

## ANALYSIS OF *SAMAᅇA SUTTAM* THROUGH ANUYOGA

Samani Unnata pragya

Dr Samani Chaitya pragya

The text *Samaᅇa Suttam* is a composite text on essential principles of Jain religion and philosophy. It is a collection of the verses form ancient Jain religious Literature. Jain religious literature is classified in four groups called *Anuyoga*, they are as follows

1. Prathamānuyoga (dharmakathānuyoga) deals with Stories, Historical traditions, and Religious lores,
2. Charaᅇānuyoga deals with the Rules of conduct of the ascetics and the laity, including Ritual and Devotional compositions
3. Karaᅇānuyoga (ganitānuyoga) deals with Metaphysics, Karma, and cosmology
4. Dravyānuyoga deals with pure philosophy-Metaphysics, Substances, qualities and modes.<sup>1</sup>

*In other words Anuyoga* is ‘an authentic relationship between the verse and its meaning’<sup>2</sup>. The *anuyogas* encompass four types of arguments: the metaphysical argument (dravyānuyoga), the ethical argument (caraᅇakaraᅇānuyoga), the mathematical argument (gaᅇitānuyoga), and the didactic narrative argument (dharmakathānuyoga). Historically, each verse of every text was to be analyzed from all the four arguments, or philosophical ‘windows’, so that a holistic knowledge of the verse could be ‘viewed’. This technique was employed until around 100 CE, when methods of preservation of knowledge were in transition from oral to a written form, a crisis within the Jain scholarly students was encountered.<sup>3</sup> As a result, a scholar named Aryarakshit took a revolutionary step to change the old study method<sup>4</sup>. Instead of each verse

---

<sup>1</sup> Faith and of Jainism by arunkumar Jain

<sup>2</sup> Acharya Mahapragya, Jain Darshan Manan Aur Mimansa, Adarsha Sahitya Sangha publication, Rajasthan, India, 1995, p.113.

<sup>3</sup> Anuyogdvār, commentary by Acharya Tulsi, Jain Vishwa Bharati University Publication, Ladnun, India, 1996, p.15.

<sup>4</sup> Mahapragya, p. 113.

being analyzed through all of the four methods, he reorganized the scriptures categorizing them based on the major content of the individual text, so as to make it easier to memorize and preserve. From that point on, his method has become the normative approach of Jain scholars, where each verse/literature is studied from one prescribed 'window of philosophy' rather than all four.

#### **Four Anuyogas:**

**Prathamānuyoga (Dharma-kathānuyoga)** - Religious Stories This anuyoga consists of the following texts which contain religious stories, art, literature, history, poetry, and like literature. Example Padma-puraṇa of Ravisen(650) A.D.Harivamsa puraṇa of JinsenaII (783 A.D.) Adipurāṇa Jinsen II (783 A.D.) Uttar-puraṇa of Guṇabhadra( 879 A.D. )

**Charaṇānuyoga** - Conduct This anuyoga consists of the following texts which contain principles of observances, conduct, behavior, and like literature. Mulachāra Vattaura (600 A.D.) TrivarnacharVattaura (600 A.D).Ratna-karanda-shravakāchar of Samantabhadra (600 A.D.)

**Karanānuyoga (Ganitānuyog)** - Description of the Universe. This anuyoga consists of the following texts which contain geography, mathematics, astronomy, astrology, and like literature. Surya-prajnapiti Unknown- Chandra-prajnapiti Unknown- Jaya-dhaval-tika Virsen/Jinsena 780 A.D. Gommat-sar Nemichandra Siddhant Chakravarti 1000 A.D.

**Dravyānuyog** – Philosophy. This anuyoga consists of the following texts which contain philosophical doctrine, theories, Tattvajnan, and like literature. Niyamasar, Panchastikaya Pravachanasara Samaya-sara of Kunda-kunda (100 A.D.). Tattvartha-sutra Umaswami 200 A.D. commentary by Samantabhadra (600 A.D.) commentary by Pujoyapad (700 A.D.) commentary by Akalank (750 A.D).

The text *Samaṇa Suttam* is a composite text on essential principles of Jain religion and philosophy. It is collection of the verses from ancient Jain religious Literature. Thus Samana Suttam can also be described or analysed in three different ways depending on the above said four anuyogas as

1. Gross Analysis
2. Intermediate Analysis
3. Subtle Analysis

## I. Gross Analysis

**The gross analysis of samana sutta** includes over all analysis of samana sutta as the whole contents of Samana Sutta can also be grossly classified into four parts depending on the above said four anuyogas as

- A. The metaphysical argument (dravyānuyoga) includes the third part of samana sutta including precepts on the fundamentals, substance, universe, etc.
- B. The ethical argument (caraṇakaraṇānuyoga), includes second part of samana sutta including the precepts on the path of liberation, three jewels,
- C. The mathematical argument (gaṇitānuyoga), includes the part of first part and fourth including the precepts on the soul, karma, saptabhangi,
- D. The didactic narrative argument (dharmakathānuyoga), includes the part of first part and fourth including the precepts on the soul, auspicious, jina's teachings, religious order, scriptural expositions, transmigratory Cycle, hymn of Mahavira, etc.

Thus each and all the precepts mentioned in Samana Sutta can be grossly classified in terms of anuyoga.

## II. Intermediate Analysis

The intermediate analysis of samana sutta includes analysis of each and every precept mentioned in Samana Sutta into four anuyogas. As in the precept 19 called samyagana containing verse 245-267,

**A.** **249,**  
**254,255, 256** belongs to dravyānuyoga

**B.** **245, 250 ,**  
**251-3, 256, 259, 256,** belongs to dravyānuyoga

C. 257, 258,  
260, belongs to gaṇitānuyoga

D. 246,  
247,248, , belongs to dharmakathānuyoga

### III. Subtle Analysis

The subtle analysis through anyyoga is where each verse is analysed from four anyyogas. In this paper I pick one verse, the 258<sup>th</sup> verse ‘to know one is to know all’ to justify my point of view. This verse was primarily categorized as an ethical text (although some Jain scholars have also analyzed it from metaphysical point of view). This verse can be analyzed from all four perspectives.

#### 1. dravyānuyoga (The metaphysical argument or **perspective**)

Analyses of this phrase ‘to know one is to know all’, from the metaphysical perspective is discussed in the Churni<sup>5</sup>. The word ‘one’ in the verse could be a jīva (soul) or an ajīvā (non-soul). The question is how does knowing one lead to knowing all? The solution to this epistemological question could be searched in the metaphysical reality of Jains.

The dual reality exists with dual nature. The existence is eternal with constant change. Jains defend the eternal existence; reality is without a start or an end. Yet, change is the complementary nature of the eternal real. Complementary nature of change could be examined in the definition found in syaadvaad manjari, an argumentative and philosophical text which states “artha kriyā kāritva sat”<sup>6</sup> (one with the worthy action exists). This being the defining factor for existence, the simple law of nature works here, anything which is inactive perish/extinct. Yet, never has a substance become non-substance or extinct, as per Jains. This ideology becomes feasible for Jains, being supported by no creation concept; nothing in the world is added or subtracted, what exists only changes. A general analogy of play dough could help. Play dough is play dough. A child can make a cat, lion or man or chair out of it. Play

---

<sup>5</sup> Acharanga Bhasyam. Commentator Acharya Mahapragya. English trans., Dr. Nathmal Tatia, Muni Dulahraj, Muni Mahendra Kumar, Jain Vishwa Bharati Publications, p.228

<sup>6</sup> (utpadvyaya yuktam dravya)

dough could be conceptualized as eternal and the different forms could be equivalent to change. There are two kinds of changes or modes (a word very common in Indian translation of paryaya i.e. change): artha paryaya (Intrinsic changes which is independent of other existential entities), and vyanjan paryaya (extrinsic changes which is dependent on other existential entities).

**Intrinsic and extrinsic changes in Soul as per Jain philosophy-** Soul of the Jains is attributed with the property of knowing, intuition, bliss and energy. These are intrinsic qualities existing forever within the soul. The soul changing its function from the state of knowing to the mode of intuition and vice versa is an intrinsic change. This change needs nothing external to keep going nor does it command a major impact on the external world. For the extrinsic change, a strong rebirth philosophy exemplifies with the different forms, a soul can take: human, animal, heaven or hell. This is the extrinsic change of the soul.

#### **Intrinsic and extrinsic changes in Atom (non-soul)**

Jain's attribute the following qualities to atom: color, taste, touch, and smell. These attributes change in their degrees and also their respective other kinds, like the atom changes from green to blue or sweet to sour. This is the extrinsic change. The theory of constant movement of electrons within its orbit in the atom could be a good analogy to explain the intrinsic change of atom.

Having explored the nature of reality, now the argument is about the statement in Acharanga Churni which says, 'know an atom completely and you will end up knowing the soul'.

How is that, 'when one knows a soul, he also knows atom?, When one knows the eternal existence, he also cognizes the change?'. The simplistic experience is, when a child knows one apple, every time he sees an apple, he identifies the apple. So knowing one helps knowing all of the same kind, for sure. Thus, if one atom is known in its completeness, we know all sorts of possible colors, all possible state of being of the atom. The other atoms would be nothing different from them. Thus when one atom is known from all perspectives all atoms are known to us. Similar is the case of Soul, having known one soul from all aspects helps knowing all souls. The statement becomes questioned when, it claims, 'To know one is to know all', where the all is inclusive of the other too.

To defend this statement there are some scholarly supported reasoning available. Here an attempt is made to bring in logical arguments from the diverse perspective to support the statement of Churni.

Conscious and non-conscious are two opposite real (though they do not have any interaction to nullify the other). If a real is labeled soul, there is some attributing quality (consciousness) which justifies the labeling. There must be some other real in the world which does not have the attribute of consciousness and only soul possess that quality, which makes it a defining quality. Here Jain's soul has the quality of consciousness, which is lacking the attribute of non-soul (atom). The same could be reversed in the case of atom. To know atom, we need to know what a non-atom is. To understanding positive we need to know the negative and vice versa. To understand light, we need to know what is dark. This reminds us of the yin and yang which coexist. Although, it does differs for Jains, as it is applied in the metaphysical realm here. This complementary nature of the dual existence in Jain philosophy demands knowing the other in all cases.

The same could be analyzed from yet another perspective.

Understanding a soul holistically would incorporate knowing the different forms of life the soul has gone through. Further the moment the cause of these different forms of life is analyzed, it brings in karma on the stage. We need to know matter. Jain law of Karma is physical reality. As per Jains, Karma is material particles. These are the cause of the samsara (birth, death, life cycle) of the soul. If Humans are Humans, the key factor is not God, but the karma. Of course the doer of the Karma is also soul. So here it is a cyclic change. The soul restructures karma or relates to karma by its action and the karma leads the soul through different stages of life by its effect. Thus knowing one would demand knowing the other.

Similar argument could be applied for the cognition of eternal & change. Knowing the soul demands knowing its past & present for sure. Having cognized this, one knows the ever existing reality (no starting point found) & changing forms. Thus holistic knowing encompasses not just the object of cognition but all realities around it.

**Temporal perspective –**

- In the acharanga vritti (patra 155)<sup>7</sup>, the commentator mentions the analogy, “if any person, whosoever, examines any atom or any other substance in its present and future mode or its own or alien modes is capable of knowing all, its own and alien modes. This is so because there is concomitance between the knowledge of all things and the knowledge of all the past and future modes of a substance. The single object through its different modes past and future assumes different attributes in the beginning less and endless time, and thus passes through every possible attribute of substance.<sup>8</sup> For example, an atom of the table, when analyzed from its past and future modes, we see the atom was a part of fruit, even further back a part of tree, when go further in history it was a part of garbage. In this manner with the endless time, one particular atom has journeyed through all kinds of forms and relations in the world. The cognition of relation pulls in all others existing in this world. Even when the commentary talks about the dealing with what are the alien modes of atom soul comes into light; the power of consciousness being alien to atom. Thus cognition of soul becomes indispensable. This is web of existence, to know one part one ends up knowing all.

#### **Spatial perspective –**

- All the substances are interrelated spatially. Therefore the knowledge of one particular substance requires the knowledge of all others.<sup>9</sup> To know, what is east, one needs to have an understanding of west too. Similarly when one knows a man standing left to a child, we need to know the child too. Chain of spatial relations being universal encompassing, connects one to everything around it from the spatial dimension. In the universe, what may exist, it exists, either to my left, right, front, back, (north, south, east, west), up or down. Thus If I am to know where am I in the universe, I need to know all my spatial dimensions, and the objects existing there. Now I know everything, just by going through the process of knowing my position. True again, the statement is more about, ‘to know all, one needs to know all’.

---

<sup>7</sup> Acharanga Bhasya, p.228

<sup>8</sup> Sarvarthsiddhi (a commentary text of the Tatvartha Sutra), explains a theory of Pudgal Paravartan which reveals the same concept: each atom undergoes all possible modes of color, taste, touch; each atom touches every space unit of the universe, the time taken in each of the above is Pudgal paravartan.

<sup>9</sup> Acharanga Bhasya, p.228

- **Epistemological relationship of the two** - This statement could also be perceived from the perspective of cognitive relation of consciousness and non-soul. The soul has the power of cognition, it knows. While the known are the soul and the non-souls. To know the process of knowing, we need to deal with the object and subject. Epistemology deals with many questions: what is known, how do we know, is the known real or non-real? Eventually, we have seen the field of epistemology growing through ages expanding its dimension. When all these questions are explored for sure, we have to reach metaphysics in its completeness. When I know, 'this is a chair'. I then explore, who knows and how is one knowing? This leads me to the knower. Then I know that, 'I know this is a chair'. One also explores the non-knower or non-cognition. Thus understanding the relationship and details of knower and known can lead to knowing all.

The most fascinating fact is, these are all extrinsic changes. So the interrelatedness is possible, to help knowing the other. How could knowing the intrinsic quality help knowing the other? As being independent it does not relate to the other. Only possibility is in the case of trying to apprehend the complementary character mentioned in the first category, it could be made possible. The metaphysical analysis is always like, when one talks about money, you also end up talking about the recession/inflation.

## **2. Carana karaṇānuyoga (Ethical implication of the verse)-**

Ahimsa is the core of Jain philosophy and Ethics. Although, the Jain monks practice the five great vows. They are Ahimsa, Truth, Non-stealing, Non-possession and Celibacy. Jain 'ahimsa paramodharma', Nonviolence is the supreme religion. Here an attempt is made to show the relation of one (ahimsa) with all (all five great vows). These five are so intertwined that knowing one completely will have the knowledge of the rest.

### **Ahimsa is the first Great Vow and all the Great Vows-**

Paul Dundas in his 'The Jains' clarifies the relation of Ahimsa with all as follows, "...The vows are in fact understood in Jainism as developing from the first, the renunciation of violence. Thus, not speaking falsely draws its real significance not only from positive commitment to truth but from an assessment of whether an enunciated statement will lead to violence. A common narrative theme in Jain literature relates to the monk who refuses to tell a hunter the



whereabouts of an animal being pursued and as a consequence endures torture in silence rather than reveal the truth. Minimal verbal activity is a sign of ascetic commitment to nonviolence and, while lying should be avoided, a truth should not be spoken which harms another (YS 2.61)

The third great vow of not taking what has not been given, if obviously ensuring the ascetic's honesty of dealings with all people, also signifies on a more profound level not taking the lives of other creatures (Silanka on AS 1.3). Attachment to possessions and the sense objects, rejected by the fourth Great Vow, engenders the passion, the prime cause of violence (YS 2.110), and sexual activity is prohibited not only because of the distraction and passion it causes but because innumerable life-forms are destroyed in each ejaculation of semen (YS 2.79).<sup>10</sup> This reveals having known nonviolence in its completeness can help know all the Great vows. Ahimsa is One and All. It reveals the web structure of the five great vows. Thus, having known one, reveals knowing all.

### **3. Ganitanuyoga (Mathematical) implication of the verse disquisition –**

One cannot find any research in the field of mathematical analysis of the statement, 'to know one is to know all'. Yet, one can have no difficulty in analyzing it based on numerical ground. The number in Jainism starts from one and reaches to infinity<sup>11</sup>, as there are infinite real in the world. There is a continuum of infinite existence. The unit of this infinity is 'one'. Each 'one' makes the infinite reality. There has been a neti neti definition applied in Jain and Hindu scriptures. This denial definition advocates to know 'what it is not' to cognize 'what it is'. This is applied in the case of defining soul: The neti, neti<sup>12</sup> (denial-definition) constantly denies soul as 'soul is not: touch, taste, smell, color, matter....' this could go on until you are exhausted with the learning of all the entities of the world (except soul) as non souls. 'to know one is to know all' would mean knowing one requisites knowing all.

### **4. Dhamakathaānuyoga (Didactic narrative implication of the verse):**

---

<sup>10</sup> Paul Dundas, *The Jains*, second edition, Routledge, Taylor & Francis Group, London 7 New York, p.160

<sup>11</sup> One of the Scholars Dr. Gelara argues, Jains don't have a zero, as there is nothing like 'nothingness' in Jain philosophy

<sup>12</sup> Acharanga Bhasya, 5.123-135, p.350-56

- “To Know one is to know all”, this statement is analyzed from the historical or traditional point of view in the text. One tradition apprehended in its completeness, the others are automatically known. As every tradition is not effect proof from the other traditions. They do have exchange & interaction, further the existing situations & traditions play a key role in the development of any tradition. They are intertwined in such a way that pulling a single thread the rest are also pulled like that in a web. It is comparable to knowing or apprehending the butterfly effect.

#### Conclusion –

Anuyog is the gateways of philosophical investigations. It guides through different grounds, different fields of philosophy to analyze the text or statement. To apprehend white in its completeness, one needs to see the white through the prism. Having done so, one sees the rainbow colors. This is an attempt to express the rainbow colors of the white. It deals with many truths hidden in language or deals with the transcendence of words to grab the essence of sentence. The statement ‘to know one is to know all’, having apprehended through this guide, not only reveals the subtle reality but also expresses the potentials which Anuyog is trying to show. The visheshavasyak Bhasya (verse 484) of the Jinabhadragani Kshamashraman mentions ‘to know a letter ‘ā’ holistically, one need to literally know every object of the world. This statement of Jinabhadra gani is what is conveyed in the phrase ‘to know one is to know all’. It is a concept that is expressed in language, but it also both describes and transcends language. Anuyog expresses the transcendental nature of language. The power of language is so profound that it can express a vast reality in mere few words. Jains reveres language, Namo Shrutassa<sup>13</sup>. Thus, the present paper paves the path to explore the whole text, then each precept and lastly each verse to be analysed from all the four ‘windows of philosophy’: metaphysics, ethics, mathematics and narrative.

---

<sup>13</sup> Bhagawai I,

**Samani Chaitya Pragya**

Assistant Professor

Jain Vishva Bharati University, Ladnun 341306

Rajasthan

[Mangalprajna@yahoo.com](mailto:Mangalprajna@yahoo.com)

**Samani Unnata Pragya**

Adjunct Faculty

Florida International University

[samaniji@preksha.com](mailto:samaniji@preksha.com)