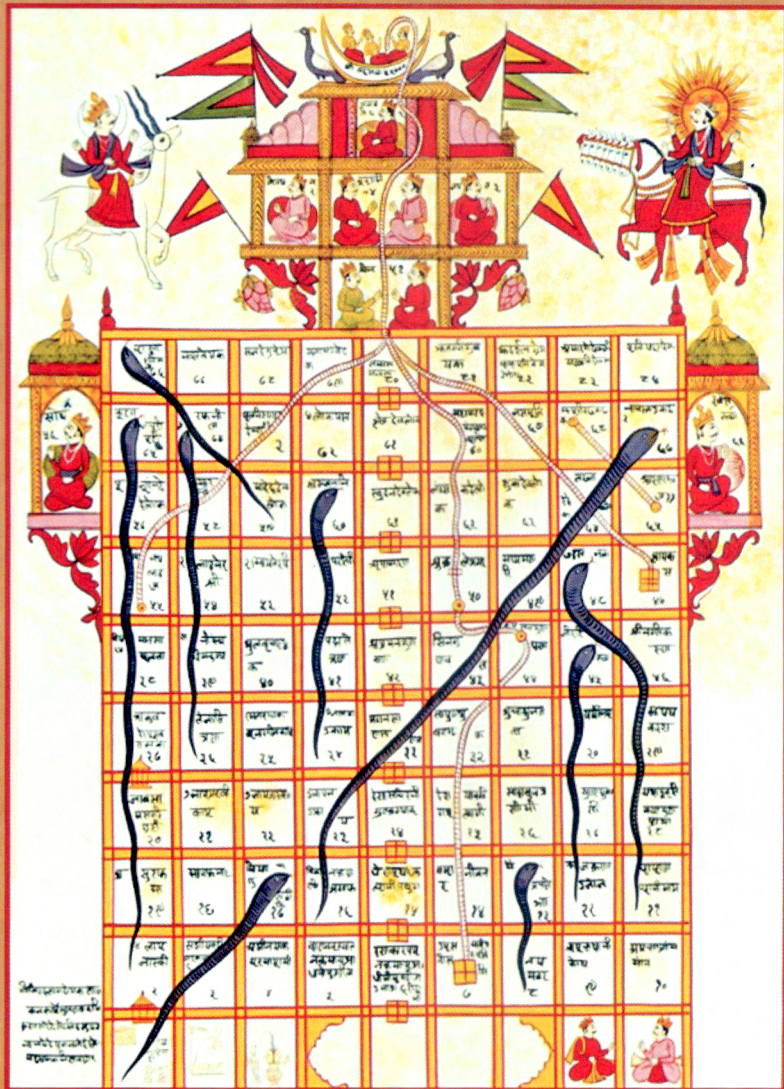


# Determinism in Śramaṇic Traditions



*Editors*  
Shrinetra Pandey  
Sanjali Jain

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## Preface to Second Edition

THE first edition of this book *Determinism in Śramaṇic Traditions* was published in 2020 in e-book format and was available on our website ([www.isjs.in](http://www.isjs.in)) for the readers. Many of the readers do not feel comfort with electronic version of the books and always prefer a physical copy. Some of such scholars requested us for the physical copy to read and to place it in their libraries. Therefore, we decided to publish the second edition in hard copy format.

This second edition is not only a transformation from electronic version to physical version, we have made some significant changes also. In the first edition, we had given references as endnotes while in current edition, we have adopted the in-text style to refer the citations and notes as footnotes. Beside this, we have given proper references in every article at the end. We have also added a consolidated bibliography before the list of contributors. Word index is another property of this edition.

No book is ever free from error or incapable of being improved. I would be delighted to receive comments, positive or negative, and corrections from you, the reader. You can send your suggestions to me at: [dr.snpandey1981@gmail.com](mailto:dr.snpandey1981@gmail.com).

I am thankful to our Chairman Dr Abhay Firodia and our President Dr Shugan C. Jain for their guidance and to allow me to work on the second edition of the book. Thanks are also due to my colleague at ISJS Mr Sushil Jana for his technical support.

I am also thankful Mr Susheel Mittal and the staff at D.K.



Printworld who worked hard to bring out this edition. I hope that this book will serve as a resource for understanding the philosophy of determinism in Śramaṇic traditions.

7 April 2022

**Shrinetra Pandey, PhD**

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## Preface to First Edition

THE human life and cosmic world are full of diversities. Every person tries to know these diversities. In this process of understanding these diversities, so many questions arise in the mind. One of the important questions is as how our life is regulated. Are we regulated by destiny (*niyati* or *prārabdha*)? Or are we regulated by our own free will (*puruṣārtha*)?

Fatalism, determinism and pre-determinism (*Niyativāda*) are the terms generally used interchangeably. Fatalism is a philosophical doctrine stressing the subjugation of all events or actions to fate. Determinism, in philosophy, implies that all events, including moral choices, are completely determined by previously existing causes. Pre-determinism, a specific type of determinism, articulates that every single event or effect is caused by an uninterrupted chain of events that goes back to the origin of the universe.

Jain, Bauddha and Ājīvaka belong to the Śramaṇa tradition. Ājīvakas were firm believers of fatalism. But when we talk about *niyati* as per Jain perspectives, there is the doctrine of *karma*. According to the *karma* theory, an individual's present condition is determined not by any absolute principle but by his own actions performed either in his past lives or in the present life. By freely choosing the right course and following it faithfully, he could modify his destiny and ultimately attain liberation. In accordance with their well-known doctrine of Syādvāda or Anekāntavāda, do not totally reject the doctrine of *Niyativāda*. In the *Sanmatitarka Prakaraṇa*, Ācārya Siddhasena talks of five co-factors (*pañca-*

*samavāya*): *kāla*, *svabhāva*, *niyati*, *pūrvakṛta* and *puruṣa*. Any one of these co-factors, when taken singly, is false but true when they are considered jointly.

The Buddhist text *Dīgha Nikāya* talks of two types of determinism:

1. theistic determinism (*issaranimmānahetu*), and
2. kammic determinism (*pubbekatahetu*).

The *Āṅguttara Nikāya* says, “Don’t blame me, it is the will of God” or inactivity, “What can I do? It’s my past *kamma*.” On the other hand, the *Buddhacarita* points out:

If God is the cause of everything that happens, and then what is the use of human striving?

However, the Buddha does not teach that we have complete freedom or that we are determined, but that our will is conditioned or limited to a greater or lesser extent.

It is against these Śramaṇic expositions on determinism/ Niyativāda, International School for Jain Studies, New Delhi organized a two-day international seminar on “Determinism in Śramaṇic Traditions (Particularly Jainism and Buddhism): Their Moral and Ethical Effects” in collaboration with Mangalayatan University, Aligarh on 11-12 January 2018. The seminar was organized at the newly-built modern auditorium of Mangalayatan University.

The overall response from the academic community was very encouraging with thirty-three papers received from scholars and the distinguished address by Pt. Dr Hukam Chand Bharil, a strong proponent of fatalism in Śramaṇa tradition and from the top academic management of the Mangalayatan University. The response was so overwhelming that twenty-eight scholars could present their papers for discussions. We also had five papers which could not be presented in seminar but were distributed and informally discussed.



The proceedings of this seminar form the basis of this book in which ten papers, duly reviewed by academicians, are selected for publishing. Details of speakers and their papers along with the papers which could not be presented are given at the end. Similarly a consolidated bibliography is also given for further reference.

We are also thankful to all the contributors of articles contained in this volume. We also thank the scholars who presented very good papers in this seminar but the same could not be included here due to management constraints.

Organizing this seminar was a mammoth task. During the course of organizing the seminar we were indebted to a number of people. We sincerely express our gratitude to all of them. I express my heartfelt thanks to Dr Shugan C. Jain, Chairman, International School for Jain Studies for his guidance and support to make this seminar academically rewarding and promote fraternity amongst scholars participating in the seminar. I also thank Brig. (Dr) P.S. Siwach, Vice-Chancellor, Mangalayatan University, Aligarh for his guidance in different phases of organizing the seminar. My special thanks to Professor Jayanti Lal Jain (Dean, Humanities & Director Centre for Philosophical Studies, Mangalayatan University, Aligarh) and his team for their outstanding contribution in organizing facilities at Mangalayatan University.

Thanks are also due to Ms. Sanjali Jain who accepted our request to edit this seminar transactions with me. Finally, I thank my colleagues at ISJS, Mr Sushil Jana and Ms Jyoti Pandey who did all word processing and electronic compiling of the seminar proceedings.

10 August 2020

**Shrinetra Pandey, PhD**

Joint Director

International School for Jain Studies

New Delhi

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