CHAPTER – 2

SCIENTIFIC VISION OF ENVIRONMENT IN JAINISM

Introduction
2.1 Theory of Cosmos and Natural Resources
2.2 Man and his Environment and the Concept of God
2.3 Anekāntavāda and Environmental Consciousness
2.4 Syādvāda and Environmental Principle
2.5 Theory of Karma and Commitment to the Environment
CHAPTER II

SCIENTIFIC VISION OF ENVIRONMENT IN JAINISM

Introduction

“Religion is basically virtue, which is grounded in the spiritual nature of man.”¹

“It is becoming increasingly evident that abundant scientific knowledge of the environmental crisis is available and numerous political and economic statements have been formulated. Yet we seem to lack the political, economic, and scientific leadership to make necessary changes. Moreover, what are still lacking are the religious commitment, moral imagination, and ethical engagement to transform the environmental crisis from an issue on paper to one of effective policy, from rhetoric in print to realism in action. Why, nearly fifty after Fairfield Osborne’s warning in Our Plundered Planet and more than thirty years since Rachel Carson’s Silent Spring, are we still wondering, is it too late?”²

“It is important to ask where the religions have been on these issues and why they themselves have been so late in their involvement. Have issues of personal salvation superseded all others? Have divine-human relations been primary? Have anthropocentric ethics have been all-consuming? Has the material world of nature been devalued by religion? Does the search for other worldly rewards override commitment to this world? Did the religions simply surrender their natural theologies and concerns with exploring purpose in nature to positivistic scientific cosmologies? In beginning to addressing these questions, we still have not exhausted all the reasons for religion’s lack of attention to the environmental crisis. The reasons may not be readily apparent, but clearly they require further exploration and explanation.”³
Indeed, as E.N. Anderson has documented with impressive detail, “all traditional societies that have succeeded in managing resources, overtime, have done it in part through religious or ritual representation of resource management”.

“Serious scientific workers are the only profoundly religious people,” said modern scientist, revered as the Father of Atomic Space Age, Albert Einstein. Religious percept forms the basis of scientific concept.

Environmental theory of Jainism is one such serious scientific introspection and its approach to the nature ultimately turns out to be a profoundly spiritual approach towards oneself. Every spiritual path starts from some form of conviction or belief. The convictions of the jains may be described by four basic axioms from which the whole path can be understood. These try to answer questions such as ‘why are we imperfect?’ and ‘what should we do about it? If we were all immortal, perfect and eternally happy with fulfillment of every desire, there would be no place for any form of spiritual path. However, in reality, one goes through various ups and downs of life and pleasure and pain as the main themes of existence.”

Further, one comes across all types of living entities who react differently to these various pressures. Why are there these differences? Why is one born handicapped? Why are there good people and bad? Is there anyone who could be ‘perfect’? Are death, decay and disease inevitable? Why are there different forms of life? The four axioms constructed here attempt to answer these questions from the Jain standpoint and they are as follows:

1. The soul exists in contamination with karmic matter and it longs to be purified.
2. Living beings differ due to the varying density and types of kārmic matter.

3. The kārmic bondage leads the soul through the states of existences (cycles).

4. Kārmic fusion is due to perverted views, non-restraint, carelessness, passions and activities.

5. Violence to oneself and others results in the formation of the heaviest new kārmic matter, whereas helping others towards moksa with positive non-violence results into the lightest new kārmic matter.

6. Austerity forms the kārmic shield against new karmans as well as setting the decaying process in the old kārmic matter.⁶

These scientific postulates of Jainism look directly at the roots of the tree of existence and thus environment rather than its branches. It is based on the principle that purity of the self is reflected as environmental sanctity. “The soul is the begetter of both happiness and sorrow; it is its own friend and foe.”⁷

Jaina scientific vision of environment awakens and persuades every individual towards sustainable nature through simple steps of reasoning.

1. What environment is to man cannot be preserved and protected from further crisis if what man is to environment, is not realised. Here environment includes everything that surrounds man.

2. The relation should be ‘self-austerities-earth’ and no ‘divine-human’ or ‘human-human’ relation.

3. Jaina scientific analysis of existence is practical and progressive. There is no theory of nature as God or God as nature or God
above nature. Everything attributed to self and self attributes everything to nature. It is right faith, right knowledge and right conduct is the basis of all existence is analysed in the light of cause and effect relationship of one's thought, word or deed to restore the harmony in nature and redeem self of his 'Karmas'.

4. Philosophy of Jainism advocated resolves all types of crises at the physical, social, economical, political, legal business and trade practices, by imparting the right faith and knowledge. It targets each and every srāvaka i.e. layman and makes him aware of his role of existence towards not only nature and his fellow beings but also towards matter and energy.

5. According to Jaina scientific vision, every substance, be it air, water, earth, or flora and fauna, maintains its reality though it is capable of modification and decay. Environment around us constitutes a life support system. Through a process of natural selection and elimination, it is the environment that has caused the evolution of the biological spectrum, the biosphere, as it exists today. Man is a part of this biosphere to survive; he depends on other beings in this biosphere — non-living beings like soil, river, rocks, minerals, etc. and living beings like animals, plants and fellow human beings. So he cannot live in isolation. He can exist only in interdependence with nature and other creatures. So, as an evolved creature, it is his responsibility to conserve environment. His very survival depends on the understanding of Mahāvīra's concept of Karma given in the place of creator, God. This is as scientific as the Law of causation of scientific enquiry. Mahāvīra said that man is the architect of his own destiny and he can rise only by his own efforts and not by the grace of any external agency. "God is devoid of attachment, hence there is no need for him to create this universe, which is
beginning less and endless." Every inexplicable event in the life of an individual occurs due to the Karmas accumulated by him. *Karma* is conceived as something essentially material, which gets interlinked with immaterial soul.

"According to Jainism every substance in the universe possesses the quality of permanency (*dhrauvya*), with origination (*Utpāda*), and cessation (*Vyaya*) as modifications of itself. Such modifications can be understood with reference to gold. Suppose we make an ornament, the original mass of gold suffers a modification, the fundamental form is destroyed (*vyaya*), a new form is produced (*Utpāda*) but the substance gold persists (*Dhrauya*) throughout the change. So, the substance is any existence, which has the important characteristic of persistence through change. Substance is understood to have three aspects. It is ‘Sat’, substantiality or existence: it has the quality of permanence through birth and death and lastly it is the basis in which attributes rest and modification takes place. However, birth does not mean coming into being out of nothing: it means the production or development of new form. Death does not mean complete annihilation of the substance, but simply the death of the previous form. This dialectical triad of birth, death and permanence is not only recognized by the scientist like Darwin and Spencer, but by the great French philosopher Bergson, who raised it to an important philosophical principle." According to Jainism, if man intervenes in this natural process of modification, it may result in decay prematurely. It is important to stress here that for peaceful existence; coexistence and compassion should be the basis of living. And elements that are destructive and disruptive like anger; greed, lust, hatred, envy,
ego, etc. should go out of existence. However what is occurring in the world today is the opposite. The destructive elements are thriving while the life giving and sustaining qualities are going out of existence. This is the root cause of all our problems. According to Jaina philosophy, man can escape from this vicious circle of *Karma* and suffering only by coexisting with *Jīva* and *Ajīva* and not existing for himself. When man is free from *Karma*, the environment will naturally be restored to its original purity.

6. Jaina *Karma* theory plays a very significant role in resolving the crises at all levels for it revolves on the axis of cause and effect. According to this theory, by exploiting natural and human resources, man is causing not only environmental crisis, but also self inviting an influx of *Karma*. So self will be the sufferer ultimately. There is nothing unscientific or fatal about it. As man sows, so he reaps. According to Jainism, it is only through the self-imposed *Aparigraha* and *Ahimsā*, self can restore peace and prosperity on the earth.

7. *Ācārāṅgā sūtra* educates "the worthy men of the past, present and the future all say thus, speak thus, declare thus, explain thus; all breathing, existing, living and sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented. This is the pure, eternal and unchangeable law or the tenet of religion."\(^\text{10}\)

All the above indicators point to the inescapable fact that man the tormentor of the earth, alone is the most tortured entity. Can Jaina Theory of cosmos, concept of God and theory of *karma* practically help, to arrest, further torture to man by putting an end to ‘Man the tormentor of the earth’, is analysed in the following sections.
2.1 Theory of Cosmos and Natural Resources

"The days that pass will never return. They bear fruit only for him who abides by Dharma."

Yes, the days and nights that have gone by will never return. Once, long time ago, nature was bountiful — forests were abundant, rivers were pure, and there was rich diversity, and man as a hunter and wanderer, coexisted peacefully with his surroundings. He made everything else subservient to his living; the result is futile and not fruitful. Whatever little has been left of the original surroundings can be restored at least now through the spiritual weapon, the Añuvratas, of course with Jaina theory of cosmos as prerequisite knowledge. "The cosmos is not a separately existing entity. But the six types of self-existing substances (dravya) are collectively called as cosmos. The number of substances is six only. But their subdivisions guṇas) is called substance. That (quality) which exists in all the parts (spatial units called pradeshas) of the substance and in all its modifications is called attribute are numerous and infinite."  

Theory of cosmos proposed in Jainism does not believe that nature is subservient to God. It is scientific and has a direct bearing upon the subject of protection and preservation of natural resources. It gains greater significance in the present scenario when man is exploiting natural and human resources ruthlessly. Few examples will help us understand how man is tormenting the very earth that sustains him.

"Consider this: Thirty three per cent of forests have been damaged by acid rains in Europe alone and the biggest culprit being thermal power plants. Six billion hectares of productive croplands have become deserts because of mismanagement. Every year 2.6 billion tones of topsoil are being washed off. And it takes one thousand and two hundred years to produce one inch of fertile soil."
Irony is that exploitation of natural resources can be traced down to only two per cent of world’s population who consume eighty per cent of the resources. Twenty per cent of them consume fifteen per cent of world resources, while seventy two per cent of world population shares five per cent of all resources.

A comprehensive view of importance of aspects before three hundred years and after three hundred years reveals:


The above observations reveal that natural resources have been ravaged and savaged by man for selfish reasons.

“Primitive man, who was less knowledgeable than we are, was wiser in his relationship with nature. He was essentially a part and parcel of natural environment. His basic requirements were limited to food and shelter — like all other animals. Food could be collected from surroundings while caves, bushes and trees were enough to provide shelter. For a major part of his existence since his appearance on the planet, man lived the life of a hunter and gatherer of food material. It was during the phase of domestication of animals and cultivation of plants that necessity compelled him to clear natural vegetation to make room for his animals and plants. Natural ecosystems were modified, vegetation was destroyed, flattened areas fenced off with stones, thorny bushes, logs etc. to accommodate his establishment, crops and grazing fields. Increased use of metals led to industrial revolution by the Seventeenth century. The situation further changed with the
advancement of science and technology. In the Eighteenth century, a
spate of epidemics and natural calamities led to high mortality rates and
reduction in the world's population. The Twentieth century saw
advances in medical sciences and hence a decrease in the death rates,
while the birth rates increased.\textsuperscript{14}

The present day scenario: We are on the verge of population
explosion. Limited needs have been replaced by unlimited wants and
greed and consequent exploitation of the nature indiscriminately, with
the result that two per cent of the world's population consumes eighty
per cent of the world's resources. And economic policies of most
countries are only serving to widen the gap between the haves and the
have-nots.

With regard to the environmental crisis, affluence of developed
countries of the world and the desperate poverty of the underdeveloped
countries — both conditions are injurious to the life support system of
our planet. Human life in developed countries requires large amounts of
energy and material inputs. In turn a ceaseless stream of wastes is
generated which damages the environment and results in rapid
depletion of resources of our planet.

Common man generally claims that he has been created for an
unknown reason by the Almighty and is therefore living. And that he
has no knowledge of ecology, ecosystems, environment or resources.
Supplementing this escapist view is ubiquitous superstition. Some of
them support the preservation of natural resources, but more often than
not superstitions are destructive and anti-nature.

"Judaism and Christianity come in handy to understand nature
free from superstitions. But in the process they are also endorsing the
misuse and exploitation of nature. Concepts of creator-God and creation
have delinked man from nature, but for his role, as an enjoyer of its
fruits. For Muslims, God or Allah, is believed to have created the earth
in two days, placed the mountains, which tower above it; he blessed and distributed the nourishment in four days for the cravings of all alike; he created the heavens in two days. This concept in the Quran is founded upon a story in the Genesis. So common man thinks a God, for him to live, creates that world."

"In Hinduism, we have more than one theory about the act of creation. The Sāṅkhya school of thought postulates that the universe has evolved through the interaction of Prakṛti (prime matter) and puruṣa (individual consciousness of intelligence). The Vedānta School maintains that everything in the universe and the universe itself is nothing other than God's own essence. In Hinduism, creation is explained as Līla or sport of the Brahman. We find the creation of holy trinity — Brahma the creator, Vishnu the preser and Shiva the destroyer. Dr S Radhakrishnan says, the aim of the universe for the Upanishads is to produce beings in whom mind (mānas) and intellect (vijñāna), shall lead to spiritual excellence (Ananda)."

The heart of Hinduism (Upanishads), is basically a philosophy of the self and thus spiritual, but the God conceived in Purāṇas and myths as a protector who will shield his (or her) devotees from evil or grant devotees' wishes, if he is pleased with their prayers or offerings contributes to the personal god who creates and protects which further leads to escapist attitude of man.

But religions like Jainism, Buddhism and čārvāka (materialists) do not ascribe to creator God or an intelligent God. Buddha regarded the universe as transient and incontinuous flux; he discouraged metaphysical speculation as a futile exercise. čārvākas preach dance-and-die theory, i.e., a materialistic philosophy.

Jainism neither believes in God, the creator nor does it support the concept of appeasing the almighty, nor the escapism concept, nor
does it delink man from nature. Jaina cosmology is positive, practical and closer to understanding of the environment as required today.

Jain theory of cosmos scientifically reveals the orderliness and coexistence principle operating in nature. The disorderliness and disharmony causing environmental crisis at all levels is due to kārmic matter in the cosmos, which by itself is neither harmful or harmless but soul contaminated by this is certainly a crisis at the state of self and thus environment. Knowledge and analysis of kārmic matter is as essential as the environmental crisis. So the knowledge of the components of the universe as dealt under Jainism is inevitable to trace the role of kārmic matter played in binding the soul by karma reflecting the crisis in the environment. In this chapter, I want to introduce a few concepts — the components of the universe as dealt with, under Jainism. Knowledge of these components or substances is essential to identify and stop their exploitation. Positive and mandatory measures to prevent and arrest misuse and abuse of environment by man have been dealt with in the following sections. Jaina theory is a blend of scientific and spiritual aspects. It is scientific in considering the universe as external and uncreated. It is subjective to integration and dissolution in its forms and aspects.

According to “Jaina Cosmology the universe comprises sis Dravyas, Substances or Realities. A Dravya, Substance or reality has been defined as any substantiality or existence which has the important characteristic of persistence through change, i.e., it undergoes a transformation and re-appears in a new form while the original substantiality still abides. Also a Reality is the basis in which attributes rest and modifications take place.

The six realities are (1) The Soul, (Jīva) (2) Matter, (Ajīva) (3) Space, (ākāśa) (4) Time, (kāla) (5) a non-material medium for the motion of souls and the propagation of matter and energy (dharma)
and (6) the Field through which the gravitational and electromagnetic forces operate for maintaining the unity of the microscopic as well as of the macroscopic worlds (adharma).

The number of substances is fixed as six; it can never be seven or five. These substances are eternal and unchanging in their characteristics. Leaving aside the substance matter all others are non-material and formless and hence devoid of all properties associated with matter."^{17}

"Ajīvakāya dharmādharmākāśa-pudgalaḥ"^{18}. The last substance mentioned in the Sūtra is Pudgala, which falls within the category of non-living substances. Pudgalah is translated as 'matter and energy' and it is exactly in this sense that the Jain writers have used the term. At this stage we shall discuss only one phase of Pudgala Dravya. The word Pudgala has the following derivation: - 'Pud' means 'to combine' and 'gala' means 'to dissociate'.

Hence the root meaning of the word Pudgala is: "that which undergoes modifications by combinations and dissociations." This definition of Pudgala is so full of significance and deep meaning that those who are conversant with the developments in modern atomic physics can fully admire and appreciate the use of the word 'Pudgala' to denote matter. One form of matter is changed into another form by the combinations and dissociations of elementary constituents of matter, viz., electrons and neutrons."^{19}

"Ajīva comprises: Pudgala, meaning matter and energy. It includes solids, liquids, gases, energy and fine kārmic matter. The positive aspect of cosmology in Jainism, like modern science, lies in identifying life with protoplasm or a living cell, which responds to external stimuli. The external stimuli are rationally associated with the Jīva or soul that experiences pleasure, pain, life and death through the agency of kārmic matter. kārmic matter occupies an important position
in Jainism, which asserts that universe can sustain as cosmos and not chaos. It explains man's life on earth as a logical sequence of cause and effect.

Let us observe objectively here: "kārmic matter is a kind of Pudgala, which is Ajīva, along with the other aspects — solid, liquid, gases, etc. kārmic matter is not only fine matter, but also energy. The soul and cosmos, i.e., Jīva and Ajīva, are bound by or get liberated only in relation to kārmic matter". But kārmic matter by itself does not result in any misery. For example: an industrialist to save the expense of filtered chimneys does not invest in it though he knows that it is causing air pollution, which is harmful to ecology. We consider this as industrial pollution and start treating the problem technologically; but I'm sorry to say that it is not industrial pollution, but individual pollution. Non-investment of money for protection of ecology reveals an industrialist's attachment towards his wealth, above all else. This sort of infatuate attachment is the kārmic matter, which soils the soul more than the environmental pollution. It is the passionate self that invites kārmic matter, which results in the modified and degraded cosmos that exists today.

"Dharma is a substance that assists the movement of moving Jīva around Pudgala. This is the medium of motion. And Adharma, its counterpart, assists the stationary Pudgalas or Pudgalas at rest. These are not active forces, but merely a passive media. These two are absolutely non-physical in nature, non-atomic and discreet in structure. They are simple, spatial and yet non-spatial, though their existence cannot be captured under sense perception, it can be inferred through their functions. The nature of these two principles is peculiar to Jaina physics. With regard to Dharma and Adharma, it is again the kārmic matter that reverses their nature, again resulting in chaos."
"एकास्यानन्तं – The units of space are infinite."\textsuperscript{22} Space pervades both the universe and the non-universe. What is infinite? The space points of एकास्य or space are infinite.

एकास्य is pure space as well as that which allows space to every other substance. According to Jaina thinkers, एकास्य is a subtle substance, which doesn’t obstruct other substances. From the Jaina point of view all substances are uncreated, self-existing and beginningless. Hence the question of space being prior doesn’t arises. Such a view is untenable from the Jaina standpoint. It is eternal and pervasive.

‘धर्मधर्मयोऽह कृत्स्ने’ – The media of motion and rest pervade the entire universe-space. These two pervade the entire universe (without leaving any inter-space) in the manner of oil in the sesamum seeds. And these two interpenetrate without any obstruction, as these are possessed of the capacity of immersion."\textsuperscript{23}

“According Jaina metaphysics, एकास्य is of two kinds – लोकाकास्य and अलोककासा. Loka or universe has three divisions: उर्ध्वलोका or the upper world, मध्यलोका or the middle world and अध्योलोका or the lower world. Jīva, Pudgala Dharma, Adharma and काला exist in the लोकाकासा. alokākāśa is pure space extending beyond Lokākāśa to infinity. It is perceptible only to the omniscient.” “Again एकास्य has an empirical reference, i.e., लोकाकासा and spiritual reference, that is अलोककासा.

The sixth substance is काला. It is eternal and infinite. It assists the production of changes, which could be understood from the changes taking place in the substances. But कालa itself does not cause the changes; it indirectly aids in the production of changes.

Of the six substances, कालa alone is considered as asthikāya. This means time exists by itself and assists the movement of other elements. The great French philosopher Bergson declared that time is a patent
factor in the evolution of the cosmos. Changes and modifications are absolutely impossible without perception of time element. Jaina thinkers too hold this view. The Kāla is divided into two cycles: Utsarpini Kāla or the ascending order of time, which is characterised by progress and development of knowledge, age, happiness, etc. and Avasarpini Kāla or the descending order of time, which is characterised by decline and deterioration of knowledge, age, etc. World is now going through this cycle of darkness, which is largely man-made. And only some positive action from man alone can reverse this process.\textsuperscript{24}

According to Jaina cosmology, "that which undergoes modifications is Dravya. Dravyas or Realities: Jīva, Pudgala, Dharma, Adharma, ākāśa and Kāla, all six elements are characterised by Utpāda or birth, Vyaya or cessation and Dravya or permanence (indestructibility of the substance). To give one example of such modifications, consider an ingot of gold. Suppose we make an ornament out of it. The original mass of gold suffers a modification, the fundamental form is destroyed (Vyaya), a new form is produced (Utpāda) but the substance gold persists (Dhruvya) throughout the change."\textsuperscript{25}

In brief, cosmology theory of Jainism has not only a positive view of the universe but also equivalent to Developmental view of causation, based on Law of conservation of energy. It recognises life and the five substances characterised under Ajīva are real and existing. Every substance maintains its reality though it is capable of modification and decay. The substance persists to exist in spite of the change, provided the self is redeemed of the Kārmic matter by conscious knowledge of doing it away or else the substance may lead to further decay.

"Universe is a compound of these substances. Soul is characterised by consciousness while the matter is not. That is consistent with the scientific theories. From the standpoint of reality, the soul is free and formless. Matter has form. The number of souls in
the universe is infinite. Jainism is scientific in recognising that everything has existence. These are manifest as infinite faith, knowledge, bliss and power. They are either destroyed or veiled by four kinds of Karmas like: Darṣanāvantiya, jñānāvaraniya and Mohaniya and Antarāya. Wrong faith, wrong knowledge and wrong conduct passion, violence, lust, etc. leads to the veiling of real state. It is all acquired by the self and not created. So by acquiring knowledge of right conduct and right living and right attitude towards our environment, Natural resources can also be preserved and Self also can be liberated from Karmas. Thus the world is in a pathetic state today because it is led by wrong faith and knowledge. This in turn leads to wrong conduct, which has pervaded into all areas of our lives. Thus we are accumulating more and more Karma through wrong ways of living.

"The soul is the begetter of both happiness and sorrow. It is its own friend when it treads the path of righteousness and is its own enemy when it treads the forbidden path." According to Jainism, having no social and ecological concern results in greater influx of Karma. Modern man is neglecting his social responsibilities and therefore inviting misery. Jainism preaches that terms of business with nature are itself a great Karma. While having no ethics is a crime, having no social concern is a greater crime. So it is man and man alone who should redeem himself of his distorted vision and take shelter under scientific vision to realise environmental reality and state of bliss.

The scientific vision of Jainism thus makes the man realise that plants, earth, water, fire and wind are each possessed of life. Everything has to be revered and respected and allowed to exist as the natural law demands. Either intervention or misuse of natural resources causes the modification of form of their existence, as is the state of pollution to day. Man too will be bound by Karma and from which he has to release
of him by himself. If so, is there no Almighty who can come for the rescue of man and his environment in Jainism? Let us introspect in the following division.

2.2 Concept of God — Man and his Environment

"Non-killing, controlling of mind and austerities are the best and excellent Dharma, even the gods bow down their heads to those who are followers of this religion."^28

If India is still a thickly populated country where the majority of the masses are burdened with poverty, ignorance, illnesses, unemployment, etc, it is not due to fatal Karma or destiny. And conducting poojas, yajñas or constructing hundreds of temples, mosques, churches, etc cannot help to alleviate the dismal conditions existing in the country. Sustainable solutions to the problems can be found only when political leaders become philosophical statesmen, instead of manipulative propagandists selling false promises of betterment to ignorant masses. Religious preachers should lead people on the right path to liberty, living and happiness. Instead of encouraging people to follow meaningless rituals and customs blindly in the name of religion, these preachers should empower the masses with scientific vision of the universe and concept of co-existence. Only by adopting such a path can the individual stop the influx of fine Kārmic matter into the soul that causes bondage and suffering.

Ironically, in the modern world, ‘God’ is the source of crisis of all kinds. Instead of binding the humanity together, it is tearing people apart. Though no religion has preached violence, people are misconstruing sacred texts to cause havoc on earth. Religious leaders and politicians are leading people on wrong path for ulterior motives. There is violence and bloodshed in the name of God, there is a perpetual conflict between groups of people - some claiming allegiance
to Rama and others to Allah or Christ, etc. Jainism rejects such concept of God, which contributes to violence.

Moreover, if God created man and man created crisis, man conveniently concludes that God created crisis and hence it is God who has to resolve it. He escapes the responsibility by making God the creator of man as the creator of crisis.

“The Vedic God conceived as sole ground and prime cause of the phenomenal universe – non-dual, self determining, self existing, free creator, sustainer and regulator of the countless plurality of living beings and non living beings – is infinite, absolute, omnipotent, omnipresent and omniscient. Jainism challenged this concept of God. In Jainism, in sense of extra cosmic personal creator, God has no place at all. It flatly and distinctly denies such a creator as illogical and irrelevant in the scheme of the universe. On the contrary, it asserts that an ordinary man can progress to such an extent that he can become an object of worship or veneration for not only human beings but for Gods too. Jainism does not hold that there is eternal God but it believes in the eternity of existence of the very substance and universality of life.”

“Not only in Vedic religions but also even in Islam and Christianity, God has been defined as creator of the world. “Western theologians like Thomas Aquinas, Augustine, Paul Tillich, Spinoza, Luther, Zwingli, Calvin and Schleiermaker have proved God as a creator. They also believe that “God is a highest being from all other being. He has brought the Universe into being at a certain moment, governs it according to plan, directs it towards an end, interferes with its ordinary process, and will bring it to consummation in a final catastrophe.” “In Upaniṣads and Vedantic tradition God has been defined as Sākṣī or mere perceiver who is effected by his own creation, and by the passage of time Polytheism of Vedic religion culminated in Monotheism or monistic philosophy like Advaita Vedānta.”

74
"Jainism holds neither God as a creator nor a saksi (perceiver). The concept of God in Jainism denotes the highest state of existence of Jīva or soul. When a soul gets itself free from all karmas (deeds), it attains perfect divinity. A soul is itself God but it is mundane till it is covered by the encrustations of the karmas, no sooner it becomes free from all types of karma it gets transformed in its real nature, infinite knowledge, infinite perception and infinite power. This purified self is called as Paramātma or God."32 "Once it returns to its real nature it never becomes defiles or effected by karmas. Just as a nugget or gold ore excavated from a mine is impure but once it goes through the process of purification it cannot be converted again as impure."33

Jainism has rejected the concept of creator God to make man responsible for his environment, since he has a tendency to escape from his responsibilities. This is because he is emotional rather than cognitive, as he is expected to be as the crown of creation. Jainism by rejecting the concept of creator God makes man accountable for his every action. It awakens the cognitive aspect of man and makes him revalue his attitude towards nature.

Jainism is a śramaṇa culture, i.e. it is a religion for the common man. So it embraces the whole of mankind, irrespective of race, caste, creed, language, gender, etc. So it urges each and every individual to be sensitive in his interaction with environment. Another aspect that needs to be stressed is that though Jainism does not accept the concept of creator God, it preaches that there is Godliness in every individual. Thus everyone can realise this Godliness in oneself through practice of values of rationality and humanity in their daily lives. This can be achieved practically and positively by adhering to "Samyag darśanā and Samyag Jnāna, which lead to right conduct, i.e., Samyag Cāritrā."34 Thus Jainism scientifically brings man to acknowledge his obligation to
nature and makes him aware that he and he alone can resolve the crisis occurring at all levels.

Thus, the concept of creator-God places the blame for the happenings on the earth on some supernatural power and acquires man of his responsibilities towards his environment. This view obviously cannot provide any answers to present ecological emergency. In contrast, Jainism makes every individual aware of his duties towards the nature by laying down a strict code of conduct. It shows logically that man alone is the maker of the world as it exists today and he alone can resolve the problems he created, since there is no higher power to fix it for him.

Let us briefly see the concept of God and creation proposed by other religions and their effect on environment.

"Referring to ancient Judaism, which regards Jehovah as the Maker of the Universe and of two human beings Adam and Eve, Robert Bridges, the former Poet Laureate of England wrote: I wondered finding only my own thought of myself, and regarding there that man was made in God's image and knew not yet that God was made in the image of man, not the profounder truth that both these truths are one. No quibbling scoff—for surely as mind in man growth, so with his manhood growth his idea of God, wider ever and worthier, until it may contain and reconcile in reason all wisdom, passion and love, and bring at last (may God so grant) Christ's peace on Earth."^35

In regard to God's attribute of power of creation, Swami Vivekananda said: "What makes this creation? God. What do I mean by the use of the English word God? Certainly not the word as ordinarily used in English — a good deal of difference. There is no other suitable word in English. I would rather confine myself to the Sanskrit word Brahman. He is the general cause of these manifestations. What is Brahman? He is eternal, eternally pure, eternally awake, the almighty,
the all-knowing the all-merciful, the omnipresent, the formless the part less. He creates this universe."

"From time immemorial, philosophers, thinkers and religious heads of the world have deliberated over the question of creation and creator. Most religions have inculcated the concept of God who is the creator and the destroyer and is the mastermind of the world's creation. I would like to refer to a quote from Rgveda for a better understanding of the above-mentioned statement. Give us a lasting home and one rich with nature's God given bounties. One that which manifests in all, which in contemporary ecological terms is expressed as — everything is related to every thing else. The seeker of nature's laws is rewarded." These two statements reveal the theistic concept of Almighty who manifests himself in the form of nature. But religion postulates a God and deduces everything from God and holds the God accountable for everything. So for every action of his, man has an escape chute. He can declare: I did what I did because God did it through me.

Evidence of this practice can be traced back to Purānic religious cosmogony and cosmography — "Even Brahma, the first and foremost among the deities, claims he does not take the initiative. His son Nārada Maharshi once asked his father, Oh the mighty one, you are the creator of this universe. Why do you sit meditating upon someone else, as it were? (Srimad Bhāgavatam) My son, I'm only an agent working by the grace of the Parabrahma (the Supreme Lord), my father; what he does in me, I do. He is the intelligent co-ordinator." So, a religion misinterpreted can delink the role to be played by man in preserving nature, culture, spirituality, harmony and coexistence. Which is what is happening in the modern world.

"Modern science and scientists have been largely successful in exploring the physical structure of the universe with their tools of chemical analysis and mathematics. They have broken the nucleus of an
atom but only to find the innumerable particles of various kinds. They are busy searching for a single co-coordinating factor, but in vain. Regarding the beginning of life, they maintain silence. But they also persist in upholding Darwin's Theory of evolution. They stick to it because they do not accept the idea of creation and creator. But the irony is, extracts from Darwin's private diary states, "When did human eyes last see a new species originate? And to create Ten billion of them, I fear known time is insufficient. The purest ages went before and the darker ages are following." Implications are clear; if Darwin were to come back now, his diary would read, 'a second's time is enough for an existing species to become extinct.' Such is the condition of ecology today.

As mentioned, the concept of creator-God and his creation have delinked man from nature, except for his role as enjoyer of its fruits. Modern man believes that he is the most important being on the earth and that the needs of all other beings and their concerns are secondary to his greed. He thinks that God made the universe for man to live in it and enjoy its bounty. This view helps man in misinterpreting his role and escaping responsibility for the condition of his environment. The creator or God is held accountable for all happenings in nature. Adherence to this belief will only aggravate the already existing crisis by letting man off the hook. Hindus, for example, believe that by prayers and offerings they can bribe God to give them whatever they want. Jainism differs from most other religions on this point.

"If God is benevolent and has created the world out of his grace, he would not have brought into existence misery as well as felicity." Jainism does not believe in a creator-God. The Jainas recognize divinity in man and godhood for them means attainment of purity and perfection inherent in every soul. Jainas though worship Tīrthaṇkara the object of worship is not to gain favours. "They worship them because they were mortals; they looked to no higher beings but looked
within themselves. They are the prophets who held aloft the light of Ahimsa religion and culture. They preached the eternal truths of life, followed them and helped millions of other men to cross the hurdles of Samsāra. They realised the divinity of their soul. In worshipping Tīrthaṅkaras, Jaina worships the ideals followed and preached during their journey of self-realisation. He seeks no favours, because Tīrthaṅkaras can grant none. There is nothing like divine grace unless one cultivates divinity by elevating one's own soul.

Umāsvāmi has expressed the object of worship of Jainism in the opening verse of his renowned scripture known as the Tattvartha-Sūtra, which is an aphoristic exposition of the principles of reality. "MokṣamUrgasya netāraṁ Bhettāraṁ karmabhūbratāṁ jñātāraṁ viṣvatattvanāṁ vande tadgūnalabhaye, i.e., I bow to the Lord who is the leader of the path of liberation, the destroyer of mountains of Karmas and the knower of the whole of reality, so that I too may realise those qualities."41

Nemichandra explains the qualities and ideals, which such supreme beings represent, in verses fifty-fifty four of the text Dravya-Saṅgraha. "The Ācārya who is to be mediated upon is one who practices five kinds of conduct. The five ācāras are Darśanācāra, Jñānācāra, Cāitrācāra, Tapācāra and Viryācāra. Darśanācāra consists in cultivating faith in the soul, which consists of Supreme Consciousness, and is the only thing to be meditated upon, as it is separate from the body. Jñānācāra consists in developing knowledge that the soul is pure and perfect, and that it has nothing to do with attachment, delusion, or aversion. Cāitrācāra consists in moulding one's own conduct by freeing it from all kinds of attachments and other disturbing factors so that the mind can have the necessary calm and tranquility for peaceful contemplation on the nature of soul. Tapācāra is practicing various kinds of penances and austerities so as to enable the soul to attain its
true nature. Viryācāra consists in the development of one's own power or inherent strength of all mental faculties so that the soul feels no hindrance in self-realisation. An Ācārya who preaches and practices these qualities is worthy of respect and veneration.\textsuperscript{42}

The special features of Jaina worship and prayer have been succinctly summed up: “Four points must be noticed.

1. “The catholicity of the Jaina attitude. The worship and reverence are given to all human souls worthy of it, in whatever clime or country they may be. The worship is impersonal.

2. It is the aggregate of the qualities that is worshipped rather than any particular individual.

3. The Arhat, the living embodiment of the highest goal of Jainism, is named before the free soul who has left the world and cannot be approached by humanity which requires to see the truth before it can seek it.

4. The Jaina incantation ‘aum’, or Om, is composed of five sounds: a, a, a, u and m, which stand respectively for arhat, āsarīra (disembodied i.e., the Siddha), Ācārya, upādhyāya and muni – the silent or the Sādhu. The prayer and worship are media through which we not only exhibit our ideal but also develop devotion which raises us to a state of ecstasy making us supremely happy in the realisation of ourselves.\textsuperscript{43}

Jainas worship purity of soul and feel that every man is capable of reaching that state of enlightenment by following the three-fold path of right faith, right knowledge and right conduct. What distinguishes the enlightened one from others? “He is characterised by absolute freedom from eighteen kinds of weaknesses viz. hunger, thirst, fear,
aversion, attachment, illusion, anxiety, pride, displeasure, astonishment, birth, sleep, sorrow, etc.\textsuperscript{44}

Thus each person is held responsible for his own destiny and actions because there are no whimsical Gods whom he can blame. Jainism holds each person accountable for his actions and he will have to face the consequences thereof. So idol worship or performing any number of rituals, in any manner, will be a futile attempt, unless one contemplates on nature of self, realises and performs the same.

So according to Jainism, if man is facing environmental exigency today, it is a logical consequence of his past actions and he alone will have to find a solution since there is no creator God who will set things right for him. An important aspect, which supports the commitment of the individual and the community to the environment, can be sought under Jaina concept of God. There is no concept of an intelligent God, it is just the \textit{Jīva} and the \textit{Ajīva}. Any happening positive or negative man alone is responsible. It is he who creates the crisis and he alone has to solve it.

The concept of God in Jainism in simple but forceful words can be summarised as “Jainism, more than any other creed, gives absolute religious independence and freedom to man. Nothing can intervene between the actions, which we do, and the fruits thereof. If once done, they become our masters and must fructify. As my independence is great, so my responsibility is co-extensive with it. I can live, as I like; but my voice is irrevocable, and I cannot escape the consequences of it. This principle distinguishes Jainism from other religions, e.g. Christianity, Islam, Hinduism. No God, or His prophet or deputy, or beloved, can interfere with human life. The soul, and it alone is responsible for all that it does.”\textsuperscript{45}

“Even a Jina is no deity dispensing salvation by ‘grace;’ rather he is the embodiment of pure and undifferentiated consciousness
(citidravye jinendre majjamah – 576), the living example for an aspirant who can achieve the same state through insight and exertion. Jaina has only one support that is only his self. According to Amrtacandra Sūri, “constantly drinking the ambrosia of your wisdom and holding intact my internal and external controls, I shall certainly by own efforts (svayam) become like you, for what is there that cannot be achieved by those who have accepted the vows of self-control?”

Among the most burning problems, the world is facing today, religious fundamentalism and intolerance is the most crucial. The miraculous advancement in science and technology, provided us light-legged means of transportation and communication. As a result physical distances have no bars to meet the peoples of different nations, cultures and religions. Our world is shirking. But unluckily and disdainfully the distances of our hearts are widening day by day. Instead of developing mutual love, co-operation and faith, we are spreading hatred and hostility and thus ignoring the value of harmonious living and co-existence. The blind and mad race of nuclear weapons is a clear indication that the human race is proceeding towards its formidable funeral procession. Rabindranath Tagore rightly observed “For man to come near to one another and yet to ignore the claims of humanity is the sure process of suicide.”

“In the present circumstances, the only way out left for the survival of mankind is develop a firm belief in mutual co-operation and co-existence. Religious harmony and fellowship of faiths is the first and foremost need of our age.”

In spite of the rejection of creator-God, Jaina philosophy has tolerance for different ideologies, faith, theories and religions. The doctrine of Anekāntavāda which teaches the individual to appreciate the others’ religions, ideas, views, etc. Jainism preaches that it is immaterial by what name you call your God as all Gods possess the common qualities of purity, compassion and divinity.
2.3 *Anekānatavāda* and Environmental Consciousness

“They praise their own creed and blame that of their opponents, but those who act in this respect the part of philosophers, will be kept confined in the Circle of Births.”

“Thus arguing according to their light, and ignorant about what is right and wrong, they do not get out of misery as birds do not get out of their cage.”

“Thus some (wrong philosophers) do not apply to others for argument, but they to err because they believe their own arguments to be right.”

“Some who search after salvation and pretend to practice the (true) Law, follow the false Law and do not arrive at the thoroughly right (thing, viz. self-control)”

“All Brāhmaṇas and śramaṇas contend that they possess the knowledge (of the truth), but the creatures in the world do not know anything.”

Shaking off greed, pride, deceit and wrath, one becomes free from *Karman*. This is a subject (which an ignorant man, like) a brute animal does not attend to.”

“The unworthy heretics who do not acknowledge this, will incur death an endless number of times, like deer caught in a snare.”

Vandalism, mutilation, rape, murder all in the name of race, ritual and religion. This is what is currently happening all over the world. Struggles for superiority of ideologies, religions, opinions, beliefs, etc, have divided the world into many hostile groups of people who want to destroy the others. And we Indians don’t have to look far for instances of such diversities causing violence and strife. Renowned as a land of spirituality and non-violence, India has now become a bigger *Kurukṣetra* than it was during the war between *Pandavas* and *Kauravas*. In Gujarat communal riot episode, Hundreds of people are being hurt and killed; women and young girls are being brutally raped. The conflict is a result of manifestation of impurity within the minds of people. The most horrible aspect of the whole tragedy is that some
members of organisations and the police are inflicting *Hīṁsā* on the people, especially women from the minority community, with support from government. "I have never known a riot which has used the sexual subjugation of women so widely as an instrument of violence as in the recent mass barbarity in Gujarat. There are reports everywhere of gang rape, of young girls and women, in the presence of members of their families, followed by their murder by burning them alive, or by bludgeoning them with a hammer"\(^{55}\)

How can anyone explain these atrocities? The general answer is: This is a result of conflicting ideologies between two religions. But if we stop and reflect for a moment, we realise the fact that there is actually no conflict between the two religions. Neither Allah nor Rama represents violence. The differences are largely man-made. These differences are not something new. They have existed from the day man began to live in societies. Lord Mahāvīra noticed the diversities in the philosophical ideologies of the intellectual lot and the resultant chaos. "The extreme views in society that clashed during Mahāvīra's time were *Brahma-ekāntavāda* of Advaitins and *Kṣanika Ekanatavāda* of Buddhists made Mahāvīra propound the *Anekāntavāda* to resolve such diverse views of reality. Even among the Greek philosophers extreme views maintained can be observed among Parminides and Heraclitus. *Parmides* was of the opinion that the ultimate truth of reality is unchanging while the latter maintained that the flux is the true nature of reality."\(^{56}\) Even in our history of scientific theories, we observe the ideology conflicts. For example, the geo-centric and helio-centric theories, and how Bruno was burnt alive in the open religious court for stating that earth is not static. Similarly Socrates, Galileo and others were put to crucial tests and tortured for stating the truth, which was against the religious courts. This is nothing but wrong faith. Because the people believed that the dictum of religious courts was the ultimate
truth and the priest was the messenger of God; and he felt that his verdict is final and everyone should abide by that. Ego-centred expressions are mistaken for ultimate reality.

Of course, diversity cannot be ruled out, but culture to respect the diversity and still maintain their individual identity should be cultivated which will solve all our problems is the message of Mahāvīra through Anekāntavāda. Colloquially, the message of Anekāntavāda can be put in a nutshell — agree to disagree. But what is happening today is people are disagreeing to agree. This reminds us of Plato's famous saying that "the true task of a philosopher is to reconcile the opposites. It is also the view of Dr Whitehead who maintains that the true function of philosophy is to refashion, to harmonise and justify the divergent intuitions as to the nature of things. Hence, the world is a system of interrelated objects possessing infinite qualities and the infinite relations. This is the Jaina doctrine of relative pluralism, that is, Anekāntavāda."^^

Diversity is a reality, but the lapse in Samyag jñāna about the diversity is a major hindrance for men to live in harmony. In the name of classification, unhealthy diversity has crept in. Basavanna, who is the founder of Veera Shaiva cult, rejected rigid caste classification that resulted in inequalities and various atrocities, and came out of the system to establish culture. He preached and practised equality and universal friendship. However, what began as a way of life was quickly converted into a caste, thus defeating the mission of equality of Basavanna. Today the followers of Basavanna are also no different than most other castes and are clashing with other castes for superiority.

In the present scenario where identity and individuality are highlighted, diversity is ruled out — may it be intellectual pursuit, religious differences, political philosophies or social theories. However, diversity is a reality in Jainism. Jīvas - Living and Ajīvas - Non-living
things, both are reality. Nothing is non-existent or negligible. Both are to be respected and regarded and both are equally significant.

Man should have respect for multiplicity while retaining the self-identity. The crucial lapse is, in the process of retaining self-identity, respect for multiplicity is lost. The result is there are crisis at all levels - social, psychological, spiritual, etc. Wrong faith, knowledge and conduct have led to this untoward result.

In spite of their scientific concept of No-God, Jīnas taught their followers to be tolerant of other religions. Their concept of Anekāntavāda teaches that reality can be viewed from many angles. Furthermore it says that all views of reality must be equally honoured. Even if one cites the usual adage, 'let the knowledge come from any corner, let us make it ours, let noble thoughts come from everywhere' [Ṛgveda] one is not ready to maintain the view that all the views have equal significance. Because of this dogmatic assertion of one's own views there is unnecessary conflict between religions. If this religious conflict is to be overcome, it is necessary that we should overcome our dogmatism and modify our attitude towards other religions. Anekāntavāda preaches tolerance and upholds the idea of human equality and harmony.

There are two divisions like śvetāmbara and Digambara even within Jainism, which made the unique contribution of Anekāntavāda and Syādvāda. These two sects don't agree on many issues, and hence there is a fissure between the two groups. But we must note the point that Jainas have never used violence as a means to resolve their differences because non-violence is the other name for Jainism.

"Anekāntavāda has great relevance in the modern world. Jainism states that one-sided view (ekānta-dṛṣṭi) can never give us complete truth. Its relevance lies in its philosophy of manifold nature of reality. It preaches that all the religions, ideologies, opinions, philosophies, etc are
worthy of respect and should be treated as our own. In fact, Jainism
discourages the idea of monism — a single religion, ideology, opinion,
etc. Just as a physician prescribes different medicines according to the
condition of patient, his illness and the climatic conditions, so is the
case with the diversity in religious preachings also. According to
Jainism, unity and diversity are two sides of the same coin, i.e., reality.
Jaina perception is that all religions, ideologies should be based on
humanitarian values like kindness, compassion and coexistence. But
they may vary as to details like customs, rituals, and ways to reach the
ultimate goal that is equanimity.

Diversity may also pose a problem when one is working out
solutions to problems — each person thinks that whatever solution he
proposes is the best. This is true on a larger scale too. In the present day
context, the West thinks that it can provide answers to the problems of
the eastern developing countries and its solutions are the only solutions.
However, what works in the US may not work here. Mass
mechanisation may make things easier in the US, which is a capital-rich
nation, but in an overpopulated India it can only lead to further
unemployment. However, the West proposes solutions to serve its own
ulterior motives and Indians too blindly accept them without critically
examining them. Nobel laureate Rabindranath Tagore has captured this
blind faith and fascination for the West. “Until I had received an honour
from a foreign country, I had received scant admiration from my
countrymen.” This spirit should die and we should learn to respect
merits in our own culture and tenets, while respecting other cultures.

The whole philosophy of democracy (in its true sense, not as it
exists in India today) is based on the concept of many-sidedness. There
may be different political parties, with different ideologies, but
ultimately they all came into existence to serve a common cause — that
of welfare of the citizens. A simple anecdote about Mahāvira illustrates
this oneness in multitude. Once one of Mahāvira’s disciples asked him,
“O Lord! Are you one or many?” To this Mahāvīra replied, “From substantial point of view, I am one. But if viewed from changing conditions of mind and body, I am different each moment and many.”

Jaina doctrine of Anekāntavāda is similar in many ways to scientific view that says that all theories flourish during certain periods. Each theory is right in its own way; moreover, every explanation is considered true until more facts are discovered that give rise to a whole new theory. “Scientific theories arise, develop and perish. They have their span of life, with its successes and triumphs, only to give way later to new ideas and new outlook.”

A simple example from our daily lives can help us understand these concepts of permanence and impermanence put forward in Jaina theory of many-sidedness or Anekāntavāda. “What is a pot? Earthen vessels like pot, bowl, etc are produced from the same clay; now, will anybody call the pot a bowl? No. Why? Is the clay not the same? Yes, the clay is the same but the form or mode has changed. As the form has changed, the clay cannot be called a pot. Well, then it is proved that a pot is a particular form or mode of clay. But one should remember that mode or form is not absolutely different from clay. Clay itself called a pot, a bowl, etc., when it assumes different forms or modes. So how can we consider clay and pot to be totally complete? From this it is proved that the form-of-a-pot and clay both constitute the nature of the thing called a pot. We observe that one of the nature of the pot, viz., the form-of-a-pot, is impermanent. However, the nature of clay is not impermanent because the forms or modes, which the clay assumes go on changing, but clay as such remains the same. Thus, we see that a pot has both these natures — one permanent, and the other impermanent. To see and ascertain both the permanent and impermanent natures in one and the same thing from two different standpoints are a case of Anekānta viewing.”

88
Anekāntavāda is like a weapon by which social evils in the field of religion, politics, economics, etc can be removed. The root cause of struggle lies in disrespecting the views of others and not accepting the existence of others. “Jainism brings the whole universe under one or other of two everlasting categories. The two classes of things are described as Jīva and Ajīva, i.e. the conscious and the unconscious, or spirit and non-spirit; the latter includes not merely matter but also time and space. Of them, the Ajīva has its own specific nature. But that nature cannot be properly understood until it is contrasted with the Jīva. That is why it is designated as not Jīva or the contradictory of Jīva. The latter is the higher and more important category, still, that also can be well understood only when contrasted with the Ajīva or non-spirit.”

“The Jaina philosophy maintains that both Jīva and Ajīva, tangible and intangible, subtle and gross are of the triple nature of origination, destruction and persistence. In the case of the soul substance, so long as it inhabits a corporeal body, it is always associated with grains of Kārmic matter. As a result of changes in our thoughts, emotions and other activities, old Kārmic matter is being continually shed off the soul and an influx of new grains going on simultaneously, while the soul retains its essential qualities throughout these changes.”

As stated earlier, everything has two aspects, one permanent and the other impermanent. When we pay attention to one aspect alone, we find the thing either absolutely permanent or absolutely impermanent. When we pay attention to both the aspects, we understand the thing in its entirety. This is true of any natural, social or economic phenomenon. We can understand it only when we see it from all angles. We may not succeed completely, but we should not say that a thing doesn’t exist, just because we don’t see it or know it.
“Sadddavya-Laksanam. The differentia of a substance or Reality is Sat, is or being. ‘Utpāda-Vyaya-Dhrauvya-Yuktam Sat’. The concomitant processes of Utpāda, Vyaya and Dhrauvya characterize Sat. Utpāda means coming into existence – birth. Vyaya means going out of existence – death, and Dhrauvya means permanence. Dhrauvya is further defined in the following Sūtra. ‘Tatbhāvāvyayam Nityam’. Permanence means indestructibility of the essence or the quality of the substance.

In the case of the soul substance, so long as it inhabits a corporeal body, it is always associated with grains of Kārmic matter. As a result of changes in our thoughts, emotions and other activities, old Kārmic matter id being continually shed off the soul and an influx of new grains going on simultaneously, while the soul retains its essential qualities throughout these changes. This is called the Paranimitta kind of Utpāda, Vyaya and Dhrauvya, i.e., one which takes place through the ageny of an external cause while changes in Dharma and Adharma dravyas, etc., are of the Svanimitta kind – without the aid of any external source.

Even in the case of a pure, disembodied soul Sva-nimitta kind of the three-fold phenomenon of origination, destruction and continuance goes on in thought-activity, since Jainism regards this phenomenon as the inevitable quality of a substance.\(^{65}\)

“VR Gandhi explains the concept of many-sidedness or non-absolutism as follows: Neumann and phenomenon are not two separate existences, but only two modes of our looking upon the full contents of a thing, part of which is known and part unknown to us now. The fallacy in the popular mind in reference to these terms is that of confounding logical distinction with an actual separation. In the Buddhist view, nothing is permanent. Transitoriness is the only reality.
As Prof Oldenberg says: ‘the speculation of the Brāhmaṇas apprehended being in all being, that of Buddhists becoming in all being.’

The Jainas, on the contrary, consider being and becoming as two different and contemporary ways of our viewing the same thing. Reality in the Jaina view is a permanent subject of changing states. To be, to stand in relation, to be active, to act upon other things, to obey law, to be a cause, to be a permanent subject of states, to be the same today as yesterday, to be identical in spite of its varying activities, these are the Jaina conceptions of reality. Mere becoming is as much an abstraction as mere being. In short, being and becoming are complements of the full notion of a reality.

To many a mind, the co-existence of this triple phenomenon may seem an obvious contradiction in terms, but, according to Jain logic all contradictory are not necessarily hostile to one another (Syādvāda theory of Jains).

The inherent qualities of the being or the soul is pure and eternal, but what is happening today is that the becoming is getting corrupted due to hatred, envy, lust, greed, etc. This leads to the influx of *Karma* into the soul and consequently, suffering for the individual. For both the being and the becoming to be pure and hence free from suffering, a person has to follow the triple A’s of Jainism — *Ahimsā*, *Aparigraha* and *Anekāntavāda*.

To many people permanence-impermanence, and triple phenomenon of origination, destruction and continuance existing simultaneously may seem like a contradiction, but Jainism answers this through its theory of *Syādvāda*, which says that contradictory statements are not necessarily hostile to each other. It is explained in detail in the next section.

Jaina concept of many-sidedness, when applied practically, can help us reconcile the conflicts arising due to differences in ideologies,
political ideas, faith, etc. Take for example the controversial Kashmir issue. India may be right in saying that Kashmir belongs to it from a genuine point of view, while Pakistan may thrust its own view for claiming the same. People of Kashmir have their own view upon the issue, and so do the terrorists. Hundreds of innocent lives will be saved if all these parties try to view the issue, in its entirety, instead of doggedly refusing to see any view other than their own. This does not mean that a country should allow another country to encroach into its border and kill people. Or those terrorists should be allowed to roam around scot-free, shooting people. Rather, to study the problem as required and not as one requires should be based on the Jaina concept of non-violence.

According to Jainism, “all the doctrines are right in their own respective spheres – but if they encroach upon the province of other doctrines and try to refute their views, they are wrong. A man who holds the view of the cumulative character of truth never says that a particular view is right or that a particular view is wrong.”67

“What Anekāntavāda implies is that diversity or many-sidedness — in opinions, thoughts, ideas, physical factors — is a reality, which one has to accept to live in this world. Every person has to be imbibed with the philosophy of live and let live for global peace to prevail. A biased outlook will make a person think only he is right while everyone else is at fault. Guṇaratnasūri belonging to early fifteenth century AD, in his commentary on Saddarśanasamuccaya of Haribhadrasūri, says: A biased person tries to justify whatever he has already accepted, while unprejudiced person accepts what he feels logically justified.”68

Ācārya Haribhadra says: “I possess no bias for Lord Mahāvīra and no prejudice against Kapila and other saints and thinkers. Whoever is rational and logical ought to be accepted.”69

92
The tragedy today is that political leaders, religious heads and spiritual gurus of the modern world, instead of advocating tolerance and respect for other ideologies and religions, are encouraging conflicts. For instance, recently the supreme head of Indian Orthodox Church said “all religions preach communal harmony and that the conflicts arise due to misinterpretation of religious tenets by people. He aimed to rehabilitate the victims of the Gujarat Tragedy. So far so good. But he aims to do this by building a church in the riot-torn Gujarat to help the victims.” This does not make sense and gives rise to speculation. Does he want to combine rehabilitation process with attempts to convert people to Christianity? His intentions are honourable; then can he not help the victims without building a church? Why can’t he use the money allotted for construction of the church to help more people?

People are forgetting that the true religion is that of humanity and basic tenets of all religions are love, compassion and coexistence. The members of different groups are engaged in perpetual battles for supremacy — it might be ‘my religion is superior than yours, or my country is stronger than yours, or I have more powerful weapons than you do,’ etc. But the result of all these dangerous power struggles is destruction at all levels.

Those who praise their own doctrines and disparage the doctrines of others do not solve any problem. Jainism says that you need to practice tolerance not only in intellectual area, but also practically, in your everyday life, if you want to solve problems — be they at family level, national level or international level.

Though various views differ from each other, they are all a part of the organic whole. To sum it up, “Jaina thinkers are of the view that reality is a complex one. It has many facets, attributes and modes. Since we are finite beings, we can know or experience only a few facets of reality at a time. Only a universal observer can know it completely and
even an omniscient can explain reality only from a certain viewpoint.\textsuperscript{71} This concept is explained in more detail in the next section.

\textit{Ācārya Siddhasena Divākara} has explained the concept of \textit{Anekāntavāda}: “Just as emerald and other jewels of rare quality and excellent kind do not acquire the designation of necklace of jewels and find their position on the chests of human beings, so is the case with different religions and faiths. Whatever excellent qualities and virtues they possess unless they are catenated in the common thread of fellowship and have equal regard for others, they cannot find their due place in human hearts and can be changed for spreading hostility and hatred in mankind.”\textsuperscript{72}

“Anekāntavāda, the doctrine of manifold aspects makes for a greater degree of tolerance and give and take in the society, removes rigidity of approach, facilitates rational, objective analysis and helps in eliminating subjective approach. This is what the contemporary world needs for tackling complex global and national problems. The doctrine helps to promote an integrated and wholesome perspective with considerable openness for the consideration of the merits of an issue of a problem. It makes for democratisation in thinking, analysis and solution-search. It curbs egocentric tendency, which more often than not complicates solution of intricate, social, national or international problems.”\textsuperscript{73}

Mahāvira foresaw that diversities without \textit{Samyak darśanā} and \textit{Samyak Jñānā} can lead to conflicts and thus no \textit{Samyak Cāritrā} hence to bring in humanity under binding relation gave the theory of \textit{Anekāntavāda}, which preaches that people should respect each other's views and live and let live. This leaves no room for clashes due to differing ideologies. It would be wonderful if mankind realised the concept of \textit{Anekāntavāda} for majority of the problems arising in the
world today, are mainly due to differences in opinions, economic
theories, beliefs, fierce political allegiances, etc would be solved.

A thing devoid of all distinctions is inconceivable, according to
Anekāntavāda and its logical corollaries are Syādvāda and
sapthabhaṅgīnyāya or the seven-fold judgement, which is otherwise the
environmental principle, for which no one should be an exception, if the
crisis has to be resolved.

2.4 **Syādvāda and Environmental Principle**

"The environmental principle, **Syādvāda**, is the culmination of
the environmental consciousness or **Anekāntavāda**, also extols tolerance.
**Syādvāda** that deals with the subject of relativity aims to co-ordinate,
unify, harmonise and synthesise the individual viewpoints into a
practicable whole or in the words of Professor Dhruva, in Syādvāda, the
discordant notes are blended so as to make a perfect harmony."^74

"It is clear that the analytical stand-points refer to partial truths
and it is only their synthetic combination that will bring harmony into a
coherent scheme of knowledge. That is the synthetical method
employed by the doctrine of **Syādvāda**."^75

"The doctrine of **Anekāntavāda** postulates the right method of
realising the truth of the ultimate reality in its varied aspects thus
paving the way to understand the opposing viewpoints of relativity. The
**Syādvāda** rationalises human thought and equips it with the spirit of
reconciliation, mutual understanding, tolerance and brotherhood. It
elevates the individual self to the realm of the universal self or the
cosmic self."^76

"To the **Syādvādin**, the existence is a huge complexity; human
mind cannot adequately comprehend it, nor can the human speech
properly express the same. As such, absolute and categorical statements
are out of quote, and all statements are true so far as our particular
point of view is concerned."\(^7^7\) "It should be obvious that the combinations of points of view cannot be more than seven. So theoretically there can be only seven points of view and not more. Thus reality is open to seven statements and not more. The reason why the number of modes is neither more nor less than seven is because it is believed, any complex situation is amenable to treatment by this seven-fold technique if one is adept in using it. Any attempt to add or subtract a mode will be found to be impossible since addition finds the mode already there among the existing seven modes, and subtraction will mutilate on essential from the scheme."\(^7^8\)

"Relativity is mainly the theory of the physicist but the Syādvāda theory has a philosophical bearing. Still, the contributions of the two theories to the ultimate outlook on life and its problems are almost the same. As the modern theory of relativity has worked wonders in the domain of physics, so did Syādvāda and Anekāntavāda produce revolution in metaphysical thought? According to Syādvāda, the existence is a huge complexity; neither can human mind properly understand it nor can human language adequately express it. The absolute statements are out of court and all statements are true from a certain point of view only."\(^7^9\)

According to Jainism, the divergent viewpoints or religions may be charged as false only when they negate the truth of others and claim themselves exclusively true. But if they accept the truth-value of others also, they attain righteousness.

"Similarly under Relativity theory all our terms of statement like east and west, right and left, up and down are relative. They are not the same for all the observers and under all conditions. Relativity is therefore, the theory of the statement of general physical laws in forms common to all observers. The theory of Syādvāda attempts to reconcile various conflicting schools of philosophy, not by inducing them to
abandon their favourite standpoints, but by proving to them that the standpoints of all others are tenable too and represents different aspects of truth.”

"Jainism points out that the claim of different philosophies to represent the truth, the whole truth and nothing but truth, is false. Each of them represents a partial truth. For instance, the old conflict between dualism and monism of Vedānta is pacified by Jainism saying that God is one from the point of essence, from the viewpoint of being perfect, pure statehood of all-knowing, all-seeing, all-powerful, etc., but from the point of view of manifestation, he is not only many, but infinite. There is nothing vague or indefinite in such conceptions, for they represent a synthesis of conclusions drawn from different standpoints, each conclusion being quite definite and clear in it. Everyone cannot comprehend the total reality. Only few people reach that state of omniscience or all-knowing beings."

However, a holistic approach should be attempted in the present-day world with its multi-faceted problems. For instance, child labour may seem like a simple problem. But it is not. Government policy makers may just make a law banning child labour; they may say that every child has a right to education and a happy childhood. But this will not solve the problem because it fails to view the problem in its entirety. First of all, the child may be from a big family, which is economically weak and socially backward. So, if he doesn't earn money to supplement his parents' with meager earnings, the family may have to suffer further without food and shelter. If the father is an alcoholic, this complicates the problem further. Because all his earnings will get spent on alcohol. Beating up his wife and children may follow drinking bouts. So, the child is not only malnourished, but also physically and psychologically abused. Another angle that has to be considered is that the employers will not stop employing children (read as cheap labour) just because there is a law prohibiting it. Yet another angle is what will
these children from poor families do with a formal school education, which does not teach them any skills needed for their survival? They may get primary education, but they don't have money to study further. And in an overpopulated country like India where graduates and postgraduates are unemployed, how will a child with a mere secondary education get a decent job? Sometimes, government may actually stop factories and other establishments from hiring children. But these children just become beggars. So instead of alleviating the problem, intervention worsens it.

This may seem a little far-fetched, but Syādvāda theory comes in handy when we have to solve problems of great complexity, we require such a many-sided principle to work out a sustainable solution for the worsening global crisis, which operates on various levels — physical, political, economic, social, spiritual, religious and psychological.

According to Syādvāda, “reality as a whole is indescribable. Einstein too made a similar statement: we can only know the relative truth, the Absolute truth is known only to the universal observer. Professor Eddington speaking on the concept of partial truth said, A statement, which does not profess to deal with anything except appearances may be true; a statement, which is not only true but deals with the realities beneath the appearance is really true.” what the world needs today is a ‘really true’ analysis of problems. What we are doing is treating the problems based on appearances or symptoms. So we try to find remedies for symptoms, viz., poverty, unemployment, physical ailments, mental afflictions, etc. But what is required to resolve the global crisis is treating the root cause of the problems — greed, lust, hatred, envy, jealousy, etc. As long as these negative qualities thrive in human minds, superficial treatments cannot provide a lasting solution for the disasters we are facing. So, what is required is induction of man into a righteous path through right faith and knowledge.
Jainism has put forward the concept of seven-fold judgement, which makes a synthesis of many attributes, namely, permanence-impermanence, origin-destruction, existence-non-existence, etc., in one and the same thing from different viewpoints. This phenomenon is not confined to philosophical field alone. Even in our day-to-day life, we make statements from this or that standpoint (\textit{Nayav\text{\small{\textbf{\texttext{a}}}}}d\text{\small{\textbf{\texttext{a}}}}). Depending on the purpose at hand, sometimes one quality, and at other times, some other property is expressed. As mentioned in the example of clay and pot in the previous section (\textit{Anek\text{\small{\textbf{\texttext{a}}}}}ntav\text{\small{\textbf{\texttext{a}}}}}d\text{\small{\textbf{\texttext{a}}}} and Environmental Consciousness), a pot is both permanent and impermanent, depending on your viewpoint.

Every question has two fundamental answers — yes or no. The seven-fold predication or judgement of Jainas is formulated on the basis of these two fundamental modes or \textit{bha\text{\small{\textbf{\texttext{a}}}}}\text{\small{\textbf{\texttext{a}}}}\text{\small{\textbf{\texttext{g}}}i}. Technically, \textit{Sap\text{\small{\textbf{\texttext{a}}}}}thabha\text{\small{\textbf{\texttext{a}}}}\text{\small{\textbf{\texttext{g}i}}} is defined as a statement in seven different ways — of affirmation or negation. Let us examine the following instances (1) The role of a woman, (2) Enron project. The role of women in modern society has assumed very subtle nuances, which is creating unhealthy families, and thus society. A woman feels that she has every right to live as an individual. Society puts forth that it is her prime duty to serve her family. Her husband feels that she should primarily be a woman, and then an individual for a happy family. But a woman feels that the husband should be equally committed to the family as she is. But the heritage bestows different roles to man and woman. Similar statements hold good in the case of the need of Enron project or about Hindutva in India. If we objectively observe the various propositions in relation to each other, everything sounds factual. "So the situation can be studied from seven points of view, without ruling out anything, but giving relative relevance of action. Seven modes or constituent statements of the seven-fold judgement are not mere words or purely imaginary or
mental figments, but they are solidly grounded in the objective facets of an attribute of a thing. So we should bear in mind that the nature of each and every mode corresponds to one of the seven facets of an attribute of a thing.

The seven modes are as follows:

1. It exists (It is).
2. It does not exist (It is not).
3. It exists and does not exist (It is and is not).
4. It is inexpressible.
5. It exists and is inexpressible.
6. It does not exist and is inexpressible.
7. It exists, does not exist, and is inexpressible.

A thing has infinite characteristics. Taking into account different conditions or factors, we make different statements about a thing. And we assert and negate a particular attribute of a thing from different standpoints. Nobody should find contradiction in them end up in controversy. A mango is smaller than a pumpkin and bigger than a berry. Here one and the same thing is called big and small in one statement, but from different standpoints. And nobody objects to it or sees any contradiction in it.®

Syādvāda says a thing exists and does not exist from different standpoints. Therefore it is free from defects of contradiction. On closer study, we also observe that we have to use one of the seven modes given under Syādvāda, while replying to any question. Suppose someone asks us Has the economic situation of affected India adversely, post September 11, 2001? We may say:

- Yes, it has. (It is)
- No, it hasn't. (is not)
• It is and it is not
• We cannot come to a conclusion as to whether the US economic downturn has affected us or not. (inexpressible) and so on:

The seven-fold judgement or Sapthabhangī can be applied practically to analyse any event, idea or ideology, etc. Since it views an event, idea, etc from different angles, it will help in bringing different groups together. If the rules of conduct of different religions are presented in the form of seven-fold judgement, they will realise that there is no basic difference between their codes of conduct. When one knows under which circumstances a particular rule is applicable in its affirmative form or when it is applicable in its negative form, an individual can choose the mode or form most suited to the situation.

Sapthabhangī requires the application of rational thought. So any individual who is biased will not be able to apply and resolve problems through Syādvāda, which demands open-mindedness and objective approach, which is lacking in today's world. For instance, Gujarat is being ravaged everyday by barbaric mobs, which are injuring, burning alive and killing people and raping women in the name of religion. But the central government refuses to acknowledge that there exists a problem. They are turning a blind eye to the inefficiency of the chief minister and the police in controlling the mindless violence. They are not considering the situation with an open mind and from all angles. They choose to ignore the viewpoint of the victims, the social activists, and the rest of the country. Greed and lust for power is prejudicing their judgment.
Right faith can guide the individual in analysing any situation, ideology, religion, etc impartially, like the example of the role of woman stated above. One who is biased or partial to his own faith or viewpoint cannot perceive the truth in others' ideologies and this is the source of problems we see today in Bethlehem, Gujarat and Ramjanmabhoomi. According to Jainism, "intense attachment unfailingly generates blind faith in religious leaders, dogmas and rituals, and consequently religious intolerance and fanaticism comes into existence. Today if terrorists are ready for 'suicidal attacks' on civilians and army personnel, it is due to adherence to wrong faith. Attachment, be it pious or impious, cannot go without aversion or repulsion. Attachment results in blind faith and repulsion results in intolerant conduct of varying degrees. Thus Jaina concept of Aparigraha applies not only to material possessions, but also to intellectual tenets and beliefs.

Jainism does not support blind faith. It says that reason and faith go hand in hand. Jaina thinkers maintain that rituals and religious codes should be critically analysed. If one maintains that religion has to be solely based on faith and he will unfailingly develop an outlook that his prophet is the only savior of mankind; his mode of worship is the only way of experiencing the bliss and laws and commands of his scripture are the only right ones. "There are faults in every faith; there are errors in the practice of all men. Ignorant followers often act wrongly, where Prophets speak the truty. Judge then a religion by its noblest, and not by its worst, and then we shall learn to love each other as brothers, and not hate each other as bigots and as fanatics."84

"According to Ācārya Siddhasena Divākara, there are as many numbers of Nayas or correct viewpoints like varieties of statements. At the same time, there are as many wrong viewpoints as the number of sentences. So we should minutely examine each and every sentence. A
little carelessness will change the right viewpoint into a wrong viewpoint, and a little generosity and tolerance in our understanding will change a wrong viewpoint into a correct one.® This philosophy can be extended to all problems of life from politics to religion, as seen from the above example.

We cannot close the summary without making reference to Sūtra thirty-two which deals with the subject of ‘relativity’ under the name of Sādvāda theory. “The aim of this theory is to coordinate, unify, harmonise and synthesis the individual view-points into a practicable whole or in the words of Prof. Dhruva “in this theory the discordant notes are blended so as to make a perfect harmony”. It is not a theory of mere speculative interest but it has a bearing upon man’s psychological and spiritual life. It has been compared to Einstein’s theory of relativity but it is much simpler and less elaborate as compared with relativity. Relativity is mainly the theory of the physicist but the Sādvāda has only a philosophical bearing. Still the contributions of Sādvāda and relativity to the ultimate outlook on life and its problems are almost the same. According to Sādvāda the existence is a huge complexity; neither can human mind properly understand it nor can the human language adequately express it. As such the absolute statement and all statements are true from a certain point of view only.

Just as the theory of Sādvāda attempts to reconcile the various conflicting schools of philosophy, not by inducing them to abandon their favorite stand-points but by proving to them that the stand-points of all others are alike tenable and represent different aspects of truth, so has the theory of Relativity shed light on age-old controversies. Whether the Earth moves round a stationary sun or the sun move round a stationary Earth was debated problem for long. According to Relativity both the statements may be right depending upon the viewpoints. The truth is that the motion between the sun and the earth is relative. We
may assume either the sun or the Earth to be stationary depending upon the mathematical convenience. It is worthy of note that this brilliant theory of stand-points originated with the Jain thinkers: there is hardly a counter-part of it in other systems of philosophy, oriental or accidental."86

"Syādvāda is not merely speculative in character but provides a key to the solution of the ontological problems. It has supplied the philosopher with catholicity of thought, convincing him that Truth is not anybody's monopoly with tariff walls denominational religion, while furnishing the religious aspirant with the virtue of intellectual toleration which is that part of Ahināsā which is one of the fundamental tenets of Jainism."87

"Jainism has thus conceived human and spiritual problems in a universal manner. It is like an umbrella under which all philosophical thoughts opposed to each other can take shelter. In the words of Mahalanobis (1954) on Syādvāda: Finally, I should draw attention to the realist and pluralist view of Jain Philosophy and the continuing emphasis on the multiform and infinitely diversified aspects of reality which amount to the acceptance of an 'open' view of the universe with scope for unending change and discovery."88

Both Anekāntavāda and Syādvāda can be used in practical situations to resolve conflicts and controversies. Jainism literally inducts man to realise and resolve diversities through strict adherence to code of conduct. Man-made boundaries of caste, creed, race, nationality, religion, sex, etc, which contribute to social and cultural crises in greater magnitude than physical crisis, can be overcome if Anekāntavāda and Syādvāda are interpreted and applied in life properly.
2.5 Theory of Karma and Commitment to Environment

Greedy man with selfish motive and violent self as we experience today in modern man, can he be transformed to man of contentment with motive of universality and non-violent self? According to Jainism obviously yes, under its unique theory of *karma*, which rules, out the creator Almighty and targets the self-help philosophy to redeem of the self from all the impurities and to restore purity in the environment. "There is a continuous inflow of *karma* through the doors of influx like violence, hatred, greed, etc, which enmesh the soul and engulf it in the ocean of birth and death just as a boat with hole sinks in the sea due to the inflow of water."\(^{89}\)

"The Jaina thinkers do not regard this universe as the mere aggregate of the six substances set together by some supernatural authority. They hold that it is a system in itself, subject to some definite laws inherent in its own constitution. Certain phenomena occur regularly in certain circumstances and not otherwise. There is a universal law of causation operating in the universe. The phenomena of life and consciousness are not similar to the phenomena of matter or energy. In pure material activity, there is growth by addition in dead objects which is a product of chemical law only, whereas as conscious being takes to itself particles foreign to those that are already in the body and changes their nature and assimilates them with its own body. Moreover, living beings reproduce themselves in their species. Dead matter does not possess these characteristics. Jainism regards souls to be real and infinite in number. Each soul possesses some individual characteristics different from others. The doctrine that gives us some explanation of our individual characteristics, i.e., some satisfactory answer to the factors of our individuality, which we have at present and tells us how these factors were produced as the result of the forces generated in the past, is known as the doctrine of *karma.*\(^{90}\)
"The future and the past are in the present because what we are is due to what we were in the past. What we are in the present is going to be what we will be in the future. All existence on Earth is a reality whether it is material or non-material. But the nature of existence depends on fusion and fission of कार्मिक matter. 'Bandha' and 'Mokṣha', 'pain' and 'peace' is relative to the influx of कार्मिक matter in to soul. So what is कार्मिक matter and what then is karma."91

"According to Jaina conception karma is an aggregate of material particles, which are very fine and are imperceptible to the senses. It enters into the soul and produces changes in it. It is a form of matter, which produces certain conditions in the mundane souls that are suffering from the shackles of birth and death from beginning less time.

The entire cosmos is full of that kind of fine matter, which as कार्मिक matter gets into the soul through the actions of body mind and speech, according to the modifications of consciousness consisting of kaśāyas, i.e., anger, pride, deceit and greed. Thus, first of all there is influx of कार्मिक particles and then there occur certain activities of mind, which are responsible for the actual bondage. In the state of bondage, soul and karma are more intimate than milk and water. The bondage is of four kinds: according to its nature, duration, intensity and quantity. The activities of thought, speech and body are responsible for the nature and quantity. The duration and intensity result from attachment and a version. Karma may remain latent in the soul for certain period without emerging into appearance. When the moment for its enjoyment arrives, it becomes apparent and releases itself.

As has already been mentioned, matter has eternally infected the soul, i.e., its association with karma has no beginning. Moreover, it is gathering new matter every moment. The liberation of soul from matter is possible by certain means. The soul must stop the influx of new
"The concept of soul under *karma*, implies that, in the inhabited universe, it is composed of two distinct parts: (a) Non-living (b) living.

The living part can be described as the 'pure soul' whereas the non-living material (non-pure part) is the *kārmic matter*. (As an analogy, consider gold ore: the dross is 'kārmic matter' and the left over 24-carat gold, is the 'pure soul'). Here *kārmic matter* is actual physical material, which makes the soul impure; it has nothing to do with the usual word 'karma', i.e. action. In the simplest terms, the pure soul contains all the important positive aspects of the living being, and contamination by *kārmic matter* produces the negative effects. However, this contamination by *kārmic matter* is not natural for the soul, which has an in-built longing to become separated from the matter. In practice, this abstract idea implies that the aim is to acquire 'purity' of the soul or the 'victory' over the *kārmic matter*. *Kārmic matter* is regarded as the cause of all misery."

Gender inequality is a universal problem. Since the beginning of the world, woman has been considered as weaker sex, who should be sub-servient to man. Society has obviously used this to utmost advantage by exploiting woman. Husband overburdening and ill-treating his wife, humiliation of woman at workplace, prostitution, sexual harassment, rape, wage disparity etc. But according to the theory of *karma* a woman who is subject to crises and the man who contributed to crises both are answerable to theory of *Karma* as earlier
mentioned the future and the past is in the present because what we experience is due to what were in the past and so what we are in the present what we will be in the future. Under Jaina Karma concept, a rapist may think he can escape punishment by evading the police, but his lust, will definitely catch up with him. He will inevitably suffer for the Hīṃsā he has caused. Nowadays exploitation has assumed newer forms. Media is projecting women in provocative poses and settings to cater to the lust of man and money — this range from pageant shows and magazine pin-ups to pornographic movies and literature. What's more, women themselves are offering themselves for such exploitation by willingly posing for magazines and movies in sensuous poses in semi-nude state. According to Jainism, everyone involved in such unnecessary provocative emotions, is inviting kārmic matter the producer financing the pornographic movie, the director, the actor, the actress, the public that encourages all of them invite influx of Karma and consequently suffering. In this section, the Jaina Karma theory scientifically analyses, life as a logical series of cause and effect.

"Theory of Karma is one of the most interesting aspects of Jaina philosophy. And occupies a more significant position in the Jaina philosophy than it does in the other religion. In most religions, the Karma theory is understood to be fatal and destined. We can redeem ourselves by worshipping or surrendering to the God or by withdrawing from saṁsāra (renunciation of worldly pleasures). Jaina theory of Karma, by rejecting the creator God, makes man accountable for his environment. Creation is analysed scientifically in Jainism as orderly and harmony, but for the intervention of man. Pollution around man reflects man, the polluted.

Normally we hear stories of how good men suffer while wicked ones thrive. If the good suffer and the bad gain happiness, what kind of justice is God meting out? What is his role in creation and what's his
contribution to the world, as it exists today? These are some of the questions that crop up while discussing the inexplicable subject of creation and the pitiable state it is in currently. ⁹⁵

Another question that will obviously follow the above ones is how is the Jaina theory of *Karma* going to help in explaining the environmental corruption? The supreme importance of the doctrine of *Karma* lies in providing a rational and satisfying explanation to the apparently inexplicable phenomena of birth and death, of happiness and misery, of inequalities in mental and physical attainments and of the existence of different species of living beings.

"Every crisis in the world with which Man is suffering can be understood with reference to the *Ghāṭīya Karma, Aghāṭīya Karma Nokasāyas Karma*, and *Nāma Karma.*" ⁹⁶

*Ghāṭīya Karmas* or *Karmas* that obscure the four attributes of the soul and hinder it from realising them — infinite knowledge, infinite perception, infinite power and infinite bliss respectively, are:

*Jñānāvaraṇīya:* Knowledge deluding karma “Spite or hatred against knowledge, concealment of knowledge from others, declining or failing to impart knowledge due to envy or jealousy, causing obstruction or impediment to others in the acquisition of knowledge, disregarding true knowledge, or disparaging true knowledge lead to influx of *Karmas* that obscure knowledge and perception." ⁹⁷ A simple example of *Jñānāvaraṇīya* can be found in a teacher withholding information from a student fearing that he may surpass him in knowledge. Developed countries too are guilty of this. The west, for example, comes and sets up industries in developing countries it uses raw materials, infrastructure and labour of our nation to make huge profits. However in return, it fails to impart the technical know-how that could help developing countries to progress independently. The west fears that if this happens, then its profits will decrease. What it does not realise is
that by withholding information it is contributing to a lop-sided
development of the global economy, which is harmful to its interests.
What problems afflict the developing countries will affect the west too,
because we are inter-related in one-way or the other. In addition, the
West is also attracting *Karma* because it is impeding others from gaining
knowledge. Similar such lack of integrity we can find among the
teaching community, medical professionals and business houses.

*Darśnāvaraniya – Faith Deluding Karma*

"Attributing faults and shortcomings to the omniscient, the
scriptures, the association of ascetics, the true religion and the Celestial
beings. Such activities or speech and mind lead to the influx of faith-
deluding *Karmas*."

Man conveniently finds one scapegoat or other to escape
responsibility for the problems he creates. So he just escapes blame by
saying "It is God who is making me do it. A so-called guru may harass a
disciple and try to escape blame by pointing finger at supernatural
power. He may say, I'm just a puppet in the hands of God and I do
whatever he directs me to do. So I am not responsible for my actions
and should not be punished. Man escaping responsibility for his wrong
conduct by saying that he did what he did because someone instructed
him to do so, will invite *Karma*. Man is a cognitive animal and is
capable of reasoning out the results of his actions; failing to reason out
is no excuse in Jainism, because the *Karma* theory is based on scientific
analysis of cause-effect relationship. Further, Jainism, by rejecting the
concept of creator-God, targets man for his actions. It states that man
and man alone is responsible for his actions and their consequences. If
the world is in a bad shape today, man alone is responsible for it and he
alone can resolve the problem. By attributing fault to God, or some
other supernatural power, man is inviting *Karma* for himself that will
cause suffering. He can redeem of his Karmas only by accepting responsibility for the problems he has created and taking positive steps to resolve them.

**Antarāya Karma** – self-centered and materialistic pursuits obstructing mental equanimity. "Responsible for creation of mental conflicts so as to prevent or create a sense of indecision in the individual in performance of beneficial acts which can bring him freedom from influx of kārmic matter. Antarāya Karma is of five kinds." ⁹⁹

"Dānantarāya Karma – which obstructs charity and good deed."¹⁰⁰ For example, a person may wish to donate for a noble cause, but somehow, there is some factor that prevents him from doing so. He may feel that he can use that money for a personal benefit instead of giving to charity or he may not be sure whether the money he donates will be used for a good cause. Whatever the reason, he may decide not to perform a beneficial deed that may help him redeem his accumulated karmas and also invite fresh karma for abstaining from contributing to the good or noble cause.

A lake which is polluted if required to be cleaned or purified, the head of the village if abstain from contributing to the noble cause for it is a universal problem and the whole village has to contribute and not self-alone – is due to this Karma. So right knowledge about soul and its karma has to be acquired by man.

"Lābhāntarāya Karma – those that obstruct enjoyment of gain".¹⁰¹ This kind of Karma does not allow an individual to enjoy profits or gains he makes. This may occur when an individual has earned wealth through unfair practices or through deceit. For instance, a leading stockbroker accumulated huge profits by cheating hundreds of
shareholders. However he could not escape retribution for long. He was arrested and spent some time in jail. And later he died due to ill health. So people who cannot enjoy their fruit should be cautioned of Labhantarāya karma and thus prevent further such karmas soiling the soul by righteous living.

“Bhogāntarāya Karma – those that obstruct enjoyment of consumable things”\textsuperscript{102}: This kind of Karma does not allow an individual to enjoy material pleasures though he may possess every comfort money can buy. Take the case of a rich man who has accumulated wealth through unfair means. He may want to enjoy life — eat good food, visit different places, etc. He may not be able to eat sweets or rich food because he has diabetes and has high cholesterol. He may not be able to travel because he suffers from ill health and is prone to various kinds of allergies, etc.

“Upabhogāntarāya Karma – those that obstruct the enjoyment of materialistic things”\textsuperscript{103}. This kind of Karma hinders a person from enjoying non-consumable things. Let us take the above example itself. An individual may be very rich, he may not have good relationship with his family members, friends, neighbors and may not enjoy mental peace. He may have great potential but this may go unnoticed or unappreciated. This is the result of this Karma he has accumulated by being inhuman to his environment. Thus he will not be able to realise true happiness that comes with equanimity of mind.

“Viryāntarāya Karma – those that obstruct effort of exertion”:\textsuperscript{104} This kind of Karma prevents people from making efforts in the direction of achieving something good and beneficial to the welfare of the self. Everyone has aspirations and ambitions, but only a handful of people
can achieve their dreams. In spite of great potential, some people do not reach their goals. They blame their fate, God, and other people than targeting themselves. Jainism explains such inexplicable happenings under *Karma* theory. Like science, Jainism too believes that there is no causeless event; if there is an event, it has a cause. An individual should realise that with all the potential, if he is not able to achieve his goal, it is because, he has not allowed someone else to achieve his goal.

"*Mohaniya Karma* – is one inflicts self and contributes to crises helplessly." ¹⁰⁵ All crises are due to emotive and conative self. This is due to *Mohaniya karma*, which obscures the power of discrimination and creates an infatuation or delusion in the individual in his attitude to various matters. Due to deluding elements like anger, pride, deceit and greed, man invites more *Karma* for himself. A classic instance of this can be found in our epic *Mahābhāratha*. King Dhrutrashtra allows his son Duryodhana to inflict *Hīṃsā* on his cousins though he knows it is wrong, because he loves his son too much. He excuses all his sins because of his infatuate love for his son. According to Jainism, man is a cognitive entity and should never allow emotive and conative aspects to overpower him. The shocking incident of the massacre of seven members of the royal family of Nepal by the prince himself illustrates this. The prince shot down his parents and other family members and himself, because they opposed his marriage with an Indian girl. A prince has a commitment to his royal throne than to his own personal desires. This holds good for all public figures, teachers, writers, journalists, and particularly statesmen to be cautiously aware of *Mohaniya karma*, which contributes to pollute society.

In this context, I would also like to mention *Nokāsāyas* or quasi-passions contributing to *karma* is a unique feature of *Jaina karma*.
theory. This is a very subtle analysis of so called ‘negligible attitude’ of man. The non-passions also do certainly stain the purity of the soul and obstruct the practice of right conduct. Right knowledge about this would redeem of kārmic matter of the self and a coherent society.

“The six Nokaśāyas karma are”:106

1. **Hāsyā Nokaśāyas karma** – laughing, joking or enjoying at others’ expense. Many people gain perverse pleasure by ridiculing others and humiliating them, particularly in the workplaces today. Ragging, destructive criticism about art, culture, religion, food habits, rituals, mode of dressings, mannerisms, etc. — subtle observation of humour today reveals that it is rooted in Hīṁsā. Thus the individual involved in this more than hurting the other person, hurts himself more by inviting kārmic matter of Hīṁsā. One should never indulge in deriving pleasure at the cost of fellow beings suffering and sorrow.

2. **Rati Nokaśāyas karma** – improper and prejudiced liking. A mother may be blind to the faults of her son because she likes him too much. She cossets him and does not correct his mistakes. Thus she does him more harm than good and in the process invites Karma and suffering for her too contributing an antisocial element to the society.

3. **Arati Nokaśāyas karma** – emotion and prejudiced disliking. This is prevalent in all the fields, especially regarding the intellectual prowess and skill. There may be a conflict about who is superior between husband and wife, colleagues, brother and sister, friends, writers, statesmen, businessmen, etc, leading to psychological problems of stress and strain, which manifest as physical ailments. Hating and disliking people with selfish motive like intolerance towards their wealth, success, position, power, and beauty and also for no reason.
4. **Soka Nokasäyas karma** – uninvited feeling of sorrow
5. **Bhaya Nokasäyas karma** – unwanted fear
6. **Jugupsä Nokasäyas karma** – unnecessary disgust

The above three *soka, Bhaya and Jugupsä Nokasäyas*, if experienced without any proper reason or without attempting to find a solution, is not excused in Jainism. These are also going to invite *Karma* to oneself. After all these are all *kārmic matter* that inflict the soul and should never be ignored to cautiously observe its appearance, in whatever form. States of sorrow, fear or disgust are one's own creation, but they cause *Hīṃsā* to self. *soka* constricts the physical system, fear strains the mental system and *Jugupsä* defeats the very purpose of existence. These are self-inflicted *Hīṃsā*, so one should guard against this, if he has to overcome the *Karmas*. Wherever there is *Hīṃsā*, to the self or others, there is *Karma* involved and thus suffering; the equation is *Hīṃsā + Karma = suffering.*

*Nokasäyas* certainly inflicts the socio psychological environment and causes crisis in the family and society contributing to environmental crisis. This can be controlled through self-restraint. If they are not controlled, they lead to wrong conduct and the individual gets caught in the vicious circle of suffering i.e., influx of *kārmic* particles into soul.

"*Aghātiya Karmas*" These are of four kinds: *āyu, Nāma, Gotra* and *Vedaniya*. Each of these has reference to beings born in any of the four states (gatis) of existence: human, celestial, hellish and sub-human.

According to the various atrocities caused, invites *Aghātiya Karmas* in gradational levels and decides longevity, the type of existence in mind, matter and appearance, family inheritance, place, and socio-economic status.
These *Karmas* do not obscure the soul, but merely affect its mundane existence. They are *āyu, Nāma, Gotra and Vedanīya*.

"*Āyu-Karma*"\(^{108}\) – determines the life span. This *karma* determines the quantum of life in the states of existence as infernal beings, plants, animals, human beings and celestial beings.

Excessive infliction of pain and attachment invite influx of *Karma* that leads to life in infernal regions.

Deceit invites *Karma* that results in animal and vegetable lives.

Slight injury, slight attachment and natural mildness results in human life.

Right faith, restraint from attachment, self-restraint, liberation from *Karmas* in an involuntary manner and austerities result in celestial birth.

We, who have been born as humans, should live our lives cautiously with no *Hīṃsā* and attachment to ensure that we don’t attract fresh inflow of *karmas* that will keep us in bondage, bring misery and reverse the nature of existence of lower birth.

"*Nāma-Karma*"\(^{109}\) determines the personality of an individual determines the kind of character of the body in which a soul will be embodied. Crooked activities and deception cause the influx of inauspicious physique-making *Karmas*. The greater the crookedness, more intense is the nature of this *Karma*. This *Karma* can explain many of the physical and biological differences. We may wonder why a baby, which is innocent should be born blind, deaf or suffer from physical deformities. According to Jaina *Karma* theory, these deformities are due to *Karmas* of the individual from the previous births. The individual can redeem of his *Karmas* by following the path of right faith, right knowledge and right conduct in this birth and also can arrest any
further influx of kārmic matter which could contribute for fresh suffering.

"Gotra-Karma"\textsuperscript{10} determines the Socio-economic status. This karma determines the status of the family, society, nationality, etc. Censuring others, self-praise, being oblivious to the good qualities of others and proclaiming noble qualities, which are not present in oneself as in the character of modern man cause the influx of Karmas that leads to birth in a low status family.

This may explain why some people are born in a good family with all comforts while others have to suffer to make ends meet. However those who are born with comforts must live for the good of the society if they wish to remain free from accumulating fresh kārmic matter that will cause them suffering in the existing and refuse the nature of birth in the next existence.

"Vedanīya-Karma"\textsuperscript{11} determines the quantum of pain and pleasure – this determines the painful and happy state of experiences of an individual. The influx of Karma that causes happy state of feeling is Sāta-vedanīya, which results from compassion towards all beings, charity, contemplation, equanimity and freedom from greed. Asātā -vedanīya Karmas that cause unpleasant or painful feelings are results of passions like anger, violence, deceit, greed, etc.

By doing all kinds of good deeds, we invite Sāta-vedanīya Karma, and by all bad deeds result in influx of Asātā-vedanīya Karma. By harming the nature or fellow-beings or the material world, one invites Asātā-vedanīya Karmas for oneself in a greater degree than causing pollution to the environment.
These Karmas pollute the soul, which is inherently pure. They cause suffering, inequalities and shortcomings. Our mind, speech and body, if they are not guided properly, cause the influx of the kārmic matter.

The Jaina theory of Karma is a significant positive fatalism of law of cause and effect. It is the law of cause and effect. "When a wrong deed is committed consciously or otherwise, the aspirant should immediately desist from that and never repeat it."112 Some of the religions of the world preach that the development of the individual depends on the grace of God and advocates that the God is all-powerful and by his grace one can reach Swarga (heaven) or Naraka (hell). There is no place for Eswara or omniscience in Jaina Dharma. One who does the work will reap the result. If his deed is good, so is the result; if his deed is bad, ultimately he has to pay for it. There is no place for Eswara as a middleman between Kartha (doer) and Bhokta (enjoyer) to help him to release from the bondage of self and the bad deed.

Herbert Warren has beautifully explained this philosophy. According to him, "the sense of fatalism comes in only when we overlook the element of choice. Under the influence of desire for champagne, a man may choose to drink it, though he may understand quite well that his body will be better served by choosing milk. The desire does not compel, it is only the instrumental cause of man's choice to drink champagne in preference to milk. He has the power of choosing to drink milk. When this is remembered, then there is no sense of fatalism in the act performed."113

This theory affords explanations and holds the solutions to all the crises. I emphasise again that if a man enjoys or suffers, he does so as a consequence of his actions, thoughts and words. He is a rational being capable of understanding the consequences of his actions. Thus, if he
wants a world free of crises, he will have to find means to resolve the existing problems and work out methods to prevent further crises.

Jaina concept of Karma can be comprehended scientifically with reference to Newton's third law. Every action has an equal and opposite reaction. Lion begets lion's cub. Similarly violence and greed will beget violent and greedy consequences.

"It would be further evident that this law of causation is not mechanical because consciousness is its essential factor. Life is a long journey; the living being moves on; if it desires its journey to be smooth and free from accidents, the brake of self-control has to be applied constantly. The passions are the forces that may try to derail the train but the knowledge of the real path and the faith efficacy of our vision must lead it to its real destination.

All living beings are born in a state of existence (gati) with a body with its span of life, colour, its environment and other characteristics, which are the results of past karmas. The Jaina Tirthaṇkaras have analysed and shown us what the causes are. Each living being is the substantial cause of all that it is born with. The Karmas are the unnatural veils that obscure the qualities natural to the soul.

It is the function of religion to show the path of liberation. Those who are in an unclean or an impure state must know how to get rid of impurities and develop the infinite qualities of the soul."\textsuperscript{114}

"The Karma doctrine is a fundamental part of Jaina philosophy, as it appears to be of most other religions; but nowhere if our sources and their knowledge are comprehensive enough, has the physical nature of the karman being asserted with such stress as in Jainism. The doctrine has been developed with minuteness in detail, careful classification and precision in statements. The conception has been most realistic and does credit to the most methodical modern system."\textsuperscript{115}
"The universe is divided into two everlasting, uncreated, and independent categories of substances: Jīva (the soul) and Ajīva (non-soul). The link between the soul and non-soul is karma. Mention has already been made of the characteristic of the soul and how it becomes entangled into the subtle refined particles of kārmic matter".\textsuperscript{116}


Causing pain or misery, knowingly or unknowingly to Jīva or Ajīva invites Karma, according to Jainism. Indifference and ignorance are no excuses under Jaina Karma theory. As pointed out before, man is born to live with cognitive power by conquering the emotive and conative aspects. Or else he will continue to suffer for his Karmas till he realises. It is the relation between Jīva and Ajīva that results in Karma. Every individual’s Karma is based on the analysis of this relation with respect to good and bad intentions, attitudes and actions. If the influx of Karma is to be released from the Jīva, it is the man alone who should work for it. Thus a man who has cut down trees should realise ‘If I have chopped down 10 trees out of greed, I have to pay for it in terms of Karma.’

"The principle of Karma theory includes soul i.e., jīva, kārmic matter i.e., part of Ajīva, kārmic force or influx-āsrava, kārmic bondage or fusion Bandha kārmic force shield-Samavara, Kārmic fission or decay is Nirjarā, Liberation is Mokṣha. Heavy kārmic matter is ‘pāpa’ and light kārmic matter id ‘punya’. Soul is characterized by the bliss knowledge, perception, energy, freedom longing and thus liberated and perfect being. But the fusion of kārmic matter is passion which has got four sub-agents – anger, greed, deceit and pride. These four are responsible for
subsidiary passions or sentiments of mankind – namely laughter, pleasure, displeasure, sorrow, fear, disgust and sexual cravings for male, female and hermaphrodite. Worrying is included in fear etc. but more as a part of violence to oneself. The soul binds with karma due to five kārmic agents like perverted views – Mythyadarśanā, non-restraint – Avirati, carelessness – Pramāda, four passions – kaśāya, activities – Yoga, subsidiary passions = no kaśāyas kaśāyas.\textsuperscript{118}

“The energy quality, ‘perverted’ by this impurity, produces vibrations (yoga), which bring about the influx (āsrava) of different kinds of material karma. The vibrations referred to here actually denote the volitional activity of the individual. Such activities can be manifested through either body, speech or mind.\textsuperscript{119}

“The precise amount (pradesa) of karma that engulfs the soul after a given activity is said to depend upon the degree of volition with which that activity was carried out. The type of activity, moreover, determines the specific nature (prakṛti) assumed by the theretofore-undifferentiated kārmic matter As for the duration (sthiti) and result (anubhāva) of given karmas – how long they will cling to the soul and what precise momentary effect they will eventually have upon it – these are fixed by the degree to which such passions as anger and lust coloured the original activity. Once a karma has given its result, it falls away (nirjarā) from the soul “like ripe fruit”, returning to the undifferentiated state and thus to the infinite pool of “free” kārmic matter.\textsuperscript{120}

P.S. Jaini, Cautions against the influx of kārmic matter in the following happenings. The dead flesh itself is breeding for innumerable nigodas and must not be consumed\textsuperscript{121} “A murderer, for example, clearly sets out to end the life of his victim, hence commits saṁkalpi – hiṁsā. Surgeons, on the other hand, may cause pain or even death during a delicate operation but are guilty only of the much less serious
arambi – hīṃśā

"At every movement there is a living Jīna somewhere. In other words the path of salvation is open at any time; one need only be born into one of the Videhas in order to have an immediate chance for mokṣa." 

"Violence to oneself and others results in the formation of the heaviest new kārmic matter, whereas helping others towards mokṣa with positive non-violence results in the lightest new kārmic matter." "Austerity forms the kārmic shield against new karmons as well as setting off the decaying process in the old kārmic matter." Thus, to resolve, the crisis that man created in the environment by his exploitative and corruptive passions, should he not arrest the fresh inflow of kārmic matter, and then work out for the already accumulated kārmic matter with or without his knowledge, in the light of Jaina karma theory, not only to restore the environment at least as it exists to day, if not existed as, and also get release himself from the clutches of misery and sorrow i.e. birth and death.

Certainly, the answer is big obvious yes. But how can Jaina approach, will be of great in attaining this, is discussed in the following section.

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