

# Abandonment of Passions in Jainism

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Jainism is primarily an ethical system. It is mainly concerned with the ethical problem of removal of misery and suffering. The problem of suffering is bound up with passions, for, the very concept of suffering is taken as spiritual unrest of the transcendental nature arising out of the ego—asserting nature of man. Hence the problem of getting rid of miseries implies the abandonment of passions. Krodha (anger), Māna (egoism), Māyā (hypocrisy), Lobha (greed) are considered to be the basic passions (Kaṣāya). These are the main forces that held the soul to bondage. The Yoga (activities) moved by Kaṣāya (passions) attracts the Karmic particles which invade the soul and settle down on it. Thus the Yoga backed by Kaṣāya is the cause of Āsrava (inflow of karmic particles) and this Āsrava is the cause of bondage.

Really, Yoga is the external condition of bondage, and Kaṣāya the internal condition of bondage. Hence Yoga tinged with passions can only force the inflow of karmic particles (Āsrava). Without eschewing passion completely, attainment of liberation, the supreme goal of life, cannot be accomplished.

The ideal of passionlessness is as much recognised by Jainism as by its sister religions Brāhmanism and Buddhism. But all approach the problem of getting rid of passions differently and give their own treatment to it.

Buddhism takes this problem purely on ethical plane. Hence it teaches nothing but a mental and moral discipline designed to abandon the egoity, the root cause of passions. It considers the very idea of soul to be the strongest and subtlest form of egoistic clinging. It, therefore, propounds the doctrine of “No-self” which renounces not only phenomenal self altogether but also makes no concession for the transcendental Self. Its approach is absolutely negative without making any room for the positive treatment of it.

Hinduism takes a positive stand in this regard and considers the individual soul ultimately to be an illusion which must be purged from the Higher Self. Thus it insists on the unity of all individual souls in One Supreme Reality which is called theistically God and absolutistically Brahman. It propounds transcendental oneness to do away with egoity and passions.

Jainism avoids both negative and positive philosophical extremes in this regard which give rise to the nihilism in Buddhism and the eternalism in Hinduism. Jainism takes into account negative and positive both and asserts that they are the two sides of the same reality. Negation and position are obtained simultaneously in the real. This truth is Anekāntic (non-absolutist) in its essence. Against the background of Anekāntic philosophy, it propounds that on getting uplifted to the transcendental state the soul serves in its full glory denuded of passions. Thus, in affirming what is, it denies what is not. Like the Buddhism it does not favour annihilation of the self but only extinction of personal identity and personal life. Again, like

the Hinduism it does not prefer the dissolution, of the self into the infinity of Brahman or God, but recommends its upliftment to the most perfect and fully developed state where all the negative ideas of anger, egotism, hypocrisy and greed are completely set aside. Thus according to Jainism passions can be overcome neither by renouncing it altogether nor by unifying it with Absolute or God but by raising and elevating the individual soul to the transcendental state. Jainism avoids the non-entity of the soul on the one hand and unity of the souls on the other hand and accepts the equality of the souls. The eradication of passions is, therefore founded on the principle of equalization and elevation which gives the lofty idea of the peaceful coexistence of liberated souls and reminds us of the Kingdom of ends of Kant.

### सामायिक भावना

ममत्ति पडिवज्जामि णिम्ममत्तिमुवट्ठिदो । आलंघणं च मे आदा अवसेसाहं वोसरे ॥  
 एगो मे सस्सदो अप्पा णाण-दंसण-लक्खणो । सेसा मे बाहिरा भावा सव्वे संजोग-लक्खणा ॥  
 णिदामि णिदणिज्जं गरहामि य जं च मे गरहणीयं । आलोचेमि य सव्वं सब्भंतर-बाहिरं उव्वहि ॥  
 रागेण व दोसेण व जं मे अकदं हुयं पमादेण । जो मे किंचि वि भणिओ तमहं सव्वं खमावेमि ॥  
 संसारचक्क-वालम्मि मए सव्वे वि पोग्गला बहुसो । आहारिया य परिणामिदा य ण य मे गया तित्ती ॥  
 तिण-कट्टेण व अग्गी लवण-समुदो गदी-सहस्सेहि । ण इमो जीवो सक्को तिप्पेदुं काम-भोगेहि ॥  
 णाणं सरणं मज्झं दंसण-सरणं च चरिय-सरणं च । तव संजमं च सरणं भगवं सरणं महावीरो ॥  
 जा गदी अरिहंताणं णिट्ठिदट्ठाण जा गदी । जा गदी वीद-मोहाणं सा मे भवदु सस्सदा ॥  
 जं च काम-सुहं लोए जं च दिव्वं महासुहं । वीयराय-सुहस्सेदं णंत-भागं ण अघदे ॥

मैं निर्ममत्व होकर ममत्व भाव का त्याग करता हूँ । अब आत्मा ही मेरा एकमात्र अलम्बन है । शेष समस्त अपनत्व के भावों का परित्याग करता हूँ ।

ज्ञान और दर्शन गुणों से युक्त यह मेरा एक आत्मा ही तो शाश्वत है, अनादि-निधन है । शेष समस्त भाव तो बाहरी हैं जिनका सदैव संयोग-वियोग होता रहता है । मैं निन्दनीयकी निन्दा और गर्हणीयकी गर्हणा करता हूँ । मैं अपनी समस्त बाह्य और आभ्यन्तर उपाधियों की आलोचना करता हूँ ।

राग के अथवा द्वेष के वशीभूत होकर जो कुछ जानबूझ कर न करने पर भी प्रमाद से बन पड़ा हो अथवा अनुचित वचन मुख से निकल गया हो उस सबकी मैं क्षमा चाहता हूँ ।

इस संसाररूपी चक्रवाल में जितने पदार्थ हैं उनका मैंने बहुत बार संग्रह किया और उपभोग किया तो भी उनसे मेरी तृप्ति नहीं हुई ।

जिस प्रकार तृण और काष्ठ से अग्नि को तथा सहस्त्रों नदियों से समुद्र को तृप्त नहीं किया जा सकता इसी प्रकार काम-भोगों से इस जीव की तृप्ति नहीं की जा सकती ।

मेरे लिये ज्ञान ही शरण है, दर्शन शरण है और चारित्र्य शरण है । तप और संयम भी शरण है तथा भगवान् महावीर शरण हैं ।

जो गति अरहन्त भगवन्तों की, जो गति कृत-कृत्य सिद्धों की तथा जो गति मोह-विजयी वीतरागों को प्राप्त हुई वही शाश्वत मोक्ष की गति मुझे भी मिले ।

लोक में जो कुछ काम और सुख है तथा स्वर्गादि दिव्य लोकों में जो महासुख है वह सब मिलाकर वीतरागको प्राप्त होने वाले निर्वाण-सुख के अनन्तर्वै भागके बराबर भी नहीं होता ।

—डॉ० हीरालाल जैन द्वारा संकलित एवं सम्पादित 'जिनवाणी' से साभार