

AJĪVIKAS (also, in Pali, Ājīvaka), a non-brāhmanical sect which arose in northern India at the time of the Buddha, the founder of which was the teacher known in the Pali scriptures as Makkhali Gosāla and in those of the Jains as Gosāla Mañkhaliputta. In Pali sources Gosāla appears as one of the six heretical teachers so frequently referred to together<sup>1</sup>. A few statements in Pali, and a larger number in the Jain texts, allow us to reconstruct something of the biography of this religious leader. Both sources agree that he was of humble birth, and give accounts of his origin which are evidently based on fanciful etymologies of his name<sup>2</sup>. He appears to have become an ascetic in early life, and for a while he was associated with Vardhamāna, the Nigaṇṭha Nātaputta of Buddhism, before the latter teacher began to lay claim to full enlightenment and to be called Mahāvīra. The two ascetics are said to have spent six years together, wandering from place to place<sup>3</sup>, and a number of stories are told about their adventures, in which Gosāla usually appears as a boorish hypocrite<sup>4</sup>. Ultimately they parted, after a dispute about the possibility of the reanimation of dead bodies<sup>5</sup>.

After leaving the company of Vardhamāna, Gosāla is said to have performed a penance of six months' duration, from which he acquired a certain degree of superhuman insight and magical power<sup>6</sup>. He then declared that he was a *jina*, or fully emancipated being, and began to make converts. Most of his life as a teacher was spent at Sāvatti, in the workshop of a potter-woman, named Hālāhalā, apparently a devoted lay-disciple<sup>7</sup>. It is clear, however, that, like the Buddha and Mahāvīra, he also travelled widely throughout the Ganges valley. He gained support from groups of ascetics already in existence, who looked back to a number of former teachers such as Nanda Vaccha and Kisa Saṅkicca, whose names are frequently mentioned with that of Gosāla in the Pali scriptures<sup>8</sup>.

A detailed account of Gosāla's last days is given in the Jain *Bhagavati Sūtra*, from which it appears that he died of fever, after spending sixteen years as a *jina*. The story, stripped of its supernatural and propagandist elements, associates the death of Gosāla with a fierce argument with Mahāvīra in which the protagonists were supported by their respective followers, and in which two Jain monks lost their lives<sup>9</sup>. It seems that until this incident

Jains and Ājīvikas had been fairly closely associated, but from now on there was a breach between the two sects. The Ājīvikas themselves apparently claimed that Gosāla died from the suicidal Ājīvika penance known as 'the Pure Drink' (*suddhapāna*) which in its final stage involved the total abstention from all liquids<sup>10</sup>. There is reason to believe that the death of Gosāla occurred shortly before that of the Buddha, and that the account in the *Mahā-parinibbāna Sutta* of the Buddha's hearing of the death of Nigaṇṭha Nātaputta or Mahāvīra<sup>11</sup> actually refers to the news of the death of Gosāla<sup>12</sup>.

The order of naked monks established by Gosāla on the basis of the earlier ascetic groups had much in common with the Jains. The term *Ājīvika* has sometimes been taken as a derogatory epithet<sup>13</sup>, but may well have been adopted to indicate the lifelong character of the vows taken by the Ājīvika ascetics. Ājīvika monks appear to have been initiated by having their hair pulled out by the roots<sup>14</sup>, and by other painful ordeals<sup>15</sup>. Like the Digambara Jains they were normally completely naked. They performed rigorous fasts and also austerities of the *haṭha-yoga* type<sup>16</sup>, including penances in large earthen pots<sup>17</sup>. They also appear to have had secret magical rites of a tantric character<sup>18</sup>. They lived chiefly in communities, but there were also solitary Ājīvikas, who dwelt in the depths of the forests<sup>19</sup>. Apparently they also practised ritual singing and dancing<sup>20</sup>. Though their way of life seems to have been in theory austere in the extreme, Ājīvika monks are accused in Buddhist and Jain sources alike of laxity and immorality, in matters of diet and sexual relations, and they seem often to have acted as astrologers or fortune tellers<sup>21</sup>. They appear to have made great efforts to gain the support of the laity, and their householder adherents were numerous and influential. At least during the Buddha's lifetime the Ājīvikas seem to have been the most serious rivals of the Buddhist Saṅgha. The Buddha is said to have criticised them severely, and to have forecast unhappy rebirths for them<sup>22</sup>. There are, however, several passages which imply comparatively friendly relations between Buddhists and Ājīvikas. Thus an Ājīvika layman is recorded as giving a meal to the Buddha and his followers<sup>23</sup>, and king Bimbisāra of Magadha is said on one occasion to have fed the Buddhist Order at the behest of an Ājīvika ascetic<sup>24</sup>. A friendly Ājīvika announced the Buddha's parinirvāṇa to the thera

1 e.g., *D.* I, 47 ff.; *M.* I, 198, 250; *S.* I, 60; *Vin.* II, 111 ff. etc.

2 *DA.* I, 143-4; *Bhagavati Sūtra*, xv, 540.

3 *Bhagavati Sūtra*, xv, 541.

4 Jinadāsa's *cūrā* to *Avastya Sūtra* (Ratlam, 2 vols., 1928-9), vol. I, pp. 232 ff.

5 *Bhagavati Sūtra*, xv, 542-4.

6 *ibid.* xv, 545.

7 *ibid.* xv, 539.

8 e.g., *M.* I, 524; *A.* III, 384; *DA.* I, 162, etc.

9 *Bhagavati Sūtra*, xv, 550-3.

10 A. L. Basham, *History and Doctrines of the Ājīvikas*, pp. 127 ff.

11 *D.* II, 72-3.

12 A. L. Basham, *op. cit.*, p. 75.

13 A. F. B. Hoernle, in *ERE.* vol. I, p. 259.

14 *DhpA.* II, 52.

15 *J.* III, 541.

16 *J.* I, 493.

17 *Aupapātika Sūtra*, 41, with Abhayadeva's commentary

18 *J.* III, 541-2; *Vāyu Purāṇa*, 69, 236-7.

19 *J.* I, 390.

20 A. L. Basham, *op. cit.* pp. 116-7.

21 *ibid.* pp. 123 ff.

22 *M.* I, 483; *A.* III, 276.

23 *Vin.* II, 185.

24 *Vis.* IV, 74.

Mahākassapa and his followers<sup>25</sup>. In general, however, it would seem that the Ājīvikas derided the Buddhists for their comparatively easy discipline while the Buddhists accused the Ājīvikas of hypocrisy and licentiousness.

It is certain that the Ājīvikas survived for many centuries. During the Mauryan period they were evidently a very important factor in the religious life of India, and Asoka dedicated to them artificial caves in the Barābar hills near Gayā<sup>26</sup>. In Asoka's 7th Pillar Edict they are mentioned among the chief sects of India, after the Buddhist Saṅgha, alongside the Brāhmins, and before the Jains. Asoka's grandson, Daśaratha, also dedicated caves to the Ājīvikas; in the dedicatory inscriptions he stresses the fact that the donations were made immediately after his consecration, which would suggest that he gave Ājīvikism his special favour<sup>27</sup>. But with the fall of the Mauryas the Ājīvikas rapidly declined in importance. Except for Buddhist and Jain commentarial literature, the only important reference to them in later literature of northern origin occurs in the *Vāyu Purāna*, where they are described as a religious community of workmen and craftsmen, who worship goblins and do not respect the orthodox rules of *varṇa* and *āśrama*<sup>28</sup>. There are, however, enough passing references to them in Sanskrit literature to show that they did not completely vanish until the late middle ages.

In south India the Ājīvikas have left clearer traces. The Ceylon tradition records the appearance of Ājīvikism in the island even before that of Buddhism, since king Paṇḍukābhaya is said to have set up an Ājīvika monastery<sup>29</sup>. Numerous inscriptions from Madras, Mysore and Andhra show that communities of Ājīvikas survived in these regions until the 14th century, and were often compelled to pay special local taxes. Ājīvikas are also referred to in Tamil literature, and three texts, *Maṇimēkalai*, *Nīlakēci*, and *Civañānacittiyar*, give outlines of their doctrines.

The basic tenet of Ājīvikism was that the whole cosmic process is rigidly governed by a principle called *niyati* or fate. Hence the Ājīvikas are often referred to in philosophical literature as *Niyativādins*. The most striking summary of their teachings is that contained in the *Sāmaññaphala Sutta*<sup>30</sup>, which shows that they believed that the path of *samsāra* was rigidly laid out, and that every soul had to travel the same immensely long course before reaching final release. The process of transmigration was in no way affected by any

human effort, for this, though apparently dependent on man's volition, was in fact automatically determined by *niyati*. Like the Jains, the early Ājīvikas appear to have delighted in long lists and catalogues, and the passage above mentioned contains a lengthy classification of the categories of the universe, many details of which cannot be fully explained. Both the *Sāmaññaphala Sutta* and the Jain *Bhagavati Sūtra*<sup>31</sup> ascribe to the Ājīvikas the belief that the soul must inevitably pass through 8,400,000 great aeons (*mahākappa*) before release from transmigration. There is evidence that the Ājīvikas, in common with the Jains and Buddhists, also maintained a doctrine of cosmic progress and decline<sup>32</sup>. Like the Jains, they believed that the soul was in some sense material, and finite in dimensions, reaching in its discarnate form the size of 500 *yojanas*<sup>33</sup>.

In later times Ājīvika doctrines seem to have undergone considerable change and development, and the descriptions of Ājīvikism in the Tamil sources differ greatly from those in earlier Buddhist and Jain literature. The founder of Ājīvikism, Makkhali Gosāla, in one text takes on the status of a god, who manifests himself to his worshippers in dazzling theophanies<sup>34</sup>. The Jain commentator Malligeṇa mentions that Ājīvikas believe that their teachers return from Nirvāna from time to time to restore the pure teaching<sup>35</sup>. These passages would suggest that, in some Ājīvika groups at any rate, theistic tendencies had appeared, rather like those which arose in Buddhism to produce the Mahāyāna.

Certain other features of later Ājīvika doctrine, as given in Tamil sources, are of some interest. Apparently it was believed in some Ājīvika circles that the universe was completely static, and that time, and all movement, change, and development within time, were illusory<sup>36</sup>; this doctrine, called *avicalita-niyatvam*, or unmoving permanence, has some generic likeness to the *Sūnyavāda* of the Mādhyamika school of Mahāyāna Buddhism, and to the Vedānta of Hinduism. The doctrines of the atomist teacher, Pakudha Kaccāyana, one of the six heretics of the Pali scriptures<sup>37</sup>, proclaiming the existence of seven elemental atomic categories, earth, water, fire, air, joy, sorrow and life, appear to have survived in southern Ājīvikism, to which a very similar theory is attributed<sup>38</sup>. Another of the six heretics, Pūrana Kassapa, was remembered by the Ājīvikas as a teacher of their sect<sup>39</sup> and is mentioned by the late 14th century Jain commentator Guṇabhadra as the protagonist of the doctrines of determinism (*niyativāda*)<sup>40</sup>.

25 *Vin.* II, 284.

26 A. L. Basham, op. cit. pp. 150 ff.

27 *Ibid.*, p. 157.

28 *Vāyu Purāna*, 69, 284-8.

29 *Mhv.* x, 101-2.

30 *D. I.*, 53-4.

31 *Bhagavati Sūtra*, xv, 550.

32 A. L. Basham, op. cit. p. 254.

33 *Petavatthu*, iv, 3, p. 57; *Nīlakēci*, 712.

34 *Nīlakēci*, 672-3, with Vāmanamuni's commentary.

35 *Syādvādamāñjari*, ed. A. B. Dhruva (Bombay, 1933), p. 3.

36 *Nīlakēci*, 694-6, with Vāmanamuni's commentary. See Basham, op. cit. pp. 235 ff.

37 *D. I.*, 56.

38 *Maṇimēkalai*, xxvii, 113 ff. See Basham, op. cit. pp. 262 ff.

39 *Nīlakēci*, 688.

40 To Haribhadra's *Saddarīanasamuccaya*, ed. L. Snell, Calcutta, 1905, p. 20.

Like the Buddhists, the Ājīvikas seem to have disappeared in India by a gradual process of assimilation. It would seem that those branches which had developed theistic tendencies were absorbed by Vaiṣṇavism, while those which still maintained the original atheism of Makkhali Gosāla merged with the Digambara Jains; possibly other Ājīvika groups were swallowed up by medieval tāntrism, with which they had some affinity<sup>41</sup>. Perhaps Ājīvikism had some influence in encouraging fatalist tendencies in some branches of Hindu thought, but its influence on later philosophy and religion was certainly slight, and there is no evidence that Buddhism was ever appreciably affected by it. Buddhism, Jainism and Ājīvikism, three non-brāhmanic systems appearing at the same time and in the same region of India, have had very different histories—the first has become one of the great religions of the world, the second has survived as a small if not insignificant sect in the land of its origin, while the third is only remembered in the polemics of its opponents.

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**BIBLIOGRAPHY:** A. L. Basham's *History and Doctrines of the Ājīvikas* (London, 1951) is the only monograph on the subject. Important reviews of this work, criticising certain of its interpretations are those of W. Schubring (*ZDMG.* vol. 104, 1954, pp. 256-63) and Helen N. Johnson (*JAOS.* vol. 74, 1954, pp. 63-5).

The most important earlier studies of the Ājīvikas are those of A. F. R. Hoernle (*Ājīvikas, ERE.* I, pp. 259-69) and B. M. Barua (*The Ājīvikas, Journal of the Department of Letters, Calcutta University,* II, 1920, pp. 1-80). Very valuable for the study of the background to the rise of the Ājīvikas is A. K. Warder, 'On the relationships between early Buddhism and other contemporary systems' in *BSOAS.* XVIII, 1956, pp. 43-63.

**AJJHATTIK'ĀNGA SUTTA**, name given in the *Sutta-saṅgaha* (No. 76) to the sixteenth discourse of the *Itivuttaka* (9 f.). The discourse is on proper attention (*yonisomanasikāra*). There is nothing so helpful to the trainee (*sekha*) as *yonisomanasikāra* for the attainment of the goal. The discourse is so named in the *Sutta-saṅgaha* probably because *yonisomanasikāra* is said in the sutta to be an inward quality (*ajjhattik'āṅga*). The *uddāna* of the *Itivuttaka* calls it *Sekha Sutta*.

**AJJHĪHĀRA**, name of a fabulous fish mentioned in the *Mahā-sutasoma Jātaka* (*J. V.*, 462) as one of the six monster fish which lived in the ocean at one time. They were known as Ānanda, Timanda, Ajjhohāra, Timīti, Miṅgala and Timiripiṅgala, the first three being five hundred leagues in extent and the other three thousand leagues long. The word *ajjhohāra* (Skt. *abhyavahāra*) occurring in the *Vinaya* (IV, 233) and *Milindapañha* (176, 366) means 'swallowing' and the name is obviously descriptive, meaning 'swallower'.

**AJJHOKĀSA**, the open air. See **ABBHOKĀSA**.

**AJJUKA**, a monk of Vesāli. His opinion was sought by his lay supporter in connection with the settlement of his estate. The latter had a son and a nephew, and he wished to bequeath his property to the more religious of the two. In order to ascertain this, he requested Ajjuka to grant an audience to the more pious one. When Ajjuka chose the nephew, the son accused him of depriving him of his rightful inheritance to his father's estate and reported the matter to Ānanda. On the son's version Ānanda found fault with Ajjuka. The latter asked for a trial and Upāli decided in his favour, Ānanda agreeing with Upāli, that Ajjuka's conduct in complying with the householder's request was entirely blameless (*Vin.* III, 66-7). Upāli's decision was approved by the Buddha (*ThagA.* II, 101; see also *AA.* I, 311).

**AJJUNA** (1), the name of two former Buddhas. They are both described in the same terms in the *Apadāna* and would appear to have been identical but for the difference in the period in which they lived.

According to *Apadāna* (No. 385) Buddha Ajjuna lived ninety-one kappas ago and while he was living in the Himālayas, Panasaphaladāyaka thera offered him a large jak fruit as big as a pot, on a plate of leaves.

The other Buddha Ajjuna is mentioned in *Apadāna* (No. 504) which states that ninety-four kappas ago Ajelaphaladāyaka thera offered in a similar manner an *ajela* fruit to Buddha Ajjuna when he was living in the Himālayas.

**AJJUNA** (2), an arahant thera and the author of verse 88 of the *Theragāthā*. He was the son of a banker in Sāvatti. In his youth he associated with the Nigaṅthas and while still very young, joined their Order, in the hope of attaining salvation. But he found no satisfaction. Once seeing the Buddha's twin miracle he gained faith and joined the Saṅgha. Developing insight, before long he attained arahantship (*ThagA.* I, pp. 195-7).

His previous births are narrated in both the *Theragāthā Atthakathā*, and in the *Apadāna* under the designation of Sālapupphadāyaka (*Ap.* I, No. 139). In Buddha Vipassī's time he was born as a lion and being pleased with the Buddha, who was seated at the foot of a tree in the forest, he offered him a branch of *sāla* flowers (*Shorea robusta*) in bloom. (In the *Apadānatthakathā* the Buddha is Sikhī and not Vipassī.) As a result of this good deed he knew of no evil birth thereafter and was born among devas and men. He was born as a world ruler (*cakkavattī*) three times by the name of Virocana.

<sup>41</sup> A. L. Basham, op. cit. p. 186.

- 18 yrs old married Yasodā, daughter Anojā.
- wanted to ordain at 28 yrs, brother persuade, went forth at 30 yrs
- 29 yrs old give all his wealth (wife to charity)
- Sat in Kundapura gdri under Asoka tree.   
 sister of vaisali king, King Chetaka
- meditate 2 yrs under (L) mother (Trisala) : seen 14 dreams predict → birth of his son

### TEACHINGS OF MAHĀVĪRA

— born in Kundapura (near Vaisali) in 599 BC  
 — father (Siddhārtha Vardhamāna)

Mahāvīra was not the founder but the 24<sup>th</sup> Tirthankara of the existing faith of Jainism. His teachings are partly based on the religion of his predecessors and partly independent. He was responsible for the codification of unsystematic mass of beliefs inhering the earlier religion of his predecessor into a set of rules of conduct for monks and laymen. Besides, he had to introduce changes in the existing religion in order to meet the needs of the time. There were several orthodox and heretical sects with their well-known teachers going strong during his time. He understood and mastered the doctrines of the current philosophical systems such as the Kriyāvādins, the Akriyāvādins, the Vinayavādins and the Ajñānavādins. He also formulated his own doctrines and solved the controversies endlessly going on with his religious contemporaries. Some of his teachings also arose in order to remove corrupt practices current in the society of this period.

The teachings of Mahāvīra are supposed to have been embodied in the twelve Aōgas. These original texts are, however according to the Digambaras lost except some portion of the Pūrvas forming part of the twelfth Anga (Dōyūivāda) under the name of Yāukhaōdāgama and Kasāyapāhuāa. According to the Svetāambaras only the Twelfth Aōga known as Dōyūivāda has been completely lost and for the rest of the eleven Aōgas an attempt was made for their compilation at the council of Patliputra after a famine of twelve years duration in about the 3rd century B.C. This type of Āgama literature grew up by stages during the ten centuries following the Nirvāia of Mahāvīra. The final redaction of this Āgamika literature with several alterations took place at the council of Valabhi under the presidency of Ārya Devarddhi in 454 (or 467 A.D.)

It seems that the text of teachings of Jainism underwent some changes in the interval between the time of Mahāvīra and the final composition of the Jaina canon. Older parts of the Acārāōga and the Sutrakōtāōga may well claim to preserve much original matter, and the same may be true to some extent of some portion of the Bhagavati Sūtra and the Uttarādhyayana Sūtra. The Yāukhaīāgama and Kasāyapāhuāa also claim to preserve much original matter. The earliest Buddhist texts, known as the Pālī Nikāyas, also refer to the beliefs and teachings of Mahāvīra. Though we cannot expect them to give a fair and honest exposition of the tenets of their opponents, they somehow corroborate the evidence of the Jaina texts. In the light of both these evidences, an estimate of the teachings of Mahāvīra should be made.

The teachings of Mahāvīra were simple, practical ethical and spiritual but gradually they developed into a complicated system with considerable emphasis on details. Mahāvīra and his disciples propounded not only the doctrinal side of Jainism relating to the nature of the truth and the ideal but also mapped out the practical and disciplinary path leading to the realization of truth. It was chiefly in and through the life of monks or mendicants that the ideal of conduct was sought to be fulfilled.

### NIRVĀIA

The ultimate object of Jainism as taught by Mahāvīra is Nirvāia which consists in the attainment of peace and infinite bliss.<sup>1</sup> Nirvāia is just another name for Mokya or liberation, Mukti or deliverance, salvation or beatitude. Gautama, a disciple of Mahāvīra, explained Nirvāia to Keāi, a disciple of Pārāva : "It is a safe, happy, quiet and eternal place in view of all but difficult of approach where there is no old age, nor death, nor sorrow, nor pain, nor disease, It is a state of perfection which is obtained by putting an end to the stream of existence."<sup>1</sup> It is liberation from a state of bondage brought on by karma. It is deliverance from old age, disease, death, and all that constitutes sufferings.

This highest goal is to be attained through annihilating the old *karmas* (*Nirjarā*) lying heavy on the soul by the practice of austerities (*Tapas*), and to stop the influx (*Ārava*) of new *Karmas* by the practice of self-restraint, called *Saāvāra*, with regard to the body, speech and mind.

Even in a Pāli *Sutta*,<sup>2</sup> the main aim of Mahāvīra's teaching has been mentioned as *Sukha* or infinite bliss which is not attainable through the finite happiness of even so fortunate among men as the reigning monarchs; it is attainable only by forsaking all finite happiness. Had it been possible to attain beatitude through mundane happiness, king Āreika Bimbisāra of Magadha could certainly have attained it. It was to be achieved by means of wearing out and ultimately destroying the effects of sinful deeds (*Pābakamma*) committed in this and a former existence. The practice of the threefold self-restraint was to be taken recourse to by the aspirant as a means of not giving effect to a new karma.

#### RIGHT FAITH SAMYAGDARSANA RIGHT KNOWLEDGE (SAMYAGJNANE AND RIGHT CONDUCT SAMYAKCARITRA

Right Faith, Right Knowledge, and Right Conduct are the three essential points in Mahāvīra's teachings which lead to perfection by the destruction of *Karmas*. Without Right Faith, there is no Right Knowledge; without Right Knowledge there is no Virtuous Conduct; without virtues, there is no deliverance and without deliverance (*Moksa*) there is no perfection.<sup>3</sup>

Belief in the nine Padarthas after comprehending them properly is *Samyagdarsana*<sup>4</sup> (right belief). Because of self as the basic principle in nine Padarthas, faith in the pure self constitutes what is called *Samyagdarsana* (right belief)<sup>5</sup>. Right belief gives rise to right knowledge (*Samyagjnana*) : *by virtue of which right path is comprehended and consequently right conduct (Samyakcaritra) is pursued*. This in turn results in emancipation<sup>6</sup>. If the person is devoid of the Jewel of right belief comprehends the scriptures, even then he remains in the worldly process<sup>7</sup>.

The excellence of ones right-faith depends on the following conduct: (1) *Nihankita* : The right believer had no doubts in the tenets of the Tirthankara (2) *Nihkankaita*: He has not preference for the tenets of others or he does not hanker after the worldly pleasures. (3) *Nirvicikitsa*: He does not doubt the efficacy of austerities and self-control or he has no feeling of disgust at the various bodily conditions caused by disease, hunger, thirst etc. (4) *Amudhadrsti*: he is not shaken in the adopted right faith or he dissociates himself from the person pursuing wrong path.

(5) *Upabrmha*: he enhances his own faith by admiring the right believers, (6) *Sthitakarana*: he re-establishes those who have deviated from the path of righteousness (*Dharma*) (7) *Vatsalya* : he has deep affection for those who are spiritual brethren and (8) *Prabhāvanā*:

He endeavours to exalt the religion of the Tirthankaras.

The right faith is of ten kinds. (1) *Nisarga* : (self-occasioned right faith), (2) *Upadesa*: (right faith through the instructions of Guru etc., (3) *Ājñā* : (right faith in the truthfulness of Jivas, Ajivas etc. through the omniscient), (4) *Sūtra* : (right faith through the study of Āgamas), *Bija*: (right faith through knowing any one of the Padārthas), (6) *Abhigama* : (right faith through the attainment of knowledge of Āgamas), (7) *Vistāra* : (right faith through the detailed knowledge of *Dravyas*), (8) *Kriya*: (right faith through religious exercise), (9) *Saākṣepa*: (right faith through the brief knowledge of *Jiva* etc.), (10) *Dharma*: (right faith in the Āgamas and conduct.

The *Uttarādhyayana Sūtra* speaks of five kinds of knowledge: (1) *Āruta* or knowledge derived from the study of sacred books, (2) *Abinibodhika* or *Matijnana*: knowledge derived through mind and senses (3) *Avadhi*: Knowledge of the material object through self without mind and senses, (4) *Manahparyaya*: knowledge of the thoughts of people through self without mind and the senses, and (5) *Kelvalajñāna*: knowledge of the all the substances and their infinite modification through self.

The *Avadhi-Jñāna* is also employed in the sense of knowledge co-extensive with the object. The *Kalpa Sūtra*,<sup>3</sup> for instance, says: "He viewed the whole Jambudvīpa with his knowledge called *Avadhi*". Here *Avadhi* means that which is limited by the object, that which is just sufficient to survey the field of observation.

The *Manaêparyāya-jñāna* is defined in the *Ācārāōga Sūtra* as a knowledge of the thoughts of all sentient beings.<sup>4</sup> The *Kevala-jñāna* according to the same text, is omniscience enabling a person to comprehend all objects, to know all conditions of the world of gods, men and demons: whence they come, where they go, where they are born, etc.<sup>5</sup>

Six kinds of substances have been recognised namely Jīva (soul), Pudgala (Matter), Dharma (Principle of motion) Adharma (Principle of rest), Ākāāa (space) and Kāla (Time). All the substances except Pudgala are regarded as bereft of material qualities of touch taste smell and colour and only Jīva is said to possess consciousness. Ākāāa provides accommodation to Jīvas, Pudgala etc. Dharma and Adharma are the indifferent condition of movement and rest respectively.

Substance is the substratum of qualities and modifications. It is characterised by simultaneous origination (Utpāda), destruction (Vyaya) and persistence (Dhrauavya). Origination and destruction are applicable to modifications and persistence to qualities along with substance. Virtue consists in right conduct. But there is no right conduct without right belief, and no right belief without the right perception of truth.<sup>3</sup> Right conduct is achieved by threefold restraint, the restraint of the body, the restraint of speech and the restraint of mind.<sup>4</sup> The first step towards virtue lies in the avoidance of sins. There are various ways of committing sins, directly and indirectly, through physical acts or through spoken words or even through thoughts.<sup>5</sup> Thus to avoid sins one must guard oneself by the *samitis* and *Guptis*.

Not to kill any being, to live according to the rules of conduct and without greed, to take care of the highest good to control oneself always while walking, sitting and lying down, and in the matter of food and drink, to shake off pride wrath, deceit and greed, to possess the *Samitis*, these in short, are the cardinal principles of *Cāritra* as taught by Mahāvīra.<sup>6</sup>

#### *Austerities (Tapas)*

The road to final deliverance depends on the performance of austerities which destroy the Karmas. Tapa implies the extirpation of desire. Austerities are of two kinds external and internal. The external austerities are of six kinds. (1) Anasana: It implies fasting either for a limited period of time or till the separation of the soul from the body. (2) Avamaudarya or Unodari: It means not to take full meals. (3) Bhiksacari or Vrttiparisamkhyana: It consists of imposing certain restrictions upon one-self regarding the mode of begging or the nature of the donor, or the quantity of food or the way in which food is offered. (4) Rasaparityaga: It means abstinence from dainty food. (5) Kayaklesa: It means the mortification of the flesh. (6) Samlinata or Viviktasayyasana: It implies the choice of lonely place of stay devoid of women, eunuchs and animals. This is to be remembered that the external austerities should not engender mental disquietude and avate the zeal for the performance and disciplinary practices.

Internal austerities are also of six types: (1) Prayascitta: It means repentance for seeking freedom from the sins. (2) Vinaya: It is humbleness towards the pious personalities. (3) Vaiyavrttya: It means the rendering of service to saints in various ways. (4) Svadhyaya: It means ethico-spiritual study which includes (i) learning (ii) questioning (iii) pondering (iv) repetition and (v) religious discourse or preaching. (5) Vyutsarga: implies bodily detachment. (6) Dhyana: It means the concentration of mind on a particular object. It is directly related to the actualisation of infinite knowledge and bliss.

#### *Five vows (Vratas) for the ascetics*

Mahavira has prescribed five vows in all. These five vows are: (1) Ahimsa (not to killed), (2) Satya (not to lie), (3) Asteya (not to steal), (4) Brahmacharya (celibacy) and (5) Aparigraha (to renounce the possession of worldly things along with passions).

(1) The first great vow is Ahimsa (abstinence of killing living beings). It is the vow of non-injury to all living beings, mobile and immobile, gross and subtle in thought word and deed. The observer of this vow should neither deprive any living being of life, nor rule over him, nor torment him nor excite him. This vow of *Ahimsa* is the central doctrine of Jainism taught by Mahavira.

The visible effect of *Ahimsā* was sought to be proved by a practical demonstration. Already in Mahāvīra's time, the righteous kings of India made it a point of duty to vouchsafe lawful protection to all forms of life within the sacred precincts of a religious establishment<sup>2</sup>. This principle of causing no harm to any being had a salutary effect on man's habitual diet. Those who came under the influence of Mahāvīra's personality and teaching gave up the eating of meat and fish for good, and adhered to a strictly vegetarian diet.

(2) The second great vow of Satya means the avoidance of falsehood. For the observance of this vow, the false and oppressing words likely to be uttered under the constraint of attachment, aversion, jest, fear, anger and greed should be renounced. (3) The third great vow of Asteya means the avoidance of theft. It consists in renouncing the possession of all things lying either in a village or in a town or in a wood without their being offered. The observer of this vow seeks the permission for certain necessary things from the possessor. (4) The fourth great vow speaks of the avoidance of the following: Bodily make-up, sense indulgence, taking of excessive food, passionate thinking about a woman, reviving the past sexual enjoyments, planning for future sexual enjoyment etc.

(5) The fifth great vow is freedom from possessions. If a living being with his ears open hears agreeable or disagreeable sounds, he should not be attached to them. If he with his eyes sees agreeable or disagreeable forms, he should not be attached to them. If he with his nose smells agreeable or disagreeable smells, he should not be attached to them. If he with his tongue tastes agreeable or disagreeable things, he should not be attached to them.<sup>1</sup>

The explanation offered by the Svetāmbara Jaina texts in support of the addition of the vow of celibacy is as follows. The *Uttarādhyayana*<sup>2</sup> says that "the first saints were simple but slow of understanding, the last saints prevaricating and slow of understanding, those between the two, simple and wise: hence there are two forms of the Law. The first could but with difficulty understand the precepts of the Law, and the last could only with difficulty observe them, but those between them easily understood and observed them."

It is however wrong to suppose that Pārāva did not advocate celibacy. What he did was that in the vow of *Aparigraha* (non-possession) he included the vow of celibacy. This indirect implication of non-possession could easily be understood by the followers of Pārāva who were 'simple and wise'. Mahāvīra's disciples, on the other hand, being prevaricating and slow of understanding could only with difficulty observe 'the vow of non-possession'. He had therefore to add the fifth vow of abstinence from all sexual acts in clear terms.

On this H. JACOBI remarks, "As the vow of chastity is not explicitly mentioned among Pārāva's four vows, but was understood to be implicitly enjoined by them (i.e., Pārāva's followers), it follows that only such men as were of an upright disposition and quick understanding would not go astray by observing the four vows literally, i.e., by not abstaining from sexual intercourse, as it was not expressly forbidden. The argumentation in the text presupposes a decay of morals of the monastic order to have occurred between Pārāva and Mahāvīra, and this is possible only on the assumption of a sufficient interval of time having elapsed between the last two Tirthaṅkaras. And this perfectly agrees with the common tradition that Mahāvīra came 250 years after Pārāva."<sup>1</sup>

It is on the basis of the number of vows observed that the sect of Pārāva was known as *Cāturyāma*<sup>2</sup> and that of Mahāvīra as *Pañchayāma*. These vows were strictly observed by monks who took them on entering the order. In their case, the vows were called the five great vows (Mahāvīrata). Lay people, however, observed these vows as far as their worldly situation permitted. The five vows of the lay people were, of course, *Aiuvrata* or small vows.

A correct representation of the 'fourfold self-restraint', even in the sense of which the followers of Pārāva understood it, is not wanting in Buddhist literature. Just then a separate vow of chastity was added to the 'fourfold self-restraint' to complete the list of five great vows (*Pañcamahāvratas*) promulgated by Mahāvīra. These have been enumerated as abstinence from the idea of killing, the idea of theft, the idea of unchastity, the idea of lying, and some such

*tapogūia* or virtue of an ascetic<sup>3</sup>. It is interesting indeed to note that even some of the Jaina phrases have been reproduced in the Buddhist text.

#### DOCTRINE OF THE NINE CATEGORIES OR TRUTHS (NAVA TATTVA)

Mahāvīra formulated his theory of the nine categories as well as his theory of *Karma*. His doctrine of the nine categories was meant to explain how the bondage of the soul arises by way of *karmic* effects upon it and how the defects are got rid off and the liberation of the soul is obtained. The categories are as follows: (1) Jiva (soul), (2) Ajiva (non-soul) (3) Bandha (bondage of karma), (4) Punya (merit), (5) Papa (demerit), (6) Asrava (influx) of karma (7) Samvara (the prevention of influx of karma), (8) Nirjāra (partial annihilation of karma) and (9) Moksa (total annihilation of karma). He who verily believes in the fundamental categories possesses right belief.

The first pair of terms, Jiva, and Ajiva, comprehends the world of existence as known and experienced. *The Jiva signifies all that has life while Ajiva indicates those that are without life.* The world of life is represented by six classes of living beings, six classes of beings are: Earth-bodied, water-bodied, fire-bodied, air-bodied and vegetable-bodied one-sensed jivas along with two sensed to five sensed jivas. Living things are either subtle or gross, and living beings are either those still belonging to Samsara or those whose souls are perfected. Through the gradation of living beings, one can trace the evolution of the senses. The lowest form of being is provided with only one sense, the sense of touch.

It is only in relation to the six classes of beings that the process of *Karma* sets in and the nature of man's conduct is determined. "Know and understand," taught Mahavira, "that they all desire happiness; by hurting these beings, men do harm to their own souls, and will again and again be born as one of them.

The category of Jiva and Ajiva helps us in knowing the world of life and non-life. The third term or category is Bandha or bondage of the soul which is due to passions. Bandha is the subjection of the soul to the laws of the birth and death, of youth and age, of pleasure and pain, and other vicissitudes of life brought about by the effect of *Karma*.

The soul, represents the principle of knowledge, the characteristic of which is consciousness. Buddhaghosha in his commentary on the Brahmajala sutta, Digha Nikaya 1,2,381, mentions the Niganthas as holding the opinion that the soul has no colour, and it continues to exist after death and is free from ailments. This description is consonant with the opinions of the Jainas about the nature of the soul.

The categories of Merit (Punya) and Demerit (Papa) comprehend all acts or deeds, pious and sinful, which keep the soul bound to the circle of the births and deaths.

Asrava is responsible for the attraction of *Karmic* particles towards the soul because of the operations of mind, body and speech. And Samvara is the principle of self-control by which the influx of *Karmas* is checked or stopped. The category of Samvara comprehends the whole sphere of right conduct.

Nirjara or *Karmakshaya* consists in the wearing out of the accumulated effects of *Karma* on the soul by the practice of austerities, and Moksha, which logically follows from Nirjara, signifies the final deliverance of the soul from the bondage of *Karma*.

#### THEORY OF KARMA

Mahavira's great message to mankind is that on the destruction of karma, all future happiness depends. Mahavira does not mean by *Karma* 'work or deed'. It is an aggregate of material, fine particles which are imperceptible and which enter into the soul and produce changes in it. Through the actions of mind, body and speech *Karmic* matter gets into the soul and is tied to it through *Kasayas* (passions) namely anger, pride, deceit and greed. This theory of *Karma* represents the most ancient and original feature of Jaina thought. According to H. Jacobi, "This *Karma*, theory, if not in all details, certainly in the main outlines, is acknowledged in the oldest parts of the canon". It has been dealt in great detail in the *Satkhandajama*. Some of the passages concerning the theory of *Karma* found the old texts of Jainism are as follows:

"The painful condition of the self is brought about by one's own action, it is not brought about by any other cause (fate, creator, chance or the like).

"Individually a man is born, individually he dies, individually he falls (from this state of existence), individually he rises (to another). His passions, consciousness, intellect, perceptions and impressions belong to the individual exclusively. Here, indeed the bonds of relationship are not able to help nor save one."

"All living beings own their present form of existence to their own *Karma*.

"The sinners cannot annihilate works by new works; the pious annihilate their works by abstention from works; the wise and happy men, who got rid of the effects of greed, do not commit sins."

"He who intends (to kill) a living being but does not do it by his body, and he who unknowingly kills one, both are affected by that.

"He who knows the tortures of beings below (in hell); who knows the influx of sin and its stoppage; who knows misery and its annihilation,—he is entitled to expound the *Kriyavada*."

The passages cited above are sufficient to prove that *kriyavada* expounded by Mahavira is in its essential feature only a theory of soul and *Karma*. According to this theory, there are as many souls as living individuals, and karma is produced through acts, intentional and unintentional, that produce affects. On the future of the soul. Thus the soul is not passive in the sense that it remains untouched or unaffected by what a person does, but is susceptible to the influences of *Karma*.

Even in some early Buddhist texts, we find the traces of *Kriyāvāda* as expounded in Jainism. In *Aṅguttara Nikāya*, III, 74, for instance, a learned Licchavi prince of Vaiāālī, Abhaya gives the following account of some Nigantha doctrines: "The Nigantha Nātaputta teaches the annihilation by austerities of the old *Karma*, and the prevention by inactivity of new *Karma*. When *Karma* ceases, misery ceases; when misery ceases, perception ceases; when perception ceases, every misery will come to an end. In this way, a man is saved by pure annihilation of sin (*nijjarā*) which is really effective."

Another piece of information about Nigantha doctrines may be gathered from the *Mahāvagga*<sup>1</sup>. There a story is told of Siha who wanted to pay the Buddha a visit, but Nātaputta tried to dissuade him from it simply because the Niganthas held to *Kriyāvāda* while the Buddha's beliefs were grounded in *Akriyāvāda*.

These passages throw light on the doctrine of *Karma* expounded by Mahāvira. The theory of *Karma* has special significance if we consider it along with the views of Mahāvira's contemporary religious thinkers. The Vedic thinkers thought that the world has been created and is governed by the gods. Pūraṇa Kassapa maintained that when a man acts or causes others to act, it is not his soul which acts or causes to act.<sup>2</sup> Kātyayāna advocated that whether a man buys or causes to buy, kills or causes to kill, he does not thereby commit any sin.<sup>3</sup> Keākambain explained that life ends here, and there is no world beyond. Denying the hereafter and the efficacy of all social institutions founded upon beliefs in the future existence of man, he cannot inform us whether an action is good or bad, virtuous or vicious, well done or otherwise, whether it is in man's power to reach perfection or not, of whether there is a heaven and a hell.<sup>4</sup> Goāāla denies that our happiness and misery, well and ill, are caused by us individually or determined by any other cause than what we term fate or necessity.<sup>1</sup>

*Karma* is believed, according to Mahāvira, to be the result of actions arising out of four sources: (1) the first source of *Karma* is attachment to worldly things such as food, dwelling place etc.; (2) it is produced by uniting one's body, mind, and speech to worldly things; (3) it is also engendered by giving the reins to anger, pride, deceit or greed; and (4) lastly by false belief which is a powerful source of it. *Karma* accumulates energy and automatically works it off without any outside intervention.

*Karma* are of eight kinds: 1. Knowledge-obscuring (*Jnanavaraniya*) 2. Intuition-obscuring (*Darsanavaraniya*) 3. Feeling-producing (*Vedaniya*): It produces pleasure and pain. 4. Delusion-

producing (Mohaniya): It obstructs right belief and right conduct. 5. Longvity-determining (Ayu): It determines the period of stay of self in a particular body. 6. Body-making (Nama): It makes different bodies; 7. Status-determining (gotra): It determines status in society; 8. Obstruction-generating (antaraya); It causes handicaps in the enjoyment of wealth and power. To explain it further: 1. Just as the curtain obstructs the knowledge of things inside the room, so also the knowledge-obscuring *Karma* obstructs the expression of knowledge. 2. Just as a door-keeper does not allow persons to meet the king, etc. so also the intuition obscuring *Karma* does not allow apprehension of things. 3. Just as on licking honey from the sharp edge of a sword, the person enjoys honey as well as suffers pain, so also the feeling-producing *Karma* produces pleasure and pain in man. 4. Just as wine stupefies a person, so also the delusion-producing *Karma* perverts the person. 5. Just as wooden fetters stop the movement of a person, so also the longevity-determining *Karma* obliges the soul to stay in a particular body. 6. Just as the painter produces different pictures, so also the body-making *Karma* makes different bodies. 7. Just as a potter makes earthen pots of different sizes, so also the status-determining *Karma* determines status in society. 8. Just as a treasurer generates obstructions in giving money, etc. to others, so also the obstruction-generating *Karma* causes handicaps in charity, in gains and in self-power. Mahavira teaches us to purge ourselves of impurities arising from *Karmas*.

The Sah Khandagama<sup>1</sup> speaks of fourteen *Gunasthanas* (stages of spiritual evolution). When the soul is on the first stage (Mithyatva- Gunasthana) he is completed under the influence Mohaniya (deluding) *Karma* and known nothing of spiritual truth. When the soul attains to a state which enables him to distinguish between what is false and what is true either through the influence to his past. Good deeds or through, the teaching of his spiritual *Guru*, he comes to acquire what is true faith with the result that he is spiritually awakened. He then realises the great importana of ethico-spiritual conduct. He devotes himself to meditation and arrives at the state *Karmas* which is state of embodied liberation. From the stage he at once attains Siddhahood, disembodied liberation. It is a state of infinite, unique, and unalloyed bliss, which is the same as *Nirvāna* or *Moksa*.

#### SIX LESYAS

The *Lesyas* are different conditions produced in the soul by the influence of different *Karmas*. They are, therefore, not dependent on the nature of the soul, but on the *Karma* which accompanies the soul, and are, as it were, the reflection of the *Karmans* on the soul. The *Lesya* is, according to the Sutrakritnaga, a term signifying, 'colour'.

The Jaina religious efforts are directed towards the acquisition of pure *Lesya*. This doctrine of the six *Lesyas* is merely hinted at here and there in the Sutrakrtanga and fully explained in the Uttaradhyayana. They are named in the following order: Krsna (black), Nila (blue), Kapota (grey), Teja (red), Padma (Yellow) and Sukla (White).

The black *Lesya* has the colour of a rain-cloud, a buffalo's horn. The blue *Lesya* has the colour of the blue Ashoka having red flowers. The grey *Lesya* has the colour of Atasi having blue flowers. The red *Lesya* has the colour of vermilion. The yellow *Lesya* has the colour of orpiment. The white *Lesya* has the colour of conch shell.

The smell of the bad *Lesyas* (viz., of the first three) is infinitely worse than that of a dead cow, dog or snake. The smell of the three good *Lesyas* is infinitely more pleasant than that of fragrant flowers and of perfumes when they are pounded. The touch of the bad *Lesyas* is infinitely worse than that of a saw, the tongue of a cow, or the leaf of the teak tree. The touch of the three good *Lesyas* is infinitely more pleasant than that of cotton, butter or Siriska flowers.

He who acts, on the impulse of the five sins, who commits cruel acts, and who is wicked and mischievous, is described as one fostering the black *Lesya* (Krsna). He who nourishes anger, ignorance, hatred, wickedness, deceit, greed, carelessness, love of enjoyment, etc., develops the blue *Lesya* (Nila). He who is dishonest in words and acts, who is a heretic, a deceiver, a thief, etc., develops the grey *Lesya* (Kapota). He who is humble, well-disciplined, restrained, free from decit, who loves the doctrine develops the red *Leāyā*. He who controls himself and is attentive to

his study and duties, develops the yellow *Leáyā*. He who controls himself, who abstains from constant thinking about his misery, who is free from passion, who is calm and who subdues his senses, develops the white *Leáyā*. The black, blue, and grey *Leáyās* are the Lowest *Leáyās*; through them, the soul is dragged into certain miserable courses of life. The red, yellow and white *Leáyās* are the good *Leáyās*, for through them the soul is brought into a state of happiness. The above six types of *Lesyas* may be respectively illustrated by the attitude of individuals who want to relish fruits (1) by uprooting the tree, (2) by cutting the trunk, (3) by cutting big branches, (4) by cutting small branches, (5) by plucking only the fruits, and lastly (6) by having those fruits that are fallen on the ground.

#### DOCTRINE OF NAYAS

Sñjaya is an important landmark in the development of Mahāvīra's philosophy. H. JACOBI assumes that in opposition to the agnosticism (*Ajñānavāda*) of Sañjaya, Mahāvīra propounded his doctrine of *Nayas*.<sup>1</sup> The canonical texts just mention *Nayas* without fixing up their number four or seven. It is true Bhagavati and the but these texts contain works, *Syādvāda* (*Saptabhaṅginīyāya*), according seven alternatives to a decisive conclusion. *Nayas* are actually the ways of expressing the nature of things from different points of view; They appealed to the masses because they encouraged a tolerant attitude towards different religions. The questions with regard to which Sañjaya suspended judgment were in fact the questions to be excluded from the problems of knowledge. Is the world eternal, or is it non-eternal? Is it both eternal and non-eternal, or is it neither eternal nor non-eternal? Is the world finite or infinite? Is there any individual existence of man after death, or is there not? Is the absolute truth seen face to face by a seer, comprehended by a philosopher, part of real tangible existence, or not? It was with regard to these and similar questions that Sañjaya refused to submit any affirmative answer. It is with regard to these questions that Mahāvīra declared: "From these alternatives, you cannot arrive at truth; from these alternatives, you are certainly led ?? The world is eternal as far as that part is concerned which is the substratum of the (*dravya*) "world"; it is not eternal as far as its ever-changing state is concerned. In regard to such questions, Mahāvīra's advice to his disciples was neither to support those who maintained that the world is eternal nor those who advocated that it is not eternal. He would have said the same thing regarding such propositions as the world exists and it does not exist; the world is unchangeable; the world is in constant flux; the world has a beginning; the world has no beginning; the world has an end; the world has no end; etc. Those who are not well-instructed differ in their opinions and hold fast to their dogmas without reason.<sup>3</sup> And these were precisely the questions which Buddha regarded as unthinkable on the ground that those who will think about them are sure to go mad, without ever being able to find a final answer, or to reach apodeictic certainty.<sup>4</sup>

If one has to answer such questions, one should answer them by saying, contrary to both a dogmatist and a sceptic, "It may be that in one sense, looking from one point of view, A is B. It may be that in another sense, looking from another point of view, a is not-B. It may again be that looking from a third point of view, A is both B and not-B. It may equally be that when viewed from a fourth point of view, A is neither B nor not-B."

Since one cannot prolong life,<sup>2</sup> one should not on that account be careless. Those who acquire wealth by evil deeds and by adhering to wrong principles, will lose it. People in this world and in the next cannot escape the effect of their own actions. Wealth will never protect a careless man in this world. Like a wise man, trust nobody but be always wary and on the alert.

One cannot quickly arrive at discernment; therefore one should exert oneself, abstain from pleasures, understand the world, guard oneself and be impartial like a sage. External things weaken the intellect and allure many; therefore keep them out of mind. Remove pride, delusion, greed and deceit. Heretics, who are impure and proud, are always subject to love and hatred, and they are wholly under the influence of their passions. Despising them as unholy men, one should desire virtue till the end of one's life.<sup>3</sup>

### DEATH AGAINST (AND WITH) ONE'S WILL

There can be two ways of dying<sup>4</sup>: (1) Death with one's will, and (2) death against one's will. Death against one's will is the death of an ignorant man, and it happens to him several times. Death with one's will is the death of a wise man, and it happens only once as, for instance, in the case of a *Kevalin*. A fool being attached to pleasure does cruel actions. He who is attached to pleasures and amusements will be caught in the trap of deceit. An ignorant man kills, lies, deceives, drinks wine and eats meat, thinking that there is nothing wrong in doing what he does. A man desirous of possessing wealth and woman accumulates sins by his act and thought. Fools, who do cruel deeds, will suffer violently. When death really comes, the fool trembles in fear. He dies against his will. Some householders are indeed superior to some monks of self-control. But the saints are verily superior to all householders in self-control. Those who are trained in self-control and penance, whether monks or householders, go straight to the highest regions. The virtuous and the learned do not tremble in the hour of death. A wise man will become calm through patience and will have an undisturbed mind at the time of death. When the right time for death has come, a faithful monk should in the presence of his teacher overcome all emotions of fear or joy, and wait for his end. When the time for quitting the body comes the sage dies willingly.<sup>1</sup>

### ON DISCIPLINE

A wise man should not be angry if reprimanded. He should rather, be a man of forbearing temperament. Nor should he associate with mean persons and be guilty of doing anything mean or evil. He should meditate by himself after having learnt his lessons. He should never refuse to confess if he does anything mean. He should not speak unasked for. He should not tell a lie when asked. If the self is subdued, a person will be happy. It is better to subdue one's own self by self-control and penance than be subdued by others with fetters and corporal punishment.<sup>2</sup> He should never do anything disagreeable to his superiors either in words or deeds, openly or secretly. He should always approach his teacher politely. An intelligent pupil will rise from his seat and answer the teacher's call modestly and attentively<sup>3</sup>. A good pupil has the best opinion of his teacher, for he thinks that his teacher treats him like his own son or brother. He should not provoke his teacher's anger, nor should he himself lose his temper. If the teacher is angry, he should pacify him by kindness and appease him with folded hands. An intelligent man, who has learnt the sacred text, takes his duties upon himself. When a worthy teacher is satisfied with a pupil, he will transmit to him, his vast knowledge of the sacred texts, and the pupil will gladden the heart of his teacher by his good deeds.<sup>1</sup>

Egoism, anger carelessness, illness, and idleness are the five causes which render good discipline impossible. Discipline calls upon the practitioner: (1) not to be fond of mirth, (2) to control himself, (3) not to speak evil of others, (4) not to be without discipline, (5) not to be of wrong discipline (6) not to be covetous, (7) not to be choleric, and (8) to love truth.<sup>2</sup>

The saint accepts food with the sacred aim of performing study, pursuing self-control and performing meditation. He feeds the body for making the noble efforts of realising the true self, just as the lamp is supplied with oil for seeing the objects clearly. Thus, the ascetics are as good as going without food, and even if they accept faultless food, since thereby they do not fall a victim of *Karma*.

### ACTIONS OF IGNORANT AND WISE MEN

All men, who are ignorant of truth, are subject to pain. A wise man who considers well the way that lead to bondage and birth should search for the truth. A man of pure faith should realize the truth that he will have to suffer for his own deeds.<sup>3</sup>

Clever talking will not bring salvation. Even while sinking lower and lower through their sins, fools believe themselves to be wise men. One should move about carefully in the endless *Saāsāra*. One should never desire worldly objects but sustain one's body only to annihilate one's *Karma*.<sup>4</sup>

It is an ignorant man who kills, tells lies, robs on the highway, steals goods, and deceives others.<sup>5</sup> He will go to the world of the *Asuras* (demons) against his will. Those men who, through the exercise of various virtues, become pious householders, will surely reap the fruit of their actions. A virtuous man cheerfully ascends to the state of gods. He who has not given up pleasures will not be able to reach the true end of his soul. He will go astray again and again though he has been taught the right way. A sinner will be born in hell and a virtuous man will be born in heaven.

The best of the sages who are free from delusion and possess perfect knowledge and faith, speaks for the benefit, welfare, and the final liberation of all beings.

#### VANITY OF WORLDLY PLEASURES

Pleasures, which are liked by the ignorant and which produce pain, do not delight pious monks who do not care for pleasures but are intent on the virtue of right conduct<sup>4</sup>. All singing is but prattle, all dancing is but mocking, all ornaments are but a burden, all pleasures produce but pain.<sup>3</sup> He alone will have to endure his sufferings, neither his kinsmen, nor his friends, nor his sons, nor his relations, for *Karma* follows the doer<sup>5</sup>. Life drags on towards death continuously, and old age carries off the vigour of man.<sup>6</sup> Time runs out and the days quickly pass. Pleasures which men enjoy are not permanent. They leave them as soon as they come just as a bird leaves a tree devoid of fruits. If one is unable to give up pleasures, then one must do noble deeds, follow the doctrine and have compassion on all creatures.<sup>1</sup>

Man's life is transitory and precarious. He finds no delight in domestic life. Pleasures bring him only a moment's happiness. Pleasures are an obstacle to the liberation from mundane existence, and are a mine of evils.<sup>2</sup> The soul cannot be apprehended by the senses because it possesses no corporeal form; and since it has no corporeal form, it is eternal. The fetter of the soul born of our evil deeds is called the cause of worldly existence. Mankind is harassed by death. He who has acquired righteousness may look upon death as his friend.<sup>3</sup> Faith will enable him to put aside attachment.<sup>4</sup> The pleasures he enjoys cause the continuance of his worldly existence.<sup>5</sup> He should learn the doctrine thoroughly, practise severe penance, and never dissipate his energy.<sup>6</sup> Through the possession of true knowledge, through the avoidance of ignorance and delusion, and through the destruction of love and hatred, one arrives at deliverance which is nothing but bliss.<sup>7</sup> One should serve the *Guru* and the old teachers, avoid foolish people, apply oneself earnestly to study, and to ponder over the meaning of the *Sūtras*.<sup>8</sup> A *ārāmaṇa* who engaged in austerities longs for righteousness should eat only the quantity of food allowed, should select a companion of right understanding and should live in a solitary place.<sup>9</sup> If he does not meet with a suitable companion, he should live by himself, abstaining from sins and not devoted to pleasures.<sup>10</sup> Love and hatred are caused by *Karma* which has its origin in delusion. *Karma* is the root of birth and death.<sup>1</sup> Misery ceases with the absence of delusion, delusion with the absence of desire, desire with the absence of greed, and greed with the absence of property.<sup>2</sup> Rich and delicious food should not particularly be preferred, for it generally makes men overstrong, and desires rush upon the strong.<sup>3</sup> The mind of those who always live in unfrequented lodgings, who eat simple food, and who subdue their senses, will not be attached by passions which are vanquished as disease is by medicine.<sup>4</sup>

#### SINFUL AND WICKED DEEDS

There are three ways of committing sins : by one's own action, by commission, and by approval of the deed.<sup>12</sup> A learned or a virtuous man will generally be punished for his deed when he is given to actions of deceit.<sup>1</sup> Men who are drowned in lust and addicted to pleasures will be deluded for want of self control.<sup>2</sup> Heroes of fight who do not commit sins, and who exert themselves as they should, who subdue anger and fear, will never kill living beings.<sup>3</sup> The wicked wander about in the circle of births, subject to old age and death. One should not kill living beings in the threefold way (in thought, act and speech) if one is intent on spiritual welfare and abstention from sins.<sup>4</sup> A sinner does not confess himself to be wrong; instead he boasts of his sin when reprimanded. The adulterers are severely punished.

Those who kill others for the sake of their own pleasure are wicked.

Sinners, subject to love and hatred and wrong-doing, acquire *Karma* arising from passions and commit many sins. The careless commit sins in their thought, act and speech.<sup>9</sup> A cruel man does cruel things and is thereby involved in other cruelties.<sup>10</sup> Sinful undertakings will in the end entail suffering.

### REAL BRĀHMAĪĀ

He who has no worldly attachment, who does not repent of having become a monk and who takes delight in noble words is called a Brāhmaīa.<sup>1</sup> He who is free from love, hatred, and fear is called a Brāhmaīa.<sup>2</sup> A lean, self-subduing ascetic, who reduces his flesh and blood, who is pious, and who has reached *Nirvāīa* is a Brāhmaīa.<sup>3</sup> He who thoroughly knows living beings and does not injure them in any of the three ways (by his thought, word, and deed), is a Brāhmaīa.<sup>4</sup> He who does not speak untruth from anger, or from greed, or from fear is a Brāhmaīa.<sup>5</sup> He who does not take anything which is not given to him is a Brāhmaīa.<sup>6</sup> He who is not greedy, who lives unknown, who has no house, is a Brāhmaīa.<sup>9 10</sup> One does not become a *Āramaīa* by the tonsure, nor a Brāhmaīa by pronouncing the sacred syllable *Om*, nor a *Muni* by living in the forest, nor a *Tāpasa* by wearing clothes of *Kuāa*-grass.<sup>11</sup> One becomes a *Āramaīa* by equanimity, a Brāhmaīa by chastity, a *Muni* by knowledge, and a *Tāpasa* by penance.<sup>12</sup> One becomes a *Brāhmaīa* or a *Kshatriya* or a *Vaiāya* or a *Āūdra* by one's actions.<sup>13</sup>

The monk should observe the five great vows (*Mahāvratas*) viz. not to kill, to speak the truth, not to steal, no be chaste, and to have no possessions at all. A wise man should follow the doctrines taught by the *Jinas*.<sup>2</sup> A monk should be of a forbearing nature, restrained, and chaste. He should live with his senses under control.<sup>3</sup> He should walk about in utter indifference and bear everything, pleasant and unpleasant. He should not care for respectful treatment or blame.<sup>4</sup> He should endure with equanimity both cold and heat, unpleasant feelings and physical disorders which attack the human body.<sup>6</sup> An ascetic will by means of his simplicity enter the path of *Nirvāīa*.<sup>7</sup> He is neither grieved nor pleased. He is intent on the benefit of his soul and strives for the highest good.<sup>8</sup>

### THE SAMITIS AND THE GUPTIS

There are five *Samitis* and three *Guptis* which are called *Pravacanāmata*, since they guard the belief, knowledge, and conduct of the saint in such a way as the mother protects her child.<sup>8</sup> The *Samitis* are the following : 1. going by paths trodden by men, beasts, carts, etc., and looking carefully so as not to cause the death of any living being; 2. gentle, sweet, and religious speech; 3. accepting and eating faultless food; 4. careful mental state in receiving and keeping things necessary for religious life; 5. answering the call of nature and the like in an unfrequented place and devoid of insects and seeds. The three *Guptis* are the following: 1. restraint of mind; It means the controlling of mind from sensual pleasures by engaging it in meditation and study. 2. restraint of body : It means refraining from bodily actions of binding, piercing and beating human beings; 3. restraint of speech : It means renouncement of gossip concerning women, state theft and food. Thus *Gupti* negates vicious activities while *Samiti* affirms virtuous performance of activities.

## History

In the sixth to fifth centuries BCE there were large numbers of wandering ascetics, sometimes in groups, caused perhaps by the break up of the old tribal way of life and the rise of great kingdoms in the Ganges basin. This was the time of the emergence of Buddhism, Jainism, and the Ajivikas.

According to A L Basham while dealing with the history of the Ajivikas suggested that the doctrines of Gosāla, Purāṇa and Pakudha were aspects of a single body of teachings.

## 1. Purana Kassapa

In the Jain Sūyagaḍa Purana Kassapa is mentioned as an Arkiyāvādin. He is one of the six well known teachers, contemporaneous with the Buddha. He is said to have taught the doctrine of non-action (akiriya), denying the result of good or bad actions (D.i.52 f); probably the more correct description of Kassapa's teaching would be niskriyavāda - i.e., an affirmation that the soul is passive, unaffected by the good or the bad done by us, the ultimate reality lying beyond good or evil.

Elsewhere (S.iii.69; v.126), however, he is mentioned as an ahetuvādin, denying hetupaccaya (condition and cause - i.e., the efficacy of kamma), which teaching, in the Sāmaññaphala Sutta (D.i.53; see also A.iii.383, where the teaching of Chalabhijātiyo is also attributed to Pūrana), is attributed to Makkhali Gosāla.

## 2. (Pakudha Kātiyāna, Kakudha Kaccāyana, Kakuda Kātiyāna)

Head of one of the six heretical sects of the Buddha's time. In the Sāmaññaphala Sutta (D.i.56), Ajātassattu is said to have visited him and obtained from him an exposition of his teaching, which was to the effect that the four elements - earth, fire, air, water; pleasure, pain, and the soul - these seven things were eternally existent and unchangeable in their very nature; that there is no volitional activity of consciousness in them. His doctrine is, therefore, one of non action (akiriya vāda). When one, with a sharp sword, cleaves a head in twain, no one is thereby deprived of life, a sword has merely penetrated into the interval between seven elementary substances (cf. the doctrine of the Cartesians, that there is no sin in taking the life of lower animals because they have no soul). In other words, there is no such act as killing, or hearing, or knowing, etc.; no conceptions of, or distinction between, good and bad, knowledge and ignorance, etc.

Pakudha's teachings are also referred to in the Sandaka Sutta (M.i.517), and there described at even greater length, but here his name is not mentioned.

## 3. Makkhali Gosala

One of the six heretical teachers contemporaneous with the Buddha. He held (\*1) that there is no cause, either ultimate or remote, for the depravity of beings or for their rectitude. The attainment of any given condition or character does not depend either on one's own acts, nor on the acts of another, nor on human effort. There is no such thing as power or energy or human strength or human vigour. All beings (sattá), all lives (páná), all existent things (bhútá), all living substances (jívá), (\*2) are bent this way and that by their fate, by the necessary conditions of the class to which they belong, by their individual nature; it is according to their position in one or other of the six classes (abhijāti) that they experience ease or pain.

There are fourteen hundred thousands of principle genera or species (pamukhayoniyo), again six thousand others and again six hundred. There are five hundred kinds of kamma - there are sixty two paths (or modes of conduct), sixty two periods, six classes among men, eight stages of a prophet's existence (atthapurisabhúmi), (\*3) forty nine hundred kinds of occupation, forty nine hundred Ajívakas, forty nine hundred Wanderers (Paribbájaka), forty nine hundred Nága abodes (or species), two thousand sentient existences (vise indriyasate), three thousand infernal states, thirty six

celestial, mundane or passionate grades (rajodhātuyo), seven classes of animate beings (saññigabbhá), or beings with the capacity of generating by means of separate sexes, seven of inanimate production (asaññigabbhá), seven of production by grafting (niganthagabbhá), seven grades of gods, men, devils, great lakes, precipices, dreams.

(\*1) D.i.53 f. Makkhali, his views and his followers are also referred to at M.i.231, 238, 483, 516f.; S.i.66, 68; iii.211; iv.398; A.i.33f., 286; iii.276, 384; also J.i.493, 509; S.iii.69 ascribes the first portion of the account of Makkhali's views (as given in D.i.53) that there is no cause, no reason for depravity or purity to Púrana Kassapa. A.i.286 apparently confounds Makkhali with Ajita Kesakambala, and A.iii.383f. represents Púrana Kassapa as though he were a disciple of Makkhali.

The name Ajivikas was given to the sect by their opponents. The word ajivika is derived from ajiva, meaning one who observes the mode of living appropriate to his class. Because Gosala held peculiar views as to the ajiva of a mendicant not affected by karma, it is likely his sect was known as the Ajivikas, those who held the peculiar doctrine of ajiva. The name was supposed to be opprobrious, since Gosala was an ascetic not for reasons of salvation but as a livelihood (ajiva) and so they were professionals.

There is a reasonably reliable account of the life of Gosala in the fifth anga of the Jain canon. He was born in Magadha, son of a mankha, professional mendicant, in a cowshed (gosala). He became a mankha and met with Mahavira, the great Jain, and insisted on becoming a disciple. After six years he felt he was more advanced than Mahavira, and started austerities which led to magical powers and a challenge to Mahavira. Gosala then set up a rival sect, the Ajivikas, with his headquarters in the house of a potter woman in the city of Savatthi. Sixteen years later Mahavira visited Savatthi and condemned Gosala and his followers as "the slaves of women." The two sects came to blows and two of Mahavira's disciples were disabled, but Gosala was discomfited by Mahavira in a personal encounter and disgraced. As a result his position in Savatthi was untenable and he became unhinged, turning to drinking, singing, dancing, and the potter woman. After six months of riotous living he was filled with remorse and before he died he told his disciples that what Mahavira had said about him was true, and that he should be buried with dishonour and public shame. The disciples did not carry out their master's dying instructions. The Jain 'Exposition of Explanations' says that Gosala was furious at Mahavira for not accepting his status and attacked him with a blast of ascetic heat from his body. However, this was bounced back from the adamant body of Mahavira causing Gosala's eventual death. Mahavira later said that Gosala would eventually attain enlightenment. Gosala may have died a year or two before the death of the Buddha, about 484 BCE.

Since the Jains and Buddhists saw the Ajivikas as their most dangerous rivals, this shows how popular the sect was. This was especially so in the fifth and fourth centuries BCE when the different sects were forming in India.

After this period the Ajivikas declined and the main references to them come in Tamil literature. There is evidence that they survived in South India until the fourteenth century. It seems that at the end there were two schools of Ajivikas. One was absorbed by the devotional Vaishnavas, the other was closer to Gosala's original teachings and was absorbed by the Digambara Jains.

Gosala taught a theory of transformation through re-animation like the seeds of plants. Humans are purified through transmigration, and the complete cycle of reincarnation periods is said to be eighty-four hundred thousand, possibly the origin of the term "wheel of eighty-four." He believed that everything was pre-destined, and nothing could change fate. Thus he denied the usefulness of effort or manly vigor, rationalizing that these, like all things, are unalterably fixed and predetermined.

Everything acts according to its own nature, and nature is a self-evolving activity making things come to pass and cease to be.

Karma is independent of individual will and follows its own logic. Gosala categorized humanity into six groups and put himself with only two other individuals in the "supremely white" category. He described eight stages of life from babyhood to renunciation, and his followers practiced the fourfold discipline of asceticism, austerity, comfort-loathing, and solitude. Although criticized by Jainas and Buddhists as amoral, Gosala actually taught that although predetermined it was one's duty to be lawful, not trespass on other's rights, make full use of one's liberties, be considerate, pure, abstain from killing, be free from earthly possessions, reduce the necessities of life, and strive for the best and highest of human potential. Aside from the determinism one can find many similarities in the teachings of Gosala and Mahavira. They divided living beings into the same six categories, and both recommended nudity for the saints and believed in the omniscience of the released.

### Doctrine

The Ajivikas, 'Followers of the way of Life,' are an ascetic order that started at the time of Buddha and Mahavira and lasted until the fourteenth century. The exact nature of Ajivika doctrine is unclear because the sect's own texts have not survived. It is believed the original Ajivika texts were written in an eastern Prakrit, perhaps similar to the Jain Prakrit Ardhamagadhi. Quotations and adaptations from these texts appear to have been inserted into Jain and Buddhist accounts of the Ajivikas. Makkhali Gosala is regarded as the founder leader of the Ajivikas and one source of his teachings is the Buddhist Digha Nikaya. Three Tamil texts, the Manimakalai of the Buddhists, the Nilakesi of the Jains, and the Sivajnanasiddhiyar of the Shaivites, all contain outlines of Ajivika doctrine. The Nilakesi of the ninth century CE tells us most and is about a heroine Nilakesi visiting teachers in search of the truth, including Buddha and Puranan, leader of the Ajivikas, a dignified figure living in a flowery hermitage.

### The Doctrine of Niyati

The basic principle of the doctrine according to Gosala was niyati, fate or destiny {Fatalism}. The Ajivikas were rigid fatalists and determinists, seeing niyati as the sole determinant of every happening. No human effort could have any effect against niyati and therefore karma is a fallacy. Nirvana was only reached after living through an immense number of lives, which proceeded automatically like the unwinding of a ball of thread, the last life being as an Ajivika monk. After twenty-four years of asceticism, Gosala enumerated the six inevitable factors of life: gain and loss, joy and sorrow, and life and death, together with the two 'paths' of song and dance.

Mokkhali Gosāla have up the action-theory he once held with the Mahāvīra and taught a doctrine of absolute fatalism. Life-energies (jives), he taught, are doomed to go through a vast number of life-forms implelled by an inner dynamic. Gosāla's theory of Fatalism was directional, but like the materialist he held that the trajectory of colliding forces was without purpose and beyond human control. Beings and things hurtled through a dizzying number of forms, until their inner forces were spent and they relapsed into a state of inertia. Gosāla's view formulated as follows:

"All animals, all creatures, all beings, all jives are without force and power and energy of their own. They are bent this way and that by their fate (niyati), by the necessary conditions of the class to which they belong, by their individual nature; and it is according to their position (in one or other class) that they experience ease or pain...."

Failure to recognize this dynamic character of the physical universe turns human existence into an unmitigated tragedy:

"Just as when a ball of string is cast forth, it will spread out just as far and no farther, than it can unwind, just so fools and wise alike, wander in transmigrations exactly for their allotted term, shall then, and only then, make an end of pain."

According to this theory, humans could do nothing to eradicate suffering. Makkhali's teaching was born out of a sense of frustration and futility probably in the face of events which seemed to be beyond human control. Hence his basic message could be summed as, "Eat drink and be merry, for tomorrow we must die." Gosāla's view, like that of the materialist, would have been grist to the mill of the ruling powers. There is no universally valid ethic binding on all – truth is power and power is truth. It would have justified the position of those who had the privilege of enjoyment. Why have scruples about one's wealth and luxuries if the losers in "the battle of life" are merely living out their predetermined fate? On the other hand, if power is the ultimate truth, the oppressed could only liberate themselves by building an even more powerful countervailing force. But even this dialectic dynamic offered no real solution in the final instance; the defeated in turn will rise up in revolt in an endless spiral of violence. Gosāla seems to have realized the futility of it all when he declared: "There is no agency, no effective action and no meaning in effort."

Ajivika cosmology was very complex with a vast universe passing through an immense number of time cycles. Each jiva, soul, transmigrates through eighty-four lakhs (1 lakh = 100,000) of cycles before release. The southern Ajivikas saw only a few jivas remaining in nirvana while most jivas achieved only mandala-moksa, cyclic release, having to return to the worldly cycles. Purana Kassapa (the Puranan of the Nilakesi), perhaps an older contemporary of Gosala, added the view that a murderer or robber commits no sin and likewise there was no merit in becoming an ascetic, for with niyati there was only one course left open to them. Pakudha Kaccayana, a contemporary of the Buddha, held an atomic theory with seven substances, earth, water, fire, air, joy, sorrow, and life, that are uncreated and unchanging. This was absorbed into the Ajivika doctrine of the negation of free will and moral responsibility. It was argued that since future events are already determined then in some way they already exist. The Ajivika teacher Puranan in the Nilakesi says "Though we may speak of moments, there is really no time at all." This was the theory of avicalita-nityatvam, unmoving permanence. And to the Ajivikas the soul was also atomic and could not be divided. In its natural state outside the body it is immense in size, five hundred leagues (yogana) in extent.