

Preface to

The original texts with interpretative English translations and essays on

Jeevatthan and Nay

By Mahendra Kumar Jain

Itthivay (drashtivad), the 12th Ang of Mahveer, is about reality-based (sat) reasoning (Nay) to facilitate qualitative change (gunasthan) in perceptions (itthi) to develop character and identity (atm). An organism (jeev) responds to sense inputs and experience and asserts its existence as I am, I will, I do, It is to bear consequences (phal) of its actions. Perceptions of inputs guide choices, decisions, actions (karm) and behaviors. Evidence-based reasoning with such inputs about a concern (prameya) begins with its identified content (what, who) and context (where, when). Meaning and significance of such information is interpreted in relation to prior experiences. Resulting inferences are affirmed by independent evidence (praman) for insights through correlations (how) and causality (why) with the concern. Such shared knowledge increases the chances of successful behaviors.

Itthivay of Mahaveer (599-527 BC) is the twelfth *ang* (part) of the knowledge of the Jin tradition interpreted and revitalized by Mahaveer (599-527 BC). This material was organized (ca 527 to 515 BC) by Gautam and Saudharm for oral transmission by organized group of monks. As the group dissolved, the remaining fragments were assembled and organized in written forms during 50 to 700 AD. The text of *Jeevatthan (Jeevasthan)* and several *Nay (Jain Nyay)* works on this site are derived from such fragments. I seek intuitive simplicity of the original text in their interpretative English translation. Conceptual continuity of the content, ideas, and their significance is developed in separate essays.

Jeevatthan, the first part of *Chakkandagam (Shatkhandagam, or anglicized as Shatakhandagama)*, is about the quality of interaction of an

observer with its observed and experienced world. Here the basic assumption is that the external world is real, that is it is what it is, and it does what it does. Perceptions formed with sense experiences provide a measure of the world happenings, and the perceptions about awareness of sense inputs guide interactions of the observer with the observed. Such interactions to address concerns develop operationally in three steps. First, the content of the object of concern is established from its observed attributes and characteristics (*margana*). Second, the context of the entity in relation to space, time, and related criteria (*anuyog dwar*) provide a basis for the general functions and consequences of the object. Third, quality of perceptions (*gunasthan*) guide interpretation of such information to address individual concerns. Individuals thus realize their potential from cognized awareness (knowledge) of objects and concerns. Also ability to articulate cognized concerns permits use of tools and rules of reasoning (*Nay*) for consequence evaluation through observation, inquiry, interpretation and discovery supported by independent evidence. Valid inferences facilitate successful behaviors.

The Jain strategies for behaviors (thought, words, actions) are based on syad-aneant insights. It discards binary (ekant) reasoning of *true* and *false* on the basis of a single assertion or without independent evidence. Aneant reasoning with multiple affirmed assertions is like chess game where each step is important for the outcome, but the ultimate consequence does not emerge until it is too late.

Actions and consequences desirable to address concerns

Each organism makes choices and bears consequences of its actions. Its survival and identity depends on the quality of its perceptions. The life cycle events are expressed on the time scale of the event and life-time, as well as the evolutionary time of eons. All such factors influence behaviors and potential of organisms as individuals and as interdependent groups. Human

can influence the course of their life:

- By making use of information in sense inputs from parts of world happenings, and interpretation of such awareness in association with past experiences.
- Perceptions from such inputs influence thoughts, words and actions to guide actions and response towards desirable consequences.
- Grasp of perceived concerns is verified by word communication (dialog and conversation). It permits reasoning with shared experience to evaluate the concern and identify potential liabilities of a response.
- Self-referential reasoning without independent inputs and evidence misguides perceptions expectations, and reasoning. Wishes, desires and motives distort perceptions. Such illusions are further distracted by faith and beliefs that contradict reality of a concern.

In short, organisms respond to inputs and respond to address concerns. Through their actions they can control outcome and consequences. On the other hand, behaviors of inanimate objects are governed by action and reaction.

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Being to Becoming

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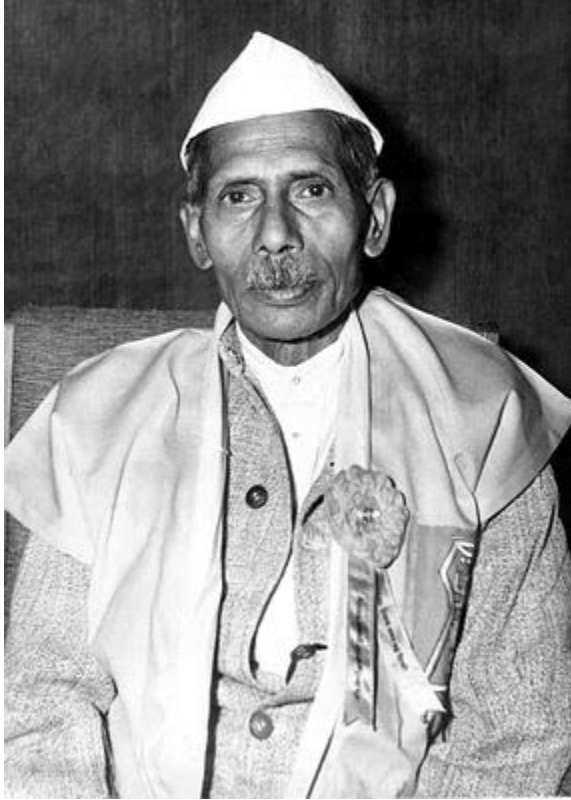
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Dedicated to my father

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 ancient works related to *itthivay* ang. His working life was dedicated to bringing the ancient written material into the modern readable and printed form (See [Me and My words](#) for his works). In particular, his 1938 paper in *Jain Siddhant Bhaskar* (Vol. I-20, the essay #20 in volume I) set rules and strategies for the modern restoration of *Jeevatthan*, *Shatkhandagam*, and also other ancient texts of the genera.

Series Preface

I Am Confused therefore I Think

Itthivay is about the dynamics of perceptions that shape actions and behaviors to address survival concerns. For desired outcomes and consequences it is also necessary to deal with uncertainty.

Human existence and identities depend on quality perceptions that guide thoughts, words, actions and behaviors. Enduring value of empirical reasoning with identified and affirmed inputs is that it increases the chances of successful outcomes. Actions, words and thoughts need be revised if faced with undesirable outcome. Confusion and doubt along the way suggest that no action is often better than a dead end with certainty about ad hoc. Insanity is lack of doubt with mindless faith. Such cognitive dissonance encourages expectations that distort behaviors. Conundrum of human condition is perpetuated by desire for grace and judgment from contradictions, inconsistencies and paradoxes of ad hoc faith. Such platitudes, Platonic and otherwise, hijack perceptions and augment reality with ad hoc ideals, idols and idealizations. Mythologies may be designed to inform, as well as terrorize and bewilder, humans into obedience for preventive measures. However, as 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." Such shadowy gods have done little to alleviate ills of the human condition.

Interdependence of life forms assures their sustainable coexistence existence. It also includes social order consistent with empirical realities of diverse practices that encourage behaviors rooted in reality and guided by nonviolent means for conflict resolution. Cultures define *tudinal* boundaries of perceptions and shape actions into socially acceptable behaviors to realize potential. In search of identities, aptitudes are augmented with rectitude and exactitude to guide perceptions towards certitude with

shared knowledge. In this empirical search ethical ambiguity is far more desirable than moral certitude. Uncertainty and doubt call for alternatives and second-look. As we experience, know, and understand more we also seek and articulate *what we do not or may not know*. It validates and reinforces a grasp of objects and concerns to identify plausible course of action to realize potential. With this in mind, search for viable actions is a step towards behaviors with desirable outcomes. Organisms learn from outcomes and behavior consequences of their actions. Undesirable outcomes of violence, lying, stealing, illicit relations, hoarding and possessions influence quality of life and survival in unpredictable ways.

Perceptions guide actions and behaviors. Lessons from feedback become part of shared knowledge (*vangmay*) to guide for future behaviors. Namokar acknowledges the Jain tradition of reality-based thought to establish shared knowledge through efforts of many. Such reasoning begins with the assumption that the world of sense experience is accessible and knowable. Incomplete knowledge about the future however requires judicious choices and decisions. As part of *itthivay*, both knowledge and doubt bind Jeevatthan and Nay methods to validate perceptions. Note that empirical concepts, methods, devices, and ideas are also at the foundation of all forms of modern knowledge, including the sciences. The uncommon success of empirical approaches lies in the paradox that some of the unrealistically simple assumptions are unusually successful in providing insights about the worlds of concern. It gets to the heart of the reality that few ways of interactions of few parts leads to unusually diverse behaviors.

Mahendra Kumar Jain

October 2002 (Revised September 2013)

Perceptions and reasoning (Itthivay and Nay)

Crux of *itthivay* is learning from intuitive and empirical experience while minimizing undesirable outcomes by trial and error. Organisms depend on observed and cognized experiences for input of information about entities and events of concern. Jeevathan and Nay encourage processing of such information for reasoned inquiry (*nay-gam* or *naigam*) and analysis (*anugam*). Tangible parts of information are commonly processed by organization and categorization of their word representation (*satprarupana*). Authority (*adhigam*) of inputs to address concerns derives from independent evidence (*praman*). Demonstrable assumptions and criteria further facilitate evaluation and validation of inputs. Ultimate validity of an action is judged from its consequences.

Assumptions for representation

Representation of the content and context an object of concern facilitates reasoning. Such objects may be the classical material objects that we can touch and feel (accessible to senses), or they may be abstract objects that become accessible to mind through their behaviors and consequences. Thought, word, and action motivate reasoning, and independent evidence keeps it grounded in reality. All representations share certain attributes:

- (a) An entity occupies a certain space at a time.
- (b) Two entities do not occupy the same space at the same time.
- (c) Two events do not occur in the same space at the same time.
- (d) An entity does not materialize from nothing or disappear into nothing.
- (e) Constructs that violate these conditions contradict reality and do not exist.

Insight: The abstract (steps #A1-23) of Jeevatthan outlines a matrix to represent an object of concern in three steps: Interpretation of the particulars of the observed and measured content, its criteria based generalizations in appropriate context, and the quality of perception of the observed that depends on the interaction of the observed with the observer.

Insight: Searches and discoveries changes perceptions. *Itthivay* is exploration of the ideas about the role of differing and changing perceptions. Validity of such changes evolves from exploration of the concern in differing contexts (*anekant*). Such changes are fundamental to the evolution of shared knowledge as well as for the development of sense of self and identity. An assertion valid in a single context (*ekant*) is necessarily incomplete.

Insight: A matrix of independent affirmed assertions (*syad-anekant*) is useful to deal with incomplete knowledge. Certainty in the meaning and significance of an inference increases by reducing the level of specific doubt.

Insight: Mental constructs of a concern guide interpretation and consideration of tangible alternatives to abstract, represent, and establish the object of concern.

Acknowledgements

I gratefully acknowledge a comment made by Professor Steven Brown: *It can be rendered in any language if it can be understood (cognized)*. I hope it will continue to inspire others to look for insights in pithy ancient work.

I benefited from critical reading, discussion and suggestions from Professor Rafael Aritz-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 which is now published in *Current Science* (2011), Vol. 100, p. 1663-1672.

I also acknowledge critical help from my family. My brother Narendra Jain researched some of the material facts used in the interpretative translation.

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

Satprarupana (representation of reality) is about expression and representation of the self (*swarupana*) and the non-self (*prarupana*). It permits exploration of viable thoughts whose boundaries and relations are influenced by cultural attitudes and certitudes. Knowing and understanding is about mental representations (mental images) to articulate and augment goals into actions. Humans, and possibly all animals, infer vulnerability that comes from inconsistent actions and expressions guided by faulty representations. Undesirable personal, social and intellectual consequences follow if such concerns are ignored.

Beyond the reflex responses, organisms judge and evaluate sense inputs before mounting a 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 at least to humans through human efforts. Thus shared experiences emerge as shared-knowledge for rational behaviors as thoughts, words and actions. Behaviors are detoured by *ad hoc* of universals and omniscience. Chances of success also improve if we acknowledge *what we do not know* and do something about it. Itthivay recognizes roles of perceptions in actions and behaviors, and Nay methods build reasoning validated with cognized inputs. Both are integral part of creating shared knowledge. Such concepts, methods, devices, and ideas remain refreshingly relevant for all kinds of empirical searches.

*

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. It is from a 5000 year old continuing tradition that is still 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 a disciplined matrix of observations, criteria and perceptions to make inputs intelligible and identify anomalies. It outlines and articulates a matrix of the primary variables rooted in reality. Those interested in the evolution of tools for human thought may note that in this text the reliance on developing relations through organized matrix and 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, nor does it judge or lend advice. . It is free of rhetoric.

More about Jeevatthan

About 2600 years ago Mahaveer reorganized and revitalized the Jain thought that all organisms including humans address their concerns. Jeevatthan is a fragment of these thoughts organized 600 years later by Pushpdant and Bhutbali in the written form that comes to us from a manuscript scribed in 1060. For much of the second millennia 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). This text is reproduced in Chapters A through H along with my interpretive translation in English, It retains intuitive simplicity of the original text. Those who wish to explore the original text (Chapters A-H) on their own may also 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 Arihant and maintained in Dhavla (ca. 800 CE).

Clearly this material is not relevant for those who know everything or think that they do, or for those who have total faith in the completeness of what they know and the way they know. Also it is not for the defeatists. Others who wish to examine alternatives, irrespective of their present state of being or believing, are likely to benefit from active interaction with the 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 my interpretative translation and essays is to present the Jain-thought in a form accessible to all in the contemporary international context. I believe that such secular thought processes for empirical search always remain relevant. I am also inspired by the anecdote that not only humans, monks and layman but also animals could understand what Mahaveer talked about.

Presentations on this site are motivated by the following guidelines:

(a) Use of simple language without compromising the motive or the content. Prakrit vocabulary is sparse. Its economy of words also means that concept space for each word

is large. Here 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 concept space (Chapter I-9). Insights into the thought process become apparent in the paragraphs where the algorithmic approach is used to elaborate inferences built into a matrix (#A1-23).

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

(c) It is a historical fact that the Sanskrit words came from the Prakrit terms, often with associated loss of the inherent concept. 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 and the derived works.

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

(e) Some of these concepts are identified as **notes** and **insights**.

(f) Key concepts are also elaborated in stand-alone and forward-looking essays in the context of seminal ideas and concerns.

(h) There are obvious limitations to reaching into the minds of the people who gave us these thoughts. One can only guess that these relate to deeper concerns which we all share.

(i) I have relied on all manners of materials and methods to identify seminal concepts from the bibliography at the end of Vol. III but not cited in the text.

Sanskritization and Anglicization of the ancient Prakrit (Prakrat) words: Language communication is not just exchange of words. Word strings and order communicate content and context of concerns and ways of addressing these. Thus language usage is a democratic process within the bounds of shared experiences. Translations necessarily unleash forces of colonization of thought that is inevitably corrupted by the training, expectations, and world-views of the novice and scholars alike. With this realization, while staying true to the content of the original text, the interpretative translation builds

with a top down view to elicit understanding of the abstractions that may have guided the ancient reasoning.

Understanding the Prakrit terms is useful to retain integrity of the original thought process, and how it may have changed with translation and interpretation. For example, *itthi* (perception) of Prakrit has been translated in Sanskrit as *drashti* (vision, eye-sight). Similarly, *Nay* (reasoning) became *Nyay* (judgment), and *atm* (identity) became *atma* (soul, spirit). A concept in Prakrit often builds on the motive of the verb (or action) root to retain the dynamics of the concept to guide thought and reasoning (I-9, II-11, II-12). On the other hand, words in English and Sanskrit are often used as noun to constrain the motive and interactions with the content and context. To appreciate the difference consider the distinction between “My reasoning or thinking is that ..” versus “My reason or thought is ..”

I have also avoided the Sanskritized and Anglicized spellings that often change the gender, meanings, or syntax. I rely on the modern Hindi phonetics with vernacular roots.

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).