

Unit-1, Lesson-1

Aristotle's matter and form and their comparison with Jain substance and mode

Introduction

Aim

Matter and Form in Philosophy of Aristotle

Matter and Form as inseparables.

Matter as Particular and Form as Universal.

Both as relative principles.

Matter without qualities and Form with qualities.

Matter as potentiality and Form as actuality.

Matter and Form—the issue of prior and posterior with reference to time and thought.

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Introduction

Aristotle is well known as a great Western Philosopher in the Greek era. He was an able disciple of an able teacher, Plato. He was born at small town of Stagiro in Greece in 384 B.C. He lived for 62 years and due to his works he has become a legend. He also had the fortune of being a teacher of Alexander the great, who aspired to conquer the world. He established an institute called 'Lyceum' at Athens. This institute was dedicated to Greek god, 'Lycian Appollo' and hence called 'Lyceum' (Scientific History of Greek Philosophy, p. 203). This institute was also called 'Peripatetic School' because Aristotle used to move from one place to another for the purpose of imparting education. His philosophical theories became very popular amongst the intellectuals. He is also known as the 'Master of those who know'. His ideas have preserved all good views of his predecessors. According to Dr. Chhotelal "Apart from Hegel, Aristotle can be credited as the only philosopher who has given to the world the philosophy of evolution. Though Hegel had given a new theory of development called 'Dialectical Development', but he was successful in propounding this only by following Aristotle." This is perhaps the most original contribution of Aristotle to philosophy. (Greek Philosophy, p. 273)

As Aristotle is an important Greek philosopher so is Jain philosophy an important system in 'Indian Philosophy'. Jain philosophy remains unparalleled due to its doctrines of Anekanta in thoughts, Syadvada in speech and equality, tolerance and Aprigraha in behaviour.

The Jain approach of relativity has taken it to the glorious heights. Unlike Aristotelian philosophy, Jainism is not only well thought but it is also widespread due to the rich tradition of Tirthankaras, Gundharas, Sruta—Kevalis and Acharyas. Jainism presents indepth analysis of all aspects of philosophy. It, due to the concept of six Dravyas and nine entities (Digambar Tradition only seven basic elements or

tattvas) appears to be primarily a metaphysical system. Due to its analysis of direct and indirect knowledge (perception) it becomes predominantly an epistemological system. Its comprehensive and practical ethical ideas regarding, sharavakachar and sramanachar, make it predominantly an ethical system.

Aim

Before attempting to go to a comparative analysis of the concepts of matter and form of Aristotle with Jain concepts of substance and modes, it is necessary to first analyze the concept of matter and form separately in Aristotelian thoughts and in Jainism.

1.0 The Concept of Matter and Form in Philosophy of Aristotle

Aristotle is considered as a leading and great western philosopher, possibly due to a unique kind of conceptualization of matter and form. This conceptualization can also be regarded as a reaction to Platonic (428-345 B.C.) thought. Aristotle's views on form reflect totally different thought and his idea of matter is also the most original idea. His theory of matter is fully influenced by his relativistic approach. Aristotle has brought about a philosophical revolution by rejecting the existing absolutism and replacing it with relativism with reference to conceptualization of substance. For him matter is substance. Substance is eternal, self-existent substratum of all change. The world is made up of matter and its effects. Matter is one and its qualities and modes are many. For an example, Socrates is one as a substance and many as teenager, young man and an old person. Matter is the prime cause of all effects and change. The task of philosophy is to acquire knowledge of this prime substance.

The concept of matter and form is a result of Aristotle's theory of causation. He has accepted four kinds of causes:

- Material Cause,
- Efficient Cause,
- Formal Cause,
- Final Cause.

Material cause is the physical cause of and effect of a thing. This is the base of any effect. Effect is always in accordance with the cause. Earth (clay) alone can be the material cause of earthen pot. Silver cannot be the material cause of earthen pot. Efficient cause is the instrument of affecting all kinds of change. In the example of earthen pot, potter is the efficient cause of pot. The form or idea of anything, existing in mind, prior to the creation of that thing (effect), is the formal cause of that thing. In an example of pot, the form of pot existing in the mind of potter, before the creation of actual pot is thus the formal cause of pot. The ultimate end, aim or purpose to be achieved by activity and change, is called final cause.

Of these four causes, Aristotle subsumes, the material cause under matter and rest three viz. efficient, formal and final causes under form. For him, efficient cause and formal cause are one. The form is always in accordance with the efficient and the attained form is always in accordance with the aim. Form is an idea and aim is its presentation. Therefore, form and aim are essentially one and the same. Thus, he reaches the conclusion of the duality of matter and form by subsuming last three causes under form. These two (material & form) alone are the prime causes responsible for creation of any thing. "Primary is only the distinction between form and matter, which is present throughout the world, where something stands to something else as the more perfect the defining and effecting, the former is called the form the real and the later the potential or matter." (Zeller, Outlines of the History of Greek Philosophy, p. 175)

Thus, according to Aristotle the world is neither the effect of matter alone nor of the form alone. It is rather the effect of the combination of the two. Thus, matter and form are the basic substances. Following are the characteristics of the matter and form.

1.1 Matter and form are inseparable

According to Aristotle there is nothing in the world that is not composed of matter and form, and thus, for him, matter and form are inseparable from each other. The question arises that, if these two are inseparable then how do they have different names as matter and form? Aristotle's response to this question is that, though matter and form do not exist separately yet they can be conceived to be different from each other. Infact to think that forms have independent existence and forms exist independent of matter is to make the same blunder as Plato had done by accepting independent existence of ideas. Plato has been criticized by Aristotle for this wrong /mistake.

1.2 Matter as particular and form as Universal

Aristotle holds that matter is particular and form is the universal. Since particular and universal cannot have separate existences, matter and forms are inseparable. Just as a man called Ram (a particular man) cannot be separated from manness (universal man), in the same way matter and form can't mutually exclude each other. Aristotle's universal is thus a concrete universal which is an attribute of the particular.

1.3 Matter and Form as relative entities

In the philosophy of Aristotle, matter and form are relative entities. Aristotle does not agree with the general philosophical conception of matter and form. Regarding matter, it is held that matter is that independent existence which never undergoes any substantial change and thus the matter is always pure matter. For example, brass is physical matter. It can convert itself into zinc, radium, helium etc., but despite all these changes, it remains matter only. In the same way, physical form also remains unchanging, but Aristotle does not agree with this. According to him matter and form are subject to mutual change. Matter changes into form and form changes into matter. For example, wood is matter and table, chair, etc. are forms. But again if wood is form then tree is matter and if tree form then seed is matter as illustrated below:

Matter (Seed)—Tree (Form).
Tree (Matter)—Wood (Form).
Wood (Matter)—Table (Form).

The above illustrates that matter and form are relative entities. Will Durant in 'Outlines of Philosophy' writes: "Every thing is both the form and reality which has grown out of something which was its matter or raw material, and it may in its turn be the matter out of which still higher form will grow. So the man is the form of which the child was the matter, the child is the form and its embryo the matter, the embryo the form, the ovum the matter, and so as till we reach in a vague way the conception of matter without form at all." (p. 78-79) Thus, in every thing there exists matter and form. Matter and form keep changing into each other. In this way, for Aristotle matter is that which changes and to that which it changes is form—It has been rightly said—What becomes is matter, what it becomes is form.

1.4 Qualityless matter and form as quality

According to Aristotle, matter is devoid of qualities and has no predicates, and it is due to form only that it acquires qualities, becomes specific /particular and predicable. Though matter is extended in all things but it has no form of its own. This view of Aristotle is different from modern conception of matter. According to modern view, one thing is differentiated from the other due to their respective different qualities, but for Aristotle, since quality is part of form, all differences are due to form only.

1.5 Matter as Potential and Form as Actual

According to Aristotle, matter is potential and form is its actual. Matter as such is itself not a thing. But it has the potential of becoming something and this potential is actualized as form only. Wood has the potential of becoming table and thus wood is matter and table is form. Table is potentially present in wood,

and wood on becoming table realizes its actuality. The actual has always to pass through potentialities and potentialities are realized only in the actual. Actual is not possible without potentiality and potentiality has no significance in absence of the actual, thus both contradict and also co-operate with each other. Aristotle considers matter to be inferior and form as superior reality. But since Aristotle does not make any distinction as inferior and superior, this is a misinterpretation only. For him, matter and form are relative to each other and one is not possible without the other. This position can not consider one as inferior and another as superior.

1.6 Matter and form as prior and posterior

From the point of view of time (events) matter is prior to form and form is posterior to matter. But at the same time, in thought, form is prior and matter posterior to it. Since it is matter which acquires newer forms, matter is prior to form. But Aristotle also maintains that if end is non-existent prior to the beginning of change then change can never take place. For example, seed becomes a tree. If tree were (potentially) nor existent in the seed then tree could never have become (actually) existent. For Aristotle, effect exists in its cause prior to its production. Simultaneously Aristotle also believes that matter i.e. the cause is potential and the effect i.e. the form is actual, hence there is also some novelty in the effect.

1.7 Form as Index of Evolution

Aristotle is the first propounder of the theory of evolution. According to him all things are in the process of evolution. Evolution is always from lower level to higher level, from potential to actual i.e. evolution is always a change from matter to higher forms. This way evolution or development is a continuous process. At the lowest level, there lies formless matter and at the highest level there is matterless form. At the intermediary level, matter and form are relative things:

Matterless Form [Form of Forms, God]

Matter and form are relative things

Formless Matter

In the philosophy of Aristotle, matter and form are relative entities. Pure matter and pure form are mere abstractions. W.T. Stace puts this fact as "At the bottom, the scale will be absolutely formless matter, at the top, absolutely matterless form. Both these extremes, however, are abstractions—"A Critical History of Greek Philosophy" (p. 283).

For Aristotle, the most evolved form at the higher end of the process of evolution is the absolute form. This absolute form is for him, the God. Thus in the philosophy of Aristotle, the end or perfection of evolution is the emergence of God, which is matterless form or the form of all forms.

2.0 Matter and Form in Jain Philosophy

The Jain theory of substance is well known amongst Indian systems of philosophy. In Jain philosophy *sat*, *dravya*, *tattva*, *tattvartha* and *padārtha* are generally used in same sense. That which is real is *padārtha* and the same is substance. In Tattvartha, substance is stated as real by saying '*Sat dravya Lakshnam*'. In Tattvārtha, substance is defined as—'*Guna paryāyavad dravyam*'. The substance is admitted as the substratum of the qualities and modes *Gunaparyāyāshrayadravyam* by ācārya Tulsi in Jain Siddhanta Dipika. Umāswāti says '*dravyāshrayah Nirgunah Gunah*' to explain, that which rests on substance and that which is not the substratum of other qualities, are qualities. The uttrādhyayan sūtra explains substance by referring only to qualities, it does not mention modes. "*Gunamasao Davvam*" in Uttrādhyayan sūtra states substance as that which is substratum of qualities. Though as objects of knowledge, substance attributes and modes are discussed in this text yet modes do not here, find mention as defining character of substance. Umāswati and Kundakunda have, however, included modes also as character of substance. In Pañcāstikaya, Kundakunda says,

"*Davvañ Sallakhañiyañ uppādarvyaadhuvattsañjuttāñ |
guṇpujyāyañ vā jañ tañ bhaññañti sevvañhū*||"

Thus origin, decay and permanence is in the nature of sect and such a substance is real and within it are attributes and modes. Here the conclusive consistency of all three definitions of substance as given in Tattvārtha, can be seen 1. *Utpada vyaya dhrauya lakṣaṇam sat*, 2. *sad dravya lakṣaṇam*, 3. *Guṇaparyavavad dravyam*.

Treating substance as the substratum of attributes and modes, ācārya Bhoja Sāgar in Dravyānuyoga Tarkāna says:

"*Guṇaparyāyāyoñ sthānamekruvañ sadāpi yat |
Svajātyā dravyamākhyātañ madhya bhedo na tasya vai*||"

Thus, that which is substance is the place of *guṇaparyāya* and it never changes and is devoid of all differences. This same sense of permanence of substance is conveyed by the definition of substance— '*adruvat, dravati, droṣyati tāñstān paryāyān iti dravyam*', i.e. that which has changed into various modes, is changing into various modes and shall be changing into various modes is substance. The conclusion is 'that which is permanent and eternal alongwith all origin and decay of various modes is substance'. Jainism believes in transformation of substance (*pariṇāmvāda*). The substance according to Jainism undergoes transformation and yet it is also permanent. Thus, it would be more appropriate to describe Jainism as *pariṇāmi -nityavādi*. Substance neither originates nor decays it is there forever and eternal. But an entity as mode arises and decays. Ācārya Samantbhādra illustrates this origin decay and permanence and persistence with change (*pariṇāmi nityatva*) as.

"*Ghaṭa maulisuvarṇārthi nāśotpādāsthitiṣyam |
Śoka-pramoda-mādhyasthayan jano yāti sahetukam*||"

i.e. a king has a gold pot. The princess wants it. The prince wants a crown made of its gold. When the pot is broken the princess cries and the prince is happy, but the king is neither happy nor unhappy because he wants only gold and that is preserved in both the forms. Thus origin-decay-permanence and persistence with change is established because there is no cause of sorrow without decay of pot made, and no cause of joy without origin of crown made and no cause of indifference without permanence of gold substance. The same is proved in Dravyānuyogātarkana by saying:

"*payovrato na dadhyādyannaiva duggdhañ dadhivratañ |
agorasvrato nobhe ten syālakṣha trayam*||"

i.e. one who vows only to drink milk does not eat curd and the one who vows only to eat curd does not drink milk and the one who vows not to consume white fluid obtained from cow neither drinks milk nor does he eat curd as both are obtained from cow. Thus, an entity has origin, decay and also permanence.

The substance is permanent with respect to attributes. Attributes are those which always exist in the substance. The generic attributes of the substance do not change, however, the specific attributes undergo transformation and their transforms are called modes. Therefore, attributes are classified as co-existent (*sahabhāvi*) as well as transforming sequentially (*kramabhāvi*). Attributes exist all the time i.e. past, present and future while modes are just momentary. The difference between attributes and modes is clearly presented in dravyānuyogātarkana as:

"*Sabhāvi guṇodharmāñ paryāyañ kramabhāvvyatha |
bhinnā abhinnāstrividhā strilakṣaṇayutāñ ime*||"

i.e. that which is ever abiding quality of substance is attribute and that which arises and passes away in a sequence is mode. Substance attributes and modes are mutually different as well as same. In

these there are three kinds of differences (differences of number, difference of characters and difference of space), these are always with threefold character of origin-decay and permanence.

Though the substance is described as that which has attributes and modes and the difference between these three is also highlighted, but actually there is no difference between these three. There is no difference at the level of being and all three are essentially one having same being. There are no modes possible in absence of attributes and substance and no substance and attributes exist as devoid of modes. The substance is a composit form of all three. Just as gold cannot be found devoid of its yellowness and some form or the other so is substance always to be found with its attributes and modes. In this way modes cannot be separated from the substance. It is stated in Pañcāstikāya:

"*Pajjayavijadaḥ darvaḥ vijuttā ya pajjayāṇatthi |
doṇhaḥ aṇaṇa bhūdaḥ bhāvaḥ samṇā puruveṇṭi*||"

This means that there are no modes devoid of substance and there is no substance without modes. Both are essentially inseparable from each other. Actually speaking, any substance is an inseparable unity of attributes and modes

There are two kinds of modes accepted—*vyañjana paryāya* and *arthaparyāya*. Jain Siddhānta Dipika defines modes as—"Sthulaḥ Kālāntarsthāyī śabdānaḥ saṅket viśvo vyaṅganaparyāyaḥ" that gross and unchanging with time feature which can be denoted by word is *vyañjana paryāya*. *Arthaparyāya* is explained in Jain Siddhānta Dipikā as—

"*Sukṣmovartamānavartī arthapariṇāmaḥ arthaparyāyaḥ*"

This means that the changes occurring every moment in anything is called *arthaparyāya*. This change every moment is too subtle to be expressed through words. From the standpoint of pure and impure, both these above kinds of modes are further subdivided into pure modes of pure substance and impure modes of impure substance. Both the modes of liberated *jīva* and pure atoms are pure modes and both the modes of empirical *jīva* and gross bodies are impure.

The foregoing description presents a clear analysis of Jain theory of substance and its modes. After presenting the necessary and significant outlines of Aristotle's concept of matter and form and of Jain substance and modes, a need for their comparative analysis arises.

3.0 Comparison

The concept of matter and form is central in the thought of great philosopher Aristotle of Greek era. If we take away the concept of matter and form from the philosophy of Aristotle, then nothing significant remains in his philosophy. His theory of causation and his idea of God are also subsumed in the overarching idea of matter and form. Thus the concept of matter and form is fundamental in his philosophy. The concept of substance and modes is necessary and useful feature of the Jain philosophy also. We cannot understand the existence and nature of our universe without these two concepts. Despite their significance, they do not form the core of Jain philosophy which focuses and promotes co-existence and relativism through its doctrines of *ahiṃsā*, *anekānta*, *syādvāda* and *aparigraha*. Jain philosophy also delves deeply in epistemology through its discussions on knowledge and valid knowledge (*pramāna*) and ethics through its discussions on conduct of ascetics (*śramaṇācāra*) and householders (*śrāvaka-cāra*) as well.

4.0 Similarity

Aristotle, by propounding the theory of matter and form, ended the duality of universal and particular and of things and their core/base, which had been continuing in the world of western philosophy. His predecessor, Plato had accepted separate existences of things and ideas, of universals and particulars. For Plato, ideas exist in the world of ideas and things in empirical world or the world of senses. For him,

universals and particulars were fundamentally different, but Aristotle declared that no universals exist as different or separated from particulars and no particulars can be separated from universals. He thus ended the duality that has thus far been existing. If we say that gold is heavy we mean that gold cannot be disassociated from its heavyness and devoid of its characteristic heaviness, gold cannot exist. Aristotle says no man exists beyond manness and manness has no significance in absence of actual man. In the philosophy of Aristotle matter is particular and form is universal. He believes that just as there is inseparability of universal and particular, there is also the inseparability of matter and form. Will Durant put this idea of Aristotle as follows?

"Formless matter would be nothing, for every thing has a form. Matter, in its widest sense is the possibility of form; form is the actuality, the finished reality of matter." (Outlines of Philosophy, p. 79)

In Jain philosophy also, universal and particular are conceived as identical. The Nyaya philosophy conceives of universal and particular as different entities and brings in a separate entity of *samvāya* (inherence) to relate universal with particular. On this point, the Jain position is that when universal and particular are identical, then there is no need of any extra entity to relate these. Just as in philosophy of Aristotle, matter and form are inseparable from each other so are substance and modes inseparable from each other in Jain philosophy. Just as for Aristotle, matter and form do not exist as separate from each other yet they can be conceived to be different, in the same way substance and its modes do not have separate existence and yet in thought, they can be conceived as different, in Jain philosophy.

Both philosophies have a striking similarity of the notion of relativity. Aristotle is also a relativist and the relativism of Jainism is very well known too. Aristotle believes that matter does not remain unchanged through all stages of time and all through the space and the same is true of form also. Matter today can be a form tomorrow and form tomorrow can be matter day after. Thus matter and form are not Absolutes. If, from the angle of tree, wood is the form then from the angle of table, the same wood is matter. In Jain philosophy also, the substance and modes are not considered to be absolutes and it is accepted that both undergo continuous change. The same lump of gold some times becomes a bangle, an ear-ring some other time and a chain at a different point of time. Thus, the Jain Philosophy's essential identical cum different *bhedabhedavāda* of substance-attributes and modes is so famous.

5.0 Difference

Though there are similarities in Aristotleanism and Jain philosophy yet, the two systems are not totally alike. There are many points of difference as well.

1. The concepts of matter and substance are not same. The matter in Aristotle's philosophy is not same as substance in Jain Philosophy. The matter of Aristotle undergoes total transformation and this transformation is real whereas the substance according to Jain philosophy, transforms but this transformation is not total. *Utpāda-vyaya dhrauvyam sat* and *sat dravya lakṣaṇam* make it clear that substance is real and does not change totally because along with origin and decay there is also permanence in it. It is clearly stated in Dravyānuyoga Tarkana that—

"Kumbhamauli suvarṇeṣu vyayotpattisthirātmasu |
duḥkhaḥarṣopyuktṣu hematvañ nishchalañ triṣu||" (9/3)

i.e. gold continues to exist even while transforming as pot – ear-ring –chain etc.

2. The statement *Guṇaparyāyavad dravyam* can also not be acceptable to Aristotle because for Aristotle matter is qualityless, predicateless and devoid of any uniqueness, qualities on the contrary are related with the form and not with matter. Jain philosophy on the other hand talks of universal and particular attributes of the substance. Existence, being /causal, efficiency, substantiality, objectivity, spatiality and eternal persistence (neither heavy nor light) are the six universal qualities of substance. The unique

qualities vary according to substances. *Dharma* as support existent of motion, *Adharma* as a support existent of rest, providing space to all other substances for their existence by *Ākāśa*, manifestation of consciousness of *jīva* and the composition-decomposition of *pudgala* (matter) and support change (*varṭanā*) of *kāla* are unique qualities of substances. The matter of Aristotle, on the other side, is qualityless

3. The form in Aristotle's philosophy is also not same as modes of Jain philosophy. If we treat Aristotelean form in the same sense as modes of Jainism then modes of Jainism will gain dominance over its substance, because for Aristotle, matter is potentiality and form is actuality. According to Aristotle matter destructs and form constructs. More the element of matter more the thing shall be inferior and less developed. Similarly more the form in the thing more shall it be developed or superior. Tree from seed, wood from tree, table from wood all are more developed than their cause because the cause is matter and the effect is form. In Jain philosophy modes are impure where as substance is relatively pure. Thus in Jainism, substance does not represent decay or inferiority nor does mode represent developed or more evolved stage.
4. Aristotle considers matter as particular and form as universal. For him form is idea and ideas are universals. Matter for him is thing and things are particulars. Thus for him, matter is particular. But in Jainism, on the contrary, substance is universal and only modes are particular, as only universals do not undergo change where as particulars are always changing. Substance is unchanging reality of changing modes, substance has permanence.
5. In Aristotelian thought, form is prior to matter. When a potter makes a pot he first has form in his mind and later he looks for clay (matter). Whereas in Jain thought modes are always posterior to substance as modes in Jainism can never be prior to substance.
6. For Aristotle matter and form are always together and united in this world. They can never exist apart from each other. The existence of matterless form and of formless matter can not be imagined. In his theory of evolution, Aristotle, however conceives subsistence of pure matter at the lower end and of pure form at the higher end. This pure form i.e. the form of form according to him is God. But in Jain philosophy there is no existence or even subsistence of substanceless modes at any level. The modes are associated with the substance both at empirical as well as transcendental level. Modes do not exist beyond substance and substance beyond mode. Jainism always believes in the truism '*dravyaparyāyatmakam vastu*'. It is said—

*"Dravyaḥ paryāyārūḍhaḥ paryāyadravyavarjitāḥ |
kva kadā kena kin rūpā drṣṭā mānena kena vā||"*

i.e. substance and modes can never be separated.

7. For Aristotle the culmination of evolution lies in the evolution of the form of forms or God. God here is matterless form. God also is the formal, efficient and the final cause of the world. He is also the prime mover and custodian of all change. But Jain philosophy does not admit existence of any God who is the creator or sustainer of the world. The pinnacle of development in Jainism is the self-realization which is possible for all by practice of right conduct and morality.

Conclusion:

It can be concluded that though there appears to be many similarities between Aristotelean thought and the Jain Philosophy, especially with reference to concept of substance (matter) and form, yet the fundamental differences point out that the two systems are far away from each other.

Questions :

1. Every Type Question :

Make clear the similarities and differences between the concepts of (matter) substance and form in the philosophies of Aristotle and Jains.

2. Short Essay Type:

Explain Aristotle's view on matter and form.

Analyze the Jaina notions of substance and modes.

3. Objective Type:

How many causes have been accepted by Aristotle?

Which Jain text does not have mention of modes as feature of substance?

What has been called the form of forms in the philosophy of Aristotle?

What is 'Real' according to Jain philosophy?

What is universal and what is particular according to Aristotle?

How have matter and form been defined by Aristotle?

How many divisions of modes are there in Jain philosophy?

Aristotle is a 'Relativist' or an 'Absolutist' or both?

What is arthaparyaya according to Jain philosophy?

What is Pariṇāmi Nityavāda of Jainism?

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Unit-1, Lesson-2: Dualism of Descartes and in Jainism

Introduction

Aim

Cartesian Dualism

Radical Dualism.

Mind and body in Dualism.

The problem of relation and its solution.

Charges against Interactionism.

- Jain Dualism

Constituents of Dualism.

Relation between two type of elements.

- Comparison

Similarities

Differences

- Conclusion

- Questions (exercise)

- Reference Books.

Introduction

Dualism is that concept held by Indian and Western philosophers, which accepts the concurrent existence of both sentient and insentient beings independently. Dualism is supported ever by common sense as in our daily experiences we find that the world is composed of two kinds of substances. On the one hand, we find insentient beings having attributes of matter (fusion and fission) as well as occupying space due to their attribute of extension. Due to extendedness, these things are divisible and devoid of consciousness. On the other hand, there is existence of sentiency (mind) in living beings. This sentiency element is consciousness which is indivisible and abstract (non-concrete).

Dualism is an established philosophical theory. According to Patrick, while talking about love, hope and thought etc. we do not imply extension, division or use any kind of qualifying words. For example we do not say so many square yards of love, so many kilos of hope or so many inches of thoughts. We do not use such words (love, the, thought etc.) for rivers, mountains, rocks, stone, atoms etc as there are all insentient. The words denoting qualification are used for material things only and not for conscious beings mental properties. Thus, in our routine language, we have different terminologies for material (insentient) and mental (sentient) entities. This view of Patrick establishes that dualism is supported by our common usage of language also. Our daily experiences also make it clear that our mental acts are different from our physical (bodily) acts.

Many philosophical systems accept dualism. Greek philosopher Plato had accepted dualism of idea and thing, and of empirical and transcendental. Aristotle accepted dualism of matter and form. The dualism of mind and body in the philosophy of Descartes is well known. Dualism of phenomenon and noumena is clear in the philosophy of Immanuel Kant. In the same way, dualism is found in Indian philosophy also. The duality of conscious and non-conscious in Upanishadas, the duality of phenomenal and transcendental in Buddhism, the duality of *Jiva* and *Ajiva* in Jainism, the duality of *Prakriti* and *Puruṣa* in Sankhya and the duality of *Jiva* and *Jagat* in the philosophy of Madhva are very well known.

Aim

The most popular of above kinds of dualism are the dualisms found in Cartesian, Jain, Sankhya and Madhva's theories. Before attempting a comparative analysis of dualism of Descartes and Jainism, it is necessary to first analyze these two dualisms separately.

1.0 Cartesian Dualism

The great French philosopher Descartes is considered to be the father of modern western philosophy. He is credited with freeing philosophy from dogma of religions that prevailed in middle age. According to Dr. Chandradhar Sharma, the philosophy in middle ages was like a pigeon with its wings cut and it could only fidget in the confidences of religion and not fly freely. By inventing new philosophical methods and freeing philosophy from dogmatism, Descartes thus became the father of modern western philosophy. Scottish philosopher Thomas Reid has opined that Cartesian way of thinking is reflected in the thoughts of Locke, Berkeley and Hume. Descartes is immortal in the world of philosophy also because of his philosophical methods. He was the first philosopher to have tried to provide a mathematical foundation to philosophy. He believed that as in mathematics, the statement $2 + 2 = 4$ is clear and distinct, so also should be the conclusions of philosophy. Thus by attempting to provide a mathematical foundation to philosophy, he tried to bring mathematical certainty, authenticity, the necessity and clarity and crispness in philosophy.

1.1 Radical Dualism

Descartes is not only considered a dualist, but scholars like Yakob Masiha and Dr. B.N. Singh have called him a radical dualist. Radical dualism is utterly un-compromising kind of dualism. Cartesian dualism is also an uncompromising one. Cartesian dualism is made clear by his metaphysics. Descartes has accepted three kinds of substance in his metaphysics. According to him God, Mind and Body are the three substances. These three substances are divided into two categories: 1. Relative substances. 2. Absolute or ultimate substance. According to Descartes, substance is that independent being which does not depend on any other thing for its existence and knowledge. In this way, only ultimate substance is the true substance. Relative substance, as it is clear by name, presupposes other entities and thus, is not a substance in true sense of the word and is not ultimate. Now the question arises if something is not absolute how can it be called substance? Descartes says that relative substances are also substances as these do not depend on any thing other than God. For him mind and body are the relative substances. Mind and body are mutually independent of each other but both are dependent on God and thus these are relative substances. Descartes believes that there is nothing wrong in considering mind and body as relative substances. Thus in the philosophy of Descartes there is dualism of absolute and relative substances. This position makes him only a dualist but not a radical dualist. He is considered a radical dualist due to his treatment of mind and body as mutually exclusive entities. For him, there are two elements—Matter or body and Mind or the soul. The quality of matter is extension and that of mind or soul is thought. Thus the qualities of soul and matter are opposite in nature. In the words of Descartes—"The mind or soul of man is entirely different from body". Thus the mind or soul of man is entirely different from body and the difference is evident in the following table:

Mind (Soul)	Matter (Body)
1. Active	1. Inactive
2. Conscious	2. Non-conscious
3. Not-physical	3. Physical
4. Un-extended	4. Extended
5. Basic quality is thought	5. Basic Quality is Extension
6. Simple	6. Complex
7. Indivisible	7. Divisible

The above description makes it clear that soul and body are different from each other. The first element, soul is the basic reality in the philosophy of Descartes. Descartes focused his attention to know this reality and adopted method of doubt as medium of arriving at this reality. No doubt, truth can be known only when we examine all our beliefs and presuppositions quite critically. Descartes accordingly says that we can know the truth only by disassociating ourselves from our traditional beliefs, so that we can apprehend certain truth. In this regard it is essential to free our thinking from traditional thought, beliefs and emotions. This truism has been stated in history of modern philosophy by Folkenberg as:

"Let us renounce, therefore all our old views, in order later to accept better ones in their stead or perchance to take the former up again after they shall have stood the test of rational criticism." (P. 89)

Thus freedom from accepted views and suppositions is essential, but in case these are to continue as acceptable, these have to be critically examined to qualify as acceptable.

1.2 Mind and Body, two elements of Dualism

To establish existence of soul, Descartes got to use the concept of DOUBT as a method of philosophical analysis. For him, we guess the existence of a laughing person from laughter; of the onlooker from his faculty of seeing and so on. Similarly, by the acts of doubting /thinking, we establish the existence of a doubting /thinking entity. His famous saying is—**Cogito Ergo Sum** i.e. I think, therefore, I am. Thus my soul is self-evident. In this way he proves the existence of doubter from the act of doubting. If we doubt the existence of doubter then doubting shall become baseless. The implication here is that the existence of self is the precondition of knowledge. According to Descartes—"That I doubt can not be doubted." Generally, other philosophers have also accepted this view. Campanel says "My existence is self evident by my being a Knower." Saint Augustine holds "My (self) existence is necessary even, if I negate myself. It is mentioned in Upanisada that *ya eva hi nirākartā tadeva tasya svarūpam*'. Ādi Śankrācārya has also attempted to negate the self but presupposes the existence of the self.

Thus the relation between the doubt and doubter is that of quality and substance, properties and elements and thus the quality of doubt certainly proves the existence of soul as substance. If I do not exist my thought shall also not exist. In Meditation-II, Descartes says—

"I find here that thought is an attribute that belongs to me, it alone cannot be separated from me. I am, I exist, that is certain." (p. 151)

Thus, it is proved that knowledge is not possible without knower. Because I know my existence is necessarily evident. Once the soul is proved by "I think therefore I am", the existence of matter (body) is also simultaneously proved. The self is knower, agent and enjoyer. It thus intends for objects of knowledge, objects of action and useable entities which are the basic attributes of material /insentient entities. In this way, mind and body both are proved as existent. Both are substances because both are independent of each other. These substances are of opposite natures. One is conscious, the other is matter. Both have independent existence of the same status. These substance are not mutually dependent on each other for their respective existences.

1.3 Relation between mind and body:

The above description makes it clear that dualism is evident in the philosophy of Descartes. But the question that arises now is that if these mind and body substances are opposing substances then they can't be mutually related. If there is no relation between mind and body, that life shall become impossible. The multiplicity of universe shall also become in-explicable in absence of such a relation. Thus by propounding this dualism, Descartes is faced with the problem of relation of the two. Descartes has tried to solve this problem of relation by propounding a mind-body relation theory which has been called by the name of '**interactionism**'. According to this theory, the mind and the body are related through pineal gland.

According to him, the pineal gland is the ground and agent of interaction between mind and body. In meditation—II, Descartes says—

"Let us then conceive here that the soul has its principal seat in the pineal gland which exists in the middle of the brain, from where it radiates forth through all the remainder of the body." (p. 374)

Thus we must now think the soul has an important position in that small gland which is located in the middle of the brain and from here it illuminates the entire body.

Through this pineal gland only the mind affects body and the body affects mind. Descartes gives an example to make his stand clear—Horse and its rider are different from each other yet they can interact. The mind influences body in the same way as rider makes horse run. And mind experiences happiness if the body follows the instruction of mind in the same way as rider is happy to see his horse run according to his command. According to Descartes, we always experience this interaction between mind and body. For body experiences hunger, thirst, etc. and mind is dissatisfied. This dissatisfaction of mind further dissatisfies body. If our mind is happy, then so is our body and it becomes graceful too. The dissatisfaction in mind takes away the grace of body. Thus interactionism is proved.

1.4 Charges against Interactionism

There are many problems with the Descartesian theory of relation between mind and body, which he propounds as a solution of overcoming dualism—these can be summarized as follows:

If mind and body are two utterly distinct entities, then there cannot be any kind of co-ordination between these two and in absence of this co-ordination these can not produce any effect.

Descartes has ill attempted to relate mind and body through pineal gland. His interactionism invites following objections :

It is improper to place non-concrete and unextended soul in pineal gland. Soul cannot occupy space in (Pineal) any gland if it is really non-material.

If body and mind are opposed to each other, then how can mind learn to respond to the acts of body?

Why certain bodily acts do not produce any corresponding mental activity. For example, the flow of blood in the body does not produce any reaction in mind.

Animals also have mind and body. Their brain also has pineal gland. Why their mind and body are supposed to be unrelated. For Descartes, there is no soul and thought power in the animals. How then their bodies act in various ways.

Theory of Descartes is against the principle of conservation of power. It cannot be held that mental acts produce bodily acts and bodily acts produce mental acts.

The principle of opposition of mind and body entails that the two can never together act or interact in a useful way.

If both are mutually opposed to each other, then what kind of relation is there between the two? If this relation is material, then, it does not apply on soul and if this relation is non-material then it does not apply to body.

A major problem with the idea of two substances is that of being first in order of existence. Which comes first, mind or the body. If both were existent since beginning then what was their cause? Or are they self-existent.

Independent and mutually distinct elements cannot be satisfactorily related unless there is some common ground of their being.

The foregoing difficulties with Cartesian dualism illustrate that this kind of dualism also suffers with the same kind of problems with which dualisms propounded by many other philosophers suffer. Thus mere dualism is untenable as it has ever remained a natural human tendency to search unity in multiplicity and monism in dualism. Monism in dualism and dualism in monism is necessary also for philosophical consistency. Thus, pure dualism of Descartes and its entailments are improper.

2.0 Jain Dualism

Like many other dualisms, Jainism also accepts the dualism of the *Jīva* and *Ajīva*. The Jain philosophy believes in the existence of *Jīva* and *Ajīva* as permanent, eternal, omnipresent, independent and beginningless in the same way as Sāṅkhya believes in the existence of *Prakṛti* and *Puruṣa* and Descartes in the existence of mind and matter. By believing in the eternal existence of *Jīva* and *Ajīva*, Jainism also propounds dualism.

Whether any Philosophy is dualist or non-dualist or pluralist, is made known only by its cosmology. In Advaita Vedānta, since this world of multiplicity is illusory and only a false projection on the ultimate one reality Brahman, and ultimately there exists nothing other than *Bṛham*, the Advaita Vedānta philosophy is non dualistic (monistic). Sāṅkhya philosophy holds that the root cause of this world and its multiplicity are *Prakṛti* and *Puruṣa*, the world is intelligible only as a product of the union of these two. *Puruṣa* is conscious and *Prakṛti* is matter. The world, therefore, is the real product of eternal and permanent substances called *Prakṛti* and *Puruṣa*. With such a belief, Sāṅkhya Philosophy is dualistic. By believing in many monads and this universe to be a conglomeration of these monads, Leibnitz is well known as a pluralist.

2.1 Constituents of Dualism

Jainism is also proponent of dualism like Sāṅkhya. In Jainism this world is referred to as '*Loka*'. This *Loka* is beginningless. In order to explain the constituents of *Loka*, Jain philosophy says— "*Saddravvyāt Lokāḥ*" i.e. the world is composed of six substances. These six substances are mentioned in *Dravyānuyagatarkana* as—

"*Dharmādharma nabhoḥkālo pudgalo jīva ityami |
Arthāḥ sat samaye khyātā jinerādhyantavarjitāḥ*||" (10/3)

This means that without a beginning and an end, *Dharmāstikāya*, *Adharmāstikāya*, *Ākāśa*, *Kāla* and *Pudgala* and *Jīva* are the six substances, the composite form of which, this world is. Many systems of Indian philosophy and western thought have considered the role of *Jīva*, *pudgala*, *Ākāśa* and *Kāla* as essential to their cosmology, but placing *Dharma* and *Adharma* as substances is an original contribution of Jainism. No system of philosophy other than Jainism has propounded such a view. In Indian philosophical discourse, there is indeed sufficient use of the words *Dharma* and *Adharma*, but there they have been employed in the sense of merit (*puṇya*) and demerit (*pāpa*). The Jain use of these words (*dharmāstikāya* and *adharmāstikāya*) is, however, for entirely different meaning. The *dharmāstikāya* and *adharmāstikāya* as propounded by Jainism have important place in Jain cosmology. '*Gati saḥāyo dharmah*' and '*sthitosaḥāyoadharma*' are the defining phrases for *dharmā* and *adharmā* of Jainism. In one of the earliest Jain texts called '*Tattvārthasūtra*' Umāsvatī has explained *dharmā* and *adharmā* as '*Gatisthitutyupgraho dharmadharmayorūpakārah*' (5/17). The substance indifferently contributing to the motion of *Jīva* and *Pudgala* has been called—*Dharmāstikāya*. *Dharmāstikāya* is an extra ordinary cause of motion. *Dharmāstikāya* and *adharmāstikāya* are all pervasive. These do not possess the qualities of touch, taste, smell or colour and hence these are abstract. All motion and rest is possible only due to these substances.

Ākāśa has been explained as that subtle category or substance which allows the subsistence of all other substances. It is said *‘yo datte sarvadravyāṇāṁ sādharmaṇāvagāhnam’* and *‘Avgāhano ākāśaḥ’*. Similarly, *Kāla* is explained as *‘vartanā pariṇāma kriya partvāpartve cā kālasya’* (Tattvārtha 5/22) i.e. change, action, result and ageing are all characteristics /attributes and support of time (*Kāla*). In Śvetāmbara tradition, *kāla* is considered as mode of *Jīva* and *Ajīva*. Thus, it is not an independent but only a formal substance.

The only concrete substance according to Jainism is *‘pudgala’*. Modern science refers to this reality as matter or energy. The word *‘Pudgala’* has deep meaning. This world is a union of *‘pud’* and *‘gala’*. *‘Pud’* means to be complete, come together, unite and *‘gala’* means to dissolve, detach, break or scatter. The atoms of *pudgala* keep associating and disassociating in the compound formations. This process can be called that of fusion and fission in the terminology of modern science. Thus, due to its *Puraṇagan dharma pudgalaḥ’* i.e. being of the nature of *puraṇ* and *galan* it has rightly been named as *‘pudgala’*. Maximum possible (*galan*) break of compound or the maximum disassociation presents the last indivisible parts called atoms (*paramāṇus*) and the effect of higher (*pūrana*) association of compound formation is *‘Mahācitskandha’*. Regarding these five *ajīva* substances, Nemichanda Siddhanta Chakraverty, in ‘Vrhad Dravya Sangrah’ says—

*“Ajivo puṇa ṇeyo puggaldhammo adhamma āyāsaḥ |
Kālo puggal mutto rīvadiguṇo amutti sesā huṅ||”* (gāthā 15)

Thus, *Pudgala*, *Dharma*, *Adharma*, *Akāśā* and *Kāla* are the five *Ajīva* substances. Of these five only *Pudgala* is concrete as it is endowed with the attributes like form etc. and rest four are abstract substances.

Apart from above mentioned five *ajīva* substances, the most important of Jain substances is *‘Jīva’*. Consciousness is the main attribute of *Jīva*. It is said *‘Cetanā lakṣaṇo Jīvaḥ’*. All experience of pleasure and pain is due to this consciousness only. On ground of this consciousness, *Jīva* is distinguished from all other substances. This is the performer and enjoyer of all good and evil actions. It extends throughout the body. It makes use of the body. This is existent and everlasting—*‘Atthi aviṇāsdhammā kareī veeī’* (Sanmati Prakṣaṇ, 3/55) elaborates these characters of the soul. Jain philosophy distinguishes between the empirical soul and the pure soul. The liberated souls are pure and possessed of infinite knowledge. We cannot perceive them. Those souls which become objects of our experience are the bonded or empirical souls. Our knowledge (experience) of *jīva* means the knowledge of empirical *jīva*. The distinguishing identifiable features of *jīva* are presented in Bhagvatisūtra as—the consciousness of *Jīva* is manifested by the purposeful manifestation of its consciousness through its energy and effort (i.e. intentions and acts). Same Bhagvatisūtra says—*‘vaogolakkhaṇa ṇa Jīva’* i.e. the feature (identifiable) of *jīva* is manifestation of its consciousness. The activity of consciousness is called use/manifestation. Consciousness cannot act without energy. Thus effort and use are the means of knowing *jīva*.

This is how the duality of *Jīva* and *Ajīva* is mentioned in Jainism. “Vrhad Dravya Sangrah’ opens with a statement of this dualism. Nemichandra Siddhanta Chakraverty says—

*“Jīvamajīvaḥ darvam jinvaravsahēṇa jeṇa ṇiddiṭṭhaḥ |
Devīṇdaviṇdavaṇdaḥ vaṇde taḥ sarvadā sirasā||”* (Gāthā 1)

i.e. I ever salute the great *Jina*, venerated by supreme gods, for their principle of duality of *jīva* and *ajīva*. These lines are high praise for the propounder of dualism of *jīva* and *ajīva* and bring to light the importance of the dualism. Thus, the dualism of *jīva* and *ajīva* is obvious from the empirical point of view. But to explain the particularities and multiplicities in this world, the dualism of *jīva* and *pudgala* is also required. Why it is so that some one is very happy and some one is in utter pain. Some one is relatively happy and some other is relatively suffering? The root cause of this according to Jainism is the union of *jīva* with *ajīva*. According to Siddhasen Divakar “the empirical soul is united with pudgala like a mixture

of milk and water and thus both are one, but their subsistence is different and thus they are also independent i.e. mutually different. Expounding the relation between *jīva* and *pudgala*, it is said in Bhagwatisūtra, "Atthi ṇa Jīvā ya poggalā ya poggalā ya aṇṇamaṇṇbaddhā, aṇṇamaṇṇa puṭṭhā aṇṇamaṇṇamagādhā, aṇṇamaṇṇasiṅhpadibadhā, aṇṇamaṇṇa ghadttāye citthie" (1/3/12-13). It is thus obvious that *jīva* and *pudgala* are tied to each other. They unite with each other but are actually opposed to each other. The opposition of these two is clear in the following table.

Jīva	Pudgala
1. sentient	1. insentient.
2. non concrete.	2. concrete.
3. Enjoyer.	3. Enjoyable.
4. Non-physical	4. Physical.
5. Liberated.	5. Bonded.
6. Pure	6. Impure.
7. Un-extended.	7. Extended.

2.2 Relation between two elements of dualism

The above description clarifies that Jīva and pudgala are mutually opposing. How can these opposing elements be related? And in absence of such relation, it is difficult to explain the peculiarities of this world. Lord Mahāvira has made clear the relation between Jīva and Pudgala with the help of an example in Bhagwati: "There is water in the pond. In this pond there is a boat with many holes. Just as because of the holes in it, the boat becomes full of water so does jīva with its holes called Rāga and Dveśa gets filled up with karma pudgala. The holes (Āśravas or influx) make possible the relation between boat and water which are otherwise distinct from each other. In the same way the holes of soul (rāga-dveśa) are cause of union of Jīva and Pudgala. This union is called bandha (bondage) in Jainism. The author of Tattvārtha has made it clear—"Sakaṣyātvata jīvaḥ karmano yogyān pudgalān ādutte sambandhaḥ" (8/2) i.e. perverted views, passions, disinterest in the vows, carelessness/laziness and activities of mind body and speech are the causes of this bondage. It is stated that—"mithyādarśanavirati pramādakaṣāya yoga bandhahetavaḥ" (8/1) Thus, it is clear that the acts springing from desire and aversion result in the bondage of soul.

*"Snehāsiktasārasya reṇunā śilaṣyato yatthā gātram |
rāgdveṣa Kṣiṭṭasya karmabandho bhavatyeva||"*

Question arises that whether there is any other cause of the relation between these two substances of opposing nature? Is God accepted as the agent of union as it is accepted in Nyāya Vaiśeṣika system as agent of union between matter and consciousness? Jainism does not accept any agent including God, for this union. According to Jainism, the relation between *Jīva* and *Pudgala* is of a physical kind. *Jīvas* however are of two types, *siddha* and *saṁsāra*. Siddha soul is ever abstract and thus it can never get related to *pudgala* which is physical. The empirical soul has subtle (*sukṣma*) and gross (*sthūla*) bodies. It drops its gross body while transmigrating from one life to other, but the subtle body passes through the births. Thus souls with subtle bodies only pass from one birth to another and gain newer bodies, i.e. are related with *pudgala*. Bhagwatisūtra solves the issue by saying—*siddhātmā* can never be related with *pudgala* i.e. abstract can never become concrete. *Jīva* is concrete in the sense that it possesses karma, attachment, passion, *leśyā* and body. Though actually the Jīva is abstract by nature but is concrete from the point of view of bondage and is thus related with *pudgala*. Same can be said about the relation between soul and body. Since the body is composed of matter, how can it be related with soul? Here also the same explanation is valid that while passing from one body to the other, the bonded soul carries with it, its subtle body. There its union with another gross body becomes necessary. Though liberated soul and body are mutually distinct, yet in the worldly existence there is a definite relation between soul and body.

Now it can be clearly said that the nature of this world becomes incomprehensible in absence of the dualism of *jīva* and *ajīva* and the multiplicities, pluralities, peculiarities and various form of the world become inexplicable in absence of dualism of *jīva* and *pudgala*. Therefore, Jain philosophy accepts the above mentioned two kinds of dualism and presents also the relation between the two distinct realities quite logically.

3.0 Comparison

The Sankhya dualism enjoys same popularity in Indian system of philosophy as Cartesian dualism does in western philosophy. In Cartesian thought there is a dualism of mind and body and in Sāṅkhya philosophy there is a dualism of *prakṛti* and *puruṣa*. On the basis of six substances and nine elements (only 7 in Digambara tradition) Jainism shall be considered as a proponent of pluralism. But due to reduction of substances and elements into broad categories of *Jīva* and *Ajīva*, Jainism too is a proponent of dualism.

3.1 Similarity

The main similarity between the dualism as propounded by Jainism and as propounded by Descartes is this that both have accepted the dualism of matter and consciousness. The same dualism of mind and body in Cartesianism is found in Jainism as a dualism of *Jīva* and *Ajīva*. The dualism of soul and body is popular in both these dualisms. The most striking of all similarities of these two dualisms is that both these consider the dualism of substances. As for Descartes, mind and body are substances so are *Jīva* and *Ajīva* or *Jīva* and *Pudgala* are substances in Jainism. Thus both these dualisms can be called dualism of substances. It is well known that wherever there shall be any kind of dualism the question of relation shall also naturally arise. If there were no relation between *prakṛti* and *puruṣa* in Sāṅkhya dualism, the concept of evolution also could not have existed there and sankhya system could not say anything beyond *prakṛti* and *puruṣa*. If the mind and body were not related, some how by Descartes, then creation and omnipotence of God could not be explained in his philosophy. In the same way, in Jainism if there were no relation between *Jīva* and *Ajīva*, then the nature of world, peculiarities of world and the concepts of bondage and liberation could not be explained. Both dualisms have tried to respond to the problems arising due to dualism by establishing a relation between distinct and opposing entities. However, these two philosophies differ on the nature of relation.

3.2 Difference

Descartes is a western philosopher and Jainism is one of the Indian schools of philosophy. There is a difference in the background of these two philosophies. The aim of Indian philosophy is to attain salvation whereas the Western philosophy aims at satisfaction of intellectual quest. Thus, it is quite natural that the two systems differ on many points due to this difference of backgrounds.

The purpose of Cartesian dualism is to explain the creation and order of this world but the Jain dualism aims at knowing the mysteries underlying this dualism so as to be able to transcend above this dualism and this world, i.e. to realize a non-dual nature of the self.

Cartesian dualism of mind and body is very radical and his attempt to relate the opposite ends of this duality invites many objections. The dualism of *ātmā* and *śarīra* is not that radical. The pure soul is however totally different from body and it can never get related with any body. That soul which gets into a relationship with body is already possessed of *sukṣma śarīra* (subtle body). Thus, Jain philosophy is indeed dualistic but it is not a radical dualism. *Anekāntavāda* of Jainism does not allow radicalism/ rigidity in any case. The mind or soul in the philosophy of Descartes is relatively grosser than *jīva* of Jainism. The Cartesian concept of I think therefore I am has been ridiculed by Kant. Kant says that knower can never become the object of knowledge and Descartes has treated soul as an object of knowledge. According to Jainism, self is both subject and object of knowledge. Descartes has reduced self only to the 'rational self'. His self is a 'limited self' which is confined only to the class of human beings for he says that animals do

not have soul because they do not have conscience. For him, consciousness and conscience are one and the same. On this Cartesian notion of soul, Dr. Chandradhar Sharma has satirically said—Descartes has made no difference between the sound of a wrecking machine and a cry of a dying animal. (Paschatya Darshan, p. 10). In Jain philosophy, there is, on the contrary, a detailed analysis of *Jīva*. Here many dimensions (extension) of the *Jīva*. are accepted. There are *pṛthvikāya*, *apkāya*, *Tejaskāya*, *Vāyūkāya*, *Vanaspatikāya* *Jīvas* and even Earth, Water, Fire, Air and Vegetation are considered as possessed of *Jīva*. It is clearly stated in *Vṛhada Dravyasangraha*—

"*Putḥvijjalūyavoci vaṇṇafdi |viviḥthavareīndi
Vigatigcadupañcakkhā tasajivḥ hoṅti sañkhādi||*" (gāthā 11)

This means that earth, water, fire, air and vegetation are all kinds of *jīvas*. These are all one sensed *jīvas*. Besides these, there are two, three, four and five sensed, moving *Jīvas* also.

There is some difference between the matter of Descartes and *ajīva*. of Jainism. For Descartes matter is only that which has a quality of extension. Where as *Dharmāstikāya*, *Adharmāstikāya*, *ākāśastikāya* and *kāla* substances of Jainism are devoid of extension, despite being *ajīvas*. These are called non-physical in Jainism. Of Jain substances only *Pudgala* is similar to matter of Cartesianism as both these are extended substances. Jainism, however, considers *dharma*, *adharmā*, *ākāśa*, *kāla* and *pudgala* all as *ajīvas*. The criterion of differentiation here is not thought and extension but the presence or absence of consciousness. This fact is propounded by Nemichand in *Vṛhada Dravyasangraha* as—

"*Ajīvo puṇaṇeo puggaladhammo adhammo āyāsañ |
Kālo puggala muhatto rivādiguṇo sesāhu||*" (gāthā, 15)

i.e. *pudgal*, *dharma*, *adharmā*, *ākāśa* and *kāla*, these five should be considered *ajīva* substances. Of these *pudgala* is concrete because it has qualities of form taste, touch, rest-*dharma*, *adharmā*, *ākāśa* and *kāla* are abstract substances.

Mind and body are very important in dualism of Descartes. Here mind is abstract and body is concrete and this raises the problem of relation of abstract with concrete. Descartes has tried to explain the relation through pineal gland situated in body. But anything in the body cannot be the definite seat of soul. Descartes writes in *Meditations II*, "In fact, the soul is really joined to the whole body and cannot be properly speaking, said to exist in anyone of its parts to the exclusion of others, because it is one and in the same manner indivisible." (P. 371)

With such facts, Descartes tried to establish a relation between mind and body, but he could not make it clear that how can abstract soul relate with concrete body? Jainism also believes in the abstractness of the soul and concreteness of body, but the soul that enters into relationship is possessed of the *sukśma śarira* (subtle body) and thus the relation obtains between two concrete entities and not between abstract and concrete. Thus, Jain philosophy successfully solves the problem of relation of *jīva* with *ajīva* which Descartes was not able to do. Descartes has tried to relate mind and body through interactionism. According to him, mental acts affect body and bodily acts affect mind, but why should any activity in any one of the two opposing substances generate reaction in the other? For this problem, Descartes is often criticized. In Jainism, however, the relation is like that of a mixture of milk and water or heated iron ball. Thus in Jain thought the problem of relation does not exist as it does in Cartesian thought and the relation becomes easily explicable in Jainism. On having failed to explain the relation between abstract soul with the concrete body in a satisfactory way, Descartes brings in the will of God to establish this relation. He says: "To one who pays attention to God's immensity, it is clear that nothing at all exists which does not depend on him. This, is true, not only of everything that subsists, but of all order, of every law, and of every reason of truth and goodness." Thus according to Descartes, the reason of all order is God's will. Descartes believes that God wills the relation between mind and body—so it obtains. Jainism with firm belief in *puruṣārtha* (making effort) does not admit of God or God's will in any kind of execution. According to Jainism, if God were responsible for the relation of body and soul, then God being

omnipotent, all should have been of robust health and equal in all possible ways. But this is not witnessed in this world. Thus the relation between body and soul through the agency of God is hardly acceptable. Jainism does not believe in any God as creator of the universe or anything. Supreme self is akin to God and is the ideal of all selves to achieve.

Conclusion

The foregoing description makes it quite clear that the prominent dualism in the western thought suffers with many difficulties and it is for this reason that the disciples of Descartes—Geulincx and Malebranche melted the dualism of their master and Spinoza established a non-dualism in its place. But critical thought in Jainism has saved its dualism from problem. The most important idea is that radicalism creates problems everywhere and since Cartesian dualism is of a radical kind, it also has obvious problems. According to F. Mayer—"As for Descartes, the dualism between mind and body remained very dissatisfying, since Descartes had divided the universe into two realms—one completely mechanical, the other completely teleological. How could there be any effective relationship between the two. How could the mind react upon matter? How the absolute substance could be combined with two relative substances (A History of Modern Philosophy P. 57). Since Jain dualism has abstained from becoming radical, it is logical and consistent.

Questions

1. Essay Type:

What is dualism? Throw light on the similarities and differences between the dualism of Descartes and Jainism.

2. Short Answer Type:

What is interactionism? Why is Descartes unable to establish a logical relation between soul and body through this?

How has been the problem of relation between abstract soul and concrete body, solved in Jainism?

3. Objective Type:

What are the elements of the dualism of Sankhya philosophy?

Who were the disciples of Descartes?

What are the two elements of Jain Dualism.

On ground of which attribute, there is an opposition in two elements of Jain dualism?

What is the attribute of body according to Descartes?

Name the ajīva substances according to Jainism?

Does Descartes consider the existence of soul in animals?

How are body and soul related according to Descartes.

What is the basic attribute of Pudgala according to Jainism?

In what sense God has been accepted in Jainism?

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Unit-1, Lesson-3:

Monadology of Leibniz and Jain Theory of Self

- Introduction
- Objective
- Theory of Substance
 - Monadology
 - Characteristics of Monads
 - Indivisibility
 - Substantiality/Reality
 - Eternity
 - Consciousness
 - Activity of Monads
 - Consistency/Continuity
 - Relations of Monads
- Jain Theory of Self
 - Comparison
 - Similarity
 - Difference
 - Conclusion
 - Questions
 - References

Introduction

After Aristotle, Leibniz is one such western philosopher who can be accredited of being master of all fields of knowledge. Leibniz (1646-1716) is also responsible for taking to culmination, the rationalism founded by Descartes (1596-1650). Leibniz studied the theories of his predecessor's viz. Descartes and Spinoza and tried to present them in a reformed and refined way. He analyzed the Dualism of Descartes and Absolutism of Spinoza and finally advocated pluralism as he found theories of Descartes and Spinoza to be inconsistent. The significance of the philosophical ideas of Leibniz is evident from the fact that over a period of time, his views were accepted by Hegel and Whitehead in some way or the other.

Objective

Our objective here is to compare the monadology of great western philosopher Leibniz with the theory of self of Jain philosophy, so as to be able to discover the basic positions of these two great philosophies, on the subject of soul /self.

Leibniz Theory of Substance

Leibniz was a rationalist. Theory of substance was central to philosophy in the rationalist period. Descartes and Spinoza had also propounded a theory of substance. Leibniz began by rejecting the view of Descartes and Spinoza that "Substance is that independent being which does not depend on any thing other than itself for its existence and knowledge." In his famous work 'Ethics', Spinoza had declared—"By substance, I mean that which exists in itself, and is conceived by itself." Leibniz agrees with the notion of absolute independence of substance, but his idea of independence of substance is different from that of his rationalist predecessor. For Leibniz, the meaning of independence is not independent being but independent force. Thus, according to him, substance is not that which is self-existent, instead it is that which is independent to act and is the ground/basis of all change and transformation.

Thus, according to Leibniz the essential character of substance is not existence but activity. This way the substance should be conceived as not only having existence but also energy. R. Folken Berg has presented this view of Leibniz in the following words—

"Substance is not that which exists through itself or that which containing in itself the ground of its changing states. Substance is to be defined by active force. Substance is a being capable of action. Because of its inner activity every existent thing is a determined individual and different from every other thing. Substance is an individual thing endowed with force." (History of Modern Philosophy, p. 270)

Leibniz calls such independent substance as 'monad'. By conceiving substance as monad, his theory of substance is popular as 'Monodology'. Leibniz is not the author of the concept of monad. Before him, Bruno, Thomas Aquinas and Van Helmont have used this word. According to Loemaker, an Italian philosopher 'Giordano Bruno had first used the word 'monad' for substance, however Leibniz, is indebted to Saint Thomas Aquinas instead for this use,

"I saw that these forms and these souls must be indivisible, just as our mind, in fact, I remembered that this was the opinion of St. Thomas with regard to the souls of beasts."

In the opinion of some, Leibniz had perhaps borrowed the word from famous scientist (of chemistry) Van Helmont. Helmont was the first to use word monad for simple, minute, partless and indivisible existence. This description makes this clear that the word or idea of monad was not coined by Leibniz. According to Leibniz, monads are that ultimate, minimally minute and unique categories which are centres of force, undecaying and conscious. These monads are the ultimate substances of the universe.

1. Monodology of Leibniz

The monodology of Leibniz is a fine example of 'Spiritualistic Metaphysics'. For him, monads alone are the substances. He may have borrowed the word from anywhere, but he was surely influenced by both physics and mathematics in determining the nature of monads. The physical existences are real but not indivisible and the points in mathematics are indeed indivisible but not real. Leibniz adopted the physical reality and mathematical indivisibility to make his monads metaphysically real and indivisible. Historian Folken Berg says 'Leibniz has synthesized the reality of existence in physics with indivisibility of mathematical point to develop this concept of monad.' Since the energy of monads is energy of consciousness, the monads are essentially substances with consciousness.

2. Characteristics of Monads

On the basis of above discussion, we can conclude that monads are partless, indivisible, real and with consciousness. These are themselves the centre of their force. These are beginningless, endless and hence eternal, F. Thilly explains the monads of Leibniz as:

"Body then, is a plurality of simple forces. Since many things exist, there is not one single force but an infinite number of forces in nature, every one of which is a particular, individual substance. Force is indivisible or simple, hence it is immaterial and unextended ...are called metaphysical points, monads 'A History of Philosophy, P. 387'.

Thus, substance is not one but they are many, these are with consciousness. All things in this world are compounds made of these simple forces which are real. The division of force is not possible because these do not have extension by virtue of being immaterial. Extension is a quality of physical objects, that which does not have extension is non-physical, real and simple. This simple and real substance is called monad. Main characteristics of monads are listed.

Indivisibility

The monad of Leibniz is smallest indivisible part and hence it is partless. These are also called atoms as these are smallest possible particles, but there is some difference between monads and atoms. The last indivisible part of physical body is called atom. According to Leibniz there can be no last indivisible

part of physical body because physical body has a necessary quality of extension. Thus in order to be indivisible, substance must be necessarily non-physical. Thus it would be right to say that the non-physical monad of Leibniz is indivisible. Monads have no form and they also don't acquire space. In any kind of creation, there is association or dissociation of these, but this does not affect their partlessness or indivisibility.

Reality

Monads are not imaginary like mathematical points. These have a real existence. According to Leibniz this entire universe is a complex of monads i.e. the universe devoid of monads cannot be conceived of. Since world is an object of real experience, the existence of monads as cause of this world is proved to be real.

Eternity

Monads do not have phenomenal reality but they have transcendental reality. These are not temporal but eternal. These existed before creation, exist with the creations and continue to exist after dissolution of all creation. These are beginningless and endless. These are eternal because these are non-physical, devoid of extension and beginning and endless. Thilly presents the eternity of monads as—

"Moreover, such centers of forces must be eternal, they cannot be destroyed, only a miracle could destroy them-nor can they be created, monads can neither rise nor disappear." (A History of Western Philosophy, P. 387) Thus monads are devoid of origination and destruction, are eternal and indestructible.

Consciousness

No physical existence can be eternal according to Leibniz. Any physical being has the essential quality of extension and that which has extension, comes into being and passes away. Extension and matter are identical. Since monads are non-matter and unextended existences, these are necessarily conscious also. For Leibniz entire universe is a conscious whole. There is no matter anywhere in the universe. If the universe is conscious, monads as its cause must also be necessarily so.

3. Activities of Monads

For Leibniz, monads are active substances. According to him 'Arthakriyakaritva or ability to transform into is the main characteristic of substance' i.e. there is causal efficiency in monads also. To be a substance is to be centre of force. Since there is force it is necessary that there should be activity also. There are two kinds of activity in monads. One kind of activity is that every monad reflects entire universe within itself. Every monad represents entire universe. Leibniz says 'Monad is a living mirror of universe'. This means we can see the entire world in a monad. This activity is also called perception. Arnold expresses this idea of Leibniz as—

"Each of these substances contains in its nature law of continuation of the series of its operations and everything that has happened to it and will happen to it."

Thus, there is continuity of monads. Question arises, how can universe be reflected in monads? The response of Leibniz is that in this universe, there is nothing other than consciousness. By reflection is meant that in every monad there is knowledge of entire universe. The whole is reflected in one. Thus, conscious universe is within monads.

Regarding another kind of activity of monads, Leibniz says that every monad is unique; it is itself the centre of its force. Every monad is independent and indivisible. No monad depends on any thing other than itself in order to exist or to know. Leibniz expresses this in Monodology:

"Is it ever necessary for monad? Leibniz solves this contradiction by saying that there is no contradiction between windowlessness of monads and their reflecting the universe. Monads are conscious and the universe is also conscious. Both have conscious force. As a conscious force every monad reflects entire universe, inspite of being to be different from every other. He also says "Monads have no windows through which any thing could enter or depart. "

Thus monads are windowless and free of any external influence. This second kind of activity in monads has been named by Leibniz as appetite. Every monad is complete in itself, uninfluenced by any other as every monad is windowless. This proves the independence of all monads.

Now the question arises that if all monads are independent and absolute, then how is reflection of universe possible in them? If it is held that monads are windowless then the reflection theory becomes inexplicable and on the other hand if it is held what entire universe is reflected in all monads then what becomes of the self confinement (windowlessness) of monads independent and windowless, it is possible for monads to reflect the universe.

4. Continuity/Consistency of Monads

Since, for Leibniz, there does not exist anything other than consciousness, that which is supposed to be non-conscious is also a consciousness, though of a lower degree, what is supposed to be non-conscious is a lower kind of consciousness. He considers five stages or levels of consciousness:

- Unconscious
- Sub-conscious
- Conscious
- Self-conscious
- All-conscious

The unconscious and sub-conscious have been called 'Pelite Perception' by Leibniz. The basis of these two levels he explains is the continuity of monads. Leibniz does not conceive of any substance which is devoid of consciousness. Every substance is conscious but the degrees of consciousness are different in different monads. Just as all are potentially able to learn and get education yet some pass high school, others intermediate, some others do B.A. and some other pass M.A. though all are capable of acquiring education but there is difference in levels of education depending upon differences in time, space, circumstances and environment. Due to some factor or the else, all do not get same degree of education. In the same way, all monads are potentially capable of development yet all are not equal with regard to stage of development of consciousness. With this difference in the levels of consciousness there is continuity in all monads. Some monads are dormant while some are in the state of dream, while others are awake. On such ground Leibniz divides monads according to five stages:

- Unconscious Monad
- Sub-conscious Monad
- Conscious Monad
- Self-conscious Monad
- All-conscious Monad

Monads existing at lowest two levels are called naked monads because these lag far behind in the level of development or evolution of consciousness. First level monad is unconscious which means that it has minimal consciousness and not that there is no consciousness in it. At this level the consciousness in the monad is sleeping or dormant. Due to low consciousness there is no perception in such monads. This level is treated as matter. Upanisadas describe this stage as *annamayakosa*. The next higher level is that of sub-conscious monads. At this level the consciousness is like that of dreaming state. There is some sensation at this level. All vegetative existence comes under this level of consciousness. Upanisadas describe this level as *prāṇmayakoṣa*. The third level is the level of consciousness. Here at this level the

consciousness is awake. This is the level of obscure knowledge and clear sensations. This is a level of natural mental tendencies. All animal existence is under this level of consciousness. Upaniṣadas describe this level as *manomayakoṣa*. The fourth level is of a self-conscious stage. This is a level of clear knowledge. Human beings exist at this level of consciousness. Man is a rational animal and since rationality is a trait of self, this level is called the level of self. The Upaniṣadas describe this level as *Vijñānamayakoṣa*.

Historian Folkenberg has divided the above level into three parts. In his book 'History of Modern Philosophy', he says—

"Lowest stands the simple or naked monads which never rise above obscure and unconscious perception pass their life in swoop or sleep. If perception rises into conscious, feelings accompanied by memory then the monad deserves the name of soul. And if soul rises, to self-conscious and reason it is called spirit." (P. 274)

The fifth or the highest level of monad has been called the monad of monads or God monad by Leibniz. This is the level of perfection. The consciousness is fully evolved here. This is the level of transcendence. Upaniṣadas call it *ānandamayakoṣa*. With fully developed or fully realized consciousness this is the level of all-consciousness. This way it is established that there is a continuous sequence of monads. One question that arises here is that—why don't all monads evolve simultaneously and why don't they get equally evolved? After all what is the reason behind the difference in stages or levels of monads? According to Leibniz all monads form a sequence and every monad aspires to obtain a level higher than the present one. The unconscious tends to become sub-conscious, sub-conscious tends to become conscious and so on. The following chart shows the hierarchy of the degrees of consciousness:

God Monad	: highest
Self-conscious Monad	:
Conscious Monad	:
Sub-conscious Monad	:
Unconscious Monad	:

This chart shows that all monads try to attain a level higher than their existing one and thus they are always in a sequence. There is however an obstructing force called 'Materia Prima' also operating, which prevents equal evolution of monads. Where this obstructing force is concretized it becomes 'Materia Secunda'. This materia secunda pervades all monads except highest monad called God. This materia secunda pervades monads in varying degrees and hence results in their different levels of evolution and formation of a sequence. As to the question that where from and why at all this materia secunda arises? Leibniz has no answer. But it is sure that it is most dominant in lowest monads and reduces as the monads ascend in levels and finally absent in highest or God monad.

5. Relations of Monads

With regard to the relations of monads, the first question that arises is that if all monads are unique with differing degrees of consciousness and man or any other living being is composed of infinite number of monads, how can unique monads result in any creation? Unique monads are a kind of bare particulars with no possibility of any co-operation or co-ordination amongst them. Such a state cannot result in any creation involving more than one monad. This world is also then a conglomeration of distinct, harmonyless monads. To overcome this difficulty Leibniz proposes a theory of **pre-established harmony**. According to this theory of pre-established harmony there is since beginning a special kind of relation between all monads. He compares this harmony with the music of an orchestra. Just as in orchestra these are various musical instruments, but all of them produce single harmonious music so do different monads, inspite of their uniqueness present an overarching harmony. This harmony is not a kind of action and reaction relation. This view of Leibniz has been presented by A.K. Rodger in his 'A Students History of Philosophy' as—

- "I will say that this concomitance which I maintain is comparable to several different bands or musicians of choirs playing their parts separately, and so placed that they do not see or even hear one another, which can nevertheless keep perfectly together by each following their own notes, in such a way that he who hears them all finds in them a harmony that is wonderful, and much more surprising than if there had been any connection between them." (P. 283)

Liebniz has also presented a similarity of two watches to make clear his notion of harmony of monads. He maintains that two separate watches show same time because the watch maker has so made and adjusted them. Neither the watches influence each other nor does any one has to set same time in them at every moment. In the same way the God, the finest watchmaker has so made and adjusted the monads from the beginning that they all present a harmonious whole. This is pre-established harmony. Liebniz has further explained the relation of body and soul and the order in the world on the basis of this pre-established harmony only.

The above discussion makes clear the 'spiritualistic metaphysics' and monadology of Liebniz. Though Liebniz has very carefully explained the nature, characteristics, differences and harmony of monads, yet there are many problems with his monadology. These problems can be listed as follows :

It is not logical to consider monads to be independent on one hand and also to consider harmony between them on the other.

It is not proper to believe in reflection of entire universe in any given monad, if monads are considered to be windowless.

It is not proper to believe in different levels of monads, if the monads are essentially alike.

It is not proper to say that monads are beginningless and also to say that they have been created by God.

It is contradictory to suppose that monads are perfect and also they are imperfect as they aspire perfection.

The belief in simultaneous materia secunda which obstructs the free force of monads is inconsistent.

How can God be both himself a monad and also the creator of all other monads.

The above mentioned objections against the monad theory of Liebniz establish the fact that his monadology is not a logically sound metaphysics or a theory of substance.

Jain Theory of Self

The existence of self despite invisible and abstract, has generally, been accepted by philosophers. If some of the Indian philosophies are theistic, the Jain philosophy is spiritualistic. Here the supreme end of life is not realization of God or nearness to God but self realization or the realization of the perfect self. Upanishadas consider this perfect and conscious self which is not prone to sensual activities, as imperceptible to senses and unmanifest—"*Sa eṣa neti neti, yato vācā nivartante, neiva vācā na manasā prāptuṃ śākyaḥ*" This statement of Upanishadas states that the *ātmā* cannot be expressed in words. This is an object of self-experience. The Ācārāṅga also gives somewhat similar description of self—

"Savve sarā niyaṭṭanti, takkā jāttha na vijjai, mai tatha gāhiyā"

This means that words can not express *ātmā*. Since the self has no form it cannot be compared through similes, thus *ātmā* transcends all words. Thus it is clear that the abstract, formless *ātmā* definitely exists. Its existence cannot be denied, and the very attempt to negate it presupposes its existence.

The Nature of Self

Philosophers generally present any one of the characters of the self as its nature. In Jainism however, we find a comprehensive conception of the self. Jainism presents a wonderful synthesis of various views relating to existence of self. Regarding the nature of the self, it has been said in Dravyasāṅgrah that— "*Jīvo ivaogamao ammutti kattā sadeha parimāṇo*

bhottā saḥsārattho siddho so vissa sodaṭṭhagā"

This way *ātmā* has the capability of manifestation of its consciousness, is non concrete, agent of its actions, co-extensive with the body it owns, enjoyer of the results of its karmas, existent in the world and with a natural tendency to ascend.

Manifestation / *Upyogamaya*

The Jain texts explain the meaning of *upayoga* as—

"Upayujyate vastu paricedaṅ pravivṛtyāparyate jīvosaneneti upayogaḥ"

This means that through or with which the *jīva* acts for the knowledge/analysis is *upayoga*— "*Uvaogalakhane ṅaḥ jīvo*" i.e. the character of *jīva* is *upayoga* or utility. In Tattvārtha the character of *jīva* is stated to be the consciousness by saying "*Cetanā lakṣaṇo jīvaḥ*". For Naiyāyikas consciousness is not the essence of the self but an accidental (though unique) attribute of the self. Accordingly knowledge for Naiyāyikas is also not the nature but an extraneous quality of the self, whereas in Jainism self is conscious and knower. From most imperfect to the most perfect beings, knowledge exists with the self in differing degrees. The most developed form of knowledge is found in the perfect (*siddha*) beings. In Pancāstikāya it is said that—

*"ṅa hi ihdyāṅi jīvā kāyā puṅa cāpyāra paṅṅatā |
Jaḥ havadi tesu ṅāṅaḥ jīvo ti ya taḥ parivaṅti||"* (gāthā/21)

Thus the sense organs of touch etc and the bodies like earth (*pṛthvikāya*) etc. are not actually *Jīvas*. The *Jīvas* have the knowledge in them. Thus it is evident that the utility of *ātmā* is the activity of consciousness and *ātmā* is of the nature of knowledge.

Abstract / non concrete

Jainism rejects the Cārvāka view of concrete self and states self to be abstract. In its pure form *ātmā* is not attached with form, taste, smell and touch qualities of pudgala and hence it is abstract. But the self in bondage due to anādi karmas has form and it became concretized. This concretization is actually a deformity of the self and since deformity is not permanent it is ultimately false. Thus from the *niscaya naya* (transcendental viewpoint) the self is abstract and from the *vyavahāra naya* (practical viewpoint) it is concrete. It is clearly stated in Dravyasāngraha that—

*"Vaṅṅa rasa paṅca gaṅdhā do fāsā aṅṅa ṅichayā jīve |
ṅo saṅti ammutti tado vaṅṅhārā mutti baṅdhādo||"* (gāthā, 7)

Kundakunda has also presented the same picture in his Samayasāra—

*"arasmācāvamāgaṅdhamarattaḥ cedanāṅgunamsaddaḥ |
jāṅa aliṅgāṅa jīvamāṅiddittāḥ saṅhāṅa||"* (gāthā, 49)

This means that the *jīva* should be understood as devoid of taste, form, smell, it is also inexplicable i.e. not a subject of sensual perception, it is conscious and devoid of words. Explaining this abstractness of the self, ācārya Amṅcandra has said in Puruṅarthaśiddhupāya that:

*"asti puruṅaścidātmā vivarjitaḥ sparṅarasagaṅdhavarṅaḥ |
ṅuṅaparyaya samvetaḥ samāhitaḥ samutpādayayadhrouya||"*

This means that the *puruṅa* (*ātmā*) is consciousness by nature. It does not have touch, taste, smell or form. It is devoid of all attributes and modes and is of the nature of permanence origin and decay. In this way (*ātmā*) self is abstract.

Agent

According to Jainism, as an agent alone is responsible for the good and bad fruits of his actions. The Sankhya system does not conceive its *puruṅa* to be an agent. There all activities belong to *prakṛiti*. It is said—"*amūṅtaścātno bhogi nityo sarvagatorkriyaḥ*" i.e. soul is inactive. For Jainism, agent is one who

pure. As soon as it is able to liberate itself from the objects (world) it becomes bodyless, devoid of eightfold karmas and gains the supreme status of infinite bliss.

The Ascendance of Soul

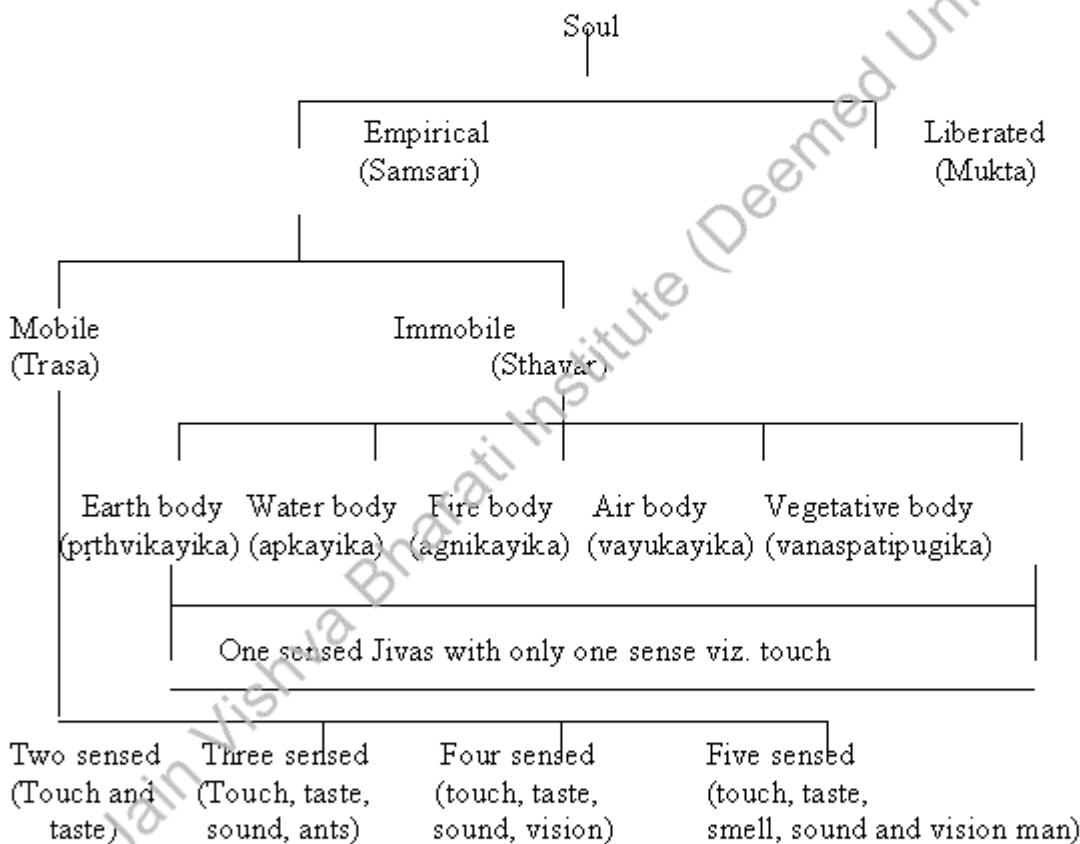
Jainism believes that soul ascends as its nature. The pure souls have inherent tendency to ascend as the flame of the wick of oil lamp has. The impure souls deviate way wards just as the flame of lamp is influenced by the movement of surrounding air. The pure souls became stationary and do not move further because at the level of perfection dharmāstikaya does not remain applicable any more. 'Dharmāstikāya (Tattvārthasūtra 10/8) makes it clear that *ātmā* is stationed at the far end of the physical universe. The ascending nature of the *jīva* is explained in Dravyaisangrah as—

"*ṅikammā atṭhaguṇā kiñcūṇā caramdehdo siddhā|
loyagaṭṭhidā ṅiccā uppādavahiñ sañjuttā*" (gāthā, 14)

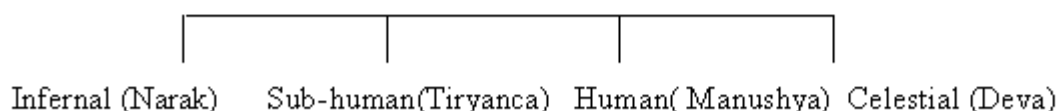
This means that *ātmā* is devoid of eight activities like knowledge obscuring karma etc., is possessed of *samyaktva* (spiritual enlightenment) and is stationed at the far end of the universe, is permanent and does not undergoes origin and decay.

2.2 Kinds of Soul

After the depiction of the nature of the soul, it now appears necessary to discuss its kinds. The different kinds of *jīvas* in Jainism can be understood with the help of the following chart—



Kinds of Soul with reference to destiny



Jīvas in the Narak, Dev and Manshya destinies are all with five sensed. *Jīvas* in the Tiryanca can be of one sensed to four sensed as well animal and bird kingdom with five senses.

This chart shows various categories of *Jīva*.

Comparison

The analysis of monadology (monad theory) of Leibniz and the theory of soul of Jainism leads us to suppose that the two philosophies are close to each other. It now appears necessary to present an outline of their similarities and differences.

Similarities

1. The analysis of the notions of self in both the philosophies reveals that both philosophies are spiritualistic. The spiritualism espoused by Jainism is well known spiritualism in Indian philosophies, but the kind of conception and analysis which Leibniz has presented is rare in western philosophy and with this kind of conception, philosophy of Leibniz is also spiritualistic in true sense.
2. Like in Jainism, for Leibniz also, the soul is abstract, conscious, indivisible, eternal and unique. The conscious monad of Leibniz demonstrates clearly its partlessness and indivisibility.
3. The concept of one sensed *jīva* is unique to Jainism. With such a concept Jainism believes in the existence of *Jīva* in earth, water, fire, air and vegetation. The Acarāṅgśūtra presents a detailed analysis of the existence of *jīva*. In vegetation Prof. Jagdish Chandra Basu has also proved the existence of life in plants. Jainism is unique in believing the existence of life in rest of the one sensed bodies, but western philosopher Leibniz has also considered such bodies to be conscious. The Jainism treats these beings as one sensed, whereas for Leibniz these are sub-conscious monads. With reference to degrees of consciousness these are lowest kind of *jīvas* according to Jainism, while according to Leibniz these are second on the ascending scale of consciousness. Since both philosophies believe in the existence of consciousness even in such lower and gross existences, both are quite near to each other.
4. The monads of Leibniz are windowless. All monads exist independently. None is influenced or affected by the other. All have their own consciousness. According to Jainism also all *jīvas* exist independent of each other. All *jīvas* have their own unique consciousness. The monads of Leibniz aspire and make effort to gain higher degree of consciousness. In the same way it is believed by Jainism that any lower *jīva* can develop into higher one through *puṇḍarīka*. The uniqueness of any *jīva* can not be tampered by any other *jīva*. In the above mentioned regards, the two philosophies agree with each other.
5. Both the philosophies consider levels of consciousness. In Jainism the empirical (*sansari*) soul is conceived as having one sense, or two senses or three senses or four or five senses. It also believes in the difference of empirical soul with the liberated soul. In it there are also the levels like that of *bahirātmā*, *antarātmā* and *paramātmā*. Ācārya Mahāprajña says that *bahirātmā* pervades entire body, *antarātmā* masters the body. In Alokprajñā he says—

"bahirātmā tu sarvatra śariramanuvartate |
antarātmā śariranca puṣṭātyātmānamikṣte||" (p. 38)

Regarding the ascendance of *ātmā* becoming *paramātmā* by destroying attachments and aversions, in Sambodhī he says:

"ātmaiva paramātmāsti, rāgadevṣaviverjitāḥ |
śarira muktimāpannaḥ paramātmābhavedasao||" (13/11)

In the same way Leibniz has also considered level of difference in monads according to their degrees of consciousness. The one sensed *jīva* of Jainism can be compared with sub-conscious monad of Leibniz, and the two, three and four sensed of Jainism with conscious monads and the five sensed *jīvas* of Jainism can be compared with the self conscious monads of Leibniz. The sub-conscious and the conscious monads of

Liebniz can be called *bahirātmā* according to Jainism. The self conscious monads can be called *antarātmā* and the all conscious or the God monad can be called *paramātmā* according to Jainism.

6. Just as Jainism believes that *paramātmā* is the most perfect, all conscious and pure, so does Liebniz believe that highest and the most evolved or perfect monad is God. On the concept of God of Liebniz, F. Mayer thus writes—

"Liebniz deduces various attributes of God. He believes God to be unique, universal, necessary and incapable of limits, God is perfect, perfection being nothing but the magnitude of positive reality (A History of Modern Philosophy, p. 163)

7. Liebniz holds that the order in the universe is maintained by the monad of monads i.e. God. Just as for Liebniz, the perfect monad God is the ground of all order and laws so is for Jainism the concept of *paramātmā* which assists us in understanding the system and order in the world. Everybody's soul is capable of becoming perfect. Like the Jain belief in the ideal of *parāmatmā* Liebniz also believes in the existence of God which is also the ideal of unconscious, sub-conscious and self-conscious monads.

After the presentation of the similarities between Jain theory of self and the monad theory of Liebniz, it shall be now proper to discuss their differences also.

Differences

From the point of view of spiritualism Liebniz comes closest to Indian spiritualistic philosophies. Like Jainism Liebniz has also minutely analyzed the concept of soul (consciousness). Despite many similarities there are many differences between the two. These are as follows—

1. By propounding the uniqueness, the Jain philosophy is spiritualistic. Liebniz establishes universal extension of the soul and thus he instead of propounding psychaism propounds panpsychaism. If in Jain psychaism, consciousness belongs to *Jīvas*, it in panpsychaism of Liebniz, belongs to monads.
2. Jain philosophy is dualistic as it believes in two types of substances viz. *jīva* and *ajīva*. Liebniz by believing in the real metaphysical existence of infinite number of monads is a pluralist. According to some Liebniz is actually a monist or a non-dualist. He preferred to be called a pluralist because Spinoza had already established himself as a non-dualist. By accepting the existence of only the consciousness and nothing other than consciousness he should properly be called a non-dualist only, but due to his acceptance of various levels of consciousness he has been able to establish himself as a pluralist.
3. The Jain analysis of consciousness and belief in the existence of one sensed beings is unmatched and unique in entire Indian philosophy. But Liebniz appears to have surpassed even the Jain analysis. He not only agrees with the concept of existence of one sensed beings, but even goes a step further in accepting the existence of consciousness in the so called unconscious elements. According to him every atom of the universe, from stone to man, is filled with consciousness, it only has minimal consciousness. Thus what is *ajīva* according to Jainism is also conscious according to Liebniz. This is something special about the philosophy of Liebniz.
4. Jainism believes in consciousness, Liebniz in all consciousness. Jainism holds distinction or duality between conscious and unconscious, whereas Liebniz does not maintain this duality. For him every thing is conscious. With such a position he can be called a spiritualist but not a realist. Our experience of the objects of the world tells us that unconscious also exists with the conscious. By rejecting the existence of unconscious and thereby rejecting the multiplicity and plurality in the world, Liebniz has committed a mistake. Antithesis of every thesis is demand of logic. The conscious should have its antithesis on this logical ground. But since there is no unconscious as opposite or antithesis of consciousness, the philosophy of Liebniz is not as mature as Jainism and it also falls short of sound logic.

5. Jainism holds distinction between *ātmā* and the world. Here *ātmā* and world are not one or alike, whereas for Leibniz "All monads are living mirror of the world". This means that entire universe is reflected in every monad. According to Jainism the fettered or the empirical soul only is related with the world due to its karmas. The pure soul is however, absolutely away from the world. The highest monad i.e. God of Leibniz is not totally beyond the world. This is a difference in the theory of consciousness of the two philosophies.
6. Leibniz has accepted levels of consciousness. If there exists nothing other than consciousness then the question of linearity or sequentially does not arise at all. In Jainism, this is evident due to the existence of *pudgala*. The degree of association of *jīva* with *pudgala* determines the degree of its consciousness i.e. more the association lesser the consciousness. Thus various levels of consciousness are evident. But there is no place for matter in the philosophy of Leibniz. Though, he tries to overcome this difficulty by bringing in the notions of *Materia prima* and *Materia secunda*. This became the obstructing force. But Leibniz does not have any explanation or answer to the question as to what is this? What form it has? Though Leibniz does not clearly accept the existence of matter, but what then these *Materia prima* and its gross form *Materia secunda* are?

Thus it can be held that the gradation of consciousness into various levels in the philosophy of Leibniz can well be critically questioned.

7. According to Jainism *ātmā* is permanent and eternal. *Ātmā* is beyond creation and destruction. It is both beginningless and endless. According to Jainism *ātmā* is uncreated. It subsists even after the destruction of the body. Ācārya Mahāprajña says in Sambodhi—

*"gehād gehāntaraḥ yānti, manuṣyāḥgehavartināḥ|
dehād dehāntaraḥ yānti, prāṇino dehavartināḥ||"* (15/23)

This means that the self migrating from one body to another is eternal. Leibniz, on the one hand conceives monads as eternal and he also conceives them to be created by God on the other hand. If monads are really eternal, how can they be created by God?

8. Leibniz believes in the existence of infinite number of monads. How is harmony possible amongst infinite monads? To explain this harmony, Leibniz has given an example of orchestra. Just as different instruments in the orchestra produce harmonious music due to the direction of master musician, different monads also act harmoniously due to the control of God on all of them. Thus the harmony is pre-established. But this implies that independent and absolutely unique monads are all determined by God. While according to Jainism there is no control of any soul on any other soul. Thus it can be concluded that Jainism believes not in determinism but in self-determinism, whereas the free monads of Leibniz are also determined by God.
9. Leibniz believes in pre-established harmony of the monads but Jainism, in spite of accepting various levels of consciousness does not believe in anything like pre-established harmony.

Conclusion:

The foregoing discussion makes it clear that despite there being many similarities between Jainism and the philosophy of Leibniz, there are substantial differences also.

Questions

1. Essay Type:

Present a comparative study of the theory of monads as propounded by Leibniz and Jain theory of self.

2. Short Answer Type :

Briefly explain the nature of self according to Jainism.

Explain the various kinds of monads differentiated by Leibniz on the ground of levels of consciousness.

3. Objective Type :

What is pre-established harmony?

Who is the monad of monads?

What is the character of self according to Jainism?

What are the qualities of one sensed jīvas of Jainism?

Whether monads are concrete or they are abstract?

What is the cause of continuity of monads?

What is the ground of categorization of ātmā in Jainism?

With reference to motion, how many categories of ātmā does Jainism accept?

With which element of Upanisadas, can the unconscious monads be compared?

According to Jainism, whether ātmā is all pervasive or its is co-extensive with the body?

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Samayasara—Ācārya Kundkunda.

Jaindarshan manan aur mimamsa—Ācārya Mahaprajña.

Jain dharma aur darshan—Munisri Prāṅsāgar.

History of Modern Philosophy—F. Mayer.

Monadology—Leibniz.

A Student History of Philosophy—A.K. Rojers.

History of Modern Philosophy—Folkenberg.

Unit-1, Lesson-4

Kantian Ethics and Jain spirituo-ethical conduct

Introduction

- Objective
- Kant's Analysis of Morality
 - Goodwill
 - Duty for Duty's Sake
 - Categorical Imperative
 - Postulates of Morality
- Jain Moral Theory
- Comparison
 - Similarities
 - Diferences
- Conclusion
- Questions
- References

Introduction

The name of Kant, a German philosopher (1724-1804) is immortal in the history of modern western philosophy. Prime reason for this has been his simple life of abstinence and continuous ethical thinking. He lived a very disciplined life. He is believed to have practiced his routine life more strictly than the watch itself. From waking up in the morning to going to the bed at night, every minute of his day and life was fixed for specific jobs which he always did without fail. It is said that people used to set right time on their watches by observing his movements. Due to his simplicity, strict discipline in life and solitude loving nature he was called 'saint of Konigsburg'. He spent his entire life in Konigsburg. There does not appear any philosopher in western thought with a stature comparable with the high stature of Kant. Will Durant, a western scholar, has rightly remarked that to be a philosopher today one must first become a disciple of Kant.

'Critique of Pure Reason', 'Critique of Practical Reason' and 'Critique of Judgement' are immortal works produced by Kant. The first of these works deals with epistemology, second work with Ethics and the third one with aesthetics. First analyzes the 'true' second the 'being' and third the 'good'. There are three fundamental questions in Kant's philosophy: What can we know? What can we do and what can we become? These three works deal respectively with the answers to these three fundamental questions.

Objective

Our objective here is to compare Kantian Ethics with the Jain moral theory so as to be able to know their similarities as well as the differences.

1.0 Kant's Analysis of Ethics

The ideal of Kant's ethical thought is to become ethical and to act ethical. The importance ascribed by Kant to sensation and sense perception in his epistemology, has been totally rejected by him in his analysis of morality. Reason alone is important for morality and senses have no place in it. His ethics is thus called Rational ethics, Puriom or Regorism. His rationalism is totally opposed to hedonism. For hedonism satisfaction of desire is the highest good, for rationalism self-conquest is the highest good. Hedonism defies the role and claim of reason and considers it to be subservient to desires. Rationalism

rejects the claim of desires and advocates the life of pure reason. In rationalism there is no place for emotions, passions, feelings and desires. Rogers has written in his book 'A Short History of Philosophy' that Hume, like hedonists, had considered morality under the law of pleasure and pain; but Kant provided it a rational structure. (p. 192)

According to Kant the essential component of human nature is only reason. Sensations dominate only the animal nature and are inconsistent with human nature. Thus men ought to negate the sensations and live life of reason. The life of reason alone is truly ethical and of good character. Kant unlike hedonists, neither considers consequence of action to be the object of moral judgement nor does he consider pleasure to be the aim of life. He rather believed that if we are rational, we also shall have good character and capability, and if we shall be capable or worthy we will naturally gain happiness also. In his 'Practical Reason (P. 227)', he has written—

"Morality is not properly the doctrine how we may make ourselves happy, but how we may make ourselves worthy of happiness."

1.1 Goodwill

According to Kant goodwill is the only rational will. It is a will to obey the moral law. Reason imposes upon itself the moral law. Will is the practical or the active reason. It legislates for itself. It imposes moral law on itself. Practical reason is universal and is found in all men. The moral law imposed by it is also universal. It is self-evident. Reason naturally acquires this moral law. For Kant goodwill alone is unconditionally good. He says—

"There is nothing in this world or even out of it that can be called good, except goodwill."

Kant has distinguished between 'good' and 'right' also. He maintains that often the will guided by emotions is also useful and have some worth and thus such a will is right but still it cannot be good because it is not supported by reason. According to Kant—

"An action is good not because it has good results, or because it is wise, but because it is done in obedience to this inner sense of duty, this moral law that does not come from our personal experience but legislates imperiously and prior for all our behaviour, past, present and future. The only thing unqualified good in this world is goodwill—the will to follow the moral law, regardless of profit or loss for ourselves."

Thus it can be said that Kantian good will is law unto itself, it is a will without purpose. It is neither a legal law nor does it have a purpose of consequence. It is not teleological. The will based on emotions, feelings, passions or desires etc. is not autonomous or free. Wherever there is no freedom, there is no morality. Thus goodwill has been referred to as 'A Copernican revolution' in one of the essays by John R. Sibley. Before Kant it was commonly held that will follows the discipline of feelings and passions, but Kant conceived of will as good, free or autonomous, holy and purposeless which is totally uninfluenced by and independent of feelings or passions. Finally according to Kant goodwill is that which follows the principle of duty for duty's sake. This means that 'goodwill is a will that wills nothing.' Thus it can be said the goodwill, in the philosophy of Kant is a position of purposelessness. There are no external or irrational purposes which the goodwill is supposed to serve. It is an imperative of duty for duty's sake. It is a jewel, which shines by its own light.

1.2 Duty for Duty's Sake

The Kantian concept of goodwill makes it quite clear that significance of duty has no reference to consequence, instead duty should be done for duty's sake. If any act (supposed to be a duty) is performed with a purpose of generating desired consequences then failure to obtain the consequences; total or partial, infuses hopelessness in life and hopelessness proves to be a curse of life. Man acts in various ways, but

how many of his acts fall into the category of duty for duty's sake? The acts in human life can be categorized into three types—

1. Many acts are performed with a motive provided by feelings and passions. Man often feels compelled to perform such acts. To give something to an incapable, hopeless and destitute beggar while traveling is an act prompted by compassion. Such an act is not prompted by sense of duty. Thus many acts are done due to emotion or overwhelming passions.
2. Many acts are performed to cater to selfish interests. During elections political candidates are financially supported by capitalists. Such capitalists hope to be supported by winning candidates in their corrupt business. Even if the parents foster their children with the idea that children would support the former in their old age, the acts of such parents fall in this category.
3. The third category is the category of duty for duty's sake. Here there is neither the tide of passions nor the purpose of fulfillment of duty is operational in this category of acts. Kant calls it the principle of 'duty for duty's sake'. Here there is neither a purpose nor any motive. It is akin to *niṣkāma* karma of Gītā. Lord Kṛṣṇa to Arjuna spoke:

*"Karmanyevādhikāraṣṭe mā faleṣu kadācana|
mā karmafala hetubhūrmā te sangoastvakarmaṇi||"* (2/47)

i.e. O! Arjuna, you possess only right to act, on the result you have no control. Do your duty impassionately and do not also denounce action.

Kṛṣṇa goes to the extent of saying—Arjuna! In all three universes, there is nothing I ought to do. There is nothing to achieve that I already do not have, yet I am engaged in Karma. In the same way Kant holds that one should perform duty irrespective of the consequence, desirelessly and without any motive. Despite this significant similarity between Gītā and Kant there is some important difference also. Gītā preaches the passion or desire free performance of duty. It preaches that the consequence of action should be left to God. God shall take care of the consequence therefore one must devote all acts to God. While Kant holds that the action should be done only with the sense of duty. This duty for duty's sake principle is the categorical imperative in the philosophy of Kant.

1.3 Categorical Imperative

According to Kant a moral imperative is a categorical imperative and it is to be obeyed in all circumstances i.e. it is unconditional. Explaining the imperative part of the categorical imperative of Kant, Patton says:

"The conception of an objective principle, as far as it is necessitating for a will is called a command of reason and the formula or the command is called an imperative."

These imperatives are of two kinds, first the hypothetical imperative and second the categorical imperative. Hypothetical imperative can further be sub-divided into two; first, problematic imperative and second pragmatic imperative.

When any imperative is obeyed for fulfillment of purpose it is called problematic imperative. It is obeyed to achieve an objective. If some desire arises because many or most people so desire then it is called pragmatic imperative. To desire what is desired by maximum and to avert what is averted by maximum is pragmatic imperative. Since both these imperatives involve purpose these are actually speaking hypothetical imperatives.

Categorical imperative is different from above mentioned two kinds of hypothetical imperatives. Unlike hypothetical imperative, the categorical imperative is not subservient to any objective or purpose. It is not of if-then nature. Its principle is a moral principle. It is a law of pure reason and is universal and true.

Following are the characteristics of categorical imperatives:

1. Categorical imperative emanates from pure reason. It is not based on feelings or emotions. One has to overcome one's feelings and emotions. One has to overcome one's feelings and emotions to be able to obey the categorical imperative.

2. This imperative upholds the principle of duty for duty's sake and there is no exception or relaxation to it.
3. This imperative is universal. All have to obey it irrespective of place, time or circumstances.
4. Categorical imperative is neither a subjective law nor it is an objective one. It issues from the synthesis of both.
5. Categorical imperative does not consider any external purpose; it only directs the will in the right direction. It is non-hypothetical, objectiveless and purposeless imperative. In his famous 'Fundamental principles of the metaphysics of morals', Kant has explained this categorical imperative with five maxims of morality. These maxims are:
 - (1) Maxim of universal law.
 - (2) Maxim of natural law.
 - (3) Maxim of treating humanity as an end.
 - (4) Maxim of freedom.
 - (5) Maxim of kingdom of ends.

Maxim of universal law

"Act only on that maxim through which you can at the same time gain universal acceptance."

By this maxim Kant means that before doing any act one must first judge whether the act can gain universal validity and acceptance. If it is possible to gain this then only the act should be done, if otherwise, the act should not be done. If some one commits himself to theft or murder, by considering this maxim he can save himself from doing these evil acts. Thus, this maxim provides us a suitable standard of our daily acts. By judging the merit of act on the basis of this standard, one can obtain true knowledge of the goodness or badness of ones actions.

1.3.2 Maxim of Natural Law

"Act as if the maxim of your action were to become through your will a universal law of nature." By this maxim Kant means that just as the work of nature is not meant for any specific class, race or community, just as the work of nature, is not prompted by any kind of attachment or aversion, so should our deeds also be done without any discrimination of persons and without any feeling of attachment and aversion. Thus we see that Kant inspires us to act according to nature. This not only increases pure tendencies but also helps us perform our duties in a detached and passionless manner. This is the excellence of the principle of duty for duty's sake.

1.3.3 Maxim of Treating Humanity as an End

"So act as to treat humanity as an end whether in your own person or in that of any other. Always act as an end and never as a means only." By this maxim Kant means that humanity is in itself an end. It is never to be considered a means. In our daily life we come across many examples where persons are used by some other persons as means to fulfillment of later's interests. Some people exploit and dehumanize some other persons. Kant's maxim tends to check this practice.

1.3.4 Maxim of Freedom

"So act that your will can regard itself at the same time as making universal law through its maxim."

This maxim means that one is free to act, and one ought always to act freely. But any one person's freedom is at par with any other person's freedom. Thus, while acting freely one must see that what one freely does can qualify as a universal law? This maxim inspires us to legislate in accordance with goodwill. This maxim is actually a corollary to the maxim of universal law. Since this emphasizes the free will of man, it has been called the maxim of freedom by Kant.

1.3.5 Maxim of Kingdom of ends

"So act as if you were always through your maxim a law making member in a universal kingdom of ends."

This means that through our acts, we legislate not only for ourselves, but for entire humanity. Kant wants to convey that just as legislature legislates only after duly considering all the aspects and impacts of the law so should a member of moral kingdom act by considering all the impacts his act is most likely to generate in society.

Thus, we see that these explanatory maxims of the categorical imperative not only have a theoretical value but these are also of high practical significance. These maxims help us take right decision in moral situations of our daily life.

1.4 Postulates of Morality

It appears to be important also to describe the postulates of morality as held by Kant. Kant says that these postulates are necessary for actual moral life. According to him there are three postulates of morality—

1.4.1 Freedom of Will

This is the first and the most important of the postulates of morality. According to Kant, will is free in true sense only if it can be autonomous in decision making, if it is determined by nothing other than reason. There is no place for sensations in moral life. Freedom of will is the condition of moral life and for freedom of will pure rational life is necessary. Feelings and emotions deviate man from moral life and obstruct the freedom of will. According to Kant, acts performed due to fear, pressure or sympathy are condemnable. Even the compassionate acts of service to critically ill and help to a destitute are not considered by him as moral acts. For him freedom of will is a postulate of morality and it should hold in all conditions and circumstances.

1.4.2 Immortality of Soul

Kant believes in the immortality of soul. He believes that if the soul is not considered to be immortal the moral order shall break down. People shall not abstain from acting sensuously and immorally with the belief that death shall destroy everything and there will be no pleasures after death. Moreover death being end of life there is no question of the good or bad consequences of acts done in life. This belief shall bring moral responsibility to an end.

Thus, Kant firmly believes that it is necessary to believe in the existence of life even after death of body. If soul is believed to be immortal, we can be firm on morality till the last moment of our lives. Moreover, the immortality of soul alone provides the scope of realizing the moral ideals and excellence of moral life, as just one life is not sufficient for achieving moral ideal or excellence.

1.4.3 Faith in the existence of God

Kant has accepted the existence of God as a necessary postulate of morality. Our general experiences show that people observing moral life suffer more than others. Kant says that such suffering is a test to which moral beings are put by God. Those who pass the test qualify for eternal happiness. By observing grossly immoral beings happy in this world one must not conclude that the moral laws are wrong. The moral order laid by God can never go wrong. If we do not accept the existence of God, we shall also lose faith in moral principles and consequently there shall be no morality. Thus faith in the existence of God is a necessary postulate of morality.

2.0 Jain ethical doctrine

In Śramaṇ tradition of India, Jainism with its mature concepts of pure conduct, life of abstinence, total ascetism and strict penance; touches the high peak of morality. For Jains, those who have conquered their sensual sensations i.e. those who have full control over their all senses are the ideals. This tells about the principle of purity of conduct as espoused by Jainism. Ācārāṅga is the most important treatise on Jain doctrine of ethics.

In Jain religion good ethico-moral conduct is given high importance and it is considered necessary for mind's purification. Here too, like other Indian wisdoms, mokṣa is considered the supreme objective. In the state of *mokṣa* i.e. liberation, *jīva* becomes absolutely free from all kinds of empirical bondages. This liberation is possible only by cessation of all those *sanskāras* (traces of past traditions and actions), which arise as a result of his karmas and which cause the bondage. That which causes bondage according to Jainism is *āsrava* or influx of the karma *puḍgala*. The processes that help *jīva* attain liberation are called *sanvara* (stoppage of influx) and *nirjarā* (dissociation of bondage). *Sanvara* and *nirjarā* are necessary steps to attain liberation. Precisely *sanvara* and *nirjarā* constitute Jain moral theory. In *sanvara*, the ninth chapter of Tattvārthasūtra lays down five types of conduct (*caritra*), five attitudes of carefulness (*samitis*), three attitudes of restraint (*guptis*), ten religious activities (*dharmas*), twelve contemplations (*anuprekṣas*) and twenty two endurances of afflictions (*pariśahas*) to be conquered by Jains. In Prśnavyākaraṇa and Sthānangasūtra, the five major vows (*mahāvṛtās*) are also included in *sanvara*. In *nirjarā* the karmas are dissociated through twelve kinds of meditative austerities (*tapa*) and as a result of this *nirjarā* the pure nature of *ātmā* which is infinite knowledge, infinite perception, infinite bliss and infinite power, becomes manifest. Regarding the influx stopping process of *sanvaras* Tattvārthasūtra says—"*sa gupti samiti, dharmānuprekṣa pariśahajaya cāritrayaiḥ* (9/2)' i.e. three *guptis*, five *samitis*, ten *dharmas*, twelve *anuprekṣas* and twenty two *pariśahajaya* are the five kinds of conduct. By stating *tapasā nirjarāca* (9/3) twelve kinds of *tapa* are included in *nirjarā*. Brief description of these is as follows:

2.1 *Guptis* attitudes of restraint.

Control of unbridled activities of mind, speech and body is called *gupti*. *Gupti* is supremely important for right conduct because without practicing *gupti jīva* can't be free of *bhāvabandha* i.e. psychic bondage. By saying '*samyagyoganigraho gupti*' Umāsvāti considers right kind of fissions of the bonds to be *gupti*. The three kinds of *gupti* are *kāyagupti* i.e. cessation of bodily activity, *vākgupti* i.e. the cessation of speech; and *manogupti* i.e. cessation of mental activities.

2.2 *Samitis* attitudes of carefulness.

These are the five eternal ways of stopping karma influx. The second *gāthā* of Mulācāra mentions five *samitis* as *iryā*, *bhāṣa*, *eṣṇā nikṣepa* and *utsarga*. To follow the rule of movement i.e. to look ahead four yards and to walk slowly and carefully is *iryā samiti*. To speak unambiguously and clearly is *bhāṣā samiti*. To avoid forty six flaws and thirty two interferences (*antarāyas*) between two meals is *eṣṇā samiti*. To attend to and carefully serve the sacred text and religious instruments is *nikṣepa samiti* and to excrete in an empty space, so that the sanctity of the moving and non-moving *jīvas* is not violated is *utsarga samiti*. In Tattvārthasūtra these are stated as—*īryābhāṣeṣaṇā dāna nikṣepotsargāḥ samitīyāḥ* (9/5).

Guptis prescribe certain DONTs whereas *samitis* prescribe certain Dos to be observed carefully.

2.3 Dharma. Spiritual values

There are ten dharmas prescribed in Jain religion. The observing of these dharmas prevents the influx of karmas on to *ātmā*. Tatvārtha mentions—*uttam kṣamā mārḍavārjava śauca satya samyam tapasyāgākāncānya bṛhamcāryāṇidharmāḥ*. This means that supreme forgiveness- absence of pride – straight forwardness – cleanliness – truth – self restraint – austerities – giving up or non possessiveness – humility and continence are the ten limbs of *dharma*. To not to loose temper is *kṣamā*; not to be proud of caste, beauty, knowledge, wealth etc. is *mārḍava*; not to be maligned to others by mind, speech or body is *arjava*; absolute negation of greed is *śauca*; speak fairly and true amongst gentle beings is *satya*; non-injury to one sensed living beings is *saḥyama* and to not to be sensuous towards the object of desire in *indriya saḥyama*; fasting to destroy karmas etc. is *tapa*; To depossess conscious and unconscious things is *tyaga*; to extinguish ego is *ākāncānya* and to abstain from sex, women, their thoughts and description and to be stationed in self is *bṛhamcārya*.

2.4 Anuprekṣa reflections /contemplations

Jainism emphasizes on the twelve kinds of *anuprekṣās*. By having faith in these twelve contemplations i.e. *anitya*(impermanence), *aśaraṇa*(helplessness), *saḥsāra*(transmigration), *ekatva* (loneliness), *anyatva*(separateness), *aśuci*(impurity of body), *āsrava* (influx), *saṃvara* (stoppage of influx), *nirjarā*(dissociation of karmas), *loka* (universe), *bodhidurlabha*(rarity of religious enlightenment)and *dharmā*(Jain doctrine) *anuprekṣās*, men can successfully follow the ten *dharmas* and get inspired to endure *pariśahas*.

2.5 Pariśaha afflictions and their endurance

Jainism emphasizes the bearing of twenty two *pariśahas* to be firm on the path of *saṃvara* and the *nirjarā* of karmas. Those who practice the *pariśahas* of hunger and thirst become used to hardships and do not deviate from the right path at the time of arising of any calamity (*upasarga*). Bearing or braving *pariśahas* with utter peace of mind results in effective *saṃvara*. The following are kinds of *pariśahas*—*kṣudhā*, *pipāsā*, *kṣīta*, *uṣṇa*, *danśmaśaka*, *nāganya*, *arati*, *strī*, *caryā*, *niśidhā*, *śayyā*, *ākrośa*, *vadha*, *yācana*, *alābha*, *roga*, *trṇsparsa*, *mala*, *satkārpuruskāra*, *prajñā*, *ajñāna* and *adarśana*.

2.6 Caritra

Internal and external tendency for the removal of karmas is called *caritra*. There are five kinds of *caritra* namely *sāmāyika caritra*, *chedopasthāpanā cāritra*, *parihāra viśuddhī caritra*, *sukṣma sāmprāya caritra* and *yatākhyāta caritra*. These five kinds of *caritra* aim at *saṃvara* due to firmness of the soul.

2.7 Panca Mahāvratā or five major vows

The practice of five *mahāvratas* is important for stopping the influx of karma *pudgala*. Mūlācāra mentions these major vows as:

"*Himsā viradī sachchañ adatta parivājanāñca vañbhañ ca |*
saḥyavimutti ya taha mahattaya pañca paññata||" (gāthā 4)

This means that non-violence, truthfulness, non-stealing, non-accumulating and celibacy are the five *mahāvratas* or the major vows. According to Tattvārthsūtra, their partial observation is *aṇuvrata* i.e. the lesser vow and complete *virati* is *mahāvratā*—*deśasarvatāṇumahaṭī*.

2.8 Austerity (Tapa)

In Jainism the methods of obtaining *nirjarā* are called *tapa*. The austerities are divided into the external *tapa* and internal *tapa*. *Anāśana*, *ūnodari*, *bhikṣācarī*, *rasaparityāga*, *viviktaśayyā* and *kayakleśa* are the six forms of external *tapa*. The *tapa* dependent on external factors and perceptible to others is external *tapa*. Contrary to it the *tapa* which is dominated by mental act or exercise is called internal *tapa*. According to Tattvārtha *prāścita*, *vinaya*, *vaiyāvṛtya*, *svādhyāya*, *vyutsarga* and *dhyāna* are the six internal *tapas*.

All these above mentioned means are prescribed for ascetics, but the householders are also not neglected. A householder can make his life happy by abiding by the moral principles. There are twelve vows (*vratas*) prescribed for householders. Of these five are *anuvratas* (lesser vows), three are *guṇavratas* and four are *śikṣavratas*. According to Umāsvami—*aṇuvratosagārī*, i.e. he who removes five *pāpas* partially is called *agārī*. Avoiding unnecessary violence is *ahimsā anuvrata*, not to tell a detrimental lie is *satya anuvrata*, not to acquire belongings of others without due permission is *asteya anuvrata*, not to indulge in sex with any woman who is not ones religiously wedded wife is *bṛhamcarya anuvrata* and to possess only permissible wealth is *aparigraha anuvrata*.

To decide a specific direction for movement is *digvrata* and to fix spatial limits is *desavvrata*; to abstain from unprofitable evil deeds is *anarthadand virati*. By abstaining from evil deeds and concentrating mind, speech and body at a specific place for a specific time is called *sāmāyika*. Total fasting on the day of holy-days is called *posadhopavāsa*. To limit consumption or use for some part of life or for total entire life is *bhogopabhoga vrata*. To offer alms with pure mind is *atithi-samvibhāga vrata*. Besides all this a householder should also happily perform *sanlekhanā* when the death is close. In the seventh chapter of

tattvārtha it is said that '*marṇantikī sallekheṇa joṣitā*' i.e. that when death is close a house-holder should drop all attachment and gradually reduce intake of water and food. By thus crushing the body the kaṣāyas should be also crushed and death should be pleasingly welcomed.

The above description makes it quite clear that Jain moral theory is more rigid as compared to any other. Moral perfection and self achievement (*ātmoplabdhi*) enjoy special importance here. Rigid following of the above mentioned maxims is very important for moral perfection. The practice of principles laid for *śramaṇas* and *śrāvakas* has to be unconditional. There is no room for exception or laxity.

3.0 Comparison

The great German philosopher is a rigorist due to belief in categorical moral imperatives and his name is immortal in the realm of philosophy due to his moral principle of duty for duty's sake. Jain moral theory enjoys a place of pride in ethical discourse due to its unique *sramaṇācara* and *śrāvakācara*. *Tapa*, *upavāsa*, *vrata*, *sanyāsa* and *vairāgya* have made Jain morality very special. The way Kantian ethics is a famous western thought so is Jain moral thought is well known amongst Indian philosophies. If we compare the two moral theories we discover many points similar in both of these.

3.1 Similarity

1. In western ethical thinking, consequence appears to be the criterion of judging the goodness or badness of action. According to Aristepus and Apiculus and utilitarian like Bentham and Mill; Kant, however, has not considered consequence to be important. He does not judge an act on the criterion of consequence it produces. Unlike hedonists, he does not believe that acts producing pleasure are good and acts producing pain are evil. For Kant it is the will in accordance of which any act is held to be good or evil. If the will is good, the act also is, if the will is not good, the act also is not good, irrespective of the consequences they produce. Kant has himself said—

"A goodwill is good not because of the consequences. A goodwill is good in itself and like a jewel shines by its own light."

According to Jain moral thought also the act is evaluated not on the basis of consequence but on the basis of intention of the performer. A fisherman trying to catch fish may not succeed in catching even a single fish yet he is more evilsome than a farmer who unintentionally kills many a jiva while ploughing the field. Thus in both the philosophies, it is the intention or the will and not the consequence of act which serves as criterion of evaluation.

2. Both philosophies are similar with reference to purity of means. Both reject the idea that ends justify the means. Jainism prescribes unconditional non-violence of means. Ācārya Bhikṣu goes to the extent of not admitting any exception to the rule of non-violent means. He believes that a blood stained cloth can never be washed clean by blood. According to him, "*Lohī kharadyo jo pitāmbara, lohī su kem dhovyō re*|" Thus ācārya Bhikṣu recommends samyama and change of attitude as purer means.

Kant also rejects impure means. He holds that lie, dishonesty and violent means are condemnable. No one can become perfect by employing impure means and Kant prescribes perfection of everyone. Thus purity of means is ideal of both the philosophies.

3. Both moral philosophies consider faith to be important. Kant has gone to the extent of accepting—I have sacrificed knowledge in favour of faith. Thus unlike other western philosophers, for Kant belief in God is a matter of faith and not of argument. In Jainism also faith is prior to knowledge and conduct. It is well known Jain dictum that '*Samyak darśana jñānacaritrāṇi mokṣa mārgaḥ*.' Ācārya Kundakunda has also emphasized faith in Darśana Pāhuda.

4. Jainism emphasizes observance of vows. Both *śrāvakas* and *śramaṇas* have their respective vows to be adhered to. Though Kant has made no such distinction but his principle of duty is comparable to that of vow.

5. In both the philosophies any moral law has to be obeyed unconditionally. Jain *vratas* are to be observed under all circumstances. The Jain vows are not relative to time and space. Kant also says that any principle that cannot be universalized cannot become a moral law.
6. Goodwill is the lifeblood of Jain morality. In the philosophy of Kant also goodwill is accepted as a basic principle. Thus, two philosophies are similar.
7. Another similarity between the two philosophies is that both demand strict adherence to morality. Both lay down unconditional ethical conduct and both are rigorist.

3.2 Difference

There are certain very clear differences between the two ethics:

1. Kant advocates purely rational ethics. He rejects role of emotions. But psychology admits emotions also and Kant's rejection of role of emotions in ethics has made his ethics psychologically unrealistic. On the other hand Jain ethics admits the role of emotions and is thus supported by psychology. Jain concept of non-violence is impracticable in absence of emotion. Kant by rejecting role of sensation and emotion has induced many contradictions in his moral theory, which however do not find place in Jain ethics. Kant's ethical principles are incomplete as they do not admit of any role of feelings where as Jain ethics offers a complete practicable theory.
2. Both the moral theories lay more emphasis on individualistic values than they do on social values. Yet Jainism recognizes and admits of the role of emotions and thus gives them due place whereas Kant emphasizes only on reason and categorical imperative. The lack of social touch in the philosophy of Kant has been stated by Jamesleth as "Kill your sensibility and you separate yourself from your fellows."
3. Kant has emphasized only the principle of duty for duty's sake which is not at all concerned with the consequence of performance of duty or action. For Jainism the supreme end is *Moksa* or liberation and for the attainment of this liberation *samvara* and *virjarā* are prescribed under *śramaṇācāra* and 'life of pure morality' is stated as an ideal of *śravakācāra*.
4. Though both the philosophies consider moral law to be absolute and unconditional yet Jainism provides for the absolution from sin by practicing penance, but there is no such provision in Kantian ethics. Due to this Mackenzie had to say 'Law is made for the sake of man not man for the sake of law.'
5. Goodwill has a place of importance in both the philosophies. In Jain thought, goodwill is an honest and true will where as for Kant 'A good will is a will which wills nothing'. Thus Kant's view of goodwill is not as sound as it is in Jain thought.
6. Kant has given three postulates of morality as freedom of will, immortality of soul and existence of God. Jainism also recognizes freedom of will and immortality of soul but it has no place for God. There is no distinct God but every *ātma* is considered as having potential of becoming God like. According to *ācārya* Mahaprajña—

Who says that one finds God through meditation?
I am him and he is me, know this through devotion
he is me and I am he
there is one sound and one system, why difference of I and you be.

i.e. Jain philosophy does not accept the role of God as a judge. They think of one's karmas as the determinant of morality or tohewise of one's acts.

Āyāro clearly state—

"Kāmesu giddhā ṇiyacañ kareṇti
sañ sacicimāṇā puṇareṇti gavbhañ||"

This means *jivās* attached with desires keep accumulating the karmas and as a result of these karmas remain trapped in the cycles of birth and death. *Sthānāngasūtra* also clearly says:

*"eha loḡe suciṅṅa kammā ehaloḡe suhafala vivāga saḅjuttā bhavaṅti /
eha loḡe suciṅṅa kammā paralogo suhafala saḅjuttā bhavaṅti||"*

i.e. meritorious acts provide good results in this life and afterlife.

7. Kant's ethics is purely rationalistic whereas Jain ethics is both rationalistic and sensualistic. In Jainism the role of reason is emphasized by saying '*jayancare jayancitṭhe jayamase jayansaye*' and that of senses by saying '*mitti men savvabhuesu*'. Jain non-violence is impossible in absence of emotion or feeling.

Thus it can be safely concluded that Kant's moral philosophy is extremely idealistic and Jain ethics, in its form of *śramaṅcāra* is extremely spiritualistic and in its form of *śrāvakaḡcāra* it is both spiritualistic and realistic. Since Kant has not made any distinction akin to *śramaṅcāra* and *śrāvakaḡcāra* his ethics has remained unrealistic or impracticable whereas Jain ethics is both realistic and practicable.

Questions:

Essay Type:

Present a comparative analysis of Jain and Kantian ethics.

Short Answer Type:

Briefly explain 'categorical imperative' of Kant.
Clearly state the *śramaṅcāra* of Jainism.

Objective Type:

- How many maxims of morality are accepted by Kant?
How many *śrāvaka* conducts are there according to Jainism?
With which of the three books by Kant, his moral philosophy is related?
How many *pariḡahas* are there according to Jainism?
Has the role of reason been denied in Jainism?
By how many maxims the categorical imperative is explained by Kant?
Does Kant accept any exception to moral law?
Which is the main text/work of Jain moral theory?
What does Kant mean by goodwill?
Whether *tapa* is *saḅvara* or *niḡjarā* according to Jainism?

Answers of Objective type Questions—1. Three; 2. Twelve; 3. Critique of practical reason; 4. Twenty two; 5. No; 6. Five; 7. No; 8. *Acarāṅga Bhāḡya*; 9. A will that wills nothing; 10. *Niḡjarā*.

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Unit-2, Lesson-5 : SPACE-TIME

Leibniz, Kant, Newton, Einstein, Jain Religion

Introduction

Objective

3.0 View of Newton

4.0 Concept by Leibniz

5.0 Kant's View

6.0 Concept by Einstein

7.0 Space-Time in Jainism

8.0 Comparison

1.0 Introduction

Space-time is one of the infinite realities of the universe. The concept of space and time is understood one way or the other even by an ordinary person having low intellect. Every body is familiar with far and near, here and there etc. for space and time is signified by old and new etc. In spite of this, the concepts of space and time have probably engaged more mental exercise than any other concept. Indeed, time and space have presented great scientific and philosophical challenge with reference to determination of their nature and clarification. Philosophers as metaphysicians have since beginning been interested in space and time, but in modern age they have become an area of interest of physicists more than of philosophers.

2.0 Objective

Our objective here is to present the space-time ideas of Newton, Leibniz, Kant and Einstein and compare them with the space-time view of Jainism.

3.0 View of Newton

Prior to acceptance of 'theory of relativity' given by Einstein, the notion of space and time as given by Issac Newton (1642 A.D.-1727 A.D.) was popular in the world of science. Newton was influenced by the ideas of Pierre Gasendi. In his famous book 'Principia', analyzing the concept of space and time, Newton has said—'Absolute space is always unchanged and stationary and time; absolute, real and mathematical, by nature has its flow in itself'. This makes it clear that Newton considered space and time as absolute and independent. Their existence depend neither on the knower nor on the things they house or relate. Common people also believe that space and time do not depend on anything and all things and events depend on them. Vaiśeṣika philosophy also considers space and time as two eternal substances which are used by God to create and sustain this universe. This also supports the view of Newton that space and time are two objective existences without dependence on any other substance. All entities either co-exist or exist together and events occur successively in time. We know things as up and down, close and far, big and small because they are situated in space.

'With reference to area all things exist in space', this statement of Newton implies that space is itself stationary and motionless and earth and other heavenly bodies are situated in it. This space has infinite extension. Whether any subject experiences it or not, this space has always existed and shall continue to exist. Nothing can be imagined to be happening beyond space. According to Newton, space is continuous and it is simple and it cannot be bifurcated in parts. The origination and destruction of various existences do not change its quality. For him, time is also an independent existence. The view of Newton, relating to time and space has been presented by Schlik in his book 'Space and Time in Contemporary Physics' as "Absolute time or mathematical time blows in virtue of its own nature uniformly and without any reference

to any external object. Absolute space by virtue of its own nature and without reference to any external object always remains the same and immovable i.e. independent space and time have their own independent existences. According to him, these two are eternal, all pervading and infinite. They are like a limitless eternal box containing all entities in it." Newtonian Physics tried to explain motion by relating physical ether with space. According to him ether is such a physical element which fills or pervades entire space and is sustainer of dispersion of light waves, and air supports the spread of sound waves. But the idea of ether as supporter or base of spread of light waves was refuted by subsequent scientific researches of Michaelson and others. The absoluteness of space and time was accepted by Galileo also. Descartes and Spinoza also espouse the same belief. G.W. Cernninghaur in his book 'Problems of Philosophy', has written:

"The conception of pure space is more or less independent of material objects and so is readily thought of as one. Conceptual time is more or less independent."

4.0 Leibniz's Concept of Space and Time

The Leibniz (1646 A.D.-1716 A.D.) concept of space and time seems to have arisen as opposition to the concept held by Newton. According to him space and time are not independent and absolute existences. Space and time are imaginary and ideal and shadow /reflections of the entities and not the universe. They are not real in themselves. They cannot exist independent of the perceptions and ideas they relate. Space is an order of co-existence or continuity of perceptions and concepts. Time is an order of sequentiality of perceptions and concepts. Thus, space and time are related with the perceptions of monads. Space and time are thus relative and not absolute. These are orders of concepts and not real existences.

According to Leibniz 'If we accept Newtonian concept of space and time, it will promote pure materialism'. The omnipotence, infinitude and perfection of God shall thus become unacceptable. Moreover the uniqueness of God is also obstructed by conceptualization of space and time as absolutes. Theists believe in the ultimate existence of God and that every thing is created by God. If space and time are accepted to be existent beyond God, theists shall be condemned. It is said that this contention of Leibniz disturbed Newton and he overcame the problem by calling space and time to be the 'sensorium' of God. The way human beings have sensorium which unites and order their perceptions so does God also have sensorium in form of space and time which unites and orders his perceptions. All things that become the object of God's perceptions are ordered and situated in space and time only. Leibniz does not appear to be satisfied with this solution. In his reaction, he said if space and time are sensorium of God, then perfect monad becomes inexplicable. God is the cause of order in the world, how can he be in the world? Thus according to Leibniz Newtonian concept of space and time is atheistic.

For Leibniz thus, space and time are not unchanging and absolute, but changing and relative to things. He does not believe in any order that is eternal and unchanging. Space and time are imagined only with reference to changing space and time order of things. In this way Leibniz comes close to Vedantic view that space and time are illusions. According to Leibniz, space and time are not objectively real but have only phenomenal, illusory and reflective existence. He maintains that space and time are illusory reflections of reality and are not pure concepts.

5.0 Space and Time in View of Kant

Kant believes that all knowledge arises due to reason as well as sense organs. It is the co-ordination of the two, which makes knowledge possible. The senses provide us with material of knowledge and reason the categories of knowledge. Thus the means through which the matter of experience reaches reason are called by Kant-space and time. Thus according to Kant-matter of experience + space and time + categories of understanding + space and time = knowledge. Thus, Kant reaches the concept of space and time in pursuit of knowledge.

Now the question arises that what are space and time according to Kant. Whether these are material or substance or qualities of some substance or simply the ideas? Newton considered space and time as independent and absolute and Leibniz considered them to be qualities. For Leibniz there is no independent existence of time and space he considers them to be qualities of things and events. Similarly empiricists like Hume etc. consider space and time only as ideas in mind. Kant critically analyses all these three views and reaches the conclusion that space and time are neither substance nor their qualities nor they are ideas of any kind. These are not independent substances because there are not experienced to be so. Neither these are qualities because things and events are cause of these, thus these cannot also be qualities of things or events. These are also not the product, idea or thoughts of mind. Even if these are considered to be so these shall remain dependent on mind and internal and thus shall not be the cause of any external sensations.

Thus it is clear from forgoing descriptions that space and time are not substances. They are neither quality nor are they ideas of mind. These are indeed such properties in mind which constitute necessary forms of sensibility. According to Kant, space and time are those internal forms which make, or which alone make our empirical knowledge possible. He says—'Space and time are not realities of the phenomenal world, but modes under which we see things apart'.

According to Dr. B.N. Singh space and time in the philosophy of Kant are not objective but subjective because these are not different from the subject. These cannot be separated from the subject or knower. Due to this inseparability only these are the properties (mental) of the knower or subject. These are figuratively called the lenses through which the knower can see the external world. Sensations become possible only due to space and time. The relation of these mental properties with the sensations can be explained with the help of an example. If some one wears blue spectacles right from his birth and never removes these spectacles from his eyes, he as a result sees everything as blue. For him blueness becomes necessary quality of all things. In the same way our sensations are always influenced by space and time. We never perceive anything as unrelated to space and time. In 'Critique of Pure Reason' Kant has said— "Time is nothing but form of internal sense, that is, of our intuition of ourselves and of our internal state. Space is nothing but the form of all phenomenon of external senses. It is subjective condition of our sensibility, without which no external intuition is possible for us." Thus time is the internal sense and space is external. All external things that are known are existent in space and all that we know in and through mind is existent in time.

Kant explains space and time in two ways. One is an ontological explanation according to which he proves space and time to be a priori forms of intuition. According to second space and time are imperceptible. In support of his ontological position he offers four proofs:

1. Space and time are not known by experience because when we know space and time, we actually know their co-existence or sequentiality. But this way we do not experience space and time because our experiences themselves are dependent on space and time. Any means of knowing space and time shall itself be dependent on space and time. Thus it can be maintained that space and time are apriory.
2. We can conceive of space without things but we cannot conceive things without conceiving space. Thus space is the very ground of our sensibility or experience. In the same way, time is also the condition of experience.
3. Space and time are not general (universal) ideas. All general ideas have corresponding particulars, e.g. cowness has many kinds of cow. If the space and time were ideas in this sense, then they would have had corresponding particular spaces and particular times.
4. Space and time are infinite, indivisible and partless; thus they are apriory.

Thus for Kant space and time are not a posteriori but apriory. These, for him, are also not concepts but percepts. He holds that understanding orders or arranging perceptions according to a priori categories

which are also necessary. Since body of any knowledge is composed of percepts which come through time and space and reason only acts on these received percepts, space and time are not concepts but percepts.

In this way, we see, that the Kantian philosophy presents a kind of synthesis of the views of Newton and Leibniz and thus it is more appropriate. But Bertrand Russell has offered some objection to Kantian position. Russell says that if space and time were the internal forms of intuition then they would have been subjective. We always see things in a fixed order as we always find our eyes above mouth and below forehead. Our nose, we always find between our two eyes and never other wise. Had space and time been so subjective, any one could change the order of our perceptions. Russell presents this fact as— "There is here, as throughout Kant's theory of subjectivity of space and time, a difficulty which seems never to have been felt. What induces me to arrange objects of perception as I do rather than otherwise why: for instance do I always see people's eyes above their mouth and not below them."

6.0 Einstein's concept of Space and Time

A large scale effort was made by scientists of eighteenth and nineteenth century to overcome the difficulties arising due to the conception of absolute space and time propounded by Newton in the realm of physical sciences. Michaelson and Morley held critical experiments and research on the idea of physical ether as medium of spread of light waves. When these researches were found to be insufficient, Einstein propounded 'theory of relativity' and refuted the idea of physical ether of Newton. Through his discovery he also rejected the Newtonian concept of absoluteness of space and time and made them relative. Space, time and physical substance, which were all independent according to Newton, were held to be related and relative by Einstein. The world was now conceived as a continuous series of space-time and its qualities became dependant on matter. The matter and its motion and rest now had a direct bearing on the continuity of space and time. The three dimension of space and fourth one that of time were now conceived as constituting the nature of universe. It was now held that all things and events occur as different forms of these four dimensions.

Einstein has rejected the idea of absoluteness of space and time and considered them to be subjective i.e. dependent on the knower. According to him just as colour, form or area and quality are products of our mind so are space and time also imagination of our minds. Space has no objective existence, all its existence is constituted by the sequence of things we perceive to be existing in space. In the same way time is also not objective. Time is nothing different from the events with which we measure time. Despite this fact space and time are necessary dimensions of physical universe. Thus a big difficulty with the theory of relativity remained that it could not be concluded that whether space and time were objective or subjective.

7.0 Space and Time in Jainism

In Jainism, space is called *ākāsa* substance. By saying '*avgāhno ākaśah*', space is conceived as ground of existence of all other substances. The same is defined in Dravyānuyogatarkāṇā as—

*"yo datte sarvadravyāṇāḥ sādharmaṇavavagāhnam |
lokāloka prakreṇa dravyākāśah sa ucacayate||"* (10/8)

This means that which allows space to exist (*avagāhan*) to all other substances is *ākāsa* or space and *loka* and *aloka* (empirical space and metaphysical space) are its two kinds. In 'Vṛhad dravya samgrha' space is thus explained—

*avagāsadāṇa joggaḥ jīvādīṇaḥ viyāṇaḥ āyāśaḥ |
Jeṅha logāgāśaḥ allogāgāsamidi duvihāḥ||* (1/19)

Gautama once asked Mahāvira 'Lord! What benefit does space have for *jīvas* and *ajīvas*?' The Lord said 'Gautam! Where would *jīvas* exist if there were no space? Where will *dharmāstikāyas* and

adharmāstikāyas extend? Where would time pass? What would be the theatre of *pudgala*? This universe would have been supportless in absence of space.’

Thus the existence of all substances is supported by *ākāṣastikāya* only. Though all substances are independent in their own existences yet with reference to their respective extensions they are dependent on space. As a substance space is a partless, independent and objective existence and from point of view of its size, it is without limits and all pervading. With reference to time it is beginningless and endless and ontologically it is abstract, non-physical, non-conscious and motionless. Entire space is not filled by other substances. It is only partially filled up. Thus inspite of being one and indivisible it gets its two kinds as *lokākāśa* i.e. filled space and *alokākāśa* i.e. the empty space. That part of space which is filled up by *dharmāstikāya*, *adharmāstikāya*, *kāla*, *pudgalāstikāya* and *jivāstikāya* is called *lokākāśa*. Rest of the space which houses no other substances is *alokākāśa*. The *lokākāśa* is finite and has limits where as *alokākāśa* is partless, boundless and infinite. It is mentioned in Vṛhad Dravyasangrah that—

dhammāadhammā kālopudgaljīvā ya saṅhi jāvadiye |
āyāse so logo tatto parado alogutto || (1/20)

This means that the space that houses *dharmā-adharma*, *kāla*, *pudgala* and *jīva* i.e. all five kinds of substances is empirical space i.e. *lokākāśa* and that which is beyond such space is the *alokākāśa* or the metaphysical or the transcendental space.

Same is said also in Dravyānuyatarkaṇā as—

dharmādisaṅyuto loko alokasteṣāṅ viyogataḥ |
niravadhiḥ svayam tasyāvadhīvan tu nirharkam || (10/9)

Thus says Mahavira ‘O Gautam! Just as the emptiness within the circumference becomes the form of circle, so is *alokākāśa* like a circle whose limit is its own radius. This means that this universe which houses *dharmā* etc. five substances is *lokākāśa* and is like only a tiny island in the huge ocean. According to Jainism *dīka* (direction) is not an independent substance, but a part of space. The point of reference to the object in space is called *dīka*. Thus the space discussed by Western philosophies and scientists is same as *ākāśa* in Jainism.

Jainism accepts *Kāla* (time) as a substance without extensions and so it is excluded from *āstikāya* substances. The by gone time vanishes and the unarrived time is unproduced and thus any compound of time is not possible. The present time is simple and thus does not have any tangential extension. Since time does not extend in space by virtue of its being simple, time is *anastikāya*. According to śvetāmbara tradition, time is a formal substance and is a mode of *jīva* and *ajīva*. Where it is referred to as a mode of *jīva* or *ajīva* it is also called *dravya* there. These two statements are not contradictory, but relative. It is considered a *dravya* from the point of view of its utility—“*upakāraḥ kam dravyam*”| change, action, results, events and ageing are all useful functions of time for *jīva* and *ajīva*. Due to these benefits it is considered a *dravya*. It is mentioned in Dravyānuyogatarakaṇā that

“jīvājīvamayaḥ kālaḥ samaye na pṛthakkṛtaḥ |
ityeke saṅgisantestra dhārayantaḥ śubhāḥ matim ||”

This means that *kāla* is mode of the *jīva-ajīva*. It is not a separate substance. But in Digambara tradition *kāla* is atomic in nature which pervades every *pradeśa* of *lokākāśa*. It is clear in Vṛhad Dravya samgrah that—

“loyāyāsapadese ekkakakke je ṭhiya hu ekkakakkā |
rayaṇṇaṇaḥ rāsi eva te kālāṇū asankhadavvāṇi ||”

This means that the atoms of time pervade every *pradesa* of space like embedded jewels.

We can understand space and time with the help of following descriptive chart:

	Sentient/ insentient	Concrete Abstract	size	Attributes Guṇa	number	Space where exists
<i>ākāśa</i>	insentient	Abstract	Infinite	Avgāhanā	One	Pervades <i>loka</i>
<i>Kāla</i>	insentient	Abstract	One space point	Vartanā	Infinite	Pervades <i>loka</i>

After thus explaining the concept of space and time in various philosophies, it is now desirable to compare these concepts with space-time concept of Jainism.

8.0 Comparison of various Space-Time Concepts

The foregoing discussion shows that the nature of space and time continues to be a mystery. Some consider it to be independent and absolute. There are some who believe these to be substances while some others believe these to be objective qualities of substance. There are yet other kinds of thinkers according to whom space and time can never be conceived as objective realities. These are necessarily subjective. For some these are pure (experience less) perceptions and for some these are perceived. Amongst those who consider these to be relative these are division as those, who consider these to be relative to things and those who consider these to be relative to knower. Thus we see that the nature of space and time continues to be an enigma and to solve it philosophers have abundantly delved on these issues.

The most ancient orderly views regarding the nature of space and time in the history of western philosophy are those held by Aristotle. So far as Aristotle holds that space is non-physical, non-conscious and non-moving entity he is close to Jain thought but in maintaining that the empty space is not possible he departs from the Jain view, because Jainism conceives space as partially filled and largely empty. Thus space for Aristotle is not infinite and boundless. Aristotle held that the limits of the universe are the limits of space. Since the extent of world/universe is measurable, space can also be measured. The medium of all change, according to Aristotle, is time. The same is held by Jainism as well. Jainism is also in agreement with the Aristotelean view that time is continuous but does not agree with the Aristotle's view that it is also the medium of discovery or realization of self. Newton has conceived of space as partless and motionless. The same is seen in Jainism also, but in Newtonian physics the solution to the problem of motion is attempted through the concept of physical ether. This concept of physical ether was totally rejected by subsequent thinkers. In Jainism however, motion and rest are explained by *dharma* and *adharmā*. The concept of physical ether does not solve the problem of motion but that of *dharma* does. The views of Edington, regarding physical ether as presented in 'New Pathways in Science' are close to, or support Jain theory of *dharma*. According to him though the theory of relativity has rejected the notion of physical ether, yet physical ether can be possible. He has also imagined a relation between space and ether. Thus physical ether as conceived by Edington can be treated as Jain *dharmāstikāya*. In this way Newtonian concept of absolute space appears to be close to Jain theory. There is much similarity between Jain and Newtonian conception of time, but the major difference between the two is that while Newton rejects relation between space and time, Jainism does not do so.

There is no similarity between the space-time theory of Jainism and theories of Descartes and Spinoza. Descartes and Spinoza have respectively considered space and time as qualities of matter and substance. According to Jainism, on the other hand, space and time are not qualities, but substances. They occupy important place in six ultimate substances. On the issue of space and time there is no agreement between Leibniz and Jainism. Leibniz does not hold space and time to be absolute and sees them only as illusory reflections of real things. For Leibniz, space and time are ultimately unreal, phenomenal and illusory, but according to Jain thought space and time are not only real but are also absolute. Kant rejected Leibniz view and propounded a new theory that space and time are independent of our experience. He conceived space and time as necessary conditions of the possibility of knowledge. According to Kant space and time are mental properties and hence they are subjective. Thus it can be said that for Kant space and time are ultimately subjective whereas according to Jainism they are objective.

Jainism also does not agree with the principle of Einstein that space and time are relative entities which refutes independent existences of space and time. The major problem with the Einsteinian theory of relativity is that it confuses unknowability of space and time to be impossibility of their existence. Einstein held that—by no experiment the absolute speed of any moving unit can be ascertained. This led to the misconception that there does not exist anything like absolute space. Einstein considers space and time to be subjective and this can never be acceptable to Jainism. To comprehend the order in the universe belief in real, absolute existence of space and time is necessary. It becomes clear from the above analysis that a solution to the problem of understanding the nature of space and time, Jainism offers certain principles which incorporate in themselves, a synthesis of many scientific theories. The Jain view is not only logical it is also based on intuition and as a result it is more consistent and useful than the theories of west. The reasoning of Jain view cannot be doubted.

Questions:

Essay Type: —

Compare various space-time theories of the west with Jain conception of space and time.

Short Answer Type:

Briefly explain the Kantian concept of space and time.

Explain the space and time substances of Jainism.

Objective Type:

Who said 'Empty space is impossible'?

Who holds 'There is space beyond substances'?

Which Western thinker holds that 'there is absolute existence of space-time'?

In which work has Newton explained his theory of space and time?

Who accepts 'space-time are subjective'?

Who considers space-time as 'conditions of sensibility'?

Who/which philosophy believes in 'atoms of time'?

Who has considered space-time as relative?

Who has accepted existence of physical ether?

Who has accepted existence of non-physical ether?

Answers of Objective Type Question :

1. Aristotle, 2. Jainism, 3. Newton, 4. Principia, 5. Leibniz, 6. Kant,
7. Digambar Jain, 8. Einstein, 9. Newton, 10. Edington.

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Unit-1, Lesson-6

The Concept of Soul in Western Philosophy (Descartes, Hume and Kant) and in Jainism

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Soul in Philosophy of Descartes
- 4.0 Comparison of Jainism and Cartesianism
 - Similarity
 - Differences
- 5.0 David Hume's Idea of Soul
- 6.0 Kant's Idea of Soul
- 7.0 Comparison
 - 7.1 Similarity
 - 7.2 Difference
- 8.0 Conclusion
 - Questions
 - References

1.0 Introduction

The earliest western philosophy concerned itself with reflection on physical elements. From Thales to Protogoras and Gorgias and further to Anaxagoras all were interested in philosophical quest. Plato is the first philosopher of the west to have comprehensively thought about the nature of soul. According to Plato, soul is the principle of life. In 'Republic' (439) he has clearly said that soul is that part of life, which does not decay with death. Plato has discussed three kinds of soul in his dialogue 'Phaedrus'. The three kinds of soul are Rational, Spirited and Appetitive. According to him plants have appetitive soul, animals possess both appetitive and spirited and human being have all three. Similarly Aristotle has also accepted three forms of soul—1 Nutritive soul 2 Sensitive soul and 3 Rational soul. Aristotle also believes that plants have only nutritive soul, animals have nutritive as well as sensitive soul and human beings have all three kinds of soul. But a great modern western philosopher, Descartes believes that soul is only rational in nature and it is possessed only by human beings.

2.0 Objective

Though most western philosophers have philosophized about soul but we are presently interested only in comparing the soul philosophy of Descartes (A.D. 1596-1650), David Hume (1711-1776 A.D.) and Kant (A.D. 1724-1804) with the Jain concept of soul.

3.0 Soul in Philosophy of Descartes

Descartes is considered not only as father of scientific philosophical methods because he was the first philosopher to introduce use of scientific method in philosophical inquiries. Bertrand Russell in his book 'History of Philosophy' has presented this truism as—"Rene Descartes is usually considered the founder of modern philosophy and I think rightly. He is the first man with philosophic capacity whose outlook is profoundly affected by the new physics and astronomy."

Descartes has emphasized self decision in every sphere. He holds that true philosophical reasoning demands critical analysis even of those truths which are held to be basic or fundamental. He very clearly says—

"We shall never become philosophers even though we shall read all the reasoning of Plato and Aristotle and if we cannot form a sound judgement upon any proposition."

3.1 Discovery of Soul through Doubt

The speciality of Descartes has been that he never accepted any thing without critical examination. For the purpose of finding the truth he employed the method of doubt. He considered truth to be an end and doubt to be the means. Prior to Descartes there were some adherents of doubt but Descartes was the first to employ doubting as a philosophical method. David Hume has also resorted to doubting but a clear difference between the two is that Descartes has used doubt only as a means whereas for Hume doubt is both means and an end. It is for this reason that Descartes begins with doubt and reaches the truth of the soul, while Hume also begins with doubt but concludes also with doubt. Thus by employing doubt only as a means of getting truth Descartes does not become skeptic while Hume, due to considering doubt both as means and an end culminates as a skeptic. It has been rightly remarked "The doubt in Descartes is the starting point of his philosophy not its conclusion."

In 'Meditations II' Descartes has mentioned the process of discovering the truth of soul. He holds that the act of doubting implies a doubter. Doubting is a kind of thinking and doubter is one who thinks. In this way thinking implies thinker and soul is evident as a thinking entity. The same fact is mentioned in Discourse Pt. IV. Here he says that I have carefully examined my existence. I found that I can think or imagine that I have no body, no place to exist but still I cannot think that I do not exist. On the contrary my doubt on existence of every other thing implies that I exist. Thus I concluded that I am a thinking substance and that which does not require only space to exist. I am or my existence is not dependent on any physical thing. Thus I (or my soul) am totally different from body and to know this soul is much easier than to know body. Soul will never die it shall exist even if the body dies.

In Meditations II he clearly pronounces that the aim of my critical and careful thinking is to conclude and propound that 'I am', 'I exist'. Thus in method of doubt 'I think, therefore I am' (cogito Ergo Sum) became a famous dictum of Cartesian philosophy. Reacting on this Cartesian dictum Benedict Spinoza (1632-1677 A.D.) gave a similar statement that 'soul is conscious' proves that the soul exists as consciousness.

3.2 Proofs for the Existence of Soul

Though Descartes considers existence of soul to be self evident, yet study of his works reveals that he offered following two proofs for the existence of soul.

3.2.1 Self Evidence of the Soul

Soul is self luminous and self-evident. Everyone knows through recognition that he is. This knowledge is clear and rational. It is a self validating truth and does not require anything to establish its truth. It is self-validating and self-evident. According to Descartes—"Cogito Ergo Sum is not a syllogism, it is simple movement of thought. A direct intuition 'I think' or 'I doubt' immediately implies 'I am'."

3.2.2 Indubitability

Soul is indubitable because its refutation is self-contradictory. Just as a speaking man can not say that he is observing a vow of silence as it would be a self-contradiction. In the same way no person can say that he does not exist. If he did not really exist then he could not have announced his inexistence. To say I don't exist requires existence. Thus considering soul to be definitely existing Descartes says—"I find here that thought is an attribute that belongs to me, it alone cannot be separated from me. I am, I exist, that is certain."

3.3 Nature of Soul

According to Descartes soul is free, conscious, immaterial, teleological or purposive, simple, indivisible and eternal. Knowing, willing, experiencing etc. are various kinds of acts of thinking soul. Soul is unextended and beyond space and time. It is unique, moving eternal substance. Its quality is thought.

Thinking has many forms e.g. doubting, understanding, affirming, negating, willing, imagining etc. It is mentioned in Discourse on Methods—"It is a thing that doubts, understand, affirms, denies, wills, refuses, imagines and perceives—all other properties belong to my nature."

Thus, for Descartes soul is a substance whose necessary quality is thinking or thought. The soul of Descartes is neither transcendental substance nor a perceptible jīva. It is not beyond knowable objects, as Fichte has conceived it to be. Descartes, soul is not represented in physical acts like I eat, I drink, I came, I go or I sleep. It is instead represented by mental acts like I think, I doubt, I will, I imagine etc. The I in these acts is the soul.

Descartes was a rationalist. According to him, reason alone is the source of all knowledge. Sense perception does not produce any knowledge. He reduced soul to reason or conscience. Aristotle had also considered soul to be rational but he also accepted the existence of nutritive and sensitive soul. By not accepting any soul other than rational, Descartes reduces animals etc. to soulless existences.

3.4 Locus of Soul

Dualist Descartes believes in the existence of body also. The two substances of his dualism are of opposite nature. The attribute of soul is thought and the attribute of body is extension. By virtue of their opposite nature both can not unite. It has been mentioned that "The mind or soul of man is entirely different from body."

Now the question is how are mind and body related? Nothing can be explained in absence of their relation. Descartes is compelled to accept some kind of relation between these substances. Descartes holds that there is 'interactionism' between the two. According to him the principal seat of soul is 'pineal gland'. In his own words—"Let us then conceive here that the soul has its principal seat in the little gland which exists in the middle of the brain, from where it radiates forth through all the remainder of the body."

Thus by accepting pineal gland as the locus of the soul Descartes has offered interactionism as the mode of relation between mind and body, our body acts are known by the soul and the will of the soul becomes known to body. This is how the substances of opposite natures came into relation with each other.

3.5 Critical Appraisal

Despite an elaborate analysis of the soul there are certain questions, which have been left unanswered by Descartes.

1. On the one hand Descartes considers soul to be immaterial and on the other hand he says that its principal seat is in the pineal gland. If the soul is really immaterial it can not be located in pineal gland which is material and if its locus is pineal gland then soul cannot be immaterial.

2. Descartes has considered soul as a substance. He tries to prove its existence by the fact of thinking. By as thinker of the thought, soul is only proved but not proved to be a substance.

3. According to David Hume it is impossible to comprehend any soul substance. Whenever experiences are reflected upon, nothing like the substratum of experiences is discovered. The fault of Descartes is that he confused the rapid continuity of experiences to be a soul substance.

4. According to Kant, Descartes is guilty of considering soul as an object of knowledge. Soul is the subject (knower) of the objects not an object to be known. It is the soul which knows every other thing.

5. The relation of soul and body is also objectionable. When these are substances why does it so happen that abuse of body results in loss of consciousness and mental tension often results in weakening of body. The answer attempted by Descartes is that God has willed inter-actionism between the two. But this answer is not satisfactory.

Despite all the difficulties in his philosophy the greatness of his philosophy lies in systematic belief and explanation of soul substance.

4.0 Comparison between Descartes and Jainism

The six substances are well emphasized in Jainism. It is said in Pancāstikāya that the substance which is conscious, knower, experiencer of all pleasure and pain; is called *jīva*. In Kārtikeyānuprekṣā Swamī Kārtikeya has said that *jīva* is the possessor of all good qualities the finest of all substances and the highest of all substances. Thus there are many similarities as well as differences between the Jain and Cartesian concepts of soul.

4.1 Similarities

1. Both philosophies admit matter as opposed to soul substance. In Jainism, soul is called *jīva* and there also exists *ajīva* as opposed to *jīva*. The *jīva* and *ajīva* are considered as fundamental substances by saying in Tattvārthaṣloka-vārtika that "*jivājjivohidhamiṇo*". Descartes has also considered mind and body as substance. According to him the attribute of mind is thought and that of body is extension. Jainism also says that *jīva* has the quality of consciousness and *pudgala* has a quality of extension.
2. Descartes has tried to establish a relation between matter and non-material soul. The objection against this relation is what is the nature of this relation? Whether it is physical or non-physical if it is physical then it does not apply on soul and if it is otherwise it does not apply on material body. Jainism also considers soul to be purely non-physical and *pudgala* as physical. It conceives a relation also between these two, but here there is no problem as faced by Cartesian theory because according to Jainism the soul which is related to *pudgala* is not purely non-physical but something which is possessed of physical qualities.
3. According to Jainism soul substance is beyond causality. Only those entities fall into the causal chain which originate at some point of time. Soul is permanent and eternal. It is beyond origin and decay and thus free of causal nexus. For Descartes also soul is eternal and beyond causal nexus.
4. Descartes has proved the existence of soul with the help of doubt. Indeed doubt can be employed to remove doubts regarding existence of soul. In Jainism also we find an indication of establishing soul through doubt. In Tattvārtha-vārtika, Akalanka has said, 'soul exists' if this is a doubtful knowledge then too the existence of soul is proved because that which does not exist cannot be doubted upon. Jinabhadragaṇi Kṣmāśramaṇa, in Viśeṣāvaśyaka Bhāṣya has also proved the existence of soul through doubt. He says to think whether *jīva* is or it is not, is to think and thinking is a conscious activity or the activity of conscious. Thus *jīva* exists. He further says that a doubter has necessarily to be a thinker and thus doubt presupposes the existence of doubter or soul.
5. For Descartes soul is an object of knowledge. By 'I think therefore I am' he implies that the knowledge of soul depends on the activity of thinking. According to Jainism also soul is an object of knowledge. Malliseṇa in Syādavādamānjarī has said that all acts point towards the agent or doer e.g. seeing, knowing etc. acts indicate towards knower and the performer who performs all these acts is soul. Thus in Jainism also soul is object of knowledge.

4.2 Difference

1. The soul according to Descartes is unchanging and rational. Soul according to Jainism is both changing and unchanging as it, like other substances has the nature of 'origin-decay and permanence'. Pañcāstikāya says 'as substance it is unchanging and as mode it is changing. Harivaṇśapurāṇa says *Dravyaparyāyarūpatvannityanityo-bhāyatmakah*". This means that as substance *ātmā* is *nitya* or the soul is permanent and as *paryaya* it is *anitya* or as mode it is temporal. From childhood to oldage, from *manuṣya gati* to *devagati* are all dimensions of soul. If soul is supposed to be unextended then bondage and liberation shall become impossible.

2. For Descartes, soul is an object of knowledge but never a subject of knowledge. According to Jainism, however, soul is both the subject and an object of knowledge. As omniscient, it is knower of all knowable and since *jīva* is known through various means it is also the object of knowledge.
3. According to Descartes soul is seated in pineal gland where as according to Jainism it is co-extensive with the body it occupies. It is mentioned in Pancastikāya Tatparyavṛtti that— "*sarvatra dehamadhye jīvosti na cekdeśe*" i.e. *ātmā* is extended in the entire body it is awarded on the basis of its accrued karmas. There is no point of body which is not pervaded by soul. It is said in tarka bhāṣā that sensation occurring in any part of the body is correspondingly sensed by soul. Thus soul extends through out the body it possesses.
4. According to Jainism pure soul has infinite perception, infinite knowledge, infinite energy and infinite bliss. The soul according to Descartes is only rational. It appears that the soul of Descartes is much gross as compared with the soul in Jainism.
5. The soul according to Jainism has a very wide scope. It is believed to be extended not only in living beings but also in earth, fire, water, air and vegetation, while according to Descartes only human beings house soul.
6. The soul according to Descartes is purely unextended. Only matter is extended. While according to Jainism not only *puṅgava* but soul also has quality of extension.
7. According to the philosophy of Descartes, soul can never become God or Godlike (*paramātmā*) whereas Jainism holds that every soul has inherent potential of becoming *paramātmā*. Samādhi śatak 31 mentions that:

*"yaḥ paramātmā sa evāhaṁ yodhaṁ sa paramasthaḥ |
ahmeva mayopāśyo nānyah kiścediti sthitaḥ ||"*

This means I am the supreme self and the supreme self is me. Thus only I am worthy of worship and by myself, none else. Thus according to Jainism there are two modes of one soul. This is stated also in the preface of "Parmātmā Prakash ki Prasavāna" on p. 103. The soul and God are totally different according to Descartes.

8. The relation between soul and body, according to Descartes is willed by God. It is God who wills interactionism. Whereas according to Jainism the cause of relation between soul and body is not the will of any God, but the karma bondage for which none other than soul itself is responsible. In 'Gommaṣār' it is mentioned that though soul and karma have independent existences yet they are related and this relation is not temporal but beginningless.

The above discussed similarities and differences show that the Cartesian concept of self is very gross as compared to that of Jainism.

5.0 David Hume's Idea of Soul

Born in Scotland, David Hume studied in France and wrote there his famous 'A Treatise on Human Nature'. This was initially not very well received. Hume has himself written that 'It fell dead out of the press'. Hume's rejection of the existence of soul and skepticism were the main proposals in the book. Hume developed his skepticism at the same place where Descartes had espoused it as a beginning point-of his philosophy. Hume rejected the Cartesian idea of existence of soul. Descartes had said "I think therefore I am" and Hume said "I think, therefore I am not".

John Locke was the propounder of modern empiricism as a reaction to rationalism. Berkeley developed this empiricism and Hume took it to culmination. Like Locke and Berkeley, Hume also considers experience alone to be the source of all knowledge, but his empiricism is different from that of

his predecessors. Locke had refuted the innate ideas and established experience alone to be the source of knowledge. He had accepted the existence of external world, soul and God. For Berkeley also the source of all knowledge was indeed experience but he established that only God, soul and experiences exist and the external world is non-existent, and so is matter. Berkeley held that if all knowledge is confined only to experience, it is wrong to have belief in matter, which cannot be experienced. Hume agreed with this position held by Berkeley, but added that the same position refutes the existence of not only the matter and the external world but also of soul and God.

5.1 Refutation of Permanent Soul

Hume does not accept the existence of any thing which cannot be perceived or experienced. According to him there are certain philosophers who imagine that we are always aware of that substance which we call soul. They are very certain about its unity and continuity and think that this does not require any evidence or proof, but unfortunately this positive statement is not supported by our experience. Thus we don't have concept of soul. The question he raises is that from what impressions do we get idea of soul? If the concept of soul is clear and knowable then from what impression it has issued?

Hence in his "An Essay Concerning Human Understanding" he says—"I desire those philosophers who pretend that we have an idea of the substance in our minds to point out the impressions that produce it, and tell distinctly after what manner the impression operates, and from what object it is derived. Is it an impression of sensation or reflection? Is it pleasant or painful or indifferent? Does it stay with us at all times or does it only return at intervals, if at intervals, at what time principally it does return and by what causes it is produced?" And he thus concludes that there is nothing like permanent soul. According to him "Soul is nothing but a bundle of different perceptions which succeed each other with an inconceivable rapidity. He further says, "There is properly no simplicity in the self at one time, nor identity in different times. Following are Hume's arguments against the existence of permanent or eternal soul.

1. Ideas, doubts, impressions, feelings, passions, will, desires and imaginations etc. all are distinct experiences and there is nothing that unites these experiences as a common substratum. This proves that these are different ununited perceptions and there is no permanent perceiver of these perceptions.

2. Hume says if there were any kind of eternal souls I would have sense perceived that. Whenever I attempt to find that substance I find nothing except my different experiences. All I get is perceptions and nothing else. In event of death all experiences are removed. Then I do not have any kind of sensation and resulting experience. Thus eternal soul is not acceptable in any case. He has clearly written—"When I enter most intimately into what I call 'myself', I always stumble on some particular perception or the other, or heat or cold, or light or shade, love or hatred, pain or pleasure. I can never catch 'myself' at any time without perception." In 'An Enquiry Concerning Human Understanding' he further says—"The mind is like a theatre where several perceptions successively make their appearances, pass, repass, glide away and mingle in an infinite variety of postures and situations."

Thus we see that for Hume any permanent soul is an illusion. The truth is that our experiences have such a bewildering speed that we by mistake assume some permanent substance attending all these experiences but actually there is no common existence beneath fast arising experiences. Buddhists also believe that we wrongly assume the flow of water or the rays of light as one composite existence where as they actually are a continuous flow of tiny droplets and light quanta. Some other western philosopher e.g. J.S. Mill and William James hold similar view. Hume as an empiricist declares that I am sure about the non-existence of any soul substance.

5.2 Criticism

1. For Hume, soul is nothing except bundle of impressions. This position is unsound. Thought is impossible without thinking being. Hume is guilty of accepting thinkerless thoughts.

2. Hume believes in the sequences of impressions but not in the knower who knows this sequences. If Hume accepts impressions he must also accept the knower of the impressions.
3. In absence of existence of permanent or abiding soul memory becomes totally inexplicable.
4. German philosopher Kant has objected to Hume's view of soul. He holds that mistake of Hume lies in considering and attempting to reach soul as an object, whereas soul is actually the subject that knows objects. The subjects cannot be known as objects are.
5. We cannot explain Identity if we accept Hume's position. We all very well know that we are same persons as we were ten years ago. If there were no eternal self this knowledge would not have been possible.

Thus it can be confidently concluded that there are certain unsurmountable difficulties in Hume's concept of soul. Thus his view is inconsistent.

5.3 Comparison between Hume and Jain Concepts of Soul

1. Hume rejects the existence of soul on the ground that it is in experientiole where as Jainism proves the existence of soul on the basis of experiences also. Thus Hume is anātmavadi where as Jainism is ātmavādi.
2. According to Hume, soul is only an imagination of some philosophers, it is not real but illusory. Jainism holds that souls is positively existent.
3. According to Jainism, soul is eternal as substance and temporal as modes, but for Hume soul is nothing other than bundle of experiences and hence not eternal.
4. Soul for Hume is impressions influx. Impressions are changing and so should be the soul. Thus according to Hume, soul is changing. According to Jainism soul is both changing and unchanging.
5. Hume's position of impermanence of soul substance is akin to that held by Buddhists. According to Buddhists soul is unity of five skandhas but these skandhas are not permanent and accordingly soul is also momentary. The criticism offered by Jains, against the Buddhist view of soul is applicable against Hume's view also. Hemcandrācārya has rightly observed in 'Dvātrinsīkā' that—

*"Kṛtaprañāśakṛta karmabhoga, bhavapramokṣasmṛti bhaṅgadoṣān|
Upekṣya sākṣātkṣaṇabhaṅgamichan, aho mahāsāhasikaḥ paraste||"*

If soul is treated like successive impressions only with no permanent substratum then the moral law of karmas shall go to perils. There will be no consequence of action in accordance with the actions. There will be no moral responsibility. In absence of permanent soul, there shall be no memory and no mokṣa. Thus Hume's one sided view of inexistence of permanent soul is not sound.

6.0 Kant's Idea of Soul

In annual Kant, a great German philosopher has also seriously dealt with question of existence of soul. Prior to Kant there were two opposing epistemological positions popular amongst philosophers. According to first, called 'Rationalism', reason alone was considered valid source of all knowledge. According to second called 'Empiricism' experience alone was the source of all knowledge. Descartes, Leibniz and Spinoza represented rationalism while main empiricists were Locke, Berkeley and Hume. Kant brought about a revolution in the world of philosophy by offering a cogent synthesis of these two opposing view points. His view has been presented by Ernest Kushman as—"To Kant both empiricism and rationalism were dogmatic, the one because it assumed the validity of sensations, the other because it assumed the validity of innate ideas." Kant emphasized the synthesis of rationalism and empiricism

because without this synthesis genuine knowledge could not be made possible. He held, "concepts without percepts are empty and percepts without concepts are blind." According to Kant, experience provides the originality and novelty to knowledge whereas reason makes it necessary and universal. Thus a synthesis of rationalism and empiricism is a must. Kant in his analyses of knowledge and its source reaches a question that how does reason or understanding organise knowledge brought by the senses perceptions. According to him this capability to organize knowledge is not an original faculty of understanding. This capability is actually provided by soul. Thus he reaches the concept of soul through epistemology.

6.1 Nature of Soul

According to Kant soul is neither an object of knowledge as held by Descartes, nor it is a bundle of experiences as held by Hume. Soul is eternal subject of knowledge. To try to acquire it as an object is just like trying to find sun light with the help of lamp. No knowledge is possible in absence of this pure knower. This pure knower is eternal and independent of experiences. All categories of understanding viz. quantity, quality, relation, modality of necessity etc. are possible due to this soul substance only. He says "The soul is transcendental unity of pure apperception."

According to Kant, soul is transcendental. It does not have a phenomenal existence. It cannot be known by senses because sense can grasp only the concrete existences and soul is neither concrete nor does it exist in phenomenal world. It is synthetic in nature as it provides unity to all our apperceptions. According to Kant soul is one, not many. Its unity and totality is not of the same kind as that of categories of reason. The soul is indeed beyond grasp and expression, yet it is not a nihil. It exists, it is self-evident.

Such a soul can never be an object of knowledge. According to Kant "The subject cannot be reduced to an object" again with reference to Hume's analysis he says "I can not know I, I can know me."

6.2 Soul as Unknowable Reality

The soul is an abstract unity. It is not a kind of substance with attributes like consciousness, but it is consciousness itself. It is universal. This abstract unity cannot be known by pure reason. Pure reason has its reach only upto the phenomenal world, it cannot know the noumenon and thus it can not know the soul. It only refers to its being but always unable to grasp what it is. Kant holds that soul is unknowable, but not non-existent. If there is no soul there shall also not be the knowledge. The soul is intuited by its acts of making knowledge possible. Prof. Anukulachandra Mukerjee puts this as—"The self is undeniable, yet it is indefinable."

One question that arises on this concept of soul is how can soul be both real and unknowable? The critics point out that the same source which brings to us the knowledge of soul must also tell us its nature. Kant's position however is simply that soul cannot be known by senses. It is intuited on the basis of its acts.

6.3 Criticism

1. According to Hegel, Kant's concept of self as abstract unity is meaningless in absence of plurality in it. Hegel holds that essential nature of the soul is of unity in difference. According to James Ward abstract soul as conceived by Kant does not serve any practical purpose.
2. According to Hegel, since self is manifested in acts of thinking, the self cannot be conceived as different from acts of mind.
3. On the one hand Kant posits soul as beyond comprehension of reason and on the other hand he also tries to explain it rationally. How far it is correct to reason about soul and also to consider it beyond reason?
4. It is not proper to accept the existence of soul and also to believe that it is unknowable.

Thus it can be concluded that even Kant's concept of the soul is also not very consistent.

8.0 Conclusion

We can thus conclude that there is a detailed analysis of soul in Jainism. Where as in western philosophy thinkers like Hume have, in a sense rejected the existence of soul and Descartes has considered it to be non-existent in animals. Thus western philosophy in this regard is quite gross. Though Kant has presented some finer analysis of soul substance but he is criticized for transcendence and abstractness of soul.

Question:

Essay Type:

Analyze the similarities and differences between the Jain and the Cartesian conceptions of soul.

Short Answer Type:

Compare analytically the conception of soul as held by Kant and Jainism.
Elucidate Hume's views regarding soul.

Objective Type:

- Who established soul by saying 'I think, therefore I am'?
- To which text does Jivaśca Sūtra belong?
- Who has considered soul as a 'flux of impressions'?
- Who has considered soul as an 'unknowable reality'?
- What has James ward said about Kant's concept of soul?
- According to Jainism, whether soul is one or many?
- Who said that "The self is undeniable, yet indefinable"?
- How many kinds of souls are mentioned in Plato's dialogue called 'Phaedrus'?
- What has been called 'pure soul' in Jainism?
- Who is the author of the statement—"The subject can not be reduced to an object"?

Answer of Objective Type Questions :

1. Descartes, 2. Tattvārthasūtra, 3. David Hume, 4. Kant, 5. Dot on a letter, 6. Many, 7. Kant, 8. Three, 9. Paramātma, 10. Kant.

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Unit-1, Lesson-7:
Mind-Body Relation
(Descartes, Spinoza, Leibniz and Jainism)

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Problem of Mind-body Relation-Descartes
 - 3.1 Interactionism.
 - 3.2 Occasionalisms of Geulincx and Malebranche
 - 3.3 Parallelism of Spinoza
 - 3.4 Pre-established Harmony of Leibniz
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- 5.0 Comparison
 - 5.1 Descartes and Jainism
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 - 5.4 Leibniz and Jainism
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 - References

1.0 Introduction

Mind and body relation has remained one of the important problems of modern western philosophy. This was an era /period when philosophy was becoming critical of all presuppositions and beliefs. In this age dualist Descartes (A.D. 1556-1650) absolutist Spinoza (A.D. 1646-1716) and Leibniz (A.D. 1646-1716) were prominent philosophers. These three rationalists began a new chapter of logical thinking in philosophy. Descartes had set a revolution against medieval dogmatism. In the medieval dark ages philosophy was captive of religion and no free philosophical inquiry was permissible.

2.0 Objective

Our objective in this chapter is to discuss the problem of mind-body relation as dealt by Descartes, Spinoza and Leibniz and compare their views with Jainism.

3.0 Mind-body Problem

Rene Descartes created an opportunity for critical thinking dissociating philosophy from the grip of religious dogmatism. Descartes is unforgettable due to his contributions of philosophical method concerning concepts of self, dualism and rationalism. The rationalism initiated by Descartes was further developed by Spinoza and taken to its limits by Leibniz. The central issue of philosophy in this era was substance and the mind body relation, arising from conceptualization of substance. No philosopher of this age was free from questions like—What is the nature of mind and body? Whether these are relative or absolute? Whether these are of similar or opposing nature? If they are dissimilar then how and why do they interact etc.? According to some, mind and body are totally different and opposed. Some believe they are not opposed and are qualities or attributes of one ultimate substance and hence they co-operate with each other. And for some thinkers, these are not different at all. Four different kinds of basic views with regard

to problem of mind and body became popular in this era, namely: 1. Interactionism, 2. Occasionalism, 3. Parallelism and 4. Pre-established harmony.

3.1 Interactionism

The contribution of Descartes on the nature of problem and its solution concerning the relation between mind and body is known as interactionism. Descartes is a well known dualist of modern western philosophy even though dualism is apparent in the early Greek philosophy era also. Plato's dualism of the world of senses and the world of ideas, phenomenal and transcendental, things and essences and body and soul and Aristotle's dualism of matter and form, body and soul are well known. Descartes has presented a newer explanation of mind body relation. The earlier philosophers had considered these two as the two different aspects of the same substance and these were considered relative to a fundamental substance. But Descartes conceived of these as absolutely different from each other. According to Descartes, mind has the quality of thought or consciousness and body has the quality of extension. The soul is abstract where as body is concrete. Soul is the subject and body is the object. Soul is immaterial and body is material. The differences in mind (soul) and body can be understood better with the help of following chart:

Mind/Soul - sentient	Body/Matter - insentient
1. Conscious	1. Un-conscious
2. Indivisible	2. Divisible
3. Intelligent	3. Un intelligence
4. Abstract	4. Concrete
5. Unextended	5. Extended
6. Simple	6. Complex
7. Non-physical	7. Physical
8. Rational	8. Irrational/No-reason
9. Perceiver	9. Perceived
10. Knower	10. Object of knowledge

Now the question is that if mind and body are so different and opposed in nature 'how do they influence each other?' The acts of our will or thinking affect our body and the bodily experiences affect our thoughts. Thus the question that how absolutely different substances can undergo such mutual influence, becomes obvious. Descartes does not appear to have a very sound explanation of the above problems, but it is true that he offered interactionism as a solution of these difficulties. Descartes has discussed interactionism in his work—'Passions of the soul', but appears to have never been firm and certain on this. According to his interactionism, mind acts on body and body acts on mind. This activity is performed from the agency of pineal gland (where the soul resides) which is situated in the centre of human brain. It is actually matter but the principle seat of soul. Sensations and passions activate this pineal gland and the soul experiences the sensations etc. During the acts of will the soul has self activity. This self-activity of the soul activates the pineal gland, and it in its turn activates mind and the entire body. In this way, with the help of pineal gland mind and body interact with each other. F. Mayer puts this view in his 'A History of Western Philosophy' in these words:

"The mind and body meet in the 'Pineal Gland', which is in the centre of brain. Here they rest upon each other. The pineal gland does not destroy the essential diversity between the mind and the body. The body walks and breathes, but the soul enjoys, suffers, loves, perceives, wakes, etc."

In the same way Frank Thilly also says in his 'A History of Philosophy' that—

"The soul, though united with the whole body, has its principal seat in the pineal gland of the brain. Movements in the animal spirit are caused by sensible objects and are transferred to the

pineal gland. The soul can also move the gland in different ways. This motion is transferred to the animal spirit and conducted by them over the nerves in the muscles."

Descartes uses an example to show the nature of relation between mind and body. He says that horse and its rider are mutually different, yet they can interact. Just as the rider is able to control the speed and direction of the horse through his acts, so does mind generate activities on the body and just as the rider is happy to see his horse perform in the desired way, so is mind happy to see the body acting in desired way. But this example is not a very appropriate one. In case of rider and its horse both are similar to each other in many ways but mind and body hardly have any similarity? They are rather opposed to each other.

Thus there are certain obvious difficulties with interactionism:

How is interaction between two mutually opposite entities possible? Why should one react to the acts of the other? If they do, then, they are not opposed.

How can pineal gland which is part of body be the seat of abstract and formless soul?

If the soul does not occupy any space, how can it be supposed to be situated in pineal gland?

Why do certain bodily activities do not generate any reaction in mind? For example, the flow of blood in the veins and arteries i.e. the body does not have any corresponding reaction in mind.

According to Descartes, animals do not have soul. How then their various kinds of bodily activities become possible? What is the cause of their bodily acts?

Due to these difficulties with interactionism, Descartes, sometimes, also appears to be pointing towards parallelism. According to parallelism, mind and body exist parallel to each other. What occurs in one is represented also in the other. But Descartes could not fully elaborate parallelism, which was later developed by Benedict Spinoza. On some occasions, Descartes has gone to the extent of saying that the relation of mind and body cannot be known rationally. It depends solely on sense perception. And since it is not rationally grasped, it is also unclear and obscure. Otherwise for Descartes, true knowledge is necessarily clear and distinct and thus the knowledge of this relation is not true knowledge. Norman Campsmith in his work 'New Studies in the Philosophy of Descartes' has presented a view that the relation between mind and body in the philosophy of Descartes is a true or actual relation and this relation is itself a substance just as mind and body are. But if the relation is taken to be substantial, then mind and body will become inseparable and this will imply the impossibility of soulless body. But even dead matter or body is a reality. Thus, this view is not sustainable.

These views make it clear that Descartes could never finally conclude the problems of relation of mind and body and thus this problem remains one of the most complex problems of the philosophy of Descartes.

3.2 Occasionalism

Arnold Geunlinx (A.D. 1624-1669) a pupil of Descartes became interested in the mind-body problem. Nicolas Malebranche also offered a refined form of interactionism. Both these philosophers agreed that if mind and body are totally different from each other, then there can be no virtual relation between the two. The quality of mind is consciousness and that of body is motion. The problem is how can bodily motion affect consciousness and consciousness affect bodily motion? Descartes found refuge in interactionism and the will of God, but his successors were not interested in overburdening God. These successors of Descartes were not satisfied with mere will of God, instead they believed that God was the actual cause of all motion in physical things. He is the real initiator and regulator of motion, which brings about change. God mediates between mental and physical and he alone is the cause of relation between mind and body.

In his essay 'Occasionalism' contained in *Pashchatya Darshan Ka Itihas*, Vol. II, Dr. Ramesh Chandra Sharma has clearly written that the God is the cause of relation even between mind and mind and between body and body. He says that in the game of billiard when a moving ball collides with the stationary ball, the former gets the latter moving; the former does not have any power of its own that can affect movement of the stationary.

The movement of the second ball is explainable only through God, who at the time of meeting of balls generates motion in accordance with the laws established by him. According to occasionalists, both experience and will are incapable of bringing about mutual effect and change in mind and body. The cause of the activity of both i.e. mind and body is God.

In this way Geulincx and Malebranche neither agree with cause and effect theory of Descartes nor with pre-established harmony principle of Leibniz. According to these philosophers, God has so designed mind and body that they mutually affect each other. There is no need to consider any of these as the cause or the effect of the other. Frank Thilly in his 'A History of Philosophy' has explained this position as—

"He (God) bound together the most diverse things (the motion of matter and the choice of my will)... That when my will wills such a motion as it wills occurs, the will wills, stirs without any causality or influence of the one upon the other as in the case of two clocks carefully adjusted together to the daily course of the sun, both are made by the same artisan and with same workman ship."

Thus we can say that the motion in body and knowledge in mind are caused not by each other but by God. The body is made to act in accordance of the knowledge of mind by God only. This theory of Geulincx and Malebranche is known as occasionalism. Geulincx has emphasized that my body acts due to God where as Malebranche has emphasized that God is the cause of my knowledge.

Thus it now becomes easy to conclude that in order to remove difficulties in interactionism of Descartes occasionalism was propounded by Geulincx and Malebranche, but due to putting freedom and responsibility in philosophical jeopardy, even this theory of relation between mind and body could not remain free of problems. If God is everything, then there is no meaning of freedom and responsibility. Another problem is that if there is nothing other than God then how can immorality, evil and corruption be explained? If only God is and he is also omnipotent then such realities should have no place in the world. We in our daily life experience not only good, but also evil, injustice etc. along with good, how then God is everything?

Thus we see that even occasionalism has not been able to satisfactorily solve the problem of relation between mind and body. But this much must be admitted that Geulincx and Malebranch though generally unsuccessful have indeed been able to conclusively dilute the interactionism of Descartes to pave firm way for absolutism of Spinoza.

3.3 Parallelism

Spinoza (A.D. 1632-1677) has offered his solution of the mind-body relation problem in his great work 'Ethics'. Unlike Descartes he neither believes in interactionism nor in cause-effect explanation of acts of one as the cause of the reaction in the other. According to Spinoza cause and effect phenomenon occurs only where there are at least two substances. Spinoza is an absolutist and holds that when only one substance exists there is no question of cause and effect. According to him the mistake of Descartes was that he first considered two separate substances and then tried to establish interactionism based on cause and effect, between mind and body. He also does not agree with the occasionalism propounded by Geulincx and Malebranche. These two also considered mind and body to be of opposing natures and tried to establish a relation between these as occasionalism and when they did not succeed in satisfactory explanation of this relation they put God as the cause of this relation.

In 'Ethics' Spinoza says that mind and body are not two different substances. There is only one ultimate substance and that substance is God. Mind and body are the attributes of this substance or God. Mind and body as attributes exist parallel to each other and neither of these influences the other. What occurs in mind occurs also in the body and vice-versa, without any causal operation. Frank Thilly has put the view of Spinoza in his book 'A History of Philosophy' as:

"We cannot explain the mental by the physical, as materialism does, nor the physical by the mental as idealism does. Both the mental and the physical realms, the world of thought and the world of motion, are manifestations of one and the same reality, and are of equal rank, neither is the cause or the effect of the other, both are the effects of the same cause, both flow from the same substance. God regarded in one of his aspects, is a space occupying, moving thing, in another aspect it is an ideal world. This is what may be called a double-aspect theory, it is likewise a form of psycho-physical parallelism, and the order and connection in the one realm are the same as in the other.

But there are several problems in this parallelism. Parallelism tends to take us towards panpsychism which is not sound. Parallelism implies that wherever there shall be a bodily activity there shall necessarily also be a mental activity. We shall be obliged not only to consider mind not only in living body but also in non-living substances, and this is hardly acceptable. Further if mind and body are flowing parallelly from the same substance, then, they should never obstruct each other, but we all notice that some times in a state of very deep or engrossed thinking, we are shaken by some sound etc. implying that physical obstructs the mental. This kind of obstruction (influence) is unexplained by parallelism. Thus parallelism is also not fully sustainable.

3.4 Pre-Established Harmony

For Leibniz, mind and body are neither two distinct substances (as Descartes) nor are they parallel attributes of one substance (as Spinoza holds). These both are rather conscious in nature. That, which is considered by others as matter, for Leibniz, is also a consciousness in dormant form. From stone to God everything is conscious, though the level of consciousness varies. Thus he does not believe in the matter-consciousness duality. According to him, everything is monad, soul of higher degree and body of lower degree of consciousness.

The monads are windowless, and admit of no external influence and are regulated by their own internal and structural law. The monads of mind and the monads of body are independent of each other and there can be no interaction between them. These are also not parallel attributes of any substance. They only have a pre-established harmony. According to Leibniz God is not required to harmonize the acts of mind with that of body or vice-versa at every occasion. He has provided monads with one time and everlasting harmony. He has so designed the monads that they always enjoy absolute harmony. This harmony is pre-established i.e. prior to creation. Folkenberg has explained this in his 'A History of Philosophy' as:

"The correspondence of the different pictures of the world, however, is grounded in a divine arrangement, through which the nature of the monads has from the very beginning been so adapted to one another that the changes in their states, although they take place in each according to immanent laws and without external influence, follow an exactly parallel course, and the result is the same as though there were a constant mutual interaction."

The same fact was clarified by Leibniz himself in later years of his life in a letter to Clark as follows:

"The harmony or correspondence between the soul and the body is not a perpetual miracle but the effect or consequence of an original miracle worked at the creation of things. Though indeed it is perpetual wonder, as many natural things are."

In his 'Monadology' Leibniz has called God as monad of monads. Monads are infinite but their cause is one and that is God. Amongst infinite monads there is a harmony and the cause of this harmony can be none other than God. In his own words—

"The monads are neither absolutely primitive nor eternal nor in a world, the absolute, but they depend upon divinity, the primitive unity or the simple substance of which all monad are created or derived, are the products and are born."

Leibniz tries to explain the mind-body relation with an example of two watches also. According to him God, the supreme workman has set mind and body like two very accurate watches. From the beginning, these watches have been so arranged that they show same time always in their lifetime. This example of two watches cannot however be applied on all theories of mind-body relation. It can be held that according to Descartes they are aligned to a bigger efficient machine which makes them show same time. Accordingly for Spinoza these could be two watches or only two windows of the same big watch and hence show one time only. Geulincx and Malebranche could say that the great creator of these watches has designed and arranged these watches so efficiently that they always show same time. Thus, Leibniz offered a pre-established harmony theory to understand and explain mind-body relationship. But if we seriously analyse Leibniz's position we come across many difficulties with his concept of relation between mind and body.

If monads are really windowless, totally impregnable, mutually independent and unaffected then how is even the pre-established harmony possible amongst them? And if pre-established harmony really holds then the monads are not free, independent and unaffected.

If all monads are beginningless, endless or eternal then mind and body monads must also be so. But if these are also uncaused and eternal then there is no point in considering them as created and arranged or harmonized by God.

To say that God is the perfect monad and on the other hand also to say that he is creator and harmoniser of monads is inconsistent. Any perfection can have no activity and desire, how can God be supposed to be having these.

Thus we can conclude that the relation of mind and body has remained a challenging problem for western rationalists. Despite many kinds of conceptualizations they could not offer an undisputable solution of this problem.

4.0 Mind-body Relation in Jainism

Jainism admits of the relation between *jīva* and *puḍgala* or soul and body. *Jīva* and body here are neither one nor different but there is unity in difference. This unity of differences is supported by *anekāntavāda*. Bhagvati Sūtra mentions that Gautam once asked Mahāvīra—'*āyā bhante! Kāye aṅṅe kāye? goyamā āyā vi kāye, aṅṅe vi kāye*' i.e. if soul and body were altogether and eternally different then they could not have met at all, and if they were altogether and eternally one they could not separate or be separated by any effort, since they unite and dis-unite.' Mahāvīra sees synthesis in holding unity in differences, soul exists even after death of body and in the *siddha* state, soul exists as distinct from body. Thus soul and body are different from each other. In the empirical state, however, these are experienced as an apparently unbreakable amalgam. The pure form of soul is devoid of body. This is the stage of *mokṣa* or liberation and the impure form of soul is that which is attached with bodies or matter. This is the stage of bondage or worldly existence. In Dravyānuyogatarkaṇā this is made clear by saying:

"*śuddho bhāvaḥ kevalamānyaścoyopādhikaḥ smṛtaḥ |
śuddhaḥ binā na muktiśca vināśuddhaḥ na lepatā*"

This means that the soul is essentially pure when it is in its own nature and it is made impure by predicates arising due to attachment or bondage. There is no bondage possible without impure psychic activities (*bhāva*) and no liberation possible without pure *bhāva*. —

In the worldly form, any contact with the body causes sensation and hence empirical soul and body are identical. In Bhagavati, ten different attributes of empirical soul like motion, sense organs etc have been listed. If the empirical soul and body are not considered identical, then these cannot be considered as part of empirical soul. Jainism holds that there are five categories of body, viz:

Audārīka body / physical body, that which is made up of gross *pudgala* that which comprises of flesh, bones, blood etc.

Vaikriyaka or celestial body; that which enters into various quantifications e.g. small, big, light, heavy etc is the *vaikriyaka* body.

Āhāraka or communication body, that is the body which gain the yogic powers of telecommunication through *tapasyā*.

Taijasa or electric body; i.e. a subtle body which remains tied to soul even after death of gross body.

Kārmaṇa or storage body; i.e. a formless body tied to the soul which can store actions and their reactions to be produced later.

Thus according to Jain relativity, body is both formless and that which has a form.

4.1 Beginning of Relation?

To the question of beginning of relation between soul and body, Jainism holds that though soul and body are ultimately different substances, their relation did not occur in time. This relation is beginningless, since the cause of relation is karma and since there is beginningless relation between karma and soul, the relation of body and soul is also beginningless. Ācārya Pujyapāda says: the soul gets tied to passions (*kaṣāyas*) due to karmas of earlier birth and karmas influx is due to *kaṣāyas*. Those souls which are free of *kaṣāyas* are also free of bondage. Thus it is clear that the relation of soul and karma is a causal one like that of seed and tree, which is beginningless. It is stated in Tattvārthakārtika that just as old rice is taken out from the store and newer placed in it so does the influx of karmas occur in the *kārmaṇa* body.

4.2 Explanation of the Relation of Abstract and Concrete

One more important question is—how is abstract (soul) related with concrete (body)? While various other philosophies cannot explain this satisfactorily because for them soul is only abstract, Jainism on the other hand holds that the soul is abstract as well as concrete, and hence there is no difficulty in Jainism of the relation of abstract and concrete. The pure soul is abstract while bonded soul is concrete. In Sarvārthasiddhi it is mentioned that the concrete soul is related only to concrete karmas. (2/7)

4.3 Soul as Co-extensive with Body

According to Jainism, soul is co-extensive with the body. By stating 'Sadeha Parimāṇo', Dravyasamgrah establishes soul as co-extensive with body it occupies. Ācārya Hemchandra says in Anuyogavyāvechedikā that—

*"yatreva yo dṛṣṭa guṇāḥ sa tatra kumbhādvata niṣpratiṣaṇasanmetata|
tathāpi dehād bahirātmatatvamatatva vādopahatāḥ pathanti||"*

This means that the substances and their attributes are concomitant. Thus attributes like knowledge etc of soul exist in the body also, hence soul is in the body and not all pervasive. Ācārya Malliseṇa says in Syādavādmanjari that—

"ātmā sarvagato na bhavati, sarvatratadaguṇānuplabdheḥ, yo ya sarvatrānupalabhamānaguṇāḥ sa sa sarvagato na bhavati, yathā ghataḥ tathācayam tasmata tathā vyatireke vyomāda"

The same is explained in *Viśeṣāvaśyakabhāṣya* as—that whose attributes are not present is absent itself. For example attributes of fire do not exist in water; therefore, there is no fire in water. In *Pancāstikaya* it is also mentioned that the soul has the quality of expansion and contraction only as long as it is united with body. As soon as soul sheds its karma and becomes liberated, the qualities of expansion and contraction are lost. Thus only the empirical soul has

5.0 Comparison of Jain Mind-Body Relation with Western Thought

When we compare the Jain concept of mind-body relation with interactionism of Descartes occasionalism of Geulincx and Malebranche, Parallelism of Spinoza and pre-established harmony of Leibniz, we find that all these western philosophers have posited the existence of God in some way or the other. Descartes says that it is the God's will which is responsible for interaction of mind and body, Geulincx and Malebranche also hold that God's will is the cause of this relation. Spinoza has gone much further than these to accept God as the only substance and mind and body as attributes of that substance of God, which run parallel to each other. Leibniz holds that only consciousness exists, i.e. there is only soul and no body, what appears to be body is only crude form of consciousness, and this way promoting a kind of panpsychism he holds that relation is of pre-established harmony, which was set by God since the beginning of the universe. Thus God according to Leibniz is more powerful than conceived by others. Jainism however, does not rest this relation of mind or soul and body on any kind of God. There is no place for God in Jainism. The relation is explained by nature and kind of Jivas and their karmas. With reference to transcendental viewpoint (*nīścaya naya*), abstract soul from the beginningless time, involved in attachment etc. gets attached to concrete karmas.

Thus we can see that there is neither difference nor identity alone, but unity in difference in soul and body according to Jainism and the cause of the relation between mind and body is karma and nothing else.

5.1 Descartes and Jainism

Descartes has given a theory of interactionism to explain the mind-body relation and has held that this interaction operates through the agency of pineal gland. According to him, "The soul has its principal seat in the Pineal Gland." The soul causes motion in entire body from this gland only. It is able to do so because God will it to happen. Some features of Cartesian kind of relationship between mind and body are—

- Soul and body are totally opposed to each other.
- The seat of soul is Pineal gland.
- Mind and body mutually react to each others activity.
- God's will is responsible for this relation.

With reference to above mentioned features of mind-body relation we can say that in Jainism, mind and body are not opposed to each other. Only pure soul is opposed to body but the empirical soul has no opposition with the body.

With reference to situation of the soul, Descartes has held that its seat is in the pineal gland. According to Jainism, soul pervades entire body it occupies or is co-extensive with its entire body for Descartes the ultimate reason of mind-body relation is God's will, whereas for Jainism this relation is brought about by karmas. Jainism has no place for God. Thus Jainism does not face difficulties in establishing soul-body reduction as cartesianism does.

5.2 Geulincx, Malebranche and Jainism

According to these two, God alone is that potent cause which effects knowledge in the soul and motion in the body. Since these two were disciples of Descartes, they have some influence of Cartesianism on their thinking. Accordingly they also ultimately rest mind-body relation on potency or will of God. Jainism does not believe in God. Had there been God in Jainism, the healthy soul would have acquired healthy body and vice-versa. But in the history of western thinkers, we see that saintly soul of Socrates

resided in not so attractive body and the learned soul of Kant resided in his feeble and sick body. Thus it is fallacious to consider God as the cause of mind-body relation. This kind of conception of God reduces God to be no more important than potter, carpenter etc.

5.3 Spinoza and Jainism

According to Spinoza, mind and body are not distinct substances but the distinct attributes of same substance called God. The relation of mind and body is parallelism. Since mind and body are the attributes of same substratum there is necessary co-ordination in these two by virtue of substance, they are the attributes of God only.

Jainism does not agree with this position of Spinoza that mind and body are the attributes of God. It also does not agree with parallelism as offered by Spinoza. According to Spinoza, mind is conscious without extension and body has only extension and no consciousness, yet both are of equal rank or status. Jainism on the contrary holds that soul is definitely superior to body and it also controls the body.

5.4 Leibniz and Jainism

Theory of pre-established harmony given by Leibniz is one of the very popular western theories of mind-body relation. The main features of this theory are—

Both body and soul are conscious.

These were endowed with a harmony by God at the time of their creation by him.

The cause of all their activity is God.

Jainism on the contrary considers only soul to be conscious and body is essentially unconscious according to it. Jainism also does not believe in the existence of God, hence he cannot be any kind of cause of any effect. If God is believed to be existent and that too as the cause of everything then we shall have rigid determinism and all freedom and responsibility will be devoid of meaning. All beings would be no more than the puppets of God. Thus Jainism rejects this view and holds that the universe is composed of various substances and means will, freedom and karmas have important place in it. The following chart can help us better understand the view and stand of various philosophers:

S. No.	Descartes	Guelincx and Malebranche	Spinoza	Leibniz	Jainism
01.	Mind and body as two substance.	Two substances	Mind and body as attributes of God	Both are forms of same substance	Soul is substance and body is mode.
02.	Two substances opposed to each-other.	Two substances opposed to each-other.	Run parallel to each other.	Both are conscious.	Are different from each other.
03.	Relation as Interactionism.	Relation As Occasionalism.	Relation As Parallelism.	Relation As Pre-established Harmony.	Relation of Unity in difference.
04.	Relation caused by God's will.	Relation caused by God's activity every time.	Related as co-attributes of same substance.	Relation as beginningless due to fine workmanship of god.	Relation caused by Karmas.
05.	Theist	Theist	Pantheist and Determinist	Teleologist determinist	Relativist (<i>Pañcasamvāyavadi</i>).

6.0 Conclusion

It can be concluded that the philosophers of the west have taken some absolutist position or the else, and thus have not been able to satisfactorily explain the relation of mind and body. Jainism has remained relativist and multiended in its approach and thus appears to have satisfactorily explained mind-body relation.

Questions

Essay Type:

Explain the relation of mind and body according to western thinkers and compare it with Jainism.

Short Notes:

Pre-established Harmony, 2. Soul-body Extension.

Objective Type:

Why are western philosophers unable to explain mind-body relation?

Who propounded parallelism?

What kind of relation exists between soul and body according to Jains?

Who has considered Pineal Gland as solution of mind-body relation?

What is the basic cause of soul-body relation in Jainism?

Does soul-body relation has a beginning according to Jainism?

For whom both mind and body are conscious?

Which great work of Spinoza discusses mind-body relation?

How many kinds/categories of body are accepted in Jainism?

Who believe(s) in occasionalism?

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Unit-3, Lesson-8:

Substance (Descartes Spinoza and Jainism)

Introduction

Objective

Theory of Substance

Cartesian Theory of Substance

Spinoza's Theory of Substance

Substance in Descartes And Jainism

Substance in Spinoza and Jainism

Similarity

Difference

Conclusion

Questions

References

1.0 Introduction

The modern age of western philosophy was also termed as its revolutionary age. This philosophical era is called revolutionary as it was initiated by Descartes who was continuously busy stirring up revolutionary philosophical concepts. He was the forerunner in revolting against medieval religious dogmatism and establishing rationalism and spirit of free and critical thinking. He believed that philosophy must be free of all dogmatism, presuppositions and unexamined beliefs so that we can achieve constructive conclusions in philosophy. This was not easy to be critical of age old beliefs, especially that of religion. Despite odds of many kinds Descartes very carefully and intelligently presented free thought on the concept of substance. His rationalism was developed by Spinoza and Leibniz took it to its natural conclusion.

2.0 Objective

Our purpose or objective is to present the theories of substance of Descartes and Spinoza and to compare them with Jain theory of substance.

3.0 Theory of substance

In western world it has been commonly held that substance is that ultimate being which does not depend on any thing for its knowledge and existence. The earliest of western philosophers (Greek) were materialist. During that period Thales considered water, Anaximandies considered air, Heraclitus considered fire, Empedocles considered earth, water, fire and air and Democritus considered atoms to be the ultimate substances. For such materialists the existence of any immaterial substance was impossible. For these also substance was independent, absolute and eternal. Aristotle's view of substance is thus quite dissimilar to these earlier conceptions of substance. He deprived substances of their independence because he considered that substances i.e. matter and forms are mutually relative to each other, none is absolute. Matter keeps changing into form and form keeps changing into matter. He defined substance as that which undergoes changes has some form is substance and to that which it changes or into which it changes is form. But with the exception of Aristotle, the general western belief is that the substance is essentially independent and absolute existence. Spinoza in his famous 'Ethics', defined this substance as—

"By substance I mean that which exists in itself and is conceived by itself, that what does not need the conception of any other thing in order to be conceived."

Descartes was in agreement with this definition of substance, but Leibniz accepted it with some change. He emphasized more on independent force than with independent existence. It would be better to say that Leibniz established independent force in place of independent existence. In 'Monadology' he has clearly stated, for substance what is important is force, not existence. His monads are thus centres of force. The general conclusion emerging from the foregoing discussion is that the substance is:

Independent being or existence of substance is its necessary feature.

Substance does not depend on any thing in order to exist and to be conceived.

Substance does not depend on anything in order to be conceived.

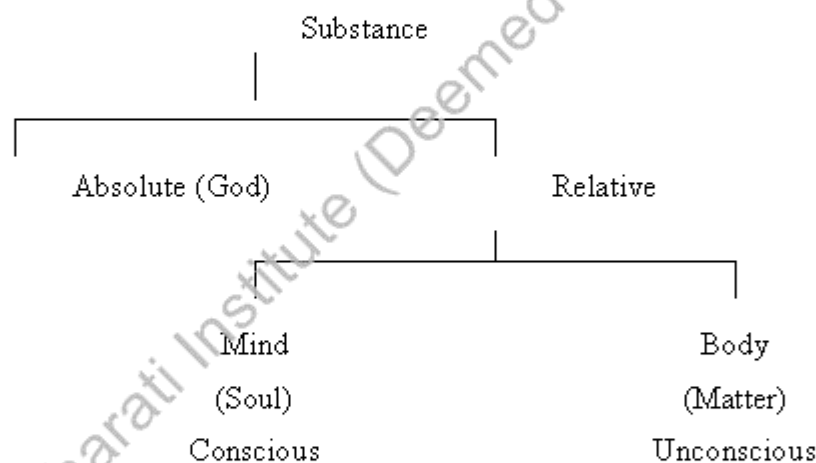
Substance is independent and not dependent. Substance is thus uncaused being.

It is not absolute but relative also.

3.1 Cartesian Theory of Substance

Descartes is supposed to be the father of modern rationalism. He believes "A substance is that which exists by itself and the existence of which does not depend as the existence of anything else."

Thus as an absolute substance, he accepts only God's existence. Besides this absolute substance or God he also accepts two relative substances called mind and body. His view of substance can be explained by following chart.



Though Descartes is generally considered a great western dualist and his dualism is in no way inferior to the dualism of Sankhya and Madhva, but the above chart clearly shows that he is actually not a dualist but he believes in the existence of three substances. How can he thus be called a dualist? Descartes has however, made it clear in his 'Meditations' part 2, that ultimately God alone is the substance and he is absolute. Mind and body are relative substances only. Thus with reference to absolute and relative substances also Descartes can well be considered a dualist.

Descartes tried to apprehend the soul through the process of doubting. According to him, method of doubt is the best method to discover the self. Descartes employed method of doubt only as a departure point in his philosophy. The conclusions he arrived at, with the help of such doubting were very certain. Thus despite beginning with and employing doubt to a great extent he does not finally remain skeptic in the end, as Pyrrhocetus did. For Descartes, doubting was a means to reach doubtless truth. He proved the existence of self as a reality, a thinking being. His famous dictum is "I think, therefore I am" or 'Cogito Ergo Sum'. In the part IV of his 'Discourse on Methods' he says 'While I was doubting the existence of every thing I thought that even that what I have been thinking must also be non-existent, but that was not so. Thinking itself cannot be thought to be inexistent; therefore thinker or I must exist.' This reasoning of Descartes generates certitude and clarity in the existence of self.

Thus reaching the self through method of doubt Descartes proceeds to explain the nature of self. He says, soul is permanent, eternal, pervasive, conscious, transcendental, unextended, independent, immaterial, simple and indivisible. Since the soul is also rational, it exists only in human beings. He does not believe in the existence of soul in animals. For him insects, birds and animals are all material things. These do not have soul is evident by the fact that they cannot think or reason like human beings. They act like watches and gramophones. The passions of birds and animals arise and fade like growth and decay of grass. These creatures have no soul. According to Descartes the locus of human soul is pineal gland which is found in the centre of human brain. It is from here that soul activates entire body. Soul is the subject of all knowledge. It has the quality of consciousness. It can will, imagine and memorize etc.

Besides accepting the existence of soul substance, Descartes accepts the existence also of matter. He says that man is not only conscious, he is also an extended being, this everyone knows through experience. The cause of consciousness of man is his soul and that of his extension is matter. The extension is not possible in the soul because soul is by nature an abstract reality. Thus to account for extension, the experience of which is so obvious, there has to be the existence of matter. Another point is that no thesis is possible without corresponding counter thesis and matter is the counter thesis or the counter position of the soul. Thus the self evidence of the existence of soul also automatically proves the existence of matter. According to Descartes the idea of extension is also innate like other ideas. We have direct and clear knowledge of extension. He believes that the essential quality of all physical things is extension. This extension is objectively real. There is no causal relation between the idea and the existence of extension. The relation is rather tautological. The world composed of matter with its quality of extension is not colourful, appealing or having pleasures and pains. It comprises of pure mathematical and physical formulations and comprises of pure extension and motion. Both motion and rest are the modes of extension only. Descartes holds that the two substances interact with each other and accordingly calls this as relation of interactionism.

There exists an absolute substance besides and beyond these relative substances. According to him this absolute substance is God who is perfect, eternal, independent, omniscient and omnipotent. The God is beyond origin and decay and is transcendental. God can not be known through the senses. God is not the material cause, but the efficient cause of this world. He exists beyond this world. The world is not created to fulfill some desire of God. God being perfect has no unfulfilled desire. The idea of God is an innate idea. In part-III of 'Meditations' he says "One innate idea of a being who is eternal, omniscient, omnipotent, source of all goodness and truth, creator of all things."

Descartes has not discussed the nature of God as much as he has discussed his existence. He has offered three main arguments to prove his existence:

Ontological Argument.

Causal Argument.

Cosmological Argument.

The first of his arguments for the existence of God is an improvisation of the medieval argument employed by saint Anselm. Idea implies existence is the crux of this ontological argument. Descartes says as that just as three sides are implied in the concept of triangle, so is existence of God implied in the idea of God. More over the idea of God is most clear and the most distinct idea, thus God must be existent. The idea of God is the idea of perfection. All things of the world are imperfect and their idea does not imply their existence, but the idea of God is the idea of perfection and since perfection cannot lack any thing, it must not lack existence either. Thus God is necessarily existent. Although Kant criticized bitterly later but he held that idea implies only ideas and not existence. The idea of having a hundred rupees in my pocket does not bring actual hundred rupees in my pocket. Thus idea does not prove existence.

Descartes believes that nothing is without cause. Everything has some cause. Further the effect is inherent in the cause. Effect can never have any thing which is not already there in the cause. Thus cause is at least as great as the effect. It has been rightly remarked that—"The cause must contain as much reality or perfection as the effect."

Since the idea of God is innate, it is an effect. As an effect it must have some cause. F. Thilly has clarified this in his book 'A History of Philosophy' as—"I myself cannot be the cause of the idea of God, for I am finite, imperfect being. While the idea of God is the idea of perfect, infinite being it must have been placed in me by an infinite being or God and hence God must exist."

Under his cosmological argument, Descartes says that the particularities and multiplicities present in this world cannot be a creation of any worldly being. No one in the world is infinite and eternal; hence no one in the world can be the cause of infinite and eternal world. Nature itself is matter and has no consciousness and thus it cannot be the cause of itself. Thus God alone can be the cause of this world.

Thus God is the prime substance in the philosophy of Descartes. Yakoub Masih in his book 'Paschatya Adhunka Darshan Ki Samikshatmak Vyakhya' has presented a view that the philosophy of Descartes is God centered, yet it is different from medieval God centered philosophies. The God of Descartes is not worshipable. According to Descartes, this world is a rational creation, which man can understand and know through reason.

When we seriously reflect on the Cartesian concept of substance, two major inconsistencies come to light. Firstly if total independence and absoluteness is the nature of the being or substance, then there cannot be the existences of relative substances alongside God. And secondly if mind and body are totally opposed to each other, there can be no relation between

3.2 Spinoza's Theory of Substance

Benedict Spinoza (A.D. 1632-1677) enjoys a place of prominence amongst western thinkers. Prof. Sangamlal Pandey has opined that for some Spinoza is the greatest philosopher, for some he is second only to Plato, for some he is the greatest human after Jesus Christ. Such people tend to compare his greatness only with the personalities and thinkers of the west. If we add to the list the philosophers of India and the rest of the east, then we shall have to place Spinoza in the same category to which Gautam Buddha and Shankracharya belong.

Analyzing Cartesian concept of substance Spinoza said if substance is that which is absolutely independent and if that substance is God then how can mind and body be conceived as substances? Mind and body are dependent on God hence cannot be substances. God alone is independent and absolute substance. Thus Spinoza took away the substancehood of mind and body and established them as attributes of the substance of God. Folkenberg in his 'A History of Philosophy' writes—"substance is defined by the concept of independence. According to this there is no substance except God. Frank Thilly in his 'A History of Philosophy' has stated this concept of Spinoza as "If substance is that which needs nothing other than itself in order to exist or to be conceived, if God is the substance and everything else as dependent on him, then obviously, there can be no substance outside of God. Consequently, though thought and extension cannot be separate substances, but must be attributes of the one single independent substance which is God. Everything in the universe is dependent on him; God is the cause and bearer of all qualities and events, the one principle in which all things find their being."

Thus following conclusions can be derived from Spinoza's concept of substance.

Substance is an independent existence. This further implies that it is the ground of existence of every thing else, but itself not dependent on anything other than itself. It is self-existent.

Substance is absolute. It does not depend on anything other than itself in order to exist or to be conceived. If it were dependent it would have been relative, not absolute.

Substance is unique i.e. only one of its kind. If more than one substance are conceived than the substances will not remain independent and shall be limited by existence of other substances. Moreover, there the problem of relation between substances shall put the limits to the existence of substances. Thus, substance can be unique only.

Substance is absolute and infinite, unchallenged and unaffected by any other existence. This is possible only when there is one substance only.

Substance is self-existent, uncaused or self-caused and cause of everything else. If there were a cause of substance the substance would not have been independent but it is neither dependent nor relative.

Substance is eternal. It neither originates nor passes away.

Substance is the only perfect being. All other things are imperfect.

Substance has no desire. It does not have any purpose. It does not desire anything. There is nothing which substance does not already have.

Substance is omnipotent. It is unchallenged by anything. There is nothing impossible for the substance.

Substance is self-evident and self-ordered. It does not depend on any thing for its existence and conception.

Substance is all pervasive or omnipresent. Everything is substance and substance is everything.

Substance is also transcendental. It is the world and it is also beyond world.

Substance is indescribable. Since it has infinite attributes and modes, it can never be fully grasped by limited reason or mind. Regarding his substance Spinoza has held that 'all determination is negation'.

For Spinoza this independent, absolute, infinite, unequalled and indescribable substance is God. God is the only substance. One should remember here, that the God of Spinoza is not like a Christian, Jew or Islamic God, who creates the world, gives appropriate rewards of deeds etc. Since the God of Spinoza is present in everything, his position was not acceptable to the 'theists' and thus he was charged of being an 'atheist', whereas the fact is there is hardly any philosopher who is a greater theist than Spinoza. According to Spinoza, God is both inherent and transcendent and is both the material as well as the efficient cause of the world. Thus Spinoza is a 'pantheist'. According to Spinoza God as substance (or cause) of the world is 'Nature Naturans' and as an effect or modes he is 'Natura Naturata'. Hence he supports the all pervading GOD.

Spinoza has discussed his concept of substance, attributes and modes in his famous work called 'Ethics'. Defining attribute in Ethics, he says—"By attribute, I mean that which the intellect perceives as constituting the essence of substance."

Thus, it is attributes through which the intellect conceives substance. Substance is essentially unqualified or predicateless or qualityless, and indescribable. Due to its attributes it is grasped as that which has qualities and particularities. According to Spinoza there are infinite attributes of God, but man can know only two i.e. thought and extension, and this is because man himself is combination of these two only. By virtue of being co-attributes of the same substance, thought and extension are not opposed to each other. Though they are different, but they are not opposed and are in perfect co-ordination with each other. These are the two streams of God as matter and God as consciousness. These are not different from God. These streams run paralleled to each other. There are two opinions regarding the metaphysical status of attributes. Some hold that attributes are real, while some other hold that they are imaginary or not ultimately real. Kunofisher considers these attributes as real where as Hegel and Ardmann think that these attributes are ultimately un-real. But this conflict of views can be resolved by emphasizing upon Spinoza's

basic belief that as possessor of infinite qualities God is indescribable and non-qualified whereas as creator of the world he is also qualified or with attributes.

After having discussed Spinoza's theory of attributes it is now relevant to discuss his theory of modes also. Regarding modes, Spinoza says in 'Ethics' that—"By mode I understand the modification of the substance, that which exists in God and is conceived by something other than itself."

According to Spinoza human mind can know only thought and extension out of infinite attributes of the substance. The modes of thought are ideas and the acts of will and the modes of extension are motion and rest, extension expresses itself in particular figured bodies. Modes are further of two kinds: infinite and eternal modes and the finite or temporal modes. As modes of infinite substance or God the modes by nature are infinite and eternal but as particular finite bodies, the modes are transitory and temporal. As consciousness ideas and the acts of will are eternal and infinite but as expressed in particular individuals these are temporal.

After critical examination of the Spinoza's concept of substance Leibniz opined that Spinoza is wrong in diluting the Cartesian dualism of substance into the dualism of attributes. Dualism, wherever it may exist, is unacceptable. According to Leibniz, two opposing attributes can not exist in the same substance. One of the greatest German philosophers, Hegel, compared the substance of Spinoza with the cave of lion. He said "Spinoza's absolute is a lion's den to which all footprints point, but from which none returns." It was thus held perhaps due to the fact that Spinoza reduced every thing to substance and there was no true existence other than absolute substance. Spinoza was also charged of 'atheism' whereas he is an unmatched 'God intoxicated' philosopher.

We can thus conclude that Spinoza deserves the credit of replacing dualism of Descartes by uncompromising absolutism.

4.0 Descartes and Jainism

Now we can compare the western concept of substance with that of Jainism. Let us first have comparison of Descartes with Jainism.

4.1 Similarities

1. According to both i.e. Descartes and Jainism, substance is real. Pancastikaya by stating '*Davvamāṅh sallakhaṅgaya*' and Tattvārthesutra' by stating '*sat dravya lakṣaṅgam*' show that substance is real according to Jainism. Similarly Descartes has also held "A Substance is that which exists by itself." Thus for Descartes also substance is real
2. Both the systems hold that substance holds attributes and modes. Jainism holds that reality consists of substance and its attributes and modes. Pañcāstikāya says '*guṅaparijyāsayāṅh vā jaṅh taṅh bhaṅgati savvaṅghuṅ*', Tattvārtha says '*guṅaparijyāyavad dravyam*', Jain Siddhānta Dīpikā says '*guṅaparijyāyasyaṅh dravyam*', Dravyanuyogātarkāṅaṅā says '*guṅaparijyāyoh sthāna meka ruṅaṅh sadāpi yat*'. Pañcādhyāyīsays '*guṅaparijyāya samudāyo dravya*' and Pravacanasāra says '*saṅghuṅaparijyāyāṅh dravyamṅh iti vacaṅāta*'. From these definitions of substance, it is clear that according to Jainism, substance is that to which belong attributes and modes. According to Descartes, the quality of mind is thought or consciousness and that of body is extension. The mode of consciousness is memory and imagination etc. and time modes of extension are motion and rest etc.
3. The categories of *jīva* and *ajīva* in Jainism represent two kinds of substances. According to Pravacanasāra—

*"davvaṅh jīvamajīvaṅh jīvo puṅa cedaṅovaogamao |
poggaldavvappamuhaṅh acedaṅaṅghhavadī ya ajīvaṅhṅh||"*

i.e. by categories of *jiva* and *ajiva* the substance is of two kinds. There are sentient substances as *jivas* and insentient substances as *pudgala*. In the same way Pancastikaya says:

"*āākāsa kāla pudgala dhammādhammesu ṇṇatthi jīvagūṇāṇā*
tesīhī acedaṇatthahī bhaṇīdahī jīvassa cedaṇḍā||"

This means that *āākāsa*, *kāla*, *pudgala*, *dharma* and *adharmā* are not *jīvas*. These are unconscious, only *jiva* is conscious. Similarly Descartes also holds that mind and body are two substances and thus he is a dualist. He also like Jainism believes that mind can never become body and body can never become mind and thus his substances are of mutually opposing natures. According to Descartes 'Mind or soul is entirely different from body'. Besides these, there are more points of similarity between Descartes and Jainism. Both philosophies hold that substance is self-evident, substances never change their essential nature, both believe that substances do not transform into other substances.

4.2 Differences

The basic differences of eastern and western philosophies have certain obvious differences in two systems of thought, namely:

For both substance is reality, but Jainism holds that real has the characteristic of origin-permanence and decay, the modifications of substance are real but not eternal, whereas Descartes holds that the substance are eternal in the form of mind and body union.

According to Descartes, the essential feature of substance is its independence where as according to Jainism the essential character of substance is origin permanency and decay. Jainism defines reality as *utpādavyayadhrauvyalaṅkaṇam sat*. For Descartes, the predicate of substance is its existence whereas for Jainism there are six qualities of substance viz. existence, objectivity, knowability, spatiality, substantiality and minuteness.

According to Descartes, there are three substances in all. God is the absolute or ultimate substance and mind and body are relative substances. On the other hand Jainism holds '*śaddravyātmako lokah*. The six substances are mentioned in *Niyamsāra* as—

"*Jīva poggalakāyā dhammādhammā ya kāla āyāsahī*
lacacathī idī bhaṇīdā ṇṇāgūṇa pajjahiṇ saṇjuttā||"

i.e. *jīva*, *pudgala*, *dharma*, *adharmā*, *ākāsa* and *kāla* are the six substances possessed of various attributes and modes.

Of the three substances of Descartes God is perfect and omnipotent. There is nothing superior to God. It is the substratum of mind as well as body. But mind supports only consciousness and body is only unconscious. The 'Dhavalā', a holy text of Jainism presents *jīva* and *ajīva* as

"*taṇhīcāḍavvaṇ dūvīhaṇ, jīva dāvvaṇ ajīva dāvvaṇ cedi*".

This means that substance as *jīva* and *ajīva* is of two kinds. The *ajīva* is both formless and also has the form. *Pudgala* is an *ajīva* having form and *dharma*, *adharmā*, *ākāsa* and *kāla* are formless *ajīvas*. Thus one substance is conscious and remaining five are unconscious.

Both accept the existence of qualities, both also accept that qualities are dependent on substance and qualities do not have qualities of their own. Umāsvāti says that—'*dravyāśrayaṇ nirguṇā gūṇāḥ*' i.e. the substratum of quality is substance but quality itself is not a substratum of anything. The major differences between the two systems on this issue are 'There are six universal qualities of substances' according to Jainism whereas for Descartes, existence alone is the universal quality of substance. Jainism also mentions the special or the unique qualities of substances, but Descartes says only this that mind is conscious, body is unconscious and God is both.

Jainism is a kind of pluralism as it accepts existence of multiple types of substances. It actually believes in the existence of six substances. Descartes believes in the existence of only two substances and is accordingly called a dualist.

For the relation between substances Descartes has propounded interactionism. Jainism explains relation of substances as unity in difference '*bhedābheda*vāda'. With reference to universal qualities there is no difference amongst substances, with reference to their respective unique qualities substances are irreconcilably different from each other.

5.0 Spinoza and Jainism

After comparing the theories of substance of Descartes and Jainism, it is now useful to compare Spinoza's concept of substance with that of Jainism.

5.1 Similarity

Both accept independent existence of substance. According to Jainism, all six substances are independent. None depends on any other for its existence. According to Spinoza also the existence of substance is independent and absolute. He says in 'Ethics'—"I have shown that he necessarily exists, that he is so that all things are in God and so depend on him, that without him they could neither exist nor be conceived."

Just as according to Jainism the substances are substratum of attributes (*guna*) and modes (*pariyāyas*) so according to Spinoza all attributes and modes are the attributes and modes of substance. Though Hegel and Ardman understand the attributes as imaginary and ultimately unreal, but the attributes as conceived by Spinoza are real. Kunofisher support the view that attributes of substance are real.

5.2 Difference

According to Jainism there are six substances. It is stated in Dravyanuyogatarkana of Bhojasagar that :

*"Dharmādharmo nabhañ kālau puṅgalo jīva ityamī|
arthāñ ṣaṭ samaye khyātā jinaīrādhyantavarjitāh|"*

But according to Spinoza there is only one substance. This substance is absolute and is everywhere. For him, everything is substance and substance is everything.

Jainism does not believe in the existence of God. God is neither a substance, nor the creator of the universe. According to Jainism, God does not exist at all and thus Jainism is atheistic. Spinoza on the other hand believes that God exists; he is infinite and omnipresent cause of the universe. D.J.O. Coner has presented this view of Spinoza in his 'Critical History of Western Philosophy' as:

"The four cardinal points of the Jewish teleological compass are the existence of God, his unity and infinity, his causation and regulation of nature and his assignment of man of happiness or misery in accordance with the fulness or the failure in man's love of God."

According to Spinoza, the world is affected by substance as the rays naturally flow out of sun. But Jainism does not believe that the world is created. According to Jainism world or universe is eternal and not a created existence.

According to Jainism there are six universal qualities of substance. Spinoza believes that there are infinite attributes of substance but human mind can grasp only two of them.

Spinoza believes that the attributes of substance are all in a parallel flow. Accordingly the relation between thought and extension is described as parallelism. Jainism on the other hand believes that the nature of this relation as '*bhedābheda*'. The following chart depicts the comparative position or stands of various above discussed philosophies.

Comparative Analysis of the Concepts of Substance

S.	Descartes	Spinoza	Leibniz	Jainism
01.	Emphasis on the Independence of Existence.	Emphasis on Independence of Existence.	Emphasis on Independent Force.	<i>Gunaparyāya vaddravyam</i>
02.	Three substances <div style="text-align: center;"> God ┌───┴───┐ Mind Body </div>	God = Substance	Many substances Monads	Six Substances
03.	God = Conscious & Unconscious (matter)	God = Conscious Thought & Extension	Only Conscious Substance	One Conscious Five Unconscious
04.	God = M + B M = Conscious B = Extension	God + has attributes of thought and extension	Consciousness is the only quality of god	Six universal qualities and unique qualities of all substances
05.	Dualist	Absolutist	P pluralist	<i>ṣaṭdravyavādaī</i>
06.	Efficient cause of the world	Material and Efficient Cause of the World	Total Cause	<i>ṣaṭdravyātmake Lokah</i>
07.	Interactionism	Parallelism	Pre-Establish ed Harmony	<i>Bhedābhedavāda</i>

6.0 Conclusion

The foregoing discussion reveals that the modern western age was a significant period of rationalist conception of substance. The three great philosophers, Descartes, Spinoza and Leibniz contributed to the rationalist conception of substance, but we notice that they were all too rigid e.g. Descartes on dualism, Spinoza on absolutism and Leibniz on establishing consciousness as the only existence. The extreme rigidity in their views or conception invites many philosophical and theological criticisms. But Jainism on the other hand, we see, is not at all rigid. Jainism adopts relativistic approach and its *bhedābhedavāda* and concept of six substance answers all objections satisfactorily.

Questions:

Essay Type:

Compare the concepts of substance of Descartes and Spinoza with the Jain concept of substance.

Short Answer Type:

Explain matter and consciousness in the philosophy of Descartes.
Briefly analyze the God substance of Spinoza.

Objective Type :

- How many divisions of substance are possible according to Descartes?
- How many universal qualities do substances according to Jainism have?
- Whether Descartes is a dualist or a pluralist?
- What is the unique quality of jīva substance of Jainism?
- How many substances are accepted by Spinoza?
- Jainism is dualist, pluralist or Ṣaḍdravyavāda?
- Who considers attributes of Spinoza as unreal?
- How many of Jain Substances are conscious and how many of them are unconscious?
- The substance of Spinoza is independent existence or independent force?
- Which text contains "Sat dravya lakṣaṇam"?

Answers to Objective Type :

1. Two (Absolute and Relative), 2. Six, 3. Dualist, 4. Consciousness, 5. Only one, 6. Ṣaḍdravyanādo, 7. Hegel and Ardman, 8. One conscious, rest unconscious, 9. Independent existence (being), 10. Tattvārthasūtra.

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Unit-3, Lesson-9
Causality
(Hume, Kant and Jainism)

Introduction

Objective

3.0 Characteristics of Cause and Effect Relation

4.0 Hume on Cause—Effect Relation

5.0 Immanuel Kant on Causality

6.0 Causality in Jainism

Material and Efficient Cause

Comparison—Hume and Jainism

Comparison—Kant and Jainism

Conclusion

Questions

References

1.0 Introduction

The concept of causality has an important place in philosophical parlance. Both Indian and Western philosophies have analyzed the relation of cause and effect according to their philosophical positions or postulates. The nature of the relation varies according to their philosophical view point, yet the general belief (with few exceptions) is that the relation of cause and effect is a necessary one and hence the concept of causality is so important in philosophy. A western thinker, Bain had said—

"In scientific investigations, the cause must be regarded as the entire aggregate of conditions or circumstances requisite to the effect."

2.0 Objective

Our objective in this chapter is to present the views of Hume, and Kant on the concept of causality and to compare them with the Jain concept of causality.

3.0 Characteristics of Cause-Effect Relation

The analysis of the cause-effect relation brings out following main characteristics of cause effect relation.

The cause is always antecedent and the effect is always consequent. According to Caverth Reid effect arises after the cause.

The cause is not only antecedent, but also invariably related with its effect(s). Thus we cannot say that cause is sometimes antecedent and other times not.

The cause is also the immediate antecedent of the effect.

Some times we observe that certain events despite being antecedent, invariable and necessary do not constitute the cause. This is because such an event is conditional and not unconditional. This fact has been explained by Mill as—

"We may define, therefore the cause of phenomenon to be the antecedent or the concurrence of lot of antecedents, on which it is invariably and unconditionally consequent." (Logic, Book III, Chapter IV, Article 6).

The cause and effect are not totally different from each other. This means that no fact is either absolutely a cause or it is absolutely an effect. We observe that a same thing is a cause from one point of view and an effect from a different point of view. Thus cause and effect are relative and not absolute.

After stating the essential features of cause and effect, we now state the concepts of causality as held by Hume and Kant.

4.0 David Hume's Views on Cause-Effect Relation

Hume analyzed the notion of causality because on the basis of this same notion his predecessor Locke had established the existence of external world, soul and God and Bishop Berkeley had accepted the existence of soul and God. Like his (mentioned) predecessors, Hume was also an empiricist. As an empiricist he always felt that the substances supposed to be existent by these thinkers are never experienced, thus experience can never be the ground of belief in their existence. Thus in his great works 'A Treatise of Human Understanding', he has carefully analyzed the relation of cause and effect. In his analysis, the first question he raises is—from what impressions we get the idea of 'cause'? Can we get the idea of causality from the things we call as cause? Answering to these questions negatively, he maintains that there is no such universal quality in things 'supposed to be the causes' on the basis of which we can obtain the concept of causality from them. In other words, we cannot logically and empirically deduce the notion of causality from these things, which we generally call cause(s). In this way, Hume reaches the conclusion that the concept of cause is not a true concept. In his great work called 'A Treatise of Human Nature' (pg. 75) he has maintained that the concept of causality is obtainable only on the basis of some kind of relation between things. Analyzing relations he mentions three kinds of relation :

The relation of spatial closeness.

The relation of antecedence and consequence.

The relation of necessity [necessary relation].

According to Hume the things holding the relation of spatial proximity cannot be held to be having any kind of necessary relation. Generally, when we consider two things or events in association, we wrongly suppose that one is the cause of the other. But such proximity in space or time does not establish the causal relation between two things or events. There is no real causation, only ideas are connected in our mind by association.

With reference to relation of antecedence and consequence in time, Hume holds that when some thing (cause) is supposed to be producing some other thing (effect) the former must be prior to the latter. But this antecedence and consequence is not sufficient to prove cause and effect relation between two things or events. The consequent arrival of second train at the platform after the antecedent departure of the first one from there does not prove the relation of cause and effect between the two trains. Thus Hume holds that it is possible that two things or events may be conjoined in space or time as antecedent or consequent, but this nearness does not establish the causal relation. For causality to exist, it is required that there exist some necessary relation between things or events which is more important than the above two kinds of relation.

Now the question is how can this necessity be known? In other words how do we get an idea of necessary relation obtaining between things or events? Hume holds that no sensations or sense perceptions can bring to us the knowledge of necessary relation. Our reflection also is incapable of explaining any such relation. Experience is only of the successive happening of the events, not of the necessary relation or of the necessity of occurrence of events. Thus we actually have no impression of such a tie, or power or connections; hence we can have no idea of it. The association in our mind is actually the result of repetition, of customs or habit.

Now the question is, if we really can not have the knowledge of cause and effect relationship either by experience or by reflection, than what is the ground of our belief in such a relation? Hume's response is that we only associate two things or events as cause and effect whereas no such relation can be established. We anticipate heat in fire and cold in ice. The reason for such expectation is nothing other than our customary experience. We are habituated that way and wrongly suppose our habit or custom to be necessary, as unailing in principle. But the fact is that habits and customs which are so often repeated do not make our experience of that kind necessary and hence there is no necessary relation i.e. known relation of cause and effect in things or events.

After this analysis, it is now important to analyze whether there exists any such thing as cause? It is generally believed that any thing that comes into being must necessarily have same causes. Hume in this regard, holds that we never know the principle of causation either by experience or by argument. He has also refuted the arguments in favour of causation, offered by Samuel Charles and John Locke. Though Hume is not prepared to accept the principle of causation on the basis of arguments, yet it does not imply that he accepts no causes. In 'An enquiry concerning Human understanding' (P. 75) he clearly says that it is unanimously accepted that nothing can exist without appropriate cause. He has emphasized the necessity of cause in his 'Letters' part I letter no I as 'I have never said a foolish thing that something can arise without there being a cause for it' A Treatise concerning Human nature clearly shows that practically Hume believed in causality, but according to him this relation of cause and effect was not in principle an established one.

It is important here to mention that Hume also did not agree with the Aristotelian classification of causes. In order to explain 'how' and 'why' involved in the occurrence of any phenomenon. Aristotle offers following four causes: 1. Material cause, 2. efficient cause, 3. Formal cause and 4. final cause.

Of all these four causes, Aristotle holds that only two are the ultimate or essential causes and these two are the material cause and the formal cause. In order to explain the world and motion and change within it Aristotle reduced his four causes to only two due to his definition. 'The matter being the potential and the form being its actual'. Hume has accepted only the efficient cause of Aristotle and rejected the rest three. According to Hume the cause can only be of one kind and that is the efficient cause. He explains his position in 'A Treatise of Human Nature' on page 171. Thus we can say that Hume has made a new beginning in the area of conceptualization of causality. Though Dr. Ved Prakash Verma holds that this is not an original contribution by Hume, his views are similar to the view of Nicholas, a philosopher of fourteenth century, this however, does not make any difference because modern empiricists and logical positivists consider ideas of Hume as basic to their thinking. Hume thus, enjoys a unique and special place with reference to the concept of causality.

5.0 Immanuel Kant's concept of causality

Kant's name is immortal in the world of philosophy due to his synthesis of rationalism and empiricism. Kant does not appear in agreement with Hume's analysis and conclusion regarding causality. Hume had analyzed the concept of causality only from the empiricist view point and had derived a conclusion that causality cannot be established on the basis of experience. Hume held that when we are thirsty we drink water. What we experience is water, our drinking of it and the subsequent quench of our thirst. But we never experience that water has the capability to quench thirst and that our drinking of water in the future shall always necessarily quench our thirst. Kant has responded to this position of Hume by saying that the knowledge of cause-effect relation can not be had through experience. This knowledge is independent of experience. The knowledge of such a relation is through categories of understanding. Categories of understanding are the forms of mind where the experience of sensed material becomes knowledge. Thus forms of mind or the categories are the ground of the possibility of experiential knowledge. How can that which is ground of experiencing itself be experienced. Kant says that if empiricists think that I perceive only separate and unconnected phenomenon and not the causal relation

obtaining between them then it only tells the limitation of empiricism, not the absence of cause-effect relationship.

Kant has placed the relation of cause and effect under the 'relation' category of mind. Kant's response to Hume is well acclaimed in the world of philosophy. The same response has been explained by Dr. Sangamlal Pandey in his book 'Adhunik Darshan Ki Bhumika' as—

I experience that one thing follows the other. This means that I relate things. But to relate is not the business of sense perception or experience. This is speculation. Thus various objects are related through speculation. But this speculation occurs under the control of reason, speculation does not and cannot behave autonomously. The role of reason thus implies that one object is necessarily antecedental and the other is consequential. This is causality. Thus the necessary relation of sequentiality proves causality.

If it is supposed that nothing happens as per the cause effect relation, then knowledge of things shall be impossible, because in such a case there shall be no relation at all between the different constituents of given phenomenon. Thus the possibility and actual existence of the knowledge of phenomenon proves that we have the knowledge of causality.

According to Kant, there are two kinds of sequence or order—objective and psychological, one expresses itself in perception and other expresses itself through occurrences in space. When a boat sails from one point to another then its sequence is objective and not psychological. The understanding of the objective movement proves that causality is at play as a principle.

The necessary order in our perceptions presents the consequent after the antecedent. This presentation is impossible without the principle of causality. Thus causality holds.

Our perception of the continuity of the discrete sense qualia is due to the principle of causality only. We cannot see the future first, past then and present last. Thus we cannot change the temporal order of our experience. Temporality is necessary and inevitable for perception to take place. This proves the principle or the law of causality.

This way Kant proves that the changes in nature and our perceptions of them are not accidental or unordered. They follow some necessary principle, which is a priori. This is the principle of causality, which is apriori and not aposteriori. All phenomenon pass through this necessary apriori form of causality and hence proves the existence of cause-effect relationship.

Causality in Jainism

There are five major theories of causation in Indian philosophy.

Satkāryavāda—Sāṅkhya Yoga.

Asatkāryavāda—Nyāya Vaiśeṣika.

Satkāranavāda—Advaitavedānta Śāṅkara.

Asatkāranavāda—Nihilist Buddhists.

Sadasatkāryavāda—Jainism.

Of the above mentioned theories the first i.e. *Satkāryavāda* of Sāṅkhya Yoga emphasizes the essential non-difference of effect and its cause, while the second i.e. *Asatkāryavāda* of Nyāya Vaiśeṣika emphasizes the different existences of cause and effect. *Satkāranavāda* of Advaitavedānta Śāṅkara creates the illusion of the unreality of the effect and the reality of the cause, while *Asatkāranavāda* of Nihilist Buddhists by considering the vanishing of the cause as soon as the effect is produced tries to establish the unreality of cause. *Sadasatkāryavāda* of Jainism considers effect to be new as well as not new, different as well as identical with the cause.

In line with the above analysis it can also be maintained that generally the emphasis in Indian concepts of causality, has been only on the material and the efficient causes. Naiyayikas are indeed exception, as they have accepted three kinds of cause in the form of samvāyikāran, asamvāyikāran and nimitikāran. We also find a nine fold division of cause in the Vyāsbhāṣya of Yogasūtra (1/28).

Utpattikāraṇa—e.g. seed is the cause of plant.

Stithitikāraṇa—Water, soil, sunlight etc.

Abhivyaktikāraṇa—light, that manifests pot in the dark.

Vikāraṇa—Curds are obtained by deforming milk.

Pratyayakāraṇa—Experience of dead body through bad smell (a stinking dead body).

Prāptikāraṇa—Differentiation of purusa from prakriti is the cause of attaining liberation

Viyogakāraṇa—Ascetism is the cause of detachment from the world.

Anyatvakāraṇa—That which changes milk into curd, butter etc.

Dhrtikāraṇa—As foundation is a cause of building and superstructure.

After this brief discussion on Indian concepts of causality, a detailed exposition of Jain concept of causality is now required. In Jainism also the cause is antecedent and the effect is consequent. It is also accepted that the same substance can be a cause with reference to prior mode and an effect with reference to posterior mode. Kārtikeyanuprekṣā explains causality as—

*"pūrvapariṇāmajuttahnikāraṇabhāveṇa vatte darvaññi |
uttarapariṇāmajudaññi taññi ciya kajjaññi have ṇṇiyamā ||"*

This means that the substance in its former mode is the material cause and in its latter mode the same substance is the effect. Thus there is no contradiction in appearing of the same substance as cause as well as the effect. Thus the principle of causality is at work throughout eternity. Nayacakra also states—

*"Uppajjañto kajjaññi kāraṇamappā ṇṇiyañ tu jaṇayañto |
tamhā eha ṇṇa viruddhañ ekassa va kāraṇañ kajjaññi ||"*

Thus that which is produced is the effect and that which produces or gives birth to the effect is the cause. Thus there is no contradiction in same substance being both cause and effect. Akalanka has also said in Tattvarthavartika that all philosophers believe that the antecedent state is the cause and the consequent state is the effect. The same thesis is explained in Dravya anuyogatarkaṇas—

*"āudharvatādīmasāmānyaññi pūrvāparguṇodayamññi |
pūrvasthādikā sañsthānānugatā mragyathā sthitā ||"*

Thus we can confidently say that the Sankhya system makes all evolution, progress and change virtually devoid of all meaning by stating that there is no difference between the cause and its effect and the Nyāya Vaiśeṣikas futilely attempt to obtain oil from sand and curds from water by accepting complete difference between cause and effect. Jainism on the other hand does not hold any extreme position as these systems do. The view of Jainism on the concept of causality also is relativistic as everywhere else. The cause and the effect according to Jainism are neither totally different nor identical. They are relatively similar and relatively different. Jainism believes in a chain of causes or effects and thus every mode is a cause of the consequent as well as the effect of its antecedent mode. We can illustrate—

First mode—Second mode

(cause) (effect)

Second mode—Third mode

(cause) (effect)

Third mode—Fourth mode

(cause) (effect)

6.1 Material and Efficient Cause

Jainism explicitly accepts two kinds of cause. That substance which undergoes transformation as an effect is the material cause and that substance which helps or supports this transformation of another substance is the efficient cause. The characteristic of material cause is presented as—
"tyaktyātyattātmarupāṁ yat paurvāparyeṅṅa vartate |

"kālatrayeape laddavyamupādānamiti smrtamḥ||"

This means that which changes and also not changes its mode throughout eternity is called material cause. With reference to such material cause the effect is similar to its material cause. But this is not unique (*ekānta*) or an extreme position because if it were so then the lump of clay would produce only another lump of clay and not pot, lamp or jar etc. Thus pot is somewhat similar and also somewhat different from its material cause the lump of clay.

When we discuss the efficient cause in Jainism we observe that the word efficient cause and the word cause have been used in somewhat interchangeable way. This generally creates an impression that it is the idea of efficient cause which dominates Jain concept of causation. Sarvārthasiddhi explicitly states '*kāranam nimittamityanatharantaram*', and this means *pratyaya kāraṇaṅ* and *nimitta kāraṇa* mean the same thing. Though it is always the matter that changes, but in general practice we assume the supporter of the change to be the only cause. It is true that pot cannot come into being in spite of there being required clay. This efficient cause or the *nimitta kāraṇa* is classified into two viz. internal cause (*svanimitta*) and external cause (*paranimitta*). It should be well noticed here that the change in every substance as origin-decay and permanence is *svanimitta*. The inherent power of substances is *svanimitta*.

The *paranimitta* causation of the substances is also perceptible. *Dharma* is perceived as efficient cause of motion of *jiva* and *puḍgala*. The efficient cause in the *ākāśa* is perceived in the fact of accommodation of all other substances, etc. Thus efficient cause is very important, and in absence of such efficient cause the *svanimitta kāraṇa* also cannot work. Besides the classification of efficient cause as *svanimitta* and *paranimitta*, a further classification of the efficient cause in the forms of *udāsina nimitta* or passive efficient cause and *preraka nimitta* or motivational efficient cause, is also possible in Jainism. In the example of pot, the *udāsina nimitta* cause of the pot are the *dharma* etc whereas potter is the *preraka nimitta*.

At some places in Jainism, material cause is more emphasized upon as compared to the efficient cause. Akalanka has stated the material cause as prime at a different place in his *Tattvarthavartika* itself. He says that though potter, his stick, wheel etc. are required for the creation of pot out of clay. Yet even with all of these and without clay the making of pot is not possible. Thus it is the material cause, which is primary, and stick, wheel etc. kinds of efficient causes are secondary. At another place he considers efficient cause as more significant than the material cause. *kāraṇa* Thus from various Jain views regarding the nature of cause following general conclusion are derivable.

Effect does/can not arise without cause.

Effect is similar to its cause.

Difference of cause necessarily results in difference of effects.

Cause and effect are respectively antecedent and consequent.

There is similarity and difference in cause and effect.

There are two kinds of cause—material and efficient.

Attributes of the substance are the primary cause in transformation of the substance.

Material cause alone cannot produce effect without the support of efficient cause.

There are two classifications of *nimitta kāraṇa* or the efficient cause of *svanimitta* and *paranimitta*.

Nimitta can be classified as *udāsina nimitta* or passive efficient cause and *preraka nimitta* or motivating efficient cause also.

7.0 Comparison—Hume and Jainism

When we compare this Jain concept of causality with that of Hume, the obvious difference of east and west comes to forefront. The conceptions are poles apart. According to Hume a cause is that which is an antecedent and an effect is that which is consequent, similar things have similar cause. The idea of cause generates the idea of effect and the idea of effect generates the idea of cause. According to Jainism also the cause is antecedent and the effect is consequent. In *Aṣṭasahasri* it is mentioned that— "*myakpurvaksana vartaitva karanlaksanam. niyatottarsannvartitvanni karyalaksanam*||". Here also the effect is believed to be always in accordance with its cause.

According to David Hume, with reference to space, the cause and effect are conjoined. This conjoinedness could be direct as well as indirect. For example A can be directly conjoined with B and it can also be conjoined to B by agency of C and D. According to Hume, spatial nearness or proximity is not necessary for the relation of cause-effect to obtain, but for Jainism, this nearness or proximity is necessary. Both agree on the point that everything has some cause and no phenomenon can occur uncaused.

There are certain obvious differences between the concepts of Hume and Jainism. Hume, an empiricist, tries to seek validity of the concept of causality in experience. He has said "There are no objects which by the mere survey, without consulting experience we can determine to be the cause of any other and no objects, which we can certainly determine in the same manner not to be the causes."

In the experience he finds that what is called a cause-effect relation obtains in the spatial and temporal nearness of two otherwise unrelated objects or events. That the same will obtain always in the future, there is no guarantee. Thus, Hume, does not accept that there is any kind of necessity persisting between two objects or the events. The relation of so called cause and effect is thus not a necessary relation. By rejecting cause and effect, as necessarily related to each other, Hume also rejected the existence of the scientists' world, philosophers soul or substance and the God of theists as these all depended on some kind of belief in the relation of cause and effect.

Jainism accepts the relation of cause and effect and also of the substances based on such relationship. For Jainism the relation of cause and effect is a necessary relation. According to Jainism, this relation is real and objective, but for Hume it is not so.

Our discussion has revealed that Jainism accepts material cause as well as the efficient cause. It is a different issue that at some places in Jainism the material cause is given preference to the efficient cause and at some other places within Jainism itself the efficient cause is treated as more important than the material cause. But it appears that Hume accepts only the efficient cause because he believes that any effect can be produced by only one cause and that is the efficient cause.

8.0 Immanuel Kant and Jainism

Both Kant and Jainism consider causality as important. Unlike Hume Kant was not obliged to explain causality only in an empiricist way. It is held that Kant gave a befitting reply to Hume on the issue of causality. In fact, the concept of Kant is much wider and realistic like that of Jainism. As opposed to Hume, Kant firmly believes that the relation of cause and effect is a necessary one. According to Kant if A is a cause and B is its effect then A and B are necessarily related. Kant also believes and proves that in absence of causality, knowledge shall become impossible because without the knowledge of the cause of any phenomenon the phenomenon cannot be understood. Jainism agrees with this view of Kant but only partially, not fully because according to Jainism, causality is only one of the ways of knowing, it is not the only source of knowing.

Kant's treatment of cause-effect relation as a category of mind is same as establishing or believing in a kind of universal relationship between cause and effect. Jainism also has a firm faith in this kind of relation between cause and effect. The fact can be illustrated with the help of this example.

"tatkaranaktrasya tadamyavyatarikopalambhena vyapatatvat kulalakarankasaya ghatedeh kulalanvyatirek palambha parasiddha"ā ||" (Ā Apta Parikṣāṣā, 9/41/2)

Just as the *anvaya* and *vyatireka* of the potter is evident in the pot produced by him, in the same way there prevails everywhere in the cause and effect relation, the same-distinct (*anvaya-vyaterika*).

9.0 Conclusion

We can conclude from the description that Hume and Jainism have very little similarity and too much difference on the concept of causality. On the other hand, Kant's concept of causality is very similar to the Jain concept of causality.

Questions

Essay Type :

Explain the relation of cause and effect as held by Hume and Jainism.

Short Answer Type :

Write a short essay on the Jain concept of 'causality'.

State the Kantian concept of 'causality'.

Objective Type :

How many kinds of cause are there according to Hume?

How many types of cause have been accepted in Jainism?

The effect is always a new creation—which system of philosophy holds this view?

According to Hume, whether there is a necessary relation between 'cause and effect' or not?

With reference to causality whether Jainism is *satkāryavādī* or *asatkāryavādī* or *sadasatkāryavādī*?

What form of cause-effect relation is acceptable to Kant?

In which of his works/books Hume has discussed his idea of causality?

According to Jainism there is *bheda*, *abheda* or *bhedabheda* in cause and effect?

What is the position of *sāṃkhya* on causality?

Whose view of causality is closer to Jainism—Hume's or Kant's?

Answers of Objective Type :

1. Only One—Efficient cause, 2. Two, 3. Nyāya Vaiśeṣika, 4. No, 5. Sadasatkāryavādī, 6. As category of Mind, 7. 'A Treatise of Human Nature' and 'Enquiry Concerning Human Understanding', 8. *Bhedābheda*, 9. Effect is potentially present in its cause prior to production and essentially it is not different from its cause, 10. Kant.

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Unit-3, Lesson-10
Nature of the World
(Platinus, Spinoza, Leibniz, Berkeley and Jainism)

1.0 Introduction

Objective

- 3.0 Plotinus on the Nature of the World
- 4.0 World in the philosophy of Spinoza
- 5.0 World in the Philosophy of Leibniz
- 6.0 Berkeley on the nature of the world
- 7.0 The nature of the world is Jainism
- 8.0 Comparison of Western view with Jainism
- 9.0 Conclusion

Questions

References

1.0 Introduction

The questions concerning the world as to its source from where it came, where and how did it originate, and how did it originate continue to stir philosophical discussions. Two solutions to such questions are offered as general responses:

- 1 The world was created in its existing form by almighty God. The world with all its living and non-living components was planned and created by God at one definite point of time and the world continues to exist since that time. The only difference that occurs is that the number and type of plant and animal life has changed from time to time.
- 2 Another view that runs counter to the above is that the world is not a one time creation, but its present form is the result of evolution taking place in millions and millions of years. At first the earth was created and very few simple forms of life or plants originated on it and with consequent impact of environment on them they underwent change, they became complex from simple and effected newer kinds of animals and vegetations. Thus the present form of this world is not an effect of one or two or seven days activity, but of self occurring evolution over millions of years.

Of the two responses, the first supports the creation theory and the second supports the evolution theory with reference to the nature of the world.

2.0 Objective

According to proponents of creation, God has created the world. God is perfect and omnipotent. God is also eternal. There was a time when he alone existed and there was no world. At a particular time he willed the creation of the world and the world was created by him. His will alone was sufficient for this creation. Various western philosophies, more or less subscribe to this view only. Evolutionism on the other hand, believes that the present nature or the form of this world is the result of evolution that has taken place over many millions of years. Since there is no western philosopher who has held evolutionism, its elaboration is not required here. Only Darwin's theory of evolution has become world famous.

3.0 Platinus—on the nature of the world

Platinus (A.D. 204-270) was a great western philosopher of the neoplatonic age. Though this age was initiated by Ammonius Secus, but it was developed as an age of systematic philosophy by his capable pupil called Platinus.

The concept of God is the beginning and end of the philosophy of Plotinus. Everything has come out of God and shall ultimately dissolve into him. God alone is the ground of all existence. God is one, infinite, eternal and indescribable. He is pure, real, formless and qualityless and also immanent. Dr. Chandradhar Sharma says 'God is the soul of the world and this world is his body'.

The foregoing description brings out two characters of God.

God is transcendental, changeless and beyond all phenomenon.

He is infinite and the root cause of every thing.

Of these two characters of God, the first one implies that God cannot create the world. Eternal, noumenal reality cannot be the cause of change, both temporal and phenomenal. The unchanging and unmoving cannot create the changing and moving things. How can perfect transcendence enter into the world? Why should an infinite reality limit itself for creation of finite things? Thus, how can God be the creator of the world?

But the second character of God, establishes him as the creator of the world. According to this character he is the root cause of all existence and thus he can and he alone can create all and anything.

Thus, we can clearly see the contradiction in these two natures of God. If the first character is emphasized then God cannot be considered to be the creator and if the second character is emphasized then he loses his unity, infinitude and transcendence. Both the characters cannot be simultaneously accepted. Light and darkness never go together. On the one hand, Plotinus ascribes such transcendence to God that God cannot relate himself with the world, on the other hand Plotinus' belief that God is the creator, presents a dilemma. But Plotinus has well attempted to break this dilemma.

Actually there is no real contradiction in these two characteristics of God. The first tells about his omnipotence and second tells about his power or will of creation. We all know that activity presupposes qualification, potency and capability. No one deprived of these can be accepted to create anything. Dr. Chotelal Tripathi in his book 'Greek Darshan Ka Navya Platovad' has defended Plotinus by saying that Plotinus has propounded that God overflows out of his transcendental perfection. This world is the result of this necessary overflow of God's transcendental perfection. First only a ray emerges out of God and this ray converts into this world. The world is created (its living beings) in the same way as the fire flames produce light and ice bodies produce cold. The God is never depleting water source of continuously streaming water. God is like the sun from which the light rays emanate incessantly without affecting sun's capacity. Thus God is everywhere and is also the cause of this world. There is nothing that has not been created by him.

Even if we accept that God is the creator of all creation, the question arises—why did God create anything at all? What made him create? What was his purpose behind creation? Every activity or creation is for a purpose. When a potter creates a pot, he has some purpose(s), certain needs to be fulfilled. What did the God need? What was God's requirement or purpose? Plotinus holds that God is not prompted to create due to some purpose or requirement. God lacks nothing, he is perfect. According to him, creation of things is the natural phenomenon of the nature. Creation necessarily occurs. God neither needs nor has any purpose for creation nor does he act to create. He is himself unmoved underneath all emanation from him i.e. emanation does not affect him. He is the detached perceiver of all phenomenon. He despite being cause of all multiplicity is himself one unity. Things or creation flows out of him but he is not related with this creation. This entails a contradiction from empirical point of view, but from the point of view of transcendence and perfection of God this is not a real contradiction. Bhartrihari's remark that—"*yañ cintyāmi satatañ mayī sā viraktāñ*" i.e. that of whom I always think is detached from me, explains and establishes Plotinus' view.

Thus, we can conclude that according to Platinus the world is not actually the creation by God but an emanation out of him. Just as the water of the stream is pure and serene near to the source and gets maligned as it runs further, so are things emanating out of God purer in the early stages of emanation and loose their purity with gradual passage. Thus, the first to emanate is the 'Nous' and the later stages of emanation produce the 'world soul', 'matter' and finally the 'phenomenal world'. This theory of explaining the existence of world has come down in western literature by the name of 'Emanation' (*nissaraṇavāda*). Prof. Jailor however does not agree with this emanation principle and prefers to call it 'Dynamic Pantheism' (*sarveśwarvāda*) instead.

Whether we call this principle 'emanationism' or 'dynamic pantheism', it actually doesn't deviate from the necessary position that God is the source of everything and the world is a natural outflow from God. But the problem this position poses is that if everything has come out from God who is perfect then why does there exist evil in this world? If God is omnipotent then why is this world imperfect? If this world does not reflect the perfection of God then God cannot be supposed to be the source of the world and the world can not be supposed to have been created by God. Platinus, has however, explained the presence of imperfection and evil by presenting simily of steam. Since the created moves quite a distance from the creator, get maligned with imperfection and evil just as water at a distance from the source gets polluted and looses its serenity. In the same way, light rays much away from its source become so feeble that we call it darkness. In reality however there are not two distinct things as light and darkness, both are the forms of same underlying unity. World is the reflection of reality or God, but an imperfect and unclear one. Thus unlike Plato, Platinus considers God to be cause of everything good as well as evil.

Thus Platinus view regarding world appears to be a middle path showing neither extreme attachment nor extreme aversion to the world. In the 'Outlines of the History of Greek Philosophy' it has been mentioned that for Platinus, extreme attachment with the world is the degradation of soul and total aversion from the world is also not acceptable to him. Thus we can have following broad conclusion regarding Plotinus' view of this world.

The world is creation of God.

World emanates from God.

God has no purpose behind creation.

God is both the material as well as the efficient cause of the world.

Good and evil, both emanate from God only.

The last of the emanants from God are evil, injustice and darkness.

World emanates from and dissolves into God.

Plotinus avoids both extreme attachment and total aversion from the world.

4.0 World in the Philosophy of Spinoza

Spinoza is a well known absolutist. The way Śāṅkarācārya accepts existence of Brahman only, Spinoza also accepts the existence of none other than God. According to Spinoza, God is the only substance. God is independent, absolute, eternal, pervasive, omnipotent, unique, infinite and perfect. He alone is the world and he is also beyond the world. The world has been discussed at length by Spinoza in his great work 'Ethics'. It is mentioned in Ethics that one God, the only substance has created the world. It is clear that the God of Spinoza like that of Descartes is not only beyond the world, but is also in the world. God is the substance of which the world is made. God is in the world and world is in the God. God and the world are one. God is the underlying essence of the world and every thing in the world, conscious as well as unconscious is the creation of God. The God acts in accordance with its own law and is not impelled by anything other than its own nature. There exists nothing other than God. All events and things follow the law of this God or substance. The law is universal and necessary, nothing can alter the law of God as no such thing as other than God exists. The God thus has its own independent will. This free will, however,

does not mean that God acts in an unpredictable and an irrational way, it rather means that God has its own reason and rational law. The very nature of God is the nature of reason and thus God is not determined by any external agency, but is self-determined. The things and events of the world are the necessary consequence of the nature of God.

This description makes it clear that for Spinoza also, as for Plotinus, God alone is the cause of all existence, he alone is the creator of all things. God is both material and the efficient cause of the world. To create, God does not have to depend upon anything, like web of cob the world comes out of the God itself and nothing external. Thus God is both the material cause of the world as well as its efficient cause. The God of Spinoza pervades every atom of the world. In fact according to Spinoza world is not different from God. World is God itself. This belief of Spinoza invited criticism and charge of his being a 'condemnable atheist'. The critics maintained that to equate the world of matter and physicalities with God is to commit atheism and this can be done by some atheist only. On the contrary, serious analysis of Spinoza's view tells us that there can be no greater lover of God than Spinoza. The place, he puts God at is unmatched and no other western philosopher has given so high a place to God.

The problem of evil poses a challenge to Spinoza also. How can the world, a creation of infinite, omnipotent and perfect God have evil and imperfection in it? Spinoza offers an orderly response to this criticism. He maintains that there actually exists no evil or imperfection in the world. God has made all things perfect, only man sees certain things as imperfect. The imperfection exists in man not in things. The world created by infinite reason and infinite creativity cannot be imperfect, imperfection is nothing but limited reason of man. There is nothing like absolute evil. Evil and good are always relative to mans situations or expectations. In this way, Spinoza tries to save his God from the charges of being author of evil, yet he clearly announces that every thing that exists owes its existence to God. Since God is perfect and so is his creation. The following conclusions can be derived regarding Spinoza's concept of the world.

- God alone is the creator and substance of the world.
- God is both the material as well as the efficient cause of the world.
- God is not only transcendent, but he is also immanent in the world.
- All living beings and other things are as per God's will.
- Every thing in the world has come out of God.
- God has not created evil. Evil is but a result of limited reason of man.

5.0 World in the Philosophy of Leibniz

Like Plotinus and Spinoza, Leibniz also believes that God is the creator of the world. According to Leibniz every thing in the world has been made by God. Our universe is infinite and infinite can be a creation only of an infinite being and thus the creator of this world of multiplicity can not be any thing other than omnipotent God. F. Mayor in his 'A History of Modern Philosophy' writes about the creator God:

"Leibniz deduces various attributes of God. He believes God to be unique, universal, necessary and devoid of limits. God is perfect, perfection being nothing but the magnitude of positive reality."

For Leibniz God is omniscient, omnipotent, perfect and independent but it does not imply that his will is absolutely free. God does not encroach over the law of creation in creating the world. God too does regard the law, the law of creation. Thus God is determined by laws, which are his own creation and thus God is self-determined. His freedom and independence is reflected in his self determining nature. It has thus been concluded:

"Hence the God of Leibniz is not like an oriental monarch, he is sovereign ground of laws which he can not unmake, a kind of constitutional king."

Now the question is what is the nature of relation between the creator God and his creation i.e. the world? The God of Descartes was transcendental, that of Spinoza was transcendental as well as immanent. For Leibniz also the God is transcendental but according to him the transcendence of God is not of the kind as conceived by Descartes. Leibniz holds that only consciousness and only conscious substance exist. There is nothing like absolute unconscious in or beyond the world. According to him the world is composed of conscious monads and its creator is the monad of all monads called God. According to Leibniz everything is a conscious existence. That which is perceived and understood as unconscious e.g. stone is also actually conscious, though the degree of its consciousness is of lowest order. The entire universe has unconscious (dormant consciousness), sub-conscious, conscious, self-conscious and all-conscious levels of consciousness and nothing else. There is nothing other than consciousness. Since the absolute consciousness or the all-consciousness is no where to be experienced in the empirical world, God who is this level of consciousness or the monad is considered transcendental.

According to Leibniz, the God established order in the world at the time of its creation. He being a perfect craftsman does not require intervening or reordering the world again and again. There exists perfect harmony in the world and this harmony is pre-established by God. Since God is perfect and omnipotent, he has created a perfect universe. In 'Monadology' he says

"And this is the cause of the existence of the best, which his wisdom causes God to know, his goodness makes him choose, and his power makes him produce."

Now the obvious question is—if this world is perfect then why do there exist imperfection, evil, pain and tragedy in this world? Why do evil and imperfection exist in the world made by perfect God? Leibniz appears to be clearer on this issue. He maintains that despite there being evil and imperfection in the world, this world is the best possible world. These evils and imperfections exist for the good of the world. If there were no evil, people would have no regard for good. In absence of evil, people would be careless. Friction and conflict are necessary for development. Evil is required to prompt man to be moral and good. The absence of evil would thus make the universe imperfect. Without evil perfection of the world is not possible. Evil is thus a moral necessity. Leibniz has mentioned three kinds of evil:

Metaphysical Evil,

Moral Evil,

Physical Evil.

A Folkenberg has presented this view of Leibniz in his 'History' of modern philosophy as:

"Metaphysical Evil is absolutely unavoidable, if a world is to exist at all created being without imperfections, finiteness limitations are entirely inconceivable."

Like metaphysical evil, moral evil is related with human nature. Man has to choose from the two and man by his free choice chooses evil. The fault lies in the limited reason of man not of God. In the same way physical evil is also good. A victory in war demands a lot of sacrifice. In this way Leibniz establishes evil as a necessity in the world, and God as the creator of this evil. If god wished he could have created evilless world but that world would not have had any value for good. Thus following conclusions can be derived from Leibniz's view of the world—

Everything in the world is conscious, there is nothing like unconscious.

The creator of this conscious world is all conscious God.

God is the material and the efficient cause of the world.

God is transcendental.

God has created the best possible world.

God set order in the world at the very time of its creation.

Evil is necessary in the world. It is world requirement.

Evil too has been created by God.

6.0 Berkeley on the nature of the world

Berkeley (A.D. 1658-1753) was an empiricist and had tried to reform and improve the empiricism of Locke. On the basis of same empiricism on which Locke had established the existence of matter, external world, soul and God, Berkeley rejected the existence of matter and the external world composed of it. He accepted only the existence of soul and God. Berkeley presented a wholesale rejection of matter and established spiritualism. Anyone impressed or influenced by the philosophy of Berkeley shall end up becoming a spiritualist.

Berkeley's rejection of matter and establishment of soul and God is presented by him in his work called 'Siris'. According to him, every thing in the universe is governed by supreme good. Thus world is not merely material and purposeless, instead it is purposeful and spiritual. Berkeley is an idealist and tries to prove the existence of soul and God. What we experience is actually not a physical substance, but idea. We cannot experience anything other than ideas. The ideas are dependent on soul or mind. Thus ideas are subjective. The soul derives its power to experience from God. It is due to this capability provided by God, that soul can experience ideas. In his work 'Three Dialogues between Hylas and Philonous, Berkeley says—"Causes must be held to resemble their effects according to material, that is non-mental thing cannot in the nature of the cause be conceived as cause of a percept which is mental."

Locke had differentiated between primary and secondary qualities. Primary qualities according to him resided in substance or matter are essentials. Berkeley rejects this distinction and thus according to him there are no primary qualities, there exists only secondary qualities. The base of primary qualities or matter also does not exist. According to Berkeley the abstract ideas, which were the ground of existence of matter according to Locke, also do not exist. Abstract ideas are incompatible with empiricism. Berkeley says, "I cannot by any effort of thought conceive abstract idea. It is impossible for me to form the abstract idea of motion distinct from the body moving and which is neither swift nor slow, neither curvilinear nor rectilinear, and the like may be said of all other like general abstract ideas what so ever."

Thus Berkeley rejects the existence of things and accepts existence of ideas. By announcing 'Esset Percipi' Berkeley made all things subjective. He refuted matter and established pure spiritualism. Thus according to him, there is no matter and no external world made of matter. Souls and God alone exist, ideas are dependent on them.

7.0 The nature of the world in Jainism

In Jainism, the world 'Loka' has been used to denote world or universe. Bhagwatisutra (2.55) explains the nature of this *loka* as 'this *loka* is eternal. It has no beginning or end in time, it is confined with reference to space, and it has a definite form. *'je lokkai se loye'* i.e. that which is perceived is *loka*. Ācārya Puṅgyapāda in his commentary 'Sarvārthsiddhi' on 'Tattvārthasutra' has written— "*Dharmādharmaṁ dravyāṅi yatra lokyante sa loka iti*" i.e. that where substances like *Dharma* and *Adharma* exist, is *loka*. In the same way Dhavḷākāra ācārya Virsenā has also written "*Jāhaṅ lokah, lokyante uplabhyante yasmina jivādayā padārthah sa lokah*" i.e. what is *loka*? That where substances like *jiva* etc is perceived or exists is called *Loka*. The concept of "*ṣṣaṭṭdravyatmakā lokah*" is very popular in Jainism. It is mentioned in the Utrādhyaṅyansutra as—

"*dhammo adhammo āgāsaṅ, kālo puggala jantavo |
es logotti pannato, jñehiṅṅ vardaṅsiṅhiṅ*"

This means that the great knower Jinendra has called—*dharma, adharma, ākāsa, kāla* and *pudgal* as *loka*. A similar mention is found in Dravya Sangraha also—

"*evaṅṅ chabheyamidaṅṅ jivājjivappobhedado dāvvaṅṅ |
utta kālavijjuttahṅ ṅṅayanāṅā panca atthikāya du*"

This means that there are in all six substances out of which five other than *kāla* are known as *astikāyas*.

Ācārya Kundkond has explained the '*pañcāstikāya rūpa loka*' in *Pañcāstikāya* text as—

"*samvāyo pañcāṅghaṅṅi samutti jīṅuttamehiṅṅi paṅṅattahṅṅi |*
so ceva havadi lo o latto ameo aloaurvaṅṅi ||"
jivā puggalkāyā dhammadhamma taheva āyāsaṅṅi |
atthittamlaṅṅi ya ṅṅiyadā aṅṅaṅṅamaeya aṅṅumahantāṅṅi ||"

After having described *loka*, it is now desirable to understand its kinds according to the *Bhagwatisutra*. Here it is mentioned that "*kati viheṅṅa bhante! Loye paṅṅatte | Goyamā! caunihe loye paṅṅatte | taṅṅ jahā—davaṅṅaloe, khettaloe, kālaloe, aur bhāvaloe*" i.e. There are four *lokas* viz. *dravyaloka*, *kṣetraloka*, *kālaloka* and *bhāvaloka*. These four kinds of *Lokas* have further subdivisions.

Regarding the form of *loka*, *Bhagwatisutra* mentions—"kin saṅṅhiye ṅṅa bhante! loe paṅṅate Goyamā supaiṅṅhagasāṅṅhiye loe paṅṅate—hethā vieachiṅṅe, majhe saṅṅkhitte, uppiṅ visāle, ūuṅṅe paliyankasaṅṅhiye, majhe varveirviggaṅṅhiye, uppiṅ uddhamunākār saṅṅhiye!" i.e. O Lord, what is the form of the *Loka*?

O Gautama! This *Loka* has a well defined form. It is extended from below, narrow in the middle and huge on top. Well defined form means '*Triśrāva samputākāra*' i.e. the shape formed by first placing a cup (*śakorā*) on its bottom with another inverted cup on it, another cup on the second and the fourth inverted cup giving the shape of a man standing with his legs stretched apart and palms on his hips. Lord Mahāvira said: O Gautama! This *loka* is very huge.

The details of the discussion on the form of *loka* show that the Jain concept of *loka* is very consistent and scientific; the world is held to be eternal, in Jainism. Since the world is eternal i.e. it does not come into being there is no relevance or need of any creator of the world. Hence no metaphysical or physical being is considered to be the creator of the world or universe.

8.0 Comparison of Western View with Jainism

We have discussed above, the views of Platinus, Spinoza, Leibniz and Berkeley. We find that all these philosophers believe in the creation and the dissolution of the world. For Plotinus the world is an inevitable overflow of God and for Spinoza it is like rays emerging from the great sun. Leibniz holds that the creation of the world is an intentional, willful, creative act of God. It is important to note that while the world (its creation) is manifestation of God according to Plotinus and Spinoza, it is the intentional act of God according to Leibniz. Berkeley has refuted the existence of matter and hence the existence of external world also, which is composed of matter. For him the world is only ideas. Jainism on the other hand does not believe in the creation and dissolution of the world. According to Jainism the world is eternal which means it always was and shall ever be. It was not created in time and shall be ever existent. Since six substances are eternal, the world composed of them is also eternal.

In western thought, since all philosophers believe in the creation or manifestation of world, there is also a need of the creator of the world. All agree that the creator of this huge world, so full of multiplicities and particularities can not be any finite and physical being, thus all agree that the creator of this world can only be an infinite, omnipotent, metaphysical being and that being is God. Berkeley also holds that the ultimate cause of ideas of which the world is made, is God alone and nothing else. All these philosophies have considered God to be the material as well as the efficient cause of the world. According to these philosophers, for the creation, God doesn't depend upon anything other than himself God himself is the material of which the world is made and he is also the arranger of this material in the form of the world. On the other hand, since Jainism does not believe in the creation of the world, it also does not believe in God

as creator of the world. God is neither the creator nor does he exist. The discussion as to whether God is material cause or the efficient cause of the world is thus meaningless from the Jain print of view.

Regarding the nature of the world, Plotinus and Spinoza have held that it is both conscious and non-conscious. Since the creator or God is of the nature of the unity of conscious and unconscious the world created or emerging out of him is also so. Leibniz on the other hand, believes that God is the highest monad, the monad of all monads, for him everything is conscious and there is nothing like unconscious, the creator of the world is supreme consciousness, hence there does not arise the question of the existence or creation of un-conscious in his system of thought. The world is only conscious according to him and that which is taken to be unconscious is also a form of consciousness only. Berkeley appears to be an arch enemy of materialism. He has bitterly criticized the existence of matter and has held that belief in matter leads to atheism. Hence spiritualist Berkeley tries to uproot materialism with his convincing arguments. The world according to Jain system of thought can be considered to be composed of consciousness and unconscious substances. In the dictum '*ṣaṭdravyātmakolokaḥ*' there is only one conscious substance and rest five are non-conscious. Thus the world composed of these six substances is conscious as well as non-conscious.

Plotinus and Spinoza tend to present a mechanistic explanation of the world. The world naturally flowing out of God is mechanistic. God has no purpose to create it. For Leibniz however, the world is teleological, all monads are in the process of attaining higher and highest form. Jainism also supports a kind of teleology.

There are divergent views on the question of evil. Plotinus holds that since world is the farthest of emanents of God; evil, imperfection and injustice have crept into it at a latter stage. According to Spinoza there is no evil except limited reason of man. This limited reason of man is the cause of all evil. Leibniz considers evil to be necessary for world and believes it has been purposely created by God. The evil is necessary for moral and aesthetic development of the world. For Berkeley evil is also an idea like all other ideas. Jainism on the other hand holds that evil is not the creation of any ultimate existence. Jainism believes that man has to reap the fruits of his action. To act man is free, to reap the fruits he is not. If the act is evil the consequence shall also be so and the agent will have to suffer. In Viśeṣāvaśyaka bhāṣya it is mentioned that—

*"kammaññācināṇi savasā, tassudāyammī u paravasā hontī|
sakkhāṇi du ruhai savaso vīgalasparvaso tatto||"*

This means that the good and evil are provided not by any God, but the agents acts alone, produce good and evil.

10.0 Conclusion

The following comparative chart can show the views relating to the nature of the world.

S.	Plotinus	Spinoza	Leibniz	Berkeley	Jainism
01.	Emanation	Manifestation	Creation	Ideas	Eternal
02.	Cause is God	Cause = God	Cause = God	Cause = God	No Cause
03.	Material and efficient	Material and efficient	Material and efficient	Material and efficient	No cause
04.	Conscious + unconscious	Conscious + unconscious	Only conscious	Only conscious	Conscious + unconscious

05.	Mechanistic	Mechanistic	Teleological	Teleological	Teleological
06.	Creation as overflow of God	Creation as Natural Flow of God	Creation Arranged by God	Creations by Capability of God	Eternal Existence of The World
07.	Evil in the world due to distance from God	Evil as result of limited reason of man	Evil as necessary for world—Hence created by God.	Evil as Idea like other Ideas	Evil due to agents karmas.

Questions

Essay Type :

Compare the western view of nature of the world with Jain view of the nature of the world. (loka)

Short Answer Type :

Briefly discuss the Jain theory of loka (world).

Present the crux of the plotinus theory of world.

Objective Type :

Whether world is conscious or unconscious according to Leibniz?

How many substances according to Jainism, are there in loka?

According to Jainism what is the cause of evil?

How many kinds of evil have been accepted by Leibniz?

According to Spinoza, whether God is the material or the efficient cause or both, of the world?

World is eternal or temporal according to Jainism?

What is the meaning of 'loka' according to Jainism?

How many kinds of loka are accepted in Bhagwati sūtra?

Why did Berkeley refute matter?

What is evil according to Berkeley?

Answer to Objective Type Question :

Conscious, 2. Six (6), 3. Karma, 4. Three (3), 5. Both, 6. Eternal, 7. Yah lokyate sah lokah, 8. Four (4), 9. To establish spiritualism, 10. Idea.

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Philosophy of Religion—John Hick.

Unit-3, Lesson-11
Christianity and Jainism
(God, World, Evil, Salvation, Ethics)

- 1.0 Introduction
- 2.0 Objective
- 3.0 God in Christianity
- 4.0 The Concept of world
- 5.0 The Problem of evil
- 6.0 Path of salvation
- 7.0 Ethics
- 8.0 Jainism
- 9.0 Comparison between Jainism and Christianity
- 10.0 Conclusion

Questions

References

1.0 Introduction

The world history of religion is a testimony to the fact that there have been bloody conflicts in the name of religions. A religious believer generally holds that his religion is unique and superior religion and he discards/disrespects rest of the religions considering them as inferior or as false. However, the philosophy of religions tends to bring about a synthesis amongst various religions, so that the believers in all religions may have a peaceful religious co-existence. All religions of world aim at contemplation of truth and in this way the aim of all religions is one and the same, the difference is only in their religious rituals and practices. The philosophy of religion is a positive step in the direction of removing the differences in various religions. Thus in philosophy of religion the facts pertaining to religion are compiled and evaluated.

Explaining the philosophy of religion in his book 'A Philosophy of Religion' (p. 22), Prof. Wright says—"Philosophy of religion is an attempt to discover by rational interpretation of religion and its relations to other types of experience, the truth of religious belief and the value of religious attitudes and practices."

Christianity is the most widely practiced of all contemporary religions. It is believed that every third man of the world follows the religion of Jesus Christ. Since Christianity is based on the teachings of Jesus Christ, Christ is considered to be the propounder of Christianity. Dr. Harendra Prasad Sinha in his book "Dharm-Darshan Ki Rooprekha", has written that since Christianity has been propounded by a particular person it is at par with Islam and Zoroastrianism as these religions were also propounded by a particular person. And since it has developed from its ancestor religion of the Jews i.e. Judaism, it can be put at par with Jainism and Buddhism as these also had developed out of already existing Hinduism. It appears that Dr. Sinha was perhaps ignorant of the long chain and tradition of twenty four tirthankaras of Jainism, while saying so. According to Jain tradition, Jainism is very old, it is also regarded as a beginningless religion.

There is little information regarding personal life, events, appearance and personality of Jesus Christ. Despite there being millions of pictures and statues of Christ, there is no certainty with regard to his actual physical appearance. Carlyle has gone to the extent of saying—I am a poor man but I can give away one third of my total assets to the person who can bring to me the reliable description of the physical

appearance of Jesus Christ. How tall was he? What were his distinguishing features? What was the colour of his eyes? How did he actually look like?—are the questions of which no body has the answer. The brief information, based on various texts and literature, we have of Jesus Christ is as follows 'He was born in a stable at a small village called Bethlehem in Palestine. His mother's name was Marry and father's name was Joseph. Regarding the divine birth of Christ it is held that his mother had conceived while she was unmarried. Joseph was disturbed with the fact and looking for a solution. It was during this time an angel appeared in his dream and told him that the child in Mary's womb was the son of God. Jesus was brought up at Nazareth. It is held that he was taken to Jerusalem by his parents when he was twelve years old. His father Joseph was a carpenter. Jesus was yet to begin his independent life when his father passed away and he was further brought up by his mother Mary. From early childhood Jesus was attached to God. He would spend his free time thinking about God. He became a disciple of the famous saint of that time called John and went on preaching religion then after.

Christian religion books mention miracles performed by Jesus Christ—He gave eyes to blind, the crippled began to walk by his grace and he cured many of their leprosy. We may not believe in these miracles but the people of that age believed in them. This led people to believe that Jesus was God in human form. The priestly class became jealous of his popularity and he was accused of blasphemy and he was crucified. Though Jesus was aware of the conspiracy against him, but was caught due to the betrayal by his companion Judas. His last words were—O father this soul is now yours. H.G. Wales has mentioned 'either that man was mad or the world was not prepared to understand him.'

Bible is the foundation of Christianity. It is considered to be a Holy text. It now has two forms—Old-testament and New-testament. There are 39 books in Old-testament which are same for Christians and Jews. In New-testament there are 27 books. For Christians, Holy Bible has been inspired by God where as for Jews Bible is a revelation from God. For Christians church has the same value as the bible has. In the Middle Ages the Pope had become very dominant. The church was then treated as the ground of grace of God and path of salvation. The pope declared himself to be the God and started behaving in unjust way with the people. Martin Luther revolted against people and his followers came to be known as protestants and those who did not revolt against the orthodox religion came to be called Catholics. Catholics supported idol worship where as protestants opposed it.

2.0 Objective

After this very brief introduction of Christianity it is now desirable to analyze the basic tenets of this religion. Finally Christianity as religion will be compared with Jain Religion.

3.0 God in Christianity

God according to Christianity is the ultimate reality. God is one. God is omnipotent and omniscient. God is perfect and eternal. He is the lord of earth and heavens. He is here, there, everywhere. He is transcendental and immanent. He is just, merciful and holy. He is the sustainer and the moral governor of the world. In short, God is everything. In Christianity, there are following beliefs regarding God.

3.1 Creator and Saviour

According to Bible and the history of Christianity, God is the creator of the world and he is also the saviour. Following can be said about his creation of the world.

He has created the world out of nihil—creates ex nihilo— i.e. he did not have to depend on any thing or substance for creation.

The creator is formless and omnipotent.

God is personal. He stays in the world and not away from it.

God continuously sustains, protects and provides direction to the world i.e. it does not leave the world like an orphan after its creation.

This way God is perfect creator of the world—A. R. Mahapatra in his book 'Philosophy of Religion' has said—

"God is one. He is only absolutely prime mover or uncaused cause. The world is created by God out of nothing. God willed the universe. The world was not created in time and space but time and space were created by God as part of the world. The created world is God."

The God is not only the creator but he is also the saviour. This means that the world does not and cannot move or progress by itself towards its purposes. There are obstacles, evil and sin which are to be removed for progress. This is possible only by the grace of God. This evil has not been created by God. The existence of evil is due to man's defiance of God's will. God is the Lord. He saves the world from evil and sin God shows the path of salvation.

3.2 God is loving

God's love for its creatures is universal in its spread. He does not differentiate between persons. He does not love some for their virtue and hate others for their vices. His love for all being is because they are there as persons. Romans (8 : 38) clearly states—"For I am certain that nothing can separate us from his love, neither death nor life, neither angels nor other heavenly rulers or powers, neither present nor the future, neither the world above nor the world below, there is nothing in all certain that will ever be able to separate us from the love of God. Matti (6 : 30) says that

'God loves one and all. It was his love for his creatures that he gave his most loved son to this world.'

Similarly Yohan (3:16) clearly says that God sent his only son in the world so that the believers could enjoy eternal good life and never suffer the pain of death.'

3.3 God is supreme and omnipresent

God is the supreme lord of all beings and all things. This however does not mean that there is no evil in the world. God is omnipotent and has created the world with sufficient freedom in it. When due to this freedom provided or created by God man defies God, the evil occurs. When Christianity says that God is supreme and all powerful, it also means that the freedom in the world is also not beyond his control. It is believed in Christianity that ultimately God alone shall end all evil and sin and redeem mankind.

3.4 Trinity of God

God is one and perfect. Everything is the creation of God, all creation is God himself. God is the unity in which all and every thing is subsumed. One God is understood as three. There is concept of trinity in Christianity. Yakoob Masih in his book 'A Comparative Study of Religion' has put this concept of trinity as—"There are three things, namely, God the Father, God the Son and God the Holy Ghost. Christian theologians in the west have held that these are three persons in one.

But according to Raja Ram Mohan Roy, the founder of the 'Brahma Samaj' it is a grave mistake to consider the father, the son and the Holy Ghost as one as in real sense. God is one only, Jesus is that messenger who brought the God's word to man and showed to mankind the path to God. Holy Ghost is that power of God which pervades the world. God this way is both immanent and transcendent. Kehav Chandra Sen founder of Prathana Samaj, considers God as *sat-cita-anand* i.e. truth -consciousness-biss together.

3.5 Jesus, the son of God or God's Incarnation

Jesus, the son of God has come into this world. God has sent him in the world. He has taken birth from a womb of a human mother. God himself has descended on earth in the form of Jesus. As a human being he underwent all through which a common human being has to face. The crucifixion of Jesus was not his end. His resurrection is the triumph of goodness in space time limitations. The crucifixion of Jesus symbolizes only temporary dominance of evil over good. The resurrection of Jesus is on the other hand the conclusive victory of good over evil. This way according to Christian faith God is infinite, eternal, self-existent and real. It has been rightly remarked that—

"Thus God is conceived as the infinite, eternal, uncreated, personal reality, which has created all that exists other than himself, and who has revealed himself to his human creatures as holy and loving. Jesus never claimed himself to be God. He preached his oneness with God and said of himself that he was the son of God."

4.0 The Concept of World

According to Christianity God has created the world out of nothing. He does not need anything to create world from or with its help. The world has been created out of nihil—'creates ex nihilo'. This means that God does not need anything as the material to create world from.

There is also not any kind of purpose or desire of God to be fulfilled through creation of the world. All things in the world are created by man for satisfaction of some desire or for some purpose, but God is not finite and imperfect like humans. God is perfect and thus has no desire or purpose unfulfilled. He rather does not have any desire or purpose. To have these is to be imperfect like humans. God has created the world out of sheer love.

Holy Bible says that:

' 1. God first of all created the sky (heaven), 2. Next he created earth and water, 3. Plant kingdom was the next of his creations, 4. Next came the Sun and the Moon, 5. Next to come were the creatures of water and earth, 6. And last but not the least of his creations was man. Man has been made as the most developed of living things and has been awarded authority over rest of the creations.'

It is clearly stated in Bible (Gen 1.26)—"The world is there for the sake of living beings and above all for men who have dominion over all things." Romans (1.20) reads—

"Ever since God created the world, his invisible qualities, both his eternal power and divine nature, have been clearly seen; they are perceived in things that God has made."

Regarding the creation of the world "Bible states that the world has been created by God and God takes care of what he has created. Not even a sparrow falls to the ground without the Father's will. (Matt. 5 : 2, Luke, 12 : 25) and God was happy with his creation (Gen 1 : 31)". Bible says that sin is not the account, but the condition of evil. Man is sinister by nature and hence he commits evil. This sinister nature of man has estranged him from God. It has been stated that—"The Bible teaches that sin is not a list or category of deeds, attitudes, but rather a condition. Man is by nature a sinner, therefore, he commits actions which are sinful (John 1 : 8-10)".

In the universe there is sin, darkness and evil and therefore the universe is imperfect. God on the other hand is perfect and sinless. Essentially the world is not different from God but its evil and sin bring about a difference between God and his creation. The world is full of desires and passions which are often biased and vulgar. Man erroneously runs for satisfaction of such desires and is further removed from God. Christianity emphasizes renunciation of such desires. It has been stated that—"Do not store up riches for yourselves here on earth, where moths and rusts destroy and robbers break in and steal. Instead, store up riches for yourselves in heaven, where moths and rust cannot destroy. (Matt 6 : 19)"

Thus it can be said that man is in the centre of universe, he is God's finest creation and every atom has been created by God.

5.0 The Problem of Evil

Just as there is no significance of pleasure without pain so is good insignificant without evil. There are several kinds of evil according to Christianity :

1. Intellectual (Natural) Evil,
2. Metaphysical Evil,
3. Social Evil,
4. Moral Evil,
5. Aesthetic Evil.

The evils prevalent in nature or caused by nature are called natural evils e.g. flood, drought, earthquake, thunder etc. Nescience, ignorance etc. are intellectual evils. No creation is perfect, all things created are imperfect, and this is metaphysical evil. Untouchability, exploitation, poverty etc. are examples of social evil. Sin, violence, stealing, robbery, over accumulation etc. are moral evils. Deformity, malignance, etc. are aesthetic evils. Of these five kinds of evil, natural evil and moral evil have been emphasized more than the rest.

Question that arises now is that where from does the evil come into the world created by perfect, loving and omnipotent God? The Christian response to this problem is that evil is the unwelcome product of freedom awarded to man by God. Precisely evil is the misuse of human freedom of will. This misuse is the cause of evil, hence man himself is the cause of evil in the world. Man's undue tempering with or the abuse of nature, society, morality, substance and beauty generated or effected five kinds of evil.

According to Christianity evil is also one of the grounds of development. The way gold is purified by being heated so is human being made to understand good and morality by being put to suffering of evil. To be able to suffer is a great virtue according to Christianity, Jesus himself exemplified this virtue by accepting his own crucifixion for the cause of humanity. St. John (9 : 3) mentions an incidence that— "Pain at times is for the manifestation of the glory of God. This is illustrated in the case of man born blind, whom Jesus healed. This disciple asked Jesus, "Why was this man born blind? Is it due to his sin or his parents that he was born blind?" Jesus replied, "Neither he nor his parents sinned. But he was born blind so that, the power of God be manifest."

Same idea has been presented by Yakoob Masih in his book "A Comparative Study of Religions". He, in the conclusion says—"Thus suffering is not an evil for a Christian. It is the means by which he participates in the kingdom of God by storing the suffering of the cross."

Though evil is real and also necessary according to the Christian faith, yet Christianity speaks of the liberation from evil or removal of sin. Now the question is how can man be free of evil? The response offered by the Bible is—it is possible by grace of God. Without grace of the loving father removal of evil is not possible. Man can obtain this grace of God by his love for God, total submission and selfless service to society. Thus we see that there is sufficient indication in Christianity towards the means of overcoming or removal of evil.

6.0 Path of Salvation

According to Christianity the aim of an individual is to attain personal immortality. Personal immortality leads to personal liberation but does not result in attainment of God. This notion of liberation and immortality is different from Advait Vedantic notion of liberation where the self becomes one with the Brahman. In Christian understanding the notion of liberation of man does not result in attaining God or the ultimate. He is ever distinct from God. For liberation the grace of God is necessary, without God's grace liberation or salvation is impossible and inconceivable according to Christianity.

To obtain the grace of God, the things most essential for personal salvation total belief, loyalty, surrender and love for God are essential. Besides God, a Christian should believe in Jesus Christ also

because Jesus is the saviour of man kind. Jesus has himself said—"I and the father are one (John 10 : 30)". He has further said without me no one can reach near God. (John) clearly states this as—"Let not your heart be troubled. You are trusting God, now trust me. There are many homes up there where my father lives and I am going to prepare them for your coming. When everything is ready, then I will come and get you, so that you can always be with me where I am...if this were not so, I would tell you plainly" i.e. if you have full faith in me I will definitely lead you to liberation.

This shows that Christianity demands firm belief not only in God, but also in his son Jesus. This belief and devotion is the way to salvation. Besides this kind of belief and devotion one is required also to be pure hearted and justful and kind—'Spirit produces love, joy, peace, patience, kindness, goodness, faithfulness, humanity and self control. (Gal 5 : 23)

Thus for salvation there is clear emphasis on devotion, but there is difference of opinion regarding action or karma. Some hold that karma is not necessary for salvation. Such people hold that there is prominence of the devotion and grace of God in Christianity. While there are some who hold that action of Karma has not been totally neglected in Christianity. Such people think in line with Jacob (2: 17) that even belief without action is dead. Thus one should act always well. Thus it can be concluded that the dominant notion regarding salvation of man is that of devotion and grace of God, yet the importance of action or karma has also not been totally neglected.

7.0 Ethics

The most revered teachings of Jesus for Christians are the ethical principles known as the 'sermons on the mount'. According to Prof. Mitra—"This forms the brightest jewel in the crown of brilliant moral teachings of Jesus." The 'Sermons on the Mount' are :

Blessed are those who have espoused faith, they shall attain to the kingdom of God.

Blessed are those who are humble, because they shall conquer the earth.

Blessed are those who are kind, they shall receive the grace of God.

Blessed are those whose soul is pure, they shall see the God.

Blessed are those who propagate peace, they shall be called sons of God.

Blessed are those who have hunger and thirst of faith, they shall be served by God.

Blessed are those who suffer for faith, they shall rule the heaven.

Blessed are those who always forgive others.

Blessed are those who are contented always.

Blessed are those who are weak but struggle for their existence.

Christianity has reformed many of the Jewish ethical ideas. Earlier moral corruption was condemned, but Jesus says clearly and at length that moral corruption is a sin. He who looks upon another woman with a sinful and a lustful eye, has actually become a sinner. Penance is necessary for absolution from sin. It is said that if our left eye is a sinner, remove that eye so that you may go to heaven with one eye, rather than going to hell with both eyes. The same can be said of your hands—Matti (5: 30).

Earlier it was said do not kill anyone because he who kills is a sinner, but now I say even he who angers upon his brother, is too a sinner in the eyes of God. He who speaks ill is a bigger sinner.

Earlier it was said that rule is eye for eye and tooth for tooth, but now I say never do evil for evil. If some one slaps on your left offer him your right as well. If some one sues you, give away to him more than he wants. This emphasizes the notion of forgiveness in Christianity.

Earlier it was said that love your own brothers, but now I say love all human beings as your brothers. You must love them also who believe you to be their enemy. All humans are children of same God. All are brothers. It has been said—"Love your enemies, bless them that curse you, do good to them

that hate you." Matti (5: 43-48) says that you must love your enemies for God does provide equal sun and rain to all. Even at the cross Jesus first of all prayed for those who put him on it.

Jesus propounded the virtue of introspection. He said that one must not see the vices of others but oneself. Instead of telling others one must first try to learn of his own vices.

Ascetism is also held as a virtue. Jesus is believed to have said, leave your father and mother and come with me. He said if you discover the kingdom of God for yourself God shall take care of all your needs. (Matti 19 : 29) states that all who shall leave their homes, brothers, sisters, parents and children, property and land for God, shall get hundred times of what they leave. Without renouncing everything no one can become my disciple (luke 14: 39).

In Christianity, there are some more beliefs related to morality:

Always be aware, let your conscience never slumber.

Offer alms to the needy.

God wants believers to love him and love thy neighbours. (Matti 22 : 37)

Serve the down trodden and suffering.

Charity has special place in Christian values. One should open heartedly practise charity to the fuller of one's capacity. Further this is emphasized that charity should be done not for popularity but for the cause of needy and suffering. The charity by right hand should not become known to left hand. (Matti 6: 2-4).

It is no wonder that the self sacrifice and High moral and social values have made Christianity the most wide spread religion of the world.

8.0 Jain Religion

Jainism is a philosophy of spiritualism. It has a unique and important place amongst systems of Indian philosophy. The huge and strong edifice of Jainism stands on the notions and belief in non-violence in conduct, *Syādāvāda* or relativism in speech or view, non accumulation of wealth socially. Jainism is philosophy of life. It does not preach merely the pursuance of bodily pleasures but more importantly emphasizes the cultivation of moral, ethical and spiritual values in life.

The word Jain is derived from the root '*Jina*' which means to conquer. He who conquers himself i.e. his desires is '*Jina*'. Jin is not an incarnation of God but he who obtains total control over his *kāma*, *krodha*, *mada*, *matsara*, *lobha*, *moha-māya*, etc., is the real conqueror. Religion is the foundation of life. Jain metaphysicians hold that *dharma* is the essential nature of things. There is nothing in the world that has no essential characteristic, but it is only the *jivāt māā* that has conduct as essential *dharma*. Thus it is clear that *dharma* (religion) is the faculty of *ātmā* or soul. The pure conduct of the soul is *dharma*. This pure conduct is natural to *ātmā*, Jainism preaches life of detachment and advocates a balanced life of restrained conduct. Individual effort is an ideal in Jainism. The collective effort of society is the practical aspect of Jain religion. The Jain religion hinges on the basic pillar of non-violence. The distinguishing features of Jainism are *anekānta* (poly-ended) and *syādavāda* (conditional dilectic).

Jain method of meditation or concentration emphasizes *Tyāga* and *Tapa*, yet these have to be necessarily based on *Jina*. There is no meaning and significance of *Tyāga* and *Tapa* that are devoid of *Jñāna*. Thus the chief objective of *Tapa* is the realization that soul and body are not one but different from each other. Body is matter and unconscious where as soul is non physical and conscious. Body is temporal where as soul is eternal. The Jain meditation aims at realization of this distinction of body, and soul. This realization is essential for attainment of ultimate and absolute bliss.

According to Jainism the world is eternal with ever existent possibility of development. The world is not creation of any God, but it is eternal. The combination of *Jiva* and *Ajiva* constitute the world and

āśrava (influx) and *bandha* (bondage) are the cause of it. *Sanvara* and *Nirjarā* are the means to liberation. Besides these seven basic elements, the elements of merit and demerit constitute the nine objects/entities. Liberation from body and the world is the natural state of *Jiva*. Jainism is all accommodating and liberal philosophy and tries to attain a golden mean and synthesis between all extreme views—philosophical as well as others. It is held—

*"Na me pakṣapāto vire, na dveṣah kapiladisū|
yuktimad vacana yasya tasya kārya parigraha||"*

This means that I neither have any bias for Mahavira nor against Kapila; I accept only the right views. It is indeed true that to be rational is to be unbiased (i.e. not self centred) and one can see this in Jainism. Very precisely it can be said that from the stand point of philosophy, religion, metaphysics, knowledge, conduct and morality etc., Jainism is logical and useful.

9.0 Comparison of Jain Religion with Christianity

9.1 Ancient : Jainism is very ancient as per the tradition and belief. It has a long chain of twenty four tirthankaras of which the founder of Jain religion Rishabhdeva is the first and its 23rd tirthankara Pārśvanātha's existence is dated as 3000 years old. Historically also Jain religion is much older than Christianity as it was very popular in 600 B.C. i.e. the 600 years before the birth of Christ, the propounder of Christianity. Christianity is only 2000 years old whereas Jain religion is at least 2600 years old.

9.2 Basic Texts : The basic and the principal text of Christianity is Holy Bible. There are two parts of bible in the form of Old-testament and New-testament. Both Christians and Jews have faith in Old - testament but New-testament is holy text only for Christians. *Āgamas* are considered to be the basic and principal texts of Jain religion and philosophy. *Āgamas* contain the words of Mahāvira. There are many *Āgamas* whereas Bible is only one. Both religions consider their texts to be holy and authentic.

9.3 Creation and God : According to Christianity God is omnipotent. He creates everything. There is nothing except God that is eternal. God is in the world and also beyond it. He is the creator of the world, he is the material as well as the efficient cause of the world. He creates world not due to some purpose but due to love. God is one and everything. Yakoub Masih in his book 'A Comparative Study of Religion' says, "God is one and only God. He is the creator, sustainer and the final judge of all things." It is said, "God is found by men who seek him and the gate of heavens is opened if they knock at it." Contrary to this Christian belief, Jainism holds, "*śūdra dravyātmako lokah*" i.e. the world is constituted by six substances. This world is beginningless and endless i.e. the world is eternal and not a creation by God. There is no God but there perfect souls like God are there. To the question of body and senses of God, Jainism answers in negative. Thus Jainism does not believe in any God and holds that this world cannot be creation of any God since no such God exists.

9.4 Evil : Both religions agree that evil exists. Regarding the existence and explanation of evil there are two views in Christianity. According to the first view God has not created evil. His perfection cannot create evil. Man's misuse of his freedom and other faculties has led to prevalence of evil in this world. According to second view God creates everything. He is omnipotent and he has created evil so that man may be able to realize the value and significance of good. Evil is necessary for moral growth.

Jainism on the other hand does not agree with both these Christian explanations of evil. According to Jainism the evil is the result of necessary operation of law of karma. The evil occurs due to wrong karmas performed by agent and its occurrence becomes inevitable due to rigid law of karma. More the soul is bonded due to karma, more the evil grows. Man's right and moral actions can break the bondage and as a consequence reduce or even remove evil. According to Christianity evil can be avoided by faith and devotion to God. According to Jainism evil can be overcome by self efforts (*puruṣārthas*).

9.5 Liberation : According to Christian belief the way to salvation is belief and faith in God and Jesus Christ. Jainism does not prescribe faith in God or any person as means of liberation. It, on the contrary holds that one should be true to his own self. One must follow the essential nature of soul for liberation. It is clearly stated in SamādhiŚātak (31) that—

*"yah parmātamā sa evāāsaharṇ yosahrṇ sa paramstatah|
ahmeva mayopāsyo nānyah kiṣciditi śtithih||"*

This means that I am the supreme self and the supreme self is me. Thus I must believe and devote in myself. Tattvārthasūtra clearly mentions that the way to liberation is right faith, right knowledge and right conduct. The Jain teachers preach that faith alone can not lead to liberation; it only initiates man on the path of liberation. Faith leads to right knowledge and right knowledge must lead to right conduct and the ultimate result of all these three is liberation.

9.6 Morality and Ethics

There are many similarities in the two religions with reference to their ethical stand point. These similarities are as follows—

Forgiveness is emphasized in both the religions. Jesus set an example of forgiving even the sinners by praying for those who put him on the cross. In the same way the afflictions of Candkauśika and Sangamdeva on Mahāvira are well known in Jainism. The Jain dictum "*Kṣamāāvīrasya bhūṣaṇam*" i.e. to forgive is the grace of the brave is very famous. Jains also observe '*kṣamāpanāparva*'. On this day people plead guilty for wrongs done intentionally or unintentionally throughout the year. They also forgive in return.

Penance is also equally significant in both the religions. In bible, there is a mention of two dacoits who after successful dacity came near Jesus, one is proud of his act, the other one is guilty of the same. Jesus awards heaven to the guilty one. In the same way Jain literature stores a story of two brothers one of whom in the temple thinks of the pleasure his brother is having at the brothel while the one at the brothel is in remorse and thinks of the value of being in the temple. The *pratikramaṇa* in Jainism is same as penance.

Both religions believe in '*kriyāmāṇakṛita*' in their own way. Christians say that a lustful eye on other woman is as much a sin as violation of physical sexual morality. In the same way evil in mind is as grave as evil in deeds according to Jainism. Thus according to both the religions not only the wrong or immoral actions but also the immoral thoughts are equally condemnable.

Both religions preach that one must try to befriend the foes. Jesus says he who is our enemy, who abuses and touches us, who opposes and hates us, should be forgiven and befriended and loved. In the same way Jainism preaches "*mitti me savvabhuyesu*" i.e. we must befriend entire humanity. The preaching of Mahāvira is much deeper than that of Jesus, for he says that do not consider anyone to be your enemy at all. Treat all like your friends.

Not only killing but even saying harsh words to others is also strictly prohibited by both the religions. Jesus says that to abuse anyone is to obtain hell and loose heaven. According to Jainism harsh words to others are violence in speech.

According to Jainism '*Aparigraho parmōdharmah*'. Ācārya Mahaprajña says that if this vow of *aparigraha* is followed strictly by mind, speech and body then rest of the vows shall be automatically observed. Christianity goes to the extent of maintaining that rich cannot go to heaven.

There are two views regarding Idol worship in both the religions. The temple worship streams of Jainism preaches idol worship but the Sthanakvāsi and the Terāpanthi sects rigidly oppose idol

worship. In the same way Catholic Christians observe idol worship where as the protestants reject it.

According to Jainism ascetism is important for realization of higher ends. The attachment with object, people and the world is considered an obstacle in the path of liberation. Christianity also preaches a kind of ascetism. Jesus said to his followers that leave your parents, loved ones, and come with me.

10.0 Conclusion

We can conclude that there are many similar ethical principles in both the religions but with regard to conduct the distinction found in Jainism in the form of *śramanācāra* and *śrāvakācāra*, is not to be found in the Christianity. Christianity emphasizes love, forgiveness and service matti (22: 34) and Jainism emphasizes non-violence, patience and *samata*. Thus both the religions preach high moral conduct.

Questions

Essay Type :

Present a comparative analysis of Jain religion and Christianity with reference to their concept of God, world and ethics.

Short Answer Type:

Analyze Christian Ethics.

Mention Christian concept of God.

Objective Type:

Name the basic text of Christianity.

What are Jain basic text called?

Which tradition of Jainism accepts idol worship?

Which tradition of Christianity accepts idol worship?

What is the chief means of salvation according to Christianity?

What is the path of liberation according to Jainism?

How many kinds of evil are there according to Christianity?

What is most essential in Jain theory of conduct?

What is most essential in Christian theory of conduct.

Whether the world is beginningless or it is a creation according to Christianity?

Answer to Objective Type :

1. Bible, 2. Āgam, 3. Temple Followers, 4. Catholics, 5. Faith In God, 6. Right Faith, Right Knowledge an Right Conduct, 7. Five, 8. Ahimsa (non-violence), 9. Love, 10. Created.

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Unit-3, Lesson-12 :

Jain Religion and Islam

- 1.0 Introduction
 - 2.0 Objective
 - 3.0 Islam
 - 4.0 Concept of God
 - 5.0 Islamic Religious Duties
 - 6.0 Ethics
 - 7.0 Comparison of Jain Religion with Islam
 - 8.0 Conclusion
- Questions
References

1.0 Introduction

Originating in sixth century A.D., Islam is relatively a new religion in historical religions of the world. Only Sikhism of India, promoted by Guru Nanaka is newer than Islam. Islam has spread to all those Arabian countries which are predominantly Muslim countries. Robert E. Hume in his book 'The Worlds Living Religions' has estimated the population of follower of Islam to be more than 40 crores.

2.0 Objective

Our objective in this chapter to compare the chief concepts of Islam with similar concepts found in Jain religion.

3.0 Meaning of Islam

'Islam' is an Arabic word, which means to take refuge or submission. This tells that this religion preaches self surrender to God; Yakoob Masih presents this meaning of Islam in his book 'A Comparative Study of Religion' as—

"Islam means surrendering one's will to the will of God through out ones life. It means complete obedience to the laws of God as they have been revealed in Quoran. As such Islam includes faith, action and the realization of the divine end for man."

Islam means peace also '*Aslām O ālekum*' salutation i.e. may peace be onto you, conveys this. Thus Islam means to surrender or submit and peace. These are also the ends to be pursued in Islam.

3.1 Conditions of Origin of Islam

The socio-political, cultural and religions conditions of the Arab were very bad at the time of birth of Mohammad, the founder of Islam. Various kinds of evils and immoral practices such as human sacrifice, drinking, sexual abuse, ill treatment of women (sexual included) even by sons after the death of their father, killing the defenseless and unaware, burning alive, etc. were prevalent in the society. Precisely there were no moral and spiritual codes for tribal Arabs of that time. According to Islamic belief, Mohammad was sent on earth by God (*Allāh*) as a prophet to put an end to such immorality and evil in the society. Thus Islam is a religion based on the teachings of Mohammad in the same was as Christianity is based on

the teaching of Jesus. The history of Islam is a testimony to the fact that religion can totally change the character and beliefs of mankind.

3.2 Life Sketch of Prophet Mohammad

Mohammad was born in 570 A.D. in Mecca. His father's name was 'Abdullah' and his mother's 'Āmnā'. His father had died before his birth and mother died when he was six years old. Thus Mohammad was deprived of parental love. Grand father 'Abdul Mattlab' took charge of bringing up Mohammad but he also passed away when Mohammad was only eight years of age. The entire responsibility of Mohammad now fell on his uncle 'AbuTalib', who brought him up with love and care.

Mohammad was a genius by birth. He was illiterate but could remember all what he saw and listened. His circumstances have made him emotionally very sensitive towards the feeble and deprived. He was honest, dutiful and pure minded man. By his uncle's influence he came in service of a rich widow 'Khadijah' of 'Qurais' tribe. On a challenging business trip, he was once sent to Seriya when he was 25 years old. Mohammad executed his job so well that Khadijah was highly impressed with his honesty and dedication for duty. The widow, forty years of age proposed her marriage with Mohammad and they were married to each other. After marrying Khadijah, Mohammad became a reputed noble of Arab and their marriage was a happy one.

3.3 The experience of Divine Message

Since his childhood, Mohammad was a lonely person who preferred solitude. J. Bahm in his book 'The World's Living Religions' writes—"After marriage to a rich widow, he found time to pursue his thoughts in earnest, in a cave of mount 'Hera', outside the city of Mecca. Here the archangel Gabriel, a messenger from God, appeared to him to recite." At the age of forty he received God's message 'Recite thou, in the name of the Lord who created'. Gabriel was the God's messenger who brought this message to Mohammad. Mohammad's prophet hood begins with receiving of this message. Khadijah his wife and Ali Amar Abubakar were the first of the converts to this new religion called Islam. The divine message of God was recited to people from holy Quoran. The Meccan priests and the pilgrims who had come there were ordered to renounce polytheism and idol worship and accept monotheism. They were preached that Allah was the only God.

The Arabs of that time were not prepared to accept monotheism of Mohammad and give up their tradition of idol worship. Mohammad was vehemently and violently opposed. He was insulted, humiliated and attempts on his life were made. He and his followers were put to inhuman torcher and hardships. After the death of wife Khadijah and uncle AbuTalib the adversary became more violent. Mohammad fled to Madina. People there asked him as to what he wanted to teach and Mohammad replied—I wish to teach you faith in God. All prophets are the true communicators of God's will. I don't want you to consider me the God. I want you to love and be merryful to poor and feeble. I want you to be chaste by thoughts and character.

People of Madina were very impressed by such views of Mohammad and a large number of them became his followers, but the Kurais opposition did not stop. To defend himself Mohammad erected an army of his own with which he silenced his adversaries first within Madina and then marched to Mecca to liquidate opposition there. The fall of Mecca to Mohammad's army of Islam marked the beginning of fast spread of Islam in entire Arab world. After accomplishing the task of establishing Islam, Mohammad passed away at the age of sixty three.

3.4 'Quoran'—the Holy Text of Islam

Quoran is the basic holy text of Islam. This contains God's commandments and the words of God, brought to Mohammad by various angels. The entire Quoran did not descend at once, instead it came in

parts on different occasions from his age of 40 yrs to 63 yrs. Ram Nath Sharma in his book 'Philosophy of Religion' writes—"The Quoran was read out to Mohammad by Gabriel at the direction of *Allāh*, and it was left to Mohammad to give it the form it has at present. All that Mohammad pronounced in a state of trance or meditation was written on pieces of leather or bark of trees, a process that continued for twenty three years."

Thus Mohammad only received the message of God and hence he can not be considered to be the author of Quoran. After his death his follower AbuBakar compiled the Quoran in 114 chapters called '*Surās*', 90 of these chapters were compiled in Mecca and remaining 24 in Madina.

3.5 Sects of Islam

Since there was no surviving son of Mohammad at the time of his death, he did not appoint his heir. Under such a situation struggle for position of Khalipha was obvious. The followers of Mohammad declared Abubakar as the heir and the first Khalipha of Muslims. After Abubakar, Omar was declared Khalipha. At the time of appointment of sixth Khalipha the situation became very complex. Many Muslims declared Imam Hussain, the son of Mohammad's daughter as Khalipha against the nominated one. Hussain was however, killed treacherously on his way to capital, at the place called 'Karbala'. The Shia sect of Muslims since then observes his martyrdom as Muhorram. This division of Muslim, into Shia and Sunni sects took place with the killing of Hussain. Hussain's followers have come to be known as Shias and that of the Khalipha are known as Sunnis. Both Sunnis as well as the Shias have faith in Quoran and Prophet Mohammad of which Sunnis are considered to be Orthodox and conservative who do not accept change in interpretation of religion. Shias on the contrary are considered to be relatively liberal and progressive. The difference between the Shia and the Sunni sects of Muslims has been highlighted by J. Bahm in his book 'The World's Living Religions' as—"The Sunnites, so named because they accept as authoritative the sunna or the traditions embodied in the Hadith are regarded as the more orthodox or conservative branch and have the largest number of followers. They consider their leaders as mere men who devote themselves perhaps more than others to doing good deeds. The Shiites, who claim to be the true legitimists, behind their leaders or Imams, to be divinely inspired, thereby, embodying both authority and wisdom needed to deal with new issues as they arose. Shiites have proved more adaptable and paliable in the face of changing circumstances, hence they commonly act in ways that introduce new precedents."

4.0 The concept of God in Islam

God is central concept in Islam, as Islam means complete surrender to the will of God. Mohammad had preached monotheism and he taught that there was only one God and no God other than *Allāh*. He is the creator of earth and heaven. He is eternal and infinite. This teaching of Quoran has been put by A.R. Mahapatra in his book 'Philosophy of Religion' as:

"Islam means surrender to the will of God. Mohammed preached the unity and majesty of one God (*Allāh*). There is no other God but the Lord *Allāh*. He is the creator of heaven and earth. He is the absolute, eternal, infinite God."

So many *āyats* of Quoran emphasize this nature and character of the God *Allāh*. All such *aayats* imply—God is one, majestic, creator and sustainer of every thing, God shows the right path of virtue and morality, he bestows blessings and peace, he is self caused and eternal, he is formless and bodyless, he is thus transcendental substance experienciabile by good ones in another world, he is absolute intelligence and conscious and has created man and life, there is none worthy of worship other than him, he is the guardian of the faithful.

In line with the *aayats* of the holy Quoran, Dr. Abdul Haq Ansari explains the nature of God as—Allah means worship, love and submission. He is the Lord of the world and answers the prayers, saves from evil and fulfills needs, he is the creator of entire universe and the world. He is one and self existent.

According to Islam there is a difference between the creator and the created. Nothing created can equal the greatness of creator Allah. Everything created is dependent on God. God alone is the creator and regulator.

According to Quoran there are many adjectives used for God. He is *Al-vadud* (loving), *Alradoof* (merciful), *Al-hadi* (shows right path), *Almomin* (protector), *Al-salam* (bestows peace), etc. He is both *Al-rehman* and *Al-raheem*. He rewards the good and the believers and punishes the sinners. In Quoran he is also named as *Al-kabir* (great), *Al-Jameel* (graceful), *Al-majid* (majestic), *Al-Jabbar* (beyond reach), *Al-Quadus* (supremely pure) and *Al-azim* (divine).

According to Islam God is not manifest in created things either living or non-living. God is not a finite incarnation. The creator can never become its own creation. He is known or grasped by his words or speech. His words are brought to humans by messengers (angles) or are directly imprinted on human consciousness. Quoran clearly states that no human can have direct perception of God's voice. God communicates only through the messengers or the prophets. The God according to Mohammad is one and Islam rejects the Christian concept of trinity. There is no substance other than God. Quoran discusses seven qualities of Allah. viz: 1. *Hayat* (life), 2. *ilm* (knowledge), 3. *kadra* (power), 4. *irada* (will), 5. *Samma* (listening), 6. *Bashar* (vision), 7. and *Kalam* (words or speech).

Life: Life is God's quality. He does not have opposite quality therefore God cannot die. He is ever living and eternal. He is essential and necessary. He does not exist by chance.

Knowledge: He is the knower of the past, present and future. He knows the entire universe, from below the earth to the heavens above. He knows every mind and heart. There is no mystery for him.

Power: He is omnipotent. He can make the dead alive. Nothing is impossible for his potential. Quoran says on the day of justice all dead shall be presented before God and he shall reward or punish all in accordance of their deeds, for he has the fair account of all man's deeds. (58: 6)

Will: God has infinite will; he can do any and every thing. He does not wish to pursue any end, for there is no unfulfilled need of God. God is complete and perfect.

Hearing (*Samma*): God has no ears or body parts as humans or other creatures have, yet he can listen or hear the inner voice of hearts, he knows all without being told. There is no voice that does not reach him.

Seeing (*Basar*): God sees everything. He sees the past, present and the future. He has no eyes like men, yet nothing is hidden from him. Nothing and no one can see him but he can see everything and all.

Speaking (*Kalam*): God has neither mouth nor tongue as humans and other creatures have; yet he speaks. His speech comes in the forms of commands, injunctions promises etc. He speaks directly to angels, messengers and prophets. Quoran is his words brought to humans through the agency of angels. He spoke to Gabriel, he also spoke to Mohammad just before Mohammads rise to heaven.

J.P. Sood in 'Religions of India' writes about the qualities of God as 'Allah is the source of life (*Haiyat*), Knowledge (*Ilm*), Power (*Qudrat*), Will (*Iradah*), Hearing (*Sammah*), Seeing (*Basar*) and Speaking (*Kalam*). As life he is the source of everything living in the world and eternal. As knowledge, he is omniscient or knower of everything, as power, he is the creator of everything in the world, including heaven and earth, as will, he determines everything that takes place in the world; as *Samma*, he hears and sees everything without having eyes. As *Kalam*, he speaks though he has no tongue. He has several other attributes also (p. 336)."

Imam Gazali says of the attributes of God—that we see that God is the only creator of all things; he regulates all things and events. All that occurs, visible or invisible, small or large, little or vast, good or evil, gain or loss, beliefs or disbelief, knowledge or ignorance, success or failure, expansion or contraction,

compliance or dissidence, occurs with and due to the will of God. He alone is the true companion and all merciful. Entire universe, all humans, *jinnas*, angels and satans even together, can not bring about the minutest, change that is not acceptable to God.

4.1 God, World and Man

God is the creator of the world and the world is his creation. He has created the world according to his will. Since God is holy and merciful the created world is also good. It has been said—"*Allāh* is the creator, maintainer and dissolver of the world. He is omnipotent, omniscient, absolute. He is eternal and yet dynamic. He is unchangeable and yet compassionate and merciful. Being the cause of causes, he is immanent as well transcendent."

Islam unlike Christian belief does not consider God to be father and man his son. God and man are not in father-son relationship. Here in Islam God is the Lord and man is his servant. God is the guardian and he loves humans. His love is greater than that of mother or parents. Man can secure the love of God through devotion and complete surrender. In order to obtain God's grace, men must subside their ego and respect the almighty God. Besides this, 'Nemaz' or prayer is the means to reach near to God. Thus Nemaz and self-surrender or submission are the two means of getting close to God.

Other conclusion besides God's omnipotence can be summarized as:

There is but one God and Mohammad is his Prophet.

God is the creator of world, heaven and hell.

God created world out of nothing or nihil. His omnipotence did not require anything to create world from.

God is not only the creator, but also the sustainer and dissolver of the world.

God is the supreme judge; on the day of judgement all souls are brought before him and he awards them justice according to their deeds in the world. The good and honest believers are gracefully rewarded the heavens where there is satisfaction and bliss. The sinners and disbelievers are sent to hell full of miseries and tortures. According to Islamic belief the dead are buried in grave where Michael the angel of death separates their soul from their body and places it in '*Bazrakh*'. These souls are brought to justice on the day of '*Kayamat*' or justice.

God is merciful and gracious and loving and likes the moral and honest beings. It has been said "He is the gracious, the merciful. He is the sovereign, holy one, the source of peace, the bestower of security, the protector, the mighty, the subduer, and the exalted. He is Allah, the creator, the maker, the fashioner and having so many attributes."

5.0 Religious Duties in Islam

Islam is not merely a theoretical religion; instead it emphasizes action and duty also. It is clearly held that no one can claim himself to be a Muslim merely by having theoretical knowledge of Quoran. Only he who believes in Islam, follows it in his speech and actions, and observes honestly the duties laid down by Islam, can claim himself to be a true Muslim. There are five basic religious duties in Islam. These are also called 'Five Pillars of Islam'. These duties are mentioned by Author Antony Macdonell in his book 'comparative religion' as—"Man's relations with Allah have five aspects in Islam: the recital of the creed; the observance of the five daily prayers, the fast in the month of Ramadan, the giving of the legal alms and the pilgrimage of Mecca. The creed of Islam is, as you probably all know, the expression of the belief that: there is no God but Allah, Mohammad is the apostle of Allah."

Thus the five pillars of Islam are:

Recitation of Creed.

- Prayer (*Nemāz*) 5 times a day.
- Alms Giving (*Zakāt*).
- Fasting during Ramadan (*Ramzān*).
- Pilgrimage to Mecca (*Haj*).

5.1 Recitation of Creed

There are certain basic tenets of every religion. The basic belief of Islam is expressed in one saying i.e. *La ilaha il Allah, Mohammad Al Rosool Allah*, which means that there is no God other than Allah and Mohammad is his apostle. Every Muslim must recite this at least once a day. This recitation with pure and pious mind expresses belief in God and the prophet.

5.2 Prayer (*Nemāz*)

Any Muslim who does not quite faithfully offer scheduled prayers is a sinner. Under normal circumstances one should offer namaz five times a day, under special circumstances the number can be reduced. The prayers are scheduled for before sunrise, in the noon and in the afternoon, after sunset, and before sleep. One must also perform *Vuzu* i.e. purification of body before each of these five prayers. The order of *Vuzu* is—

- Washing of the wrists.
- Washing mouth with water.
- Cleaning nostrils with water.
- Washing entire face.
- Washing hands up to the elbows.

If no water is available or one is unable to use water due to sickness, sand must be used in place of water and the process of '*taya mmukh*' must be followed. No intoxicated or impure person should take part in nemaz. The nemaz offered singularly is called 'ferd' and that offered collectively is called '*sunnat*'. *Namaz* can be offered in mosque or anywhere outside it. The collective prayers are offered specially on Fridays in the surrounding mosques. Thus the offering of nemaz infuses the feeling of collectivism and brotherhood. In nemaz God is prayed by recitation of various aayats of Quoran.

Yakkob Masih has stated the view of Dr. Iqbal in his book 'A Comparative study of Religion' as— "According to Dr. Iqbal, through prayers a worshiper enters into a wider and higher dimension of life by leaving aside the narrower concern of this mundane world. He enters into the higher existence of spiritual life by shunning the life of material pursuits. This is fact of life that by participating in group mind in a congregation, the mental and spiritual powers of each participant are heightened. So the creative powers of the worshiper get additional impetus in the pursuit of virtuous life."

5.3 Alms (*Zakāt* or *Khairāt*)

According to Islam, offering of Zakat is as important as offering of prayers. It is a duty of every Muslim to give as alms 2.5% of his income for the benefit and upliftment of the poor. It may be called a kind of tax. To receive Zakat is as much as right of the poor as much as it is the duty of the rich to give away zakat. Regarding the origin of the tradition of Zakat it is held that when the task of spread of Islam fell on the shoulders of the young men, many such young men laid down their life for the cause of religion. The responsibility of their families with no source of earning was to be borne with the money collected as Zakat. With the passage of time it became a religious rite. The Quoran tells of the importance of Zakat as—the upper hand is better than the lower hand; the upper hand bestows and the lower hand begs.

In this way alms are important in Islam with a view to removing economic disparity to an extent, and helping the poor.

5.4 Fasting (*Rozā*)

To fast all through the month of Ramzan is essential duty of every Muslim, but the sick, very old persons and pregnant woman are exempt from this duty. They only have to offer food to hungry and poor in its place. According to Islam there are three main reasons behind fasting:

- To Practice restraint of stomach and body.
- To control the senses and shun evil deeds.
- To have the feeling of detachment from the world and meditate on God.

There are various uses of fasting. By fasting man learns to be tolerant, sympathetic, self restrained and disciplined etc. Hunger generates sympathy with the hungry. Y. Masih, states the use and good of fasting as—

"Ramadan reminds the Muslims that their lives have to be tempered and disciplined by sacrifice and self-control. Ultimately a Muslim has to surrender his will to the divine will, so that in the end not he but God lives in him."

5.5 Pilgrimage (*Hajja*)

Though Islam condemns idol worship, yet there is provision and importance of pilgrimage in this religion. In fact it is necessary for every Muslim in normal circumstances to make pilgrimage at least once in his life. Every Muslim must make a pilgrimage to Mecca and kiss the stone at Kabah, a temple whose idols were broken and destroyed by Mohammad. Muslims set on a pilgrimage only after making penance for sins, repaying of debts and offering of namaz. At Mecca they take holy bath, put new or clean robe and go round Kaba seven times and kiss the main holy stone. It is maintained that—"Hajja is a call to all Muslims of the world. By the performance of *Hajja* at Mecca, the universal brotherhood of the Muslims is most palpably demonstrated. This also exemplifies Islamic equality of the rich and poor of the black and white, irrespective of any race. Hence, there can be no caste in Islam."

6.0 Ethics

According to Islam to follow the prescriptions and spirit of Quoran is ethical and the conduct contrary to or prescribed in Quoran is unethical or immoral. Prof. Khagendranath writes about Islamic virtue and vice and merit and demerit that—"To disobey the injunctions of Quoran is demerit and their compliance is merit or virtue." Quoran by virtue of being word of God is the supreme standard of morality. Dr. Harendra Sinha in his book 'Dharma Darshan Ki Rooprekha' has listed Quoranic values as purity, chastity, honesty, friendship, cleanliness, forgiveness, sympathy, justice, love, mercy, charity, humility, truth, modesty, gratitude, courage, patience and goodness. The vices are—bribery, pride, suicide, miserliness, anger, abuse, dishonesty and envy. Beside these, interest on money, gambling and drinking are also demerits.

N. Smart in his book 'The Religious Experience of Mankind' has highlighted the moral values in Quoran as—"The ethical principles of Islam are very much connected with the behaviour, conduct and the religious activities of a Muslim. The Quoran states that slaves should be treated humanely. It was a good for a master to free a slave. Three other Quoranic regulations deserve mention viz. prohibition of gambling, wine and pork. The Quoran said that in gambling and wine there was sin and pork was regarded as unclean."

Once Mohammad asked his disciples that whom did they consider powerful or mighty? Disciples replied that mighty was he who defeated his adversaries. Mohammad rejected this answer and taught that really powerful is he who defeats his sinner self, powerful is he who defeats his sinner self, controls his passions and anger. This shows that according to Islam Anger, Envy etc. are vices to abstain from.

Islam preaches the promotion of fraternity, friendship and gentle behaviour. In the words of A.R. Mahapatra:

"A Muslim must treat every other person as a brother with friendliness and generosity. It is a religion which gives high prominence to service. The good of humanity and service of man is the service of God. It is a religion of peace, tranquility and resignation to the will of God. What are required from a Muslim are a kind heart, sincere repentance, and sincere effort to practice truth, charity, renunciation and service and to avoid evil and sin."

In Islam there is sufficient emphasis on social ethics as well. Women are given equal right to wealth and property. Sons and daughters both have equal claim on the property of deceased parents. Islam allows polygamy and a man can legally have four wives. At the same time it is also said that if one cannot treat all his wives equally and generously then one must be contented with only one marriage. The Islamic justification for several marriages is that by this widows and their relatives may be able to over-come their misery and grief.

Quoran justifies extreme forms of punishment. In case of theft the culprit is to be penalized by ablation of hand. Quoran recommends the law of eye for eye and tooth for tooth. There is also a provision of flogging for sexual immorality.

Benevolence also has important place in Islamic ethics. The ruling is for the cleaning of body with water before every *namāz*. But if same water is required to save life of a person dieing of thirst, saving of life is to be preferred.

The Sufi sect of Islam emphasizes self-perfection. It lays emphasis on eradication of desires and on ascetism, penance and self-control through *tapa*. It is maintained here that true Jihad is to be fought within oneself. Since Islam is a God centric religion, it can be derived that its ethics is not absolute. According to Islam everything is creation of God and thus autonomy of ethics does not probably exist here.

7.0 Jainism and Islam

Jain religion enjoys an important place amongst the most ancient religions of India. Just as followers of Viṣṇu are known as Vaiṣṇavas, of Śiva the Śaivāits and of Buddha as the Buddhists; in the same way the followers of '*Jina*' are known as Jains. *Jina* is he who conquers his passions and senses i.e. one who has conquered attachment, and aversion. The unbiased detached great heroes are called *tirthankaras*. Rīṣabhadeva was the first, Pārśvanāth the twenty third and Vardhmāna Mahāvira was the twenty fourth and last *tirthankara*. Thus Jain religion emerges from a long chain of twenty four *tirthankaras*. Regarding rest of the *tirthankaras* history is silent, but the *tirthankaras* of Jainism have the same place in Jain religion as Jesus has in Christianity and Prophet Mohammad has in Islam. The significant difference is, there can be no second Jesus in Christianity and no second prophet as Mohammad in Islam; however there is no such limitation in Jainism. Anyone can become a *tirthankar* through his own efforts (*puruṣārtha*).

Jain religion is a religion of self perfection. Perfection of self is central to Jainism and *tirthankaras* as well as the sages have taught the means of self perfection. The analysis of the stages in perfection of the self in the form of '*guṇasthāna*' is unique and peculiar to Jainism. The theory of *jīva* is central to Jain metaphysics. Jain theory of means of knowledge and entire epistemology also resolves around its theory of soul. The ultimate i.e. perfect knowledge is also the complete knowledge and realization of the self. Jain Ethics is also obviously soul centered. All principles of conduct are the means to self realization. Thus it can be confidently concluded that Jain religion is a system of self-perfectionism. The meditation and contemplations of *tirthankaras*, *ganadhars*, *sruttakevalis* and *ācāryas* have kept this philosophical religion alive and prospering. It thus has a rich past, safe present and a promise of prosperous future.

The comparison of this one of the most ancient religions of India with the latest of historical world religion is thus quite contextual. Islam is approximately 1400 years old whereas Jain religion is very ancient. Mahavira existed 1200 years before Mohammad and there were twenty three *tirthankaras* preceding him. Thus Jain religion is very old as compared to Islam.

The basic and the principal text of Islam is only Quoran which has 114 chapters (*surās*) and approximately 10,000 *āyats*. It is believed that Gabriel brought entire Quoran to Mohammad in parts and Mohammad's heir AbuBakar got it scripted. The basic texts of Jain religion are *āgamas*. *Āgamas* are many. Jain literature has two forms viz. *Anga Praviṣṭa* and *anga bāhya*. The literature created by eleven *ganadhars* of Lord Mahāvira is called *Anga Praviṣṭa* and the number of *Anga-āgamas* is twelve in this category. The holy literature composed by *sthaviras* i.e. learned monks is called *anga-bāhya* comprising all literature other than *Anga Praviṣṭa*. Thus from the point of view of literature also Jainism is richer than Islam.

7.1 God

The central concept in Islam is that of God (*Allāh*). *Allāh* is the only God and source of everything. His power is infinite. Islam means surrender to the will of God.

With reference to differences it can be held that Islam is monotheistic where as Jainism is atheism with reference to God and metaphysically it upholds *anekāntavāda* or poly-ended or multifaceted reality. According to Islam there is only one God and no human can equal to God in any respect whereas according to Jainism, every soul (*jīva*) is endowed with the potential of becoming supreme self. This goes on to mean that every soul has potential to be Godlike according to Jain religion.

According to Islam God is the creator, sustainer and dissolver of the world, whereas according to Jainism there is no such God and the world is not the creation of any God. The world according to Jain belief and metaphysics is eternal and is composed of eternal substances. Eternal world does not require any creator. With God as creator of everything, Islam faces the difficulty of God being the creator also of injustice, immorality, evil and darkness. In Jain religion on the contrary the cause of injustice, evil and immorality is none other than agent's own actions (*karma*). *Ācārya* Kundkunda makes it clear in *Pancāstikāya* (*Gāthā* 128-30) that—

"*jo khalu saṁsārattho jīvo tanno dūbodi pariṇāmo pariṇāmādo kammaṁ kammādo hodi gadi so gadi gadi madhigadassa deho dehādo indiyāṇi jāyante tehiṁ divisaṇagrāhaṇam tanno durāgo va deso vā jāyati jivasseveṁ bhāvaṁ saṁsāra eakka vālamnai idi jīṇavarehiṁ aṇādi jīhāṇo saṇihaṇo vā*||"

This means that all *jīvas* of the world have attachment and aversion. This results in the bondage of karmas and due to karmas there are four kinds of births. By birth body is acquired and body has the senses, which intends towards objects and objects produce attachment and aversion. Thus in cycle of birth and death soul gains karmas and is repeatedly bonded. The process is beginningless. Thus karmas alone are the cause of good and evil in the world and not any God.

If God is taken to be the only cause, as in Islam, then there remains no scope for human responsibility. With reference to Islam, Yakoob Masih has written:

"Islam accepts that God reveals all that is moral or immoral. Hence for a Muslim no action is good or bad, as God wills it. In other words, morality depends on the will of God and his declaration. A thing is good because God wills it so and bad if he disapproves of it

The foregoing statement implies that all actions of man are pre-determined and he is not free and thus also not responsible for his deeds. Whereas in Jainism man has total freedom to act freely on his own. Thus there are following differences in the two religions with reference to God. ."

Islam preaches surrender or faith in God, Jain religion in 'Jin'.

In Islam there is worship of a person, though that person may be God. Jainism does not worship person(s) but attributes or qualities.

According to Islam, God and God alone is the creator, maintainer and the dissolver of the world. Jainism does not believe in such or any kind of God. World according to Jainism is eternal and does not require its creator.

Islam ascribes seven attributes viz. life, knowledge, power, will, hearing, seeing and speech, Jainism on the other hand believes in four infinite attributes (anantacatuṣṭaya) of the liberated souls. These four attributes are infinite faith, infinite knowledge, infinite power and infinite bliss.

According to Islam, God is the cause of good as well as of evil. Jainism holds that good and evil result from different types of karma or action of agent.

According to Islam God rewards (or punishes) on the day of judgement. According to Jainism the law of karma is autonomous. It operates independently.

Islam accepts determinism and fatalism. God decides the fate of every being. Thus there is no scope of human freedom (of action) in Islam. Jain religion on the other hand holds that man himself makes his fate. He can by his actions, ensure heaven or hell for himself, and he can also obtain eternal liberation. Thus in Jainism there is absolute freedom as well as responsibility.

Since man has no freedom and consequently he is not responsible for his deeds, according to Islam, man can also not be punished for wrong or immoral deeds. Responsibility is inexplicable here. Whereas according to Jainism since there is absolute freedom to act there is also equal responsibility.

Thus it can be concluded without any hesitation that there are many problems with Islamic theism whereas Jain spiritualism is free of all such problems. With reference to submission, Islam entails submission to and only to God, whereas Jainism entails faith in soul and super-souls.

7.2 Religious Duties

The foregoing description makes it clear that there are five religious duties according to Islam, the performance of which is necessary for each and every Muslim. 'Recitations of Creed' means remembering God and his prophet always, *Nemāz* means prayer which leads to humility, *Rozā* or fasting generates patience and tolerance, *Zakāt* or alms giving results in promotion of fraternity and equality and *Hajja* or pilgrimage deepens faith in God and solidarity. Unlike Islam there are no specific duties laid down for common men or householders (*srāvakas*) in Jainism, but there is a provision of twelve vows. "Yāśastilak Campu" discusses these twelve vows as—

"Aṣṭavratāṇi pancaiva triprakarāṇi guṇavratam|
Śikṣā vrataṇi catvāri guṇāḥ syādavāddśottare||"

Thus the twelve vows with reference to *aṣṭavrata*, *guṇavrata* and *śikṣā vratas* are—

Vow of gross *pratyātipāta virmaṇa* i.e. non-violence.

Vow of gross *mṛṣāvāda virmaṇa*. Not to speak lies

Vow of gross *adattādān virmaṇa*. Not to steal or take things without permission of the owner.

Vow of *svadāra santoṣa*. To have sex with religiously married spouse only

Vow of gross *parigraha parimāṇa*. Limiting possessions

Vow of *diśparimāṇa*. Limit directions of movement

Vow of *upabhoga-paribhoga parimāṇa*. Limit consumption of one time and multiple time items

Vow of *anartha danda virmaṇa*. Limit wasteful activities

Sāmāyika vow. Contemplation on the self

Deśavakāśika vow. Limit countries /cities /places for movement

Pauṣadhopavāsa vow. Fasting on holy days

Vow of *atithi sanvibhāga*. welcome the guests

Besides these twelve vows for *śrāvakas* there is provision of five *mahāvratas* or the major vows, three *guptis*, five *samitis*, ten *dharmas*, five *caritras* etc. for the ascetics or the *śramaṇas*. But since Islam does not divide society into the householders and the ascetics there is no scope of comparison of *śramaṇa* virtues or duties with any kind of Islamic duties. This much can be held that the way Kalma or the recitation of creed is necessary for all Muslims, all Jains must also always remember the *āgama*, the words of *tirthankaras* and *ācāryas*. Islam put emphasis on prayer and Jain religion also considers prayers to be important. Islamic fasting (*Rozā*) can be compared with Jain fasting, but the difference is that Jain fasting does not permit intake of even a drop of water in twenty four hours, Islamic fasting prescribes necessary intake of food (non-vegetarian included) before sun rise and after sunset. Jain religion does not provide for anything like Zakat or Alms, but tends to promote the similar kind of attitude through the vow of *aprigraha*. Islam specifies that pilgrimage at least once to Mecca is necessary for a capable Muslim. This also has a socio-political aspect of displaying Muslim solidarity and unity. According to Jain religion pilgrimage to religious places is not necessary but it is deemed desirable. Pilgrimage to Sammed Shikhar, Mahavirji, Palitana, Kesariyaji, Siriyari etc. places gives peace and deepens faith. Islam recommend only one place i.e. Mecca for pilgrimage, but Jain religion has many such places.

7.3 Ethics

Quoran implies moral life; it preaches good judgement in every walk of life. Jain religion holds that meaning of life is contained in good and moral conduct. Life bereft of morality and purity is not worth living. Men who are immoral and evil are actually beast in guise of human. The virtuous life consists of honesty, renunciation, humility, patience, service, self-discipline, friendship and tolerance. To act counterwise is vice according to both religions. Both religions demand abstinence from gambling and drinking. Both religions preach life of merit and avoiding of demerit. Despite these overarching similarities of moral codes there are certain fundamental differences, which can be enumerated as follows:

The concept of *Ahiṃsā* or non-violence is central to Jain conduct and morality. It is supported by its metaphysics. *Ācāranga* sutra tells that life of Mahavira was true and high example of practice of non-violence and bearing. Jainism upholds non-violence as limited vow for the house holders and as major vow for the ascetics. In Islam, however, non-violence has not been emphasized. It appears that Quoran clearly accepts violence e.g.—it recommends killing of the infidels (2:191). Islam also recommends Jihad or holy war if required for the defence or even propagation of Islam. Muslims openly practice violence on animals especially on Idul-Zuha. Jainism on the contrary preaches that one should avoid violence as much as possible. It can be held that unlike Islam, Jainism upholds non-violence as supreme ethical principle. It forbids violence not only against humans but also against animals and all other living beings.

Jainism forbids seven kinds of vices :

*"Drūṭāṅṅi ca māsaṅṅi ca surā ca veśyāṅṅi pāpārdhi cauryāṅṅi pardārasevāṅṅi
etāni sapta vyaśnāni loke ghorāṅṅi narakaṅṅi nayanti||"*

This means that gambling, meat eating, drinking, visiting prostitutes, hunting, theft and indulging in sex with other woman are strictly forbidden. Islam too forbids the above but with exception of hunting and meat eating.

Jain religion puts emphasis on continence and patience, equality and co-existence where as in Islam service, love and friendship are relatively more emphasized than these. Islam emphasizes fraternity of humans, it holds that a Muslim must have fraternal feelings for any other Muslim and serve humanity with love and mercy. Service to humans paves way to reach near the God. Jainism on the other hand recommends self-perfection in place of service to others.

Islam legislate strict and even cruel punishment. Public flogging, cutting of limbs and brutal killing are all sanctioned here. Whereas Jain religion forbids any kind of violence to anyone. The purpose of punishment is not injury but improvement of conduct.

Islam sanctions polygamy, it holds a man can have four wives if he can treat all of them well. Jain religion on the other hand prohibits polygamy in all forms. It goes even to the extent of recommending celibacy and restrained life even with religiously married wife.

Islam preaches fraternity with all humans, but Jainism goes further to the extent of prescribing fraternity not only with humans but also with other lower kind of living beings. It strictly forbids injury or insult to any life form.

Though Islam condemns idol worship and considers it a '*Kufra*', but some people believe that the stone that is kissed by all Muslim pilgrims at Kabah during their *Hajja* is a deformed idol only. Some followers of Jain religion e.g. Sthānakvāsi and Terāpanthis do not believe in idol worship whereas some other Jains go to temples and perform idol *pujā*.

9.0 Conclusion

The above discussion makes it very clear that Islam was founded and spread with the use of force and sword is obviously very different from Jain religion which is predominantly a non-violent religion.

Questions:

Essay Type:

Compare Islam with Jain religion.

Short Answer Type:

Prove that the concept of non-violence is fundamental to Jain religion.

Explain five Islamic religious duties.

Objective Type:

The world 'Islam' is derived from which language?

Who was the twenty third tirthankara?

In which cave did Mohammad experience the message of God?

How many vices are mentioned in Jain religion?

How many attributes does God have according to Islam?

How many vows a śravaka is supposed to observe?

How many religious duties does Islam mention?

What is basic to Jain theory of conduct?

Where is a Muslim supposed to go for pilgrimage?

Do Sthānakvāsi perform idol worship?

Answer to Objective Type Questions :

1. Arabic, 2. Parshvanath, 3. Mount Hera, 4. Seven, 5. Seven, 6. 12 vows, 7. Five Duties, 8. Non-violence, 9. Mecca, 10. No.

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Unit-3, Lesson-13

Jainism and Zoroastrianism

- 1.0 Introduction
 - 2.0 Objective
 - 3.0 Introduction of Zarathustra, founder of Zoroastrianism
 - 4.0 Theology
 - 5.0 The Problem of Evil
 - 6.0 Ethics
 - 7.0 Comparison with Jainism
 - 8.0 Conclusion
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References

1.0 Introduction

Zoroastrianism is an important religion of the world. Zarathustra credited with freeing religion from dogmatic thinking and bringing it close to morality and thus Zoroastrianism is also called an ethical religion. This moral religion, the religion of the Parasis was founded by Zarathustra a man of Charismatic personality. The basis of this religion is God's message through his messenger and hence it is also called a revealed religion. It would be proper to say that Zoroastrianism marks the beginning of revealed or prophetic religions as it is older than other religions of similar kind. In the words of Yakoob Masih— "Zoroastrianism is most important in the sense that it gave birth to prophetic religions."

2.0 Objective

Our objective in this chapter is to fully analyze and understand Zoroastrianism and compare it with the Jain religion.

3.0 Introduction of founder: Zarathustra

According to Zoroastrianism Zarathustra was God's messenger. His original name was Spitma. He became Zarathustra on attainment of divine knowledge in similar way as Vardhamāna became Mahāvira and Gautam became Buddha on attainment of highest knowledge. According to most scholars he lived in sixth century. B.C. Zarathustra is made of two words 'Zarath' and 'usma'. Zarath means god and usma means halo, thus Zarathustra means halo or the aura of god. Zarathustra began to engage in constructive discussions at the age of seven and at the age of twenty he left home and started to wander from one place to another in search of pure life. It is believed that he wandered and meditated in forest, deserts and mountain caves for ten years and spent most of this time in preparing himself for discovery of truth. A.R. Mahapatra says 'At the age of seven Zoroaster showed great wisdom in argument with the wise men. After taking the religious vows at the age of twenty, he left his parental house and wandered from place to place, living the life of purity and righteousness. For ten years he travelled in the forests and deserts and lived alone in caves doing various austerities and penance. He spent most of this time in religious preparation, reflection and meditation.'

It is believed that he attained wisdom at the age of thirty after meditation and spiritual pursuit for ten years. When he was thirty years of age, messenger Vohu Manah appeared before him and presented to him the divine message of God. A.R. Mahapatra writes—

"After spending ten long years in preparing himself for spiritual realization, the prophet received in his thirtieth year Divine light of Revelation, and became the world renowned messenger of

Ahur Mazda. Obeying the supreme commands of Ahur Mazda he began preach that great message which was afterwards known in Zoroastrianism."

Zarathustra travelled far and wide spreading his message. On many occasions he had to face many difficulties and opposition. The first to accept his religion was his nephew. Due to his opposition to the established and popular religion the rulers and the priests became his enemies. After some time the king of Bactria embraced this new religion and the ruler of Iran also did the same in due course. With the passage of time Zoroastrianism got spread to entire Iran.

The holy text of Zoroastrianism is 'Avesta' in the same way as Bible is holy for Christians and the Quaran is holy for the Muslims. The language of this holy text is 'Zend' which is akin to Sanskrit. Avesta etymologically means knowledge much in the same sense as Hindu Veda also means knowledge. Avesta is divided into five parts as follows:

1. The Yasna

It is an important part of Avesta and contains norms or codes of sacrifice, worship, etc. It contains the words and surmons of Zarathustra, which are called Gāthā or Mantras.

2. The Vendidad

It contains the rules and rituals of purification. It also contains the means and norms of extinguishing the enemy.

3. The Visperad

It contains the details of Parasi rituals. These norms are to be followed at the time of worship.

4. The Yashts

This is compilation of the Mantras or hymns. It describes the prayers and pleasing of the gods which are to be performed at special occasions.

5. Khorda Avesta

It is also known as small Avesta, it contains various rules and rituals of worship.

There is too much similarity between the languages of Avesta and the Riga-Veda. Jatindra Mohan Chatterji in his book 'The Ethical Conceptions of the Gāthā' has tried to establish that Iranian and Indian Aryas belonged to same Aryan race. Around 2000-1500 B.C. a bloody clash occurred between these two sects of the same Aryan race. Perhaps as a consequence of this clash the Vedic Aryans migrated into India. There were many ideas common to both these sects but there were certain differences also, which were perhaps the reason behind the clash. Arthur Anthony Macdonnel, in his book 'Comparative Religion' presents this thesis as:

"The ancient religion of Persia is in origin more closely allied to that of the Vedas than to any other Aryan religion, but through reform Zarathustra fundamentally changed its character. Had that reform not taken place, the Old Persian religion would have hardly differed from the old Indian religion. Even as it is, these two have a great many special points in common."

It has been well said that—"Zoroastrianism is worthy of special note because it is based on the idea of two supernatural kingdoms, that of light ruled by God, and that of Evil, ruled by Saitan. According to his teaching the purpose of religion is to liberate from the Lord of Darkness through ascetic severity and stern rejection of the material things."

Thus morality is the foundation of this religion. According to same author—"In Persia the breezes are charged with moral vigour."

4.0 Theology

In Zoroastrianism God is called 'Ahur Mazda'. The world is actually the combination of Ahur + Maz + da where Ahur means Lord, 'Maz' means great and 'da' means knowledge. Ahur Mazda is omnipotent. There exists nothing beyond or besides him. He is the supreme being containing all existences. He is the most pristine, most luminous and highest. He is perfect and nothing exceeds him, nothing even equals him. He is unchallenged and supreme. He is the sole master of everything. He is merciful and graceful. He is unchanging and eternal. He is the cause of motion and change. According to A.R. Mahapatra "In Zoroastrianism, God is Ahur Mazda. 'Ahur means master or Lord, 'Maz' is great and Da is knowledge, thus Ahur Mazda means omniscient master. Ahur Mazda is supreme intelligence, omniscience and the creator and progenitor of the truthful and all that is good. He is omnipotent, under whose command the universe stands. He has prescribed the orbits of the sun, moon and stars. All the forces of nature are under his supreme control and guidance."

The foregoing discussion reveals that Zoroastrianism is a monotheistic religion.

God is the supreme being, he is just and merciful. He is friend of friends and lover of lovers. He rewards for good deeds and punishes for the bad ones. He has many attributes of which seven are main—Light, Good mind, Right, Domination, Piety, Well being and Immortality. R. Singh in his 'Glimpses of World Religions' has mentioned this as—"According to Zoroaster, Ahur Mazda has seven qualities namely light, good mind, right domination, piety, well-being and immortality. According to Yakoob Masih

"Ahur Mazda is the first and the foremost being. He is the creator of the whole universe, angels, animals and man. This creation takes place out of the creative and spontaneous free act of God. He created human beings and their spirits, breathed life in their bodies and endowed them with freedom of will."

According to Mahapatra—"Ahur Mazda is supreme, all pervading, the protector, creator, sustainer and the knower. All that is good and beneficial in the creator flows from him and every thing that is opposite of him is the creation of Ahirman."

Thus in Zoroastrianism there are the two opposing beings, Ahur Mazda the God and the Ahirman. The Yasna part of Avesta presents this as—"At the beginning of the things there existed two spirits Ahur Mazda and Ahirman, they represent good and evil. These two divine beings meet to create life and morality and the entire world that was to be. The evil one was created for the wicked, for the pure and pious was created the Ahur Mazda."

Thus the symbol of light is Ahur Mazda and that of Darkness is Ahirman. In the words of Macdonell "The world of spirit is divided into good and evil, as well as the world of men; Ahirman being the chief not only of evil spirits, but of human non-believers as well."

This description of Ahirman and Ahur Mazda creates an illusion that Zoroastrianism is a dualistic religion. Prof. K.N. Mitra holds that Zoroastrianism is both dualistic and non-dualistic. In his 'Dynamics of faith' he writes (so the religion of Zoroaster may be said to be both Dualistic and monotheistic). Though some scholars interpret Zoroastrianism as Dualistic, but actually the religion propounded by Zoroaster is essentially monotheistic for Ahur Mazda is eternal and Ahirman is not. Ahirman shall cease to exist as soon as the world will reach perfection. Ahur Mazda is eternal but Ahirman at some point of time shall not be existent. At the time of beginning and spread of Zoroastrianism the people were polytheistic and earth, trees, air, sun etc. were all considered gods. Zarathustra rejected this polytheism and replaced it with a kind of henotheism, God Ahur Mazda, being the only true and ultimate God.

Parsis believe in one more power called 'Spenta Mainyu' between Ahur Mazda and men. According to Zarathustra, Spenta Mainyu is the link between the physical and the metaphysical. Spenta Mainyu is a holy existence which executes the will of Ahur Mazda and thus it is also held as an attribute of Ahur

Mazda. It is the universe creating will of God. Some people equate Spenta Mainyu with '*māyā*' of Advaita Vedānta. Yakoob Masih says—

"Here there is the conception of Spenta Mainyu who is the manifestation and projection of creative will and thought of Ahur Mazda. The two are co-eval and eternal one is the unmanifest and Spenta Mainyu is its manifest form. Here one can easily discern the two forms of Brahma: '*nirguna*' and '*saguna*'. In other words, Ahur Mazda corresponds to the *Nirguna* Brahma of Shankara and Spenta Mainyu corresponds to the notion of *Īvara* in Shankara Advaita."

Zoroastrianism accepts worship of Spenta Mainyu and Ahur Mazda. According to Gāthā, God can be seen through pure heart, he resides in supreme heaven above earth and in the hearts of spiritual persons. He is greater than all that he rules, but not so far away that prayers cannot reach him. He loves and men may treat him as father, brother or friend. Zarathustra says God is friend and helps in crisis. Those who pray to him with total devotion may attain immortality and perfection. A.R. Mahapatra writes— "Zoroastrianism is a religion of absolute faith, implicit confidence and unshivering devotion to Ahur Mazda. It is like Bhakti yoga, or the path of devotion in the dualistic phase of the universal religion of Vedānta. It inculcates constant prayers, offerings, sacrifices and thanks giving by the devotee to Lord. Whatever a devotee wishes to attain, he must earnestly pray to the Ahur Mazda, who will grant his demands.

Gāthā says that Ahur Mazda is just and he never changes. He deserves worship and devotion. John Wilson writes in 'The Parsi Religion' that man can find him through reason and devotion. We experience his wonderful creations and influence.

5.0 The Problem of Evil

The problem of evil is congenital to theistic religions. Theism generally implies that God is omnipotent and he creates the world out of nothing other than himself. The existence of evil in the world thus poses a great challenge to the nature or character of God, for the existence of evil undermines either omnipotence or lovingness or both of God. If God is loving as well as omnipotent then why at all there should be evil, corruption, injustice, pain and tragedy in the world. Different theistic religions attempt to solve this major problem in their own different ways. Parsi religion also offers its own explanation of evil.

According to Zoroastrianism, evil is not some thing imaginary or *māyā*. The evil, here is real. It holds that there is a constant conflict between good and evil. It is not possible that only good may exist and evil may not and with the existence of both the conflict between the two is necessary.

The cause of evil according to Zoroastrianism is Ahirman or Angra Mainyu and not Ahur Mazda. All evil and darkness is due to Ahirman. Ahirman is a potent cause which makes evil necessary. According to this religion—"Creation means finitisation of the infinite. Hence imperfection is the inevitable result of creation. When Spenta Mainyu tried to create a good world, its counterpart Ahirman or Angra Mainyu introduced evil in the world. Draught, famine, pestilence and all sorts of evil in the world are due to Ahirman and his associates."

But since Ahirman is not eternal or unending according to Zoroastrianism, its affect is also not eternal. Thus evil can also come to an end. One day Ahirman will be conclusively defeated and destroyed and that shall also be the end of all evil. The Zoroaster religion presents this ideal as—"With the destruction of Ahirman, there will be the final conquest of evil by good. Thus Ahirman is not eternal, is not omniscient and omnipotent. Evil, as such is secondary and the good Ahur Mazda alone is eternal and absolutely real. Thus, the dualism of Parsism finally gives way to strict monotheism. Ultimately man has to triumph over evil through his Humta (good thought), Hukhta (good words) and Hvarshta (good deeds), which is enshrined in the heart of reality.

According to Yakoob Masih—"Whether the later or earlier, view be taken into account, for the Parsi evil is evil and real and should not be explained away as '*Māyā*' or an illusion only to a finite view in things. Bradley held that every evil is really good if it be perceived from a wider and deeper point of view. For example, cow dung is bad if it spoils the cloth, but is good if it is used for cleaning the house or for fertilizing the land. For a Parsi evil is not only a foil to the good, as Leibniz held, but is to be fought against and fully controlled through the wisdom granted to us by Spenta Mainyu."

Thus Parsi religion holds that man is free to act and is also responsible for the consequences of his action. One should try to do good deeds and abstain from doing evil. After death the soul (urban) revolves around body for three days and on the fourth day its deeds are judged and it finally departs from the world. The good souls go to heaven and the bad ones to hell. Avesta says—"Man is free in his choice, he can select the good or bad, hence he is responsible for his actions."

There is also an intermediate place between heaven and hell. The departed souls whose deeds in the world are yet to be judged sojourn here before final movement to heaven or hell—"Hence, man has to keep himself on his guard and discipline his mind, thought and acts. He has to pray to his God with full devotion so that he may triumph over the evil."

Thus with reference to Parsi religion we can have following conclusions regarding God and Evil.

God is one, transcendent, immanent, omnipotent, good, omniscient creator.

God is called Ahur Mazda (Ahur + Maz + Da).

Ahur Mazda's creativity is Spenta Mainyu.

Ahur Mazda allows freedom of will to all so that all may be responsible for their deeds.

Ahur Mazda demands not sacrifice but change of heart.

Evil is real.

The cause of evil is Ahirman.

The struggle with evil is necessary for triumph or evolution of good.

It is firmly held that finally evil will be conclusively defeated and good shall triumph.

For triumph of good, devotion, faith and surrender to God are necessary.

6.0 Ethics

Avesta lays too much emphasis on ethics and conduct. The excellence of character acquires an important place in Parsi morality.

In the word of Aurthur Macdonell—"Now what is the morality of the Avesta? It is certainly not pure morality in the modern sense. For it involves not only man's actions towards his fellow men, but also actions concerned with superstition inherited from a more primitive period. The duties of man here largely consist in the immediate fight with the evil spirits, especially in sacrifice and ritual. For the priesthood, the performance of the cult is nothing but a fight against the evil spirits and a system of purifications to expel the evil spirits pervading nature and human life."

Parsi religion is not predominantly ritualistic, but upholds belief, devotion and faith. Alms giving and benevolence are very important in Zoroastrianism. Honesty in dealing with others is the basis of Parsism. In the words of A.R. Mahapatra—

"Zoroastrianism is not a system of philosophy but a revealed religion of faith, devotion and morality. Ahur Mazda and prophet Zoraster are two main sources of this religion. Holy Spirit, good words, good thoughts, good deeds, purity, honesty, truthfulness, kindness, etc., are the

essential virtues of each person. Charity is made an essential part of religion and the service of poor is particularly emphasized. Charity is one of the cardinal virtues of this religion."

Avesta lays emphasises on preferring spiritual upliftment to material well-being. Avesta teaches—"Do not acquire the riches of the material world at the cost of the spiritual world. For he who destroys the spiritual world in order to obtain the riches of the material world shall possess neither the celestial light nor the paradise of Ahur Mazda."

Non-violence is also one of the Parsi virtues but it is sanctioned under unavoidable circumstances and need. Snakes, Lions and other brutes and dangerous creatures can be killed if they pose threat. Avesta also preaches that one should defend himself with all possible might and treat enemy mercilessly.

Parsi religion condemns greed, ego, theft, lie violence etc. It urges men to abstain from fraud, abuse, begging, extravagance, pride, miserliness and borrowing. One should not take loan, but if one has taken it, it should be repaid at all costs.

Parsi religion emphasizes duty in place of ascetism. It also divides society on the basis of respective duties of classes. This division is akin to Hindu *Varna* system. The divisions are, 1. Horistan (Priests); 2. Nooristan (warriors); 3. Rogistan (Peasants); 4. Moristan (servants).

Marriage is a necessary social duty but polygamy and polyandry are not accepted here.

There is also much significance attached to Alms and charity. Even the dead body of human is offered to flesh eating birds and animals. Parsis have very different rites related to human dead body. They neither bury nor burn their dead. They instead rest the dead body on a raised platform, roof or any elevated place so that vultures and other creatures may make use of the dead body. Another reason for this kind of practice is that for Parsis earth, water and fire are pure elements which should not be polluted by disposing the dead body into them.

Avesta says—"The essence of religion is truth, the essence of law is virtue. It is said righteousness is the best acquisition of man, the world's highest riches. The note of Zoroastrian morality is perfect purity in every action of personal life. Ahur Mazda elevates man to the highest order. It says that the highest aim of man is perfect happiness, which consists firstly, in making his life perfect and secondly, in enjoyment of championship." The Yashna says—"Through what classes, priests, warrior, artisan, through the whole duty pertaining to the religious man, to think rightly, to speak rightly, to appoint a spiritual guide, (and) to fulfill religious duties, through which works the earthly settlements advance in righteousness."

7.0 Comparison of Jainism with Parsism

Jain religion is one of the most refined religions of India. It provides basis of search of infinite peace and high spiritual attainment of Lord Rishabh; rejuvenated by twenty three *tirthankaras* from time to time; and compiled as texts by *ganadharas* and *acaryas*, Jainism predominantly preaches renunciation, and thus is a unique religion of the world, which emphasizes purification of thought, speech and conduct. Purity of conduct is basic to Jainism. Pure conduct embellishes the society. Society that does not observe purity in conduct does not last very long. *Acāranga Sutra* is a fine document of morality and theory of conduct. The *curyi* of *Acāranga* mentions that all the *tirthankaras* that have been in the past and shall be in the future, have preached morality and shall preach morality as basic to human conduct. Jain religion holds that conduct directly influences thoughts. If non-violence, non possession, equanimity, tolerance, humility, etc., are practiced in life; they shall generate purer thoughts and *anekāntika* attitude. People with impure thoughts tend to remain rigid and biased in their outlook. Tolerance and respect for contrary views is reflected in Jain *Syādavāda* or conditional dilectic. Self-realization is the main aim of this religion.

On one side there is Jainism of self perfection of Indian origin and on the other side there is theistic Parsi religion of Iranian origin. Both have their own distinct beliefs and peculiarities. Despite basic and

various distinguishing features there are also many striking similarities between the two religions. These can be summarized as follows:

- Both are spiritualistic. Parsi religion believes in God and Jain religion in spiritual self.
- Both religions are optimistic. There is no place for permanent pessimism in both the religions.
- Both religions prescribe purity of thought, speech and action.
- Both believe that evil can be overcome by good deeds.
- Both religions do not recommend animal sacrifice.
- Both religions believe in existence of heaven and hell.
- Both religions emphasize morality and good conduct.

The obvious differences in these two religions with reference to various concepts are:

7.1 God

Parsism is pure monotheism with belief in only one God called Ahur Mazda. Parsi God is one Holy and Great. He demands purity of mind and thought and is not pleased by animal sacrifice. He is the creator, sustainer and dissolver of the world. It has been said—"He was, he is and will be the same transcendent being, moving all and yet unmoved by none. He is immanent also.

Jain religion believes in *anekāntavāda*. The perfect soul of Jainism is akin to God. Parsis worship Ahur Mazda and Jains believe in self realization. Nagin J. Shah writes in his book 'Jain Philosophy and Religion' that:

"God is that soul who has completely removed all karmas. Thus he is not in any way different from the liberated soul. To attain liberation is to attain God hood. The meaning of term 'Īśvara' is powerful. So the term 'Īśvara' can very well apply to the soul that has become powerful by attaining its perfectly pure nature constituted of four characteristics viz. Infinite knowledge, Infinite vision, Infinite power and infinite Bliss." Shah further says "In short, according to the Jains, God is not the creator of the world. For them he is a perfect soul. He is absolutely pure. He has destroyed all passions and removed all impurities. As a result of this, he manifests infinite knowledge, infinite vision, infinite bliss and infinite power. This is the reason why he is regarded as God."

The Jain religion says—"The entire world, constituted of six types of sentient and insentient substances, is governed by the laws of nature. Pleasures and pains experienced by a living being depend on the material traces (karmas) left by the acts performed by it earlier. Absolutely pure and attachment free pure soul is not pleased with some, nor is he displeased with others. This is because he is supreme soul with no taint or defilement whatsoever and absolutely free from attachment."

In this way Jainism does not accept that world is a creation of the God.

7.2 Evil

Our discussion makes it clear that evil is real according to Zoroastrianism and the cause of this evil is Ahirman, not God. The cause of good is Spenta Mainyu. It has been said "When Spenta Mainyu tried to create a good world, its counter part in the form of Ahirman or Angra Mainyu introduced evil in the world."

For Jainism, however, the cause of good and evil is the karmas of the agent' or individual living being. Both good and evil deeds both merit and demerit create hindrance in attainment of liberation. Yogindu in his 'Parmatmaprakash' has said—

*"puṇṇeṇa hoe vihvo, vihvāṇa mao macṇa maimoho |
maimoheṇa ya pāvan tāā puṇṇaṇṇi amha māā hoū||"*

This means that merit generates glory, glory generates ego or pride, pride generates loss of reason or conscience and loss of reason or conscience results in *pāpa* or demerit. Thus we do not want merit or *punya*. In the same way *ācārya* Bhikṣu also says that desire to do merit generates bondage of demerit. Lord Mahāvira has said that decay of *pāpa* and *punya* both i.e. decay of merit as well as demerit results in liberation. *Jīva* is fettered in cycle of birth and death due to *pāpa* and *punya*.

Man, according to Jainism, is not determined by any will other than his own. Thus the agent is free to act and must act in a way that he is able to attain liberation.

7.3 Ethics

Vows are extremely important in Jain ethics. The ultimate aim of vows is liberation and not any cosmic end Lord-Mahāvira is interpreted by *ācārya* Śayambhava as saying—The vows are to be observed neither for worldly ends nor for the place in heaven; neither for glory and praise nor for any other gain. The vows should be observed for the *nirjarā* (decay) of the karmas so that the soul is purified and perfected. The *aṇuvratas* or the lesser vows and the *mahāvratas* or the major vows are the highest kind of vows. *Aṇuvratas* are for the householders and the *mahāvratas* are for the ascetics. It has been said that—"If we analyze their moral system in detail, we find that from the personal point of view the duties held in greatest regard were self control and temperance."

Ahiṃsā or non-violence is fundamental aspect of Jain religion and ethics. *Ācārangasūtra* says that violence of any kind to any kind of life is to be eliminated i.e. no one should be enslaved or tortured. *Ahiṃsā* duty is true, eternal and pure. Though Parsism also lays emphasis on non-violence, yet their conception of non-violence is not as rigid and extreme as that of the Jains.

Parsism lays emphasis also on purity but this purity intended by this religion is only the purity of thoughts and deeds. Jainism emphasizes the purity of soul (freedom from karmas).

Jainism prescribes renunciation and ascetism also. It accepts that there are certain limitations of householders, thus they have been given relaxation to some extent, but in spirit Jain religion is a religion of abstinence from material accumulations and spiritual prosperity. Parsi religion does not prescribe renunciation of world and family. Parsism attaches value to marriage and household life. Macdonell says

"This is a clear indication how strongly the religion of Zoraster was opposed to every form of ascetism. It is one of the very few religions in which this aspect of religion is absent."

Parsism urges man never to forgive or ignore potential or actual enemy. One should always strive to defeat and devastate the enemy. Jain religion on the contrary says there is no adversary outside of your own self. Jealousy, aversion, attachments, desires, anger, pride, etc. are the enemy within, which should be conquered through self purification and perfection.

Parsism accepts social classes akin to the Hindu *varṇa* system. There are four classes viz. Horistan (priests), Nooristan (warriors), Rogistan (artisans) and Moristan (servants) recognized here. Jain religion bases division on Karma. It holds that people are classified on the basis of attitude and capability they acquire due to their karmas:

*"Kammunāṅbambhaṅo hoi kammunāṅhoi khattio |
Vaiso kammunā hoi suddo havai kammunāā||"*

i.e. karma is the basis of classification of living beings.

Parsis consider fire to be holy and worship it. Jains consider not only fire but also earth, water, air and vegetation also as *jīva*, but do not worship them.

Parsism recommends collective liberation. It is held that one ought not to try only for his own salvation, but of other as well. It is selfish and immoral to try only ones own salvation. Jain religion holds that none can help other person in attaining liberation. Liberation according to Jain religion is necessarily

the results of ones own efforts. Thus it believes in individual or personal liberation only. The differences between Zoroastrianism or the religion of the Parsis and Jain religion can be better understood with the help of following tabular chart.

S. No.	Parsism	Jain Religion
01.	Old but newer than Jain religion.	Very Old.
02.	Holy text is Zenda Avesta.	<i>Āgamas</i> are basic texts.
03.	Founder Zarasthustra.	Founder Rishabhdeva of the present era.
04.	Theistic.	Spiritualistic.
05.	Pure Monotheism.	Plurality of souls.
06.	World is created.	World is eternal.
07.	God creates world.	World constituted of six substances.
08.	God omnipresent and omnipotent.	Perfect soul-omnipotent and omnipresent.
09.	God is called Ahur Mazda	Souls have no name.
10.	Cause of good is spenta Mainyu and cause of evil is Ahirman or Angra Mainya.	Ones own karmas are the cause of good and evil.
11.	Liberal on use of violence.	Strict non-violence (mahavrata).
12.	Accepts social classification.	Accepts karma classification.
13.	Ascetism prohibited.	Ascetism prescribed with relaxation to householders.
14.	Collective salvation.	Personal Liberation.
15.	Violence to enemy outside.	Enemy is within—non-violence.
16.	Purity of thought and action.	Self-control and temperance.
17.	Heaven is supreme end.	Liberation is supreme end.

8.0 Conclusion

Thus it can be said that Zoroastrianism is predominantly an ethical religion which urges man to become good and moral whereas Jain religion is essentially a spiritualistic religion which requires men to attain liberation.

Questions

Essay Type:

Compare Zoroastrianism with Jainism.

Short Answer Type:

Discuss the nature of God according to Zoroastrianism.
Elucidate ethical principles of Zoroastrianism.

Objective Type :

Who is the founder of Zoroastrianism?
What is the basic text of Jainism?
What is the cause of evil according to Zoroastrianism?

Name the Holy text of Parsis.
Worship of what is accepted in Parsism?
What is Moristan according to Parsism?
'Enemy is within', which religion holds this?
Which religion believes in collective salvation?
What is *Samtā* according to *ā Ācārangasutra*?
What is the cause of good according to Parsism?

Answer to Objective Type :

1. Zarathustra, 2. Agam, 3. Ahirman, or Angra Mainyu, 4. Zenda Avesta, 5. Fire, 6. One of the social classes, 7. Jain Religion,
8. Zoroastrianism, 9. Dharma or Duty, 10. Spenta-Mainyu.

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Unit-4, Lesson-14

Jainism and Confucianism

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Life Sketch of Confucius
- 4.0 God
- 5.0 Concept of Man
- 6.0 Ethics
- 7.0 Other Ethical Teachings
- 8.0 Comparison of Jaina Religion with Confucianism
- 9.0 Conclusion
 - Questions
 - References

1.0 Introduction

Sixth century B.C. is considered to be a golden era in the history of religion because this was the century of development of religions like Zoroastrianism, Buddhism, Taoism, Confucianism and Jainism in different regions of the world. The Confucianism developed in China in the sixth century B.C. A little before this Taoism had well developed in China. The propounder of (Idealistic) Taoism was Lotze. He named his religion after the basic principle of that religion whereas Confucianism got its name after its propounder Confucius.

It is said that there were some fundamental differences between the two religions originating at the same place and during approximately the same time. Taoism was meant for a special class of people whereas Confucianism was a religion for common men. It is for this reason that Taoism is predominantly philosophical whereas Confucianism is predominantly humanistic. Confucianism aims at high humanistic standard whereas the basic aim of Taoism appears to be the analysis of the nature of ultimate reality. Besides these two religions, Buddhism is also popular in China. All these religions are so mixed up in China that it is difficult to distinguish these from each other. In 'Eastern Religions and Western Thought', Radhakrishnan has thus said—'Taoism, Confucianism and Buddhism are so mixed up in China that it is difficult to distinguish one from the other.'

Confucianism is based on the preaching of the great personality called Confucius. He was basically a religious propagator. He has played an important role in contributing to the culture of China. The fact is stated by Huston Smith in his work 'Religions of Man — if any one person has influenced the culture of China, he is Confucius'.

2.0 Objective

Our main objective in this chapter is to present the basic ideas of Confucianism and to compare them with Jainism.

3.0 Life Sketch of Confucius

Real name of Confucius' was 'Kung Futzte'. It is believed that European scholars could not properly pronounce this Chinese name, and consequently they changed it to Latin pronunciation—Confucius. Today the religion is popular as Confucianism. A.A. Macdonald has stated the same fact in his 'Comparative Religion' as

"Though Confucius has given his name to a school, he did not claim to have founded one. He said of himself that he was a transmitter, not a creator, believing in and loving the ancients. His name is known to us in Latinized form of the Chinese Kung Futze, the philosopher king. His system is known in China as the school of learned or of scholars.

Confucius was born in 551 B.C. at the place called Lu located in modern Shungyung province of China. His father's name was Shuliyang who was a respectable man. His father passed away when Confucius was only three years old. His mother was a poor woman. Confucius' childhood was thus spent in misery, simplicity and hardships. Confucius has himself mentioned that—when I was a little child I was not noticed and our position was quite critical. He remembers hunting, fishing, using bow and arrows as his childhood activities, which tells that he was not mere book reader. He completed his education in poetry, philosophy, history, and spiritualism etc. at the age of seventeen. The Chinese population respectfully called him the 'First Teacher' but it would be wrong to suppose that there were no teachers prior to him. He was however called the first teacher due to his wonderfully unique method of educating people. He employed the Socratic kind of dialectical method for educating people. His Charisma influenced people and masses began to become his followers. According to A.R. Manapatra:

"The man was later recognized as one of the greatest teachers in history and gained rapid fame for his practical wisdom and attracted disciples. He spent much time collecting and editing available literature about ancient customs and beliefs."

Historians have keenly written also about the political life of Confucius. According to such notes Confucius was first the law minister and later became the chief minister of the Lu province. During his term the Lu province attained ideal nature of state. Under his rule locking of houses went out of practice, theft and robbery came to an end and in this way peace prevailed throughout the country. Yet, owing to the conspiracies of evil-some and selfish people he was obliged to abandon his high position. During the same time his wife died and he patiently bore the loss. He involved himself in editing the ancient texts during the last five years of his life. He passed away at the age of 73 in 479 B.C. His death was mourned for three years at his grave, later his teachings were propagated. His glory rose after his death. He was now acclaimed a teacher and preacher. His statue or picture found place in every Chinese household. Nearly every Chinese child pays regard to him every morning with folded hands. His sermons became popular in the fields, workplaces and the state officials alike. During the reign of Han dynasty (206 B.C.-220 A.D.) the religion propounded by Confucius (Confucianism) became the state religion of China. It is believed that in 59 A.D. sacrifices and offerings were made for Confucius' in schools of all towns of China. His temples arose by the end of 7th 8th century A.D. In the 12th century A.D. his text book 'Anasextes' was adopted as the religious text. Shung dynasty made it a compulsory text for pupil. Since 1934 his birthday is commemorated in the form of a National holiday. Mao-tse-tung once said; besides Marx and Lenin, every communist must read Confucius also. Hustan Smith has, in his book said—

'Gandhi shall be remembered for much longer time than Nehru and Confucius for much longer time than Mao-tse-tung.'

Confucius has presented the following interesting description of various stages of his life. I was engrossed in study at the age of fifteen. I was stubborn at the age of thirty. At the age of forty I became free of doubt and illusion. At the age of 50 my ears were consciously receptive of the truth. At the age of 70 I could hear the command of the heart without tres-passing the valid ethical limits. About his simplicity he writes 'for me coarse grains to eat, water to drink and the pillow of the folded arm are sufficient'. I am happy with such life. Fame, money earned through wrong means have no more worth than fleeing clouds.

4.0 God

Confucianism, it appears, should more properly be called a humanistic religion instead of a theistic religion because it lays stress on the upliftment of man. Confucius has emphasized the purity of heart and

good moral character. The real human life is the authentic life. He has also advocated the life of simplicity. In this way by placing man in the centre, Confucius has emphasized more upon this empirical world rather than heavens or God. He believed that all must endeavour to make this world heaven-like. His religion has neither God in its centre, nor is there an elaborate discussion on God. His disciple Chilü, once asked him—'How can I serve the God?' Confucius replied 'How can you think of serving transcendental God unless you know to serve the man in this world?' In the same way one of his disciples asked him 'What is the nature of God and where does he exist?' Confucius to this replied 'Think only about what is before you. Mankind is before you; think about it; think about humanity and abstain from inhumanly acts'

These above mentioned dialogues reveal that Confucius discouraged any discussion on God but this should not be taken to mean that Confucius was an atheist or he intentionally refuted existence of God.

Confucius never refuted God and his firm faith in God is well established. He was a theist without doubt. At one place he has very clearly said—Man's morality is due to the existence of God. God has made man virtuous. Of truth also he says that it is a law of God thorough which each man experiences his own self. Truth is eternal and infinite. According to A.R. Mahapatra

"Truth he says is the law of God. Truth means the realization of one's being. Absolute truth is indestructable, eternal, self-existent and infinite". Confucius has said "If my doctrines are to prevail it is so ordered of God, if they are to fail, it is so ordered of God."

Various religious texts of Confucianism mention boundless devotion to God. In these texts God is referred to as 'Shang-ti' which means 'Supreme Ruler'. Another name for God is 'Tien' which means 'heaven', and signifies supreme moral law. The third name for God in these texts is 'Ming' which is synonym of 'fate' and 'destiny'. Macdonald, in his 'Comparative Religion' has said that for Confucius 'heaven' is the chief God. In the said book he writes of Confucius' God that

"Heaven is the chief God, who controlles all spirits and their actions. No spirits can harm men without the authorization of Heaven's agents or its tacit consent. They are accordingly Heaven's agents for punishing the bad. Heaven is the highest God that exists."

In Confucianism there are occasional references of worship of various gods. It has been said—"The God and the deities that animate heaven, the sun and moon, the stars, wind, rain, clouds, the earth, mountains, rivers and so forth....."

In spite of this firm faith and belief in the existence of God, it is primarily a religion of morality and social humanity. It has been rightly remarked that—"Confucianism is mainly concerned with morality and socio-political aspects of man. He (Confucius) is usually regarded as a teacher of morals. He followed less of God and more of man and his duty towards society."

5.0 Concept of Man

Confucius in his idea of religion avoids the speculative venture and tends to remain rather realistic. It is for this reason that man, his real worldly existence, acquire place of prime and special concern in this religion. According to him man is perfectly good and capable of laying foundation of civilized society. Man is good by nature, good by birth, yet incapable of maintaining this goodness intact throughout his life. Weaknesses of human character make him astray from the right track. This idea of Confucius has been put by A.R. Mahapatra as:

"Confucius asserts that all men are divinely good. He said that all men are good at birth, but many do not remain good upto the end, Confucius was devotedly attached to the uplift, well-being and welfare of society. The social ideal of Confucius is peace and harmony."

Confucian ideas of 'Man's Duty' have been enumerated by John Cogley in his book 'Religion in a Secular Age' (p. 47) as: A superior man has nine aims—

to see clearly all aspects and not blind folded.
 to understand what he hears properly i.e. not to be carried away by hearsay.
 to be warm in manner and observe the rules properly.
 to be dignified in bearing
 to be restrained in speech i.e. to be equanimous and not be aroused.
 to be an astute worker and not shirk work.
 to ask when in doubt, clarify by asking while in doubt. Not to harbour ill will when in doubt.
 to think of difficulties when in anger and not to lose mental balance when angry
 not to forget the right in sight of success and not to be carried away when successful.

According to Confucius to act in accordance with these aims or principles of conduct is moral and to act against these is immoral. A moral man loves his family, relatives, people known or not known to him i.e. he loves all. A loving man cultivates good nature acceptable to God. If man does not act morally he shall be punished. In this regard it has been said—

"A virtuous man, according to Confucius has three awes: (i) awe of Heaven's decree (ii) awe of great men (iii) awe of saints."

Confucius teaches that man must always be calm and awakened (thoughtful). An awakened man is capable of facing any situation whereas an excited or an indifferent man succumbs even to trivial situations. Confucius believes that a moral man faces difficult situations with calm and peace of mind and emerges victorious from situations. He is possessed of good qualities like—love, mercy, forgiveness, benevolence etc. Such a man leads holy life.

Such humanistic ideas of Confucius established him as a humanist. His humanism is based on love. Love relates man with man and hate separates man from man. Thus for Confucius love is supremely important. Once a disciple asked Confucius—"Lord, in what lies the social virtue?" He responded "To love others". Confucius does not limit love to the level of humans. For him there is soul also in river, mountain, air, fire etc. and hence these all are respectable and lovable. One ought to love nature.

One of the five principles of Confucianism is 'Jen' which may be called by another name of 'Humanism'. Huston Smith explains this 'Jen' in his book 'Religions of Man' (p. 205) as—"Various translated as goodness, man to manness, benevolence and love, it is perhaps best rendered as human heartedness....Jen involves simultaneously a feeling of humanity towards others and respect for oneself, an indivisible sense of dignity of human life wherever it appears."

Similarly in 'The Great Learning', Huston Smith explains Confucius ideas as:

"If there is righteousness in the heart, there will be beauty in the character. If there be beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. If there be order in the nation, there will be peace in the world."

From the above description, the following humanistic conclusions can be derived:

1. Man by nature is good, but is corrupted by weakness of character.
2. Man must always act morally. He must lead a simple life.
3. To love others, to be good to others is the first priority of man.
4. To love others is also the main social virtue.
5. Jen principles lay stress on service to mankind.
6. Man must try to make this world heaven like instead of aiming for heaven beyond.
7. There ought to be an organic kind of relation between various members of society. Five such relations namely 1 husband —wife; 2 mother-father and children; 3 the ruler and the ruled; 4 elders and younger; and 5 friends-enemies are mentioned.

8. Virtues come to forefront in times of crisis, thus man must be calm in adverse conditions.
9. King is also a man; he should be spiritual and justful. He should treat the ruled as his children.
10. Man must act morally in economic, social, political and religious spheres.
11. Life devoid of love is akin to death.

Due to these principles keeping man in the centre, the humanism of Confucius, became popular everywhere in China and thus his religion was well received.

6.0 Ethics

Confucius emphasized ethical life for man and society. It is clearly said about him that he actually did not propound any new religion. He only laid stress on ethical life. Due to the supremacy of ethical ideas his religion is also called 'Ethical Religion'. It has been said that "Confucianism is not a religion in the customary sense. It is not a monastic or priestly order. Confucius did not give a new religion, but he gave to the world forceful principles of human morality and ethics."

According to him social, religious, political and economic ideals should be infused with ethical virtues. Virtue is the ground of life and the life of contemplation is the life of virtue. Love is the supreme virtue and it is essential for good life. 'Philosophy of Religion' states this as—"According to Confucius the social, economic, political and religious ideas are centered in ethics. The virtue is the backbone of life and love is the blood of life. Without virtue life cannot stand, and without love life is death. The development of life depends upon the development of virtue." There are five ethical virtues propounded by Confucius viz. Jen, Chi, Li, Yi and Te.

1. "Jen means goodwill. It is willingness to do what is best socially. Goodwill consists basically in allowing each person to act in accordance with his own nature. A man of goodwill accepts each person for what he is."
2. "The 'Chi' is an ideal to be approached by degrees. In 'Chi' one lives according to habit without question or reservation. This is high religious ideal.
3. 'Li' which means not only 'ceremonial' but also propriety or reverence. We also speak of this as the 'right way' or as 'right conduct'. Li is the basic principle of one's inner nature and behaviour.
4. 'Yi' mean the arts of peace. It is related with music, painting, poetry—or total culture. "Yi means best way of doing things. Yi is the way things behave when they act in accordance with their own natures and this is the best way for all things to act."
5. Te meant power; Confucius believed that power was not merely physical or mental. Instead he believed that real power was the ethical steadfastness. One of the stories of Confucius goes—"Once wondering in forest he came across a crying woman. He asked her the cause of her grief. She replied that a lion had killed and eaten up her husband and his father. My son also had the same fate. Confucius asked her—why did she choose to live in such a lonely and dangerous forest? Her reply was—because here there is no cruel king."

After narrating this he said to his disciples that remember always that unjust king is crueler than lion. For any state to be successful only economic and military powers are not sufficient. People must also have faith in the ruler, which is possible only if the ruler is just and kind. 'Te' is the order regarding cardinal virtue of public life. Thus to refuse to serve one's community is a failure in this virtue. The king must be just in laying burdens on his people; if he is so, they will willingly submit to his rule. Without 'Te' riches and honour are but a fleeing cloud."

It becomes clear that the religion of Confucius is more of morality and ethics than that spiritualism. In his religion good conduct and social service are epitomized as higher dualism. Love, sympathy and service are special values to be cultivated by everyone.

7.0 Other Ethical Teachings

Some more of simple and interesting ethical teachings of Confucius are as follows:

1. Man of character leads by doing things first.
2. A real philosopher is unmoved by his insult and ignorance by others.
3. Do not do to others what you would not wish to be done to yourself.
4. The fact that people don't know me does not make me unhappy, I am unhappy that I don't know people.
5. This world is a theatre and man comes on the stage for only a while and thus man must behave and act morally.
6. Knowledge means that one must know what he knows and one must also know that he does not know what he knows not.
7. To mind speech and conduct is a moral duty.
8. Bliss comes through three sources: 1. Never to criticize any one, 2. Never to find fault with others, 3. Never to be evil to others.
9. He who does not know the law of God cannot be a man of highest virtue.
10. From superior ones, men must learn, inferior provide occasion for introspection.
11. Have mercy on all but befriend only the noble souls.
12. When there is justice in heart there is beauty in character.
13. Man's heart should be like a mirror which reflects everything without being maligned by those reflections.
14. Always follow the rule of love for violence.
15. To obey is a great duty.
16. Look into your own heart and fear not anything if there is no sin.
17. Honesty is the gateway of heaven.
18. Social progress (upliftment) is the aim of human life.
19. It would suffice to think twice before act.

These teachings make it clear that Confucius' teachings were for every one and anyone could follow them. The ethical principles emphasized by him form what may be called applied ethics.

8.0 Comparison of Jainism with Confucianism

Jainism is one of the very old religions of Indian tradition. It has been enriched by the long tradition of Lord Rishabhdeva and rest of the *tirthankaras* up to Lord Mahavira and so many *ganadhara*s and *Ācāryas*. *Ahiṃsā* or non-violence is the basic belief of this religion. Equanimity and self restraint have also been emphasized in this religion. Jainism does not attempt to limit consciousness; instead it accepts its comprehensiveness. Jainism is not an institutionalized or caste based religion. Jainism believes that any individual from any caste, sect or culture is eligible for liberation provided his religious consciousness is evolved and he has minimized his attachments and aversions or the passions of love and hate. The means of *Anekānta* for the discovery of the truth and the spiritual means for the realization of the truth are the original achievements of Jain religion. *Anekānta* is not merely a philosophy; it is a contemplation or meditative pursuit. None can overcome the bias and rigidity of views, issues from attachments and aversions without making an honest effort to weaken attachments and aversions. More the attachments and aversions are removed, more the *anekānta* evolves. More the *anekānta* view evolves, more the philosophy (*Darśana*) is for realization of the truth as none involved in attachments and aversions can realize the truth. Thus Jainism as philosophy and religion provides the mantra of eradication of attachments and aversions for the realization of the truth. Jain religion has faced tremendous odds, aggressive adversaries and

adversities, rivalry, from other religions and its own division into sects, but despite all these it has stood firm with ever significant viability through all rough phases of time. It never lost its identity to others and it never got carried away. It has ever remained progressive with its own pace and viable utility. It may not have become as extensive as Buddhism due to its hard fastings, upvāsas, renunciations, tapasyā and detachments, yet its foundation is much deeper and firmer than that of Buddhism. It is for this very reason that Buddhism is now reduced only to a foreign religion whereas Jainism enjoys same glorious and acceptable place in India and now it is gaining popularity also in the foreign lands.

Jainism is not a religion of any particular individual. It is not a religion of Rishabhdeva or Mahāvira. Jaina religion is not individual centric. It does not preach worship of any individual. It preaches inheritance of good qualities. *Tirthankaras* are admirable and worthy of worship not as persons but as possessors of good religious qualities—(*Tirthankaratva*). Confucianism is religion of Confucius but Jaina religion is not a religion of Rishabh or Mahavira. Confucianism is given by Confucius and is based on his teachings. Jaina religion on the other hand is not given by any messiah, but is a product of a long tradition and thus it would be wrong to consider it a religion propounded by any individual. The fundamental *mahāmantra* of Jaina religion is *ṇamokāra* mantra recited as:

*"ṇāmo arhantāṇam ṇāmo siddhāṇam, ṇāmo āyariyāṇam |
ṇāmo uvajjhāyaṇam, ṇāmo loye savvasāhunaṇam||"*

i.e. salutations to arhantas, salutations to *siddhas*, salutations to *ācāryas*, salutations to *upādhyāyas* and salutations to all the saints of the world. Thus Jaina religion does not salute Pārśvanātha or Mahāvira, but salutes saints and men of realization and great religious qualities. Confucianism, on the other hand places supreme importance in Confucius only. According to A. K. Mahapatra

"Confucius, teachings and way of life made an important and revolutionary impact upon Chinese society".

Jaina religion is also older than Confucianism. Confucius was born in 551 B.C. and thus it is approximately 2500 years old whereas Jain religion is 400-500 years older than Confucianism. Tradition holds Jainism to be much older.

Comparison of Concepts of God

Confucianism is not a God centric religion. It emphasizes ethical and social behaviour of man. According to Confucius "The life of moral man is an exemplification of the universal order. He holds that the highest human attainment is to find the central clue to our moral being, which unites us to the universal order."

In spite of emphasis on ethics and social behaviour of man, God is neither denied nor is his omnipotence refuted or ignored. It is undoubtedly a theistic religion.

Jainism does not believe in God. God is not the creator, sustainer and dissolver of the world. The highest liberated souls are God-like and such souls are objects of meditation. Vrhad Dravya Sangraha explains this idea as:

*"ṇaṭṭhṭhakkammadeho loyāloyassa jāṇao daṭṭhā |
purisāyāro appāā siddho jjhāeah loyasihrattho||"* (gāthā, 51)

This liberated highest soul is neither the supreme ruler (Shung-te) like Confucian God, nor it is Toyen (heaven) or Ming (one that determines every thing including human fate).

According to Jainism no one rules anyone, no soul is governed. All souls are self-governed and responsible for their deeds. Every soul makes or mars its own destiny. All can become Pārśvanātha or

Mahāvira. Mahāvira had risen to Mahāvira hood from Vardhamān. Thus, Jain religion does not support omnipotence of God; instead it lays emphasis on human effort. (*Puruṣārtha*)

In Confucianism the suggestions for the worship of various gods like sun, moon, mountain, fire, river, earth etc. are easily discernable. According to Confucius soul resides not only in humans but also in rivers, mountains, air, fire etc. All these souls are worthy of worship. Thus Confucianism appears to suggest a kind of panpsychism also. Jainism has also thoroughly analyzed the concept of soul. Jainism considers earth, water, air, fire and vegetation to be single sensed *jivas*. The belief in hierarchy from one sensed *jivas* to five sensed *jivas* is unique to Jainism. Confucianism prescribes worship of various souls whereas Jainism prescribes respect and due regard to all kinds of soul. It preaches friendly (*maitripurvak*) behaviour with all souls.

Man and Confucianism

Though Jaina religion is not theistic, it is indeed humanistic. It believes in (spiritual) development of man and treats man as great potentiality. According to theism man can never become God whereas according to Jainism man has an inherent potential for highest and absolute perfection. Jaina religion holds that if man follows the five lesser vows (*aṇuvratas*) of *satya*, *Ahimsā*, *Asteya*, *Aparigraha* and *Brahmācarya* and makes *Vrata*, *Upavāsa*, *Tyāga* and *Tapasyā* necessary part of living, he shall find his way to perfection and spiritual development. In Jainism *Ahimsā*, *Samyam* and *Samatā* are essential for human development. He who practices these can never be unhappy. Confucius also believes that man by nature is good but certain weaknesses make him evil some to some extent. Thus certain virtues must be cultivated to retain man as good. Confucius has emphasized upon 'love' as virtue much as it is emphasized in Christianity. Confucius' says—if every one loves his family and his superior beings, there shall be peace all around—Confucianism holds that perfection of men brings about perfection of society, perfection of societies brings about perfection of nation and perfection of nations brings about perfection of the world. Jainism also believes in the perfection of society and nation through perfection of men. This fact is formulated by Tulasī in 'Aṇuvrata Geet' as—"Reformed men and reformed society by implication, reform the nation." i.e. perfection of men is perfection of society and perfection of society is perfection of nation. Thus both religions are predominantly humanistic yet one of the fundamental differences between the two religions is that Confucianism aims at the ideal of 'civilized man' and 'moral man' whereas Jainism aims at the ideal of 'liberated self'. This liberation is attainable to all men.

Jain and Confucian morality

Confucius was neither a religious leader nor a giant preacher. He propounded neither a new philosophy nor a new religion. He never proclaimed himself to be a messenger of God or to have received any message from God. He also did not proclaim that he was giving to world a new thought order. Yet he definitely possessed some qualities that he is venerated as god even after thousands of years of his death. One of his major qualities was that he always lived life of high morality and inspired people to lead a moral life. He laid much emphasis on love, justice, humility, wisdom and honesty. For him internal reform and development were more important than outer gains. Jainism also holds that inner or internal worth is the real worth. It emphasizes self-purification, excellence of self and self-perfection.

Confucius has discussed three types of fear—fear of God, fear of great man and fear of saints. These fears according to him are useful for moral development of man. Jainism on the other hand preaches fearlessness (*Abhaya*). *Abhayadana* contributes to *Ahimsa*. Jainism teaches not only the art of living, but also the art of dying.

Confucius did not recommend rituals but his followers over the time got involved in various kinds of ritualistic practices. Many started gathering at his grave for worship, even sacrifices got introduced and even temples started being erected. In some sects of Jainism worship is acceptable. Many Jains do not take food without first going to temple and performing *pūjā*. There is also a valid practice of offering cloves,

rice and flowers in the temples. Narials and Laddus are also offered. *Pujā* s are performed in some Jain temples, thus we can conclude that there is room for worship in Jaina religion.

Confucianism considers this empirical world to be more important than any transcendental world or heaven and thus emphasizes good and moral life in this world. Jainism on the other hand emphasizes transcendence and detachment from this empirical world. This world according to Jainism represents bondage and one must strive to free oneself from bondage and attain liberation.

Confucianism lays stress on service to others whereas Jainism stresses purification of the self. Thus self purification for self perfection and not service to others is predominant in Jainism. Both religions however broadly agree on the principle of non-violence.

Thus we can conclude that there are many similar ethical principles in Confucianism and Jaina religion. But owing to difference of intensity i.e. Confucianism adopting relativistic approach and Jainism adopting extreme form of morality, Confucianism became popular in China and Jainism could not find such broad base or following even within India.

Questions :

Essay Type :

1. Present a comparative critical analysis of Confucianism and Jaina religion.

Short Essay Type :

1. Give a brief introduction of Jaina religion.
2. Give a brief introduction of Confucian religion.

Objective Type :

What is the meaning of Shung Te?

Who said—answer violence with love?

Whether Jain religion is spiritualistic or Panpsychistic?

Whether Confucianism is spiritualistic or Panpsychistic?

Who holds—Respond Himsa with Ahimsa?

How many 'fears' are mentioned in Confucianism?

To which religion—development of self is fundamental?

What is 'Humanism' called in Confucianism?

Who said Confucius shall be remembered for much longer time than Mao Tse Tung?

How many kinds of relation are admitted in Confucianism?

Answers :

1. Supreme Ruler, 2. Confucius, 3. Spiritual, 4. Panpsychistic,
5. Jaina religion, 6. Three, 7. Jainism, 8. Jen, 9. Huston Smith, 10. Five kind.

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2. Vibhinna Dharmon Meain Ishwar Kalpana—Machwe.
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Unit-5, Lesson-15
Economic Disparity and *Aparigraha**

- 1.0 Introduction
 - 2.0 Objective
 - 3.0 Two Directions of Human Development
 - 4.0 Democracy and Economics
 - 5.0 Economics of *Aparigraha* (limiting attachment and possessions)
 - 6.0 The Concept of Modern Economics
 - 7.0 *Aparigraha*
 - 8.0 Conclusion
- Questions
References

1.0 Introduction

To be born as human being is an important achievement. In entire experienceable world only human beings are gifted with reason. But to have this faculty of reason does not mean that reason should be employed to make others suffer. The meaning and significance of life is contained in harmonious self-development.

2.0 Objective

The present chapter tries to analyze how can economic disparities be minimized or overcome through practice of Jaina principle of *Aparigraha*.

3.0 Two Directions of Human Development

There are two directions of life namely spiritual and material. Those who see life only as process of material development, have a natural bent for materialistic ideals and gratification of senses. Unless one is able to see the spiritualistic aspect of life, one cannot be expected to have any spiritualistic ideal which is well beyond the materialistic ideals.

Enjoyment (gratification of senses) and giving-up or renouncing are the two diametrically opposite realms. None of these exclusive poles can alone be constructive element of society. A social being can neither be exclusively an enjoyer of the senses nor can he be exclusively away from all and every sort of attachment and indulgence. A materialistic life is a life of selfishness and a transcendental life is a life of renunciation. The life of a combination of both is necessary for a social being. To express this, Jaina thought offers a maxim—*parasparopagraha jivānām*¹. This maxim pertains not only to individual to lead a social life, but is actually a maxim pertaining to entire human existence in the world.

Some people believe that life preservation and self preservation or self existence can be ensured only by the use of violence. Such people believe in the law of might is right and that the stronger forms of life eat up or destroy the weaker forms of life or organisms; this is the law of nature. The principle of survival of the fittest cannot be broadly rejected. But with reference to social existence and order, it must be realized that violence may be needed but not desirable or inspirational. This realization marks the beginning of man's social rationality. In pre-historic times there prevailed a kind of primitive communism. Man was totally dependent on the bounties of nature. Man consumed only what was available in nature. Men were few and nature was abundant and thus there was no scarcity of resources and life was easy.

* *Aparigraha* means not only non-over accumulation of wealth but also giving up all attachment to things or abstaining from attachments.

Though man had to defend and protect himself from beasts, yet there was absence of desire of having more and more; he had not developed the attitude and attachment of things. Population and reason grew together. Desires and attachment grew with increasing expectations and hope. The natural resources however did not grow more and many increasing desires and greeds started to make situation critical. Underlining the needs and the greeds it is well said that—

"Body has limited needs and with little it is satisfied|
Desires are limitless and ever remain ungratified||"

The beginning of social life was also the beginning of statehoods and forms of governances. States and empires came into being. The expansionist greed of kings left millions dead. Under the garb of patriotism, man's ego saw no limits to expand resulting in exploitation of the environment and the mankind itself. Thus mankind had to experience the ills of slavery and suffer innumerable pains. Lord Mahāvira pronounced—

"*suvaṇṇa rupssa u parvayā bhava
siyā hu kelāsa samāā aṇantayāā
narassa luddhassa na tehiṅ kinchi
icchāā hu āāgās sama aṇantayāā*"

This means the desires are limitless like āthe entire space. They can never be fully satisfied. Mahatama Gandhi also rightly said that earth provides sufficient resources to satisfy every man's needs but not enough to satisfy even one's greed. The real altruistic living makes man rise above narrow and parochial needs and such a man conceives entire humanity as his own person or family. He ceases to be a problem creating being and becomes a part of solution to problems. One who is extremely desirous is not satisfied with family even. His egoism does not allow him to consider the right and respect of the others. Though family is first step towards altruism, but it becomes a problem when it makes man egocentric and cut off from the rest.

Altruism also cannot be absolute and necessary and there should be a limit to it. One who keeps the needs of the society in mind while enhancing his desires can never be a wholly ego-centric person. He becomes wedded to the concept of co-existence. Such a person may not lead a transcendental life of ascetic but can never an ego centric life also. He cannot always put others to pain just to meet his selfish motives. The concept of co-existence inspires the attitude of *aparigraha*.

4.0 Democracy and economics

Aparigraha is not an economic theory in true sense because its essence is detachment and renunciation. Economics basically deals with satisfaction of desires and production of utility whereas *aparigraha* implies giving away or giving up of desires and abstinence from all utility. Too much of economic considerations lead to economic disparity. Economics is only a proximate end not an ultimate end. Disparity generates violence. The concept of democracy over took that of expansionism because people realized the importance of altruism but even democratic ideal could not wipe away the element of greed from human psyche and thus even democracy could not provide a peaceful economic system.

Economics aims at making man happy, *aparigraha* aims at generating internal as well as external peace for human kind. It is not that peace and pleasures cannot co-exist. But pleasures are based intrinsically on matter and peace is intrinsically based on soul. When the sole aim becomes or reduced to pleasure alone, entire endeavour becomes concentrated on matter and consumption and enjoyment of senses. Peace is not a necessity for such satisfaction of senses. But once true peace is attained pleasures become insignificant. Pleasure is a function of senses and body, peace is a function of mind and soul. Not all can experience perfection of the self and thus an average man must strike a golden mean between the gratification of senses and mind and the perfection or realization of self. *Aparigraha* in a sense is name of this balance only.

5.0 Economics of *Aparigraha*

Various great men have commented on the concept of *aparigraha*. Mahāvira was one such man of contemplation. He had risen above home, family, society, nation, etc. He was thus not an exponent of economics. When there is no accumulation or possession there is no meaning of economics. But Mahāvira knew that all men cannot attain such perfection and such a state of absolute renunciation can be attained only by few, so he gave the maxim of *icchā-parimāṇa* with a view to checking or limiting the tendency of *parigraha*. This maxim is not total annihilation of the tendency of *parigraha*, but urges its limited use. From this point of view, there becomes two meanings or forms of *aparigraha* namely absolute inexistence of *parigraha* and second restrained or limited existence of *parigraha*. This limited, controlled or regulated *parigraha* can be called the economics of *aparigraha*.

6.0 The Concept of Modern Economics

Ācārya Mahāprajña opines that modern economics is centered around material welfare only. Its difficulty is this biased outlook. Had this not been so there would not have been economic disparities and economic and economics related violence on such a large scale, there would not have been cut throat competition and so on. An important figure of modern economics 'Keynes' holds that our aim is to make every one wealthy. Morality has no value for us. He very clearly says that the idea of morality is not only insignificant, but is also a hindrance in our path.

Modern economics does not aim at peace nor at non-violence. Its only aim is economic growth. It aims at satisfying man's basic needs and making man resourceful. It thus indirectly implies that desires and greed, needs and production should increase in order to attain higher economic growth.

Corruption is a crucial problem in modern societies. Many people talk of corruption, but what ought to be realized is that any policy or theory which considers morality to be insignificant or hindrance is bound to generate and add to corruption only. It is no surprise that modern economics is contributing to growth of corruption also. Surprising would be the opposite of this.

Though some later economists like Marshall etc realized the importance of morality and held that finally morality should prevail but it is not necessary. Keynes on the other hand held that we shall consider morality after we become wealthy. Present is not the right occasion to consider morality. Even the immoral, at the present moment is useful for us. Economics is essentially utilitarian and pragmatic and the present truth is that which works. There is no question of morality.

Economic theory could have been considered to be successful to some extent if it had resulted in equal or near equal distribution of income. Communisms had experimented with the idea of equal income but even communism could not attain that aim. Gandhi declared that man can never realize the ideal of economic equality, because there is a difference in capabilities of individuals and not all men can be of same capability. The result of promoting free egoism is that the maximum wealth of the world today is concentrated with countable few. But an awkward fact is this that even such top rich people also do not have sufficient peace.

An English author has rightly remarked—The tiger of worldly desires in human mind is more terrible than a living one. Unlimited desires lead one on the path of destruction. Man has been much cheated also by the idea of 'standard of living'. Everyone aspires to raise his standard of living. The problem is that there are not enough means at his disposal. Luxury and material comforts have become indicators of development. Had the desires remained confined to fulfillment of basic needs there would not have been any problem? But the idea of 'standard of living' has thrown the idea of basic needs out of fashion and minds and has made man irrationally desirous of useless articles. The desire of more wealth has led rich to produce more and sold more through deceptive and desire generating advertising. Such economics is not satisfying needs, but it is creating newer and non-essential needs.

Mankind has made miraculous scientific breakthroughs and discoveries leading to development of industries and industrial production and larger distribution. Despite all this it can't be held that the development of science has only been blessing and there have been no negative results. Science has equally been misused and has become a cause of large scale destruction also. Man's greeds are continually employing science for egoistic ends and this is resulting in the proliferation of egoistic economic practices where some are earning profits by exploiting others and the wealth and resources of others. The most scientific and technologically advanced weapons of mass destruction are earning maxim profits at the cost of peace on the globe. Had there been fair practice there would not have generated the divide of extremes. Some are so rich that they have no account of their wealth and some are so poor that they are starved to death. Mercy and altruism have not grown proportionate to technology and this is one of the basic causes of modern miseries. The geographic expansionism has been replaced by economic expansionism and imperialism and the basic greed has remained the same due to overemphasis on materialism and neglect of spiritualism. Some very small nations are today amongst the leading economic powers of the world.

The luxury, material grandeur and consumerism are promoting various kinds and means of violence. The demand and craze for lather goods kills many poor animals. Demand for fine and durable plastics means killing spring chicks for their fur/feathers. Broilers are being fed in poultries for high volumes of quick meat. Slaughter houses have come up to meet the demand of meat exports. All this is being done for *parigraha*. This is as one cannot amass wealth without inflicting cruelty, deceit etc which are essential for accumulating and preserving wealth. Until we understand the concept of limiting possessions and attachment, we cannot save ourselves and this planet from such ills.

Limiting possessions is associated with limiting desires. When desires are being fanned, one cannot appreciate even the talk of limited possessions as only large scale possessions will matter. Focus of limiting possessions will be living beings and not non-living beings popularly known as material wealth. Man is also one of the living being but all living beings are not human beings. The doctrine of co-existence thus brings into focus man and his environment in close harmony thereby putting brakes on the dangerous exploitation of our environment and natural resources. Jains say air, water, fire, earth and vegetation are all living beings and rampant destruction of these is a serious concern even for the very existence of mankind. An off shoot of heavy and unplanned industrialization is environmental pollution. Industrialization has exploited not only forests and mineral resources but has also taken a high toll of environment. The loss of minimum ecological balance shall result in disaster and total destruction of humankind.

The defining aim of all economic theories is 'increase the demand /desires to its limits. Do not stop them.' This sets the man aside and economics wealth takes the centre stage. One cannot deny the need for wealth to have comfortable living as the man has desires thereby creating a need for their gratification. In economics money is an end. In *aparigraha* money is not an end but a means to some higher end. Money as an end makes the means impure because this aims at acquiring money from any source possible, fair or foul. Only the philosophy of *aparigraha* can give some hope and direction. *Ahimsā* is an important principle but it is a matter of individual exercise. *Aparigraha* has a social value also and thus it is more important than *ahimsa* or non-violence. The aim of violence is *parigraha* of some kind or the else. Where there shall be no *parigraha* there shall automatically also not be violence. *Aparigraha* necessarily results in happiness but money does not.

7.0 Aparigraha

While explaining *aparigraha* it is said that '*mucchā pariggaho vutto*', this means attachment is *parigraha*. As long as man has desires or attachment he remains poor. Even with maximum of wealth, but with growing desires for more, man ever remains poor. Such a man is not happy himself and causes misery to others as well. On the other side, man with *aparigraha* attitude is happy despite being materially poor. Real wealth thus lies in right thinking and right attitude towards life and not in material prosperity.

8.0 Conclusion

Aparigrahi can be happy without money or wealth whereas *parigrahi* (follower of modern economic principles) is ever unhappy even with high degree of economic well being. Even the heaps of bullion can't make him happy, because they don't produce peace. Aparigraha brings to man the real treasure and wealth of peace. Aparigraha is the most appropriate response to economic disparity.

Questions

1. Essay Type:

Write an analytic essay on 'Aparigraha and Economic Disparity'.

2. Short Answer Type:

Write a brief note on democracy and economics.

Analyze the modern concept of economics.

3. Objective Type :

Acārya Mahāprajna opines that modern economics is centered around _____.

_____ holds that one aim is to make everyone wealthy, morality has no value for us.

Aparigrahi man abstains from _____.

Economics emphasizes increase of _____ and not limit to them.

Modern economics also aims at promotion of _____.

Enjoyment and _____ are two diametrically opposed poles.

In prehistoric times man lived in the state of _____.

_____ has rightly remarked that earth provides sufficient to satisfy every mans needs, but not enough to satisfy any ones greed.

_____ is the first step to altruism.

_____ has been replaced by economic imperialism.

Answers to Objective Type :

1. Material welfare only,
2. Keynes,
3. Samgraha and parigraha,
4. Needs,
5. Desires,
6. Renunciation,
7. Primitive Communism,
8. Mahatama Gandhi,
9. Family,
10. Geographic Imperialism.

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Unit-5, Lesson-16
Ecological Balance and Jaina Non-violence

- 1.0 Introduction
 - 2.0 Objective
 - 3.0 The Holistic World
 - 3.1 Acting Agent
 - 3.2 Not Man alone
 - 3.3 Invitation to Dissolution
 - 3.4 Avoiding Violence
 - 3.5 War and Ecology
 - 3.6 Pollution and Diseases
 - 4.0 Earth, Water and Ecology
 - 5.0 Alpārambha—Aparigraha
 - 6.0 Conclusion
- Questions
References

1.0 Introduction

Non-violence is an eternal truth. All religions have emphasized non-violence but in Jainism it has received special and elaborate attention. Mankind has realized importance of this from time to time. To some it may appear that Jainism is impracticable and devoid of spirit for living but on more serious reflection we find that Jainism is based on clearer and true understanding of life.

The way environmental pollution is becoming a problem or challenge, it appears that only Jainism can offer a viable solution and make a significant contribution towards restoration of ecological balance. The truths of religion transcend the narrow limitations of time and space and hence they are wider in their scope, rather they are the universal and eternal truths. The truths discovered by Jain religion are especially so. The fact that its truths are validated even by the modern science is a testimony to its being well conceived and based on critical thinking. Jain religion has well thought upon from atom to whole universe and ecology is one of the aspects considered.

2.0 Objective

Our objective in this chapter is to find out that how can Jain concept of non-violence help in solving the problem of environmental pollution and loss of ecological balance.

3.0 The Holistic world

World is a composite whole. It is not merely for any particular kind of life or being, instead it houses both matter and life in mutual dependence. Man, though the most developed and intelligent creature, is but only a part of this great system. Animals and birds, insects and worms, are all significant creatures in this world of living. Vegetation too is possessed of life. This truism was taught by Lord Mahāvira some two thousands and five hundred years ago. Only science has begun to realize this truth fairly recently. Mahāvira had gone to the extent of considering even earth, water, fire and air too as possessed of life though of relatively lesser degrees of consciousness. There is no point of the world which could be considered totally devoid of life. When a violence is committed to even the smallest or the minutest of the creatures its impact is generated on the entire system, however much negligible or in

experienciable it may be. Thus Mahāvira pronounced '*atta same manijja chappiṅkāye*' i.e. all life forms are of equal status. *Sadjiva nikāya* is thus a true explanation of environment.

3.1 Acting Agent

Some systems of thought consider the truism of all pervasiveness of life, but they consider all lives or life forms to be parts of same underlying substratum called *Brhama*. Lord Mahāvira also recognizes the existence of soul by saying '*ege āyā*' but he also has said '*puṅhosattā*' i.e. all souls are independent existences. The implication of this is that each soul or creature having—soul is himself entirely responsible for what ever he does. He and he alone is the cause of all what happens to him or all what he experiences or enjoys. God neither creates nor sustains nor does he dissolve any thing. Entire world follows its own natural law. In such a system the activity of agent is extremely important.

3.2 Man not alone

Though man is most developed of all creatures but he alone is not central to universe or existence. Truly speaking any spiritualist being cannot have disregard for any life form. Modern day ecological thinking is unfortunately anthropocentric, but the importance of man lies not so much in the fact that he can defend himself or human kind but in the fact that he ought to consider the defense or preservation of all other life forms as his own defense and preservation depends upon theirs. It is actually impossible for humankind to continue its existence due to the destruction of other forms of life. Lord Mahāvira has said that he who knows the pleasure and pain of minute creatures knows his own pleasure and pain really well. He who rejects or disregards the existence of (defies existence to) minute organisms actually disregard and defy his own existence. Really it is a great thought and is true vision of maintaining ecological balance and constructive and co-operative co-existence.

3.3 Invitation to Dissolution

Nature is a great mystery. No ordinary man can fully understand nature. Nature has its own balance based on chain of ecology which is too complex to be easily grasped. The world is full of natural resources and bounties. These resources, if not rationally and restrainfully utilized and man's voracious consumption shall sure cause disaster to human life. The total disaster or dissolution is one of the mysteries of nature. The causes of its occurrence are wide and unknown to the world of science. But incessant irrationality of man shall definitely be a cause of such a disaster.

3.4 Avoiding Unnecessary Violence

It is a fact that man has to depend on nature in order to survive and in the process some kind of violence becomes necessary. Still this violence can not become a principle of living. According to Jain view the maxim of life is—'*parasparopagraha jivānām*' i.e. lives are mutually relative and dependent. We may take vegetation as example. Man releases carbon through breath necessary for the growth of plants and trees. Vegetation releases oxygen, so necessary for man's survival. The enterprise of this mutuality is life. Whenever the coherence is interrupted or disturbed the casualty is life. Population explosion is one of the causes of nature's discord but man's over exploitation of vegetation becomes an unnatural cause of the loss of nature's balance and consequently of natural calamity. Jain religion, thus, rightly emphasizes the avoidance of unnecessary violence be it to man, animals or plants. Lord Mahāvira lists giving up the wasteful /purposeless activities involving violence as eighth vow of twelve vows for householders. Dangers to nature can be checked by man's becoming adherent to abstinence from *anartha hiṅsā*.

3.5 War and Ecology/Environment

The world's preparedness for war is actually world's preparedness for violence that is really avoidable. War takes a high toll not only of human life but also of environment and ecological system. The areas that experience nuclear explosion do not regain the lost natural growth and balance for years to come.

Countless lose their lives and even the survivors are afflicted upon by various diseases and deformities which are passed on also to their future generations. War can never bring peace. The way or means to peace is fraternity and non-violence.

Not only is the wielding of weapon, but its giving to others or its trade is also violence according to Jain religion. From this Jain perspective the trade of weapons (of mass destruction) is a great violence of purposeless kind. Some nations, on the basis of their advanced technology are not only promoting arms race and danger to peace but also causing a great threat to environment in the process of realizing their economic and political interests. The arms race and proliferation is an invitation to unavoidable disaster. Technological advance has generated Hydrogen bombs which are a thousand or more times destructive than atom bombs. Such explosions create awkward temperatures and release gases that are gravely detrimental and destructive to nature and environment.

The destruction of environment implies violence to earth, water, fire, air and vegetation. Violence to all these is indirectly violence to humankind as humankind is dependent on all these for its existence. Pollution is a ticket to faster death. Dr. Krishna Kant's worries relating to unreasonable industrialization, urbanization and modernization of agriculture as threat to environment are not ill founded. He has rightly remarked that this process is contributing to the emergence and spread of newer disease to which even cancer is no exception.

3.6 Pollution and Diseases

The former director general of the Indian Medical Research Council, Dr. V. Ramalingaswami has said that two-third of child diseases are caused by pollution. These are all preventable diseases. If air pollution is reduced to the world acceptable standards then nearly two crores of people shall be saved from requiring the treatment of breath related diseases. Today we have information of one crore and ten lakh chemicals of which nearly one lakh chemicals are industrially produced. There are various forms of pollution problem and lack of nutritive elements is one of these.

Modern scientists opine that due to intensive agriculture, soil is loosing its copper, magnese, zinc etc. nutritive elements and so are the agricultural produces. Manganese and iron had begun to depleat in eighties. Today forty seven percent of Indian land suffers from lack of zinc content. This is resulting in adverse effects on physical growth of adolescents and teenagers. The diseases like diabeties and heart related diseases are also on the rise.

Mumbai based Institute for Research in re-production has found out that the average sperm count of Indian male has fallen below forty-three percent and it has undergone over 30% of structural change.

4.0 Earth, Water and Pollution

The over exploitation of earths resources is damaging its natural balance. Over exploitation of iron, coal and petroleum are damaging natural balance. Over use and consumption of water has led to fall in water levels under the ground and the water available is more polluted. Scientists are of the opinion that our present day need is petrol but the future need is fresh water. If there shall be another world war, it shall be for water. Polluted water is harmful not only for man but also for animal and plant kingdoms. Pollution born of fuel has made life difficult in cities. The combustion of petrol and industrial smoke is cause of one of the major problems. Global warming can be disastrous. The rising temperature may melt ice on the glaciers and raise sea water level to the extent that it may submerge vast lands. Scientific surveys have revealed that there has been an alarming rise in the level of carbon dioxide.

4.1 Air Pollution

Automobiles are responsible for more than fifty percent of air pollution. The normal accepted level is 1. P.P.M. of carbon monoxide, but cars, trucks and other engines cause this to rise up to the level of 350 P.P.M. There has been critical ozone depletion due to air pollution. If this trend continues the ultra-violet

radiation shall make life impossible on earth. Mercury is getting more intense in the air. Lead is causing brain deformity Nickel, Chromium and manganese are causing various kinds of cancer in human body. According to study conducted by American Public Health Association, air pollution is responsible for asthma and skin diseases in children.

Nitric oxide and Fluorine oxide are the main destroyers of Ozone layer. High flying Jets produce nitric acid which causes damage to Ozone layer. Even more destructive, fluorine acid is produced by flour carbon which is not a natural chemical. It is compound of Flourien and carbon. It can sustain high temperature and hence it is more durable. Due to this property it is extensively used in the industries. Refrigerators and air-conditioners function on such harmful gases and compounds. This use produces such harmful effects that last for fifty to hundred years. Harmful compounds reach up to ozone and begin destroying it. Scientists hold that one atom of fluorine destroys one lakh atoms of ozone.

4.2 Sound Pollution

Sound pollution is a kind of air-pollution. Mahāvira had said *jañ sammanti pāsae tan mañanti pāsae* i.e. he who knows the truth values silence and he who knows silence knows the truth. This saying is full of meaning. Most people conceive of word as part of language, but we now realize that the sound form of word can be very harmful. Loud sounds damage ear drums. Sound pollution is one of the major problems of modern world. With the rise of population there has been an unbelievable rise in sound pollutants like automobiles, ships and air ships, radio, T.V., musical instruments and loud speakers and so on. These are all causing damage to ears and sound pollution. Scientists opine that unchecked growth of harmful sound shall soon make deafness a common ailment.

Sound pollution causes such health hazards that many people in America have even died of it. It has a negative effect on work efficiency and potency. It causes blood pressure, decay of bone marrow, loss of sleep, depression and mental ailments.

4.3 Pollution of Vegetation

Plants and trees make life possible on earth. In absence of these there can be no life cycles. To maintain ecological and organic balance it is necessary to abstain from violence to vegetation. Plants kingdom is a nature's gift to mankind. Major part of oxygen is produced by plants only. Man's life is thus dependent on plants and trees. The destruction of vegetation is thus destruction of life itself. We find references of many kinds of fruits that existed in ancient times but have now vanished due to neglect. The modern abuse of vegetation is a cause of grave concern.

An important aspect of non-violence is the resulting ecological conservation of vegetation and environment. Deforestation adversely affects rain cycles. Loss of trees causes loss of rain. Moreover forest lands devoid of or with fewer trees loose their water holding capacity and it further causes land and rock slides. Floods also some times results due to lack of water holding and flow checking capacity of forests. Deforestation also contributes to the growth of deserts. Mahāvira has thus rightly said that man should neither himself destroy vegetation nor should he support and allow others to do so. Violence against vegetation is violence to mankind. The crime prevention branches of America in its report have mentioned that loss of forests is a cause of violent tendencies in man. Habitants of forestless areas tend to become barbarian, brutal and violent due to lack of oxygen which causes physical and mental ailments. Forests are the store house of oxygen. A man on an average requires approximately 15 kilos of fresh air every day. This can be had from minimum of 5 trees of 50 tons each. In other words destruction of five trees amounts to killing one man.

In this way we can realize that non-violence to and conservation of forests is essential for ecological balance and human life. Lord Mahavira was a mahavrati, perfect and absolutely non-violent man. He preached alparambha for common man, practice of which can save mankind from the menace of environmental pollution.

5.0 *Alpārambha-Aparigraha* minimal indulgence- possessions

Alpgraha is another aspect of *alpārambha*. Commoners cannot become total *aparigrahi*, but they can sure keep their wants under control. Modern economists insist on promotion of needs. They emphasize generation of even artificial needs as it shall lead to increased production and consumption of that production. This they think shall contribute to prosperous life. But this kind of thinking has actually invited disasters for mankind. Mahāvira had rightly preached upahogaparibhoga seema vrata to save environment from getting polluted. This vrata is also a kind of solution to the problem of economic crisis.

5.1 Non-vegetarianism and Pollution

Not only plants and trees but also the moving *jivas* i.e. the animals and birds contribute a good deal for development and maintenance of healthier environment. In this way, birds and animals are also important for proper ecological balance. Man's want of meat and killing of birds and animals for the same is actually an assault on environment. Lord Mahavira had thus very rigidly condemned and prohibited non-vegetarianism. Non-vegetarian food is harmful not only for body but also for mind. Birds and animals are important link of ecological chain, even their excreta serves as manure and makes land fertile for growth of vegetation.

6.0 Conclusion

The Jain concept of *Ahimsā* or non-violence is in itself a spiritual truth and safety and growth of environment necessarily flows out of it.

Questions

1. Essay Type:

Write an elucidative essay on the role of non-violence in ecological balance.

2. Short Answer Type:

What are your views regarding war and environment?

Elucidate upon pollution and disease—briefly.

3. Objective Type:

Dissolution is one of the _____ of nature.

One hydrogen bomb is more dangerous than a thousand _____.

Violence to environment is actually violence to _____.

_____ had become scarce in Punjab in 1965.

47 percent of _____ land suffers lack of zinc.

What is the normal level of carbon monoxide in atmosphere?

What is destroying cells of human brain?

Which gases are chiefly responsible for depletion of ozone layer.

It is not easy to imagine that _____ can cause death.

What is another end of *alpārambha*?

Answers to Objective Type:

1. Truths,
2. Atom Bomb,
3. Mankind,
4. Zinc,
5. Indian,
6. 0.1 P.P.M.,
7. Led,
8. Nitric Acide and Flourine Oxide,
9. Sound Pollution,
10. Alpa-parigraha.

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Sadhna ka Sona. Vijnan ki Kasauti.
Ahimsa Ke Achute Pahlu.

Unit-5, Lesson-17

Democracy and *Anekānta*

- 1.0 Introduction
- 2.0 Objective
- 3.0 Nature of Democracy
- 4.0 Salient Features (Tenates) of Democracy
 - Opposition Party
 - Equality
 - Co-ordination
 - Co-operation
 - Sympathy
 - Tolerance
- 5.0 Conclusion
 - Questions
 - References

1.0 Introduction

Truth is a relative experience. Absolute and total truth is knowable only to omniscient. Each substance has countless/infinite modes. Man cannot know all the modes of one substance. The knowledge of all modes of all substances by a common man is thus out of question. Even within one substance each atom has infinite modes. The concept of atom is age old and still research on atom in the contemporary world is continuing. Atom bomb has been invented yet there is much still to be known. Man becomes aware of his deep rooted ignorance with the increasing knowledge. In such a situation, understanding of relativity is quite essential. Relativism is necessary for functioning of democracy.

2.0 Objective

The present chapter aims at offering a possible solution to the problems of democracy through *anekāntavāda* or the theory of poly-ended reality.

3.0 Nature of Democracy

Abraham Lincoln defined democracy as the government of the people, by the people, and for the people. Man has, since the beginning of history, tried various forms of rule or governance. In all kinds of rule whether based on might or consent, man has remained the central concern. Good governance rests on wider and accommodating thinking; as narrow and selfish thinking creates problems always. It is for this reason that democracy is so popular form of government and rule in the present world. Democracy is deemed to be the best form of political system because it is believed, that it provides to everyone the opportunity to grow and excel. Imperialism has now become a history. Almost everywhere in the world democracy is triumphant and even in those states where kings still exist as heads of state, they are only ceremonial, actual power has virtually slipped into the hands of people.

4.0 Salient Features (tenates) of Democracy

Freedom and liberty, equality, co-operation, sympathy, co-existence and tolerance are some of the essentials to *anekanta* which are found to be the features that make democracy so desirable. But these features cannot be absolute, as absolutism of values tends to generate imbalances. Thus these values have to be relative.

Undoubtedly freedom is an important and a great achievement. No one wants to be dominated or bonded. Not only man, even the birds and animals are lovers of freedom. Man puts everything at stake in order to be free. No wealth can equal freedom. Man's desire for freedom is so dominant that he tends to acquire freedom even at the cost of virtual starvation and life. The history of world is replete with examples of laying down life for freedom. But the question is—can freedom be absolute? The logical answer to this question should be—that even freedom has to be relative, not absolute.

One Nation attained independence. All people had bitter memories of domination and in the moments of independence all were jubilant. All were celebrating newly gained freedom. One old woman was so excited that she came to lie down across the road. A truck that was approaching that side blew its horn but the old woman remained unmoved. Finally the driver came close to the old woman and pleaded—please don't obstruct the road and move to the side. Old woman angrily replied—why should I get to side! My country is independent now and I am free to sleep any where I like. The driver of the truck politely replied—If you are free to sleep in middle of the road then I am also free to run my truck over you. The old woman had to give way to the truck.

In society everyone has to live relative to others at every stage. Individual freedom is indeed valuable, but only up to the limit of not encroaching other person's freedom. Mahatama Gandhi had beautifully said—

'My freedom extends only up to the boundary of my compound, beyond that my neighbour's freedom starts.'

Neighbour's freedom is really very important in democracy. Any one cannot be so free that he may ignore or disregard other persons freedom. Man has to be careful for others in every thing he does. On a multistoreyed building there lived a family in a flat on the ground floor. The smoke rising from the hearth of this family was causing inconvenience to the family living in a flat on a higher storey. Later requested the former to manage smoke but the man from ground floor said that he could not stop it as it was the nature of smoke to rise and go up. But the difficulty for the family at higher floor was unbearable. It finally made a hole in the floor of that storey and allowed drain water to pass through it. The water was now falling in the flat of man who refused to manage the smoke. He complained about the drain water and inconvenience caused to his family by it. The man from upper storey replied that he could not stop it as it was the nature of water to flow down. Ultimately both had to make a compromise. Both mended their ways and checked inconvenience to each other. Thus a compromise and co-operation amongst neighbours is must for smooth life. Freedom can be enjoyed and exercised only through this co-operation and compromise. If any one tends to become absolutistic the freedom of all is jeopardized.

For smooth social functioning, there are various laws and constitution of the country and the world. But just the existence of laws and constitution is not enough. Unless the relativistic approach and intention of laws is not understood there can be no actual peace and harmony in the society.

Only he who can exercise control over himself can be said to be free in actual sense. He who fails to check his desires and leads a unrestrained life is actually not free, but slave of his passions. To be conscious implies to be self disciplined. Those who are not self disciplined are out ragious, not free.

Freedom of expression is an important achievement of democracy. There is no doubt that everyone wishes to express him or her self. But when this expression ignores relativism and tends to be absolutistic; then even one word causes problems and results in major conflicts like Mahabharat. Sometimes unrestrained expression sure adds to disputes. In fact unrestrained expression is a piercing assault. It is a fact that ignoring relativism in expressions leads to conflicts and disputes. Words are some times more dangerous than deeds. A truly democratic person has not only to restrain his verbal and written expression, but he also has to understand and be accommodative of other person's view.

Prior to establishment of democracy freedom of expression was non-existent. Any one desirous to express was more cautious of the ill consequences and the rage of society and the ruler. To say or express something opposite or contrary to popular belief amounted to social and political exile, but democracy has provided the right to express to all. Anyone can express his view about anybody else or anything. But this freedom of expression should not be taken to make unbecoming criticism. The cultural pollution being dispensed by modern media is actually not a use but a misuse of this freedom of expression. Such a situation arises only when individual freedom is emphasized more than social values and freedom of society.

The right to vote provided by democracy is a kind of privilege of expression and it is also a kind of participation in power. Even the humblest has the right to rise up to the highest political office. But even this freedom is not limitless. No one should be free to exercise fanaticism and hamper communal harmony. Such a practice is actually a misuse of freedom. To value other persons' freedom is possible only with anekant approach and attitude.

4.1 Ruling and opposition wings of democracy

Opposition is one of the essential requisites of democracy. Any view ought to be complimented by its opposing view. Actually thesis and antithesis always go together. It is the nature of things that a thesis is always complemented and accompanied by its antithesis. Democracy too shall fail if there is only one absolute view in this. Opposition or the counter view always does the necessary function of reasonable check and balance. Democratic opposition should not be taken to imply adversary or enemy. On the other hand adversary by default is of the nature of opposing any thing, good or bad. The principle of thesis and its antithesis is supported by philosophy.

4.2 Equality

Equality is one of the major principles of democracy. No democracy can survive if it does not support equality. Equality is always accompanied by a kind of inequality. All Indians are equal qua Indians, but unequal in form of different castes, classes, language etc. Disparity or diversity is as much a truth as equality is. Neither can be done away with. In such a situation only *anekānta* approach can serve the purpose of democracy.

4.3 Co-ordination/ co-existence

India is a huge country with extensive landmass. It has mountains at some places while at others it has plain fields. A single river flows through many provinces. If there is no co-ordination, the situation shall become very bad. The division of country into various states is based on many factors like—administrative, geographical, cultural, linguistic and considerations. These divisions are necessary for good governance. States are further divided into districts. Such divisions are necessary to maintain overall unity of Nation. Pandit Nehru had placed co-existence in his principle of '*Pañchaśīla*'. Nations can't be removed from the world map. There are various kinds of diversities in the world like differences in beliefs, views, like-dislikes, natures, cultures, and passions. Cults or religion originate on the basis of beliefs. Ideas give birth to reflective thinking. Senses follow the likes-dislikes and natures produce attitudes and habits. The cause of behaviour is volition. Democracy demands co-ordination amongst all these inevitable differences in absence of which there can be no peace and co-existence on earth.

He who understands relativism rises above these narrow and man made differences. Only such people can truly practice the ideal of "*Vasudhaiva Kuṭṭumbakam*" or "*Ekka manussa jai*". All and everything are inter-related and mutually dependent. Not to realize unity in diversity and respect diversity within unity is the cause of all frictions in society. Non-relativism in attitude and practice fails democracy.

4.4 Co-operation

Every atom of the universe contributes to a harmonious system called universe. Each has its definite place and function. Motion and rest co-operate to constitute the world. All life forms are related with other life forms. "*Parasparagraho jivānām*" is an expression of this truism. A democracy cannot survive in society which is not based on co-operation. Imperialism was an exploitative system virtually enslaving the people of colonies. Success of democracy depends on the upliftment of all classes of society. Selfish and parochial interests tend to make one class stronger and others weak and thus seriously undermine the value of democracy. Only welfare democracy is good democracy. Interests of all are interlinked and interests of all can be realized only when there is a proper and just balance of interests and fairness in their pursuance. Imbalance causes chaos.

A Gardner and a potter were going to town to sell their produce in the market. They loaded their respective produces i.e. gardener the vegetables and potter the earthen vessels and pots on the two sides of camel back. The gardener was walking ahead of camel and potter behind the camel and the loaded camel walked with a balance of weight on his back with load of vegetables on one side and pots on the other side of his back. On the way hungry camel started eating vegetables. Since gardener was ahead of camel he could not know camel's eating up of vegetables and the potter who could well observe what the camel did neither stop the camel nor did he tell this to gardener. He thought the loss is of gardener which does not affect me at all, thus why should I bother. After some time the camel ate most of the vegetables. This caused imbalance and the entire load of pots fell on the ground.

The sound of breaking and falling pots attracted gardener's attention and he inquired from the potter as to what had happened? Ashamed potter replied that some of the vegetables are still safe but I have lost all my pots. This has happened due to my non-cooperation with you. Had I co-operated and been careful, this would not have happened.

Thus co-operation is must for a social system to work. But some times even non-cooperation is also necessary. Mahatma Gandhi's non-cooperation with the imperialist British in India is well known in history. Such non-cooperation was necessary for India's freedom. On other occasions he had co-operated with the British for a fair cause. One should have non-cooperation with evils and co-operation with good.

4.5 Sympathy

Sympathy also has an important place in democracy. Sympathy is must for functioning of family, society and Nation. It is true that only he who wears knows exactly where the shoe pinches but others can put themselves in the sufferer's shoes so as to understand and allay his pain. Sympathy makes life easy.

4.6 Tolerance

Tolerance is necessary for success of democracy. It is true that 51% forms majority and reduces 49% to minority but this does not mean that majority can have disregard for the feelings or wishes of minority. The majority must be tolerant of minority view. Tolerance is a virtue for all but more so for those who have power. Those out of power must also realize that the powerful should not be needlessly and unreasonably irritated.

5.0 Conclusion

Thus anekanta plays a significant and important role in the success of democracy.

Questions

1. Essay Type:

Write an elucidative essay on the role of anekanta in solving the problems of democracy.

2. Short Answer Type:

Discuss the nature of democracy.

Briefly discuss the essential tenets of democracy.

3. Objective Type:

Truth is a _____ experience.

_____ is necessary for functioning of democracy.

Today _____ is thing of history.

Only _____ can create balance between view and counter view.

_____ is a major principle of democracy.

Division of country into _____ is necessary for smooth functioning and good governance.

Entire universe is a _____ system.

Every atom has its _____ in the universe.

Only _____ democracy is good democracy.

In democracy _____ also has an important place.

Answer to Objective Type

1. Truth, 2. Relativism, 3. Imperialism, 4. Anekanta, 5. Equality, 6. States, 7. Harmonious, 8. Place and role, 9. Welfare, 10. Tolerance.

References :

Anekanta Hai Tisra Netra.

Loktantra—Vyakti aur Samaj.

Unit-5, Lesson-18

Healthy Social Structure and *Aṇuvrata*

- 1.0 Introduction
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 - 3.0 Friendship—the First Maxim
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1.0 Introduction

Peace is one of the greatest of aspirations of man. All other endeavours aim at peace. The search of peace is the basis of family and society as well as of spiritualism. Mahāvira had said—

*je ya buddhāā aikkantāā, jeya buddhāā aṇāgayāā|
saṅti tesihṅ paṅthāṅaṅ bhuyāṅa jagai jahāā||*

This means that all those who have been the enlightened and all those who shall be enlightened, the peace has been and the peace shall be their enterprise or locus just as earth is the locus of the living beings.

2.0 Objective

Our objective here is to demonstrate that a healthy social structure is possible through the practice of major maxims of *Aṇuvrata*.

3.0 Friendship—the first maxim of healthy society

The Journey of life is a search of peace. Some hope to find peace in material wealth. But material wealth can add to pleasure only and not peace. The fountainhead of peace is man himself. The first maxim to discover peace is friendship. Friendship does not mean befriending the others. Whenever friendship makes friends it intends towards external beings but this is also true that when friendship intends to be internal the number of friends automatically increases. Friendship is thus a quality or the virtue of the self. Friendship is the first maxim of *aṇuvrata* and peaceful social structure.

The search of peace has made man learn the significance of family life. Man is the only creature who has the sense of society. Animals do have a sense of co-existence yet they cannot form a society. Man has learnt not only to live together; he has learnt also to live socially. Co-existence and social life cannot proliferate in absence of friendship. It can grow only when man have regard for each others existence. The sense of co-existence ensures the absence of unnecessary trouble or threat to others.

A truly social man shall necessarily adopt such a way of life that it shall be impossible for him to kill others unnecessarily. He who will be his own friend will never commit suicide. Such a man shall also never favour any offensive policy. Global peace and dis-armament shall become his natural venture. The modern race of arms is the greatest threat and challenge to the world peace and non-violence today. Arms imply war. Arms are manufactured with the idea of war on mind. No country produces arms just for display. Often self-defense is posed as an argument in favour of armament and militarization. In countries like America even the children have access to guns. One out of every twelve school going children possesses a gun. A recently published book in America discusses "More guns and little crime." But the Americans today are not sure as to whether the guns ensure safety or not? Guns cannot generate actual peace. Violence can not kill violence. Only non-violence can remove violence. It has been said—

Kṣamāśśastrāṅ kare yasya khadayan tasya karoti kiṅ?

This means that 'He, who is full of the feeling of friendship, empties his arsenals of weapons. He not only leaves the stick of his hand, even his nails become blunt.' Friendship is a very potent weapon. Those persons and nations which do not realize the significance of friendship become not only a threat to others but a danger to themselves too. Possession of arms always generates arms race and results in more and more destructive armament. The history of world is replete with the examples of war but wars have never established peace. Peace can be established only through friendship. Terrorism prospers in the absence of friendship.

Though there has been much built up of armament under the pretext of peace in modern times, but there is also a simultaneous realization that peace cannot be purchased through arms. Those making a lot of money in arms trade cannot be regarded as friends of humanity.

The world today well realizes the dangerous potential of atom bombs. The pollution from cobalt, thorium, and carbon has been well experienced. The fear that a single atomic explosion shall take millions of life and the world shall be badly polluted by the discharge of gases is not ill founded. Really, arms cannot ensure peace.

The first condition of peace is friendship. Violent and destructive tendencies cannot establish peace. To think that violence and balance of destructive powers alone can ensure lasting peace is to believe in the jungle law. The wise always try to resolve conflicts through dialogue. Violently attained solutions turn out to be problems very soon.

4.0 Continnence—the second Maxim

The establishment of *aṇuvrata* structure is an attempt to invoke spirituality in man. From the spiritual point of view abuse of not only other persons but also of material is violence. The cause of present menace of consumerism is lack of continence only. Continence does not allow unlimited consumerism. Though absolute non-violence cannot be practiced yet there has to be faith in the unity of not only mankind but all living beings. Apartheid of any kind (colours, caste, cultures etc.) is a big dent in the fine fabric of humanity.

Another name of spiritualism and friendship is 'Dharma'. Today, however, narrow minded religions and cults have taken the place of religion and entire humanity has been dragged into conflict and resultant loss of peace. Everyone is aware of the bloodshed that has occurred and has been occurring in the name of religion. Often communalism is used as a protective shield but the fact is that communalism fosters infightings and discords at every level.

5.0 Mutuality—the third Maxim

This kind of pseudo religiosity is not religion but a kind of ego. This some times weakens even the mighty and peaceful nations. It is sensitized by selfish and ill thinking people to violate the sentiments of the innocent. But the great men of all religions are always tolerant and friendly to other religions.

Mutuality is one of the maxims of *anuvrata* in social structure. Mutuality is actually a spiritual value which is very necessary also for social life. Authenticity in action and behaviour is its major basis. A justful man cannot cheat and harm others by any of his deeds—professional, business or otherwise. Social life cannot do without trade and commerce but when these become undutiful, unethical and exploitative the same become a threat to society. Opportunism becomes a threat to society. Opportunism can indeed generate a lot of money but it can never help society. A truly authentic being himself poses a limit to his possession and leaves space for others. Thus limited possession is an essential vow in *anuvrata* social structure. This brings peace not only to the agent but to the society at large.

Selfish beings cannot be happy for a long time. Such people continuously lose true friends and one day they find themselves surrounded by enemies. They find themselves enslaved in such a situation, escape from which becomes difficult for them.

6.0 Purity of Selection

Many factors contribute to selfishness. Unfair selection is one such thing. Democracy is politically triumphant almost throughout the world, but unless this democracy is welcomed and truly believed in by the people from the bottom of their hearts, it cannot be imagined or experienced to be really prevailing. Unfair election is one of the major causes of failure of democracy. State is a necessary institution but no state can be sound if it rests on selfishness and greed. The overthrow of imperialism from every part of the globe has been effected due to the voracious and egoistic attitude of colonial powers. Dictatorial rules are bound to become unpopular. Egoistic rule cannot establish or maintain a welfare state. Fair selection or purity of selection is the first condition of good governance.

7.0 Self-Discipline

Government does provide a system of governance, but it is based primarily on rule of law. It is true that the codes of law and punishment are necessary and useful but discipline of the state arises from the discipline of family and society. The most important of all these elements is the self-discipline of person. Wherever and whenever there is requirement, the family and society ought to serve as a necessary check on the unrestrained and unreasonable behaviour of the individual. Man has learnt to live socially over a period of many years of experience. Many have sacrificed their lives for the establishment of the institutions called family and society. The social and family structures, though do not wield punishment yet they serve as a great system based on the sense of mutuality. This mutuality may be called civilization. Civilization is the product of man's self-discipline. Societies, which do not have inherent discipline, never qualify as civilized societies. Civilized societies have not only their own civilized ways of trade and behaviour but also their customs and traditions. But any custom or tradition that is experienced to be significant at one stage of time tends not only to become absolute but also detrimental and harmful in the changed social context over the period of time. Thus social system is a process of a continuous flow. We live on the embankments of this flowing social stream and when these embankments break, terror of flood arises. Thus even in the fast modernization there have to be some continuing traditions. When such traditions are ill tempered there is a threat to social stability and confidence.

8.0 Removal of evil practices

The institution of marriage emerged to safeguard the existence of society. There was a time when this institution had not evolved, but human beings gradually realized that social and peaceful life shall become impossible unless men and women learn to abide by moral laws. It is true that even the institution of marriage has undergone changes from time to time. Dowry has emerged as a big vice associated with the institution of marriage. Due to the problems caused by deep rooted customs or tradition of dowry, some people have often argued in favour of the abolition of the marriage institution itself.

Indeed dowry is an evil practice but to abolish the fine institution of marriage and promote free and unrestrained and immoral sexual behaviour in order to abolish marriage is to invite disaster and social

disease. *Ajivvata* tends to check unrestrained freedom. There are many customs which may have been of some value in the bygone age but now they have lost all their utility. It is not desirable for any growing society to carry the corpse of such customs.

9.0 From Man to God Hood

Human body is a priceless jewel. The nervous system of human body is extremely valuable. Man due to complex and advanced systems of his body is supposed to be the most developed living being. Man has grown from time immemorable but there still remain infinite possibilities of his further development.

It is essential for men to realize the value of wealth of their body. Man, through practice and meditation can attain Godhood. This life with human body is the soul's journey to attaining Godhood. Many people cannot appreciate value of this life and human body. They are extremely egoistic people. Such people behave in an unrestrained way and mind no limits to sensual pleasures. In doing so they are totally unaware of the ill consequences of unrestrained and immoral pleasure seeking. Intoxication is the first state of bad habits. This becomes the matrix of many a crime. Tobacco is responsible for development of cancer in otherwise healthy body. Approximately six lakh people die every year in India alone because of smoking. According to an estimate there were about fifteen lakh cancer patients in India in the year 2000. One third of this number is contributed by the use of *gutka* and tobacco. Out of twenty seven thousand people seeking treatment in Tata Memorial Hospital every year, seventeen thousand suffer from cancer. Of these cancer patients thirty five percent are those who develop cancers as a result of tobacco consumption. Thirty lakh of people die of tobacco every year around the globe. Of these twenty lakh are from the developed countries. In spite of these horrifying facts and figures the number of tobacco consumers is on the rapid rise. If the present rate continues then there shall be one crore cancer patients every year around the globe in the year 2025. According to an estimate approximately forty crore Indians in the age group of fifteen to forty seven are addicted to tobacco in some form or the other. The major cause of this horrifying fact is the social sanction to the use of tobacco. Not only tobaccos but there are other forms of intoxicants also available to the addicts in the form of heroin, smack, opium, *charas*, *ganja* and alcohol etc.

10.0 Freedom from pollution

The most crucial problem facing the world today is that of pollution. The way mankind has created problems, the very existence of earth has been jeopardized. Ancient people understood this pretty well and it was for this reason that Mahāvira had well advised not to temper with nature unduly. He himself led the life of absolute non-violence and taught that non-violence is also a way of freedom from pollution. Though it is not possible for any common man to lead a life of extreme restraint like Mahāvira yet if men can check their over consumption, the life of earth can be enhanced.

Today people are so obsessed with over consumerism that they have no time for any other thoughts. Indeed comfortism and more than that fashion and show-off have brought world to the point of total destruction. Only collective suicide appears to be its final culmination. It is true that man's normal way of life adds to pollution. Based on this, it may be concluded also that one day there shall be the dissolution of this world. But man's activities are inviting this dissolution too early. Not only the poor shall die but even the rich and the comfort seekers shall not be able to escape this dissolution of the world.

11.0 Freedom from comfortism

Comfortism has no end. Man is actually busy accumulating the means of this end by running madly after food-drink, house-furniture automobiles and so on. Fashion, packaging, industrial waste etc. are all generating heaps of garbage in the name of civilization. Industrial discharges are polluting rivers and oceans and air and environment in general.

Some people argue that the mind capability must be fully used to make life comfortable. But these people do not realize that misuse of the available resources is a greater sin. Modern definition of justice and injustice are infected with capitalist thinking. One must remember that there is nature's justice also and nature does not ignore its misuse for very long. If we do not regard the well-being of nature the end of humanity is not very far.

Comfortism arises from capitalism. This has led to unwise over exploitation of natural resources. Man is ignorant and does not realize the importance of maintenance of the balance in nature. Comforts appear to be pleasing in the beginning but gradually they become a problem. Many of the incurable diseases and ailments have been invited by this kind of artificial comfortable living. This *anuvratas* not only emphasize care for environment but it also urges man to live a simple and natural life devoid of artificial comforts as much as possible. The over exploitation of forests and water for the sake of industry has become a threat to the existence of mankind. According to 'World Resource Institute' there is much harm being caused to the natural resources in the name of development? We are ill treating our oceans and the resources contained in them. This misuse is today a cause of threat to the population and sea shores. The need of the hour is to follow *anuvrata* way of life and save earth from total destruction. This is the principle of *anuvrata* and friendship.

12.0 Conclusion

Thus it becomes quite clear that the life of anuvrata i.e. the observance of little vows ensures the establishment of healthy social structure.

Questions

1. Essay Type:

Anuvrata is the ground of healthy social structure—Analyse.

2. Short Answer Type:

Differentiate between Dharma and Religion.

Clarify the line of demarcation between social structure and civilization.

3. Objective Type:

Really _____ is a search of peace.

The _____ of peace has made men learn to live sociably.

Weapons tend to _____ war.

Communalism is not religion, it is _____.

Human body is _____ jewel.

Pollution is the most crucial problem _____ the world.

_____ is another name of spiritualism and friendship.

What was the approximate number of cancer patients in India in the year 2000.

Who can attain Godhood by meditation?

How many people in India die every year of the use of tobacco?

Answers to Objective Type:

1. Life,
2. Search,
3. Imply,
4. Egoism,
5. Priceless,
6. Facing,
7. Dharma,
8. Fifteen Lakhs,
9. Man,
10. Six lakh approx.

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Anuvrata ki Darshnik Pristhabhumi.

Anuvrata Ki Gahrai Mein.

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