to follow its course freely and meander through the whole field of experience, crossing and recrossing it, so as to create a great confluence of standpoints rather than a closed system. The tendency ingrained in the philosophers to build architectonic system is inimical to the adventure of thought... Each philosopher approaching reality from a particular and partial standpoint, looks upon the one he adopts as the only true standpoint. Jainism rejects the idea of the absolute which is playing havoc in the field of philosophy by creating absolute monism, absolute pluralisms, and absolute nihilism. By thus rejecting the absolute and one-sided, it claims to save philosophy from the chaos of conflicting opinions. Without partiality to anyone it promises to give us a theory of relativity which harmonizes all standpoints."¹⁵

3. The Meanings of Metaphysical and Axiological Anek nta

Metaphysics deals with the problem of reality. For Jain thinkers, apparent contradictions constitute the essence of reality. That is why; one-dimensional exposition of reality is not correct: absolutistic point of view cannot grasp those obvious differences. Reality is a complexity of permanence and change, existence and non-existence, one-ness and many-ness, universality and particularity.

In spite of that complexity, the nature of reality is styled 'anek ntic'. These antagonistic dimensions are infinite in number, of which we know only a few of them. Thus, the Jain philosopher differs from all absolutists in their approach to the unfoldment of the inner nature of reality. The Jain advocates change to be as much ontologically real as permanence. Being implies becoming and vice versa. As Kamal Chand Sogani said, "Upani adic thinkers found the immutable reality behind the world of phenomena and plurality, and the Buddha denounced everything as fleeting. Mah v ra found no contradiction between permanence and change, and was free from all absolutism."¹⁶ While discussing the nature of substance we have already said that permanence signifies persistence of substance along with attributes, and refers to fluctuating modes along with the emergence of the new modes and disappearance of the previous modes at the same time.

Jainism resolves the whole of the universe of being into two everlasting, un-creating, co-existing, but independent categories of *j va* (living beings) and *aj va* (non-living beings). The *aj va* is further classified into *pudgala* (matter), *dharma* (principle of motion), *adharma* (principle of rest), *k a* (space), and *K la* (time). Hence, reality is dualistic as well as pluralistic. However, according to the Jain, plurality, considered from the point of view of one existence, entails unity also. According to Kundakunda, in spite of the unique characteristics possessed by the different substances, existence has been regarded as an all-comprising characteristic of reality, which ends all distinctions. Also in view of the conception of one universal existence, all are one, but from point of view of substances, distinctions arise. Thus, unity, duality, and plurality are inseparably and inevitably involved in the structure of reality. This is anek ntic view of reality.¹⁷

For the proper intelligibility of the *anek nta* reality, Jain *caryas* have given us two *nayas*, namely *dravy rthika naya* and *pary y rthika naya* corresponding to the permanent and changing aspects of reality. This type of comprehension yields intellectual satisfaction yet it does not show us the way to spiritual growth, satisfaction and self-realisation. Axiological consciousness is very much different from descriptive consciousness produced by metaphysical curiosity of the human mind. Jain *caryas* have propounded two axiological *nayas*, namely *ni caya* and *vyavah ra* for properly evaluating the manifested and un-manifested *pary yas* of self. Thus, we have axiological *anek nta* and the metaphysical *anek nta*.¹⁸

The *ni caya naya* grasps the soul in its undefiled state of existence in contradiction to the *vyavah ra naya*, which describes the self as bound and impure. No doubt, we are in the defiled form of existence from beginning-less past, but the *ni caya naya* reminds us of our spiritual magnificence and glory. It prompts the sullied self to behold its spiritual heritage. It endeavors to infuse and instill into our mind the imperativeness of *uddha bh vas* after abundantly showing us the empirical and evanescent character of *ubha* and *a ubha bh vas* that bind the soul to mundane existence. It does not assert that the soul is at present perfect, but simply affirms that the self ought to attain the height illuminated by it. It has the force of “ought” and not of “is”, but this force is valid for empirical selves. *ni caya naya* points to the potentiality of the empirical self to become pure and enjoy its unalloyed status.¹⁹

Briefly, to make *anek nta* reality intelligible from the metaphysical perspective, *dravy rthika* and *pary y rthika nayas* are necessary and to make an axiological assessment of *anek nta* reality from the spiritual perspective, *ni caya* and *vyavah ra nayas* cannot be dispensed with.

II. Some Intersections of *Anek nta* and Western Philosophy

1. Overlapping between *Nayav da* and Edmund Husserl's Phenomenology

Husserl's logical investigations are directed to the search for absolute or universally valid truth. The central motive of Husserl's philosophical endeavor is the search for certainty. He is sharp critique of relativism. Relativism, as Husserl thinks, is diminishing our confidence in rational certainty. He says that if truth is relative, being dependent on historical, cultural or psychological context or background, then it will differ with the difference of context. The ultimate result will be the difference of opinion with regard to truth. This will end in skepticism, where social discord will be the outcome. According to Husserl, this crisis ultimately leads us to look for truth as something contextual.²⁰

Jainism is philosophy of non-absolutism and relative pluralism. Jain thinkers would never agree with Husserl that relativism constitutes the crisis of the age. To them, relativism, instead of being the root cause of the crisis of man, is the way out and the only way out of all sorts of crisis. It is absolutistic conception of truth irrespective to the consideration of viewpoints that, the Jains will forcefully say, is at the root of all crisis of human civilization. Objects of our knowledge, according to Jains, have inexhaustible facets or aspects, and it is impossible for us, to know directly all the aspects of an object. Along with this, we cannot even exhaustively express all the multi-dimensional characteristics of particular object. These are the central point of difference concerning methodology and the outlook between the Jain doctrine and Husserl's viewpoint.

Naya is a viewpoint expressing the intention of speaker (knower), which takes cognizance of a particular (intended) aspect of object, apprehended through *pramāṇa*, valid organ of knowledge and which does not deny the other aspects of that reality. Husserl says the same thing. When we look at an object, what we get in relation to our viewpoint is only one aspect of the object. The view or the act of consciousness is called *noesis* and the partial and particular presentation of the object as revealed in the consciousness is called *noema*.²¹ Therefore, Husserl's conception of *noesis* is strictly parallel to the Jain concept of *naya*. *Noesis* has been defined as a meaning-giving intention and the Jain view of *naya* has been defined as intention of the knower (*abhiprāya*). *Noesis* gives only partial presentation (or *noema*) of the object, similar with the case of *naya*. According to Husserl, *noesis*, concerning an object, are infinite in number so also are the cases of *naya*. *Nayas* are also infinite in number. In this respect, Husserl can also say the same thing like the Jains without any inconsistency. In Husserl's term, an object as phenomenon has infinitely manifold noematic aspects.²²

Again, when Husserl says that object, as a system of innumerable *noemata* corresponding to innumerable *noesis*, is accessible to the knower through a noematic nucleus, he merely echoes with the view of the Jains in this regard. Objects are given with an essential one-sidedness because of the *perspectivism* (or *transcendental horizon*). This one-sidedness is exhibited not only in the totality of evidence of the real and objective world, but also in every particular object in it. Substantial viewpoint or *dravya rthika naya* in Jainism is thus, parallel to what in Husserlian language is called nucleus. This, the Jains call *abhedav tti*. Further, when Husserl says that the noematic nucleus contains within itself in the form of horizon, the hints of all the possible *noemata*, this also seems to be in agreement with Jains view. A *dravya* contains within itself the possibility of all the *pariyayas*. So, there is no contradiction in accepting the view that the substantial view point foreshadows the possibility of all the *pariyayas* that a substance can assume in the form of horizon, as the *noematic* nucleus, implicitly contains all the *pariyayas*. *Dravya rthika naya* contains all the *pariyaya naya-s* as hints.²³

In this respect, there is the basis for a point of identity between the different characteristics. Lastly, Husserl says, nothing new when he asserts, that full knowledge of an object, as a system of infinite *noemata* is never possible. Each *noema* in its reference to other *noemata* gives only an idea of the object in its totality and that the ultimate unity of perception is never a matter of experience, but always remains an ideal.²⁴ The Jain thinkers also hold the same point. It may be thus concluded that Jain thinking, when divested of its natural realistic attitude, can easily be susceptible to phenomenological interpretation and can be said to express the views very close to and almost identical with that of Husserl.

2. Overlapping between Anek nta and Ludwig Wittgenstein's Philosophy of Language

The word is a powerful medium of our daily life, social and intellectual, which was invested with the power of expressing meaning (idea or thing) by man himself. The word has also an intrinsic power of expression of its own. It travels from the mouth of the speaker to the ears of the listeners to reveal its meaning. Such revelation of expression is possible also by physical gestures. However, the clarity of words is not possible in those gestures or other kind of symbols, which also suffer from the difficulty of transmission and communication. That is why; the language is questioned for conveying meanings. Our ideas arise from language, and language in its turn makes those ideas expressible. This is indeed the reason

why the verbal viewpoint, which is mainly concerned with the philosophy of word, meaning and propositions, occupies an important position in the doctrine of *naya*-s.

According to Ludwig Wittgenstein, language is an ever-changing process, for every moment it accepts new words, new sentences and new rules. He gives some analogies of language as a game. First, he compares with tool kits in a toolbox. He says; think of the tools in the toolbox: there are hammer, plier, a saw, a screwdriver, a ruler, a glue pot, nails etc. The functions of words are as diverse as the function of these objects.²⁵ Actually, he wants to say that various types of language games are like various types of uses of words. This view can be compared with *evambh tanaya* ('such-like' standpoints) and *bh va nik epa* as it deals with the functional action of the words. According to the *evambh tanaya*, any word is meaningful only from viewpoint of its pragmatic use. For instance, the word *purandara* should be, according to this *evambh tanaya*, designated as such only, when he is actually engaged in the act of destroying his enemies.

Another important contribution of later Wittgenstein is the notion of the form of life. In *Philosophical Investigations*, he says that 'to imagine a language is to imagine a Form of Life.'²⁶ What does follow is that, there is some logical and conceptual connection between these two notions. Actually, the form of life draws attention to pre-linguistic behavior, which is essential presupposition of any language. He concluded, that to know words, sentences, or their combinatorial rules is not enough to understand any language, but the Form of Life (an environment), where any person is brought up, is also essential for commonsense understanding and for successful communication. Only then, can the correct language game be played and daily transactions be carried on successfully. This view of Form of Life could be compared with the Jain view of understanding of meaning of the word from four-dimensional perspective of substance, place, time and modes. Jains believe that there are also other determinants of existence and non-existence, viz., substance (*dravya*), location (*k etra*), time (*k la*), and modes (*bh va*). One perspective alone will not do. As individuals are born in a different place, a different time and in a different environment, understanding him/her and communicating with, we need to look into their Form of Life for successful communication and for functional operation. For example, the word 'knight' means one like sir Gallahad, when we are reading King Artur and his Knights of the Round Table. It refers to Peter F. Strawson when we speak of his knighting by the Queen in recognition of his erudition. It means a piece on a board of chess, the replica of a horse, with its peculiar moment on the board. Every word gives meaning only in the context. However, we do not understand it, and miscommunication and conflict between two or more views occurs.²⁷

By the theory of language games Wittgenstein has given a powerful blow to the traditional view of essentialism. The essentialists emphasize that every word has a fixed meaning. However, Wittgenstein maintains that the meaning of every word is conventional; it might change from time to time according to the different context. For instance, the word *Vaitara* is a name of sacred river in Hindu tradition, whereas in Jain tradition *Vaitara River* is considered as the river flowing to hell. Thus the four fold perspective of Jainism could be compared with the Wittgensteinian view of form of life. In this regard, Wittgenstein speaks in tune with the Jain perspective of *Sy dv da* and in parallel to the perspective of Derridian Deconstruction. Thus, he tries to establish a living language-related to the perspective forms of life. It is one of his most remarkable contributions in the field of philosophy of language.

It is clear that Wittgenstein view runs in parallel with the Jain view. Like the manifold, indeterminate and relative reality, its knowledge as well as verbal expression is also

manifold, indeterminate and relative. It is for our purpose only, that we fix the meaning of a particular word or a sentence according to the context, the intention to the speaker, the general purpose and so on. However, meaning is an in-exhaustive as reality itself.

3. Overlapping between Anek nta and Jacques Derrida's View on Deconstruction

The problem of word meaning and the problem of synonymy is an illustrative issue in Western postmodern philosophy. There is no one or 'the meaning' of any word. No two words can have a similar meaning in two different contexts. One cannot determine the meaning of a particular word absolutely. All the meanings of the similar words changes, according to the respective contexts. This is indeed, the reason why the verbal viewpoint, which is mainly concerned with the philosophy of word, meaning and propositions, occupies an important place in the Jain doctrine of *naya*. Therefore, *naya* is a partial standpoint, which determines the context-based use of words. The theory of *nik epa* (the selection of particular meaning from among the meanings of a word) in Jainism is understood as a theory of word meaning in terms of the present language philosophy. A word contains opposing non-synonymous meanings, where one is in the focus and the other one is in the margin, depending upon the context.²⁸

Jacques Derrida's view seems to be parallel with Jain concept of *anek nta*. He actually deals with philosophy of language in the mode of deconstruction. The conceptual argument for deconstruction depends on the relativity, which means the view that truth *per se* always expresses itself in different standpoints.²⁹ In Western world of philosophy, Derrida's critique focuses on privileging the spoken word over the written word. The spoken word is given a higher value because the speaker and the listener are both present during the utterance simultaneously. Derrida attacked this theory of presence and origins by questioning the notion of speech that is prior to a writing text. There is no temporal, special distance between speaker, speech and listener. This immediacy seems to guarantee the notion that in the spoken word, we know what we mean; we mean what we say, say what we mean, and know, what we have said. Whether or not perfect understanding always occur in fact. This image of perfectly self-present meaning is, according to Derrida, the underlying ideal of Western culture. This *logocentrism* considers writing to be only a *representation* of speech. In the course of this critique, Derrida simply reverses this value system and says that writing is prior to speech.³⁰

When Derrida attacked on the priority of speech over writing, he was debating, on which is very much parallel to the Jain view of non-absolutism, the notion of any sort of absolute. He supposes that nothing is stable; the structure *per se* is also not stable. Everything is tentative, there is no permanent *the* truth, *the* meaning, *the* text, *the* interpretation and *the* context. One cannot tie down the meaning of any word. Moreover, he says every sign is made up of signifier and signified. But he claims that there is no transcendental signified and no signified can be found as it is an abstract mental construction. Moreover, signified is never a finished product. It is like a cloud which forming is endless. So, the quest for the meaning of any word, would lead one to the endless deferral. Derrida says that as soon as there is meaning, there is 'différance', from French verb 'différer', which means both 'to differ' and 'to defer'. Derrida claimed that meaning is never immediate; it is always deferred.³¹ For example, let us try to tie the word 'meaning' of the meaning. The meaning of the word "meaning" according to the Oxford Dictionary is "what is meant." Further, it is searched and the meaning of "meant" is given as "what it means." If the word "means" meaning is searched, it is found to be "signify". Again, the same process is continued and we get the meaning of the word

“signify” as being “significant”. The meaning of the meaning is infinite in its implication, and that is what *anek nta* claims. Each word has infinite meanings, if dealt from different perspective.³²

Derrida emphasizes that language cannot refer to a fixed stable meaning. According to Derrida, language is structured as an endless deferral of meaning and any search for the essential, absolute stable meaning must, therefore, be considered metaphysical. There is no fixed element, no fundamental unit, no transcendental signified that is meaningful in itself.

In addition to this, Derrida pointed out the in everything (sign, text, context) whatever the opposite of it, is always already there, as a trace. According to Derrida, wherever there is endless deferral, there is a trace. For example, in light there is trace of darkness and vice versa. There is a trace of land in sea and vice versa. In adult, there is a trace of child; in man, there is a trace of woman. We cannot dichotomize and say, this is an absolute man or an absolute woman. Jain view of *anek nta* is in agreement with this concept of trace. c rya Hemacandra also says that in the particle of darkness, there are the particles of light and vice versa. In the view of Derrida, the other is always already present in the reality; one does not have to invent it. According to the Jain view, jar is defined by its resident qualities (red etc.) as well as by ‘non-jar.’ This metaphysical idea, presented in language, is confirmed in the third statement in *Saptabha g naya: sy d gha a asti ca n sti ca*.³³ The present jar is metaphysically determined and defined by non-present jar or non-jar. In this sense, the jar is also non-jar. In the Derridean language, the words are signs; the signified is another word. We move from word to word, with endless deferral. This is position of today’s philosophy of language.

According to *anek nta* philosophy when one quality becomes dominant in expression, the rest would be secondary at that time. It is on this basis that relativity has developed.³⁴ In this way, multiple truths can be expressed with the help of *sy d* particle. In this state, no attributes are left privileged. Along with this Derrida says, that if a sign is a sign of another sign, and if a text is a text of another text, then a context is a context of another context. This implies that even contextual meaning is not fixed and there is no limit to what may be called ‘contextual meaning.’³⁵ There is endless deferral in contextual meaning. Therefore, language, thought, and meaning are now all in an uncomfortable position; they are unstable.

In conclusion, Western and postmodern philosophers view seems to be running in parallel with the concept of relativity in *anek nta* mode, relativity of meaning, relativity of word and the impossibility of exhaustive cognition as well as expression of any object as accepted by Jain philosophers.

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Possibility of Acceptability of Aparigraha (Non-possession) in Interpersonal Relationships

Matej Linhart^{*}

Aparigraha (non-possession) is without any doubts one of the most important notions in the Jain ethics which should permeate whole life of the Jain practitioners and aim for higher stages in spiritual life. It is one the most important imperatives which is shared in all *rama* a traditions (even though it is formulated among main five moral instructions only in Jainism and Hinduism). What is well known among people interested in Indian traditions is external form of *aparigraha*. External *aparigraha* should lead man to inhibit his own desires and urges. Thus man considering *aparigraha* should limit his material wealth, he should restrict time which he spends for amusement, he should strive for the maximum possible modesty and humility. Of course this shouldn't lead to frustration and resignation, but exactly the opposite – correctly practiced *aparigraha* should lead man to inner calmness, detachment and bliss.

This aspect of *aparigraha* is well known and I would even dare to say that it is mostly the only perspective of *aparigraha* which we comprehend in the west when we study Indian ethics. The practice of *aparigraha* is much deeper and it has many other aspects which slope into the term internal *aparigraha*. In this point of view *aparigraha* is not only way to reduce amount of things we are using and we are attached to. The thing is starting to be more complex here – *aparigraha* in this point of view means also detachment from our relatives and from ourselves. This is the thing which is much more complicated for our understanding – why should we detach from ourselves, or even from people which we love? Is it right? And is it even possible? Even though there are undoubtedly trends in forms of external detachment and minimalism in western society, this idea of internal detachment does not seem familiar to us.

With respect to these questions I would like to try find an answers (or more accurately a suggestions) if there is any chance to adapt idea of *aparigraha* in contemporary Christian society, specifically as a method to resolve some of issues of interpersonal relationships nowadays. What was a motivation for this topic? Well, as we now, political and social conditions now are not ideal at all. There are many issues in our society and the things are not getting better. If so, it's not on the global scale. My opinion is that if we want a change, there is no time for waiting and just reacting. There is a need for an action and in my opinion, the action, the change – the place where everyone should start is on himself. And this is the place where comes an idea of detachment toward ourselves and others.

So the issue which I would like to examine consists of several questions. Is this conception totally unknown and alien in western Christian society? If not, where we can find these practices in Christian society and what exactly is their meaning? Is it entirely different from the Jain point of view? And last, but not least – can we use some of these notions in our contemporary Christian society? Is there any justification of adoption of *aparigraha* in interpersonal relationships? Is there some help for our society's issues nowadays? It ought to be mentioned that even internal *aparigraha* is quite wide conception so with respect to extent

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of this work I would like to focus only on the question of detachment against other people and self of individual.

Before we proceed there is need of answering question – what is the goal of Christianity and Jainism? Does it even make sense to think about correspondence of one religion and other – because as we know the framework of Jain and Christian metaphysics (or theology) is totally different. Both sides have their own ideas which have a form of dogma – the line, which cannot be crossed if there is at least some adherence to tradition, whether it is Christianity or Jainism. As an example of these friction areas we can mention an idea of existence of God, creation of word, mercifulness of God, and many others in Christian theology and idea of reincarnation, soul substance that is equivalent for every human being and as would many Christians say atheism on the side of Jainism. But there is still one great goal, which is same for both sides, even though we can call it many names and that is liberation or salvation if you wish. If we look at this goal only as on the intention without concrete form, then we can say it is identical.¹ It is an effort to achieve a state of bliss and freedom from evil which is eternal. This can even remind us the definition of mysticism by the great western scholar of spirituality among religions Evelyn Underhill: “Mysticism is the art of union with Reality. The mystic is a person who has attained that union in greater or less degree; or who aims at and believes in such attainment.”² We can speculate about outer form but the essence is quite the same. I am aware that this statement is oversimplifying but provides us also the explanation why we could learn something from the teaching of Jainism.

There are many interesting notions and quotes of monks and mystics of medieval Christian church which advocate a positive statement about detachment of some extent. There is also an interesting institution of monastic life within Christianity. But before investigation of this form of Christianity we can even ask – are there any proofs of encouragement to observing of examined type of *aparigraha*? Let us examine three passages of gospel and consider how these three fit into the conception of *aparigraha*.

First on of them is: “If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your own people, what are you doing more than others? Do not even pagans do that?”³ In my opinion we can find very similar intention as in the case of *aparigraha* vow. What is discussed here is an imperative to love everyone. And as we can see there is also a criticism of loving only people who also love us. Why? Because here we meet a demand of Jesus to outreach our predisposition to behave accordingly to behaviour of others. We are requested to leave our judgments and to have the best possible attitude towards everyone. On the other hand we can even see here implicitly questioning of our regular idea of love. I will return to this point later.

Second passage is: “While Jesus was still talking to the crowd, his mother and brothers stood outside, wanting to speak to him. Someone told him, ‘Your mother and brothers are standing outside, wanting to speak to you.’ He replied to him, ‘Who is my mother, and who are my brothers?’ Pointing to his disciples, he said, ‘Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother.’”⁴ Even though this passage seems a bit disturbing, here we can see another great example of *aparigraha*. We don’t have evidence in gospel that Jesus leave his family and didn’t see them again. Actually there are the verses where he visits again his hometown, or the passage when his mother and sister are standing near cross. On the other hand, there is an evidence that his approach towards the family wasn’t very common. We can see a difference beside the regular relations in the family. He speaks here as a person detached from family relationships and

also gives there one of the biggest justifications and explanations for later church monastic life.

Third passage is from Luke: "If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters - yes, even their own life such a person cannot be my disciple."⁵ This passage seems confusing or even disturbing. Why should we hate our relatives (or ourselves)? Is it really what we should do? It isn't – Jesus says on many other places that we have to love other people as we showed above. No, with respect to other words of Jesus, there is probably a notion that everyone should erase every difference in relationships among people he knows. There shouldn't be any difference between me, my mother or any other person. The aspirant should see equality among every human being. This postulate is also formulated even in Jainism, although the equality there is not considered only among people but among all living beings as we mentioned before.

There are many and many other places which show Jesus' approach to relatives and other people but these three should be sufficient with respect to extent. These three are very provocative and disturbing with respect to Christian theology and ethics but as we can see, the doctrine of detachment may be one of the keys for interpretation.

Soon after the rise of the Christian church many sects and smaller formations came to life. One very specific group of these people were so-called Desert Fathers established in third century AD. This group of monks, which left civilization and went to desert, is very interesting for our comparison. These ascetics came to desert because they strived for the silence; they wanted to leave all pleasures and disturbances behind them. For desert fathers there wasn't any possibility for cohesion of church and politics. Thus they left not only their material urges but also their longing for the authority and fame. They also honoured internal work and chastity and forgiveness – practice meant much more than a study for them. They used their time in separation for cultivating their characters and deeds. Of course they underwent also long fasts. Therefore we can see that even Desert Fathers were familiar with similar values. Because tradition of Desert Fathers is very rich and there were many of them, will just demonstrate their teaching by two quotes without any further commentary. Reader can surely see that these are also solid proofs of practice of detachment in the tradition of Desert Fathers.⁶

- A brother questioned Abba Arsenius to hear a word of him and the old man said to him, 'Strive with all your might to bring your interior activity into accord with God, and you will overcome exterior passions.'⁷
- Abba Isidore said, 'One day I went to the market place to sell some small goods; when I saw anger approaching me, I left the things and fled.'⁸

Next stage of this description has to be at least for a while medieval monastic life for as we should, the hermits and monks were the ones who listened the call for the detachment of first church most intensively – which is absolutely understandable as we can see it even in many other religious traditions where the most rigorous observance of religious practices is held among monks.

There were many monastic orders in Europe during medieval, although we can't speak about homogeneity at all. Every single order had (and many of them still have) its own regulations and rules. With respect to this we can find many types of spirituality and practices among these orders (or even individuals). From orders rich which goal was manage wealth and

properties of church to mendicant orders refusing any form of property. Also many of these orders have been strictly isolated from outer world, thus maintain the detachment of relation to society. At these times there were many great figures, we can name for example Francis of Assisi, Meister Eckhart, Thomas a Kempfi, or Ignatius of Loyola. Christian mysticism of medieval is large enough for the separate paper. Again, let us just add two quotes by mystics of this period:

- St Francis: Above all the grace and the gifts that Christ gives to his beloved is that of overcoming self.⁹
- Thomas a Kempfi: Who has a harder fight than he who is striving to overcome himself.¹⁰

Nevertheless we could find thousands of personalities till current time. Let's just summarize what we discovered so far. The idea of detachment of worldly objects, other people and also of our inner desires and tendencies is known very well in Christian tradition, even though the final goal is different comparing the doctrine of Jainism. It is understandable that inner practice (prayers/meditations) is not the same, but we can find many similarities in other practices of external and internal detachment.

Let us therefore ask the question – what is the current situation in a western world? Do we know how to detach from others, or ourselves? What do we think about it?

We know about environmental issues, consumerism and other contemporary kinds of issues that *aparigraha* might help to solve.¹¹ But what about our attachments in interpersonal relationships? Is it a thing which doesn't affect us or are there some borders which we can hardly cross?

In our society there is a considerable emphasis on the internal feelings, pleasure and firm connections to other people. We can see this everywhere – among members of our own families, among our friends and other familiar people. It is the thing which seems totally normal to us. There are not many people who would question it. In our thinking emotional bond is totally normal and it the thing which makes our relationships deep and real. It is our feeling towards other what seems like most real and authentic in this world. It is paradoxical situation because as we have seen before – older Christianity pointed very often in another direction – to accept everyone in same way. As many Christian mystics stated – the worldly love is finite. But when the God fills your mind, the love becomes perfect and infinite.

As we said, too see a difference between people seems quite normal. We have friends, we have people that we love, there are people who don't make any impress on us, and there are people strange and even hostile sometimes. Actually it seems as a highest theorem of our contemporary society – to see a difference between people, because then you can have some emotional bondage. This is the first characteristic – relation against others. And of course we can follow this trend in our contemporary culture – turn on the television and can guarantee that you will find some TV show. And what is really interesting is fact, that these shows are quite different from the culture of the past. We don't see closed stories with some meaning or message. There are almost infinite TV shows with hundreds and hundreds episodes about daily relationships of several people without any deeper meaning. This is image of life in present culture.

Second imperative of society is also very strong - be different from others! It is the highest goal for many people as the society suggests that it is the most important and most adventurous matter of life – “Express yourself! Show who you really are! Be unique and step out of the shade of a daily life. You can do it! Look on all of these options which you have!” And of course there are many choices provided in our culture. You can express your inner self in every single aspect of your life. You can express your uniqueness by choice of your wardrobe; you can express yourself through your hobby and political affiliation. Your favourite books and films define you. And of course, as you can see in commercials daily, one of the best ways to express yourself is by the choice of food, or lemonade of your favourite brand. Just look at any food commercial in television promoting food. The end is same every time – a man comes to his favourite restaurant or shop, there is a lot of shine, pleasant music, he grabs it, he eats it and at the end, he smiles. So this is the prophecy of contemporary business – consume and thus you will be happy.¹²

And also this notion of uniqueness of one is supported by many instruments of our days. There is no moment where we can step out of this game, technologies allowed us this. Thus wherever we are, we have an opportunity to be online via not only our laptops but for a several last years also via our tablets and smart phones. And it's not only a way to communicate with second person only. Since social networks spread we can be online all day almost on every place.¹³ Thus we are approaching uniqueness of others constantly and we are requested to do the same. Loneliness became something despised these days. Therefore it is not so difficult to recognize that loneliness isn't welcomed in our society and these instruments are very successful in its diminishing and vilifying.¹⁴

Kamla Jain pointed on this problem in her book *Aparigraha: Humane Solution* although she spoke only about influence of television in entertainment revolution mentioned above. The book was published twenty years ago and since that moment, situation seems to be much more disquieting nowadays.

But there is another question which we have to consider – is root of all contemporary consumerism itself in our desires (thus in a simple urge to consume, to own things, to enjoy) or is somewhere else? For example above mentioned idea of expression ourselves to others. I don't really say that all consumerism is caused by this factor. Not at all. Urges to own rule were here before our contemporary society and before our advanced technologies. But I see there another huge source of these tendencies which has really big potential to change our society and our opinions about real values.

But let's take a look on the issue of relations to others. As we said before western society usually values an image of strong emotional bondages towards others. In western point of view it is necessary to have them because that's the only way to be authentic. And it seems very natural; it's not too difficult to understand it. One can easily imagine how would react girl, when her loved one would return from long journey and told her that he hasn't look forward to see her. Or imagine that son studying abroad for many years' returns home and parents greet him causally as anyone else. We can hardly think about functionality of our relationships without emotions. Is it even possible to think about detachment in our relationships? So far that it seems only as an approach of hermits. On the other hand we can see overreacting daily if not in our own lives, maybe in the lives of others. And the one who is honest to oneself knows that even he suffers often from his emotional bondages towards others.

What does contemporary psychology say about this issue? Does it favour rich emotions or detached approach? In general view psychology evaluates emotional life positively with techniques and advises how to avoid unfavourable emotions and emotional state. In fact there also exists an attachment theory in psychology. It started in 60s of last century by John Bowlby and it was evolving till now. For a long time it was built around the relation of mother and her baby, where attachment was described as an emotional bond between mother and baby and its purpose serves as way to preserve the life of vulnerable infant. Nevertheless the theory evolved and at the beginning of this millennium another scholars extended their focus not only on mothers and infants, but also mothers (or parents generally) and adults and at the end the relationship between romantic partners. Thus it is used by contemporary therapists to describe interpersonal attachments – they use their modified theory to help clients overcome their loss. However they admit benefits of attachment such as: (1) attachment is an innate motivating force; (2) attachment as secured dependence complements autonomy; (3) attachment offers an essential safe haven; (4) attachment offers a secure base. Although the latest characteristics of this attachment describe that it may affect person in many unpleasant ways as psychologists admit.¹⁵

The position of psychology against emotional detachment doesn't seem so positive. Psychology emphasizes importance of internal feelings, although it admits that feelings have to be controlled and they shouldn't lead to state of depression and anxiety. What's the attitude of psychology to emotional detachment? Psychology understands emotional detachment as an internal state which is baneful and it indicates some form of serious psychic disfunction such as: schizoid personality disorder, post-traumatic stress disorder and sociopathy, or psychopathy.¹⁶ There is whole school of psychology of attachment. Psychology does not suggest total detachment but only to control of emotions and calming the pernicious ones.

But still if we read many of these old manuscripts of our monks and mystics or if we will have an opportunity to spoke with some people practicing monastic life, we will get plenty of statements which will value this kind of detachment very high. Why do we reject this practice then? In my opinion it's because of the gap between laity and monks, or ascetics. It seems that this kind of detachment is possible only in moment when spiritual aspirant is able to overcome gap between worldly life and desired state of renouncing. Therefore I believe (and that's from my personal meetings with these kinds of people even here among Jains) that this state of mind and calmness is possible but it requires another condition (whether internal and external). As we now, this coincides with Jain and even Christian monastic life. There are other external regulations – such as diets, celibacy, vigils, etc. And also there are many other internal limitations (chastity, study of scriptures, internal practices as meditations or prayers). This is probably one of the reasons why there is sort of suspicion against mysticism in Christianity, because when people try these procedures on their own and just pick what they like it might lead to some undesirable states of mind.

But as I believe we can still learn something from these practices even in daily life as Evelyn Underhill suggested in her essay *The mystic and corporate life*. And even though the highest states of mind and detachment might seem too difficult for us, we can at least draw inspiration from our more advanced contemporaries.¹⁷ There is still a lot of work on ourselves – we have to calm our urges and desires, we have to examine more ourselves and finally what seems to be a huge task – we also have to learn how to stay silent for a while, or alone. All of new technologies are the medium of unbelievable entertainment and this simple thing, just stains calm and silent for a while is starting to be a real challenge. As we have seen above there is a lot of internal issues that we have to fight and fortunately we have a lot

of inspiration in our more spiritual contemporaries. And of course as we could see, the ideas of *aparigraha* are not foreign and alien for western society. Therefore there are many opportunities (and reasons) to study non-attachment which seems to be universal for both of these traditions and mostly important – to learn how to practice it.

References:

- 1 Though this is basically the statement of the school of phenomenology of religion, I believe we can use this statement for speculative topic of our kind.
- 2 Underhill, Evelyn. *Practical Mysticism*. Columbus, OH: Ariel Press, 1942: 23.
- 3 Matthew 5:46-47.
- 4 Matthew 12:47-50.
- 5 Luke 14:26
- 6 For more information about detachment in tradition of desert fathers, see: Chryssavgis, John, *In the Heart of the Desert: The Spirituality of the Desert Fathers and Mothers*. Bloomington, IN: World Wisdom, 2003: 69-74.
- 7 Ward, Benedicta. Trans. *The Sayings of the Desert Fathers: The Alphabetical Collection*. Kalamazoo, Michigan: Cistercian Publication, 1984: 10.
- 8 Ibid 97.
Thus there is a large diversity and some western scholars tend to divide these techniques in different categories and schools. We can see this trend in the works of western scholars aiming their research to study of mysticism. Point of the statement is that there is a huge amount of approaches in spiritual life even in one tradition.
- 9 Rhodes, Ron. *1001 Unforgettable Quotes about God, Faith and The Bible*. Eugene. Oregon: Harvest House Publishers, 2011: 197.
- 10 “Thomas a Kempis Quotes.” Brainy Quote. Web. 7 January 2019.
<https://www.brainyquote.com/authors/thomas_a_kempis>
- 11 See first two chapters of Jain, Kamla, *Aparigraha – The Humane Solution*. Varanasi: Parshwanath Vidyapeeth, 1998.
- 12 We can find many challenging remarks on this topic in the works of thinkers interested in an idea of anti-consumerism. For Example, see: Kasser, Tim. *The High Price of Materialism*. Cambridge, London: MIT Press, 2002. Author’s point of view is genuinely clear if take into account that he opens first chapter by citation of part of the ninth chapter of Tao Te Ching: “Chase after money and security and your heart will never unclench. Care about people’s approval and you will be their prisoner. Do your work, and then step back. The only path to serenity.”
- 13 Even though I really appreciate the work of Kamla Jain (see note 11), the spread and technological development of last years is incredibly fast – therefore there’s a large missing piece of reflection of contemporary technologies in last two decades. Especially the problematic of social network is a huge challenge for reflection from Jain point of view.
- 14 However, there is on book that has to be mentioned – Coplan, Robert J. and Julie C. Bowker. Eds. *The Handbook of Solitude: Psychological Perspectives on Social Isolation, Social Withdrawal and Being Alone*. Hoboken, New Jersey: Wiley-Blackwell, 2014. The idea of strictly negative understanding of loneliness is disproved here. There is also an article by Yair Amichai-Hamburger and Barry H. Schneider examining the connection of internet and its effects on human states of mind. They state that the effects are quite ambivalent.
- 15 Johnson, Susan M. *The Practice of Emotionally Focused Couple Therapy*. New York and Hove: Burnner Routledge, 2004: 25-32.
- 16 Patrick, Christopher J.; D. C. Fowles, and Robert F. Krueger. “Triarchic conceptualization of psychopathy: Developmental origins of disinhibition, boldness, and meanness.” *Development and Psychopathology*. 21.3 (2009): 913–938.
- 17 Underhill, Evelyn. *The Essentials of Mysticism and other Essays*. New York: AMS Press INC, 1976: 42-43.

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