

Essence of Jainism

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Preface to the second edition

Since this book was first published in 1992, it has been in good demand. Consequently 1000 more copies had to be printed in 1993. Thereafter The Jain Society of Metropolitan Chicago printed 5000 copies in 1995. All those copies are exhausted and it has been necessary to print the same again. It has now been more than 10 years since it was first printed. As such it was considered worthwhile to recast the matter in light of the experience gained during that period. I have therefore gone through the entire matter and made necessary changes. I hope that this new edition would be more useful than the first one.

July 16 2003

Manu Doshi

Preface to the first edition

For last few years I had been thinking to write about Jainism. The matter took concrete shape when I started writing as editor of Jain Darshan, a monthly publication issued on behalf of Jain Society of Metropolitan Chicago. When the publication completed the first year, some of the well wishers suggested that if issues of Jain Darshan can be made available in bound volume, that could be helpful to those who would like to get a glimpse of the Jain ideology. When I went through all the issues, I however noticed that it would serve a better purpose, if the material is recast in a book form. I therefore reedited all those articles, made additions wherever necessary and prepared the material for this small publication.

Even while writing for Jain Darshan, I had been particular to present the theory from the point of view of pure Jainism steering clear of different sectarian approaches. That approach has been kept intact in this booklet. I have noticed that many readers of Jain Darshan appreciate this approach. This book would be of use to the people who wish to get unbiased view of Jainism.

It is possible that some errors might have crept in or some particular aspect might be needing better treatment. If readers can point out any scope for correction or improvement, all possible efforts will be made to incorporate them in the subsequent edition.

Before concluding I would like to thank sub-editors of Jain Darshan for encouraging me to write this book. Dilip Shah in particular has taken lot of pain in presenting the material in right shape. Without his help this book could not have taken its present shape and would not have been ready by this time.

Indira M. Doshi Trust was set up in 1987 as a non-profit organization. Its principal objective is to popularize Jainism. Its trustees have rightly decided to issue this book on the occasion of the 10th anniversary of Indiraben Doshi.

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ESSENCE OF JAINISM

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Chapter 1: SEARCH FOR HAPPINESS

Shivamastu Sarvajagatah, Parahitaratā Bhavantu Bhootaganāh;
Doshāh Prayāntu Nāsham, Sarvatra Sukhi Bhavantu Lokāh.

Bruhad Shāntistotra

May the whole universe attain bliss, may all beings be oriented to the interest of others, may all faults be eliminated and may people be happy everywhere.

Sarve Janāh Sukhino Bhavantu, Sarve Santu Nirāmayāh;
Sarve Bhadrani Pashyantu, Mā Kashchit Dukhamāpnave.

May all persons be happy, may all be disease free, may all attain well being and let no one be overtaken by miseries.

Everyone wants to live happily and tries to avoid the pain and suffering. The question arises how those objectives can materialize. Generally a person may feel happy, if he gets whatever he desires and can avoid everything that he does not like. The situations, however, occur, which may not be in his interest or which do not conform to his liking. Even when situations occur according to one's choice, it is not within his power to make sure that those situations would continue as long as he likes. Every situation undergoes change and a person feels miserable when the changed one is not to his liking. Moreover, desires and likes or dislikes of all beings are not identical. What one person loves may be of utter distaste to another. It is therefore not possible that everything can happen to every one's choice. Viewed in this light, it would seem that there cannot be a way for making everyone happy.

Fortunately, however, there is a way. Two verses, one from the Jain and the other from the Hindu tradition, quoted above, address to that way. It would be seen that they have the identical meaning. Both of them convey the same message of well being for all, for the whole universe and for removal of all evils. Vaidic and Shraman (Jain and Buddhist) traditions have grown side by side; both have borrowed from and influenced each other. They happen to be two sisters having more or less identical and/or complementary approach. It is therefore not surprising that Jain scholars have time and again insisted on the study of not only Jainism but also on the six schools of thought prevalent in India, which were collectively known as Shaddarshan. Broadly, they can be classified as Vaidic and Shraman traditions, both having origin in the same Indo-Aryan culture. Both of them have addressed to the problem of universal happiness and have discovered that the way is to wish and act for the happiness and well being of all. If every one does accordingly, the world can turn into the paradise. There would not be any misery; at least the man-made misery would come to an end.

Indian philosophies, being spiritually oriented, do not restrict themselves only to the happiness in this world. Almost all of them believe in existence of the eternal soul and of continually changing patterns of every thing else. Therefore they seek the happiness that lasts beyond the present life. Their ultimate aim is to attain liberation, which denotes termination of embodiment and the end of birth and death. So long as, however, the embodiment continues, the worldly soul would seek a happy life. For that purpose one should look for the well being of all others and should stay meritorious. That would not only lead to happiness in this life, but would also enable him to reap the fruits of his merits in the subsequent lives.

A wise man has rightly said that the place to be happy is 'here', the time to be happy is 'present' and the way to be happy is 'to make others happy'.

Chapter 2: KNOW THYSELF

Je Egam Jānai Se Savvam Jānai, Je Savvam Jānai Se Egam Jānai

Āchārāṅg Sutra

He who knows one (soul), also knows all; he who knows all, knows the one.

When one talks of religion, the questions may arise, 'Why do we bother about religion? Can we not be happy in this life without worrying about religion? If one is healthy, has a lovable spouse and children that they feel proud of, has enough earning from job or profession and possesses all the amenities that one needs, what more is religion going to offer?'

These questions indicate a genuine curiosity. Let us therefore examine them. The concept underlying these questions revolves around our body. Its health, its relations, its well being, comforts and luxuries it can indulge into, are supposed to bring forth happiness. Accordingly, when such situations arise, we happen to consider ourselves happy. Unfortunately, however, the body with which we identify ourselves and every thing else related to it happens to be transitory. All the situations are ephemeral. As such, the happiness that we might be experiencing from the different situations, can disappear at any time. We do not know what is going to happen the next moment. Our so-called happiness happens to be unstable and short-lived.

Even if situations of our interest were likely to continue indefinitely, peace and happiness may not result therefrom. As poet Shelly put it in one of his poems, we are prone to 'look before and after and pine for what is naught.' Hardly any one feels contented with what he has. We have the tendency to desire what we don't have. Our desires are endless and so long as the desires remain unsatisfied, no one can ever feel happy and experience the peace that can lead to blissful pleasure. We may strive hard for achieving that pleasure but hardly any one attains it during his life.

This happens because we hardly try to explore who we are and what is our true nature. Nothing against our nature is going to give us lasting happiness or real satisfaction. Jain scriptures therefore define religion as 'Vatthu Sahāvo Dhammo'. It means that religion is the nature or property of the matter. Without knowing ourselves and without realizing our own nature, we have been trying to gain happiness. It eludes us, because we have been trying to gain it from the extraneous sources. We have thus been dwelling in a state of delusion about ourselves. It can also be said that we have been pursuing a mirage.

Herein comes the role of religion. A generally accepted definition of religion is 'Dharayati Iti Dharmah' It means that what holds (from falling) is religion. Our deluded state constitutes a fall and the religion tries to protect us therefrom. It teaches us that the physical body with which we identify ourselves looks alive on account of the soul that abides in it. That soul is our true self. We are the consciousness pervading the body and our association with the body terminates at the end of life. The true nature of consciousness is to know whatever happens without any sense of craving or aversion. It is therefore futile to be pleased or displeased with different situations. Thus by revealing our true nature, the religion helps in extricating us from the deluded state, in which we have been entangled since the time without beginning. The religion teaches us to know ourselves.

The quotation at the top of this chapter is taken from Āchārāṅg Sutra. It states that he, who knows soul, knows every thing else. This is so because the knowledge of true Self as pure, enlightened, ageless, immortal and blissful consciousness leads to the desireless state, where nothing remains to be known.

This, of course, does not mean that we should not try to change an undesirable situation; nor does it endorse inaction. As long as the soul is embodied, it would stay active. There are different types of activities that a monk or a layman should undertake. The religion lays down that every

one should undertake the activities, destined for him, vigorously but without any degree of attachment. It means that one should face each and every situation dispassionately without reacting in terms of craving or aversion. In Jain terminology this is called Jnātā-Drashtā approach, which is similar to Nishkām Karmayog of Geetā. Their common objective is to enable one to view every situation, comfortable or uncomfortable, with equanimity and without any way being elated or agitated. That would amount to knowing oneself and abiding in one's own blissful nature.

Chapter 3 SAMYAKTVA, THE ESSENCE OF JAINISM

Sammatarayanāsāram, Mokkhamahārukkhamoolamidi Bhaniyam;
Tam Jānījai, Nichchhaya-Vavahārasaroovadobheyam.

Saman Suttam (219)

Right perception is the essence of the spiritual jewels; it is the root of the great tree of liberation. It needs to be understood from the absolute as well as from the practical point of view,

Utmost importance is attached in Jain tradition to the right approach, which is known as Samyaktva. That is the principal objective of Jain practice and it consists of Samyag Darshan (right perception), Samyag Jnān (right knowledge) and Samyak Chāritra (right conduct). Lord Umāswāti therefore begins Tattvārthasūtra with Samyagdarshanjnānchāritrāni Mokshamārgah. It means that the path of liberation consists of Samyag Darshan, Samyag Jnān and Samyak Chāritra. Let us therefore try to understand these three concepts.

The first step for achieving any objective is to have a keen desire for it. We have many desires, quite a few of them conflicting with one another. For instance, we may desire to remain healthy. But simultaneously, we may like to eat some food or indulge in some addiction that may not be conducive to health. In that case, our desire to remain healthy cannot materialize. Our desire for gaining any objective should therefore be strong enough and that should be pursued to the exclusion of the desires, which can be detrimental to the attainment of our objective. If we are sure of the objective being in our best interest, that would lead to firm faith therein and a sense of dedication for attaining it. That type of faith is described as right perception.

Once we are clear and certain about our objective, we should gain adequate knowledge for the purpose. Suppose, one wants to be a doctor. In that case, he has to acquire appropriate knowledge of the medical science. Instead of doing that, if he goes in for proficiency in literary works or for knowledge of engineering or of any other science or art, that would not be helpful in achieving the objective of becoming a doctor. Thus gaining right knowledge of the subject is another essential for realizing an objective.

After gaining medical proficiency, if he does not set up practice as a doctor and stays idle or starts some kind of trade or other avocation, the intention of becoming a doctor and knowledge of the medical science acquired for the purpose would be of no avail. Knowledge gained for the purpose has to be effectively used for realizing the objective. Knowledge without practical application remains sterile. Thus if we want to realize any objective, we must have right concept, appropriate knowledge and right type of activity.

The objective of becoming a doctor is not a good analogy for the objective of attaining liberation that we are discussing here. It would, however, be helpful in getting an idea of the three aspects, which in spiritual terminology are called Samyag Darshan, Samyag Jnān and Samyak Chāritra. They together are known as Samyaktrayi or simply Samyaktva. Most of our prayers are therefore directed towards gaining Samyaktva. Many of our devotional songs express devotee's longing for three jewels. But very few devotees are aware that those jewels denote Samyag Darshan, Samyag Jnān and Samyak Chāritra. Those three aspects are actually more precious than jewels, because they can lead to liberation.

We do talk of liberation as the abode of happiness and therefore pray for the same. But our concept of happiness usually happens to be inaccurate. It mostly pertains to bodily happiness,

sensuous pleasure etc.. We are prone to think that in the liberated state we may get all sorts of happiness inclusive of the material happiness, which we are used to. But that is wrong. In liberated state the soul stays unembodied. As such, the question of bodily happiness or sensuous pleasure does not arise. It is a state of perfect bliss, a state of unending bliss, where the soul is no longer subjected to any kind of affliction.

For successfully pursuing any objective there are some factors to be taken into account. For instance, if we intend to undertake a manufacturing activity, we should acquaint ourselves with the article to be produced. We should know its properties, condition of the raw materials together with any impurities associated with them, the method of removing the impurities, the circumstances under which the product may be contaminated, other materials that can compete with it, the ways to avert the contamination and competition, etc. Similarly if our objective be to attain the liberation, we have to understand the true properties of soul (Jiv), other objects (Ajiv) that compete with it for attracting our attention, merits and demerits (Punya and Pāp) that tend to pollute it, the ways one gets influx (Āsrav) of Karma, adulterated state of soul on account of the bondage (Bandh) of Karma, ways to avert (Samvar) the influx, elimination (Nirjarā) of adulteration and attainment of the perfect purity of soul, which is called liberation (Moksha). These nine factors are known in Jain terminology as Nav Tattva or nine fundamentals.

Some people do not treat Punya and Pāp as separate factors and therefore talk of only seven fundamentals. Punya and Pāp are, however, covered by them under Āsrav. Thus the difference is only numerical and there is no material difference between the two viewpoints. If a person sincerely believes in these seven or nine fundamentals, he gets the right concept of soul, its present state, the objective to be aimed at and methods for the purpose. Sooner or later he would then activate his energy towards liberation. As such, faith in these fundamentals is also termed as Samyag Darshan.

Of these nine fundamentals, only Jiv or soul is conscious and animate. All others are inanimate or lifeless. In that sense they all are Ajiv. But in the present context, Ajiv denotes Pudgal or matter, which has form and shape and also has the properties of smell, color, odor and taste. That is one of the basic substances. While laying down Ajiv as one of the nine fundamentals, Jainism refers to this Pudgal, which has impact on Jiv, the worldly soul. Thus the first two fundamentals, viz. Jiv and Ajiv are basic substances. The remaining seven fundamentals are not. According to Jainism there are six substances in all, which are known as Dravyas. They are collectively called Shaddravya. We shall deal with them in chapter 7.

Chapter 4: ASHTAKARMA - EIGHT TYPES OF KARMA

Nānassāvaranijjam Dansanāvaranam Tahā, Veyanijjam Tahā Moham Ākammam Taheva Cha; Nāmakammam Cha Gottam Cha Antarāyam Taheva Cha, Evameyāim Kammāim Atthev U Samāsao.

Uttarādhyayan Sutra (Mahavirvani 233-234)

Knowledge obscuring, perception obscuring, situation conferring, deluding, life span determining, physique determining, status determining and obstructing are the eight types of Karma

We have seen that the essence of religion is to know the soul, the consciousness. By soul we mean the Self that stays, that lasts, that formless consciousness which existed prior to the present life and which is going to exist after this life. We need to be aware of our own Self in its true state as well as in its present state. In true state it is pure, enlightened, omniscient, omniscient, full of vigor and blissful. These attributes are not experienced in the present state, because the worldly soul is smeared with Karma particles, which do not allow the full manifestation of those attributes. Its being smeared with Karma particles is known as bondage of Karma. We would therefore examine here the concept of Karma in respect of its types (Prakruties), duration (Sthiti), intensity (Anubhāv or Anubhāg) and areas (Pradesh) of soul where it gets attached.

A: Prakruties or types of Karmas

Karmas are of innumerable types. They are usually classified into 148 or 158 categories. All of them can, however, be broadly divided into 8 types as detailed below. Of these, the first four are called Ghāti Karma, meaning of the defiling types, in the sense that they tend to defile the nature of soul. They do not allow its true properties to be manifested. The remaining four are called Aghāti Karma, meaning of non-defiling types. Though soul has to bear their consequences, the operation of that type of Karma does not come in the way of manifesting the true properties of soul.

1) Jñānāvaraniya or Knowledge Obscuring Karma

Soul has infinite capability to know anything and everything. We do not realize this capability at present, because the knowing property of our soul is obscured by the impact of this Karma. This Karma does not actually reduce soul's inherent capability of knowing, but its operation remains restricted under the impact of this Karma. As the impact of sunlight remains limited when the sky is clouded, so the impact this Karma hampers the manifestation of soul's knowing ability. This Karma is acquired by harboring disregard for Guru and for the sources of knowledge, by withholding one's knowledge or by hindering others in gaining it. Matijnān, Shrutjnān, Avadhijnān, Manahparyājnān and Kevaljnān are the five main categories of Jñān. This Karma is therefore subdivided into the five categories of Matijnānāvaraniya, Shrutjnānāvaraniya, Avadhijnānāvaraniya Manahparyājnānāvaraniya and Kevaljnānāvaraniya.

2) Darshanāvaraniya or perception Obscuring Karma

As knowing property of soul is obscured by Jñānāvaraniya Karma, so is its perceiving property obscured by the operation of Darshanāvaraniya Karma. This Karma also does not reduce soul's inherent perceiving capability, but restricts its manifestation. The reasons for acquiring it are analogous to those pertaining to Jñānāvaraniya Karma. Flawed conviction and loss of faith in the tenets can, however, be singled out as the principal causes of acquiring it. Since Visual perception (Chakshudarshan), non-visual perception (Achakshudarshan), clairvoyance (Avadhidarshan) and omniscience (Kevaldarshan) are the four main categories of perception,

this Karma is classified as Chakshudarshanāvaraniya, Achakshudarshanāvaraniya, Avadhidarshanāvaraniya and Kevaldarshanāvaraniya. Moreover, perception remains obscured during sleep, which is laid down of the following five types: i) Nidrā, meaning a nap; ii) Nidrā-Nidrā, meaning deep sleep; iii) Prachalā, meaning dozing; iv) Prachalā-Prachalā meaning sleep walking; and v) Styāngruhi, meaning doing something while sleeping. As such, there are five additional Darshanāvaraniya Karmas corresponding to those categories of sleep. There are thus nine categories of Darshanāvaraniya Karma.

3) Mohaniya or Deluding Karma

The operation of this Karma deludes the soul by causing wrong understanding and wrong activity. The worldly soul fails to comprehend the realities by virtue of this Karma and it tends to identify itself with the ephemeral body, its worldly connections, acquisitions etc. It tends to think that the comforts or discomforts of the body and other favorable or unfavorable situations provide happiness or unhappiness. As such, one feels pleased, when the situations are comfortable and strives to maintain them as such. If the situations are not comfortable, he strives to change them to his liking and indulges in defilement, if something does not happen to his liking. This happens on account of ignorance of the Self and that is the root cause of craving and aversion.

This Karma is divided into two parts viz. i) Darshan Mohaniya, which is of three types and ii) Chāritra Mohaniya, which is of 25 types. There are thus 28 sub-categories of this Karma. Darshan Mohaniya arises on account of ignorance, while Chāritra Mohaniya arises by indulgence in defilement.

4) Antarāy or Obstructing Karma

By the operation of this Karma one experiences obstacles or obstructions in the effort for Self realization or in doing anything else. For instance, there might be a program of some enlightened person's talk and we may intend to go there. But all of a sudden, we may be overcome by some pain, or some of our family members becomes ill, or the car gets stuck, or any other eventuality may arise, which prevents us from going to the lecture. It would be possible to conceive of such obstructions arising when we are out to undertake some activity like giving charity (Dān), availing of some advantage (Lābh), making use of some consumable article (Bhog) or of durable commodity (Upabhog). Moreover, the obstruction may also arise while exerting vigor (Virya) for any purpose. As such, Dānantarāy, Lābhāntarāy, Bhogāntarāy, Upabhogāntarāy and Viryāntarāy are the five sub-categories of this Karma.

These four types of Ghāti Karma handicap the manifestation of the properties of consciousness. Usual pattern among Jain scholars is to describe Antarāy type of Karma at the end after dealing with Aghati Karmas. For convenience sake, however, we have described it together with other Ghāti Karmas. Now let us turn to Aghāti Karmas.

5) Vedaniya or Situation Conferring Karma

By operation of this Karma, a living being is endowed with the comfortable or uncomfortable situations. Previous good deeds result in this Karma being Shātāvedaniya, meaning one that can be undergone with the feeling of happiness and pleasure; evil deeds result in this Karma being Ashātāvedaniya, meaning one that can be borne with the feeling of unhappiness and misery. Every one tries to be happy. It is, however, noticed that one hardly gets the results in proportion to his efforts. Only so called lucky ones succeed and get happiness. That apparently inexplicable situation is witnessed on account of the operation of this Karma.

6) Āyu or Life Span Determining Karma

As the name suggests, this Karma determines the life span of any particular being. It is not normally possible for anyone to live longer or shorter than the period fixed by this Karma. The

accomplished entities can, however, reduce the life span by bearing the destined consequences in a shorter period. That is known as Udiranā. Heavenly, human, animal and infernal life span are the four sub-categories of this Karma

7) Nām or Physique Determining Karma

By the operation of this Karma it is decided what type of body one gets. Its appearance, strength, health, stature, smartness, intellect etc. depend upon the nature of this karma. Its state of existence, which is known as Gati, is also decided by this Karma. Divine, human, animal or plant life and infernal existence are the four states in which the worldly souls are born from time to time depending upon this Karma. There are mainly 42 sub-categories of this Karma. Some of them are, however, subject to further subdivision. As such, this Karma is also said to have 93 or 103 sub-categories. Even the destiny of becoming a Tirthankar is considered a sub-category of this Karma

8) Gotra or Status Determining Karma

A living being is born in a particular type of family by the operation of this Karma. It is divided into two sub-categories. One is to be born in a noble or high status family or in a religiously oriented family. That happens by virtue of the wholesome Gotra Karma. The other is to be born in a low status or not religiously oriented family etc. That happens by virtue of the unwholesome Gotra Karma.

B: Sthiti or Duration of Bondage

Indulgence in defilement is one of the major factors that leads to the bondage of Karma. Duration of the bondage depends upon the intensity of defilement at the time of incurring the bondage. The stronger and more intense defilement results in a bondage of longer duration and the weaker defilement results in a bondage of short term duration. Thus Sthiti of a bondage is subjective and varies from bondage to bondage. The scriptures, however, do indicate the maximum and minimum duration of different types of bondage. The maximum limits for all types of bondage are super-astronomical and are expressed in Sāgaropams, (as vast as ocean), which are virtually immeasurable. The highest maximum pertains to the bondage of delusive Karma, which extends up to 7000 trillion Sāgaropams, while the lowest maximum pertains to that of life span Karma, which extends to 33 Sāgaropams. The minimum limits are laid down in terms of Samay, which is an infinitesimal part of a second. The minimum duration of the different types of bondage ranges from 9 such Samay to 12 Muhurta, which is equivalent to 9 hours and 36 minutes.

C: Anubhāv or Intensity of Bondage

Anubhāv relates to the strength of the bondage and the intensity with which its consequences have to be borne. When a Karma matures and extends its consequences, it is known as Vipak and its intensity depends upon the degree of defilement that prevailed at the time of bondage. If the degree of defilement is high, the intensity of resulting bondage is very acute. In Jain terminology, this type of bondage, of the wholesome as well as of the unwholesome Karma, is known as Nikāchit Bandh or the indelible bondage. It does not recede without availing of the consequences. The soul incurring that bondage cannot strip it off without bearing the same. If, however, the degree of defilement, prevailing at the time of bondage, is low; the resulting bondage is loose. The consequences of such bondage, at the time of Vipak, are relatively light. This type of bondage can be erased by penance or by undertaking any other activity, which can destroy such a weak bondage. That has, however, to be done before the bondage becomes operative.

D: Pradesh or Areas subject to Bondage

Pradesh is a very infinitesimal area that would be discussed in a later chapter. A soul occupies innumerable such Pradeshas. When a bondage is incurred, it does not necessarily enter all the Pradeshas of soul. For instance, when a person gets headache, his other limbs do not experience the pain. This phenomenon can be explained by stating that he had indulged in a unwholesome activity that induced Karma particles to enter the Pradeshas of soul, which lie in the forehead. It is not possible to state which particles of Karma would be attracted to which Pradeshas; they can be attracted to any part of soul. No Pradesh is, however, immune excepting some very subtle Pradeshas, which are termed as Ruchak Pradesh.

The theory of Karma is acceptable to all the three Indian philosophies viz. Hinduism, Jainism and Buddhism. The above is a short description of the theory according to Jain philosophy. It would obviously raise some questions in the minds of readers. We shall deal with them in a subsequent chapter. In the next chapter we shall deal with the cycle of birth and rebirth, which is a corollary of the theory of Karma.

Chapter 5: THEORY OF KARMA AND CYCLE OF BIRTH AND REBIRTH

Kammasangehim Sammooddhā, Dukhiyā BahuVeyanā;
Amānusāsu Jonisu Vinihammanti Pānino

Uttarādhyayan Sutra (Mahavirvani 92)

Being stained with Karma, the foolish beings get unhappiness and undergo much pain (in the present life) and are relentlessly hurt (thereafter) by being born in non-human species.

We have seen that the reasons of our comfortable or uncomfortable situations lie in the activities undertaken by us during this or the earlier lives. It is the law of nature that one reaps as he sows. That reaping does not necessarily occur in the same life; it can occur in a subsequent one too. Moreover, the law is not restricted to the physical activities. It applies to our attitudes and inclinations as well, even though they may not be translated into action. Whatever thoughts we may relish, even in the midst of mountains or within a remote cave, would have their consequences. No one can escape from that. The appropriate consequences of our physical activities and of mental attitude are invariably extended to us. It is not possible to deceive the nature. Consequences have to be borne sooner or later and no one is immune therefrom. This law is not different from the law of cause and effect or that of action and reaction in the physical realm, except that in spiritual field its scope is extended to attitudes and inclinations too.

The law of Karma and the theory of rebirth need not be brushed aside as a fancy of the spiritual thinkers. The recent psychological research bears testimony to the validity of that theory. The modern psychologists have been increasingly veering to accept it. Dr. Alexander Cannon during his experiments of age regression observed that the causes of his patients' phobias in several cases lay in the earlier lives. The reasons thereof could be traced back even to the Roman period. After surveying the results of 1382 reincarnation sittings, as he calls them, he writes as under in his book entitled 'The Power Within'.

"For years the theory of reincarnation was a nightmare to me and I did my best to disprove it ... and I have to admit that there is such a thing as reincarnation. It is therefore only right and proper that I should include this study as a branch of psychology, as my text bears witness to the great benefit many have received psychologically from discovering hidden complexes and fears which undoubtedly have been brought over from past lives.

This study explains the scales of justice in a very broad way showing how a person appears to suffer in this life as a result of something he has done in a past life through this law of action and reaction known in the East as Karma.... A person cannot see why he suffers one disaster after another in this life, yet reincarnation may reveal atrocities committed by him in lives gone by."

We can consider ourselves fortunate that we could obtain, as part of our heritage, what the science has been revealing now. Most of us have, in the background of our mind, the consequences of what we might be doing at present. That helps in restraining our emotions and we can stay more or less tolerant in adversity. As such, we do not tend to react very violently even when we are hurt physically or otherwise. It is therefore worthwhile to examine the significance of this theory of Karma from the broad spectrum of society

If every one knew that one day he is surely going to bear the consequences of whatever he does or thinks, no one would dare to indulge in anything that would hurt others. All the disputes and discords, conflicts and hostilities, wars and terrorism, enmity and vengeance, parochialism and selfishness would come to an end. If one ponders rightly, he can realize that hatred, jealousy etc. may or may not hurt the person against whom they are aimed at, but they surely hurt the user, because his sense of discretion and equanimity is invariably affected by overcoming with defilement. No one in that case would harbor any evil and everyone would abide by the code of conduct that is beneficial to the society. If someone is any way hurt by others, he would be

inclined to consider it as a consequence of his own past evil Karma. He would therefore bear it with a sense of equanimity. The world in that case would turn into a sort of paradise.

But most of the people do not realize it and behave wrongly as directed by their instincts. Other living beings have therefore to bear the brunt of their wrong behavior or wicked instincts. In order to thwart that, the seers have laid down that every living being is governed by the inviolable law of Karma. As such, one should feel confident that his meritorious deeds would be ultimately helpful in pursuit of happiness. Everyone can thus ensure his own future well being by making use of his ability and resources for the benefit of all. The nature has left to us to decide whether to abide by that law and stay happy by extending happiness to others or to learn the lesson the hard way by undergoing miseries and pains arising from the evil Karma.

Chapter 6 QUESTIONS AND ANSWERS ABOUT THE THEORY OF KARMA

Kammavasā Khalu Jivā, Jivavasāin Kahinchi Kammāin
Katthai Dhanio Balavam, Dhāranio Katthai Balavam

Saman Suttam (61)

The worldly beings are generally governed by Karma, but at times Karmas are governed by the beings;
as the lender has mostly the upper hand, but at times the borrower has the upper one.

In this chapter we shall deal with some questions that normally arise regarding the theory of Karma.

Q.1: Do you mean to say that whatever situation, that we may be in, is the result of our previous Karma and that we can't do anything about it and we can't change it anyway?

A. Reply to the first part of the question is 'yes'. But we can surely try to change a given situation. Karma does not mean merely the past Karma. Whatever we presently do also constitutes Karma; that is termed as Vartamān Karma, which is also going to be fruitful. Suppose that we are not financially well off. We may therefore undertake a new business activity or look for a better paying job. Undertaking such activities constitutes Karma and may turn out to be helpful in improving our financial condition. In that case we have effectively changed the given situation by Vartamān Karma. We cannot, however, make sure which Karma would be fruitful at what time. Some Karmas are instantly fruitful and some remotely so. For instance, we may be hungry. Taking food for that purpose is Karma and satisfying of the hunger is the instant fruit. To take another illustration, one may be careless about the food or in respect of some habits. Even if such behavior may not immediately affect the health, some disease would develop, which may manifest later on. Thus the Karma of being careless does become fruitful.

Q.2: Can you throw some light on Prārabdha vs. Purushārtha in light of the theory of Karma?

A. Karmas can be divided into three categories. One is Sanchit Karma or the accumulated one, which is not at present operative. That is like a certificates of deposit, which can be used at maturity. We know when our C.D. is going to mature, but we do not know when a Sanchit Karma is going to mature. Second is Vartamān Karma, which denotes the activity that we might be undertaking at present. That can be fruitful immediately or later on. The third is Uday Karma or the operative one. The consequences of such Karma are currently borne by us. As such, Uday Karma constitutes our Prārabdha. That can, however, be modified by Vartamān Karma, if such Karma is going to be instantly fruitful. As Uday Karma constitutes Prārabdha, so Vartamān Karma constitutes Purushārtha. By undertaking Purushārtha we may be able to change our Prārabdha, if Vartamān Karma is strong enough to overcome the earlier Karma. We can, however, never be sure of their strength. That is why every endeavor of ours does not necessarily succeed. Thus Prārabdha and Purushārtha are not at odds with each other. They are merely two aspects of the same theory of Karma.

Q.3: Soul is conscious and Karma is lifeless. How can a lifeless matter modify the property of soul, which is supposed to be pure, enlightened and blissful?

A. There is no rule that a lifeless substance cannot influence the conscious matter. We experience different types of sensations because we are alive. A dead body does not feel any such sensation. It means that the sensations are experienced on account of the existence of soul or consciousness. But the sensations are also not felt, when a patient is under the influence of some anesthetic drug. If the lifeless drug can thus affect the sensations of a live being, there is no reason to think that lifeless Karma cannot affect the property of soul. As the bodily sensations

revive when one is no longer under the influence of the drug, so can a soul attain the self realization, when it is no longer under the impact of Karma.

Q.4: Karma is lifeless and hence unconscious. How can it be conscious enough to extend the fruits appropriate to the type of Karma?

A. Karma does not need to be conscious for extending its consequences. It is its property that functions of its own. If a person consumes poison, the result would be death. On the other hand if one takes ambrosia, he would feel rejuvenated. The poison or ambrosia has, however, no plan to kill or rejuvenate. It is their inherent properties that function. Similarly different types of Karma have their own respective properties, which become effective in their own ways.

Q.5: If purity, enlightenment, bliss etc. are the properties of soul, when did it get polluted with Karma?

A. The worldly soul has been smeared with Karma since the time without beginning. It has never been devoid of Karma. As such, the question of its initial bondage with Karma does not arise.

Q.6: If the soul has been associated with Karma since the beginning, there can neither be an end to it. As such, the soul can never be devoid of Karma. Then why worry about it?

A. Though the bondage of Karma is without beginning, it is not the same bondage all throughout. Every Karma has a time limit during which its consequences have to be borne and that Karma drops off at the end of that period. Meanwhile, however, the worldly soul indulges in new Karma and thereby acquires a new bondage. If it does not indulge in new Karma, it can be devoid of Karma, as and when the consequences of the previous Karmas are fully borne and the soul gets disassociated therefrom. In spiritual terminology this disassociation is termed as Nirjarā, which we are going to discuss in a later chapter.

Chapter : SHADDRAVYA, THE SIX BASIC SUBSTANCES

Dhammo Ahammo Āgāsam, Kālo Puggal Jantavo;
Es Logo Tti Pannatto, Jinehim Varadansihim

Saman Suttam (624)

The supremely percipient Lords have laid down the universe as consisting of Dharma, Adharma, space, time, matter and soul.

Everything in the universe is either animate or inanimate. Animation denotes Chaitanya or consciousness while inanimate is Jad or lifeless. These two concepts are expressed differently by different schools of thought. Vedānt calls them Ishwar and Māyā; Sāṅkhya calls them Purush and Prakṛti; Jainism calls them Jiv and Ajiv. That Ajiv consists of five different substances, viz. i) Pudgal or matter, ii) Dharma, which is an ethereal substance that is instrumental in making movement, iii) Adharma, another ethereal substance that is instrumental in maintaining stability, iv) Ākāśh or space and v) Kāl or time. It should be noted that the terms Dharma and Adharma in this context do not denote religion or absence of religion. Here, they are to be taken as two natural substances, which pervade the universe. In order to avoid confusion in that respect, we will use here the terms Dharmāstikāy and Adharmāstikāy instead of Dharma and Adharma.

The concepts of consciousness, matter, space and time are acceptable to other schools of thought as well. Dharmāstikāy and Adharmāstikāy are, however, exclusively Jain concepts. It is generally admitted that Jiv (soul) and matter are endowed with mobility. Motion is one of their characteristics. As such, they make movement on their own. But every activity occurs in the presence of certain medium, in absence of which the activity does not take place. There has therefore to be some medium that would be instrumental to soul and matter in making movement. That medium is termed as Dharmāstikāy. Similarly there has to be a medium that would be instrumental in maintaining stability. That medium is termed as Adharmāstikāy.

Most of the people can easily accept the necessity of a medium for making movement. The justification for a medium to help stability may not, however, be so obvious. But it is not very hard to comprehend it. Since Dharmāstikāy pervades the entire Lokākāśh part of the universe, soul and matter, being capable of making movement, would forever continue to move in absence of another medium that would be instrumental in their staying stable. Jainism terms that medium as Adharmāstikāy.

So we believe in six basic substances. They are collectively known as Shaddraya. Dravya means a substance or a basic matter. Of these six substances Ākāśh or space is the most extensive. It is one single indivisible substance and pervades the entire universe. Its property is to accommodate or give space to the remaining substances. Those substances, however, habit only a part of Ākāśh. That part is known as Lokākāśh. The remaining part is merely the space not having anything within it and is called Alokākāśh.

Every thing that has a semblance of life is an embodied soul. They are broadly categorized as the worldly souls and the liberated souls. The worldly souls are embodied, while the liberated ones are unembodied. There are an infinite number of souls, but every soul has a separate existence. They never combine with one another or with any other matter, even though they might be occupying the same space.

Touch, taste, smell, sight and sound are five senses. The number of senses that a living being may possess is variable. Depending upon their sense faculties, the living beings are categorized as i) Ekendriya or one sensed organism that possesses only the sense of touch; ii) Dweendriya or two sensed beings, which possess the senses of touch and taste; iii) Treendriya or three sensed beings, which possess the senses of touch, taste and smell; iv) Chaturindriya or four sensed beings, which possess the senses of touch, taste, smell and sight and v) Panchendriya or five sensed beings, which possess all the five senses. Most of the seemingly lifeless objects and the

plant life constitute Ekendriya. Earth worms, leaches etc. are Dweendriya. Ants, bugs etc. are Treendriya. Flies, bees etc. are Chaturindriya. Most of the birds, animals, human beings, heavenly beings and infernal beings are Panchendriya. We shall give more details about soul in the next chapter.

Pudgal is a matter pervading the Lokākāsh part of the universe. The term Pudgal is made up of Pud meaning filling up and Gal meaning draining away. True to that name, its particles happen to be integrated and disintegrated. Its smallest unit is known as Paramānu, which is too minute to be visible. The scriptures have described Paramānus as being more microscopic than the atomic particles. They have the capability to combine with one another. When they so combine, they are termed as Skandhas or molecules. Depending upon the size of combinations, the Skandhas can be visible or invisible. Color, smell, taste and touch are the principal properties of Pudgal. Our bodies and everything else that is seen or experienced as lifeless, is Pudgal. They undergo continual change and their changing states are known as their Paryāys. Paramānus and their Skandhas have the capability to give scope to other Paramānus and Skandhas. As such, any number of them can simultaneously occupy the same space.

There is one indivisible Dharmāstikāy pervading the Lokākāsh part of the universe. As stated above, that is instrumental to Jiv (soul) and Pudgal in making movement. Similarly there is one single Adharmāstikāy pervading the Lokākāsh. That is instrumental in maintaining stability. Both of them have the capability to give space to other substances.

The last substance is Kāl or Time. It may not seem appropriate to treat Kāl as a separate substance. Jain scholars also do not hold uniform opinion about it. Digambara mostly treat it as an independent substance; while Shwetāmbara treat it as an instrumental substance useful for comprehending the changing states of the above-mentioned five substances. Usually we measure the time in terms of hours, minutes, seconds etc. The Jainism, however, conceives of a unit called Samay, which is an infinitesimal part of a second. The people, who accept time as an independent substance, believe that Samayas are strewn all over the Lokākāsh.

The infinitesimal minute space occupied by a single Paramānu is called a Pradesh. It would be clear from that definition that Jivs, Pudgal-Skandhas, Dharmāstikāy, Adharmāstikāy and Ākāsh occupy more than one Pradesh. The concept of Pradesh is so minute that each of the souls and Skandhas are said to be occupying countless number of Pradeshas. Anything occupying more than one Pradesh is termed as Astikāy. Therefore those five substances are known as Jivāstikāy, Pudgalāstikāy, Dharmāstikāy, Adharmāstikāy and Ākāshāstikāy respectively. All of them together are known as Panchāstikāy. A Samay is, however, supposed to occupy only one Pradesh. As such, Kāl is not an Astikāy. There is therefore no term as Kālāstikāy.

Chapter 8: NAV TATTVA, JIV AND AJIV

Jivā Puggalkāyā, Sah Sakkiriya Havanti Na Ya Sesā;
Puggalkaranā Jivā, Khandhā Khalu Kālkaranā Du

Saman Suttam (627)

Jiv and Pudgal are imbibed with activity, all others are inactive; Karmik matter is instrumental to the activity of conscious soul, while the time is instrumental to that of lifeless matter.

It was stated in chapter 3 that Jiv, Ajiv, Punya, Pāp, Āsraṇ, Bandh, Samvar, Nirjarā and Moksh are the nine fundamentals or Nav Tattvas that every one should know. Some description of Jiv has been given in the last chapter while dealing with Shaddraya. The knowledge of these fundamentals, or of anything else, is meant for knowing the Self. That Self is variously known as soul, Jiv, Ātmā, Paramātmā, Chaitanya, Brahman, etc. Thus soul being the focal point and ultimate objective of all knowledge, it would be useful to discuss it here at some length.

The question may arise: 'What is this soul after all?' No one has ever seen it. The atheists, who refuse to believe in anything that cannot be seen or be grasped by senses, deny the existence of soul. Most of the scientists contribute to that view. They think that the body is a biochemical composition arising from a peculiar combination of productive genes of the parents. As long as the composition is active, it is said to be living organism; and when the activity comes to the end, it is considered as dead. The science, however, does not clarify what exactly makes it active and why does the activity come to the end. This is not the place to enter into pros and cons of the genetic theory. But, it is a fact that when a person dies, his heart, kidneys and other limbs may still be in working condition. Simply that particular body is unable to use them and therefore they cease to function. If, however, they are removed from that body in time and are transplanted in another body, they happen to function effectively in the new body. Does it not mean that there was some sort of invisible energy, which was activating the various limbs of the former body, while it was alive? That energy happens to disappear at the time of death. The presence or loss of that energy therefore makes the difference between the life and the death. The spiritual science terms that energy as soul.

There is an infinite number of souls and every living body has a soul. It is invisible and has no form or shape. It cannot therefore be experienced by the senses. It is an element on its own and cannot be produced by any sort of combination or composition. As such, it is stable and can never be decomposed; it is eternal and lasts forever. From time to time, the worldly soul has been abiding in different bodies through which it manifests itself. It leaves the body of one organism when it becomes useless and assumes another body suitable for its manifestation. This type of transmigration and new embodiment birth after the birth, has been going on since the time without beginning. Though a particular body happens to be its temporary abode, the soul tends to take it as its permanent abode and feels happy or unhappy depending upon the type of that body and its environments. Forgetful of its true nature, it tries to experience happiness within the framework of a given embodiment and the surrounding situations. When one body becomes useless for fulfilling its purpose, it gains a new one in tune with its yearnings and attachment. That attachment results from its delusion about its true nature. That gives rise to the disposition of craving for the desirable objects and of aversion for the undesirable ones. These craving and aversion are the main causes of acquiring Karma.

Every living being longs to be happy. The deluded sense of identification with the body, however, causes a soul to feel happy or unhappy depending upon the conditions obtained as the consequence of its previous Karmas. The ancient Seers have dwelt deep in search of the true happiness. They tried to explore the Self by raising the question 'Koham', which means 'Who am I'. The answer that they got was 'Soham', which means that I am that (soul). They could also perceive that the 'I' or Self is the source of true happiness and the abode of perfect bliss. They realized that the lifeless matter does not have the property to make any one happy or unhappy and that the happiness is an inherent property of soul.

We, however, do not experience the lasting happiness, because we do not realize the true properties of soul. After thoroughly exploring the nature of soul, the Seers have concluded that the principal property of soul, which distinguishes it from the lifeless matter, is the knowing capability, the capability of being aware. None of the five lifeless substances, which we have described in the last chapter, possesses that property. That property can enable a soul to observe and know anything and everything. Scriptures have described that as Upayog Lakshano Jivo. It means that knowing capability is the characteristic of soul. That attribute is inseparable from consciousness and therefore forms its basic property. As such, soul should simply stay aware of any given situation without any way reacting to it, because none of the situations really belongs to it. That would generate the sense of detachment. The absence of attachment to any extraneous influence can enable soul to abide forever in bliss, which is beyond description. No wonder that the Seers, while describing the properties of soul, have preferred to call the same as indescribable.

To sum up, soul is pure consciousness. Infinite awareness and eternal bliss are its principal properties. Sanskrit words for eternity, consciousness and bliss are Sat, Chit and Ānand respectively. As such, the perfected soul is variously known as Sacchidānand, Chidānand or Sahajānand. Negatively speaking, it is intangible, invisible, colorless, odorless, tasteless, formless and shapeless. It is therefore described in the scriptures by Neti, Neti (not this, not that). It is beyond the reach of senses and mind. It can, however, be brought to the experiential level by dwelling deep within the Self.

Vaidic and other schools of thought consider soul as immutable. Jainism disagrees. It believes in the changing states of soul, which are known as its Paryāyas. Imbibing with ignorance or enlightenment and with embodiment or unembodiment are its two main Paryāyas. On that basis, the souls are categorized as worldly souls and liberated ones. Depending upon the sense organs that they possess, the worldly souls are classified in five categories as described in the last chapter. Of these, Ekendriya beings are further classified in five sub-categories. They are known as i) Pruthvikāy, the earthly bodies, ii) Apkāy, the aquatic bodies, iii) Teukāy, the lustrous bodies, iv) Vāukāy, the gaseous bodies and v) Vanaspatikāy the plant life. These five sub-categories are collectively known as Sthāvar meaning the immobile bodies. The remaining embodied souls are known as Tras meaning the mobile bodies. Those, which can move in face of a danger, are called as Tras and others as Sthāvar. The above-mentioned five categories of Sthāvar together with the Tras category, which covers all other living beings, are also specified as six categories of the worldly souls and are collectively termed as Chhakāy Jiv.

Description of Ajiv and its five categories was given in the last chapter. Jiv and these five Ajivs are not any way dependent on one another. Each of these six substances has potentialities to undergo changes in its own states. Other substances, however, can play the role of being instrumental to those changes. Dharmāstikāy and Adharmāstikāy play the role of media in movement and stability, Ākāśh plays the role in fixing the location and the Kāl (time) in bringing out the changes from time to time.

The soul in its pure state does not identify itself with those four substances. As such, it does not make any misunderstanding about them and dispassionately views the role of those four lifeless substances. The impact of Pudgal, however, becomes the source of misunderstanding and delusion. Under that impact, the worldly soul forsakes that the body and its surroundings have been obtained as consequence of its past Karma. As such, it tends to identify with all those situations, ignoring the fact that they are ephemeral. That has been the root cause of its continuing bondage and the resulting transmigration. The discussion of Nav Tattvas has been undertaken for analyzing the state of the worldly soul and of the factors that inhibit as well as those that help in attaining the liberation. Pudgal and particularly Karma Pudgal would therefore be attracting our major attention in the subsequent chapters.

Chapter 9: NAV TATTVA : PUNYA AND PÄP

Jam Jam Samayam Jivo, Ävisai Jen Jen Bhävena;
So Tammi Tammi Samae, Suhäsuham Bandhae Kammam.

Saman Suttam (57)

Whenever a soul dwells in one mode or another, that very time it acquires the bondage of wholesome or unwholesome Karma.

We have dealt with Jiv and Ajiv in the last chapter. Now we are taking the next two fundamentals, viz. Punya, which can be earned by meritorious or virtuous deeds and Pöp, which is acquired by evil or vicious ones.

As long as a soul is embodied, it does indulge in some or other activity. That activity may be of physical type, mental type or both. A person may refrain from the physical activity for some time. His mental apparatus, however, does not rest. It functions even when he undergoes sleep. Every activity involves Karma and one has to bear its consequences sooner or later. If one undertakes a meritorious activity, he earns Punya or Shubh (wholesome) Karma; if he indulges in an evil activity, he acquires Pöp or Ashubh (unwholesome) Karma. Depending upon the intensity and accumulation of the wholesome Karma, one may be blessed with happy and comfortable situations like a handsome and strong or a beautiful and graceful body, health, wealth, attractive and loving spouse, children to be proud of, amenities etc. The unwholesome Karma, on the other hand, would lead to unhappy and miserable situations like ugly and diseased body, poverty, quarrelsome or wicked spouse, childlessness or the vicious children etc. It is therefore obvious that every one should try to undertake the meritorious activities and refrain from the evil ones.

Many of the physical activities are evidently good or bad. The organized societies therefore endeavor to encourage the virtuous activities and to discourage the wicked ones. There may also be legal provisions to forbid some of the manifestly wicked activities so as to maintain peace and order within the society. Some of the activities, however, cannot be clearly labeled as good or bad. As such, it is left to the people to decide whether to undertake such activities or not. Moreover, the social norms relate to the actual action, not the intention. The intention for undertaking an activity is not of much consequence to the society

In spiritual realm, however, the intention, with which and the disposition in which an activity is undertaken play the vital role in deciding whether it would attract wholesome or unwholesome Karma. Let us examine this aspect with the help of illustrations. A burglar, for instance, comes across a person, whom he wants to rob. He therefore fatally stabs the person. On the other hand, a patient with tumor in stomach is required to undergo surgery. He therefore goes to a surgeon, who opens the patient's belly with the surgical knife. Unfortunately, the tumor happens to be in the advanced stage or there are some other complications and the patient dies at the opening of the belly. In both these cases, one person hurts the other with a knife and that other person dies. Does it mean that the burglar and the surgeon would attract the same type of Karma? The burglar's activity is evidently sinful, while that of the surgeon can be termed as meritorious.

Let us take a finer case. Suppose, Suresh and Raman, two young pupils of the same preceptor, are going to some place. On the way they come across a river that is flooded. On the bank of the river, they notice a beautiful young girl intending to go across but feeling scared of too much water. Realizing her anxiety, Suresh offers his hand and leads her into water. Watching that, Raman screams, but Suresh ignores it and goes ahead. Flow of the river gets swifter causing the girl to drift. Suresh therefore holds his hand around her waist and leads her ahead. For Raman this act of Suresh is beyond his imagination and he severely reproaches Suresh for that audacity. Suresh again ignores his objection. They come to the deeper water and the girl does not know how to swim. Suresh therefore carries her on his back and swims across the river. To Raman that is gross violation of the vow of celibacy and he abuses Suresh like anything for that. Suresh does not respond to that. He leaves the girl on the other bank and silently proceeds ahead with

his colleague. On the way, Raman rebukes him again and again for what he had done and warns him of the dire consequences from the preceptor. Suresh maintains the silence, while the reproaches of his friend continue unabated. After listening to him for one hour, Suresh points out that he had left the girl long back, while Raman was still holding her in his head.

It would be evident that Suresh had no intention aside from helping the girl in crossing the river. While holding her hand or while carrying her on his back, he had no other motive. As such, he left her as soon as he reached the other bank. In all probabilities, he even did not look at her beauty. For him she was simply a person, who was in need of help. He rendered it while retaining the unimpassioned attitude. But Raman's attitude was totally different. Though he did not actually touch the girl, he was thrilled by the imaginary sensation of the contact of a beautiful girl. In the heart of his heart, he longed to have a feel of her beauty. He did not do so, simply because that was forbidden. In the spiritual sense, he therefore committed the sin of indulging in undesirable activity, while Suresh earned the Punya of helping a person in need. Thus, the concepts of Pāp and Punya have to be examined in relative terms and more often than naught, they depend upon one's mental attitude in a given situation.

Concepts of the meritorious and the sinful activities are more or less identical among most of the religions. But the latter concept is extensively dealt with by the Indian philosophies. They take into consideration not only the actual act but also the intention behind it. They are unanimous in adoring the meritorious intentions and in condemning the sinful ones. Jainism, however, deals with the concept more minutely. It divides Punya and Pāp in two categories each. It admits that one can get the worldly happiness and comforts as a result of his wholesome Karma, but it questions, 'What after that?' The material happiness comes to the end and the comfortable situations do not last forever. One has therefore to undergo miseries at the expiration of Punya, unless he has earned new Punya meanwhile. Such earning of new Punya, while enjoying the fruits of the earlier one, is called Punyānubandhi Punya or wholesome Karma motivating the wholesome activities.

Very few persons fall within the category of Punyānubandhi Punya, because most of the persons become infatuated by the happiness and comforts obtained by virtue of earlier Punya. By virtue of the infatuation, they indulge in the unwholesome activities. That type of Punya is therefore called Pāpānubandhi Punya or wholesome Karma leading to the unwholesome activities. Misery is destined for such people in the end.

Pāp or unwholesome Karma is also considered of two types. As a consequence of some operative Pāp, a person might be undergoing varying degrees of miseries. He may, however, realize that his miseries are the consequence of his previous Karma. As such, he may try to stay unimpassioned and bears the miseries with a sense of detachment and objectivity. He thus undergoes the pain and misery with equanimity and in the meanwhile undertakes the best possible activities. That would result in earning of Punya. His operative Pāp is therefore known as Punyānubandhi Pāp or unwholesome Karma motivating the wholesome activities.

But most of the people undergoing the misery are prone to blame some one else or some extraneous factors for causing the misery. They therefore indulge in anger, jealousy, enmity etc. and react violently or wrongly to the pain and misery confronted by them. As such, they acquire new Pāp. The current Pāp of such persons is therefore known as Pāpānubandhi Pāp or unwholesome Karma leading to the unwholesome activities.

The wholesome as well as the unwholesome Karma causes the bondage to which a soul is enchained. If the unwholesome Karma be reckoned as the shackles of iron, the wholesome one is treated as those of gold. Both of them constitute handicaps on the path of liberation and need to be avoided as such. If the objective is to attain liberation, one has to become free from all sorts of Karma. That can be done by cultivating the sense of detachment in every situation, favorable as well as unfavorable. No situation lasts forever and every situation comes to the end sooner or later. Then, why should anyone be infatuated or feel miserable in a situation, which is ephemeral?

If a person therefore stays tuned to such detached attitude and maintains equanimity, he does not attract new Karma. His earlier Karmas would steadily drip off, as he bears their consequences. In due course, he would therefore get rid of all the Karmas.

Unfortunately, however, it is not possible for a worldly soul to stay tuned to the true nature very long. The Seers have stated that one cannot continuously concentrate on any subject for more than two Ghadies or 48 minutes. Beyond that time, the attention of the aspirant gets diverted. After staying tuned to the true nature, the attention reverts to other aspects. During the periods of such reversal, a person should better be involved in the wholesome activities instead of indulging in the unwholesome ones. Therein lies the preference of Punya over Pāp

Chapter 10 NAV TATTVA: ĀSRAV AND BANDH

Āsavdārehim Sayā, Hinsāiehim Kammamāsavai;
Jah Nāvāi Vināso, Chhiddehi Jalam Uyahimajze.

Saman Suttam (602)

Violence and other activities are the doors through which Karma invariably enters. A soul sinks within it as a boat with holes sinks in the sea due to water coming in.

Of the nine fundamentals that we have been discussing, we have dealt with Jiv, Ajiv, Punya and Pāp. In this chapter, we now intend to deal with Āsrav and Bandh, the closely related next two fundamentals. In a way, these two fundamentals are two aspects of the same phenomenon pertaining to the bondage of Karma. The term Āsrav is constituted of two words, 'Ā' meaning from all sides and 'Srav' meaning dripping in. Hence, Āsrav denotes the inflow of Karma and binding of the incoming Karma with soul is Bandh.

As we have observed earlier, every activity involves Karma. Whether one indulges in such activity by mind, words or by physical action, he does acquire Karma. Since the worldly soul continually stays involved in some or other activity, the resulting Karma continues to flow towards it. Its involvement with the activities leads to Āsrav. That serves as the door through which Karma enters. Thus, Āsrav continues to occur more or less incessantly. If a soul is involved in virtuous activities, it begets Āsrav of the wholesome Karma; if it is involved in evil activities, it begets Āsrav of the unwholesome Karma. The type of embodiment and the relevant circumstances are gained by a soul by virtue of its Karma that becomes operative. In other words, it is placed in favorable or unfavorable situations depending upon the type of Karma that becomes effective.

None of such situations really belongs to soul. They are not, and in no case can become, the part and parcel of soul. If soul understands rightly, it can remain unaffected by any given situation and stay in equanimity. The term 'rightly' is very pertinent in this context, because the true nature of soul is pure, enlightened and blissful consciousness. In its pure state, it is devoid of defilement. In that state it simply observes whatever happens as the consequence of operative Karma and stays aware of any given situation without reacting to it. Since the time without beginning, however, the worldly soul has remained deluded about its true nature and has been accustomed to react to any situation with the sense of craving or aversion. If it does not react that way and views all possible situations with equanimity, it does not attract new Karma. Thereby it can avoid Āsrav and the resultant Bandh.

Thus Āsrav mainly occurs on account of the ignorance of soul about its true nature. The question may arise as to how any conscious subject can be ignorant about itself. The ignorance of soul regarding its true nature happens to be the outcome of its delusion. Its perception is deluded like a drunk person, who stays deluded about himself. That wrong perception is termed as Mithyātva. On account of that delusion and ignorance, it views the different situations as the cause of happiness or unhappiness. If the situations are pleasing to the sense organs or to the body, the soul identifies itself with such a feeling and craves for continuance of such situations. If they are displeasing, the soul identifies with the resulting unhappiness and tries to avert the same. Thus it continues to react to the situations with the sense of craving or aversion.

These cravings and aversions constitute the defilement of soul, because they defile its nature of equanimity. That defilement is expressed in the form of Krodh (anger, enmity etc.), Mān (ego and arrogance), Māyā (deception) and Lobh (greed and covetousness). These four defiling instincts are known as Kashāy, which drags a soul downwards. In addition to these, there are Nokashāys or semi-defilements like laughter, grief, affection, disaffection, fear, disgust and three types of sexual impulses. Due to these Kashāys and Nokashāys, the worldly soul indulges in arrogance, greed, laughter, affection, sex etc., when it feels a given situation as favorable. If it views the situation as unfavorable, it indulges in anger, deception, grief, disaffection, fear, disgust etc.

The wrong perception, attachment to the body as well as its environments and Kashäy are thus the principal causes of Āsrav and the resulting bondage. They are laid down differently in different context. For instance, in Tattvārthasūtra Lord Umāswāti lays down Mithyātva (wrong perception), Avirati (absence of restraint), Pramād (indolence), Kashäy (defilement) and Yog (embodiment) as the five causes of Bandh. Of those five, Mithyātva, Avirati, Pramād and Kashäy arise due to Moh (delusion), and Moh arises out of Ajnān (ignorance of soul about itself). As such, Ajnān and Yog are the two major factors leading to Āsrav.

Chapter 11 NAV TATTVA: SAMVAR AND NIRJARĀ

Jayā Samvaramukkittham, Dhammam Fāse Anuttaram;
Tayā Dhunai Kammarayam, Abohikalusasm Kadam

Dashvaikārik Sutra (Mahavirvani 295)

When an aspirant observes the foremost and unique religion in the form of prevention of influx (of Karma), he shakes off the Karma-particles acquired by ignorance and indulgence in defiling instincts.

Jain philosophy treats all the aspects of life in 3 categories, viz. i) Jneya meaning those to be known, ii) Heya meaning those to be avoided and iii) Upādeya meaning those to be adopted. Of the six fundamentals that we have dealt with, Jiv and Ajiv are Jneya; Pāp, Āsrav and Bandh are Heya; while Punya happens to be in a dual category. For worldly considerations it is meritorious. As such, it can be termed as Upādeya for the laymen; but for the active aspirants of liberation, it is Heya, because such aspirants have to avoid all sorts of Karma. Punya denotes the wholesome Karma. That also binds the soul and it has to bear the consequences of that Karma. As such the wholesome Karma also has to be eventually avoided.

The next two fundamentals that we are going to deal in this chapter are Samvar and Nirjarā. Samvar means prevention of the incoming Karma and Nirjarā means eradication of the acquired ones. Both these aspects need to be resorted to and are therefore Upādeya. We have to behave in a way that leads to Samvar and/or Nirjarā. These aspects are thus concerned with conduct or Chāritra. The main purpose of studying religion is to learn the right mode of behavior so as to advance on the path of liberation. The concept of Samvar and Nirjarā indicates how we should act so as to get rid of Karma and thereby to gain the liberation. If bondage of Karma is taken as the disease that afflicts soul and Āsrav as the door through which the disease comes in, Samvar is the prevention of the disease and Nirjarā is the cure. Since prevention is better than cure, let us first examine how to prevent the inflow of Karma.

It has been stated earlier that the worldly soul gains the different types of situations according to its operative Karma. One therefore needs to accept the given situation with a sense of equanimity. If he views it objectively without any way reacting to it, the operative Karma terminates in due course and he does not beget the new one. The worldly soul is, however, conditioned to react to any given situation favorably or unfavorably. If the situation is to his liking, he feels happy over it and craves for its continuation. He generally tends to think that the happy situation has arisen as a result of his efforts and takes pride for gaining it. He may also be led to think that the people, who are unhappy, have to blame themselves for their misery. In his opinion they might not be using their energy appropriately for improving their lot. He may thus be overcome with a sense of self-adoration. As such, it would be hard for him to show compassion towards the miserable and unhappy people. His arrogance may also make him prone to develop a sense of disgust and contempt for the miserable.

If the situation is not to one's liking, he feels unhappy over it and strives to get rid of it. There is nothing wrong in trying to improve a given situation. Unfortunately, however, the worldly soul is prone to resort even to foul means for that purpose. He would tend to think that some extraneous factors or some people have contrived to create the unhappy conditions or that they are otherwise instrumental in bringing about unhappiness and misery to him. As such, he harbors ill feeling for them and cultivates the sense of enmity towards those, whom he suspects of perpetrating his misery or unhappiness. The worldly soul is thus conditioned to react to any given situation with the sense of craving or aversion.

It was mentioned in the last chapter that wrong perception, absence of restraint, indolence, defilement and embodiment are the main causes of the inflow of Karma. Craving and aversion lead the worldly soul to indulge in defiling instincts. Krodh, Mān, Māyā and Lobh are the principal defiling instincts. If a soul avoids them, it can stay equanimous in all the conceivable situations. It

can thereby prevent the inflow of new Karma, while facing the consequences of currently operative Karma. This is similar to closing the openings of a house, when dirt and trash happen to fling inside on account of a whirlwind. Staying in equanimity is, of course, not as easy as closing the doors. But that should not be considered too hard, because such staying does not preclude the efforts to change a given situation. Making effort is also Karma and if that Karma happens to give instant fruits, the situation may change. One needs, however, to avoid the sense of ego and arrogance in the favorable circumstances and stop blaming anything or anyone else for the unfavorable ones. In other words, one should have the right perception so as to avoid indulgence in defilement. Staying away from defilement is Samvar as it helps in preventing the inflow of new Karma.

Eradication of the previously acquired Karma is Nirjarā. That is analogous to cleaning the inside of the house of the accumulated dust etc. after closing the openings. The earlier acquired Karmas, which become operative, are extinguished as the consequences are borne. That dripping of Karmas on their own at the end of their duration is called Akām Nirjarā. That type of Nirjarā is automatic. The accumulated Karmas, which are not operative, continue to stay with the soul in a dormant state, and the efforts can be made to eradicate them before they become operative. The process of eradication by deliberate effort is called Sakām Nirjarā.

In Jain tradition considerable emphasis is laid for this purpose on Tap or observation of austerities. In Tattvārthasūtra, Lord Umaswati states in this connection: Tapasa Nirjarā Cha, which means that Tap can also lead to Nirjarā. Jains are accordingly encouraged to observe Tap. But it is generally taken as and is equated to fasting. Jains therefore undertake short or long fasts with a view to achieve Nirjarā. It is overlooked that the scriptures have laid down 12 types of Tap and fasting is only one of them. Two stanzas from the Panchāchār Sūtra, which are pertinent in this respect, state as under:

Fasting, eating less than needed, contracting desires, relinquishing tastes, bearing hardships and braving the discomforts constitute six types of external Tap.

Repentance, modesty, rendering service, Self-study, meditation and concentration constitute six types of internal Tap.

When seers laid down Tap as a means for Nirjarā, they evidently meant the observance of internal Tap. External Tap has its importance only to the extent it is helpful and is conducive to internal one. In practice, however, we hardly think of internal Tap and feel contented with observing fast, the first of the six external austerities. That is usually termed as Upavās. The scriptures term it as Anashan, because what we usually do is to abstain from eating and Anashan exactly means that. But eating or non-eating is rather a physical phenomenon and as long as the body survives, it is going to need food. Though it can survive without food for some time, we are conditioned to eat at regular intervals. In order to inhibit that conditioning, it is useful to fast from time to time. That is the importance of fasting. But fasting itself does not lead to eradication of Karma (Nirjarā). For that purpose one needs to resort to internal Tap.

The term 'Upavās', which we generally use for fasting, is not the synonym with Anashan. 'Upa' means closer and 'Vās' means abode. Thus Upavās literally means abiding in proximity with or in tune with soul. If a person sincerely tries to stay in accordance with the real nature of soul, he cannot indulge in any sense of craving or aversion. As such, he would stay away from defilement and would achieve a high degree of Nirjarā. Thus Upavās, in the true sense of the term, amounts to the right activity and is as such a panacea for eradicating Karma. We, however, hardly observe that kind of Upavas. It is actually paradoxical to think that Upavās can be observed simply by abstaining from food.

Let us therefore examine the concepts of Karma, Tap and Nirjarā scientifically. We have seen that every action results in Karma. When a person intends to do some thing wrong for the first time, he experiences inhibition from within, which indicates the resistance from his conscience. If

he ignores the inhibition and indulges in the wrong act, that act leaves a mark of defilement on his conscience. Thereby his inhibition is reduced and the next time he undertakes the same activity, he can do it relatively easily. His conscience thus goes on losing its force and it gets entirely obscured, if he continues to repeat that type of activity. He is then habituated to indulge in that activity. The initial wrong action is thus the commencement of forming a wrong habit. Such habits leave the indelible mark on his conscience and it stops resisting. He can thus indulge in that activity without any inhibition. Such uninhibited habits assume the form of strong traits and addictions. Such traits stay with the soul and are not left behind even at the time of its migrating to other embodiment.

Those traits set the behavioral pattern in the new life. As long as conscience remains obscured, one tends to behave impulsively according to the set pattern. In spiritual language, that is termed as Ajnān. It denotes the ignorance of soul about itself. Thereby one fails to perceive rightly and he instinctively remains tuned to the pursuit of sensuous pleasure and of physical comforts. In order to come out of that, he needs to break up the set pattern. For that purpose one has to strive very hard. First of all, he has to become aware of his Self and of the traits that are unbecoming to him. Then he tries to loosen the grip of such traits by repentance etc. That is the beginning of internal Tap. In order to get rid of the traits, he has to remain increasingly vigilant of defilement that may occur from time to time. Eventually one reaches the stage of constant vigilance as a result of meditation and concentration, which are the two ultimate categories of internal Tap.

While undertaking to remove the wrong traits, one has to sacrifice his sensuous pleasures and the material comforts. In his endeavor he may also face different types of hardships. For instance, the environments may not be conducive; he may get no food or get insufficient food and whatever he gets may not be to his taste; he may be exposed to various types of pain and physical discomforts. He must be willing to bear all these and any other type of hardship as well. In fact willingness to bear hardships is the prerequisite for refining oneself. That constitutes the external Tap. The more patiently one bears the hardships, the more intense would be his Tap. In this way, with the help of external and internal Tap, the aspirant ultimately succeeds in getting rid of all defiling traits. This process of removing the defiling traits is Nirjarā. Therefore it is said that Nirjarā can be achieved by Tap.

Chapter 12 NAV TATTVA: OTHER FACTORS CONDUCIVE TO NIRJARĀ

Pranihanti Kshanārdhena, Sāmymālambya Karma Tat;
Yanna Hanyānnarastivra, Tapasā Janmakotibhih

Yogshastra (Atmajnan Sadnanapath

P.202)

Karma, which cannot be destroyed by observing the acute austerities for billions of lives, can be destroyed within a moment by resorting to equanimity.

It would have been seen from our discussion so far that the termination of Karma is Nirjarā. We have mentioned two types of Nirjarā, viz. Akām Nirjarā and Sakām Nirjarā. Karma, that becomes operative, falls off and terminates after extending the appropriate consequences. That type of termination is automatic. Soul has not to make any effort for that. It is therefore called Akām Nirjarā. That denotes coming to the end of some Karma without any deliberate effort or the intention to terminate the same. All the worldly souls have been undergoing that type of Nirjarā since the time immemorial. But while bearing the consequences of such operative Karma, one happens to indulge in the sense of craving or aversion for the situation that he begets by virtue of that Karma. As such, he acquires new Karma while achieving Nirjarā of the operative Karma. Akām Nirjarā therefore does not help in getting rid of the bondage.

In the case of Sakām Nirjarā, one is desirous of getting freed from the bondage. He therefore stays in equanimity and does not indulge in craving or aversion while bearing the consequences of the operative Karma. As such, he does not acquire new Karma while bearing those consequences. The bondage of Karma is thus eradicated by undergoing Sakām Nirjarā. Our present discussion is concerned with that type of Nirjarā.

We have seen in the last chapter that different types of Tap, if rightly performed, can serve as the excellent means for achieving Nirjarā. In this chapter, we want to discuss other aspects for achieving it. Aside from the bondage arising from soul's embodiment, the principal factors responsible for causing the bondage are wrong perception, lust for sense pleasure, defilement and indolence. Right perception, restraint, detachment and vigilance are the factors that counter those causes and are the means for achieving Sakām Nirjarā.

The wrong perception arises on account of ignorance of soul about itself. Consciousness, that manifests itself in the form of knowing capability, is the essential attribute of soul. That attribute does not belong to the lifeless objects. Our body by itself is lifeless, but its mechanism is helpful to the intangible soul for manifesting itself. A soul abides in a body that is destined by its operative Karma. The body displays the quality of consciousness as long as the soul so abides. Such body is therefore treated as alive. As soon as the soul departs from it, the body loses the consciousness and is treated as dead. It starts disintegrating and is cremated for quick disintegration. Bodies of our most beloved ones are not exceptions to that.

All of us have witnessed this difference between life and death and we know for sure that connection of the body with the soul does not last forever. We are, however, prone to think that death would somehow not overtake us and we lead the life, as if we are not going to die. In this connection, there is an interesting anecdote in Mahābhārat. During the period when Pandavs were in exile, once Yudhishtir became thirsty and sent Nakul to look for water. Nakul spotted a lake a little away. As he approached the lake, he heard a voice warning him not to take water before answering some questions. Ignoring the warning, Nakul tried to get the water and was instantly dead. As he did not return, Yudhishtir sent Sahdev after him. He came to the same place. He also tried to get water ignoring the voice and was dead. Arjun and Bhim followed them in succession and met the same fate. Then Yudhishtir went there. He was wise enough not to ignore the voice. He therefore expressed his willingness to answer the questions. One important question was: 'What is the biggest amazement of the world'. Yudhishtir replied that death is a certainty for every being. The people, however, behave as if they are not going to die and that

type of behavior is the most amazing aspect of the worldly life. The invisible deity was pleased with his replies and restored his brothers to life.

Many of us might have heard or read this story or something similar to that. But hardly any one cares to think about that amazing aspect. No doubt, soul is associated with the body as long as one is alive. Soul being an intangible object has to manifest itself through some body. But forgetting its true nature, it happens to identify itself with the body that it gets and experiences the feeling of happiness and unhappiness depending upon the condition of that body. No situation, however, continues forever. The feelings of happiness or unhappiness are thus ephemeral and therefore unreal. One should therefore merely stay aware of that ephemeral nature without reacting to any situation or to any connection inclusive of the body. That dispassionate awareness can help in performing the duties in this life objectively and adequately without developing attachment for any situation. Our identification with the body and everything else, which we think as belonging to us, however, happens to be so complete that we hardly remember that all those connections are ephemeral and we have to leave them one day.

The religious books compare this connection of soul with body to that of milk with water. They are two distinct ingredients having different properties. But when mixed together, they look as one single substance and cannot be easily separated. Similarly soul happens to identify itself with the body through which it manifests and stays oblivious of its own real nature. Soul is conscious, formless, everlasting and blissful; the body by itself is lifeless, concrete, ephemeral and devoid of feeling. These two cannot stay connected forever and can never be totally identified. Any feeling of such identification is therefore false.

That false identification has, however, been continuing from embodiment to embodiment and constitutes the ignorance of soul, which leads it to the delusion about itself. That delusion causes the wrong perception leading the conscious entity to believe that 'I am the body and my happiness lies in the comforts and well being of the body'. The worldly souls therefore stay tuned to pursuit of material happiness and physical comforts. That wrong perception has to be erased by gaining the right perception, which is called Samyag Darshan. The right perception enables us to distinguish the right from the wrong and thereby leads us to the path of the lasting happiness. Thus right perception is the basic means for achieving Nirjarā.

Another factor responsible for acquiring the bondage of Karma is the lust for sense pleasure. It can also be expressed as the absence of restraint. It has, however, been observed that once a person gains the right perception, his approach to life undergoes a radical change. He is no longer inclined to lead an unrestrained life. His new perception would not allow him to do so. Slowly and steadily, the restraint would become a part of his nature and he can afford to take a vow for observing the same. That is known as Vrat.

There are five main Vrats, which have been laid down for the spiritual aspirants. For persons, who have renounced the worldly life, they are to be observed to the fullest extent and are therefore called Mahāvrat. For laymen it is not practicable to observe them to that extent. They are therefore supposed to observe them in a modified form, which are known as Anuvrat. Of all the Anuvrat, observance of non-violence is the supreme Vrat. It is the essence of Jainism. In a way, other Vrats lie inherent in observance of non-violence. In order to make the observance of the Anuvrat more effective, seven more Vrats have been laid down as supplementary restraints. Three of them are known as Gunavrat and four others have been laid down as the disciplinary restraints, which are known as Shikshāvrat. There are thus following 12 restraints for laymen.

- 1) Observing nonviolence to the utmost possible extent
- 2) Practicing truthfulness and avoiding major lies
- 3) Avoiding theft, burglary, smuggling, cheating etc.
- 4) Staying contented with the married spouse
- 5) Laying limits on the possessions
- 6) Restricting the areas of activities

- 7) Restricting the consumption and avoiding the avocations involving too much violence.
- 8) Avoiding the purposeless activities
- 9) Practicing Samayik for gaining equanimity
- 10) Confining the activities within a more restricted area for a certain period
- 11) Observing Paushadh or practicing the life of a monk
- 12) Serving the monks and worthy entities and helping the persons in need

By gaining right perception, one starts realizing that the favorable as well as the unfavorable situations are obtained as the consequence of his past Karma. He therefore tries to avoid reacting to any given situation with craving or aversion. Thereby he gains an increasing degree of equanimity and remains unperturbed in adverse circumstances. Thus he starts overcoming the defiling instincts.

He also makes out that the life span being limited, he cannot afford to waste any time and should diligently pursue the objective of Self-realization. He tries to remain alert to an increasing extent and overcomes all types of indolence. Thus restraint, equanimity and alertness are more or less the corollaries of the right perception. They invariably follow it, if the person does not lose that perception. The right perception can therefore be called the panacea for gaining Nirjarā.

Chapter 13 NAV TATTVA : MOKSHA OR LIBERATION

Na Vi Dukkham Na Vi Sukkham, Na Vi Pidā Nev Vijjade Bāhā;
Na Vi Maranam Na Vi Jananam, Tatthev Hoi Nivvānam.

Saman Suttam

(617)

Liberation is the state where there is neither happiness nor unhappiness, neither pain nor obstruction, neither birth nor death

The liberation or Moksh is the last of the 9 fundamentals. It is also known as emancipation. The followers of almost all religions have the aspiration for gaining liberation, but they hardly have a clear concept of that term. They have been told that liberation is the abode of happiness. Many of them therefore think that in the state of liberation, they would get every type of material comforts in abundance. Many of them also think that by following a particular religion, they would please an Almighty, who would graciously permit them to abide in the heaven, where they would get whatever they desire. But what would happen, if they happen to displease him? The Almighty would then send them to hell. Isn't that? Therefore, pleasing the Almighty does not serve the purpose of gaining the lasting happiness, because after a spell of so-called happiness they have to face misery and pain once again. Thus the longed-for happiness turns out to be a fiction.

This brings us face to face with the concept of God. Can there be a God, who would be pleased by worship and would therefore bestow health, wealth and happiness on the worshippers and would hurt the non-worshippers? Such an entity can be a despot or a self-centered man of means or any one else, but not God. Being self centered or becoming pleased with the praise is not a godly virtue. Again, is it possible for God or Almighty to create the universe or anything else out of nothing and destroy it, if he is disgusted with it? The reply will be in negative. Moreover, why should he create? If the reply is 'Out of free will', the question arises, 'Why should he will it?'. Even if we admit his will and the capacity to create, the question arises, 'Why does he create anything that is ugly, wicked, miserable or painful?' There are scores of such questions, which would cause an intelligent person to think that there is something wrong with the prevailing concept about the creator. Does it not look like a myth? Can there not be a more sensible and scientific concept?

At least 2500 years before, Jainism exploded that myth. It boldly refused to believe in a creator. Without the aid of the present scientific tools, it proclaimed that nothing can be produced out of nothing and the original substance or matter, as science would call it, is indestructible. Every such substance exists of its own, with its own properties and would continue to exist in one form or another. All the products that we come across, are merely transformations, not creations. They are produced out of something, which existed before. As explained in chapter 7, Jainism believes in six original substances, of which soul is the only conscious substance. Jainism is therefore concerned with its well being and happiness. After carefully studying the living organism, it came to the conclusion that all the living beings are embodied souls. Every soul is an independent entity and has been undergoing embodiment after embodiment as a result of his Karma.

For liberating from the bondage of Karma, Jainism does not look to any whim or for a favor of some almighty. Its concept of liberation is totally different and is based on sound scientific principles. It lays down that all the material phenomena are compositions and no composition can last forever. Our bodies also are compositions and as such they are bound to decompose sooner or later. 'Material happiness' is therefore a contradiction in terms, because it is not real happiness and does not last forever. True happiness cannot be obtained from any external situation. That happiness lies within. Whatever phantom of happiness we experience in life is due to the existence of soul within the body. No dead body has ever experienced happiness or any other feeling. It is not the property of physical body to experience anything. Happiness is the inherent property of soul. That inherent happiness is not currently manifested on account of the

physical and mental limitations resulting from the bondage of Karma. That everlasting happiness can manifest, when a soul completely shakes off its bondage.

For this purpose we studied the nature of soul, the bondage of Karma, which obscures and obstructs the manifestation of its properties and the way to shake off the bondage. We saw that soul is a substance on its own. Not being a composition, it is not subject to decomposition. Therefore it is eternal and lasts forever. It acquires the bondage of Karma by virtue of Āsra and that can be eradicated by resorting to Samvara and Nirjara. That eradication process has two stages, semifinal and final. The semifinal stage is reached, when the delusion is totally overcome and all Ghāti or the defiling Karmas are destroyed. That is the state of omniscience or Kevaljñan. Such omniscient entity is known as Arihant. After attaining Kevaljñan, that entity may continue to live, if it has still to undergo Ayu, Nām, Gotra and Vedaniya Karmas. These four are Aghāti Karmas, which come to the end at the termination of that life span. For instance, Lord Mahavira lived for 30 years after attaining Kevaljñan.

With the termination of Aghāti Karmas, a soul attains the ultimate liberation. That is the final state, which is known as the state of Siddha. Since the bondage stands finally erased, that soul is forever freed from the embodiment and from all other limitations. It is pure consciousness, whose nature of infinite enlightenment and infinite happiness manifests by itself, because there are no longer any factors that obstruct or inhibit its full manifestation. Even a slight reflection of our routine experience would indicate that desire is the root cause of all miseries, problems and unhappiness. In the unembodied state, there is no physical body and hence no physical requirements. Similarly, there is no mental apparatus, which would desire anything. That desireless state is the blissful state of liberation.

Every soul has sooner or later to undergo the process of erasing the bondage of Karma. So long as bondage of Karma prevails, there cannot be the end to the cycle of birth and rebirth. Arihants and Siddhas have set the models of Karmaless state. They are therefore to be worshipped by the spiritual aspirants. In common parlance, they are Jain Gods. They do not bestow liberation or any other favor on the worshippers. Liberation is to be attained by one's own efforts. Listening to the teachings of Arihants would provide the directions for attaining the same. Devotion to them and to Siddhas simply provides the incentive to the aspirant to strive for attaining the ultimate happiness. They serve as the ideals for the devotees.

Questions may arise: 'What would be the form and shape of a liberated soul?' 'Where would it stay, move, rest or sleep?' 'What would it be doing?' Answers are simple. Not being a physical entity, it has no form; it does not move and does not need rest or sleep. Being intangible, its shape is invisible; but the seers have stated that its size would be equal to 2/3rd the size of the last embodiment. Bondage of Karma was holding it. Now being freed from that, it rises up in the space and stops at the top of Lokākāśh. That part of the space is known in Jain terminology as Siddhashilā, the abode of the liberated ones. Beyond that it is Alokākāśh, where there is no Dharmāstikāy. As such, there is no movement beyond Lokākāśh. The liberated souls continually stay there, engrossed in their nature of the infinite awareness, the infinite enlightenment, the infinite energy and the infinite bliss. That state is irreversible and stays forever.

Chapter 14: GUNSTHĀNAKS, THE LADDER OF SPIRITUAL ELEVATION

Michchho Sāsan Misso, Aviradsammo Ya Desavirado Ya; Virado Pramatta Iyaro Apuvva Aniyatti Suhumo Ya;
Uvasant Khinmoho Sajogikevalijino Ajogi Ya; Choddas Gunthānāni Ya, Kamen Siddhā Ya Nāyavvā

Saman Suttam (547-8)

Mithyātva (wrong perception, Sāswādan (retention of taste of right perception), Mishra (right cum wrong perception), Avirat Samyaktva (right perception without restraints), Deshvirati, (partially restrained), Sarva Virati (fully restrained), Apramatta Sanyam (restraint without indolence), Apoorvakaran (unprecedented), Anivruttikaran (not turning back), Sukshma Samprāy (overcoming the subtle greed), Upashānt Moh (pacified delusion), Kshin Moh (deconstructed delusion), Sayogi Kevali (embodied omniscience) and Ayogi Kevali (unembodied state) are the 14 stages of elevation.

We have by now discussed how a worldly soul can attain liberation. That is necessarily a process of evolution. Prior to the commencement of that process, the thinking and behavior of a person stays deluded. He happens to identify himself with the body and its environments and therefore uses his energy to gain the material happiness and the physical comforts. Thus remaining oblivious of the true Self, he wanders from birth to birth. As and when he becomes curious about the spiritual aspects, his condition undergoes a major change. He can then be termed as an aspirant. Thereafter one has to traverse a long distance for advancing to state of liberation. The question may therefore arise whether there are any milestones or other signs on the way, whereby an aspirant can know that he is on the right track. The reply is 'yes' and for that purpose, Jainism has laid down the path of spiritual uplift in 14 stages. They are known as Gunsthānak or stages of spiritual elevation. If the entire track is considered a ladder or an elevator, these stages are 14 rungs of the ladder or 14 floors where the elevator stops, with the difference that the space between the two adjacent rungs or the adjacent floors is not uniform. The ascent thereon mainly consists in the form of shaking off the bondage of Karma.

Of the eight types of Karma described in chapter 4, the deluding Karma happens to be the strongest. The path of liberation can therefore be presented in terms of ever accelerating destruction of the deluding Karma. As such, it would be useful to consider some significant aspects of that Karma. It is of two types, perception related and character related deluding Karma. The former arises out of ignorance and the latter from indulgence in defilement, which is known as Kashāy. Anger, arrogance, deception and greed are four main types of Kashay. Depending upon their intensity, one acquires the bondage of long or short duration. On the basis of such duration, each of the four Kashāys is subdivided into four sub-categories. The most enduring Kashay is termed as Anantānubandhi, meaning the one that results in the bondage of endless duration. That is comparable to the letters engraved in steel. Somewhat less intense Kashāy is known as Apratyākhyānavarāniya, meaning the one that cannot be overcome even by adopting the vow to control it. That is comparable to the letters on wood, which stay for a reasonably long time. Still less intense Kashāy is known as Pratyākhyānavarāniya, meaning the

one that can be overcome by taking a vow for the purpose. That is comparable to the letters in sand, which disappear with the wind. The least intense Kashāy is known as Sanjwalan Kashāy, which is very subtle and stays for a moment. That is comparable to the letters drawn in water, which continue to disappear as they are drawn. In addition to these 16 subdivisions, there are 9 types of Nokashāys or semi-defilements viz. liking, disliking, laughter, mourning, fear, despise and three types of sexual instinct. There are thus 25 subdivisions of Kashāy, which are responsible for the rise of deluded behavior. With this background we can now turn to the description of the 14 stages..

FIRST STAGE: This stage is known as Mithyātva or the stage of wrong faith. As the name suggests, it does not signify even the beginning of elevation. It is like the bottom floor, where the person comes looking for the elevator. Most of the aspirants are at this stage. The life at this stage is instinctive and reactions to the situations that arise are more impulsive than discriminative. One attaches the utmost importance to the body and its comforts. He is, however, supposed to have gained yearning for the religious life. For that purpose he seeks access to the teachers. But he does not have insight to recognize a true preceptor. As such, he may come under the influence of the wrong teachers and would undertake the unbecoming rituals etc. at their behest. He does not mind even resorting to the evil activities for the sake of his professed religion. He may even harbor dislike and disregard for the true faith.

SECOND STAGE: This stage is known as Sāsṡwādan, which is also not a stage of elevation. It is the stage where an aspirant comes down, if he somehow falls from the fourth and the higher stages. But since he has experienced the taste of right perception in the 4th stage, he cannot forget it altogether. Sooner or later he is therefore bound to regain that perception and to resort to the path of elevation.

THIRD STAGE: This stage is known as Mishra. It is the combination of right and wrong perception or of Samyaktva and Mithyātva. At this stage the aspirant does not have discernment to differentiate the right from the wrong and truth from falsity. He still gropes in the darkness and wavers between the right and wrong. He might have overcome dislike for the true faith but does not stay steady with that. He may happen to practice the right rituals etc. but is not discriminate enough to recognize their purpose. As such, he is likely to accept even false beliefs as true ones.

FOURTH STAGE: This stage is known as Avirat Samyak or the right perception unaccompanied by the restraint. This is the real stage of elevation, where only a few worldly souls arrive. An aspirant attains this stage, when he is freed from the perception deluding Karma and has gained the right perception. He knows what is right and what is wrong. He is convinced that the soul is his enduring self, while the body and all incidental situations are ephemeral and have been gained as the consequence of his operative Karma. He knows the true nature of soul and might have even glimpsed it at times. He has the right understanding of Karma and its bondage and is keen to shake it off. Accordingly he has controlled the Anantānubandhi types of Kashāy, but has not still gained enough vigor to control the other types. As such, he cannot resort to the restrained life, even though he desires to adopt it. He gets involved in different activities, but does not develop too much attachment for the same. He feels sad for the recurring embodiment and his aspiration is to proceed on the path of liberation.

FIFTH STAGE: As the aspirant advances on the path of liberation, he arrives at the fifth stage. From this stage, he starts loosening the bondage of behavior related deluding Karma. He has now developed enough vigor to overcome Apratyākhyānāvaraniya Kashāy and tries to overcome Pratyākhyānāvaraniya one. For that purpose he is willing to take some vows. This stage is therefore called Deshvīrati Samyag or the stage of right perception with partial restraints. At this stage, he adopts 12 Vrats of the laymen, which have been described in chapter 12. His behavior now remains more restrained and he continues to strive for the fully restrained life.

SIXTH STAGE: As the aspirant continues to shake off the bondage, he reaches the sixth stage known as Sarva Virati meaning the stage of full restraint. His vigor is now in high gear. He

therefore overcomes Pratyākhyānāvaraniya Kashāy. He is thus in control of all Kashāys except Sanjwalan type and Nokashāy types. He may also have the capacity to give up the worldly life and stays free from the worldly attachment. He, however, does not have the capacity to remain fully alert and aware. As such, he is subject to the minor pitfalls. That is due to Pramād or indolence in which he is still likely to get indulged. This stage is therefore also known as Pramatta Virati Gunsthān. The aspirants at this stage are considered fit to preach.

SEVENTH STAGE: While trying to control indolence, the aspirant reaches this stage known as Apramatta or the stage of no indolence. Subtle anger of the Sanjwalan category comes under control at this stage. But other Sanjwalan Kashāys also known as Samparāy Kashāys still continue to exercise hold over him. This is not a steady stage. At times the aspirant is overcome with indolence and reverts to the 6th stage. As he becomes conscious of it, he tries to overcome the indolence and gets back to the 7th stage. This movement from 6th to 7th and 7th to 6th is likely to continue long. If the aspirant does not happen to fall further below, he eventually achieves irreversible control over indolence and reaches the next stage.

EIGHTH STAGE: The path of liberation consists of right perception, right knowledge and right conduct. The right perception arises at the 4th stage and right knowledge is gained along with it. From the 5th stage onward, the aspirant tries to control the defiling instincts so as to go in for the right conduct. By virtue of overcoming the indolence, he should have gained control over the instinct of anger by the end of 7th stage. During the 8th stage, he develops the capability to control other subtle defilements and semi-defilements, which he never had before. As such, this stage is known as Apoorvakaran or the unprecedented stage. It is hard to reach this stage and only a few aspirants attain that level. The ascent from this stage is rather quick.

The aspirant is now capable to go in for Shukladhyān, which is the highest type of meditation. Thereby he can rapidly rise to the next two stages. The progress on the ladder had so far been partly by eliminating the delusion and partly by pacifying it. The route for advancing from this stage to the 10th stage is bifurcated. One is termed as Upasham Shreni, which relates to further advancement by pacifying the subtle defilement. The other is called Kshapak Shreni, which relates to the advancement by destroying it.

NINTH STAGE: This is known as Anivruttikaran or Anivrutti Bādar. The term Badar is used here in a relative sense indicating that the subtle defilement obtaining at this stage is gross as compared to the one in the next stage. At this stage the aspirant gains control over very subtle forms of Mān and Māyā and certain semi-defilements. As such he can stay above sexual instinct. The remaining semi-defilements and the wholesome attachment, which can be termed as subtle Lobh still continue to remain at this stage.

TENTH STAGE: This stage is known as Sukshma Samparāy. Sukshma means very subtle and Samarāy indicates a finer sense of Kashāy. As such the aspirant at this stage reaches a very subtle state. This stage relates to overcoming the defilement. The remaining semi-defilements (Nokashāy) and the subtle sense of Lobh are overcome at this stage. At the end of this stage, the aspirants progressing by Upasham Shreni reach the 11th stage, while those progressing by Kshapak Shreni skip that stage and reach the 12th one.

ELEVENTH STAGE: This is known as Upashānt Moh, meaning the stage, where delusion is pacified. The aspirants reaching this stage have thus pacified the defiling instincts but have not destroyed them. As such they become subject to defilement and therefore fall back. This happens on account of the loss of vigilance. If they do not regain enough vigilance, they can fall up to the second stage. They can, of course, rise again by regaining the alertness and by progressively destroying the defilement.

TWELFTH STAGE: This stage is known as Kshin Moh, meaning the stage, where delusion is totally destroyed. Aspirants reaching this stage have not therefore to revert to the lower stage. Now they have to get rid of the Ghati Karmas pertaining to the subtle levels of Darshanāvaraniya

(Perception obscuring), Jnānāvaraniya (Enlightenment obscuring) and Antarāy (Obstructing) Karma. That is usually done in a short time. The aspirant then reaches the next stage.

THIRTEENTH STAGE: This is the stage of omniscience or Kevaljnān. Since no Ghāti Karma survives at this stage, the entity attains the full enlightenment and is known as Kevali. Such entities are endowed with infinite perception, infinite knowledge, infinite bliss and infinite vigor. These four aspects are known as Anant Chatushthay. These entities are called Arihants, whom we offer obeisance in the first line of Namokkār Mantra. They continue to remain embodied as long as Aghāti Karmas stay with them. But being fully enlightened and devoid of any attachment, they do not incur the new bondage.

FOURTEENTH STAGE: These stages of spiritual elevation are more or less analogous to the rungs of a ladder, by climbing over which one reaches the state liberation. That state is the destination, not a rung of the ladder. When a Sayogi Kevali (extant omniscient Lord at the 13th stage) realizes that the end of his life (Āyushya) is near, he relinquishes his physical, vocal as well as mental faculties, which are termed as Yog, and enters the stage of Ayogi Kevali. Freed from Yog, the soul rises up and reaches the top of cosmos known as Siddhashilā. There it stops, because there is no Dharmāstikāy (an ether like substance, which serves as a medium for making movement) beyond that point. The rising process is very quick; it takes as little time as required for uttering five short vowels. That period constitutes the 14th stage. Thereafter the liberated Lord stays in eternal bliss forever.

Chapter 15 SYÄDVÄD, Theory of Relative Truth

Jena Vinā Logassa Vi, Vavahāro Savvahā Na Nivvahi;
Tassa Bhuvanekkaguruno, Namo Anegantvāyassa.

Saman Suttam (660)

Obeisance to the multiplicity of views, which is the unique guide and without which even the worldly matters cannot be effectively handled.

Syadvad is the most significant contribution of Jainism to the human society. The term Syāt indicates the probability and Vād denotes the method of presentation. Syādvād therefore means the method of examining different probabilities. Every one knows that lot of disputes arise on account of the difference of opinions. People generally believe that whatever they think is right. They therefore tend to oppose any view that does not agree with theirs. But even a slight analysis of such disputes would indicate that there was some truth in either of the opposing views and the parties to the dispute were stressing the views from their own angles.

Everything in the world has multiple properties. For instance, sugar is white, sweet, granular etc. Now if a person simply states that sugar is sweet, he is not wrong. He has, however, mentioned only one property of sugar. His statement is therefore a partial truth, not the whole truth. If another person states that sugar is white, he also states a partial truth. The properties of sugar are universally known and there is hardly any possibility for a person to pick up any dispute about its properties. But to a person, who has simply seen sugar but has never tasted it and has not otherwise known about its sweetness, the statement of sugar being sweet makes no sense. For him, sugar is white and granular. Hypothetically therefore there arises the probability of his disputing its sweetness until sugar is brought to him and he tastes it.

The real disputes arise in the case of substances having variable properties. For instance, grapes may be green, red or black. Any one of these colors signifies the simultaneous nonexistence of other colors. Therefore one, who has seen only green grapes, would dispute the existence of red or black grapes. One can also visualize some dispute about grapes being seeded or seedless. But the people normally do not pick up such disputes. They do not hold strong views on such aspects and tend to ignore the differences. But on the ideological issues like capitalism vs. communism or ephemeral vs. everlasting nature of soul, many people hold very strong views. Since such views happen to be diametrically opposite, the people find it hard to tolerate the views differing from theirs.

Let us take the case of soul. Vedant believes in eternal, immutable, indestructible soul; while Buddhism believes it to be ephemeral and ever changing. Each of them would insist that its viewpoint is right and anything to the contrary is wrong and irreligious. The science now admits that no substance is entirely destructible. Since soul is also a substance, obviously it is eternal and indestructible. On the other hand, every substance undergoes changes in its states. The soul also thus undergoes changes in its states. When one is overcome with defilement, his state is totally different from the one when he is in the undefiled state. Every such change denotes the destruction of the earlier state and the emergence of the new one. Thus, in terms of the changing states, soul is ephemeral and destructible. It can therefore be stated that the views of Vedant as well as of Buddhism express the partial truth and not the whole truth. Admitting the partial truth of different viewpoints is termed as Syādvād. Most of the disputes can be averted, if the people resort to it.

Much criticism has been leveled against Syādvād by other schools of thought. It has been labeled as a theory of uncertainty and as a device to avoid the issues. All such accusations are, however, ill based. Syādvād does not give any scope for uncertainty. It merely emphasizes that every view, every aspect can have some truth and therefore can have partial justification. One may state that Lord Mahavir was a son of Siddhārth, another may state that he was a son of Trishalā, the third may state that he was a nephew of Supārshwa, the fourth may state that he was the brother of

Nandivardhan and so on. None of these statements is incorrect. All of them have been made, keeping in view some particular relation of the Lord with a specific person. It would therefore be futile for any one to deny any of those statements. None of them, however, singly presents the complete truth about the relations of the Lord. Real truth is the sum-total of all such statements. Syādvād therefore emphasizes that every statement can have some truth. We need to examine them from different viewpoints. It endeavors to find the relative truth out of the seemingly opposite views and wants to give justice to every view to the extent possible. Syādvād is thus the Jain theory of relativity propounded more than 2500 years ago. That justification of differing views from the different perspective is also known as Anekāntvād.

Making any statement from one single viewpoint is known in Jain traditions as Nay. The term denotes a particular viewpoint. As such there could be as many Nays as there are viewpoints. Broadly, however, they can be classified in two categories. Those relating to the substantial aspects are known as substantial or Dravyārthic Nay and those relating to the changing aspects are known as subjective or Paryāyarthic Nay. The statement about the soul being eternal has been made from the Dravyārthic Nay; while that of its being ephemeral has been made from the Paryāyarthic Nay. These two main categories are subdivided into seven sub-categories. Each of these seven Nays is supposed to present the truth of a phenomenon from a particular angle. The significance of this method lies in the fact that it leads to tolerance of the differing views. The students of history are aware of the havoc created on account of intolerance. How much blood has been spilled all over the world, simply because the people in power could not appreciate the differing views of others? Paradoxically enough, that was mostly done in the name of religion. It was conveniently forgotten that tolerance is the essence of religion. If they had learnt Syādvād, they could have accepted at least the partial truth of the differing views and avoided the bloodshed.

Jainism does not stop with the admissibility of different views. Its objective is to arrive at the complete truth, the absolute truth. That cannot be done without considering each and every viewpoint. If one fails to consider the truth of any single view, he cannot come to the complete truth. By enunciating Syādvād, Jainism tries to give appropriate justice to all the viewpoints about any phenomenon and eventually to derive the unequivocal, indisputable truth. This means to arriving at the final truth by synthesizing all the partial truths. For instance, after examining the different views about the soul, Jainism would state that as a substance soul is eternal but its states undergo changes from time to time. Thus, instead of leading to the uncertainty, Syādvād actually helps in leading to the ultimate certainty, where there is absolutely no scope for any doubt. It is the process of arriving at Ekānt truth through several Anekānt truths.

Chapter 16: HISTORY OF JAIN SECTS AND SCRIPTURES

Jain scriptures are popularly known as Āgams. The term means what comes out (from the mouth of the Lord). It is generally admitted that whatever Lord Mahavir laid down, was composed by his Ganadhars in 12 parts. Sanskrit term for a part is Ang. These 12 compositions are therefore called 12 Angs. These 12 compositions are collectively known as Dwādashāṅgi because Sanskrit equivalent for 12 is Dwādash. Āchārāṅg Sutra is the foremost of them. Sutra Krutāṅg, Samavāyāṅg, Sthānāṅg and Vyākhyā Pragnapti, which is popularly known as Bhagavati Sutra, are other well known Āgams. Based on those 12 Angs the later seers composed 12 auxiliary works, which came to be known as Upāṅgs. That could have been done during a period of 500 years after passing away of Lord Mahavir.

It should be noted that those Angs and Upāṅgs were not written for a long time. They were orally conveyed by the preceptors to their pupils and were thus passed on from generation to generation. Memory of the omniscient Lords being infallible, they could have been retained in the original form up to the time of Jambuswami, who was the last Kevali of the present time cycle. His immediate successors were known as Shrut Kevalis, meaning that they knew all the compositions thoroughly well. During their time some variations might have crept in, because Samvāyāṅg and Nandisutra have some varying versions. Shrut Kevalis and other prominent Āchāryas also composed a few subsidiary Sutras known as Mul Sutras, Chhed Sutras etc. They were also considered the authorized versions of the Lord's teaching. Dashvaikālik, Uttarādhyayan and Āvashyak are the most well known Sutras belonging to that category. By the time of Bhadrabāhuswāmi, who was the last Shrut Kevali, there came about quite a few compositions that were admitted as Āgams. They were composed in Ardhamāgadhi, which was the language understood in the area, where Lord Mahavir moved about during his life.

By about 160 years after the Lord's departure, when Bhadrabāhuswāmi was the head of the religious order and when Nand dynasty was giving place to Maurya dynasty in Magadha, Pataliputra, the capital city, became the center of learning and knowledge. That time, there occurred a severe famine that seems to have raged for 12 years. During that period of shortage and scarcity it was hard for Jain monks to observe the code of conduct laid down by the Lord. Bhadrabāhuswāmi therefore decided to migrate to south along with many followers. (According to another version, he went to Nepal.) For those, who stayed behind, it was hard to remember accurately what they had learnt. Hence there came about the varying versions of Āgams. The condition might have reached a chaotic stage. A convention was therefore called at Patliputra under the leadership of Āchārya Sthulibhadra, who remained at the helm after Bhadrabāhuswāmi left. That convention prepared a uniform version of the Āgams. In Jain tradition, that is known as the first Vāchanā.

The version so prepared was, however, not found acceptable to most of those who had migrated to south. That was the first major cleavage among the followers of Lord Mahavir. In this connection it would be interesting to dwell a little in the background of that cleavage. When the Lord renounced the worldly life, he seems to have a single cloth over his body. During the first year of his renounced life, that cloth might have been worn, torn or entangled somewhere. After that he did not care to get another one. For the rest of his life, he thus stayed unclad. The immediate followers that he got after omniscience were also presumably unclad. Later on, the followers of Lord Pārshwa acknowledged his leadership. They were covering their bodies with two pieces of cloth. While admitting them in his fold, the Lord does not seem to have objected to their being clad. Thus his Sangha covered the clad as well as the unclad monks and they were amicably staying together. The amity between those two groups might not have survived after the age of omniscient. Though there was no open dispute, there could have been some misunderstanding and loss of fraternity amongst those two groups.

Venerable Sthulibhadra and most of those who stayed in north used to cover their bodies with plain, white cloth; while those who had migrated with Bhadrabāhuswāmi were mostly unclad. With the cleavage on the authenticity of the Āgams, the latter took pride in being the true (unclad)

followers of the Lord and later on came to be known as Digambar, which means sky-clad. Those on the other side came to be known as Shwetāmbar on account of the white cloth that they wore. The history of the Āgams from that time onwards thus takes two different courses.

Even after Patliputra convention, Āgams remained unwritten and continued to be passed on orally from preceptor to pupil. Memorizing must have taken its toll. Moreover, with the fall of Maurya dynasty in 150 BCE, Patliputra ceased to be the main center of Jainism, because Mitra dynasty that took over, was not favorably inclined to it. That resulted in a large-scale migration of Jain monks and laymen towards Udaygiri (near present Bhuvaneshwar) in the southeast and towards Mathura in the west. These factors contributed once again to variations in the version of Āgams. Therefore by the end of the first century, most probably in 97 CE, another convention was called at Mathurā under the leadership of Skandilāchārya. Curiously enough, another convention was almost simultaneously held at Vallabhipur in Gujarat under the leadership of Nāgārjunāchārya. There were some differences in the versions arrived at the two conventions. No one knows whether any attempt was made to reconcile the varying versions. That is called second Vāchanā.

At that time also the Āgams remained unwritten. Variations in the version were therefore bound to occur. Ultimately one more convention was held at Vallabhipur in 454 CE under the leadership Devardhigani Kshamāshraman. An authorized version of all the Āgams available at that time was prepared at that convention and they were for the first time written down. With the passage of time, some of those Āgams were lost and some were destroyed during the Muslim invasions. There are available at present 45 of them, which are acceptable to Shwetāmbar Murtipujak sect. They consist of 11 Angs (the 12th one lost long back), 12 Upāngs, 4 Mul Sutras, 6 Chhed Sutras, 10 Misc. and 2 Chulikās.

Digambars started writing their own texts on the basis of knowledge at their command. Achāryas Dharsen and Gundhar, who happened to be in the line of Bhadrabāhuswāmi, were very knowledgeable. Their successors composed Shatkhandaḡam, Gomatasār, Labdhisār and some other compositions, which are collectively known as Pratham Shrut Skandh (First collection of scriptures).

That could have occurred some time after the Patliputra convention. During the second century CE, the venerable Kundkundāchārya wrote Samaysār, Pravachansār, Niyamsār, Panchāstikāy, Ashtapāhud etc. They are collectively known as Dwitiya Shrut Skandh (Second collection of scriptures). Samaysār, Pravachansār and Panchāstikāy are held in high esteem even by non-Digambaras. Digambar saints accept those works as the most authentic Jain Āgams and most of the subsequent Digambar literature is based on them. In about 200 CE, Honorable Umāswāti alias Umāswāmi wrote his Tattwārthasutra presenting the entire essence of Jainism in Sanskrit language. Luckily that book happens to be acceptable to all the sects of Jainism. It means that despite the outward differences, there is no dispute among them about the fundamentals. Several learned commentaries have been prepared on this book by Āchāryas of both the denominations.

Subsequent well-known author is Honorable Siddhasen Diwākar, who lived during the time of king Vikramāditya. He seems to have written on many aspects of Jainism. His Sanmatitark is considered a masterly book and is enthusiastically studied by scholars even at present. Sarvārtha Siddhi of Pujiyapādsuami in 5th or 6th century and Shaddarshan Samucchaya as well as Yog Drishti Samucchaya of Achārya Haribhadrāsuri in 8th century are the major Jain works after the age of Āgams.

By that time the idol worship seems to have been firmly established and many temples were set up. That generated the demand for the reliable persons to consecrate the idols and to perform various rituals. In Shwetāmbar sect, that led to the rise of renegade monks known as Yatis. They used to stay in the temple complex and came to be known as Chaityavāsis. They lived in affluence and availed of all the comforts. Haribhadrāsuri was the first to castigate their excesses. But the evil seems to have continued long after that.

Noteworthy works after that period are Mahāpurāṇ of Digambar Āchārya Jinsen (770-850) and Trishashti Shalākā Purush of Hemchandrāchārya (1088-1173). Both these works are voluminous and deal with the lives of Tirthankars and other illustrious personalities. Serious efforts were also made to curtail the excesses of Yatis by Vardhamānsuri in the 11th century. That was continued by his successors Jineshwarsuri and Jindattasuri. The latter is popularly known as Dādā. He founded Kharatar Gacchha meaning the purer sect in about 1150. The excesses of Yati, however, seem to have survived that onslaught.

So far we have talked about contribution of well-known Acharyas. Now we come to the contribution of a layman. He was Lonkāshāh of Ahmedabad. He could not believe that the excesses of Yatis could have the religious sanction. The Āgams were, however, not accessible to the laymen. Luckily, a monk once happened to see the neat handwriting of Lonkāshāh. He therefore entrusted the latter with the work of copying Āgams. While doing that, Lonkāshāh prepared copies for himself too and studied them carefully. Thereby he came to know that there was no sanctity for Yatis. Equipped with that knowledge he came out with a heavy hand against Chaityavāsis in 1451. Based on his study, he also disputed the tradition of idol worship and declared 13 Āgams (of the 45 mentioned earlier) as being against the Jain tenets. This was a preamble to setting up Sthānakvāsi sect, which came into being as non-idol worshipping sect in 1474. Bhānjimuni was the first known Muni of that sect. Shwetāmbar sect was thus divided in two sub-sects. That division was helpful in dealing a deathblow to the evils of Yatis. Sthānakvāsis introduced strict code of conduct for their monks in contrast to Chaityvāsis.

Hirvijayasuri was the well-known Āchārya of the next century. He seems to have impressed even emperor Akbar, who issued a proclamation forbidding the animal slaughter on certain days. Poet Banārasidās also lived during that period. He was born in a Shwetāmbar family and was an easy going youth. But when he happened to read Samaysār, he was much impressed. He has written Samaysārnātak, which is a version of Samaysār. The next two known personalities are Yogi Ananadghanji and Upādhyāy Yashovijayaji. The real name of the former was Lābhānandji. Since he remained more absorbed to the nature of soul, he is popularly known as Anandghanji. He has written many thought provoking lyrics. The most well known is his Ananadghan Chovisi that contains devotional songs in admiration of all 24 Tirthankars. Upādhyāy Yashovijayaji was a prolific writer. He has written almost on every aspect of Jainism in Sanskrit, Prakrit and Gujarati. Soon after that Āchārya Bhikshu of the Sthānakvāsi sect raised dispute regarding the role of charities etc. in Jainism. He therefore split from that sect and set up a new one in 1727, which came to be known as Terāpanthi sect.

The last one to be mentioned is Shrimad Rajchandra, who was born in 1868. He was a highly gifted person. He could heavily impress even Mahatma Gandhi, who considered Shrimad as his spiritual guide. He has compiled many devotional songs and has written at length about the true nature of soul mostly in the form of letters. His writings are mostly in Gujarati language. His Mokshamālā is an excellent book for the beginners, while Ātmasiddhishāstra is an outstanding work. That is the prime jewel of his writing, which has influenced many people. He had a plan to propound the true Jainism afresh. Unfortunately, however, he did not survive long and left the mortal body in 1901 at the young age of 33.

GLOSSARY

Abhishek:	Bathing ceremony
Abrahma:	Incontinence
Achakshudarshan:	Perception beyond the eyesight
Adharma:	Absence of religion; one of the six basic substances
Adharmāstikāy:	One of the six basic substances
Age regression:	Reverting to earlier behavior pattern
Aghāti/ Aghātiya:	Non-defiling Karma, one that does not hurt soul
Agurulaghutva	Quality of constancy
Ajiv:	Lifeless
Ajnān:	Ignorance of soul
Akām Nirjarā:	Unplanned dripping of Karma
Alokākāsh:	Empty space
Amoodhdrashti:	Absence of delusion
Anantānubandhi:	Bondage of apparently endless duration
Anant Chatushtay:	Infinite knowledge, perception, action and vigor
Anashan:	Not to eat
Anekānt Vād:	Multiplicity of view points
Ang:	Part; any of the first 12 Āgams
Anivrutti Bādar:	9th stage of elevation
Antahkrut Kevali:	One attaining omniscience and liberation simultaneously
Antarāy:	Obstruction; obstructing Karma
Anubhāg/ Anubhav:	Intensity
Anuprekshā, Bhāvanā:	Reflections
Anuvrat:	Minor restraint
Anuyog:	Exposition
Apavartan:	Hastening the time and decreasing the intensity of Karma
Aparināmi:	Unchanging
Apkāy:	Aquatic bodies
Apramatta Virat:	Restraint without indolence; 7th stage of elevation
Apratyākhyānāvaraniya:	Defilement that cannot be controlled by taking vows
Apurvakaran:	Unprecedented performance; 8th stage of elevation
Arihant:	One who has overcome internal enemies; Omniscient
Ashan:	Eating
Ashātāvedaniya:	Situations bearable with pain
Ashta Karma:	Eight types of Karma
Ashubh:	Unwholesome
Ashuchi:	Impurity, filth
Astikāy:	What occupies more than one Pradesh
Atichār	Infractions, transgressions
Avadhidarshan:	Limited extrasensory perception
Avadhijnān:	Limited extrasensory knowledge, occult knowledge
Aversion:	Resentment
Avirat Samyag:	Right perception without restraint; 4th stage of elevation
Ayogi Kevali:	Unembodied omniscient; 14th stage of elevation
Ācharāṅg:	Name of the first Jain Āgam
Āgam:	Jain scripture
Ākāsh/ Ākāshāstikāy:	Space
Ānand:	Bliss, pleasure
Āshrav/Āsrav:	Inflow of Karma
Ātmā:	Soul
Āvashyak Sutra:	Name of an auxiliary essential scripture
Āyu:	Life span
Bandh:	Bondage
Bhagavati Sutra:	Name of fifth original Āgam

Bhed:	Disjunction
Bhogāntarāy:	Karma that obstructs availing of the consumable goods
Bodh:	Insight
Bodhidurlabh:	Rarity of insight-conferring
Brahma:	Soul
Buddhism:	Religion set up by Lord Buddha
Chaitanya:	Consciousness
Chaityavāsi:	Renegade monks who used to live in temples
Chakshudarshan:	Perception with eyes
Chāritra:	Behavior; conduct; practice
Chāritra Mohaniya:	Karma causing deluded behavior
Chaturendriya:	Four sensed beings
Chhakāy:	Six fold division of all beings
Chhed Sutra:	Name given to a class of subsidiary Āgams
Chidānand:	Blissful consciousness
Chit:	Consciousness
Craving:	Longing
Dānāntarāy:	Karma that obstructs charity
Darshan Mohaniya:	Karma causing deluded perception
Dashavaikālik:	Name of a prominent auxiliary Āgam
Defiling:	One that spoils or pollutes
Desh Virati:	Partly restrained; 5th stage of elevation
Dhammo:	Religion
Dharma:	Religion; one of the six basic substances
Dharmaswākhyātva:	Absolutely true teaching
Dharmāstikāy:	An ether like substance; one of the six basic substances
Digambar:	Unclad, without clothes; name of a Jain sect
Discretion:	Exercising wisdom
Drashtā:	Viewer
Dravya:	Substance
Dravyārthīc Nay:	Substantial viewpoint
Dwādashāngi:	Collective term for 12 original scriptures
Dweendriya:	Two sensed beings
Dwitiya:	Second
Ekānt:	Singular or one-sided view point
Ekendriya:	One sensed beings
Embodiment:	Having physical body
Ephemeral:	Temporary; transitory
Equanimity:	Perfect balance of mind
Ganadhar:	Principal disciple of a Tirthankar
Gati:	State (divine, human, animal or infernal) of existence
Ghāti/ Ghātiya:	Karma that hurts nature of soul
Gotra:	Type of family
Gun:	Characteristic; property
Gunasthānak:	Stage of spiritual elevation
Gunavrat:	Auxiliary restraint
Hey:	What needs to be avoided
Infernal:	Pertaining to hell
Ishwar:	One endowed with estimable attributes
Jad:	Lifeless
Jainism:	Religion propounded by the omniscient
Jiv:	Living being; soul
Jivāstikāy:	Soul
Jñān:	Knowledge; enlightenment
Jñān chetanā:	Consciousness characterized as knowing the Self
Jñānāvaraniya:	Knowledge obscuring Karma

Jñātā:	One who knows
Jney:	What needs to be known
Kāl:	Time
Karma:	Impact of one's action on Self
Karmabandh:	Bondage of Karma
Karmayog:	Dispassionate activity
Kashāy:	Defilement; passion
Kāykleśh:	Mortification, physical hardships
Keval Darshan:	Omniperception
Keval Jñān:	Omniscience
Knowability:	Capacity to know
Kshamāshraman:	Forgiving saint
Koham:	Who am I?
Krodh:	Anger; wrath
Kshin Moh:	Free from delusion; 12th stage of elevation
Lābhāntarāy:	Karma that obstructs gain
Layman:	House holder
Liberation:	Ultimate salvation
Lokākāśh:	Space that accommodates the remaining five substances
Lobh:	Greed; greediness; covetousness
Mantra:	Charm, holy litany
Mān:	Ego; arrogance; vanity
Magadh:	Ancient kingdom that covered Bihar and adjoining territory
Mahābhārat	Name of an ancient Indian epic
Manahparyav Jñān:	Mind reading capability
Manahparyāy Jñān:	Mind reading capability
Mati Jñān:	Intellectual knowledge; intelligence
Māyā:	Deception; undue attachment
Mirage:	Illusion of water
Mishra:	Right and wrong perception mixed; 3rd stage of elevation
Mithyātva:	Wrong perception and belief; 1st stage of elevation
Mohaniya:	Delusive
Moksh:	Liberation; salvation
Mokshamārg:	Path of liberation
Muhurta:	48 minutes
Mukti:	Liberation; emancipation
Mul Sutra:	Name given to a class of auxiliary scriptures
Napunsak Ved	Hermaphrodite instinct
Nav Tattva:	Nine fundamentals
Nay:	View point
Nām Karma:	Physique determining Karma
Neti:	Not this, not that etc.
Nihnav:	One, who spreads heresy
Nikāchit:	Indelible
Niranvay:	Discrete
Nirjarā:	Shaking off or dripping of Karma
Nishkām:	Desireless
Omnipercipient:	One who can perceive everything
Omnipotent:	All powerful; Almighty
Omniscience:	Knowledge of every thing
Omniscient:	One who knows every thing; Kevali
Operative:	In force
Pāp:	Sin
Panchāchār Sutra:	Text dealing with fivefold code
Panchendriya:	Five sensed beings
Pāndavs:	Sons of Pandu; five main characters of Mahābhārat

Pāpanubandhi Pāp:	Unwholesome Karma leading to new unwholesome ones
Pāpanubandhi Punya:	Wholesome Karma leading to unwholesome ones
Paramānu:	Infinitesimally minute particles of Pudgal
Paramātmā:	Supreme entity
Parinaman:	Modifications
Parishah:	Tribulations
Parochialism:	Narrowness of mind or thought
Paroksha:	Indirect perception
Pārshwa tradition:	Tradition of Lord Pārshwanāth
Paryāy:	Changing state
Paryāyārthīc Nay:	View point that considers the changing states
Paushadh:	Practicing the life of a monk
Phobia:	Irrational persisting fear
Pradesh:	Infinitesimal area
Prakruti:	Type
Prārabdha:	Destiny determined by previous Karma
Pramād:	Indolence; invigilance
Pramatta Virati:	Restraint subject to indolence
Pratham:	First
Pratyākhyānāvaraniya:	What can be avoided by taking vows
Pruthwikāy:	Earth bodies
Pudgal/ Pudgalāstikāy:	Lifeless matter with form etc.
Punya:	Meritorious activity
Punyānubandhi Pāp:	Unwholesome Karma motivating wholesome ones
Punyānubandhi Punya:	Wholesome Karma motivating wholesome ones
Purush:	Embodied person; entity
Purushārth:	Endeavor
Rajoharan:	Whisk, broom
Reincarnation:	Rebirth
Ruchak Pradesh:	Region of soul immune from bondage
Sāgaropam:	Comparable to ocean, inconceivably long period
Sahajānand:	Bliss at ease
Sahāvo:	Nature; property
Sakām Nirjarā:	Planned eradication of Karma
Salvation:	Liberation
Samay:	Infinitesimal part of a second
Samayasār:	Name of a well known book by Kundkundāchārya
Samvar:	Preventing the acquisition of Karma
Samavāyāng:	Name of the fourth original Āgam
Samyag Darshan:	Right perception
Samyag Jñān:	Right knowledge; enlightenment
Samyak Chāritra:	Right action or behavior
Samyaktrayi:	Right perception, right knowledge and right action
Samyaktva:	Right conviction
Sanchit Karma:	Accumulated Karma
Sangh:	Religious order
Sanjwalan:	Smoldering; Very subtle defilement
Sānkhya:	Religious philosophy believing in immutable soul
Sarvadarshi:	Omnipercipient
Sarvajna:	Omniscient
Sarva Virati:	Fully restrained; 6th stage of elevation
Sāswādan:	Having taste of previous experience; 2nd stage of elevation
Sat:	That which exists forever
Sayogi Kevali:	Embodied omniscient; 13th stage of elevation
Sensuous:	Pertaining to senses
Shad Darshan:	Six schools of thought

Shad Dravya:	Six basic substances
Shāshvat:	Eternal: everlasting
Shat(d):	Six
Shātāvedaniya:	Karma that endows pleasurable situations
Shikshāvrata:	Disciplinary restraint
Shraman:	Jain or Buddhist monk
Shrut Kevali:	One who knows all the scriptures
Shrut Jñān:	Religious books; knowledge gained by studying
Shrut Skandha:	Collection of scriptures
Shubh:	Wholesome
Shwetāmbar:	White clad; name of a Jain sect
Siddha:	Liberated soul
Siddhashilā:	Abode of liberated ones
Skandha:	Combination/aggregation of Atoms
Soham:	I am the soul
Sthānakwāsi:	A Jain sect that does not worship idols
Sthāvar:	Immobile beings
Sthiti:	Duration of bondage
Sukshma:	Subtle
Sukshma Samparāy:	Very subtle defilement; 10th stage of elevation
Sutra Krutang:	Name of second original Āgam
Syat:	May be; may be possible
Tanuvāt:	Rarefied air
Tap:	Austerity
Tapāchār:	Code of austerity
Tattva:	Fundamental, existent
Tattvārtha Sutra:	Name of a book acceptable to all sects of Jainism
Terāpanth:	Name of a Sthānakwāsi sect
Teukāy:	Lustrous bodies
Tras:	Mobile beings
Treendriya:	Three sensed beings
Uday Karma:	Operative Karma
Udiranā:	Curtailling the duration of Karma
Undeified:	Pure
Unembodied:	Bodiless
Upabhogāntarāy:	Karma obstructing the use of durable goods
Upādey:	What needs to be adopted
Upasham:	Pacification
Upasham Shreni:	Line of pacification
Upashānt Moh:	Pacified delusion; 11th stage of elevation
Upayog:	Applied consciousness; vigilance; awareness
Uttarādhyan	Name of a prominent Āgam
Vāchanā:	Reediting of Āgams at religious convention
Vaidic:	Pertaining to Ved
Vanaspatikāy:	Plant bodies
Vartamān Karma:	Present Karma
Vatthu:	Thing
Vad:	Ideology ism; school of thought
Vaukāy:	Gaseous bodies
Vedaniya:	What has to be undergone
Vedānt:	Scriptures based on Ved
Vigrah gati:	Moving of soul to the new destiny
Vipāk:	Maturity
Viryāntarāy:	Karma that obstructs vigor
Vrat:	Restraint
Vyavahār:	Convention; Practical approach

Yati:
Yog:

Renegade monk
Meditation; vibrations, coming together