

**A
HANDBOOK
OF
JAINOLOGY**

Acharya Bhuvanbhanusoorishwarji

A HANDBOOK OF JAINOLOGY

**SHREE DIVYA DARSHAN
PRAKASHAN TRUST**

A HANDBOOK OF JAINOLOGY

English Translation :

PROF. K. RAMAPPA, M.A., B.Ed.



First Release : 4 May 1987

Second Release : OCTOBER 2006



Price : 50-00 Rs.



Publishers & Distributers :

Divya Darshan Karyalay

39, Kali Kund Society

Dholka, Dist : Ahmedabad

Pin. : 387810



Printed by : Yes Printers

38, Fariyawala Estate, Opp. Avtar Hotel,
Narol Isanpur, Ahmedabad.

A FOREWORD

Incisive intelligence and spiritual activities in a righteous life constitute the basis for our own and others' welfare and for the fruitfulness of the human state of existence. Though, by the efficacy of some great *punya* (merit), born in the Jain tradition, the younger generation of to-day are afflicted with the maladies of passionate cravings, damping dissatisfaction, inebriate sensuality and ignorant groping for bearings, on account of the present-day education which aims at the development of the physical and materialistic aspects of life ignoring the metaphysical and spiritual aspects. If human nature which has been thus distorted develops sinful propensities, there is no wonder in it. We have heard that spiritually conscious parents are deeply agitated by this depressing predicament of their children; and that in their hearts, there surges out compassion for their children who are going astray. We feel deeply distressed when we visualize the future shape of the Jain Sangh which will emerge from this deplorable situation.

In order to keep off these evils of inert and materialistic sciences, the intellectual atmosphere polluted by peurilities; and this life of leisure and sensual pleasures, it is absolutely essential that our younger generation should be taught scriptural knowledge and should be inspired to pursue the path of spiritual elevation. The noble souls that desire spiritual elevation must attain the scriptural knowledge which can brighten and enlighten their souls.

If the younger generation should attain mastery over scriptural knowledge, it is necessary to teach them scriptural knowledge and to impel them to contemplate on it and to assimilate it. In order to achieve this lofty objective of bringing about spiritual awakening in the younger generation by teaching them scriptural knowledge, it is essential that they should be given access to the ennobling influence of noble *tatvas*, through contacts with spiritual heads, by means of a surrender to the influence of mentors, and through the task of supplying them

A Hand Book of Jainology

with books and other things that can bring them real enlightenment.

Those doctrines that have been expounded by the Omniscient *Vitrags* are true. Those great men have expounded these lofty doctrines in the *Agams*. Many books containing those lofty doctrines have been published for the benefit of children. Those lofty doctrines expounded by the great sages of the past, have been presented in this book in a simple style and the material has been presented under clearly defined heads, so that children may study the material without any difficulty, contemplate on it; and assimilate it and acquire a thorough knowledge of the doctrines. The need for a guide like book for the convenience of readers who desire to acquire a knowledge of *tatvas* has been there for a long time. This need was fulfilled to some extent by this work.

The great scriptural scholar the revered Panyas Pravar Shri Vijaya Bhanuvijayji Ganivar, (Now, the Revered Acharyashri Bhuvanbhanusoorishwarji Maharaj), is the honoured and favourite disciple of the Parampujya, the ocean of scriptural wisdom, Acharya Bhagwan Shrimad Vijayapremasoorishwarji Maharaj. He has attained an unexampled scriptural knowledge and has attained mastery over the various philosophies and *Nyayashastras*. He has been carrying on the lofty task of delivering discourses and writing books in an inspiring and instructive style and by that means he has been enabling countless people to drink the sublime nectar of scriptural wisdom. He has in his heart the lofty objective and impelling enthusiasm to safeguard, preserve and to disseminate the *Dharm shasan*. We desire that the Jain culture and the scriptural wisdom of the *Vitrag shasan* should be ever-flowing in this world and bring spiritual welfare to all human beings. While carrying on the severe austerity of *Ayambil Tap*, he works with a serene mind for 17 to 18 hours a day. He has a number of responsibilities. In spite of all this, he travels to such places as Palitana, Andheri, Nasik, Ahmednagar, Vadhavan, Palanpur, Ahmedabad and Shivganj and delivers there scriptural discourses for the benefit of *Shravaks* and *Shravikas*. Youngsters, elderly people, scholars and all the

others have attained great benefit from his discourses; and many of them have also noted down his masterly discourses. There was a great need for a collection of his discourses in book-form. There was also a demand for such a collection from countless people.

This demand was fulfilled 25 years ago. The great Acharyashri prepared the material and the book was first published in Hindi under the title "**Jain Dharm Ka Saral Parichay**". Soon after that, the **Divyadarshan Sahitya Samiti**, Ahmedabad brought out a Gujarati version of the book, under the title, "**Jain Dharm No Saral Parichay Part I**". Every year, in "**The Summer School of Jain Scriptural Studies**", this book is being used to teach the great Jain Doctrines and Principles to the students who attend the Summer School. This book has become a text-book for such Summer Schools because it is simple as well as comprehensive. Because the book has been found to be immensely useful, the Divyadarshan Sahitya Samiti has brought out four editions of the book, in Gujarati.

The **Divyadarshan** published a Hindi version of the fourth Gujarati edition. The fourth Gujarati version had been revised and new material had been added to it. The addition and revision were carried out by the great Acharyashri after a thorough research on the subject. Every chapter has been revised and rewritten by the Acharyashri so that it might be easily understood by youngsters studying in schools and colleges. In spite of continual Vihar, and ill-health; and in spite of being always engaged in various spiritual austerities, the Acharyashri revised and prepared the matter for this book.

One additional attraction of the book is that pictorial illustrations of the science of life; the *Ajivtatva*, the *Navtatva* and *Karmachakra* have been added to it to make those *tatvas* clearly understandable.

This text-book of Jainism comprises 39 chapters. Questions on comprehension have been given in the form of exercises at relevant places in the book. We are sure that this book will be immensely useful to all youngsters and elders.

A Hand Book of Jainology

Now, we are happy to place in your hands this English version of the book "**Jain Dharm Ka Parichay**". This version has been prepared by Shri K. Ramappa of Bangalore. We are happy to say that he translated the book into English with a genuine feeling of dedication.

Now, this English version will be useful to all those youngsters who are studying in schools where English is the medium of instruction and those who are in foreign countries. We hope that this book will be useful in creating spiritual awakening in them.

The present day education has totally excluded the spiritual aspect of education with the result that the youngsters of today who are getting this kind of education are becoming materialistic caring only for physical and sensual pleasures and are sinking into the morass of intellectual inebriety. In this situation, it is absolutely necessary that every effort should be made to inculcate in the youngsters the lofty ideals of our culture and our spiritual wisdom; and thereby make them spiritually aware.

This book is being used as a text-book, in the Jain schools. Even elderly people can, by means of a deep study of the book, acquire a thorough knowledge of the *Dharma*. To-day, countless people following other faiths also have been enthusiastic to learn the philosophy of Jainism. Since this book is simple and comprehensive, they can easily acquire a thorough knowledge of the essentials of the Jain philosophy. If they study the book properly, they can attain spiritual awakening.

The advantages of studying this book :

The readers of this book can understand that the Jain *tatvas* are lofty, profound, sound and unique; and they can provide spiritual guidance. They will also realize the duties that they have to carry out as human beings. This book will inspire in the readers a great veneration for Indian culture, for the sublime doctrines of Jainism and for the Tirthankar Bhagwans and their commandments; and that will enable them to lead their lives in a noble and righteous way. Moreover, they

A Foreword

will also realize that materialistic and purely intellectualistic education creates only a craving for mundane pleasures while spiritual education brings serenity and felicity.

If this book which contains the quintessence of Jainism is studied under the guidance of spiritual heads, the readers will attain a greater benefit from it. The guidance of a spiritual head would be useful because in this book, many complex and profound doctrines have been presented in a brief manner; and they can be fully understood only under the guidance of a teacher. The book contains many doctrines that will enable readers to pursue the path of spiritual elevation.

The way to study this book :

Read the matter found in a section. Make brief notes of it. Then without referring to the book contemplate on them and form correct conceptions. Continue the same method to study the other sections. Make a series of notes. The teacher takes up some topics and questions the students about them methodically and at random and elicits answers. Thus he repeats this process and makes the students understand them and memorize them. In doing so, he makes use of the points. After completing each section, he must summarize it. The next day before commencing a new chapter, he must recapitulate the previous day's lesson briefly. That will be a sort of revision. The scriptural scholar, the venerable Acharyashri Vijayabhuvanhanu-soorishwarji has bestowed a great benefit upon us by writing this book which will help students in schools and colleges to build up their character and to attain spiritual awakening.

The First Edition of this book was released in 1987 under the guidance of gurudev's scholarly disciple shri Bhadragnptvijayji (Now, the late Acharya Shri Bhadragnptasuri) The present edition, guided by Muni shri Udayvallbhvijayji is further enriched with an additional preface and some pictures.

May this publication help Hourishing the Jain Philosophy in the reader's head and heard and thus fulfil our dream.

Kumarpal V. Shah
Dholka

A HEARTFELT UTTERANCE

(Preface from the first edition)

Who has not known the tremendous magnetism and the sublime literary and scriptural creativity of the revered Acharyashri Bhuvanbhanusoorishwarji ?

The great Acharya has been carrying out the lofty task of ennobling the lives of the younger generation by showing them the path of self-discipline and noble conduct; and by elevating them to higher levels of culture through the media of training programmes and spiritual sessions. The historians of the Jain Sangh have to write his story in golden letters.

The Acharyadev himself is a Sadhak of a high level of excellence; and has a multidimensional genius. His spiritual magnetism can be measured by the fact that he has one hundred and eighty five disciples (Sadhus) most of whom are highly educated. His disciples (Sadhus) who include scholars, poets, literatteurs, speakers, as well as men of spiritual attainments and magnetism are indeed functioning as the spiritual props of the Jain Sangh.

He is my revered Gurudev. 36 years ago, I received the *Deeksha* from him and also received spiritual training and education from him. I lived in his company for years and had the opportunity of making a deep study of the *Jain Agams* and doctrines and of carrying out scriptural studies, meditation, and austerities under his elevating guidance.

Some years ago i.e. from 1952 to 1956, I got the golden opportunity of noting down his discourses, editing them and publishing them in *Divyadarshan* and also writing some books, I feel that those golden days have returned to me !

I have had the opportunity of only being a cause for the publication of this English version of his book. Even this is the result of his grace.

I am grateful to Muni Shri Nandibhushanvijayji who is a devoted disciple of our Gurudev and Shri Kumarpal V. Shah,

A Heartfelt Utterance

our Gurudev's beloved devotee, whose loving insistence to publish this book was a great inspiration to me.

I thank Shri K. Ramappa, the translator of my books for having translated this book in such an excellent manner.

On this lofty occasion, I offer my veneration to the holy feet of my supreme Gurudev Acharya Bhagwan Shri Prem-soorishwarji Maharaj who has reached his heavenly abode; and whose loving grace has been guiding me to carry out the journey of my life in the service of the *Jin Shasan*.

Bhadraguptvijay

A FOREWORD BY THE TRANSLATOR

(Adopted from the previous edition)

This book entitled, **A Handbook of Jainology** is an English version, prepared by me, of the book **Jain Dharm Ka Parichay** written by the Revered Gurudev Bhuvanbhanusoorishwarji Maharaj. It is a technical book dealing with some of the fundamental doctrines of Jainism. While translating the book, I could see that the great Acharya had given in the book the essence of the *Jain Agams* and *Shastras*. Though the matter is essentially technical, the author has expressed it in a clear and simple manner so that even lay people can easily understand it.

This book is an invaluable companion and guide to those who wish to master the essentials of the Jain philosophy of life. In it, the author expounds with authenticity the various philosophical doctrines and theories of Jainism such as the *Syadvad*, the *Anekantvad* etc.

The work of translating this book has been an enlightening experience to me. I translated this book in according with the sacred wish of Panyaspravara Shri Bhadruguptvijayji Ganivar; and as desired by Shri Vishwakalyan Prakashan Trust, Mehsana, Gujarat. I thank them for choosing me to render this book into English.

If there are any defects in my rendering the book into English, I hope that the readers of the book will treat them in the manner of the legendary swan which receives milk after separating it from water.

K. Ramappa

Jainism : A Religion with Height and Depth

Himalayas possess great height but there isn't any depth. Immense depth is in the Atlantic, but there exists no height. Jainism is a flourishing Religion with a mountain like height and ocean like depth.

The Jain propagation of Non-violence is such that could help the world, curbing ecological imbalance, a universal problem that is. The implementation of Anekantavada can help every individual solving misunderstandings and misconceptions. The practice of Aparigraha helps the human in his quest for absolute Happiness. The karmavad and panchkaaranvad guides the man lost in disgust.

A funny thing is that there exists a serious misconception among some so called scholars regarding the independent identity of the Jain Religion. Jainism hasn't arose as a reformist from the Hindu stock as described by a few misguided friends. It's distinction denies any possibilities of it being a denomination of Hinduism. (In Fact the word Hindu represents a culture or life style and not a religion. The religion is vedic) Ample evidence is given in the foreword.

Even in the various codified customary laws like :

- The Hindu Marriage Act 1955 (Act no. 25 of 1955)
- The Hindu Succession Act 1956 (Act no. 30 of 1956)
- The Hindu Minority and Gaurdianship Act 1956 (Act no. 32 of 1956)

The Hindu Adoption and Maintenance Act, it is very clear that the Jain religion is an independent religion.

In the aforesaid Acts it is clearly mentioned that the application of these Acts extends **"to any person who is Buddhist, Jain or sikh by Religion."** This approves the distinction of Jainism from the said religions; or such clarification would stand unworthy.

Besides, let us see some Exerts from the PM speech-1949

On 3rd September 1949, wise attending a public meeting at Allhabad, the first Prime Minister of India, Shri Jawaharlal Nehru said as follows : **"No doubt, India has a vast majority of Hindus, but they could not forget the fact that there were also minorities - Muslims, Parsis, Christans, Sikhs and Jains. If India was understood as a Hindu Rashtra it meant that the minorities were not cent percent citizens of this country"** [The said speech was reported in the English daily newspaper 'The statesman' dated 5/9/1949]

* **The Encyclopedia of world Religions** by G. T. Bettany mentioned the Jain Religion as independent of the other Religions.

* **According to Dr. Raj Bali Pandey's book 'Hindu Dharam Kosh'**, Jainism is described as a distinct religions order existing in Indian polity since time of great antiquity.

* **A wellknown book on Jainism written by Madam M. R. Guseva** [Candidate of Historical Sciences at the institute of Ethnography of the Academy of sciences – USSR and Jawaharlal Nehru prize winner, 1973] revealed the historical and ethnographic roots of Jainism, tracing the development of the Jain community since ancient times, evaluating the Jain contribution to Indian literature and art. **In particular the book makes a point that Jainism has such substantially distinguishing features that they do not afford any possibility of regarding Jainism as an offshoot of Brahmanism.**

One can refer to some of the decided cases :

- ✕ **The commissioner Hindu Religious Endowments, Madras V/s Shri Lakshmindra Tirtha Swamiar of Sri Shirur Mutt reported in AIR 1954, SC 282, the court observed and recognized that Jainism and Buddhism are equally two distinct religions professed in India in contrast with vedic Religion.**
- ✕ **As early as 1927, Madras High Court in Gateppa V/s Eramma and others reported in AIR 1927 Madras 228 held that “Jainism as a distinct religion was flourishing several centuries before Christ.”**
- ✕ **Again in 1939 in Hirachand Gangji V/s. Rowji Sojpal reported in Air 1939 Bombay 377 it was observed that “Jainism prevailed in this country long before Brahmanism came into existence and held that field and it is wrong to think that the Jains were originally Hindus and were subsequently converted into Jainism.”**
- ✕ **A Division Bench of the Bombay High Court Consisting of chief Justice Chagla and Justice Gajendra Gadkar in respect of Bombay Harijan Temple Entry Act, 1947 (C. A. 91 of 1451) held that Jains have an independent religious entity and are different from Hindus.**
- ✕ **In Arya Samaj Education Trust, Delhi & others V/s. The Dires for of Education, Delhi Administration, Delhi others reported in AIR 1976. Delhi 207, it was held as follows : “Not only the constitution but also the Hindu code and the census Reports have recognized Jains to belong to a separate religion.”**

All these exerts of the court judgements also justify the independent identity of Jain Religion. The timetested perfect philosophy of this religion is put on a display on this screen namely “A Handbook of Jainology.” **May this heartfelt effort be fruitful and flourish Jainism in Human Heads and Hearts.**

Muni Uday Vallabh Vijay

AN INTRODUCTION TO JAINISM

The Evidence Regarding the Ancient Origin of Jainism.

Jainism has been in existence from times immemorial and it is older than many religions of the world. This point is evident from the *Vedas*, the *Upanishads*, the *Puranas*, and the opinions expressed by Indian and foreign scholars. In his preface to "**Jain Dharm Ane Teni Prachinata**" (in Gujarati) Pandit Ambalal writes, "Buddhism emerged only two thousand five hundred years ago. Buddha experienced the impact of the Jain doctrines. This is more than evident. Not only this; it is also evident that Bhagwan Buddha gave currency to his famous Middle-path only after being fed up with the apogee of the wisdom that had been expounded in Jain doctrines and theories; and that **Middle-path** became disseminated under the name of Buddhism. This is an indisputable historical truth".

The language and meaning of the *Vedagranthas* which constitute the Prime source of Hinduism, remain recondite and abstruse even to this day. Through the centuries several commentators have written commentaries on the *Vedas* in consonance with their respective philosophical outlooks, but some of the names that appear in the *Vedas* are suggestive of the names of the Jain Tirthankars. The same tradition is clearly discernible even in the *grantha*, **Shrimad Bhagavata**. The author of **Shrimad Bhagavata** has tried to narrate clearly the story of Bhagwan Rishabhdev. He has been given a place in the twenty four *Avataras* (incarnations of God) of Hinduism. All these facts naturally point to the conclusion that the *Jain Dharma* as a rich tradition has been in existence from times immemorial. The twelve great "Ganadhars (Erudite disciples) of Bhagwan Mahavir and most of the great Acharyas that emerged later were brahmins who had attained an absolute mastery over the *Vedic Shastras*. Because those scholars found that their knowledge was incomplete, they received the *Jain Diksha* and became initiated into the "*Charitradharma*". This ought to strengthen anyone's faith in Jain Dharma.

An Introduction to Jainism

An attempt has been made in this book to prove that the Jain Dharma has been in existence from times immemorial; and so, a collection of the opinions of the Western and the Oriental scholars has been given here. These opinions have been given not by ordinary scholars but by mighty scholars who made a comparative study of all the philosophies of the world and came to those conclusions.

Panyas Shri Sushilvijayji (at present, Acharyashri Sushil-sooriji) in his book "**Jain Dharm Ane Teni Prachinata**" says.

"There are many great religions in this world. The place of Jain Dharma among them is unique. It has been in existence from times immemorial".

Some *Dharmas* in this world bear the names of individuals or individual Gods and are famous by those names. The Buddha Dharma is named after the Buddha. The Shaivism is named after, Lord Shiva. The Vaishnavadharm is named after Lord Vishnu. In the same manner, many other *Dharmas* in this world are named after individual prophets or Gods; and are famous by those names. But the *Jain Dharma* is not named after any individual exponent or prophet. It is not named as *Rishabh Dharma* after Rishabhdev; or *Parshwa Dharma* after Parshwanath; or *Mahavir Dharma* after Mahavir. Actually, the expression *Jain Dharma* signifies certain lofty virtues. "Anyone who has attained an absolute victory over the inner enemies such as attachments and hatred is called a Jin". The *Dharma* that has been expounded by the Jins is called Jainism; and those who follow the *Jin Dharma* are called Jains.

Arhat darshan, Syadvad darshan, Anekant darshan, Vitrag darshan, Jain darshan, Jain Shasan, Jain Dharma are the other names of Jainism. The uniqueness and the excellence of the Jain dharma are well known throughout the world. Just as all things are absorbed by the ocean, the Jain dharma has absorbed all the other *Dharmās* and philosophies. If each of the others take one particular *Naya* as the basis of its philosophy, the Jain Dharma takes the seven *Nayas* as the basis of its philosophy;

and so it comprehends all the *Nayas*. The great master of *Nyaya* (the science of logic) the Nyayacharya, Shrimad Yashovijayji says in his work, *Adyatmasar* "The Bauddha Dharma is based on the *Rijusutra Naya* (The Naya that treats the object as the modification of the transient present); the Vedantic philosophy is based on the *Sangrahanaya* (The Naya that seeks unity in diversity). The case of the *Sankhya* philosophy also is the same. The *Naiyayik* and the *Vaisheshik* philosophies are based on *Naigam Naya* (the Naya that seeks to synthesise the generality and the particularity of an object)".

The Mimamsa philosophy originates from the *Shabhanaya*. (This *Naya* seeks to determine the exact meaning of the word in its context). The Jain Dharma comprises all the *Nayas*. (*Naya* means a way of comprehending an object). It comprises such doctrines as the subtle and intricate philosophy of *karma*; the subtler interpretative exposition; and the beautiful conception of the *Navtatva* (the nine principles); the incomparable exposition of the four *Anuyogas* or inquiries; the delightful description of the four *Nikshepas* (dialectical processes of understanding the nature of things). The seven types of *Naya*; the speciality of the *Syadvad* and the *Anekantvad*, the excellent theory of Non-violence; the sublime nature of *Tapas* (spiritual austerity); the endeavours relating to *Yoga* and the undertaking and observance of ordinary vows and extraordinary vows. In this respect, the Jain Dharma is great. Not only this; thousands of scientists and philosophers spending crores of billions, causing violence to the six kinds of *jivas* could not realize their objective of discovering the truth even with the help of countless sophisticated machines and equipments. In spite of all this, a lot of research has gone on and the result is the acceptance of the soundness of the atomic theory of the Jain philosophy. It is for this reason that the greatest scientists and philosophers have praised the Jain philosophy without any reservation. The Jain Dharma is complete and comprehensive in all respects. If there are ways by which the nations of the world that are heading towards disastrous wars, can be brought back to the path of peace and prosperity one is found in the Jain doctrines.

Many western scholars and others have written books and published articles in newspapers and magazines expressing the view that the Jain Dharma is a branch or development of some other religion; but now scholars and thinkers are free from this false notion; yet the history text books used in schools and colleges continue to encourage that false notion; but it is definitely not acceptable and has to be discarded. The truth has to be stated.

Evidence in support of the theory that Jain Dharma is an ancient religion :

The Jain Dharma existed even before the emergence of the Vedas and the Puranas which are said to be ancient. This point is proved by what is said in the following stanza.

“कैलासे पर्वते रम्ये, वृषभोऽयं जिनेश्वरः ।
चकार स्वावतारं यः सर्वज्ञः सर्वगः शिषः” ॥ १ ॥
(शिव पुराण)

Lord Rishabhdev Jineshwar the omniscient and the all-pervasive incarnated himself on the magnificent Kailas (Ashtapad Mountain).

“नामिस्तु जनयेत् पुत्रं, मरुदेव्या मनोहरम् ।
ऋषभं क्षत्रियं श्रेष्ठं सर्वक्षत्रियस्य पूर्वजम् ॥ २ ॥
इह हि इक्ष्वाकुकुलवंशोभद्वेन नामिसुतेन मरुदेवा-
नन्दनमहादेवेन ऋषभेण दशप्रकारो धर्मः
स्वयमेवाचीर्णः केवलज्ञान लाभाच्चा प्रवर्तितः ॥ ३ ॥
(ब्रम्हाण्डपुराण)

Nabhiraja and Marudevi gave birth to a son named Rishabhdev, the greatest of Kshatriyas and the first ancestor of all Kshatriyas. Mahadev Rishabhdev was born to Nabhiraja and Marudevi, in the Ikshvaku dynasty; assumed the ten kinds of Dharma; and after attaining *Kevaljnan* (the supreme knowledge) disseminated it.

रैवताद्रौ जिनो नेमिर्युगादिविमलाचले ।

ऋषीणामाश्रमादेव, मुक्तिमार्गस्यकारणम् ॥ ४ ॥

(प्रभासपुराण)

Lord Neminath abides on Raivatadri (Girnar) and Lord Adinath abides on Vimalachal (Shatrunjay — Siddhagiri). These mountains enable people to pursue the path of Moksha since the ashrams of great Rishis (Sages) were located there.

“स्पृष्ट्वा शत्रुञ्जयं तीर्थं, नत्वा रैवतकाचलं ।

स्नात्वा गजपदे कुण्डे, पुनर्जन्म न विद्यते” ॥ ५ ॥

“परमात्मानमात्मानं लसत्केवलनिर्मलं ।

निरञ्जनं निराकारं ऋषभं तु महाऋषिम्” ॥ ६ ॥

(स्कन्द पुराण)

Man will not have *punarjanma* (he will be free from the cycle of birth and death) if he touches Shatrunjay Tirth; if he bows to Girnar; and if he bathes in Gajapadkund. All meditate upon Maharshi (Sage) Rishabhdev, who has an ideal form; who inspires enthusiasm in men; who is a pure soul having attained *Kevaljnan* (supreme knowledge); who is spotless and formless.

“अष्टषष्टिसु तीर्थेषु यात्रायां यत् फलं भवेत् ।

आदिनाथस्य देवस्य, स्मरणेनापि तद् भवेत् ॥ ७ ॥

(नाग पुराण)

The fruit that can be attained by visiting the sixty eight holy places, can be attained by meditating on Lord Adinath. (Lord Adinath is the other name of Rishabhdev).

अकारादि हकारान्तं, मूर्ध्नाधोरेफसंयुतम् ।

नादबिन्दुकलाकान्तं, चन्द्रमण्डलसन्निभम् ॥ ८ ॥

“एतद् देवि ! हरं तत्त्वं, यो विजानाति तत्त्वतः ।

संसारबन्धनं छित्त्वा, स गच्छेत् परमां गतिम् ॥ ९ ॥

(नाग पुराण)

The word, Arhan begins with (a) and ends with (ha). Above and below it has the crescent moon-shaped curves with

Nadbindus (drops or dots of sound): Oh Goddess! This word signifies the supreme truth. Those who realize this truth cut off the bondage of the *Samsar* and attain *Moksha* (Salvation).

“ऋषभो मरुदेव्याश्च ऋषभाद् भरतोऽभवत् ।
भरताद् भारतं वर्षः, भरतात् सुमतिस्त्वभूत् ॥ १० ॥
(अग्नि पुराण)

Rishabh was born to Marudevi. Bharat was born to Rishabh. Bharath (India) arose from Bharat and Sumati arose from Bharat.

“अर्हन्ता ये चित्पुरो दर्थेऽशेष देवायर्वते” ॥ ११ ॥
- अ. ४-४-३२-५ ऋग्वेद

Just as the sun possesses rays; the Arihant possesses the wealth of true knowledge.

“अर्हतो ये सुदानवो नरो अस्मि शवसः
प्रयक्षं यज्ञियेभ्यो दिवो अर्चा मरुद्भ्यः” ॥ १२ ॥
अ० ४अ० ३ वर्ग ८ ऋग्वेद

The Arihant is the foremost in carrying out the noble action of rendering benevolence to others, and he is also absolutely heroic. In the same manner, make sacrificial offerings to the worthy Gods.

मरुदेवी च नाभिश्च भरते कुलसत्तमाः ।
अष्टमो मरुदेव्यां तु नाभिजात उरुक्रमः ॥ १३ ॥
दर्शयन् वर्त्म वीराणां, सुरासुरनमस्कृतः ।
नीतित्रयाणां कर्त्ता यो युगादौ प्रथमो जिनः ॥ १४ ॥
(मनुस्मृति)

Marudevi was the sixth founder of a lineage and Nabhi was the seventh. Rishabh who possessed wide feet was born to Marudevi and Nabhi, the eighth founder of a lineage. He was a guide to heroic men. He was venerated by Gods and demons. He expounded and taught the three great ethics. He became the Jin in the beginning of the *yuga* (millenium).

A Hand Book of Jainology

“ नाहं रामो न मे वांछा भावेषु च न मे मनः ।
शान्तमास्थानुमिच्छामि, स्वात्मन्येष जिनो यथा ” ॥ १५ ॥
(योगवासिष्ठ)

I am not Rama. I do not have any desire. I am not interested in any objects. Just as the Jin is firm in his serenity I too wish to live in absolute serenity.

THE OPINIONS OF WESTERN SCHOLARS ABOUT THE JAIN DHARMA

"I tell my countrymen that the principles of the Jain Dharma and the Jain Acharyas are sublime; and that the ideas of the Jain dharma are lofty. The Jain literature is superior to the Buddhistic literature. As I continue to study the Jain Dharma and its literature, my fascination for them keeps increasing".

Dr. Johannes Hurtell
(Germany)

The Jain Dharma is an entirely independent religion in all respects. It has not borrowed ideas from other religions; nor is it an imitation of other religions.

Dr. Herman Jacobi

The history of the Jain Dharma and its teachings are greatly beneficial to human beings in their endeavour to attain spiritual development and progress. This Dharma is true, independent, simple, straightforward, very valuable and entirely different from Brahminism or the Vedic religion. It is not an atheistic religion like Buddhism.

Dr. A. Girnot
(Paris)

The Jain Dharma is absolutely different and independent from the Hindu Dharma.

Max Mueller

It is probably impossible to find out when the Jain Dharma arose and when it was established; and since when it has been in existence. It is the most ancient of the religions of Hindustan.

G. J. R. Furlough

A Hand Book of Jainology

In the ancient history of India, the name of the Jain Dharma is evergreen and immortal.

Col. Toad

Undoubtedly, the Jain Dharma has reached the highest point of perfection in respect of its religious philosophy.

Dr. Purdolt

The Jain Dharma belongs to the highest rank of religions. The main principles of the Jain Dharma are based on scientific thinking. As science keeps progressing it keeps proving the soundness of the Jain philosophical principles.

Dr. L. P. Tessifori
(Italy)

I like the doctrines of Jainism greatly. If I were to be reborn, I wish to be born as a Jain.

George Bernard Shaw

Jainism is unique in preaching kindness to all animals; and in preaching the need to give protection to all animals. I have not come across such a principle of benevolence in any other religion.

Ordi Corjeri
(An American Scholar)

Compared to Buddhism, the Jain Dharma is more ancient. Twenty three Tirthankars existed before the emergence of Buddhism.

The Imperial Gazette of India

THE OPINIONS OF THE INDIAN SCHOLARS ABOUT THE JAIN DHARMA

Meat-eating and wine-drinking in Brahminism were discarded on account of the influence of Jainism.

Lokmanya Tilak

Lord Mahavir was the greatest advocate of non-violence.

Mahatma Gandhi

Jainism and Buddhism are absolutely Indian but they are not offshoots of Hinduism.

Pandit Jawaharlal Nehru

If those who are hostile to Jainism make a careful and incisive study of the Jain literature and assimilate it, their hostility will surely cease.

Dr. Ganganath Jha

The true and sublime message of Mahavir inspires in us the lofty emotion of universal amity as if through the cry of a 'conch shell.'

Sir Akbar Hydari

Shri Rishabhdev first disseminated the Jain Dharma.

Shri Varadikant M. A.

The Syadvad is an impregnable fort of the Jain Dharma. The bullets of the arguments and the counter-arguments of the controversialists cannot penetrate this fort.

Pandit Ram Misra Acharya

A Hand Book of Jainology

“Though the Jain Dharma had to face hateful opposition and countless impediments it has always and at all places, been victorious. Arhan is none other than Lord Parameshwar”. A description of Lord Arhan is discernible even in the Vedas.

Swami Virupaksha
Professor,
Sanskrit College, Indore

The Jain Dharma is so ancient that its origin and early history cannot be easily discovered.

Kannulal Jodhpuri

“I once saw two books in the hands of a Jain disciple. When I read them I found that they were true and impartial; and that I had entered a new realm of thought. I found that what I had studied from my boyhood and the Vedic flag which I kept flaunting were unreal and untrue. If there is a religion which is ancient, true and supremely sound, it is the Jain Dharma.

Yogi Jivanand Paramhansa

Only the Tirthankars, the founders and promoters of the Jain Dharma have conferred upon us the extraordinary gift of absolute non-violence.

Dr. Radhavinod Pal

The modern research in history has proved that the Jain Dharma existed even before Brahminism or the Hindu Dharma.

Justice Rangnekar

The fact that the Jain Dharma is an ancient religion has been proved by countless rock-edicts, caves, fossils and the excavations at Mohenjodaro. The Jain Dharma has been in vogue from the time of creation. It is more ancient than the Vedanta Dharma.

Swami Misra Jhah

The opinions of the Indian Scholars about the Jain Dharma

“The Syadvad provides us with a point of view of comprehensive and unified visualization. It is not related to the fundamental secret of an object. According to it, we cannot attain a complete knowledge of an object unless we view it from various points of view. The syadvad is not a conjectural approach to reality. It teaches us how we should look at the universe.

Prof. Anandshankar Dhruva

The Jain Literature is greatly useful to the world in the sphere of historical research and studies. It provides abundant material to historians, archeologists and scholars to carry out their research. The Jain Sadhus have set a magnificent example to the world of self-discipline by disciplining their senses absolutely and by observing vows and principles with the greatest degree of austerity. Even the life of a householder who has dedicated himself to the Principles of Jainism is so faultless and perfect that it should be honoured throughout India.

Dr. Satish Chandra Vidya Bhushan
(Calcutta)

Lord Mahavir communicated the message that Dharma is the only truth, with his voice that resounded like the sounds of a kettledrum. It is really significant that this message has captivated the whole country.

Dr. Rabindranath Tagore

We can attain absolute serenity by following the path shown by Mahavir. In no other religion do you find the philosophy of non-violence developed to such an extent. On account of its philosophy of non-violence, the Jain Dharma is worthy of becoming the religion of the world.

Dr. Rajendra Prasad

The Jain Dharma was in vogue even before the emergence of the Vedant darshan. The Jain Dharma has been in practice even from the beginning of creation.

Dr. Satishchandra

A Hand Book of Jainology

Vardhaman Tirthankar made the traditions of the Principles and ideologies that had been expounded by the 23 earlier sages or Tirthankars go forward. We have a lot of evidence to establish the view that there were countless devotees and followers of Rishabhdev even before the commencement of the modern era. The Tirthankars are given prominence and honour even in the Yajurveda. The Jain Dharma has been in existence from times immemorial.

Dr. Radhakrishnan

The Jain literature is more ancient than the others and it is useful for the daily spiritual austerities and practices. So, I heartily desire to acquire a knowledge of Jain Dharma. It had an independent existence even before the emergence of Hinduism. Its impact was experienced by the greatest men of the past.

Ravbahadur Poornendra Narayana Simha

It has been clearly established that Jainism is not a branch of Buddhism. In the Jain philosophy, there is a detailed discussion of the principle of life or existence. No other darshan has so many philosophical works.

Abjaksha Sarkar, M.A.,LL.B.

The greatest principle of Jainism is its principle of non-violence. The greatness of this religion is that it permits even women to become initiated into Charitradharma and to lead a life of service and dedication. The Buddhists do not fear committing violence so much as Jains.

I very much like the subtler aspects of the Jain philosophical doctrines.

Mohammad Hafiz Sayad, B.A.,LL.B.

I am greatly interested in the Jain doctrines because they contain a subtle and profound discussion of the Karma Philosophy.

M. D. Pande

The opinions of the Indian Scholars about the Jain Dharma

Shri Suvratlal Varman, M.A., has written this in a Urdu monthly magazine.

THE SACRED LIFE OF MAHAVIR SWAMI

Oh you Hindus ! Learn to honour these great men. Their hearts were so broad and spacious like the sea in which love for human beings rolled and sent forth endless waves. He renounced everything for attaining the welfare of all the *jivas* in *samsar*. This great reformer of the world is a precious gem in the history of our culture.

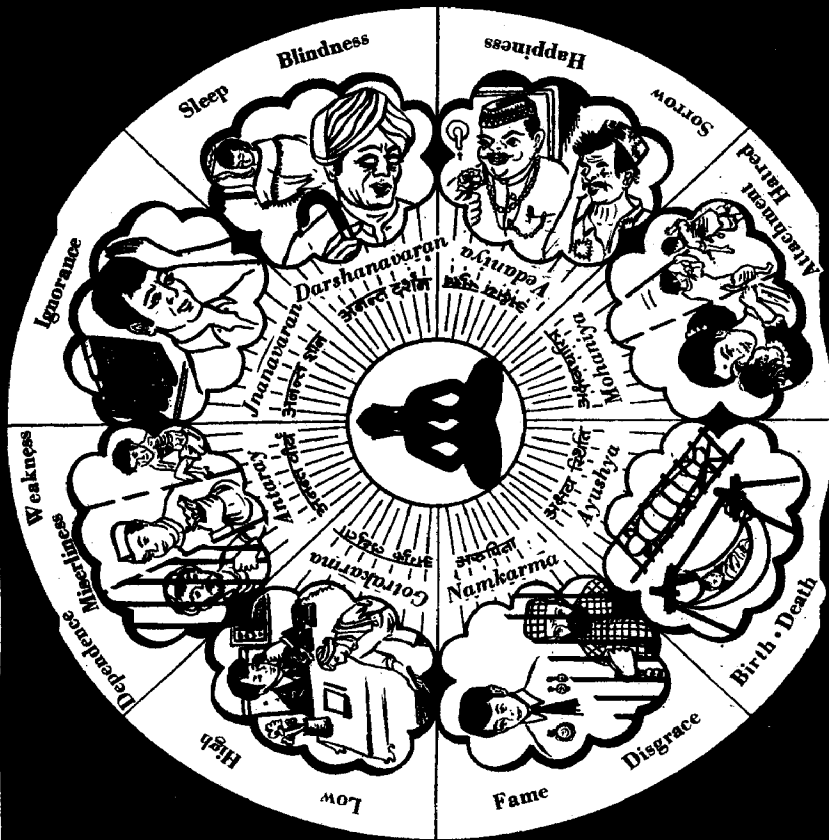
He made extraordinary sacrifices; he renounced everything. He embodied the miracle of *dharma*. He bears the title of Jin. Whatever he said was plain and perfect. By means of *Tapa* (austerities), *Japa* recitation of hymns and *Yoga Sadhana* (spiritual endeavours) he attained perfection. He attained absolute self-realisation.

The Soul and the Karmas

Explanation of the picture

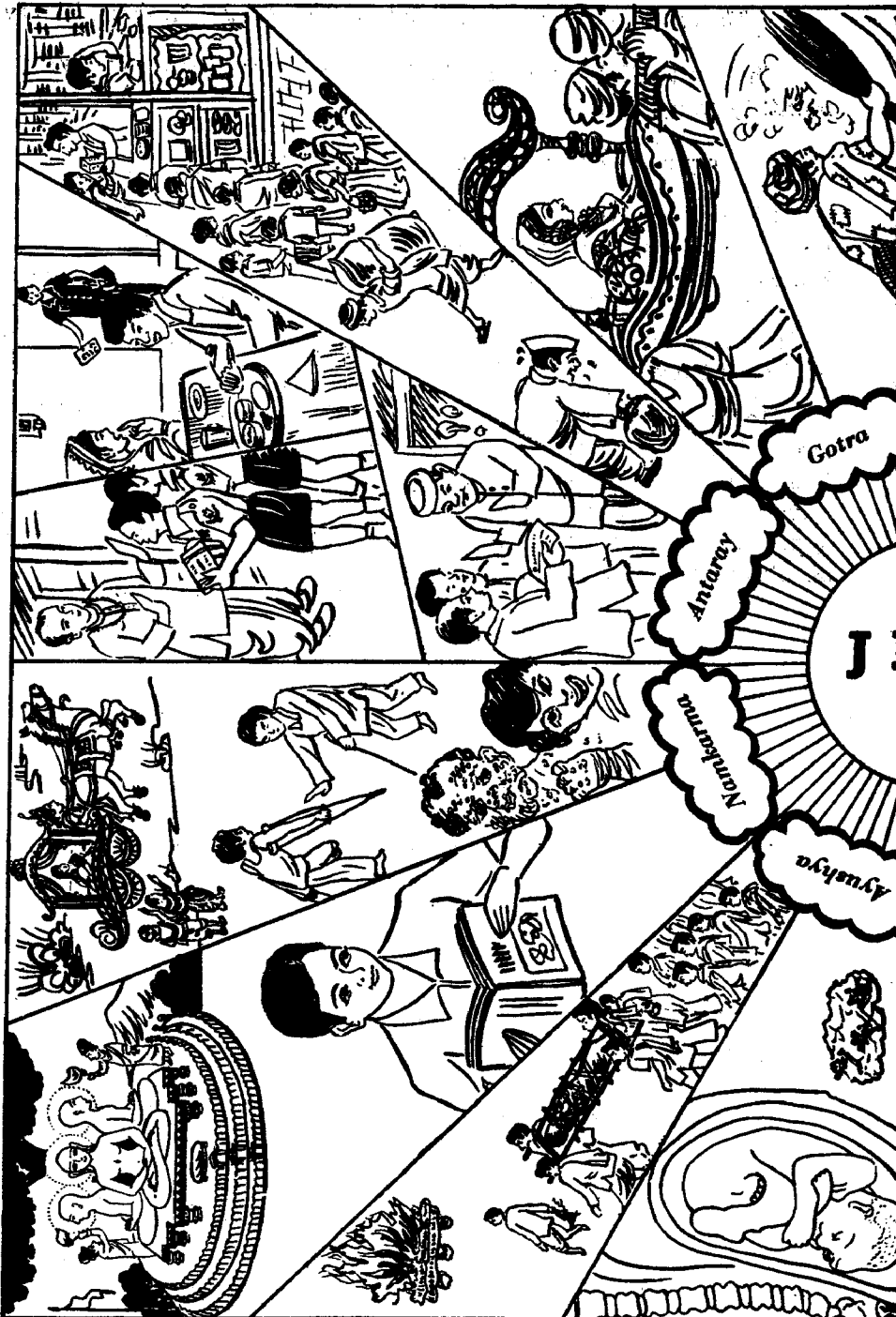
In the centre there is the pure soul in its original form. Infinite knowledge etc. are the eight virtues of the soul. It is enveloped by the clouds of the eight karmas such as the *Jnanavarana*. This has made the *Gundraya* of the soul, foul. So such derogations as ignorance and sleep have appeared. All conditions of *samsar* are caused by the power of karmas.

સાચા જીવન જીવવા માટે

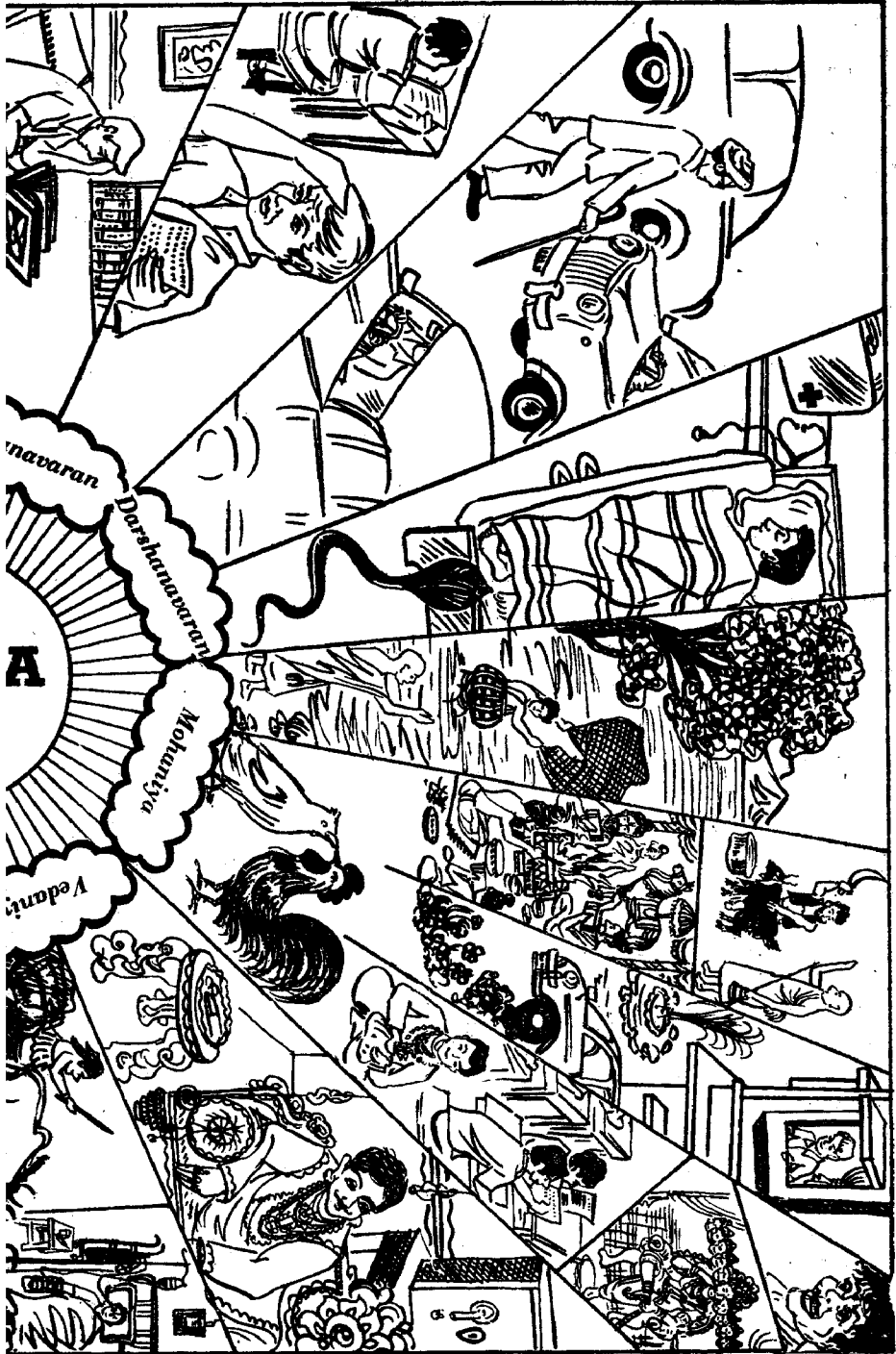


AN EXPLANATION OF THE PICTURE RELATING TO THE

KARMACHAKRA (The wheel of Karma)



IRMA CHAKRA (THE WHEEL OF KARMA)



The *jiva* has to experience, countless events in *Samsar*. By means of this picture relating to the *Karma Chakra*, we have explained and illustrated what kinds of sins are committed by the *jivas* in the background of those events. The *Karma Chakra* has 18 columns. We shall begin with the first column relating to the *Jnanavaran Karma*.

THE JNANAVARAN KARMA : (In the first column)

Students experience pain and sorrow when they take up books to study. They feel so because they cannot remember what they read. This happens on account of the effect of the *Jnanavaran Karma* in the background. In the second column, on account of the emergence of the *Jnanavaran Karma*, people cannot understand what they read. They think it is their misfortune. When this *Karma* is destroyed, people can understand anything with the help of authoritative books.

THE DARSHANAVARAN KARMA : (The third column)

On account of the emergence and the efficacy of *Darshanavaran Karma*, people become blind; and cannot even see a motor car coming up. (In the fourth column) on account of the efficacy of *Darshanavaran Karma*, man develops the habit of sleeping so deeply that he will not be aware of a snake that may come near him.

THE MOHANIYA KARMA : (The fifth column)

On account of the emergence and the efficacy of *Mohaniya Karma*, man though he receives exhortations from a Sadhu, becomes a slave to the infatuation of false perception and deems violence and other sins, duties like a fisherman. Then, when he does not commit even violence, even then he is devoid of discipline and remains like a tree bound by *Karmas*, but if it is not bound by the *Mohaniya Karma*, the tree which does not commit sins openly attains salvation (In the 6th column) (From top to bottom). Though exhorted by Sadhus; man likes meat-eating or enslaved by *Moha*, he commits sins and kills sheep;

*An explanation of the picture relating to the
Karma Chakra (The wheel of Karma)*

and blinded by false *shastras*, sacrifices animals at *yagnas*. (In the seventh column). On account of the attachment and attractions of the five senses man becomes attached to various means of mundane happiness. In the eighth column, serially from top to bottom the *jiva* entertains anger. He grows proud like Ravana, the ten-headed one according to the non-Jains (but actually, he had one head which was reflected by nine splendid diamonds. He is therefore said to be the ten-headed one). Students may adopt the deceptive method of copying in their examinations. Under the influence of this *Karma*, people become extremely avaricious. Enslaved by passion, they engage themselves in "Cock and hen" love-affairs. On account of the efficacy of *Shatavedaniya Karma* man experiences happiness on account of prosperity (in the tenth column) on account of the *Ashatavedaniya Karma*, he experiences pain by beating and driving animals and experiences sorrow on account of illness.

The soul and the *Karmas*.

THE AYUSHYAKARMA :

(In the eleventh and the twelfth columns)

On account of the *Ayushyakarma*, the *jiva* attains life; it takes birth and has to experience existence upto the time of death. The eleventh column shows the child in the womb and the twelfth column shows him dying after completing the span of his life, and giving up the body.

THE NAMKARMA :

(From top to bottom in the 13th Column)

On account of the efficacy of the *Tirthankar-nam Karma*, the loftiest one of the *Namkarma* group, the Lord sits upon the triple stronghold of the *Samawasaran* and delivers his sermons. On account of the efficacy of the *Suswarnamkarma*, man sings sweetly. (In the 14th column top to bottom) on account of the efficacy of the *Yashnamkarma* others honour and glorify him. On account of the deficiency of the *Sharir Angopang Karma*,

*An explanation of the picture relating to the
Karma Chakra (The wheel of Karma)*

one becomes lame. On account of the efficacy of the *Shubhavarannam Karma* one attains a beautiful appearance and on account of the *Ashubhvananamakarma* one becomes ugly.

THE ANTRAYKARMA :

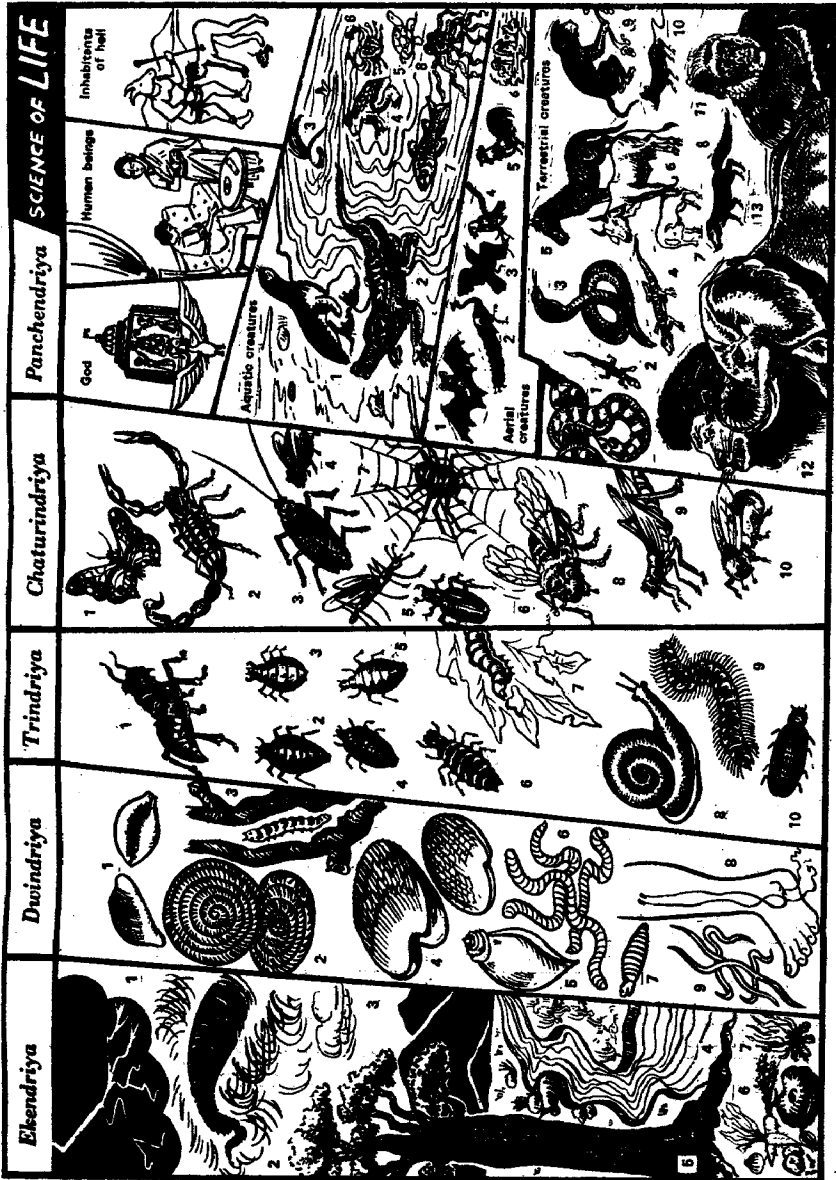
(From top to bottom in the 15th column)

On account of the efficacy of the *Labhantaraykarma*, the suppliant or the beggar inspite of repeated entreaties for help receives no help because others refuse to help him. On account of the efficacy of the *Danantaraykarma*, a man does not have the mind or enthusiasm to render help to the needy, though he possesses all kinds of prosperity or wealth. (Above) The *Bhogantaraykarma* shows its efficacy. Though delicious food is ready one cannot eat it because one receives a telegram or news that one's dear relative is suffering from some dreadful disease; and the food cannot be enjoyed. (In the 16th column from top to bottom). A merchant gets a large number of customers because his *Labhantaraykarma* has been destroyed. Another merchant, on account of the *Labhantaraykarma* gets no customers and sits in desperation with his hands on his head. In the same manner, (in the picture shown) the *Viryantaraykarma* of a labourer has disappeared; so he easily carries a heavy sack of grain; but a merchant on account of the *Viryantaraykarma* pants for breath when he lifts even a small bag.

THE GOTRAKARMA : (Columns 17th and 18th)

On account of the efficacy of the superior *Gotrakarma* one is born in a noble family and enjoys prosperity and on account of inferior *Gotrakarma* one is born in a low family.

Please refer to Section XVIII for more details.



सर्वे जीवन्तु संतानं कुरुते - अकारं

AN EXPLANATION OF THE PICTURE RELATING TO THE SCIENCE OF LIFE

The *jivas* in *samsar* are as mentioned below :—

(1) **EKENDRIYA :**

Those that possess only one sense namely : the sense of touch.

(2) **DWINDRIYA :**

Those that possess two senses namely the sense of taste and the sense of touch.

(3) **TRINDRIYA :**

Those that have three senses, namely the sense of touch, taste and the sense of smell.

(4) **CHATURINDRIYA :**

Those that have four senses namely the senses of touch, taste, smell and seeing.

(5) **PANCHENDRIYA :**

Those that possess five senses, namely, the senses of touch, taste, smell, seeing and hearing.

The *jivas* mentioned below are according to the numbers in the picture.

COLUMN I EKENDRIYA : (Possessing only one sense)

- 1) Fire (*Thejaskay*)
- 2) Tempests (*Vayukay*)
- 3) Mountains and Stones (*Prithvikay*)
- 4) Rivers and water (*Apkay*)
- 5) Tree (*Vanaspathikay* of a special type)
- 6) Sweet potato, carrot, radish, potato, onion, garlic
(Ordinary *Vanaspathikay*)
- 7) Fresh sprouts (Ordinary *Vanaspathikay*)

COLUMN II DWINDRIYA : (Having two senses)

- | | |
|--------------------------------|----------------------|
| 1) Cowrie shells | 5) Conch-shell |
| 2) A kind of small conch shell | 6) Earthworms |
| 3) Worms in wood | 7) Worms and insects |
| 4) Oyster shell | |

A Hand Book of Jainology

COLUMN III TRINDRIYA : (Having three senses)

- | | |
|----------------|--------------|
| 1) Large ant | 5) Earthworm |
| 2) Bed bug | 6) White ant |
| 3) Black louse | 7) Centipede |
| 4) White louse | 8) Canker |

COLUMN IV CHATURINDRIYA : (Having four senses)

- | | |
|--------------|--------------|
| 1) Moth | 5) Spider |
| 2) Scorpion | 6) Fly |
| 3) Cockroach | 7) Locust |
| 4) Mosquito | 8) Black bee |

**COLUMN V PANCHENDRIYA : (Having five senses)
(Superior to all the others)**

- 1) Heavenly beings 2) Human beings 3) Inhabitants of hell.

**THE REALM OF ANIMALS AND BIRDS WITH FIVE SENSES
WATER CREATURES**

- | | |
|--------------|-------------|
| 1) Seel | 5) Tortoise |
| 2) Whale | 6) Crab |
| 3) Crocodile | 7) Fish |
| 4) Frog | 8) Octopus |

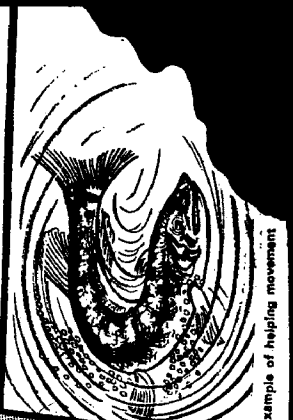
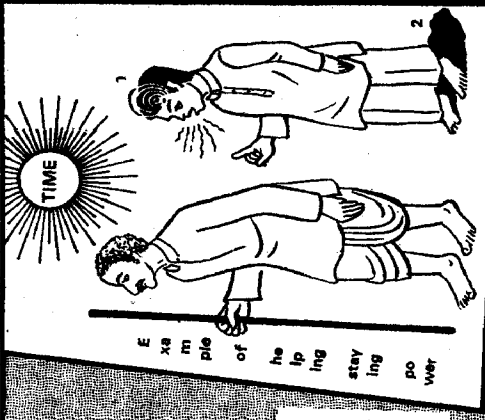
**THE REALM OF ANIMALS AND BIRDS WITH FIVE SENSES
FLYING CREATURES**

- | | |
|------------|------------|
| 1) Bat | 4) Sparrow |
| 2) Peacock | 5) Hen |
| 3) Crow | 6) Heron |

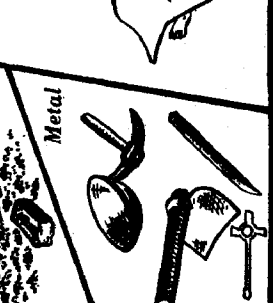
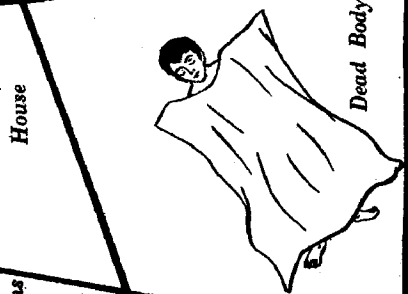
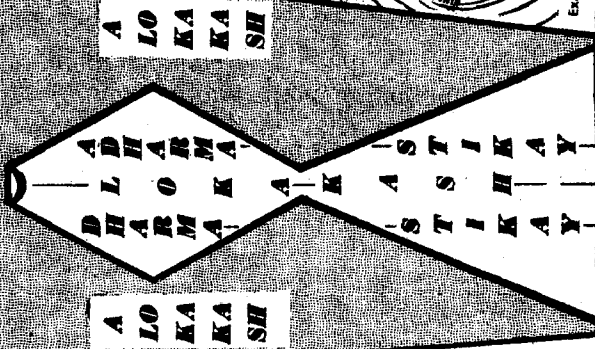
**THE REALM OF ANIMALS AND BIRDS WITH FIVE SENSES
WALKING CREATURES**

- | | |
|------------|-------------|
| 1) Python | 7) Dog |
| 2) Lizard | 8) Mongoose |
| 3) Serpent | 9) Monkey |
| 4) Iguana | 10) Mouse |
| 5) Horse | 11) Gorilla |
| 6) Cow | 12) Lion |

The Ajiv Tatva (Lifeless things)



જીવણી સ્વયં સંજ્ઞા સંજ્ઞા



Pudgalastikay

AN EXPLANATION OF THE PICTURE RELATING TO THE AJIVA TATVAS

AJIVA TATVAS ARE OF FIVE KINDS

PUDGALASTIKAY : (Column I and II)

The body that assumes shape through a *jiva*, (a conscious being). The examples found in the picture are wood, stone, precious stones, clay, iron implements, a built house, a dead body, clothes, — these are the *ajivas* belonging to the group called *Pudgalasthikay*.

AKASHASTIKAY : (Column III)

The *Akash* (space) which pervades the fourteen Rajalokas is called the *Lokakash*. The sky that is beyond the *lokas* is called *Alokakash*. These two constitute the *Akashastikay*.

DHARMASTIKAY : (Column IV below)

This is present in the 14 Rajalokas and helps the movement of the *jivas* (the conscious beings) and the *pudgals* (substances), just as water helps fish to move.

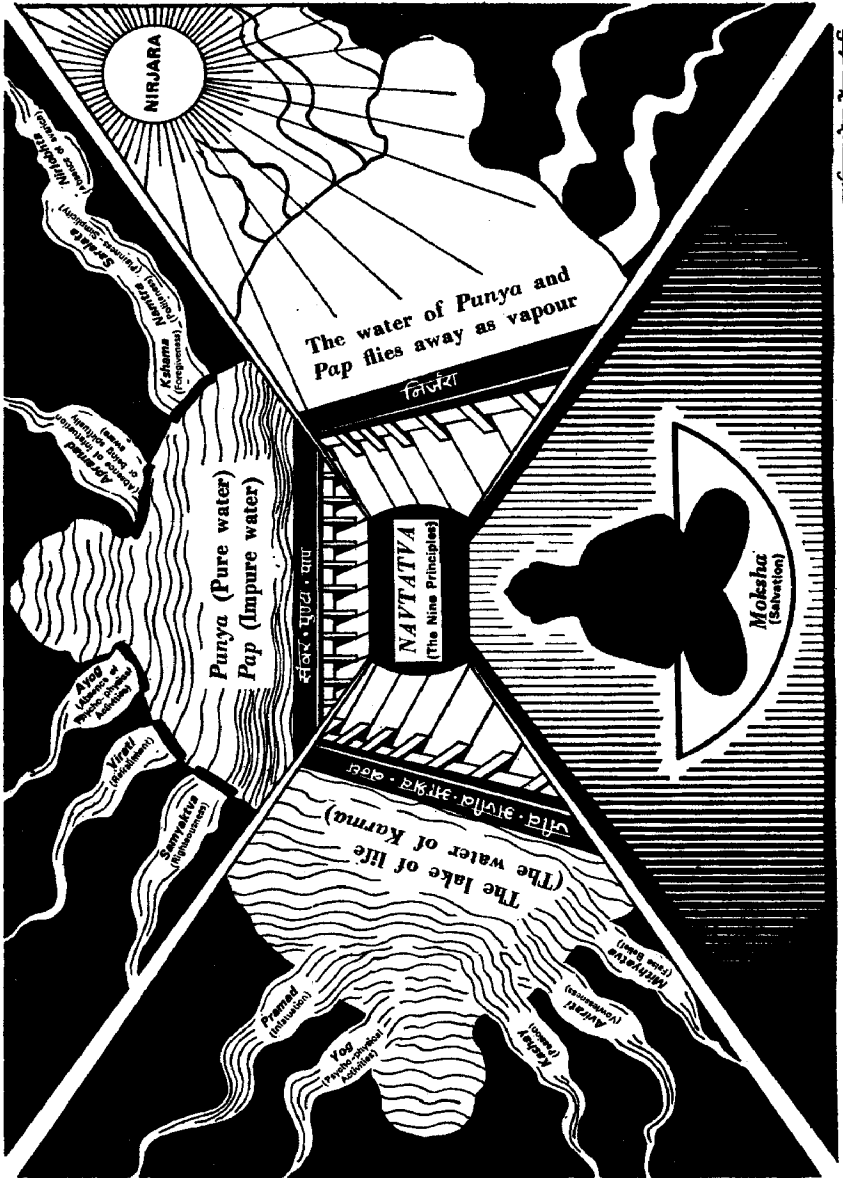
ADHARMASTIKAY : (Column IV above)

It is present in all the 14 Rajalokas and helps the existence and stability of *jivas* and *pudgals* just as a stick helps an old man to stand.

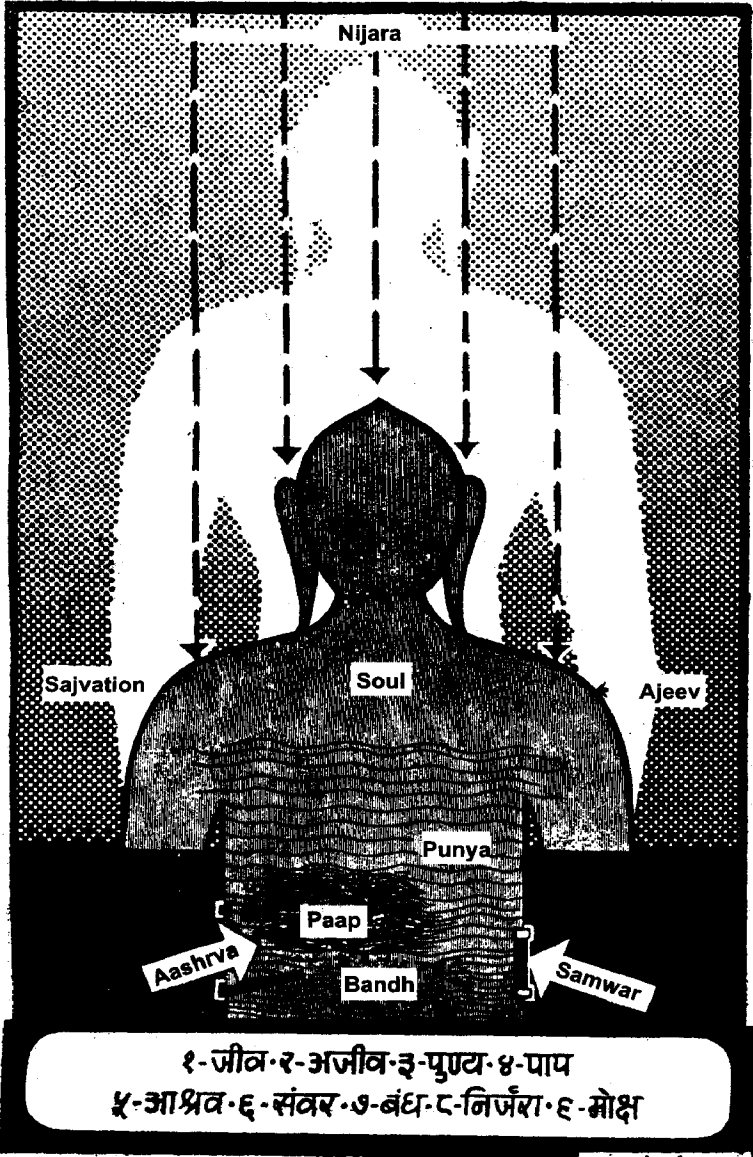
KALA DRAVYA (TIME) : (Column IV above)

This is measured with reference to the position of the sun. It makes the *jivas* children, young people or old people and renders substances new or old.

For a detailed discussion of these points please refer to section 8.

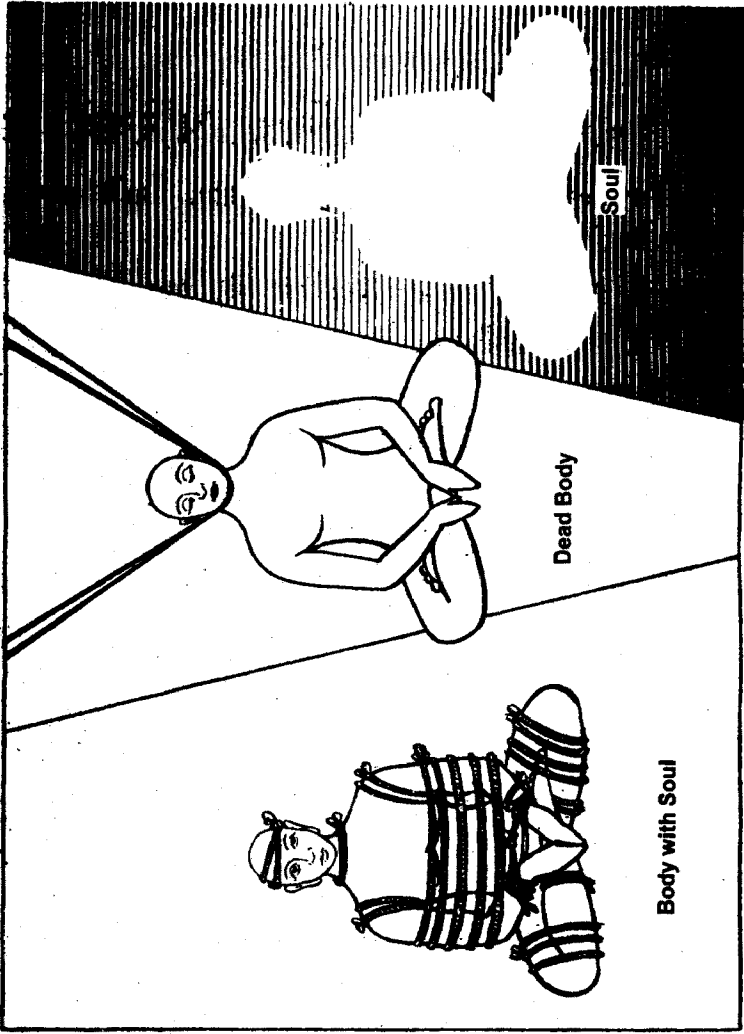


વર્તમાન સંજ્ઞા સૌન્દર્ય-ચંદ્ર



उद्योगपाल-नेपाल केंद्र-अवधि

Body and Soul



જાણી શકાય તેવું છે

AN EXPLANATION OF THE PICTURE RELATING TO THE NINE TATVAS

In the picture, relating to the nine tatvas, there is an illustration of the relationship of the nine *tatvas* to the *jiva*. It is as follows :

- (1) Suppose that *jiva* is a lake. This is the *Jivatatva*.
- (2) This lake is filled with the rubbish of *Karmas*. This is the *Ajivatatva*.
- (3) Of these *Karmas*, the auspicious ones are called *Punya-tatvas* (Sublime entities).
- (4) The inauspicious *Karmas* are called sinful *tatvas* or entities.
- (5) The gutters and channels through which the rubbish of *Karma* is brought into the lake of life symbolise the *Ashravatatva* (False perception, infatuation etc.).
- (6) The dams or lids (*Samithis*) which can check the inflow of these things are the *Samvartatva*.
- (7) The *Bandhatatva* determines the nature, condition and time of *Karma*.
- (8) The *Nirjaratatva* is like a medicinal powder (spiritual austerities which can destroy *Karmas*).
- (9) The *Mokshatatva* emerges after the destruction of all the other *tatvas*.

CONTENTS

Serial No.	Topics	Page No.
1.	Introduction	1
2.	The creation and the conduct or management of the universe	2
3.	The necessity of <i>Dharmá</i> in life	13
4.	The test of <i>Dharma</i>	16
5.	Is Jain <i>Dharma</i> a universal religion ?	19
6.	What is this universe ?	21
7.	The evidence of the existence of the soul as an independent <i>dravya</i> or substance	23
8.	The six aspects of the soul	27
9.	The six <i>dravyas</i>	29
10.	Who is the creator of the universe ? Not God ?	34
11.	<i>Dravya</i> (Substances) — <i>Gun</i> (Qualities) and <i>Paryay</i> (Modifications)	36
12.	The nine principles (<i>Navtatva</i>)	43
13.	The original and the distorted forms of the <i>Jiva</i>	49
14.	The kinds among <i>jivas</i>	52
15.	Some special points about the birth and existence of the <i>Jivas</i>	57
16.	The <i>Pudgals</i> (Inert substances)	62
17.	<i>Asrav</i> (The flow of <i>Karma</i>)	66
18.	<i>Karma Bandha</i> (The bondage of <i>Karma</i>)	77
19.	The path of salvation	96
20.	Life on the marganusari path (the approach road to the path of salvation)	100
21.	<i>Samyag darshan</i> (Right faith)	109
22.	<i>Desh-virathi</i> (Partial renunciation) The twelve vows	116

A Hand Book of Jainology

Serial No.	Topics	Page No.
23.	Prohibited food (<i>Abakshya</i>) and discarding certain occupations (<i>Karmadan</i>)	124
24.	<i>Bhava Shrivak</i> (A <i>shravak</i> at heart)	127
25.	The daily activities and special duties of a <i>shravak</i>	133
26.	The <i>Namaskar</i> (<i>Navkar</i>) <i>Mantra</i> and the <i>Panch Parameshti</i>	142
27.	<i>Vratas</i> and <i>Niyamas</i> (Vows and rules)	148
28.	The devotion for the Jin and the salutation to be offered to the spiritual head	155
29.	The spiritual activities to be carried out during the <i>Chaturmas</i> , annually and throughout one's life	164
30.	Festivals and celebrations	170
31.	<i>Sadhu Dharma</i>	176
32.	<i>Samwar</i>	180
33.	<i>Nirjara</i>	188
34.	<i>Dhyan</i> (Meditation)	194
35.	Salvation	202
36.	The gradual way of spiritual development ..	209
37.	<i>Pramana</i> (Knowledge and the Jain scriptures) ..	215
38.	<i>Naya</i> and <i>Nikshepa</i>	225
39.	<i>Anekantvad</i> (<i>Syadvad</i>) <i>Sapthabhangi-Anuyog</i>	231

Acknowledgement

To one man Religion is his literature and science, to another his delight and duty. A man without a religion is a horse without a bridle.

Acharya Bhuvan Bhanusurishwarji a great scholar, thinker, orator and an impressive author comes here with a delicious dish of Philosophy.

The mediocre teacher tells, The good teacher explains, The superior teacher demonstrates, the great teacher inspires. He is indeed a great teacher and a powerful preacher.

Simplification of Jain philosophy is the subject of this book and to guide a person on the path of Jainism is the object of the book.

It seems that the ink of such a scholar is more sacred than the blood of the martyr.

–Muni Udayvallabhvijay.

1 INTRODUCTION

What is the world ?

Who am I ?

What is my duty ?

Such questions arise in the minds of intelligent people. In this book answers can be found to these questions from the Jain point of view. When we think of the first question and when we view the various perceptible objects in this universe, it becomes necessary to think of the original cause for all these things.

When we think of the second question, we should think of the questions, "Who am I ? What is my relationship with the various objects of the universe, of the past, the present and the future ?"

After thinking of the entity called the self and its relationship with all the beneficial and malefic aspects of this universe, we have to think of the third question relating to our duty namely discarding all malefic objects and accepting all beneficial objects with sense and intelligence.

In this manner as a result of our thinking about the first question, we can find out all the objects, their creation, their ordering and management and the mutual relationship between them. In other words, we acquire this knowledge of some great principles and truths.

As a result of our thinking of the second question, we can understand the nature of our own jivas and other jivas, their peculiarities and their signs that explain those peculiarities and the Karmas which constitute all these peculiarities.

As a result of the thinking of our third question, we will realise the ultimate aim of life and the various vows and observances from the lowest to the highest that enable us to achieve that aim. We can also understand the various impediments such as improper conduct and unrighteousness which impede that objective.

THE CREATION AND THE CONDUCT OR MANAGEMENT OF THE UNIVERSE

Let us think briefly about the ideas we have mentioned in the introduction.

WHAT IS THE UNIVERSE ?

The universe is not merely inert matter. We do not discern in inert matter any kind of intelligence, thinking power or planning power or the capacity for making any endeavour. Therefore, the creation and the organized conduct and regulation of the universe that we perceive cannot be carried out by inert matter.

The Jivatatva or the element of consciousness functions along with the inert matter. The Universe gets created and regulated by the Jivatatva functioning with inert matter, exercising its intelligence, planning power and its capacity for making endeavours. In brief, the intelligence of the Jivatatva functioning with the help of inert matter brings about the universe and regulates it. The dust of inert Karma goes on clinging to the Jivatatva in proportion to the kind of intelligence that the Jivatatva exercises and the kind of endeavours it makes. When that Karma becomes ripe, it brings about transformations in inert matter; and from their combination and mutual reactions new creations go on taking place. So, we have to accept the theory that in the background three elements, the Jiva, the pudgals (inert substances) and the Karmas function together.

For example, a gardener sows seeds and puts manure and waters the seeds. With the help of these things namely the soil, the manures, the seeds and water, there appear trees, leaves, flowers and fruits of various shapes and taste. If we think of this phenomenon intelligently it becomes evident that the trees, flowers, leaves and fruits have been shaped out of inert pudgals and these shapes are formed in accordance with the karmas of the jivas to whom the shapes belong. The jiva creates karma exercising his intelligence and making endeavours, using inert substances.

We have to recognise the truth that the jiva and the karma function at the basis of the pudgals. In the same manner, the jiva and the karma function behind the creation of the various kinds of soil, metal, stones, water and fire found in the interior of the earth. At the basis of creation, the jiva enters according to its karma. It assumes a body which is in consonance with its karmas when it finds proper food. The various forms are the earth, water, fire, air and vegetation.

From this, we can understand that behind all creation in the *samsar*, the jiva and karma keep functioning causing the creation. The jiva experiences the fruit of its karma by means of its body. The soul is covered with the dust of karmas on account of the jiva's false cravings, passions, various moods (like the moods of fear, shyness, infatuation, etc. which are present in vegetation also) stupidity and other physical and mental propensities and actions. When the karmas grow ripe, the corresponding creations take place. The jiva or the soul discards one body and enters another body; discarding that it enters some other body. This kind of chain-reaction keeps taking place throughout the Universe.

Even without the help of the jiva mere inert matter can also bring about creations as exemplified by the colourfulness of the evening, the thundering noise of the clouds, steam, vapour, smoke, shadow, darkness and large particles and invisible atoms, etc. All these creations and regulations have been taking place in the universe from times immemorial.

Nothing can take place without a corresponding cause. Every phenomenon in this Universe is governed by the law of cause and effect. Therefore, it is not possible that once in this universe, there was no substance of any kind and that later the conscious and the inert substances appeared suddenly or that there existed inert substances first; that later the conscious element appeared or that the jiva was once pure and then it suddenly began assuming shapes or entering bodies. We have to accept that there can be no effect without a corresponding cause. We have also to accept the causes for the emergence of those causes. Therefore, at no time, there was any absolutely new creation or new be-

ginning. If we recognise the pre-existing causes for all phenomena, we have to accept that this continuous tradition has been going on from times immemorial. In other words, there is no beginning to this. It has been always going on.

THE REAL FORM OF LIFE :

Now, let us think who we are; what we were before we attained this state of existence and how our rise and fall take place.

As it has been said already, this perceptible body belongs to our jiva. The creation and development of the jiva take place according to its earlier karmas. Until the exhaustion of the Ayushya karmas, we have to remain bound to this body of ours. There is jiva in the body and the jiva is governed by its karmas. Therefore, the body moves, acts and functions according to its purpose and intention. The eyes see; the ears hear and the tongue experiences taste; in this manner, even when we eat food it gets transformed in a wonderful manner into blood, muscles bones, hair, nails, phlegm, excretion, urine etc. In the absence of the jiva and the karmas, the body and food cannot by themselves provide all these things. All these reactions continue to take place as long as there is jiva or life in the body. These things cannot be produced by a dead body.

The child that is in the womb of its mother develops in an organised way out of the nourishment it gets from its mother, even in the absence of the other efforts of the mother. Even this condition of the child results from a cause and here the cause is made up of the jiva and the karmas. On account of this reason, there are differences between two children of the same mother in respect of the shape of the body, complexion, form, voice and other features. From this, it is evident that we are jivas; that there is no beginning to the process of the jivas gathering karmas and for their becoming bound in body through which they keep gathering karmas.

This jiva spent countless ages in the form of vegetation possessing only one sense and it experienced birth and death countless times. The jiva, as it has been mentioned already,

has been gathering karmas according to its mental propensities and the physical actions like consuming food. Experiencing the karmas of the earlier life, gathering new karmas, and entering new bodies according to karmas are eternal and endless processes.

These karmas are of two kinds namely, good karmas and evil karmas (punya and papa). The jiva on account of the efficacy of some punya (Merit) discarded its form as a plant or tree etc. and assumed the form of Prithvikay. In this manner, after being born in the lower and higher states of existences the jiva has been wandering through the realms of *Dwindriya* (having two senses) *Thrindriya* (having three-senses) *Chaturindriya* (having four senses) and *Panchendriya* (having five senses). During these developments it also had to assume the form of *Ekendriya*. Whenever its sin increased, it fell to lower levels and whenever its merit increased, it got the opportunity of rising to higher levels. This wandering of the jiva through the various states has been going on endlessly and this process has had no beginning.

Question : How does merit (Punya) increase ?

Answer : After receiving the severe buffets of Karma, by means of Akam Nirjara, i.e. by destroying evil Karmas even unintentionally by the Karmas become light and then merit increases on account of natural and auspicious thoughts and feelings. Another point is this. Merit increases if one pursues the path of Dharma. There is no rule that merit should keep increasing in the future. It depends only on the principle of cause and effect. Merit or sin arises in accordance with the kind of actions that the Jiva does.

After having received the buffets of Karma, on account of carrying out impure Dharma, when the time arrives for the enjoyment of the merit that has been attained, the Jiva probably falls into sinful activities, increases its sins and tumbles headlong into a lower state of existence. But if the pure Dharma is practised, the result will be the attainment of more merit and then one thinks deeply of Dharma and merit increases. It increases more than before.

Question : What is meant by pure Dharma ?

Answer : The pure Dharma is that which was expounded by the Tirthankars who were omniscient and Vitrags (Those who had conquered their inner enemies). Since they were omniscient, they could actually see and know the three phases of time, namely the past, the present and the future. Since they were *Vitrags*, they were devoid of attachments and hatred which constitute the cause for false utterances. Therefore, they expound Dharma in accordance with the right faith and right knowledge; and say where the Jiva and the Ajiva principles exist; how life attains elevation or how it declines and what exactly is the form of Dharma. They expound such a Dharma that if we adore it and practise it, visibly defects and evil actions and painful contemplations decrease in our lives and gradually, we develop the view of spiritual elevation and our inner felicity and serenity increase. In the same manner, the Jiva attains spiritual elevation, will acquire all substances necessary for worship and the Jiva attains progress by thus adoring and practising Dharma.

This kind of pure Dharma begins with renunciation. Renunciation means contempt, dislike and distaste for the *Samsar* and sensual pleasures; it also implies agitation, fear and worry in respect of those things. One must think thus, "What is the meaning of this process of experiencing birth and death repeatedly ? Why do people try to attain this physical body which is but a collection of pudgals or material substances; and why should one always endeavour to keep this body fed and delighted. Later, this physical body has to perish. Why are people slaves to various kinds of inert objects in their lives ? What is the final fruit or result of such slavery ? Bidding good bye to this place and going away ? Dying and disappearing from here ? What is all this ? Is this mockery itself the *Samsar* ? Is the happiness of *Samsar* transitory thus ? How can we be delivered from this ?"

When contempt appears for *Samsar* and for the activities of *Samsar*; when dislike and distaste appear for *Samsar* and when disgust for *Samsar* appears and when the heart grows eager to attain deliverance, then, the feeling of renunciation arises,

As long as contempt does not appear for the Samsar which abounds in the agitations caused by our attachments for inert objects, even the view that one should deliver the soul from its attachment to inert objects does not arise. How can Dharma be practised, in the absence of such a point of view ?

Yes ! Even in the absence of the view to attain spiritual liberation, the Jivas that desire wealth and prosperity and the honours and pleasures of the worldly life, are seen following and practising Dharma for the sake of those objectives. They bargain and barter away their Dharma for worldly pleasures. But that kind of thing cannot be called Dharma. The objective of Dharma is not the attainment of the means of worldly pleasures. We should carry out Dharma in order to be released from the cage of Samsar. The idea that Dharma enables you to attain spiritual elevation, leads us on the path of spiritual liberation; i.e., the liberation from the Samsar. Therefore, place before yourself the objective of spiritual elevation.

Human beings can have such an objective only when they develop contempt for inert objects and despise their attachments for such objects. Therefore, the attitude of renunciation for the Samsar which abounds in the attachments for inert objects, must arise when pure Dharma appears in our lives. A true liking for Moksha appears only in the presence of the attitude of renunciation.

Question : When can such a Dharma be attained ?

Answer : The Jiva attains such a Dharma only in one Pudgal Paravartan Kal. This last Pudgal Paravartan Kal is called the Charamavart Kal. (Countless years = One Palyopan Kal; Ten crores of Palyopan Kals = One Sagaropam; Twenty Crores² of Sagaropam = One Kalachakra; Countless Kalachakras = One Pudgal Paravartan Kal.) Pure Dharma does not appear in the Acharamavart Kal i.e, before the Charamavart Kal. The reason is this. At that time, the feeling of renunciation or the spiritual view or the desire for salvation does not appear. At that time, the Jiva is attached to inert objects; is enslaved by passions like anger; his intellect is distorted by false perception; he commits sins like violence; and his propensity is to be fearlessly im-

mersed in an adulation of existence and to keep wandering in the four states of existence namely, the human state, the heavenly state, the state of animals and birds and the state of existence in hell. The condition of the Jivas from those having two senses to those having five senses has been described "as state of fear or torment". Jivas can exist in that state, for a maximum period of two thousand "Sagaropam." If a Jiva does not attain salvation in this period, then at the end, it has to be born as an Ekendriya Jiva i.e. as a Jiva possessing one sense. Then the Jiva has to spend a maximum of one Anantkal or Anantkal Chakra in that state. After that the Jiva will enter the higher Trasa-vata state of existence. If the Jiva does not attain salvation within a period of 2000 Sagaropam, there is the possibility of the Jiva going backward from this long Trasa-vata and even before that into the state of Ekendriya. There is nothing new in this. Such a state appears countless times in the endless time.

The point is this. In the *Acharamavartkal*, the Jiva does not think of its soul and of its elevation. The Jiva does not fear sin and does not entertain any feeling of renunciation towards Samsar. All this can happen in the *Charamavartkal* only. It can happen in that period either in the beginning, or in the middle or at the end.

Question : What does the Jain philosophy say about the elevation of the soul or the progress of the soul and about Dharma ?

Answer : Here, this much should be understood that as stated earlier, the Jiva that has been wandering in the realm of birth and death in the state of subtle Vanaspathikay (in the Vegetative state) finds it necessary to get free from the power of Destiny. It will have to wander about in such states as the Prithvikai. The Jivas are of two kinds : (1) the *Bhavya jivas* i.e. those that are fit to attain Moksha and (2) the *Abhavya jivas* i.e. those that do not have the fitness to attain Moksha. The *Abhavya jivas* can never attain Moksha. Therefore, they never get into the *Charamavartkal*. Yes. There are such *Bhavya jivas* also as do not get the substances necessary for adoring the path of salvation, though they have the worthiness to attain Moksha. Even they do not get at any time the *Charamavartkal*. They are called *Jatibhavya Jivas*.

The remaining Bhavya jivas get the *Charamavartkal*. But they get it mainly with the help of time. Actually, they get it only after the limited time has passed. After the Jiva enters the *Charamavartkal* with the help of time, when the Jiva gets the support of auspicious Karma and of consequent merit; and when it attains the state of a *Panchendriya* or a jiva with five senses; and then after the Jiva carries out the necessary endeavours, he attains Dharma. In this manner. Destiny, Time, Nature and Karma and endeavour — these five causes function. The Jiva may attain the state of a noble human being; or after a Jiva attains, by virtue of noble deeds, the company of heavenly beings, spiritual heads, and Dharma, he may develop the spiritual outlook even in the *Charamavartkal*; and he may attain spiritual progress. Such a jiva attains the spiritual view and engages itself in the pursuit of Dharma when he wants to do so. The implication of this is that when the first four causes are convenient and favourable, and if endeavours are to be made, then the spiritual view arises after the necessary endeavours are made. In other words, the soul, by virtue of its endeavours, brings about the spiritual view, and by virtue of the same power, it engages itself in the pursuit of Dharma. The Jiva does not develop the spiritual view and does not pursue Dharma on account of such causes as Destiny etc. The Jiva that puts forth endeavours attains various kinds of development. We shall discuss this from various points of view.

THE TREE OF DHARMA :

If we conceive of Dharma as a tree, first of all we have to sow the seed of Dharma in the soil of the soul. The seed of Dharma means an adoration of Dharma and an attraction for Dharma. This seed of Dharma is attained by a Jiva when he engages himself in the pursuit of Dharma by praising somebody's spiritual austerity (Japas) or someone's extraordinary magnanimity. He must praise it thus, "Oh ! what a beautiful endeavour ! What a lofty kind of adoration of Dharma !" Those who merely worship wealth or enjoyments and merry making, feel thus"; What stupidity this is ! They are foregoing mirth by carrying out meaningless austerities ! They are wasting money on these futilities !"

The man whose infatuation for enjoyments and wealth is less feels attracted by others' spiritual austerities and magnanimity etc. Only he praises Dharma thus. "Oh! How beautiful Dharma is!" After we realize this kind of sowing of the seed of Dharma, a strong desire arises in our minds to pursue Dharma. The awakening of this desire must be deemed the sprouting. Afterwards, the sequence of hearing and understanding is called the root. There should be faith; endeavours should be carried out; and thus we should attain spiritual development; and finally we should attain spiritual perfection. Metaphorically speaking, Dharma develops branches, leaves, flowers and ripe fruits. These stages are to be passed through. After we attain spiritual perfection we become Vitrag; then we attain Keval-jnan; and finally we will surely attain Moksha.

For the attainment of any Dharma or virtues like non-violence, forgiveness and truthfulness, first the seeds of the respective Dharma must be sown. In other words, before we attain those virtues, we should enjoy praising them; and we should be fascinated by them. This is called the sowing of the seed of Dharma. Later, the seed of Dharma sprouts in the form of a taste for Dharma, a desire for Dharma and thus the tree of Dharma grows and puts forth finally the fruits of Dharma.

This aspect called the adoration of Dharma is possible even in the Dharma of those who are not omniscient; but there we discern the absence of the true faith in Dharma. If a jiva was freed from the clutches of false vision in any life; if he has had the opportunity of listening to discourses on the Dharma expounded by the Omniscient Vitrag, on hearing it he has an inkling of astonishment thus: "Oh! What an infallible Dharma! How rational it is! How authentic and how beneficent! This is the right Dharma. This is the true way to Moksha. The doctrines of this Dharma are true!" If this kind of faith appears; from this original seed of adoration, the Dharma sprouts. It develops a trunk, branches, leaves, flowers and then finally, there appears the fruit of Samyagdarshan or the right faith.

Now, this faith in the noble Dharma and in noble Tatvas

which is called Samyagdarshan becomes the seed. From this seed there sprout the endeavours relating to the right knowledge, the right character and the right austerity and after those endeavours are put forth, at the end, the fruit of Moksha appears.

THE PATH OF SALVATION :

If we think of Dharma from the point of view of the path of Moksha, it would mean the right faith and the right character that can bring us Moksha or salvation. As it has been said already, when in the phase of *Charamavartkal*, a partial spiritual awareness appears; when the only *leshya* or the mental state relating to the attractions of the inert objects declines then the Jiva begins practising such virtues as lawfulness, gratitude, benevolence, kindness etc. This leads the Jivas towards the path of salvation, comprising the right faith etc. Therefore, such a life is called the life on the approach-road to the path of salvation; and it is also called the ordinary *grihasthadharma*.

If one keeps practising this ordinary *grihasthadharma* and if one gets the opportunity of meeting a noble spiritual head, one gets the opportunity of listening to and comprehending the path of salvation expounded by the Omniscient one. If we develop faith in it, we get the right faith or Samyagdarshan. Afterwards, one must carry out such austerities as showing devotion to and worshipping the Omniscient Vitrag Bhagwan; showing devotion to the *sadhus* who have renounced the *samsar*; who have taken such great vows as non-violence; and who abide by the commands of the Jin; listening to the voice of the omniscient one; going on pilgrimages to holy places; reciting the *Shri Namaskar mantra* through which the Panch Parameshtis, the supreme ones namely the *Arihants*, *Siddhas*, the *Acharyas*, the *Upadhyayas* and *Sadhus* are worshipped; and other austerities like *Jap* etc.

The Jivas possessing Samyag Drishthi or the right vision keep progressing; in them there appears the enthusiasm of vitality. They renounce grossly such sinful things as violence, falsehood, with solemn vows; and then they undertake the five *Anuvratas*. Besides these vows, they also undertake the three *gunavrat*; the four *Shikshavrat* and carrying out the other

duties of the life of Shravaks, they attain spiritual progress gradually.

In this manner, after the spirit of renunciation and the enthusiasm of vitality develop, they discard all attachments for *samsar*. Then they undertake such subtle vows as *Ahimsa* (non-violence) truthfulness etc. and become *Munis*. After having observed the five observances such as the *Jnanachar* they destroy all their *Karmas* and attain *Moksha*.

The *Jiva* attains this all round special elevation through many lives. Just as students keep progressing from class to class, the *Jiva* also keeps progressing through various states of existence. Finally, in the human state of existence, the *Jiva* gets the opportunity of attaining the highest level of perfection. If the *Jiva* commits a mistake in any life, there will be retrogression. The *Jiva* falls spiritually to a lower level. In such a case, the *Jiva* has to put forth increased endeavours to attain elevation.

Therefore, the *Jivas* should not treat the *jivas* of the lower levels with dislike or hatred; they should not give way to despair or worries with respect to themselves but they should, keep the objective of attaining progress in *Dharma*; in *Yoga* i.e. in spiritual discipline; and in the attainment of worth; and make the necessary endeavours for the attainment of those objectives.

In the next chapter, we shall make a detailed discussion of *Tatvas* and the path of salvation.

Questions :

- (1) How do the creation and the management of the universe go on ?
- (2) What appeared first in this world — Life or inert matter ?
- (3) Explain life or *Jiva* in terms of the growth of a tree.
- (4) Give an account of the history of the *Jivas*.
- (5) What is pure *Dharma* ? Why is it called so ?
- (6) Explain the term, the tree of *Dharma*. How is the path of salvation ?

THE NECESSITY OF DHARMA IN LIFE

Dharma is more essential in life than happiness. In fact, we get happiness only from Dharma.

सुखं धर्मात् दुःखं पापात्

(Happiness accrues from Dharma and sorrow accrues from sin). This is an eternal truth. Dharma brings us happiness in the other world. Not only that; Dharma bestows happiness upon us even in this life which we are living at present. It happens so in this manner.

Happiness relates to our experience within ourselves. It does not lie in outward objects. We may have heaps and heaps of the objects that can bring us happiness, but if our minds are being agitated by some anguish can we really be happy? Thoughtless people believe that happiness lies in wealth; or in the things that they eat and drink; or in honour and prestige or in power and grandeur. But if we observe the world a little carefully we find that countless people in this world are happy though, they do not have wealth and grandeur and that countless people are unhappy and miserable though they have enough or excessive wealth.

If happiness lay in wealth and worldly grandeur, our happiness should have increased in proportion to the increase in our wealth and worldly splendour. If happiness was an attribute of the things that we eat and drink, then our happiness should have increased in proportion to the increase in the things that we eat and drink. But our actual experience is different from this. We may experience a kind of happiness when we eat one or two pieces of sweet-meat but if we consume too much we grow sick and feel like vomiting; and we experience unhappiness. The pleasure that one gets from one wife decreases if one has many wives.

How can we say that there is happiness in these things? Can this be called happiness?

Let us think of it from another point of view. The same object may give happiness at one time and may cause unhappi-

ness at another time. Then is there happiness or unhappiness in the objects definitely? Can we say that there is happiness definitely in some objects and that there is sorrow definitely in some objects? It is correct to say so? No, we cannot say so.

Happiness is not a quality present in outward objects. It is a quality of the soul. It is a quality of character. We experience happiness when our minds are totally free from all worries; when our minds are totally free from all fears and when we are totally free from all internal agitations and agonies. We can experience happiness — real happiness, only when our minds and hearts and our inner selves are totally free from all agitations and when they are experiencing peace absorbed in a contemplation on the soul.

Dharma gives this kind of happiness. It brings about such a state of mind in us that when we are very hungry, we experience the greatest kind of happiness if we eat only dry bread. In the same manner, Dharmatmas (those who live according to Dharma) experience great happiness of the kind that great sadhus and sages experience even in the ordinary situations in Samsar. Apart from this, Dharma brings us such a lot of merit that we get health, progress, prosperity and the substances necessary for Dharma in this life; and we get later such blessed states as the state of human life or the state of heavenly existence. If we need happiness in this life and in the other world; then we have to adore Dharma. It has been said :

व्यसनशतगतानां क्लेशरोगातुराणां ।
 अरणभयहतानां दुःखशोकादितानां ।
 जगतिबहुविधानां व्याकुलानांजनानां ।
 शरणमशरणानां निप्यमेकोहिधर्मः ॥

A SUMMARY :

Dharma, is the only refuge in Samsar for those who are agitated by hundreds of agonies; for those who are agitated by sorrows and diseases; for those who are agitated by the fear of death; for those who are agonized by anguish; for various agitations; and for those who are without a refuge.

Dharma is necessary in life even for this reason. The jiva desires others to treat him properly; and he does not like to be illtreated by others. He does not like ignoble treatment from others. For instance, everyone desires that others should not cause violence to him; that others should treat him with kindness, amity and magnanimity; that others should not lie to him; others should not steal his possessions; and others should not look at his wife with lusty eyes etc. Others also have the same desires. From this it is evident that in life, what is necessary is not sinful action but actions that accord with Dharma. Therefore, Dharma is essential in life.

Questions :

- (1) How can we say that there is no happiness in outward objects ?
 - (2) How can we attain happiness from Dharma ?
 - (3) How can we attain perfection in Dharma through our contacts with the world ?
-

THE TEST OF DHARMA

The question is this : What is real Dharma ? The answer to that question is this; only that Dharma is real which has, like gold, stood the test of the touchstone; perforation and purification through fires.

First of all Kash means being tested by the touchstone. Just as the purity of gold is tested by the touchstone, the purity of Dharma has to be tested. Dharma may be said to have passed the test of the touchstone if in it proper rules and prohibitions are mentioned. In other words, there should be a prescription of the various activities that are worthy of being carried out; and there should be a prohibition of the various actions that are unfit to be carried out. In other words, the pure Dharma should prescribe certain actions; and the Jivas should not do them. So, we can say that the Dharma has stood the test of the touchstone if it recommends certain worthy actions as fit to be carried out; and condemns certain actions as unfit to be carried out; and commands its followers to discard them. For instance, the pure Dharma commands its adherents to carry out such actions as forgiving, experiencing happiness and contentment, acquiring knowledge, carrying out meditation, and the performance of Tapa etc. It commands its adherents to discard such things as violence etc.

The Second Point. That Dharma in which observances and practices are prescribed to accord with and to strengthen those rules and prohibitions, is said to have succeeded in the test called Chedh or analysis. For instance, in a pure Dharma there should be no inconsistencies like the following. There may be an earlier command prohibiting violence to any jiva but later there may be a command which says "Perform a yajna (a sacrifice) by killing animals." This does not accord with the earlier prohibition. On the other hand, it breaks the prohibition of violence to any Jiva. In the Jain Dharma there are no inconsistencies of any kind because the observances and practices prescribed for Sadhus or grihastas accord with and strengthen the prohibitions. This is the prescription made for sadhus.

“They must observe Samiti (Limit) and *gupti* (Restraint). In other words, those rules prescribed regarding the way they should walk or move or get up or sit or receive Bhiksha so that Jivas may be protected and unharmed. Even for the *Grihastha* Shravaks certain austerities have been prescribed such as the Samayik, Vratas, rules of conduct, devotion to gods and spiritual heads etc. and they do not contradict the rules and prohibitions even to the least extent.

The Third Point: The testing of Dharma by means of subjecting it to the process of purification by fire is this. The Dharma that has been thus purified should prescribe such rules and prohibitions and such observances and practices as would encourage noble doctrines and principles. For instance, there is the principle that a pure and enlightened soul is a *tatva*. If this is the truth where is the need for any prescriptions and prohibitions? There is the prohibition, “Do not kill jivas”. If there is only one soul and if there is no other soul, then to whom should violence be caused? Who will kill whom?

In the same manner, someone else may act upon the principle; “The soul is transitory”. In other words, it perishes in a moment. In the next moment, another soul takes birth and perishes in a moment. Now, let us think about this. If the *Atmatatva* or the soul is transitory thus, who will get the fruit of causing violence that has been prohibited and the fruit of Japa (austerities) and meditation? The soul that causes violence to others or that carries out, Tap and meditation perishes in a moment. The transience of the soul is accepted thus and the original prohibition does not accord with it. If the soul is permanent and imperishable according to the *Ekanta* or one-sided view; if no change of any kind takes place in it; where is the chance of its attaining a modification necessary for experiencing the effect of its actions? If it is not so, to whom are the rules and prohibitions applicable? Not to the daily life. Therefore, in the recognition of these doctrines, the rules and prohibitions; and the observances and practices cannot be concerned or connected.

The Jain Dharma says: “The souls are countless and that

the soul is permanent as *Dravya* and changeful in its modified form." Therefore, here the rules, prohibitions and practices are in conformity with the *tatvas* or doctrines. On account of the infinite number of the souls, there is the possibility of one causing violence to another. On account of its attributes of perishability and imperishability, the soul is perishable in its modified forms and permanent in its original form as *Dravya*, since the states (*avasthas*) change, there is every possibility of another form (modified form) appearing in order to experience fruits.

Since the Jain Dharma is purified by these three tests; the touchstone method or the *Kash*; the method of analysis or *Chedh* and the method of *Tap*, or purification through fires, it is equal to pure gold of one hundred carat. From this we can understand what exactly is the form of Dharma.

Questions :

- (1) How do you search for pure Dharma in the market of the World ?
- (2) Describe the three tests of Dharma.
- (3) Why are doctrines important from the point of view of practice ?



IS JAIN DHARMA A UNIVERSAL RELIGION ?

Can the Jain Dharma be called a universal religion ?

— Yes ! It can be called so, because in the Jain Dharma the actual form of the universe has been described.

— It contains such rules and prohibitions that the whole universe can comprehend them.

— There is no single founder or a single exponent or prophet for Jainism; but Jainism has accepted and honoured him who possessed such virtues as *Vitragata* (the conquest of the inner enemies), Omniscience, truthfulness and has accepted such a person for its founder or exponent.

— The Jain Dharma contains a detailed description of all the spiritual activities and austerities that are to be carried out by all Jivas in this universe from the lowest to the highest.

— The Jain Dharma throws light on all *tatvas* that are existent and that have been formulated in the world.

— The Jain Dharma comprises such magnificent *tatvas* as the Principles of Ahimsa or non-violence; the *Anekantvad* etc. and those doctrines can help the people of the world to face and solve all their vexatious and agonizing problems. Therefore, the Jain Dharma can be surely called a Universal religion or a universally beneficial religion.

Once Shri Devadas Gandhi the son of Mahatma Gandhi happened to ask the famous British dramatist and thinker. "If the existence of the other world is a reality; if the soul can transmigrate and be reborn, what kind of existence do you prefer in the next Janma ?"

Bernard Shaw replied, "I wish to be born as a Jain."

Devadas again said "There are crores of Hindus who believe in the next Janma and the other world. Leaving them aside, why do you want to be born as a Jain ?"

Bernard Shaw said, "According to the Jain Dharma there is no single supreme being who is Ishwara or the Paramatma. Everyone can attain spiritual elevation and become a Paramatma. Then why should I not try to become a Paramatma?" The Jain Dharma prescribes the gradual means by which we can attain that spiritual elevation. The steps prescribed for the attainment of spiritual perfection are essentially scientific. In this respect they are unique.

Dharma comprises two main aspects. One relates to observances and practices and the other relates to theories and doctrines that ought to be known and assimilated. In other words, we can say that Dharma must explain to us "What is this Universe? How is the universe being managed, controlled and organized? What principles are bound with the Jiva? What are those principles and practices that lead us towards *Moksha* and that can enable us to pursue the path of *Moksha* and to attain it.

Questions :

- (1) Explain the expression *Vishwadharma* or a universal religion.
 - (2) How can the great problems of the present day world be solved?
 - (3) Why did Bernard Shaw like to be born as a Jain?
-

WHAT IS THIS UNIVERSE ?

What is this Universe ? The universe comprises conscious and inert substances. Pudgals or matter ; *Dharmastikai* or the medium of motion; *Adharmastikai* or the medium of rest; *Akash*; or space and *Kal* or time are the various inert substances. These five Dravyas or substances are described in the subsequent chapters.

Question : Are there no substances like electricity which differ from these five ?

Answer : Yes, there are. But this substance is not a separate one. Even electricity is a modified form of these Pudgals or a quality of these Pudgals. Power, quality and state require some basis just as light or a gem may be the source for radiance. This radiance is made up of Dravya or substance. Therefore, there is no independent substance called power or energy as different from Dravya.

Question : Then, is it not possible to treat consciousness also as a power of the inert body ? The reason is that consciousness is not visible as a separate entity distinguishable from inert substances. From this point of view, the whole universe is made up of merely inert substances. How can we treat consciousness as an independant and separate Dravya ?

Answer : The Chaitanya or the power of consciousness is only a special power of the substance of consciousness, an independent substance.

Question : If that is so, why is not the Chetandravya or consciousness visible and tangible like the body ?

Answer : The Chetandravya does not possess the attributes of colour, tangible form etc. Therefore, it cannot be perceived by our senses like the eyes, the skin etc. Yes, the Chetandravya is present in the body; and the body is visible. As a result of this, the qualities of the Chetandravya such as consciousness, knowledge, attachments, desires, joy and sorrow seem to be present in the body. These are not really the attributes of the body, but they are the attributes of the Chetandravya or the soul that pervades the body.

Question : *Why is it that the body does not have the attributes of consciousness etc.*

Answer : The reason is that the body is inert. Therefore, as in the case of inert things like clay, stones, wood etc., the body also has such attributes as colour, smell, taste, touch etc., but it does not possess the attributes of consciousness, knowledge, happiness etc. The following are the reasons for this :

(1) Knowledge, happiness, sorrow etc. appear in the form of sensations or cerebral concepts; so, they are different from colour, smell etc., and are not the attributes of the inert body.

(2) These attributes are not at all present in the dead body.

(3) The attributes of consciousness etc., are not present in the components of the body like clay, water etc., so the body does not possess those qualities. The quality of intoxication is partially present in the components of alcohol such as jaggery, flour etc., so the liquor brewed out of them possesses the quality of intoxication.

(4) The attributes of consciousness, happiness, sorrow etc., are not present in clay (i.e. food, water etc.). How can those qualities be present in the body which is made up of those substances? So, we may say that the quality of consciousness present in the body is an attribute of the Chetandravya. Ash does not possess the qualities of wetness, coolness and greasiness, but slimy ash has these qualities so it is to be accepted that there is water mixed in the ashes; and that they are the qualities of water. The conscious soul is present in the body; the qualities of knowledge etc. belong to the soul. That is why when the soul leaves the body, those qualities are not seen in the body.

Questions :

- (1) What is power ?
- (2) Why is it that the body does not possess the qualities of consciousness, knowledge etc. ?
- (3) Why cannot the soul be regarded as made up of physical substances ?

THE EVIDENCE OF THE EXISTENCE OF THE SOUL AS AN INDEPENDENT DRAVYA OR SUBSTANCE

Question : Is there any evidence for the existence of the soul as an independent Dravya or substance ?

Answer : Yes. There is evidence. There are many proofs of the existence of the soul.

(1) Knowledge, desires, happiness and sorrow, attachments and hatred, forgiveness, politeness etc. are the attributes of Chaitanya or consciousness and they are different from such qualities as colour, smell, taste, touch etc. Therefore, there ought to be a dravya totally different from the inert substance; and possessing such attributes as knowledge etc. This dravya is the soul.

(2) As long as this Atmadravya (or the soul) is present in the body, there will be such effects as the experience of the food eaten, and blood, fat, nails etc. This Atmadravya is not present in the dead body. So, a dead body cannot eat food, nor can it carry out such activities as living beings can.

(3) We, say "This creature has lost its life". There is no 'life' in it. This life itself is the soul.

(4) The body grows and sometimes it grows small, but such attributes as knowledge desires, happiness, sorrow, forgiveness, politeness etc. do not change in accordance with the changes in the size of the body. This proves that these qualities such as knowledge etc. do not belong to the body and that they belong to the soul.

(5) The body is like a house. A house has a kitchen, a drawing-room, a verandah etc. But the person who resides in it i.e. the owner or the tenant is not the house. He is different from the house. The body has the five senses. But they are not the soul. In the absence of the soul, the eyes cannot see; the ears cannot hear; and the tongue cannot taste anything. The soul impels these various senses to carry out their activities. When the soul leaves the body, all the activities of the body

come to an end, just as a garden goes to dogs in the absence of the gardener.

(6) The body is a thing to be used like dress. If it becomes unclean, it can be cleansed. It can also be made to shine brightly. It can be made soft, tender and glossy by massaging it with oil. The body can be made attractive by the employment of such decorative devices as powder, and other cosmetics. But who does all these things ? Does the body itself do all these things ? No. These actions are carried out by the soul, present in the body.

(7) The structure of the body resembles the structure of a house. Who has organized it in such a manner ? It has to be admitted that it is the work of the soul that comes from the other world with all its Karmas.

(8) The senses do not possess the independent ability of acquiring knowledge; because the senses cannot do anything after the soul has left the body. The sense-organs like eyes, ears are different from one another; so if the eyes see a musical instrument and if the ears hear the music, they cannot connect the two. There ought to be an independent Dravya or substance which connects them psychologically and logically. That is the soul or the *Atmadravya*.

The body is not a single article. It is a combination of such organs as hands, legs, head, chest, stomach etc. The body is not such an individual or dravya as can unite and co-ordinate the functions of all those organs. Therefore, we have to admit the existence in the body of the *Atmadravya* as an independent individual.

(9) Even after the loss of any sense organ, the knowledge acquired through it formerly, remains with us. The entity that retains and experiences that knowledge must be the soul; because there is this principle that he who experiences a thing remembers it. If the sense organ itself experiences the knowledge, who remembers it after it is lost ?

(10) The entity that entertains newer and newer thoughts; that experiences tastes; that entertains desires; that speaks; that engages the various senses in their various actions; and that

impels the legs, hands and other organs to move and function, is the soul. It can make the body act whenever it wants to; and at its will it can stop its movement. It is the *Atmadravya* or the soul that controls and directs all these.

(11) The existence of the soul is proved by the negation : "The soul is not existent". A thing can be negated only if it is existent somewhere. The inert objects are called *Ajivas* or the lifeless ones. If the object like the *Jiva* is not existent, then what is the *Ajiv* or the lifeless ? In this world there are for instance *Jains* and *Brahmins*; so it can be said that there are non-*Jains* and non-*Brahmins*.

(12) The body is also called by other names such as the physical frame, the freshly coil etc. and they are the other names or synonyms for it. In the same manner, the *Jiva* has other names like the soul, the *chetana* (the consciousness) etc. Various names are given only to an existent reality.

(13) Some people remember the past. Those reminiscences come up in the form of experiences. This kind of thing is possible only when the soul is different from the body; if the soul is independent; and if it has transmigrated from the *Poorva-janma* (an earlier life) to the present life. If the experiences of the earlier life were related to the body only and if the soul perished along with the body then how can the *Jiva* remember those experiences in this *Janma* ? Is it possible for an entity to remember, the experiences of another entity. For instance, the son cannot remember the experiences that his father had in a foreign country.

(14) People sacrifice or discard something which they love for the sake of a happy and comfortable occupation. Though people like a certain occupation, they give it up and follow some other occupation for the sake of money. The wealth that is loved so much is spent for the sake of one's children and family. But even this happens. A person runs out of a house on fire to save himself from death, leaving his children and family in the blazing house.

Why is it so ? We have to admit that man gives up something for the sake of some other thing which he loves more. Man

loves his family and children; but he loves his body (his life) more. Therefore, he saves his body from the danger of being burnt to death and comes out of a burning house leaving in it his family and children, for whom his love is less than his love for his body. Now this question arises. In some situation, on account of deep disgrace or humiliation, someone commits suicide and discards even his body. For which dear thing does he act thus? The answer to this question is that the man who discards his body by means of suicide does so to save his soul which he loves more from experiencing the terrific anguish of disgrace and humiliation and he thinks thus, "After my death, I need not witness this and I need not also burn in the flames of anguish".

(15) The man who participates in a splendid dinner tells the one who is serving delicious food excessively, "Please do not serve any more food. If I eat more, it will harm "my body". It is evident that the one who says, "my body" is his soul. If the body itself were to say this, it would say, "If I eat more it will harm me". In the same manner, he will tell the doctor, "Dear doctor ! since last night the health of my body is upset". He will not say, "Since the last night, I have been upset".

Who is it that witnesses all this and who experiences all this? It is the soul. In order to save his beloved soul from this anguish which it experiences through the body, the man who commits suicide discards his body. In other words, he kills himself. From this, it becomes evident that the soul is the most beloved thing. In this manner, the soul shows itself to be an independent *dravya* or substance as different from the inert body and as an object deserving the greatest love.

Questions :

- (1) How does the soul show itself to be different from blood, muscles etc. formed by the food we consume?
- (2) How is the body a house?
- (3) Establish the identity of the soul on the basis of the senses.
- (4) How is the soul the most beloved thing? How is this established?

THE SIX ASPECTS OF THE SOUL

In this universe, there are countless independent *Atmadravayas* or souls. Hence, this samsar goes on, on account of the mutual co-operation of the soul and the inert substances. If the Jiva consumes the inert food, the body is produced; it becomes an existential and conceptual reality; it lives and grows. The body has organs and senses. The Jiva moves about with the help of these; perceives things and attains knowledge. In this manner, the first aspect of the soul of its six aspects is the independent existence of the soul.

(2) No one has created this *atmadravaya* or the soul. It has been in existence from times immemorial. Even after the death of the body, it continues to exist. It is without a beginning and without an end. It is eternal and permanent. This is the second aspect of the soul. This soul goes on wandering from one body to another; one state of existence to another; and from under the influence of one to that of another, as a powerless and dependent entity. Therefore, this transmigration or wandering has been termed samsar or the cycle of birth and death.

(3) The soul by means of its various actions and propensities gathers sinful or blessed karmas. The Karmas also cling to the soul on account of its actions and propensities. Therefore, the soul is the doer of Karmas.

(4) The soul is the entity that experiences the effects of Karmas. Just as the one who carries out an occupation has to experience the pain consequent upon its performance, it is only the doer of Karmas i.e. the soul that has to experience the effects of the good and evil Karmas that it has gathered. Others do not experience those effects. In the same manner, the painful effects of excessive eating have to be experienced only by him who has eaten excessively. The emergence of the various bodies, the state of ignorance, disease, disgrace, fame etc. are the effects of Karmas.

(5) The soul that has been bound by Karmas from times immemorial can also attain moksha or salvation. One fundamental truth that is evident is that gold which is mixed with

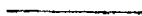
stone always keeps attaining freedom from the stone. Only when the soul becomes absolutely and completely separated from the Karmas, the body etc. is it deemed to have attained *moksha*.

(6) There is also a method by means of which *moksha* can be attained. The Karmas are discarded by the causes that are contrary to the causes by which the soul gathers Karmas. We can destroy all our karmas and attain *moksha* only by discarding such causes as attachment, hatred, ignorance etc. which impel the soul to gather Karmas and by the constant cultivation of such lofty virtues as renunciation, self-discipline, the acquisition of true knowledge etc. which are contrary to those former causes.

These six are termed the six aspects of the soul. The soul exists. It is permanent and imperishable. It is the doer of Karmas. It is the one that experiences the effects of Karmas. It can attain *moksha*. There is a way to attain *moksha*. Those who believe in this doctrine are Astikas (believers) and those who do not believe in it are Nastiks (non-believers).

Questions :

- (1) What are the six aspects of the soul ?
- (2) Describe each of them.



THE SIX DRAVYAS

The Six *dravyas* (substances) — the *Panchastikay*, the organisation and order of the universe.

(1) This universe is a combination of jivas and inert substances. We have understood this point already. In that context, we discussed certain points about the *jivadravya*. Here we shall discuss some more points about the *jivadravya*.

(2) *Pudgal dravya* (Inert substances) : *Pudgal dravya* is the name given to those inert substances which possess colour, smell, taste and touch. Of these one part consists of the *pudgals* of Karma. Just as dust easily settles down upon and sticks to the clothes of an oil-seller, Karmas gather in the soul and stick to it on account of the stickiness of the jiva, its *Kashayas* (Passions) such as attachment and hatred and its physical, mental and vocal actions. The jiva's body etc. bring about in the *jiva* different kinds of emotional and intellectual propensities. In fact, even the *Kashayas* or passions of the jivas also result from the emergence of the Karmas of the earlier lives. The jiva would have done even those Karmas under the impact of passions or *Kashayas*. This point becomes evident when we examine the Karmas, the *Kashayas* of our earlier life on the basis of the principles relating to the *Kashayas* (passions) and their causes. In this manner, the eternal cycle of Karmas causing *Kashayas* (Passions) and *Kashayas* (passions) causing Karmas has been endlessly revolving.

No action can bear its fruit; no action can be performed in the absence of a determining cause. What was the state in the earliest times? We should examine the question whether the *Kashayas* (Passions) arise even in the absence of the effect of any Karmas of the earlier life and whether Karmas arose and clung to the soul in the absence of *Kashayas*. No! Such a thing does not occur. It is not at all possible. In our earlier lives, we gathered Karmas in the presence of *Kashayas* and then we were bound by Karmas in our earlier life. On account of the effect of that bondage, the *Kashayas* that caused it also existed. Neither of these could exist without a determinant cause. Therefore,

the stream of those two causes has been flowing endlessly from times immemorial. This is called *samsar*.

The *samsar* has been going on from times immemorial. The truth of this doctrine can be understood by the examples of the father and the son; the tree and the seed and the hen and the egg. That egg also emerged from some hen. In this manner, one equal stream has been flowing on from times immemorial.

The Karma pudgals binding the soul inspire *Kashayas* and the *jiva* under the influence of *Kashayas* gathers *Karmas*. A new body and senses etc. arise only as a result of their mutual co-operation and reaction. In the emergence of these things, apart from Karma other pudgals also function as causes. It will be discussed later which those pudgals are and how that reaction takes place. But the main and the fundamental activity takes place on account of the reactions between the *jivas* and the pudgals. This point must be clearly and correctly understood. In the *jiva* and in the pudgals, new states and transformations keep taking place. This is called the working of the Universe.

(3) The *Akash dravya* (space) the *jivas* and the pudgals require space to exist. This question might have arisen in your mind. How can *shunya* (absolute nothingness) provide space to them. Some *dravya* is necessary for this. *Dravya* is the name given to that entity which does something and which undergoes a change of quality. One may have the desire to get a very useful almirah. But it has not been brought; why? There is no place to keep it in the house. In other words, there is only a little space there which can provide a place for it.

The *Akash* (space) carries out the task of giving room. It possesses such qualities as oneness number and illimitable quantity and magnitude. It has such modified forms as *Ghatakash* (closed space) and *Phatakash* (open space). The *akash* possesses qualities and modifications; therefore, it is a *dravya*.

How big is space? Nobody has measured it and it does not possess any boundary or end. If it has a boundary or limit,

naturally the question arises 'What exists beyond that boundary?' But actually it has no boundary. Space is without an end and it is boundless. If the jivas and pudgals could move about unimpeded in space, the universe as we perceive it to-day would have become non-existent. It would have become disorderly and would have gone to fragments running helter-skelter but the actual condition is not this. The jivas and the inert substances can move about unimpeded only in some parts of this sky. Those parts of the sky in which such a movement is possible are called the *lokakash*. The remaining empty and vacant sky is called the *alokakash*. Either jivas or inert substances do not exist in the *alokakash*.

(4) *Dharmastikay* : The jivas and the pudgals can move about only in the *lokakash*. This is determined and helped by the *dravya* called *Dharmastikay*. The fish can move about only in that part of a lake which has water in it. Therefore it is said that water helps the movement of the fish. Water does not push fish and make them move about. Yes. If the fish desire to move about water helps them to do so. Therefore because there is no water on the banks of the lake, the fish cannot move about in that part of the lake as they like. In the same manner, the *Dharmastikay* helps the movement of the jivas and the inert pudgals. Therefore, the jivas and the pudgals move about in the *lokakash* with its help. The *Dharmastikay* does not exist beyond the *lokakash*; therefore, in that area no movement is possible. This word *Dharma* found in *Dharmastikay* is totally different from the *Dharma* which the *sadhaka* (one who endeavours to attain *moksha*) carries out. This point must be clearly borne in mind.

(5) *Adharmastikay* : Someone has to help a child to keep standing or to stand up. Someone has to help even a sick person to stand up. In the same manner the *Adharmastikay* helps the jivas and the pudgals to stand up and to keep standing and to remain firm. The nature of *Adharmastikay* is opposite to that of *Dharmastikay*. That is why, it is called *Adharmastikay*. Even this *dravya* pervades the *lokakash*. Therefore, the jivas and the pudgals can go only up to the limit of the *lokakash* and remain firm within it. As a result of this, the jivas that are freed from

Karmas transcend and rise up and they exist in lokanth where they remain firm and stable.

(6) *Kal dravya* (Time) : Time is different from these five dravyas. It enables the jiva to think of the new, the old, the very old, the present, the past and the extreme past conditions of the jivas and the pudgals. The substance is the same but yet it is called a new substance and an hour later on account of the emergence of another modified form, in comparison with it, the same substance is called an old one. In other words that which can be measured by means of a clock is time. Therefore, time which can make things old or new is calculated in terms of seconds, minutes, hours, days, years etc. or period, moment, day etc. These are the six dravyas :

- 1) The Jiva,
- 2) The Pudgals,
- 3) The Akash,
- 4) The Dharmastikay,
- 5) The Adharmastikay,
- 6) The time.

These six dravyas are together called the universe. In their original state, these 6 dravyas namely the jivas, the pudgals etc. are stable and firm but on account of their mutual reaction, newer and newer reactions take place in them. The old ones perish. New things emerge. In other words, from the reckoning of the jiva and the Karma, on the basis of their nature; or their natural propensities; new productions and destructions keep taking place. These 6 dravyas in their original form are imperishable but transformations keep taking place in their forms or states. The working of the universe is nothing but the dravyas experiencing the power of production, destruction and duration and undergoing transformations in respect of their forms and states.

Question : Here of the six dravyas, the Dharmastikay has been discussed first. What is the meaning of Astikay? What are astikays ?

Answer : Asti means aspect, area or organ. Kaya means collection. So, Astikay is the name given to that dravya which is a collection of many *pradeshas* (aspects). Just as though the dravya called *Dharmastikay* pervades the *loka* it is not complete but by certain of its aspects or organs, it helps the movement of the *jivas* or *pudgals* existing there. Therefore, in this matter, the *amsha* or the aspect becomes determined in respect of quantity.

The *astikays* are five in number : 1) The *jivastikay*, 2) The *pudgalastikay*, 3) The *akashastikay*, 4) The *dharmastikay*, 5) The *Adharmastikay*. The *amshas* or the aspects of the *pudgals* are also various and different from one another. But the *amshas* of the others cannot be different from one another. *Astikay* is the name given to that entity which comprises *amshas* or *pradeshas* (aspects). At whatever moment we may think of it, time, present is perceptible only in the form of one duration. Its collection is not available. Therefore it is not *astikay*. From one point of view, time is a modified form of the *dravyas* like *jivas*. Therefore, it cannot be considered as an independent *dravya*. In this manner, the collection of the five *astikays* is the universe.

Questions :

- (1) Describe the six *dravyas*.
- (2) How is the *Akash dravya* ?
- (3) Which *dravya* can be illustrated with the help of the example of fish in water ?
- (4) What is the work of time ?
- (5) What is *Astikay* ?
- (6) Which are the various *Astikays* and what are their respective natures ?
- (7) What is the universe ? How is it working ?
- (8) State how the *Jivas* freed from *Karmas* enter *Lokant* and remain there.
- (9) How is the *samsar* without a beginning ?
- (10) *Akash* is nothing; but how is *dravya* ?

WHO IS THE CREATOR OF THE UNIVERSE ? NOT GOD

No God or any divine power has created the universe and is ruling over it. The universe is working on account of the *Jivas* and the *Karmas*. The *Jiva* carries out the endeavours and the *Karmas* help the *Jiva* in carrying out these endeavours. If we do not believe in this doctrine and if we believe that God is the creator of this universe, many unanswerable questions arise, such as : (1) What benefit does God get by being caught in this mighty dilemma ? (2) Does he create only certain things ? (3) God is said to be merciful. If we believe that God is the creator of this universe, does not the question arise why he created the things that cause sorrow to *Jivas* ? (4) What is the physical form of God with which he carries out all this work ? How was that form created ? By whom was it created ? etc.

When we think of the answers that can be given to these questions, we get a peculiar image of God. (1) If God carries out the task of creation and destruction without any purpose then it becomes a foolish game. (2) If he carries out this work as a game, he has to be deemed a child. (3) If he carries out all this work on account of his supreme grace he would have made all *Jivas* happy and he would have created things that would have given happiness to all. (4) It has been said that God is the supreme judge and that he has created the things that cause sorrow and misery to punish *Jivas* for their offences. Now this question crops up. God who is capable of doing all this is considered to be omnipotent and merciful. When that is so why does he allow the *Jivas* to commit sins and crimes, and why does he punish them for those sins and crimes ? If some policemen keep silently and passively witnessing a murder when it is being committed then those policemen will also be guilty. Can we say that God is an offender ? Or should it be thought that he does not have the power to prevent *Jivas* from committing crimes and sins or that he is without kindness.

Apart from these, some other questions also crop up : (1) If God is creating and ruling over this universe from where does he carry out these actions ? (2) If God has a physical form, who

is the creator of this form ? (3) If God is formless and bodiless how can a formless one create objects that possess forms ?

The substance of all this argument is that God is not the creator of this universe. If God carries out all these things in accordance with the *Karmas* of *Jivas*, we have to discard the doctrine that God is the creator of the universe because the task of creation is carried out by *Karmas*. Huge mountains, mighty rivers etc., are created by *Karmas*. The entire organisation of the universe is the result of the collection of the bodies of *Jivas*. *Karmas* determine the forms of the various things and they are called mountains, trees, earth etc.

When the body of some *Jiva* is cut or wounded, the cut or the wound heals and closes up and again the body assumes its form. But this is not possible after life leaves the body. After the body is separated from life, its wounds do not heal and cover up. From this it becomes evident that only when there is life, with the help of *Karmas*, a new body or new parts are created. Even if there may be such things as soil, manures, seeds, water etc. only after *Jivas* function there and only by their functioning can such things as sprouts, dark, red bodies, green leaves, roses, sweet fruits etc. assume their respective shapes and forms.

Questions :

- (1) Why is it that God is not the creator of this universe ?
 - (2) How does the creator of the universe become an offender ?
 - (3) What is the proof of the existence of *Jiva* in a tree ?
 - (4) What forces are carrying out the working of the universe ?
-

DRAVYA (SUBSTANCES) GUN (QUALITIES) AND PARYAY (MODIFICATIONS)

We learnt in the 8th chapter that this universe is made up of six *dravyas*. Transformations keep taking place in the qualities and modified forms of these *dravyas*. The working of the universe is nothing but this action going on. *Dravya* is that which has qualities; which has many kinds of potentialities and which can assume many modified forms and states. Only when *dravyas* exist in *samsar*, can, on their basis, qualities, modified forms, and power exist.

There is a difference between quality and a modified form.

स्वभाविनो गुणा : Qualities are those that exist along with the objects.

क्रमभाविनो पर्याया : Modifications are those that keep changing gradually.

For example; we say gold is hard, yellow and that it glitters. Yellowness, hardness and brightness are said to be the qualities of gold. With this gold, a necklace can be made and bangles can be made and they are the various modified forms of gold.

In the same manner, the soul has qualities and modifications. The soul has knowledge, faith, fortitude and felicity. These are the qualities of the soul. The soul that exists in the body undergoes modifications gradually. One grows from a child to a boy; a boy to a young man; a young man to an adult; an adult to an old man-childhood, adolescence, youth, manhood and old age are states or modifications. They gradually keep changing.

From certain points of view, even qualities have their modifications. Knowledge is a quality but we acquire a knowledge of various things. First, we acquire the knowledge of the sunrise; then we acquire a knowledge of the noon and at the end we acquire a knowledge of the sunset. These are also called modifications.

The *Jiva dravya* has two kinds of qualities; *Natural* and *Immigrant*. Knowledge, faith, fortitude, felicity, character etc. are the natural qualities of the soul. False perception or illusion, attachments and hatred, passions etc. are immigrant qualities. In the same manner, there are different states of existence. The *Jiva* may be in the state of a householder or in the state of salvation. Even in the state of a householder, there are different states like, the human state, the heavenly state etc. In the human state there are such states as childhood, adolescence, youth, old age etc. All these are modifications. The *pudgals* possess form, taste, smell, touch, shape, etc. and they do have different states of existence. Gold has such qualities as yellowness, weight, hardness etc, and it has such modified forms as various ornaments, a nugget, melted state, a necklace etc. In the same manner milk, curds and butter are modified forms. The earth, water, fire, wood, stone, wind and metals, darkness, light, sound, shadow are the modified forms of *pudgals* (inert substances).

The quality of the *akash* (space) is the power of immersion or absorption. On account of this reason, it provides space to other substances in it and gives them opportunity for their existence. The *akash* has such modified forms as *Ghatakash* (little space in a pot) *Phatakash* (large space in cloth) *Grihakash* (large space in a house) or space in the house etc. When *akash* is bound within a certain limit as if in a pot that part of the space which is thus contained in some place is called *ghatakash*. Let us say that a pot is broken in the house then that *ghatakash* is called "*Grihakash*".

The *dharmastikay* has such qualities as oneness, helping movement etc. Moreover, it has such modified forms as *jiva-dharmastikay* and the *pudgal-dharmastikay*. The *jiva-dharmastikay* and the *pudgal-dharmastikay* are modified forms. In the same manner, the *adharmastikay* has the qualities of oneness and of helping the staying power. The *jiv-adharmastikay* and the *pudgal-adharmastikay* are modified forms.

The tendency of time to make things old or new is its quality. The present time, the past time, the time of the sunrise, the noon, the time of childhood, the time of youth are modified forms. According to one opinion, time itself is a modified form.

Modifications are of two kinds : they are : (i) "*Vyanjanparyaya*" (modification in form) and (ii) "*Arthaparyaya*" (modifications in state or condition). A pot may have such forms as a large pot, a holy vessel, a pitcher etc. In the same manner, the jiva has *vyanjanparyayas* such as the jiva, the soul, the consciousness, the life etc.

'*Arthaparyaya*' means the modifications in state or condition. The ownership of a pot of a potter; the buyer owning it after it is sold, are examples. Compared to a pitcher a pot is large, compared to a drinking pot, a pot is larger, these are examples of modifications in state. Considered from another point of view modifications are of two kinds. They are : (1) *Swaparyaya* and (2) *Paraparyaya*. *Swaparyaya* means being absorbed in or limited to itself. The pot has clay in it. It is absorbed in that clay. It is absorbed totally in that clay. That is its self-modification or *swaparyaya*. The pot does not belong to the rope. If it is made of a rope, that is an example of *paraparyaya* or extraneous modification. If the pot is in the house that is a case of self-modification. If the pot is in a lake, that is a case of *paraparyaya* or extraneous modification.

Question : *Paraparyaya* or extraneous modification is for the other object. How can it be for the pot ?

Answer : The *Paraparyaya* (the extraneous modification) is the *Swaparyaya* (self-modification) for the other object; whereas, it is *paraparyaya* for the pot. When the *swaparyaya* is always bound with the pot, then the *paraparyaya* also is permanently bound to the pot in a different manner. Just as the pot is always considered to be absorbed in clay, it is also said that the pot is not related to the rope and that it is not gold. What belongs to clay ? The pot. What is not gold ? The same pot. The existence of clay is connected with the pot. The non-existence

of gold is connected with the same pot. Whose step-son is a step-son? Actually, the step-son is not the son of the man in question. But yet he is considered to be his step-son. In the same manner, the *paraparyaya* is considered to be that of the pot.

The *Swaparyaya* can occur in four ways.

Dravyaparyaya (modification caused by substance); *Kshetraparyaya* (modification caused by place); *Kalaparyaya* (modification caused by time) and *Bhavaparyaya* (modification caused by quality).

- (1) *Dravyaparyaya* or modification of substance is brought about by the material out of which an article is made.
- (2) *Kalaparyaya* or the modification of time. This is caused by the viewing of a substance through the medium of time. i.e. as past, present or future.
- (3) *Kshetraparyaya* or the modification of place. This is caused by the place where an object is found.
- (4) *Bhavaparyaya* or modification of quality. This is caused by the natural attributes of the substance.

For example, a thread on a cloth is *dravyaparyaya*. The cloth being in an almirah is an example of *kshetraparyaya*. A cloth being new or old is an example of *kalaparyaya*. *Bhavaparyaya* implies the cloth being white or delicate or costly or in the form of a coat or in the possession of some person. The *dravya*, the *kshetra*, the *kala* and the quality also are of two kinds: (1) substances belonging to ourselves; a place belonging to ourselves, a time belonging to ourselves and an attribute belonging to ourselves. (2) The substance belonging to others; the place belonging to others and the attribute belonging to others. The cloth mentioned above being worn or being kept in the almirah are examples of *Swadravyaparyaya* or examples of self-modification. The same cloth being woven out of silk;

being worn by somebody; being red; being blank; being cheap. being in the form of a shirt; or being in the possession of somebody are examples of *Paradravyaparyaya* (extraneous modification).

From this, one point becomes evident. The state of a thing is never independent or alone but it depends upon some other *dravya* or substance as its prop. The *dravya* or the substance is existent and so it assumes different states and becomes absorbed in those states. For this reason, even electric power and magnetic power etc. also depend upon *pudgal dravyas* (inert substances). Therefore, the *dravya* or the original substance is ever-existent; it is existent in all the three phases of time, namely, the past, the present and the future. Attributes and modifications constitute its nature to undergo transformations.

Just as the *pudgal dravyas* (inert substances) possess powers and potentialities, even the *atmadravya* or the soul possesses its own independent powers and potentialities. Because we do not turn towards our souls and contemplate on them, we cannot understand this vital truth about the soul. If not, what are, the highest level of scholarship, boundless and incomparable strength, extraordinary spiritual excellence, tremendous spiritual austerities and bewildering forgiveness? All these are the powers of the soul. Moreover, the soul has other potentialities like magical power, the power of acquiring knowledge, the power of flying through the sky, the power of attaining *Kevaljnan* (the highest level of knowledge) and the power of attaining salvation. The soul possesses all these incomparable suprasensual powers and potentialities.

A SIMPLE TABULAR ILLUSTRATION OF THE ATTRIBUTES AND MODIFICATIONS OF THE SIX DRAVYAS

DRAVYA (SUBSTANCE)	GUNA (ATTRIBUTE)	PARYAYA (MODIFICATION)
1. <i>Jiva</i> (the living being)	Natural qualities — knowledge, character, happiness, energy etc. Immigrant qualities — illusion, false perception, attachments, hatred etc.	The human state, the heavenly state, childhood, youth etc.
2. <i>Pudgal</i> (inert substance)	Form, taste, smell, touch, shape, largeness, smallness etc.	Quality, ownership, related time, related place.
3. <i>Akash</i> (space)	The power of absorption, power to give space.	Bound space, space in the house.
4. <i>Dharmastikay</i>	Helping movement,	Living <i>dharmastikay</i> ; inert <i>dharmastikay</i> .
5. <i>Adharmastikay</i>	Helping stability or staying power.	Conscious <i>Adharmastikay</i> ; inert <i>Adharmastikay</i> .
6. <i>Kal</i> (time)	The activity of making things new or old.	The present time, the past time, childhood, adolescence, etc.

Questions :

- (1) What is the difference between an attribute and a modification? How is an attribute a modification also?
 - (2) Give an account of the attributes and modifications of the six *dravyas* (substances).
 - (3) What is the significance of the extraordinary power of production, destruction and duration? How do these inspire detachment?
 - (4) How does the same substance possess the two kinds of modification; namely, self-modification and extraneous modification?
 - (5) Explain self-modification and extraneous modification in terms of substance, place, time and attribute.
-

THE NINE PRINCIPLES (NAVATATVA)

We have already learnt in an earlier part of this book that this universe is made up of a collection of conscious objects and inert objects. Therefore, there are only two fundamental or main *tatvas* or entities namely, the conscious objects and the inert objects, but this knowledge by itself is not enough but intellectual curiosity impels us to know what we should do in our state of human existence. What benefits do we attain by carrying out certain actions? What actions should we perform? Why do calamities occur in our life though we do not want them and though we always endeavour to prevent them from occurring? Sometimes, even though we do not put forth earnest endeavours, we get comforts and amenities in abundance, why? In order to satisfy this intellectual curiosity and also to carry out endeavours to attain spiritual elevation, it is absolutely necessary to understand the nine principles and their organisation. We can understand these nine principles with the help of an example. Let us say that there is a lake. It contains pure and pellucid water but through some passages some rubbish from outside gets into it. This rubbish is of two kinds: some rubbish has a fine colour and some rubbish has a dirty colour.

If we should prevent the pure water in the lake from being polluted by the rubbish, we should completely block the passages through which the rubbish flows into it. In other words, we should block the canals and then we should by means of chemicals purify the water that has been already polluted by the rubbish that has flown into it. In this manner, if we prevent the external rubbish from flowing into the lake and if we purify that water in the lake by removing the rubbish that has already flown into it, the water in the lake becomes absolutely pure.

(1) *The Jivatatva* (The conscious principle) :

Our soul also is like a lake. Just as the lake has pure and pellucid water, the soul has infinite knowledge, boundless faith, limitless spiritual excellence and character and endless, ineffable felicity but through such canals as attach-

ment, hatred, passion, illusion, etc. the rubbish of *Karmas* flows into the lake of our soul. On account of this, the tremendous purity of the soul, its infinite knowledge, felicity etc. have been polluted.

(2) The *Ajivatatva* (The inert objects) :

This rubbish of *Karmas* is inert and lifeless. The rubbish of *Karmas* is of two kinds. Some part of it has a fine colour and the other part of it has a dirty colour. (In the *ajivatatva* there are countless *dravyas* other than this *Karmadravya*).

(3) The *Punyatatva* (The principle of merit).

This is rubbish which is partially good and which has a fine colour,

(4) The *Paptatva* (The principle of sin) :

This is rubbish which is absolutely bad and has a disgusting colour.

(5) The *Asravatatva* (The principle of influx) :

The *Asravatatva* is the name given to the passage through which the two kinds of rubbish mentioned above enter the soul. *Asrav* means flow. It is the passage through which the rubbish of *Karmas* enters the lake of the soul.

(6) The *Samvartatva* (The principle of blocking the passage) :

Samvaran actually means checking or blocking. The *samvartatva* is the method by means of which we can check the rubbish of *Karmas* from passing into the lake of the soul. Blocking the passages of *ashrav* and placing lids against them is *samvar*.

(7) The *Bandha Tatva* (The principle of bondage) :

The *Karmas* that flow into the lake of the soul through various passages and become united in the pure and pellucid waters of the soul become assimilated into the soul. *Bandha* or bondage is the name given to the process of the *Karmas* becoming assimilated into the soul and absorbed in it. *Prakriti* (Nature), *Sthithi* (condition), *Kala* (time),

Ras and *Pradesh* (degree and quantity) are determined. They are called *Prakriti Bandha*, *Sthithi Bandha*, *Kala Bandha* and *Pradesh Bandha*.

(8) The *Nirjara Tatva* (The principle of annihilation):

Nirjara means destroying *Karmas*. The rubbish in the soul has to be eradicated and the soul has to be cleansed. Just as we purify the impure water in a lake by means of chemicals, we have to cleanse the soul and purify it by means of *Tapas* or austerities. As the various *Karmas* get destroyed, to that extent the water in the soul comprising knowledge etc. gets purified.

(9) The *Moksha Tatva* (The principle of salvation) :

When all the passages through which the rubbish comes into the soul have been fully blocked and when all the impurities have been fully removed, the water becomes pure and pellucid again. In the same manner, when all the impurities in the lake of the soul have been completely removed, when all the *Karmas* have been completely destroyed, then the infinite knowledge, boundless faith, boundless purity, endless and ineffable felicity manifest themselves. When all the bondages of *Karma* have been completely broken and cut off, the *Jiva* attains its natural form. *Moksha* is the totally natural form of the liberated soul, totally released from the bondages of *Karmas*, the body, the senses etc.

After we have learnt properly this section relating to the *Nav Tatvas* or the nine principles, we realize clearly what is fit to be learnt and known, what action is fit to be done, and what things are to be discarded. We will be able to see the sure way to attain spiritual development and elevation.

(1) Of these nine principles the *jivatatva* and the *ajivatatva* are fit to be known. We should endeavour to understand them.

(2) Sin, inauspicious *asrav* (influx) and bondage are condemnable and are fit to be discarded.

- (3) Merit (*punya*), auspicious *asrav* (influx) *Samvar* (blocking the influx) *Nirjara* (destroying *Karmas*) and *Moksha* (salvation) are beneficial and we should carry out endeavours relating to them,

We have to believe in this theory to attain *samyagdarshan* or the right faith. In other words, we should adopt an attitude towards each *tatva* which will be in consonance with its nature. The *jiva* and the *ajiva* are the two *tatvas* or principles that are to be known. We must realize this point well and we should pursue that knowledge without attachments or hatred and with a feeling of neutrality or indifference. The three *tatvas* or principles of sin, etc, are condemnable and should be discarded; therefore we should not take any interest in them. The four principles of merit (*punya*) etc. are beneficial. Of these, the *moksha tatva* has to be attained finally; and the other three help us to destroy *Karmas*. Therefore, they should be accepted and practised in life. We should have a liking for them and we should be cautious in respect of them; and we should use all our power for the exercise of these principles.

These nine principles were expounded by the omniscient one who had attained an absolute victory over the inner enemies. Therefore, they are called the *Jain tatvas*. *Vitrag* means one who has no attachment of any kind for anything. If there is attachment, there appears hatred also. One who attains a victory over the attachments and hatred is a *Vitrag*. The *Vitrag* becomes an omniscient one. The omniscient one means one who sees and knows all aspects and attributes of the universe and time. There is no reason why one who is a *Vitrag* and omniscient should speak falsehood. Falsehood is uttered on account of attachments, hatred, fear, fun, ignorance and infatuation. The *Vitrag* who is omniscient is absolutely free from all these things. He would have attained a victory over all these derogations. Therefore, what has been expounded by the Lord *Vitrag* is true. Even the exposition of these nine principles has been made by him. This is cent per cent true. Having such a faith is righteousness.

A SIMPLE AND BRIEF ACCOUNT OF THE NINE PRINCIPLES :

(1) The *Jiva* (The conscious principle) :

This *dravya* has consciousness, features and qualities like knowledge.

(2) The *Ajiva* (The inert substance) :

Dravyas like *Pudgals* (inert substances) *Akasha* (space) etc. which do not possess consciousness.

(3) The Principle of *Punya* (Merit) :

This is the auspicious *Karma Pudgal* by means of which we attain the *Satavedaniya* and the *Yashnam Karma* which we desire.

(4) The Principle of *Pap* (Sin) :

This is the inauspicious *Karma Pudgal* by means of which we get undesirable things like *Ashatavedaniya* and the *Apayashnama Karma* etc.

(5) The *Asrav* (The principle of influx) :

This is the passage through which *Karmas* enter the soul. Wrong belief, sensual cravings, non-refrainment, passions, *yoga*, (activities of body, mind and voice) etc.

(6) The *Samvar Tatva* (The principle of blocking or checking an influx) :

This principle checks the influx of *Karmas* into the soul. For example, righteousness; forgiveness, lofty and noble reflections, vows, austerities, *samayik* and character etc.

(7) *Bandha* (The principle of bondage) :

This is the process by means of which *Karmas* become absorbed and assimilated into the soul like water mixing with milk. The fixed nature of *Karmas* such as condition, time, the wild and mild experiences of degree, material, quantity, *pradesh* (quantity) etc.

(8) The *Nirjara* (The principle of destroying *Karmas*) :

The various external austerities etc. like fasting, renouncing attachment for taste, *kayaklesh* (physical exercise) and the various internal austerities like atonement, politeness, service, scriptural studies, meditation etc., constitute the *Nirjaratatva*.

(9) *Moksha* : The total liberation of the soul from *Karmas* and the manifestation in it of its infinite knowledge, endless and boundless felicity etc.*Questions :*

- (1) What advantages do we get from the nine principles (*Navtatvas*) ? Explain clearly the nature of each *tatva*.
- (2) Explain the nine principles by comparing the *jiva* to a lake.
- (3) What is meant by the expressions :
 - (i) Fit to be known; (ii) Fit to be condemned;
 - (iii) Beneficial; (with reference to the nine principles.)



THE ORIGINAL AND THE DISTORED FORMS OF THE JIVA

It cannot be said that the *jiva* and the inert substances possess the same nature. If their natures are the same or identical why cannot the *jiva* become an inert substance and an inert substance a *jiva*? We have to recognize that the nature of the two are different from each other. The *jiva* in its original form possesses infinite knowledge. Its nature of possessing knowledge distinguishes it from inert substances. If knowledge is not the nature of the *jiva* then no other external entity has the power to make knowledge appear in it. If knowledge is an aspect of the nature of the *jivas* then the point to be examined is whether there is any limit to this knowledge. Does it understand only certain things fit to be known and certain things fit to be condemned or whether it should understand all things that are fit to be known and all things that are to be discarded. Knowledge cannot be said to have any limits. The reason is there is no one who can measure knowledge and find out its limits. It is neither more nor less. Just as a mirror reflects the image of anything which is placed before it, knowledge of all things present in the universe can be attained by the *jiva* but a light that is covered with a wicker-basket having holes, can throw light only on as many objects as can be brightened by the light emerging through the hole. In the same manner, the light of knowledge emerging from the cover of *Karmas* in the soul falls only on some objects and only they can be known. The *jiva* can know only those things when the cover of *Karmas* is completely removed and then all things that are fit to be known will show themselves. The *jiva* can know thus the *jivas* and the inert substances which are fit to be known in the past, in the present and in the future.

The soul in its original form possesses the following attributes (1) Infinite knowledge (2) boundless faith (3) endless and ineffable felicity (4) permanent right faith and indestructible character or *Vitaragata* (5) the qualities of imperishability, immortality and not growing old (6) formlessness (7) *Agurulaguta* or neither lightness nor heaviness (8) endless energy.

These eight radiances are present in the *jiva* which is like a great gem or the sun; but just as the sun becomes enveloped in clouds and just as a precious stone can become covered with earth, the *jiva* is enveloped in these 8 kinds of *Karma pudgals*. Therefore its natural form does not show itself. On the contrary, on account of the effect of each *Karma* its distorted form shows itself. For example, on account of the effect of *Jnanavarana Karma* ignorance appears. On account of the effect of *Darshanavarana Karma*, the power of seeing grows less. Similarly, deafness or sleep appears. The eight *Karmas* produce different kinds of distortions. This can be known from the picture of the sun enveloped by clouds, The qualities like knowledge are present in the soul in their absolute perfection. We have learnt earlier in this book the nature of the *Jnanavarana* and the *Darshanavarana Karmas*. Now, we shall discuss the *Vedaniyakarma*. On account of the *Vedaniyakarma*, the natural qualities of the soul such as independence and felicity get suppressed and paralysed and is filled with such evils as artificiality, dependence, instability, *Sata* (ease) and *Asata* (uneasiness). On account of the effect of the *Mohaniya Karma* evils like wrong belief, attachment, hatred, non-observance of vows, fun, lust, anger etc. appear. On account of the effect of the *Ayushyakarma* the *jiva* has to experience birth and death. On account of the *Namkarma*, the *jiva* though it is formless assumes a form because it assumes a body. In this, there appear the senses, movement, fame, disgrace, prosperity, misery, immovability etc. On account of the effect of the *gotrakarma*, the *jiva* attains birth in a low and high family. On account of the *Antrayakarma*, miserliness, poverty, dependence and weakness appear.

In this manner though the original nature of the *jiva* is characterised by excellence, purity, inconceivable sublimity and uniqueness, on account of the bondage of *Karmas*, it becomes low, impure and distorted. As it has been said already, this distortion of the soul did not begin at any particular moment of time but according to the principle of cause and effect, it has been so from times immemorial. As the old *Karmas* grow ripe they keep causing these distortions and *Karma* becomes com-

pletely assimilated into the soul. But the Karmas of the later phase become ripe and show their effects. In this manner, the stream of distortions keeps surging and flowing endlessly. New Karmas appear and they in course of time acquire ripeness and produce distortions in the soul. In this manner, the stream of *samsar* has been flowing from times immemorial. If the *Asrava* or the passage by which Karmas flow into the soul is blocked and if we have exercised the *samvar* or the action of checking the influx of Karmas, new Karmas are prevented from entering the soul and old Karmas get destroyed by means of austerities. In this manner, some day the *jiva* becomes totally liberated from all Karmas and attains *moksha* and its natural qualities like infinite knowledge appear in their original form. On account of the blocking of all *asravās*, the Karmas do not bind the soul and the *samvar*. The cycle of birth and death comes to an end.

Questions :

- (1) Why is it that the *tatvas* expounded by the omniscients are true ?
- (2) Why is it that knowledge is not an immigrant quality of the soul ?
- (3) How can knowledge be measured ? How can one attain omniscience ?
- (4) Explain the original and the distorted forms of the soul with the example of the sun and clouds.
- (5) Why is it that the *jivas* in *moksha* do not experience fame and disgrace; honour and dishonour; hunger and thirst ?
- (6) How are fame and disgrace etc. brought about ?



THE KINDS AMONG JIVAS

The *jivas* in this universe are of two kinds : (1) The liberated ones and (2) Those in *Samsar* or the bound ones. In this context, *liberated* means liberated from the eight kinds of *Karmas*. Those who are in *Samsar* keep wandering in different directions or states of existence, in different bodies in different *padgals* and with different attributes on account of the bondage of *Karma*. The *jivas* in *Samsar* range from the *Ekendriya* (those with only one sense) to *Panchendriya* (those with five senses). Of these *jivas* those that possess only one sense namely the sense of touch are called *Stavar* (stationary) *jivas*. The *jivas* with two senses or three senses are called the *Tras* (moving) *jivas*. The calculation of the senses should be considered as equal to the calculation from the chin to the ears on our faces. The *Ekendriya jivas* (those with one sense) possess only the sense of touch. The *Dwindriya jivas* (those with two senses) possess the senses of touch and taste. The *Trindriya jivas* (those with three senses) possess the sense of smell in addition those two. The *Chaturindriya jivas* (those with four senses) possess the sense of seeing in addition to those four and the *Panchendriya jivas* (those with five senses) possess the sense of hearing in addition to those four. Thus the *jivas*, in the *Samsar* are of five kinds : (1) those with one sense; (2) those with two senses; (3) those with three senses; (4) those with four senses and (5) those with five senses. Of these the *Ekendriya jivas* are stationary. Whatever calamity may occur to them they cannot of their own volition, move and get away. Such *jivas* possess only the sense of touch. In other words, they possess a body. They do not possess the other senses and do not possess such organs as legs and hands. Their bodies are in the form of water, air, fire or vegetation.

Those *jivas* that are in the form of the earth are called the *Prithvikay jivas*.

Those *jivas* that are in the form of water are called *Apkay jivas*.

Those *jivas* that are in the form of fire are called *Tejaskay jivas*.

Those *jivas* that are in the form of air are called the *Vayukay jivas*.

Those *jivas* that are in the form of vegetation are called the *Vanaspathikay jivas*,

Thus stationary *jivas* are of 5 kinds. We should bear in mind the point that the creatures that live in water are different from water. Water is the body of a *jiva* different from them. The *jivas* that assume the form of water and live in that form are called the *apkay jivas*. Even the extremely small and minute particles of water are the bodies of *jivas*. When those countless particles come together we see them in the form of a drop. In the same manner, countless particles embodying *jivas* make up the *Prithvikay*, the *Tejaskay*, the *Vayukay* and the extremely small particles of the *Vanaspathikay*. The particles of vegetation are called *Nigodhs*.

Nigodh means that kind of body which contains countless *jivas* in itself. So, this *jiva* is called an ordinary *Vanaspathikay* or an *Ananthkay* (a body containing countless *jivas*).

A TABLE SHOWING THE FIVE KINDS OF STATIONARY JIVAS

PRITHVIKAY	APKAY	TEJASKAY	VAYUKAY	VANASPATHIKAY
Clay	Well	Fire	Air	PARTTICULAR COMMON
Salt	River	Flame	Wind	
Thorn	Lake	Light	Weather	
Stone	Water-fall	Lightning	Cyclone	
Lime-stone	Rain-water	Brightness	Whirlwind	
Iron, gold	Rain	Sparks		
etc. metals	Mist	Cinders		
Mercury	Fog			
Coral	Dew			
Gem	Ice			
Spatika				
crystal				
Mercury				
Phatakadi				
Collyrium				

A TABLE OF THE JIVAS OF TWO SENSES ETC.

DWINDRIYA (JIVAS OF TWO SENSES)	THRINDRIYA (JIVAS OF THREE SENSES)	CHATURINDRIYA (JIVAS OF FOUR SENSES)	PANCHENDRIYA (JIVAS OF FIVE SENSES)
Leech, earthworm, worms in the stomach, conchshell, cowrie, worms in wood, weevil, etc., minute water creatures	Worms, ant, worms in rotten articles, spider, bed-bug, canker, White ant, louse centipede	Fly, bee, mosquito, gnat, locust, scorpion spider, bee	(1) Inhabitants of Hell. (2) Animals and birds etc. (3) Human beings. (4) Heavenly beings.

ALL THE JIVAS FROM EKENDRIYA (POSSESSING ONE SENSE) TO CHATURINDRIYA (POSSESSING FOUR SENSES) ARE CONSIDERED TIRYANCH (THE REALM OF ANIMALS, BIRDS ETC.) THE FOLLOWING TABLE SHOWS THE FOUR KINDS OF JIVAS POSSESSING FIVE SENSES

Inhabitants of hell	Tiryanch (birds, animals etc.)	Human beings	Heavenly beings
Inhabitants of hell live in the seven <i>prithois</i> (worlds) mentioned in the descending order.	1 Aquatic 2 Terrestrial	3 Aerial	
<i>Ratnagrabha</i> (Gemlike stones)	Fish Crocodile	Lizard Mongoose Python Serpents	Sparrow Crow Parrot and other birds. Bats and Vampires
<i>Sarkaragrabha</i> (Small pieces of stones)		Animals in forests and cities (which move on their chests)	Living in <i>Karmabhoomi</i> (mainly working)
<i>Valukagrabha</i> (Sand)			(1) <i>Bhavannapathi</i> (Under the earth)
<i>Pankagrabha</i> (Mud)			(2) <i>Vyantar</i> (Ghosts)
<i>Dhannagrabha</i> (Smoke)			(3) <i>Jyotishus</i> (Bright ones)
<i>Tamagrabha</i> (Darkness)			(4) <i>Vainanika</i> (Divine Airship)
<i>Mahatmagrabha</i> (Extreme darkness)			(1) In the nether world
			(2) In the lower level
			(3) The sun, the moon etc.
			(4) 12 heavenly worlds in the middle world.
			(5) 9 in heavenly world.
			(6) 9 <i>gravidyaka</i> (upper)
			(7) 5 <i>Antharaviman</i> these are in the top-most world.

Of the fourteen *Rajloks*, seven are above and seven are below the middle region. It is called *Samabhuthala* (the level world). The area called middle region is 900 yojanas below and 900 yojanas above, the extremes. There are seven *Rajloks* above the middle region. That area is called the upper world (*Urdhvalok*). There are seven *Rajloks* below the middle region. That area is called the *Adholak* or the *Nether* world.

Questions :

- (1) What are *Samsari jivas* ? Explain the kinds among the *Samsari Jivas*.
- (2) What are *Apkay* and *Nigodh* ? What is the number of *jivas* in them ?
- (3) What sense organs do these *jivas* possess ? To what state of existence do the following *jivas* belong dew, gem, bed-bug, locust, earthworm, scorpion and lizard ?
- (4) Describe the extent of the three *lokas* or worlds.
- (5) Mention two different types of *Panchendriya tiryanch*.



SOME SPECIAL POINTS ABOUT THE BIRTH AND EXISTENCE OF THE JIVAS

Paryapti (power), *Pran* (life), *Sthithi* or *Avagahana* (height), *Kayasthithi* (existence in the body), *Yoga* (psycho-physical activities), the *Upayoga* (the power of knowledge), *Leshya* (mental states), are the special attributes of the *jiva*. The inert substance does not possess any such specialities.

Paryapti means powers. They are food, body, sense-organs, respiration, language and mind.

When the determined age or duration (*Ayu*) of one *Janma* of a *jiva* is over, it leaves the body of that *janma*; it acquires a new *janma* in accordance with the previously determined *Ayushya* (duration) and *Gati* (state of existence). As soon as being born in that state, it consumes the *pudgals* of food, in the form of food. By this method, the power of food (*Ahar Paryapti*) appears in it. See ! As soon as a *jiva* is born, the first thing it does is to consume food. Eating food becomes a habit. How is that habit ? The *jiva* brings into this world along with its *Karma Sharir* (the body determined by its *Karmas*) another subtle body called the *Tejas Sharir* (the subtle body made up of fire). By means of the power of that subtle body, the *jiva* digests food, and creates the body of this *janma* with blood etc. From this, radiant *pudgals* emerge and form the sense-organs. On account of this, the *jiva* gradually attains the power of the body and the power of the senses. The activities of consuming food, developing the body, forming and strengthening the sense-organs go on during every moment. The body is formed in the duration called the *Antarmuhurt* the phase of time between two *ghadis* (a period of 48 minutes). Then the *jiva* receives the *pudgals* of respiration and acquires the power of respiration.

This is the case with the *Ekendriya jivas* (the *jiva* possessing only one sense). That means it has only four kinds of power. Because the *Dwindriya jivas* possess the sense of taste; they, receiving the *pudgals* of language, show the power of transmuting them into language. *Samjni Panchendriya jivas* (those with

five senses) display the power of receiving the *pudgals* of the mind and of transmuting them into the form of the mind. In this manner, out of *pudgals*, the six powers, namely, food, body, senses, respiration, language and mind are produced. The *Paryapta jiva* (the *jiva* with potentialities) by the power of its *Paryapt Nama Karma*, produces all powers, and abilities, that are fit to it. The *Aparyapta jivas* are those that fall a victim to time (death) even before, their abilities or powers are fully formed. The *Paryapt jivas* are those that after their birth throughout their lives, by virtue of their powers, consume food and transmute it and attain development.

PRAN (THE POWER OF LIVING) :

The *Pran* (or life) present in the *jiva* is of ten kinds. The five sense-organs, three *yogas* (the *manoyog*, the *vachanyog* and the *kayayog*, the mental, the physical and the vocal powers) respiration and *ayushya* or life-span. *Pranas* are ten in number. But every *jiva* does not possess ten *pranas*. For instance, the *Ekendriya jivas* possess only four *pranas* :

(1) The sense of touch (2) Respiration (3) *Kayayog* or body (4) *Ayushya* (life-span),

The *Dwindriya jivas* possess six *pranas*. They have in addition to the four mentioned above, the sense of taste, and the power of articulation, The *Trindriya* has sense of smell in addition to those; and so it has seven *pranas*. The *Chaturindriya* has the sense of seeing and so it has eight *pranas*. The *Panchendriya* has the sense of hearing and so it has nine *pranas* and if it has mind also, it has ten *pranas*.

The *Panchendriya jivas* that do not possess a mind are called *Asamjni jivas*, and those that have a mind are called the *Samjni jivas*. In this manner, the *Samjni jivas* possess ten *pranas*. *Samjni* means those that can know or thinking beings. They can think of the cause and effect of the first and the later phases. The heavenly beings and the inhabitants of hell after attaining mind become *Samjni jivas* but there are such *jivas* among human beings and animals etc. as do not have a

mind. Therefore they are classified into *Samjni* (Sentient) and *Asamjni* (non-sentient).

From the point of view of the purpose of the birth of *jivas*, there are 84 lakh *yonis* (forms of life). *Yoni* means the place or the organ where the *jiva* is born. The *jivas* are said to belong to one *yonis* if they possess common *pudgals* of form, taste, smell and touch. The *yonis* of the *Prithvikaya* *jivas* etc. are as mentioned below.

THE SPECIALITIES OF BIRTH AND LIFE OF JIVAS

The <i>Prithvikay jivas</i> possess	7	lakh yonis
The <i>Apkay</i> possess	7	"
The <i>Tejaskay</i> possess	7	"
The <i>Vayukay jivas</i> possess	7	"
The special <i>Vanaspathikay</i> possess	10	"
The <i>Sadharan jivas</i> possess (<i>Sadharan</i> means one body having countless <i>jivas</i>)	14	"
The <i>Dwindriya</i> possess	2	"
The <i>Thrindriya</i> possess	2	"
The <i>Chaturindriya</i> possess	2	"
The <i>Panchendriya (Triyanch)</i> possess	4	"
The <i>Panchendriya (Dev)</i> possess	4	"
The <i>Panchendriya (Naraki jivas)</i> possess	4	"
The <i>Panchendriya (Human beings)</i> possess	14	"

84 lakh yonis

- * **STHITHI** : The span of the life of *jivas* is called *Sthithi*.
- * **AVAGAHAN** : The dimensions (or size) of the body are called *Avagahan* (these two have been fully described in *Jiva Vichar* and *Brihat Sangrahini* (scriptural works)).

- * **KAYASTHITHI** : How many times does the *jiva* die; and how many does it take birth in the same physical form (body)? The answer to this question is: The *Sthavar* (stationary) *anantkay jiva* has the maximum, the highest *kayasthithi* (existence in a body) for countless *utsarpini* and *avasarpini* durations (*anantkai*). The other *sthavarkay jivas* exist for countless *utsarpini* and *avasarpini* durations (*anantkai*). The *dwindriya*, the *thrindriya* and the *chaturindriya jivas* exist for counted number of years; Human beings and *tiryanch jivas* (animals etc.) exist for 7 or 8 *janmas*. The heavenly beings and the inhabitants of hell cannot be reborn as heavenly beings or inhabitants of hell at once after their death. Therefore, their *kayasthithi* is limited to one *janma*.
- * **YOGA AND UPAYOGA** : The *jiva* has *yoga* and *upayoga*. Here, *yoga* means the propensity resulting from the body, voice and mind with the help of *Virya* or the soul's energy. *Upayoga* means the capacity to acquire knowledge and facts. These two points will be discussed later.
- * **LESHYA** : The *jiva* has six *leshyas*. *Leshya* is the effect that appears in the soul by the various colours that are latent in *Karmayog* (the bondage of *Karma* or the psycho-physical vibrations). Just as in the case of painting, colour is made to remain firm on account of the sticky substances like gum, the *leshyas* make the bondage of *Karmas* firm; and make it remain for a long time. Sorrow increases on account of the inauspicious *leshyas*; and on account of the auspicious *leshyas*, felicity increases. There is an example which illustrates the six kinds of *leshyas*.

Six men lost their way; and went into a thick forest. All of them felt hungry there. They happened to see a big jambolan tree. On seeing it, each of them gave expression to his thoughts.

(1) *Krishna Leshya* (Black state)

The first one said :

“Let us uproot the tree and throw it on the ground. Then we can easily and happily eat the fruits”.

(2) *The Nil Leshya* (Blue)

The second one said :

“Where is the need for uprooting the tree ? We shall pull down all its big branches and eat the fruits”.

(3) *Kabatar* (Ash colour)

The third one said :

“We shall pull down only those branches on which there are fruits and eat the fruits”.

(4) *Tejo Leshya* (Red)

The fourth one said :

“Let us pluck only the bunches of fruits and eat them”.

(5) *Padma Leshya* (Yellow)

The fifth one said :

“Let us pluck only the fruits and eat them”.

(6) *Shukla Leshya* (Pure white)

The sixth one said :

“Let us eat only those fruits that have fallen on the ground”.

From this conversation, we can understand the nature of the *leshyas*. The first three, namely, Black, Blue and Brown are inauspicious; and the latter three; the *Padma*, *Tejo* and *Shukla* are auspicious.

Questions :

- (1) What are *pranas* and *paryapthis* ?
 - (2) Explain the nature and activity of *paryapthi*.
 - (3) Explain the following terms — *Yoni*, *Avagahana*, *Kaya-sthithi*, *Yoga*, *Upayoga*.
 - (4) Explain the nature of 6 *leshyas* with the help of the example of the *Jambolan* tree.
-

THE PUDGALS (INERT SUBSTANCES)

Asrav means the existence in the *jiva* of such evils as wrong faith, vowlessness, passions like anger, and bondage, yoga of the mind, body and voice. *Asrav* is caused by the clinging of *karmas* to the soul. Those *karmas* are inert substances. There are mainly eight useful classifications of *pudgals*. It is on account of the eighth class that the bondage of *karma* results. Here is an account of the eight combinations.

We have already learnt that the *Prithvi* (clay, stone etc.), water, fire, air, vegetation etc. are the bodies assumed by the respective *jivas*. When the *jiva* dies, it discards the *pudgals* of which its body is made. Actually, this body becomes lifeless, devoid of consciousness and the intellect. These *pudgals* again become transformed into living, conscious and sentient forms if *jivas* receive them and become transformed into the forms they like, or in pieces. If the *jiva* discards them again, again they become lifeless, devoid of consciousness and intellect. This kind of activity has been going on from times immemorial. The *jiva* takes up *pudgals* and gives them the shape of a body; later (in the next life) discarding this body, assumes another body made up of other *pudgals*.

* THE PARAMANU : (The invisible atoms) :

Anu or *Paramanu* is the name given to the minutest, indivisible particle of matter. If two atoms combine they form a *skanda* of two atoms. If three atoms combine, they form a *skanda* of three atoms. If four combine, they form a *skanda* of four atoms. In this manner if a certain number of atoms combine, they form a *skanda* with that number of atoms. If innumerable atoms combine a *skanda* of innumerable atoms and *pradeshas* is formed and if infinite number combine, a *skanda* of infinite atoms and infinite *pradeshas* appears. The *skanda* made up of infinite, determined subtle atoms as visualized by the omniscient one is called *Vyavaharik Paramanu*. According to modern science the atom can be divided. This point authenticates the truth men-

tioned above. In other words, the actual atom is absolute and indivisible. Therefore, the present day atom should be considered to be the *Vyavaharik* atom or the practical atom. The electrons and neutrons that result from the breaking of the atoms are also *Vyavaharik* atoms or practical atoms. Actually, the atoms are invisible to the physical eye. Therefore, probably it is proper to describe the present day atoms as *Skandas*.

* **AAT VARGANAS** (The eight combinations) :

The *Skanda dal* or the material made up of infinite *Vyavaharik paramanus* are useful to the *jiva*. There are eight *Skandas* of this kind.

- (1) **AUDARIK VARGANA** (This is gross matter).
- (2) **VAIKRIYA VARGANA** (The aggregates of matter).
- (3) **AHARAK VARGANA** (The aggregate of matter which can form the body by means of *yog-shakti*, supernatural power).
- (4) **THAIJAS VARGANA** (The aggregate of matter formed out of energy).
- (5) **BHASHA VARGANA** (The aggregate of matter helping speech).
- (6) **SHWASOCHWASA VARGANA** (The aggregate of matter helping respiration).
- (7) **MANAS VARGANA** (The aggregate of matter forming the mind).
- (8) **KARMANA VARGANA** (The aggregate of matter formed out of minute particles causing the formation of *Karmas*).

These *Skandhas* are called *Varganas* or combinations. Later, these *varganas* exert influence on more and more atoms; and like a bundle of wool spun into yarn, by a machine, they become more and more subtle in form. For instance, compared to the *audarik skandha*, the *Vaikriya* is subtle; and compared to *Vaikriya*, the *aharak* is subtler. Thus the last one, namely, the *Karman Skandha* is the subtlest of all. The reason for this is in the nature of the *pudgals* that make up that *skandha*.

The functions of these *varganas* are as follows :

- (1) The bodies of the *jivas* from *Ekendriya* to *Panchendriya Tiryanch* are made up of the *Audarik vargana*.
- (2) The bodies of heavenly beings and the inhabitants of hell are made up of the *Vaikriya vargana*.
- (3) A great *muni* masters the *shastras* and with his special powers, in order to seek a clarification for his doubts, he sends to the *Samawasaran* of the *Tirthankar*, a subtle body of the length of a hand (a foot) to have a *darshan* of the *Tirthankar* and to seek clarifications from him. This body of the length of one hand forms the *Aharak vargana* and this is called *Aharak* body.
- (4) From times immemorial like the collection of *Karmas*, there is another subtle body called the *Tejashharir* attached to the *jiva*. This body is formed out of the *Taijaswargana*. From this body, the *Tejas pudgals* spread out. The *skandas* of new *Tejas pudgals* come together but the collection of *skandas* remain stationary in a large quantity. On account of this *Tejashharir* there is heat in the body and with it the *jiva* consumes and digests food.
- (5) The language that we speak and our utterances are formed out of the *pudgals* of the *Bhashavargana*.
- (6) From the *Shwasochvasvargana*, the *jiva* receives *pudgals* which are subtler than sound. That is why, they can be gathered into the vacuum of an electric bulb where they live the life of the *Agnikay*. It should be remembered that weather or wind is *Vayukay jiva*; is made up of *Audarik pudgals*. Compared to it *Shwasochavas pudgals* are subtler. Yes, we require for our existence air as well as food and water but all *jivas* do not have that necessity. For instance fish and crocodiles do not need it.
- (7) Just as the *pudgals* of the *Bhashavargana* help us to speak, for thinking, the *pudgals* of *Manovargana* help us. The *Manovargana pudgals* relating to new thoughts connect them with new sounds and their pronunciation. When these assume the form of mind we exercise the power of thinking.

(8) The eighth one is *Karmanavargana*. The *jiva* is subjected to such *asravs* as *Mityatva* or false belief and these *Karmana pudgals* become bound with the *jivas* and become *Karmas*.

Apart from these 8 *varganas*, there are others which are extremely subtler than these such as *Pratyek Vargana*, *Badar Vargana* etc. Moreover there are the *pudgals* of the *Achitta Mahaskand Vargana* but these are not useful to the *jiva*. They are not such as can be used like food etc. Only those 8 *Varganas* are useful to the *jiva*. Light, radiance, darkness and shadow contain all the *Audarik pudgals*. These may undergo modifications. For instance the *pudgals* of light may become transformed into the *pudgals* of darkness. The *pudgals* of shadow appear in various colours from the gross bodies, in accordance with their nature. Such colours can be seen in the form of shadows on white paper or cloth through a microscope. These *pudgals* of shadow are gathered on the photographic plate and the picture becomes visible on the plate.

The seeds that are sown on the earth according to their *karmas* gather *pudgals* from the earth or the sky as their food. From this, the sprout, the shoot, leaves, flowers etc. arise. All these things differ from the earth, manure and water in colour, taste, smell and touch. From this, it is evident that without an independent *jivdravya* and the power of *Karmas*, this kind of organised, specialised creation is not possible. We should bear in mind here the fact that while the tree has the main life every leaf has a separate life of its own.

Questions :

- (1) What is the meaning of *Vargana* ?
Mention and explain the way in which the eight *Varganas* appear.
- (2) What are brightness and darkness ?
- (3) What is the difference between air and respiration ?
- (4) Sprout etc. arise out of the seed. With this example explain the *jivatva*.
- (5) How does *jiva* exercise the powers of utterance and thinking ?

The *jiva* possesses life i.e. the sense-organs, and the powers of the body, voice and mind. It has a span of life; and has the power of respiration. But on account of the misuse of these things, the *jiva* is bound by *karmas*. This misuse is called *asrav*. Now, we shall consider the various kinds of *asrav* which cause the bondage of *Karmas* (1) The sense organs; (2) Vowlessness; (3) Passions; (4) *Yoga* (Psycho-physical vibrations) and (5) Actions; these are the five *asravas*.

Violence, falsehood, stealing, sexual activity, possessiveness, the four *kashayas* (passions) such as anger; attachment, hatred quarrel, false accusations, divulging someone's secrets, backbiting; delight; excitement; calumny; uttering deceptive falsehood, false belief. These eighteen sources of sin also are *asravas*.

False belief, vowlessness, passions, negligence, *yog* (psychophysical activity) these five are *asravas*. The sense organs, vowlessness etc. mentioned above can become included in them. The sense-organs and lack of *vratas* become united with vowlessness (or-Avirati). Some actions are caused by false belief; some are caused by passions; some are caused by *yoga* or psychophysical vibrations, and some are caused by infatuation. Therefore, here, the five *asravas* namely *mithyatva* etc. have been discussed,

MITHYATVA (FALSE BELIEF)

It means wrong attitude, wrong taste, ignoble activity such as not having a taste for and faith in the *tatvas* which as mentioned earlier were expounded by the omniscient ones. This is *mithyatva*. *Mithyatva* also means not having interest and faith in the path of *moksha* expounded by the *jin* but having interest and faith in the so called path of *moksha* expounded by ignorant and unenlightened people. In other words instead of having faith in a great God, a great spiritual head and great *dharma*, believing in a false God, false spiritual head and false *dharma* is *mithyatva*.

* **KUDEVA** (The false God). The false God is he who possesses such demerits as attachments, hatred, desire, anger, miserliness, ridiculing propensity, fear, ignorance etc.

* **KUGURU** : (The false preceptor) is he who does not act according to the great vows like non-violence (*Ahimsa*); who keeps with him wealth and woman; makes others keep them; countenances such an action; who keeps contacts with (unboiled) water, fire and vegetation; who cooks food; who gets food cooked; and who countenances the cooking of food. Such a man is a false spiritual head.

* **KUDHARMA** (the false *dharma*). The false *dharma* is that which is devoid of a *samyag darshan* (the right faith), *samyag jnan* (the right knowledge) and *samyag charitra*, the right character; which does not explain the real nature of *Jiva* and *Ajiva* etc. which deems it right to enjoy sensual pleasures; to have passions and to commit sins.

Having faith in such a false spiritual head, and false *dharma*; having partiality for them; and interest in them constitute false belief or *mithyathva*.

THE FIVE KINDS OF MITHYATHVA

* **THE ANABHOGIK MITHYATHVA** (Total ignorance) :

This is a state of such a stupidity that one who is in that state cannot distinguish between good doctrines and false doctrines and cannot have any knowledge or understanding of them. This state is present in all the *jivas* that do not have a mind. The *jivas* from the *Ekendriya* upto *Asamjni Panchendriyas* do not possess a mind.

* **THE ABHIGRAHIK MITHYATHVA** (Fanatic false faith) :

This means having fanatic faith and interest in a false *dharma*. Believing fanatically that *dharma* alone is right eventhough that *dharma* has been expounded by one who is not an omniscient one and eventhough the God of that *dharma* may have derogations like attachments.

* **ANABHIGRAHIK MITHYATHVA** (Faith in false *dharma*):

This means that a person may be seized with a false *dharma* but he may not be fanatical about it. He knows that *shastras* are countless and boundless but that the human intellect is of limited powers; and that one cannot attain a thorough, right and full knowledge of truth; and that, without any prejudice one should have unquestioning faith in the *dharma*, God and the spiritual head. This kind of *mithyathva* is present in the *jivas* of the middle level (plain nature).

* **ABHINIVESHIK MITHYATHVA** (Prejudicial faith) :

This means that though one may have attained the *dharma* of the *Vitrag*, one may not believe in some of its doctrines and may have prejudicial partiality and believe in contrary doctrines.

* **SAMSHAYIK MITHYATHVA** (Scepticism) :

Doubting or being sceptical about the *dharma* expounded by the omniscient ones.

MITHYATHVA (False belief) is the greatest enemy of the soul. This is so because on account of *mithyathva* one has no faith in *tatvas*, the path of *moksha*, Gods, spiritual heads and *dharma*, and one will have a strong interest in the sinful activities like violence and in sensual pleasures. As a result of this, man goes far away from noble *dharma*. All the sacrifices and austerities carried out through various lives become wasted on account of the excitement caused by sins and sensual enjoyments. We should discard *mithyathva* which is the basic cause for this excitement.

AVIRATI (Vowlessness) : It is *avirati* or vowlessness not to discard sins by means of austere vows. At present, we may not be committing any sins but it is said to be a time of *Virati* when we have taken a severe vow not to commit sins. If we have not taken a vow, it is *avirati*. Eventhough we may not commit sins, the absence of vows is a cause for the bondage of *karma*. Thus, the relative bondage of *karma* is called *avirati*.

Question : How can we be bound by *karma* even if we do not commit sins ?

Answer : *Dharma* and sin can come about in three ways. We ourselves carrying out *dharma*; making others carry out *dharma*; and admiring, and approving of those who carry out *dharma*. By thus carrying out *dharma*, getting it carried out and by approving of *dharma*, we can destroy *karmas*. In the same manner, committing sins, getting sins committed by others and countenancing the sins committed by others constitute a cause for the bondage of *karma*. Not taking a vow or having a temptation or desire to commit sin causes the bondage of *karma*.

Why does not man take a vow not to commit sins ? If one does not want to commit a sin, then why should he hesitate to take a vow to that effect ? If we closely examine the deeper aspects of the minds and hearts of people who do not take vows, we find that they have a desire to commit sins. The mind thinks: "Though I will not commit this sin, sometimes, by force of circumstances, I may have to commit it. I may commit such a sin. If I take a vow, I will have to face a serious difficulty. So, let it be as it is; let me not take any vow".

In this manner, in a secret corner of the mind, there is an inclination to commit sins. As long as you do not make a strong determination that in your life there will be no need to commit sins, and do not take a vow not to commit sins, the possibility of your committing sins will be there. Even the desire to commit sins is a sin. This is a sin though you may not commit a sin. So, unnecessarily on account of the absence of vowlessness, the sinful *karmas* always keep binding your soul. This kind of bondage of *karmas* can end only when you discard sins with determination; and by a vow. Sins should be discarded by means of an austere vow.

For instance, though there is no possibility of your committing the sins of hunting, plundering others, eating meat etc. the bondage of *karma* relating to those sins ends only when you take a vow not to commit them. In this manner, we should by

means of a vow discard all our sinful propensities that have been in us through countless *janmas*. "I do not have any connection with them". Only when we make such a determination the bondage of these *karmas* will end.

Question : A man has not committed the sins of eating meat and violence even from his birth and he does not commit them, then how can that sin accrue to him? There is the proverb "Reap what you have sown".

Answer : This is a mere proverb. The Jain *Dharma* goes further and says "You will reap what you like". In other words, from the point of view of the heart, whatever sin it likes, even that is virtually committed and the *karma* relating to it binds the soul. For instance, in our practical life, we may be partners in a business concern. If we go away for six months on a pleasure-trip leaving the concern in the hands of our partners, and if some loss occurs, are we not responsible for it? Yes. If we cancel and resign our partnership before we go on a pleasure-trip, we will not be responsible for the loss that the concern may incur. In the same manner, if a man is absent from his house for twelve months, though he does not use water, he has to pay the Municipal taxes. If he gives information to the authorities before leaving, that he is not using water, and stops the inflow of water, he does not have to pay the tax. In the same manner, the weight of *karmas* keeps increasing in the absence of vows. This will not be so if he takes the necessary vows. Therefore, in this life that we have attained in the *Jin shasan* which teaches such a subtle doctrine, one great *sadhana* or endeavour should be to take vows even for five minutes, for a day, or a night or a week or a fortnight, or a month or a year and to live according to them throughout our life; otherwise owing to *avirati* or the absence of vows, unnecessarily, the weight of *karmas* increases. So, first we should take vows not to commit those sins such as hunting, meat-eating, gambling etc. Later, by means of vows we should place a limit on the sins we commit and discard all the others.

In an ordinary manner, *Avirati* or the absence of vows is of 12 kinds (1 to 6). Not having taken vows relating to the

pleasures of the five senses and the mind (8-11). Not having taken vows to discard violence falsehood, stealing, sexual activity, attachment and taking food in the nights. Taking vows for a partial refrainment from these is called *Desh virati*. If a serious and solemn vow is taken with three *yogas* and three *karanas* i.e. if a vow is taken by a person that he will not by mind, voice or body commit these sins; that he would not get them committed by others; and would not countenance them when others commit them, then it is called *Sarva virati*. This is also called the *Navakoti Pachchakkan* vow. *Avirati* arises to the extent that the vow is broken or not conformed to.

KASHAYAS (PASSIONS)

Kash means *Samsar*. *Aya* means gain. Actually *kashay*, therefore, means that which secures *samsar* for the *jiva*. Anger, pride, prestige, deception or falseness and avarice—these plunge us in *samsar*. Therefore, they are called *kashays*. These *kashays* have many forms such as attachments, hatred, enmity, hostility, arrogance, craftiness, trickery, lust, greed, possessive propensity, interest etc. Fun, sorrow, delight, excitement, fear, disgust, abhorrence and sexual craving etc. provoke *kashays*. At the same time, prompted by *kashays*, they become intenser. So, they are called the *nokashayas*. The various *kashays* are described below. The *nokashayas* also are included in them. The *nokashayas* should be considered to be implied in the *kashays*. These also are *asrav*s because even by means of these the bondage of *karma* takes place.

Mainly there are four *kashays*: They are Anger, Pride, Deception and Avarice. Each of these has four kinds: 1. Extremely violent 2. Violent 3. of the middle level and 4. Mild. The following are the names given to them serially in the *shastras*. 1. *Anantanubandhi Kashay*, 2. *Aprathyakhyaniya Kashay*, 3. *Prathyakhyanavarana Kashay*, 4. *Samjwalan Kashay*. Each of these has four such as anger.

1. ANANTANUBANDHI KASHAY

This *kashay* binds the soul to endless *samsar*. It adds bondage to bondage and impels the cycle of life and death to go on

endlessly. This *kashay* ordinarily dwells in *Mithyathva* or false belief. The intensity of this *Kashay* is that when a *jiva* is under its impact he will not have even a grain of sense. The *jiva* who is under its impact commits sins like violence and other evil actions with such violent attachments and hatred that in doing those things, he does not deem them evil things and commits them without fear and with impunity. On account of the influence of this *kashay*, the *jiva* commits sins without realising that he should not commit them. The violence of this *kashay* undermines righteousness or *samyaktva* which in this context means faith in *tatvas*. Therefore, it is necessary to deem a sin, a sin and to consider an ignoble action, as an ignoble one. Extremely violent kinds of *Anantanubandhi* evils like anger, pride, deception and avarice are extremely harmful. In this respect if one first destroys the *kashay* and develops faith in *tatvas*, when the *Anantanubandhi Kashay* arises it will destroy that faith and throw the *jiva* down from the level of *Samyuktva* to *Mityatva* or false belief.

2. APRATHYAKHYANIYA KASHAY :

The sins like violence should not be committed. Though the *jiva* knows this and realises this truth, on account of the absence of energy, the *jiva* does not allow the state of *Prathyakhyan* to arise or does not allow the idea to discard those sins to arise. In other words, the idea that a vow should be taken to discard those sins does not arise. Even if the idea of taking a vow existed earlier at any time, the *Aprathyakhyaniya kashay* arises and paralyses it. Vowlessness arises on account of the impact of this *kashay* of the violent type and the *Deshavirathi* (the vow for a partial refrainment) ends. The *jiva* in spite of knowing it becomes so inactive and apathetic that he cannot even say, "I will take a vow to refrain from this sin to this extent".

3. PRATHYAKHYANAVARANA KASHAY :

This *Kashay* is not totally opposed to *Pachchakkan* (the idea to take a vow to discard some sin) but it eclipses that idea to some extent. On account of the controlling of the *kashays* of the first and the second levels, faith and a desire to take a

vow may appear to some extent but the *kashay* of the third level proves harmful to the remaining vow for refrainment. For example, because of the first *kashay* (anger of 4 degrees), the *jiva* may deem violence a sin and may think that violence should not be committed. When the second *kashay* of the 4th degree acts, the *jiva* may by means of a vow refrain from causing violence to *thrasajivas*, (*jivas* with movement), seeing them and knowing them. But yet unknowingly violence may be caused to *thrasajivas*. In the same manner, knowingly or unknowingly violence may be caused to the *stavar* (stationary) *jivas*. These things have not been stopped. The cause for this is the *Prathyakhyanavaran kashay*. In other words, this *kashay* prevents a *jiva* from taking a vow of total refrainment. For one reason or the other, it does not allow the *jiva* that is interested in *samsar* (*grihavas*) to think of total refrainment.

3. SAMJWALAN KASHAY :

The *kashay* that has arisen to a little extent leaving the other three *kashayas*, takes the *jiva* upto the point of making him discard all sins and to become a *sadhu* but even afterwards sometimes such *kashays* as anger may arise in him or he develops hatred for *samyama* (self-discipline) etc. This is the task of *Samjwalan Kashay*. On account of this *kashay*, the quality of *Vitragata* gets smothered.

YOGA (PSYCHOPHYSICAL ACTIVITY)

Yoga means psychophysical activity and reactions with the endeavour of the soul. The thoughts, the utterances and the physical activities of the *jiva* are called *yogas*. If these activities are noble, the soul gathers auspicious *karmas* and if they are ignoble, the soul gathers inauspicious *karmas*. The mind has four *yogas*.

1. **SATYAMANOYOG** : It means thinking of an object or its condition as it is in itself. For instance, thinking thus "Moksha can be attained only by knowledge accompanied with action".
2. **ASATYAMANOYOG** : This means thinking of a thing or its condition in a way that is totally opposite to or different from

what it is in itself. "Activities and austerities are unnecessary for attaining *Moksha*". Thinking thus is an example of this.

3. *SATHYASATHYAMANNOYOG* : This is a mixed mental state. In other words, it means thinking partly of the truth and partly of the untruth about an object. For example, thinking thus 'Knowledge itself is enough to attain *Moksha*'.

3. *VYAVAHARMANNOYOG* : In this kind of thinking, there is neither truth nor untruth. It is thinking about some practical affair of life such as saying to some person concerned : "You must get up early in the morning".

* Even *Vachan yog* (the activity of speech) has four forms in the same manner such as the *Sathyavachan yog*. Speaking the truth about an object is *Sathyavachan yog*. Speaking an untruth is *Asathyavachan yog*. Saying something which is partly true and partly untrue is *Mishravachan yog*. The examples of *Vyavaharvachan yog* are utterances like "You go. You come etc."

* The *KAYA YOG* is of seven kinds.

Human beings and the beings of the realm of animals and birds have the *audarik* body. The heavenly beings and the inhabitants of hell have the *vaikriya* type of body. The *Mahamunis* who, have mastered the *shastras* (*poorvas*) who on account of a need to get a clarification for their doubts approach the *Samavasan*. They create the *aharasharir*.

* *KAYA YOG* means the actions and activities of the bodies of all *jivas*; or of any organs of those bodies or of any sense-organs or of their hearts. There are three *kaya yogs* namely : (1) *Audarik Kaya yog*; (2) *Vaikriya Kaya yog* and (3) *Aharak Kaya yog*.

A *jiva* does not possess a new body soon after it attains a *Janma*; no such body is ready for it. At that time with the help of the *Karman sharir* which is a collection of *karmas* and with *Audarik Pudgals* the body begins to assume its shape. So, at that time, it is called the *Audarik Mishra Kaya yog*. After the

body has been fully formed, pure *Audarik Kaya yog* appears. In the same manner, since there are the *Vaikriya Mishra* and *Aharak Mishra*, there are three *Mishra Kaya yogs*. When the *jiva* traverses to the next life (*janma*) on the way first, it goes straight and then it has to turn twice and proceed. When the *jiva* turns for the first time, it does not have any connection with the body it has discarded or with the body it is going to assume; so, at that time its activities are those of a mere *Karman Sharir*. *Karman Sharir* means the *karmas* that are clinging to the soul. Its activity is called the *Karman kaya yog*. At that time, the *jiva* does not consume any *puḍgals* of food. That phase is *anahari* i.e. a phase when the *jiva* does not consume any food. In this manner, there are in all seven *Kaya yogs*.

All told, the body, the mind and the voice have 15 *kaya yogs*. Of them, there are two kinds; namely, the auspicious ones and the inauspicious ones. Truthful speech, truthfulness in respect of mental activity and the activities relating to *dharma* are auspicious vocal, and mental activities. In the same manner, the physical activities relating to *dharma* are auspicious. The remaining ones are inauspicious. We attain *punya* (merit) by means of auspicious *yoga* and sin by means of inauspicious *yoga*.

PRAMAD (NEGLIGENCE)

PRAMAD is that on account of which the soul stops taking delight in contemplating on its own form. *Pramad* is mainly of five kinds. Arrogance, sensual cravings, passions (*kashayas*) sleep and engaging in gossiping. In the same manner, attachments, hatred, ignorance, doubt, illusion, forgetfulness, are the evil activities of the mind, body and voice. Besides these, there are two others; not caring for *dharma* and not having enthusiasm for *dharma*. These eight constitute *pramad*.

Even after a man discards all sins and gets initiated into the *charitradharma*, he will be a *pramatta* (one who is under the impact of *pramad*) if he has even a grain of *pramad* or negligence. If he discards *pramad* completely, then he becomes an

Apramatta Mahamuni. Yes. Even after one becomes an *Apramatta Mahamuni*, *kashays* may arise in him but they will be very subtle. They can be destroyed or controlled in one *Antar-muhurt* (a trice of time). At such a time, the *jiva* will be in a state of strong wakefulness. Therefore, a very small degree of *kashay* is not called *pramad*. When the *jiva* transcends from the state of spiritual awareness, the *vitrag* state appears.

Mithyathva (False belief) : *Avirati* (vowlessness) *Kashay* (Passions) *Yoga* (psychophysical activities) and *Pramad* (negligence) in consonance with the extent to which they grow strong cause the bondage of *karma* to that extent.

Questions :

- (1) What is *Asrav* ? What are the two kinds of *Asrav* ?
- (2) Explain what is meant by a taste for *Mithyathva* ?
- (3) Explain the difference between :
 - (a) *Anabhigrahak* and *Anabhogik*,
 - (b) *Abhigrahik* and *Abhinivesh*.
- (4) What, according to *Jainism*, are the ways in which sin binds the soul ?
- (5) What is meant by *Kash* ? What do the four groups of *Kashayas* do ?
- (7) Explain the 15 kinds of *yogas*.
- (8) What are the various kinds of *Pramad* ?



KARMA BANDHA

(The Bondage of Karma)

The dust in the air settles down on a drop of oil. That clings to the cloth. In the same manner, the *Asravas* like *Mithyathva*, *Avirati*, the senses, *Kashays*, *Yogas* etc. bring in the external *Karmavarganas* and bind them to the soul. If such *asravas* as *Mithyathva* etc. are always functioning, the bondage of *karma* also keeps taking place.

As soon as *karma* sticks to the soul, certain qualities in it (*prakriti*); the time of its remaining firm (*Sthithi*) the violence or the mildness of its effect (*Rasa*) degree; and the proportion of the substance (*Pradesh*) are determined. These are called :

(1) *Prakriti Bandh*, (2) *Sthithi Bandh*, (3) *Rasa Bandh* and (4) *Pradesh Bandh*. When the *karmas* are thus gathered in the soul; a certain part gets a certain *prakriti* and the others get another *prakriti*; certain of them get certain *sthithi* and others get another *sthithi*; certain of them get a certain *rasa* and the others get another *Rasa* — these become determined.

For instance, certain *karmas* are determined to envelope the *Prakritjnan*. This is *Prakrit Bandh*. This is called the *Jnanavaraniya Karma*. The duration of the *Sthithi* (condition) ranges over some *Sagarapam*. This is called *Sthithi Bandh*. The determination of the degree of the effect as the fourth phase or the second phase etc., is called *Rasa Bandh*, The *puḡals* collecting in a certain proportion are called *Pradesh Bandh*. The *karma* rises to the surface when it has been ripened by time. It envelopes and chokes knowledge in accordance with its nature. If it is violent on account of the *Rasa Bandh*, it prevents knowledge from attaining depth. As a result of this, even if one makes strenuous efforts to study and to acquire knowledge, he cannot acquire even a little knowledge. If the *Rasa Bandh* is mild, at that phase, knowledge appears properly.

KARMA BANDHA (THE BONDAGE OF KARMA)

The eight qualities of the <i>jiva</i>	The clouds of the eight <i>Karmas</i>	The distortions
(1) Infinite knowledge <i>anantjan</i>	<i>Jnanavaran</i>	Ignorance
(2) Clear vision <i>anantdarshan</i>	<i>Darshanavaran</i>	Blindness, sleep etc.
(3) <i>Vitragta</i> (The victory over the inner enemies)	<i>Mohaniya</i>	False belief attachments, hatred, <i>kashayas</i> etc.
(4) Infinite energy etc. <i>Anantviryadi</i>	<i>Antaray</i>	Miserliness dependence, poverty, weakness
(5) Endless felicity	<i>Vedaniya</i>	<i>Sata</i> and <i>Asata</i> (Joy and sorrow)
(6) <i>Ajaramarata</i> Neither birth nor death.	<i>Ayushya</i>	Birth and Death
(7) <i>Arupata</i> Formlessness	<i>Namkarma</i>	Body, senses, colour etc. moving, stationary fame, disgrace, prosperity, adversity etc. gait.
(8) <i>Agurulaghuta</i> (not heavy; not light.)	<i>Gotrakarma</i>	High birth; low birth

Of these, the first four are the special qualities of the soul. They are the qualities of the pure soul when it has attained the status of a supreme soul and when it is totally cleansed of all its impurities. The other *karmas* such as the *Jnanavaran* which prevent the soul from being pure are called *ghathi* (harmful *karmas*). The other four are called (*Agathi*) or least harmful *karmas*. *Gathi* means that which harms the *Paramatmadasha*

(The state of the supreme soul). These eight *karmas* have intermediary differences and those will be discussed later.

KARAN (ACTIVITIES)

According to the *Jain Dharma*, the *karmas* that bind the soul do not rise to the surface in the same form. In other words, there will appear changes in their *Prakriti* (nature), *Sthithi* (condition and *Rasa* (degree of intensity). Just as the soul gathers *karmas*, it also does certain other things as combining them. The activity of the soul in respect of bondage and mixing of *karmas* is called *Karan* (*Atma Virya — yog*).

Karanas are eight in number. 1) *Bandhan Karan*, 2) *Samkraman Karan*, 3) *Udvartana Karan*, 4) *Apavartana Karan*, 5) *Udirana Karan*, 6) *Upashamana Karan*, 7) *Nidhatti Karan*, 8) *Nikachana Karan*.

(1) BANDHAN KARAN :

This comprises the activities relating to the bondage of *karmas* by the *yoga* (psychophysical activity) of each *asrav*.

(2) SAMKRAMAN KARAN :

It means the activity of combining the *karma pudgals* of one type with the *karma pudgals* of the same type. *Samkraman* means a certain number of *karma pudgals* already present, mixing with the new *karma pudgals* and assuming that form. For example, let us say that because of some noble contemplations the *Satavedaniya karma* is being gathered. Some *pudgals* of the already existing *Ashatavedaniya karma* mix with it; assume the form of *Satavedaniya karma*. This is called the *Samkraman* of *Ashatavedaniya Karma*. On the contrary when the *Ashatavedaniya Karma* is gathered on account of some evil contemplations, some *pudgals* of the already existent *Satavedaniya* mix with them and assume the form of *Ashata*.

(3 & 4) UDVARTANA and APAVARTANA KARAN :

Udvartana means an increase in the *Sthithi* and *Rasa* of a *karma*; and a decrease in their intensity is called *Apavar-*

tana. If the *jiva* is occupied in noble contemplations, the *Rasa* of the existing noble *karmas* increases; and reduces the *Rasa* of the evil ones. The effect of evil contemplations is opposite to this.

(5) **UPASHAMANA KARAN :**

Upashamana means pacifying the emergence of the *Mohaniyakarma* upto the *Antarmuhurt* by means of an efflux of noble contemplations of a special kind. The *karma* on account of the effect of the noble contemplations, assumes its original form declining from the state of intensity in which it was in the *Antarmuhurt* when its emergence was checked. Actually, the *Upashamana* brings it back to its original state. So, there takes place *Upashamana* or pacification and its emergence is checked.

(6) **UDIRANA KARAN :**

This attracts the *karma pudgals* towards a speedy emergence under the impact of noble contemplations, from the process of slow emergence.

(7) **NIDHATTI KARAN :**

This activity gives such a form to *karma pudgals* that no other *karans* can act upon it except the *Udvartana* and *Apavartana Karans*. It becomes unfit for the other *karans*. This is *Nidhatti*.

(8) **NIKACHANA KARAN :**

This makes the *karma pudgals* unfit to be influenced by all the *karans*. The *karans* like *Samkraman* cannot act upon them when they are influenced thus by the *Nikachana karan*. So, it is called the *Nikachit Karma*. *Punya Karmas* and sinful *Karmas*, become *Nikachit* (inevitable) by strong contemplations either noble or ignoble.

From this, it becomes evident that *karmas* do not remain in the same form or condition or intensity after they are gathered. But they undergo such changes as *udvartan* and *udirana* in *Sthithi* and *Rasa* by combining with other *karma pudgals*. If the soul always engages itself in such activities as renunciation,

an adoration for the words of the *Jin*, benevolence, charity etc. service to Gods and spiritual heads, forgiveness, taking vows for refrainment from sins etc. it surely gathers new *punya karma* but later some old evil *karmas* become combined with noble *karmas*; they attain *apavartana* (decrease) in the evil *Rasa* and *udvartana* (increase) in the auspicious *Rasa*. In this manner, they can change for the better.

The opposite of this happens under the impact of ignoble contemplations. Keeping in view the incomparable benefits that accrue from noble contemplations, we should always keep entertaining noble and sacred contemplations. In the same manner, we should see that all times our actions, thoughts and words are noble and exalted.

THE 120 SUB GROUPS (UTTARAPRAKRITI) OF THE EIGHT KARMAS

(1) THE *JNANAVARAN* : (5) Knowledge implies knowing and seeing an object in a special manner. For instance : "This is a man : not an animal" *Darshan* means seeing in an ordinary manner. For instance; "Even this is a man". *Mathijanavarana*, *Shrutajnanavarana*, *Avadhijanavarana*, *Manaparyay jnanavarana* and *Kevaljnanavarana*. These five clouds or *Avarans* envelope the knowledge of the *Mati* (*intellect*) etc. of the soul.

MATHIJNAN : The knowledge that is acquired by means of the senses and the intellect.

SHRUTAJNAN : The knowledge obtained through words etc, from narration, *shastras* etc.

AVADHIJNAN : The knowledge of the things with a form obtained by the soul, without the help of the mind or the senses (*Extra-sensory perception*).

MANAPARYAYJNAN : The direct knowledge of the mind (*telepathic knowledge*) of the mental states and modifications of the *Samjni panchendriya jivas* of the *Manushyalok*. This kind of knowledge can be attained only by *Munis* who are *apramatts* (those who are aware and cautious spiritually).

KEVALJÑAN : The direct knowledge that the soul has of all the *dravyas* and modifications in this universe.

Mathijnan has four states. *Avagraha*, *Iha*, *Apaya* and *Dharana*, *Avagraha* means primary enquiry, *Iha* means thinking of the pros and cons. *Apaya* means determination and *Dharana* means conceptualization and retention.

Here is an example. Something is referred to as, "This is something", This is a conjectural idea 'Is this a trunk or a man?' This is an example of *Uhapoha*". Approaching it and determining whether it is a trunk or a man is an *Apaya* or determination. Lastly, retaining it in the mind is *Dharana*.

2. DARSHANAVARAN 9 :—

Darshanavaran means the *karma* that envelopes ordinary knowledge.

- (1) On account of the *Chakshudarshanavaran karma* of the eyes, we cannot see anything with the eyes.
- (2) On account of the *Achakshudarshanavaran* (the non-eye *darshanavaran*) excepting the eyes, the other senses and the mind cannot understand anything.
- (3) *Avadhidarshanavaran*.
- (4) *Kevaldarshanavaran*.

Apart from these, there are five *Nidrakramas*. In this manner, *darshanavaran* has 9 sub-groups.

(5 to 9) 5 Types of Sleep (1) *Nidra* slight sleep from which it is easy to wake up (2) *Nidra-nidra*, the *jiva* wakes up from this kind of sleep with great difficulty; (3) *Prachala* sleeping while sitting or standing; (4) *Prachalaprachala* sleeping while moving about; (5) *Satyanaddhi* Acting out in sleep what he thought impossible at day time (a kind of sleep-walking).

The first four *Darshanavarans* do not allow the power of *darshan* or understanding to wake up. All these five types of *Nidra* completely destroy the power of understanding in a state of wakefulness. Hence, these have been considered as *Darshanavarans*.

3. MOHANIYA KARMA :

There are 26 kinds of this *karma*. The people under the impact of this *karma* fall into two groups (1) *Darshanmohaniya* (2) *Charitramohaniya* (this is of 25 kinds).

1) **DARSHAN MOHANIYA = MITYATVA OR FALSE BELIEF** : On account of its effect, *jivas* lose faith in the *tatvas* expounded by the omniscient ones and develop a taste for false doctrines. At the time of its bondage this *karma* is single but later since it has three collections at the time of its emerging to effect, it becomes diversified into three forms namely *Mityatva mohaniya*, *Mishra mohaniya* and *Samyaktva mohaniya*. On account of the *Samyaktva*, the faith in the doctrines becomes sound but breaches may occur. The *Mishra mohaniya* makes a man indifferent to false doctrines as well as to noble doctrines expounded by the omniscient one.

2) **CHARITRAMOHANIYA** (this has 25 sub-groups)
(16 *kashay mohaniya* + *nokashay mohaniya*)

Kash means *samsar*; *ay* means gaining. So *Kashay* is that which makes the *samsar* go forward. They are *anger*, *pride*, *deception*, *avarice*, etc. They contain within themselves attachments and hatred. Anger and pride are hatred; deception and avarice are attachment. Each of the four *kashyas* such as *Krodha* has four *Ananthanubandhi*. So, they amount to 16 *Kashayas*.

Nokashays are those that are provoked by *Kashayas* or things like laughter that provoke *kashay*. Laughter, sorrow, pleasure, (being pleased with what one likes) displeasure (being displeased with what one dislikes), fear (fearing one's own decisions) contempt, *purushved* (desiring the company of woman) *strived* (desiring union with a man), *napumsakved* (desiring both).

4) **ANTARAY KARMA** is of five kinds :—

- (1) *Danantaray* (2) *Labhantaray* (3) *Bhogantaray*
- (4) *Upabhogantaray* (5) *Viryantaray*.

These impede the following respectively, (1) in rendering benevolence (2) in attaining profit (3) in enjoying things like food which can be enjoyed once (4) in enjoying things like dress which can be enjoyed several times by wearing and in the emergence of spiritual energy.

Four *Karmas* such as *jnana* are most harmful and the other four are least harmful.

5) *VEDANIYA* (2) : (1) *Shata* (2) *Ashata*.

On account of the effect of *Shata*, we attain health, several delights and other kinds of happiness. The *Ashata* produces the contrary effects.

6) *AYUSHYA* (4) : (1) *Narakayu* (the span of life in hell). (2) *Tiryanchayu* (the span of life in the realm of animals and birds), (3) *Manushyayu* (the span of life in the human state), (4) *Devayu* (the span of life in the heavenly world). The *jivas* that are bound by the *Ayushya* in *Naraka* etc. are retained in that state until that span is over. The *jivas* exist in their respective states, on account of its effect.

7) *GOTRAKARMA* (2) : (1) *Uchchagotra*, (2) *Nichagotra*. *Uchchagotra* is that by the effect of which the *jivas* attain wealth, honourable treatment, honour, etc. and are born in high families. The *Nichagotra* has the opposite effect.

8) *NAMKARMA* (this is of 67 kinds) *Gathi* (4) + *Jathi* (5) + *Sharir* (5) + *Angopang* (3) + *Sanghyayan* (6) + *Sansthan* (6) + *Varnadhi* (4) + *Anupoorvi* (4) + *Vihayogathi* (2) Total 39. *Pindaprakrithi* + 8 *Prathyek Prakrithi* + *Thrasadashaka* + *Stavardasaka*. In this manner, it comes to a total of 67 (*Pindaprakrithi* means the nature of different forms. *Prathyek Prakruthi* means individual devoid of differences). These 67 differences are described below.

14 DIFFERENCES OF THE *PINDA*

1) 4 *GATHINAM KARMA* : *Gathinam karma* is that on account of which the *jiva* is born in hell etc. There are four *gathis* (1) *Manushyagathi*, (2) *Narakagathi*, (3) *Tiryanchagathi*, (4) *Devagathi*. These are the four states of existence.

2) 5 JATHINAM KARMAS : This *karma* gives birth to the *jiva* in the stages from *Ekendriya* to *Panchendriya*. It bestows upon the *jiva* consciousness (*chaitanya*) which has a limited duration.

3) 5 SHARIRNAM KARMAS : “ शरीरं इति शरीरं ” *Sharira* is that which perishes; which breaks down. The *karma* that gives *sharira* is the *sharirnamkarma*. The *Sharira* is of 5 kinds.

- (i) AUDARIK : *Udara* means that which has been created out of gross *puḍgals* like the bodies of human beings, animals and birds.
- (ii) VAIKRIYA : The body that is capable of various activities like *Anu*, *Mahan*, *Eka* and *Aneka*. (Atomic, great, one and many) etc. The bodies of the heavenly beings and those of *Naraka* are of this kind.
- (iii) AAHARAK : Great *munis* who have mastered the 14 *poorvas*, to clear their doubts approach the *Tirthankar Bhagwan*. At that time they create a body of the measurement of one hand to send it there. This is called *Aaharak sharir*.
- (iv) TEJAS : This is the collection of *Tejas puḍgals* (fiery substances) formed to carry out the digestion of food etc.
- (v) KARMANA SHARIR : The collection of *karmas* that are bound to the *jiva*.

4) ANGOPANG NAM KARMA : On account of its effect the *Audarik*, the *Vaikriya* and the *Aharak* bodies develop head, chest, stomach, seat, hands, two legs, eight organs and subsidiary organs like fingers and other parts of the body like (digits). *Angopang nam karma* does not arise in the lives of the *jivas* with one sense with the result that they do not have subsidiary organs. Since, branches and leaves etc. have different lives none of them has organs. *Sharir nam karma* contains within itself *Bandan nam karma* and the *Sanghathan nam karma*.

5) BANDAN NAM KARMA : On account of its emergence the new *Audarik puḍgals* which gather in the body get stuck as if with wax with the old *puḍgals*.

6) **SANGHATHAN NAM KARMA** : This *karma* organises the various organs like teeth in their proper places, with *puḍgals* that can form the body in a definite proportion and in a particular organisation.

7) **SANGHAYANA (SAMHANANA NAM KARMA)** : This *karma* gives joints to the body (1) *Vajra Rishabhanarachasamhanan* = creating mutual connections between bones; tying them together and providing proper joints to them. (*Narach* means *Markat bandh*) binding bones together. Sticking them together with joints lengthwise and crosswise as if bones are like nails.

(2) *Rishabhanarachsamhanan* : Leaving out *vajras* or main bones mentioned above binding together other smaller bones.

(3) *Narachasamhanan* : It is merely *markatbandh*.

(4) *Ardhanarach samahanan* : Providing ties of bones on one side of the joints and nail-like structures on the other side.

(5) *Keelikasamhanan* : Setting together bones as if by nails so that they may not be separated.

(6) *Chevattasamhanan (varthasanghaya)* by *cheda sprushta* = setting together the edges of two bones touching each other needing oil for movement.

(7) *Samsthan nam karma* : This *karma* gives shape to the organs of the body.

(i) *Samachaturasra samsthan* : (*Asra* means angle) when a person is seated in *Paryankasan*, the distance from his right knee to his left shoulder; from his left knee to his right shoulder, between the two knees and the distance from the middle point of the knees to the head is the same, then it is called *Samachaturasra samsthan* (equiangular square shape). In other words, a man should have proportionate organs as prescribed in *samudrikshastra* in respect of features and proportions.

(ii) *Nyagrodh samsthan* : (Like a banyan tree). The body above the hub or navel being proportionate in respect of features and below devoid of proper features.

- (iii) *Sadhisamsthan* = opposite to the *Nyagroda* type.
- (iv) *Vamanasamsthan* = head, neck, hands, legs having proper features and proportions and chest, stomach etc. lacking in proper features.
- (v) *Kubjasamsthan* = head, neck etc. having ugly features and chest stomach etc. having proper features.
- (vi) *Handak samsthan* = all organs lacking features as well as proportions.

(8 to 12) 4 *Varnadhinam Karmas* : On account of this *karma* we get either good or bad colour, taste, smell, touch etc. By means of the *Shubhvarnanam Karma* we get good ones and by *Ashubh-varna nam karma* we get bad ones.

(13) *Anupurvinam Karma* : *Narakanupurvi*, *Tiryanchanupurvi*, *Manushyanupurvi* and the *Devanupurvi*. When the *jivas* are proceeding from one life to another, turning and deviating, according to the level of the *Akash pradesh*, this *karma* makes them turn and deviate.

(14) 2 *Vihayogathinam Karmas* = gait (1) Proper gait equal to swan, elephant or ox (2) Improper gait equal to camel, donkey etc. in movement.

8) PRATHYEK PRAKRITI

- (1) *Agurlaghunam Karma* : On account of it, the body is neither heavy nor light. It acquires *agurulaghutha*.
- (2) *Upagathnam Karma* : On account of this *karma* we get organs that cause trouble to us. For example a small tongue; (a small tongue beneath the tongue); ugly teeth (teeth over teeth), the sixth finger etc.
- (3) *Paragathnam Karma* : On account of this *karma*, the *jiva* gets such an appearance that others feel impressed by the lustre of his face,
- (4) *Shwasochwasnam Karma* : By this we acquire the power of inhaling and exhaling air,
- (5) *Atapnam Karma* : The *jiva* gets such a body that though it is cold, it gives heat and light to others like

the body of the gems or the *Surya Viman* (Sun's airship) (On account of the touch of that fire it acquires, heat; and brightness by the excessive redness).

- (6) *Udyothnam Karma* : On account of it, the *jiva* acquires a body which gives out a cool, gleaming light, like gems and medicinal herbs and moonlight.
- (7) *Nirmanam Karma* : It produces organs in the body in their proper places like a carpenter.
- (8) *Tirthankarnam Karma* or the *Jinnam Karma* : On account of it the *jiva* is decorated with the eight kinds of greatness and in that state he will get an opportunity for establishing and disseminating the *Dharamshasan*.

TEN GROUPS EACH OF THE TRASA (MOVING) AND THE STHAVAR (THE UNMOVING).

On account of its emergence, the *jiva* attains the following :

(1) *Trasnam Karma* : On account of it the *jiva* attains such a body that it can move away from sun etc. and can voluntarily move about. When a body cannot move about, it is the result of the *Sthawarnam Karma*.

(2) *Badarnam Karma* : This *karma* gives such a body that it has eyes to see. *Sukshmanam Karma* cannot see even if many bodies come together.

(3) *Paryaptnam Karma* : On account of this one gets the power of reaching up to one's proper limits; *Aparyaptnam Karma* produces the opposite effect.

(4) *Pratyeknam Karma* : By this each *jiva* gets a separate body. By *Sadharan* countless *jivas* get one body.

(5) *Sthirnam Karma* : By this, *jivas* get fixed and firm organs like head, bones, teeth etc. By *Asthirnam Karma* they get unstable or moving organs like the tongue.

(6) *Shubhnam Karma* : This gives auspicious organs above the navel. *Ashubha* gives inauspicious organs below the navel. (If someone's head touches a *jiva*, he feels happy; if his

leg touches him he will be angry, But the touch of one's wife's leg gives happiness because of *Moha* (infatuation).

(7) *Soubhagyanam Karma* : On account of this, even without helping others, the *jiva* is liked by others. *Dowrbhagya* : On account of this *karma*, the *jiva* is disliked by others though he may help others. (If *Abhavya jivas* do not like the *Tirthankar* that is because of *Mithyathva*).

(8) *Suswarnam Karma* : By this one gets a sweet voice. *Duswar* is the opposite of this.

(9) *Adeyanam Karma* : On account of it, the words of a *jiva* though not free and showy are understood by others. Even at the very sight of him others honour him. *Anadeya*, By this the words of a *jiva* are not understood by others.

(10) *Yashnam Karma* : The *jiva* gets the adoration of others by this. *Apayash* is the opposite of this.

AUSPICIOUS GROUPS OF PUNYA (MERIT)

Ordinarily that *karma* is called a *punya karma* which brings about auspicious effects and which is experienced in an auspicious degree (*Rasa*). The four basic *Aghati Karmas* possess 42 (*Punya Prakritis*). (1) *Satavedaniya* (2) to (4) Leaving out *Narakayu* the remaining three *Ayushya* (5) *Uchachagotra* (6 to 42) there are 37 *Prakritis* of *Namkarma*. *Thiryanch jivas* also, after they have attained their *Ayushya*, like to die. Therefore, it is deemed to be contained in *Punya*. But they do not like the *Tiryanchgati*. Therefore, it is a *papaprakriti* (Sinful activity). The *jivas* like to cross *Naraka* (hell); hence *Narakayu* is not contained in *Punya*.

Of the 37 *Prakritis* of *Namkarma* 4 are *gatis* of Gods and human beings and *Anupurvi* + 1 *Panchendriya gati* + 5 *sharir* + 3 *Angopang* + 2 *Pratham Sanghayam* and *Samsthan* + 4 *Shubhavarana* etc. + 1 *Shubhvihayogati* + 7 *Prathyek Prakriti* leaving out *upghath* + 10 *Tras Dashak*.

82 *Pap Prakritis* — *Pap Karmas* are those that are bound under the *Samklishtha Adhyavasay* (Most agitated) and experienced in *Ashubh rasa*. The four basic *Ghathi Karmas* are sin-

ful *prakritis*. Therefore 5 *Jnanavaran* + 9 *Darshanavaran* + 26 *Mohaniya* + 5 *Antaray* = 42 *Ghathis*. In the same manner, among the *Aghathi Karmas*, 1 *Asata Vedaniya* + 1 *Narakayu* + 1 *Nichgotra* + 34 *Namkarmas* = 37. 45 + 37 = total 82 Sinful *Prakritis* are there.

Of the 34 *Prakritis* of *Nam Karma* — 4 *Narak Tiryanch gathi Anupoovi* + 4 *Ekendriya — Vikalendriya Gathi* + 10 the remaining leaving out 10 *Pratham Sanghayan Samstham* + 4 *Ashubhavarana* etc. + 1 *Ashubhvihayo gathi* — Thus there are 23 *Pinda Prakritis* + 1 *Upagath* + 10 *Sthavar Dashak* = total 34.

42 of *Punya* + 82 of *Papa* = total 124 *Prakritis*. Of these, 4 *shubha* and 4 *ashubha* of *varnadinam karma* have been counted twice. Therefore the total is 124 — 4 = 120. *Karma Prakritis* can be bound. The *Mishra Mohaniya* and the *Samyaktva Mohaniya* do not combine with *Mithyathva Mohaniya*. Therefore, they have not been counted among the bondages. But they do emerge to the surface because they are the semipure forms of the *Baddha Mithyathva*. Therefore, these two have been counted among the emergent ones. (Those that achieve *udaya*). A total of 122 *prakritis* have been counted among the *udaya* ones (emergent ones). Of them, in addition to 5 *Sharirs*, 5 *Bandhan* and 15 *Sangathan* come to a total of 20 which increase. Then counted in the place of 4 *Varna* etc. there will be an increase of 16 thus; 5 *Varna*, 5 *Rasa*, 2 *Gandha* and 8 *Sparsha* = total increase 16. On account of the increase of 36 : 122 + 36 = 158 *Prakritis* are there.

GHATHI AND AGHATHI KARMAS : The eight *karmas* such as the *Jnanavaran* are of two kinds viz. *Ghathi* and *Aghathi*. *Ghathi* means that which harms or upsets the purity of the soul, the qualities, the knowledge, the faith (*Darshan*), the *Vitragata*, the *Charitra* (Character) and the energy of the *Paramatma-bhava*. The felicity of *Moksha* is a quality of the soul yet the *Vedaniya Karma* harms or upsets the *Paramatma*; still it is not *Ghathi*.

GHATHI : Four *karmas* are *ghathis* (Most harmful). They are : *Jnanavaran*, *Darshanavaran*, *Mohaniya* and *Antaray*. The

remaining ones, namely, *Vedaniya*, *Ayushya Nam* and *Gothra* are *Agathis* (least harmful).

On account of the *Janavaran* knowledge is impeded; and on account of the *Mithyathva* the quality of *Samyaktva* (righteousness) is impeded. Therefore, they are *Ghathis*; but there is no rule that knowledge and *Samyaktva* should be impeded by the emergence of such *Agathis* as *Asata Vedaniya* or the *Apayashnam Karma*. For instance, though one may be a scholar on account of *Apayashnam Karma*, he may become stupid and as a result he may forget what he has learnt and his knowledge may be enveloped. This is possible but it is considered to be a case of knowledge being enveloped by the *Jnanavaran Karma*. The same is the case with *Mohaniya Karma* also. For instance, on account of the sorrow, misfortune and disgrace, a man becomes stupid and he provokes *Kashayamohaniya*. In other words, he will entertain *Kashay* (Passion) and his virtues like forgiveness will be clouded. If he does not allow it to emerge and wake up, only such *karmas* as misfortune and disgrace envelop the qualities of the soul. Therefore, they are not most harmful (*Ghathi*). The meaning is this. The *Aghathi karma* is active. In other words, there is a new emergence. If we are cautious, our qualities like *jnana* will remain unaffected.

PARAVARTHAMAN (CHANGEABLE); APARAVARTHAMAN : (Unchangeable) : There are certain *karmas* which being opposed to each other do not bind the soul at the same time and they are not also experienced at the same time. They bind the soul and emerge in turns. They are called *Paravarthaman* (coming by turns). For example, when the *Shatavendaniya* is binding the soul, the *ashata* cannot bind it and when *shata* is emergent, the *ashata* cannot emerge. The same principle is applied to the bondage and emergence of the *ashata*. When *Trasadashak* is binding the soul, *Stavardashak* cannot bind it. *Aparavarthans* are those which do not have contrary *karmas*. For example, the five *Jnanavaran Karmas*.

In bondage, 70 *prakrithis* are changeable. Of them, 55 belong to *namkarma* (of these 33 *pindaprakrithi*, 4 *Varna* etc. and leaving out *Tejas Karmana* + 2 *Atapa udyota* + 20, Two Tens +

endlessly. This *kashay* ordinarily dwells in *Mithyathva* or false belief. The intensity of this *Kashay* is that when a *jiva* is under its impact he will not have even a grain of sense. The *jiva* who is under its impact commits sins like violence and other evil actions with such violent attachments and hatred that in doing those things, he does not deem them evil things and commits them without fear and with impunity. On account of the influence of this *kashay*, the *jiva* commits sins without realising that he should not commit them. The violence of this *kashay* undermines righteousness or *samyaktva* which in this context means faith in *tatvas*. Therefore, it is necessary to deem a sin, a sin and to consider an ignoble action, as an ignoble one. Extremely violent kinds of *Anantanubandhi* evils like anger, pride, deception and avarice are extremely harmful. In this respect if one first destroys the *kashay* and develops faith in *tatvas*, when the *Anantanubandhi Kashay* arises it will destroy that faith and throw the *jiva* down from the level of *Samyuktva* to *Mityatva* or false belief.

2. APRATHYAKHYANIYA KASHAY :

The sins like violence should not be committed. Though the *jiva* knows this and realises this truth, on account of the absence of energy, the *jiva* does not allow the state of *Prathyakhyan* to arise or does not allow the idea to discard those sins to arise. In other words, the idea that a vow should be taken to discard those sins does not arise. Even if the idea of taking a vow existed earlier at any time, the *Aprathyakhyaniya kashay* arises and paralyses it. Vowlessness arises on account of the impact of this *kashay* of the violent type and the *Deshavirathi* (the vow for a partial refrainment) ends. The *jiva* in spite of knowing it becomes so inactive and apathetic that he cannot even say, "I will take a vow to refrain from this sin to this extent".

3. PRATHYAKHYANAVARANA KASHAY :

This *Kashay* is not totally opposed to *Pachchakkan* (the idea to take a vow to discard some sin) but it eclipses that idea to some extent. On account of the controlling of the *kashays* of the first and the second levels, faith and a desire to take a

them. They are not inauspicious, therefore, our lives should be spent in noble and spiritual activities and observances.

Question : Why should we desire or have a temptation for even auspicious *karmas* ? Actually even these *karmas* constitute a bondage, may be with gold threads. We have to break off chains and handcuffs. We can attain *moksha* only when we have broken off the bondages. Then why should a man desire for auspicious *karmas* ?

Answer : If a *jiva* is bound by auspicious *karmas* later he will get such things as birth in the human state, sound health, birth in a noble land, birth in a noble family and contacts with spiritual heads and Gods. A man can carry out a lofty kind of spiritual adoration, only after attaining these things. A dog for example is unemployed and unengaged. Yet can it carry out such activities as acquiring knowledge; listening to spiritual discourses; showing devotion to the *Jin*; carrying out vows etc ? Why can it not carry out these things ? We have to say that it has not attained the human state. Auspicious *karmas* give us the substances and the opportunities for carrying out spiritual activities that destroy *karmas*. Therefore, they are necessary. It is seen that when the auspicious *Ayushya* karma decreases, our spiritual activities will be impeded.

Question : If we think of it, we find that a man commits greater sins only after he attains health, wealth, fame etc. (only after the emergence of the *punya karmas* relating to them).

Answer : The reason for it is this. That *punya* is defective and corrupt. It is a *Papanubandhi punya*. *Papa* and *punya* each of these is of two kinds.

PUNYANUBANDHI PUNYA: This kind of *punya* enables us to earn more *punya* on account of which we attain nobility and carry out spiritual activities which bring us more *punya* (merit).

PAPANUBANDHI PUNYA : When this kind of *punya* emerges to surface, the *jivas* engage themselves in such sinful activities and propensities as sensual enjoyments, passions, acquiring wealth, satisfying the *Kama purushartha*, causing

violence to others, uttering falsehood etc. On accounts of this, new sins are committed.

PUNYANUBANDHI PAP : Even when *papa* is emergent, if we carry out spiritual activities, we gather *punya* (merit).

PAPANUBANDHI PAP : If the *jiva* commits sins it gathers sinful *karmas*. When this condition is prevailing, we should be cautious, because we may earn *shubh karmas* which are stained by the *Papanubandhi* (that which brings sin). Therefore, we should be cautious to see that *dharma* is meant only for the attainment of spiritual progress, for carrying out the commandments of the *jin*, for destroying *karmas* and fear and for attaining spiritual purification.

DHRUVABANDHI : Even when the *jiva* reaches the level of a great *yogi* (a man of lofty spiritual attainments); in other words, even when he is steeped in noble contemplations, some sinful *karmas* like *Jnanavaran* may remain in the *jiva*. Therefore, they are called *Dhruva bandhi*. Then what is the effect of noble contemplations here ? The effect is that the bondage and the degree (*Rasa*) of the sinful *karmas* will be very mild. On the contrary, in the state of ignoble contemplations, the bondage of *Dhruva bandhi shubh karma* does take place but its *Rasa* will be extremely mild.

Dhruva bandhi means that which always keeps binding upto its proper *Gunashanak* (place). These are 47 in number. 5 *Jnanavaran*, 9 *Darshanavaran*, 5 *Antaray*, *Mithyathva*, 16 *Kashayas*, fear, disgust, the four *varnas*, *Tejas*, *Karmana*, *Agurulaghuta*, *Nirman* and *Upagath*.

Questions :

- (1) Explain the nature of *Karmabandha* and its four kinds.
- (2) What effects are produced by the eight kinds of *Karmas* ?
- (3) What is the meaning of *Karan* ? What happens on account of *Samkraman* ? What is *Apavartana* ?
- (4) What is the advantage of noble contemplations ? What effect do they have on *Dhruvbandhi* ?

(5) Explain the following :

- (i) *Iha*; (ii) *Apaya*; (iii) *Nidranidra*; (iv) *Sthyanardhi*;
(v) *Darshan*; (vi) *Moha*; (vii) *Nokashay*;
(viii) *Aharaksharir*; (ix) *Vajra rishabhnarach*;
(x) *Nyagrod*; (xi) *Anupurvi Nam Karma*;
(xii) *Vihayogathi*; (xiii) *Paragat*; (xiv) *Papanubandhi*.

(6) Which are the groups of *Punya* and of *Pap* in *Nam Karma*?

(7) What is the meaning of *Ghathi*, *Aghathi*, *Paravartman*?
How many are they?

(8) If *Punya* is a bondage what is its use?

THE PATH OF SALVATION

We have already seen that the soul on account of *Mithyathva* etc. gathers *karmas*; and on account of *karmas* it keeps wandering in *samsar*. If the way opposite to this is pursued, the *jiva* becomes liberated from *karmas* and *samsar*; and can attain *moksha* or *salvation*. This path comprises such things as *Samyag Darshan* (the right faith) etc. Just as *Mithyathva* (False belief), *Avirathi*, (Vowlessness) *Kashayas* (Passions); *Yoga* (Psychophysical activities) constitute the path of *samsar*, the *samyag darshan*, *samyag jnan* and *samyag charitra* constitute the path of salvation. Here, *charitra* includes *Tapa* (spiritual austerity). Therefore, we say that *Samyag Darshan*, *Samyag Jnan* and *Samyag Charitra* constitute the path of salvation.

WHEN CAN WE ATTAIN THE PATH OF SALVATION ?

In this *samsar*, the *jiva* from times immemorial, on account of its own ignorance, sensuality and passions, in the beginning, was attaining life and death only in the subtle *Anantkay Nigod* vegetation forms. At that time, the *jiva* is not at all aware of such states as *Badar Vanaspatikay* or *Prithvikay* etc. or of *Dwindriya* state. They are said to be the *jivas* belonging to the Non-sentient group. If any *jiva* attains *moksha* from *samsar*, if its destiny is strong, then it leaves the group of non-sentient group and enters the sentient group. Actually, this kind of knowledge appears when those *jivas* emerge as *Badar-vanaspathikay* or *Prithivikay* etc. Then they are said to have entered the sphere of sentient beings.

There is no rule that the *jiva* from this level should always keep rising higher and higher. It may fall from the level of the *Prithvikay* and the *Dwindriya* to the level of low and subtle *vanaspathi jivas*. It is also possible that it may have to spend duration after duration at that level. It may keep rising and falling repeatedly. As this process keeps going on, it will at one time rise to the level of the *Panchendriya jivas* but until it reaches that level, the *jiva* would not have turned towards

dharmā. It is evident that even the lives of animals and birds (*Tiryanch*) are wasteful. Even after the *jiva* reaches the level of the human state of existence, the attainment of *dharmā* may not be easy for it, because the *jiva* has to spend in *samsar* a duration called one *pudgal paravarthakal*. Only after that, can it attain *dharmā*.

Human beings realize the efficacy of *dharmā* of bestowing upon them such beautiful benefits as life in the heavenly state of existence and to attain those benefits, they may receive *Deeksha* into *charitra dharmā*; they may become *sadhū*s and observe severe vows; but since this endeavour is directed towards felicity in *samsar*, the real *dharmā* does not penetrate the heart, when the final *pudgal paravarthakal* called the *Charama-varthakal* appears, the *jiva* will begin thinking of his soul and *dharmā*; will develop dislike for *samsar*; and will develop a desire or taste for *moksha*. Like the periodical fever, *mitya* etc. attain ripeness within a fixed duration; then the intensity of attachment will grow mild and a taste for *dharmā* appears.

BHAVYA AND ABHAVYA JIVAS :

The idea of attaining *moksha* appears only in the minds of *Bhavya jivas* (noble *jivas*). It does not appear in *Abhavya jivas* (ignoble *jivas*). *Bhavya* actually means the worthiness to attain *moksha*. *Abhavya* means being devoid of the worthiness to attain *moksha*. The *Abhavya jivas* never have faith in *moksha* and they do not accept the validity of the principle of salvation. In their minds, this doubt does not arise at any time, "Will I attain *moksha* or not? Should I always be wandering in *samsar*?" The reason is that its infatuation or partiality for the *samsar* does not decline or disappear. The truth is that if the *jiva* entertains at least this idea, "Should I always be turning round and round in the wheel of birth and death? Can I never get salvation? Am I a *Bhavyajiva* or *Abhavya jiva*?", it will surely become a *Bhavyajiva* when it has entered the final phase of existence in the life called *charamavarth* because it is only in the *charama-vartha* phase of time that a natural taste for *moksha* appears in the depths of his personality. When this taste for *moksha* ap-

pears in the *jiva*, then it will begin fearing *samsar* and doubts of that kind, mentioned above will arise in its heart.

In the states of existence, before the *jiva* reaches the last *puḍgal paravarthakal*, it will not have a taste for *moksha*. The reason is it will keep thinking of its body and is intoxicated by its infatuation for inebriate delights arising from inert substances and for this the nourishing cause is natural impurity. This natural impurity is in the form of blind attachments and hatred. When this natural impurity is properly restrained or removed, or has decreased, the *jiva* begins to think of *dharma*. This condition arises in the life of a *jiva* only after it has reached the final *Charmavarthakal*. As long as a man is sick, he will not have a taste for food. In the same manner, in the *acharamavarthkal*, the *jiva*, will not have a taste for *dharma*. Only when the time attains ripeness in the *Charmavarth*, the *jiva* develops a taste for *moksha*.

We cannot say that as soon as the *jivas* enter the *charmarvarth*, all of them will at once develop a taste for *moksha*. The taste may appear at once or later. There are three signs or features of a taste for *dharma*: (1) Compassion for those in distress; (2) the absence of hatred for those who are virtuous; (3) a sense of propriety.

When these three qualities appear, not for the attainment of any worldly benefits but on account of absolute selflessness and on account of an absolute tenderness of the heart, then it is said that the natural impurity which is in the form of dense and blind attachments and hatred has decreased, It is only by the decrease of that natural impurity that the blind infatuation of sensual passions can grow mild and the *Atmatatva* can think of *moksha* and can think of *dharma*.

It is not likely that all *jivas* attain in the very beginning the pure *dharma* expounded by the omniscient ones comprising the principles of *Samyag darshan*, *jnan* and *charitra* which constitute the path of *moksha*. But when those virtues appear in the *jiva*, they will lead him towards *moksha*. This is called the *marganusari* life or life on the approach-road to the path

of salvation. If a *jiva* has attained faith in *mityatva* or false *dharma* expounded by an ignorant person and if in spite of it, he thinks of the soul and believes in *moksha*, then it should be said that he is in the *charmavarth* phase; that the natural impurity in him has decreased and that he has developed faith in *dharma* and salvation. The point is this. Since this is one of the faiths or *dharmas* expounded by omniscient ones, it comprises such lofty doctrines as (1) Creation, destruction and duration and a true exposition of the doctrines relating to the soul and its modifications according to the philosophy of *Syadvada*. Since the *jiva* in this phase develops the desire to discard *samsar*, he thinks of *moksha* and develops faith in it; so, in him there appear the virtues relating to the *marganusari* life.

Questions :

- (1) Why has the *jiva* been wandering in *samsar* from times immemorial ?
- (2) What is meant by the *Avyavahar* non-sentient and the *Vyavahar* the sentient phases of existence ?
- (3) Why is it that only some special *jivas* get out of the *nigodh* phase which is without a beginning ?
- (4) Why is it that *charitra* or character cannot help the *jiva* to cross *samsar* in the *acharmavarttha* time ?
- (5) What is *Abhavyathva* ? How can it be recognised ?
- (6) What is natural impurity ? What does it do ? When does it ripen ?
- (7) Can there be false belief in the phase of *Charmavarth* ? What are its features ?



LIFE ON THE MARGANUSARI PATH (THE APPROACH ROAD TO THE PATH OF SALVATION)

The path of *moksha* means the full endeavours relating to the attainment of *Samyag darshan*, *Samyag jnan*, *Samyag charitra* and *Tapas* (austerities).

The kind of life that proceeds towards that path; and all those things that help us to lead such a life constitute the *Marganusari* life.

Thirty five qualities of the *Marganusari* have been mentioned in the *shastras*. Here, we have classified them into four divisions so that they can be easily remembered: (1) The 11 duties to be carried out in life; (2) The 8 derogations that ought to be discarded; (3) The 8 virtues that are to be cultivated and the 8 endeavours to be carried out with caution.

I. THE TWELVE DUTIES :

- 1) Lawfulness;
- 2) Proper expenditure;
- 3) Proper dress and decorations;
- 4) Proper marriage;
- 5) A proper house;
- 6) Discarding food at the time of indigestion;
- 7) Eating at proper times the food that is *Satvik* (which does not provoke the passions);
- 8) Adoring one's father and mother;
- 9) Taking care of the dependents;
- 10) Rendering service to guests, *sadhus* etc.;
- 11) Rendering service to the worthy i.e. the enlightened ones and the noble ones;

II. THE EIGHT DEROGATIONS THAT OUGHT TO BE DISCARDED :

- 1) Discarding the habit of calumniating others;
- 2) Discarding despicable activities;
- 3) Discarding the slavery to the senses;
- 4) Destroying the inner enemies;

- 5) Discarding *Abhinivesh* or prejudice;
- 6) Pursuing the three *Purusharthas* in such a way that they do not harm one another;
- 7) Discarding a place where calamities occur;
- 8) Discarding the place and time which are adverse to us.

III. THE EIGHT VIRTUES THAT SHOULD BE ACCEPTED AND PRACTISED :

- 1) The fear of sins;
- 2) A sense of shame;
- 3) A pleasant and serene temperament;
- 4) Popularity;
- 5) Farsightedness;
- 6) Thinking of one's abilities and limitations;
- 7) Acquiring a special knowledge;
- 8) A partiality for virtues.

IV. THE EIGHT ENDEAVOURS :

- 1) Gratitude;
- 2) Helping others;
- 3) Kindness;
- 4) Associating with noble people;
- 5) Listening to spiritual discourses;
- 6) The eight qualities of the intellect;
- 7) Conforming to well-known traditions and practices;
- 8) Adoring the virtuous.

I. THE ELEVEN DUTIES :

1) In the *grihasta* life one has to earn a living. This is absolutely essential. People should earn a living in accordance with law; or they should earn it legally. This is called the prosperity of lawfulness. In the other activities of life also one should act legally.

2) Our expenditure should be within our income. If it exceeds our income, it should not be by forgetting *dharma*. This is the second duty called spending within the limits of one's income.

3) People should not wear dress and decorations (for instance those of intoxicated people) beyond their means. But they should wear beautiful but proper dress and decoration. This is the third duty.

4) A proper residence. People must live in such a house as is not accessible to thieves and rogues and cannot be entered by undesirable people. In other words, a house should not have many outer doors; it should not be too open or too low in location. It should be located in a good neighbourhood.

5) **PROPER MARRIAGE :** One must marry in order that his household affairs may be properly managed. The partner should belong to a different *gotra*. There should be parity of lines between the two and the partner should belong to a good family (i.e. the members should be spiritually minded and should carry out spiritual activities).

6) Discarding food when one is suffering from indigestion. Food should be taken only at home. Until the food that has been eaten, is digested, one should not eat food.

7) Taking food that agrees with our constitution, at proper times. We should take food only when we are hungry; and the food should agree with our constitution. Food should be taken at regular timings so that there may be regularity in the production of digestive juices. Irregularity in taking food causes irregularity in the production of the juices. If one has a gaseous constitution, his condition will worsen if he eats such things as peas, beans etc.

8) **WORSHIPPING FATHER AND MOTHER :** You should take your food after seeing that your parents have taken food. You should show devotion to your parents by providing them proper food, dress, beds etc. according to your means.

9) Taking care of the dependents. We should support those who are our dependents and for whom we are responsible.

10) Rendering service to *Athithis* or guests. *Athithis* means those who perform spiritual austerities on all *thithis* or days;

not on any particular days. They are *Munis*, *Sadhus* etc. Apart from them, if any needy and destitute people come to your house, you must treat them hospitably.

11) Rendering service to noble people and enlightened people is the eleventh duty.

II. DISCARDING EIGHT DEROGATIONS :

1) Discarding the habit of calumniating others. We should not calumniate others; and we should not listen to calumny. Calumny is a serious vice. On account of this tendency in our hearts there arise such evils as blackness, annihilation of love and the bondage of the low *gotrakarma*.

2) DISCARDING DESPICABLE ACTIVITIES : Just as you should not calumniate others, you should not also do despicable actions with your body, and the senses such as deceiving others, betraying trust and gambling. These will bring us sinful *karmas*.

3) Discarding the slavery to the senses. We should restrain our senses and prevent them from rushing into improper areas. We should exercise a control over them.

4) CONQUERING THE INNER ENEMIES : Desire (lust), Anger, Avarice, Pride, Arrogance, Delight are the six inner enemies. We should conquer them. If we are enthralled by them our wealth, *purvapunya* (merit earned in earlier lives), *dharma* etc. are harmed.

5) DISCARDING ABHINIVESH : We should not have *abhinivesh* or undue obduracy or prejudice; otherwise, we earn disgrace.

6) Discarding the obstruction to the *Trivargas*. You should not put forth endeavours to achieve anyone of these objectives, namely, *Dharma*, *Artha* and *Kama* in such a way that the undue pursuit of one causes harm to the others. Your endeavours to achieve them should be such that none of them is affected. Otherwise, our fame and *dharma* will be affected.

7) **DISCARDING A PLACE WHERE CALAMITIES OCCUR:** You must leave a place where such calamities as rebellions and plague occur.

8) **DISCARDING IMPROPER PLACE AND TIME :** In the same manner, you should not move about in improper places at improper times. For example, people should not move about in the lanes and areas where prostitutes and thieves and rogues live. You should not move about in such places in the late night. If you do so, your character will be stained and you will be robbed of your belongings.

III. ACCEPTING AND PRACTISING EIGHT VIRTUES :

1) **FEAR OF SIN :** We should always fear sin. If inspite of this fear, you commit a sin on account of this virtue, you will think of that sin thus, "What will happen to my soul on account of this ?" This fear will be present and it is the foundation for spiritual elevation.

2) **A SENSE OF SHAME :** If you are ashamed of committing an ignoble action, you will not commit it as far as possible. In this manner, a sense of shame and a sense of propriety will prevent you from treading on the path of evil. In the same manner, though you do not have the intention of performing a noble action, you will perform it out of the fear that it will be shameful not to perform it. You should not cause impediments to others when they are praying.

3) **A GENTLE AND SERENE TEMPERAMENT :** You should keep your temperament, heart, voice and appearance gentle and serene. You should not be excited. You should remain tender, soft and serene. On account of this, all will admire you and sympathize with you.

4) **POPULARITY :** You should attain popularity by acquiring the virtues mentioned above and by means of practising noble principles.

5) **FAR-SIGHTEDNESS :** Before placing a step in any direction, you should visualise the distant consequences of your action otherwise, you will have to regret your action.

- 6) **THINKING OF ONE'S ABILITIES AND LIMITATIONS:** Even if the result of your endeavour is going to be advantageous you must see whether you have the ability to carry out that endeavour. If you proceed to do something, inspite of your inability to carry it out, you will have to give up the endeavour.
- 7) **SPECIAL KNOWLEDGE OR WISDOM:** You must always think of things carefully and distinguish between the useful and the useless; the proper action and the improper action; advantages and disadvantages etc. You must always keep acquiring this kind of sense or discernment.
- 8) **A PARTIALITY FOR VIRTUES:** You must always have an eye for virtues both in your life and in the life of others. You must not have an eye for defects. Instead of seeing defects, you must keep seeing only virtues.

IV. THE EIGHT ENDEAVOURS :

- 1) **GRATITUDE:** You should not forget even the slightest benefaction that has been conferred upon you by Gods, spiritual heads, parents or others. Remembering the benefactors, you must always try to be grateful to them and to do some good turns to them according to your ability.
- 2) **BENEVOLENCE:** Even if others do not help you, you must always keep helping others without any selfish interest.
- 3) **KINDNESS:** You should keep your heart kind and tender and help others by means of action, word or wealth according to your ability; you should never be unkind.
- 4) **NOBLE COMPANY:** In *samsar*, all associations are generally harmful and bring sorrows but noble company is an efficacious antidote to that disease; therefore you must associate with noble people.
- 5) **LISTENING TO SPIRITUAL DISCOURSES:** After attaining noble company, you must keep listening to spiritual discourses. On account of this, you will attain enlightenment and inspiration and you will get an opportunity, therefore, of reforming your life.

6) **THE EIGHT QUALITIES OF THE INTELLECT :** In order to listen to spiritual discourses properly and to benefit from them and in practical life without getting excited on account of defective communications with others, you must develop the habit of pursuing the eight paths of the intellect.

शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा ।
उहापोहोऽर्थं विज्ञानं तत्त्वज्ञानं च धी गुणाः ॥

- (1) *Shushrusha* means entertaining the desire to listen to spiritual discourses;
- (2) *Sharavana* means listening to a discourse with concentration, without allowing the mind to wander hither and thither and without allowing the mind to remain blank, without being absent-minded;
- (3) *Grahana* means, comprehending what is heard in the discourse;
- (4) *Dharana* means recording clearly in the mind what has been comprehended;
- (5) *Uha* means thinking logically about what has been heard and the examples relating to it;
- (6) *Apoha* means thinking thus and coming to a conclusion. This is not true in its opposite sense. This is free from any doubts;
- (7) *Arthavijnan* means deciding upon the *tatvas* by means of *Uha* and *Apoha*;
- (8) *Tatvajnan* means after deciding upon an idea formulating a doctrine determining its secret meaning, its suggested meaning and its essence.

7) **CONFORMING TO THE FAMOUS TRADITIONS AND CUSTOMS OF THE PLACE :** With the help of the eight powers of the mind we should listen to spiritual discourses. You should not break those famous traditions and customs which do not harm *dharma* and which do not cause any trouble to people.

8) **ADMIRING VIRTUES :** The following are the virtues and activities of noble people :—

- (1) fearing social censure; (2) helping those in distress;
- (3) gratitude; (4) respecting others and not disturbing their

prayers and other spiritual activities; (5) discarding calumnia-
tion; (6) praising patience in adversity; (7) humbleness in
prosperity; (8) speaking sweetly and agreeably to friends
according to necessity; (9) abiding by one's word; (10) over-
coming impediments; (11) planned expenditure; (12) insis-
tence on doing noble things; (13) discarding improper actions;
(14) discarding such evils as excessive sleep, sensual delights,
passions and scandal-mongering; (15) caring for propriety etc.
If you keep admiring such virtues you will acquire them. Their
effect will fall upon your mind.

Your life must be brightened by these thirty five essential
marganusari virtues because afterwards if a person proceeds
further and becomes a *sadhu* and if even after that he breaks
anyone of these thirty five virtues he will fall from the lofty
level to a low level. For example, the great Muni Nandishena
ensnared by arrogance went to the house of a prostitute to
preach to her and became morally fallen.

On account of ploughing the ground of the *atma* (soul) it
becomes soft and pliable; and by means of the *Apunarbandhak*
state it becomes fertile and productive of tremendous spiritual
benefits.

APUNARBANDHAK AVASTHA

This is a state of the soul. When the soul is in this state
called *Apunarbandhak Avastha*, it is not bound at anytime by
such *karmas* as *darshan*, *mohaniya* in their intense condition
(several seventy crores² of *Sagaropams*). In order to attain this
condition, basically three virtues are essential.

(1) People should not commit sins with intense passion. In
other words, even if one cannot be free from sins, one should
retain in one's heart fear of sins, agitation regarding sins and one
should also keep one's heart dispassionate and serene.

(2) We should not set store by the dreadful *samsar* which
means wandering through the four states of existence. *Samsar*
also implies *Artha*, *Kama* and sensual passions. It implies the
bondage of *karmas*. This *samsar* is dreadful. Bearing these

ideas in mind, one should not have attachment for *samsar* and one should not think that there is anything good in *samsar*.

(3) Your actions should be in conformity with your condition. You should not perform actions which are improper for your condition. Then in the fertile soil of the soul, the sublime seeds like *samyagdarshan* will be sown.

Questions :

- (1) What is the connection between the path of salvation and the *Marganusari* life ? What are the disadvantages of not possessing the *Marganusari* virtues ?
- (2) Classify the thirty-five virtues into four groups.
- (3) How can students and women be influenced by the excellence of lawfulness ?
- (4) How can the quality of gratitude inspire devotion for Gods and spiritual heads ?
- (5) Describe the features of a proper house.
- (6) What is the connection between the path of salvation and eating food at a time of indigestion ?
- (7) Explain the way in which parents should be worshipped.
- (8) Describe the six inner enemies.
- (9) Write notes on the following :
 - (1) *Abhinivesh* (prejudice); (2) *Prathipathi* (devotion);
 - (3) *Visheshajnatha* (discernment); (4) *Sowmyabhav* (serene temperament); (5) *Trivargbhadha* (obstacle to the three objectives); (6) *Uha* and *Apoha*.
- (10) What is meant by the *Apunarbandhak Avastha* ? Why is it necessary ?



SAMYAG DARSHAN (RIGHT FAITH)

The *Marganusari* condition and the *Apunarbandhak* condition can appear in all. Barthrihari renounced the *samsar* and became an *Avadhut Sanyasi* (one who has renounced worldly connections). He attained this sublime state. But he did not attain the *tatvas* expounded by vitrag omniscients. Therefore, he could not attain the phase of *samyag darshan* and could not attain lofty *Gunasthanas* (Virtues). So the foundation of the *Samyag darshan* is absolutely necessary.

Samyag darshan means a taste for the *tatvas* expounded by the *Jins*; and a firm faith in the doctrines expounded by the *Vitrags*. (Those who have conquered the inner enemies). *Tatva* has its form. It is the result of a multidimensional comprehension (*Anekant*); not viewed from a single point of view. (*Ekant*). The *Vitrags* have expounded this. This doctrine is free from the untruths resulting from attachments and hatred. In the same manner, the omniscient ones can see all substances of the three phases of time, directly; and can see the universe as it is in itself; and describe it. Therefore, you should have full faith in this *tatva*. The theories relating to the *jiva* and the *ajiva* have been already described. You must adapt your attitude to them in accordance with their usefulness or otherwise. Some of them are worth knowing; some are worth discarding; and some are beneficial and acceptable. For instance, *asrav* is worth discarding; and hence you should fear it and treat it with contempt.

This state of *Samyag darshan* is a pure state or effect of the pacification of *Mithyathva* and the *Anantanubandhi* in the soul. In practice, it is characterised by certain qualities like faith, *linga* and *lakshana*.

*The *Samyaktva* or righteousness has five qualities — *Sham* (pacification); *Samveg* (excessive adoration for Gods, spiritual heads and *dharma*); *Nirved* (agitation caused by *samsar*); and *Anukampa* (compassion) and *Astikya* (believing implicitly in the words of the *Jin*).

(1) *SHAM* : *Sham* means pacification. In other words, it means the pacification of the attachments and hatred caused by the *Ananthanubandhi kashay*.

(2) *SAMVEG* : Having a strong desire for *moksha*, not caring even for the delights of the heavenly existence; and having a strong desire for and faith in the *dharma* which is a means to attain *moksha*. *Samveg* means having a great adoration for Gods, noble spiritual heads and the *dharma*.

(3) *NIRVED* : The *samsar* is a mine of miseries. It is a veritable hell, It is slavery to sin; and it seems to be a prison-house. So, being agitated by it is *Nirved*.

(4) *ANUKAMPA* : Helping with compassion those that are in distress and others also and trying to remove their miseries. Miseries are of two kinds; (1) the anguish caused by *Dravyas* i.e. hunger, thirst, disease, injury etc. (2) the anguish caused by emotions and thoughts : sin, defects, blunders, low passions, etc. Showing compassion for those experiencing these two kinds of misery is *Anukampa*.

(5) *ASTHIKYA* : It means having such implicit and strong faith;

‘तमेव सच्च निस्संकं जं जिणोहिं पवेइयं’

Only that which has been, expounded by the *Jins* is true. The colour of the *Jin's* words should fall on the soul. Having faith in the *Sadhudharma* found in the doctrines expounded by the *Jins*.

‘पसेव अट्टे इष्ठ मरमट्टे सेस सच्च खलु अणिट्टे’

This is true and it is most likeable; others not acceptable. Having this kind of faith in *Sadhudharma* as described by the *Jin*.

THE SIXTY SEVEN PRACTICAL ASPECTS OF SAMYAKTVA

Samyag darshan is essential as a fundamental means. As this goes on growing purer and purer, the later endeavours will

be stronger. In order to attain this purity, you should practise 67 principles or activities. The following words are useful in remembering these points. "Sadda, Shulidu Bhool Aaj Bhatta Prabhavi". In these, every letter signifies one aspect.

4) **SADDHAHANAS** : (1) *Paramarth Samsthava* or familiarity with *Jiva* and *Ajiva tatvas* (*Paramartha*) etc. and cultivating heartfelt faith in them. (2) Rendering service to *sadhus* who know the *Paramatma*. (3) *Vyapannavarjan* : Giving up a spiritual head who does not follow the right path. (4) Giving up the preceptor who has wrong faith (*Mithyadrishhti*).

3) **SHUDDHIS** : The mind and the voice must express this : The refuge of the *Jin* is beneficial; the devotion for the *Jin* is efficacious; the body should not swerve even a little from the path of faith in the *Jin* even if calamities and impediments are caused by evil Gods. The *Jineshwardev*, the *Jin Dharma* and the *Sangh* constitute the essence.

3) **LINGAS** : (1) Having for spiritual discourses such an attachment as a happy young man may have for sweet melodies. (2) A strong desire for the *Charitra* like the hunger of a man in a forest for sweets. (3) Rendering service to *Arihant* and *Sadhus* like students.

5) **DUSHANAS** to be discarded (1) A doubt in the words of the *Jin*; (2) Entertaining other ideas than those of *Jins*; (3) Doubting the efficacy of spiritual activities; (4) Familiarity and association with false spiritual heads etc.; (5) Praise for them. These five are not to be done.

6) **BHUSHANAS** (Decorations) (1) Having the skill of the *Jin shasan* (*Utsarg*, *Apavad*, *Vachan*, *Vidhivachan*, *Bhayavachan* etc. the sense to understand them) (2) Endeavouring to spread the *Jin shasan* (3) Visiting holy places (*Sthavar thirthas*) like *Shatrunjay* and rendering service to the *Jangam thirth* (the moving ones) such as *sadhus* (4) Endeavouring to strengthen the *Jin dharma* (5) Rendering service and showing devotion and politeness to the spiritual heads who deliver discourses.

5) **LAKSHANAS** : *Sham, Samveg, Nirved, Anukampa and Astikya.*

6) **AGARS** : Agar means exception. (1) King; (2) a group of people; (3) a strong man, thief etc.; (4) the goddess of one's family etc.; (5) parents etc. elderly people and spiritual heads. If these five forced you and you find it difficult to get food in forest etc., at such a time, the exception of honouring false Gods, preceptors and *dharma* owing to the absence of the right feeling in the heart is acceptable.

6) **JAYANA** (*yatana*) : *Jayana* means cautiousness. You should not do these six things (1) *Vandana* : saluting; (2) *Naman* : bowing to; (3) *Alap* : formally inviting; (4) *Samlap* : conversing about; (5) giving or (6) rendering service : these six should not be done to a false preceptor with a *mithyadrishti*, false Gods, the images of the *Jin* given in the form of your God by those who are *Mithyathvis*. This caution will safeguard your *Samyaktva*. (*Vandan* : folding hands; *Naman* : prostrating by glorifying etc.; *Alap* : calling without sincerity; *Samlap* : conversing about); *Dan* : giving food etc. with honour; *Pradan* : placing sandal-paste, flowers etc. or carrying out a pilgrimage, taking a bath in holy rivers, and rendering politeness and service etc.)

6) **BHAVANAS** : In order to keep your *Samyaktva* firm you must adore these six *Bhavanas*.

मूल-द्वार पडद्याणं आहारो भायाणं निहि.

The *samyaktva* is the source, the door, the basis, the support, the container and the treasure-house for the *Shravaks* observing the twelve vows. If the root of *samyaktva* is not safe and sound, the tree of *dharma* will dry up. You cannot enter the sphere (or city) of *dharma* comprising such principles as charity and benevolence in the absence of the door of *samyaktva*. Without the foundation of *samyaktva*, the mansions of *dharma* like *vratas* (vows) cannot stand firm and cannot grow high. The sphere of *dharma* rests only on *samyaktva* for its support like the earth. It is said that just as the milk of a tiger can rest only in a gold

vessel, *vratas* (vows), observances, charity can rest only in the inner vessel of *samyag darshan*. Just as pearls, gems etc. are safe in a treasure-house, the *dharma* comprising such things as *dana* etc. can rest safe only in *samyaktva*. You must think that *samyaktva* is essential for the progress of all spiritual activities.

6) **STHANAS** : The *samyaktva* dwells in six philosophical ideas. *Samyaktva* can remain firm only if you think about these points and realize them

- (1) The soul is an independent *dravya* different from the body.
- (2) This is permanent and imperishable; it is eternal. No one created it.
- (3) The soul is the doer of the *karmas*. It gathers such *karmas* as *Mithyathva*.
- (4) It experiences the effects of its *karmas*; and it has to experience them.
- (5) The soul can also attain liberation "The *Samsar* has been in existence from times immemorial; therefore it has no *granthas* (bondages) and no *moksha*". This is not true.
- (6) The right knowledge, faith, character and austerities are the means to attain *moksha*.

8) **PRABHAVANAS** : *Samyaktva* becomes chastened by some special means like spiritual discourses, listening to *dharmakatas* (sublime stories) etc. which disseminate the *Jain Shasan*. Therefore, they are also included in the sixty seven activities.

- (1) *Pravachanika*; Discourses on the *Dwadashangi*; whenever you find time, you must listen to discourses on the 8 *Agamas*;
- (2) *Dharmakatha*; listening to such *Dharmakathas* as *Akshepini*, *Vikshepini*, *Samvegjanani* and *Nirvedkarini*;
- (3) *Kavi* : One who can compose quickly a poem which contains such elements as exaggeration, and miraculous events;
- (4) *Vidwan* one who has acquired powers as *Prajnapti* and *Akashgamini*, flying through the sky etc.;

- (5) *Naimihika* : One who knows the past and the future; one who has mastered the science of omens;
- (6) *Vadi* : One who can establish his opinions and faith by means of argument disproving other theories logically;
- (7) *Siddha* : One who knows about miraculous juices to be smeared to the soles; and pills having miraculous efficacy;
- (8) *Thapasvi* : One who has attained spiritual excellence by means of austerities and penance.

The ten to be treated with politeness; A *jiva* who has *samyaktva* must show politeness to these ten; 1 to 5 the *Panch Parameshti* (6) *Chaitya* (7) *Shruta* (8) *Dharma* (9) *Pravachan* (10) *Darshan* (*Chaitya* = the image and the temple of the *Jins*. *Shruta* = *Agam shastras*, *Dharma* = the *Yatidharma* like forgiveness; *Pravachan* = *Jain shasan* and *Sangh Darshan* = *Samyaktva*). This politeness has to be shown in 5 ways (1) Showing polite devotion along with honour; (2) worshipping by offering certain substances; (3) admiring virtues; (4) discarding calumny; (5) discarding *Ashathana* (ill-mannered behaviour).

If you practise these 67 principles, your soul will attain *Samyaktva*; and if it has already attained *samyaktva* that will be chastened.

The following principles and activities are also to be observed in order to attain and chasten *samyaktva*.

Seeing the image of the *Jin* every day; showing devotion to him; worshipping him; offering whatever you can; rendering service to *sadhus*, listening to the voice of the *Jin*, reciting the *Namaskar mahamantra*, seeking the refuge, in the three phases of time, of *Arihant*, *siddha*, and *Jin dharma*; condemning your own ignoble actions; commending the noble actions of *Arihant* etc. Going on pilgrimages, completely discarding the seven addictions namely; hunting, gambling, meat-eating, wine-drinking, stealing, seeking intimacy with other women; discarding the habit of eating food in the night; observing such

principles as rendering charity; performing *samayik* etc.; listening to, studying, contemplating on and assimilating such great *granthas* as the life-histories of *Tirthankars*, *Upadeshmala*; *Dharmasangrahan*; *Adhyatmakalpadruma* *Upamithibhava prapanchakatha* (Scriptures).

Questions :

- (1) What is *samyaktva* from the points of view of *Nishchaya* (Principle) and *Vyavahar* (practice) ?
 - (2) Explain the 67 *vyavaharas*.
 - (3) Explain the following terms :
 - (i) *Paramarthasamsthava*; (ii) *Vyapannavarjana*;
 - (iii) *Manashuddhikanksha*; (iv) *Shasankushalatha*;
 - (v) *Samveg*; (vi) *Vandan*; (vii) *Naman*; (viii) *Alap*;
 - (ix) *Dan*; (x) *Pradhan*; (xi) *Mooladhar*; (xii) the six points relating to *samyaktva*; (xiii) The ways of politeness.
 - (4) What activities help us to attain and chasten *Samyaktva* ?
 - (5) How are the 5 *lakshanas* like *shama* and *samvega* brought about ?
-

DESH VIRATHI (PARTIAL RENUNCIATION) THE TWELVE VOWS

After attaining *Samyag darshan* on account of the tremendous agitation caused by *samsar*, the *samsar* itself, attachments, passions and occupations will be like poison to the soul. Therefore, every day, the *jiva* thinks thus with agitation "When can I renounce this life in *samsar* which is full of sin and when can I become initiated into the sinless *sadhudharma* and when can I become a *muni* (*Anagar*) and spend all my life in pursuits relating to *darshan*, *jnan*, *charitra* and *tapa*". It may not be possible for him to renounce *samsar*, at once, but he must keep thinking thus. When he genuinely thinks of discarding all sins, he must cultivate those things that can help him to proceed on that path. For this purpose, the principle of partial renunciation (*Deshvirati*) has been prescribed to be practised by householders.

According to it, a householder has to take vows with respect to discarding sins like violence and for carrying out spiritual activities like the *Samayik*. Thus, the *Deshvirati dhârma* comprises 12 vows (5 *anuvrats* + 4 *shikshavrats* = 12 *vrats*).

5. **ANUVRATS** : Discarding in an ordinary manner such sins as violence and falsehood and practising non-violence truthfulness, ethical excellence, noble conduct, and limited attachments.

3. **GUNAVRATS** : *Dishapariman*, *Bhogopabhog pariman*, *Anarthadand*.

4. **SHIKSHAVRAT** : *Samayik*, *Deshavakashik*, *Paushad* and *Athithi Samvibhag*.

1. The first *Anuvrat* relating to non-violence (*Sthoolapranathipathaviramana*). Taking this vow, 'I will not cause violence to the innocent, *trasa jivas* (moving *jivas*), seeing them, knowingly and unnecessarily. He must carry out this vow thoroughly without beating them, cutting their organs, without injuring them, without putting heavy loads upon them and by

giving them food and water without delay and without ill-treating them. During the period of the vow if one is ill and if one has to take some medicines on account of which some *jivas* die, he must sincerely and heartily repent it (*yatana*). Repenting with a grieved heart.

2. The second *Anuvrat* relating to truthfulness (*Sthoola-Mrishawad Viraman*).

1) This vow should be taken "I will not utter falsehood in respect of people like unmarried girls, animals, house and commodities etc. I will not refuse to return a deposit to the owner. I will not grab his property. I will not give false evidence (*Yatana* repentance if one has to do so)". In order to observe this vow perfectly, you should not speak without thinking. You should not reveal to others, any secret relating to your wife or friend etc.; you should not give false advice to others. You should not maintain duplicate and false accounts. You should not write false documents. Complete caution is necessary regarding these things.

The third *anuvrat* (gross vow to discard stealing).
(*Stool adattadanviraman*)

Taking this vow, "I will not commit any theft on account of which the government will punish me and the people will condemn me". This includes stealing, robbery, breaking into houses for burglary, picking pockets, carrying away bundles, committing thefts relating to tickets, stealing grain which are to be given up. In order to carry out this vow properly you must not commit five breaches. (1) Giving refuge to a thief (2) receiving stolen goods (3) dealing in adulterated commodities (4) engaging in anti-government activities and (5) using false weights and measures.

The fourth *anuvrat* (seeking satisfaction from one's wife and discarding intimacy with other women; noble character).
(*Sthulmaithunviraman*).

Discarding intimacy with other women, prostitutes, widows and unmarried girls and taking a vow to seek satisfaction from

one's wife. In order to carry out this vow fully, one must refrain from excessive sexuality, excessive sensuality etc.

The fifth *anuvrat* (*Parigraha pariman*) limiting one's possessions.

Sthulparigrahaviraman. Placing a limit on the nine possessions namely wealth, food-grain, land, houses, shops, gardens, gold, silver, diamonds, pearls etc. vessels, furniture, animals, servants etc. The vow should be to limit these possessions or to limit these possessions to a certain amount calculated at the market-value. The vow also includes the idea that if one gets more than this limit, one must spend it for spiritual activities. This is the vow. In doing this, you may keep in mind the ever-increasing prices also. In order to carry out this vow, you should not forget the limit prescribed. You should not have the excess in the names of your wife and children and you should not have that wealth in your control. There should be no change in the terms of the vow.

The sixth vow, *Dishapariman* (Limiting, movements). Taking a vow that one will not move beyond one mile in any direction including upwards and downwards and that one will not go out of India etc. In carrying out this vow, the limit should not be forgotten. One should not do such a thing as going beyond the limits in one direction and reducing the limits in another direction. You should have these cautions in your mind.

THE SEVENTH VOW BHOGOPABHOGA PARIMAN (LIMITING ENJOYMENTS)

Bhog means the enjoyment of those things that can be enjoyed once; not the same things again such as food, drink, betel-nuts and leaves, scent, flower etc. *upabhog* means enjoying those things that can be enjoyed again and again such as a house, decorations, bed, cot, chair, vehicles, animals etc. The vow is to limit the use of these things according to your ability and to discard them beyond that limit. Just as a *shravak* discards *Sachitta* (having life), he must also discard such things as unboiled water, green leaves, *sachitta* fruits and the fresh juice emerging from them etc.

Question : When *Sachitta* articles are changed into *achitta* articles many *jivas* like *Agnikay* perish. Compared to this what harm is there in eating *sachitta* articles ?

Answer : It is true that when *Sachitta* articles are changed into *achitta* some *jivas* perish, but if you use *sachitta* articles, they die directly by your consumption. This is not only unkind but harmful kind of cruelty. *Dharma* is related to the tenderness of the heart. Compared to *Achit*, the *Sachit* are capable of causing greater derogations and distortions. Therefore, the *Sachit* articles should be discarded.

Question : What are *achitta* articles ?

Answer : Boiled water; well-cooked vegetables; fruits or juices are cooked or ripened 48 minutes after they are cut; or after seeds are separated from them; (Ripe bananas do not have seeds so they are *achits* even if they are not cut. Salt obtained from distillation etc. are *achits*. At the end, eating only one *sachit*, all other *sachit* articles should be discarded on festival days, *chaurmasi* (celebration of the four months) etc. According to this vow, 22 articles are prohibited and 32 *anantkais* are to be discarded. In the same manner 15 *Karmadans* are to be discarded (this point will be explained later in the next chapter).

According to the seventh vow, you must note down the names of food-grain, vegetables, fruits, dry fruits, spices etc. and discard the other ones throughout your life. This rule has to be accepted and acted upon. In the same manner, it will be said later in the chapter dealing with rules relating to *vratas* that throughout your lives 14 rules are to be observed since they prescribe limits. For example, you should not consume more than 20 *dravyas* per day. The rule fixes the limit for each day.

THE EIGHTH VRATA (THE ANARTHDANDA VIRAMAN VRAT). (DISCARDING UNNECESSARY THINGS)

In your life, you must discard unnecessary things. Otherwise, you will have to suffer punishment unnecessarily. There are four such unnecessary things (1) Evil contemplations; (2) Giving articles with which sins may be committed;

(3) Preaching to inspire sinful actions; (4) Acting with negligence. You should be very cautious regarding the first three and if you happen to commit those actions you must atone for them. The fourth one should be discarded by means of a vow.

1) **EVIL CONTEMPLATIONS**: (1) Being greatly elated by the attainment of or the possibility of the attainment of a thing liked; and thinking about it joyfully and with infatuation. (2) When one loses it; or when it does not remain firm; or if something undesirable emerges; thinking about such things with deep agitation. (3) Thinking of medicines, doctors, remedies and the fluid vehicles for consuming medicines etc. (4) Praising material substances excessively. In the same manner thinking about violence, falsehood; theft, security etc. is *Raudradhyan*. You must keep yourself free from such evil contemplations.

2) **ADHIKARAN** means that you should not give others such harmful articles as bells, fire, ploughs, knives, etc. which cause violence to *jivas*; weapons, mortar, pestle, handle, soap, fire etc. which are means of committing sin or which are decorative.

3) **PAPOPADESH** means you should not give advice to others in respect of sorrow, quarrels, sinful occupations, violent activities, falsehood, stealing etc. encouraging those actions. In the same manner, you should not say anything that inspires sexual passions; you should not act in a way that provokes passion in others. You should not make provocative gestures; and you should not speak in a provocative manner; and you should not also indulge in excessive sensual enjoyments.

4) **PRAMADACHARAN**: You should not see such things as movies, T.V's, dramas, shows, sexy pictures, and shows; games like cricket and you should not play cards etc. If you cannot avoid these things fully, you must take a vow not to exceed a limit. You should not also see such sights as hanging, animal-fights, boxing etc. which cause violence to *jivas*.

In the same manner, you should not bring up in cages parrots, doves etc. either as a fashion or on account of ardour.

You should not read sensational novels and magazines etc. You should not bathe in rivers, lakes, ponds etc., for pleasure. You should take a vow to discard these and the other unnecessary and spiritually harmful things of this kind.

An inebriate enjoyment of the things mentioned above such as movies etc. provoke sexual passion and other harmful desires and passions. A *shravak* should be always thinking of leading a sinless life. Therefore, he should not entertain passions that impede spiritual elevation.

THE NINTH VOW — THE SAMAYIK

The *Samayik* is an austerity performed by *Shravaks* and *Shravikas*. They sit for two *ghadis* (a *ghadi* is a period of 24 minutes) on a *katasan* and by taking a vow of the *samayik*, they contemplate on pure knowledge etc. According to the prescriptions, they discard all sinful thoughts and actions, at that time and carry out contemplation to attain the spirit of non-violence which bestows the gift of fearlessness on all *jivas*; and for carrying out such vows as truthfulness etc., and to attain equanimity. This austerity is called the *samayik*. You must take a vow saying that you would perform a certain number of *samayiks* per day, per month or per year.

Question : What are the special benefits of this vow? What is the use of carrying out the *samayik*?

Answer : A person gets the benefits of the *samayik* at the time when he is performing it. If he carries it out through months, years and throughout his life he will attain tremendous spiritual powers. They should be known to be great. **जाग्रमणे होई नियमसंजुसो कम्मं** During the *samayik*, one is free from sinful propensities and actions of the body, mind and voice. You must be cautious not to forget the vow to perform the *samayik*.

THE TENTH VOW : THE DESHAWAKASIK (THE VOW TO LIMIT PLACE)

Taking a vow for a certain period, not to move beyond a certain area; and not to have any concerns in affairs relating to

the area beyond that limit. This abbreviates and includes the other *vratas*. For instance "I will at least conform to *Ekasan* and I will perform 8 *pratikramans* or eight *samayiks* per day. I will perform such a *Deshavakasik* so many times in a year". Yes ! In order to observe the spirit of this *vrata*, at other times, during that period, you should spend your day in such spiritual activities as attaining knowledge, performing meditation etc. without being immersed in worldly affairs. This is spiritually beneficial.

For a proper observance of this vow, you must not invite anyone from beyond that limit; nor should you send anyone beyond that limit prescribed by the vow.

THE ELEVENTH VRAT : PAUSHAD

Paushad means the vow to spend a day or a night or a complete day in total *samayik* along with the renunciation during that period of such things as food, the body, speaking to others, occupation or business and taking the vow of celibacy carrying out contemplation and meditation and being totally absorbed in such spiritual activities. On account of this, the internal *dharma* is developed (*poshana*); hence it is called the *Paushadh Vrat*. During the *Paushad Vrat* one has to observe *samitis* (limits) and *guptis* (restraints). This will be fully described in a later chapter which deals with *Samvaran*.

THE TWELFTH VRAT : ATHITHISAMVIBHAG

This vow relates to giving some gifts to *athithis* i.e., to *Sadhus* and *Sadhvis*. According to the *Athithi Samvibhag Vrat*, one has to, according to his constitution, perform the fasting called *Chauvihar* without water *Tivihar* (Water in day time) while performing *paushad* throughout the day and night; and then carry out the *parana* or the completion ceremony. At the time of *paran*, one should observe *Ekasan* and must take food only after giving food and water to *Sadhus* and *Munis*. If they are not available, the same devotion should be shown to the fellow-members of one's faith. This is called the *Athithisamvibhag vrat*. **You must take a vow to perform a certain number**

of *Athithisamvibhag vrats* in a year. In order to carry this out, one should not be deceptive or hypocritical in giving gifts to *Munis* etc. One should not be negligent in respect of giving *Gochari* or *Bhiksha* to them. These points should be borne in mind.

Questions :

- (1) Why should one carry out the *Deshvirati dharma* ?
- (2) Write short notes on the twelve *vratas*.
- (3) Explain the following :
 - (1) The five kinds of falsehood; (2) The discarding of stealing; (3) The cautions of the second and the third vows; (4) The difference between *Bhog* and *Upabhog*; (5) *Adhikaran*; (6) *Pramadacharan* and (4) Evil contemplations.
- (4) What are the benefits of the *Samayik* ? Why should there be a vow ?
- (5) Why is *Achitta* preferable though it causes violence ?



PROHIBITED FOOD (ABAKSHYA) AND DISCARDING CERTAIN OCCUPATIONS (KARMADAN)

It is possible to live without eating prohibited food (*Abhakshya*). This food causes violence to *jivas*. If we eat it, violence is caused to the *jivas* dwelling in it. Moreover, prohibited food provokes aberrations and distortions. Therefore, *shravaks* and *shravikas* should renounce prohibited food throughout their lives. There are 22 kinds of prohibited food. They are as follows :

(1) Taking food in the night; (2 to 5) the four *Maha vigais* (sinful types of food) such as meat, liquors, honey, butter. These four kinds of food contain countless *jivas* of the same colour. Others also admit this truth. Eggs, cod-liver oil and liver-injections are also included in meat. Honey contains countless *jivas* and flying *jivas* fall into it; get stuck and die. Some honey-bees which collect it get caught in it and die. Microscopic creatures appear in butter; (6 to 10) the fruits of five types of trees of the banyan group such as *Peepal*, *Vata*, *Gular* (Sycamore), *Plaksh* etc. They contain countless *jivas*; (11 to 15) ice-particles, hail-stones; opium etc., are poisonous; all kinds of clay, brinjals etc.

- * 16 fruits and vegetables having too many seeds such as brinjal, *chivad* (Pomegranate), Poppies, Anjeer (fig fruits), Papyres etc. which contain closely packed seeds.
- * 17 useless fruits such as Jambola, Jujubi etc. soft groundnuts etc.
- * 18 unknown fruits.
- * 19 *Sandhan* = Raw pickles not properly exposed to sunlight, without much oil.
- * 20 spoilt juice. That means the juice whose colour, smell etc. have been spoilt.

(i) Stale food, boiled rice, roti (cake) rice, soft poori, thick roti, sweets etc.

(ii) Preparations made out of curds, and butter-milk two nights ago.

- (iii) Unfermented curds.
 - (iv) Sweets prepared one month ago in the cold season; twenty days ago in summer; 15 days ago in *Chaturmas*.
 - (v) During summer and *Chaturmas* (Rainy season) vegetables, sesame.
 - (vi) During *Chaturmas*, dry fruits, raw sugar etc.
 - (vii) Mangoes after *Ardranakshatra*.
 - (viii) Spoilt sweets, *Murabba* etc.
- * 21. Curds mixed with pulses (not heated). All these contain countless moving *jivas*. *Dwidal* (pulses) means that grain from which oil cannot be obtained and which breaks into *dal* for example *dhal* etc. oil surges from groundnut; so it does not come under pulses.

* 22. 22 *Anantkay*.

32. **ANANTKAY** : In *Samsar*, human beings are in the smallest number. The inhabitants of hell are countless times larger than that number. Heavenly beings are countless times larger than that number. *Panchendriyas Tiryanch* are countless times larger than that number. *Vikalendriyas* are countless times larger than that number. The *Agnikai* are countless times larger than that number; *Prithvi, Jal, Vayukai jivas* are tremendously larger than those. The *jivas* that abide in *moksha* are countless times larger than those. Even among them, countless times larger than those dwell in each *Nighodh* i.e., in the *Anantkaisharir*. In the root-kind, each particle contains countless *Nigodhs*. When that is so how can that food be eaten? It is believed that four gates lead to hell (1) Having intimacy with other women; (2) Eating food in the nights; (3) *Sandhan*; eating prohibited food. For example, root-kinds like, *Vajrakand* (a root-kind) *Harakachur* (*curcuma reclinata*) Wooden apple, the roots of *Somph* (Fennel) betel-leaf stuffed and folded, garlic, carrot. Laga, which is used as a vegetable; *Lodakandh* or (*Padmini Kandh*), Lotus leaves, all new and fresh sprouts, green *math*, the bark of the *Lavana* Tree; soft tamarind, the new vegetable of *Vathua*, root-kinds, sweet potato, *palak* (spinach) *Ratalu*,

onions, tender tamarind, yellow turmeric, ginger, tender fruits, potatoes etc.

15. **KARMADAN** : *Shravaks* should not carry out highly sinful occupations. They are the following : 5 occupations; 5 kinds of business; 5 ordinary ones; these fifteen are to be discarded.

The five occupations : (1) Occupations relating to burning coal etc. blacksmith, goldsmith, potter, parcher and keeping a hotel etc. (2) Occupations relating to vegetation : cutting a forest; the occupation of gardening etc. (3) Occupations relating to vehicles; the occupations of making a bullock-cart, and of manufacturing motor-cars etc. (4) Hire business : Giving for hire vehicles like a bullock-cart etc. (5) The occupations relating to breaking etc. digging ground or a well, tunnel etc.

The five kinds of business : (1) The business relating to killing elephants etc; selling ivory, selling feathers, hair etc., of animals and birds. (2) Dealing in wax, resin, coal, fuel etc. (3) Selling honey, ghee, oil and such sticky and oily substances. (4) Dealing in human beings, animals etc. (5) Dealing in acids, arsenics, etc.

The five ordinary ones (1) Occupations relating to machines, grinding with pestles, grinding machines etc., using such machines for pounding, powdering etc. of such things as food-grain, seeds, cotton etc. (2) *Nirlanchankarma* i.e., the occupation relating to cutting the organs of animals etc. (3) *Davadan* burning a forest etc. (4) *Draining* and drying up lakes, ponds etc. (5) *Asati poshan*; rearing or bringing up slaves, birds, animals etc., and using them for ignoble purposes; selling them etc., for earning money. These fifteen *Karmadans* or very sinful *karmas* should not be carried out.

Questions :

- (1) Why should we not eat honey and butter ?
- (2) Which are the 15 occupations that should not be pursued ?
- (3) Explain these terms :
(1) *Samdhan* (2) Spoilt Juice (3) Pulses.
- (4) How many *jivas* are there in *Anantkai* compared to others?

BHAVA SHRAVAK (A SHRAVAK AT HEART)

If anyone tries to become a *shravak* with the vices of deception or hypocrisy, without a genuine feeling at heart, only for making a show as a *shravak* he is called a *dravya shravak*. On the other hand, he who carries out the life of a *shravak* with a pure and genuine feeling at heart is called a *Bhavashravak*.

In order to be a *Bhavashravak*, one must possess 6 qualities and his internal feelings must possess 17 qualities.

The 6 qualities of a *Bhavashravak* are : (1) *Kritavratākarma* (2) *Shilavan* (3) *Gunavan* (4) *Rijuvyavahari* (5) *Guru-shushrusha* (6) *Pravachankushal*. Each of these has many supporting external qualities.

(1) **KRITAVRATKARMA** : If one should be a *Kritavratākarma*, he must follow firmly the principles of *dharma* in respect of (1) *Dharmashravan* listening to discourses. (2) Observing vows realising the breaches etc. (3) Receiving *Vratadharmā* for the whole time or for a short time. (4) carrying out *dharma* even in illness and inspite of impediments. The man who observes these principles is called a *Kritavratākarma*.

(2) **SHILAVAN** : In order to be a *shilavan* or a man of ethical excellence of character, he must observe the following rules.

- (i) Associating with the fellow members of one's faith who are men of purity, knowledge and who follow excellent *shravak dharma*. This will decrease vices and increase virtues;
- (ii) One should not go to others' houses, without reason especially if in a house there is a single woman. He should not at all go there because it will stain his character;
- (iii) A man should never put on gaudy and unimpressive dress and decorations because it produces agitation and worry in the heart, with attachments. A *Dharmatma* should be always serene and spiritually splendid;

- (iv) He should not speak about provocative topics because they bring about the malady of passion;
- (v) He should not behave in a childish way. He should not play such childish games as gambling, dice etc. They are signs of infatuation and they bring unnecessary punishment;
- (vi) He should speak sweetly and get work done by others; he should not speak coarsely to workers. It will not bring glory to him if he does so.

(3) GUNAVAN :

- (i) If you want to become a *Gunvan* i.e., a man of virtues, you should be engaged in studying the scriptures; (Carrying out such activities as study, contemplation, enquiry, assimilation etc.);
 - (ii) You must carry out such spiritual activities as *Jap* (austerity) *Vandan* (salutation) and observing rules and vows etc.;
 - (iii) You must show politeness to elders and men of virtues. (When they appear you must stand up; you must approach them, entreat them to be seated; make polite enquiries; and when they leave, you must bid them farewell etc.);
 - (iv) You must be free from all prejudices. You must not disbelieve the statements of the *Shastrajnas* (those who have mastered the scriptures).
 - (v) You must always listen to the voice of the *Jin* and should act according to it; because without this, the gem of *Samyaktva* cannot become pure.
- (4) **RIJUVYAVAHARI** (Simplicity and sincerity) : In order to be a *Rijuvyavahari*
- (i) You should not utter anything which is false and ambiguous. You should not engage yourself in specious arguments. You must speak the truth so that there may be no increase in ignorance and existence in *samsar* as a consequence of such actions. It is absolutely proper

that a *shrivak* should be plain and sincere in his dealings;

- (ii) Your activities should not be deceptive or hypocritical; they should be straightforward and plain;
 - (iii) You should not speak ill of the *jivas* that commit mistakes;
 - (iv) You must have amity for all.
- (5) **GURUSHUSHRUSHA** (Rendering service to spiritual heads) :
- (i) Rendering proper service, at proper times to spiritual heads so that their studies, and spiritual activities are not affected or impeded;
 - (ii) Adoring the virtues of the spiritual head and impelling others to render service and devotion to him;
 - (iii) Providing medicine etc. to spiritual heads or getting such treatment rendered to them by others etc. Always, following the wishes of the *Gurumaharaj* with honour and devotion.
- (6) **PRAVACHAN KUSHAL** : Being interested in spiritual discourses : Being interested in *Sutras* (aphorisms); *Artha* (meaning); *Utsarg* (main path); *Apavad* (exception); *Bhava* (idea) and *Vyavahar* (practice) etc. in respect of the scriptures. That means :
- (i) The *Shrivak* should study the proper *shastras*;
 - (ii) He must understand their meaning by study and by listening to the enlightened;
 - (iii) & (iv) Which is the main path in *Dharma* ? Knowing this and also realizing when and in what, you can care for exceptions in respect of such things as substances, place, time, attitude etc.;
 - (v) Having a deep interest in and a partiality for the performance of all the spiritual activities and endeavours;
 - (vi) Realising the activities and practices of the spiritual head in relation to place and time; realizing the advantages of these activities.

THE SEVENTEEN VIRTUES (INTERNAL OF A BHAVA SHRAVAK)

They are related to the following :

Woman, wealth, *samsar*, the senses, sensual cravings, occupations, household management, thinking about life, *jinagam* spiritual activities like rendering charity, detachment, being free from prejudice, realising the transitory nature of things, enjoyment for the sake of others, living in *samsar* with the attitude of neutrality.

- (1) You must consider passion for women as the cause for spiritual ruin, for mental perplexity and for sufferings in hell and so you should not be attached to women.
- (2) Wealth is the mine of calamities, worries and quarrels. Realising this truth you must not covet wealth.
- (3) All the senses are the enemies of the soul. They push the *jiva* on the path of spiritual decline. Realising this you must keep them under your control.
- (4) *Samsar* or the cycle of birth and death inspires sin, It is sinful and it impels the *jiva* to commit sin. Moreover, it brings only endless sorrows. Realising this, you must try to be liberated from it.
- *(5) You must not have any attachment for such things as sound, form, taste, smell and touch.
- (6) The occupations of life are harmful to the *jiva*. Realising this, you must engage yourself in a minimum number of activities.
- (7) Residence in a house or in a family is full of violence for the *Shatkayas* and it embodies the eighteen sources of sinful activities. Realising this and realising that such a life is like life in prison, you must make your best endeavours to discard it and to receive initiation into the *Sadhudharma*.
- (8) You must realise that *samyaktva* is more precious than the gem *Chintamani* and that it is absolutely difficult to attain. Therefore, you must always engage yourself in

noble contemplations and activities such as rendering service to the *Shasan* and disseminating it. Thus, you must try to purify your *Samyaktva* and you must deem even the greatest worldly magnificence, despicable compared to it.

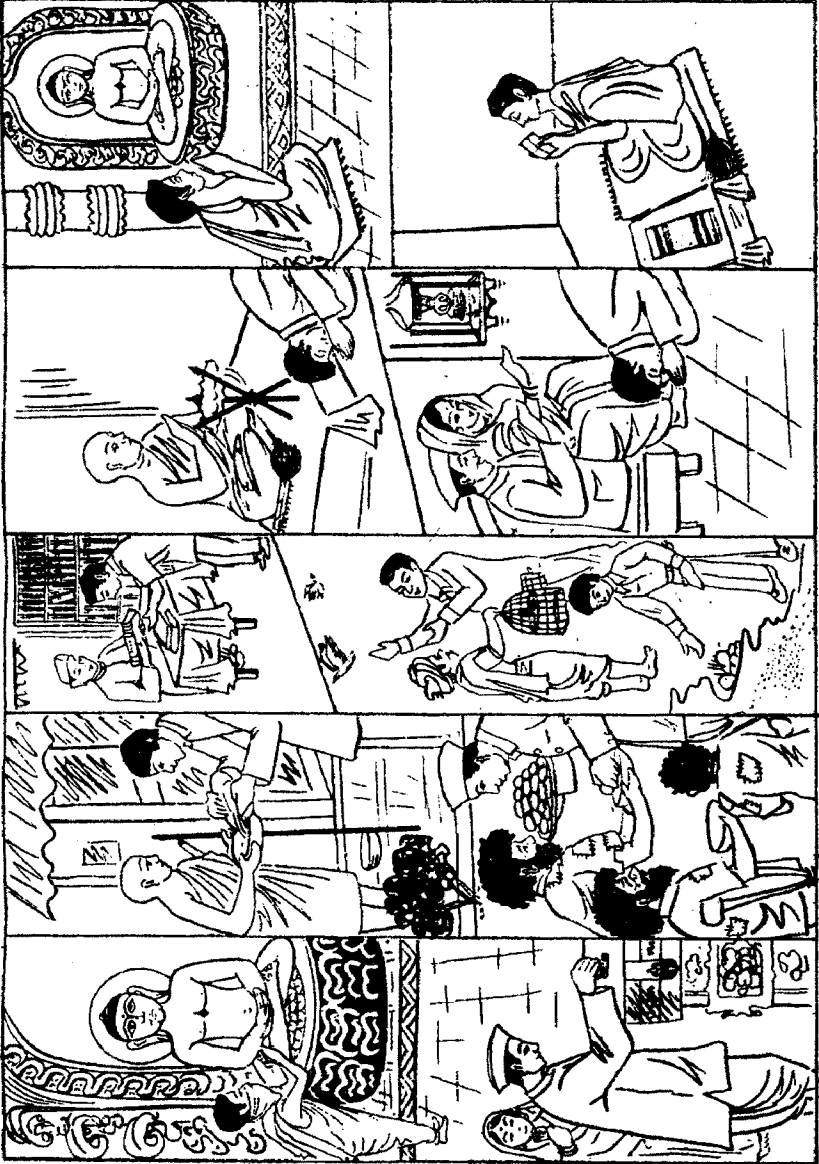
- (9) You must think with incisive intelligence about life which goes on in the path of imitation and you must not be attracted by it.
- (10) You must consider the *Jinagam* (scriptures) as a path that leads to spiritual felicity. You must have a strong faith in it; you must follow it sincerely and you must use it as your guide for all your activities.
- (11) You must realise that benevolence of the kind that Sumathi Tirthankar rendered leads us to *moksha*; and so you must show benevolence in the best way you can. You have got the golden opportunity of carrying out exalted spiritual austerities that bring you spiritual felicity and the bliss of solitude which are more precious than the unattainable precious stone *Chintamani*. You must utilise this opportunity properly. Even if some ignorant people scoff at you, you should not care for it. Those who come to scoff at you remain to pray with you.
- (12) You must realise that relatives, food, house etc. are useful for the maintenance of the body and you must adopt the attitude of *madhyastya* (neutrality) towards such things.
- (13) The *Shrivak* who deems *Upashama* (self-control) the greatest felicity, who realises the value of scriptural discourses and who always enjoys activities and thoughts relating to *upashama* is not agitated by attachments and hatred. He must remain neutral and helpful to others. Being free from all prejudices, he must cling to the truth only.
- (14) You must realise that all materialistic things are transitory. So, though you have connections with relatives etc. you must deem them transient and have only outward not inward attachment for them.

- (15) You must develop the attitude of renunciation for *Samsar*. The pleasures of the world can never bring any satisfaction. You must realise this truth and then even if you have to enjoy those pleasures as a necessity, you may do so for the sake of the members of your family; not deeming them enjoyable.
- (16) Not being interested in one's family, treating it with neutrality as belonging to others and carrying it out, and adopting a detached attitude towards it and taking delight in this idea, "I will discard it today. I will discard it tomorrow".

Questions :

- (1) What are the qualities of a *Bhavashravak*? What is the meaning of the expressions "*Kriyagath* (relating to activity)" "*Bhavagath* (relating to feelings)?"
- (2) Why should we discard showy dress, provocative talk and prejudices?
- (3) What is the necessity of becoming a *Shilavan* (a man of character) and *Gunavan* (a man of virtues)?
- (4) What should be our attitude towards the senses, our house and the *Jinagam*?





THE DAILY ACTIVITIES AND SPECIAL DUTIES OF A SHRAVAK

Our thoughts are formed by our activities and observances. Noble activities and observances inspire noble thoughts. The internal feelings and thoughts and the development of the heart take place in accordance with the external activities. Noble activities and observances bring about noble propensities. Therefore, noble observances and activities are essential to bring about in the *shravaks*, noble thoughts, noble emotions and noble developments. With this aim in view, the *Jain shastras* expound the *shraddhavidhi*. The writers of those *shastras* have described the daily activities of *shravaks*, their austerities during the *Chaturmas*, the festival of *Paryushan* and the activities to be carried out throughout the year.

First of all, let us think of the daily activities of a *shravak*. The *shravak* who desires spiritual elevation must sacrifice sleep when there is still about one and half hours of the night, that means, he must get up one and half hours before sunrise. As soon as getting up, he must utter with devotion, the holy expression "*Namo Arihantanam*" (The *Namaskar Mahamantra*). Then, in order to remain polite, firm and safe he must get out of bed and offer salutations to the *Panchaparameshti* and must recite the *Navakar Mahamantra* about 7 times. This contemplation should take place in the sun-centre of the heart; in the centre of the grains in the eight petals of the lotus of the heart. After that, the *shravak* must think of these questions. "Who am I ? From where have I come ? Whither should I go ? What is my *dharma* ? What is my duty in that sphere ? How is that duty necessary ? What kind of god and spiritual head have I got ? How is it proper to utilise this opportunity ?"

The *Namaskar Mahamantra* contains salutations to the *Arihantas*, the *Siddhas*, the *Acharyas*, the *Upadhyayas* and the *Sadhus*. These are the *Panchaparameshthis*. This is the greatest of all *mantras* because :

(1) The *Namaskar Mahamantra* should be recited before any *mantra* is learnt and before the commencement of the study of any scripture; (2) The *Navakar Mahamantra* is the essence of the *Jin Shasan*; (3) This *mantra* exemplifies the 14 *poorvas* (*shastras*) because *Parameshti* means *samayik* and the *samayik* is an epitome of the 14 *poorvas*; (4) Even those who attain the *Navakar* in the last moments of their life, attain spiritual elevation; (5) The *Navakar Mahamantra* dispels adversity and brings prosperity; (6) *Navakar* dispels *Antaray* (impeding *Karmas*) and brings the most auspicious fruits; (7) By uttering the *Navakar* once or by remembering it once we can destroy the sinful *Karmas* of 500 *Sagaropams* (a tremendous number of years); (8) You get the benefit of adoring the noble activities of the *Panchaparameshti*. Therefore, you must remember, *Shri Navakar Mahamantra* at every step in your life; while going to sleep, while getting up from sleep; while standing up; while sitting down; while taking food; while beginning any occupation and while entering or leaving your house.

In the mornings; you, must, soon after getting up in the morning, remember the *Navakar* and contemplate on your soul and thus attain inspiration for carrying out spiritual activities. Afterwards, you must carry out the austerities of the *Samayik* and *Prathikraman*. If this is not possible, at least, you must think of all the holy places, the *Jin* temples and the images in the universe and you must salute them. While carrying out these contemplations you must also salute and glorify the *Thirthankars* and the *Shatrunjay Thirtha*. You must remember *Mahasathis* (great women) and all your benefactors. You must also contemplate on the exalted emotions of amity, neutrality, etc.

After that, you must carry out *Pachchakkan* (atonement for sins). You must carry out the *Pachchakkan*, at least, to the minimum extent of *Navakarsi*. After the sunrise for two *ghadis* (48 minutes) you must not even rinse your mouth.

One *Navakarsi* can destroy the sinful *karmas* that cause one hundred years of torture in hell.

Porasi destroys one thousand years of torture in hell.
Sadporasi ten thousand years,
Purimudda one lakh years.
Ekasan ten lakh years and
Rookhi Nivi one crore years.
Ekasan datti, ten crore years.
Ekalatan hundred crores
Ayambil one thousand crores,
Upvas ten thousand crores,
Chatt one lakh crores; *Attai* ten lakh crores of years of torment in hell.

After receiving *Pachchakkan*, you must go to the temple and carry out the activities of seeing, saluting and glorifying the Lord. By having a *darshan* of the Lord we attain a high state of existence as human beings; and the substances necessary for carrying out *dharma* and the grace of the Lord. These are the benefactions that the Lord bestows on us. This thought must fill us with joyful emotions. We should be happy that we have had the *darshan* of the Lord more precious than the *Chintamani* (precious stone) we should feel grateful to the Lord for his benefactions and we should shed tears of joy. Afterwards, we should worship the Lord with *dhoop* (burning incense) *deep* (burning lights) worshipping with sandal powder, *Chaityavandan* etc. and then you should utter the song of glorification. After that, you should go to the *Gurumaharaj* in the *upashraya* and salute him; you must make polite enquiries and receive from him *pachchakkan*. Then, you must entreat him to accept such things as food, water, clothes, vessels, books, medicines etc. as necessary.

Then you must go home and if the *Pachchakkan* of *Nava-karsi* is over you must take your breakfast; must go to the *Gurumaharaj* and listen to his scriptural discourses which bring you spiritual elevation. You must carry out some *vrata*, rule or observance which will help you to attain benefit from Scriptural discourses and progress in your life. At noon, and 2 hours later, you must have this caution. See that on account of your activities no *jiva* gets killed; and then you must take a

bath with a limited quantity of water. Afterwards, you must carry out the 8 kinds of worship of the *Paramatma*. At the time of worshipping the Lord, in accordance with your means, without concealing your means, you must offer to the Lord such substances as sandal paste, milk, saffron, flowers, incense, lights, holy rice-grains, fruits, food (*Naivedya*) etc., because the *Jin Bhagvan* is a *Paramatma* (one who supremely deserves the highest kind of worship and offerings). Even the smallest wealth that is dedicated to the Lord becomes the greatest wealth. It has been written in the *Panchashak* that just as even a drop of water that falls into the ocean becomes *Akshaya* or imperishable; in the same manner, even the smallest wealth that is offered to the holy feet of *Jin Bhagavan* becomes *Akshaya* (imperishable). Later, in this book, we will discuss the principles relating to *darshan* (seeing the Lord) and *Pooja* (worshipping the Lord).

After this *Dravyapuja* or worship with substances, you must offer to the Lord what is called *Bhavapooja* or emotional devotion or a heartfelt devotion. You must carry out *Chaityavandan* in such a manner that you become deeply overwhelmed with joyful emotions and you shed tears of joy. At the end, you must recite the *sutra* called *Jai Viyaraya* in order to get rid of the agitations of *Samsar*; and you must make entreaties to the Lord in order to attain such virtues as dislike for worldly life and the spiritual capacity to pursue or to approach the path of salvation, We will be able to see that in consequence, a great spiritual evolution appears in us. But you must not repeat the *sutra* like a parrot without understanding its meaning.

After that, the *shravak* must return home. He must not eat prohibited food. He must take his food in accordance with the principles of *Dravya Sankoch* (limitation in respect of substances); *Vigai* (limitation in respect of taste) and *Unodari* (the principle of eating a little less food than you require). Then, having carried out the spiritual activities like reciting the *Namaskar Maha Mantra* you must engage yourself in your occupation to earn a living. You must carry out *Dharma Mangal* (beginning activities with a spiritual invocation) because the

Dharmapurushartha is the most sublime *purushartha* or endeavour. That is why you must carry out the *Dharma-purushartha* before engaging yourself in the endeavours relating to the other three *Purusharthas*. In your occupations, you should not utter lies; you should not adopt immoral means to earn money; you should avoid exhibition, vanity, and unkindness etc. You must be extremely cautious with respect to these principles relating to your activities. Even if you get a little less profit it does not matter. You must set apart half your income for the expenses of your family; one quarter of your income, you must deposit in your savings account; and the remaining one quarter you must spend on spiritual activities.

You must take your food in the evening 2 *Ghadis* (48 minutes) before the sunset or at least; before sunset and you must also have before sunset taken water and you should have carried out the austerities of *Chawihar Pachchakkan*.

In the evenings, after you have had your food you must go to the *Jin* temple and offer to the *Jin's* image incense, *Arti*, *Mangal Deepak* (auspicious lights) and you must carry out *Chaityavandan*. After that, you must carry out the *Pratikraman* of the evening and if this is not possible at least you must engage yourself for some time in self-scrutiny; in despising sins; in contemplating on the necessity of rendering heartfelt services to the *Guru Maharaj* etc. After this activity, you must return home and make the members of your family listen to narrations of *Dharmakatas*, *Ras kavyas* or the life histories of *Tirthankars* or great men etc. Even you yourself must carry out some new spiritual study and attain spiritual knowledge, You must contemplate on such ideas as *Anitya* (the transitory nature of this life) and the *Asaran* (thinking of a proper refuge).

You must contemplate on the tremendous celibacy and the other spiritual excellences of such great people as *Sthulabhadra*, *Sudarshan Seth*, *Jambukumar*, *Vijaya Seth*, *Vijaya Sethani* etc. and their virtue of practising celibacy and think over sensual passions which compel the *jiva* to keep wandering in the four directions of the *samsar*. If you feel sleepy in the night then you must go to your bed and sleep only after reciting *Shri Namaskar*

Maha Mantra. At this time, you must also contemplate on holy places and pilgrimages. During your sleep, in the night, if you happen to wake up, you must contemplate on the 10 points mentioned below and you must develop your *samveg* (the agitation regarding the *samsar*) :

- (1) *Sukshma Padartha* (subtle thoughts)
- (2) *Bhavastiti* (condition of life)
- (3) *Adhikaran Shaman* (sinful occupations)
- (4) *Ayushyahani* (Reduction of life-span)
- (5) *Anuchitachesta* (improper actions)
- (6) *Kshanik Labh Prapti* (the light of spiritual benefit for a moment)
- (7) *Virtues of Dharma* (thinking about the qualities of Dharma)
- (8) *Bhadak Doshavipaksha* (thinking of the derogations which impede spiritual progress)
- (9) *Dharmacharya* (the spiritual head)
- (10) *Udyathvihar* (travelling on foot as in the life of *sadhus*).

What should you contemplate on when you wake up in the night. (The 10 contemplations regarding your agitation caused by the *samsar*.)

1. SUKSMA PADARTHA : (subtle things)

You must think of *karmas*, their actions and their ripening; you must think of the pure and impure forms of the soul. You must also think of the subtle things called *Shaddravyas*.

2. BHAVASTITI : (the nature of *samsar*)

You must think of the nature of the *samsar*. A king may become a beggar; a sister may become a wife; a father may become the son through various *janmas*. You must realise these truths and also realise that the *samsar* is without any commendable quality. You must also contemplate on the distortions of *samsar* and you must also realise how your life can attain ripeness or perfection.

3. **ADHIKARAN SHAMAN** : (reducing occupations)

Karma means occupations like cultivation etc. You must think of these two points "When can I reduce the means of sins in my life? When can I check completely my propensities to commit sin?" This is called *Adhikaran Shaman*.

4. **AYUSHYAHANI** : (reduction in the span of life)

The span of our life goes on decreasing every moment. It goes on disappearing like water in a pot which is not burnt. You should think of this question, "How long will I remain in this state of intellectual infatuation ignoring the importance of *dharma* in my life?"

5. **ANUCHITHACHESTA** : (improper actions)

Causing violence to the *jivas*, uttering lies, deception, hypocrisy etc. are dreadful sins. You must realise that these sinful actions have terrible consequences not only in this world but also in the other world.

6. **KSHANALABH DIPNA** : (the light of spiritual benefit in this brief life)

(i) You should think of this question "How can our auspicious contemplations bring about tremendous consequences in accordance with their spiritual potentialities in this brief existence of ours as human beings?"

(ii) What a magnificent opportunity this is for carrying out endeavours to attain salvation by means of substances, place, time and attitude.

(iii) We should realise that this golden opportunity of human existence which we have attained is like a light in darkness or an island in a sea.

7. **DHARMA GUNA** : (thinking about the qualities of *dharma*)

You must contemplate on the virtues, the efficacy, the ethical excellence resulting from the greatness of the state of

Charitradharma or *Sadhudharma*. We must realize that by discarding our passions and distortions, we can attain spiritual felicity which excels even the grandeur of Devendra and the other heavenly beings. You must also think of the causes that inspire in you such virtues as forgiveness etc.

8. **BHADAK DOSHA VIPAKSHA** : (thinking of the harmful derogations to discard them)

You must think of the various derogations that bring about spiritual agitations such as attachments and try to discard them. You must also think of the question. "How greatly do we become agitated for the sake of money? and how many sins do we commit? And how many precious moments are wasted in our life in which we could have carried out auspicious austerities?"

9. **DHARMACHARYA** : (the spiritual head)

The spiritual head helps us to attain *dharma* and to attain progress in that sphere. He is helpful. He bestows upon us sublime benefactions. The benefactions of this spiritual head are such that they cannot be returned. We cannot repay to the *Guru Maharaj* our debt of gratitude.

10. **UDYATHVIHAR** : (travelling on foot)

The *Munis* do not have any fixed and permanent residence. They go on foot from place to place without using any vehicles. They eat the *Biksha* (food) that they obtain from their devotees. They carry out such austerities as *Ekanthacharya* (lonely life) and travelling on foot etc. You must think; "When can I attain these levels of excellence?"

PARVAKRITHYA : (Special duties on festivals)

Some days are specially fixed for the observance of some special spiritual austerities and activities. For example: *Dwitiya* (the second day) *Panchami* (fifth day) *Ashtami* (8th day) *Ekadashi* (11th day) *Chaturdashi* (14th day) the Full-moon day and New-moon day etc. are the special days fixed for

such activities. The 8th day of *Karthik*, *Palgun* and *Ashad*; the festivals of *Oli* in *Chaitra* and *Ashwin*; *Paryushan*; on such auspicious days one should not carry out such activities as grinding, pounding, powdering anything or washing clothes etc. You must not consume on these days green vegetables; you must observe the principles of celibacy; carry out *samayik* according to your ability; you may also carry out such austerities as *Pratikraman* and *Paushad*; you must worship the *Jin* with devotion; carry out *Tap* (spiritual austerity) and you must not consume on these days *vigai* (*tasty* and *spicy* food). Full details are given about festivals in the chapter relating to festivals.

Questions :

Explain the following :

- (1) The contemplation of the morning.
- (2) The destruction of sins by means of *Tapa*. The contemplations while worshipping and seeing the Lord. The need for reciting *Shri Namaskar Mantra* while engaging in some business or occupations.
- (3) What should a *Shravak* think of when he wakes up in the night? Why should he carry out these prescribed daily activities?



THE NAMASKAR (NAVKAR) MANTRA AND THE PANCH PARAMESHTI

The *Namaskar* or the *Navkar Mantra* is a *Sutra* by means of which salutations are offered to the *Panch Parameshti* (the five supreme beings). This *Sutra* and the salutations offered through it are supremely auspicious and efficacious; it removes or destroys all impediments; and can bestow upon us inconceivable benefactions. By means of this *Sutra* we can attain a higher state of existence and spiritual elevation. Moreover, when we offer salutations to the *Panch Parameshtis*, we adore their sublime virtues and feel attracted towards them. If our adoration for them is lofty, the benefactions that accrue from them also increase. That attraction impels us to make endeavours to attain their perfection by emulating their actions.

For the attainment of elevation in any *dharma* the first step in the ladder of spiritual elevation is a fascination for that *dharma*. This is, indeed, the seed of *dharma*. The tree of *dharma* grows up from that seed; and then it puts forth flowers. The fascination for the *Parameshtis* assumes the form of action. The five *Parameshtis* (the five supreme beings) are : *Arihants*, *Siddhas*, *Acharyas*, *Upadhyayas*, and *Sadhus*.

1) The first *Parameshtis* are the *Arihants* (those who have conquered the inner enemies). They are the supreme divinities, who are profoundly wise and enlightened. One meaning of *Arihant* is he who is worthy of being worshipped even by heavenly beings. The *Arihants* are free from the eighteen derogations; and possess the twelve great virtues. The eighteen derogations are : By the destruction of *Jnanavaran*, *Darshanavaran* and by the destruction of the *Antaray*, ignorance, sleep and *dana Bhoglabh* etc.), respectively these 7 and by the destruction of *Mohaniya* 11. derogations : false belief, attachment, hatred, vowlessness, lust, fun, sorrow, delight, agitation; fear and disgust. They are called *vitrag*s because they discard these 18 derogations.

THE TWELVE VIRTUES OF THE ARIHANTS :

The *Arihants* possess 34 special virtues of the status of *Purushothams* and *Parameshwars*. Of these four are main specialities, and eight other specialities are called *pratiharyas* and these are the 12 great virtues of *Arihants*. The four *Atishayas* (specialities comprise 18 (*Apayagams*) specialities that can restrain and dispel defects. Over an area of 125 *yojanas* around the place where an *Arihant* stays, dreadful calamities like Plague do not occur. This is called *Apayagam* (that which dispels derogations). *Apay* : derogation. After one becomes a *Vitrag*, he becomes an omniscient one. This is called the *Jnanathishay* (or the speciality relating to knowledge). At least, a crore heavenly beings dwell there with him. The heavenly beings and Indra worship the *Arihant* with devotion. This is called *Poojathishaya*. The Lord delivers a sermon embodying 35 lofty virtues. This is called *Vachanathishaya*. Thus there are 4 main *Athishayas* or specialities. If we add eight *pratiharyas* to them, it comes to 12 *gunas* or virtues. 34 specialities arise in the *Arihant*. Of them, one part comprising eight are *pratiharyas* (Paraphernalia) : 1) *Simhasan* (a sublime seat); 2) *Chamar* (whisks); 3) *Bamandal* (halo); 4) *Chatra* (umbrella); 5) *Ashok vriksha* (the peepal tree); 6) *Pusphavishti* (a rain of flowers); 7) *Divyadhvani* (divine melodies); 8) *Devadundhubi* (divine trumpets). These accompany him.

The cause for the appearance of these specialities in the *Arihant* is this. In his previous *Janma*, he would have sought pure knowledge (*Samyagdarshan*) by adoring the 20 sources like *Arihant*, *Siddha*, *Pravachan* (scriptural discourses) etc. He would have made a lofty endeavour in this direction and he would have shown compassion for all the *jivas* in *samsar* who are anguished by *karmas*.

The man who becomes an *Arihant* renounces all wealth and grandeur even of the princely level; discards all sinful propensities and receives vows relating to such great *vratas* as non-violence (*ahimsa*). After that, by virtue of his self-discipline, spiritual austerities and meditation, he bears with all impedi-

ments and calamities. By this means, he destroys the four harmful *karmas* like *Jnanavarana* and becomes a *Vitrag Sarvajna*. The tremendous merit earned by him in his earlier lives emerges to the surface and produces its effects. He becomes an *Arihant*.

The *Arihant* expounds and establishes the *Dharmashasan*. He preaches to the world the truth and shows to people the way to salvation. Moreover, he establishes the *Sangha* comprising *Sadhus*, *Sadhvis*, *Shravakas* and *Shravikas*. Gradually, when the span of his life reaches its end, he destroys the *Agathi* (least harmful *karmas* like *Vedaniya*) and attains *moksha*. He becomes a *Siddha* or a perfect one. On account of the destruction of the 4 *Gathi Karmas* (most harmful *karmas*) in the *Arihant*; four virtues in *Siddha*; so by the destruction of 4 *gathi* + *agathi* = 8, it becomes 8 *gunas* or virtues of *Siddhas*. *Arihants* are placed on the first level and the *Siddhas* on the second level because only by the impact of the *upadesha* (preaching) of the *Arihants*, the *Bhavya jivas* (noble souls) also adore the path of salvation, destroy their *karmas* and become *Siddhas*. Therefore, *Arihants* are placed on the first level among the *Panchaparameshhtis*.

2) **SIDDHAS** : These are of the second level in the descending order of *Parameshtis*. A *Siddha* means one who has been totally liberated from the *karmas* and the *samsar*. It is a pure soul. Even those *atmas* that cannot become *Arihants* can attain *moksha* by pursuing the path of *moksha* according to the guidance of the *Arihant* and after destroying the 8 *karmas*. Then he becomes chastened, enlightened, spotless, formless and totally free from all distortions and derogations. Having attained this stage, he reaches the *Siddhashila* which is located on the top of this universe and remains there for ever. Such a soul is called *Siddhaparamatma*. On account of the destruction of the eight *karmas* there appear in the *Siddhaparamatma*, infinite knowledges, sublime vision, *vitragata*, boundless *labdhi* (power) unsullied and boundless felicity, imperishability, formlessness and *Agurulaghutha* (not heavy; not light).

3) **THE ACHARYAS** : These are the *Parameshtis* of the third level. In the absence of the *Arihant*, these are the spiritual leaders of the four-fold *Jain Sangha*. They discard all the inebriating bondages with family and the *samsar* and become *munis*. They pursue the path of *moksha* which has been expounded by the *Arihant*. After mastering the *Jinagams* and after attaining special merits, they attain the status of *Acharya* through the *Gurumaharaj*.

After becoming *Acharyas*, they preach to the world the five principles namely *Jnanachar* (observance relating to knowledge) *Darshanaschar* (observance relating to faith) *Charitrachar* (observance relating to Character) *Tapachar* (observance relating to austerity) and *Viryachar* (observance relating to energy). They give refuge to those who are engaged in these five *acharas* and impel them to carry them out perfectly. The *Acharyas* possess 36 virtues namely 5 controls over the senses + 9 restraints relating to celibacy + 4 discarding *kashayas* + 5 great vows + 5 *Acharas* (observances) + 5 *Samithis* (limits) and 3 *guptis* (restraints).

4) **UPADHYAYAS** : These belong to the fourth level of *Parameshtis*. They are also *munis*. They study the *Jinagams* (the Jain scriptures) and with the guidance of the spiritual head, they attain the state of *upadhyayas*. If the *Acharya* is like the King, the *Upadhyayas* are like the ministers. They teach the *munis* the *Jinagamsutras*. They possess 25 virtues or qualities. They possess a knowledge of eleven *angas* such as the *Acharanga* + 14 *Poorvas* (of these the twelfth *poorva* is an important part of *Drishtivad*). They study these *Angas* and teach them to the *munis*.

5) **SADHUS** : These are the *Parameshtis* of the fifth order in the descending order. They discard *samsar* which abounds in infatuation and deception and take vows to carry out the 5 great *Vratas* throughout their life. They practise the five sacred *acharas* (Observances). In order to be able to carry out these vows and observances, they keep themselves physically fit

by obtaining *Bhiksha* from their devotees. Even there, they accept only pure food which is not prepared specially for *Sadhus* and which is not sold. They obtain *Bhiksha* from their devotees in such a condition that they do not come into direct or indirect contact with water, fire, vegetation etc., at the time of receiving it. There are several other rules like this. Since, they renounce the *samsar*, they do not have the responsibility of taking care of their household. They totally renounce wealth and woman. It is improper for them to even touch them. They carry out a lofty kind of non-attachment and celibacy. The Jain *sadhus* do not travel by any kind of vehicles. They go from place to place on foot (*Padayatra*). Wherever they stay for a short time they spend that time in acquiring knowledge and in meditation which are essential for the life of *sadhus*. They do not remove their beards, their moustaches and hair with razors etc. They pluck that hair off with their hands. They preach to people such lofty ideals as the *Jivatatva*, the *Ajivatatva*, non-violence, truth, ethical excellence, noble conduct, benevolence, purity, austerity, charity and the necessity of noble contemplations. *Sadhus* possess 27 qualities, 6 qualities relating to the observance of *Maha vratas* or vows; 6 *Kayarakshas* such as *prithvikay*; 5 controls over the senses; 3 disciplines over the mind, voice, and body; forgiveness, discarding avarice, emotional purity; acting according to the principle of *padilehan*; absorption in austerities, and bearing with impediments and calamities. Every one of these *Parameshtis* is so sacred and efficacious that by repeatedly remembering them and saluting them, we can get rid of all impediments; attain auspicious fruits and also we can attain such tremendous virtues as intellectual equanimity, emotional serenity, spiritual felicity and strength.

If we remember, salute; glorify; adore; recite their names and meditate upon the *Panchaparameshti*, we can destroy all our *Karmas* and attain *Moksha*. Yes, in addition to this, if one is a *shravak*, he must abide by the principles relating to the life of a *Shravak* and if one is a *sadhu*, he must abide by the principles relating to the life of a *Sadhu*.

The Namaskar (Navkar) Mantra and the Panch Parameshti 148

Questions :

- (1) Why is it that the *Namaskar Mahamantra* is the greatest of *mantras* ?
 - (2) Describe an *Arihant*. Why is he given the first place ?
 - (3) Give an account of the qualities of *Siddhas, Acharyas, Upadhyayas* and *Sadhus*.
-

VRATAS AND NIYAMAS (VOWS AND RULES)

In the account of the daily activities of a *Shravak* mentioned already, the rule relating to the *Pachchakkan* of the morning has been described. *Vratas* and *Niyamas* are ornaments of life. They exercise an efficacious control over sinful propensities and negligence; glorify human life in such a way that the *jivas* become attracted towards *Punya* (merit) and salvation. *Vratas* and *Niyamas* possess the power of dispelling sinful propensities and removing the bondages of *Karma* as well as destroying sins and gathering merits.

We have already learnt that even in the absence of sinful action, if we do not observe rules and vows, *Karmas* gather in the soul on account of the sinful propensities in the heart. If we observe rules and vows, these sinful propensities are destroyed and since even the bondages of the mind come into the picture, sinful propensities will not arise in the mind as long as we keep observing *Vratas* and *Niyamas*. In this manner, when we have discarded sinful propensities and actions, the doors of auspicious contemplations and propensities are opened and by this means, we get an excellent opportunity. The efficacy of vows is described in a unique manner in the Jain *Dharma*. We may classify the vows or *Niyamas* into 3 groups (1) *Pachchakkan*; (2) 14 *Niyamas*; (3) Special *Niyamas* for *Chaturmas* and the rules to be observed throughout life.

1) **PACHCHAKKAN** : *Pachchakkan* means the various rules relating to renouncing food and water in the day and in the night. The *jiva* has been in the habit of eating food from times immemorial. It is so deceptive that we keep desiring food even after we have performed the *Pachchakkan* of *Upavas* or fasting. The causes for the *Ahar Samjna* (desire for food) : (1) Soon after being born, the *jiva* consumes food; (2) On account of the reflections relating to the *aharasamjna* the faith of many people in meditation, self-sacrifice etc. become shaken. Therefore, we should keep gradually reducing the quantity of food that we

consume. If we firmly go on adoring *dharma* and proceed on the path of spiritual elevation, the natural quality of the soul called "Not needing food", manifests itself.

Food is of four kinds. Food, drink, nourishing eatables and flavoured things : 1) food is that which can fill our stomach such as rice, sweets, milk etc.; 2) Drinks are those related to water or mixed with water; 3) Eatables are fruits, green grams, spicy preparation of cut-fruits vegetables etc., dry roasted food etc.; 4) Flavoured items include spices, medicines, cloves cardomom etc. Of them, many types are to be discarded.

Apart from these four, such things as tasteless, bitter medicines, powders are not included in food. These things are consumed at the time of *Pachchakkan* also on account of some necessity like sickness but if they are taken with water, they become food. Therefore, they should be taken without water at the time of *Pachchakkan*. These are called *anahari*. These substances which are not considered as food include *Kutaki* (a vegetable substance) *Chirayatha* (a plant used as medicine) *Indrajawa*, tasteless neem; *Triphala* (a medicine powder), ashes, powders. etc. The *Pachchakkan* relating to food is of four kinds (1) The *Pachchakkan* of the day; the *Pachchakkan* of the night, the *Pachchakkan* carried out at the times of calamity or on account of special necessity and the *Pachchakkan* of the last moments of one's life.

(1) The *Pachchakkan* of the day means not consuming any of the four kinds of food mentioned above for two *ghadis* (48 minutes) from the time of the sunrise. This is called *Navakarsipachchakkan*. The *Porasi Pachchakkan* means not consuming any food for one *Prahar* ($\frac{1}{4}$ of a day) (one *prahar* = 3 hours) from the time of the sunrise, *Sadaporasi Pachchakkan* means not consuming food for $1\frac{1}{2}$ *prahar*; *purimudd* means not taking food for two *praharas* ($\frac{1}{2}$ day); *Avadda* : not taking any food for 3 *prahars* (9 hours). After these *Pachchakkans* are over, counting and reciting in the posture of the first *Navakars*, one can take food and water because with this *Pachchakkan*, there is the *Muttisahiya* *pachchakkan* to be carried out. This

implies that as long as the *Navakar* (of the first posture) is not counted, food is to be discarded. Only by repeatedly carrying out this *Muttisahiya Pachchakkan* can we attain the benefits accruing from *anashan* (fasting). If in a month, you calculate and find out that you have performed more than 25 *Muttisahiya Pachchakkans*, you will get the benefit of one fasting.

Apart from this, on the twelve days of the bright and bleak fortnights namely, the second day, the fifth day, the eighth day, the eleventh day, the fourteenth day, the new-moon day and full-moon day, certain special kinds of fasting are to be carried out such as *Biyasan*, *Ekasan*, *Nivi*, *Ayambil*, *Fasting* etc.

Biyasan means taking food only twice at two sittings, a day. At other times, you must discard the 4 kinds of food or except water 3 kinds of food are renounced by means of the *Pachchakkan*. *Ekasan* means taking food only once in a day at only one sitting. Food should not be taken at other times in the day.

Rukhinivi (Ruksh = dry). This means not consuming milk, curds, ghee, oil, jaggery and fried substances; renouncing the six *vigais*, tasty food as well as fruits, dry fruits, green vegetables in the *Ekasan*.

In *Ayambil*, in addition to these things, turmeric, chillies, (Kokan) tamarind, mustard, coriander, cummin seed and other spices are not taken. In other words, rough rice-cakes, pulses etc. cooked in water are used in this *Tap*.

During *Upavas* you should not take any food during the day and the night. During the day, only boiled water can be taken. In the austerities from *Biyasan* to *Upavas* you can use only water which has been boiled three times. If you want to carry out greater austerities you must carry out (two *upavasas*) *Atthai* (three *upavasas*), four, five, six, seven, eight *upavas* etc. In the same manner, you can also carry out such austerities as *Vardhamanthap*, *Ayambilthap*, *Navpad Oli*, *Bees Sthanak*, *Jnanpanchami*, the *Ekasan* relating to the twentyfour Tirthankar Bhagwans; the *Panchakalyanaktap* etc.

(2) The *Pachchakkan* of the night. If we do not carry out the austerities of the day like *Biyasan*, in the night such austerities

as *Chauvihar* and *Tivahar* etc., must be carried out. *Chauvihar* means not consuming any of the four kinds of food from a little before the time of the sunset, throughout the night. *Tivihar* means discarding the three kinds of food apart from water, *Duvihar* means discarding food and nourishing eatables (*Kadhim*). In austerities like *Biyasan* you should take *Panahar Pachchakan* before the sunset.

THE 14 RULES (being free from sin for the moment).

All substances need not be used in everyday life; yet if you have not taken a vow regarding the renunciation of the substances which are not necessary, owing to vowlessness the bondage of *karma* will keep taking place; therefore if a man renounces those unnecessary kinds of substances by a vow he can save himself from that extra bondage of *karmas*.

For the fulfilment of this purpose 14 vows are to be taken in the morning, for the day and in the evening and for the night. It is not at all difficult to observe these vows relating to twelve hours. After one becomes accustomed to receive and practise these vows, one can undertake these fourteen vows in a minute or a second and thus can avoid the possibility of the extra bondage of *karmas*. In other words, in a moment, he will overcome sinful propensities. The benefit of renouncing the substances that are not necessary is obtained from observing these fourteen vows. If vows are taken, the spiritual strength develops. The couplet of the fourteen vows.

*Sachittha-Dravya-Vigai, Vanah-Thambola-Vattha Kusumesu
Vahana Sayana-Vilevan-Bambh-disi-Nahana-Battesu.*

(1) *Sachitta* (Substances having life) : The vow that you should not take more than any three of each of the following *Sachitta* substances; unboiled water, uncooked vegetables, salt, fibrous twigs used as a tooth-brush, green fruits, etc., boiled water, a cool drink after 48 minutes, the juice of *triphala*, cooked and roasted salt, cut-fruit, juice that has come out etc., become *achittas* after 48 minutes.

Dravya (Substances) : The various kinds of tasty substances. "I will not eat today more than 5 or 10, 12 or 15". One

substance is that which is prepared by mixing many substances but the other substance is taken separately as ghee, oil, chillies, sugar etc., 3 *vigai* (tasty and spicy kinds of food). Milk, curds, oil, ghee, jaggery, sugar, fried substances — These are *vigais*. The vow to discard certain of these things to-day. *Vigais* are of two kinds: (a) *Raw vigais* — cold or hot milk, curds, butter-milk, ghee, oils, jaggery or substances which are fried once, twice or thrice; (b) *Prepared vigai*. This is only a modification of raw *vigai*, for example, preparations made out of milk; *kheer* etc., curds; (2) vegetables combined with curds or butter-milk, *shrikand* etc., 3 and 4 substances like vegetables fried in oil and ghee which has been used for frying 3 times. Sugar and Jaggery. The *vigai* of ghee and Jaggery, or ghee prepared on another day (4) *Shoes*: I will not use more than two pair of shoes and chappals, sandals etc., (5) *Tambol*: The vow not to consume more than a certain quantity of betel leaves, fennel, betel nuts etc., (6) *Vast'a*: I will not wear more than a certain number of clothes, (7) *Kusum*: Limiting the smelling of flowers, scent etc., (8) *Vahan*: limiting movement; crossing over land or water, (9) *Shayan*: limiting the use of cots, beds and bedsteads. (10) *Vilepan*: limiting the use of soap, hazeline, hair oil etc., (11) *Bramhacharya*: the vow to practise celibacy, (12) *Disha*: the vow limiting the number of miles that one may go in a direction, (13) *Snan*: limiting the number of baths one takes a day to one or two times, (14) *Food and water*: I will not consume more than a certain quantity of this.

In addition to these fourteen vows, other vows have to be taken regarding certain other substances which are externally useful such as the *Prithvikay* comprising clay, soap, soda etc. to be used within a certain quantity. In the same manner, taking a vow not to consume a certain quantity of *Aapukai* (water) like limiting it to, 2 or 4, buckets; limiting the number of stoves, ovens in respect of *Agnikai* and the substances prepared on them, limiting the use of *Vayukai* (air) to 1, 2 or 3 fans; limiting the quantity of *Vanaspatikai* (smearing substances) or using vegetables to a certain limit; to be taken with food; taking a vow not to cause violence to the innocent, moving creatures unnecessarily, knowing and noticing, them,

In limiting the use of knives, scissors, saw, etc., in matters like, ink and writing; limiting the use of pens etc. In agriculture, limiting the use of implements like crowbars, axes and spades etc.

In the evening, you must carry out self-scrutiny regarding the vows; and you must see that you have used those things within the limits you have prescribed for yourself and you should take new vows to discard new substances. In case on account of some inconvenience, you cannot carry out the activities of saluting the spiritual head, listening to discourses etc. you must take a vow to give up certain things.

In case you happen to cross the prescribed limits regarding anger, pride, hypocrisy etc. you must discard ghee or the use of five *dravyas*. If you happen to utter a lie you must credit to your account relating to *dharma* some money and you must also take a vow to carry out a certain number of *Biyasans*, *Ekasans*, *Ayambils* and fasts in a month.

Taking a vow to drink only boiled water at home or on holy days or every day.

In case you do not carry out the *Vardhaman Oli Tap*, the 99 *Yatras* of Shatrunjaya hill; the *Upadan* etc., you must take a vow to renounce raw jaggery or other substances, until you perform them.

Until you do not receive *deeksha* you must renounce certain substances or you should tell one garland of beads reciting, "*Namo charitassa*"; you must prescribe a punishment for yourself if you do not carry out one pilgrimage every year; if you do not credit a certain amount to the account of *dharma*; if you do not carry out a certain number of *samayiks* and if you do not tell a garland of beads. You must take a vow not to use vegetables, *sachitta* cutting them, grinding them etc., washing clothes etc., and to observe celibacy on festival days.

The vow relating to the *Chaturmas* — During the *Chaturmas*, the production of *Jivas* is greater; moreover, destruction also increases, Occupations and business grow dull; you can

meet the Guru Maharaj; so this is the season for carrying out spiritual activities; therefore special rules and vows are prescribed for these days.

King Kumarpal who was the king of eighteen kingdoms followed such vows as carrying out the *Ekasan* every day, renouncing the five *vigais* other than ghee, renouncing green vegetables, observing the principle of celibacy for 4 months and not going out of the city. In this manner, you have to take the vows and carry them out in this period.

For example, taking vows not to leave the place where you are living except under special circumstances like casualties or the death of someone, not to stroll about even in the city in the nights to perform *Ayambil* etc., after some days, carrying out *Paushad*, *Prathikraman*, *Samayik* throughout the period or for a certain duration; renouncing vegetables.

Anuvratas regarding non-violence and renouncing certain number of *vigais*.

Vows for the whole life : Certain vows are to be taken for the whole life. For instance "I will not prepare fields for agriculture". I will not run factories where machines are used. I will renounce the 6 addictions. I will not worship false Gods, false spiritual heads, false *dharma*, I will not develop intimacy with other women. I will observe the vow of celibacy after a certain time. I will not keep in my possession motors, animals, vehicles and articles relating to entertainment like Radio, T.V, etc.

Such vows have to be taken in life. The 12 *Vratas* are also to be undertaken.

Questions :

- (1) What is the benefit of observing vows in life ? Explain the speciality of the 14 vows.
- (2) What is the limitation regarding the 6 *vigais* ? What is the advantage of *Mutti Sahiyam* ?
- (3) What are the vows and rules that are to be undertaken ?

THE DEVOTION FOR THE JIN AND THE SALUTATION TO BE OFFERED TO THE SPIRITUAL HEAD

BHAGWAN ARIHANT *Paramatma* has bestowed countless benefactions upon us :

- (1) It is only on account of this reason that we have attained the human state of existence, birth in noble families, nobility and other merits;
- (2) In the same manner, we have to cross the ocean of *Samsar* by adopting the path of salvation expounded by him;
- (3) We have also such austerities as *Japa*, *Darshan* and worshipping etc., as endeavours to attain *Moksha*.

Therefore, it is absolutely necessary that we should render to the *Arihant* Bhagwan our devotion gratefully and should carry out such activities as *Darshan* (Seeing the Lord) and worshipping the Lord. In our everyday life, these activities should be a part and parcel of our daily routine. If food is placed in a plate before a man he would not go away merely after seeing the food. When that is so, how can we attain our objectives by merely seeing the Lord? We have also to worship him every day. In order to render devotion to him, you should spend something every day and it is necessary that we have to worship him with ghee-wicks incense, etc. Moreover, every day we should carry out some spiritual activities such as glorifying the Lord, adoring his lofty virtues, carrying out *Japa*, meditation, prayer etc.

A *shravak* must have this pride, "I am a Jain and so without rendering devotion to the supreme benefactor, namely, the Jin, I will not take my food". The benefits accruing from such devotion shown to the *Arihant* are immense and immeasurable. You get the benefit of one *Upavasavrata* by merely entertaining the desire to visit the temple. King Kumarpal attained sway over 18 kingdoms by merely offering a few flowers. Nagaketu attained *Keval Jnan*, the highest knowledge while worshipping the Lord with flowers.

THE RULES RELATING TO THE TEMPLE

When you go to the temple in order to have a *darshan* of the Lord, you must observe 10 principles of 3 each which are called technically *Dashatrik*.

THE TEN THRIK

You must set out to the temple from your house with sublime contemplations in your mind relating to your devotion for the *Vitrag Bhagwan*. On the way, you should not cause the death of any kind of *jiva*. After having a *darshan* of the Lord from outside the temple, you must perform a salutation with folded hands placed on the forehead and say, "*Namo Jinanam*" which means "I salute the Jin". Then, when you enter the temple you should say "*Nissih*" and from that point upto the point of *Chaityavandan* you should observe *Dashatrik* (10 rules of 3 each.).

On entering the temple; you should carry out the following activities :

(1) Saying *Nissih* (2) Performing circumambulations; then (3) Standing before the image of the Lord you must carry out the activities of salutation and glorification (4) Worship (5) Standing before the image of the Lord you should contemplate upon the various states of the Lord. Then you must observe five *thriks* in order to carry out *Chaityavandan*. Of these, (6) seeing only the Lord and nothing else (7) Clearing the ground before sitting down so that no *jiva* may be killed, (8) Sitting in the right posture (9) planning the form of the hands to assume the posture (10) *Pranidhan* : that means being absorbed in carrying out the *Chaityavandan* with absolute concentration.

AN ACCOUNT OF THE TEN TRIKAS :

Each of the 10 *Trikas* such as *Nissih* has three different forms :

(1) *Nissih* : That means prohibition. The first *Nissih* should be to discard all thoughts relating to *Samsar* while entering a

temple. The second *Nissih* should be to discard thinking of such things as cleaning of the temple, its management etc. while entering the *gambhar* the *sancto sanctorum*. The third *Nissih* is to discard thinking of the *dravyapuja* (worshipping with substances) before carrying out *Chaityavandan*.

(2) *Pradakshina* : Circumambulations. We must keep holy substances always on our right side; therefore we must perform circumambulations three times around the Lord from the left to the right so that by this means, we may become *Vitrags*; our wandering in *samsar* may end; so that the contemplation on the *Vitrag* may keep echoing in our minds while we are going round the image of the Lord and so that the desire for the *Vitragatha* may arise in us. The female bee goes round an insect which will become a bee some day. 3 circumambulations should be performed because they will bring us 3 remedies for the maladies of the *Samsar*. The remedies are *Darshan*, *Jnan*, *Charitra*. While performing the circumambulations we should have the feeling that we are going around *Samavasaran* itself.

(3) *Pranam* (Salutation) : 1) The Salutation offered with folded hands saying *Namo Jinanam* placing your folded hands over your bent forehead. This should be done when you see the Lord first in the temple. 2) Secondly, performing a salutation with a bowed body, standing at the entrance to the *sancto sanctorum* bending the body half and saluting with folded hands 3) *Panchangapranipath* : This is to be done while performing the *Chaityavandan*, saluting the Lord, touching the ground with five limbs, 2 knees, 2 hands and the forehead.

(4) *Puja* (worship) : There are three kinds of worship to be offered 1) *Angapuja* (worshipping the organs), 2) *Agrapuja* (worshipping the Lord from before the image), and 3) *Bhava-puja* (emotional worship) : These are to be carried out thus —

(1) *Angapuja* is performed by touching the organs of the Lord; by offering such substances as water (milk), sandal paste, saffron, flowers etc.; (2) The *Agrapuja* is performed by placing the substances in front of the image of the Lord. Offering incense, lights, raw rice and fruits, sweets etc. 3 kinds of *Angapuja* and 5 kinds of *Agrapuja* are together called the *Ashta*

Prakari, (the eight kinds of worship). This is worship offered by means of substances; (3) After that the *Bhavapuja* has to be carried out; glorification of the Lord, *Chaityavandan*, adoring the virtues of the Lord etc., are called the *Bhavapuja*.

(5) Contemplating on the states of the Lord (*Avasthachintan*). After performing the worship with substances, you must carry out this activity. Men should stand to the right side of the Lord and women to the left. Standing thus, they should contemplate on the three states of the Lord namely, his *Pindastha avastha*, *Padastha avastha* and his *Rupastha avastha*. (Existence in the body). In contemplating on the Lord's *Pindastha avastha*, you must contemplate on his *Janmavastha*, *Rajyavastha*, and *Shramanavastha* as described below :

JANMAVASTHA : Oh Lord; when you attained birth as a Thirthankar, all the 56 *Dikkumaris* (Goddesses of directions) and the 64 Indras performed oblations to you. How tremendous was your greatness even at the time of your birth; yet O Lord; there was not even a grain of pride in you. Your sublimity is blessed; Oh supreme Lord; you had the status of a Prince; you attained the highest kind of princely power and grandeur. Yet you were not attached to them even to the slightest extent. You had no attachments or hatred regarding them. You were like a Yogi who is absolutely detached. Blessed is your renunciation.

SHRAMANAVASTHA : Oh heroic Lord; You renounced the *Samsar* which abounded in grandeur treating it as equal to a dry blade of grass and became a sadhu and carried out heroic endeavours for the attainment of spiritual elevation, bearing with the bitterest kind of impediments and calamities. At the time, you carried out incomparable and arduous spiritual austerities and penance. You stood for days on end absorbed in deep meditation. Acting thus you destroyed all the terrible *karmas*. Oh blessed hero !

PADASTHA AVASTHA : This means the state of the Thirthankar. You must carry out these contemplations relating to the Lord's status as a Thirthankar. You acquired the 34 specialities and became *Arihant* Thirthankar. (1) There surged from your lips the cataract of spiritual sermons on *Tatvas*

comprising the 35 virtues of the voice; (2) You established the Thirtha (*Dharma*) and the four-fold Jain sangh and the Jain shasan. In the same manner, you bestowed a tremendous benefaction on the world by giving them the spiritual props of *darshan*, *smaran*, *puja* and *dhyan* (seeing remembering, worshipping and meditating respectively). You expounded the noble doctrines of *Jivatatva* and the *Ajivatatva* of the *Samsar*. You showed the path of salvation comprising the right faith, knowledge and character. You expounded the immortal philosophical doctrines like the *Anekantvad* and the *Nayavad*. O you light-giver to the three worlds! Service is rendered to you in the manner of *Ashtaprathiharya* (the 8 means). Even the greatest Gods like Indra bow devoutly to your feet. Even Ganadhars, the greatest scholars and men of exceptional intelligence render service to you. The efficacy of your voice is so tremendous that even the wild animals of the forest sit in front of you along with their preys and listen to your discourses.

O You Lord; all our sins get destroyed if we merely remember you or see you. Your countless benefactions are of inconceivable and boundless efficacy. Yet, you do not desire anything from us in return for these benefactions which you have bestowed upon us. How affectionate you are towards us! Though there is no cause from our side you extended sublime benefactions even to sinners and criminals and morally degenerate people and helped them to cross the ocean of *samsar*. Therefore, I am sure to cross the ocean of *samsar* with your guidance.

(3) **ROOPASTHAVASTHA**: This means contemplating on the pure form of the Lord. O Paramatma! You have destroyed totally and eradicated all your *karmas* and you have become bodiless, formless, pure, awakened, liberated, perfect and having attained this state, you are absorbed in infinite knowledge and ineffable felicity. You embody countless virtues. Your state is absolutely free from stains, distortion and agitation. In that state, death disease, distress or destitution and all such adversities do not exist. O Lord thou Art Blessed!

UPTO THIS POINT FIVE THRIKAS HAVE BEEN DESCRIBED. THE REMAINING FIVE ARE DESCRIBED BELOW.

6) *Dishatyag* : Now you have to perform the *Chaityavandan*. This activity of *Chaityavandan* should not be impeded by anything. That means, the *Chaityavandan* that has begun in your mind should not be shaken even to the slightest extent and should remain firm upto the end. Therefore, you must, before commencing this activity, stop looking in any direction above, below, sideways etc. Until the *Chaityavandan* is over, your eyes must be fixed on the idol.

7) *Pramarjan* : While sitting you must clean the ground 3 times with your upper cloth so that no *jivas* may be killed by your sitting there.

8) *Alamban* : Having sat down, you must provide three props to your mind 1) The image of the Lord; 2) The *sutras* you utter; and 3) their meaning. Your mind should be concentrated on these three things.

9) *Mudra* (Posture) : Among the eight *Angas* of *Yoga* (spiritual practice such as *Yama* and *Niyama* etc.) the right posture is the third *Anga*. Even the right posture is an absolute necessity to attain the sublime fruits of *Chaityavandan*. Those fruits can be attained by means of a special posture of the body.

(i) *Yoga Mudra* : At the time of glorifying the Lord and of reciting the *sutras* etc. you must put together your palms; put the fingers of your hand into the spaces between the fingers of the other hand. Keep both the ring-fingers in equal position. Then bending your hand upto the elbow putting them together over your stomach you must salute the Lord.

(ii) *Muktashuktimudra* : You must keep your hands in the posture of an oyster shell; both the hands should be put together such that there is space between the two palms and the fingers meet. This posture is used at the time of carrying out the *Pranidhan trik* (while reciting the *sutras* "*Javanthi Cheyi Ayam*", "*Javantkevi Sahu*", and "*Jai Viyaraya*").

(iii) *Jin Mudra* : At the time of *Kayotsarg*; standing up in such a way that between the two feet there is a distance of 4 inches in the front and less than this at the hind position. The hands should be hanging down. Your eyes should be fixed on the tip of your nose. Just as the Jin Bhagwan stands in the *Kavusagga* posture.

10) *Pranidhan* : This means restraining the senses, the body and the voice and the mind from moving in other directions or engaging in other thoughts and propensities and concentrating all of them on the *Chaityavandan* and carrying out *Chaityavandan*.

THE PRECAUTIONS TO BE TAKEN IN RESPECT OF POOJA OR WORSHIP :

(1) जिन पडिमा जिन सारिखी (*Jin Padima Jin Sarikhi*)

You must consider the image of the Jin to be the Bhagwan in reality. In case, the metal image of the Lord has to be carried from one place to another; it should be carried in reverence holding straight with the support of the hand beneath.

(2) You must have this caution. At the time of worshipping the Lord with substances you must bring the necessary substances from your house because even the little drop (small quantity of substances) offered to the holy feet of the Jin which are like an ocean become an imperishable and immense wealth.

(3) The buds of the flowers should not be removed. When making a garland of the flowers, a needle should not be used for stringing them together.

(4) While using a brush to clear the image of the Lord there should not be even the slightest noise produced by that action. In this manner, the things sticking to the image should be removed; you must carefully and cautiously, remove the saffron etc., sticking in the corners and crevices of the image. Moreover, the saffron etc. should be cleaned only with a wet thick cloth but you should not move the brush and rub the Lord roughly.

- (5) The flowers, the decorations and the smearings which are on the organs of the Lord should not be allowed to fall on the ground. In case they fall down, they should not be used. They should be kept in a clean plate.
- (6) In case you have to rub the saffron (Keshar) you must close your mouth; wash your hands and the slab.
- (7) You must recite the hymns and *sutras* relating to the *Chaityavandan* in such a way that they do not disturb the concentration and devotion of others.
- (8) In the same manner, at that time, you should not do anything else.
- (9) While coming out of the temple you should not turn your back towards the Lord etc.

GURUVANDAN (SALUTING THE SPIRITUAL HEAD) :

As long as you are near the spiritual head (*Gurumaharaj*) who is a noble spiritual head; who is observing the five great vows and who strictly abides by the commands of the Jin, you must not entertain any ideas relating to the *samsar*. Folding your hands you must say, "*Maththayena Vandami*". When you have a *darshan* of a *Muni* who is observing the great vow of celibacy and who is absolutely self-disciplined, in your heart, there should surge out an unprecedented kind of delight and elation. You must offer two *Khamasamans*. (Saluting, touching the ground with 5 limbs) Afterwards, you must recite the *sutra* called *Ichchakar suharayi*. After that, you must make polite enquiries and you must entreat him to accept food, water etc. Standing before the *Gurumaharaj*, folding your hands you must say, "*Ichchakarena Sandhisaha Bhagawan. Abbutiomi—Ichchami Tamemirayiyam*". After saying this, placing your knees on the ground; placing your forehead and the hands on the ground, you must recite the remaining part of the *Abbutio sutra*. In case, there is any negligence on your part or unpleasantness in your attitude towards the *Gurumaharaj* you must say "*Michchami Dukkhadam*". May my mistakes be falsified (pardoned). After that, you must receive from the Guru-

maharaj the *Pachchakkan* vow. If you have received the vows relating to *Pachchakkan* and *Jnan* (knowledge), you must listen to his discourses only after offering him devout salutations. You should not be impolite to the Gurumaharaj. You should not calumniate him in his absence. You should not say anything irreverent to him. These are great sins.

Questions :

- (1) How has the *Arihant Bhagwan* helped us ?
- (2) Describe the ten *Thrikas* (rules) that should be borne in mind while in the temple.
- (3) Write short notes on the following :
 - (i) The performance of circumambulations;
 - (ii) *Pranama trika*; (iii) *Puja trika*; (iv) The five contemplations of the states of the Lord; (v) *Mudra trika*;
 - (vi) The five precautions to be borne in mind at the time of worshipping the Lord.



THE SPIRITUAL ACTIVITIES TO BE CARRIED OUT DURING THE CHATURMAS, ANNUALLY AND THROUGHOUT ONE'S LIFE

The *Shraddhavidhi* : prescriptions relating to faith and *Dharma* which a *Shravak* should carry out during the *Chaturmas*, during the year and throughout his life-span is fully described in the *Shastras*.

THE DUTIES RELATING TO THE CHATURMAS :

A *Shravak* should carry out some special spiritual activities and austerities during the *Chaturmas*, that is the 4 months of the rainy season commencing from the month of *Ashad*. These have two objectives : (1) since it is the rainy season the production of *jivas* and destruction take place in a special form and to a great degree. Therefore, a *Shravak* should bear in his mind the idea that he should be kind to the *jivas* and he should discard all aberrations. (2) There will be during this season a natural depression or decrease in the occupations or business of *Shravaks*. The *Munis* or the spiritual heads stay in the same place during the *Chaturmas*. Therefore the *Shravaks* get a special and easy opportunity to carry out spiritual austerities.

On account of this reason, the *Shravak* has to undertake several kinds of vows and rules to carry out such spiritual activities and austerities as *Jnanachar*, *Dharshanachar*, *Charitrachar*, *Tapachar* and *Viryachar* as well as to carry out endeavours to attain higher and higher levels of purity and spiritual knowledge and having undertaken those vows he has to carry them out with a whole-hearted devotion and dedication. He must epitomise or abbreviate the 12 *vratas* he has undertaken. If he has not undertaken any vows he has to undertake new vows and rules. For example, he should take vows to carry out the following activities :—

Worshipping the Lord three times a day; using special substances for the worship; extraordinary salutations to be offered to the gods; carrying out oblations; acquiring new knowledge by means of scriptural studies and discourses; taking

vows to minimise such activities as washing clothes, pounding grinding and digging etc. drinking only boiled water and discarding totally all *Sachitta* (living substances). Apart from this, he should keep the verandah of his house, walls, pillars, roof, iron bars, the vessels in which ghee, oil, water etc. are stored, and the places where they are kept etc. in a clean condition. He must also keep in a clean condition foodgrains, coal, cowdung cakes etc, so that in those things no *jivas* might rise. Therefore, cleanliness should be maintained regarding these things. For keeping clean the walls etc., substances like limestone or ash have to be used.

In a day, water should be filtered and cleaned 2 or 3 times. He must cover the rooms and the places where he sleeps, takes a bath and cooks or takes his food, with a canopy. In the same manner he should also keep the *Mandir* (God's room) *Paushadashala* (the room where the austerities of *Paushad* are performed) clean.

Moreover he must also observe the following principles. He should observe the principle of celibacy; he should give up going to other places. He should discard such things as shoes, sandals, tooth-brushes etc. He should discard during this period the occupations of digging ground or colouring things, running carts etc. He should discard during this period all these sinful activities.

Moreover, he must also discard during this period taking *papad*, etc. (spicy food) etc., dry vegetables in which *jivas* might be produced and he must also discard such things as betel leaves, cloves, dates etc.

During this period the *Shravak* should discard 15 prohibited occupations (*Karmadan*) and those who are engaged in exhausting activities should refrain from arduous tasks. They should also place a limit on their activities of taking a bath, using oil, massaging etc. They should also carry out such austerities as *Upadhan Tap*, *Vardhaman Ayambil Tap*, *Samsar Taran, Tap*, *Upavas* etc., according to their ability. The other

duties to be carried out during the *Chaturmas* are *Chauvihar* during the nights and rendering charity to those in distress.

ANNUAL DUTIES :

(1) Adoration of the fourfold Jain Sangh (2) Showing devotion to fellow-members of one's faith (3) 3 kinds of *Yatra* (4) *Snatra* (oblation) (5) Increasing *Devadravya* or the fund set apart for the use of the Lord (6) *Mahapooja* (7) Spiritual *vigil* (8) worshipping the scriptures (9) completion ceremony (10) dissemination of one's *dharma* and (11) Purification. Every year a *Shravak* should carry out these 11 sacred duties. In case, one man cannot carry out such activities as *Ratayatra* (taking out a *chariot* procession) he may join a group and carry out the activity. The details are given below.

(1) *Sanghapooja* (Adoration of the four-fold Jain Sangh) : According to his abilities and means, a *Shravak* should give clothes, vessels, books etc. to *sadhus* and *sadhvis*, and honouring the *Shravaks* and *Shravikas* and meeting them with devotion.

(2) *Sadharmikbhakti* : A *shravak* must invite other *Shravaks* and *Shravikas* to his house and bring them to his house with honour. He must show politeness to them and serve food to them with affection and reverence. He must carry out the activities of *Prabhavana* (dissemination of the *Jinshasan*) and if some *Shravak* or *Shravika* is in adversity, he should help them by giving them the substances necessary for carrying out the spiritual activities and help them to retain their faith in *Dharma*. Moreover, a *Shravak* should try to save those who have committed mistakes by preventing them from committing such mistakes. He should encourage them to pursue the right faith and he must show them hearty affection.

(3) THE THREE KINDS OF YATRAS :

(1) Showing devotion to the *Jinendra Bhagavan* by carrying out such activities as *Astanhika*, *Pilgrimage* to holy places, *Atthai Mahotsava*, song, music, procession and by giving to the deserving proper help etc.;

The spiritual activities to be carried out during the Chaturmas, 168
annually and throughout one's life

(2) Taking out the Bhagavan's image in a splendid chariot after placing the image in it;

(3) *Thirthayatra* : carrying out pilgrimages to holy places like *Shatrunjaya*;

(4) *Snatra Mahotsava* (oblation ceremony); this should be carried out every day and if it is not possible to carry it out every day it must be carried out on festival days, either on the first day of the month or on some special occasions (or at the end of some special occasions). At least once in a year a *Shravak* should carry out the oblation ceremony to the Lord;

(5) Increasing the *Devadravya* — increasing the funds set apart for the use of the Lord by offering decorations, substances useful for worship, cash etc.;

(6) *Mahapooja* (the grand worship) decorating the various parts of the Lord's image in a special manner; decorating the surroundings of the temple etc.;

(7) *Ratri Jagaran* (keeping a spiritual *vigil*). On the occasion of some special ceremonies or at the time of the *Nirvan* of the Gurumaharaj and on such occasions keeping *vigil* throughout the night, spending the night in such spiritual activities as singing songs and prayers;

(8) *Shruthapooja* (by means of worshipping scriptural texts) as well as getting such books written or getting books published;

(9) *Completion ceremony* : After completing such austerities as *Navapath*, *Bees Stanaka* etc., or on similar other occasions exhibiting and dedicating things relating to knowledge, faith and character;

(10) *Thirthaprabhavana* : disseminating the Jina Shasan among people by celebrating in a grand manner the arrival of a Gurumaharaj at a place;

(11) *Sudhi* (atonement) ordinarily when defects appear they should be cleansed. Therefore, during the *Chaturmas* or

at the end of the *Chaturmas* at least once a year approaching the Gurumaharaj you should carry out this ceremony of internal purification. Actually you must approach the Gurumaharaj and confess to him like a child your mistakes and sins and seek atonement for them in accordance with your ability and then carry it out as directed by the Gurumaharaj.

THE DUTIES TO BE CARRIED OUT THROUGHOUT THE LIFE AND ELEVEN PRATHIMAS (WAYS)

A householder has to carry out these duties once in his life.

(1) You should carry out such activities as getting at least one Jin temple constructed and in that connection taking care regarding purity of substances, of the ground and of the means; seeing that workers and artisans work with honesty and pure minds; retaining the objective of wisdom and inspiring enthusiasm in the workers and artisans;

(2) Collecting the images of the Lord according to *shastrik* prescription;

(3) Enshrining them in the temple with proper celebrations and jubilations;

(4) Giving *Diksha* to the members of one's family;

(5) Organising ceremonies in connection with bestowing the titles of *Gani*, *Panyas*, *Acharya* etc., on spiritual heads.

(6) Writing out *Shastras* and reading them out;

(7) Getting *Paushadshalas* constructed;

(8) to (18) A *Shravak* has to undertake 11 special *Prathimas* or spiritual vows : The *Shravak* has to strictly carry out 11 arduous vows such as *Samyaktva*. He must carry out such austerities as *Dharshana* carrying out vows; *Samayik*, *Paushad*, *Kayotsarg*, Celibacy and he must vow to discard *achitta*, business, servants etc., discarding food etc., prepared and intended for him — *Shramanabhut Prathima* : Each in order :—

the first one for 1 month;

the second one for 2 months;

the third one for 3 months;

*The spiritual activities to be carried out during the Chaturmas, 170
annually and throughout one's life*

In this manner, carrying out 11 *Aradhanas* in 11 months. Later at the time of carrying out the *prathimas* he must also observe the *prathimas* undertaken earlier. Karthik Seth observed this austerity 100 times. In addition to this, the *Shravak* should also act according to the principles mentioned in the great book *Dharmabindu* and put into practice the prescriptions mentioned in the second chapter of the *Panchasutra*. Attaining the 16 virtues necessary for the initiation into the *Charitradharma* and attaining spiritual excellence.

Questions :

- (1) Why should a *Shravak* carry out special spiritual activities during the *Chaturmas* ? What are they ?
 - (2) What are the 11 duties to be performed annually ?
 - (3) What are the austerities that should be performed at least once in one's life ?
 - (4) Mention the 11 *Prathimas* of the *Shravak* ?
-

FESTIVALS AND CELEBRATIONS

Compared to ordinary days, on festival days, certain more important spiritual austerities have to be carried out. Generally, people enjoy themselves eating delicious food etc., on festival days like the *Deepavali*, and this naturally increases the zest for the *Samsar*. In the same manner, the zest for *Dharma* increases if people carry out some special austerities on such festival days.

A LIST OF THE FESTIVAL DAYS :

Every month :

2 *Dwitiyas*

2 *Panchamis*

2 *Ashtamis*

2 *Ekadashis*

1 *Full-Moon day*

1 *New-Moon day*

II *Kartik sukla* (Bright fortnight) 5

3 *Chaturdasi* 14

of *Ashad, Kartik, Palguna,*

Margashirsh, Shukla (Bright fortnight) 11

(*Maunekadashi*)

Pausha Dashami 10

Magh 13 (Bleak fortnight)

Trayodasi (*Meru Trayodashi*)

Palgun (Bleak fortnight) *Ashtami*

(*Varshitap* begins).

III On different *thithis* in a year,

120 *Kalyanaks* of *Tirtankars*

specially : Lord Mahavir's *Chyavan Kalyan Ashadsukla*

(Bright fortnight); of birth; *Chai* 13 (Bright fortnight); of

Deeksha (Bleak) *Dasami* (Bleak fortnight) 10

of *Keval Jnan* : *Vai* (Bright fortnight) *Vishak* 10;

Moksha Deepavali.

IV : Three *Attai* (8) days in *Kartik Palgun, Ashad Sukla* 7 to 14 (Bright fortnight) In *Chaitra* and *Asoj* (9) days of *Navapad oli* (twice a year) 8 *Paryushan* days.

On ordinary festival days, the *Shravak* has to carry out the following austerities. *Tapasya* (Spiritual austerities); special devotion to be shown to the Lord *Jineshwar*; the duty of *Chaityavandan*; Visiting the temples in your place; offering salutations to all *Sadhus*; performing *Samayik, Paushadh*, and observing the principle of celibacy; and carrying out *Pratikraman* etc. Discarding unboiled water, *vigai*, green vegetables, activities like grinding, pounding, and powdering things; washing clothes, colouring, digging etc., discarding such occupations and activities and also discarding agitations and dissensions.

The *Ayushya Bandha* of another state of existence in all probability takes place on festival days. Therefore, if you are engaged in noble activities, on these days the *Ayushya Bandha* of the lower states of existence will not take place. Every month, austerities should be carried out on twelve *thithis* from the *Dvitiya* (the second day). If this is not possible, you must at least carry out austerities on the five *thithis*-5th *Sukla* (Bright fortnight) two *ashtamis* two *chaturdashis*. Even among other days, on at least, one or two days, you must carry out special austerities like *Upavas*.

If all the austerities cannot be fully carried out on all the festival days, you must, according to your ability, carry out such austerities as discarding certain things, showing devotion to the *Jin*; rendering benevolence; *Pratikraman*, reducing business etc,

On the *Kalyanak thithis*, you must, at least, carry out the activity of telling the garland of beads uttering the names of the *Thirthankars*. This will awaken and increase the devotion for *Arihant*.

Upavasas on *Chaumasi, Ekadashi, Chaumasi Chaturdashi, Paushad*, saluting the Gods etc., should be carried out. The devotees have to carry out *upavas* on *Pakshik* (pakki) *Chaturdashi, Chatt* on *Chaumasi Chaturdashi*, and *Attam* on the *Samvastarik* day (Annual day). If one cannot perform *Chatt* on

Chaturdashi, one can complete the austerity of *Chaumasi* by carrying out *upavas* separately on *Ekadashi* and *Chaturdashi*.

The new year commences on the *Pratipada* (first day) of *Kartik* (Bright fortnight). Therefore on that day you must listen to *Navsmaran* and the *Gautam Ras* (epic); carry out *Chaityavandan* and show devotion to the Lord by means of the *Snatra utsav* (Oblation ceremony) so that the whole of the coming year may be filled with the grand colour of *Dharma*, the austerities of *Dharma*; and intellectual serenity and equanimity.

The *Saubhagya Panchami* falls on *Kartik sud* (Bright fortnight) *Panchami*. On that day, by way of adoring *Jnan* (Knowledge) the following activities have to be carried out. *Upavas*, *Paushad*; the salutation to Gods relating to *Panchami* and counting the garland of beads uttering *Namo Nanassa*; from telling 20 garlands means 1000 *Japas*.

The eleventh day of *Margashirsh sud* (Bright fortnight). The *Maun Ekadashi* falls on that day. Therefore, throughout that day, you must remain silent and perform *upavas* and *Paushad*. You must carry out the activity of saluting Gods as prescribed for *Maun Ekadashi*. You must also perform *Japa* counting 150 garlands of beads of 150 *Kalyanaks* relating to 90 *Bhagwans*.

Paush (Bleak fortnight) (10). The birth day of Lord *Parshwanath* falls on this day. On that day, you must carry out *Ekasan* only with *Khira* (a sweet preparation) or *Ayambil*. With this you must carry out activities like offering oblations to Lord *Parshwanath*, saluting Gods at three times; and telling the 20 garlands of beads uttering: "*Om Hrim Shri Parshwanathaya Arhate Namaha*".

Magh (Bleak fortnight) (13) or *Meru Thrayodashi*. It was on this day that Lord *Rishabhdev*, the first *Tirthankar* of this *yuga* (millenium) attained *Moksha*. On that day, you must design the 5 *Merus* and light ghee-wicks. Then you must perform a *japa* reciting "*Shri Rishabh dev paragataya namah*" 2000 times.

Paalguna (Bleak fortnight) (6) This is the day connected with the *Kalyanak* of the birth of Rishabhdev and his receiving the *Deeksha*. The *Varsitap* should be begun on the first day with *chatt* or *attham upavas* and *Biyasan* also is to be done alternately with these. If *Chaudas* (14) comes in the course of this, *upavas* has to be carried out. *Chatt* is to be performed on *Chaumasi* 14. This *tapa* continues upto *Vaishak* (Bright fortnight) of the next year, alternately.

Vaishak (Bright) 3 — On the day of the *Akshay Tritiya*, the completion ceremony has to be carried out with sugar-cane juice, Lord Rishabhdev carried out continuously *Chauvihar* for 400 days. Shreyans Kumar carried out the completion ceremony on *Vaishak* (Bright) 3. *Varsitap* indicates this truth :

Vaishak (Bright) 11. On this day, Lord Mahavir established the *Shasan* in Pavapuri. The *Ganadhar Deeksha*, the composition of the *Dwadashangi Agam* and the establishment of the fourfold sangh took place on this day. On this day, all the members of the sangh should carry out *upavas*, collectively.

On the day before the *Deepavali*, Lord Mahavir began to deliver discourses on *dharma* from the morning. It went on continuously upto the last part of the night of *Deepavali* (i.e., for 16 *prahars*). After that, the Lord attained *Nirvan*. People lit lights to show devotion to him and because the great light had been put out. *Deepavali* began on that day.

After the Bhagwan's *Nirvan*, the next morning, Gautam Swami attained *Keval Jnan*. You must perform *chatt* and on the night of *Deepavali*, in the first part of the night you must count 20 garlands of beads saying "*Shrimahavir Swami Sarvajnanayanamaha*". Earlier, you must count 20 garlands of beads relating to the *Devavandan* of the *Vir Nirvan* and 20 garlands of beads uttering "*Maha Swami Paragatayanamaha*".

On the five *Kalyanak* days or auspicious days of Shri Mahavir Swami you must carry out these special activities procession, collective singing of songs glorifying the virtues of Mahavir; carrying out noble contemplations; performing *tapa* besides counting twenty garlands of beads each. In the year,

Kalyanaks come in the order. (1) *Karthik* (Bleak fortnight). This is the *Deekshakalyanak* : “*Shri Mahavir Swamy Jnataya Namaha*”; (2) *Chaitrasudi* (Bright) 13 *Janma Kalyanak* : “*Shri Mahavir Swami Arhate Namaha*”; (3) *Vaishakasudi* (Bright) 10. *Kevaljnankalyanak* : “*Shri Mahavir Swami Sarvajnaya Namaha*”; (4) *Ashadasudi* (Bright) 6 *Chyavankalyanak* : “*Shri Mahavir Swami Parameshtine Namaha*”; (5) The *Nirvanakalyanak* of *Deepavali* : “*Shri Mahavir Swamy Paragataya Namaha*”. Thus the garland of beads should be counted. A *shravak* attains tremendous spiritual benefits by carrying out worship, *Tapa*, *Japa* and devotional activities for the *Jin* on the five *Kalyanaks* (auspicious days of the twentyfour *Thirthankars*).

In the course of your *tapa* if 1, 2, 3 or 5 *Kalyanaks* fall on the same day you must carry out the following activities in the order mentioned below : *Ekasan*, *Nivi*, *Ayambil*, *Upavas*, *Ekasan* along with *upavas*, studying the history of the Lord; and worshipping the *Arihant pada*. You must carry out twelve *Kavvusa* *yogasan*; twelve *Kamasamans*, 12 *Sathis* (designing swastik with rice; saluting the Lord at three times and carrying out *Prathikraman* at two times etc. If all these things are not possible, at least, you must remember and celebrate the *Kalyanaks* telling one garland of beads each. (6) *Attayis* : *Karthik Palghun*, *Ashad*-3 *Atthayis*-8 days upto *sudhi*. (Bright fortnight) 14, 2 *attayi* from the (Bright) *sudhi* 7 upto 15 in *Chaitra* and *Ashwin*; one *Attayi* in *Shaswathi Oli*; *Paryushans*, *Shravan* (Bleak), twelve to *Badhrasudhi* (Bright) 14-these six *Attayi* festivals should be carried out.

In *Shashwathi Oli*; specially, worship is offered to the *Navapad* (Five *Parameshti*) and with *Darshan*, *Jnan* and *Charitra* at the rate of one *Pada* each day. *Ayambil* should be carried out upto 9 days. 20 garlands to be counted for each *Pada*. In accordance with the number of qualities of each *Pada*, *Logassa Kayotsarga*, circumambulations, *Khamasamans*, Swastic designs and the 9 *Chaityavandan* in 9 temples should be carried out.

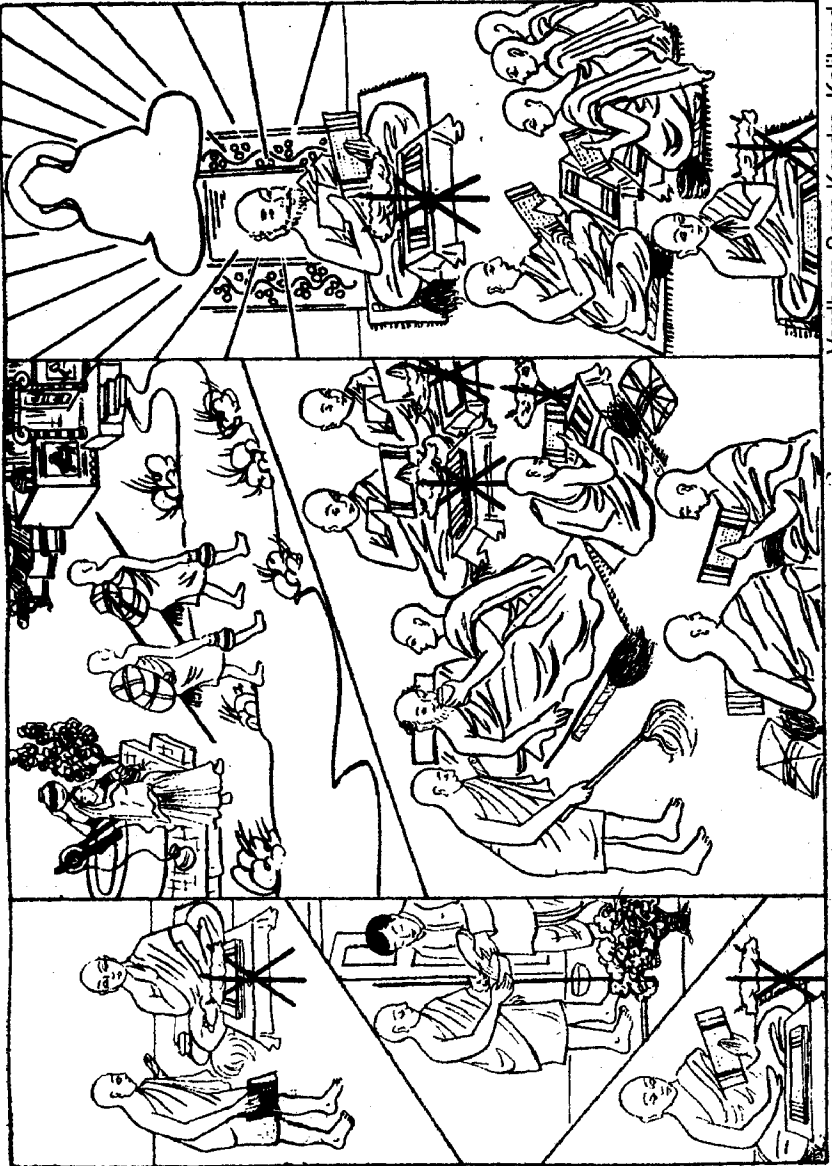
During the *Paryushan*, you should carry out specially the following activities; *Amaripravartan* (The gift of fearlessness

to *jivas*); showing affection to the fellow members of one's faith; listening to the *Kalpasutra* along with the austerity of extending forgiveness to all *jivas*; *Chaityavandan* and the annual *Prathikraman*.

Questions :

- (1) What is the importance of the following days ?
Vaishakasudi (Bright) 3, *Ashadasudi* (Bright) 6,
Karthikbadhi (Bleak) 10, *Margasheershasudi* (Bright) 10
and 11.
 - (2) On what days do the five *Kalyanaks* of Lord Mahavir fall ?
 - (3) Why should we celebrate festivals ?
 - (4) How are the *Kalyanaks* celebrated ?
 - (5) What are the duties of a *shravak* relating to *Shashwathi Oli* and *Paryushan* ?
-

Our Guru (Saints)



Vardham Seva Kendra, Kalikund

SADHU DHARMA

The Method of entering the *Sadhu dharma* : The main objective of carrying out true endeavours relating to *Dharma* are the following; being liberated from *Samsar*, being separated from the loved ones, the appearance of calamities, disease, sorrow, physical, psychological and inherited maladies. A human being has to liberate himself from the slavery to these *karmas*. When he does so, the desire to discard these things and to attain *Moksha* appears. This is renunciation.

Even after one attains the spirit of renunciation, one may remain a householder, on account of *moha* (infatuation) and inability, and still can carry out *dharma* as a householder. But in his daily-life though he is living as a householder, he may cause the death of the *Shadkayajivas* and may commit sins of the 18 *stana*s or sources. This may appear hard and vexing to him. Therefore, he tries to strengthen his hard spirit of renunciation and his spiritual energy. As he keeps progressing on this path, he will be disgusted with dwelling in a house with his relatives, with wealth and occupation. Then, he surrenders his life at the feet of a worthy and noble spiritual head; and from that point onwards, he becomes absorbed deeply in leading the arduous life of a *Sadhu*, observing the severe vows of non-violence, self-discipline etc.

The spiritual head examining his strength and cautiousness gives him *deeksha* on the witness of the *Arihant paramatma* by making him take the severe *samayik* vow to discard and renounce all sinful activities throughout his life. This is how one is initiated into the *Sadhudharma*. Before he becomes a *muni*, he is given another name so that he may not remember any past experiences of his life. This is the smaller *deeksha*, the *samayik charitra*.

After this, the *muni* is given training in the performance of the austerities relating to *Sadhudharma* and in giving protection to the *Shadjivas* like *Prithvikay*. He is also made to study the scriptures. After this, he is made to perform *Tapa*

and to study *sutras* (*Yogodhwahan*). Again at the proper time, he has to take these vows, "I will not commit sins with body, mind or voice; I will not get them committed and I will not countenance such sins". He has to take this threefold vow. This is called *Upasthapancharitra*. For breaches, the *sadhu* loses a duration and is reinitiated.

The daily activities of a *sadhu* commence in the last *prahar* (part) of the night. He gets up at that time; remembers the *panchparameshti* with devotion, carries out self-scrutiny and salutes the feet of the Gurumaharaj. After that, he carries out *Kayotsarg*. To get rid of the evil effects of bad dreams; he carries out *chaityavandan* and then engages himself in scriptural studies. At the end, performing the *Prathikraman* he carries out such activities as cleaning the clothes (the *prathilekhana* of *Rajoharan*). By this time, the sun would have risen.

Then, he carries out meditation on *sutras* in *sutraporasi* and after 6 *ghadis* (two hours and 40 minutes) of the day have passed he carries out *patraprathilekhan* examining wooden platters. After that, he goes to the temple and performs *chaityavandan*. After returning from the temple, he carries out *Arthaporasi* or he studies *sutras* to understand their meaning. At the time of *Bhiksha* he goes out to obtain *Bhiksha* from the houses of his devotees just as a cow eats grass moving about plucking grass here and there and elsewhere. He thinks of the 42 cautions; wanders to various houses; brings *Bhiksha*; shows it to the Gurumaharaj and tells him about it. Then, after *Pachchakkan*; performing meditation showing devotion to the *Acharya*, the younger *sadhus*, the sick *sadhus* etc., and devotion to guest *sadhus*, *tapasvis*, etc., discarding the 5 objectionable qualities like attachment and hatred, he takes his food. After that, he goes out of the town to some place where there are no *jivas* and carries out ablutions and at the end of the third *Prahara* carries out the *prathilekhana* — examining wooden vessels and clothes. In the fourth *prahara* he carries out scriptural studies, *Guruvandan* and *Pachchakkan* etc. In case, in the night, he has to go out, on returning he performs a *prathikraman*,

then worshipping his Gurumaharaj in the first *prahar* of the night, he carries out scriptural studies. After reading the *Santaraporasi*, he goes to sleep.

1. A sadhu has to do everything only with the permission of his Gurumaharaj,

2. A sadhu has to be cautious regarding the duty of rendering service to the *munis* who are ill.

3. He must render service to the *Acharya* and show politeness to him and others.

4. For every breach committed by him, he must like a child, approach his Gurumaharaj; confess his mistake and seek atonement from him.

5. *Vigais* should be renounced according to ability and possibility.

6. He must carry out special austerities on festival days.

7. Twice or thrice in a year, he must with hand remove his hair. This is called *Keshalunchan*.

8. He must spend the remaining time in carrying out *vihar*, going from place to place on foot.

9. He must study the meaning of *sutras* properly. He must keep himself totally detached from wealth and woman. He should not develop intimacy with anyone and should not have intimate conversations with others. In the same manner, a sadhu should not talk about woman, food, nation or country. He should not engage himself in any actions thoughts or utterances which lead the mind from its path of internal contemplation astray to the path of thinking about external things. Therefore, a sadhu should not have special contacts with householders.

A sadhu has to carry out the following activities also. The ten kinds of *Samachar* i.e. (observances) like *ichchakar*; many other kinds of observances; the *Ashta pravachan mala* (*Samithis* and *guptis*) *Samvar*, *Nirjara*, and the *Panchachar*.

10. *Samacharis* : (1) *Ichchakar* : a sadhu has to do his work himself, mainly. In case, he has to get some of his work done by another, he must ask him if he is willing and then get it done by him.

(2) *Mithyakar* : In case he commits a mistake, at once he must say "*Michchami Dukkhadam*".

(3) *Tatakar*, when the Gurumaharaj says something, the sadhu must say : "*Tahatti*" (It is so).

(4) *Avashyaki* : While going out he must give up all his doubts both major and minor and say : "*Avassahi*" and then he must set out.

(5) *Nishedhaki* : While entering a place, he must say "*Nissihhi*".

(6) *Prichchana* : Seeking the permission of the Gurumaharaj, (asking him) before doing any work.

(7) *Pratiprichchana* : He must again ask for the Gurumaharaj's opinion before going out.

(8) *Chandana* : Before taking food, he must invite others to share the food.

(8) *Nimantrana* : Before going out to obtain *Bhiksha* asking the other sadhus, "What shall I fetch for you?"

(9) *Upsampada* : Seeking and accepting the refuge and guidance of a worthy Gurumaharaj in order to get training from him, regarding austerities, politeness, studying scriptures etc.

There are also other observances such as *Aavashyak* and *Swadhyay*. The sadhu has to carry out the activities of *Samvar*, listening to discourses, *Panchachar*, *Nirjara* etc. This will be described in the next chapter.

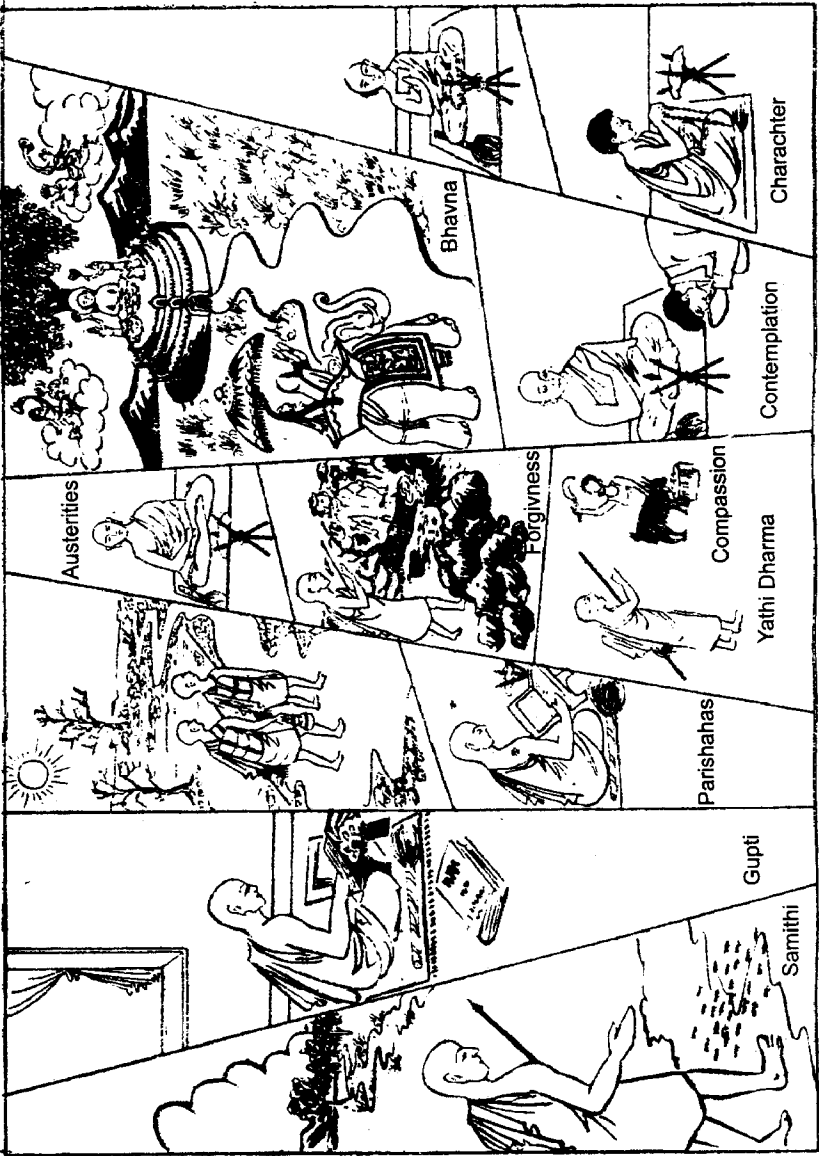
Questions :

(1) What are the preparations to be made for receiving the *Sadhu Deeksha* ? What is the major *Deeksha* ?

(2) Give an account of the daily activities of a *sadhu*.

(3) Explain the following terms :

22 *Parishahas*, 10 *Yatidharmas*, 12 *Bhavanas*.



32 SAMVAR

Samvar means actually blocking. It means blocking the *Asravas* or the passages through which *karmas* flow into the soul. *Samvar* is of 6 kinds namely : 1) *Samithi* (Limitation; (2) *Gupti* (restraint); (3) *Parishaha* (Hardships); (4) *Yatidharma* (The *dharma* of a *sadhu*); (5) Exalted contemplations on noble character.

Can everyone of these block *Asrav*? These six types of *Samvar* will be efficacious and real only if they are carried out with firm faith in the commands of the *Jin*. Therefore, *Samyaktva* is deeply and intimately connected with *Samvar*. By this means the *Asravas* called *Mithyatva* get completely blocked and stopped. By means of *charitra* and *Yatidharma* vow, the *Asravas* relating to the sins get deeply blocked. By means of *Gupti*, *Bhavan* (Contemplation) and *Yatidharma* the *Kashay Asrav* (Passion) gets blocked. By means of *Samithi*, *Gupti*, *Parishaha* etc., physiological activities and *Pramad* (Negligence) get blocked. In this manner, *Samithi* blocks *Asravas*.

FIVE SAMITHIS

Samithi actually means *Sam* + *ithi* = *Samithi* or the right use, the right objective, spiritual awareness, the right discipline, and spiritual vigilance and caution. In this manner, there are 5 *Samithis*.

1) *Irya Samithi* — moving about with eyes fixed on the ground so that by your movement no *jiva* might be harmed and killed.

2) *Bhasha Samithi* (Limitation in respect of wrong utterances): Speaking of things that provoke violence, flattering, calumnia-tion, gossip etc., to be limited or blocked; or uttering unpleasant things thoughtless things, ambitious things or ideas opposed to *Jinajna* or things that can provoke *Mityathva* and words that cause harm to others. All these are to be limited or blocked.

3) *Eshana Samithi*: Keeping in mind the importance of scrutinising food, clothes, vessels, place etc. meant for the *Muni* so that no defects are sticking to them.

4) *Adan Bhand Matra Nikshep Samithi* : The action of taking and putting vessels etc., so that no *jivas* may be harmed while taking or keeping them.

5) *Parishtapanika Samithi* : The action of passing excretion etc. only in places where there are no *jivas*.

THREE GUPTIS (RESTRAINTS)

Gupti means restraining or concealing. This is of 3 kinds. Preventing the mind, body and voice from engaging themselves in auspicious activities or propensities and impelling them to engage themselves in auspicious activities and propensities. The meaning is that the *gupti* prevents unpleasant activities and encourages pleasant and auspicious activities. In other words, discarding evil thoughts, evil words, evil activities etc. and pursuing auspicious activities.

The 24 *Parishahas* (means enduring impediments). *Parishahas* means bearing with impediments and difficulties or maintaining family, the *Ratnathrayi* : *Samyagdarshan, Jnan, Charitra*; developing spiritual energy. Remaining in a state of serenity and equanimity so that all *karmas* may be destroyed. This is *Parishaha*.

(1) Hunger (2) thirst (3) cold (4) heat (5) biting of mosquitoes etc. (6) Uneven ground (7) evil words (8) kicking and beating (9) disease (10) sleeping on a bed of coarse grass (11) unclean body (12) torn clothes.

A sadhu should bear with these 12 things deeming them beneficial, and thinking that they encourage spiritual development.

In the same manner (13) while going about to various houses for *Biksha* he should not experience shame, pride or helplessness and (14) when one does not get food etc., one should not become worried and one should deem it a thing that encourages austerities. (15) In case, a sadhu sees a woman unintentionally, that is, by chance, he should not think of attachment or pleasure. He should remain calm and serene and contemplate

on the puru form of the soul (16) *Nishadhya* : (i) fixing a time for carrying out *Kayotsarg* in cemeteries (ii) staying in a place where there are no women, animals or impotent people (17) *Arati* — If *Arati* (depression) occurs, he must contemplate on *Dharma* thus : “I have attained a golden and precious wealth of self-discipline”. What do I lack to be in *Arati* ? He must think thus and check *Arati* or *Udveg* (18) When one is honoured with food etc., and (19) and with salutation, decoration etc., one should not give way to attachment pride or to such evil propensities (20) not being proud of one’s knowledge (21) *Ignorance* — if one is ignorant and if one cannot read, one should not be depressed. He must think of *Karmodaya* and must keep his pursuit of knowledge alive (22) *Ashraddha* (lack of faith, scepticism regarding *tatvas* or faith in false *tatvas*. If these propensities appear, he must check them by thinking that there cannot be even the slightest contradiction in the words of *Sarvajna*.

TEN YATHIDHARMA (DUTIES)

(1) *Kshama* (forgiveness) (2) *Namrata* (politeness) and *Laghutha* (meekness) (3) *Saralatha* (simplicity) (4) *Nirlobha* (absence of *Avarice*) (5) *Tapa* (internal and external austerities) (6) *Samyama* (kindness to animals and controlling senses) (7) *Satya* (avoiding condemnable speech) (8) *Shaucha* (mental purity); non-stealing; not being attached even to substances relating to *Dharma* (9) *Aparigraha* (non-attachment) (10) *Brahmacharya* or celibacy. A sadhu should carry out these 10 duties with the greatest degree of austerity.

THE TWELVE BHAVANAS OR CONTEMPLATIONS

Bhavana means the contemplations by means of which you impel your soul to carry out lofty reflections. The *Bhavanas* are of 12 kinds :

(1) *Anitya Bhavana* :

All external substances including the body are transitory (*Anitya*). They are perishable; therefore, why should we have attachment for them ?

(2) *Asaran Bhavana* :

Seeking the refuge of *Dharma*. Human beings are experiencing tremendous agitations like a deer in the claws of a hungry lion. Such things as the emergence of sinful *karmas* such as *Ashata* are compared to the lion. When death occurs; when the soul has to leave the body, there is no one who can save the *jiva* who is helpless. Wealth, family etc. have to be given up at such a time. *Dharma* is the only refuge.

(3) *Samsar Bhavana* :

In the cycle of *samsar* mother can become wife; wife can become mother; and an enemy can become a friend; etc. How futile is *samsar* ! Why should we have attachment for it ? Oh ! birth, old age, death, disease, killing, bondage, desire, displeasure etc. are the sorrows that abound in *Samsar*. Developing the spiritual power of renunciation by such contemplations.

(4) *Ekatva Bhavana* :

"I am alone, I am born alone, I die alone, I am sick alone, I have to suffer alone, I have to experience the *karmas*, I have earned, alone". Therefore, one should be cautious and keep away from attachment and hatred and then one should become free from attachment and interests. This is *Ekatva Bhavana*.

(5) *Anyatva Bhavana* :

"This body is transitory, without base, without roots and it is different from me; it is not myself, I am always the pure soul which is not perishable and which is the mine of knowledge. Even wealth, family etc., are absolutely not mine; they are different from me; therefore I discard attachment for all these things." This is *Anyatva Bhavana*.

(6) *Asuchi Bhavana* :

This body is made up of impure substances. It is being nourished by impure substances. Even now, in it, there are countless impure substances and it pollutes food, drink and anything that is smeared to it. I will discard my attachments for this body and engage myself in self-discipline, renunciation and spiritual endeavours.

(7) *Asrava Bhavana* :

Thinking of the passages of sins. Every *Asrava* is tremendously harmful. We should think of this, thus : "Just as a river carries away grass; in the same manner, the various sense organs and other *Asravas* carry the *jiva* towards spiritual ruin. On account of this, we have to gather many *karmas*. So I will discard it."

(8) *Samvar Bhavana* :

Samvar means blocking the passage of sins. One must think of the tremendous benefits of each *Samvar*. Thus, "Oh ! how magnificent are the *Samvars* like *Samithi*, *Gupti*, *Yathidharma* etc. One must carry out these activities and try to reduce or to get rid of the bondages of *karma*."

(9) *Nirjara Bhavana* :

One must think of the benefits that accrue from each of the 12 kinds of *Tapas* or the austerities. One must think thus : "On account of dependence and because of bearing with vexations involuntarily *karmas* cannot be fully destroyed. *Karmas* can be fully destroyed by means of austerities both internal and external. In this manner, one should carry out a contemplation on the way to destroy sins."

(10) *Lokaswabhava Bhavana* :

This means one must contemplate on the three *Lokaswabhavas* namely — The upper world, the middle world and the nether world and the whole universe filled with *jivas* and *puḍgals*.

One must contemplate on the principles of production existence and duration, *Samsar*, *Moksha* etc. and must chasten renunciation and spiritual knowledge.

(11) *Bodhidurlabh Bhavana* :

One must carry out this contemplation, "How difficult of attainment is the *Jin dharma* for *jivas* that are wandering aimlessly in the four stages of existence in the *Samsar*? There

should be not even the slightest negligence when this *Bhodhi* has been attained.

(12) *Dharma Swakhyata Bhavana* :

“Oh : *Arihant* Bhagwan, the omniscient has expounded an excellent *Shrutha Dharma* and *Charitra Dharma*. I will engage myself in these *Dharmas*”. He should carry out this contemplation again and again according to opportunity and necessity. One should investigate these contemplations. These are also called *Anupreksha*.

CHARITRA (CHARACTER)

(1) *Samayik* :

Discarding all condemnable propensities and activities by means of an austere vow, throughout life and retaining equanimity and serenity by means of the observance of *Panchachar*.

(2) *Chedopastapaniya* :

Undertaking great *vratas* like *Ahimsa* (non-violence) and great *Vratas* to discard evil propensities just as we get rid of a corrupt part of the body.

(3) *Parihar Vishuddhi* :

The *Parihara Tapa* is to be carried out by a new *Sadhu* in 3 parts for 18 months. This brings about purification of character.

(4) *Sukshma Samparay* :

The *charitra* which has the least attachment in the last part of the 10th *Gunastan*.

(5) *Yatakhyat* :

The *charitra* of *Vitrag Maharshi*.

PANCHACHAR :

Just as in the life of a *Sadhu* such great vows as non-violence constitute the path of renunciation, the *sadhu* must

pursue the path of the *Panchachar* in order to attain qualities like *knowledge*, development etc. They are :

- (1) *Jnanachar* (relating to knowledge).
- (2) *Darshanachar* (relating to faith).
- (3) *Charitrachar* (relating to character).
- (4) *Tapachar* (relating to austerities).
- (5) *Viryachar* (relating to energy).

By observing these *Acharas* (practices) the soul develops knowledge, faith, character, austerities and energy.

(1) *Jnanachar* : This is of eight kinds :—

(1) This means studying the scriptures only at the right times. That means leaving out the 2 twilights, noon, midnight which are not proper for carrying out spiritual studies.

(2) *Vinaya* : Showing politeness to the *Gurumaharaj*, the enlightened one and to substances that bring knowledge.

(3) *Bahuman* : Having the highest reverence for the *Gurumaharaj* etc.

(4) *Upadan* : Carrying out *Yogodvahan* (spiritual exercises) for attaining authority over the *Sutras* and their implications.

(5) *Aninhava* : Not condemning the giver of knowledge and knowledge.

(6) Pronouncing proper sounds and uttering properly the meaning, the *Sutras*, their words etc. and reading clearly and perfectly. Thus pronouncing *Sutras* in accordance with their meaning, inner meaning, essence as they are. Remembering them; contemplating on them and assimilating them.

(2) *Darshanachar* : Even this is of 8 kinds :

(1) *Nissankita* : Believing in the words of the *Jin* without any kind of scepticism.

(2) *Nihkankshita* : Not being attracted towards false *Tapa* and false *dharma* and festivals at any time.

(3) *Nirvichikitsa* : Carrying out *dharma* without entertaining even the slightest doubt in its efficacy.

(4) *Amudh Drishti*: Not becoming fooled or stupefied by false theories, the miracles of false Gods. One must also think thus "What is the use of this when it does not have the basic *Samyagdarshan*?"

(5) *Upabrimhana*: Encouraging the activities relating to *Samyagdrishti* like knowledge, *Tapa* etc. and praising them.

(6) *Sthirikaran*: Helping those who cannot carry out spiritual activities on account of their sorrows and destitution. Rendering help to them with body and mind and funds.

(7) *Vatsalya*: Having a genuine affection for the fellow-members of one's faith and treating them as one's dearest relatives.

(8) *Prabhavana*: You must do such noble activities as will disseminate the *Jin Dharma* among people.

(3) *Charitrachar*:

This means observing austerities, the 5 *samithis* 3 *guptis*.

(4) *Tapachar*:

Carrying out 6 external and 6 internal austerities — they are described under the section entitled *Nirjara Tap*.

(5) *Viryachar*: This is of 36 kinds.

8 of *Jnana* etc., $8 + 8 + 12 = 36$

This must be carried out with body, mind and voice concealing one's abilities with the greatest enthusiasm and awareness in order to attain spiritual energy and elevation.

Questions :

- (1) What is the importance of *Samvar* in our life ?
- (2) How should we contemplate on every kind of impediment and hardship (Parishah) ?
- (3) Describe fully the *Bhavanas* relating to *Ashran*, *Samsar*, and *Ekatva* ?

33

NIRJARA

Nirjara means destroying the *karmas* and trying to eradicate them from the soul and trying our best to do so. Just as a mango falls down when it is fully ripe or when it is made ripe, so also the dropping of the roots of *karma* is called *Nirjara*.

Akamanirjara means experiencing and bearing with sorrows without volition and the *karmas* losing their roots naturally. *Sakamnirjara* means the dropping of the roots of sins by means of our *Tapas* and on account of our desire to destroy *karmas* and bearing with agonies on account of this reason. When their condition is ripe, they emerge to the surface and exhaust themselves. On account of this, *karma* losing its roots is called *swathaha* self-destruction. The destruction of *karmas* by means of *Tapas* is called *Upayanirjara* or the destruction of *karmas* by means of endeavours.

At present, *karmas* have to be destroyed only by means of *Tapas* or austerities. So they are described below. (It must be remembered that if by your bearing with hunger, thirst, violence, involuntarily, *karmas* end by exhausting themselves then it is *Akamnirjara*. If we destroy *karmas* by means of willed endurance and by means of endeavours and austerities, with the idea of achieving spiritual purification and development and by enduring the effects of *karmas* and by carrying out austerities like fasting etc. and if we can destroy *karmas* thus, it is called *Sakamnirjara*.

Tapas or austerities are of 2 kinds: 1) External and 2) Internal. External austerities are those which are visible to the outside world and which cause hardship outwardly. The internal austerities are intended to shake and destroy the internal, impure propensities. The Jain *dharma* expounds six kinds of each of these two; so there are 12 kinds of austerities or *Nirjaras*.

The six kinds of external austerities: *Anashan*, *Unodari*, *Vritti-Sankshep*, *Rasatyag*, *Kayaklesh* and *Samlinata*.

1. *Anashan* : Discarding food. That means performing *Upavas, Ekasan, Biyasan, Chauvihar, Tivihar, Abhigraha* etc.

2. *Unodari* : Eating a little less than what one requires so that his austerities may achieve success. This is also a kind of austerity.

3. *Vritti Sankshep* : Limiting the number of items to be eaten out of the items served. Taking a vow that one would not eat certain items other than some.

4. *Kayaklesh* : Bearing with the severities of *loch* (removing hair with the hand), traversing on foot, impediments and difficulties. *Upasarga* here means the impediments caused by Gods, human beings and animals.

5. *Rasatyag* : Renouncing the attachment for taste in food and drinks.

6. *Samlinata* : Preventing the body, organs, the voice, the senses and the mind from engaging themselves in evil propensities and restraining them.

The six kinds of internal austerities : *Prayashchitta, Vinaya, Vaiyavachcha, Swadhyaya, Dhyan* and *Kayotsarg*. *Prayashchittha* means atonement for sins.

1. *Prayashchitta* : Self-scrutiny relating to spiritual purification; the purification of the *chitta* and the destructions of *karmas*. There are 10 kinds of *Prayashchittas*.

(i) *Alochana* : Self-criticism revealing to the *Gurumaharaj* the propensity that prompted one to commit sins committed by one after thinking about them.

(ii) *Prathikraman* : Discarding sins by means of genuine repentance (*mitiyadushkruta*) (May my sins be falsified).

(iii) *Viveka* : Discarding unnecessary and unacceptable food and other substances.

(iv) *Vyutsarga* : Carrying out a *kayotsarg* to avoid impediments to the study of *sutras* or *prathikraman* or the pursuit of knowledge.

- (v) *Tapa* : The austerities and penances suggested by the Gurumaharaj as atonement for sins.
- (vi) *Ched* : In order to purify the breaches reducing *Charitraparyaya*.
- (vii) *Mool* : After having acted ignobly eradicating all the *Charitraparyayas* (The years of a sadhu's life) and again taking the great vows.
- (viii) *Anavasyapya* : Discarding all relations, even conversations with a person who has gone wrong or keeping him beyond certain barriers.
- (ix) *Paranchit* : Outside the group without the dress of a *muni*, staying for only a certain time in disguise.

2. *Vinaya* (Politeness) : (1) Devotion is the form of service. (2) Internal love and honour. (3) Adoration. (4) Discarding calumny. (5) Discarding unpleasantness and unhappiness. Thus there are these 5 ordinary kinds of politeness and even these are austerities. This is different from the principles of *Jnana*, *Darshana*, *Charitra*, *Manoyoga*, *Vachanayoga*, *Kayayog* and *Lokopachar*. The following are the special kinds of politeness : (1) Treating knowledge and those who have acquired knowledge with devotion; (2) honouring them; (3) a noble contemplation on what the *sarvajna* has said; (4) besides observing the principles like *Yoga*, *Upadan*, one must also acquire knowledge; (5) putting the knowledge into practice. These are the 5 kinds of *Jnanavinaya*.

(b) *Darshanavinaya* means being polite in rendering service etc. to those who possess the virtues of *Samyagdarshan*.

(c) *Shushrushavinaya* : This is of 10 kinds — (1) *Satkar* (salutation, warm reception etc.); (2) *Abyutthan* (getting up by way of honouring someone); (3) *Sanman* (taking the things in their hands); (4) *Asanaparigraha* (arranging a seat etc.); (5) *Asanadan* (taking his cloth used as *asan* and putting it as a seat); (6) *Vandana* (salutation); (7) Folding the hands; (8) After he comes, going to bring him near; (9) If he is sitting, adoring him; (10) Bidding farewell.

THE 45 KINDS OF ANASHATHANAVINAYA :

(1) *Thirthankar*; (2) *Dharma*; (3) *Acharya*; (4) *Upadhyaya* (Elderly in age and knowledge); (5) *Stavir* (elder); (6) *Kula* (progeny of the same tradition); (7) *Gana* (a collection of many *kulas*); (8) *Sangha* (a collection of many *ganas*); (9) *Sambhogik* (Sadhus with whom *Bhiksha* etc. is taken); (10) *Kriya* (there is the other world; the soul exists — stating such things); (11) to (15) the 5 kinds of knowledge like *matijnana* etc.

(1) discarding *Ashathana* (displeasure); (2) devotion and honour for them; (3) adoring extraordinary virtues. Showing these 3 kinds of politeness to those, 15 kinds of *Yogas* : so, $15 \times 3 = 45$.

(d) *Charitrvinaya* : This is of 15 kinds. Having 5 kinds of faith in *charitra*. Acting according to them and stating them: $5 \times 3 = 15$.

(e) to (f) —displaying politeness to Gurumaharaj etc. by means of the 3 *yogas* namely the activities of the mind, body and voice. Avoiding inauspicious propensities and engaging in auspicious propensities.

(g) *Lokapacharinaya* : This is of 7 kinds well-known in the world to be shown to Gurumaharaj etc. (1) staying near him; (2) abiding by his wishes; (3) trying to repay his benefactions with gratitude; (4) showing devotion to him by giving food etc., because of his virtues like *jnana*; (5) taking care of him and helping him in times of sorrow, sickness etc.; (6) thinking of the right time and place to serve him; (7) being obedient and helpful to him in all things.

3) *Vaiyavachcha* — rendering service to the *Acharyas*, the *Stavirs* (elders) the *tapasvis*, the sick sadhus, the new sadhus, the fellow members of one's faith (*kula, gana, sangha*). These are the 10 kinds of *Vaiyavachcha*.

4) *Swadhyaya* (scriptural studies) : It means pursuing knowledge and meditation. It is of five kinds (1) Studying and explaining the *sutras* and their meanings *Vachana*; (2) clarifying doubts regarding one who has not understood it *pruchcha*;

(3) *Paravarthan* : repeating the *sutra* and the meaning one has learnt; (4) *Anupreksha* : contemplating on the *sutra* and its meaning; (5) listening to *Dharmakathas* engaging in spiritual discussions, enquiries, preaching etc.

4) *Dhyan* (meditation or contemplation): This is of 4 kinds *Artha, Raudra, Dharma* and *Sukla*. These are described later.

6) *Kayotsarg* : This is a very great internal austerity. According to this, you should recite the *Annathasutra* and fix firmly your body by means of a place, your voice by means of silence and your mind by means of a sublime meditation. After performing a perfect meditation by means of a vow one must remain without any activity of the body or the voice. This is its speciality. This destroys all *karmas* like *Antarays*. *Kayotsarg* is a kind of renunciation (*Vyutsarga*). This is of 2 kinds : (1) of substances; (2) of thoughts.

(1) The *Vyutsarga* of substances is of 4 kinds :

(1) *Ganatyag* : For the sake of attaining some special knowledge or *tapasya* (leaving one group with the permission of the Gurumaharaj and joining another group) or going away leaving one's group for the attainment of such things as *jnanakalpa*.

ANTIM PADAPOGAMANA :

(2) *Dehatyag* : This implies carrying out *Kayotsarg, Anashan*, at the proper places discarding the conscious and the inert substances,

(3) & (4) *Upadhi Ahartyag* : Discarding defective or excessive clothes, vessels or food in a lonely place according to prescriptions.

(5) *Bhavavyutsarg* : This means discarding passions, *karmas* and *Samsar*.

Questions :

- (1) Explain the meaning of *Akamnirjara* and *Sakamnirjara*. external austerities ?
- (2) What are the benefits of carrying out the internal and

(3) Explain the following terms :

- (i) *Vrittisankshap*; (ii) *Samlinata*; (iii) Ten kinds of *prayaschitta*; (iv) The seven *Lokopacharvinayas*;
(v) 45 *Ashathanavinayas*; (vi) 2 kinds of *Vyutsarga*;
(vii) 5 kinds of scriptural studies.
-

DHYAN (MEDITATION)

Dhyan means meditation on something with an absolute concentration of mind. It is of 2 kinds : auspicious meditation and inauspicious meditation. Inauspicious meditation is not an austerity. It does not destroy *karma*. It is an *Asrav* by means of which new *karmas* enter the soul. An auspicious meditation is an austerity. It can destroy *karmas*.

Incidentally, the inauspicious meditations will also be described so that you may escape from them by keeping them off. The point is that meditations are tremendously efficacious. For example : Prasanna Chandra Rajarshi on account of his evil meditations gathered the sins that forced him to go to the seventh hell. But when he began auspicious meditations, he could ascend straight upto the supreme level of *Kevaljnan*.

The inauspicious meditation is of 2 kinds namely *Arthadhyan* and *Raudradhyan*. Each of these two has 4 kinds.

In *Arthadhyan* — (1) One meditates on these ideas. "How can I get something which I like ? How can I remain with one?" (2) "How can I get rid of undesirable things ? How can I avoid them ?" Thinking of these things. (3) Thinking of getting rid of or remedying agony and malady. (4) *Nidan* : that means a painful fear regarding materialistic pleasures.

In *Raudradhyan* : (1, 2, 3 *Himsanubandhi*, *Mrishanubandhi*, *Steyanubandhi*). *Raudradhyan* means carrying out cruel contemplations on violence, falsehood, stealing, robbery and such ignoble things, *Samrakshananubandhi Raudradhyan* — thinking carefully about safeguarding one's wealth, fame etc.

The auspicious meditations are of 2 kinds — (1) *Dharmadhyan*; (2) *Shukladhyan*.

(1) *Dharmadhyan* is of 4 kinds namely *Ajna*, *Apaya*, *Vipaka* and *Sansthana*.

(1) *Ajna Vichaya* : "The commands of the Jin and the words of the Jin are extraordinary and beneficial to all *jivas*" — this kind of thinking.

(2) *Apaya Vichaya* : Terrible calamities can result from attachment, hatred, indifference, ignorance and vowlessness"; thinking of these things.

(3) *Vipaka Vichaya* : "Happiness and sorrow are the result of the *Vipaka* or the ripening of our noble and ignoble *karmas*" — thinking thus.

(4) *Samstana Vichaya* : Meditating with concentration on the 14 Rajaloks comprising the upper, the lower and the middle worlds.

THE FOUR KINDS OF SHUKLADHYANAS :

(1) *Pathakthva-Vitharka Savichar* : Means variety by meditating on the various substances and their mental differences, *Vitarka* = means 14 *Purvas* or *Shruthas*. *Vichar* = the mutual activity among substances, sounds and the three *yogas*. The *Shukladhyan* comprises these three contemplations.

(2) *Ekatva Vitarka Avichar Dhyan* : *Ekatva* = not mutual but depending only on one substance — *Avichar* = free from what is said already. These two kinds of meditation were carried out by masters of *Agams*.

(3) *Sukshma Kriya Apratipati* : This is a spiritual reaction born out of subtle *yoga* of the body at the time of the *jiva* reaching *moksha* which does not perish; which is *Aprathi pati* and which prevents at that time the activities and the propensities of body and mind.

(4) *Vyuchchinna Kriya Anivarti* — In this, even the *Sukshmakaya Yoga* is destroyed; it is the *Mountain stage*. On account of the destruction of all *Karmas*, *Moksha* is attained.

THE TEN KINDS OF DHARMADHYAN

There is a beautiful exposition of the 10 or 12 factors. On each of the 4 kinds of meditations namely *Artha* etc., as stated in *Dharmashataka*, especially, in the commentary on the *Avashyak Sutra*, "*Chavuhim Jhanehim*". There is a detailed description of the *Adhikari*, the *Linga*, the *Lakshana*, the *Phala* of each of these

meditation. We can also learn from this how we can change inauspicious meditation into an auspicious meditation. 10 kinds of *Dharmadhyān* are mentioned in the *Adhyatmasār* and in *Shāstravārtha*, a commentary on *Sanmātī Tarka*. From these sources we can gather information about the various kinds of meditation.

THE TEN KINDS

(1) and (2) *Apayopaya*, (3) and (4) *Jivajiva*, (5) *Vipaka*, (6) *Bhav*, (8) *Samsthan*, (9) *Ajna*, (10) *Hetuvichaya*. In order to carry out these contemplations concentrating the mind on *Apaya* etc., you must meditate thus :—

(1) *Apayavichaya* : “Oh; why do I give value to the terrible calamities that result from the inauspicious activities of the mind, the body, the sense organs, the special propensities of thinking, acting and the contacts in connection with thinking? If somebody has acquired even a vast kingdom, he begins to gamble foolishly. In the same manner, though *Moksha* is within my reach, why should I engage myself in sensual activities?” On account of this kind of meditation there appears an awareness which discards evil actions and propensities.

(2) *Upayavichaya* : “Oh; how can I increase my noble propensities and actions of the mind, body and voice so that my soul may be safeguarded against the ghost of infatuation?” By making this kind of determination you can entertain auspicious propensities.

(3) *Jivavichaya* : By this meditation you can concentrate on the *Jivas* which are without a beginning and the countless *pradheshas* (Units); those having form and the formless (*Jñan* and *darshan*) *Upayog*, the necessity of experiencing the effects of one's *Karmas* etc. This meditation helps you to leave out inert substances and to concentrate on your soul.

(4) *Ajivavichaya* : The objective of this meditation is to think of *Dharma*, *Adharma*, *Akash*, *Kala*, *Pudgals* (Their helping in movement; Helping staying power).

Avagrahana, Varthana etc., *Rup, Rasa* etc., and also their counter modifications. On account of this kind of meditation you get rid of your agitation; evil thoughts, attachment for the body etc.

(5) *Vipakavichaya* : Thinking of the sources of the sin and the sweet and bitter fruits of actions, the ripening of auspicious and the inauspicious *Karmas*. The *Samavasaran* etc. of the *Arihant*; the way in which the tortures of hell arise. From this, the desire for the fruit of *Karmas* disappears.

(6) *Virag Vichaya* : This meditation is about the body, the family, dwelling in a house and the renunciation of those things : "Oh; my body is unclean made up of hateful substances like blood, humours and unholy dust. This body is filled with such unclean things as excretion etc. As in a pot of liquor anything in this body becomes unholy. For example, you may eat the most delicious food. You may eat the best food; you may even drink *amrit* but this body is such that it pollutes them and that unclean stuff comes out of the nine openings of the body. Moreover it is perishable. It cannot take care of itself. It does not provide protection to the soul also. Even in the family, when sickness or death appears in the body, parents, brothers, and sisters, sons and daughters, wife or no one else can provide protection to the body. Is there anything good in it ? Apart from this, if we think of sounds, smell, taste etc. we understand that these enjoyments are dreadfully poisonous like eating a poisonous fruit. This body is surely perishable. It is dependent on other things. It cannot enjoy the taste of real felicity. Great men have seen this; deemed it thus. The pleasures arising from the senses are unreal and imaginary like the pleasure the children feel while tasting resins experiencing the taste of milk. Wise men do not have attachment for the body. It is good to be detached from it. Residence at home is like living in a house of fire. The senses which are burning burn to ashes merit as if it is wood. The vicious circle goes on endlessly. This fire can be put out only by the wisdom of *Dharma*. Therefore I should carry out *Dharma*. You must think thus. Moreover, you should

think that attachment hampers spiritual progress. This kind of meditation gives us supreme felicity.

(7) *Bhavavichaya* : Oh ! how full of anguish this *Samsar* is ! I have to be born again and again in *samsar* to experience the effects of my *Karmas*. How many times should I come out of my mother's womb which is unclean like the pot in a Persian wheel. Nobody can help me in my distress when I have to experience the painful effects of my *Karmas*. In the same manner, even the relationships in *samsar* are strange. Mother becomes wife; wife becomes mother. I denounce this kind of aimless, endless, wandering through *Samsar*". This kind of meditation creates noble propensities and contemplations about *Samsar*.

(8) *Samsthanavichaya* : This means meditating on the organisation of 14 *Rajaloks*. The nether world is kept inverted like a large vessel; the middle world is like a vessel. The upper world is like an inverted hollow of a receptacle. The nether hollow contains the seven hells abounding in the lowest kind of creatures, experiencing the bitterest kind of torments. In the middle world, there are countless islands and oceans, illustrated by the principle. "*Mastya galagal*". Might is right here. The buffalo belongs to one who has a whip. The upper world contains many structures of auspicious *puḍgals*. We have to think of these things and about all, permanent and changing things in this universe. This kind of meditation prevents the distraction of mind and helps concentration.

(9) *Ajnavichay* : This means thinking thus : "Oh; though in the *samsar* we have the cause, the examples, logic etc. we do not have such intelligence. Therefore, it is difficult for us to see personally, and to understand the bondage of *Karma* connected with the soul. *Dharma* etc. are metaphysical concepts; so it is extremely difficult to understand and visualize them. This can be known with the help of a spiritual well-wisher. The *Vitrag Sarvajna* has thrown light on this. He had no need to utter lies; therefore his utterances are absolutely true.

“Oh; His message can bring us boundless spiritual progress. He is honoured by the enlightened and worshipped by Gods and demons. By means of this kind of meditation, we develop noble propensities and great faith flows in us like a continuous stream.

(10) *Hetuvichaya* : In case some controversies arise in connection with the *Agams*, we should use the right logic and the right philosophical approach like the *Syadavad* and seek the refuge of the *Agamas* and our argument must be like gold purified by *Kasha*, *Cheda* and *Tapa* (the touch-stone method, analysing and burning.)

Just as we test the purity of gold we should test the purity of *Shastras*.

Test of *Kasha* : Testing with a touch-stone, we should see whether the *Shastra* contains proper rules and prohibitions like the *tapas*, scriptural studies, meditation; discarding violence as mentioned in the *Jinagam*.

(2) *Chedh* : The test of Analysis : We should see whether the *Shastras* provide necessary observances which can be carried out without the slightest breach and whether proper rules and prohibitions have been mentioned in them. For example — the *Jin Agams* prescribe *Samithis*, *Gupthis*, the 5 *Acharas* etc. This does not at all encourage violence and it encourages the performance of spiritual austerities. (3) *Taap Pariksha* (testing with fire). We should see whether there is an exposition of convenient theories according to which we can observe rules and prohibitions. For example, realising the transitory and permanent nature of *Dravyas* like soul from the *Anekantvad* point of view; and whether the theories relating to production, destruction and duration and modification are described. By means of this kind of meditation, we attain *Samyagdarshan* of the highest level.

Some ideals relating to meditation. In the Jain dharma meditation has a great importance. *Dhyan* is a part of every *Anuyoga*. Every activity and propensity is carried out according to *Pranidhan*.

Pranidhan means being absorbed in every activity or *sutra* with a noble feeling of dedication to it. This kind of meditation relating to dedication is carried out. Therefore, *sadhus* and *shravaks* will have to carry out their vows and duties. Meditation is a part of it. After carrying it out, there is opportunity for meditation in solitude.

In order to learn this meditation first of all you must practise and acquire concentration.

1) By means of meditating on every *parthiharya* of the Lord gradually you must dedicate your mind to the *Arihant* who possesses the 8 *prathiharyas*; you must enshrine him in the lotus of your heart and then carry out the *Mrutunjaya Japa* saying: "Om ! Hrim ! Arham Namah". You must bear in mind this point. You must know how long you have carried out meditation without being disturbed by other things.

2) The *Navakar Mantra* must be in your heart like a white gem placed in the lotus of your heart. It should keep shining. You must concentrate on those words and carry out firm *Japa*. This is the experiment of internal faith.

3) You must keep your eyes shut or absorbed in the 3 kinds of *Japa* called *Bhasha*, *Upamshu* and *Manas*. First you must recite the *Bhashya japa*. Then after having some practice you must recite the *Upamashu japa* mentally. You must say, "I salute the 24 *Tirthankars* : *Rishabhdev*, *Ajitnath*, *Sambhath* etc". After completing one; immediately the second one should be begun and immediately the third. During this activity, you must keep your mind concentrated on the words so that your mind may not think of other things. In this manner, you must think of other things. You must proceed thinking of the extent of your *japa*, whether you have with concentration recited 15, 100, 500, 1000 times the name of the Lord. For the sake of the *Manasjap* even the internal recitation should be avoided. But how can words be fixed without utterance ? The *japa* should be carried out observing this point. Haste is useless in this. You must acquire concentration so that you may get the power to carry out meditation.

4) Suppose someone whose voice is familiar to you like your Gurumaharaj is sitting at a close distance and is speaking, we see only his moving lips but we listen to his words. This is called *Antas shravan* (internal hearing).

5) Imagine that you are at the *Samvasaran*. Countless *Arihantas* are seated there. Over their heads, there are countless *Sidhas*. In front of the *Arihants*, there are countless *Acharyas*, *Upadhyayas* and *Sadhus*. After imagining this sight, we go on saluting them by turns. In this manner, the *Japa* of the *Namaskar Mantra* is carried out. Of the two *Padasthajapas*, these are the *Roopasthajap* and the *Padarthjap*. After that, to enter meditation, you must carry out the meditation on the *Arihant* in this manner. You must take up every story of the glorifications of the *Arihants* and visualising those ideas and the form, you must carry out those meditations.

6) Even at the time of *Chaityavandan* and *Prathikraman*, you have to visualise the idea found in the related *sutras*. Keeping it before your mind, you have to dedicate yourselves to it. For example: While uttering the couplet; *Je A Aiya Siddha*. You must realise that on your left side there are countless *Thirthankars*. In the same manner, you must think that there are countless prospective *Thirthankars* on your right side and that the present 20 *Thirthankars* are visualised in the *Samvasaran* with the 8 *Prathiharyas*. You must salute them with mind, voice and body. If you do not know the meaning of the couplet you must write out mentally the four lines and read them out. This is the 5th *Tapadhyan*.

Questions :

- (1) Explain the 4 kinds of meditation.
- (2) What meditation should be carried out in
 - (1) *Viragvichaya* (2) *Bhavvichaya* (3) *Upayavichaya*
 - (4) *Hetuvichaya* ?
- (3) How should we carry out *Roopasthadhyan*, *Padasthadhyan*, *Antardarshan* and *Antahshravan* ?

35 SALVATION

So far we have discussed 8 *Tatvas* namely the *jiva*, the *Ajiva*, the *Punya*, the *Papa* the *Asrava*, the *Bandha*, the *Samvara*, the *Nirjara tatvas*. Now, we shall discuss the ninth *tatva* namely the *Mokshatatva*. *Samsar* is the impure form of the soul. The pure form of the soul is that in which all *Karmas* have been destroyed. *Moksha Purushartha* is to be carried out by means of *Dharmapurushartha*. All spiritual activities are carried out only to attain this objective. When once we attain salvation, there is no birth again; there is no body and there are no *karmas*. The liberated soul is above all agitations and slavery,

Question : What is the happiness that we get from *Moksha* ? How can it dispel this *samsar* which is without a beginning ? What is *Moksha* ?

Answer : You experience happiness when your disease is cured; when your enemies are destroyed or when you get something you wanted to possess. What kind of happiness would you experience if you are free from all diseases; if you have no enemies and if all your desires are fulfilled ?

The felicity that you get from *moksha* is countless times greater than this. It is felicity arising from no worldly circumstances, but the *jivas* in *Samsar* who are accustomed to enjoy low pleasures cannot think of this. But surely this felicity of *moksha* which is natural and spontaneous exists.

There is also the possibility of attaining salvation because *Samsar* exists on account of certain causes and by acting according to certain contrary causes, the *samsar* can also be ended. For example when, gold and stone are mixed, the gold can be separated and purified by means of chemicals. In the same manner, we can remove from the soul all the impurities of *Karmas* by means of *Samyaktarshan*, *Jnan* and *Charitra*. The soul that is purified thus is *Bhavya* (Sublime) and it is absolutely pure, perfect, awakened and liberated.

A liberated soul will never be connected with *Karmas* again. As a result of this, the soul becomes imperishable and free from

all vexations and abounds in endless felicity, infinite knowledge sublime vision and boundless energy. They become permanent. In the same manner, on account of the destruction of 8 *Karmas* the 8 virtues of the soul emerge. On account of this, that soul will never again enter *samsar*. It is completely free from such vexations as wandering through *samsar*, possessing a body and the senses, experiencing, pleasure and displeasure; joy and sorrow; grace and disgrace etc.

THE EXPOSITION OF SATPAD ETC. IN THE 62 MARGANAS (WAY OF THINKING ABOUT 9 SATPADS)

If we have to discuss the *Mokshatatva* and the other *tatvas* in detail, we will have to describe the 9 *Satpads* and their 62 *Marganas* (ways).

Satpad etc. means what? What substance is *sat* (real)? What is the quantity of *dravya* in an object? What is the place occupied by an object? etc. *Margana* means the points relating to an object to be discussed. Before that discussion, we have to consider the *Satpads*: (1) *Satpadpraroopana* means explaining an object, its power, and the passages like the senses.

Praroopana means a statement or an exposition. For example; thinking thus, "Is *Samyagdarshan* in the state of hell? Is it in *Prithvikay* or is it in *Kayayoga*?"

(2) *Dravyapraman*: What is the dimension of this substance?

(3) *Kshetra*: What extent of place does the object occupy?

(4) *Sparshana*: How many units of space are in contact with the object? For example the *Paramanu* has one unit of space, touching it. 7 units of space touch the *Paramanu* on all the sides. 4 *Pradeshas* on four sides, above and below two + 1 *Pradesha* covering the *Paramanu*; total 7 *Pradeshas* (units).

(5) *Kala*: What is the extent of its condition? How long does it stay?

(6) *Antar* (distance) = What interval of time is necessary to make the substance again?

(7) *Bhag*. In how many forms can its parts exist compared to its own class and to others ?

(8) *Bhava* (Attitude) : In what *Bhava* of the five *Bhavas* like *Audayik* does this object exist ? What is the *Bhava* of the object ?

(9) *Alpabahutva* : What are the differences among the modifications of substances; Which are less ? Which are more ? If more; how many ? *Bhavas* 5. Here *Bhava* means the effect or attitude of the object. It is of 5 kinds. 1) *Audayik* : the effects resulting from the emergence of *Karmas* in the soul. Sleep, movement or direction, body etc. are *Audayik Bhavas*. 2) *Parinamik Bhavas* : the effects present from times immemorial such as *Jivatatva* and *Bhavyatavta* 3) *Aupashanik Bhav* : the effects resulting from the pacification of the *Mohaniya* such as *Samyaktva* and *Charitra* 4) *Kshayopashamik* : the effects resulting from the *Kshayopasham* (Partial destruction and partial pacification of very harmful *Karmas*); for Ex : on account of the *Kshayopashama* of *Jnanavarana* etc., there appears in the soul; *Jnan*, *Darshan*, *Kshama*, *Dan* etc. 5) *Kshayika* : the effects resulting from the total destruction of *Karmas* such as *Samyaktava*, *Kevaljnan* the state of *Siddha* etc.

The word *Moksha* is a pure one and it has *vyutpathi*; (etymological derivation). Therefore, *Moksha* is a truth and it exists but an expression with 2 words like *Akash pushpa* (Sky-flowers) is an untruth, *Moksha* is not like that. A single word that can be etymologically derived denotes an existing object. But a statement made up of many words may be true or may be untrue. It may be untrue also.

62. *Marganas* (ways) : *Margana* means the point to be examined. We can think about *Moksha* in 14 *marganas* (ways). They have 62 different forms. The 14 *marganas* are (1) *Gathi*-4 (2) *Senses*-5 (3) *Kaya*-6 (4) *Yoga-manoyoga* etc. (5) *Ved*-3 *Purushved*, *Strived*, *Napumsakved* (6) 4 *Kashayas* (7) 5 *Jnana* + *Ajnana* = 8 (8) *Samyam*-7 (9) *Darshan* 4 (10) 6 *Leshyas* (11) *Bhavyatva*, *Abhavyatva*-2 (12) *Samyaktva*-6 (13) *Sanjni*: *Asamjni*-2 (14) *Aharak*, *Anaharak*-2; of these 7 *Samyamas* are

5 *Samayik* etc. + *Deshvirathi* and *Avirati*; 6 *Samyaktva* = *Kshayik*, *Kshayopashamik* *Aupashamik*, *Mishramohaniya*, *Sasvadan* and *Mityatva*.

Now let us discuss; the *Satpad Praroopan*, *Dravyaparimana* etc. in each *Margana*.

Moksha can be attained through *Manushyagathi*, the *Panchendriyas* with five senses. *Trasakaya*, *Bhavyatva*, *Sanjini*, *Yathakyathcharitra*, *Kshayiksamyaktva*, *Anahara*, *Kevaljnana*, *Kevaldarshan* etc. not through the others. At the time of the *Shaileshis*, *yoga* and *ved* do not come up. Therefore *moksha* cannot be attained through these ways. This is a discussion of the existence of *Moksha*. In this manner, we should discuss the *dravya praman*, place etc. relating to the 62 *Marganas*. In other words, we should examine and see how many *jivas* attain *moksha*, in what place etc.

(1) *Satpad*, the word *Moksha* is a *satpad* because it is not untrue. It is not created; this word denotes a truth.

(2) *Dravyapraman* : Quantity; for ex : *Siddhas* are infinitesimal and countless times larger than the *jivas* and in all *Abhavyajivas*.

(3) to (4) : Place and touch. Countless parts of the one or all *Siddha Lokakash* are capable of *Avagahana* and *Sparshana* (Height and touching) compared to the *Avagahakshetra*, the *Sparshana* or the tangible space is more than the surrounding clear *Akashpradesha*.

(5) *Kala* : The *Kala* has no beginning compared to the one *Siddha*. The idea of *sadi* beginning is this. Compared to any one *jiva Moksha* begins. *Ananta* means after this there is no end to *moksha*. Time is without a beginning and without an end compared to the *Siddhapravah*.

(6) *Antar* (gap) the *chyavan* means moves to some other position from the *Siddhavastha* and again becomes a *siddha*, but *siddha* has no *chayavan*, so no gap. If so the interval has to be reckoned with because *chyavan* will not be less for *siddhas*; therefore *Antar*, interval is absent.

- (7) *Bhag* (Part) *Siddhas* are an uncountable part of all *jivas*.
- (8) *Bhava* : The *Kevaljnan* and *darshan* and the *siddha-bhava* of *Siddhas* are *Kshayikbhavas* (Permanent).
- (9) *Alpabahutva* : Impotent people becoming *Siddhas* are the smallest in number (Not impotent at birth but unnaturally taking place later). There are countable *Siddha* from women compared to them. More than them there are countable times of men who are *Siddhas*.

What is the maximum number of souls that become *Siddhas* at a particular time without intervals ?

1 to 32 upto 7 (times) <i>Samayas</i> (Minutest part of time)	
33 to 48 upto 7 (<i>Samayas</i>)	„
49 to 60 - 6 times (<i>Samaya</i>)	„
61 to 72 - 5 times (<i>Samaya</i>)	„
73 to 84 - 4 times (<i>Samaya</i>)	„
85 to 96 - 3 times (<i>Samaya</i>)	„
97 to 102 - 2 times (<i>Samaya</i>)	„
103 to 105 - 1 time (<i>Samaya</i>)	„

After such a time there will be the need for *Antar*, gap

1) Only human beings can attain *moksha*. The *Siddhashila* which is at the top of the *Loka* is of that extent. Only those who take birth in *Bharat* and *Iravat* in the 3rd and 4th *Ara* (Phase of time) attain *moksha*. In the *Mahavideh*, *moksha* is always attained. 3) The *Kevalis* of *Yatakhayata charitra* only attain *moksha*. 4) At the most six months after one soul attains perfection, another, attains perfection (*Siddhi*). 5) So many *jivas* emerge from the *Nigod* stage or from non-sentient stage as the ones that attain *siddhi*.

Now, let us consider *Alpabahutva* in a different manner. Compared to the souls that have become *siddhas*, in the place of their birth; compared to the upper world, the lower world, compared to that the *siddhas* in the *Tiryanch* state; compared to the *siddhas* in the *samudras* (Ocean) those in the islands; compared to *Utsarpini* and *Avasarpini*, those in *Mahavideh* (More in *Avasarpini* than in *Utsarpini*); compared to those *siddhas* who emerge from *Tiryanch* state to the human state;

human to human state; compared to them those in the heavenly state; compared to the *Atirth Siddhas* the *Tirth Siddhas*, are countless times larger in number.

15 KINDS OF SIDDHAS

Here Siddhas = *videh* (Bodiless) Siddhas and Kaivalya siddhas. If we think of the *Charam* (last) *Bhava* (Life) there are 15 kinds of Siddhas in that phase. (1) Some Jins become Siddhas (Become Siddhas by becoming *Tirthankars*) (2) Some *ajins* (Non-jins) (Countless times larger in number) (3) Some Tirth Siddhas those who attain *Moksha* after establishing the Tirth) (4) Some *Atirth Siddhas* (*Siddhas* before establishing the Tirth like Marudevi or after the loss of the Tirth) (5) Householders *grihastalingas* like Bharat Chakravarti. (6) *Anyaling siddhas* (Tapasis etc. wearing a dress of bark fibre) (7) *Swaling siddhas* (in the guise of sadhus (8, 9 and 10) *Siddhas* of *Stree*, *Purush* and *Napumsak linga*) (*Napumsak* like *Gangeyrishi* (11) *Prathyek boudhsiddhas* (the *Karakandu* who becomes a visagi and kevali seeing the cause of the appearance of *Vairagya* or renunciation) (12) *Swayam Buddha Siddhas* who are self-awakened (Becoming *Siddhas* by reduction in *Karmas* — *Kapila Vipna*) (13) *Buddhabodhita Siddhas* (One who becomes a *Siddha* after getting *upadesha* (Preaching) from the spiritual head (14) Only one *Siddha* at one time — like Shri Vir Prabhu) (15) *Anek Siddhas* (Many becoming *Siddhas* at one time).

THE EFFICACY OF THE NAVTATVA

Samyaktva or *Samyagdarshan* appears in us when we fully understand the 9 principles like *Jiva*, *Ajiva* etc. Not only this; even those who do not have a detailed knowledge of the *Navatattvas* can attain *samyaktva* by ardently believing in the *Navatattvas*. Everything said by the Jin who was omniscient must be true. Nothing said by him can be false. Those who think thus have *Samagdrishti*. Falsehood is uttered on account of attachments, hatred or ignorance. These defects are not present in a sarvajna; therefore, nothing said by him can be false. All his utterances are true.

If a person is in contact with *Samyaktva* even for an *antarmuhurt* (a trice) of time, he will not remain in *sāmsar* for more than half a phase of time called *Ardhapudgalavart*. Surely, within that duration, he attains salvation. One *Pudgalavart* means countless *Kalachakras*. More than countless *Anant-pudgalavart* have passed.

When the question arises; how many *jivas* have attained *Moksha*, the answer given by the *Jain Dharma* is that an infinitesimally small part of the countless *jivas* in a *Nigodh* is to attain *Moksha*.

Questions :

- (1) What happiness is in *Moksha* if we do nothing in that state?
- (2) Write a paragraph on the 9 points like *Satpad* relating to *Moksha*.
- (3) Hunger, Profit, Helplessness, equanimity and vision. In what *Bhavas* are these present ?
- (4) Who become *Siddhas*; when and how ?
- (5) Describe the 15 kinds of *Siddhas*.



THE GRADUAL WAY OF SPIRITUAL DEVELOPMENT

The 14 *Gunasthanaks* (The stages of development): *Mithyathva*, *Avirati*, *Pramad* and the *Kashayas* are the internal defects of the soul. On account of these things, the soul exists at lower levels. As these defects in the soul get destroyed, step by step, virtues appear in the soul. The soul proceeds step by step by the *Gunasthanaks*. It goes on attaining higher and higher levels of existence.

In the *Jain Dharma* fourteen *Gunasthanaks* have been described. They are the following (1) *Mithyathva* (2) *Saswadan* (3) *Misra* (4) *Avirati* (5) *Samyag drishti* (5) *Desh virati* (6) *Pramatta* (*Sarva Virati*) (7) *Apramatta* (8) *Apurvakaran* (9) *Anirvritti Badar* (10) *Sukshma Samparay* (11) *Upashanta Moh* (12) *Kshina Moh* (13) *Samyog Kevali* (14) *Ayog Kevali*.

The *jiva* that can put an end to *Mithyatva* exists in the second or in any higher stage. (*Gunasthanak*). The *jiva* that can discard a little *avirati* exists in the fifth; and that which can discard *avirati* completely exists at the sixth or at a higher stage. That which can discard *pramad* exists at the seventh or at a higher stage; that which can discard *kashayas* completely dwells at the eleventh or at a higher stage; and the *jiva* that can discard *yogas* (the psychophysical activities) reaches the fourteenth stage and attains *Moksha*.

(1) **MITHYATHVA** (False vision or faith) : Though this is a defect, it has been considered to be the first *Gunasthanak* because it indicates the lowest state of the *Jiva* from the point of view of its virtues and because after *Mithyatva* is discarded, the first virtue appears in the soul.

At this level, all *jivas* from *Ekendriyas* upto *Asanjni Panchendriya* and all *Bhavabinandijivas* or worldly ones or *Samjni-panchendriya jivas*; attached to mere *pudgals* are collected.

At the second level exist all these *jivas* which, though they do not have faith in the words of *Tirthankar* Bhagwan desire

for salvation or are agitated by *samsar*; or pursuing the *Marganusari* path and cannot be bound again by special *Karmas* who follow the five great vows, such as non-violence, truthfulness and who observe the rules and principles such as *Shauchasantosh*, worshipping the Lord with *Pranidan tapa* and scriptural studies.

(2) **SASWADHAN GUNASTHANAK** (The stage of having tasted righteousness) : Compared to the first *gunastanak*, at this level, there can be development upto a limit in which the *Mithyathva* does not appear. But this *Gunasthanak* is not reached by the *Jivas* by ascending from the first stage but *jivas* fall to this stage from the fourth stage. It happens like this. If the *Samyaktva* of a *Jiva* which is at the 4th stage is shaken — if *Mithyathva* appears the *Anantnanubandhi Kshayas* like attachment appear and these *Kashayas* paralyse *samyakthava* and *samyaktva* is lost; so the *jivas* fall from the 4th stage to the 2nd stage but yet *Mityatva* would not have appeared; therefore the *Jiva* falls to *Saswadan Gunastanak*; so it would have tasted *Samyaktva* once. At this stage, it tastes a part of *Samyaktva* which has been discarded; that is why this stage is called *Saswadan*. This stage lasts for a very short time (for a maximum period of 6 *Avalikas*) because the power of the *Ananthanubandhi Kshayas* soon lead it towards *Mityatva* and the *jiva* returns to the 1st stage (Countless *samayas* equal to one *avalika*) 1,67,56,216 *Avalikas* equal to 48 minutes. Approximately one second is equal to 4800 *avalikas*.

(3) **MISHRA GUNASTANAK** (The mixed stage) : The *Jivas* at the first stage check *Mithyatva* and the *Ananthanubandhi* and experience *Misramoha* and they reach the third stage. In the same manner the *jivas* of the 4th stage experience harm to their *samyaktva* and experience *Mishramoha* and fall down to the 3rd stage.

Misra means having neither taste nor distaste for *tatvas*. Just as a man living in an island full of coconut trees eats only coconut pulp and does not have either taste or distaste for food, the *Jivas* of this level have a mixed attitude.

(4) **AVIRAT SAMYAKDRISHTI** (Vowless vision) If a *Jiva* discards *Mityatva* and *Anantanubandhi* and *Mishramoha* and attains *Samyaktva* but if it cannot undertake vows it exists at the fourth stage.

(a) *Samyaktva* can be attained in 3 ways (1) The *Mityatva* *Karmas* should be totally pacified. That means on account of some special power of the auspicious *adhyavasaya*, for one *antharamahurtha* it prevents the emergence of these *Karmas* and during that phase of time it makes *Mityatva* powerless. This is how the *jiva* attains the state of *Upashama-samyaktva*.

(b) The *Kshayopashama Samyaktva* is attained by a *jiva* when it scrutinises the *mityatva karmas* prevents the impure and half pure from emerging and experiences only the pure ones.

(c) The *Kshayiksamyaktva* is attained by a *jiva* when it destroys all pure, half pure, and impure *Mithyatva Karma pudgals* and all *Ananthanubandhi kashayas*.

In all the 3 stages, the faith will be in the *Jin's* words in the *Navatatva*, the path of salvation, the *Arihant deva*, the detached *munis* and the *Dharma* expounded by the *Jins* but it would not have taken vows to discard sinful actions like violence; so this is called the vowless *samyag drishti*.

(5) **DESHVIRATI GUNASTHANAK** (The stage of partial renunciation) : After attaining *samyaktva* a man might have had faith to a certain extent like "violence and falsehood etc. are sins to be discarded". Covering that extent he must take vows to discard them. This is called *Desha Virathi* and it is a *gunastanak* for the *shravaks*.

(6) **PRAMATTA GUNASTANAK** (Full renunciation) : After a man attains *vairagya* fully and when his spiritual energy surges out he takes vows to discard and renounce completely all sins like violence. Then, he attains the state of *Sarvavirathi-sadhutva* yet *pramad* or negligence has not been discarded; so it is called *Pramad*.

(7) **APRAMATT GUNASTANAK** (Absolutely careful regarding *sadhana*) : At this state *Pramad* is totally discarded and the *Jivas* at this stage are free from *pramad* but forgetting etc. are so serious that though it is checked for a time it may arise suddenly later. That is why the *jivas* of the seventh stage cannot remain there for more than one *Antarmuhurt*. They are thrown to the 6th level but the *sadhaks* keep always fighting against *pramad*. Therefore, they keep falling and rising continually. If excessive spiritual energy appears the *jiva* reaches the 8th stage. If it cannot go there it will fall down to the 6th stage.

(8) **APURVAKARANA GUNASTANAK** : After having ended *mithyatva*, *Avirathi*, *Pramada* and *Kashaya* (the emergence of 3 groups of *Kashyas*) the *jiva* attains the 7th *gunastanak*. Now if the *rasa* of the *Samjwalan kashaya* is made mild and if five *Apurvas* have been made the 8th stage is reached.

At this stage the *jiva* becomes absorbed in the serious meditation which can pacify the *Mohaniyakarma* or which can destroy the *Mohaniya karma* and performs excellent spiritual exercises and by their power, he carries out five *Apurvas*, endeavours (1) *Apurva stithigath* (2) *Apurva rasagath* (3) *Apurva gunashreni* (*Karma* being made up of countless *gunas*) (4) *Apurva Gunasankraman* (the appearance of countless *gunas* on account of mixing of new *Karmas* with old *Karmas*) (5) *Apurva Stitinbandha*.

(9) **ANIVRITTI BADAR GUNASTANAK** (A passionless stage). At the end of the 8th stage, the *Karmas* like subtle *Hasya Mohaniya* are totally pacified or destroyed, the *jiva* entertains noble ideas. Then it reaches the ninth *Gunastanak*. All the *jivas* which enter this stage simultaneously keep always rising through the *Gunastanaks* because their internal state remaining the same there are no differences among them. Therefore this stage is called *Anivritti badar*. It is called *badar* because still in the *jiva Stulakshayas* are effective compared to the 10th stage where they are absent.

(10) **SUKSHMA SAMPARAY GUNASTANAK** (The stage with a little avarice remaining) : Here the *Badar Kashayas* are pacified or destroyed. Now *Samparaya* means *Kashayas*. These will be present to a very small extent.

(11) **UPASHANTHAMOHAK GUNASTANAK** (Periodically passionless stage) : This stage is reached in which *Moha* is pacified after even the little avarice has been pacified. At this stage, the *jiva* becomes a *Vitrag*. The pacification of the *Mohaniya Karma* means that it is completely checked at once from rising for one *antharamuhurth* but yet it is remaining. Therefore, in that *antharamuhartha* it may again emerge and push down the *jiva* to the lower stage and as a result of this, the *Vitrag* state and the *Yatakyat charitra* attained by the *jiva* by pacification, will be lost.

(12) **KSHINAMOHA GUNASTANAK** (The Jivas that pacify the *Mohaniyakarma* attain the 11th stage but those who have destroyed it reach the 10th stage and at the end when *Moha* is totally destroyed it reaches the 12th stage and becomes a *Vitrag* whose *moha* is totally destroyed. At this stage the *Karmas* like *Jnanavaran*, *Darshanavaran* and *Antharay* which are very harmful are still in existence. Therefore, the *jiva* does not become omniscient but he will be *Chadmasta Vitarag*. *Chadma* means the cover of *Jnanavaran*.

(13) **SAYOGI KEVALI GUNASTANAK** (The stage of the integrated powers) : At the end of the 12th stage when all the harmful *Karmas* are destroyed the *jiva* enters this stage and attains *Keval jnan* and *Keval darshan*. The soul becomes omniscient. As a result of this, it can directly see all the 3 lokas the alokas, all the three phases of time and everything in this universe but in this stage, still, preaching, travelling on foot, eating food etc. will be continuing. These are the activities of the voice, mind and body or *yogas*. Therefore, the *jiva* is called *Sarvajna Sayogikevali*. In the 11th, 12th, 13th stages there will be remaining one *ashrava* called *Yoga*. On account of it, the bondage of *Satavedaniya* takes place. After that when the preparation is over for reaching *moksha* when the *jiva* reaches the

3rd, 4th aspects of *Shukladhyan* it prevents completely the remaining *Badar Kashaya* and the remaining *yogas* (Activities of the mind, body and the voice).

(14) **AYOGI KEVALI GUNASTANAK** (Totally free from *Karmas*) : At the end of the 13th stage all *yogas* are completely discarded. The soul which was shaky on account of *yogas* before becomes firm and steady like the Meru, the king of mountains; that is why it is called *Shaileshikaran*. The duration of this stage is equal to the time required to utter five sounds (A, I, U, Ri, Lu).

Within this short phase of time, it destroys all *Karmas* and becomes liberated from *Karmas*; becomes formless and acquires pure and infinite knowledge; it acquires the right *darshan* (vision) and the highest kind of felicity. Having attained these virtues, it attains salvation, within one *samaya*. It goes to the *siddhashila* located on the top of 14 *Rajalokas* and remains there for ever.

The Jain shasan has described this ladder of 14 stages for ascending to *moksha* by carrying out spiritual endeavours to destroy *Karmas* like *Mithyatva* and to attain excellences like *Samyaktva*.

Questions :

- (1) Describe the 14 *Gunastanaks* and their nature.
- (2) Why is *Mithyatva* considered a *Gunastanak*? Do the *Saswadan Jivas* keep always falling?
- (3) Write short notes on :
 - (1) The 3 kinds of *Samyaktva*, (1) The nature of the 6th *Gunastanak* (3) *Anivritti Badar Gunastanak*
 - (4) *Shaileshi* (5) *Apurvakarana*.

PRAMANA

(KNOWLEDGE AND THE JAIN SCRIPTURES)

The knowledge of substances is obtained in two ways :

1) Seeing the substance as it is in itself without comparing it to other substances.

2) Viewing the substance partially from a certain point of view. Let us say that we have seen a pot with wide open eyes. We understand the pot in its total form; but when we go out of the city, we remember that the pot has remained in the city. This is partial understanding because there are many aspects to it like, "The pot is in the house. The pot is with the potter. It is in our hands". All these aspects the pot has; when we think of any one of these aspects it becomes partial understanding.

The knowledge that is attained of all the aspects of substances is called *Sakaladesh* or *Praman*. Partial understanding is called *Vikaladesh* or *Naya*. *Pramana* and *Naya* are the two kinds of knowledge.

Pramana kind of knowledge comprises all the aspects of a substance. *Pramana* includes every aspect; not as understood from any one aspect.

The tasting of sweetness of sugar and the acquisition of knowledge of all *Jivas* from *Shastras* — these do not exclude any aspect but when we say, "It is Ramlal's pot", then the question of partial understanding arises — whether regarding its ownership or regarding its maker or buyer. Partial knowledge results from such an understanding based on some aspects only.

THE FIVE PRAMANAS

Praman is of two kinds (1) *Pratyaksha* (direct) (2) *Paroksha* (indirect). *Pratyaksha Jnan* or direct knowledge is that which is obtained by the *Aksha*, the soul without the help of external means. *Paroksha jnan* means the knowledge that is obtained by the soul by means of such things as the five senses

etc. *Paroksha jnan* is classified into (1) *Mathijnan*, (2) *Shruta-jnan*. The *Pratyaksha jnan* is of 3 kinds namely *Avadhijnan*, *Manahaparyaya jnan* and *Keval jnan*. Thus, there are 5 kinds of *Praman* : (1) *Mathi Jnan*, (2) *Shruta Jnan*, (3) *Avadhi Jnan*, (4) *Manahaparyaya Jnan*, (5) *Keval Jnan*.

(1) **MATHI JNAN** : This is obtained by the mind and the senses by means of our eyes; we can see substances having form, colour, shape, numbers etc., just as we say and see, "This is a pot, it is red; it is one; it is round etc".

With the help of the sense of smell we get the knowledge of the smell. "From where did this sweet smell or foul smell come ?" With the help of the sense of taste we can get a knowledge of taste, "How is the taste of this sweet ?"

With the help of the sense of touch, we get the knowledge of touch, "This is tender and soft". With the help of hearing we get the knowledge of sound, "Oh how sweet is the sound". The mind carries out contemplation, reminiscence, etc. and we say, "I will go tomorrow, I met him on the way. The smoke is visible; so there is fire". This is *Mathijnan*.

The *Mathijnan* is of four steps :

First we get this idea, "It is something". This is called the *Avagraha* step. Then we reach the point of thinking, "What can it be ? This is not this. It is something else". This is the *Iha* state. After this, we say "This is only that". This kind of determination is *Apaya* step. Lastly, recording it in the mind is *Dharana*.

For example, some one is singing; some one is playing on some musical instrument. This is *Avagraha* received through the *shrothrendriya*. This sound is that of a *tabala* or drum. It seems to be that of a drum". This is the "*Iha*" stage. (3) This is surely the sound of a drum. This is *Apaya* stage. (4) Recording this in the mind is *Dharan*.

Avagraha is also of 2 kinds : (1) "It is something". For expressing this *Abhasa* (Hazy idea), first before we say it, there appears a contact between the body and the sense, and

there appears in the mind an obscure idea. This is called *Vyanjanabhigraha* (2) We observe some substance and perceive it. This is called *Arthavagraha*. In the ears of a man, who is hearing, several times, the sound clashes; then any one sound is realised, perceived at the time of the clashing of the sound, an unexpressed, unawareness appears. This is also called *Vyanjanabhigrah*. The sound can clash even against a wall but it cannot react thus. Therefore, it should be understood that the clashing of sound against lifeless things is different from that on living things. This is not merely contact because unexpressed unawareness is awakened. It is unexpressed knowledge. This is mere sensation not mere perception because the mind and the senses need not have the same contact. The eyes can see only an object placed such that it can be seen. In the same manner the mind also thinks of clear objects.

The form of the *Manasamathijnan* :

1. The mind can think of the future — The mind can think of the past, it can think of the present. (4) “This is that person”. This kind of linking the present and the past is called *pratyabhijnan* (5) “If it is so it has to be so”. This is called the alternative *tarka*. (6) Seeing the cause and guessing the effect. This is called *Anuman*. Seeing floods in the river thinking that it has rained. This is an example. (7) Something seen or heard cannot have happened without a certain earlier condition. This is called *Arthaprathi* for Ex: We see a man who is strong and active in the day though he has not taken food. We think that he should have eaten food in the night.

Shrutajnan : This kind of knowledge is attained by studying scriptures or listening to the discourses. If you hear a certain sound, it becomes *mathijnan*. It may be also *anabhijnan* on account of language but after hearing the sounds, he who knows, understands it. This is called *Shrutajnan*. It is attained by reading the *Shastras* or by listening to the advice, discourses or teaching of somebody. Wherever *Agams* are studied, and discourses are delivered, *Shrutajnan* is obtained.

The 14 kinds of *Shrutajnanas* : (1) Knowledge obtained from letters — this is called *Akshara shruta*. *Anakshara shruta*; this is knowledge obtained from gestures made with fingers etc. (3) *Samjnishrutha* : Knowledge obtained from mental signs by those who have the power (4) *Asamjini shrutha* : Knowledge obtained by *Ekendriya jivas* etc., (5) *Samyak shrutha* : The knowledge obtained by a *Samakitadhari* (6) *Mithya shrutha*: Knowledge obtained from false shatras (7) *Shadi shrutha* : knowledge obtained in places like “*Bharath*” (8) *Avadi-shrutha* : The knowledge obtained in *Mahavideh* from the flow which has no beginning (9) *Saparyavasitha shrutha* : The *shrutajnan* that ends. (10) *Aparyavasitha shrutha* : Imperishable flow of *shrutha* (11) *Gamikashrutha* : *Samanagam shrutha* equal to *ajnan* (12) *Agamika Shrutha* : Opposite to that (13) *Angapravishta shrutha* : Knowledge obtained from *Acharanga* composed by *Ganadhars* (14) *Angabahya shrutha* : The knowledge of the *shrutha* like *Avashyak Dasha Vaikalik Sutra* separate from the *angas*. *Samyakshrutha* is obtained from reading the Jain shastras. They were first expounded by *Vitrag*; so they are *samyak* (right).

Now we shall think of *Agams* and *Shastras*.

45 AGAMS

The *Tirthankar* Bhagwan renounces the *samsar*; attains stainless character — carries out severe external and internal spiritual austerities and becomes *Vitrag sarvajna*. After that he expounds to his *ganadhars* (Pupils) the *tripadi*, “*Upanneva, Vigameiva Drhuveyiva*” (Production, destruction and duration). Then on hearing this, the special endeavours of earlier *Janmas*, the specialities of intelligence, the *Yogas* of the *Tirthankar* Bhagwans, *charitra* etc. become united for special reasons with the result that the *shrutajnanavaran* of the *Ganadhars*, becomes partly destroyed and pacified. In other words, a certain kind of destruction takes place. As a result, they become enlightened regarding some *tatvas* and they compose them in the form of *Agamas* called *Dvadashangi*. The Omniscient Lord makes them authentic. There are 12

Angas namely Acharaanga, Sutrakrutanga, Stanaanga, Samavayanga, Bhagavati (Vyakhya Pragnapti) Jnatha, Upasakdasanga, Anthakrutha dasanga, Anuttaropapatika Dashanga, Prashna Vyakarana, Vipaksutra and the Drishtivad.

In the 12th Anga namely Drishtivad there are 14 great shastras called Purvas. After the Nirvana of Mahavir, that is, about 1000 years after that the Drishtivad was forgotten. Now only, 11 Angas are extant. These 11 + aupapathika etc., 12 Upanga + 12 Brihathkalpa etc., 6 Moolsutras + Avashyaka Dasha Vykalika, Uttaradhyayana, Oghniryukta. These 4 original sutras + Nadi and Anuyogadwar 2 + 10 Prakirnaka-shastra (Gachchacharpayanna etc.) = 45 Agamas and these are extant today. The Avashyak was also written by Ganadhars. The others were written by Purvadhars. Panchangi Agama : The chaudhah Purvadhara (the master of 14 purvas) Acharyashri Bhadrabahuswami has written a commentary in the form of 'Slokas on the ten Agamsutras and it is called "Niryukti". Many Purvadhara Maharshis have written commentaries in the form of slokas on that. These are called Bhashyas. Some acharyas have written discussions on the three in Prakrit and Sanskrit. These are called Churnis and Tikas. In this manner, the Panchangi agamas are (1) Sutra (2) Niryukthi (3) Bhashya (4) Churni (5) Tika.

The other Jain Shastras : Apart from these, there are many other Jain Shastras. There are 6 Karmagrantas Tatvartha Mahashastra, Jivavichar, Navatatva, Dandaka, Sangrahini, Kshetra Samas. There are bhashyas like (1) Pancha sangraha (2) Karma Prakriti and (3) Devavandana. There are countless Prakaranshastras like Lokaprakash, Pravachana Saroddhar etc. These have been composed by Acharyas of great scriptural scholarship.

There are upadesh shastras like Upadeshmala, Upadesha-pada, Pushpamala, Bhava Bhavana, Upadesha Tarangini, Adhyatmakalpadruma. Shanta sudharas, 32 Ashtakas, Upamiti Bhavaprapancha Katha etc.

There are such Achara granthas (meant for observance) as

Shravakdharma pragnapti; Shraddavidhi, Dharmaratna prakarana, Shraddha prathikramana vritti, Achara Pradipa; Dharmabindu, Panchashak, Bisbisi, Shodashak, Dharmasangraha, Sanghachar bhashya etc.

There are such *yoga granthas* as *Dhyanashataka, Yoga shataka, Yoga-bindu, Yogadrishti Samuchchaya, Yogashastra, Adhyatmasaar 32 Battisi, Yogasar etc.*

There are such *Darshan Shastras* as *Sanmati Tarka, Anekantavad; Lalitha vistar. Dharma samgrahini, Shastravartha samuchchaya, Shaddarshan samuchchya; Syadvad, Ratnakar, Utpadadisiddhi, Nayopadesh, Anekantvyavastha, Pramanamimamsa, Nyayavathar, the Raas relating to dravya, guna paryaya Sapthabangi, Tarka Paribhasha, Syadvadmanjari, Ratnakaravatarika etc.*

Among the historical works there are such great works as *Vasudeva Hindi, Trishashtishalaka Purushacharitra, Kuvalayamala, Samaraichchakaha, Bhavisayattachariya, Puhavichad; Gunasagarchariya, Tarangavati, Jayananda Kevalicharitra etc.*

There are such works on grammar, linguistics and etymology as *Siddahemavyakarana, Buddhisagar vyakarana; Abhidhanachintamani, Anekarthanamamal, Kavyanushasan, Linga-nushasan, Chadapara, Vrittiratnakarnyaya sangraha, Deshinamamala, Hemapraakash, Laghuhema prakriya; Unadiprakraana etc.*

There are such *Kavyas* as *Tilakamanjari, Dwayashraya kavya, Shalibhadra charithra, Hirasoubhagya, Jain Meghdoot, Gautamiya kavya, Vijayaprashasti, Kumarpal charitra, Shantinath Mahakavya etc.*

There are such works on astronomy and on astrology as *Arambhasiddhi Narachand, Lagnashuddhi*. Other than these there are works on architecture and sculpture like *Vastushastra, Shilpashastra*. There are a large number of *shastras* of this kind.

Avadhijan : *Avadhi* means limit. Actually, *Avadhijan* means that knowledge of substances with form or without form

obtained by the soul without the help of the senses. This kind of knowledge is inborn in Gods and in the inhabitants of hell but in human beings and in animals and birds it appears as a result of spiritual endeavours. Therefore, (1) *Bhava prathyayik* (2) *Guna prathyayik*. By means of this the *jiva* can directly see objects which have form but which exist in great distances or time. *Avadhijan* is of 6 kinds such as *Prathipathi*, *Aprathipathi*. That *Avadhijan* which is lost is *Prathipathi*. That which remains firm is *aprathipathi*. That which can accompany the *jiva* even away from the place of origin is called *Anugami* and that which cannot go thus is called *Ananugami*. That which goes on increasing is called *Vardhaman*. That which goes on decreasing is called *Hiyaman*.

(4) *Manah paryajnan* : The *jivas* that live in the *Dhaidweep* (*Manavlok*) that is the *Samjni panchendriya jivas*, for the sake of contemplation receive into the mind something from *Manovarganas* to know them directly. This activity is carried out by *Manahparyaj jnan*. Only great munis and maharshis who are spiritually aware can possess this power. This is of 2 kinds : (1) *Rujumathi* (2) *Vipulamathi*. The *Rujumathi* mind sees things from the ordinary point of view. For e.g. "This man is thinking of a pot". The *Vipulamathi* type of mind attains knowledge from a special point of view. For e.g. "He is thinking of certain pots made in some city at some time by somebody".

(5) *Kevaljnan* : *Kevaljnan* enables a *jiva* to see directly all substances, all modifications etc. in the whole universe, in the three phases of time. Nothing in this universe situated anywhere at anytime is unseen by the *Kevaljnani*. He knows everything. *Kevaljnan* appears in a *jiva* when he has ascended through the stages like absolute *Sarvavirathi*, *Charitra*, *Apramaththa*, *Apoorvakarana* etc. when he has destroyed the *Mohaniyakarma* by means of *shukladhyan* and when he has destroyed totally all the *Karmas* like *Jnanavaran*, *Darshanavaran*, *Antaray* etc. No new knowledge comes into the soul from outside. It is present in the souls. But it is covered. To the extent that the cover is removed, the soul's knowledge increases. As know-

ledge goes on increasing, the cover goes on getting destroyed gradually and then when the *jiva* reaches the 13th *gunasthanak* he attains *Kevaljnan* and can see directly the entire universe.

Why omniscience? : On account of its knowledge, the soul is different from inert substances. As the cover over it goes on decreasing, its knowledge goes on increasing, and showing itself. Like a mirror that reflects everything the soul can know anything that can be known. If there is no cover at all it is natural that it can know all things. It is illogical to say that we can know only upto this extent, not more than this. Can we limit the flights of the mind? So, a *Kevaljnani* knows everything directly.

Only he who possesses this kind of knowledge can expound sound doctrines and only he is the supreme spiritual well-wisher. After that even those who act according to his commands are well-wishers. For e.g. the great *Ganadhars*. For them *Agamas* are the *Pramanas*, source of true knowledge.

There are 5 *Pramanas*, 3 *Avadhijnan* etc. or *Prathyaksha pramanas*. *Mathi* and *Shrutha* are *Parokshapramanas*, but this belief is based on the point of view of the supreme good. At the practical or empirical level, knowledge obtained by the senses is called *Prathayaksha* (direct). This is empirical *prathyaksha*. *Mathi* and *Shrutajnan* include *Prathyakshanuman*, *Upamanagam*, *Arthapathithi* etc. Normally, controversialists in a scholarly assembly depend mainly on *Prathyaksha* and *Anuman*.

In the case of *Anuman*, on the basis of what is heard or seen, it is used as the cause and on that basis, a determination is made regarding the existence of some substance related to it. For e.g. When we see from a distance only towers and flags, we conclude that it is a temple. This is *Anuman*. Flags and towers are essentially connected with a temple. The *Anuman* has 5 *Avayava vakyas* (Predications) (1) The proposition stated at the commencement of a discussion is called *Prathijnavakya*. For e.g. "There is fire on the mountain". This is

called the proposition. (2) This is called *Hetuvakya*. Predication based on cause. For e.g. "Because we see smoke there". After that (3) *Vyapthi* (Connection) and examples given. For e.g. "Where there is smoke, there is fire as in a kitchen". *Vyapthi* means being spread otherwise. There is an association between fire and smoke neither of which can exist without the other. Without fire there can be no smoke. Smoke is existent on account of fire. This is called *Avinabhava* or *Anyathanupapannathva*. *Avinabhava* means that which cannot exist without the other. In the same manner, smoke is *Anyathanupapanna* with fire, that means, it cannot exist without fire. *Anyatha* means without. *Anupapanna* means cannot occur. Smoke cannot exist without fire. This is called the effect of *avinabhava* and *anyathanupapannathva*. The effect of *avinabhava* is connected with the other object like smoke and fire. Smoke is *vyapya* and fire is *vyapaka*.

If one has the knowledge of the connection between *vyapya* (spreading) and *vyapaka* (Causing the spread of), he gets *Anuman*. This takes place on account of *Anvayovyopthi*. He can know that in the absence of *vyapaka* there can be no *vyapya*. This is called *vyathirekivyapthi*. (4) When one acquires a knowledge of *vyapthi* and examples, then he carries out *upasamhara* or conclusion which is called *upanaya*. For e.g. There is the *vyapya*, fire on the mountain, namely smoke. (5) Then it is determined that there is fire on the mountain. This is called *Nigaman*. These 5 aspects of *Anuman* are necessary to think of the associate substances. *Nigaman* which is the cause for *Swarthanuman* takes place on account of the two. The determination of the soul, the other world, *Karma* etc. which are metaphysical concepts are determined by *Anuman* — *Praman*.

In other philosophies *Praman* has been described as the cause for actual knowledge (*Yatharthajnan*) *Prama*, but when discussion takes place on *Pramanya* it is called the nature of *Prama* but how is it possible here? *Pramanya* (Authenticity) is the nature of *Pramana*. Therefore, *Praman* is not the cause for this knowledge. It is itself knowledge. Therefore, it is said in the *Jaindarshan* "स्वपर व्यवसायि ज्ञानं प्रमाणं".

Questions :

- (1) What is the difference between *praman* and *naya* ? Why is *pramana* not *pramakarana* ? Explain what is meant by *prathyaksha* and *paroksha*.
 - (2) Describe the 4 kinds of *mathijnan*. What is the difference between *Iha* and *Samshaya* ?
 - (3) Explain : *Gamika shrutha*, *Anaksharashrutha*, *Aparyavasithashrutha*, *anuyayi*, *avadhijnan*, *vipulamathi*.
 - (4) Explain what *sarvajnatha* is.
 - (5) Why is it necessary to destroy *Moha* before destroying ignorance ?
-

NAYA AND NIKSHEPA

A substance possesses countless qualities or natures on account of different points of view or different associations. The reason is this. Countless qualities and specialities are present in a substance on account of its presence in modified forms. Apart from this, one substance is related to all the countless substances in this universe by such points of view as *Karanatha*, *akaranatha*, *akaryatha*, *sahabhavitha*, *virodhitha*, *samanatha*, *asamantha* etc. From these points of view, it has many qualities or natures. You can take the example of a light. It has the quality of brightness, yellowness etc. The light is of oil, or it may be emerging from precious stones. It may be in the house etc. These are special *paryayas* or modifications. In the same manner, it has such qualities as dispelling darkness. The cause namely oil or wick; the purpose of showing things; etc. these are extraneous (*Anya*) *dharmas* or natures. *Anya sambandhas* are those that are connected with it by existence and association. They are also called *swaparayas*. Water is not there in a light. It does not have blue appearance. It does not have, coldness or hardness etc. These are *vyatirek dharmas* (Contrary qualities). These are associated with the substance by the principle of non-existence. These are called *paraparyayas*.

Naya means understanding only one of these many aspects from any one point of view. For e.g. Manu lives in Ahmedabad. But he also lives in India. He also lives in Gujrat. In Ahmedabad he lives in some part. Yet this knowledge has been obtained describing only Ahmedabad, keeping off other cities.

In the same manner, knowledge may be got about Manu's age, status, health, studies etc. otherwise we say "Kumar Manu" or "Manu aged 14 or 13½ years etc."

Thus, getting knowledge of a substance from any one point of view is called *Shabdik Vyavahar Naya*. There are seven *Nayas*.

The seven *Nayas* : When *Naya* gives us knowledge of a substance it also reveals to us from what point of view that

knowledge has been obtained. Therefore, *Naya* is also called point of view. It has so many kinds as there are predications. But the most widely current and accepted ones are seven :

- (1) *Naigam Naya*; (2) *Samgrah Naya*; (3) *Vyavahar Naya*;
- (4) *Sutra Naya*; (5) *Shabda Naya*; (6) *Samabhirud Naya* and
- (7) *Evambhut Naya*.

(1) The *Naigam Naya* : *Praman* gives us a total and comprehensive knowledge of an object. Therefore, it does not think of any one aspect. *Naya* looks at one aspect of an object of all its aspects. Therefore, it turns towards aspects and thinks of an aspect. Different kinds of knowledge emerge from different aspects. From a gross consideration, in the beginning, *Naigam Naya* type of knowledge emerges and from a subtle consideration, subtle knowledge of *Naya* appears.

Every object has ordinary aspects as well as special aspects. For example, a cloth is like other cloths. This is an ordinary aspect. But from the point of view of pattern or shape, it is a special cloth. Even this can become ordinary when seen with other cloths of that pattern. But being white, it is special and is different from other cloths of other colours. In this manner, every object has its ordinary form as well as a special form. This pattern is seen as a special form. But it is common with others because even this is made of cotton.

This is a special pattern compared to silk because it is cotton. But in respect of pattern it is common with even silk with the same pattern. But it is special if it is stitched in a particular way. Thus an object has many ordinary or common qualities. From various points of view an object seems to possess common qualities or special qualities. *Naigam Naya* carries out this function. *Nai* = *Na Ek* (not one) *gam* = knowledge *Naigam Naya* gives us knowledge on the basis of many common and special qualities. This is certain that at any one time, we can know only one aspect.

(2) *Sangrah Naya* : This is knowing an object in its ordinary or common form. For example why do you entertain *Moha*? At the end, it destroys everything. Here in the inte-

grated truth only one *sath* or transient ordinary form has been taken into account. This is *Sangraha Naya*. Whether it is a *jiva* or *ajiva* all are *sath* (truth). Your own safe — your bungalow — all are transient". "Whether it is a *vata* or *peepal* tree — all are trees". This example reveals what *Sangraha Naya* is. It does not take into account the special qualities of an object.

(3) *Vyavahar Naya* : This means seeing an object in its special form from the practical or empirical point of view. According to this principle, no substance exists with an ordinary or common form. That which is in practice; that which is useful is true; and it is a special quality. If such trees as *vata*, *peepal* or *bamboo* etc. do not exist, are those trees real? No, what is, is true, whether it is *vata* or *peepal*; hence it is a special object.

(4) *Rujusutra Naya* : *Ruju* = means simple. It also goes deep, by a simple *sutra* or statement it gives the knowledge of an object. If an object is existent and if it belongs to us, only then it is accepted as a true object. For example, we do not say that our money that has been lost or robbed is ours but we say that the wealth we have now is ours and we say we have so much money. In the same manner, we do not include in it the money that has been given to us to be used for taking care of by some body but on the basis of what we actually possess, we say, "I have so many thousands or lakhs". This is the knowledge obtained from the *Rujusutra Naya*.

(5) *Shabdha Naya* : This *Naya* recognises an object only as long as it has the same *Linga* (Gender); *Vachana* (Number). If the *linga* and the *vachana* differ, the object also becomes different. Pot, holy pot, large pot or equal objects, small pot, pitcher and drinking pot are different from them. Incidentally, you may understand a thing thus and it is *Shabdha Naya*. For example "She is not a wife, she is like a man". In the same manner, a pot may be a small pot or a big pot; yet we say, why have you brought this pot, I want only a pitcher".

(6) *Samabhirooda Naya* : This *Naya* believes that an object is understood by the sound or *shabdha*. Only then it is

accepted as an object. For example, the son of a lawyer has the qualities of arguing and defending but he is not a lawyer. A shepherd may be named as Indra but he is not really Indra. Indra really is the king of Gods because Indra means one who has wealth. This meaning can be applied only to Devendra. Indra is thought of as offering oblations to the Lord on Meru mountain. This knowledge of Indra is obtained from the *Samabhirood Naya*.

(7) *Evambhut Naya* : This *Naya* goes very deep in understanding an object. According to it, an object can be called by its name only in that deep sense when the meaning of the word is found applicable to the object at present. The object has its meaning. That basis is acceptable to this *Naya*. For example, "Indra is more affluent than emperors". This knowledge of Indra is obtained from *Evambhutnaya* because only he is called Indra and recognised as such who sits on the grand throne in the assembly of Gods, shining splendid with his wealth. In the same manner, while cooking food, somebody may say, "Bring the ghee-tin". (The implication is to bring the tin containing ghee). This is said from the *Evambhut* point of view because the implication is the tin filled with ghee; not an empty ghee-tin. (Formerly, we used to put ghee in it. Now it is empty. If a reference is made to it in this manner, it becomes *Samabhirood Naya*).

In this manner, though an object may remain in the same form, it is understood in different ways from different points of view. This is because of the various *Nayas*. The various *Nayas* understand a thing on the basis of an object, the substance, the modification, the practical aspect, its inner quality etc. Therefore, the seven *Nayas* may be briefly called : (1) *Shabdha Naya* (2) *Artha Naya* (3) *Paryayarthak Naya* (4) *Nischaya Naya* (5) *Vyavahara Naya* etc.

NIKSHEP

8) *NIKSHEP* : The same name may be applicable to various objects for e.g. (1) A boy is named Rajabhai. He is called Raja (2) In the same manner, we refer to the picture of a king as

Raja (3) Sometimes even the son of a king is called Raja "Compared to his father, he is several times greater and is a Raja" (4) An actual king is also called a Raja. So, the word Raja is used as a name or as a reference to a status or as a cause etc. but it has the implied meaning of Raja. In the *Jain Shastras* this is called *Nikshep* or *Nyasa*.

Nikshepa is in a way a division or part of an object. Every object has four parts namely *Namanikshep*, *Sthapananikshep*, *Dravyanikshep*, *Bhavanikshep*.

(1) **NAMANIKSHEPA** : It means referring to the object merely by its name. For example, a boy named Indra or Indra is his name. In the same manner, a man without *Jainatva* being called by the name Jain which is devoid of a part.

(2) **STHAPANANIKSHEP** : It means referring to a person through his image, picture, painting etc. These things contain in themselves the *Sthapana* (establishment of the original object). For example, we say referring to an image "This is *Mahavir Swami*". Referring to a map we say, "This is India", "This is America".

(3) **DRAVYANIKSHEP** : It means referring to an object by mentioning its past condition or future condition. For example, we refer to a person who is going to become a king in future as king. Then he is *Dravya Raja*. Referring to an *atma* which will become a *Tirthankar* we say before that "The *Tirthankar* will be honoured on Meru with oblations or a *Tirthankar* who is not preaching from the *Samavasaran* but who is going on *Padyatra* is called a *Tirthankar*. This state of *Tirthankar* is the basis here. In the same manner, the *Prathikraman* performed without mental concentration is *Dravya Prathikraman* or *Dravyavashyak*.

(4) **BHAVANIKSHEP** : It means the name signifying the object meaningfully in its present condition. For example, the word *Tirthankar* used with reference to a *Tirthankar* who is preaching on *Samavasaran* who is establishing the *Tirtha* is an example of *Bhavanikshep*. A sadhu who has the qualities of a

sadhu, Indra seated in the divine assembly with all his splendour are examples of *Bhavanikshep*.

Here, *Dravyanikshepa* has been deemed to be that which lies in the causative substance. In the same manner, even an object which is partly causative may be called by that name. For e.g. an *Abhavya Acharya* also is a *Dravya Acharya*. Brushing the teeth etc. done in the morning also are *dravya avashyaks*. The 4 *Niksheps* can exist in the same person (daily new) the name which is a mere *Shabdha*, the shape which is *sthapana*, the condition which is causation, and the meaning of the name is *Bhavanikshep*.

Every object has the 4 *Nikshepas*. But it may have more also. For example, the *Loka* has *Nikshepas* like *Kshetraloka*, *Bhavaloka*, *Kalaloka*. This is said, "The *jiva* and *ajiva* live in the *Loka*, not in the *Alka*." Here *Kshetraloka* is referred to, "The *jiva* keeps wandering in *Loka* because of ignorance". Here *Loka* means existence.



ANEKANTVAD (SYADVAD) SAPTHABHANGI-ANUYOG

The Jain Darshan is based on *Anekantvad*. It is not based on *Ekantvad*. *Anekanta* means taking into consideration only that nature of an object which is important at the moment and establishing doctrines and principles on that basis and denying the natures of the object which are opposed to that nature.

Anekant means understanding an object from all points of view, that is, even the meanings that are contradictory to the meaning obtained in the one point of view already accepted.

According to the *Ekantavad*, the soul is permanent. It is permanent and not transient, but according to the *Anekantvad*, the soul is both permanent and transient. This *Anekantvad* is not a sceptical approach; not a vacillating approach but it is a determined, fixed approach, because in both, permanence and transience are certain.

Question : How can the same thing be permanent as well as transient? Is it not self-contradictory? How can contradictory *dharma* exist together?

Answer : A substance has two forms. The original form and the form governed by its condition (modification). A substance is permanent in its original form but transient in its modified form. For example, the original *dravya*, gold is always gold but it is not permanent in the form of *jewels* (modified forms). This is clearly understandable. Gold gets modified and assumes different forms. So, it is transient in this sense. Undoubtedly, permanence and transience are contradictory. They are contradictory from one point of view, cannot coexist but from different points of view, they are not contradictory because those two can co-exist.

For example, the father and the son cannot be the same. The father is not the son. So, the same man cannot be the father and the son from one person's point of view but from the points of view of different persons, the same man can be the father and the son so both the *dharmas* (qualities) can co-exist in the same

person. Rama from the point of view of Dasharatha was not both son and father but Rama was son from Dasharatha's point of view while he was a father from the point of view of Lava or Kusha. In this manner, *Pitratva* (father) and *Putratva* (son) both co-existed in Rama. In the same manner, gold as original substance is permanent but as a modified form it is transient; therefore both transience and permanence exist in it.

The *Dharmas* (qualities) of an object exist from different points of view. Therefore, the philosophy based on those *dharmas* will be true only from the point of view of the *dharma* on which it is based; not from any other. On the basis of other *dharmas*, other philosophies have to be expounded.

For example, the soul is permanent as *jiva* but transient as a human being. As a human being it is perishable and transient. The same object can possess different *dharmas* as seen from different points of view. It can contain mutually contradictory *dharmas* also.

A glass which is half-filled with water is filled in one sense and empty in another. The third finger is short as well as long. Therefore, insisting upon one philosophy based on any one *dharma* on the basis of *Ekantavad* is *Mitya*. The meaning is this. A substance is permanent without reference to points of view and is transient from any one point of view. This is based on any one view. The *Anekantvad* is also called *Syadvad* because it implies : "This may be". *Syat* means from one point of view and the philosophy expounded thus is *Syadvad*. Understanding, seeing or saying are *Pramanik* (authentic) from the *Anekant* point of view; not from the *Ekant* point of view. Therefore, the *Anekant* philosophy is *Pramanik* (authentic). The Jain philosophy is based on *Anekantvad* and *Syadvad* or the relative philosophy. The great scientist Einstein expounded the same theory "*The Theory of Relativity*".

UTPAD - VYAY - DRAUVYA

(Production, Destruction, Duration)

A true philosophy can emerge only when an object is examined in relation to all the other things because it is related

to other things. In the same manner, the substance has its original form which is unchanging and the modified forms which are transient. As a *dravya* it is permanent; as a modified form, it is transient because as a modified form, it goes on getting destroyed and produced.

The cloth was first in the form of a bundle. Now it has been made into a coat, shirt etc. The cloth as *dravya* remains permanent but as a modified form it is changing. The bundle (*Than*), was destroyed and coat etc. appeared. A man was a worker. Then he became an officer. Here also that man as *dravya* is permanent but as a *Paryaya* he has changed. The *dravya* remains in the form of an object. The object is created and it perishes. *Dravya* or duration makes the *dravya* permanent. These are ordinary examples. Actually, every object is transient. The Bhagwan saw it with his omniscience and experienced it in meditation. The present day science also expounds the same. The particles in the atom pass through the phase of production and destruction but the form of the object remains the same. That which is seen from outside is *dravya* but when it is internally divided what is produced is modification. This condition prevails all over the universe. *Akasha* which has been in existence at all times is permanent. We cannot deny this. It is also transient as *ghatakash* or *parabha-kash* or in a water booth. When a hut has been built, a new *akash* (space) of that extent has been created. When the hut is destroyed, that *akash* does not exist. Actually, it is not different from space. So we say it was produced out of *akash* in that form and then it has perished. As *Akash*, it is permanent. All *dravyas* in this universe are governed by the principle of production, destruction and duration.

THE SAPTHA BHANGI (The Seven-fold Predication)

The *dravya* (the substance) can become transformed into modified forms and can, as modified forms, assume different qualities. Therefore, the substance or *dravya* has the potentiality of assuming various forms and various qualities appropriate to those forms. The substance displays certain qualities from a certain point of view; not from any other point of view. On account of these various points of view, seven questions arise; and they get seven answers. These seven ways of looking at an object are called the *Saptha Bhangi* or the seven-fold approach to reality.

First, we think of the object from the point of view of its own *Dravya* (substance); *Kshetra* (place); *Kala* (time) and *Dharma* (attribute). This kind of predication is called assertion or the positive predication. Secondly we think of the object from the negative point of view. Even in this approach we think of the other (not its own) substance, place, time and attributes. This is called the negative predication. Both these attitudes are essentially related to the substance. For instance, a clay-pot is a substance. It possesses its own *Dravya* (substance) its own *Kshetra* (place); its own *Kala* (time) and *Dharma* (attribute). These are related to the substance from the positive point of view. In other words, these four attributes belong to the pot, from the point of view of existence. (*Astitva*) as existing in the pot or with it. They refer to the self-nature of the pot. Even *paradravya* (the other substance); the *parakshetra* (the other place); the *parakala* (the other time); and the *paradharmas* (the other attributes) are related to the pot negatively. They are related to the pot from the point of view of their non-existence in the pot. They do not belong to the pot. They are different from those of the pot completely.

The *swadravya* (its own substance) of a pot is clay; its *swakshetra* (its own place) is the Kitchen; its *swakala* (its own time) is the month of *Kartik* and its *swadharmas* (its own nature) is that it is red, or large or its own value or price.

As opposed to those attributes, from the negative point of view, its *paradravya* (other substance) is a rope; its *parakshetra* (other place) is the roof; its *parakala* (other time) is the month of *Margashirsh*, and its *paradharmā* (other nature) is that it is small etc. These attributes are related to the pot from the negative point of view or from the point of view of non-existence (in the pot).

Now positive attributes like *swadravya* etc. and the negative attributes like *paradravya* etc. are the attributes of the pot from the positive and the negative points of view. Seven questions arise on the basis of the relationship of these two kinds of attributes to the pot.

(1) How is the pot from the point of view of its *Swadravya* etc?
It has to be said, "It exists" "*Syad asti gath*" (Perhaps the pot exists) "It is" (*Sat*).

(2) How is the pot from the point of view of the *Paradravya* etc. ?

The answer will be that it does not exist (*Nasti*). *Syad nasti* (perhaps it does not exist) "It is not".

(3) How is the pot when viewed successively from the point of view of the *Swadravya* etc. and the *Paradravya* etc.?

The answer will be; "It is" (*Asti*) and "It is not" (*Nasti*) *Sad asat*.

(4) How is the pot when viewed simultaneously from these two points of view ?

The answer is : It is *Avyaktavya* (it is inexpressible). In other words, it cannot be expressed; it cannot be explained. If we say that it is *sat* (existent) it is not *sat* from either point of view. In the same manner, it is not also *Asat* (Non-existent). It cannot also be said to be *Sadasat* (True and untrue; or existent and non-existent). Is it *sat* (true or existent) from both the points of view such as *Swadravya* and *Paradravya* ? No ! Is it *Asat* (untrue and non-existent) ? No ! In other words, from a simultaneous consideration from both the points of view, it is neither *sat*; nor *asat*. It is not also *sadasat* from the point of view of its *Swadravya* etc. or from the point of view of its

Paradravya etc. Therefore, we have to see what we can say from a simultaneous consideration from both the points of view. The answer is that it is *Avachya* (it cannot be expressed); it is *avyaktavya* (inexpressible).

- (5) How is the pot when viewed successively from the point of view of its *Swadravya* etc. and from the two approaches ?

The answer is a composite predication of affirmation and inexpressibility. *Syad Asti Avaktavyam*. It is; it is inexpressible. It states that the pot is a pot but expresses the idea of inexpressibility.

- (6) How is the pot when viewed successively from the point of view of the *Paradravya* etc. and simultaneously from the two points of view ? It is *syad nasti Avaktavyam*. It is not; and is inexpressible.

- (7) How is the pot when viewed from the point of view of *Swadravya* etc. and *Paradravya* etc. and simultaneously from the two points of view of assertion and negation ?

It is *Asti Nasti (Sadasat) Avyaktavyam*. It is; it is not; and it is inexpressible. These predications are successive not simultaneous but in the case of affirmation and negation it is simultaneous.

The summary is this. The pot has both the natures i.e. *astitva* (existence) and *Nastitva* (Non-existence); but they are as seen from different points of view. It is at the same time *sat* (true) as well as *Asat* (untrue). Suppose, we incidentally expound only its existence *sat*; but we must also realize that it is also *Asat* (non-existent). This means that the substance is *Sat* (Existent) only from a certain point of view.

In order to indicate this point of view, the word *Syath* (Perhaps) is used. It is to be said that the pot is perhaps *Sat*; but it is certainly *Sat*. In order to express this determination, the word *Eva* (only) is employed. Now the form of the proposition (*Pratipadan*) is *Gatah Syath Sat Eva*. The pot perhaps is true only. Sometimes, the pot is only *sat*. Sometimes it is only

Asat. The other predications also i.e. the remaining five are made in the same manner. This is called the *Saptha Bhangi*, the seven approaches to Reality.

The same *Saptha Bhangi* can in the same manner give us such concepts as “permanent and transient” or “useful and useless” or “Valuable and ordinary” etc. In all these matters different points of view are at work.

For example, the pot as *dravya* is permanent and transient as *Paryaya* (modification). It is large compared to a pitcher and small compared to a big pot (*Koti*). It is useful in the sense that we can store water in it; but useless as a container to store milk or ghee in it.

Even if the point of view is not stated, it has to be known through inference (**अवधार**) Therefore, the relative predication is always true. The non-relative predications are not true. It is also said that action based on a non-relative predication is untrue (*Mithya*) and the one based on a relative predication is true (*Satya*).

The words of a Jin are *Anekantvadi* (multidimensional) in approach. The statements of those who act according to the philosophy of *Anekantvad* and *Syadvad*, are true.

ANUYOG

(Inquiry and Research)

Anuyog means exposition, description or explanation. In the Jain Shastras there are expositions of countless subjects. These have been classified into four kinds. Therefore, there are mainly four kinds of *Anuyog*.

1) *Dravyanuyog* : (Works relating to substances)

These deal with such subjects as the *Jiva*, *Pudgal* etc. There are such works as *Karma Shastra*; *Sanmati Tarka*; *Darshan Shastra*; *Sthanang Sutra*; *Lok Prakash*; *Prajnapana Sutra*; *Tatvartha*; *Mahashastra*; *Visheshavashyak Bhashya* etc.

2) *Ganitanuyog* : (Works relating to mathematics)

These works deal with such mathematical subjects as calculations and measurements. There are such works as *Surya Prajnapti* and *Kshetrasamasa* etc.,

3) *Charankarananuyog* : (Works relating to ethical concepts etc.)

These works deal with ethical theories and observances. There are such works as *Acharanga*; *Nishitha*; *Dharma Samgraha*; *Shraddhavidhi*; *Achar Pradip* etc.

4) *Dharmakathanuyog* : (Relating to stories in respect of *Dharma*)

These works contain stories and anecdotes which inspire *Dharma* in the readers. These are such works as: *Jnatha Adhyayan Agam*, *Samaraditya Charitra*; *Thrishasthi Shalaka Purush Charitra* etc.

Questions :

- (1) How is the knowledge of mutually contradictory *Dharmas* true and untrue ?
- (2) Explain the *Saptanayas* with examples.

- (3) How are production, destruction and duration present throughout the universe ?
- (4) Explain the four *Nikshepas* of a *Tirthankar*.
- (5) Explain the classification of the Jain Shastras with examples.

