

Uttam Satya

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Real aim of man in Jain Religion : Jain religion is one of the ancient religions of the world which explains systematically, logically, scientifically the existence of the universe and the working of "Jiva & Ajiva" "Matters". Jain philosophy can be explained in a simple sentence—the systematic working of "Saptatattwa" and "Śaḍdrawya" and this is the peculiarity and speciality of Jaina Philosophy. The "Soul" having "Ananta Jñāna", "Ananta Virya", "Ananta Darśana", and "Ananta Sukha" is immortal and indestructible. In its pure form, the soul is without the bondage of births and deaths and rests in the "Siddha Śīla" which is at the top of Universe where there is no existence of "Ajeeva Matters" etc., in the form, as the Jaina Ācāryas put it, of "knowledge", To be in the "Siddha Śīla" is the main motto of Jivātma. But because of unavoidable nature of the "Jivātma" through "Yoga", the "Ātmā" has become "Jivātma" having come in contact with the 'Ajiva Matters'. Being 'Jivātma', the soul wanders for innumerable years in this 'Saṁsāra' and for thousands of years it might have spent without any organs. After this stage and getting organs whether it is one or five, it might have taken births in the four forms and taking these forms the soul might have or might be wandering taking births and deaths in this Universe, but this is not the real nature of the soul. The real aim and object of the soul is, through its manly efforts to cut off the bondage of the 'Karma' and to achieve its original form and to rest in 'Siddhaśīla' being 'Parmātma', as 'Siddha' or 'Paramātma' having the above said 'Ananta Catuṣṭaya'.

To achieve this goal, the only convenient form is human form. In other forms, the soul only enjoys or suffers mechanically the fruits of 'Śubha Karma' or 'Aśubha Karma' and after completion of the 'Ayukarma', it automatically goes to another form which it deserves, according to its own 'Karma'. In these forms, there is no chance for the soul for human efforts. The human form is achieved by the soul because of its lot of 'Śubhakarma' and it is only in this form the soul has the power of thinking. Because of this thinking power, the soul can think of good and evil and can see the things critically and can come to a conclusion that the only means to lift him towards the path of liberation or solvation is only 'Dharma'.

Definition of Dharma : When we say 'Dharma', it has become routine to believe that 'Dharma' means to follow some 'Vrata' (Vows), 'Niyamas' and worship of God and to give alms etc. From practical point of view, the Jaina religion has encouraged this aspect but to attach one-self to the outward 'Vratas' only, the soul cannot lift

itself towards its real goal. Having understood the secret of this, the Jain Acharyas have tried to preach the common people to enable them to uplift their souls. Revered Umāswamī in his 'Tattwārthasūtra'¹ has pointed out that the real 'Dharma' is one, which is having all the ten aspects told in the verse and following this 'Dharma' the 'Jivātmā' can become 'Paramātmā'. This is the sum and substance of the verse.

The soul in pure form is without any attachment and is in eternal or permanent pleasure. But the man, through his five organs and four 'Kaṣāyas' forgets his real goal and does not remember the real things to do and takes it for granted that real 'He' means his outward body. He is caught in the illusion and believes that his youth, his wife and children and his property are permanent and will give him pleasure for ever. This means he believes in the things which are not permanent, which do not give him pleasures forever and also which will not lift his soul towards the real goal. This means the man forgets the right and believes the 'False' and being in this condition he suffers in this 'Saṁsāra'. For the sake of his physical pleasures, to achieve his selfish mottoes, he does not hesitate to deceive, to abuse, to beat, to kill other people or any being and with ego that he is the only hero or the best person, he follows the wrong path to achieve his ends, following the wrong paths. He does not care to tell lies and he becomes a cruel man through anger. All this means that the soul being caught in this 'Saṁsāra' becomes a victim to 'Kaṣāyas', untruth and forgets the above said real 'Dharma' having ten aspects. Following this wrong path, this 'Jivātmā' goes round and round in the cycle of births and deaths through the four forms. But the soul wishing for its welfare, it should put itself in the right path and should go on trying to follow the 'Dharma' having ten aspects. This means the man should try to live without giving scope to hurt other beings and follow the non-injurious 'Dharma' If this effort is continuous, such souls can achieve a place in 'Siddhaśīla' though after a long long period and taking good number of births and deaths.

Now we can deal only with one aspect, out of the ten aspects of 'Dharma' viz., 'Uttama Satya' (Best Truth).

Uttama Satya : When talking about truth, the very first question will be the problem of talking that is the capacity of talking. Those beings which cannot talk, there is no problem of truth or untruth. This problem comes only in the beings which are capable of talking. Though the birds and beasts have all the five organs like man and though they understand what we talk, they have no capacity or the fortune to express their thinking or views in terms of words just like man. They do produce voice but that voice does not change into the form of speech. The 'Jaina Acāryas' have divided the 'Karmāṇus' into twenty divisions and have explained their action and effect etc. Out of these 'Karmāṇus'. 'Vacanarūpakarmāṇu' is also one 'Karmāṇu dravya'. It should be remembered here that 'Karmāṇu-dravya' is *matter*. Because of this effect of 'Vacanarūpa Karmāṇu', the voice is produced. The voice thus produced is turned into

words or speech only in the case of human beings. The voice is produced from the bottom of noval on account of 'Vacana Karmāṇu', because of the special arrangement in the throat of the human beings, comes out in the form of speech or words. In this context, a verse of a Jain poet-Keshiraja, is worthy of mention.²

The meaning of these verse is that from rhe 'Prāṇa vāyu' which works as per the desire of the 'Jivātmā', at the bottom of noval organ, the voice is produced, like a voice from the trumpet (of a long tapering shape of a horn like shape) and its colour is *white* and its action is speech or word. The fact that the poet has called the voice as *matter* having white colour is clear proof that poet and grammarian Keśirāja is a pure Jain and has taken this idea from the works of the Jaina Ācāryas. It should be remembered that the speech itself has become the main important medium for the development and progress of human civilization and culture. 'Śabda' or speech-when taken in view of the nature of the soul, is pure and straight. That is why Truth is described as one of the 'Dharma' of the soul by the Jain Ācāryas. In this context, divine voice produced by the Tirthankaras may be remembered or mentioned here. To explain this fact, a common experience may be given here. If we observe the innocent children who have not understood the deceit, crookedness, selfishness etc., of the world, we see that those children always speak the truth, not only the truth but the naked truth, whatever that they have felt or whatever they have seen. As we all know, children usually are described as Gods or on par with Gods in this world. As one English author has said 'The heaven is full of children'. In one word, we may say that 'God is Truth, Truth is God'.

In following the Truth, which is 'Dharma' of the 'Ātmā', lies the welfare of soul, but as explained above, the mundane soul being after the 'Kaṣāyas' and having become a victim to selfishness, lust etc., loses the right path and right knowledge and turns to the other ways to fulfil his physical pleasures and falls into the ocean of sin. To gain his ends, to fulfil his desires, the man diverts himself from the Truth and would be caught in the clutches of untruth or falsehood and thus he teases others and destroys them and also destroys himself.

As we all know, that we become victims to the bad habits easily and we find it defficult to cultivate good habits. This is what we see and experience in the day to day life. When a bad habit is continued, it becomes very difficult to escape from its bondage. In the same manner, when once a man starts telling lies, it becomes his habit and he goes on telling lies without any discrimination between his own people or otherwise. He starts without any sense of shame to insult elders or youngsters and goes on using loose talks without caring for the person or situation. He starts telling lies which create shocks and starts moving with ego and boasting himself as if, he were an unparalleled man and for his little benefit, he does not mind to tell lies which may destroy the lives of others. Thus speaking lies in various ways, he becomes a nuisance and due to his harsh and disagreeable talks, he becomes a means to harm a good number of human beings and beings in general. But he does not succeed for a long time. At last,

he is exposed and becomes a disgraceful and not worthy of belief in the society and his position becomes precarious. We all know the proverb that to tell lies is a painful thing and does not bring pleasure. The Jain Acharyas, who have studied minutely the various aspects of human mind have described the various ways of telling lies. When we study this, we will be surprised at the vast knowledge of the 'Ācāryas' in knowing the human mind. On knowing the bad side of the untruth, our minds tremble and automatically we will intend to come to the right path.

After seeing the bad result of telling lies, now we can try to see the effect of telling the Truth. The famous story of king 'Hariścandra', who tried his best to maintain his truthfulness, though he had not only to suffer a lot of misery but also had to sell his wife, son and himself. He proved that 'Truth is God, God is Truth'. The truthful person achieves his own welfare as well as the welfare of others and becomes worthy of belief and he is loved and almost worshipped by the people. Mahatma Gandhiji, who is rightly called the Father of the Nation and who brought Independence to our Motherland, was an ardent follower of 'Truth' and 'Nonviolence'.

One should speak truth, but sometimes speaking truth may bring some danger in certain cases. That is why, we should try to speak truth, in such a way that it should not bring any violence, trouble and shock. That is why it is said 'Satyam brūyāt priyam brūyāt' We can see a small example here. A Doctor examines a patient and finds that the patient is on the verge of breathing his last. Should the doctor, who understands this fact, tell the patient the naked truth that he would die within a short period? If the doctor tells the truth, the patient might die on the spot. Under such circumstances, a doctor should treat the patient without telling lies to make money but at the same time with patience, he should give treatment to the patient leaving the patient to his own fate.

Another example—suppose a hunter is chasing a deer, when he is running after the deer, he loses the sight of the deer and asks a man about the deer. The man knows in which direction the deer has gone. In this case, what that man should do? If he tells the truth, he will be responsible for the death of the deer. If he tells the wrong direction, he will be responsible for having told a lie. Then what that man should do? There are people who argue that there is no sin, if a lie is told to save a life. But by telling a lie there will be the flow of bad Karma in the soul. Under such circumstances, the only way left for an intelligent man is to keep mum, though he might get abuse from the hunter. There is a proverb in Kannada that 'A marriage should be performed even telling Ten lies'. There is no harm to perform a marriage. But the marriage performed based on the falsehood, if it brings misery to the two souls, what is the benefit of such a marriage and who is responsible for this misery and sin? So, it is always better to tell the truth and even telling the truth should be with caution and should bring pleasure to other beings. The words of the person who speaks

truth are lovable and are like nector. The persons who listen to such words of a truthful person, not only they enjoy but also get inspiration in their lives.

A story occurring in the 'literature' may be described here in short in this context. Once a Jain monk was preaching 'Dharma' to laymen. A thief who listened to the preaching requested the monk to give him also a vow. The monk said, 'You leave your business of stealing.' The thief said that it was the only means for his livelihood and denied to leave it. Then the monk said, 'you take the vow of talking the Truth.' The thief agreed. One day, the thief started to steal in the palace. On the way, the guard asked him 'Who are you and where are you going?' 'I am a thief, I am going to the palace to steal', the thief said. A person who is entering the palace to steal, how can he tell this with such a courage? He might be related to the king. Thinking in this line, the guard allowed the thief to enter the palace. The thief stole the ornaments in the palace and left it. Next day, when a search was made to find out the thief, this very thief was caught in a forest with all the ornaments. When he was questioned, he told with courage, that the ornaments belonged to the palace and he had stolen them. Looking at the courage and the manner in which the thief told the truth, the soldiers of the palace, with a notion that he must be a relative of the palace, did not arrest him. Looking at himself, the thief thought his escape was only due to the Truth. So, he knew the importance of the truth and afterwards, not only he left his wrong path but also he took up to the right path and in due course become a liberated soul.

Lastly, we conclude this article, quoting the ideas of the famous Kannada poet Ranna (10th Century) in this behalf as described in his 'Ajitañātha Purāṇa.'³ Poet Ranna says that there are four categories of people. First one—They talk lovable words and the result of them is also lovable. Second category—Their talk is harsh, but the result is lovable. Third category is their talk is lovable but the result is poisonous. Fourth-category is—Their talk is harsh and the result is also harsh and shocking.

Out of these four categories, there is lot of danger to the society from the people belonging to the third and fourth categories. So, poet Ranna has cautioned to be careful about such people. People belonging to the second category may be all right but what we should try to achieve is to belong to the first category. Their lies the usefulness of the life. The proverb in Kannada 'The person who knows how to talk and what to talk brings the Jewels and the person who does not know how to talk and what to talk brings the quarrel.' Remembering this proverb, we should try to 'Talk' with full control over the tongue, words which bring pleasure to the people and thus try to make our lives useful and pleasant both in this world and in, the so called, the other world.

The truth being the one aspect of the soul, the persons who follow up 'Satya Dharma', such souls do become 'Suddhātmā' and ultimately 'Paramātmā'. There seems no doubt in believing this principle which is preached by the 'Paramātmās' themselves. 'Satyañ Vada, Dharmañ Cara'.

References

1. Umaswati : Tattwāsthsūtra, Chapter 9.
2. Keshiraj : Sabdamāṇi darpaṇa Pīṭhikā Sandhi, Mangalore, poem 1.
“अनुकूल पवननिन् जी ।
वनिष्टदिम् नाभिमूलदोल् रुटुलेय पां ॥
गिनवोल् शब्दद्रव्यं ।
जनयिसुगुम् श्वेतमदर कार्यं शब्दम् ॥”
3. Ranna : Ajitanāthpurāṇa. (ed, Ramanayacharya), Mysore, 1910, pp. 162

सारांश

उत्तम सत्य

डॉ० बी० एस० कुलकर्णी, कन्नड़ शोध संस्थान, धारवाड़

जैनधर्म एक प्राचीन धर्म है । इसमें छह द्रव्य और सात तत्त्वोंकी प्रक्रियासे लोककी व्याख्या की गई है । इसमें आत्माको अनन्तचतुष्टयी बताया गया है । यही आत्मा लोकान्त में सिद्धशिला पर विराजता है । लेकिन संसारी आत्माकी गति विचित्र है । वह अनादि कालसे चारों गतियोंमें भटक रहा है । उसका उद्देश्य यह है कि वह अपने शुभ प्रयत्नों से कर्म-बन्धोंसे विलग होकर अनन्तचतुष्टयी रूपको प्राप्तकर परम सुखको प्राप्त करे और सिद्धशिला पर विराजे । अपनी बुद्धि के कारण मनुष्य सभी प्राणियोंमें श्रेष्ठ है और वही अपने प्रयत्नोंसे यह लक्ष्य प्राप्त कर सकता है । उसकी लक्ष्य प्राप्ति केवल धर्मसे ही हो सकती है ।

सामान्यतः धर्मको ब्रतों और नियमोंके रूपमें माना जाता है । लेकिन केवल इन वाह्य रूपोंसे ही कर्मबंध दूर नहीं होता । इसके लिए धर्मके मन-वचन-काय परिमार्जक उत्तम क्षमादिक दश रूपोंका पालन आवश्यक है । इसमें उत्तम सत्य भी एक है । सत्यका सम्बन्ध विचारों और वचनों या भाषासे संबंधित है । फलतः यह प्रक्रिया केवल मनुष्य जातिसे सम्बन्धित है । मानवकी भाषा वचनरूप कर्माणुओंके कारण होती है । ये वचन कर्माणु द्रव्य होते हैं और सफेद (नीरंग) होते हैं । सत्यको आत्माका धर्म बताया गया है । भगवान्की वाणी 'दिव्य ध्वनि' कही गयी है । इन प्रकरणोंमें शब्द शुद्ध और सरल होते हैं । ये बच्चोंके समान सत्य होते हैं । लेकिन संसारी मनुष्यके शब्दोंमें यह शुद्धता कहाँ ? वह तो कषायोंके चक्रमें सत्य शब्द भूल गया है । सत्यको इस प्रकार बोलना चाहिये जिससे दूसरोंको कष्ट न हो । विषम परिस्थितियोंमें मौन ही श्रेयस्कर है । लेखकने महापुराणकी कथासे इस तथ्यको प्रमाणित किया है । लेखकने रत्न कविके अनुसार चार प्रकारके मनुष्योंका भी निरूपण किया है : प्रिय-प्रिय, कटु-प्रिय, प्रिय-कटु, कटु-कटु । हमें अन्तिम दो कोटियों के मनुष्योंसे सावधान रहना चाहिये और स्वयंको प्रथम कोटिका बननेका यत्न करना चाहिये । इसके लिए शुद्ध सत्य बोलनेका अभ्यास करना चाहिये । सत्य ही धर्म है, यह 'सत्यं वद, धर्मं चर' से भी प्रकट होता है । सत्यसे आत्मा परमात्मा बनता है ।