

Text, Interpretive English Translations, and Essays on

Jeevatthan and Nay

By Mahendra Kumar Jain

The concern of the 12th Ang, (*itthivay* or *drashtivad.*) is why we say what we say. Words communicate what is on ones mind, and their content requires validation. For example, assertions *I am, I will, I exist or It is so* communicate more than just entities and events. Words facilitate reasoning with tangible information to think and reason about actions and behaviors. Evidence based validation of perception requires reasoning (Nay) with the information and the prior knowledge.

Gautam and Saudharm (ca 527 to 515 BCE) organized the works. They were orally transmitted for about 600 years hundred years before their fragments were assembled in written form. On this site we present original texts and their interpretive English translations of *Jeevatthan* (Jeevasthan), and half a dozen works on *Nay* (Jain *Nyay*) assembles between 50 to 700 CE. Significance of these works is elaborated in stand alone Essays in Volumes I-III and the introductory sections of Chapters A-J of the Jeevatthan section, and in Volume I of the Nay section.

Jeevatthan (First Khand of Chakkhandagam or Shatkhandagam) is about the perception of self (subject) in dealing with the non-self (object). The meaning of perceptions emerges through explorations of the content and context. Potential lies in the quality of interaction and the cognition based on tangible evidence. Both the value and meaning of the experience, rather than the faith or ad hoc assumptions, guide towards the valid perception that is consistent with the underlying reality. Concerns can be addressed through such experience.

Human ability to use tools includes development of viable constructs for future use. Tools of reasoning (*Nay*) help in interpretation of the evidence relevant to the concern. Language facilitates search for meaning through observation, inquiry, interpretation and discovery with an analytical attitude.

Key insights of the 12th Ang for a modern construct

- The external world is what it is.
- The universe of our sense experience has many worlds. Whether or not other worlds lie beyond experience is not relevant unless their effect can be shown.
- World that we experience is multidimensional. Each moment provides a snap shot of what is happening in the frame and also influenced by what lies outside.
- World happenings shape and influence perceptions to elicit response. Thus experiences are expressed through thought, words, and actions that form the basis of behaviors.
- We communicate multidimensional experience through language communication that is linear in time. Thus grasp of communication requires reconstruction of the multidimensional world by concept manipulation.
- Perceptions dominate real time decisions which are necessarily made with incomplete information. Such factors influence behaviors, including those based on the past practices.
- Chances of success increase if perceptions are validated and liabilities are identified before an action is taken to address a concern. This requires reasoning to evaluate relevant content and context by identifying the key distinctions without dwelling on mere difference.
- Reasoning is distorted by expectations. Wishes, desires, and motives also introduce liabilities. Behaviors are influenced by matters of faith that may be contradictory and inconsistent with the content and context of the concern.
- Rather than relying on faith in a non-existent, chances of success increase by entertaining doubt about the not known parts of the content and context.
- Behaviors guided by nonexistent content and context are random. In such matters no action is prudent than the nonsensical beliefs that distract from a useful search. For example with the understanding of the world, the quality of life for most people on our planet has improved, and more so in the last 100 years than during the 5000 years before. What has changed?

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Being to Becoming

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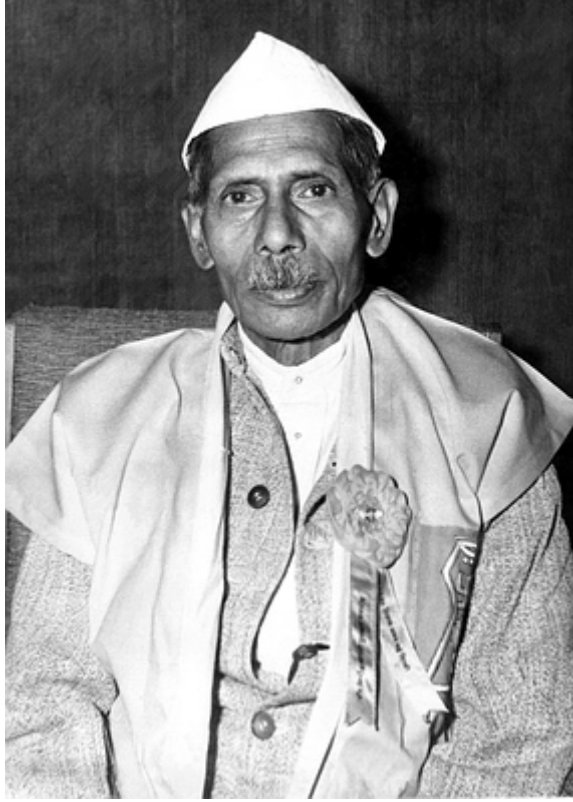
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Dedicated to my father

Heera Lal Jain (Sadumar 1904-1981)

(He wished but never expected that I would do this work.)



Heera Lal Jain saw his calling in the pursuit of the 12th Ang (*Dwadahsang*) of *itthivay* thoughts on the perceptions for practice-based conduct. He spent his working life in bringing the ancient written material into the modern readable and printed form (II-16). His 1938 paper in *Jain Siddhant Bhaskar* (Vol. I-20) set rules for the modern restoration of *Jeevatthan*, *Shatkhandagam*, and other ancient texts of the genera. In the interpretive English translation I have tried to seek conceptual continuity by restoring intuitive simplicity of the original texts. Broader significance of the content, ideas and concepts is developed in essays.

Series Preface

I Think, Therefore I Am Confused

Itthivay deals with the dynamics of perceptions in shaping human actions. Humans can sense, embrace and consciously deal with uncertainty to chart a course of rational action. Rationality lies in the perceptions that dictate the choice of the viable variables and values. Enduring value of the insight follows from the deeper concerns of survival and well-being shared by all living beings.

I grew up and lived with the view that it is better to be confused than not to think. Just as thoughts are articulated by words, behaviors are articulated by words and actions. We seek enduring value in coherence of viable thoughts and behaviors. It is with a full recognition that entertaining doubt is at the genesis of all decisions to act. In such searches nothing is better than the dead end of nonsense. Also lack of doubt is mindless faith. It is scourge of human condition that behaviors and expectations are often in disconnect. Such contradictions, inconsistencies and paradoxes of ad hoc “grace and judgment” have undesirable personal, social and intellectual consequences. Ills follow if behaviors are disconnected from actions, words, and thoughts.

This theme has been celebrated on the Indian sub-continent for well over 5000 years. We all benefit from each other, and no body exists just for the benefit of somebody else. Recent ideas about sustainability and coexistence also built on similar concerns. Rationality of the approach is based on coherence and consistency of the reality of the interdependence of the living beings. In the last century Gandhi developed the ideas of nonviolence into a modern context of conflict resolution. In search of a practice-based conduct, Gandhi insisted that truth-seekers (*saty-agrahis*) preach the way they live, and not contradict by behaving the other way. For their validation, all shared thoughts and knowledge, and therefore values, rely on diversity and plurality of inputs through practice. It is intrinsic in the evolution of virtually enduring themes of not only the

biological evolution but also of the arts and sciences. Hopefully the technologies will catch up.

*

Perceptions shape actions. Being alive is about expression of potential of ones own actions. The *tudinal*-boundaries of perceptions are provided by the culture. Aptitude and certitude of shared knowledge guides the search where the perceptions are augmented through rectitude and exactitude. Attitudes and platitudes, Platonic or otherwise, hinder perceptions by augmenting reality with ideals, idols, idealizations, and other ad hoc constructs. In searches through reality uncertainty and doubt calls for the alternatives. In matters of behaviors ethical ambiguity is more desirable than moral certitude.

Perceptions are validated and reinforced through exploration of the concept space of the concern through logical doubt and alternatives. We speak of knowing and understanding of what we experience and articulate. Chances of success improve if we also know *what we do not know*. Humans, and possibly most animals, are able to instinctively infer, if not judge and evaluate vulnerability that comes from inconsistent actions and expressions. Undesirable personal, social and intellectual consequences of human condition follow from such contradictions and disconnect. Search for a viable course of action to chart behavior begins with negation of known contradictions and inconsistencies that weed out distractions and paradoxes. Beyond that perceptions and thoughts are guided by the feed back from the actions and the shared knowledge (*vangmay*). Consider the significance of the five negations on behaviors (involving acts of violence, lying, stealing, illicit relations, and possessions). Also the Namokar is a way to find the reality-based meaning in the tradition with continuity of thought, rather than on ad hoc rationalization. Such guidance based on empirical searches address concerns that are deeply rooted in individual and collective aspirations of all beings.

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The main premise for all searches is that the world is accessible and knowable to humans through human efforts. Beyond that perceptions guide behaviors consistent with shared-knowledge rather than *ad hoc*. This premise to guide human behaviors goes back to 3000 BCE. Its conceptual continuity binds both the major themes on this site:

Jeevatthan was scribed around 50 CE. The other theme includes works on Nay, commonly known as the Jain Nyay. Both build on a tradition of shared concepts and values that have inspired generations of scholars and layman. Resulting knowledge also guides doubt through logical alternatives to a world view abstracted from the reality of identified content and context. This tradition brings an awareness of the deeper trends that bind inferences that may underlie perceptions.

These concepts, methods, devices, and ideas remain refreshingly relevant for the new millennium. A decision to act is the response to real world inputs. If relevant, past experiences and deductions provide useful starting point. After the fact, lumpers and splitters chart out likely scenarios and consequence for the choices and decisions. Inferences based on such shared knowledge provide a template for real time behaviors where the available information is necessarily incomplete, and its relevance for the future always uncertain. Therefore a prudent course action is always necessary if the behavior consequences are in doubt.

Those familiar with trends in ancient thought recognize that mythologies are designed to inform, as well as terrorize and bewilder, humans into obedience. However not even these shadowy gods are helpful in discerning the nature of reality. Lucretius observed (ca. 50 BCE): "Fools are more impressed and intrigued by what they detect under a screen of riddling words, and accept as true what pleasantly tickles their ears with a jingle of meretricious melody."

Mahendra Kumar Jain

October 2002

(Revised November 2007)

Crux of Itthivay and Nay, the 12th Ang of Mahaveer

Observed, experienced, and cognized inputs from the external world form the basis of internalized information. It is expressed in parts material entities, time events, and language constructs of thought. Such discrete and tangible parts can be organized, categorized and processed for reasoning (*nay*) about the quantitative and qualitative changes. A reasoned inquiry (*nay-gam* or *naigam*) and analysis (*anugam*) with tangible parts is likely to be valid. The authority (*adhigam*) of the past shared knowledge (*agam* from the *apt*) derives from the demonstrable assumptions and criteria used for reasoning to grasp the observed and the experienced, and also its demonstrable success and relevance for the future behaviors. Along the way, prudence also dictates: *what looks like a mango may not necessarily be a mango*. All inferences are valid only within the bounds of the underlying evidence, assumptions and criteria.

Five assumptions are necessary for all tangible representations:

- (a) Properties are expressions of the behaviors of the matter (*puggal* or *pudgal*) or the content of the entity and its space and time relations.**
- (b) No two discrete entities occupy the same space at the same time, i.e. no two entities and events are exactly identical.**
- (c) An entity does not exist in two different parts of the space at the same time.**
- (d) An entity does not materialize from nothing or disappear into nothing: "It exists *or* it does not exit," but it cannot "exist *and* not-exist" in the same space at the same time.**
- (e) Converse of relations a, b, c and d also holds, i.e. no real entity ever violates these conditions.**

All inferences are tentative

Decisions are facilitated by representation (*satprarupana*) that facilitates reasoning (*Nay*) based on defined content, context and criteria. Reasoning is not possible without identified content and context, and outcome remains in doubt if such relations are incomplete. [Further developed in the Nay section]

Insight: Valid perceptions emerge from thoughts, words and actions that underlie

behaviors. This trio rooted in the reality of an individual being is quite different than the trio of mind, body and spirit emphasized in the Western thought that is motivated by idealizations of grace, judgment and omniscience. A thought that invokes ad hoc of divine or omniscience is religion that is faith, and not motivated by experience.

Insight: Abstract (steps #A1-23) of Jeevatthan outlines a matrix for reality based search, development, and use of perceptions to build shared knowledge. The observer changes the observed through interpretation. This holds for the interpretation of the particulars as well as the generalizations. The process also changes the being, and the potential depends on the change in the quality of individual perceptions.

Insight: Ideas about the role of changing perceptions are part of an ancient tradition of *itthivay*. My father Heera Lal Jain Shastri spent 50 years in bringing the Shatkhandagam and related material in the modern Hindi form. As I became aware of the developments at the cutting edge of science, the terms from ancient Prakrit, memorized from my school days, began to bloom in my perceptions until it became clear to me that all searches and discoveries also bring about a change in perceptions. These require additional considerations intrinsic to the content but also the alternatives relevant to the context (*anekant*). Thus any single assertion (*ekant*) is necessarily incomplete. Anekant is about the subtleties of contexts for the content and certainly not about nuances of the rhetoric as is commonly presented.

Insight: In starting from the incomplete knowledge (*syad*) analytical assertions are built on the *syad-anekant* matrix of thought. This process is remarkably similar to the modern methods that rely on hypotheses and models to reduce the level of doubt in stages to increase certainty in the outcome. The thrust for hypothesis-driven conduct of science has also evolved recently from the more traditional methods based on trial and error.

Insight: The purpose of all mental toys is to guide the reality-based decision making. . It is about ends, but more so about the means. This tradition brings an awareness of the deeper trends that bind inferences that may underlie perceptions. The *syad-anekant*

syllogism is useful to evaluate the observed and experienced. It appeals for the consideration of tangible alternatives in decision-making. To guide perceptions it embodies reality based-assumptions in algorithmic approaches to abstract, represent, establish, and use the knowledge. The uncommon sense of the approach lies in the paradox that some of the unrealistically simple assumptions about the world are unusually successful in providing insights about the worlds of our concerns. In this sense simpler is better unless proven otherwise, and often unreasonable effectiveness also follows from unrealistic simplifications.

Acknowledgements

Long before I began to understand subtleties of *itthivay* and *nay* I was inspired by a comment by Professor Steven Brown:

If it can be understood, it can be rendered in any language. The crux of *itthivay* and *Nay* can be grasped by a curious fourth-grader. Additional thoughts and ideas are scattered through out the essays that I hope will inspire researchers to bring their viability and encourage new additional. Beyond this there are many pithy issues for the intellectually adept.

I gratefully acknowledge critical help of my family, and in particular my brother Narendra Jain, in researching some of the material facts used in this series. This work has benefited enormously from critical reading and suggestions by Professor Rafael Apitz-Castro. My understanding of the concepts of *syad*, *anekant* based reasoning (*nay*) have benefited from discussions with (late) Professor G. N. Ramachandran. Some of his work on the development of the higher order Boolean Algebra (reproduced on this site) provides a mathematical basis to the *syad* logic. I have also enjoyed numerous discussions on the various aspects of *Syad* with many friends, particularly Professor Sampat Rai Jain. I am grateful for the editorial help by Ms Elaine Brimm.

Perception for **Being to Becoming**

With Essays and Interpretive English translation of

Jeevatthan

By Mahendra Kumar Jain

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Preface to Jeevatthan

Being alive is about expression and representation of the self (*swarupana*) and the non-self (*prarupana*). Their boundaries and relations are influenced by cultural attitudes and certitudes. Thus we speak of knowing and understanding in terms of the representations that articulate and augment goals into actions. Chances of success also improve if we know *what we do not know*. Humans, and possibly all animals, infer vulnerability that comes from inconsistent actions and expressions. Undesirable personal, social and intellectual consequences follow if such concerns are ignored. Viability of thought emerging from empirical reality is deeply rooted in the being of an organism.

Humans and many other animals can judge and evaluate sense inputs before mounting a response. Beyond the reflex response, a long term search for ways to address recurring concerns begins with the premise that the external world is rational, and that it knowable to humans through human efforts. Perceptions validated by the extent reality guide humans to create and use shared-knowledge towards rational behaviors. A coherence of thoughts, words and actions, without reliance on *ad hoc* universals and omniscience, also increases the chances of successful behavior.

Itthivay recognizes reliance on perceptions on cognition. Nay methods recognize that reasoning is an integral part of validating the cognition and therefore the perceptions. Both are integral part of creating shared knowledge, and thus the underlying concepts, methods, devices, and ideas remain refreshingly relevant for the new millennium.

For the academically inclined, the core of Chapters A-H of Jeevatthan is probably the oldest (ca. 50 CE) available complete work in Prakrit language. Although not widely understood outside a very small group of monks and scholars, the 5000 year old continuing tradition remains influential in guiding human thought. The Jeevatthan text was possibly based on the ancient Gathas. Some of these were later assembled (ca. 500 CE) as Jeev Samas Gatha (see II-26 and the text under Jeev Samas Gatha on this site).

The Jeevatthan text (Chapters A to H) is free of rhetoric. It outlines and articulates a matrix of the primary variables rooted in reality. It is a disciplined matrix of observations, criteria and perceptions to make inputs intelligible and identify

anomalies. Those interested in the evolution of tools for human thought may note that in this text the reliance on developing relations through matrix structures is a natural outgrowth of compilation, organization and categorization. As a guide for thought and behavior it offers no explanations or certainty of dogma. It lends little advice.

Mahendra Kumar Jain

October 20, 2002

More about Jeevatthan

As outlined in the essay in Volume II, about 2600 years ago Mahaveer reorganized and developed the *anugam* process. About 600 years later Pushpdant and Bhutbali put down the Jeevatthan part of these thoughts in the written form that comes to us from a manuscript scribed in 1060. For much of the last 1000 years this work was all but forgotten, and the material was considered lost. Through a series of initiatives stretching over half a century, the modern Prakrit and Hindi versions were brought into print (1939 to 1954). The Prakrit and the Hindi text in the original text sequence are reproduced in Chapters A through H along with my interpretive translation in English for which I rely on the original Prakrit text and the Nay rules.

Those who wish to explore the original text (Chapters A-H) on their own may skip my rendering, comments and essays that are clearly delineated. I have tried to stay within the bounds of the intellectual tradition that goes back to the Dhavla (ca. 800 CE) and the Arihant. Clearly this material is not relevant for those who know everything or think that they do. Also it is not for the defeatists, or for those who have total faith in the completeness of what they know and the way they know. All others who wish to examine alternatives, irrespective of their present state of being or believing, are likely to benefit from active interaction with this material. To facilitate the journey, explanatory notes are designed to enrich the experience by pointing out certain subtleties and finer points that I am able to identify.

The goal of interpretive translation and essays is to present the Jain-thought in a form accessible to all in the contemporary international context. I believe that the secular thought process remains relevant for virtually all concerned about human condition. I am inspired by an anecdote. It is said that not only humans, monks and layman, but also animals could understand what Mahaveer talked about.

For a broader appeal of this material I have relied on the following guidelines:
(a) Use of simple language without compromising the motive or the content. Prakrit vocabulary is sparse. Economy of words requires appreciation of a large concept space behind the words. Precision comes from the reality and reason behind the concept. The purpose of notes, insights and essays is to enhance the appreciation of the word boundaries and the concept space (Chapter I-9). Such insights into the thought process

become more apparent in the paragraphs where the algorithmic approach for the elaboration of inferences built into the matrix (#A1-23) is clear throughout the text.

(b) I have departed somewhat from the scholarly tone of the Hindi translation. In doing so, I believe the simplicity and flow of the English translation brings it closer to the original Prakrit version. I have not relied on other published interpretations.

(c) It is a historical fact that the Sanskrit terms followed from the Prakrit terms. With this in mind I have traced back the meaning of some of the key terms from their ancient usage that is more consistent with the text as a whole as well the derived works.

(d) It is reasonable to assume that the flow of thought and elaboration of ideas follows from the ancient to the modern, and not the other way. I have tried to identify the core of the consistent thought that bind the entire body of work and also key to the matrix for the anugam process.

(e) I have clearly identified **notes** for the focus, **insights** for the key concepts, the essays to illustrate and **essays** to expand on the deeper issues in a modern context.

(f) The stand-alone and forward-looking essays explore detailed interpretations of the seminal themes for comparisons with other ideas from this and other traditions.

(h) Obviously, there are many limitations on the issue of getting into the mind of people responsible for these thoughts. At times the theme of the essays is orthogonal to the theme of the steps. Here the purpose is to bring out the deeper concerns, perceptions and conceptions. Although not acknowledged in the bibliography at the end of Volume III, I have relied on all manners of materials and methods for the concept evolution.

Sanskritization and Anglicization of the ancient Prakrit (Prakrat) words: Language communication is more than isolated words. Word strings communicate order not just in terms of language convention, but also the order of reasoning and thought to communicate the basis of the message. For such reasons, translations often go beyond the bounds of the rule of grammar. Evolution of language is a democratic process where all what is communicated lies within the bounds of shared experience. Forces of colonization in transfer of thought inevitably corrupt the training, expectations and world-views of the novice and scholars alike. With such realization, while staying true to the content of the original text, the interpretative translation in English builds on the

top down view from where we are now in terms of the usage of the English language. This interpretive translation in a contemporary language is meant to elicit deeper understanding of the abstractions that guide the reasoning.

Understanding the Prakrit terms is useful to retain integrity of the original thought process even if it changes with translation and interpretation. A concept in Prakrit is often built on the motive of its verb (or action) root to retain the dynamics of the concept, that may evolve in relation to the thought and reasoning (I-9, II-11, II-12). In English and Sanskrit words are often turned into definitions that constrain the motive and its interactions with the content and context. In order to appreciate the difference consider the distinction between “My reasoning or thinking is that ..” versus “My reason or thought is ..” It is not about semantics.

I have also avoided the Sanskritized and Anglicized spellings and meanings that are often used in the printed and electronic medium. Such uses irreparably bastardize terms as in: Naya, Darshan, Karma, Guru, Pundita. I rely on the modern Hindi phonetics with vernacular roots that are less likely to change the meaning.

Prakrit	Sanskrit	English
Bhadrbahu	Bhadrbahu	Bhadrabahu
Kamm	Karm	Karma
Nay	Nyay	Nyaya
Sutt	Sutr	Sutra

Note: A remarkable resource for the ancient material is the 2000 page encyclopedia in Hindi, Prakrit and Sanskrit by Jinendra Varni (2000).