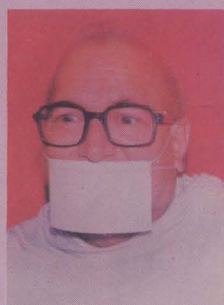


JAINA ĀCĀRA

SIDDHĀNTA AUR SVARŪPA

(THE JAINA CONDUCT)

*Acharyashri
Devendra Muni*



Acharyashri
Devendramuni Ji
M., besides being
one of the most
popular and revered
religious leaders of
Jains occupies a
prominent place as

an author on a wide range of subjects. Writing is almost an obsession with him. So much so that the volume of the published works authored or edited by him totals to more than 350 books or about 45000 pages. And the process still continues. He is widely known for his scholarly and analytical writing in a simple style. It is surprising that despite his organisational responsibilities as the Acharya of the Shraman Sangh he finds so much time to pursue his studies and writing. His personality has a rare combination of sharp intellect, profound knowledge, magnetic charm and extraordinary simplicity.

Birth — 7.11.1931 in Burdia
family of Udaipur

Diksha — 1997 V.

Guru — Upadhyaya Shri Pushkar
Muni Ji M.

Acharya

Status — 2049 V.

JAINA ĀCĀRA :
Siddhānta Āura Svarūpa
(THE JAINA CONDUCT)

by
ACHARYA DEVENDRA MUNI

Rendered into English
by
DR. NAGAR MAL SAHAL

PRAKRIT BHARATI ACADEMY
JAIPUR

❑ *Published By :*
Devendra Raj Mehta
Secretary
Prakrit Bharati Academy
3826, Yati Shyam Lal Ji Ka Upasara
Rasta, M.S.B, Jaipur-302 003

❑ **First Edition : 1995**

❑ **Price : Rs.300/-**

❑ *Printed at :*
Shree Printers
Jaipur-302 003
Tel : 561321/521620

Jaina Acara : Siddhanta Aura Swarupa • 1995

Dedication

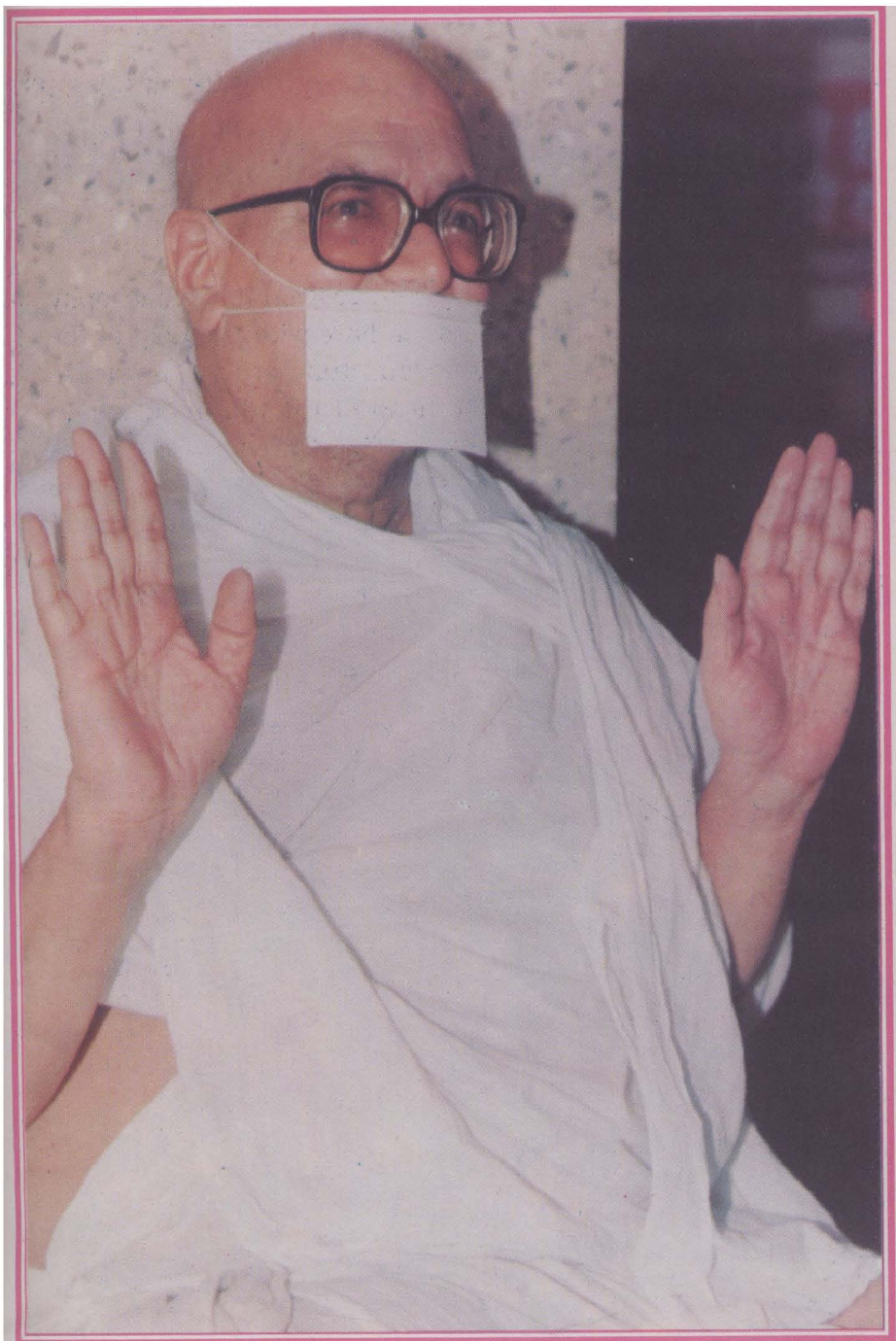
*To the pious and auspicious memory of
my honoured teacher*

Gurudev Upadhyaya

Shri Pushkarmuniji Maharaj

*whose pious, tender and inspiring words
gave me the impetus to progress on the
beneficent path of spiritual practices;
and whose loving blessing and fond
affection have been the true mainstay
of my spiritual life.*

Devendra Muni



Acharya Shri Devendra Muni Ji

ACHARYA SHRI DEVENDRA MUNI :

A GREAT SCHOLAR

The central theme of the Jain religion and philosophy is to direct life towards public welfare with the help of the purity of conduct and persistent study of the knowledge compiled in scriptures. The head of the Shraman Sangh and renowned scholar Acharya Shri Devendra Muni ji is an earnest follower of this theme. Burdened with the heavy responsibility attached to the position of the head of the Shraman Sangh, he still continues to pursue his spiritual practices including meditation, Maun, studies and writing, as part of his daily routine.

He has done a profound and wide ranging study of numerous works on Indian religions and codes of conduct. Mere study did not satisfy him and he penned authenticated and detailed works on numerous subjects. His extensive and profound knowledge has helped him write critical and informative prefaces for numerous works on a variety of subjects including religion, philosophy, history, culture, fiction and, of course, Jain canons. These prefaces are almost independent research papers. He has to his credit almost 350 published works that include almost every possible topic on Jainology.

In spite of being such a great and profound scholar Acharyashri has a humble, simple and pleasant bearing. He welcomes everyone with a disarming smile and open arms.

He advocates a transparent life style that is free of dogmatic attitude. Acharyashri has covered thousands of miles moving on feet in almost every part of the country inspiring people to adopt the vegetarian, vice-free and pious lifestyle through his eloquent and magnetic discourses. Even with advancing age he relentlessly pursues this mission.



Upadhyaya Shri Pushkar Muni Ji M

THE PINNACLE OF SPIRITUAL ENDEAVOUR : UPADHYAYA SHRI PUSHKAR MUNI JI

The importance of a sage is never judged on the basis of the enormity of the number of his disciples, the spread of his fame, or the assemblage of his worshipers. In fact, it is judged on the basis of the degree of the excellence of his spiritual endeavour, the benefits of his knowledge to the self and others and the transparent purity of his way of life. Radiant with the sharp aura of spiritual achievements UPADHYAYA SHRI PUSHKAR MUNI JI was one such yogi whose life was made a touch-stone by his devout practices of penance, chanting and cognitive and scholastic study of the scriptures.

He was a simple pious soul and an accomplished practitioner of Jap-yoga (a system of chanting). As a natural consequence of regular practices of meditation, Maun (a system of practice of silence or non-communication) and discipline of body and senses, he had acquired many spiritual powers. With his pious blessings thousands of his followers got relieved of ailments and problems of body and spirit and attained inner peace.

Besides this he was a highly versatile individual. He was astoundingly perceptive and had a sharp memory. Gurudevshri was so tender hearted and compassionate that he literally melted seeing someone in pain and never hesitated to remove the cause of pain through his spiritual power. He submitted himself to the cause of welfare and upliftment of every living being. His discourses and writings on a variety of topics including Jain religion and philosophy, poetry and fiction form the basis of 125 books published till date.

The head of the Sh्रaman Sangh and renowned scholar Acharya Shri Devendra Muni ji is the most prominent among his disciples.

BLESSING

Conduct is the vital essence of Jainism. The body cannot subsist without vital breath. The place for a dead body is not a house but the graveyard. No special endeavour without conduct is of any use. In the Jain canonical literature the highest position has been reserved for conduct. *Ācārāṅga* is the most notable annotation on conduct. The second place has been accorded to the reasoning faculty. *Sūtrakṛtāṅga* is its greatest exposition. No advance in spirituality is possible without right vision. Its perfection is clearly visible in the fourth stage of spiritual development whereas the perfection of right knowledge is noticable in the thirteenth stage. But even their perfection does not ensure liberation. There is no emancipation in the absence of right conduct.

From the earliest age to modern times the wise Jainas have elucidated the significance of conduct. During the times of Lord Mahāvīra there were numerous philosophical doctrines. The Jainas subscribed to activism which is nothing but proper conduct.

The Jaina conduct is not based on blind beliefs or superstitions. It is neither imitation nor a representation of public stupidity. It is based on right faith and right knowledge. Without knowledge right conduct will ever remain a chimera. Perverted knowledge is false and misleading. It leads only to degradation. Indian philosophies like Nyaya, Sāṃkhya, Buddhism etc., gave importance to knowledge alone. *Mīmāṃsā* has stressed activism alone. Jainism, however, emphatically says that knowledge and conduct alone can lead to the coveted release from the mundane thralldom. The two together can ensure permanent release.

Many books have been published on ethics and philosophy in general but there was no comprehensive book on Jaina conduct. I had always felt this want and expressed my desire to my disciple Devendra Muni. He has written this book exactly as I wanted him to. I am confident that it will be of great use to those interested in the Jaina conduct which is ever fresh being essentially original. Serious and well-meaning research scholars, too, will derive great benefit from it.

Devendra Muni is talented, yet modest. He has unbounded faith in his teachers. This has stood him in good stead. I wish him god speed in serving Jainism sincerely. May he augment its glory by maintaining his health and winning cheer.

Upādhyāya Puskara Muni

June 1, 1982

Contents

Belssing from the late Upadhyaya Pushkara Muni	(v)
Publisher's Note	(vii)
Foreword	(ix)
Preface by Vijaya Muni Sastri	(xvii)
<i>Chapter</i>	
I Introducing the subject	1-3
II Jaina Conduct--A bird's eye view	4-9
III Right Faith--the basis of Jaina Conduct	10-20
IV Stages in the evolution of the soul	21-37
V Vows--A comprehensive study	38-42
VI Conduct of the laity in Jaina Scriptures	43-49
VII Lay Votaries : their different nomenclatures but single aim	50-51
VIII Qualities of those who renounce worldly objects	52-60
IX Living without addictions	61-68
X Criteria of Conduct : Vows of Lay Votaries	69-86
XI Background of spiritual endeavour : special vows	87-90
XII Ascetics' conduct in the Jaina literature	91-121
XIII Consecration for a religious purpose	122-127
XIV Monks' proper conduct	128-132
XV Monks' different roles	133-137
XVI Monks' Federation and its administrators	138-146
XVII Two paths of spiritual endeavour : Utsarga and Apavada	147-150
XVIII Penance for self-purification	151-185
XIX Ten Characteristics of Monks' Dharma	186-193
XX Abstract contemplation	194-200
XXI Passionless voluntary death	201-213
XXII Impediments to spiritual endeavour and conquest over them	214-218
XXIII Non-violence	219-230
XXIV Truth	231-235
XXV Vertical movement of life : Celibacy	236-243
XXVI The Lofty Ideal of possessionlessness	244-249
XXVII Manifold dimensions of the vow of non-stealing	250-253
XXVIII No food at night	254-255
XXIX Self-regulation and Self-restraint : Astapravacanmata	256-261
XXX Established Code of Conduct	262-265
XXXI Six indispensable duties	266-283
XXXII Conclusion	284-283

PUBLISHER'S NOTE

We are extremely happy to present the English Version of "Jaina Ācāra : Siddhānta Aura Swarūpa" to our enlightened and learned readers. From time to time a variety of religions, philosophies and sects have evolved and influenced the human mind with their doctrines and principles. Every religion and philosophy has its own code of conduct. In this volume an impartial study of different facets of Jaina conduct has ably been evinced. There are many burning issues that the scholarly author has resolved from the applied and practical angle.

The author is revered Rajasthan Kesari, Adhyatma Yogi, famous orator Upadhyaya Sri Pushkara Muni Mahārāja's able disciple and a great scholar Sri Devendra Muni Mahārāja. The name of Devendra Muni is well known among our learned readers. He is a brilliant author, a profound thinker, an eloquent orator and an accomplished editor. Many research-oriented and thoughtful original works and more than a hundred edited works have brought him fame in the field of literature. He has written on a wide range of subjects including culture, religion, philosophy, canons, history and fiction. Whatever subject he chooses, a thorough and unbiased study is evinced in his writings. We have had the opportunity to publish many of his books. They have been admired by top-ranking scholars in India. We are pleased to add to his publications.

In the Jain canonical literature and their voluminous commentaries, the subject of conduct of Sramana and the Srāvaka has been elaborated in detail. Many Jaina Ācāryas have written numerous books in Sanskrit, Prakrit, and Apabhramsa languages. However, no good work is available in Hindi that should have tackled the subject so comprehensively as is to be found in this volume although many good books are there on Jaina philosophy. By writing this book, the Acarya has filled a vital gap in Jaina literature. His style is comparative as well as assimilative. Avoiding the argumentative style he has tried to propagate the Jaina conduct in the light of Anekānta (non-absolutism or relativity of truth). Besides the central theme, the Jaina conduct, the codes of conduct of almost all important religions and philosophies of the world have been discussed. We feel that such good publications are needed today in order to exhibit the multi-dimensional brilliance of Indian culture before the world. In modern day India the philosophical angle is much more prominent than

the applied angle or the conduct facet which truly touches the life of all and sundry.

“Jaina Ācāra : Siddhānta Aura Swarūpa”, was published in 1982. Pt. Dalsukh Malvania, a great scholar of Jaina philosophy, commented, “It would not be an exaggeration if I call this work the encyclopaedia of Jaina conduct. There is no topic of Jaina conduct that has been left untouched. Moreover, all related subjects have been discussed along with suitable references from other literary works. Conduct part of other religions has also been discussed as a background. Conduct from both ‘Svetāmbara and Digambara sects has been elaborated with apt references.” Almost all the scholars, who studied this work expressed there strong desire to see its English Version.

Prof. Kalayanmal Lodha advised that it should be translated by a scholar having command over the English language and a proper understanding of Jaina philosophy. As such, the work was entrusted to Shri Nagarmal Sahal, a renowned scholar from Jodhpur who has attained celebrity in translating very many books of a varied nature. The three chapters on Vedics, Buddhists and Ajīvakas have been left out to avoid tautology and strictly justify its title.

This is a joint publication by Shri Taraka Guru Jain Granthalaya. Udaipur and Prakrit Bharati, Jaipur. Many thanks are due to M. Vinai Sagar. No less valuable was the assistance of Dr. Raj Krishna Dugar for the pains he took in having the translation ready on time.

Sampatti Lal Bohara
President

Shri Tāraka Guru Jaina Granthālaya
Udaipur

Devendra Raj Mehta
Secretary

Prakrit Bharati Academy
Jaipur

FOREWORD

India is the cradle of philosophies and the arena of systems of conduct. A variety of philosophies have evolved here at different times. Many of them flourished whereas some others could not sustain the cruel blows of time. As mentioned in Jaina tradition, there were three hundred and sixty-three schools of philosophy during Mahavira's time. The Buddha has mentioned sixty-three schools only. Many of these laid emphasis on practices but others did not. Many were based on the absence of rational thought and some others gave importance to humility and reverence. There were as many systems of conduct as were the schools of philosophy. With the differences of opinion between the various schools it was natural for disputes to arise among the systems of conduct. There were many fundamental rules that were uniformly acceptable to almost all philosophical schools. However, it is an established fact that some schools neglected some particular subject, believing it to be unimportant, whereas some other schools elaborated it believing it to be the most important. Thus a variety of different traditions of conduct sparkled and faded with the passage of time.

In this work I have presented a comparative study of the Jaina conduct. Conduct is the central theme of Jaina philosophy and its whole religious edifice has been built around it. If we conduct a study of all the philosophical schools currently active, it becomes evident that the emphasis given to conduct by the Jaina philosophy is missing from all other schools. An example at hand is the Yoga Philosophy. Ācārya Patanjali, the guiding angel of the Yoga Philosophy has provided analytical details about conduct; but no other school from Vedic philosophy could do that much. In the beginning, Ācārya Patanjali has classified Ahimsā, truth, non-stealing, celibacy, and non-possession as Yama, but later on he has mentioned these as great vows. The Jaina philosophy also classifies these virtues as great vows. However, it should be kept in mind that Patanjali has indicated that Yama is a superficial or ritual step in yoga not a seminal one. The steps, as postulated by Patanjali, are Dhyāna (meditation), Dhāraṇā (deep concentration), and Samādhi (union with the goal). It is true that Patanjali had no intention of devaluing the importance of Yama. Later, others rejected Yama and Niyama and included only Dhyāna, Dhāraṇa, Samādhi, Prāṇāyāma (control over breathing), Pratyāhāra (withdrawal), and Tarka (logic). Patanjali had never included Tarka in yoga but the later Acāryas

included Tarka. In my opinion the root cause of exclusion of Yama and Niyama is the gradual neglect of such steps by later ācāryas on the basis of Patanjali's classifying them as superficial.

The philosophical aspect of Yoga has been elaborated in the Sāṅkhyā philosophy. This school has done indepth study of fundamental principles. In the Nyāya philosophy only the aspects of logic have been dealt with. Dharma (piety) is the topic taken up by the Pūrva Mīmāṃsā but here it is based on the rituals and not on the basic character of conduct. A variety of Yama rituals have been included and mainly the gods and heaven have been discussed. Thus emphasis has been given on superficial and formal rituals. In the Uttarmīmāṃsā or Vedānta the central theme is Jñāna (spiritual knowledge).

Out of all the Indian schools of philosophy only Buddhism is the one where conduct is given prominence. The Buddha gave so much importance to conduct that he almost completely neglected the metaphysical or fundamental aspects. Whenever a follower went to him with serious issues concerning fundamentals like soul, ultimate soul (God), he evaded the issue altogether.

Although Buddhism has given prominence to conduct, the Jaina view on conduct has its own uniqueness. It has given equal stress on thought and conduct; it has dealt with both these aspects in serious vein. Mahavir never avoided the fundamental issues of soul, karma, the world and beyond, etc. He has emphatically dealt with all philosophical and metaphysical issues. Mahavira's view was that the sublime stream of flawless conduct should flow with equal force in all the three dimensions of mind, speech, and body or thought, expression, and action. He candidly pronounced that discipline should be observed at all three levels of mind, speech and body.

The Buddha did not give the same importance to the discipline of the body that he prescribed for that of the mind. As a result, there has been a tremendous development of meditational practices in the Buddhist tradition. However, due to the neglect of the discipline of the body, there has been a lack of desired development in the field of penance. Discipline of the body results in inconveniences and afflictions. But because of the middle path propagated by the Buddha, indiscipline crept in. This is the reason why the Buddha could not forcefully prohibit non-vegetarianism. This resulted in the spread of other evils too.

In the Jaina tradition equal importance was given to the discipline of the speech and the body along with that of the mind. This resulted in deep contemplation. What sort of language a novice should use has been laid down in the second of the five vows, the second Samiti (the regulative discipline) and the second Gupti (the restrictive discipline). It is necessary for an aspirant to use refined and decent language. He should be a master of the art of oration. He should not use a language that may hurt. The best thing for an ascetic is to be silent. However, if at all he has to speak he should speak but little and to the point. Similarly it led to the reduction of diet with a view to keep the body disciplined. As such, fasting was resorted to. Mahāvīra himself did vigorous penance and his followers never remained far behind. The canonical literature is full of the incidents of astonishing penances of the followers of Mahāvīra. Mahāvīra propagated the importance of disciplining the body. The emphasis on the discipline of the mind resulted in the development of meditation, practice of meditation was essential for an ascetic. There were rules that one fourth of the day should be spent in meditational practice. Thus the Jaina tradition gave emphasis on the threefold discipline of mind, speech, and body.

Acārāṅga, the basic scripture on the subject of conduct, has first of all discussed the soul in detail. It preaches that “as you love pleasure, every living being in nature loves pleasure. As you avoid pain, so does every living being. Considering all beings as your own soul you should avoid causing pain to them. Earth, water, fire, air and vegetation—all these immovable things have no sense-organs like eyes but these also are highly sensitive to pain. A blind, deaf and dumb person suffers pain but is unable to express it. Same is the case with of movable beings. A man is born, and grows because of its being a living organism. Vegetation also grows, it consumes food, and as such, it is a living organism. The religion of Ahimsā is eternal and true. It is only Ahimsa that has evolved into other four great vows. Equanimity and freedom from attachment and aversion are just other terms for Ahimsa. The practice of Sāmāyika is predominantly equanimity which is just another form of Ahimsā. A Tīrthankara reforms the code of conduct depending on matter, place, time and attitude. But such reforms are only formal and applied in nature. From the fundamental or absolute view there has never been any reform or change in the Jaina code of conduct.

After the Nirvana of Mahavira, there was a positive decline in strictly following the code of conduct. According to the Brihatkalpacūṛṇi

this decline started during the period of Ārya Suhasti. Oppressed by the pain of acute hunger caused by a long devastating drought, many 'Sramanas drifted away from the hard path of spiritual practices. The emperor Samprati made adequate arrangements for alms to be offered to the 'Sramanas.

When Ārya Mahāgiri knew that even during the severe drought Sramanas were receiving alms without any difficulty, he enquired from Ārya Suhasti about the situation. He knew well that what was given to the Sharmans was not the right one. He concealed this fact and gave an ambiguous answer to Ārya Mahāgiri. This resulted in the termination of cordial relationship between the two Ācāryas. Pandit Becardas Doshi is of the opinion that "the Jainas also came under the influence of the middle-path preached by the Buddha. It is probable that the Jains becomes lenient, to start with, with the view of propogating their religion. The gradual decline later on developed into the Caityavāsi sect (the temple dwelling 'Sramanas)

Pandit Nathuram Premi also expresses a similiar view :

"To start with, both the Digambara and Shvetambara branches strictly adhered to the code of conduct detailed in the canons. With passage of time the number of Shramanas increased and they spread in a wider area. As the Sramana's came to be revered by the rich and ruling classes, indiscipline crept in. The number of Shramanas lax in adherence to the code of conduct gradually increased in both the branches."

Drought, desire for possession, indulgence in Mantra and other such practices for gaining popularity and power are some of the factors that helped the spread of laxity. Caityavāsa was established in 882 A.N.M. (after the Nirvana of Mahāvīra) or 412V. With the advent of Caityavāsa the Swetambara branch divided into two groups—Caityavāsi and Suvihita or Samvigna (observers of the canonical conduct). In "Sambodha Prakarana" Āchārya Haribhadra has related the lax conduct of the Chaityavāsis in detail. In "Sanghapattaka" Jina Vallabh Suri has conveyed his views on the Suvihita conduct. He later wrote an elaborate commentary on this book (three thousand verses) and also included details of the Caityavāsi tradition. This crusade against the Caityavāsi tradition did not stop there. The Samvigna Ācāryas continued to raise their voice against them. In the sixteenth century of the Vikram era Vira Lokashah protested against idol-worship and the laxity in the Sramana conduct. His revolutionary ideas agasint the prevailing laxity have been

candidly expressed in the Hundi written by him. When laxity also crept in the Lonkāgacha, Jīvaraj Mahārāja introduced reforms in the year 1666.

Likewise, voices were also raised against laxity of conduct in the Digambara branch. The organisation of Bhattārakas was similar to the Caityavāsīs. They abandoned harsh practices and started staying in the monasteries. Instead of being on the move they started living permanently at a place. They also accepted food specifically prepared for them. They indulged in many prohibited practices like keeping iron vessels, slippers made of cloth, sitting on a comfortable seat, etc. In the books of Tiruvarnuchar Dharma Rasik their beliefs and activities have been detailed. In the seventeenth century of the Vikram era, Pandit Banarasidas opposed the Bhattāraka tradition.

The sectarian divisions and subdivisions in the Jaina tradition were mainly caused by change of conduct and not by change of ideals or principles. That is why these changes were termed as Kriyodhāra (reform of action or conduct). The Jaina Ācāryas have never supported the laxity in conduct. This is the reason why the code of conduct of the Jainas is much more strict than those of other Indian religions. Even today it is predominantly based on discipline, adherence to the rules, and penance.

The Jaina conduct does not confine itself to the purity of conduct alone since it also comprises the field of knowledge. Only that knowledge is good or worthy which is capable of tackling the harsh realities of life. If philosophy is not associated with conduct it is hollow and abstract. Philosophy reaches its glorious height only when it is amalgamated with conduct. Same is the case with character and penance. All these find their true and lofty level only when associated with conduct viz. Jñānācāra (conduct of knowledge), Darsanācāra (conduct of philosophy), Tapācāra (conduct of penance), and Viryācāra (conduct of activity).

In this book I have discussed the Jain conduct from various angles and tried to include all the important topics in brief. The subject has been created succinctly. In a research thesis the treatment has to be precise and brief whereas in expository literature it is comparatively elaborate. I considered it best to adopt the middle path. This would provide interesting material to the curious and new insights to the researcher. How far I have been successful in presenting the subject matter can best be judged by the informed readers.

I planned to write this book just after my earlier book-“Jaina Darsana : Swarūpa Aura Vislesana”. But it was delayed due to my

preoccupation with editing of numerous books brought out on the occasion of the golden jubilee of my respected Guru Upadhyaya 'Sri Pushkar Muni (a large commemorative volume, Dharma Kā Kalpa Vriksa-Jīwana Ke Āngana Men, Jaina Dharma Men Dāna: EK Samiksātmaka Adhyana, Sirāvaka Dharma Darsan and Jain Kathayen series). Besides this the long tour of Maharashtra, Karnatak, Tamilnadu, Andhra, Gujarat and Rajasthan also hindered the work. However, during my monsoon-stays at Bangalore, Madras, Sicundarabad, Udaipur and Ranchi I continued to write whenever I had the time and opportunity. This book was not written at a stretch, nor at a place, and as such, some topics have been dealt with in detail whereas some others could be treated in brief. I have also kept in mind that every chapter of the book becomes a self-contained independent essay. Some friends also advised that a comparative study of Jaina conduct and western logic should be included so as to be useful in the modern world. However, I could not heed to their request due to lack of time and non-availability of reference works because of my intinerant life. If I find time I shall certainly take up their suggestion in the second edition.

Being a Jaina Sramana myself it is natural for me to have an affinity and reverence for Jaina conduct. Still, I do not like to criticise or belittle any other school of conduct. It is my established and frank opinion that the antagonistic attitude does not suit modern times. For the purpose of sectarian tolerance it is desirable to adopt a comparative view-point for in-depth study and a reasearch-oriented style of exposition. Efforts should be made to explore the basic foundation of the subject so that the antagonism, seperatism, and factionalism are removed and the divine stream of mutual goodwill and affinity starts flowing. From the very beginning I have been inclined towards presentation which is neither too brief nor too detailed. This I learnt from my preceptor. Like my other works I have used the same style in this work as well.

My revered mother, Mahasati sri Prabhavati Mahāraj and my scholarly elder sister Mahasati Sri Pushpavati Mahārāja desired that I should write a research-oriented book on Jaina conduct as I had done on Jain philosophy, Jaina canons and Jaina Tirthankaras. How could I ignore the affectionate order of my mother? I started writing. In spite of many hurdles I could complete the work. It was during the printing that suddenly my mother took her last vow (Santhārā) and breathed her last on 27th January 1982 at Khairoda (Mewar Rajasthan).

Whatever rises finally sets; this is an unchanging rule of nature. All beings that are born and that live have to go through this cycle. No one

has the power to change this great law of nature. Every morning we witness the rising of the sun, we also observe that in the evening withdrawing its activities it sets. Its story ends the moment it sets. However, there are some extraordinary individuals whose brilliant personality and contributions never fade. They are timeless. The narrow boundaries of time and space can never cast shadow on their scintillating personality and their works. My mother was one such brilliant person. Her lofty qualities are difficult to express in words because of limitation. I got her affection right since the beginning of my life. Her overflowing fondness guided my life. Her blessed support always inspired me to progress on the path of spiritual practices. Death's evil hands snatched away this brave daughter of Rajasthan and a gem among ascetics. Mother had a deep faith in the code of conduct for the 'Sramanas. She herself observed purity of conduct and attitude. Although a profound scholar of the canonical literature, she had not a trace of pride. She had risen above the bonds of fondness and affection and had become an embodiment of duty. Her worthy advice and teachings will always guide my path. It is my earnest desire and wish that I may continue my progress on the path of conduct shown by her. This is but my true tribute to her.

The Hindi edition of "Jaina Ācāra, Siddhānta Aur Swarūpa" was published in 1982. Those who read this liked it. They advised that if a good English version of the book is brought out it would be extremely useful to English-knowing scholars who should be curious to know about Jaina conduct. All available books are not adequately informative as this one. I accepted their advice and entrusted the translation work to the head of the department of philosophy, Madras University. He completed it in five years, but when it was shown to some eminent scholars, they said that the translation was not up to the mark and because of the ignorance of Jaina technical terms there were many misinterpretations. Prof. Kalayānmal Lodha and some other persons tried hard to make it presentable but in vain. As such Dr. Nagarmal Sahal was entrusted with this work. Dr. Rajkrishana Dugar did everything so as to be of help to Dr. Sahal who is a renowned scholar of English language and has many works including translations to his credit. Dr. Sahal was of the opinion that a free flowing translation would be more useful to the readers as compared to a literal verbatim translation. The footnotes in the Hindi edition have not been included in the English translation because of their being incorporated in the text resulting in reducing the number of pages to about half the original work. I hope that this English version will be very useful to interested readers.

When the translation work was started, it was envisaged that it will not take much time. But it took almost nine years. Shri D.R. Mehta, a scholar of the Indian culture and thought, a true 'Śrāvaka, an individual brimming with compassion, and a social worker who has touched new heights in the field of public service, had expressed his desire that at least a few publication projects should be shifted from Shri Tārak Guru Jaina Granthālaya to Prakrit Bharatī Academy, Jaipur. Honouring his wish it was decided that this work be published jointly by both these institutions. The director of Prakrit Bhārati, M.Vinay Sagar took charge of the printing arrangements and has tried to make it highly attractive and presentable. He deserves all commendation. It is not possible to ignore the devotion of the faithful Shrāvaks who provided financial contributions for translation and printing as a gesture of their unfailing devotion. I consider it my duty to express my gratitude to the scholars and authors of the works I have consulted.

In the end I feel duty bound to remember late Ācārya Samrāta Mahamahima Śrī Atmaram, Late Acharya Samrata Mahāmahim Sri Anand Risi M., who entrusted me with the responsibility of taking care of the Sramana Sangh and Late revered Gurdeva Upādhyāya Śrī Pushkar Muni whose endless love has proved to be a blessing for me.

I am confident that the scholarly readers would be able to understand the true meaning and form of the Jaina conduct with the help of this book.

ACHARYA DEVENDRA MUNI.

PREFACE

In India ethics had been a part of philosophy. Logic, ethics and metaphysics have prospered side by side. Each Indian philosophy had its own logic, metaphysics and ethics. Even Cārvāka, who was an atheist, had incorporated all the three in his philosophical system. In Western philosophy each constituent has been treated not jointly but separately. Empiricists stressed knowledge almost exclusively whereas metaphysics concentrated on elemental study. What is right conduct in Indian philosophy is ethics in the Western one. The Greek, European and American philosophers have written books on each one of them independent of the other two.

Acāra bears various meanings such as morality, Dharma, duty and ethics, Dharma and Acāra both are comprehensive. Whatever is good has been included in these two. When man lived in forests and there was no family or society, there was no need of any moral rules. As man progressed, he felt the need of rules and regulations to bring order and inculcate cultural values in society. When there arose conflict between duties and rights, the need was felt to impose some salutary ethical restraints. In course of time such restrictions took the shape of religious precepts which came to be known as Dharma. A society is as much advanced as its dharma flourishes. Philosophical disquisitions are a somewhat later growth.

The first leading founder Lord Rsabhadeva formulated rules which were later modified by Neminātha and Mahāvīra. The Buddha, Rāma and Krasna devised their own rules. Later they were embodied in Srutis, Smrties, Kalpas and the like. They are the right index to the spirit of their respective times.

In the West Christ, Mosessio and Mohammad are the chief proponents of religion. The Bible and the Korana, however, did not telvedeep into the intricacies of philosophy. They looked more to the practical side of life. The Christ emphasized love, service, charity and generosity. Mohammad's teaching was to love mankind and live in amity. Everbody must remember the Creator in worshipful prayer.

The trinity of Greek philosophers has made a significant contribution in this regard. Socrates pupil was Plato and Plato's pupil was Aristotle. Each one of them thought deeply on the subject and none copied his teacher. Socrates accorded the greatest importance to intellect and held that good conduct should be intellect-based. None can be good in life without knowing what goodness is. Justice can be administered by him alone who knows its tenets. He did not differentiate between character and knowledge. Also that rules are made for man, not man for rules. Truth,

justice and self-discipline were his watch words which he propagated far and wide. Plato combined politics with ethics.

Maintaining that politics concerns itself with societies and countries whereas morality is for the individual to practise before preaching it to others.

Both morality and politics should be for the general good. Justice, he said is to deal with others justly and without any trace of prejudice or duplicity. He was for good citizenship. Aristotle held that power and morality can never keep company. He was against centralization of power. He wanted the chasm between riches and poverty to be bridged. It is love that unifies the two and effects unity in society too. A miser is at one extreme and an extravagant person at the other. Hence the best thing is to adopt the middle course. It is easy to help somebody financially but always difficult to help the right person at the right moment. Mere knowledge is not enough as it is all theoretical. It must be reflected in action. As music requires constant practice, character-building requires still more assiduity.

Spinoza believed that whatever happens is not accidental but well-designed. Self-defence is the greatest religion. He who sees all in himself and himself in all can hate none. Politics he regarded as the play of restlessness. Maladministration is the bane of society. The administration that ensures safety and freedom deserves all support.

The American philosopher Deud says that all men live in different mental states and no man is always in the same state. What is needed is to remove the evil and hopefully proceed ahead, A good man is he who tries to become still better. No man is to stay put.

There are two principles that are said to govern society. One is intellectualism and the other is instinctive. The first principle says that man considers the pros and cons of everything and then takes a well-considered decision. The second principle holds that it is the force of basic instincts that propels a man to action. All actions can never be guided by intellect. Many actions are impulsive. Bagehot believes that the prime factor is imitation whether in dress, customs, even religion and politics.

A student imitates his teacher; children imitate their parents. Imitation is almost always involuntary but psychologists say that it becomes the basis of man's conduct. External symbols and slogans do affect people's mentality. Some political parties' slogans are like : "Wealth and earth shall be distributed; he who earns shall prosper and he who loots shall perish". This is what socialists proclaim at the top of their voice. Communists' slogans are like, "Unite, labourers of the world. You have nothing to lose but only free yourself from the shackles of slavery."

Most of our actions and customs are guided by religion without our being conscious of it. Hindus, Jains, Buddhists, Muslims, Christians and others very much behave in accordance with their respective traditions. Man's religion is universal and meant for mankind as a whole irrespective of their creed, sex, colour and the like. Piety, truth, love, non-violence etc., are ideal religion to be emulated by all. Religion has mistakenly been likened to opium, since it may be applicable only to institutionalized religion or sectarianism. Religion unites, but sects divide. Religion, which is a veritable boon, thus becomes a curse. Good conduct is religion and religion is nothing but good conduct. The conduct of sectarians, however, is always larded with selfish motives. What they do and the way they behave is despicable, to say the least. Jainism prescribes five great vows, five small vows, self-regulation, religious observances and the like. Buddhism has given us five 'Sīlas' i.e. precepts for right conduct. Patanjali's Yoga deals with self-restraint and the like in an elaborate way which, when rightly observed, opens the door to release from the thralldom of worldly entanglements. The individual and society are complementary to each other, since society is but an aggregate of individuals. The modern world, however, seems to be overpowered by politics, economics and science which all deal with matter and have little to do with the spirit.

The knowledge of propriety and impropriety of conduct is essential without which the ideal conduct shall remain a far cry. Psychology also deals with human behaviour and conduct. Ethics and psychology have something in common. There are vital differences too. Psychology deals with the sum of the mental states and processes characteristic of a person or class of persons, such as emotions, cognition, volition and the like. Its scope is obviously wider than that of ethics. Psychology deals with what is, whereas ethics deals with what should be, because it is a normative philosophical branch. Psychology is realistic whereas ethics is idealistic. Psychology is objective whereas ethics is subjective. Not that psychology does not deal with mind. It does, but treats the mind also as an object to be studied scientifically. Ethics is related to both mental states and personal sensibilities as also feelings. Ethics, starting with psychology dives deep into philosophical depths. It is a surface similarity between the two, since the ideals are different.

Sociology is the science or study of the origin, development, organization, and functioning of human society; the science of fundamental laws of social relations, institutions etc. Man is a social being. Bereft of society, he is man, no doubt, but only in name. Man's conduct cannot be studied without reference to society. Man's good or bad qualities, his merits and demerits have necessarily a social reference. Without studying social mores, it is impossible to study and formulate the ideals to be imposed. Man

and society have a reciprocal relationship. Ethics is, in a way, dependent on society, because the study of an individual left to himself cannot have much value. Sociology acquaints us with what exists, in what form it must have existed like the institution of marriage, whereas the concern of ethics is with the ideal to be achieved. In another way, sociology itself takes its sustenance from ethics, since it is not enough to study the rise and fall of certain institutions. To evaluate them the help of ethics is sought, since the criteria for such evaluation can only be ethical. Ethics deals not with the origin and development of institutions but with their extant form. Sociology is objective and normative, whereas ethics is subjective and normative. Sociology studies the rules (their efficiency or deficiency) that govern society. Ethics sets forth the norms to be pursued. Sociology studies man in a group whereas ethics studies him both singly and as a member of some social fabric. Politics is the art or science of political government. Its aim is to see the people live in peace. It studies various forms of government with their advantages and disadvantages, since no system can ever be ideally suited to all countries. Both politics and ethics are concerned with the daily activities of man. Politics wants also to improve the existent. Ethics is its basis, since all constitution, to be vibrant must be moral. In view of their close relationship Plato and Aristotle have taken politics as a constituent of ethics. But Machiavelli holds that it is the end which justifies the means. Falsehood, deception, duplicity and the like which are morally wrong can politically be right. Hobbes takes ethics as a part of politics. He holds that administrative rules themselves are ethical. This view is obviously lop-sided. It is because no state, morally deprived, can ever rise high and shall have always to be under a cloud. Politics is concerned with what is external, but ethics studies desires, ambitions and the like. Politics is more concerned with the practical side of life, whereas the emphasis of ethics is on the internal side. What is useful or expedient in politics may altogether be immoral. Ethics wants the purity of both means and end. Ethics is a system of moral principles. It deals with values relating to human conduct, with respect to rightness and wrongness of certain actions and to the goodness and badness of the motives of such actions. Theocracy is a form of government in which god or a deity is recognized as the supreme civil ruler. It may be said to be a system of government by priests claiming a divine commission. Some philosophers like Descartes, Locke and Duns Scotus have held that ethics is subservient to theology. What God holds to be right is right. What is wrong in His eyes is wrong. He makes people obey Him because He rewards the righteous and punishes the wrong-doers. But this is God's will, as such nothing is wrong or right. If we advance this argument, God orders only what is right and forbids all that is wrong. Buddhism and Jainism do not regard God as the creator of the universe. They are atheist

but certainly not immoral. Man believes in poetic justice which is absent in the world. So he believes that there is a superpower that deals justly. Kant, Mortimer etc. had such belief. People generally take it as their duty to observe moral rules. This makes them believe in some superpower to which they feel dedicated. The contemplated ideals seem to be embodied in God who cannot be seen with naked eyes. Man, finding himself incomplete, contemplates something complete and undefiled. One can observe moral rules without being religious. And one can likewise be religious without observing moral rules. Still the two are interlinked. A religious man is usually moral and a truly moral being is at the same time religious.

Philosophy is the rational investigation of the truths, principles of being, knowledge or conduct. Ethics is built on the solid foundation of philosophy. Like philosophy, like morality, hedonism is based on materialistic philosophy. Likewise perfectionism stands on spirituality. Free will and man's moral nature are the subjects of philosophy. Ethics is no less concerned with them. The scope of philosophy is much wider than that of ethics. Philosophy is theoretical whereas ethics cannot turn its face from the daily activities of mankind.

India has always spoken highly of good conduct. A depraved intellectual giant is slighted whereas an unlettered person of good conduct is revered. No religious scripture can wash away the filth attached to perverted souls.

The Vedas 'Acāra', the Jainas' 'Caritra' and the Buddhists' 'Vinaya' are synonymous, but their ways differ. They are based on the vedas, leading founders of faith and the Buddha respectively. The Vedas are not the creations of man. As such conduct propounded therein is everlasting and universal. The other two look to their founders who were men like us. What the two did and the way they behaved became the standard to be emulated by others respectively.

'Vinaya' is a technical term and so gives different meanings in different philosophies. The Buddhists take it to mean just conduct but not the Jainas. Smṛtis, Acārāṅga and Vinayapitaka are the three representatives of the three philosophies respectively. Smṛtis take after the Vedas. Acārāṅga contains Lord Mahāvīra's instructions. Vinayapitaka contains what the Buddha felt and experienced. Caste system, fixed stages of life and sacrifices are the bases of the Vedic philosophy. The Jainas' basics are truth, non-stealing, non-possessiveness etc. which are but the ramifications of non-violence. The basis of Buddhism is its aṣṭāṅgamārga, 'Vinaya' and the like are its constituents.

The Vedic tradition is concerned with knowledge or with external rites. The first is contained in Samhitās and upanishads. The second is contained in Kalpasūtras which deals with various sacrifices in detail. They

are based on either the Vedas or the Srutis. Those based on Srutis deal with (1) the householder's conduct and the sixteen rites, starting from birth to death. (2) the dharmasutras deal with religious rules, the right of the king and the subjects as also duties, caste system, stages of life and the like. They are the bases for Srutis of which the two most prominent are Manu and Yāgnavalkya smrtis. They are smrtis since they were remembered from generation to generation. The Veda was heard by disciples from their preceptors. The Vedas are, therefore, 'Srutis'. The great poet Kālidāsa in his 'Raghuvansa' says that smrtis follow the footsteps of the vedas. That accounts for their authenticity. Manu has explicated the duties of the four castes, emphasizing that there is nothing greater and nobler than good conduct. 'Gautamadharmasūtra' is the oldest composition, but the most authoritative is Manusmṛiti on which is based the Hindu Law. It is not only a religious treatise but also one that deals with duties that must be observed by all.

Smrtis were written in different periods. The first period is 600-100 B.C. The second period is 100-800 A.D. and the third from 900 to 1800 A.D. They are the creations of the Sunga reign. Yāgnavalkya came long after Manu. Manusmṛiti must have been written sometime between 2nd century B.C. and 2nd century A.D. The detailed exposition of justice is contained not in Manu but in Yāgnavalkya. The two smrtis have many things in common. But there are differences too. Manu says that a Brāhmāna may marry a Sudra girl which Yāgnavalkya forbids. Manu says nothing on what is to be given to an issueless widow, but the other one prescribes it. Manu forbids gambling but Yāgnavalkya regards it as a source of revenue for the government.

In Manu the constituents of Dharma are the Vedas, the tradition of scholars conversant with them, the conduct of righteous people and self-satisfaction. According to Yāgnavalkya they are the Vedas, Smrtis, good conduct, the conduct of the cultured class, what appeals to self and auspicious will. Yagnavalkya smṛiti was composed in Mithilā, which had been a prominent cultural centre of Magadha, equally sacred to Jains. There is no topic of religion or conduct that has not been treated herein. It contains two thousand and seven hundred verses, much less than the contents of Manu. It is a nice commentary on the Vedas, Vedāṅga, Yoga, spirituality, ways of punishing offenders, piety and conduct. All this is contained in just three chapters viz. conduct, dealings and expiation. This reminds us of the Jaina Ācārya Bhadrabahu's 'Chedasutra'. This also had four chapters viz. conduct, dāsa, Kalpasutra and Vyavhārasutta.

Buddha conduct—The Vedic conduct is mostly concerned with householders. Not much has been written on the last two stages of life, viz. retreat into the forest and complete renunciation of the world. The

delineation of the last two stages bears the influence of the Jaina and Buddhistic traditions. In the latter not much has been written on lay persons. The focus is on the ascetics conduct. Its main work is 'Vināyapitaka' One of its three divisions is 'Vibhanga' which deals with ascetics' conduct and expiation for their transgressions. There are as many as three hundred and seven rules which shall be observed by all Buddhists. In 'Mahāvagga' the Buddha's life, wanderings except in rainy season, enlightenment and the like are depicted. In 'Cullavagga' there are rules and pieces of advice. The topics are place of ornaments, hair-comb, looking glass, smearing of the body, massage, dance etc. which are prohibited in Jainism.

Sāmkhya and Vaisīśika have been concerned more with metaphysical subtleties. The latter delves deep into elementism. Mīmāṃsā's concern is with sacrificial rites. The Yoga philosophy is more practical than others, since through self-discipline and other Yogic exercises, postures and the like it imparts instruction in attaining the goal. Jainism and Buddhism, however, have emphasized conduct more than anything else. The Buddhists have used Sīla and Vinaya in place of the Jaina Ācāra. The first deals with householders and the second with conduct. The Jainas are either with possessions or without them. Its four pillars are monks, nuns, householders, male and female. Ācāra has been interpreted differently by the Jainas themselves which has created division among them. The white-clad and the sky-clad have differences in their perception of 'parigraha' and 'aparigraha.' The Svetāmbaras hold that they mean attachment and detachment. The Digambaras say that they mean possessiveness and non-possessiveness. The white-clad have given it a subjective interpretation whereas the Digambaras have given it an objective meaning. The other cause of division is the interpretation of violence and non-violence. Svetāmbara, Digambarā, Sthānakvāsī and Terāpantha add all these divisions are because of the meaning of Ācāra that they insist on 'Kalpa' and 'Samācāri' also strengthen Ācāra. There are shades of difference in the meaning of these three words but the emphasis in Ācārāṅga and Dasavaikālika etc. is on Ācāra itself. Kalpa and Samācāri are nothing but rules and regulations for the preservation of good conduct. They change according to the needs of people but the aim remains constant and unaltered.

The ascetics' conduct was first discussed in Ācārāṅga and later in Dasavaikālika. Ācārāṅga tells us about monks' dress. Some of them kept but one cloth, others two, three and many cloths. It deals with utensils too. Food, clothing, bedding etc. have been considered in such detail as is hard to find elsewhere. Other subjects are monks and nuns' moving out with begging, bowls, what families to select, what families to reject, the need of taking all belongings with oneself while on begging tour, the need of keeping them while going from village to village, the kind of water to be taken or not to be

taken etc. The water that can be taken is the extraction from sesamum, rice, mango, raisin, date- palm, 'amala' etc., the kind of word to be used or not to be used, the house to stay or not to stay in the duration of stay there, from whom and how to ask for cloth, utensils, not to take food more than once a day etc.,

In scriptures another subject is of 'Kalpas' some of which are always to be observed and others for a short time. The kinds of food and repentance are changeable. In the intervening period of twenty-two leading founders of faith there was no prohibition against accepting 'rajapinda'. Nor was it necessary to repent for sins twice a day. But it was forbidden during the period of the first founder Rsabhadeva and the last founder Mahāvīra. But repentance both times, was compulsory. Hence these ten kalpas are minor virtues.

'Sadhusamācārī' means what ascetics are expected to do from morning to evening. It means that monks and nuns are not to waste a single minute carelessly. The study of 'Ācārangā' and 'Nisithāsutra' was compulsory. Keeping books with oneself was a taboo. These books were to be committed to memory so as to be on the tip of the tongue. Dependence on books was no true learning. Those ignorant of these two books were unfit for high posts. They were also not permitted to move out alone.

A great change has come about in the living of old and modern ascetics. The early strictness relating to food, clothing etc. is a matter of the past. They used to observe non-violence in letter and spirit. They neither did a wrong thing nor got it done. They could never support any violence or transgression of vows and the like. They were so strict that they did not take the liberty of writing even scriptural texts. They did nothing which could involve even the subtlest violence. It must have been very difficult, yet they did not find it impossible. After the 'Nirvāna' of Lord Mahāvīra laxity crept in. Different factions raised their heads. Monks and nuns have come in greater contact with the laity. They have started staying in houses. Their wanderings to unknown places have become limited. They have tended to become more possessive. They have started taking recourse to self-made exceptions. They now freely write and get things written. A thousand years after Lord Mahāvīra's emancipation Krsamāsramana' attempted a systematic study of scriptures. This innovation was very much opposed but to-day he is praised by all sects of Jainism. Ascetics of the past were persons of right conduct, never acquisitive and given to penances. They were never thick with the laity and always preferred loneliness for unobstructed penances. To-day nuns are far more equipped than monks.

Without a thorough knowledge of scriptures there is hardly any possibility of observing right conduct. An ignorant person cannot

discriminate between disciplined and undisciplined life. A thoughtless revolution is not only meaningless but also harmful.

This is how the Jaina scriptures can profitably be studied. These are meant for the laity.

1. Upāsakadasāṅga.
2. Dharmabindu.
3. Yogasāstra.
4. Tattvārthasūtra.
5. Ācārādhikara.
6. Ratnākarandasrāvakaṭāra.
7. Vasunandisrāvakaṭāra.
8. Sāgarādharmāmṛta.
9. Amitagatisrāvakaṭāra.
10. Upāsakādhyayana.
11. Gnānāmava.
12. Srāvakaṭatikramana.
13. Pancapratikramana.
14. Pāksikasūtra.
15. Sāvapanatti.
16. Sāvayadhnavihi.
17. Purusārthasiddhupāya.
18. Srāvakaṭāra.
19. Lāṭisanhitā.
20. Srāddhavidla.
21. Srāvakadharmapradīpa

The following books are meant for monks and nuns to be studied in serial order as follows :-

1. Ācārāṅga.
2. Dasavaikālika.
3. Āvasyakasūtra.
4. Ācāradasā.
5. Vṛhatkalpa.
6. Vyavhāra.
7. Nisitha.
8. Mahanisitha.
9. Pancakalpa.
10. Jitakalpa.

11. Pindaniryukti.
12. Oghaniryukti.
13. Mūlacara.
14. Mālārādhana.
15. Anāgāradharmamṛta.
16. Ācārasāra.
17. Pravacanasaroddhāra.
18. Yatijītakalpa.

The Vedic books on conduct are all in Sanskrit, The Bauddha books in Pali and the Jaina ones are in Prakṛta-Sanskrit. Dr. Mohanlal Mehata's Jaina Acara' and Satyabhakta's 'Cartramīmāṃsā' on conduct have been well received. This book, however, is much more comprehensive. There is no topic concerning conduct that has not been treated here. The writer Devendra Muni possesses a catholic vision. He has all respect for other philosophies, Eastern and Western. Herein you will find a comparative estimate of the writings of different faiths on conduct. The Jaina view, of course, has been brought out prominently. Devendra Muni has rendered a yeoman's service not only to Jainas but also to all those who are interested in philosophy and religions. Research scholars will find it very useful. Those interested in this vital subject will find the book of great help. It will take them into the inner core of Jainism.

Vijaya Muni Sastrī

JAINA ĀCĀRA :
Siddhānta Āura Svarūpa
(THE JAINA CONDUCT)

INTRODUCING THE SUBJECT

Our moral conduct is the spine of religion in absence of which it cannot subsist. The very basis of the rise of men and women, of society and nation is moral conduct. However learned a man may be, whatever scriptural learning he might possess, it is all an empty show unless bolstered by right conduct. Even the Vedas cannot purify a dissolute person. Even the brightest thoughts, if not supported by piety are culture-pearls, enticing from outside but empty within. The picture will be shorn of all glory unless framed in proper shape. What matters is not matter but the spirit which is ever conscious. Knowledge bereft of virtue does not lead to self-realization. It only evinces and enhances man's ego. Empty learning may deceive or dazzle persons for sometime but can never enlighten them. No intellectual revolution can sanctify thought. It will only intensify and aggravate evils in society. Unless one acts up to the scriptural precepts, mere repetition of maxims is repulsive. It is character that ennobles thought.

In the past the word 'conduct' itself meant good conduct. Manu, Vyāsa and others have accorded the prime status to conduct. Mahāvīra and Bhadrabāhu have emphasized the importance and significance of conduct. The ancient sages proclaimed that conduct alone beautifies and enlightens religion. Notwithstanding his great learning the impious Rāvaṇa was known as a demon. Suyodhana became Duryodhana because of his hypocrisy, Kamsa, even though a king, was known as a butcher. Dakṣa was a victim of conceit. The righteous Śabarī turned out to be a holy devotee, even though she came from a low tribe. The hunter Vālmīki became the first poet. Anjumālī reformed himself from a murderer to shine as a holy person. Conduct makes for unanticipated changes in mankind.

The Vedic sages have rightly eulogized conduct saying that it imparts longevity, refulgence, fame and also learning. There is no virtue which does not emanate from conduct. It energises vitality which helps concentration and leads to emancipation.

In the name of good conduct corruption spread Octopus-like. There arises the necessity of discriminating between character and lewdness. What received the willing approval of holy persons and was corroborated by society, what followed rules and regulations was called 'good conduct' and the reverse was known as immoral conduct. Those who are above

attachment and aversion are truly imbued with morality. The word 'Ācāra' is derived from the root 'Cara' which means to move forward in the right direction. Right thinking, right speaking and the equally right conduct and learning in life are all subsumed under 'good conduct'. But what is good conduct? **Manu** holds that the traditions of behaviour prevalent in society at a particular period of time and have the approval of the elite are to be followed. Good conduct, however, transcends time and space. The norms are universally applicable. The sun shines on all alike and so also good conduct spreads its light in all corners of the world. There are certain people who are blindly devoted to their ancestors so much so that they will drink water from their own well even though it may not be delectable. Such blind adherence to traditions is no good.

Manu says that good conduct gives self-satisfaction. **Vyāsa** holds that what the truly holy people do is right conduct. The **Hārīta Smṛti** says that a faultless person's conduct is worthy of being emulated. **Viṣṇupurāṇa** and **Prasthāna trayī** as also **Mīmāṃsā** philosophers have stressed that good conduct is what holy people do. What leads to self-realization is good conduct which alone leads to bliss which is far removed from tumultuous worldly pursuits. It gives one tranquility of mind. It is the magnet which irresistibly attracts general goodness in life. Lewdness impairs virtue as crops are destroyed by an unfavourable wind. A licentious person even though rich, is to be shunned. A holy person, even though indigent, should be welcomed with open arms. Fat indicates not health but disease. The increase of fat is injurious to health. There is a reciprocal relationship between conduct and virtue each intensifying and strengthening the other. It is the sky-kissing mountains from which fountains spring. It is from a good man, not a great man, that the Ganges of piety darts forth from his being. Those who lack lustrous conduct shine but for a moment, as lightning in the sky. To show oneself off as holy is hypocrisy. To expect purity from an impure person is to look for coolness with no water. It is a bouquet which cannot but fade sooner than later.

Good conduct and character are not different one from the other. **Dhammapada** says that there is nothing more odorous than piety. **Tulasīdāsa** says that it is a flag which is hoisted high up.

Some western philosophers have treated conduct and piety as different entities. Ethics is their watchword. But conduct and morality are not identical. Conduct concerns itself with life in general whereas morality includes thoughts too. There are fundamentals of conduct which are everywhere the same, but morality cannot be oblivious to surroundings and the ethos of the time. Morality functions in society whereas conduct acts on the spiritual plane. **Descartes**, **Locke** and the like hold that religion is the basis of morality whereas **Kant** says that morality leads one to religion. They

differ not in their aims. Indian philosophers I, however, see the good in their interaction.

There are some who aver that the principles of morality have reformed none. But it is the knowledge of ethics which alone inspires some to translate action into practice. Philosophy, Psychology, and Education suggest the right path but Ethics alone takes one to the right road. Without one's conquering passions, the entrance to morality is strictly prohibited. Mackenzie opines that morality is an action; religion is the right resolve of man as also that a resolve becomes an action with the help of Ethics. This is why it is a normative science.

Pure thoughts strengthen conduct and form the personality of man. One's development will be obstructed unless the two cooperate in perfect unison.

Philosophy is primarily concerned with thought and logic or logical thinking, whereas religion has everything to do with conduct and behaviour of persons amongst themselves. The basis of philosophy is logic whereas religion is based on faith. As such, the two must inter-act. Indian philosophers reject the western view of treating them differently. Conduct, for us is the subject of metaphysics. They have given the same importance to conduct and thought. The *Purvamīmāṃsā* in *Vedānta* emphasizes conduct but *Sāṅkhya* concerns itself with thought alone. *Hīnayāna* relates to conduct whereas *Mahāyāna* in *Buddhism* treats of thought.

Many Indian philosophers take God as the creator of the universe. That everything is controlled by God will only lead a country to anarchy. Everybody will then be irresponsibly dependent on others. If God can be pacified with prayer and devotion, why should man care for the right or the wrong? *Jainism*, however, says that man is not a puppet in the hands of God. If you sow the wind, you shall reap the whirlwind. One must suffer for one's commissions and omissions. Only then will he try to entertain holy thoughts so as to secure this world and hereafter. Actions bear their own fruit and God is unconcerned with what you do and think. In India some philosophers stressed knowledge, some others devotion and action. The *Jainas* have throughout laid emphasis on good conduct or piety. "When wealth is lost, nothing is lost/When health is lost, something is lost/But when character is lost, everything is lost". We shall now consider what *Jainism* has propounded in this regard.

Jaina Conduct - A Bird's Eyevew

Jainism is one of the foremost religions and philosophies of India. Based on psychology, its tenets are expansive and deep. Philosophically it treats of the minutest atom. In the religious field it touches everything, be it external or internal. It also ennobles sentiments and feelings. **Abhayadeva** has given three meanings of conduct :-

- (1) Behaviour
- (2) Zealous performance
- (3) Practice in life

In the **Jaina** scriptures there are divisions and sub-divisions of conduct but there is no essential difference among them.

Conduct is man's practical side of life. Of the five kinds, the first pertains to knowledge. **Matī**, **Śruta**, **Avadhi**, **Manahparyaya** and **Kevala** are its five kinds. **Avadhi** is clairvoyance; **Manahparyāya** is telepathy and **Kevala** is omniscience. **Matī** includes both perceptual and inferential knowledge. **Śruta** is knowledge derived from authority. **Avadhi** means limit since it functions within a particular area and up to a particular time. **Kevala** acquired by the liberated souls is not limited by space, time or object. The **Śruta** alone is worth practising. **Samghadāsagani**, the commentator of **Nisītha Bhāṣya Gāthā**, has enumerated eight kinds of conduct concerning knowledge. They are as under :-

- (1) Time—To do a work as had been designed to be done at a particular time.
- (2) Humility—It is required in the acquisition of all knowledge.
- (3) Love for the subject of knowledge.
- (4) **Upadhāna** —To be austere and serious while learning scriptures.
- (5) **Aninhava**—Not to conceal the name of the teacher from whom learning has been acquired.
- (6) **Vyanjanā** is to read the precepts.
- (7) **Artha** is to comprehend the meaning.
- (8) **Sūtrārtha** is to consider the maxim and its meaning together.

Humility or discipline has to do with the right observances in life. There are eight divisions of **Darśanācāra** as given under :-

(1) **Niṣṣankita**—It means both doubt and fear. **Abhayadeva**, **Hemacandra** and the like have interpreted it as doubt. **Kundkunda** takes it to mean fear. Some others have said that it implies both. No doubt must be entertained with regard to scriptural texts, but at the same time scholars must be fearless.

(2) **Niṣkankṣita**—It means that a scholar must have no faith in absolutist scriptures nor should he desire mundane pleasures from religious practices.

(3) **Nirvicikitsā**—**Ācārya Nemicandra** has given its two meanings :

(1) Doubt concerning the outcome of religious practices

(2) Indifference and hatred.

Acarya Amritacandra has interpreted it thus; not to disregard hunger and thirst, heat and cold as also the excreta and the like. **Samantabhadra** says that the body is naturally impure but it should not be discarded when sanctified by the three jewels viz. knowledge, conduct and faith.

(4) **Amūḍhadṛṣṭi**—Those enticed by erroneous visionaries are fools in the eyes of **Haribhadra**. The scholar must be free from all such delusions.

(5) **Upabranḡhaṇa**, also called **Upagahana**—One must not publicize faults committed due to carelessness. One's good qualities should better be concealed. To strengthen one's good qualities and not to mention others' vices come under this head.

(6) **Sthirīkaraṇa**—**Nemicandra**, **Amrtacandra** and **Samantacandra** have explained it saying that those going astray should be brought back to the main stream and made firm therein.

(7) **Vātsalya**—To treat religion as one's own and have regard for such religious souls as may be helpful in attaining salvation; to respect them and to care for co-religionists by offering them food and clothing and to serve teachers and the diseased, debilitated associates as also the guests from time to time.

(8) **Prabhāvanā**—it means the well-being of monks, nuns, householders both male and female. It is one's duty to wear the three gems gracefully and strengthen the community by all means. Those who can effectively and efficiently perform such duties are of eight kinds as given under :—

(1) **Pravacani**—One proficient in the twelve originals and later scriptures too.

(2) **Dharmakathā**—Expert in telling religious stories and delivering sermons interspersed with pregnant anecdotes.

- (3) **Vādī**—Expert in debates.
- (4) **Naimittika**—Expert in prognostics (good or bad)
- (5) **Tapasvi**—Doughty in penance.
- (6) **Vidyādhara**—Expert in doctrinal teaching.
- (7) **Siddha**—Perfected (As by penance)
- (8) **Kavi**—Endowed with poetic power.

Ācārya Haribhadra has replaced 'Siddha' by **Atīṣayarddhi-sampanna** and 'Kavi' by one approved by kings. This is a far more explicit elucidation. All these are meant for the attainment of Truth which cannot be reached by a doubting philosopher. To help others, especially one's associates, is no less important for a corporate life.

The third kind of conduct concerns piety which is facilitated by observing restraint and being wakeful.

The fourth kind is penances. 'Tapa' is essential as advocated by both **Jainas** and **Vedic philosophers**. This is essential for spiritual aspirants. **Jainism** says that it is not merely fasting or adapting the body to all situations and needs. Self-study, meditation, discipline etc., are also penances which may be either external or internal. The six external penances are : (i) Fasting (ii) Eating less than needed (iii) Alms-taking (iv) giving up curds, butter etc. (v) Mortification of the flesh (vi) Making oneself poised and steadfast. Attachment to the body is an impediment to all penances. The body is a means but not an end in itself. It should be taken care of but not fondled so as to be attached to it. That body and spirit are different should never be lost sight of. Internal penances are again of six kinds. They are : (i) Expiation (ii) Modesty (iii) Service as prescribed (iv) Self-study (v) Meditation (vi) Renunciation. They make the aspirant alert, watchful, restrained, co-operative and of single-minded devotion. He thus becomes self-conscious and discriminating.

The fifth kind of conduct is strength which means not to conceal one's virility nor to over-estimate it. Lord **Mahāvīra** categorically says that knowledge, faith, observance of rules, penances and the resolve to do nothing but good are all good conduct. **Socrates** also held knowledge and good conduct identical but Lord **Mahāvīra** has widened the scope. In the absence of harmony between knowledge and conduct, each of the two shall remain fragmented. They are really obverse and reverse of the same coin.

The basis of good conduct is non-injury to all. Non-violence alone has ennobled human conduct. The privations and sufferings **Mahāvīra** had to undergo were hard indeed, but he gladly suffered it all, wedded as he was to non-violence. To be a monk is no credit by itself, since he has to lead a perfectly disciplined life. There is rightly no provision for his food, clothing or housing. The moment he knows that it is for him, he discards it. His food is the left-over from devoted homes. He who accepts food especially

prepared for him, indulges in violence and strikes at the very root of Jaina ethics. **Daśavaikālika**, **Prāśnavyākaraṇa**, **Sūtrakṛtāṅga** and **Uttārādhyāyana** have all emphasized how very rigorous the life of a monk is, but is all for his salvation. **Vedic** and **Bauddha** saints, however, accept food meant for them without any hitch.

In the past, there were four stages of life. There used to be big hermitages for saints. **Mahāvīra** himself, during the first year of his devotion, had stayed at '**Duijjanta** which was built magnificently. There were habitations for **Bauddha** monks, but none for the Jaina ones. Their needs were minimal. They would possess nothing more than prescribed items whereas **Bauddha** monks were lax in wearing clothes, including those purchased for them. The **Jaina** monks must not accept precious, variegated or otherwise fashionable dress. Plain living has been their motto. The great vows of truth, non-stealing, celibacy, and non-possessiveness, all based on non-injury have to be observed strictly and with precision. They would eat nothing at night which persists even to-day. They depend on alms, but what they take must be pure and undefiled. Whatever they are given, good or bad, must be accepted with equanimity. Lord **Mahāvīra** asked them to burn their passions in the fire of penance and that troubles should be no less welcome than pleasure. Jainism is more for internal purity than for external cleanliness. The external must strengthen and certainly not detract from bliss which is man's prerogative. The **Vedic** system favours bath, brushing teeth, washing clothes and the like. For them 'cleanliness is next to godliness' but **Jainism** insists on a clean mind. In **Jaina** scriptures bath and the like have been prohibited. Even in the scorching heat of the sun no monk should desire a bath. Lord **Mahāvīra** said that morning bath, brushing teeth and the like can never be gateways to liberation. Should it be so no fish can ever be doomed. Self-purification is what **Jainism** insists on. What obstructs it should be discarded. Those who forsake their home and hearth and yet indulge in burning fire kill numerous insects. Those who burn fire and also such as extinguish it are both condemned in so far as it necessarily consumes earth and water-worms as also those which rest in the fuel. Even the plantation is not shorn of them. The founders of Faith have said that such violent actions are indicative of their inhumanity. What is needed is devotion and meditation. Who will be blessed with salvation if it should be ensured by killing ants, worms and the like consciously or unconsciously.

The conduct of householders has also been discussed and scattered references are there in some scriptures. Their first duty is to listen to the monks' sermons with unflinching and unquestioning faith. They should regard them as gospel truth. They should then observe vows to the best of their capacity. Small vows are meant for them. They practise non-injury not as strictly as monks and nuns do, but even then they never intentionally kill or injure anybody. They will never overload animals and never indulge in deceitful business.

'**Sthūlamrṣāvadaviramāṇa**' means that no householder will blame or censure others huffishly. He will not reveal others' secrets nor get falsely calumnious articles published. He shall never give false evidence. He does not appropriate stolen property, nor will he incite others to pilfer things. His measurements are always accurate. In business he will not adopt dishonest means such as to show a beautiful sample and despatch an ugly one. He shall be content with his own wife and never indulge in prostitution nor think of sinful, licentious deeds. He would possess what he strictly needs. He shall discriminate between necessity and luxury. He fasts on auspicious days. He keeps an effective check on his longings. He scrupulously limits items of his food and prays daily for equanimity. It is non-injury in word and deed that sustains the eleven special types of vows (**Pratimā**). These vows sanctify not only the laity but also purify the atmosphere by which the whole country prospers. At the fag end of his life when the body is rendered useless, a householder gives up food and water. He meditates and thus meets his death. The founders of faith were liberated souls. So whatever they said became law and was not open to question or any logical quibbling. With the only aim of liberating people from bondage they instructed people selflessly. Theirs was an extra-sensory, intuitive perception. In keeping with their maxims, some later saints elucidated and explicated the texts. The first commentator of **Jaina** scriptures was **Haribhadra** who had an open mind. All rules, from whatever source, should be incorporated unhesitatingly, but only when they should uplift the morale of monks and laity. Their do's and don'ts must not go against the spirit of liberated souls.

Treat others as you would be treated by them. This attitude of not only sympathy but also empathy is the meaning of '**Sāmāyika**' which is a daily prayer to rise above attachment and aversion. It aims at equality in spirit and tranquillity for all. It is essential for all Jains. Apparently it may not seem imposing but such daily prayer, if and when sincere, brings about the desired amity and peace all round. All this is not possible without the prop of non-injury. Along with this, negligence should be taken as grievous sin. There are one or more sensed beings everywhere in the world. The least negligence will prove fatal to them. Care and caution must be observed at every step.

The **Jainas** are naturally averse to violence in general. As they gradually rid themselves of passions, they cannot even think of violence, not to talk of actually committing it. They are so very detached that neither gold nor woman can tempt them. The height is attained only by liberated souls. Others have to be members of their religious organisation, but whatever they do does not bind them, since they persevere in pursuing their ideal of detachment.

Lord Mahāvīra wanted every individual to reform himself. That will reform society, since it is but a congregation of people, though well-regulated. None can reform himself unless freed from the shackles of attachment and aversion. A lewd person is a blot on society. Good men alone can rejuvenate it. Jainism does not turn its face from social amelioration but without ignoring the goal of emancipation.

The Founders of Faith have been eulogised as benefactors of the world and as well-wishers of their society in 'Śakrendrastava'. They think more of social well-being than other luminaries in the field of religion.

One must sacrifice one's personal interest for the good of others, but this does not mean that he must give up his spiritual endeavour. As a matter of fact there is no contradiction between the two. If a choice were to be made between one's spiritual growth and general welfare, the former must be preferred to the latter. What is desirable, however, is that one's spiritual well-being should go along with others' good. In 'Ācārasūtra' Dharma has been defined as equality. Equality is piety and inequality the reverse of it. What divides society is disparity among groups. Disparity leads to revolt. Equanimity alone is its unfailing remedy. The root cause of disparity is selfishness tainted with avarice, attachment, partiality and the like. The resultant is exploitation of the weak. Pride means inhuman treatment of others. On account of free indulgence in passions, distrust grows in society leading to general discontent and frustration. Jainism lays stress on equality to remedy such situations which recur every now and then. Deceit, hypocrisy and duplicity are to be shunned studiously.

Karl Marx attempted to establish economic parity. His was a revolutionary step but it did not succeed because it was imposed on society and was never a voluntary acceptance. No external pressure can effect morality in society. Hence Jainism stresses non-attachment and non-possessiveness as part of the religious ideal. Devotees are expected to share everything equally. The scale is not to be tilted in favour of or against any group of people. When the ideal is mundane, the result is bound to be deleterious. There can be no valueless value. Mere riches can shower no bliss.

Corruption in all walks of life is spreading like Draupadi's mantle. The lust for worldly pleasures has resulted in acquisitiveness. Hoarding and blackmarketing are rampant. Vows from five to eight in the Jaina code of conduct are an effective cure of the prevailing ills. The principle of many-sided approach to all problems can lead to reconciliation and harmonious relations among even warring groups.

III

RIGHT FAITH - The basis of Jaina conduct.

A layman is very often led away by external splendour, by the imposing beauty of palatial buildings, but a specialist in the line will dive deep to find out the quality of material used and how deep the foundation was laid. He will judge the beauty of a building from the technical side so as to have a clear idea of its lasting quality. Jainism has attracted the attention of all and sundry but we must know what exactly has popularised this religion and philosophy. Modesty, discipline, compassion, charity and other such good qualities have been taken to be the essence of Jainism. It has been held that right faith is the essential basis of the Jaina religious conduct, philosophy and culture. Our life will be refulgent to the extent we will have the strength to withstand the onslaught of deluding passions and prejudices. The right faith guarantees the realisation of truth as a result of deep and abiding faith in it. It is but right to make the right faith oriented towards attempts to perceive truth at first hand. Ours is the age of science whose vision is confined to material welfare and that too, not possibly for all. It has only added to our necessities without giving us the wherewithals to pursue them with the result that people are going astray, not knowing where to reach. Jainism is for renunciation and not for carnal pleasures, for reconciliation rather than confrontation, for parity rather than disparity and for purity rather than impurity. Scientific progress may prove not a blessing but a veritable curse. If we lose the soul can world empire stand us in good stead ? A man may be 'great' but he is not good at the same time which, very often, is the case. Our peace of mind will be neither here nor there. Science looks without whereas righteousness looks within . All that glitters is not gold. Science has ignored the subjective element which really rules over the objective. When science is abused and misused, right faith alone can be our saviour. The world is too much with the people. Day and night man is confronted by the world and has no time to ask himself who he is and what for he has come to this world. Why should the cycle of birth and rebirth be endless ? Why should love be lost amongst people ? Why should there be the rule of hatred, revenge, indignation and unhealthy competition ? What we first need is confidence. Then right thinking and right faith. These are not to be taken from outside. What is latent has to be made patent which depends on our perseverance in the right direction. The self has the potency to become the super-self but our attachment to the world has debased our souls

so much as to foul them. The sun shines bright but when clouds cover it, its shine is dimmed. Our self is luminous, but it is encrusted with evil propensities. It cannot see itself. The Self, in its original state, is immaculate but passions make it look dirty. If we will, we can remove all obstructions but this we cannot do with an impure and dirty mind. A beggar lives on the mercy of others. He is ignorant of the power within. Let us realise what we are and what we can be. We are in the state of becoming. We become happy or unhappy. Let us be in the state of being. Why hesitate in being guided by right faith, mind you, not a blind one. Faith should be the outcome of our right knowledge. Let us manifest the power that is within. Such manifestation alone is the right faith. A tiny seed blooms forth into a big tree with the help of the right soil, timely rain and care—all together. We have to improve ourselves not every day but every minute. Let us be resolute but not self-willed. *Umāsvātī* says that the right faith is nothing but the right perception of elements. Some say they are nine, others seven and still others two. Truly speaking they are two : Self and Matter.

Merits, demerits, passion and bondage are in the category of matter. Prevention of the influx of **Karma**, and stoppage of their inlet as also liberation readily fall in the category of spirit. The conscious and the inert are the two elements. There are innumerable space points of the self. Each one of them is beset with **Karma** particles which are all unconscious. Because of such enveloping particles, there can be no self-realization. A piece of crystal adopts the colour of the rose when placed beside it. The self is like the pure crystal but because of the **Kārmic** particles its image does not come out distinct. It is necessarily dimmed as a result of which a man confuses between the animate and the inanimate. Without discrimination, it is impossible to reach the goal. The self is different from the body, different from all senses and mind, different from all that is inert. Matter, though eternal, cannot vitiate the soul, unless the soul likes to be enmeshed in it. To know the difference between the two is right knowledge, and to separate the modifications of matter from the self is right conduct.

In arithmetic there are figures as also a zero. A zero without a figure or figures is valueless. The two together acquire Value—great value indeed—but only in unison. Right faith is the figure whereas right conduct is zero. Bereft of right faith, one is like the blind man who knows how to walk but knows not his destination. Without a clear aim in life, man's attempts would be directionless.

Right faith means right vision. Self-confidence, faith, trust and fidelity are its ingredients. Without realising the self, it is aimless wandering in the undiscovered caves of fallacious reasoning. A businessman goes out but only to return home. The self is tempted hither and thither, but feels distracted till it is conscious of its own abode. He who knows his own self

mistrusts and distrusts ostentatious demonstraions. He who does not regard others different from him is saved from the cycle of transmigraton.

Pearls remain embedded in the ocean for thousands of years but they are never dissolved or spoilt, though they get easily dissolved the moment they enter the mouth of a swan. A devotee blessed with right faith is a swan who dissolves the Karma particles with as much ease. A labourer works hard the whole day and yet earns a little whereas a craftsman earns much more even though he exerts much less. So also he who is led by erroneous faith meditates for years together but to no avail, whereas a man of right faith reaches his destination much earlier. A right step in the right direction is all that is needed. The self has a vision of its own. Right or wrong vision is its modification. The result of wrong vision is being born again and again wheras that of the right vision is emancipation. In the dark nothing is visible but when there is light, nothing can remain hidden. Right faith enables one to discriminate between the conscious and the unconscious.

A beggar begs ingratiatingly, not knowing that a hidden treasure is within his reach. Similar is the case of the man who is deluded by worldly attractions, not knowing that he himself possesses what those involved in the world can never be blessed with.

In 'Jñātasūtra' right faith has been likened to 'Cintāmani' a fabulous mythological gem supposed to grant all desires. Right faith likewise enables one to attain desired spiritual heights. Even in hell he can experience heavenly joys. His thinking has a tendency to rise upward. For him the unfavourable becomes favourable. He is the same in pleasure and in pain. To him, union and separation are equally pleasant. In a battle field the army that is in contact with the central authority invariably wins. Those who roam about in the circumference cut a sorry figure. Those endowed with right faith never lose nerve. A lotus is in water and yet above water. Such is he detached life of a devotee possessing right vision and faith.

Hanumāna was asked by Vibhīṣaṇa how he could manage to stay with the demons who are cruel and inhuman. Hanumāna replied that he stayed like the tongue poised between thirty-two teeth. A man of right faith lives in the world and yet above it. He does not let the world reside in him. Clouds may be rumbling but the sky remains unaffected. The man of right faith is like the god Śiva, for he tastes the poison of sorrow and yet remains calm and composed. Whatever good or bad befalls him, he accepts it as a gift from God. No hot winds can ever scorch him.

Two rivers have been mentioned in 'Jambudvīpa Prajñapti'. One of them is 'Unmagna' and the other is 'Nimagna'. The former keeps nothing with itself. Whatever falls into it is thrown away. But the latter absorbs all that falls into it. It attracts whatever lies near the bank. The man

of right faith is like the first one. Whatever thought, good or bad, find an entrance into his mind is cast out instantaneously. The man of perverted vision sets the seal of attachment on whatever comes his way. A boat rows in water but no water is inside it. If per chance water gets inside, the boat cannot but capsize.

The right faith is either natural or acquired. Innate Karmic particles get attenuated, when deluding forces cease altogether. The culminating point is self-realization. When faith in truth is generated by listening to sermons, cogitation or study it is said to be acquired. A way-farer may miss the way. After some attempt he comes on to the right track. This is natural. Some other traveller has to ask for the path and only then he can walk with confidence. This is acquired, not naturally learnt.

Souls can be divided under three heads (i) outer self (ii) inner self (iii) super self. The outer self is wholly extrovert. Because of deluding and obscuring Karmas he remains incapable of realising his self. What is not his he wants to appropriate to himself. As one misconceives west to be east and never reaches his destination, so also the extrovert has never any inclination to see within. Not all extroverts, however, are alike. Some of them are able to shed off their Karmic particles to a great extent and also stop their inlet.

Yathāpravṛtti Karaṇa - is of two kinds : General and specific. Even an ordinary person may reach the first state but only an exalted person can attain the second one. When one gets above attachment and aversion, his development turns out to be unprecedented. This is why it is called 'Apūrvakaraṇa' i.e. what never happened before. Love and hate form a knot which cannot be untied without an unusual happening. Jinabhadraṇi Kṣamāsramaṇa has said, "The way attachment and aversion affects the soul is a veritable knot. It can be untied with great difficulty. It's like a hidden bamboo which can rarely be pierced. But when it happens, it gives ineffable joy to the person concerned. It is known as 'Anivṛttikaraṇa', which is a gate to rightness. Right faith illumines the soul so much that a complete transformation is noticeable in his personality. Here are five characteristics which distinguish him from others. The first is 'Praśama'. Man has ever been entertaining false notions. Passions of which there is no end have vitiated his life. Ignorance has been the besetting sin. With the end of delusion and corroding passions, when right knowledge dawns on man he feels relieved and released from constricting bondage. All his aberrations thus come to an end.

The second characteristic is 'Samvega' which means the fear of worldly bondage. He who has right faith is always fearless. He never falters but while even contemplating something wrong, his conscience pricks him and he is in the grip of fear. His habitual goodness reclaims him with the result that soon enough he finds himself on the right track once again. This is 'Samvega'.

The third one is 'Nirveda' which means detachment. In this state of mind mundane attractions have no charm. Even empires and untold pleasures of 'Indraloka' are no better than the filth of a crow. A black-bee hangs around flowers, even sucks their juice but retains its freedom to fly away as and when it chooses. A man of right faith, like a bee, is never smeared with sin.

The fourth one is 'Anukampā' or compassion. A compassionate person can ill afford to watch a miserable soul helplessly. He would hasten to help him not merely with words but with tangible action. He regards the world as his own and his mission is to alleviate suffering.

The fifth one is 'Āstikya' or theism. Theism and atheism have been interpreted variously. Pāṇini, the reputed grammarian says that it is what a person professes. Bhattoji Dīkṣita in his 'Siddhānta Kaumudī' is of the opinion that a theist is one who believes in next life and the next world. He has faith in the permanence of self, in merit and demerit as also in heaven and hell. Those bereft of such faith are atheists. A man of right faith is saturated with uplifting thoughts stretching to all times; past, present and future. A man of right faith possesses all these five characteristics.

There are eight parts of right faith or good conduct. They nurture and strengthen right faith. We will now treat them one by one.

The first is 'Niṣṅkātā' or not to entertain any doubt. Whatever liberated souls have said should be accepted without the least demur, but this does not mean blind faith. A devotee must exercise his intelligence, but intelligence itself would yield to an unquestioned authority. The more he thinks on precepts, the more convinced he feels. Faith is the daughter of discrimination or wisdom. It has been the experience of even the learned that those precepts are pregnant with meaning. Their symbols must be interpreted correctly in order to comprehend their significance.

The second is 'Niṣkāṅkṣita' which means desirelessness. The only desire should be spiritual development, forgetting which one tends to identify the body with the soul. All worldly charm is transient and it has never given peace of mind to anybody. This has always been corroborated and yet people tend to forget it. Mundane desires can never be fulfilled, since one desire leads to many more. Penances are not meant for exhibiting miracles. This will mean greater involvement in the world at the cost of the soul. A devotee sees no substance in material splendour.

The third one is 'Nirvicikitsā'. The aim of a spiritual aspirant is to remove all obstructions in order to realise his self. He is not hoodwinked so as to fall in the net of rank materialists. He who desires some tangible result of his spiritual exercises wonders whether he will meet with success or not. A devotee must not entertain such thought or doubt.

The other meaning is that a devotee must not hate or discard ascetics because of their dirty clothing. He should look for their sterling qualities and must not be deceived by their external appearance. He must not expect them to be body-worshippers, since the body is a mere means, though an important one, to be preserved for spiritual heights. Samantabhadra says that the body which is naturally impure is sanctified by the three gems that Jaina ascetics cannot do without.

The fourth one is 'Amūḍhadr̥ṣṭiva'. Infatuation or stupidity means ignorance, illusion, doubt and contrariety. One cannot get rid of evils till one adopts the right attitude in his dealings with people and himself. 'Devamūḍhata' means that a lustful and indignant person is apt to confuse a demon with a god. 'Lokamūḍhata' means that one will become pure by merely taking a dip in some river or ocean or by falling from a mountain, taking it to be a religious act or by burning and being drowned, etc. 'Samayamūḍhata' is disregard for religion and its sacred literature. A man of right faith takes right decisions based on faultless reasoning and a pure intellect. He is no slave to traditions and meaningless conventions. 'Upavṛṇghaṇa' is to encourage and strengthen others' qualities, thus augmenting one's own. His inauspicious mental impressions are rendered weak, whereas the auspicious ones are ever on the increase. 'Sthirikaraṇa' is to make one firm and immovable or to reclaim a derelict to such an extent that he cannot think of retracing his steps. Misfortunes never come alone. In such a perplexing situation one is liable to feel perturbed and adopt wrong means. If somebody were to lose character, a right devotee should find out the underlying cause and treat him accordingly. Rājimati thus could bring round the ascetic Rathanemi. To help others in such situations is to help oneself, since in these attempts the eye is focussed on good qualities. 'Vātsalya' is to have unalloyed affection for one's co-religionists and associates. It should not be tainted by selfishness. As a cow loves her calf because she cannot help it, so a devotee showers affection on all without expecting any return. Whatever food or clothing others want should be provided ungrudgingly. If need be, a devotee should sacrifice even his life for a noble cause.

Prabhāvanā- Men of right faith evince it in their action which very much influences other ordinary persons. Their character and their dealings affect others. An ordinary person cannot fathom the depths of religion, but when reflected in the lives of holy souls they spread their aroma everywhere. The above eight rules of conduct are to support one in steadiness and equanimity of mind.

Kinds of Right Faith :

There are many obstructions such as anger, pride, deceit, avarice, wrong notions, deluding thoughts and, the like which come in the way of the

adoption of right faith. There are no less than seven varieties of matter which act as a serious hindrance to spiritual rise. So long as six of them are operative, there is little chance of the manifestation of right faith. Delusions, unless removed altogether, do not let right faith remain pure or undefiled. With the subsidence of all seven of them, there appears 'Aupaśamika' (subsidence)- right faith. The appearance of 'Kṣāyopāśamika' (destructiun-cum-subsidence) depends on various factors such as those on the rise dwindle and those not on the rise subside. Kṣāyika right faith remains always pure and indestructible. 'Upāśama' stays for fortyeight minutes and then disappears 'Kṣāyopāśamika' lasts for at the most sixty six 'Sāgaropama'. There is no unanimity as to which of the right faith makes its appearance first. This is, however, not of much significance, since the difference is only in their order and not in their content. Once established in right faith, a devotee takes time to make a somersault, if at all, since some goodness still remains in him which does not let him fall into the pit of ignorance so as to lose his identity altogether. That state is called 'Sāsvādāna' right faith. When a devotee is at the fag end of deluding notions, it is called 'Vedaka' right faith. At times it is possible for a devotee from a lower plane to reach a higher one.

There are further divisions indicative of different aspects, as :-

- (1) Objective right faith and the conceptual one.
- (2) Ultimate and practical right faith.
- (3) Material and immaterial right faith.
- (4) Natural and acquired right faith.

Deluding particles in their pure state are objective whereas faith generated (as a result of experiencing them) in the essentials is called the conceptual right faith.

The ultimate right faith means almost complete disappearance of attachment, aversion and the like. It is to enjoy spiritual bliss. It's withdrawal from things mundane. It is living forgetful of the body as it were. Practical right faith consists in perfect reliance on liberated souls, on the great vows, and on cautious self-control.

Kṣāyopāśama faith can be called material one. Kṣāyika and Aupaśamika are non-material because in Kṣāyopāśamika faith one experiences space-points of Kārmic matter but neither Kārmic matter nor the experience of fruition of Karma is there in Kṣāyika and Aupaśamika faiths.

Relatively speaking, there may be three more divisions of natural and acquired faith—Kāraka, Rocaka and Dipaka.

I Kāraka—It is a happy combination of knowledge and action. The devotee gets more interested in the right conduct. He himself observes it with a religious zeal and makes others also observe it faithfully.

II - Rocaka—Herein a devotee means to observe rules of conduct but subject to weakness of flesh as he is, he is lax in their observance. A sick person knows his disease as also its cure, but is negligent in taking medicines. So also a devotee knows the transitoriness of the world and wants to be liberated but does not have the nerve to adopt the harder course. He is not unlike Duryodhana who knew the right and wrong and yet invariably took the wrong track.

III - Dīpaka—The Self takes little interest in the right faith or conduct, but he is capable of rousing it in others. The lamp lights the room although it's dark below. There are people who save others from being drowned but never swim the ocean themselves.

In Uttarādhyayana ten 'interests' of being free from wrong faith are related as follows :—

I - Natural Interest—Without being instructed by the clergy but because of the stoppage of the inlet of Karma a devotee is naturally interested in the knowledge of the fundamentals of Jainism.

II- Upadeśa Ruci—It is awakened on being influenced by holy souls and then listening to their sermons.

III- Ājnyā Ruci —Means interest in obeying the religious Order.

IV - Sūtraruci —Develops as a result of intensive study of the sacred texts and getting immersed therein.

V - Bīja-ruci —Out of a seed springs a big banyan tree. A drop of oil spreads in water. So also a verse gets expanded into many.

VI - Abhigama ruci—Develops when a scholar is not content without fully comprehending the meaning and also when he reads it to others.

VII - Vistāra-ruci—Develops as a result of the detailed study of religious texts.

VIII- Kriyā-ruci—Develops as a result of working out things.

IX - Sankṣepa-ruci—Develops as a result of a little knowledge.

X -Dharma ruci—Means interest in the tenets of Jainism.

Right attitude has certain decorations which add to its beauty just-as pearls augment the splendour of gold ornaments. They are :—

I - Sthiratā- steadiness. To be steady in Jaina Law and make others equally firm therein.

II - Prabhāvanā—It is to remove misunderstanding concerning Jainism and publicize its stupendous power here and hereafter.

III - Bhakti —is to respect the elders, serve them as need be and to be otherwise helpful to such as are learned and experienced.

IV - Kausāla—is cleverness in getting at the significance of passages without indulging in verbal wrangling.

V - Tīrtha Sevā—is to take solicitous care of ascetics both male and female as also laity of both sexes. The Jaina preceptors have given importance to **Bhāvānā** i.e. reflection in strengthening the capacity and resolve of spiritual aspirants. There is continual reflection on some issue which necessitates its observance in life. There are six **Bhāvanās** of the right faith :—

I - Take the law to be a big tree the root of which is right faith. Unless the root is watered, the tree cannot subsist. It will be swept away by a week dust-storm. When the root is well cared for, flowers bloom and fruits abound. So also religion thrives and opens the gate to emancipation.

II - Take law to be a big city which can be protected by parapets. Enemies fear to attack the city. Right faith is the parapet which cannot be penetrated by evil. There is also a gate for regular entry. Right faith is the gate to piety.

III - Right attitude is the foundation of the palace of religion. No superstructure can be raised on a weak foundation. Right faith will enliven religion.

IV - You need a casket for the safety of diamonds. The law can be observed faithfully only by casket—like freedom from wrong and false notions. Diamonds have no value when compared with, say, **Jainism** which is simply priceless.

V - You need a utensil for keeping wholesome, health giving food. Law cannot operate without right faith and conduct.

VI - There is a strong warehouse free from dirt, water and vermin. So also piety can be well preserved by unexceptionably right conduct.

Being free from wrong faith is the authority letter to salvation. It should be well guarded with care and caution.

Self is the basis of right faith. Those ever conscious of the body to the exclusion of the soul are subject to the cycle of rebirths. To strengthen right faith there are six pre-requisites :—

(1) There is the soul. (2) It is eternal in the form of substance. (3) It is the doer of its own actions. (4) It enjoys also the actions done by it. (5) It is capable of emancipation. (6) It is the potent means of salvation. There are six transgressions of right faith, which, if not nipped in the bud, will readily destroy derelicts. They are :—

(1) **Śaṅka**—is entertaining doubts in an arbitrary manner. Those who doubt everywhere never reach their destination. There should be faith in means and end without which self-realization is impossible. But honest

and sincere doubts born of the desire to learn should always be welcome. In **Bhagavati Sūtra**, **Gautama** alone has been credited with no less than thirtysix thousand questions. It is no transgression but the right approach to perfection. Lord **Mahāvira** favoured not only faith, but also logic and right reasoning. Nothing should be taken for granted. Every thing should be investigated and tested closely. There must be no contradiction between faith and logic, otherwise faith shall be blind. **Gautama** was always satisfied with convincing answers to his well-wrought questions. He could realise that what he was told is truth and nothing but the truth. Such curiosity and the spirit of questioning is a potent prop to faith.

(2) **Kāṅksā** - Means strong desire. Here it signifies being deluded and attracted by some hypocrites' accomplishments or being tempted to learn some allegedly supernatural powers to hoodwink people. Lord **Mahāvira** has taken all spiritual practices as vitiated when they smack of attachment, lucre, fame, desire to acquire senseless powers etc. Hence a devotee will do well not to harbour any mundane desire.

(3) **Vicikitsā** - is to be in a state of suspense as to the result of one's devotions. Truly speaking, the very desire of enjoying fruits of spiritual practices is profane. It is a shaky state in which intellect has to take a back seat.

(4) **Parapakhaṇḍa praśansa** - is to praise people having wrong faith. This indirectly turns out to be the praise of falsity, hypocrisy, deceit and the like.

(5) **Parapākhaṇḍa sanstava**- is to keep the company of those with a perverted mind. Good company has certainly the potentiality of reforming people. So also as easily bad company corrupts them. Such senior ascetics, as have experience, learning and character may bring round some derelicts but beginners cannot be entrusted with such job. They should scrupulously avoid the above mentioned transgressions. To know them is not to practise them. Their knowledge is essential in order to avoid them. Having known them to be what they are, they should be straightforward and clean.

The word '**Darśana**' has been interpreted as spiritual enlightenment, angle of vision, metaphysical knowledge, faith in liberated souls, preceptor, peity etc. The **Buddhists** have taken it as intense meditation coupled with faith. The **Gītā** takes it as faith and respectful conduct. Some western thinkers say it is 'Accept thyself'. The right faith is never dogmatic and is ever ready to listen to other points of view. Ignorance stultifies all development. It leads to dissensions in society. Ignorant persons take pleasure in showing themselves off. **Jainism** believes in differentiating between the self and non-self. Knowledge fructifies only when it is translated into action. Right knowledge purifies mind, speech and conduct which is called right conduct in practice.

Jaina philosophers hold different views with regard to the precedence or otherwise of knowledge and conduct. Some have averred that both come into being together. In 'Uttarādhyayna' the chapter on salvation says that the first to manifest itself is knowledge. Let us take note of the fact that the meaning of 'Darśana' is right attitude and faith. In ease we interpret 'Darśana' as mere faith, it may very well follow knowledge. Without knowledge faith will be blind. Let knowledge help you to understand things without which there can be no faith.

Like Jainism, Buddhism also has given the highest status to the right knowledge. This would mean that faith holds the second place. Buddha says in 'Samyuktanikāya' that faith is the companion of man and that intelligence controls it. Buddha never favoured blind faith. However, knowledge without faith is involved in thorny bushes of the world. In 'Visuddhimagga' it is said clearly that a man of firm faith but weak intellect tends to be credulous. Also that an intellectual giant but a pigmy in faith becomes sophistical. A disease born of wrong medicines is hard to cure. So also mere intellect makes one a knave. Hence the wellbeing of a person rests on their unison. The Gītā emphasizes knowledge but also says that it can be attained only by one imbued with faith.

There is more or less unanimity with regard to knowledge and conduct. It is faith alone which guides both knowledge and conduct.

It is ignorance that causes bondage. Amritchandra says that knowledge alone leads to salvation. For want of knowledge vows, rules, regulations, etc. are unsubstantial. Jainism has rightly emphasized both knowledge and conduct. No scriptural knowledge can help a dissolute person. He who regards himself as wise and perfect is verily a fool. Just as a chariot cannot move with a single wheel and a bird cannot fly with only one wing so also there is salvation neither for a wholly intellectual person nor for a practical, worldlywise sort of man. Liberation is effected only when there is perfection in right faith, knowledge and conduct.

IV

STAGES IN THE EVOLUTION OF THE SOUL

The soul is all powerful. It has limitless knowledge, conviction or faith and bliss. It is sinful karma which obscures and vitiates it. As delusion is attenuated, the soul is strengthened. As infatuation intensifies, the soul is necessarily debilitated. Its rise or fall is dependent on the ascending or descending order of deluding karma.

Stages in spiritual development are called 'Guṇasthāna' or Jīvasthāna. Kundkunda for the first time used the word 'Guṇasthāna' in his 'Samayasāra, Prakṛtapancagraha and karma-grantha'. The difference is only of terminology, since the essence remains the same. Knowledge-obscuring, faith-deluding karmas and hindrance-producing karmas deceive the self. Other coverings help delusion which is the villain of the piece. Deluding karmas are of two kinds : 'faith-deluding and conduct-deluding. The first is a hindrance to right faith. This vitiates thinking, vision and attitude. The second obstructs discriminative action.

There are fourteen stages of which the first is the lowest and fourteenth the highest. We shall now take them one by one:-

- (1) Mithyā— It is affected by karma due to delusion or infatuation arising out of false belief or false conviction. It is a vision affected by attachment and aversion. Faith and conduct are completely obscured. One may shine in mundane affairs which, as a rule, darkens the soul. He may treat the East as West and vice versa. As a drunkard loses all sense of right and wrong, so also the wine of delusion inebriates him so much so that he does not realise what is good or bad for him. Its five kinds are:-
- (1) Abhigraha—It is to take a stand without reasoning, to stick to it and to oppose others without reason or rhyme. Those who are incapable of ascertaining the truth but act up to the instructions of a knowledgeable person do not suffer from false belief. Its example is the hermit Māstusi.
- (2) Anabhigraha—This is to take everything—even contrary views- for granted. This is resorted to by dullards who can never keep themselves steady. They are incapable of thinking for themselves, even though man is a rational animal.

- (3) **Abhiniveśika**—Even though you are conscious of your stand being wrong, you persist in it doggedly. This is a distorted, one-sided view.
- (4) **Samśaya**—It is to entertain doubts in the veracity of the fundamental tenets. Even those well-versed in scriptures wonder at times whether this or that interpretation is the right one. This is the proper approach. What is wrong is to be ever doubting and wondering whether all this is bunkum.
- (5) **Anābhaugika**—It is all delusion with little of thought and knowledge. One-sensed beings mostly suffer from it.

The first four are manifest but only the fifth is not. From another standpoint there are ten divisions as follows :-

- (1) To treat impiety as piety.
- (2) To treat piety as impiety
- (3) To treat non-renunciation of worldly objects as renunciation.
- (4) To treat renunciation as its opposite.
- (5) To treat the non-self as self.
- (6) To treat the self as non-self.
- (7) to treat the righteous as unrighteous.
- (8) To treat the unrighteous as righteous.
- (9) to treat the liberated as unliberated
- (10) To treat the unliberated as liberated.

The Bauddhas, too, have treated them with different appellations such as to consider what is unworthy of being practised by an ascetic as worthy, immodesty as modesty, vice versa and the like. The sky-clad Nemicaṇḍra says that these five are not exhaustive. In the scriptures all of them have been collated as follows :-

- (1) same as (1) above.
- (2) as (2) above.
- (3) as (4) above.
- (4) as (3) above.
- (5) as (5) above
- (6) Worldly
- (7) extra-worldly.
- (8) Ill-sermonising.
- (9) Immodesty.
- (10) Actionlessness.
- (11) Irreverence

- (12) No merit or demerit attaches to the soul.
- (13) Exposition of Jainism in a low key
- (14) Too much exposition of it.
- (15) To give it a distorted meaning.
- (16) To treat piety as impiety.
- (17) To treat impiety as piety.
- (18) To treat the righteous as unrighteous and
- (19) Vice versa.
- (20)-(21) To treat the self as non-self and vice versa.
- (22) To treat the path to liberation as worldly
- (23) To treat the secular as spiritual
- (24)-(25) To treat the liberated as unliberated and vice versa.

One has to stay at the first stage till one is free from never-ending wrath, pride, deceit, greed, deluding perversion, mixed deluding, and obscuration of right attitudes.

From the standpoint of time the first stage assumes three forms :-

- (1) Beginningless and endless.
- (2) Beginningless but with an end.
- (3) With both beginning and end.

The first are meritorious so as to qualify for liberation but are not liberated. The second are those who have untied the knot of perversion and are capable of treading the right track. The third are those who after having adopted the right attitude have fallen disgracefully due to perversity. Such people fall from a higher ladder to this lowest one.

Karaṇas are spiritual impulses that push the soul to fulfil its mission and realize the goal. And this is possible only if the soul can reduce the duration and intensity and also the mass of the Karmic matter associated with it. So long as the perverted mentality lasts, there cannot be any spiritual rise and the cycle of mundane existence shall rotate. The three Karaṇas are :-

(1) *Yathāpravṛttikaraṇa*—Here force of Karmas can be reduced but never ended. The aspirant does approach the knot but cannot untie it. Its duration is less than forty-eight minutes. He gets purified with the passage of time and reaches the state of 'Apūrvakaraṇa', i.e. the aspirant experiences what he never did before. It is something unprecedented. Its duration, too, is the same. The karma that binds him is short-lived and also removes the accumulated karmas. His load of karmas becomes lighter. The next stage is *Anivṛttikaraṇa*, where there is still greater purification. The duration is the

same. It is followed by the 'Aupaśamika' stage which enables him to attain his natural state of right attitude.

When 'Kodrava' (a species of grain eaten by the poor) is cleaned, a part of it becomes so clean that it is not intoxicant at all. The other part is only partially clean. The third part remains as dirty as before and so retains its power of intoxication. So also in the second stage one cluster of the three deluding perversions becomes clean and remains undefiled; the second, as above, is partly clean and the third is dirty as before. The first state is 'Kṣayopaśamika', i.e. destruction-cum-subsidence.

The second stage of spiritual development is of 'Sāsavadana'. The soul does not pass on to this stage from the first, but only halts at it while falling down from some higher stage of spiritual development. Thus if at the end of the period of the dawn of the first enlightenment there is the rise of the 'life- long' passions, the soul falls down from that enlightenment to this stage. Sometimes the soul climbing up the ladder of subsidence also falls down to this stage.

Imagine somebody has taken 'khīra' (a sweetened preparation of rice and milk boiled together) but immediately he vomits it. The khīra has come out but he certainly tasted it. The right attitude is not maintained for long but its taste remains. So it is called 'Sāsavadana'. Since the right attitude was blemished, it is also called 'Sāsavadana'.

Aspirants at this stage experience only sixteen kinds of bondage :

- (1) Existence in hell.
- (2) Longevity in hell.
- (3) Narakānupūrvī
- (4) Becoming one-sensed.
- (5) Two-sensed.
- (6) Three-sensed
- (7) Four-sensed.
- (8) Immovable body-making
- (9) Subtle body-making
- (10) Underdeveloped body.
- (11) Common body.
- (12) Hot body
- (13) Ram-bodied.
- (14) Able-bodied for nursing the sick.
- (15) False belief.
- (16) Androgynous desire.

3. *Samyakmithyādr̥ṣṭi* - This is the right-cum-wrong attitude. If after the end of the period of the dawn of the first enlightenment there is the rise of the semi-pure heap of the vision-deluding karma, the soul sinks down to this stage for forty-eight minutes and afterwards either falls back to the first stage or rises up to a higher stage of right vision.

'Srikhaṇḍa' is a mixture of curds and sugarcandy but its taste is different from either of the two. He who is on this stage is bound neither by longevity nor by death. Hence it has also been called 'immortal', since the time of death coincides either with perversion or with rightness.

In the second stage there is only fall but in the third there are both rise and fall. Having discarded false belief a soul may directly reach the third stage from the first. From the fourth some soul may descend to the third. This is why it is characterized by both rise and fall. A soul from the first stage, on directly reaching the fourth, discovers Reality. It may fall to the first and may touch even the third stage. The soul that has once experienced Truth, may fall below because of the force of passions. Such soul swings between truth and untruth. It cannot decide and stays in the state of suspense.

From the psychological point of view there is a conflict between the ego and the superego. There is tug-of-war between the two. In case beastly tendencies prevail, the soul falls to the first stage. If it be sublime, spiritual tendencies are to have the upper hand, and the soul is sure to rise high. The third stage is not a developed one, since the soul here is not properly awakened. Because of uncertainty, sometimes, the good prevails, but most of the time it might be the preponderance of the evil. Arjuna, in the *Gītā*, suffered from such uncertainty and doubt. Krishna had to instruct him to reclaim to the right course of action befitting his status.

4. *Aviratisamyagdr̥ṣṭi* - It is right vision without abstinence. The soul lacks in spiritual strength. In spite of the knowledge and the will it cannot abstain from the wrong path. It has steady vision but lacks in the capacity for spiritual self-control in conformity with the vision. The soul must have vision, knowledge and self-control. It is a mixed state in which both right and wrong interact. The right vision at this stage may be due to the absolute subsidence of the vision-deluding karmas or the subsidence-cum-destruction of the relevant karma which occurs on the rise of the pure heap of the vision-deluding karma or the annihilation of four 'lifelong' passions and the three sub-types of the vision-deluding karma. The annihilation may be natural or acquired. The natural one is internal, having nothing to do with external factors. When the mind is quiet, it may be acquired through study, instruction and the like. They awaken faith in the right perception. In both, vision-deluding karmas are necessarily annihilated

without which study and instruction cannot be of much avail. There are three factors leading to the right vision :—

1. The complete subsidence of the atoms of vision-deluding karmas.

2. Partial annihilation of them

3. Their complete annihilation.

The first subsidence, the second destruction-cum-subsidence and the third is annihilation.

Karmas remain subsided for less than forty-eight minutes after which they become stronger still, just as a disease which is suppressed appears with greater virility. The recrudescence or relapse of some diseases needs greater care. Likewise the soul of right attitude gets defiled because of the alleged worldly charm. Also in the state of destruction-cum-subsidence one may get deflected from the spiritual quest so as to be ensnared again and again.

‘Bodhipranīciti’ in Buddhism is a parallel state. Desirous of the general good he cannot pass beyond the state of contemplation. There is no action on his part. Haribhadra in ‘Yogabindu’ has compared the fourth stage with Mahāyāna Bodhisattva which strictly means one desirous of acquiring fresh knowledge. If it be taken to mean the general good, then also the comparison is apt. In the fourth stage there is nothing wrong with the attitude of the aspirant but because of the forceful rise of conduct-deluding karmas he becomes helpless as it were since he is not yet firmly established in right conduct because of which aberrations cannot be avoided. The fifth stage is Deśavirati, i.e. partial abstinence. It is selfcontrol with spiritual inertia. Those in this stage have been called ‘Upāsaka’ and Śrāvaka.

From the sixth stage onwards the exclusive concern is with monks and nuns. The sixth stage is a step forward. The abstinence is not partial but complete. The vows are not small but great. The vow of non-injury is now perfected. But the aspirant’s conduct is still not wholly pure, since the spiritual inertia persists. Hence it has also been called ‘Pramattasamyat’

In Gommatasāra there are fifteen kinds of Pramāda i.e. spiritual inertia. They are as follows :—

(1-4) talking about women, food, thief and king.

(5-8) wrath, pride, deceit and greed

(9-13) touch, taste, smell, hearing and seeing.

(14) sleep

(15) affection.

To rise or fall from this stage depends upon the aspirant's verve. Its maximum duration is less than forty-eight minutes and the minimum just an instant. The duration of the seventh stage, too is the same. The rise and fall last till 'Deṣonakoṭipūrva'.

The seventh stage is of 'Apramattasamyata' i.e. the aspirant is now absorbed in meditation and has won over spiritual inertia. From both sixth and seventh stages there is always the possibility of rise and fall. It all depends on his resistance to passion.

The ascent upwards is not for the extant aspirants, since they do not possess the requisite body and mind for it. The maximum duration for all these is the same forty-eight minutes.

The seventh stage is of two kinds as under:-

(1) Svasthāna- apramatta i.e. this admits of rise and fall.

(2) Sātīṣaya- apramatta, i.e. there is readiness to resist all temptations. No conduct-deluding particles of karma can affect him. This is facilitated by 'Apūrvakaraṇa' and 'Anivṛttikaraṇa' which we are going to discuss now. The eighth stage is of 'Nivṛttibādara' or 'Apūrvakaraṇa'. Here the soul attains special purification and is capable of reducing the duration and intensity of the previously bound karmas and binds new karmas of reduced duration and intensity. Its duration is forty-eight minutes. The word 'Nivṛtti' here means difference. Each aspirant differs from other in his spiritual endeavour and the extent of its intensity. 'Apūrvakaraṇa' means unprecedented, what never happened before. It denotes absolutely new experience. The soul increases in purity very rapidly and it forms part of the series. There are two classes :-

(1) Upaśama - It stays for a short while. When delusion overpowers the soul, it has an inevitable fall.

(2) Kṣāpaka - Here the soul annihilates all delusions or apparent attraction of the illusory world.

The ninth stage is of 'Anivṛttibādara' - There is still the possibility of the attack even of the gross passions (bādara samparāya, which means gross passions). From this stage upwards there is a noticeable lessening of passions culminating in their annihilation.

The tenth stage is 'Sūkṣmasamparāya'. In it only subtle greed of the fourth type can disturb the soul now and then. At this stage the soul is free from the influence of all passions except very subtle greed which may be subconscious attachment to the body even in the souls which have achieved great spiritual advancement.

The eleventh stage is of 'Upaśāntamoha'. In it the subtle greed is suppressed and the soul is free from the rise of all types of passions. It has, however, not yet freed itself from the enveloping influence of karmas other

than the deluding ones and hence is enveloped. It stays for an instant but the maximum duration is forty-eight minutes, after which it inevitably falls down to some lower stage on the rise of the suppressed passion. The soul which has climbed up the ladder of annihilation goes up to the twelfth stage.

When a piece of atom is moved hither and thither in the water several times, the dirty water subsides throwing clean water above. Likewise sinful karma subsides for a short while when the soul is blessed with perfect purity, but knowledge-obscuring karmas have not yet left the soul with the result that it is still far from omniscience.

The fire under ashes flares up with the favourable wind, so also the suppressed passions make themselves felt with the result that the soul at times falls down to the first stage. With right efforts, however, it may rise again. The Gita also says that the passions suppressed do not always remain in that condition. Even the sub-conscious becomes the conscious when social conditions change for the better.

The twelfth stage is of 'Kṣīṇamoha'. It is the summit of the ladder of annihilation just as the eleventh stage is the summit of the ladder of subsidence. Its duration is forty-eight minutes. In the last instant all the sub-types of the knowledge-covering, intention-covering and the obstructive karmas are annihilated. The soul is now free from all the four types of obscuring karmas. Lord Mahavira said, "The root of karma is delusion or infatuation. With its annihilation the soul becomes immaculate. To be perfectly righteous it takes less than forty-eight minutes. The soul is thus endowed with perfect vision and knowledge with no obstacle to disturb it in any way.

The thirteenth stage is of 'Samyogakevalī'. It is equivalent to 'liberated while living' of the other Indian systems. The Jainas call it 'Samyogakevalī'. Of the five conditions of bondage viz. perversity, non-abstinence, spiritual inertia, passion and activity, the first four are annihilated but not the last one. The undefiled soul alone is omniscient. Here there is still the rise and existence of the four non-obscuring types of karmas, viz. feeling-producing, longevity-determining, body-building and the status-determining. The soul cannot be free from the embodied existence until it reaches the end of the life-term already determined by the Ayukarma. The length of the Ayukarma of a soul attaining emancipation cannot be reduced or increased. In case the length of any of the other three karmas is greater than that of the 'Āyukarma, the soul reduces the former length in order to make it equal to the latter. This equalization is possible by 'Samudghāta'. This process lasts only for eight instants, and is an indispensable means of the premature fruition and the consequent exhaustion of the karmas of longer durations. The Karmic matter is forced to

fructify earlier than the scheduled time. The soul in the thirteenth stage remains in the process just fortyeight minutes before its final emancipation. In the first instant the soul stretches itself vertically both ways and touches the zenith as well as the nadir of the inhabited universe, the thickness of this vertical column being the same as that of the body. In the second instant the soul expands itself in the forward and the backward directions up to the end of the loka. In the third instant the soul expands itself sideways both up to the end of the same. The soul has now divided the 'loka' into four parts. In the fourth instant the soul expands in the remaining gaps and retraces its steps to return to its original condition in the eighth instant. The soul thus equalizes the length of the other karmas with that of the 'āyukarma'.

There is also the threefold activity of the body, the sense- organ of speech and the mind. The soul remains in this stage for forty-eight minutes being the minimum and the maximum for somewhat less than a 'Purvakoti'.

The fourteenth stage is of 'Ayogīkevali' i.e. of absolute motionlessness lasting for a very short time to be immediately followed by final emancipation. The soul gets prepared for the stoppage of all activities—gross and subtle. The stoppage of an activity requires another activity as the instrument. The soul first stops the gross activities of the sense-organ of speech and mind by the subtle activity of the body. It then enters the third stage of 'śukladhyāna', the conditions of which are forbearance, humility, straightforwardness and freedom from greed. It is accompanied with steady vibration and stops the subtle bodily activity by means of the activity itself, for there is none other than itself. This meditation facilitates contraction of the soul, thereby filling the cavities created in the embodied state. It is now reduced. The fourth stage of this meditation does not admit of any vibration. It is as motionless as a mountain rock. Here all the remaining karmas are annihilated. It lasts only for the period of time required to pronounce five short syllables at the ordinary speed. The soul now attains unembodied emancipation.

In this vast world the number of souls cannot be counted not unlike hair on the head. There are numerous mobile and immobile beings but souls can broadly be divided into external, internal and supreme or super-souls. Those in the first three stages possess only external souls. Those from the fourth to twelfth stages have the inner self intact and those on the last two stages have reached the summum bonum. With the ascending stages the force of the external self goes on weakening but the force of passions may drag them downhill. Activity, however subtle, is binding. The force of attachment ordinary souls find irresistible. Attachment to one's own body sticks fast. Introspection alone teaches man that real, lasting peace is not in or with the world but inside every human heart. He has to invent nothing new but only to discover it within himself. These fourteen stages of spiritual

development are an index to the human heart. Let him know where he stands for you may perhaps deceive the world for sometime but never yourself, unless you suppress the voice of your own conscience. The liberated souls inspire people to lead a virtuous life. On the removal of the husk rice cannot grow. Likewise when the bondage of passions and quasi-passions is ended the process of transmigration is stopped. The soul concentrates upon the abstract formless attributes of the transcendental self in the anālambana dhyāna. It is samprajnāta samādhi in Patanjali's system. Its consummation is omniscience which is, analogous to Patanjali's asamprajnāta samādhi.

From the fourth to twelfth stages of spiritual development you have Patanjali's Samprajnāta yoga. The thirteenth and fourteenth stages may be likened to asamprajnata. The external, inner and the super souls are like the degraded, disciplined and accomplished states respectively. The first is immoral, the second moral and the third amoral. The first is a vicious soul, the second is righteous and the third a supreme soul.

In 'Yogavāsiṣṭha', there are seven ignorant and seven knowledgeable or wise stages. Those of ignorance are :-

(1) Bija-jāgrata- i.e. The seed of ego and possessiveness. The soul has not yet sprouted forth. It relates to the vegetable world and the like.

(2) Jāgrata- The ego and sense of owning are awakened a little. This relates to insects, birds and beasts.

(3) Mahājāgrata- They are fully awakened and relate to mankind as also to gods.

(4) Jāgrata svapna- It is illusion in the wakeful state.

(5) Svapna- It is the inkling of a dream even when awake.

(6) Svapna-jāgrata- It is the recollection or reliving a dream for years. It survives even death.

(7) Susuptaka - It relates to profound sleep. The karma remains only in the form of lasting impressions.

Stages from the third to seventh obviously relate to mankind.

There are seven divisions of the knowledgeable state :-

(1) Śubhecchā- It is the renunciatory desire of introspection.

(2) Vicāraṇa - It is the endeavour to lead a virtuous life consequent upon the study of scriptures and company of the good.

(3) Tanumānasā - Lessening of attachment because of the above two

(4) Satvāpatti - It is to be true and pure.

(5) Asansakti - It is to experience joy because of detachment.

(6) *Padārthabhāvinī* - There is no desire, whether external or internal, left and even the body is maintained by others' efforts.

(7) *Turyagā* - The feeling that there is nothing like thine or mine, strengthens spirituality. This is the state of being liberated while living.

The above seven stages relate to undeveloped ordinary people. Some thinkers have compared them with the stage of perverted belief in Jainism but mere number in the absence of graded development cannot justify such comparisons.

There are five stages in the Yoga system.

(1) *Mūḍha* - This is the state of blind impulsions of unconscious instincts. It is all darkness and ignorance. There is no desire to amass wealth or for spiritual growth. It is wasting time and energy. It relates to the third grade mankind and beasts.

(2) *Kṣīpta* - This is the state of luxuriousness, merry-making and conscious extrovert action. With increase in desire there is frustration and discontent. It becomes worse when mixed with ignorant hankering after sensual pleasures, greed and the like. The situation improves when mixed with righteousness. It is characterized by unsteadiness of mind.

(3) *Vikṣīpta* - This is the state of virtue, purity and goodness. When mixed with carnal desires it loses its gravity and steadiness.

These states form no part of Yoga, since they all relate to the world outside. In the third stage there is some introspection for a little while to be replaced by the world outside.

(4) *Ekāgra* - This is to concentrate on one auspicious object. There is the predominance of purity and goodness. The mind does not wander but remains fixed on a particular point. It is in this state that some supernatural powers may be attained. But otherwise the world is, as if, not there. Even with eyes closed, the mind remains focussed on the very same target. Thus the aspirant takes control of himself and also the world with all its ramifications.

(5) *Niruddha* - It means withdrawal of the mind from the world and concentration on the inner soul. The culmination is in leaving the mind behind by the soul to realize itself. The soul becomes itself and far away from all distractions.

The mind is '*Vyuthānacitta*' when it concerns itself with worldly ambitions and aspiration the exemplification of which is in the first three conditions. It is *nirōdhacitta* (as in the last two stages) when it withdraws into itself. Those in the first three stages find it impossible to reach their highest good. The last two stages alone can lead to liberation and hence are part and parcel of 'Yoga'. Since they are mental states, their similarity with

the Jaina stages of spiritual development is superficial because the concern of Jainism is not the mind but its control.

The Gītā very much represents the Vedic viewpoint. It deals with the three nature-born qualities. Dr. Radhakrishnan says that there are three steps leading to spiritual development. 'Tamas' or ignorance is characterized by inertia and inaction. Under its influence one becomes a slave to circumstances and leads a dull, passive life. Under the influence of Rajas one becomes a slave to never-ending desires and craving for sensual pleasures and luxurious living. When sattva predominates it is the refulgence of knowledge and purity of conduct. In this state the soul transcends the three qualities. It attains its summum bonum. Every man has within him these three qualities. The goodness or badness of a person depends on which of the three holds sway at a particular time. The other two remain suppressed when one predominates. This is why the best people have some weakness and the worst have some goodness. The Gītā says that these three qualities firmly tie the imperishable soul. Also that the whole creation is deluded by objects evolved from the three modes of nature. Perversion, non-observance of vows, negligence, passions and activity may be compared to some of these qualities. In 'tamoguna' there is perverted belief; in rajoguna there are passionate, multifarious activities and in 'satoguna' you have the right vision, knowledge and conduct all together. Let us now take the stages one by one for comparative estimate :-

(1) The first stage of spiritual development is of darkness and ignorance. 'Rajas' and 'Tamas' have a tendency to merge. When satoguna is suppressed, there can be no enlightenment.

(2) It is not substantially different from the first. The only difference is that a little bit of 'satoguna' also comes to the fore for a short while.

(3) This is all extrovert action. Rajas predominates. Nothing but the world seems to exist.

(4) The thoughts are pure but not the conduct which is ruled by Raja and Tama.

(5) The conduct, too, improves a little. But the lordship resides with Rajas mixed with Tamas.

(6) Both thoughts and conduct are satoguna but the other two co-exist which desire to lord it over sattva.

(7) Tama is controlled but Raja only partially.

(8) It is an attempt of satoguna to control rajas.

(9) Satoguna leaves rajas almost dead. Only subtle greed is not won over.

(10) Satoguna destroys even the subtle rajas.

(11) It subsides but does not quite annihilate *raja* and *tama* which try still to assert a little.

(12) Both *rajas* and *tamas* are destroyed. Alongside *satoguna* also becomes latent.

(13) One lives in the world but remains unaffected by the three qualities.

(14) It transcends also the three qualities.

As such only partial similarity between the two can be established. *Satoguna* alone helps the soul. The worst offender is *Tamas*. From the standpoint of spiritual growth eight divisions have been formulated as under :—

(1) It retards the rise of self. It is all sinful with no right vision, knowledge or conduct. It is like the first stage of the Jainas' spiritual development. It may be compared to the first Jaina stage and the Buddha 'Andha - prthakajanibhumi.

(2) *Tamas* is predominant even though it might be imbued with faith, but *satoguna* holds sway so far as conduct is concerned. All religious observances are sullied with the desire of fruit. Jainism forbids it. Desire acts like a thorn which pricks religious practices. It may be compared with the Buddhist 'Kalgāṇa-prthakjana and Jaina Mārga'.

(3) Faith and intellect are both ruled over by *Rajas*. It generates unsteadiness. It is assailed by doubt and uncertainty. The *Gītā*, therefore, treats it as an undeveloped state. It may be compared with the mixed stage. Jainism believes that death does not occur in such state but the *Gītā* holds that he who dies thus is reborn in such forms of existence that can never free themselves from attachment.

(4) The attitude is pure but the conduct is governed by *raja* and *tama*. It may be compared to the fourth stage of spiritual development. Such souls are capable of improving their conduct too. It has been recognised by Vedic and Buddhist faiths too.

(5) Both faith and intellect are undefiled but not the conduct which makes aspirants fickle. Since *tama* is not quite destroyed yet, spiritual practices cannot reach their perfection. It may be compared to the Jaina stages from fifth to eleventh.

(6) Faith, knowledge and conduct are all *satoguna*, with the result that there is no variation between an aspirant's mind, speech and action. There remains neither ego nor attachment. It is an advanced stage comparable to twelfth stage in which delusion is non-existent. Conduct-deluding karmas are annihilated.

(7) Even though living in the world, the aspirant lives above it, like the lotus in water. This is the culmination of the state which transcends three nature-born qualities. It may be compared to the thirteenth stage and the Buddhistic 'Arhata'.

(8) It is the summum bonum where nothing more is to be accomplished. He controls all activities and raises the vital breath upwards. With perfect, unfailing concentration pronouncing 'Aum', he leaves his body and is instantly emancipated.

The comparison of these eight with the Jaina stages is after all one-sided. There is no sequential order here but even then it is not without use. Buddhism divides people into Prthak i.e. laymen and Arya. The first are underdeveloped whereas the second are perfectly developed. All those belonging to the first category are not alike. A few of them are almost as good as the second category. The first are either 'andha' or 'kalyāṇa'. The first adhere to false belief but the second do try for liberation but without success.

Hīnayāna prescribes four conditions to attain the goal :-

(1) Srotapannabhūmi - It means current. The aspirant who treads the path of general welfare attains this state on untying three knots.

(2) Sakṛdunagāmi- It is to take the body as soul and remain attached to it (2) to entertain doubts.

(3) Expression of the inherent power of the vow of good conduct.

The aspirant on the right track has unquestioned faith in the Buddha Dharma and his Order, has pure thoughts and right conduct and thus attains salvation in seven births at the maximum. It may be compared to the Jaina stages from fourth to seventh.

In the fourth stage an aspirant is blessed with indestructibly right attitude. In higher stages his vision and conduct attain purity. In the seventh stage there still remains the fourfold endless partial renunciation, freedom from anger, pride, deceit, greed, laughter and the like. In the 'srotapana' stage too, the sexual craving does not torment any more but other passions like attraction, aversion and delusion still remain.

(2) Sakṛdunagāmi - In the 'srotāpana' stage the aspirant destroys sensuous passion, the urge to do evil to others and the like, but the causes of bondage like attachment, aversion, delusion etc. still remain, even though the objective is the annihilation of passions. It is comparable to the eighth Jaina stage since the aspirant ultimately becomes free from delusion. The Bauddhas have termed it 'Anāgami'. Jainism holds that he who lives his full life in stages from eighth to eleventh attains salvation in the third birth at the most but the Bauddhas believe that no more birth is necessary for salvation.

(3) **Anāgamībhūmi** - Here an aspirant tries to end attachment with beauty, nonbeauty, deceit, insolence and ignorance. On crossing this hurdle he attains the status of 'Arhata'. He who dies in the course of their annihilation is born in Brahmāloka and attains liberation after having conquered the remaining passions. He need not be born again. This is comparable to the stages from eighth to twelfth.

(4) **Arhatabhūmi** - This status is attained only when the above ten obstructions are removed. It is comparable to 'Sayogī Kevalī' stage.

The Mahāyāna has given ten stages of spiritual development as follows :-

(1) **Pramudita** - This is the stage of purifying conduct. The aspirant is intent on doing good to the people, who when enlightened, delight him. The first step is to know the path and the second is how to walk on it. His spiritual practices are aimed at achieving perfection. It is comparable to the Jaina fifth and sixth stages.

(2) **Vimalatā** - It is to be rid of immoral conduct and then to practise for the attainment of quiet perfection. Its characteristic is the acquisition of knowledge and the goal is to experience aesthetic thrill. It may be compared with the Jaina 'Apramātasamyata' stage.

(3) **Prabhākārī** - The aspirant means to disseminate the refulgence of Buddhistic lore. It may be compared to the aforementioned Jaina stage.

(4) **Arcismaṭī** - Wisdom, like a burning flame, combusts the two veils: the knowable and 'kleśa'. The first is purified due to a special kind of intention of 'dharmaṇairatmya' or unsubstantiality of things as they appear. The second is destroyed due to the practice of intention of pudgalanairatmya or the unreality of the individual ego. The practice is aimed at attaining perfect energy. It is comparable to the Jaina 'Apūrvakarāṇa' stage.

(5) **Sudurjaya** - It is to strengthen piety and righteousness as also to conquer sorrow and suffering. Since all this is hard to achieve, it is 'durjaya'. The aspirant practises to attain perfection in meditation. It may be compared with stages from eighth to eleventh.

(6) **Abhimukhī** - Having acquired the supreme or perfect knowledge the aspirant sees no difference between the world and liberation. The world he sees no more as an obstruction. Its consummation lies in acquiring perfect knowledge.

(7) **Dūranagama** - The aspirant goes beyond permanence and transitoriness. He becomes competent for emancipation and instructs others too with a view to improving them to lead a holy virtuous life. He attains all kinds of perfectly pure life and becomes proficient in all lores. It may be compared with 'Kṣīṇamoha' stage.

(8) *Acalāta* - There is nothing like doing this or doing that or doing neither of the two. It is the state of aesthetic joy with nothing to deter him and with no temptation to drag him down. Only thus can the Reality be observed at close quarters. It is like the 'Sayogi Kevalī' stage.

(9) *Sādhumatī* - It means good wishes for all as also to make people aware of Reality. It is to experience the unalloyed absorption into Reality. It enables the aspirant to study the minds of others correctly. This, too, is like the above Jaina stage.

(10) *Dharmamedya* - As the limitless sky is pervaded by clouds so also the religious sky by the perfect absorption of thought into the Supreme Spirit. The aspirant can see the Buddha seated on the red lotus. It may be compared with the image of the Founder of Faith in a religious assembly.

Goslaka, son of Mankhali, was the leader of the *Ājīvaka* sect which has been elaborated in the Jaina literature. The Emperor Asoka's inscriptions bear reference to *Ājīvaka* mendicants. It was prevalent till about the second century B.C. but no books on the subject are available. Buddhghosa (5th to 6th Cent. A.D.) has commented on their eight steps as under :-

(1) *Manda* - Till seven days from birth children are in faint state because of their being encased in mother's womb.

(2) *Khidjā* - The child who comes from a low form of existence weeps, where as one from a noble family laughs.

(3) *Padvitānsa* - A child places his feet on the ground with the support of the parent or by holding a cot and the like.

(4) *Ujjugata* - It means the child's capacity to walk without any support.

(5) *Sekha* - It is the time to study craftsmanship.

(6) *Samana* - It is to renounce the world in order to be a monk.

(7) *Jina* - It is to acquire knowledge at the feet of the preceptor.

(8) *Panna* - It is the state of the prudent monk who observes silence and has no craving. This classification has nothing to do with spiritual development, since obviously it relates mostly to the state of childhood. At the most it may be said to refer to ignorance to begin with and its later growth in some knowledge, but it would be far-fetched. The Jaina stages mark a psychological growth dealt with in a scientific manner. Yoga has liberation as its objective, whereas the Jaina stages are well- marked steps to spirituality. Yoga, too, has incidentally dealt with spiritual steps, since liberation cannot be attained overnight.

The word 'Yoga' has been used in the Veda, Mahābhārata and the like. The meaning then was metaphysical knowledge. The *Gītā* says that it

is the cessation of all mental activities. 'Dvātriniśikā' - says that what causes liberation without delay is Yoga. It is derived from the root 'Yuj' which means to arrange systematically and to join. The other meaning is steadiness of mind and concentration. The merger of the soul and supersoul, that of the soul with Brahma, is Yoga. Patanjali holds that it is the control over mental activities. So long as the soul is engrossed in worldly affairs, it functions under delusion and therefore cannot be called Yoga which must be joined to auspicious objects. Patanjali's 'Samprajnāta samādhi' is inferior to *asamprajnāta*, since duality persists in the former. In *asamprajnāta* no new impressions are ever formed.

Jainism divides it under five heads (1) the discipline involved in withdrawal of senses from mundane objects and their concentration on the Supreme Being (2) repeated practice in the contemplation accompanied by the steadfastness of the mind (3) concentration of the mind (4) equanimity (5) annihilation of all the traces of karma.

The first four form the preparatory ground for being free from the bondage of karma. This requires right practice for years together. Patanjali says that practice and detachment are the pre-requisites of Yoga. It should thus be clear that the release from constricting bondage is possible only when the soul keeps itself clean by dissociation of accumulated filth and rejection of the entry of new karmas. One may rise and fall, and rise. Let it be remembered that none else but man is the architect of his own fate.

V

VOWS - A COMPREHENSIVE STUDY

Man, unlike beasts, is a rational animal. The only diffrentia of man is discrimination. Let not man waste his life but make the best use of it. The best use however, is not worldly prosperity but spiritual gain. 'Vows' means a firm decision to do or not to do a thing. 'Vow' and 'intention' are two different things, since intentions may be good or bad but vows can never be evil in intent or execution. Vows are a form of self-discipline. They mean a healthy restraint of body, mind and speech. The word 'Vrata' has been derived from the root 'Vri' which means voluntary acceptance of certain limitations. What the law enforces is involuntary because imposed. What must be done whether you like it or not does not stay long. Here is fear that works. What you yourself accept is a sacred promise unto yourself which you must see through even at the cost of your life. Patanjali has laid stress on self-control and a sense of duty or observance of lesser vows. These are all verily vows. Hemacandra, Subhacandra and the like take vows to be a form of self-restraint which is resented by some western thinkers. They hold that it is a needless check on freedom. Who will consent to being bound hand and foot? The very fact of accepting vows generates and intensifies ego. Others say that rules are to be followed conscientiously, but there is no need of taking vows as such. They take it to be a man's weakness which becomes manifest when an emergency arises. He would like to disregard his vow and yet he can not. Such is a difficult situation. They substantiate their argument saying that wine is hurtful but when taken medicinally is very much healthful. So let not vows be an encumbrance. Even though apparently inconvenient and troublesome, vows are essential to regulate one's life, since 'me this unchartered freedom tires'. It is not repression but tranquillity of mind. No vow should be accepted in an agitated mood, in anger, frustration, desperation or deceit. Such vows are an empty show. Bhagvatīsūtra says that renunciation in such condition is bad and inauspicious. In the Jaina scriptures you will find that preceptors would first explicate the significance of vows. Only when convinced the pupil will offer to accept certain vows. The preceptor even then would leave it to the concerned person to decide for himself in accordance with his constitution and capacity. The preceptor would never treat all scholars alike. Even when he suggested certain vows, it was not done without considering the scholar's

worth and capacity to undergo that strain. An able-bodied person would not be permitted to opt for voluntary death., Kamadeva, Ānanda and the like accepted small vows but Dhannā, Śalibhadra, Megha Kumara and his ilk opted for great vows. One must not accept what one cannot do for whatever reason, since vows are taken not for their observance in breach. Vows such as non-injury, non-stealing, truth and the like are not confined to any time or clime. Patanjali is right when he says that vows are universal and, in greater or lesser degree, meant for mankind in general. In the absence of intense belief vows are meaningless. Their single objective is to make one's life ideal, because life is not to be idled away. A mountain climber aims at reaching the highest peak even though standing at a foothill. If he proceeds in the right direction doggedly, some day he will touch the Everest.

Vows must not be viewed superficially. Non-injury has both positive and negative aspects. Its need must be observed in body, speech and mind. It must not be violated by implication nor approved even implicitly. In actual practice it means service, compassion, forgiveness, sympathy and the like. A vow necessarily extends to the subtle plane. Its external form, however, is gross. A spiritual aspirant must observe vows both in theory and practice, in letter and spirit. An ideal is always an invitation to scale heights. This is verily the essential standpoint. Only thus you will be free from pride which will not let you treat vows lightly. To observe a vow strictly is hard indeed like climbing a mountain but is beneficial in the long run.

There are two aspects of vows viz. theoretical and practical. When you think of them from the substantial standpoint you will be able to translate them into practice with greater ease and felicity.

When you ponder over its implications it will have little to do with its physical side. When you think of it from the practical point of view, other considerations shall prevail. In practice, no vow can manifest itself in entirety. In your world non-violence will mean not to kill anybody, but this interpretation is obviously incomplete and constricted. All souls are like ours. Such cogitation will expand its scope so as to embrace the whole world. The ideal must not be so low that you may be able to touch it in an instant. It should be high enough to encourage you to strive daily. But a single life may not be strong and persevering enough to surpass the ideal. In some exceptional case alone it may be possible when a devotee succeeds in the dissociation of all karmas, which is their main purpose. They are for self-purification leading to self-realization. Nothing mundane, however, attractive and enticing can be the purpose of vows. Sayyambhava has clarified the views of Lord Mahāvīra. 'Piety is neither for this world nor for the next one. It must not be for name and fame. The only purpose should be the complete eradication of all karmas.'

The eligibility for accepting vows is a pure heart. All desire for worldly gain, false belief and deceit have to be discarded for the safe journey of a devotee to his destination. A hypocrite who shows to the world that he has accepted a vow indulges in sinful activities and thus dirties his soul. The moment he is exposed he has to eat dust. Vows are not for the likes of them. If you accept a vow for heavenly pleasures it will demean you, for the bliss you attain by rising above the world is to be tasted, not described. The spiritual bliss and heaven are poles apart. Ācārya Umāsvāti has rightly suggested that the vow can be observed by one whose soul is not pierced by thorns in the form of attachment, aversion, pride, deceit and the like. False belief is fatal to him. When the sun rises, all darkness is dispelled. Similarly a man imbued with right belief and faith spreads his refulgence on all sides. A man of false belief roams about aimlessly, defacing shapely pictures and indulging in untold perversions.

Just as a student has his individual characteristics, his ability in one field and incapacity in another, so are there devotees and devotees. They may be classified as having accepted great vows and others small vows. Those having no fixed habitations are ascetics who accept the great vows. For the laity there are other smaller vows and rules applicable to them. They are naturally less hard than those meant for ascetics. It is because he has dealings with worldly people. He has to exert himself to maintain his family and all that. But this does not mean that Jainism has left him to fend for himself. He has been asked not to be so much involved in worldly pursuits as to forget his self altogether. He is expected to be cautious at every step. The five vows bear the same names. The laity also must observe them in their daily practice. The goal is the same for both ascetics and the laity. There are cogent rules for the latter's rise. They must not be infatuated by gods, teachers and the world. A householder can be a good soul. He has also to regulate his life so as to participate well in social affairs. Jainism has prescribed the code of conduct for all, not excluding the laity. It is progressive and always indicates the higher and upper status which is possible only by winning over all corroding passions. Not unlike great and small vows in Jainism, Patanjali lists five yamas (self-control) and Buddhism five 'Sīlas' (good conduct). All vows are governed by the law of causation. From the essential standpoint the moment a devotee attaches more importance to the body, he degrades himself but the laity have been treated differently, though never ignored, since they are two important pillars of the edifice forming the Jaina community.

Householders accept vows in different forms which are no less than forty-nine. Their constituents are a combination of three means and three activities. A person does certain things himself, gets some others done by others and for some his approval is obtained. Out of forty-nine forms from

the standpoint of activity and inclination householders are of eight types as given below :—

(1) Renunciation of violence and the like with the help of two means and three activities.

(2) Two means and two activities.

(3) Two means and single activity

(4) One means and three activities.

(5) One means and one activity.

(6) A householder of great penances without violation.

(7) A householder who does not believe in taking vows but thinking and doing the right thing is his second nature.

There are six kinds of those who accept four vows, six of three vows, six of two vows and six of one vow. The total comes to thirty. The thirty-first kind is of (7) as above and the thirty-second of (8) as above. At the present the greatest householder is he who renounces all sins by employing two means and indulging in three activities. Those who take special vows observe small vows with three means and three activities, but it cannot be adopted by an average lay man. This is because many lay persons have dealings with such as have not renounced sinful activities. They do not permit but they may not be able to open their mouth to their elders and senior associates. Because of their being involved in domestic affairs, they are seldom able to cut themselves off and that too, with unbending firmness. At times someone may have to say some thing which is not all faultless.

You ask somebody to take meals but he may be a non-vegetarian and hence to satisfy his hunger you take him to a five-star hotel. Relations have been maintained even when there is no possibility of reclaiming derelicts.

"Upāsakadaśāṅga" relates that one Mahāsataka had thirteen wives. Of them Revaī was of very cruel nature. She despatched her twelve co-wives by administering poison to them and using lethal weapons. She became the sole mistress of the house. The husband was farsighted. He knew that she was of a violent nature but also that she was not profligate. On being turned out of the house, she would have been more violent and dissolute too. He could not love her, but also not leave her. Because of his living together he did incur sin which he meant to wash off by resorting to vows with two means and three activities. This was the only recognised way he could save himself from that dire calamity.

Ideals set forth for the laity in Sūtrakratāṅga' are :—

1. He knows the secrets of merit and demerit.

2. He is wholly independent and even in an emergency, does not pray to gods or demons for help.
 3. He is ever pleasant and reliable everywhere. Even inside some seraglio he cannot be distrusted or mistrusted.
 4. His doors are open to every body with no restriction of time.
 5. He is always conscious and alert in giving alms to faultless mendicants.
 6. In his conduct and bearing he is never negligent and ever firm in belief.
-

VI

Conduct of the Laity in Jaina Scriptures.

A householder respectfully listens to the sermons of pure ascetics. Since he has firm faith, he is called 'Śrāddha'. Since he listens to them attentively, he is known as 'Śrāvaka'. Because he worships them, he is 'Śramanopāsaka'. He observes vows not wholly but in the prescribed, limited manner. Jainism lays greater emphasis on asceticism and so naturally or inevitably there is more discussion of their conduct than that of the laity. It does not regard, as Vedic tradition does, the householder's living as great. At the most it is a resting-place on the road to salvation. Ānanda while accepting vows, had said to Lord Mahāvīra, "I have unquestioned faith in your precepts; I know also that many kings, princes, rich gentry, army commanders and chief of convoys got themselves shaved, gladly left their families to seek your protection, but I am not in a position to renounce the world". This shows that to remain a householder was construed as a weakness. There are scattered references to the conduct of the laity in the scriptures. In later works, however, it has been considered in detail.

In 'Ācārāṅga Sūtra' and 'Sūtrakṛitāṅga' most of the discussion is centred on ascetics' conduct. 'Sthānāṅgasūtra' is like a dictionary which treats of many topics. Here righteousness or piety has been divided into two groups viz. ascetics and laity. The householder has been said to nourish three ambitions :-

(1) When shall I be able to renounce worldly possessions partially or wholly ?

(2) When shall I be initiated into monkhood ?

(3) When shall I possess the capacity of wholehearted devotion and absorption in the soul which an ascetic does while preparing for voluntary death ? When shall I give up food and drink but not desire death ?

Again there are four types of householders :-

(1) Some, even though of good conduct and knowledgeable are unable to be truly religious, because of their being too much engrossed in the world and because of their being subject to passion. They are unable to observe penances strictly and regularly.

(2) Some are truly religious because of their restraint and disciplined life. Even though in the world, they do not become of the world.

(3) Some, whose death is not near, cannot lead a truly religious life because the world is too much with them and because they are susceptible to passion.

(4) Some others do what is strictly necessary and are never involved in worldly affairs. They practise penances and observe other salutary rules. Their life is regulated with the result that they cannot go astray. Hence their life is characterized by piety and righteousness.

Further, there are householders who have affectionate feelings for ascetics. They are like parents solicitous of their spiritual welfare.

There are others who are both affectionate and sharp. They have been likened to brothers. In religious practices there is no leniency but where there is the question of livelihood, some laxity is permissible.

There are some who have qualified liking for ascetics. They are fair-weather friends. There are still others who are jealous of ascetics. They observe only deficiencies in them. They are like a co-wife because they never think good of hermits.

There are some immaculate like a looking glass. They are the right type receiving a perfectly pure reflection. There are others who are never steady and always vacillating. They are like a flag which when hoisted changes its position and is also otherwise swept by winds. Some others are dry like a pillar. They have no elasticity. Their stand is rigid. Some others do not take kindly to ascetics' advice. When their misdeeds are pointed out even with the sole intention of reforming them they retaliate even to the extent of calling names. They are like a thorn which tears a cloth and also scratches the hand of the person who tries to extract it.

In 'Sthānāṅga' five small vows have been mentioned 1. abstention from taking the life of others 2. abstention from telling a lie 3. not to take things which have not been given expressly 4. satisfaction with one's own wife 5. limitation of desires.

'Samvāyāṅga' too is a sort of dictionary. Specital vows for the laity have just been mentioned. They are 1. faithful, 2. who take firm vows, 3. regular and punctual in daily meditation to attain equanimity, 4. who are engaged in facts on auspicious days, 5. celibacy during day time and limitation of sexual intercourse at night, 6. celibacy during day and night, avoidance of bath and food at night as also renunciation of putting on the hem of a lower garment which, after being taken round the body, is gathered up behind and tucked into the waist-band as also of crown, 7. abstention from taking anything with life, 8. renunciation of sinful activities, 9. renunciation of ordering, sending or despatching, 10. renunciation of food meant for the person concerned, 11. being like an ascetic. In 'Bhagavatisūtra', the importance of a householder's life has been eulogised specially with reference to residents of Tunga. Their living was being emulate, so very generous and of a helping nature were they. One Maddaka of Rajgrha was an expert in Jainology. Kalodai, Sailodai, Sevaladai, Udaka, Namodake, Annāpata, Saival, Śankhapāi, Suhasti and Gāthāpati belonged to

another religious order. They went to Maddaka and said, "Lord Mahāvīra has propounded five extensive substances out of which one is animate and the other four inanimate. One, he says, is with form and the other four are formless. Please adduce whatever proofs you can", Maddaka replied, "This can very well be inferred from the action of substances. There are visible forms in the world and also invisible ones which can be known from experience, inference and action".

Ridiculing him they said, "What kind of follower are you ? You have no knowledge of substance. You do not see them and yet you hold them to be true". Maddaka said, "can you see the rustling wind ? What about its form and colour ?" They replied that because of its being subtle they could not see it. Maddaka thus advanced the argument, "You smell good and bad odour, but do you see its form and colour ? There is fire in the wood of Sāmī tree but do you see it ? gods you do not see, but do you disown them ? If you do not recognise what you do not see, you will have little belief in your own heredity". They acknowledged their defeat in argumentation.

'Sankha and Pokhali were great devotees of Mahāvīra. They belonged to 'Śrāvastī. Once they dined in company and later were on holy fast. In the twelfth 'Sataka' itself Jayantī, a votaress, has also been mentioned. Monks and nuns used to stay at her residence. This made her known as 'Sayyatarā'. She used to put intelligent questions to Mahāvīra. That a lady could be so very learned during those times is startling indeed. It is because women and Harijans were not allowed to read the Vedas. As such it was an act of courage and more so when she could discuss things with no less a person than with Lord Mahāvīra himself.

The rich Sudarśana has been mentioned in 'Antakṛddasāṅgīsūtra'. He had a firm and abiding faith in the Jaina precepts. Lord Mahāvīra was on the move from Rajagṛha. The fierce Anjumālī was roaming about and yet Sudarśana, unmindful of Anjumālī's frightening posture, went to have a close glimpse of the Lord. In 'Prašnavyākaraṇasūtra' one can clearly comprehend the significance of small vows. 'Rājaprašnīyasūtra' shows us king Pradeśī, who was a scientist and logician of sorts, yet he was cruel and blood-thirsty. He came in contact with an ascetic named Kāśī. This brought a complete metamorphosis in his life. He became kind, compassionate and detached so much so that he was not ruffled in the least even when the queen served him a poisonous dish.

Lord Mahāvīra himself spoke highly of the laity. Some householders, he noticed, were superior to ascetics in observing perfect restraint. Even though a householder, he can very well lead a holy life. The literature on Jaina conduct of the laity has been the subject of some white-clad and sky-clad writers. There are more than a lac verses on it.

In Umāsvatī's 'Śrāvakaprajñapti' there is little on the conduct of the laity but its commentator Haribhadra has given the meaning of 'Śrāvaka'

saying that he who is blessed by ascetics of right faith and conduct and from whom he listens to the sacred lore is the right lay votary. In Haribhadra's 'Dharmabinduprakaraṇa' he mentioned thirty-five requisites for a householder for the first time. Jinesvara of the, 11th century A.D. brought out his 'Śatasthānaprakaraṇa. Its other title is "Śrāvakavaktavyata'. The six qualifications for a householder as enumerated by him are :

(1) Firm in conduct (2) good character (3) owning meritorious qualities (4) straightforward dealings (5) to be at the beck and call of the preceptor (6) dexterity in religious discourses. All these qualities together are a rare find.

Ratnaśekharaśūri (of the 15th century A.D.) in his, 'Vidhi Kaumudī' mentioned twenty-one qualities of a lay votary. They are (1) Never mean but always dignified (2) of wholesome features (3) gentle disposition by nature (4) popular (5) kind (6) shy (7) simple (8) courteous (9) bashful (10) compassionate (11) mediator (12) lovingly disposed towards good qualities (13) truth-speaking (14) siding with the faultless (15) very far-sighted (16) specialist (17) lovingly careful towards the old (18) humble (19) grateful (20) benefactor (21) having realised his aim. About the laity he has laid down that a 'Śrāvaka' (householder) is one who adores devotion, good conduct, penance and conceptual meanings, who annihilates eight kinds of karma and who tries to act up to religious discourses which he attends. Further he attenuates accumulated karma by his sincere devotion and occasionally withdraws into himself. He has implicit faith in nine substances, attentively listens to discourses, concentrates on his self, constantly abstains from sin and serves the ascetics.

The twelve vows of the laity have been explained through stories. Their analysis is more easily comprehensible. This has been done by Devabhadra Śūri in his 'Kathākośa', Devagupta Śūri in 'Navapada-prakaraṇa and Hemachandra in 'Yoga Sāstra'. On their basis books have been written in Hindi and Gujarati, 'Gr̥hastha Dharma' by Acarya Jawaharlal and 'Śrāvakadharmā' by Mahasati Ujjvala Kunwar are remarkable for their clarity and precision. The most noteworthy book in Hindi has been written by my venerable preceptor 'Puskaramuni. It is 'Śrāvakadharmadarshana' which deals with the vows exhaustively and with great depth. Many burning problems of the day have convincingly been solved herein. This is the first comprehensive book on the conduct of the laity. Pt. Dalsukh Malvaniya says that it is an encyclopaedia on vows in general and on vows to be practised by the Jaina householders in particular.

The Digambara (sky-clad) Jainas have not writtern much on the conduct of the laity as such. Their emphasis has more or less been on vows. Swami Kartikeya has just mentioned twelve characteristics (1) of right belief (2) devoid of gross defects like drinking (3) observer of vows (4) daily practitioner of meditation for equanimity (5) observer of fast on

recognised days. (6) partaker of food without life (7) rejecter of food at night (8) abstaining from sex (9) not perpetrator of sinful acts (10) free from attachment (11) not seconder of sinful acts. (12) not partaker of food meant for him. Of these twelve excepting the first, the rest are special vows. No lay votary can observe vows unless he should have acquired proficiency in faith and right belief. He is the first to have dealt with the conduct of the laity.

Another Digambara Samantabhadra wrote 'Ratnakarandā Śrāvākācāra'. It analyses twelve vows and also their transgressions. Besides five small vows he has stressed the renunciation of wine, meat and honey. Like Kundakunda he has not included voluntary death in recurring exercises of self-discipline. What is done on the eve of death can stand no comparison with all that is practised life-long. Rejecting voluntary death he has incorporated servitude as self-discipline. He has made some changes also in the list of transgression of vows.

Jinasena has talked of the renunciation not of honey but of gambling. Should gambling be taken as characteristic of other addictions, a lay votary who has partially renounced violence and the like and treats it as a vow, has to give up at least seven addictions and accept eight fundamental qualities. This is why Pt. Āśadhara has prescribed all this for such lay votaries. Somadeva's 'Yasastilakacampū' is based on 'Ratnakarandā Śrāvākācāra'. Rejecting the argument of other Indian philosophers, he has established Jainism on a firm footing. The way to salvation, he says, lies in acting up to three gems. The eight constituents of being free from sin have been treated in detail. The renunciation of wine, meat, honey and five 'Uḍambara' fruits has been termed as eightfold fundamental merit. Somadeva says that a drunkard is habitually a liar. Those who relish honey and Uḍambara are more cruel and barbarous in their behaviour than others. To preserve the vow of non-injury his recommendation is to abstain from eating at night and never eating rejectable diet.

Amitagati has treated topics like good, right conduct, penance, reflection and the like. Six necessities and twelve vows have been considered. Eleven special vows have also been touched upon. Amrtachandra's main interest lies in elucidating non-violence. All violence, even though in the name of religion, gods and guests, is still violence. Small vows, their transgression and self-discipline etc., have also been analysed.

Vasunandī in his 'Śrāvākācāra' (which has been written in prākṛta) has talked of eleven special vows. He says that a householder must renounce seven addictions. Pt. Āśadhara has for the first time dealt with transgressions of vows. He has also related the householder's daily routine and absorption in the Supreme Reality. Medhavi's Dharmasangraha 'Śrāvākācāra' says that he who has won over eighteen demerits is virtually a god. The divisions and sub-divisions of vows have been detailed. Nemidatta's 'Dharmopadeśa Piyūṣa Varṣā' has, inter alia, emphasized

quiescence and given it a prime status in the seven stages of spiritual development. He has also treated eleven special vows. Pūjyapāda's 'Śrāvākācāra' contains one hundred and three verses. It is a compendium of the tenets of Jainism in general including five vows, seven addictions, avoidance of bulb and root as also fasts on religious days, quiescence etc., Abhyhadēva's 'Vratodyotan' 'Śrāvākācāra' contains 542 verses. It deals with vows and control of senses and mind. How to be free from sin has been treated in detail. Padmanandi's 'Śrāvākācārasaroddhara' contains questions put by the king Srenkīa and answers given by Gautama, the pontiff. Other topics are the usual ones. Sivakoti's 'Ratnamālā' deals with the twelve vows and also the faultless way books can be given to ascetics. What kind of verminless water should be used or not used after a lapse of period has also been brought forth. Govinda's, 'Puruṣārathānuśāsana' deals with various types of meditation and special vows as also with voluntary death. In Digambara and Śvetāmbara works the conduct of the laity has been treated briefly and in some detail too. The difference between the two sects is only external, because essentially they are one.

After having observed vows for a long time, a lay votary leaves everything to his son and himself spends the rest of his life with other retired coreligionists in intense meditation to make his life meaningful. His life then becomes very much like the life of an ascetic. The special vows according to the white-clad sect are :-

1. Faith and belief. 2. Vows. 3. Sāmāyika' i.e. meditation for equanimity 4. Fasts on religiously recognised days. 5. Renunciation of food with life. 6. Celibacy. 7. Secondary vows. 8. Non-indulgence in sinful acts. 9. Giving up possessions. 10. Refusal of food specifically meant for the person concerned. 11. Being like an ascetic.

According to the Digambaras :-

1. Faith, 2. vows, 3. meditation for equanimity; 4. fasts on religious days, 5. refusal of food with life, 6. no food at night, 7. celibacy, 8. Renunciation of sinful acts ? 9. giving up possessions, 10. no food meant for self 11. being one with ascetics. The Digambaras recognise 'no food at night' as a special vow separately, which white-clad ones take to be a part and parcel of special vows. Digambaras' 'Anumatityāga' is Śvetāmbaras' 'Uddiṣṭyāga', since the spiritual aspirant at this stage does not even approve of any sinful activity. The 'Śvetāmbaras' 'Śramanabhūta' is nothing but the Digambaras Uddiṣṭyāga'.

According to 'Daśaśrutaskandha', there may be a devotee who does not accept any vows primary or secondary but is ever able to whole-heartedly serve Jainism and also the fourfold order is a soul with vowless right belief. He is a 'Prabhāvaka'. Those who observe vows and also special vows are on the fifth stage of spiritual development.

We can divide lay votaries under three heads :

I. Jaghanya—Is one who, even when incited to attack does not indulge in any killings. He never touches wine and meat. He has perfect faith in 'Namaskāra' i.e. incantatory salutation.

II. Madhyama - He has implicit faith in gods, teachers and righteousness. He is ever averse to gross violence. He does not touch wine and meat and his life is resplendent with compassion, bashfulness, graveness, tolerance and the like. Every day he does six kinds of actions.

A. Devotion to gods. He acknowledges an omniscient as his adorable god. The god is not vitiated by ignorance, sleep, falsity, non-abstinence from sin, attachment, aversion, laughter, liking, disliking, fear, grief, disgust, passion, power-obstructing karma which hinders charity, profit, enjoyment and power. He is possessed of merits as follows :

- (1) Limitless knowledge (2) boundless faith
- (3) impeccable conduct (4) limitless strength
- (5) unlimited bliss (6) divine voice
- (7) halo (8) throne of crystal
- (9) Asoka tree (10) showering of flowers
- (11) gods' drums as also umbrella flapper made of the tail of a yak.

B. Gurūveva - He respects his teacher who should be a strict observer of the Five Vows, who should have renounced gold and woman and then serves him with food, drinks all that is relished, cloth, utensils, blanket, cloth used for wiping, a slab to support the back, a bed for passionless demise and curative medicines.

C. Svādhyāya—i.e. self-study which admits one into the self.

D. Self-restraint—He tries to win over passions to attain the passionless state.

E. Austerities—He does something daily in this direction—be it eating less than one's fill, abstinence of stimulating or delicious food to bring a shine in his life.

F. Charity—From his well-earned income he donates daily according to his capacity.

Utkṛṣṭa, i.e. outstanding—He observes special vows which are eleven in number. In the evening of his life when the body is emaciated, he prepares himself for a passionless voluntary death.

Lay votaries are knowledgeable and of good conduct. They are imbued with faith. They are dutiful, self-restrained and estimable citizens.

VII

LAY VOTARIES : Different nomenclatures but single aim

The word 'Śrāvaka' which means a votary has been derived from the root 'Sru' which means to hear. Those who listen to religious sermons and conscientiously try to act up to those ideals are true votaries. The other derivation is from the root 'Sira' which means 'to cook'. The Sanskrit word thus formed in 'Śrapaka' which does not give the sense of 'Votary'. So it may mean those who cook food are votaries, since ascetics receive alms from their votaries. As such, there is no question of their cooking. Some preceptor has considered the three letters comprising the word 'Śrāvaka' and found the term meaningful. The first letter 'Śrā' means 'to listen with unquestioned faith and also to hear. A votary hears discourses not for amusement nor for finding fault with them. His faith, however, emanates from discrimination. He may have questions to ask which are duly answered.

The second letter is 'Va' which means the sowing of good seeds like donation even at the cost of one's basic conveniences. The second meaning is 'to choose'. The choice is between the beneficial and the hurtful. What promotes the interests of society, and of the self is selected by a votary. Its third meaning is 'discrimination'. He does nothing rashly. He judges things from different perspectives and thus tries to reach the right conclusion.

The third letter is 'ka' which means to cut or eliminate and also to minimise one's needs. Whenever he goes astray, his right sense of judgment extricates him from thorny bushes. He expiates for past misdeeds by devotion, good conduct, austerities and getting at the conceptual meaning.

Lay votaries willingly bind themselves with vows. Vows are not hereditary, for they have to be acquired and imbibed. The son of a doctor does not, of himself, become a doctor unless he pursues medical studies and gets through tests.

The other word for a votary is 'Sramaṇopāsaka' which means adorers of ascetics of rectitude. Even though living in the world, they do not become of the world. Their ambition always is to be an ascetic, to be free from external and internal possessions and to be free from sinful activities so

as to die a passionless, voluntary death. Because of his meritorious deeds he is blessed with progeny, wealth and other pleasures, not that he yearns for them. There are ascetics and ascetics as there are men and men. The attempt should be to discover the right ascetic which can be done by observing his life, his self-control, his carefulness, his observance of vows and the like. All the same, an ascetic may have some minor blemishes. So why should a votary worship him? It is because omniscients are born very rarely. No worship is possible unless the worshipper and the worshipped both are on the scene. The omniscient also is after all an ascetic, though faultless, and other ascetics are non-omniscient. Even then they are far ahead of the laity. In practice they alone can be teachers, since the omniscient is a god himself. Bhadrabāhu says that an ascetic can be recognised by his austerities, celibacy and other secondary vows. Votaries can serve ascetics by offering them the right food and water. They themselves eat nothing that contains life. Though they can very well use both mango and its stone, yet by using seedless things, they earn the additional merit of presenting them victuals without life. This develops the habit of offering what ascetics are likely to accept. There may be places where there might be no householders of the ascetics' community. It is there that their own votaries arrange right things for them. Ascetics and votaries thus serve one another. Their interest lies in the spiritual development of both. Lay votaries are called 'Anuvratī' Vratāvratī' Śrāddha and the like because they cannot be replicas of ascetics. They observe vows in a limited sphere. Great vows are not for them. The goal is the same, but the paths are different.

There are some critics who say that the Jaina householders are as bad as can be. They are rank materialists and observe no vows. They have developed expertise in transgressing vows with impunity. This is, however, a misconception, since without them there cannot be many right ascetics. In scriptures the epithets used for them clearly suggest that they are still in the world but on the right track. Their attempt is always to rise above temptations. They confess their faults to their superiors. They are in constant touch with ascetics. They listen to their discourses and thus their living improves at every stage. Male and female votaries are important constituents of the religious order. They all together make the order vibrant. The Digambara Samantabhadra says that householders are large baskets of gems without whom the Order will necessarily suffer.

VIII

QUALITIES OF THOSE WHO RENOUNCE WORLDLY OBJECTS

There is a magnificent, glittering, skykissing building but could it stand without a sound foundation? Should bricks be thrown in the air haphazardly no building will come up. On the contrary they may hit you so hard as to be hospitalised. Life is worth living only when it is backed by spiritual and cultural forces. Most of the people in the world have only the human shape but they lack humanity. They behave like beasts. They bark like dogs when they see their brethren rise. They mew like cats to gulp down milk stealthily. Like a fox they indulge in crafty games. The world consists of rogues and simpletons. The only desire is self aggrandizement for which they proceed more by crook than by hook. Jainism has studied the problem in its depth. Thirty-five qualities contained in 'Dharmabinduprakarṇa' have been explicated by Haribhadra. Hemacandra in his 'Yoga Sāstra' has further elucidated them.

Lord Mahavira has rightly said that Dharma stays only in a pure heart. It is nectar which, if dropped into a weak pitcher, will spill itself and the pitcher too will break into pieces. It is said that a lioness's milk can be contained only in a gold bowl and never in an ordinary one. A painter can use his brush only against a clean and smooth wall. His art will go waste if the wall is rough and dirty. A genius can write nothing on a greasy paper. So also humanity cannot reside in an unclean heart. In case dirt is accumulated in a corner of the house you cannot make it fragrant by burning aloesticks. When the mind is vitiated by passions, no religious discourses can possibly penetrate your soul. This is why the living of a man shall be regularised in the right direction. The self is of five categories.

(1) Benumbed soul—Infatuated it takes a sound sleep. Howsoever it tries, it cannot rise and will always remain incapable of attaining salvation.

(2) Sleeping soul.—It can rise if it strives very hard but because of infatuation, it cannot be roused to truth. This is the first stage of spiritual development.

(3) Awakened soul—It successfully removes the curtains of ignorance and false belief. It does see truth face to face. This is the fourth stage of spiritual development which is attained by a person of right belief but who does not observe vows.

(4) The risen soul—It goes a step forward. He is in a position to accept small vows, recurring exercises in self-discipline as also eleven special vows. This is the fifth stage of spiritual development in the life of a lay votary.

(5) Uplifted soul—It proceeds courageously against all odds and ends. This is the sixth and seventh stage of spiritual development.

The first of the thirty- five merits is to earn one's livelihood through legitimate means. The end cannot justify the means. Haribhadra, Hemchandra, and Āśādhara have whole-heartedly supported it. The Buddha has mentioned it as the fifth path. Just as a poisonous food proves fatal, money earned by questionable means can never give peace of mind. The Sanskrit word for well-earned money is 'Sampatti' If otherwise earned, it is 'Vipatti', i.e. disastrous. The second quality is intense liking for good conduct. The meaning of the Sanskrit word 'Śiṣṭa' is self-disciplined. A little bit of sugar mixed with milk makes it sweeter. So also good conduct brings a glow to life. The Gītā says that people imitate the conduct of self-disciplined persons. Vinoba Bhave says, "Don't forget that people are thermometers that mark the character of a person more accurately than the person himself ever can." Muniandra has given eighteen tips to judge good conduct. They are 1. Fear of public slander. 2. Helpful feeling for the poor and deprived class. 3. Gratefulness. 4. Renunciation. 5. Praise of the learned. 6. Patience during periods of stress and strain. 7. Humility even when rich and prosperous. 8. To speak little and only what is proper. 9. Not to oppose anybody by insisting on what is wrong. 10. To complete the assigned and accepted work. 11. To observe faithfully all family traditions. 12. Not to waste money. 13. To try hard to do necessary work. 14. Always to do nothing but good. 15. Never to be accused of negligence. 16. To observe ethos. 17. To avoid what is wrong and bad as far as possible and do the right thing. 18. Never to be engaged in any mean work.

Such rules may be multiplied. Your discrimination alone will test the credibility of an ascetic.

The third quality is a salutary check on libido. No householder can lead a chaste life. Marriage has been ordained not only to satisfy sexual urge but to nourish companionship through life. The Sanskrit word 'Vivāha' means to carry on well. Both husband and wife are expected to strive for the goal conjointly. Whom to marry is the question. The advice is that both parties should be of equal standard but of a different lineage. Hemachandra says that if the two families have nothing in common, the possibility of conjugal felicity shall remain remote. It will make none happy. In Bhagavatī, Jñātadharma-kathā and the like it has been laid down that the two should be properly matched in age, manners, behaviour and compatibility. Mahabala and Meghakumara could adjust well because of homogeneity. Children born of a

different lineage must have been more brilliant, more talented than otherwise. Marriages be fixed when nine limbs of the body should be properly developed which occurs not before adolescence. It is clear from such prescriptions that child-marriages and those in old age were a taboo.

The fourth quality is fear of sin. What hurts merit is sin, or what makes the cloth in the form of self dirty is sin. What degrades the soul is sin. Sin is the consequence by which the soul is bound fast. What causes apprehension and horrification is sin. A householder may not save himself from sin but he can certainly try to purify his thoughts so as to lessen the force of sin. He who repeats sin ad-infinitum is unredeemable. Such incorrigible souls are doomed. He who is tempted to sin but repents may be redeemed. Fear of sin is the fourth stage of spiritual development. To fear sin and to fear after having committed a sin are two different things. He who sins shall be punished in one way or the other. There is none that can protect a sinner. Kṣamāśramaṇa says that mere voracious reading does not make a man wise. The wise is one who desists from sin. Sin is a beast which must ever be kept at an arm's length.

The sixth quality is not to speak ill of anybody and more specially of the administrative head, his ministers etc. A religious preceptor's censure is bad. He who condemns others is of faultfinding nature. He sees no merit anywhere.

Lord Mahāvīra says that censure is like chewing the flesh in the back. The Buddha says that he who censures others gathers sin in his mouth. The Islam religion likens it to prostitution. Repentance can wash off adultery but censure can be excused only if the censured wills it.

Ministers and other government officials should not be censured because any talk against them will impair the nation as a whole and secondly because it may hurt you. The government has power to crush rebellious individuals directly or indirectly.

A householder is also called 'āgārī' and 'sāgārī' because they mean the person who stays in a house. This is the seventh stage. Your house must be in an inhabited locality and not in a lane where you have no light and enlivening wind. Everybody must keep his house perfectly clean; faeces, urine, expectoration and the like generate insects and also diseases. Cleanliness invites gods to reside there. Neither ascetics nor householders shall tolerate things lying helter-skelter. They must be properly housed. No house should have many gates. Gates for entry and exit must not be unnecessarily many. Care must be taken to close all doors at night for fear of burglary.

The ninth quality is keeping good company. Good and bad company always leave their marks behind. Lord Mahāvīra advises us to shirk the company of the ignorant and illiterate vagabonds. The Buddha also says that if you keep company of inferior persons you impair your own

personality. You should, therefore, spend time with such people as are wise, of right conduct and faith, and from whom you can learn good things. A precious cloth, if stained, loses its glitter. The stain of bad company spoils life. Environment affects every body, since it is no less potent than heredity. As such, your neighbours also must be well-behaved and courteous. Otherwise they can make a hell of your life.

The tenth quality is to serve your parents heart and soul. Children grow only because their parents take all care of them at the cost of their own comfort. Plants grow only when the gardener looks after them. The parents' debt can never be repaid even by the most obedient sons. All dust particles of the earth and all drops of the ocean can stand no comparison with the parents' benefactions. Manu says that a preceptor is greater than ten sub-teachers; a father is an abler teacher than a hundred preceptors and mother excels a thousand fathers. The mother sows healthy seeds in her child. They are nourished by the father. We talk of the mother earth but the father is no less than a supreme god. Ethics lays down that children must act up to the advice of their parents and hand over their income to them. They should seek blessings from their elders. The Jaina scriptures say that the mother is a goddess preceptress. Children should have implicit faith in their mothers and respect them as they honour their teachers.

The eleventh quality is to be free from tumult and disturbances. They vitiate the atmosphere. In ancient times there used to be two main commotions: war and pestilence; both of which were fatal resulting in the death of millions.

The twelfth quality is to do nothing censurable. Everybody wants to lead a peaceful, happy life which is the outcome of right faith and good conduct. If you do something wrong secretly and think that you will not be exposed is a mistaken view. The smell of musk will permeate the atmosphere and there can be no check on it.

The thirteenth quality is to spend less than your income. If you spend more than your income, you will have to borrow money and things will go topsyturvy. It's money that makes the mare go. But the means of earning money, if corrupt, will make you a swindler. One of the four basic aims of human existence is money which follows piety in order of precedence. It means that money should be earned by righteous means. In the past what a householder did was (1) A part of income was invested in business or profession (2) Another part was used for household necessities like hospitality and charity (3) A part was meant for household expenses (4) The rest to be saved for whatever emergency may arise. Overspending will reduce even Kubera, the god of wealth, to beggary. It leads to stealth, robbery and the like.

The fourteenth quality is to dress yourself according to your resources. These days Indians also have started imitating others and putting

on fashionable dresses beyond the parents' means. Money is first for the fulfilment of basic necessities like food, water and housing. Plain dress, if clean, will serve your purpose better than valuable outfits. This rule applies to other expenses too. 'Live within your means' is the right maxim for all to follow.

The fifteenth quality is to listen to religious discourses. There are three kinds of strengths, of body, of intellect and of wealth. The greatest of these is the intellectual virility which makes impossible possible. Vyāsa says that the arms of an intelligent man are very long. Mere physical strength symbolizes beastiality. Human mind has been likened to Hiranyakosa i.e. treasury of gold. Hemcandra has said that man should be possessed of eight kinds of intellect as under :—

(1) Curiosity (2) Listening. (3) Grasping (4) Retention (5) Vignān i.e. (6) Inductive reasoning. (7) Exclusion (8) Ability to get into the essence (truth). A householder knows what kind of discourse will purify his soul and give him peace of mind. Nutritious food makes you healthy. Good thoughts strengthen your mind.

Indian philosophers have given importance to the body in so far as it should be kept healthy. Fast when you suffer from indigestion. Eat only when you are hungry. There are many who relish food for its taste. Others eat for health, and still others to help them in their meditation. Those who eat for taste suffer from many diseases. Their ill-health culminates in their premature death. Those who eat for health know when and what to eat. The sage Atri wrote an important book on Āyurveda. It contained more than a hundred thousand verses. In a nutshell he said that one must not eat before what was eaten is fully digested. Over-eating is worse than a month's starvation. When you suffer from indigestion, drink water which will act as nectar but food will act as poison. The food which keeps you in good cheer is the right type. There are many who hold that eggs, meat, fish, bulb and root are health-giving, but one should try to avoid exciting and uneatable food. Further, you should eat only that which improves your health, which keeps you light and heartened, which is seasonal and never in excess.

The seventeenth quality is to eat at fixed hours and with a happy mind. Even animals smell fodder before consuming it. With their belly full they would refuse even to touch delicacies, which the intelligent man would not. To eat at irregular hours is hurtful to your system. When the food is spiced with chillies and all that, it would retard your spiritual growth. Food has its direct effect on the mind. The Jaina preceptors have said that the man who eats wholesome food but never in excess enjoys longevity and needs no physician. Since he has to be righteous, and satisfy his economic and libidinous ends, he must keep his body healthy. The Sthānāṅga says that health heads the list of ten pleasures. The Buddha also regards it as the most valuable riches. The four basic ends of life have to be given due regard.

Economic and libidinous satisfaction can rightly be had if the means be legitimate. Only then the final liberation becomes your claim, otherwise there is no release from thralldom. Freud says that sex is at the root of all things. The Jaina philosophers agree that the desire of sex, like hunger, food and possessiveness is natural. But sexual craving has to do with deluding karma. The fact that libido has been there from times immemorial does not necessarily mean that it is also desirable. If you are hungry, it does not mean that you are free to eat anything and everything. Similarly libido is not to be given a free rein. Its need must be controlled. Libido, if unchecked, will reduce man to the status of a beast.

The engine drives the train of the four basic ends of life; righteousness may be taken to be the engine. Liberation is its guard. In between there are compartments of economic and libidinous ends. The guard is an indispensable part of the train. Money and sex are necessary for householders but in a limited measure which should not obstruct their spiritual growth. The three must function harmoniously. Only then may be the possibility of release from the cycle of birth and death.

The nineteenth quality is the service rendered to guests. Without mispending money a lay votary should serve guests, ascetics and other poor people. In a convocation address the preceptor exhorts scholars to serve guests as gods. They can well be attended by householders alone. The Sanskrit word for guest is 'Atithi' which means he who comes and goes and who does not stay the whole night. Manu says that the man whose stay is uncertain is an 'Atithi'. Guests, whether known or strangers, must be received with open arms. Vyāsa says that a tree gives shade to both its protector and destroyer. So also the votary should treat friends and foes alike. The Brahmapurāṇa says that if a guest is dismissed unceremoniously, he takes away all the accumulated merits of the votary and leaves behind all his demerits. Apastamba Dharmasūtra says that a warm reception to guests gives the host peace of mind and heaven in the next world. It has been said in 'Vāyupurāṇa' that yogis and liberated souls appear in different guises for the good of humanity. A householder does not know who the guest may be. No wonder he may be some saint. As such he welcomes him, whoever he might be. In the Jaina scriptures we read how a lay votary welcomes the guest, how sweetly he speaks to him. He feels gratified when his guest is duly honoured.

The twentieth quality is to eschew unreasoned and unreasonable insistence on any issue. An inebriated person knows not virtue or sin. So an obdurate person loses all sense of discrimination because of his being in a state of frenzy. There may be intense passion for one's sect, religion, colour etc. Muslim fundamentalists were responsible for the ruthless murder of thousands of persons. They swear by their Quran and condemn all other

religions. In one hand they have the Quran and in the other a sword. There are fierce caste conflicts too. A householder should free himself from wrong insistence.

The twenty-first quality is love for goodness. There is no rose without thorns. Even the best man may have some weaknesses. There are people who easily fall prey to criminal and sinful acts like a fly which would leave sweets to rest on garbage. My preceptor advises all to emulate goodness, even if your foe possesses it. Your duty is to overpraise the smallest virtue in others. This will sanctify you.

The twenty-second quality is to act in consonance with time and space. A votary must not vociferously oppose social norms without reason. The established norms, if right, should be supported rather than questioned. What is good and viable in traditions should be accepted and what is bad must be rejected outright; licentiousness should never be tolerated.

The twenty-third quality is to act according to one's capacity. No work should be undertaken without interest and ability to see it through. Well begun half done and ill begun undone. No work should be started without considering its implications and ramifications. If you do it for a year and then give it up you spoil your work and incur infamy.

The twenty-fourth quality is that lay votaries must serve those who are learned and those who have been strict observers of vows. In ancient times even emperors bowed at the feet of sages, but today people care more for wealth and prosperity. To stick to vows is no child's play, but those who do it deserve respect. This will strengthen your feeling of renunciation. Moreover it generates feeling-producing karma which causes pleasure. This ensures pleasure also in the next world. All depends on your attitude. Without faith no mere formality shall do any good. When the faith is firm, the accumulated karma shall be exterminated. An aged monk, too deserves respect. But it is not age which makes you wise. A freshly initiated monk may excel many others in knowledge and understanding. To acquire knowledge from whatever source needs humility on your part.

The twenty-fifth quality is not to shirk responsibility. It is householders alone who support ascetics and others. A tree shelters many birds and so does the householder. Just as a person swimming in the ocean and struggling for life is delighted to see an island, so also distressed and destitute people can look up to the householders for shelter and help. The life of a householder is very hard because it involves many responsibilities but in the performance of his duties, he finds an inaffable solace. He makes progress for himself and gives others opportunity to develop themselves side by side.

The twenty-sixth quality is farsightedness. Lay votaries are intelligent enough to probe deep into burning problems of the day. Evils they try to nip in the bud lest they should take a formidable shape. He does only such things as are beneficial to society and country as a whole. Their

decisions are not without deliberation. They decide issues not in a huff nor swayed by emotions.

The twenty-seventh quality is of special knowledge of the duties of a householder in the domain of religion and ethics. His business formulae he knows instinctively. This he has since birth as a gift from heredity.

The twenty-eighth quality is gratefulness. Everybody is indebted to his parents, other members of his family and teachers. Every day you feel obliged to people for various things. A good householder is never thankless. What the writer of Mahābhārata says is memorable. "He who does good to his detractors is a great man; who returns good for good is a common mortal and he/who does ill to his own benefactor is the most wretched one."

The twenty-ninth quality is popularity. People do try to be popular. In the Atharvaveda there are prayers such as "Make me the loved one of the good peoples and of all. Let none be inimical to me. Let none feel jealous of me. Let me be sweeter than honey and may I be respected everywhere". None can, however, be popular by mere prayer or eulogies. One has to be good and helpful to acquire it. Rāma was called 'Priyadarśana' and king Asoka 'Priyadarśi' because of their good and holy look, service, cooperation, good behaviour, humility and the like are needed to be popular. Neither money nor status can purchase popularity.

The thirtieth quality is bashfulness. It is a kind of mental hitch. One born in a decent and respectable family will feel shy while attempting something wrong which does not befit his family background. Lord Mahavira himself has said, "In the garb of an ascetic if you indulge in violence and kill beings, we feel ashamed of your conduct". We should really shy away from bad things. The person who evinces shyness in his eyes can never do anything wrong. Nobody likes a brazen faced person. In Hindi there is a proverb which means that bashfulness works wonders.

The thirty-first quality is compassion. Tulsīdāsa has said that it is the root of piety. A kind man takes others troubles as his own and is ever ready to help them in distress.

The thirty-second quality is amiability. A good householder enjoys peace in a cool and decent atmosphere. Gentility is the hallmark of purity. A gentle man remains smiling even when he is served with poisonous food. He does not advertise his sufferings. He keeps them to himself which others can not gauge. You can recognise a sinful man from his face. A good man's face always shines and attracts others.

The thirty-third quality is doing good to others. When you care more for others than for yourself, when you satisfy others' hunger (since they all satisfy their own hunger) you are truly man. He forgets the good done to others but always remembers the good done to himself. He wants no returns and never feels proud of himself. He believes in just doing his duty.

The thirty-fourth quality is victory over six enemies. Enemies are either external or internal. The internal ones are libido, indignation, avariciousness, infatuation, arrogance and jealousy. They are much more formidable than the external ones, and what counts in the long run is victory over them which the world finds an uphill task.

The sexual urge can be overcome with great difficulty. It pricks the heart like a thorn and is fatal like poison. Therīgāthā says that libido is only comparable with a poisoned arrow and a pungent spear. The more you pander to its needs, the stronger it becomes. It is never fulfilled or satisfied. The second in strength is indignation. Sex burns within but indignation both within and without. The angry man loses not only his peace but also ruins the family and society. Anger is a short madness which does not let sanity prevail. The power and intelligence of an angry man burns like salt on a piece of live coal which makes cracking sound. It is a sort of mental smoke. It generates infatuation which the Gita corroborates. Infatuation covers intellect which degrades him. Akṣapāda in Nyāyadarśana judges infatuation as a greater rascal than attachment and aversion. The third in order is avariciousness which generates other sins. It is greed which makes a butcher kill innocent animals. Arrogance like avarice becomes the cause of man's fall. The sixth is jealousy. Others' rise should delight you but jealousy stands in the way.

The thirty-fifth quality is victory over sense organs. They are deluded by internal foes. The sex organs, being parts of the body, need not be destroyed. What is needed is to wean them away from their respective objects. Unless controlled, they may be ruinous. Vyāsa says they are volatile and unsteady like wind. Like magnet they attract the learned and even sages. He who is a slave to his senses ruins himself. He who keeps them under control wins the game. Many of these qualities relate to social life. They are not only necessary but indispensable as a background to asceticism. Life is one unit and it cannot be compartmentalized. Not that you pretend to be a good man in a monastery but the moment you come out of it you are hypocritical. A good householder is like the light of dawn whereas the ascetic is sunlight, but both are lights in their own spheres. A very ordinary householder may lack humanity but he who is on the right track is in the fourth stage of spiritual development. In books like Śrāddhavidhi only 21 qualities have been mentioned. They are; 1 liberal minded 2. glorious 3. amiable 4. popular 5. compassionate 6. afraid of sin 7. faith in piety 8. clever 9. bashful 10. kind 11. indifferent 12. grave 13. lover of virtue and good qualities 14. instructor of religion 15. just 16. pure thinker 17. ethically restrained 18. polite 19. grateful 20. doer of good to others 21. proficient in doing good things.

Possessed of such qualities, a votary will reform not only himself but also his society.

LIVING WITHOUT ADDICTIONS

Independent India has many responsibilities to shoulder but the greatest one is to preserve moral values without which no industrial or technological advances can be of real significance. Our boundaries must be protected against external aggressions for which the army has to function effectively. But inside the country there should be integrity, sincerity and devotion. Science without conscience is extremely risky. What the developed countries lack is peace of mind notwithstanding their recognized expertise in science and nuclear weaponry etc. India had excelled not in adding to physical comforts but in inculcating ethics and emphasizing purity of means. It was never Machiavellian. Political freedom is just the first step. It has to be consolidated by economic freedom which still eludes us, but the basic need of man is spirituality which means looking within for self-realization. There must be harmony between materialistic progress and spiritual advance. What avails man if he gains the whole world and loses his own soul. Canals, dams, computers, mechanization—all these things, yes, but what after that ? India believed in minimizing needs and in not joining the mad race with no idea of destination. When corruption becomes general practice, there is no saving grace left. Death comes but once but addictions stick to man resulting in his never-ending suffering here and hereafter.

Vyasana (i.e. addiction) is a Sanskrit word which means trouble. Here the effect has secondarily been applied to the cause. Those which cause trouble are addictions. To begin with, gambling, smoking, drinking etc., attract you. You begin to like them. Gradually, you feel out of sorts if they do not come your way. Their repetition with relish signifies addiction. They are poisonous trees which you never planted, but in that soil good conduct finds little scope to thrive. A parasite creeper dries the tree, so also addictions make a hell of an addict's life. When a river is flooded, its banks are washed away. So also addictions spoil one's life. Their life is arid. There are bickerings and conflicts in the family every now and then. They lose credit in society and are looked down on by all and sundry. Addiction is a deep muddy pit overgrown with enticing vegetation and verdure. The more you try to enjoy greenery the more you are inextricably caught in a mess. Addicts lose sight of decency and decorum.

In Vedic literature addictions are of eighteen kinds out of which ten are born of sex and eight of indignation. The first category comprises

- (1) Hunting.
- (2) Gambling.
- (3) Sleeping in day time
- (4) Censure
- (5) Sexual intercourse with other women.
- (6) Arrogance
- (7) Dance meetings
- (8) Music meets
- (9) Recreational Assembly in the form of instrumental music
- (10) Loafing about

The second category comprises

- (1) Backbiting.
- (2) Dare-devilry
- (3) Malevolence
- (4) Jealousy
- (5) Envy
- (6) Artha-dosa
- (7) Voice punishment.
- (8) Harsh Words.

The Jain preceptors' number is seven as follows :—

- (1) Gambling.
- (2) Non-vegetarianism
- (3) Drinking
- (4) Prostitution.
- (5) Hunting.
- (6) Stealing
- (7) Sexual intercourse with other women.

Other addictions are to be taken as subsumed. In modern times obscene pictures, sex stimulants, romantic detective literature, smoking and the like are as hurtful as addictions.

They are like a blind well. Once inside people commit sins with impunity. They seem small in the beginning but gradually become big like Hanumāna's tail. A spark of fire burns the stack. A small abscess develops into cancer. The poison of a scorpion irritates you. So also a small bad habit develops into some hurtful addiction.

I Gambling

The desire to be rich over-night has given birth to gambling. This vice haunts the gambler like a ghost. The more he loses the more he bets and

ever runs after the mirage of money. When he loses all, he becomes so worried that he takes no interest in life. Nobody trusts him. The R̥gveda says that it must be discarded, since it spoils life altogether. It is a sort of scabbies. The more you scratch it, the worse it becomes. It is a contagious disease which infects others. Sūtrakṛtāṅga' forbids gambling in the form of the game chess, since the loser does not stop playing. Plants cannot be preserved in the midst of conflagration. The goddess of wealth does not stay with the person who itches for gambling which is the child of avarice, but the parent of prodigality.

There have been different forms of gambling. In the Mahābhārata times, it was dice but chess in the Mughal Period. Later it took the shape of lottery and multi-faced speculation. Betting on races is gambling in another form. Gantama Kulaka states that one who is addicted to gambling wastes money without giving an equivalent for it. All unearned money is like a river in the rainy season. It takes away the principal sum, viz; water. A gambler is never at ease with himself. If he wins, he plays with added zest. If not, his only worry is to get back the money. Not only his pocket but his intellect also is emptied. Gambling is a blinding storm which does not let one see anything in the enveloping darkness. The gambler is not open to reason. Even when a loser, he pretends to be a winner. He makes false promises and takes false oaths. The queen Damayantī had to wander from one forest to another because of her husband Nala's gambling habit. Draupadī's mantle was forcibly seized because of her husband's addiction. It has ruined thousands of homes. In olden times kings and the rich gentry, when challenged to contest, would sacrifice everything for its sake. But today the rich and poor alike have taken to it. Vasunandī has said that fire, poison, thief and snake give you trouble for a short while but gambling pursues the gambler for innumerable births.

II Non-Vegetarianism

Meat-eating is totally against human nature. Modern physiologists hold that human body and meat are contraries. The very constitution of man does not warrant it. Man's habit of taking meat is not natural. It is the result of perverted taste. Vyāsa says that flesh does not grow on trees nor is it a product of the earth. As such it should be discarded. Manu says that meat cannot be had without violence. Carnivorous people have no chance of being admitted to heaven. They go on committing sins because of meat-eating. They experience its ill-effects either here or in hell. Hemacandra says that crippled, lame and lepers are there because of violence. Manu says that 'Mānsa' means he will gulp me down'. The animals whose flesh you are eating will eat you up in the next life. Sthānāṅga, Kabīra and others have said that there is no room for meat-eaters in heaven. There are some who say that they themselves do not kill animals

but only purchase meat from the market. But Manu says that they cannot be excepted, since not only killers but supporters, purchasers, sellers, cooks, servers and eaters are all to blame. Who will kill mute animals if men refuse to eat meat. It is they who started violence in the name of gods and goddesses. Why don't they realise that life is dear to all alike?

Once there was a conference of scientists in London. One of them remarked that what they can not make, they have no right to break. He rebutted others' arguments, saying that they were free to experiment on a fly. Its wings were chopped off and artificial wings were pasted on it, but it was unable to fly. The scientists passed a resolution to the effect that what they could not create they must not destroy. This they did with no dissenting note.

Those who think that meat is invigorator are mistaken, since vegetarianism gives more lasting strength. Meat may give temporary shake up, but on the whole it does more harm than good. In 1932, the League of Nations met in a conference and concluded that vegetarians are stronger, more energetic, and alert than the non-vegetarians. Dr. Graham observed in his speech that the decline of the Roman Empire was the result of its soldiers' addiction to meat.

Emerson was a strict vegetarian. An American remarked that meat-eating alone can strengthen bones and not vegetables. Emerson asked him whether he could cultivate the land, because he was a farmer and meat-eater too. On his saying no, Emerson said, "The bullocks' bones are admittedly stronger than man's and the poor animal eats but grass". This brought about a metamorphosis in the life of the American farmer. As a vegetarian, he won forty-six competitions and came to be a world-champion.

Meat may stimulate one for some time but can never invigorate the body. Those who eat meat avoid religious places. Not to talk of eating meat, none is allowed to take it inside a church, temple or Gurudvārā. Vasunandī says it is faeces infested with vermin and foul-smelling to. Meat does not contain calcium, and carbohydrate with the result that meat-eaters are irritable, angry, intolerant and pessimists. In vegetarian diets they are present in greater measure and so vegetarians are just the reverse in their nature. The Arabs could not be matched by others in bravery, quickness and tolerance, because their staple food was milk and date-palms. Meat and wine weaken the nervous system so much that the addicts contemplate suicide. Meat enervates the body and retards spirituality.

III Drinking

All intoxicating drinks in whatever form like hemp, its leaves, its flowers, opium, cigarettes, bidis, tobacco, toddy, whisky, brandy, champagne, gin, rum, port, beer and the like impair intellect. A drop of wine is a drop of poison. It's an electric shock. Its first drop makes one a

fool, the second insane, the third a demon and the fourth a corpse which rolls down on the earth. Drinking has killed numberless people. It's a bankrupt bank where what you deposit is lost.

Wine is made of grapes, maize, wheat, barley, jaggery etc.. They are putrefied and the resultant are alcohol and wine. When boiled in a distillery, it comes out spirit-like full of stench where insects wriggle the essence of which is wine. It is food alone which strengthens the body. Wine dries it up. There is alcohol in wine a drop of which in a hundred drops of water can easily kill an insect which falls into it. It has scientifically been established that if in a thousand drops of blood two drops of wine get mixed, it will choke the windpipe of the person who drinks it. Six drops of wine likewise shall prove fatal. Baijnātha says that a sip of wine crackles the tongue and the inner part of the mouth gets white. Anything eaten after that will be tasteless. There are some who think that wine is a tonic. it may seem so for a while. Soon enough, he who drinks feels exhausted, since it cannot form blood. There are others who think that wine before food kills appetite. What happens is that the whole system of arteries and veins is disrupted. The digestive system is disturbed. Wine is never digested. The momentary stimulation is followed at times by a sense of guilt which also does not stay. The stimulation is like the mad race of a man being pursued by a rabid dog. The moment he knows that the dog has turned the other side, he stops.

Bhallāta says that drinking and delirium have common symptoms like rolling down, restlessness, and speaking incoherent words. He behaves like a mad man. He laughs, he dances, he sings, he runs and becomes senseless. Haribhadra has mentioned sixteen ill-effects of drinking. They are :—

- (1) Deformation of the body.
- (2) Suffering from many diseases.
- (3) Being spurned by members of the family.
- (4) Unable to do anything on time.
- (5) Being spiteful.
- (6) Knowledge-fibres being weakened.
- (7) Losing memory.
- (8) Depraved intellect.
- (9) Losing contact with good people.
- (10) Stringent speech.
- (11) Contact with low-born people.
- (12) Born in a decent family, yet degraded.
- (13) Want of strength.
- (14), (15) and

(16) Loss of righteousness, economic virility and passion.

The poet Kālidāsa once asked a wine-seller, "What is in your pot ?" He was a philosopher in his own right. He replied, "It contains eight flaws, they are" :—

- (i) Frolicsomeness.
- (ii) Insanity
- (iii) Strife
- (iv) Impudence
- (v) Loss of intellect
- (vi) Abhorrence for truth and ability
- (vii) Want of joyousness
- (viii) Way to hell.

A psychologist says that a discontented man seeks pleasure from wine, a timid man seeks courage and a vacillating man seeks self-confidence, but it is all self-delusion. Māhatmā Gandhī regarded drinking as more hateful than stealing and prostitution. Drinking ruins health. It spoils here and hereafter. Manu says that it is the filth of grain. Like faeces wine is not to be touched. Vyāsa says that drinking is a sin. If a Brāhmana even smells wine, he must drink heated water for the next three days, heated milk and then only air for three more days. The Buddhist Jātakas regard wine no less than a poisonous snake. Some Buddhists once reached a bar, took wine themselves and began to dance. They forgot their duty and conduct. When they recovered, they shed tears in repentance. In Kumbha Jātaka Indra took a jar of wine and thus related its virtues. "Drink this wonderful thing and see that your legs stagger. If you fall into a pond you will feel happy so as to eat dirty things."

In the Buddhist times wine used to be taken in groups. Once the chief disciple of the Buddha Sangha, Viśākha by name, had five hundred associates who all drank to their fill. Viśākha, accompanied with them, went to pay respects to the Buddha. The intoxicated ladies began to dance, quarrel and speak indecent words. Viśākha's head bent low in shame. The Jataker say also that divested of their clothes, they roam about villages and streets. Rendered foolish, they became idlers. The Buddha, Mahāvīrā, Ṛgveda, Islam—all condemn drinking with one voice. Shakespeare wrote, "A cup of wine makes one dull, the second one mad and third unconscious." Lyod George ex-Prime Minister of Great Britain, said, "The harm that wine has rendered us is far more than thousands of the enemy's submarines. Our enemies are. Germany, Austria and wine. Wine is the bitterest of them all." Hemacandra wrote, "A spark of fire burns all stack, so also wine destroys all good qualities as discrimination, restraint, knowledge, truth, purity, forgiveness and the like." The writer of Skandapurāṇa says, "Put the Vedas in one pana balance and chastity in the other, the weight of both will be

the same. Again all sins on one side and drinking on the other, both will again weigh equal." Lydia, Babylonia and Roman empires became extinct because of drinking and prostitution. Sivājī's son 'Sambhājī, though a brave hero, was deprived of his kingdom because of this pernicious addiction. Socrates said that drinking and free sex would bring about the end of a kingdom in two weeks which was otherwise destined to last for two years.

The Islamic civilization and the Hindu kingdoms like that of Nanda met the same fate. The Quran forbids wine, gambling and idol-worship. Hadis is stricter in this regard. It says, "Don't salute a drunkard. Don't enquire about him when he falls ill. Don't offer worship when he dies." Thus all propounders of religion and philosophers have rightly condemned drinking.

IV Prostitution

Prostitution like drinking has been condemned by all. Rich and prosperous people have been reduced to beggary because of their being attracted by prostitutes' ogling, blandishment, uncovering their limbs and false professions of fidelity. Truly speaking, they love not men but their money for which they sell their bodies. They are burning torches which have ruined thousands of persons as moths nearing a lamp. Their love is spurious. They are adept at play-acting. Women, however, are steady like an ocean, mixing like water, loving like a cow, generous and personified images of fellow-feeling and selfless service. They have the qualities of Sarasvatī (goddess of learning), Laxmī (goddess of wealth) and Durgā (goddess of warfare) all together. But prostitutes are shorn of them. Bashfulness is their ornament which enhances their charm. Prostitutes, however, are ugly in essence, since to expect love from them is like extra-acting oil from sand. They are a blot on womanhood and a societal leprosy. All indulgence in prostitution is to face a poisonous snake which only looks enticing. Fishes are tempted by sweetened flour which is stuck to the fishing fork. A fowler does the trick of scattering grain in order to catch birds. The passionate and also the innocent are thus entrapped. Bhartrhari has rightly said, "A prostitute is the flame of the fire of passion which is ever ignited by the fuel of beauty, Prostitutes are the leavings of society and a found of venereal diseases".

V Hunting

A hunter becomes prosperous through sin. Intending to kill one, he kills many ruthlessly. He becomes hard like a stone and has hardly any compassionate feeling even for his own son. Vasunadī has aptly remarked :

"A hunter accumulates sin in one day what the user of honey, wine and meat does in several years." Those who kill others for whatever reason—pleasure, blind religious belief or just to see animals writhing in pain, can never feel happy. Vyāsa, the writer of *Srimadhāgvat* says that : "Such demons in the form of man become easy victims of the god of death."

The hunter's life is none too easy. His horse at times has to run at a terrific speed. Passing through narrow tracks, he may dash his head against stones. At other times hunger and thirst may assail him; heat and cold may oppress him or he may feel dead tired. Thorns may prick his feet or he may have to swim or cross ponds and rivers. He has to face wild bears, elephants, pigs, lions, tigers, and even a cobra. There may be a forest-fire enveloping all surroundings when his life may be at stake. In a forest he loses the track with no guide to show the way.

None can hunt in the vicinity of hermitages. A poet makes a deer lament, "O king, there are foes to fight with. Why not show your prowess there. Why all this expedition against the innocent us ? A Kṣatriya is one who leaves his foe alive if he first takes a blade of grass in his mouth. We live on grass without hurting anybody. What justice is there in making us a butt of your ire ?"

Whatever violence is involved in beautification, fashion or concerning crickets and birds all come under the head of hunting which is immoral on all counts.

VI Stealing

Stealing is as bad, if not worse, than other addictions. All stolen property is like eating raw mercury which causes eruptions on the body. No thief can enjoy stolen things. He is always in fear of being apprehended which will necessarily mean untold hardship for the family. His own life remains endangered. He loses self-respect and society spurns him. Stealing starts with petty things but ends in burglary. It all the time works like slow poisoning of the body. It has rightly been denounced as unsocial, as a national crime and against humanity in general. Lord Mahāvīra said, "Take nothing that is not your own, not even a straw to rake your teeth, unless permitted. You have no right to misappropriate things." The Vedas and Christianity hold the same view.

There are thieves because of avarice. What is not theirs, they want to possess. There is no charity unless expressly given. They cause social unrest and anxiety. It is a great evil sanctioned by none. This is utter forgetfulness of social duties and responsibilities. A conscientious person will gladly sacrifice his life, if need be but would not stoop to steal. You may steal things in the absence of the owner or craftily even in his presence.

Criteria of conduct : Vows of lay votaries

Of the twelve vows, five are small, three gunavaratas and four vows of recurring exercises in self-discipline. Small vows have also been called *Sīla* vows. The word *Sīla* means good conduct. The five small vows are the fundamental bases of good conduct. The Bauddhas also call them vows of good conduct. The Yoga calls it 'Yama' i.e. self-control. These vows are not for Jainas alone but for humanity in general. Being primary, they cannot be subordinated to any other rule or regulation nor relegated to the background. What an ascetic can do, a householder cannot. The latter has to delimit it which he must not exceed or transgress. He should know what its transgressions are to save himself from perdition but never to practise them. Transgressions are of four categories. The first is *Atikrama* which means to think of and commit transgressions knowingly or unknowingly. The second is *Vyatikrama* i.e. to attempt to transgress. The third is '*Atecāra*' which means partial transgression. The fourth is *Anācāra* which means a complete violation of the vow. The difference between the third and fourth categories is that the third is unintentional whereas the fourth is intentional.

We shall first consider the five small vows, the first of which is non-injury which forms the basis of Jainism. Non-violence is its vital essence. There are ten kinds of vital breath: five sense-organs, mind, body, exhalation, inhalation and age. '*Āghāta*' means to hurt others so as to make them blind or deaf. *Pratibandha* means to obstruct free activities of others. If a man steals or robs others, thus causing disquietude in society, will it not be necessary to prevent him from doing so? No ascetic can indulge in violence whatsoever the situation might be. He is to instruct or advise even his so-called avowed enemy, but a householder can certainly punish him but without rancour in his mind. He is like a physician to revive the patients's health. Jainism holds that earth, water, fire and plants have life. The ascetic cooks neither for himself nor for others. He builds no house for himself but a householder has to do both. Thus he kills beings unintentionally and unknowingly. But he never indulges in gross violence. He cannot altogether abstain from subtle violence. He has been given two latitudes:

(1) To punish the defaulter and (2) he cannot help subtle violence. The ascetic's renunciation of violence is complete whereas the householder's is but partial. The ascetic does not injure, nor gets others injured nor even supports violence in any form. He avoids injury by mind,

speech and body. He does not do any wrong, nor gets it done by others. He never supports it directly or indirectly.

No householder can observe vows with ascetics' tenacity and strictness. He is always careful to avoid all palpable violence. He abstains from it himself and does not encourage anybody else to indulge in wanton violence. He is exempted from gross violence too when circumstances warrant it. Notwithstanding all care and caution if some insect is crushed, he is not to blame because he did not mean it. Unless lay votaries are good at heart and pure in dealings, it is almost impossible to observe non-violence by mind, speech and action. Even while killing some being they are compassionate and are ready to sacrifice even their life to preserve their vow intact. Non-violence can be observed only by the strong. Timid and weak people can only encourage injustice and vile conduct.

In 'Upāsakadaśāṅga' Ananda, while accepting the vow of non-violence enunciated its two kinds. The first Samkalpajā is wilfully and purposelessly killing some being for flesh, bones, skin, nails, hair, teeth and the like. The second 'Arambhajā' violence occurs in digging the earth, building a house, ploughing land and the like. Here there is no will to cause any harm to any being. If while learning how to handle weapons, the learner severely strikes a bystander with no intention of even injuring him, in the eyes of law he is certainly guilty. There is no capital punishment in such cases, for it is culpable homicide not amounting to murder. If a householder, in his attempt to preserve the chastity of a woman, kills the villain, it is not intentional murder but an incidental one.

Some people think that hunting is violence relating to industry, but it is not so, because the hunter's intention is just to seek wild pleasure. This is wilful and so even a greater violence than otherwise. Some others labour under the impression that the killing of predators is no violence because they themselves kill others. A lion or tiger may be held guilty when it attacks you, but to kill them otherwise is wilful and hence condemnable. It is because your will is not to let them live. Should predators start killing human beings taking them to be their enemies, won't you resent it? Men kill animals for taste or pleasure, but animals kill human beings only when they are teased or attacked or when they are hungry. In case a strong animal kills a weak one a strong man kills a weak man, there will be anarchy and widespread violence.

Lay votaries do not trade in flesh and skin, nor do they incite others to do it. Those who do otherwise are certainly partakers of violence. Manu has condemned all such as are directly or indirectly connected with violence. Hemacandra says that those who kill saying that it is their family business are guilty of greater violence in being instrumental for the ruin of their families.

In the past beasts and birds were sacrificed for selfish purposes, wrong traditions or in the name of religion. Hemacandra and Amṛt acandra in *Yogaśāstra* and *Puruṣārthasiddhyupāya* respectively have criticised it saying that such people do not comprehend the spirit of religion and so commit blunders. For whatever purpose, violence will always remain violence. Not only violence, but teasing, frightening, maiming, torturing, keeping some as slaves, falsely accusing people, using touching words, insulting others—all these are intentional violence.

A patient may be writhing with unbearable pain so much so that death seems preferable to such wretched life and some people think that a fatal injection would better serve the purpose. It might be a case of euthanasia, but truly speaking, every body wants to live. The very thought of ending one's life is stained with wilful violence. A householder has to clean the house, cook food and serve his family. All this necessarily involves violence which he cannot help. Akalanka says that he minimises activities and thus incurs not many sins.

The prescribed limits may be transgressed as follows:—

(1) 'Bandha' or binding. To keep somebody in bondage, to prevent him from going to the desired place or to make one's employee work overtime without any allowance—all these come under this head. Such binding may be physical, financial or social. To bind somebody with some definite purpose is 'arthabandha' i.e. meaningful. A demented person, for example, may have to be bound for his own treatment. To bind a person purposelessly is sinful or 'anarthabandha'.

(2) 'Vadha' i.e. killing or torturing. To beat a man with stick, whip or stone, to overload him, to take undue advantage of others' weakness, to exploit others' immorally—all these come under this head. All direct or indirect killing is 'Vadha'.

(3) 'Chabicheda'. To maim a person, to slit him angrily or for mere pleasure is sinful. To cut the salary of your employee, to dismiss him summarily and to pay one less than the stipulated sum—all these come under this head.

(4) 'Atibhāra' or overloading. To overload a bullock, horse and others, to make a person labour beyond his capacity or to make him lift weight which he cannot—all these are subsumed under it.

(5) 'Bhaktapānaviccheda'—Carelessness in giving food and water, in not giving salary to a servant on time just to add to his troubles come under this head.

The second vow is 'Sthūlamṛṣāṇvādaviramāṇa' i.e. not to tell lies of which there are different kinds such as :

(i) To State a thing which is not a fact

(ii) To twist facts and present them in a modified form.

Truth requires no frills. The very same thing may be spoken in a pleasant or unpleasant manner. The better thing is not unnecessarily to displease others.

It is not good to say things spitefully. You may not reveal the truth to serve your selfish ends. This you may do also to harm others which prompts you to present a distorted version in a convincing manner. Impure thoughts and inimical actions also come under this head. The householder consciously abstains from what the society takes as false or which hurts others, or which is punishable by law and censurable by society. He does not tell a palpable lie. Such attitude does not come in the way of mundane dealings. The subtle falsehood is that which may kill one-sensed beings or which a householder does with a view to making use of earth, water, fire, air and vegetation. Those who are habituated to telling lies degrade themselves irretrievably. *Upāsakadasāṅga* has given five kinds of gross lies. The first concerns itself with girls. By implication it concerns all. Women, however, have a special status in society. It is they who give birth also to great and good men. If a girl, handsome and born in a decent family, is given out as plain, of a low descent and even maimed, it is a clear distortion of facts. Similar is the case when you proclaim a plain girl as exceptionally beautiful. The other way is to say falsely that the girl hails from that and not this town. Likewise is to make a wrong statement with regard to her date of birth. Similar is the case when you present a foolish girl as intelligent and vice versa. The householder must avoid such gross lies and not be swayed by anger, pride, avarice and selfishness.

The second palpable falsehood is concerned with cows, which by implication, extends to all animals. The Vedas, the Bauddhas and Jainas regard the cow as sacred. People may say untrue things about a cow with reference to her giving milk, or coming from a particular province or belonging to a special breed, or a simple one as crooked and vice versa.

The next is with regard to land. A householder does not claim the land belonging to another person. It is from land that you have things both living and non-living. Trees, fruits and the like possess life whereas other products of earth as gold, silver, copper, mica, gems etc. are without life. The householder makes no wrong statement concerning land and its ramifications.

The other way is concerned with trust, both in cash and kind. An avaricious money-lender may try to misappropriate the deposit or to say that it was less than claimed by the debtor. *Manu* says that such cases are of theft and punishable by law. The Jainas, however, take it under falsity, because all false claims are based on untrue statements. The good one must not be given out as bad or the new one as old. For whatever reason, untruth should not be resorted to concerning trust. The very word 'trust' begets confidence. When betrayed, it becomes distrust.

False testimony is the fifth kind of gross falsehood. To give false evidence in a court of law because of temptation, fear, selfish ends or friend's good or opponent's harm comes under this head. It includes false statement as also false praise. Manu has said that a false witness steals space. He will equivocate or negate altogether. He is as guilty as a murderer of a Brāhmaṇa woman or child. Indian philosophers have condemned it as the most abominable sin.

Notwithstanding all care the likely transgressions are :

(1) *Sahasābhyākhyāna*, i.e. without investigating the case suddenly in hot temper to accuse somebody without any justification, to be prejudiced against somebody, to adjudge a gentleman a rogue and vice versa, to think that a virtuous person is no good, to consider a knowledgeable person as ignorant and to call a celibate person libidinous—all these come under this head. Even reports given by persons present on the scene with eyes wide open vary. As such hearsay and loose talks are never to be believed.

(2) *Rahasyābhyākhyāna*, i.e. to reveal the secrets of others without getting at the bottom of things. There is more fiction than fact in such propaganda. Prejudice has a role to play in such cases.

(3) *Svadāramantrabheda*, i.e. to expose one's wife or husband to others. They are expected not to reveal the secrets of each other. It only leads to rancour and infamy outside.

(4) *Mithyopadeśa*, i.e. to lead one astray more by crook than by hook. It is to instruct persons in the art and craft of weighing and measuring cloth, as also tricks of the trade and like. To mislead a person unintentionally or carelessly is a simple transgression but when repeated adinfinitem, becomes a gross violation of the vow.

(5) *Kūtaḷekhaprakriyā*, i.e. to write counterfeit documents, exactly to imitate other's signatures, to present fake receipts, to make false entries in account-books, to alter figures like five hundred into five thousand and the like come under this head. This is living by wits. When it becomes one's second nature, it is impossible for him to make rightful earnings, even though he is imprisoned for such heinous offence. It is not enough to speak the truth, for it is equally or more necessary and desirable to be honest in writing. Counterfeit coins, fake mark sheets and certificates are all to be condemned outright. *Umāsvātī* has termed it as *Nyāsaphahāra* which means to deny the deposit which is ever a sacred trust.

The third vow of a lay votary is not to appropriate to himself what belongs to somebody else without his express permission. He must not misappropriate even the smallest and apparently worthless thing. He neither does it nor gets it done and this he does by mind, speech and body, i.e. whole-heartedly. Only thus he sanctifies his life. Where there is love, there is no theft. When love expands, the stealing habit gets contracted and nullified.

Your attempt should be to minimise your needs, lead a simple life and not be tempted by others' splendour and magnificence. The causes of theft are many such as, craving, starvation, unemployment, being a spendthrift, yearning for status and fame and, to top it all, one's own nature. Bad company and want of education are contributory factors. The kinds of gross theft have already been dealt with.

Following are the transgressions of the vow of non-stealing :

(i) A householder does not steal but purchases some stolen property, taking it to be his right. When some article is sold at very cheap rates, he should forthwith suspect some fly in the ointment. Granted that a man in dire need of money may sell his property cheap but there is a marked difference between the purchase and market price. The man with stolen property acts in fear, trying to conceal things, which the other need not. To possess stolen property and to give shelter to thieves and robbers are a punishable offence. This is called 'Stenāhṛta.

(ii) The second transgression is 'Taskaraprayoga', i.e. to encourage and praise thieves. A lawyer who, knowing his client to be a thief, helps him for his fees. All such activities are transgressions.

(iii) Viruddharājyātikrama, i.e. indulgence in illegal export and import business between two inimical countries. Smuggling and spying also come under this head.

(iv) Kūtatulā-kūtamāpa, i.e. to cheat customers by weighing less as also craftiness in measuring cloth. Giving short weight and making use of tricks of the trade is transgression, obviously immoral and when exposed, indubitably illegal.

(v) Tatpratirūpakvyavahāra, i.e. to adulterate as small pieces of stone in wheat, seeds of papaya in pepper, sand in cumin seeds, vegetable ghee in the pure one, water in milk and the like. Adulteration defames a country. Should businessmen abjure it, the country can progress industrially by leaps and bounds.

4. Svadārasantosavrata, i.e. satisfaction with one's own wife without any sexual craving for other women. Celibacy is a great force and potential aid to self-realization. Even Indra, the king of gods, bows his head at the feet of the victor of sense-organs. It is simply impossible for a householder to abstain from sex altogether. He should only try to set some limit to it. The wife and the husband should co-operate with each other for the spiritual development of both. The householder vows not to have sex with other women nor encourage or support it in any manner. All other women are his mothers and sisters for whom there should be no passion. He cannot afford to be licentious. To live a restrained life he must avoid glittering dress, decoration, ornaments, intoxicants, food which is pungent

and treated with condiments. All fall prey to temptations and treat it lightly, but all these are violations of the vow.

There are five transgressions of this vow :—

(1) Itvāikaparigṛhitagamana, i. e. the householder keeps a woman temporarily, offers her money or puts forth other temptations to make her his own. She cannot be like a wedded wife. Such women are just for self-gratification.

(2) Aparigṛhitagamana, i.e. to have sex with not married women but with maids, widows, prostitutes and the deserted ones. Such freedom means unbridled licence which cannot be permissible. To have freedom with a betrothed girl is reprehensible.

(3) Anangakṛīda, i.e. masturbation, homosexuality and such other unnatural ways of cohabitation.

(4) Paravivāhakarāṇa, i. e. taking interest in arranging others' daughters marriages for ulterior ends. Some people think that giving away a daughter in marriage is a meritorious deed, even if the daughter is somebody else's. Such actions are rarely selfless and hence censurable.

(5) Kāmabhogaṭivṛābhilāṣā, i.e. irrepressible yearning for sexual intercourse. To satisfy such lust they take stimulants from physicians.

Sthūlaparigṛhapaṛimanavṛā, i.e. vow of limiting possessions. Possessiveness is the root cause of sins. The 'Prašnavyākaraṇa' clarifies it saying that people indulge in violence, falsehood, theft, adulteration, deception, insulting others and the like for the sole purpose of adding to their possessions. It caused 'Malaiutakantaka' great war. This has embittered family relations. This has caused dastardly murders. It causes rift in families and society. Householders have got to earn for the upkeep of their families and for other sundry expenses. Some limit, however, has to be fixed by them which they should observe in letter and spirit. Money must not be kept for the sake of money. Money causes devastation. Happiness lies in contentment.

External Possessions : Gold, silver, diamonds, pearls, land, grain, cloth and the like are limited. When an individual garners too much, there ensues the engulfing horror of divisions in society. The Jaina scriptures have made nine divisions of external possessions. They are (1) Terriotry—This includes fields, barns, pastureland, gardens, mountains, mines, forests, and all other land. (2) Vastu, i.e. houses, shops, godowns, guest-houses, bungalows, factories and the like. (3) Hiranya, i.e. utensils and ornaments of silver. (4) Suvarṇa, i.e. utensils, ornaments, watches etc. made of gold. (5) Dhana, i.e. coins, currency notes, drafts, cheques, bank balance etc. (6) Dhānya, i.e. grain wheat, rice, blackgram, green lentil, sesamum, pea nut etc. (7) Dvipāda, i.e. twolegged ones viz. men, women, parrots, black Indian birds famous for their musical note and the like. (8) Catuṣpada, i.e.

quadrupeds like elephant, horse, donkey, bullock, goat, cow, buffalo etc. (9) Kūpya or Gopya - all other articles except those of gold and silver are included under this head. Some preceptors take it to mean all household property, as utensils, clothes, sofa-sets, tables, chairs, almirahs, fans, television, radio, car, scooter, cycle etc. What is used for business comes under 'Dhana'. A householder cannot give up the use of things. He is merely to set limit to his needs. The limit be self-imposed in the manner given below:

(i) Substance : That a householder shall not desire things not specified or determined earlier.

(ii) Place : That he will have nothing from beyond the specified region.

(iii) Time : That he will not desire things for so many days, months, years, or throughout life.

(iv) Determination : That he will have nothing more than the specified limit. This will decrease and never increase wants.

Some people do not have much property at the time of accepting the vow but set very high limits, perhaps beyond their reach. Others, when they possess more than the limit and so transfer the rest to their wives, children or for the purpose of marriages at a later date. It is taken as trust money. But all these are subterfuges and hence improper. There are five transgressions of it in the order mentioned above. The excess money should be used by way of charity.

Samantabhadra says that too many conveyances, too much of hoarding, avarice and shouldering too many responsibilities are deflections of the vow so much so that they make the lay votary too weak to observe the vow. The observance of this vow makes one simple and frugal and thus capable of enjoying peace of mind.

Guṇavratā vow means acquisition of religious merit. Guṇavratas help one to observe small vows. In the past times ramparts were constructed to protect the boundaries of a city. These vows are ramparts to protect the city of small vows. If small vows are gold, these are its lastingly glittering polish. If small vows are an open book, these are its cover or binding (as of a book).

(1) Disāparimāṇavratā - The fifth small vow concerns the limitation of money. People are busy amassing wealth but its limitless accumulation becomes puzzling. This body-worship leads to the virtual demise of the soul. Hence a lay votary vows not to transgress the accepted territorial limits. An ascetic does nothing sinful. His mission of life is to advance on the spiritual plane and lead votaries to the farthest limit possible. Pt. Jawaharalal Nehru, as the then Prime Minister of India, had initiated five ways of limitation, one

of which was non- interference in the territorial integrity of another country. He who sets such limits in his life easily wins over avariciousness, so says Hemacandra. There are three reasons why people move from place to place. It may be to expand business for more money, for just joyful sauntering, and for having close contact with some saint. The first two causes are mundane and not worth being pursued thoughtlessly. Wherever you put a heated ball, it cannot but kill insects, seen and unseen, when a man is ever on his feet, moving and non-moving beings get killed.

Principally the directions are three : Upper, lower and slanting. There are eight kinds of the oblique directions. 1. east 2. west 3. north 4. south and four sub-directions : i. north--eastern ii. fiery iii. south-western direction iv. aerial. Besides these 9. upper directions over our head and 10. lower directions below our feet.

Householders are free to set limits to their outings but once they decide, there is no going back on it lest it would debilitate their will. They may take their residence as their centre or some other place of their choice. The vow is not to transgress the self-imposed territorial limits. This may be measured in terms of miles, kilometers, furlongs etc. The limits should be well considered. This vow is taken for the whole life. When taken for a lesser period, even for a day and night, the vow is 'Disacakasika'. Its five transgressions are,

- (1) To violate the limits relating to the upper region unknowingly.
- (2) To violate the limits of the lower region unwillingly.
- (3) To violate other directions and sub-directions.
- (4) To decrease the limits in one direction and the corresponding increase in some other direction. A householder has the inalienable right to decrease the limit but never to increase it.
- (5) Forgetfulness—A householder may forget whether the limit was for fifty or a hundred kilometers. In such cases the limit should be fifty even if the stipulated one was for a hundred. If inadvertently he goes a little beyond fifty, he must retrace his steps and not use things brought from the unstipulated area.

(2) Upabhoga—Paribhoga Parimana vrata - What is made use of only once is 'upabhoga'. What is repeatedly used is 'Paribhoga'. This vow is to set limits to both. It is to safeguard the vows of non-injury and non-attachment. It saves one from all violence, great or small and also attenuates craving for the sensual world. A householder eats to live and does not live to eat. He is not a slave to his tongue. Mere taste is not the summum bonum of life. He is for nutritious food which should help his spiritual upliftment. A wrong diet and overeating are bad.

What is used once and cannot be used again is 'upabhoga', for example, food, water, anointing the body etc. What can be used more than

once is 'Paribhoga' as bed, clothes, seat etc. These two words have been interpreted differently in some scriptures. What is relished internally is 'Upbhoga', 'Paribhoga' is to enjoy things externally. To facilitate the observance of this vow, some scriptures have given twenty six tips. They are (1) Towel to wipe the body. (2) Tooth-powder—In the past times people used the twigs of acacia, margosa, liquorice etc to brush their teeth. (3) Fruits (4) Oil for massaging (5) Smearing with cosmetic paste. (6) Water for bath. (7) Clothes to wear. (8) Smearing with sandal etc. (9) To set a limit to flowers. (10) Ornaments (11) Incense sticks to purify the atmosphere.

These invigorate the body. The list that follows gives added strength and nourishment to the body. (12) Beverages such as milk, syrup, buttermilk etc. (13) Breakfast (14) 'Odana', i.e. those which are properly boiled in fire as rice and mash or porridge. (15) Soup, pulses etc. which are a concomitant of bread and rice. (16) Vigaya, i.e. milk, curd, ghee, oil and sugar. Honey and butter are 'mahāvigaya' which may be used medicinally, but never otherwise. Wine and meat are out of question. (17) Cooked vegetables. (18) Madhuraka, e.g. mango, bananas, black plum, orange, apple, pomegranate etc. Then there are dry fruits such as almond, pistachio-nut, raisin etc. (19) Food to satisfy hunger as cake fried in ghee or oil, bread etc. (20) Potable water, hot, cold, sweet-smelling, brackish etc. (21) Purifying the mouth with betel-leaves, betel-nut etc. (22) Conveyances like elephant, horse, bullock etc. (23) Boots, chappals etc, to cover the feet. (24) Bed and seat, cot, pillow plank, bedstead etc. (25) To limit things with life (26) Different items of food which are not eaten together. Shun five categories as follows :—

(1) Things which are fatal to moving beings such as silken cloth, codliver oil, hemoglobin etc. (2) Miscellaneous : In the preparatory stage there is no injury to any beings, but when they are ready, insects are generated or innumerable lifeless objects are destroyed, the glaring illustration of which is wine. (3) Those which generate negligence, lethargy such as not easily digestible sweets, spiced food etc., eating a little too much of sweets. Too soft beds are also to be avoided. (4) Harmful—which spoil health as half-baked food. (5) Not worth being used, which is not approved by society because of its being reprehensible, as untasted fruit; meat, fish, eggs etc. There are five transgressions of it, the implication of which is that things eaten primarily for taste are obstructions to man's spiritual progress.

(1) Food with life. It may not be within limitation, but all the same it is hurtful.

(2) Sacittapratibaddhara - To eat by mistake some lifeless object which you had renounced but is mixed up with some thing live e.g. to eat a thing stuck with some other thing which may be lifeless, as gum stuck to a tree, date palm, or mango with its stone.

(3) Apakvāharā—When you do not eat a thing with life, to eat raw vegetables and fruit.

(4) Duṣpakvāharā—To eat half-baked food.

(5) Tucchoṣadhibhaksāṇa—Which gives you little to eat and much to be thrown out as a custard apple (Sītaphala).

They should be made applicable to cloths, bathing, smearing etc. Samantabhadra has mentioned transgressions in a different form. They are (1) To take notice of sexual passion which is very much like poison. (2) Repeatedly to recall sexual contacts. (3) To have a strong craving for sex. (4) To have an insatiable yearning for them again and again (5) To be completely absorbed in them so as to be forgetful of your duty. While nursing all such desires, the observance of a vow becomes merely mechanical and hence so very insubstantial. Lay votaries should abstain from them. Even then if tainted, they should expiate for it in order to remove all dross.

Fifteen 'Karmādāna' i.e. prohibited business. No householder can desist from sin altogether. His attempt is to lead an ethical life as far as possible. Any business that involves great violence is not to be adopted by him. Bhagavatī Sūtra says that a lay votary leads his life in the light of religion. He is content with whatever he earns lawfully. His life is saturated with righteousness on account of which he cannot easily be deviated from his good conduct. In a word, he never wilfully indulges in any violence. There are fifteen kinds of prohibited businesses as given below :—

(1) Angārakarma, i.e. business relating to fire such as coal and brick.

(2) Vanakarma, i.e. business relating to vegetation such as felling trees, uprooting grass which lead to the diminution of forest animals.

(3) Sakatakarma, i.e. business in a factory which produces cars and the like. Tongas and rickshaws also come under this head.

(4) Bhātakarma, i.e. business in hiring conveyances.

(5) Sphotakarma, i.e. business of splitting land, mines, canals, and house construction come under this head. Some people include agriculture, but it is not right because herein land is only raked or scooped and not split at all.

(6) Business in teeth, e.g. ivory business.

(7) Lākṣa, i.e. business in shellac.

(8) Rasa, i.e. liquid as business in wine.

(9) Keśa, i.e. as business in hair and animals' growing hair.

(10) Viṣa, i.e. poison—as business in poisonous substances or manufacturing weapons, missiles etc.

- (11) Yantrapīḍana, i.e. business in propelling machinery.
- (12) Nirtanchana, i.e. business in slitting animals.
- (13) Dāvāgnidānakarma, i.e. to set forests and fields afire.
- (14) Sarohradatadagasosanta, i.e. business in drying tanks, lakes

etc.

(15) Asatihanapesanata, i.e. to nourish lewd women, ferocious beasts and anti-social elements.

Besides these there are slaughter-houses, hunting grounds, gambling dens, thieves' hideouts, robbers' resorts, bars, brothels etc. A householder is not lured by any such business, since he must have already abjured seven addictions. A lay votary has perforce, though unknowingly, to indulge in unavoidable sinful activities. To abstain from all the remaining sinful activities is the vow of shunning purposeless activities. What a man does, good or bad, sticks to the soul. It cannot remain unaffected by multifarious actions of mankind. The vows are meant to keep the soul immaculate. One must discriminate between good and bad actions, as a clever woman separates small pieces of gravel from grain. One gladly suffers the kicks of a cow provided she gives milk, otherwise not. Discrimination is the thermometer to measure purposeful and purposeless sinful activities. With the change in situation, what was purposeful may become useless and vice versa. You must consider the likely consequences of your actions and decide accordingly.

Abhayadeva says that a householder takes care of his family, home and hearth, field and shop. Whatever violence he thus commits is purposeful. When you do things carelessly or out of curiosity, you indulge in purposeless sinful activity. An irrational traditionalist cannot practise such vows.

There are four bases of purposeless activity. They are :

(1) Apadhyānacārī, i.e. free indulgence in evil thoughts. Amṛtacandra has thus specified them, "Hunting, accumulation of sin, victory and defeat, war, prostitution and the like." Samantabhadra's analysis is that killing a person swayed by emotion of attachment and aversion, binding, maiming, treating another woman as one's own etc. are concentration on evil things. This is what Hemcandra says to householders, "Desires like killing the enemy, regal splendour, destruction of a city, incendiarism, flight in the sky and the like should have no admittance to the mind of a votary. If perchance they manipulate entry, they should be shown the door within forty-eight minutes".

Feelings of attachment and aversion are generated on occasions like separation of the loved ones and union with the undesirable. (1) Think of the material rather than the instrumental cause on such occasions. What matters is the material cause. To entertain evil thoughts is worse than the company of demons.

(2) Pramādacarita, i.e. actions done negligently. Lord Mahāvīra has rightly asked us not to be careless even for the shortest time. Hemcandra has thus commented on it, "To hear obscene songs out of curiosity, to witness dance, drama, to read works on eroticism, to gamble, to drink, to swing aimlessly, to gossip idly, to remain lying causelessly— all this comes under this head. Samantabhadra has given a separate list, viz, to dig land purposelessly, to ignite fire, to fan needlessly, to cut vegetation for nothing, to misuse water, to let open pots containing ghee, oil, milk etc., to use wood and water without proper inspection. All this is sheer negligence."

(3) Hinsrapradāns, i.e. to give others implements of violence. Abhayadeva has thus clarified it, "To pass on secrets of manufacturing weaponry, setting fire or administering poison to persons under the grip of anger or not."

(4) Pāpopadesa i.e. to instruct others in evil ways. There are people who know that sinful activities are bad but still incite others to indulge in sin. They embolden others to kill some man or animal and themselves enjoy the spectacle standing beside. So also to steal and prostitute. Samantabhadra has added "Duhśruti" the meaning of which has been given by Amṛcandra, to read or hear stories and plays which incite passion but do not cater for mental development at all. You may say that such reading may be for awareness and avoidance of sins. Samantabhadra has written, "The mind is first attracted to sin which leads to falsity, enmity, attachment, arrogance and passion". Negligence is of five kinds, "arrogance, objects of sense-organs, passion, sleep and idle talk (Vikathā).

Its five transgressions are :—

(1) Kandapa—i.e. to speak, hear or act leading to intensification of passion.

(2) Kautakucya—to throw down hands and feet like clowns and to make grimaces. Also to distort nose, face etc.

(3) Maukharya—i.e. talkativeness. To give oneself airs.

(4) Sanyuktādhikaraṇa—To keep guns ready for action or arrows likewise, but without any need.

(5) Upabhogaparibhogareka—To keep in stock many more things than needed, e.g. too many houses, furniture in excess or several almirahs full of clothes etc.

Recurring exercises in self-discipline.

Sikṣāvratā.—The word sikṣa means 'practice'. Like a student revising his lessons again and again, a votary also has to go on practising his vows. Anuvratā and Gunavratā are taken only once in life-time but those relating to self-discipline are repeated time and again. We take them one by one.

(i) *Sāmāyika*—i.e. vow of equanimity which smoothenes life and finds a ready solution for most intricate social and domestic problems. Its regular and sincere practice can take one to the highest summit. No penance, no suffering, no mechanical observance of vows can help without this vow. The votary takes life to be a journey which is not always easy and comfortable. There are ups and downs. There are thorns, hurdles, obstructions galore. This vow has the potency to steer clear of them. The householder's vow is for a short duration, whereas that of the ascetic is life-long. While practising this vow, no votary should support sinful activities, even though it may not be forbidden. He spends only some time doing it, and all the time members of his family and others are busy plying their trades. Attached as he is to them, he cannot cut asunder all ties that bind him to them.

Amṛtandra says that no householder can observe vows like an ascetic but by self denial he can become ascetic-like. Kṣamāśramana advises votaries to practise this vow several times every day. Even clothes are changed at the time of concentration. The main object is to effect transformation in life. The soul, loaded with sins, has to be lightened. So long as there is even a trace of attachment and aversion, the votary can experience no equanimity. It is not possible before he reaches the thirteenth stage of spiritual development. This is not to make householders despondent, since their progress is steady, though slow. Everybody cannot be Gajasukumāla to attain the top notch in a trice. A pitcher is filled drop by drop but if no water is poured into it, it will remain empty. Its transgressions are five in number :—

- (i) *Manahduṣprañidhāna*—When the householder looks not within but without and is in the state of indecisive, uneasy and constant reflection.
- (ii) *Vacanaduṣprañidhāna*—To use harsh, grating words at the time of concentration.
- (iii) *Kāyaduṣprañidhāna*—To expand and contract the body and to feel uneasy.
- (iv) *Smṛtyakarana*—To forget its time and thus miss it.
- (v) *Anavasthita*—To become unsteady and to have done with it or to do it half-heartedly and haphazardly.

II. Deśāvakaśika vow

Disaparimanavarata is considerably hard, since here the territorial limits are fixed for life. If during its pendency, some days or some hours are further limited, it becomes Deśāvakaśika. Some other preceptor opines that the harder vow is taken for a year or four months, whereas the easier one is taken for three hours, for a day or for less than fortyeight minutes. At least fortyeight minutes should be reserved for the concentrated practice of equanimity. If some votary closes five doors of the inflow of passion, he can

accept this vow. In the offices there is always some break which should better be utilised for this purpose. This vow consists of two words which mean a particular place. To limit other activities is also included under this head. The householder does not transgress the accepted territorial limits. He does not call any person beyond the territory nor does he send his man far outside. He does not use things brought from afar, nor does he sell or buy anything beyond the limits. To decrease the limit by whatever shorter period comes under it. Householders always try to lessen their sinful activities to the point of their extinction. This is an arduous task but not impossible. There are fourteen rules helpful in maintaining vows and in the ultimate release from bondage. The rules are as under :—

(1) Food with life—Every day householders use grain, water and the like which pulsate with life. They must set limits to them in terms of number, weight and measurement.

(2) Dravya, i.e. substance—To vow not to have more than the specified things relating to food and water. Under this head the number of times is fixed.

(3) Vigaya—Setting limit to the use of ghee, oil, milk, curd, jaggery and sweets.

(4) Panni—To limit the number of shoes, socks, wooden sandals, chappals etc.

(5) To set the limit of clothes to be put on every day.

(6) To limit the number of flowers and perfumes etc.

(7) To limit the number of conveyances.

(8) To limit beds and rooms.

(9) To limit musk, sandalwood, oil etc. for smearing the body.

(10) Brahmacharya—To set the limit of sexual intercourse.

(11) Diśā—To limit movements and other activities in different directions.

(12) Bath—To limit baths and not waste water.

(13) Bhakta—To limit food and drink, sweet and sour or saltish victuals. Householders accept specific vows and their limitations. Their vows are not vitiated if they function within set limits. They may not indulge in sinful activities themselves, but may support others in such ventures and also may get them done by others. Whatever restrictions are self-imposed have to be observed. The preceptors' sane advice is to lessen the contact with the world everyday and to be devoted to self-realization. Whatever obstructions come in the way have to be removed with fortitude, forbearance, detachment and strong will, otherwise the cycle of birth and death shall be never-ending.

The five transgressions of the vow of specific territorial limitations are as follows :

(1) Ānayaṇa—i.e. to send for articles from beyond the territorial limits. Any information sought far beyond the limits is transgression.

(2) Preṣya—It is to send something beyond the prescribed limits.

(3) Śabdānupāta—It is to send words to somebody beyond the limits.

(4) Rūpānupāta— It is to act on the basis of information brought from beyond.

(5) Pudgalaprakṣepa—It is to attract attention of people by throwing some pieces of stone outside the fixed territorial limits.

III. Pauṣadhopavāsa

The word 'Pauṣadha' is derived from the Sanskrit word 'Upavastha' which means a fast-day. But it is observed among Jainas at a religious place where the surroundings impart a spiritual glow. Animals are satisfied with the fodder that is served them lovingly, but man does not live by bread alone. He is capable of realising that he is not the body, but that he has a body. This fast is for the fulfilment of the soul. Householders are too busy otherwise and so it is all the more necessary to spare some time for introspection, for spiritual contemplation, for concentration on the super-soul and the like. The place and surroundings have their own salutary effect. There are holy days too like Aṣṭamī and Caturdaśī which are supposed to be auspicious for such undertakings. The world is laid aside for sometime though it intrudes because of man's being inured to it. Gradually it diminishes and ultimately disappears. This is the time to be conscious of one's own frailties and the attempt on the fast-day is to be rid of them. Prayer moves mountains and such concentration brings out the riches from within to successfully combat the inborn weaknesses. The enemy is lurking inside and inside alone there is the power to vanquish it. This gives man the power to make the latent potent. You are required to reform yourself. If everybody thus reforms himself, society is automatically rejuvenated.

There is no straight road to self-realization. It has many turns and twists. And they everybody has to discover his own path. Kāmadeva was visited by a god but he was neither tempted nor frightened. There is latent fire in match-sticks but without friction it does not make itself manifest. Without difficulties, without trials and tribulations, our spirit cannot take an upward flight. There are four kinds of this religious fast as follows :—

(1) Ahārāpauṣadha—It is to fast on an empty stomach, because if one eats, the bowels have to be evacuated. So much time is taken to prepare and cook food. Overeating makes the body and soul sleep. Concentration on righteous and auspicious objects is possible only when the stomach is light.

(2) Śarīrapauṣadha—It is to make the body willing and fit enough for right concentration. You must not then think of bathing, smearing oil, perfume and the like. It can be partial or complete.

(3) Brahmacharya—It is to give up all thoughts of copulation in order to attain the blissful state.

(4) *Avyāpāra*—It is to lay aside service, trade, farming or whatever is your means of livelihood.

The fast that is observed for the whole day is 'Pratipūrṇa' i.e. whole. 'Amṛtacandra' has suggested fasting from the first half-day but after renouncing the world for sometime.

The next step is to withdraw sense-organs from their objects and concentrate whole-heartedly for the remaining half-day and next day in succession. The mind should be quite at ease; Speech, if at all, should be measured and sweet. The third step is to sleep comfortably on a clean bed. Before sleeping, there must be some self-study. In the morning after daily routine you should offer your prayerful worship to the detached ascetic with acceptable food. Thus you spend half of the third day in prayers and meditation where there is no trace of even subtle violence. Thus you become free from all inflows of passion and you observe also your other vows side by side. But you cannot be an ascetic because of conduct-deluding karmas which do not leave you untouched. Elsewhere it has been said that the vow should last for three days for pure concentration. There is no question of revengeful concentration or fixity on wordly things. Thus for aspirants there is only the concentration on auspicious and righteous objects. Its five transgressions are as under :—

- (1) Not to inspect carefully the place fixed for the vow.
- (2) Not to inspect the bed with care and caution.
- (3) Failing to watch the place for urination and evacuation.
- (4) To use it without cleaning or without properly cleaning.
- (5) Not to observe the fast in the manner prescribed.

In the first four transgressions there is always the possibility of violence.

IV. Atithisamvibhāgavrata

The proper observance of vows ensures spiritual upliftment and universal fellow-feeling. This vow implies service, charity, compassion and selflessness. By offering the proper kind of food from preparations for the family the householder does good not only to the ascetic but also to himself. What is offered to ascetics is 'pratilābha' i.e. good for both. The word 'Atithi' means for whom no day or time is fixed. He may appear any time without notice. To keep an equal or equitable portion for him is the purport of this vow. The ideal guests are ascetics, both male and female who should have taken the five great vows, five 'samitis' (cautions) and three kinds of self-control. Votaries feel gratified when they offer faultless food, cloths, and quite willingly too. These are to be offered when hermits themselves

should be in quest of food. The hearths of both donor and receiver must be pure and undefiled in all ways.

It is the bounden duty of householders never to ignore four things as follows : method, substance, donor and a deserving person. Nothing should be offered to ascetics, if a votary does it because of avarice, fear, selfishness or blind faith. What is given should be for the pleasure of giving or for the spiritual rise and self-restraint of ascetics. Such ascetics do not ask for alms every now and then. Not only the door of householders should be open but also their hearts. And they should be open for all including the average and the hindmost.

We read in the Rājaprasānīyasūtra that king Pradeśī was so much influenced by the sermon of Keśī that he accepted the votaries' vows. Later he divides his kingdom into four parts, the first for the state administration, the second for the maintenance of the royal family, the third for the treasury and the fourth for ascetics, Brahmana guests and the like.

Ascetics and votaries both male and female are the four pillars of the Order. The Order suffers if any one of them becomes weak. Truly speaking the one exists for the other. No ascetics, no votaries. No votaries, no ascetics. Their relationship should be harmonious, conducive to self-realization of all. Its five transgressions are :

- (1) **Sacitta Nikṣepana**—When a householder, for whatever reasons, turns out to be miserly, he mixes lifeless food with food containing life or places the one beside the other thus rendering it unacceptable to ascetics.
- (2) **Sacittapīḍhāna**—It is to cover lifeless food with a lid containing life.
- (3) **Kālātikrama**—For fear of some ascetics' approach, the householder gets food prepared at different hours. He makes an excuse saying either that it is not yet time for food or that the time for food is already past.
- (4) **Paravyapadisa**—This is another excuse to let the ascetic go without alms. Because of miserliness, the householder says this particular thing is not his or that another one's thing is his own. This is sheer indifference.
- (5) **Mātsarya**—It is giving with an impure mind, tainted by jealousy, pride and the like. It is also to compete with his fellows, as you must give because they are giving. And again before, after and at the time of giving you give yourself airs and proclaim that such a thing was never given by others.

All these vows and their transgressions are meant to reform man.

XI

Background of Spiritual Endeavour : Special Vows

Greek, Indian and Chinese cultures are the oldest and original too. Their emphasis varies. The Greek's stress is on society; the Indian's on the individual and China's on the family. The harmonious amalgamation of the three can very well constitute world culture.

The Indian emphasis on the individual is well-conceived. After all he is the architect of his own fate. What he thinks, speaks and does forms his character. Jainism believes that the development of society and family depends mainly on the conduct of individuals.

Self-realization demands regularity in meditation, purity of heart, perseverance and a devoted dedicated life. Before one is competent to accept special vows, he has to be a faithful votary to begin with, then strong enough to accept vows and lastly the observer of special vows. The rise is gradual, step by step. Lay votaries try to reform themselves day by day. In old age some of them may ask their sons to shoulder all responsibility and themselves stay at a religious place. Some others, however, do not change their status, but without neglecting their religious and ethical principles. The life of a householder with special vows and his strict observance is very much like that of an ascetic.

The Digambaras, and Svetāmbaras, both have mentioned eleven special vows but with some difference in their order which is not material. They are as follows :—

(1) Darśanapratimā—The observer of this vow serves the godlike preceptor. He has implicit and profound faith in the Jaina tenets. This 'Pratimā' can be held also by one with vowless right belief. The righteous soul, having almost exterminated the effect of karma as also one who has subsided it, need not observe this vow. The first has purity so much so that he cannot transgress his limits and the second is one whose position remains firm for not more than forty-eight minutes. The ordinarily righteous person has still some connection with or devotion to the State, but not the observer of this vow. He never questions what the pure ascetic discourses about.

(2) Vratapratimā—He who observes five small vows with sincerity and fidelity without any transgression whatsoever, also at the same time observes the vows of conduct, 'guna' and renunciation. Of the twelve vows he observes the first eight with regularity and precision but may not observe the vow of equanimity and that of territorial limits because of the circumstances he finds himself in. An ordinary votary may not observe the

vows of conduct and 'Gūṇa', but the holder of this vow must. An ordinary votary with vows may have many wives but the holder of this has only his wedded wife. He who accepts this special vow can entertain no vile thought.

(3) *Sāmāyika*—He who accepts this vow observes the first two and meditates many times for equanimity. He observes also the vow of territorial limits. On *Aṣṭamī*, *Caturdaśī* and other holy days he fasts at a religious place. The Digambaras have prescribed three 'Samayikas' of twenty-four minutes each. *Samantabhadra* says that this meditation should be without clothes like newly born child. Such persons can later be initiated as sky-clad ascetics. The *Svetāmbaras*, however, have no such belief.

(4) *Paṇṣadha*—It is the eleventh vow but fourth in respect of special vows. A vow-holder can observe it partially but the special vow-holder must in its entirety. *Dāśārutaskandha* clearly states that he must observe perfect fast on *Aṣṭamī*, *Caturdaśī*, *Pūrnāmāsī* etc. The time limit for this is four months. An ordinary votary observing fast at a religious place may even sleep for a while but certainly not the one who accepts this special vow. The Digambaras are not half as rigorous in this regard as the white-clad ones are. He who enjoys good health must undertake fast at a religious place for two days but a weak one may do it for one and a half days or even for a day only. But whosoever does it must renounce violence and meditate on righteous objects.

(5) Five rules are primary. They are-not to take bath, not to eat the four kinds of food at night, not to tuck up at the rear of a 'dhoti', not to indulge in sex during day time and to limit it at night. If he vows to abstain from sexual intercourse even for a night, he observes it strictly. He must stop all bodily activities for a night in a month. All this is to be done with faith, patience and fear of mundane sufferings. An ascetic renounces for life fruit, vegetables etc. that have life. The holder of this vow does not use water with life for drinking, bathing and washing clothes. The Digambara *Lāṭisamhitā* says that during the period of sickness perfume, oil etc. should be prohibited.

(6) *Celibacy*—Under this head a votary may not entertain any thought of sex, may not talk of it nor should he indulge in physical activities of such nature. He remains detached from sensual objects.

The Digambaras say that this applies to the relishing aspect of man. He is most attracted by a woman. Hence sex during day-time must be a taboo. This he avoids even otherwise but does not ordinarily desist from cutting jokes with women. After accepting this special vow, no concessions can be given also for the night.

(7) *Sacitityāga*—What is with life is simply unacceptable since in a way it is a more horrendous violence. They are e.g. mango with its stone, a big-sized dried grape with seeds and the like. It is a transgression when the self-imposed limit is crossed but this vow implies complete renunciation. The holder of a special vow is always more cautious than others.

(8) Ārambhatyāga—‘Ārambha’ means violence. A householder with vows does not contemplate violence, does not speak of it, does not talk of its being enacted. He saves himself from this sin but does not prevent his sons, servants and the like from pursuing their trade. Sakalkīrti has laid down that the holder of this eighth special vow must not use a chariot and chariot-like conveyances.

(9) Preṣyaparityāga—Under this head he neither travels by boat, plane or train nor does he ask others to do it. A householder has of necessity to look after house-building, trade, business, marriages etc., which can not but involve violence. Here he can only second the proposal of others, but keeps himself off. His attachment to the world should become very much less. He has no possessive instinct. The Digambaras want everything to be given up except some cloth without which they can not do. Pt. Daulat Ram says that they may keep utensils of wood and sand, but in no case metallic ones.

(10) Uddiṣṭabhaktatyāga—While observing the ninth special vow he may accept even food meant for him, but under this head, it is to be rejected forthwith. He is constantly busy self-studying and meditating. He may get his head shaved, but must retain the lock of hair on the top of his head, since this insignia symbolizes his being a householder.

Those on their retirement used to stay in some forest most probably to grow hair on their heads but votaries after accepting the tenth special vow had to be bald-headed. The custom of keeping the tuft of hair had been prevalent since ages. Ṛṣabhadeva on being initiated had plucked four fistfuls of hair from his head. On being entreated by Indra, the Lord of gods, he stopped plucking his hair. It is said that since then the custom of keeping a tuft of hair has continued till date in some form or other. The holder of this vow speaks cogently and accurately.

The Digambara tradition terms it as ‘Anumatityāga’ which means that he does not permit the doing of violent actions. Even though staying at home, he leads a detached life without love or hatred for any one. He is like a lotus-plant in water and yet above it. When he finds that he cannot meditate at ease, he leaves the house for some religious abode. Later he is initiated. Puruṣārtha Anuśāsana permits no sinful action like house building but permits auspicious and righteous actions.

(11) Śramaṇabhūta—He who observes this vow behaves very much like an ascetic. He spends his life in self-study, stopping all physical activities, in meditation, faultless alms-begging etc. He has with him just a piece of cloth to cover the mouth, sheet and the like. If he can, he plucks hair from his moustaches and beard, otherwise a razor does the work. He observes five ‘Samitis’. Like an ascetic he accepts alms from not all householders but only from the known ones. Lest he should be taken as an ascetic, he makes it known that he is only a worshipper of ascetics. He enters no house without revealing his identity.

The Digambaras have divided them into 'Kṣullaka' and 'Ailaka'. The first put on only one cloth and like ascetics do not eat standing. The severe penances meant for monks like 'atapara' are forbidden for them. Since they are like monks, but not monks and hence the difference. They may accept food in bronze vessels and the like. The second use nominal cloth to cover the privities. They eat in a standing position and pluck their hair.

Sakalakīrti says that they need little sleep and in no case more than forty-eight minutes. Latisambita says that kṣullakas are permitted to use bronze or iron pots, but Sakalakīrti holds that they may use pots made of whatsoever metal and also plates and the like.

The Śvetāmbaras say that the ideal duration for the first special vow is a month, and one more month for each succeeding vow. The period for the eleventh vow is thus eleven months. If one continues this practice for sixty-six months, he is eligible for monkhood. Daśāśrutaskandha and Upasakadaśānta have made it still more explicit. The Digambaras, however, have prescribed no limit and have left it to the practitioners according to their will and capacity. In the evening of their life some of them may be initiated whereas others opt for a holy death. They have classified them into householders 'Vani' and ascetics. Those holding the first to sixth vows belong to the first category; from seventh to ninth to the second and the last two belong to the third category. Vasunandi says that such persons may accept alms from various homes or take meals seated at one place. Vows have been treated by most ācāryas but special vows only by a few. Upasakadaśāngasūtra says that householders like Ananda first practised vows and then special vows. Bhagavatīsūtra refers to a rich man named Kartika. He was the chairman of a thousand and eight trade corporations. He had practised the fifth special vow a hundred times. A young monk desired the rich man to bow to him. At the king's instance he poured hot 'Khīra' on the back of the rich man which he relished to his heart's content. This caused blisters on his back. Since he gladly suffered it all, he became the first god of the upper world.

Special vows are fruitful only when votaries should have known the nine substances. Some are of the opinion that while observing the first special vow, a votary should fast on the first and end it on the second. With the second vow two days' fast and so on till the eleventh vow with its eleven days' fasting. There are others who opine that in the modern times there are very few, if at all, who can observe special vows strictly. There is, however, a clear demarcation between an ascetic and a votary with vows. Nor is it written anywhere that a man of strong constitution alone can fulfil such an arduous task. We have reason to believe that there are still such sincere and devoted souls as can observe special vows with a spirit of dedication and gladly too.

Ascetics' Conduct in the Jaina Literature

Brāhmanic and ascetic traditions are very old in India. The former has accorded the greatest importance to the householder's stage of life, since it was his duty to support persons in the other three stages. The latter's emphasis has been on the ascetic life, because it opens the door to liberation. Researchers say that to begin with, there were only two stages of life, the first of a celibate dedicated to the consummation of his educational effort under the direction and guidance of his preceptor while the second one was of the householder. When they came in contact with the ascetic tradition, two more stages were added : the stage of abandoning worldly things and that of asceticism. Still the emphasis was on the second stage of the householder. In the ascetic tradition there are no stages as such. If a householder could not take to asceticism, even though observing his twelve vows, he knew well that this was all he could do. But his ambition tended always to asceticism.

Indra, in disguise, prayed to the seer Nami (born in a Ksatriya family) saying, "First of all please perform a sacrifice. Feed the Brāhmins and ascetics, liberally donate money and other possessions of yours so as to take to the life of an ascetic." Nami replied, "Self-restraint is to be preferred to the giving away of ten lac cows every month."

The dress has to be changed to qualify for the order of ascetics for which leaving the house is, of course, a prerequisite. In case some man is pure from within, he will be emancipated even as a householder. Dress is not half as destructive as inner deformities. A congenial atmosphere is needed for spiritual aspirants so as to meditate undisturbed. All of them cannot be Sthūlabhadra who could meditate wherever he happened to be.

Civilisations have declined because of seeking for carnal pleasures as also selfishness and never-ending conflicts. The ascetic tradition asks you to realise your self, to keep yourself separate from others' affairs, not to show yourselves off but to be able to look within to see yourself which is not your body. The path to liberation is not straight. It is not for all. It can become straight provided you are straightforward. Duplicity and hypocrisy cannot work here.

'Ācārāṅga' is the foremost amongst the basic canonical texts. Its language is that of Lord Mahāvīrās time. Its style is lucid. Bhadrabāhu has

said that without good conduct nothing can be secured on the spiritual plane. It makes discourses effective and touching. Without good conduct, none deserves to be a preceptor or an Ācārya.

The first chapter 'Sastraparijñā' advises us never to indulge in any sort of violence. It deals with earth-bodied, water-bodied, fire-bodied, plant-bodied, air-bodied souls, two sensed beings and the like. The second chapter 'Lokavijaya' says that passions cause the world. Detachment, austerity and self-control are the means of release from the bondage of the world. The third chapter 'Sītonṣṇīya' says that pleasures and sorrows, heat and cold, hindrances in penance, occasions of grief, sexual craving, unfavourable circumstances—all this should not deter a votary from his chosen path. They should all be welcomed and he must not deviate from self-restraint. The fourth chapter, 'Samyaktva' eulogises non-violence the strict observance of which saves one from all sins. The fifth chapter, 'Lokaśāra' says that the world rests on piety of which the essence is right cognition. Knowledge should lead to self-restraint which ensures liberation. The sixth chapter 'Dhūta, says that the evil karmas must be washed away by penance and self-control. The seventh chapter, 'Mahāparijñā' is now not available, but here we have a study of determination of the relevant meanings of words as also the commentary by Śīlāṅka. Its subject is perseverance and strength to bear all losses and obstructions with equanimity of mind. The eighth chapter, 'Vimokṣa' advises all to be rid of infatuation and delusion. It deals also with the way you should tackle people having different standards of conduct or belonging to some other order. It also relates the ascetics' special vows. It exhorts us to preserve self-control even at the cost of life. The ninth chapter 'Upādhānaśruta' takes us into the austerities of Lord Mahāvīra who must be emulated by all spiritual aspirants.

The second 'Śrutasaṅgha' contains 'Ācāraṅga' the fifth section of which is known as 'Nīṣītha'. Herein you read about various desires like those of food, movement, bed, speech, cloth, pot, shelter, space, excretion and urine, word, form and the like, There are also twenty-five reflections on the five great vows and views about liberation with the help of many similes. It can very well stand comparison with Mahāvagga, which in Pāṭi is Vinayapitaka. Here, too, there is a brief life-sketch of the Buddha with rules applicable to mendicants. If an old thing is repaired or renewed and offered to an ascetic, it will certainly be unacceptable. The Vedic and Buddhist traditions permit construction of houses or shelter, but this is not for Jaina hermits. The Buddhist did wear clothes even if they were meant for him. He gladly put on even precious clothes, but the Jaina mendicants accepted little more than was necessary to cover their privities. The Vedic sages used to take bulbs, roots and take bath several times. Also austerities in the form of worshipping five fires.

The Buddha also did not believe in any water-bodies. The Vedics, while abandoning other things, did not leave their wives behind even while going to the forest for meditation, Jainism, however, never permitted the association of women in any form.

(2) *Sutrakṛtāṅga*—Possessiveness or attachment is the cause of bondage, violence and enmity. Three hundred sixty-three sects have been mentioned. In the second chapter 'Vaitāliya' victory over hurdles, passions, 'Samitis' etc. have been described. In the third chapter, 'Upasarga, the advice is never to swerve from the right path. As a fish out of water cannot live, so also a Jaina hermit when the situation seems to be insurmountable. In favourable circumstances all efforts should be directed to self-realization. In the fourth chapter, 'Sṭīparijñā' it has been stated that the aspirant, lured by attraction of the world, unmindful of his mission becomes vitiated. In the fifth chapter, 'Narakavibhakta' hellish torments are depicted with verve. In the sixth chapter, 'Vīrastuti' laudatory prayers have been offered to Lord Mahāvira. In the seventh chapter, deformities of conduct have been vivified. In the eighth chapter, 'Vīrya' all aspirants have been asked to evince their valour inside rather than outside. The other subjects in other chapters are rectitude, perfect meditation, austerities concerning knowledge, faith and conduct, evil effects of indignation, discrimination, self-control and the like. Liberation is never easy. Its demands are high. Desirelessness, detachment, and non-violence are the basic requisites. Purposeless violence is reprehensible. He who does not have regard for six types of living beings is continually bound with Karmic effects. To save yourself from sin, you must know what, why and where you should speak. Ārdrakumāra has discussed things in detail with Buddhists and Vedic disputants. Their tenets have been found fault with. The life of Lepa Gāthāpati presents what a life of the householder should be like. Ascetics are expected not to be involved in mundane affairs. They must not express their opinion on any issue lest such interest should incline them more to worldly than spiritual pursuits. The Vedic tradition is more world-oriented whereas the Jain tradition is more self or spirit-oriented.

(3) *Sthānāṅga*—Its place is almost the same as that of *Anguttaranikāya* in Buddhism. Its style is like that of a lexicon. Such is the case of *Vanaparva* in the *Mahābhārata*. It is a compendium of most of the tenets and practices of Jainism like righteousness, necessities, vows and reflections thereon, external and internal penances, modesty, service, self-criticism, meditation, liberation etc. The qualifications of the head preceptor, reasons of their desertion, their proper conduct as also of ascetics and like subjects have been treated with precision.

(4) *Samavāyāṅga*—Its style is like that of *Sthānāṅga*. It contains comprehensive information on Yoga, violation of vows, celibacy, great

vows, in-flow and exit of Karma, penances, ascetics' conduct, lay votaries' special vows, hurdles to be crossed by aspirants, life-sketches of the founders of Jainism and the like. Both these books are in a condensed style. These very things were later elaborated for the understanding of all.

(5) *Bhagavatī*—It is a very remarkable book containing one hundred and thirty-eight 'Satakas' and thirty-six thousand questions. The pontiff Gautama asks various types of questions in the spirit of one determined to learn. The answers are given by Lord Mahavira himself which lends credence and authority to it. It contains also some historical conversation. There is no topic which has not been touched here. Its reading alone can bring out what it is. It is a momentous reference book. The disciples of Pārśvanātha put questions to the disciples of Mahavira. It shows how the convincing answers make them accept the great vows.

(6) *Jnātadharmakathā*—Through the medium of religious stories the subtle tenets of Jainism have been explained wonderfully well. There are always obstructions in the way of spiritual aspirants, but it is only the weak-willed who are deflected from the arduous path for want of timely advice as was given to Meghākumāra. It is a thorny way where roses are not scattered, but without fearlessly treading on it, the human life shall go waste. Self-discipline can take you along whereas licentiousness will mean your deplorable regress. If you seem to achieve a little, it should not make you conceited, since ascending a few steps does not mean reaching the peak. The least negligence can see you tumbling down. Why forget 'Sailaka who was undone because of a slight mistake. Alertness at all hours, humility, faith, devotion to the preceptor and the like can see you through. Pupils must serve the preceptor even though the latter might have fallen from the high pedestal he was occupying. The pupils' faith can strengthen him. Think of the human body and judge what it is in essence. Let not the external glamour entice you, since it conceals dirt within. The story of Rohiṇī is to strengthen you in your resolve to rise upwards, not in the estimation of others, but in your own without which the life of an ascetic will be rendered useless.

Jainism cares more for inner purity than external cleanliness. All attention, if focussed on the body, will make you forget your self which means an irreparable loss. The ultimate aim of Jainism is perfect release from bondage. Attachment, more than aversion does you great harm in so far as it makes you forget your duty. The only cause of the fall of Nandanamanihāra was attachment. Sexuality and lust may appear attractive like the Nandī fruit, but it has always proved fatal. The slightest mistake at the fag end of your life may make you a denizen of hell.

A householder should very respectfully approach an ascetic. He should have nothing to do with any stuff containing life. On being noticed by the ascetic, he should bend low grasping his clothing. With the palms

joined together, he should bow to him. This should be done not mechanically nor in a routine manner but with no passion corroding him. With single-minded devotion he should seek blessings from him. just as alkali cleans a bloodstained cloth, so also a life with no heart-rending grief can become pure.

(7) Upāsakadaśāṅga—It shows how very significant the life of an ascetic is. Ānanda was conversant with clairvoyance. This knowledge is called 'Avadhi' or limited because it functions within a particular area and up to a particular time. It cannot go beyond spatial and temporal limits. The pontiff Gautama tells Ānanda that the temporal limits have been exceeded. When Lord Mahāvīra himself supported Ānanda, Gautama unhesitatingly apologised. This illustrates the conduct of enlightened souls.

(8) Antakṛddasāṅga—Those who end the cycle of birth and death are 'Antakṛt' i.e. those who have reached the end (purpose of life) or those who have brought about the end of the world so far as they are concerned. Such people read the basic canonical literature before starting austerities. They do hardest penances willingly and gladly. Without a very strong feeling of detachment none can become a sterling ascetic. Age is no bar for being or not being attached to worldly affairs. Gajasukumāra and Atimuktakumāra though young, turned out to be confirmed recluses.

(9) Auttaropapatikadaśā—It tells about thirty-three elevated souls. Twenty-three of those thirty-three elevated souls were the sons of the emperor Sreṇika. Dhanyakumāra, son of Bhadrā of Kākaṇḍī, deeply touched by the sermon of Lord Mahāvīra, takes to the living of a hermit. During the period of penances on the sixth day of the lunar fortnight he goes to the extent of observing 'Ācāmla' vow. Its meaning is the food which a householder is about to throw and which is washed with water twenty-one times and then eaten by such vow-holder. Parvatī's penances in 'Kumārasambhava' are among the hardest indeed but still far below the penance related above. On being asked by Sreṇika, Lord Mahāvīra praised such austerity, saying that it far exceeded those of fourteen thousand ascetics. Such souls in the evening of their lives embrace a voluntary death to be born in the highest 'Vimāna'.

(10) Praśnavyākaraṇa – It relates five inflows of Karmic particles that are to be avoided and five acceptable stoppages of them. The five great vows are viewed afresh.

(11) Vipākasūtra – It talks about the fruition of pleasure and pain. Subāhukumāra and others become ascetics. Their living style is depicted here.

(12) Aupapātika – It describes Mahāvīra's life in all its aspects. His hermits were people from different walks of life. Their austerities were of

such a high order that their urine, faeces, spittle and touch of the hand cured even hopeless patients. Many were talented geniuses and could even fly in the sky.

(13) Rājaprasānīya – Sūryābhadeva, in this play, has dramatised the life of Lord Mahavira. It relates also the spiritual exploits of Keśi.

(14) Uttarādhyayana – It emphasizes the need of modesty and humility in the life of an ascetic. A living and keen interest in scriptures, abiding faith and exemplary self-discipline are necessary assets to become a dependable ascetic. He should ever be alert like the fabulous bird 'Bhāranda'

Those not having religious feeling and engrossed in worldly affairs die an unwise death whereas those gifted with discrimination embrace a wise death. This should be the desideratum of ascetics as also of lay votaries. The ascetic who still craves for the world is like a goat which has been served with enticing grass. The right ascetic is like a cow which eats whatever green or dry is given to it. There is no end to craving for things. One longing leads to another and has the tendency to augment. It is limitless like the sky above. It is just possible that at the time of initiation the aspirant may still entertain some lingering desire for the world. Indra here represents the Brahāmanic tradition and Nami of the ascetic. For being a Jaina ascetic there are no barriers of caste, creed, colour and sex. The sage Harikesabala was a born untouchable but his good qualities made him pre-eminent among ascetics. He who cannot be an ascetic should at least be a law-abiding householder. An ascetic is called a 'Nātha' which means a master of senses. He who is a slave to them is 'Anātha' i.e. a servant or beggar.

There are times when an aspirant may inadvertently lapse. As Rājīmati boosted Rathanemi, so also all aspirants should remain firm so as to face all temptations by being indifferent to them. The Brāhmana is he who observes the vow of celibacy. It deals with the proper conduct of ascetics too. A pert pupil is like a mischievous bullock. The aspirant's valour lies in his capacity to look within and know his self. Self-restraint has been explained through questions and answers. Spiced food, copulation and attachment obstruct the path of aspirants. Ascetics should stay at a cemetery, an uninhabited place, under a tree or in houses built strictly for others.

(15) Daśavaikālika – It is a remarkable canonical text dealing with various topics. Just as a black bee collects a little juice from variegated flowers without injuring them in the least, so also an ascetic should collect alms from different houses without being a burden to any one of them. To have alms from a single house is prohibited. Patience is always needed for spiritual endeavour. Rājīmati says to Rathanemi, 'A snake, when enmeshed in a burning fire, dies heroically but never takes back the poison that it

should have vomited. A spiritual aspirant likewise, after having 'vomited' worldly charms must not look back at them. It deals also with various actions which come under 'misconduct' such as acceptance of food meant for the ascetic, asked - for food, tooth-powder and the like. Whatever involves violence is to be abandoned. The ascetic should speak the truth but not the unpleasant truth which might hurt others. A pupil is always a pupil in the eyes of his teacher. Howsoever advanced the pupil might be and howsoever the teacher might have gone backward, he must not show any disregard for him nor should he think ill of him. This is because a displeased preceptor will unconsciously cause the pupil's fall, as it is not possible to save oneself from the poison of an enraged snake. It has given ten characteristics of an ascetic. They are : desire for emancipation, disregard of worldly objects, discrimination, association with persons of good conduct, worship, penance, knowledge, faith, modesty, quietude and gentleness. The human mind is like an intoxicated elephant that must be controlled by an iron hook. The ascetic should neither be jealous of anybody nor should he indulge in flattery. Self-study, meditation and the like are what should keep him busy.

(16) Anuyogadvāra – It deals with fasts and their kinds, with different kinds of vows, conduct, its transgressions and unexceptionable form, passions and the worldly cycle and other ways and practices of ascetics.

(17) Daśāśrutaskandha – Ascetics when they deviate a little from their prescribed conduct, have to atone for their transgressions. What gives peace of mind, strength in observing faith, knowledge and conduct is 'Samādhi' i.e. self-absorption. The reverse means being inextricably engrossed in the world.

Brisk walking as also walking at night without proper inspection, doing things carelessly, insulting elders or teachers, talking ill of persons and the like vitiate the seeker's character. Masturbation, touching women, eating at night or taking food specially prepared or especially meant for the hermit, frequenting undesirable places and the like are hindrances to spiritual welfare. What hurts right faith and spiritual qualities is 'Āśātana' or disrespect. To walk with the preceptor together or very close to him, to stand, to sit, to make conversation with others in the presence of the preceptor or before he speaks, to disregard the preceptor's wishes, not to confess on return from alms-begging etc. come under the head of irreverence. It treats of deluding Karmas and desire of worldly gains as a reward for austerities.

(18) Vṛhatkalpa' also presents a code of conduct for ascetics, both male and female. The male can stay in a city for a month but a female for double the period. There should be many gates where they stay. Female

ascetics must not stay in the vicinity of many shops. If perchance there be no other alternative, they must use a curtain for privacy and safety. There is no such restriction for male ascetics. They may use mosquito-curtains. They must not stand, sit, eat or study near a tank nor should they linger where aphrodisiac pictures are exhibited. They should stay nowhere without permission from the owner of the house. When there is a conflict between an ascetic and his teacher he must apologise instantly. A similar treatment should be meted out to his associates. A quiet, unruffled soul can make a positive spiritual progress.

They must not wander from village to village in the rainy season. When an ascetic moves out for begging, easing nature and is invited by some votary to present him with cloth, utensils, blanket and the like, he may accept them and report to the head of the Order for his approval or otherwise. A female ascetic should likewise report to her head.

In case a hermit has to go out for easing nature at night, he shall not go alone. Anga and Magadha in the east, Kauśāmbi in the south, Sthūnā in the west and Kūṇālā in the north are said to be auspicious for religious pilgrimages.

No grain with life should remain scattered within the sight of ascetics. At such a place they must not stay even for a short while, since there is a possibility of their touching such grain. Ascetics may stay in winter or summer at a place where grain is heaped. In rainy season, too, where it is stored, they may stay for two nights. If they overstay, they have to atone for it. There must be a complete separation of monks and nuns. One should not meet the other at their respective abodes. They must not spend any time there may be, ostensibly for self-study, meditation and the like.

Nuns should not make use of soft seats. A monk, however, may use the seat made of leather for a night provided it had been earlier used by the householder. He must return it to the owner the very next day.

Monks and nuns are not expected to put on coloured or glittering cloth nor one fresh from the mill.

One who is to be initiated should leave everything behind and have three whole cloths, utensils and a bunch of Kusa grass to remove insects from the road. One who was initiated earlier but was guilty of violation of vows may use his previous accouterment and outfit at the time of re-initiation. A nun needs must take just four cloths.

No cloths should be accepted in the rainy season. In winter and summer, however, such things should be acceptable. Cloths should be distributed in order of spiritual merit. The least meritorious should never be given precedence. Likewise rooms for staying should be allotted. First to the senior in merit, second to the sick ones, third to those who had vowed not to

possess whole cloths to cover the body and next to the aged, learned monks. The freshers should be accommodated close to the senior ones in order that they may be properly looked after by the young ones at night. Any violation of it would be wrong.

Monks and nuns should not stay at a lay votary's house or a place between two houses. Since their standing posture may cause suspicion in others' minds, such places should be shunned. But in unavoidable circumstances diseased, old monks and also such as might have fainted may stay but they must not utter more than five 'gāthās' nor should they indulge in conversation and that also while standing. In case some votary insists on knowing things about the vows, the answer should be brief and pointed.

When a monk or nun has to leave for another village, they should do it after handing over bed, sheet and the like to the householder. Whatever things they had borrowed from some householder should be preserved with care. If perchance they should be missing, they must strive to search for them.

If monks or nuns are staying during the rainy season or for a month with permission, they may stay on for some more time if other groups also should be about to leave at the same time, but not without approval from the senior ones. In no case such shelter should be resorted to for more than twenty four hours.

In case there be an encampment of the army outside a village or city, monks and nuns, after begging for alms should return to their abode. Its violation entails atonement. For alms they must not go beyond five miles. Eating at night and negligence in duty attract punishment in some form or the other. Eunuchs and sexy persons are deemed unfit for initiation. To teach scriptures to such as are impertinent and voracious is improper. Those who are wicked, foolish and vainly proud are unfit both for instruction and initiation. If a monk or nun, when sick, sits or stands with the support of dependents or associates and if they then entertain some vicious thought, they are required to atone for it. They must not take food if it be in violation of time and place. Food brought in the first three hours of the day must not be kept for use beyond three times the period. If the cause be forgetfulness or carelessness, it should be put aside as discarded. To eat it is punishable. If some undesirable relishable food is brought by a monk unknowingly, it should be given to such as have not accepted the five great vows. If it be not possible, it should be placed at a secluded, faultless place. A monk may go to a more learned monk, of a different Order for some textual clarification but with permission. In case a preceptor himself wishes to stay for some time with the preceptor of another Order he may do so, but accompanied with some senior monks and only after handing over charge to the next in authority.

If a monk or nun dies in the evening or at night, the dead body should be preserved with care. In the morning bamboos, strings and the like

should be taken from a householder. The dead body should be tied securely and taken to a forest far off. The borrowed bamboos should be returned to the owner. If a monk should have had some scuffle with a householder, he should not have alms from there without first apologising to him.

Monks and nuns should cross the five rivers, viz. Gangā, Yamunā, Sarayū, Kausika and Māhi once or twice a month. Other small rivers not having much water may be crossed thrice. They should stay in the rainy season at a place which contains a cluster of straw, without cobwebs of spiders. The height of the ceiling must be more than that of an average man. A room where a head may dash against the sill should be avoided.

If a god in the disguise of a woman should embrace a monk and if he consents to it, he is to blame. Likewise if a goddess in the disguise of a man should embrace a nun with her consent, she has to atone for four months. In the midst of a scuffle if a monk goes away to another Order in a huff, its preceptor, on knowing of it should recommend a cut of five days and nights and send him back to his old Order after pacifying him to his satisfaction.

Should a monk, strong or weak, entertain a mistaken impression of sunrise and the sun not having set and eats, he must belch it out on knowing the factual position. But if he ignores it or is not certain about it, he is a defaulter. If he swallows it he incurs the sin of eating at night and may also be subject to four months atonement. Should an insect fall into food or drink, it should be taken out carefully. If it be impossible to take out such two-sensed insects, the food should be put at a secluded place containing no life. If the food that a monk is taking be hot and if some drops of water containing life fall into it, it can be taken safely since those drops in the warm food become lifeless, but never in stale food. Such food must not be given to any other person but deposited at some lonely place.

He who is freed from all ties must not stay alone, naked and without utensils. He must not adopt postures like that of a cock, heroic, particularly sitting and like that of a rod and in such postures must not give up all physical activities. He should not protect himself against seasonal rigours, outside a village. Nuns should do nothing that might be hurtful to their chastity. In special circumstances smearing the body is permissible, otherwise generally it is prohibited. When one is sick, for instance, smearing and massaging the body are permitted.

Monks and nuns must not speak disdainful, angry words and nothing even after the dispute should have ended. Nobody should be accused, since accusations and counter-accusations lead to dissensions. In case a thorn penetrates his skin, and a nun extracts it in the absence of any other monk it is not sinful. Likewise in the case of a nun a monk may do it. While walking on an uneven ground, sliding from a mountain or crossing a

river, if she slips she may be given support by a monk. Monks and nuns are not expected to touch one another. This apparent deviation is only an exception, since this is something humanitarian and so sinless.

(19) Vyavahārasūtra - This and Vṛhatkalpa are complementary to each other. It also contains ten chapters. In the first section you read about varying months of expiation. For different kinds of faults, corresponding atonements have been prescribed. The severity or otherwise is judged by the defaulter's sincerity or insincerity. The preceptor himself deals with serious offences and asks them to expiate for a month or two, depending on the sincerity or otherwise of their confession. The duration may have to be extended for a month, when he knows that the confession is deceitful. The maximum period is six months. An aspirant should accept atonement for each fault and go on purifying himself. Even after the prescribed expiation if he commits some faults again because of negligence or other reason the same process has to be repeated. These atonements are a sort of punishment and hence such defaulters are segregated. There can be no association with them without permission from the old, learned monks. If the defaulter disobeys, his seniority is affected. If the preceptor himself asks some defaulter to serve other saints, there is no objection to such service. If a monk leaves his Order for self-realization but realises later his mistake he should return to his fold and accept demotion in seniority for his aberration. He may have to be initiated afresh.

In the absence of the initiator or his next assistant a monk should confess to some other learned, old ascetic and ask for expiation from him. In his absence the next one who himself may not be free from fault may do the job. If he, too is not available, a respectable householder should be approached. If none is available, the defaulter should go out of the city or village as the case may be. With his face to the east or north direction and folded hands he should confess, because sincere confession and repentance thereafter ensure purification of life.

In the second chapter you read that if two monks of good conduct are together and one of them should have committed some sin, the defaulter should confess to his associate. If both of them are defaulters, they should confess to each other but not lightly. The defaulter alone is punishable, not the innocent one. If perchance all are defaulters, all but one should confess and later the remaining one also should do it. Thus they should all do for their betterment in all spheres.

If a defaulter who is atoning for his sin, falls ill, he should not be expelled. It is the duty of the dispenser of justice to care for him till he recovers completely. One with perturbed mind also deserves sympathy. On his becoming normal, a nominal atonement should suffice. Another one might be provoked and start behaving like a mad person. He should be given

proper treatment. He whose fault is of a very serious nature cannot be re-admitted without his being a householder again. This acts as a deterrent. It is for the initiator to decide whether he has to put on the householder's attire or some other one.

That the defaulters and the good ones take meals together is unjustifiable. When their penances come to completion, they cannot share food with others for five days following a month's austerity and for a month after their six months' penance. The reason is that during such period their food is necessarily different from that of others.

Without a thorough knowledge of Ācāraṅga none should form an independent group. For such begging tours and the like permission must be obtained. The essential qualifications for an Upādhyāya are that he must be fully conversant with holy books and expert in religious discourses as also in determining expiations.

He should be able to take decisions concerning the federation and should have at least three years' experience after initiation. The essential qualifications for an Ācārya (head preceptor) are : his thorough knowledge of Daśāśrutaskandha and Vṛhatkalpa; he should be an adept administrator and have at least five years' experience after initiation. Other posts like those of associate teacher, head nun, old learned monk, head of a group of ascetics, disciplinarian etc. are reserved for such as are proficient in conduct, of a clear mind and unmuddled knowledge of Sthānāṅga and Samavāyāṅga. In exceptional cases a monk may become the head preceptor even a day after his having been initiated but only when he is nobly born and meritorious. In case there be some serious lapse in his conduct he is rendered unfit for the high post. One who had forsaken the Order but is reinitiated at least three years back and is passionless, quiet, open to reason and otherwise noble in all respects may still be appointed the head preceptor.

In winter and summer there must be a monk to accompany the head and his associate. There must be two for the general administrator. In the rainy season there must be two monks with the first group and three with the second one. With the head nun there must be two other nuns while going from village to village in winter and summer. For the administrative head-nun there should be three other nuns. In the rainy season the number is increased by one in both cases.

The general rule for attending on senior old monks is that there must be a segregation of sex but in exceptional cases service may be rendered by the opposite sex as when one is stung by a serpent. This kind of nursing is not meant for able-bodied monks and nuns.

None can go to his relations without permission. If it be very necessary for a young monk to call on them, he must be accompanied by

experienced monks for necessary guidance. If there be food already prepared, they may partake of it, otherwise not.

The head preceptor, his associate and the like should be well received by other monks when they visit their abode. Their feet should be wiped. They should be welcomed with open arms, with perfect devotion and all care.

Monks and nuns are permitted to be with such as are expert in the knowledge of Ācarāṅga. If monks of another federation wish to join your Order, they should be treated well provided their conduct is right, devoid of gross sins, not subject to anger and other passions, conscious of their own faults and desirous of reforming themselves. The rule is that a male shall be initiated by a senior male and vice versa, but in special circumstances a male may initiate a female when it becomes impossible for her to stay with her parents because of her strong detachment, but she must soon be handed over to the head nun. Likewise a nun may initiate a man.

Nuns must not move to places infested by thieves and scoundrels, but monks may, because of their robust constitution. The nuns' cloths might be stolen and there may be serious obstruction to the observance of their vows. In the case of conflict between monks and ruffians, monks may go to them and apologise but nuns must not move out. All of them have to be under the strict supervision of their seniors.

Monks should take as many beds, sheets etc. as they may lift with one hand and reach their abode in three days with that much weight. An old, learned monk may take five days to do it all. An old monk may take a staff, a pot, an umbrella, a pillow and a plank which he may put on his back, cloth, curtain, a plank for self-study, a leather-bag, leather to wrap him with etc. What he needs and can take he should keep to himself and the rest may be deposited with some householder. They may be asked for when needed.

Some monk may sometime forget to take something with him and leave it behind with some householder. The latter gives it to some other monk with the request that it may be handed over to its owner. If no monk claims it, none should use it. It may only be placed aside at a faultless, safe place.

Monks must not accept food from the householder at whose house they happen to be staying.

There are two special vows mentioned here. One is 'Yavamadhyacandra'. It means that in the middle it is thick like a barley granule and thin on either side. The other vow is 'Vajramadhyacandra'. It means that in the middle it is thin like a thunderbolt but thick on either side. He who observes the first vow remains free from attachment for a month and suffers every thing received from a god, a man or a sub-human being or

an animal happily. On the first day of the bright lunar fortnight he takes one 'datti' (uninterrupted flow of food or water) of food and the same of water. From the second day till the fifteenth (full moon day) he goes on increasing one 'datti' of both every day, In the dark half he goes on decreasing likewise. On the last day of the dark fortnight he must fast.

The second vow necessitates fifteen 'dattis' of food and fifteen of water on the first day of the dark lunar fortnight. The monk goes on daily decreasing food and water by one 'datti' of each. In the bright half he goes on increasing it by one. On the full moon day he fasts. For the first twenty-nine days his food and water are of the measurement in 'dattis'. The thirteenth day is the day of fasting. This vow is much harder than the first one. The old learned monks are of three kinds : (1) Jātisthavira, i.e. one who is sixty years old. This classification is with reference to age. (2) Sūtrasthavira, i.e. who has attained mastery of 'Sthānāṅga' and 'Samavāyāṅga'. (3) Pravrajyāsthavira, i.e. who was initiated twenty years back.

The educational periods are (1) a full week (2) four months (3) six months. Those below eight years are not eligible for initiation. They are not entitled to study Ācārāṅga. This can be studied not before three years of initiation. Four years after initiation a monk is permitted to study 'Sutrakrīṅga; five years after 'Daśāsrutaskandha' as also 'Vratkalpa; eight years after Sthanahga, Samavayanaga, ten year after Bhagawati; eleven years after Laghuvimānapravibhakti; Mahavimāna Pravibhakti; Āṅgacūlikā, Vaṅgacūlikā and vivāha-Cūlikā; twelve years after Arunopāpācika, Garulopapatika, Dharanopāpācika, Vaisravanobatīka and Vailandharopāpācika; thirteen years after Upasthānsruta, Samupasthānsruta. Devendropāpācika and Nagarapariyajāntikā, after fourteen years Svapnabhāvanā; after fifteen years Caranabhāvanā; after sixteen years Vednīsataka and Nīṣītha; after seventeen years Āsivisabhāvanā; after eighteen years Drīṣṭivisabhāvanā; after nineteen years Drīṣṭivāna and after twenty years all kinds of scriptures.

The unstinted and willing service at the feet of the head preceptor and other senior authorities leads to the annihilation of Karma.

(20) Nīṣītha—It is also a code of conduct. The meaning of the title is lack of light. Since there are many exceptions to the code, a monk of mature intelligence alone can make a profitable use of it. Expiation has been dealt with exhaustively. To save one's feet from mud asking others to place stones as a safety measure or to make them construct stairs in order to ascend higher up or arranging a drain for no water to collect at one place, to get some implements sharpened or to ask for them purposelessly are all against the spirit of law. To get the pots of wood, sand or of scooped gourd cleaned by others or get them repaired or bind them haphazardly, to take torn cloth and make it usable or to get it mended more than three times, to

use nonwhite coloured cloth, to take food mixed (with life and without life) attract four months' fast.

To accept sandals made of wood, to keep and clean the pairs are prohibited. To sharpen a needle, a pair of scissors, to speak harsh words, to tell a lie, to steal things, to keep leather, cloth etc, to keep some pot brought by an ascetic, to accept a pot brought by another, to force a lay votary to offer him a pot, to be the first to fill his belly everyday, to take food from one and the same house day after day, to take half the share of charity given, to stay daily at one place, to praise the donor before and after receiving charity, to enter the house of votaries before and after begging without any purpose, to accompany ascetics of another Order for evacuation of excrement and wander with them from village to village, to appropriate relishable victuals and throw away the rest, not to give the remnant food to his associates but merely place it aside, to take food and water from the votary at whose house he is staying, to manipulate food and water through his middlemanship, to keep things beyond the stipulated time, to shift things from place to place without the knowledge of the householder whose house he is about to leave, to leave the abode without handing over things to the householder, to use things which might have been brought by a defaulting monk, to leave things helter-skelter and not to inspect possessions properly attract expiation.

To beg food from an inn, a resthouse, family of the owner of the house, the family of other religionsists, even when refused to enter the house for food, to manage food from a feasting place, to accept food even after having passed by three houses, to wash feet in order to improve looks, to wash them with hot water containing life, to dye them, to get operated upon, to eject impure blood and get pure one injected, to use ointment so as to kill insects, to cut hair growth from the body, to rub and dye teeth with a view to shining them, to leave excrement at public places and evacuate bowels at some irrigated place, fields of sugarcane, parks, fields of cotton, campā and mangoes and places uninspected during the day entail punishment in the form of eating but once a day.

In order to subjugate a king or mayor to worship him, to sing eulogies of him, to beg of him to eat food with life, to take food in precedence of the preceptor and other seniors, to bring food without proper scrutiny, to enter the abode of nuns without notice or to enter the abode of monks (to protect the segregation of sex), in a mood of rollicking humour, to place the broom, filter for mouth etc. without care, to make trouble, to be embroiled with one from whom forgiveness was sought, to burst into laughter, to have close contact with neighbouring monks and nuns of questionable character, to accept things smeared with worms or bulbs and roots infested with life, to place dirty things where insects are liable to lose life and which is censured by one and all entail the meal once a day.

To stop all physical activities in the shade of a tree, to sit there, to eat or drink relishable food and water, to evacuate bowels nearby, to self-study, to get the sheet sewn by other religionists and householders, to order or keep a staff of wood with life, to make it variegated, to take food from different plates, to imitate *Viṇā* like musical instrument with mouth or nose, to play on instruments with leaves, flowers, fruit and the like, to use bed especially meant for a hermit, to take food with such as are not of good conduct, to put cloth, pot, blanket, broom etc. here and there or to have them in excess, to place the broom at some distance from himself or to sit on it or to use it as a pillow and to sleep over it are blameworthy for which the atonement is four months' one time meal. The food that is prepared at the king's palace is of fourteen kinds : (1) for the gate- keeper (2) for cattle (3) for servants (4) for sacrificial rites (5) for male and female slaves (6) for horses (7) for elephants (8) for those engaged in forests (9) for those affected by famine (10) for times of scarcity (11) for beggars (12) for the diseased (13) for charity (14) for guests. To accept any of these is prohibited. The desire to see the king and decked queens and study near the palace entail four months' fast.

In olden times the ten big cities were *Campā*, *Mathurā*, *Varanāsi*, *Sravasti*, *Sāketa*, *Kapilā*, *Kauśāmbī*, *Mithilā*, *Hastinapura* and *Rajagṛha*. At the time of coronation, some other festival at the palace to go a-begging there twice or thrice a month or to get out from there are impermissible, because an ascetic may then be suspected of being a spy. Another reason is overcrowding there which results in the killing of insects. This applies also to other state capitals.

The ascetic who speaks harsh words to the preceptor, disobeys or neglects him, accuses him of profit or loss, tries to mislead some scholarly, detached monk, kidnaps him, diverts the minds of the male and female initiated ones, in the case of conflict between two groups without atoning for sins and without asking forgiveness of them stays for more than three nights at the place, and to share food with such people invite expiation.

To confuse with regard to sunrise and sunset and actually to take food at night or when the sun has not actually risen are sinful which can be expiated by taking out the morsel immediately on knowing facts. At night it should be carefully disgorged. If you do not attend on diseased monks and nuns, you again commit a sin. In the rainy season there must be no tours. They must not move out on the *Samvatsarī* day and should have less hair on their heads than the cow has. That is the day for fasting and not repentance of householders and members of another Order. During and before the close of rains at the meet called '*Samvatsarī*', no ascetic should ask for cloth. If he violates the vow, he has to go without food for four months.

Monks and nuns are not expected to use iron or other metallic pots or those made of teeth, horns, skin, crystal, conch and adamant. In the holy books they have been asked to use utensils made of clay, scooped gourd and wood. To go more than four miles, to find fault with Jainism, to praise irreligion, to wash the feet of other religionists and householders, to be frightened and to frighten others where darkness reigns all round and make others fear, to be wonderstruck and surprise others, to sing glories of the incompetent, to come from and go to inimical regions, to plead the cause of taking food at night, actually to eat at night with impunity, to keep victuals to oneself at night, to use offerings made to a deity, to initiate a worthless person, to dance attendance on unworthy monks and nuns, the living together of the clothed and unclothed hermits, to praise unwise deaths as by falling down from a mountain, to die in sand, to die by falling into a pit, to fall from a tree and die, to be drowned, to jump into burning fire, to take poison, to commit suicide by using a pointed weapon, to die because of sensuality, to die with the desire of being born again, to die with thoughts of deceit, false belief and the desire for worldly gain as a reward for austerities, to die by hanging oneself, to die by entering into the body of a dead man and to give up one's ghost in the state of unrestrained abandon are all to be censured. They entail four months' fast.

Out of compassion to fasten a being with straw, long reed, wood, leather thread etc, or to unbind him, to violate renunciation again and again, to relish mangoes and the like, to like hairy skin, to sit on some straw or wooden seat full of others' cloths, to get a nun's sheet sewn by some mistress of a house or by some member of a different Order, to violate the vow relating to earth, water, air and splendour-bodied souls, to go up a live tree, to use the pot of a householder for eating, to put on a votary's clothes, to sleep on his bed, to treat him with medicines, to eat things with life, to be eager to look at the variegated wooden marionettes, to avidly visit fountains, caves, tanks and the like, to visit villages and towns for sensual satisfaction, to look for the antics of horses, elephants and pigs, to desire to see cow, horse and elephant-sheds, to take food brought early but to eat it very late, to eat victuals brought from a distance of more than four miles, not to apply fresh cow-dung to an injury, to take food prepared for lunch late in the evening, to smear the body irrespective of time, to ask householders to lift their cloth, pot etc., to ask them to do things, to cross Gangā, Yamunā, Sarayū, Airāvati and Māhī twice or thrice in a month, to sleep on wet or live earth, to teach craft to householders on the door-sill, in the bath-room, on the bank of a river, on a rock, under a roof and at night, to be angry with lay votaries, to insult them with harsh words, to argue with them, to predict their future as by a palmist, to interpret a dream, to teach them hocus-pocus, to see his own face in a looking-glass, sword, jewel, water, oil etc.; to vomit

without any need, to take purgative and other medicines, to play with the children of householders, to go to another village and send message for his food, and to eat in an angry mood entail food but once in four months.

The ascetic who purchases a pot himself or asks somebody else to purchase it for him, or accepts it even when it is meant for him, borrows and exchanges it or gets it exchanged, seizes it by force, accepts things brought before him but without permission from the owner, hands over things to others without permission from the in-charge, gives broken pots to the handicapped and old hermits or keeps them to himself, does not keep durable and usable pots, to shine them, to make them scented or otherwise, to place them on the live earth or to dry them on live sand or on the roof, cot or pillar, to beg a pot of somebody, to ask for it during the pendency of a meeting etc. entail food but once in four months.

To violate the wishes of an ascetic angrily, to get his feet massaged by a householder, to get the hair cut, to enter the bedroom of a couple, to enter the place where water is kept in jars, to enter a kitchen, to call a good man bad and vice versa, to associate and dine with hermits who left the Order after causing rumpus, to visit ignoble places, to accept food from despicable families, to dine with a householder, to evacuate bowels on a live ground, to make garlands and toys of straw or to keep and play with them, to refuse accommodation to coreligionists, to talk ill of the preceptor to others, to sing songs, to play on musical instruments, to dance, to be averse to listen to the tunes of Vīṇā, to use a ferry needlessly, to arrange to pay money to the boatman or to use a boat on credit, to get into a ship without permission, to get a ship into water or to take it out, to sit in a ship going up or down to row or in co-operation with the boatman, to close the hole from which water should have flown in or fill a pot and throw the water out to eat in the ship itself, to study in prohibited hours or on the occasions of festivals in honour of Indra, Skanda, Yakṣa and Bhūta or on forbidden days, to teach scriptures to unworthy persons and to ignore the worthy ones, to teach them to the laity and other religionists entail food but once in four months. He who does not possess the knowledge of this book is not entitled to roam alone.

(21) Mahanīṣītha—Even though not one of the oldest scriptures it is the most significant one. The omniscient knowledge is obtained by asking forgiveness of all without any thorn rankling inside. All vicious self-criticism has been explained with apt illustrations. Those who conceal their sins cut a sorry figure. Through the conversation of Gautama and Mahāvīra it has been clarified that those who remain slaves to sensual craving are necessarily immersed in the mire of attachments and possessiveness. Severe self-restraint and exposition of exceptions made Savadyācārya take rebirths. It deals with various forms of atonement. The original book is not intact and there are many interpolations. The sage Nandī

had gone astray but later atoned for his sins. The conduct of ascetics has been clarified.

(22) *Jitakalp*—Usage is time-honoured and okayed by good people. To be detached from evil and attached to the good and auspicious is right usage. This is right conduct too. Detachment and attachment must be based on knowledge. To improve conduct repentance should be followed by expiation. Whatever atonement is suggested should be observed gleefully. It effects a complete transformation of the human heart. The atonement is in consonance with the sin committed. The greater the sin, the severer is expiation.

'Self-criticism' is not to find blemishes in others. Whatever defect has crept in your devotion and life should be revealed and never concealed. Concealment leads to further sin. Revelation in a child-like manner to your senior is to purify yourself. Only it should be sincere and heartfelt. Not to treat your sin as sin is the greatest sin.

'*Pratikramaṇa*' is the second kind of expiation. It means introspection. Not to repeat faults is its essence. Carelessness in comportment and self-restraint, actions that cause pain to others, immodesty, disobedience of the teacher's orders, taking recourse to falsehood and the like, indecent cough, yawning, abstention from sneezing, actions that cause pain, love-making, laughter, idle gossip, attachment to objects of sense-organs and the like lapses are transgressions.

'*Tadubhayārha*' is the third kind of expiation. It involves self-criticism and introspection. Awe, fear, trouble, rashness, contraction, want of spirituality, evil thoughts, vicious speech, immoral advances and the like invite this expiation.

'*Vivekārha*' is its fourth variety. It means renunciation or denial. Food brought from beyond the fixed territorial and temporal limits, as also specially prepared, fraud and the defective way of accepting a bed invite this expiation.

The fifth kind is '*Vyutsargārha*'. It is the special way of abnegation. It generates detachment, fearlessness and desirelessness. It clearly differentiates between body and spirit. To remove the dust and dirt accumulated inside is '*Kāyotsarga*'. It is the remedy for defects arising from going and coming, roaming, evil dreams as those relating to ships and rivers etc. Its duration is measured by deep inspiration and expiration. Its expiation is as follows : of the day 100; of the night 50; fortnightly 300; four months 500 and yearly 1008.

The sixth kind is '*Tapārha*'. The way sins are heated and burnt is '*Tapa*' or penance. For the purification of different kinds of ills the suggestions are : eating but once in twenty-four hours, fasting once in six days, eight days etc., depending on indone's capacity. The divisions in scriptures are of tolerant, intolerant, wise and foolish, self-centered, extroverts and the like.

'Chedarha' is its seventh kind. The word 'Cheda' means to cut or lessen. There is a cut in the experience of having been initiated because of some sin. The expiation is commensurate with more or less serious offences. It deals a death-blow to pride. Its consequence necessarily is that the juniors become seniors and seniors are demoted. Those incapable of penance or having little faith in it are given this punishment.

'Mūlārha' is its eighth variety. It means that the old initiation is cancelled. A non-omniscient monk or nun at times is guilty of such a serious lapse that no self-censure or penance will do. Because of the violation of five vows his/her character is so degraded that expulsion seems to be the only way out. When they recover their senses later, they are freshly initiated. They have to take all vows again.

The ninth kind is 'Anavasthāpyārha'. When the transgression is too serious to keep a monk within the fold, he is rusticated and is required to put on the robe of a householder. He is asked to practise some very hard penances. When reformed he is initiated once again.

Its tenth kind is 'Pārancikārha'. The defaulter is divested of his ascetic robe. Sthānāṅga assigns five reasons for it : (1) causing a rift in the Order (2) Planning and trying to form another group (3) Thinking of doing away with some monk (4) Planning murder (5) Repeatedly discovering ways and means of sinful projects. There is a persistent attempt to call some god in the wall or thumb. This expiation was meant for those who violated the chastity of queens and nuns as also for those who, being obstinate in the wrong, disobeyed their preceptor, ignored sermons, slighted scriptures and showed disregard for their seniors. It was meant also for unredeemably passionate, lascivious and given to stealing and sleeping for long hours. The fourth and fifth atonements lasted till the time of Bhadrabāhu. Later they suffered total and lasting eclipse.

(23) Catuṣṣarāṇa—This means that the protectors are four in number. (i) Arihanta (ii) Liberated souls (iii) ascetics (iv) piety as preached and practised by the Omniscient. They lead to human welfare on all fronts.

(24) Āturapratyākhyāna—It treats of death. Five great vows, three qualifying vows, four supplementary vows, passionless voluntary death, bālāpandita's (second class as it were) entry into 'Vaimāniks' and their liberation in seven births have been dealt with. In the section on wise death, prayer to the conqueror, five great vows, passionless voluntary death, daily prayers for equanimity, renunciation of eighteen sinful situations dependence on the Omniscient, feeling of being alone etc. have been elucidated. There are three kinds of death : foolish, middling and wise. Those of the first kind are liberated with great difficulty. Those lucky enough to die wisely give up all food, have perfect faith in the holy books and have no fear of death at all. They take three births to attain liberation.

(25) 'Mahāpratyākhyāna'—It is total abstinence from causing injury to living beings. Sin and bad character are condemnable. Freedom from attachment is praiseworthy. Sins and transgressions must be eschewed. The world can give no protection, since the more you satisfy sensual cravings the stronger they become. You must not desire worldly gain as a reward for austerities. There must be strong urge for emancipation. Should the desireless will power be strong, emancipation is possible without any rebirth. Otherwise it takes about eight births for an average devotee to be liberated.

(26) Bhaktaparijñā—The true worship is to obey the Lord. There are three kinds of wise death : Bhaktaparijñā, Ingini and Pādapogamana. The first is either with thought or without thought. Those alone who have right faith and conviction are entitled to emancipation. Karmas stick to the person without right faith. To steady the unsteady mind is to be free from the poison of sexual craving. Violence is not to be thought of. It ensures rebirth at least in a pious family.

(27) Sanstāraka—Jainism has given great importance to passionless voluntary death. It's no use wailing and lamenting on the approach of death. Live cheerfully and die still more cheerfully. Death is a certainty, so why not welcome it ? All voluntary death (not suicide) ennoble both life and its passing away. As Meru among mountains, Swayambhūramaṇa among oceans, and the moon among stars are the best, so also voluntary but passionless death surpasses all others. In the past times those who took recourse to it were Aranikaputra, Sukaśola, Avanti, Kārtikārya, Cāṇakya, Amṛtaghośa, Cīlatiputra, Gajasukumāla etc. During such state of pure meditation the dying man asks forgiveness of all, thus attenuating the intensity of Karma. Three more births ensure his liberation.

(28) Gacchācāra—He who cares for his spiritual welfare should continue to belong to his group of ascetics lifelong, since it facilitates his spiritual endeavours. He who violates the ascetics' conduct and does not expiate even when instructed by his good teacher and thus remains impure is treated as an enemy by his teacher. If the teacher himself goes astray, it is his disciple's duty to bring him round. If he fails to do it, he is no less an enemy of his teacher. The Ācārya must practise good conduct. Only then he can inspire his disciples. But if he sets a bad example by himself adopting some wrong course loses his claim to liberation. The effect of ignoring the bad conduct of his monks and nuns means his degradation. 'Gacha' or a group of ascetics governs them by do's and don't's. It signifies annihilation of past actions and non-production of new ones. It becomes an ideal one if some of its members should be well-versed in scriptures.

Where old nuns go to bed later than the young ones and the latter later than the former, there is probability of their being of right conviction,

knowledge and conduct. The close association of monks and nuns is never desirable, since clarified butter near fire cannot but melt. This is why no monk is permitted to touch the body even of an old relation, not to talk of younger ones.

(29) *Marāṇasamādhi*—The following are the means to measure up to it, (i) Self-criticism (ii) Thinning of the body and passions (iii) Forgiveness (iv) Time of death or destiny (v) Prohibition/detachment (vi) Not to eat anything (vii) Passionless voluntary death (viii) Faeces (ix) indifference to the world (x) liberation (xi) special meditation (xii) tint (xiii) right attitude (xiv) steadiness like that of a tree. These fourteen cause demise in a trance. Hermits must be clean and passionless both from inside and outside. Transitoriness, unprotectedness and the like contemplations are explicated here. So are the ten defects attaching to self-criticism. All this has been explained with apt illustrations.

(30) *Candravedhyaka*—A spiritual aspirant must ever be vigilant like him who hits a mark accurately and unflinching. This miscellany contains the qualities of teacher and pupil, modesty, self-purification, knowledge and the like.

In commentaries and annotations the conduct of monks and nuns has been related in greater detail than in holy books. Exceptions are taken as permissible only in the case of old and learned monks. 'Jinakalpa' prescribed only rules with no exceptions whatsoever. 'Utsarga' which generally means disposal of excreta here means prohibition and 'Anujnyā' means exception.

(31) *Āvaśyakaniryukti*—It was written by Bhadrabāhu. The six necessities have been explained in detail. The greatest emphasis is on the daily prayer or equanimity, love for all and hatred for none. This used to be the first item for study. Sincerity coupled with devotion and study or scriptures leads to liberation. Risabhadeva and Mahāvira's lives find place in it and naturally, with prominence too. All aspects of 'Sāmāyika' (meditation for tranquillity) have been explicated. Prayer for the twenty-four (common prayer), cessation of sinful activities, forethought and endeavour (so that in future no faults may attach to the soul) have also been considered.

(32) *Daśavaikālikaniryukti*—It also deals with the conduct of ascetics but in a more captivating and charming manner. Objective and subjective non-injury, seventeen kinds of self-discipline and twelve kinds of austerities have been treated. Some stories have been inserted to make the subjects clear. Six types of living beings, pure food for ascetics, speech, conduct, causes of fear and those of liberation etc. find suitable place in the book.

(33) *Uttarādhyayaniriyukti*—defines words with reference to their meaning and usage. It is a valuable analysis of the intricacies of the original work which can better be understood and appreciated because of these explanatory notes.

(34) *Ācārāṅgniriyukti*—It is one of the most important treatises. In its nine chapters the various aspects of conduct have been analysed in depth. The first chapter deals with self-purification; the second with eight kinds of conquest over Karma; the third treats of pleasure and pain as equally propitious; the fourth deals with righteousness; the fifth with the three jewels; the sixth with detachment; the seventh with deluding Karma and its rectification; the eighth with emancipation and the ninth with the faith, thus constituting the purport of the essential Jainism. Non-injury has been especially stressed. Also earth-bodied soul and their kinds have been elaborated.

No ascetic should remain attached to his parents and other relations. All worldly enjoyments are shallow and momentary. What is truly momentous is victory over passions. What is essential is piety. Its essence is right knowledge whose essence in turn is self-discipline which leads to emancipation. The penances of all Founders of Faith except those of Mahāvīra were without hurdles and obstructions.

(35) *Daśaśrutaskandhaniriyukti*—It has considered objective and subjective absorption in the super-soul. Irreverence has been divided into two heads : (i) falsely interpretative and (ii) perceptive, which has six varieties. There is objective acquisition, so also the subjective one. All conduct is subjective. When an ascetic is above attachment and aversion and is absorbed in auspicious and righteous objects, there is the probability of subjective absorption. Special vows are of five kinds : Tranquillity, religious observance, discrimination, to be static in self-nature and to roam alone.

(36) *Vṛhatkalpaniriyukti*—It is not good to leave noble territories for ignoble ones. This is what Skandakācārya did and came to grief. As an exception, some ascetic may be permitted to do so also but only when it should be for his spiritual betterment.

(37) *Vyavahāraniriyukti*—This and *Vṛhatkalpa* are complementary to each other. It deals, more or less, with the same topics.

(38) *Oghaniriyukti*—The ascetics who felt troubled by inauspicious agitations did not beg for alms from trouble-torn families. During the period of famine they did not stay together, but a sick hermit was never to be left alone to fend for himself. When a king is bent upon ruining some ascetic by seizing his belongings, he must stay with his group. In case he is determined to ruin the career of an ascetic, he must leave the place to move about in safer surroundings. If an ascetic stays at a place which becomes suddenly

prone to disturbances, he must leave instantly. When sick and there be none to attend on him, he should go alone for treatment. When tormented by some god, he should move out with the preceptor's permission.

An ascetic, when not sure of the desired path, should unhesitatingly ask others. If there be insects on the way he should be extra-careful. In case he notices forest-fire he should be equipped with leather to cover his legs and also shoes to continue his pilgrimage. Self-preservation is necessary for the observance of self-discipline and if there be some blemish, it may be removed by penances, but without body no austerities are possible. The body is an indispensable means. Careless activity will only strengthen the bonds of Karma whereas care in walking and other activities may lead to liberation.

When some ascetic is ill, three, five or seven monks in a clean, spotless dress, should call on a physician at an auspicious hour, but he should not be disturbed if he finds him operating on some other patient. When he becomes free, the case should be reported to him. If he feels necessary to visit the patient, the place and surroundings must be cleaned before his arrival. Exhausted monks must be served with due care.

A monk must not move out for alms without permission. Children, old and sick monks must not be sent for alms. Where they mean to stay, they should ensure proper place for excretion and urine. They must familiarise themselves with all paths they are likely to tread. In case permission has to be taken from the owner of the house where they were staying, before leaving they should say to him, "The sugarcanes are bending towards the road, gourds are with fruit, bullocks have grown stronger, all mud has dried, the rain has had its course, hence we must move out." If the householder requests them to stay for some more time, they should plead their cause, saying, "Monks, birds, black-bees, cows and winter clouds are never stationary. As such, we beg leave of you."

They must not move out if the omens be inauspicious. Moving at night or alone is not good. They should always be in the company of a monk who knows all paths. If they move out at wrong time, there lurks the fear of wild beasts, thieves, dogs, bullocks and the like. Excretion, urine and vomit must be out without withholding them. Any delay in such matters is very harmful. In case a monk moves out for alms without permission and does not return in time, he should be searched for in all directions. You must have your back to the east or north at the time of excretion and passing urine.

Nor should he have his back to the side the wind is blowing or the sun is shining.

An ascetic should accept food after proper inspection and take it with caution. The sick monk's cloths must be washed again and again, otherwise the smell emanating from them will be disgusting to others,

Utensils must be kept clean by smearing them. The fourth great vow must be observed even at the cost of life.

Food brought from lay votaries must be exhibited before seniors and properly tested. Should it be found tainted with violence, it should be rejected outright and deposited elsewhere.

Passionless, steady and pure ascetics keep ten items. They are : (1) Utensils (2) string to bind them (3) (4) (5) screen (6) Protection from dust-particles (7) (8) three cloths (9) (10) a piece of cloth to cover the mouth.

Old monks keep also their total thus coming to twelve. Besides these twelve, nuns have additional item like Pattka—it is like a lower underwear, Chalanika—unsewn cloth touching or covering the knees, Abbhantar Niyansini—it used to cover half the thigh and was used at the time of changing cloths, bahiniyansini—it used to cover the waist. Tied with a string it stretched to the knees, brassieres—it used to conceal the breasts, ukkacahiya—it very much resembled brassieres, Sanghari—it is of four kinds : two in ; the third for begging alms and the fourth to wear at religious gatherings. (14) Kandhakarnai—It was just long and broad so as to protect nuns from gusts of wind. It was also used to make dazzlingly beautiful nuns hunch-backed.

Staffs of three or seven knots have been considered auspicious. If a monk is attached to what he has with him it becomes a binding factor, because of its being a non-essential quality of soul. Heedlessness is violence whereas heedfulness is a non-violent virtue. A sin-fearing monk discards the place which should mar his conduct, knowledge and faith. Self-censuring should be four-cornered i.e., two ears of the confessor and two of the religious head. He who confesses sincerely is purified of all dross.

(39) Pindaniryukti—Food acceptable to a monk is 'Pinda'. It is of nine kinds : earth, water, fire, air, vegetation, two-sensed, three-sensed, four and five-sensed beings. These nine have further been divided into live, inert and mixed. Sins incurred by a householder are called source defects. Those incurred by a monk are called produce-defects. Those incurred by both together are known as food-acceptance-defects. When monks and nuns are to take food and then incur sins are morsel-acceptance defects.

Commentaries and annotations were written to explain the mysteries of the aforesaid books.

(40) Viśeṣāvaśyakabhāṣya—It is mainly a philosophical treatise. Its first and foremost subject is abstention from all sinful activities. It is the basis of all merits as also the essence of scriptural knowledge. It has been divided into righteousness, scriptural learning, partial renunciation and total abnegation. Such daily worship has nowhere else been detailed as here.

(41) *Jitakalpabhāṣya*—It is a useful annotation on *Jitakalpa* and is virtually a code of conduct for ascetics. Expiation has been studied in depth. The religious head should know the capacity of a defaulter. If atonement is head must not be extra lenient either so as to defeat the very purpose of head must not be extralenient either so as to defeat the very purpose of atonement. There is no release from bondage without expiation. That will mean the impossibility of attaining salvation. Some reflections on holy death have also been treated. There is no hard and fast rule for different sins. Because of the changed circumstances there may be different expiations for the same sin. The given punishment may not be in the scriptures at all, but it is recognised all the same when prescribed by a religious head. It may be one of his discretionary powers.

Self-censure is prescribed for all non-omniscient hermits. The whole thing has been explained with apt illustrations. *Kṣpaka* for anger, *Kṣullaka* for arrogance, *Aśadhabhūti* for deceit, *Singhkeśara* (who was very fond of sweets) for greed, a *Bauddha* worshipper for learning, *Pādalipta* and *Murundarāja* for incantation. Proper conduct, atonements and the like have been considered in depth.

(42) *Vṛhatkalpalaghubhāṣya*—Its other subjects are convents for nuns and the care that should be exercised for them and old scholarly monks as also perfectly detached souls without clothes, utensils etc. All that needs care with regard to moving out with begging-bowls, different kinds of monks and the like have been treated exhaustively. When there be a conflict between monks and nuns they must be pacified by the Ācārya, otherwise he himself is required to atone for it. This is because all discord must be transformed into concord for the community to thrive. What cloth to wear, how to move in torn cloth, attachment, the cause of bondage, worthy and unworthy of being initiated and many other relevant topics have been considered.

(43) *Pancakalpamahābhāṣya*—Those from a decent caste, family, having seemly appearance, humility etc. deserve to be initiated. Children, old people, impotent persons, ignorant ones, diseased, thieves, inimical to the king, insane, short-sighted, slaves, knaves, idiots, fearful, expelled, pregnant women and those with suckling children must not be initiated.

(44) *Nisīthabhāṣya*—It was written by *Sanghadāsaganī*. Herein the conduct of monks has been considered from various angles. Many interesting stories have been inserted to clarify the contents of the book.

(45) *Vyavahārabhāṣya*—One of its topics is 'Uttaragūṇa'. They are six : pure, uncontaminated food, comportment, reflection, penance, special vows and self-imposed restrictions in accepting food. Those deserving to be initiated are : (1) *Ubhayatara*, i.e. he who, while performing his penances all right, serves others too. (2) *Ātmata*, i.e. who can just observe his penances.

(3) Paratara, i.e. who can only serve. (4) Anyatara, i.e. who can either serve or observe penance. Self-censure has been explained in detail. Attachment, fear and insult are the three causes of 'Kṣiptacitta' (loss of mental equipoise in general). If you show special regard for somebody he tends to consider himself important which makes him 'Dīptacitta'. The first of the two often remains silent whereas the other one is a chatter-box. He who knows the essence of scriptures, is adept at interpreting the text and never impatient deserves to be appointed Ācārya. When the Ācārya goes out, his feet should be cleaned and some proper place should be demarcated for his faeces and urine. Other monks should serve him as desired by him, stay with him inside and go out with him. All respect at all hours should be shown to him. If a nun, after being initiated, wishes to join some other group for studies, she did not deserve to have been initiated at all.

He who eats eight morsels is 'alpāhārī', who eats twelve is 'apārahārī', who eats sixteen is 'ardhāhārī', who eats twentyfour is 'praptāvanaudarya', who eats thirty-one is 'kincidavamaudarya' and who eats thirty-two is 'pramāṇāhari'. Special vows and other allied subjects have been treated.

(46) Oghaniryuktilaghubbāṣya (47) Oghaniryuktibhāṣya (48) Pindaniryuktibhāṣya (49) Uttarādhyānabhaṣya (50) Daśavaikālikabhāṣya—All these deal with ascetics' conduct, some briefly and others in some detail.

'Cūṛṇi literature' came into being after the glosses had exhausted themselves. Their language is 'Prākṛta' or mixed with Sanskrit. The topmost writer in this line was Jinadasaganimahattara.

(51) Āvaśyakacūṛṇi—It is a detailed exposition. It relates how Lord Mahāvīra freed himself from wrong belief. His life-sketch also finds place. It mentions eight schisms as also repentance, detachment etc. Other topics are prayer to twentyfour leading religious founders, discipline, boosting, forbidding and the like. 'Kāyotsarga' finds especial mention. It is of two kinds : 'Ceṣṭā'—it is to expiate for lapses committed in going and coming from place to place. The other is 'abhibhava'—It is taken recourse to when one is defeated or defeats others. The topics are varied and many.

(52) Daśavaikālika—One exposition is by Agastyaśingha and the other by Mahattara. It is an important document on ascetics' conduct.

(53) Uttarādhyāyana—The topics of this 'cūṛṇi' are those contained in the original text bearing the same title.

(54) Ācāraṅga—The very same topics of this important work are here explained in detail.

(55) Jītakalpavṛhatcūṛṇi—It has been written by Siddhasena Sūri. The subjects are the same, only dealt with a little briefly.

(56) *Niṣṭhaviśeṣa*—Indolence, copulation, sleep, hunger and acrimony last long. The more you indulge in them, the more they increase. Vows, exceptions, expiation, bitter language, bath etc. have been dealt with. Initiation is another topic. None below eight years old boy or girl should be initiated. To initiate some boy below that age is not praiseworthy. Monks have been asked to take no interest in music, vocal or instrumental, dance, drama etc. They should not answer queries regarding profit and loss. They should not make use of incantatory verses for worldly pursuits. There are various other topics dealt with here.

(57) *Daśāśrutaskandha*—The subjects have been treated in easy language so as to be comprehensible.

The language of *Cūṛṇi* is primarily *Prākṛta* and secondarily Sanskrit, but the language of '*Tīkā*s' is Sanskrit. They are all glosses, expositions, commentaries and the like but they are not the same. *Niryuktis* give etymological meaning of words '*Bhāṣyas*' are learned commentaries on scriptural texts to bring out their meaning and purport. *Cūṛṇi*s attempt to explain those very things through illustrative stories. '*Tīkā*s' are philosophical disquisitions. Some of them are brief and terse, whereas others are detailed. The famous writers of *Tīkā*s are Jinabhadragaṇi Kṣamāśramaṇa, Haribhadra, Śīlanka, Abhayagiri, Hemacandra, Nemicandra and others.

(58) *Pancasuttaya*—It deals with merits, demerits, conduct, initiation, liberation and the like. Obedience to parents, keeping good company and not to go against the most prevalent customs etc. have been emphasized.

(59) *Pāṇiyanthi*—It has only been referred to, but the text is not yet available.

(60) *Pāṇiyanākhī*—It has been written by Abhayadeva. It is based on Bhagvatī's twenty-fifth *śataka*.

(61) *Pāṇavathhuga*—It was written by Haribhadra. It deals with initiation, inspection, convent, begging alms, vows, passionless voluntary death and the like. It is a notable treatise dealing with very many subjects with precision and exactitude and contains 1714 verses.

(62) *Guruvandanabhāṣā*—It was written by Devendra Suri. It contains all that is to be known about prayer. Its twenty-two kinds are as follows : (1) Five appellations of it (2) Five examples to illustrate it (3) Those not facing you are not to be saluted (4) *Ācāraya* and the like are to be adored (5-6) Those who salute and those who do not (7) Thirteen proper places of prohibition (8) Four proper places not prohibited (9) Causes of adoration (10) Necessary (11) Inspection of filter for the mouth (12) Inspection of the body (13) Thirty-two lapses of obeisance (14) Its four

merits (15) Propounding merit (16) Perception (17-18) Number of letters and feet of the above verse (19) Place (20) Words of the preceptor at the time of others' salutation to him (21) Thirty-three irreverences shown to the preceptor (22) Method of salutation.

(63) Paccakhāṇabhāsā—It has also been written by Devendra Suri. It is a significant treatise written in Maharastrī Prakṛta. With the help of forty-eight tales nine entrances as mentioned are : (1) ten kinds of rejected food (2) its method (3) four kinds of food (4) twenty-two kinds of āgāra. (5) ten deformities (6) thirty 'Vikṛtigata (7) two kinds of rejected food (8) its six purifications (9) effect of giving up food.

(64) Samegarangasālā—It was written by Devendra Suri. Its manuscript has not yet been traced.

(65) Yatidinakṛtya—It is supposed to have been written by Haribhadra. It relates the daily activities of monks.

(66) Yatijītakalpa—It was written by Somaprabha Sūri. The first twenty-four tales have been taken from 'Jitakalpa'. It contains three hundred and six tales. It depicts the conduct of monks

(67) Jaisāmācāri—It was written by Bhāvadeva Sūri. It has 154 tales. The first tale indicates that it is an abbreviated version. It relates monks' activities from sunrise to the passionless end of life.

(68) Pinḍaviśuddhi—It was written by Jinavallabha Suri. It contains 104 verses and treats mostly of food and the like.

(69) Viṣayanigrahakulaka—Its instruction is to gain conquest over sense-organs without which life is bound to lose all its significance.

(70) Pratyākhyānasiddhi—Its author is not known, but commentaries on it have been written.

(71) Ācārapradīpa—It was written by Ratnasekhara Suri. Commentaries also on it have been written.

The sky-clad Ācāryas have written different forms of literature from which incidentally Jaina conduct may be inferred. The Jaina literary works like Vimalasuri's 'Paumcariyam', Haribhadra's 'Samaraicca', Udyotasuri's 'Kūvalayamālā', 'Kāthākośaprakaraṇ', 'Upadeśamālā', and others have eulogised asceticism, knowing that worldly involvement sullies the soul. 'Paumcariyam' in Prakṛta is the first work like the Ramayana. Here Dasaratha, Rama, Bharata, Laxmana etc. are shown attaining liberation after taking to asceticism. 'Kūvalaya mālā' depicts the evil consequences of indulging in pride, conceit, greed and the like. This has been done by relating stories in order to grip the attention of the general public.

The Digambara Ācārya Kundkunda, inter alia, says that external renunciation must lead to internal detachment without which it is mere shallow exhibitionism. He states that mere scholarship without right conduct

is just pedantry. Vattekara's 'Mūlācāra' is an important work dealing with various topics like vows, renunciation, passionless voluntary death as also with violations and transgressions. Even when attacked by some fierce animal, a monk should remain steady and passionless. Death cannot be avoided. Hence all the time the endeavour should be ever to keep the soul clean. 'Sivarya's' 'Bhagavati-ārādhana' stresses right vision, right knowledge, right conduct and right penances. Some of his observations are not quite in consonance with the sky-clad tradition, such as the propriety of a monk's giving food and water to an ailing monk, the way how a monk's dead body may be left in a forest and the like. Some things have been taken from the white-clad tradition too. Nudity, plucking the hair, detachment and right inspection are the differentia of monks. Since they go to various provinces, they are expected to imbibe various virtues. They should also be proficient in many languages and conversant with varying customs and usages. Even the sky-clad monks are here permitted to put on some cloth in exceptional circumstances. Nemicaandra's 'Labdhisāra' deals with various stages of the achievement of purification as 'subsidence, subsidence-cum-destruction and the like.'

Devasena's 'Āradhanāsāra' likens mind to a king. When the king dies, his army becomes demoralised, so also when the mind is quiet, the sense-organs become disheartened, if not quite lifeless. Again, the mind has been likened to a camel. As the camel is tied with a rope, to keep it under control, so also the mind must be kept under control by knowledge. Mind may be taken as a tree. As the branches of attachment and aversion are dried because of the non-sprinkling of the water of infatuation, the mind in the form of a tree cannot subsist. As salt is dissolved in water, the mind should be absorbed in righteousness.

Chedapinda—The word 'Cheda' means expiation. Lapses of all kinds have to be atoned for, otherwise the soul will ever remain dirty. The sky-clad tradition has recognised twenty-eight primary qualities. Five great vows, five religious observances, conquest over five sense-organs, six indispensable duties, plucking of the hair, nudity, not to take bath, sleeping on the ground, taking food standing, not to cleanse teeth and food also but once a day. The sky-clad tradition recognises twenty-seven, but the list is different. Five great vows, conquest over five sense-organs, freedom from four passions, control over mind, body and speech, truthful mind, spiritual impulses that push the soul to fulfil its mission and realize the goal, truthful activity, rich in knowledge, vision and conduct, forgiving nature, detached etc. have been dealt with.

There is an apparent difference between the two sects of Jainism, but fundamentally there is none. Some small variations are like religious observances and self-control being not taken as major qualities by the

white-clad tradition unlike the sky-clad. The Śvetāmbaras do not believe in taking food standing, since they move out with begging-bowls and take food at their own convents. Food but once a day is not their general practice. It may, however, be accepted by some as a vow which is considered good. The Digambaras have not confined their writings to Prakṛta and Sanskrit. They have spread their net wide so as to include, Apabhraṃsa, Kannada, Tamila, Marathi, Gujarati, Rajasthani etc.

Both sects have written on conduct. Both have taken it to be the main plank of Jainism. Some writers have emphasized some as parts of Jainism, whereas other writers have expressed their view on some other topics. All these together make a complete whole in the light of which every one should improve his conduct and thus fulfil the mission of his life.

CONSECRATION FOR A RELIGIOUS PURPOSE

Initiation is not merely a formal ceremony, but consecration to reach the goal of self-realization which alone should be the main objective of human life. One may be initiated irrespective of sex, colour, creed, age etc. The only condition is the strong urge of detachment from mundane affairs. Harikesbala and Metārya, even though low-born, attained great spiritual heights. 'Vyavahārabhāṣya mentions a prostitute who transformed her life when she realised that the worldly splendour is mere tinsel. So was Amrapali mentioned in Bauddha literature. The Vedic tradition observed four stages of life and none could embrace asceticism direct from his householder's living. There used to be the intervening stage of retreat into a forest after entrusting the domestic responsibilities to the younger generation. This was the preparatory stage for complete renunciation. Jainism, however, as a rule, does not sanction initiation of any one who should not be eight plus. Exceptions were there in as much as even a child, conscious of the shallowness of the world, could be, as Lord Mahāvīra himself initiated, Atimuktakumāra whose age was only six years. So was Gajasukumāla. Śayambhava initiated his child Manaka. Singhgiri did it in the case of Vajrasvāmī. Some children, may be, because of mental impressions of the previous life, have child-like simplicity and evince no interest in toys and the like as other children do. The child is father of the man. Those impressions follow him like a shadow. What one acquires in old age is neither stable nor strong. This does not mean that old men cannot be initiated if they have the irresistible urge to discard the world. Those who are weak or otherwise disabled and who cannot possibly advance on the spiritual plane were regarded unworthy of initiation. Others so regarded were children and old persons who were idiots, diseased, prone to stealing, addicted to intoxicants, evil-minded and opposed to the king, blind, slaves, indebted to lenders, handicapped, kidnapped, impotent and the like. So also pregnant women and those having a sucking child were not initiated. *Nīṣīthabhāṣya* says that if unworthy children are initiated, they may reasonably doubt that they might be sons of preceptors themselves. Unworthy children like games and thus kill insects. An iron ball when thrown into fire will burn in whichever direction it moves, so also a child will ever be playful and never serious.

But this does not preclude well-meaning, worthy children from being initiated. An ordinary child will wake up at night and cry for food. Initiation is not for those who aspire for easy food. It is only for such as yearn for release from the worldly cycle of birth and death. Those who are prone to relish taste in food are not fit for austerities which is swimming against the tide and is also so very arduous. The ideal in Jainism is asceticism which has been preferred not only by average mortals but also by kings and queens, army generals and chieftains as also by politicians and tradesmen. Rich and poor alike have taken to this course which does not let ascetics remain rich or poor. The only right incentive is unswerving detachment. Lord Mahāvīra had initiated the old Brahmana Rīṣabhadatta. Some sons initiated their own fathers as Jambu practised it in the case of his rich father Rīṣabhadatta and Āryarakṣita in the case of his father Somadeva.

Not that a lay votary cannot be liberated, but it is an uphill task for him. Circumstanced as he is, he has to carry out many mundane responsibilities. Moreover, when the urge for self-realization is strong, nobody will continue to stay as a householder. Those who are wakeful are not lured by blandishments and ogling. Those who are asleep in the laps of belles will never give up home and hearth and shall continue to be born again and again. The garb is significant and also insignificant. When initiated, the garb has to be changed but what needs drastic change is of the heart and head.

Asceticism is not escapism but progressivism, it is a challenge which the spiritual aspirant accepts willingly on knowing that the material world is essentially immaterial. It is a voluntary choice between the evil-infested world and the blissful, even though apparently hard. Who will not discard most delicious victuals on knowing that they are poisoned? The wakeful soul knows that the world is poisonous, that happiness is an occasional episode in the general drama of pain, that the wastage of human life which is otherwise a hard find is a veritable sin. Science has made tremendous progress, making human life as comfortable and disease-free as possible. Science, however works in the material sphere and is oblivious of the spirit. Without the propelling engine, can bogies move by themselves? Even corpses have hands and feet, but what animates them is the spirit. How does it avail if man gains the whole world and loses his soul?

Initiation is internal devotion. It is a spiritual journey within, having little to do with the outside world. All kinds of people from the highest to the lowest, from kings and queens to learned scholars in their own lore, from tender princesses to mature and hardened politicians, from the richest to the poorest and the like have chosen the path of renunciation. There are sundry reasons why people take recourse to asceticism. They are mentioned in *Sthānāṅga* as follows :

(1) Chanda - i.e. willingly or at the instance of others. Govinda Vācaka, an ex-Buddhist monk, was defeated eighteen times by a Jaina preceptor. To trounce him he became his initiated disciple. When he attained mastery of scriptures, he was once again initiated and later himself became a preceptor of Jainas. He wrote also a philosophical work entitled 'Govindaniryukti'. He renounced the world for acquiring knowledge. When himself a learned scholar, he turned out to be a true ascetic.

(2) Roṣa—At times anger leads to detachment from worldly affairs. Sivabhūti was daring and adventurous. He was in the king's service. He conquered Pandumathura and thus pleased his master. A favourite of the king, when reproached by his mother, he went straight to the preceptor for being initiated forthwith.

(3) Paridyana—Poverty makes one a mendicant. Suhasti was staying in Kauśāmbi; A beggar, seeing monks collecting alms, asked for food. He was told that food could be given to him only when he should become an ascetic to which he agreed willingly.

(4) Svapna—A dream also may cause one to renounce the world. Puṣpaketu and the queen Puṣpavatī ruled over the city called Puṣpabadhra. They had twins named Puṣpacūla and Puṣpacūlā. The two got married. The dead mother became a goddess. To instruct her son and daughter she related the hellish afflictions. Both became indifferent to the world and were initiated by Annikāputra.

(5) Pratiśruta—It is to fulfil the vow accepted earlier. Dhannā, a native of Rajagṛha, was married to Subhadrā, sister of Śālibhadra. Śālibhadra became indifferent to the world with the result that he decided to bid farewell to each of his thirty-two wives everyday. Dhanna noticed tears in the eyes of Subhadrā and was told that the cause of her misery was her brother's detachment. Dhanna said, "your brother has no nerves; he is pusillanimous. If he means to be initiated, why does he not discard all his wives at one go ? Subhadrā's comment was that it is easier said than done. Dhannā took an oath and was initiated by Lord Mahavira along with Śālibhadra.

(6) Smāranikā—A distinct recollection of previous birth may cause renunciation of the world. Kumbhā, the king of Mithilā, capital city of Videha, had a daughter named Mallikumari. She had six friends in the previous life: Pratibuddha, king of Saketa; Candrachāyā, king of Campā; Rukmi, king of Śrāvastī; Sankha, king of Vāranaśī; Adīnaśatru, king of Hastināpura; and Jitāśutra, king of Kapilya. A puppet reminded them of their previous birth. They were all initiated along with Mallī.

(7) Rogiṇikā—Disease, too, may cause renunciation. The emperor Sanatkumara was exceptionally handsome so much so that he attracted even

gods to have a look at his glittering face. He asked them to look at him in the assembly-hall. His was a disfigured face because all beauty of his had vanished in a trice. He spat in a spittoon in which worms were wriggling. This was why Sanatkumara renounced the world.

(8) Anādrītā—A well-aimed insult, too, may cause renunciation. When Nandisena was in the womb, his father expired and his mother could not survive in child-birth. The child was brought up by his maternal uncle. He was ugly and everybody derided him. The uncle promised to give his own daughter to him by way of marriage if others disappointed him. But when the promised daughter refused him he was to commit suicide, but luckily instructed by Nandivardhana Sūri, he became an initiated monk.

(9) Devasanjnapti—At times some god may take the initiative in getting one initiated. Menarya was low-born. His mother befriended a rich man's wife. She exchanged her son with the low-born one. When he was to be married, his friend Deva of the previous birth exhorted him to be initiated. On his refusal, he exposed his parentage. The marriage was abruptly stopped. When again asked for initiation, he agreed conditionally. The conditions were, "get me married to rich men's daughters and also to the daughter of king Srenika, I shall get myself initiated twelve years after enjoying myself as a householder. On the expiry of the stipulated period, Lord Mahāvira initiated him.

(10) Vatsānubandhikā—Sometimes a son also may be the cause of his relations' renunciation. Dhangiri's wife Sunandā was pregnant. Singhgiri's sermon caused Dhangiri to renounce the world. When the son was born, the family members wished his father had not been an anchorite. The child intuitively knew all about his previous life. He started weeping in order to be detached from his mother. When he was six years old, his father Dhangiri reached there for alms. Feeling irked by the child's continued weeping, she put the child in the pot of the monk. Finding it heavy as thunderbolt, he gave the name of 'Vajra' to the child. The mother tried to have the child back. The case was reported to the king. In the assembly the boy advanced towards the father and not the mother which induced her too to be initiated.

Other reasons also appear in the *Sthānāṅga* itself. They are :—

(i) Ihalokapratibaddha—To enjoy this very world without moving one's little finger.

(ii) Parlokapratibaddha—To improve the next life.

(iii) Ubhayatahpratibaddha—To ameliorate both, this world and hereafter. Three more kinds have been mentioned as follows :—

(1) Puratahpratibaddha—with the fervent hope of having one's own disciples.

(2) Prīṣṭatahpratibaddha—with the desire that there will be no separation from close relations.

(3) Ubhayatahpratibaddha—with the hope of combining the above two. Three more kinds from another point of view have been mentioned :—

(1) Todayitvā—Renouncing the world so as to torment one's blood relations.

(2) Plāvayitva—is to be initiated elsewhere.

(3) Vācātvyā—as a result of confabulation.

Three other varieties from still another point of view are there :—

(1) Avapātapravrajyā—as a result of rendering service to the teacher.

(2) Akhyāta—as a result of listening to religious discourses.

(3) Sangāra—as a result of mutual promise.

At times one gets initiated in a huff. The wife of Devīlāsatt, King of Ujjayanī, noticed a white hair on the head of her husband and told him that it was a grim warning of his impending end. The king asked his men to take the hair round the city and then both were initiated. Such instances are there also in Makhādevajāta, Callasattasomajāta, Nimijāta etc. When King Bharata saw his finger without a ring, he felt detached. Likewise Durmukha, king of Kāmpilyapura saw the flag of Indra fallen which changed the trend of his life. From an emperor that he was, he became a monk with nothing of his own.

The Vedic tradition divided the human life into four stages and held that it was improper for anybody to renounce the world before he was fifty. Jainism, however, holds that what is significant is the feeling of detachment. The factor of age, therefore, is not of seminal importance. When the world appears tasteless, there is no sense in dragging on mechanically. Likewise, it is pointless to be a monk when the mind is restless and when one ruminates over past pleasures.

Consecration is never a clandestine affair. A written permission is essential before one can be ordained. Such permission should be from parents but also from other guardians in their absence. This is to forbid the entry of truants and nincompoops, for such people can only bring but dishonour to the otherwise immaculate Order. Even Mahāvīra did not renounce the world till his elder brother Nandivardhana permitted him. Such was the case of Rāhula who was to become the enlightened Buddha. Other hundreds like Meghākumara, Udayana, Mamkānti, sons and grandsons of Śrenika etc. had to equip themselves with express permission to leave the household. Another reason was that a novice could encourage his relations and friends to adopt the course of beautitude. In case there be none senior to accord permission, the honest persistence of the novice will suffice. The initiation takes the shape of a happy ceremony to be witnessed by all and sundry. When Thāvachhaputra, on listening to the sermon of Ariṣṭanemi, desired to be initiated, his mother appeared in the court of Srikrṣṇa and

asked for an umbrella, flapper etc. Srikr̥ṣṇa said that he would do it all himself. He made him seated in a palanquin which could be lifted but by a thousand persons and participated in the grand function gleefully.

Before they were initiated, they were grilled to see whether their detachment was just like the colour of turmeric which does not last long and disappears in the sun. They were told about the hardships of ascetic life. How dull and dry like sand ! You may walk on the naked sword, you may chew iron grams with waxen teeth; you may even weigh Meru mountain on a weighing scale, but the path of self-discipline is all thorny without any roses blooming. They are to eat, but not relish food by turning morsels to either jaw. *Ācārāṅga*, *Daśavaikālika* etc. have dilated on trials and tribulations faced in the ascetic life. A bachelor novice is tempted by offers of numerous beautiful girls. As such, he should better renounce the world in his old age. A married person is asked to wait till a son is born. The wife entices him by all kinds of persuasions. The parents offer him a throne, saying that he is the king and they his subjects. The test is always hard and exacting, but none condemns asceticism as such. Everybody takes it to be the ideal, but alas! it is within the reach of but a few, because the world is too much with most of them.

When all but one member of the family are going to be initiated, when all but one have died in a plague epidemic or the like, when some boy is under the tutelage of a well-meaning righteous householder, when there is an illegitimate child, when the expectation is that the initiation of some boys will redound to the credit and glory of the Order, even such children may be initiated without any hitch.

To discover atoms, to invent things may be feats in the scientific sphere, but all this is physical and external. Man is not mere body. This is why bread and butter satisfies some of his physical needs no doubt, but his appetite is for higher things. It is because he is a rational, discriminating being. There are many kinds of beings, moving and non-moving, from one-sensed to the developed man. But if man demeans himself to the level of quadrupeds, if his thinking be perverted, his belief distorted, his conduct unbelieving, his behaviour obnoxious, his overbearing nature, his egoism, his false pride, his covetousness, his passions, he can never be free from the cycle of births and never at the same time attain peace of mind. Initiation is a step in the right direction. It is no guarantee of release from the world and it is no accomplishment. All the same if he should ever be cautious in all walks of life, if his faith, knowledge and conduct be right, there is every hope of his being liberated. Initiation is not the goal, but the bright beginning of fresh pastures, evergreen and new.

MONKS' PROPER CONDUCT

'Kalpa' means morality, good conduct, self-imposed limitations and the proper way of doing things. What invigorates knowledge, conduct as also penance and eschews demerits is 'Kalpa' from the essential standpoint. Here are its ten varieties:-

(1) Acelakya - 'Acela' means no cloth or scanty cloth. The monks are of two kinds—Jina and Sthavira. The former are of strong bones and robust constitution, readers of at least the third treatise of nine 'Purvas, i.e. earlier sacred texts and at most, readers of scriptures of a little less than ten 'Purvas'. One has to belong to the second kind before one is entitled to be the first one. The first are naked. They observe various self-imposed restrictions with dogged tenacity. They are of two kinds. :—

(1) Pāṇipātra i.e. they take food placing it on the palm of their hands.

(2) Pātradhārī i.e. those who use some utensils while eating.

The first are again of four kinds from the stand point of implements they keep to themselves. Many monks keep only filter for the mouth and a broom. Others keep also a bed-sheet. Some others keep even three sheets. The number of utensils also differs.

Those who are old, scholarly and not sky-clad keep three cloths and one or two pots and one piece of cloth or two pots and a single piece of cloth. Others have only one of each. But all classes of monks keep at least a respirator and a broom.

'Kalpasamarthana' says that the first and the last founders were sky-clad and that the intervening twenty-two founders of Faith were both clothed and not clothed. The first and last used white and sparse clothing. Others, even when they put on glittering clothes, were never attached to them.

In Uttarādhyayana sūtra' there is a revealing conversation between Keśikamātā and Gautama who were the disciples of Pārasanātha and Mahavira respectively. The question related to white-led and sky-clothed monks. Gautama's reply was that the externals are merely for recongnition and identification. In the fundamentals there is no disagreement.

The holy books testify that at the time of initiation even the founders of faith did have cloth condemned by gods. Lord Mahavira kept it for a year and later became sky-clad.

The sixth of the twenty-two torments is clothlessness. It means that when cloths are all but torn, no monk should worry that he would thus be stark naked nor should he take it as a blessing. He should feel happy in either case.

Auddiśika—It means food, cloth, utensils etc., meant especially for a particular monk. All this has been held as unacceptable to him and his other associates too, but the intervening twenty-two founders' have held them acceptable to others but not to the monk for whom they were meant. To accept such food means injury to many moving and non-moving insects., if not directly, by implication because of their consent, even though tacit.

Sayyātarapinda—Niśithābhāsyā and its commentatary say that the master of a house where a monk stays, sleeps at night and answers calls of nature is 'Sayyātara'. Food, cloth, drink, utensils etc., should not be taken from him, but ashes, seats and the like may be.

Rajapinda—A king rules over an army chief, ministers, priest as also rich persons, prosperous traders etc. As such, nothing from the king should be accepted. This rule does not apply to other kings, from whom blameless victuals may be taken. Food received from the royal household is sweet, juicy and intoxicating. Such food is not available elsewhere. It may make monks wish for such delectable food. Like food, like mind. What hurts the soul even though tasteful must not be accepted. The violation of this precept is punishable in the form of four months' expiation. Army chiefs and chieftains often frequent the palace. In rash hastiness some monks may be injured or pots broken. These are inauspicious signals which can do no good. Again, the twenty-two founders did not object to such food. Four kinds of food, cloth, utensils, blanket and broom—all these eight are worth being rejected.

Kṛtikarma—This means that the elderly, more self-disciplined monks should be given a standing ovation. Their advice should be acted upon with head bent in salutation. All the twenty-four founders observed it in letter and spirit. This is universally applicable and for all times.

Vows mean total abstinence from sins. It is getting away from demerits and hugging merits. Lord Mahavira and Risabhadeva's monks used to observe five great vow but the intervening monks observed four kinds of self-control. Keśakumara's query in this regard was satisfied by Gautama who said, "The monks of the first founder were simply dull-witted; those of the last one were twisted and dull-witted. Those in between the two were simple but wise. The first group comprehended with difficulty, those of the last experienced difficulty in leading a religious life but those in between

understood and practised religion with ease and felicity. In the middle period monks strictly observed the fourth vow i.e. detachment and non-possessiveness. Gold and women they took as reciprocally and inseparably related. Some modern thinkers have written that they had women around, but this is an erroneous view altogether. It goes against the fundamental tenets of Jainism.

Jyeṣṭha—Even though emphasising good qualities, Jainism always had great regard for senior monks. Even a nun of very long standing bows to a freshly initiated monk.

The second meaning of 'Jyeṣṭha' is that during the times of twenty-two founders the emphasis was on daily meditation for equanimity but the first and last founders considered seniority, taking into consideration also some monks' reinitiation. Today dairy meditation has a secondary place in this regard. When a monk is expelled for some serious fault and then reinitiated later after due repentance, receives but just importance. Those reinitiated cannot claim seniority.

It bears also a third meaning. In case father, son, king, minister, a rich person, his accountant, mother, son etc., renounce the world all together or in case son, father, king, a rich person, mother etc., had already accepted the vow of daily meditation and the father and like wish to discard the world, they must not be compelled to accept the rigour of reinitiation. Father and the like's seniority must not be affected in such cases.

Pratikramaṇa—It is repentance for faults attaching to the soul. When negligence leads a monk astray or he is found remiss in his duties, his return to sanity is Pratikramaṇa. It is incumbent on a monk to censure himself when by body, mind and speech he has committed or got committed or even seconded some sin. If he has indulged in violence, falsehood, theft, attachment and copulation, he must repent for it. If he has neglected his essential duties then also he should feel sincerely sorry for it. During the times of twenty-two founders they used to atone only for sins actually committed, because they were then wisely discriminating.

Instead of the five atonements viz. during the day, night, fortnightly, four monthly and yearly the twenty-two founders had only two viz. of day and night. Dāsaganī Mahattara has clarified that during the periods of the first and last founders there used to be regulations for confession, and repentance both in day and night. When a fault was committed, monks were expected to atone immediately in the form of walking carefully. During the intervening period a fault committed was instantly atoned for, thus obviating the necessity of other forms.

Māsakalpa—Monks stay at one place for four months of the rainy season, but not for more than a month in other seasons i.e. for the remaining

eight months. In case a monk has stayed somewhere during the rainy season, he must not spend another rainy season there in succession. At least two years must elapse before choosing the earlier place. Likewise two months must elapse before the same place can be chosen for non-rainy seasons. This limitation of a month's stay applies only to the first and last founders of faith, not to the intervening ones. The latter could stay for longer periods and also leave a place as and when they chose.

Paryūṣaṇakalpa—It means to stay in close proximity of the soul. It is to stay within and remain wholly oblivious of the world without. This is observed on the forty-ninth and fifteenth day following the full-moon day of the month 'Āṣāḍha'. This is why it is known as 'Samvatsari'.

The other meaning is to stay at a particular religious place and not to move out from there till the completion of the vow. This may be done with or without cause. The latter is of two kinds, commendable and detestable. This is the measuring rod to determine the seniority of monks. It is the same for both monks and the laity. Monks may stay at one place as long as four months performing penances with perfect detachment. The rules for its observance are very rigid.

In case a monk reaches the desired place by the full moon-day of the month 'Āṣāḍha' and expresses his willingness to stay there in the rainy season, it is taken as having started from the fifth day of the first half of Śrāvaṇa, the month following Āṣāḍha. For want of proper place he may start five days later or because of unforeseen difficulties, even five more days later. In no case it should be extended beyond the fifth day of the second half of the month Bhādrapada, even if one has to stay under a tree.

The auspicious days for it are fifth, tenth and fifteenth. For some unavoidable special reason it may begin on the fourth day of Āryakālaka: Ordinarily monks do not change place in the rainy season, but are permitted to do so for the sake of knowledge, faith, conduct, or when so desired by the head of the Order or to serve him and other teachers. Other reasons mentioned in commentaries and annotations are: difficulty in collecting alms because of famine, the king's displeasure, the spread of epidemics, or the generation of numerous worms that must not be hurt. In the rainy season only these places are suitable for monks' stay where.

- (1) there is not much mud.
- (2) not many worms are generated.
- (3) the place of easing nature must be faultless.
- (4) milk and butter-milk should be had in abundance.
- (5) the place should be undisturbed and peaceful.
- (6) there should be big crowds but all gentle and decent.

- (7) the physician should be wise and experienced.
- (8) medicines should be easily available.
- (9) householders should be prosperous and happy.
- (10) the king should be religious.
- (11) ascetics and Brāhmanas are not insulted.
- (12) there should be no difficulty in procuring alms.
- (13) there should be suitable place for self-study.

Compulsory 'Paryusana' was observed only during the periods of the first and last founders of faith. Those of the intervening period looked to their convenience and decided accordingly.

Śayyātara, vows, Kṛtkarma and Puruṣajyeṣṭha'—these four alone were observed steadily during all the said periods.

The proper conduct for monks does good to all whether sinful or sinless. The sinless are further invigorated and the sinful are reformed. Improperity in conduct should never be tolerated. This is the least that can legitimately be expected of all monks otherwise monkdom will have no meaning and significance.

MONKS' DIFFERENT ROLES

The white-robed monk may keep thirty-six yards of cloth and a nun forty-eight. Ācārāṅga mentions monks having one, two, three or four pieces of cloth. Those who keep three pieces must not desire an additional one, nor should he ask for it. A monk must not have more than forty-eight yards inclusive of three saria, waist-cloth and seat, bag, cloth for filtering water, for covering the mouth, cloth to bind the upper end of a broom, and a bag to pour water into a pot in order to ease nature at a proper place. Cloth is permissible only for such monks as cannot bear the rigours of winter and summer, the first that makes one shiver with cold and the second with its scorching heat makes a person restless. Those who keep three pieces, after the expiry of winter, should keep as many as needed and put aside the unused ones. One piece of cloth suffices for a young, healthy monk.

A nun, however, may keep four 'Sārīs', the measurement of which is as follows—One Sārī measuring a yard, two Sārīs of four and a half feet each and another one of two yards. She should put on her Sārī measuring a yard in the convent where she stays, one of a bigger size while going for alms and the other of equal size while easing nature. The biggest size should be worn while attending a religious gathering so as to cover the body well. This is not the waist-cloth. This is very essential for nuns. It is of different kinds, but the idea is to cover the privities.

'Ācārāṅga' has given a list of cloths—woollen blankets, cloth made of fibers of trees, and of hemp or of the leaves of trees like the palmyra or cotton or of swallow wort. No monk would accept any precious cloth. They would not put on cloths the borders of which are as bright as gold or even embroidered or coloured one. They could, however, use cloth with borders separated. Vṛhatkalpabhāṣya has given a list of cloths to be worn by nuns positively and without fail. They are:-

(1) Kancuka'—i.e. brassieres unsewn. It was like that of a Sādhū keeping a human skull in his hand. It was one and a half yards long and one foot and six inches broad.

(2) Ukachiya—It used to be like brassieres. It is quadrilateral and measures two feet. It covers breasts, the right side and waist. It is tied at the back.

(3) *Khandakarnī*—It was two yards long and quadrilateral. When wind blew very hard, it was tied fast and so, it remained stuck to the body. It was used also to make a dazzling beauty ill-shaped.

Vṛhatkalpa prescribes that one who is going to be initiated should keep a broom. utensils and just three pieces of cloth to make the outfit complete. A monk who had gone the wrong way and is reinitiated after repentance should make use of his old cloth. Likewise a nun should keep four cloths. For her broom five kinds of thread may be used; of wood, of a camel, of jute, obtained by thrashing a particular kind of grass as also of long reed.

No cloth should be had from a greater distance than a mile. The cloth meant for a monk and washed for him should be unacceptable. He must not have a cloth involving violence. He should have the simplest possible, blameless cloth. No cloth in the possession of another monk or nun should be begged, as it would demean him.

Acela—Those who do not use any cloth or sparse one belong to this category. Even when clothed, if a monk is not in the least attached to them, he is as good as sky-clad. Because of nakedness if a monk feels shy, he may use cloth for the waist. He is the master of sense-organs. He is ever contented and does not worry at all even if his scanty cloths are torn to shreds. His only care is the Self which he means to discover and in whose company he desires to stay. Whatever alms he receives satisfies him. He stays at a secluded place near a cemetery and is not afraid of wild beasts.

In Lord Mahavira's Order there were both white-clad and sky-clad monks. It is not proper to think that Lord Pārśva's monks were clad and Mahavira's in a naked state.

In *Uttarādhyaṇa* there is a conversation between Keṣi and Gautama on this subject. Pārśva's monks used to put on precious glittering dress, but Mahāvīra's monks were simply white-clad. Jacobi says that Mahavira borrowed them from Ajivakas, the followers of Gosāla, but the fact is that Mahāvīra was white-clad at the time of initiation and later sky-clad. He was influenced by none and had his own right perception. Thousands of Pārśva's monks had joined Mahāvīra's organization and stayed there for good because of their being both white and sky-clad. *Vishnu -puraṇa* also takes Jaina monks as both white and sky-clad.

Sthavirakalpīs are those who reclaim errant monks by telling them what is their good here and hereafter. They rehabilitate them. Their austerities do not seem to be as hard as those of *Jinakalpīs*, the externals, however do not indicate the reality. *Jinakalpīs* are self-centred whereas *Sthaviras* care not only for self but also for their Order. Their importance must not be minimised. *Jinakalpīs* practise rigorous austerities mostly in a standing posture. They are not subject to their sensual organs. There is no

love or hate for them. They suffer from no passions. They do not mind trials and tribulations . They take them in their stride. Even while sitting they adopt such postures that their back and hips do not touch the ground. They pluck their hair and walk not in company. They take food in the third three-hour period, neither before nor after that. While wandering, they stop before the next span of time starts. Not more than seven of them can stay together at one place. They come from different directions. Even when together, they do not talk to one another nor do they deliver any sermons. They never break their spell of silence.

If a Jinakalpī monk is seen begging alms, another one of his ilk does not visit the same locality. None is permitted to ask for alms from the same house for more than a day in succession. He must wait for six days to revisit the same locality. There must be no coating on food that he takes. He does not swerve from his path even when faced by a rabid elephant or an arrogant lion. Not afraid of wild beasts he is afraid of an ant which he can never think of crushing. He would give way to ants but not to a lion. If a thorn pricks his foot or a piece of glass enters his eye he does not extract them nor does he ask others to do it, but he does not mind if somebody else voluntarily does it. He commits no sin which should necessitate expiation. He does not initiate anybody to make him adopt an ascetic's life. He subsides sins but does not quite destroy them. This does not enable him to be omniscient. Why he does not annihilate sins is worth considering, but Kṣema kīrti and Siddhasena have so opined.

Many monks used to keep utensils. Their conduct is like that of white-clad Sthavirkalpīs. Kalpasūtra says that in case of continuous rain and the roof leaking as also cloths being wet, no monk should move out for alms. If he must, the inside vestment should be of cotton and he should cover himself with woollens, but Daśavaikālika forbids it altogether. So say Agastyasingha, Jinādāsa and Haribhadra. In case there be rainfall when a monk is on his way, he should stop at a place which might protect him from rain.

A monk should accept food from what is already prepared but not cooked after his arrival, since that would mean specifically intended for him. If, for example, the pulse of lentil be ready but not rice, he must not wait for the rice to be cooked. If it rains intermittently while monks and nuns are on their way, they should wait at a rest-house or under a tree. The food that was brought before rainfall should be taken. Before sunset when the rain should have stopped, they should reach their temporary abode. At night they must not stay with a householder. Should monks and nuns accidentally be at one place, they must separate themselves immediately. If there be a monk and two nuns or two monks and a nun or two monks and two nuns, they must part company. There must be no intermingling of sex. If the fifth one be a householder, they may stay together or where others can watch them freely.

If a monk or nun goes to beg at a lay votary's house and there be only one lay lady, the monk must not stay there unless there be witnesses who should be an old monk or nun.

They shall not accept food if their hands be wet as also lines on the hand, the tips of their nails, beard and whiskers. They may take it only when all is dry.

For the rainy season monks and nuns may keep three pots and a mātraka. They may be of three kinds: scooped gourd, wood and sand. Three pots are needed: one for excretion, one for urine and the third for phlegm.

Some others keep no pots to save themselves from avoidable injury. Jinakalpī and sky-clad monks may or may not be without utensils but those who eat from the palms of their hands may be both white-clad and Sthavarkalpī.

Kalpasūtra says that the letter, in case of rainfall, must not move towards the house of a votary and enter there for food and water. In case a monk happens to be eating in the open, what he has eaten is all right but the remnant covered with one hand should be pressed against the chest and concealed in an arm-pit. Then he should proceed towards a covered place without disturbing water in any way. A Karapātrī should not move out for alms when dew-drops are falling or in the twilight because of duskiness nor should he stay in the open.

Monks, as a rule, accept, twelve special vows as follows:-

(1) 'Datti' is food or water that is offered without adding anything to it. Monks are permitted to take but one 'datti' of food and water each. Food should be accepted when the monk knows that it has been prepared for one man alone. It becomes unacceptable, if prepared for more persons than one. It is observable for a month.

(2-7) are observable for a month each. The monk takes two 'dattis' of food and water each. The succeeding vows see an increase of one datti every month. In the seventh month 'dattis' will be seven.

The eighth vow is to be observed for seven days and nights. A monk gives up four kinds of food on alternate days. He should meditate in postures, like lying straight with face upwards or lying on one side, or sitting with legs crossed. Monks may prolong their stay because of the continuing, excessive rain, the non-availability of paths being muddy or the spread of diseases. A fit place for the rainy season must have the qualities as follows (1) where the surroundings are not muddy, (2) where there are not very many worms, (3) where the place for excretion is faultless, (4) where peace prevails, (5) where there is enough of buttermilk and the like, (6) where there are many cultured people, (7) where there is an expert physician, (8) where medicines are easily available, (9) where householders are

prosperous, (10) where the king is spiritually inclined, (11) where monks and Brāhmanas are not disregarded, (12) where there is no difficulty in procuring alms and (13) where there is the proper place for self-study.

Such rules do not apply to monks of the twenty-two founders. The first six precepts of good conduct are not universally applicable, but the rest four are for all Jainas.

The earlier head-preceptors have said that these precepts are good for all like medicines prescribed by a third physician. Its observance is ever beneficial to all souls, pure or impure. Impurities are washed off leading to awakening of the soul. It removes ignorance. It takes one from darkness to light. It is to warn humans of the predicaments facing them in the world as also the way to be released from them. It is not bodily growth but spiritual enlightenment which has rightly been regarded as the *summum bonum* of human life.

MONKS' FEDERATION AND ITS ADMINISTRATORS

The federation of monks and nuns had been functioning quite effectively since long. Lord Mahāvīra's administration was sound. His disciples had been divided into nine groups which were headed by his chief disciples like Indrabhūti, Agnibhūti and the like. The administrative side was looked after by them, leaving the Master free to pontificate as also satisfy the curiosity of his disciples, to make them acquainted with religious rules and regulations, to discuss religious matters with monks of another Order and to inculcate truth in his pupils. All other work was entrusted to the pontiff with specific duties assigned to each one of them. Qualitatively, they belonged to seven categories as follows :-

(1) Kevalī, i.e. the omniscient. The best among the lot, they were seven hundred in number. They were as wise as Mahavira himself. They, at times, delivered religious discourses but were otherwise absorbed in Self.

(2) Manahparyāyajnājī, i.e. those who could know for certain the minds of others. They were five hundred.

(3) Avadhijnānī, i.e. they had the supersensual knowledge. They were 1300.

(4) Vaikriyalabdhidhārī i.e. they could assume different forms as small as an ant and as big as a mountain. They were always absorbed in penance and repetition of the name of some liberated soul. They were 700.

(5) Caturdaśapūrvī, i.e. they were learned and efficient teachers of the earlier holy books. They were 300.

(6) Vādī, i.e. they were experts in philosophical lore. They could convincingly justify their stand and refute others' logic. They could well withstand any assault on Jainism. They were 400.

(7) Sāmānya i.e. those who fasted, did penances etc. but did not quite distinguish themselves in any sphere. Such monks were 14000 and nuns 36000. Mahāvīra's administration was fool-proof. In thirty years only two monks had serious differences with him. One was Jāmālī who established his own sect, 'Bahurata-vāda' and was hence expelled after fourteen years' stay. The other was Tīṣyagupta who was expelled after

Sixteen years' stay because of his new sect Jivaprādeśikavāda: In Lord Mahavira's Order there were 1,59,000 monks like 'Sankha and 'Sataka and 3,18,000 nuns like Sulasā and Revati. Self-control, discipline and management were given equal importance so as not to impede individual growth nor hurt the group interest. The nuns' control was in the hands of his first disciple Candanabālā. Those violating ordinances were punished in the form of expiation and reinitiation. In Mahavira's time no clear demarcation of administrative duties has been mentioned. It was obviously a later development, for earlier there was no mention of even Upādhyāya (a spiritual teacher).

As the organisation began to develop, there were various activities which attracted the attention of dignitaries and the teaching of holy scriptures, others with administrative jobs and skill, others with the propagation of Jainism by delivering religious discourses at different places. Others selected worthy novices for initiation.

The Chedasūtras have mentioned seven positions. We shall take them one by one :—

(1) Ācārya or the spiritual guide and head preceptor. He must be a practitioner of right knowledge, faith and conduct. He who violates the fourth great vow does not deserve to hold this high office. A diplomat using duplicity and subterfuges cannot be given this post. He who imparts perverse knowledge does not deserve even to be a monk not to talk of his being a head. He must possess good qualities, tact and be strict in administration but without any malice or rancour. The entire responsibility of the Order rests on his shoulders. Much depends on how he leads his followers. As the rays of the sun dispel darkness, so he removes ignorance. As Indra is among gods, he is among monks. Sāyambhava says that the head of a monastery distributes drops of nectar contained in scriptures so does the moon when she is in her full glory. She is decked by planets and stars. She imparts coolness to the scorched world and is delightful to all. Kṣamāśramaṇa says that he is like an airconditioned room of an emperor ruling over a vast kingdom. Neither winter nor summer can affect it. So also the head preceptor is moved neither by pleasure nor by sorrow. Favourable or unfavourable circumstances are alike to him. He is not only a holy person himself but also moulds the lives of others. An erudite scholar himself he teaches scriptures to others, solves their problems and purifies their intellect. Like an 'āmlā' fruit he augments blood in the form of knowledge, is sweet like grapes, tasteful like 'Khīra' (a preparation of rice and milk boiled together) and juicy like a sugarcane.

Abhayadeva says that he knows full well both concise text and its meaning and inner significance. He is gifted with auspicious signs. He is the beacon light for the Federation. Calm and composed himself, he shows the

way to earnest seekers. He inspires them to practise good conduct. He is endowed with seven gifts as follows:-

(1) *Ācārasampadā*—His conduct is impeccable. He is firm therein and none can shake him. He never thinks himself great and others small. His routine is regulated and flawless. What he eats can never be meant for him. Even though at times newly-initiated and young, he behaves as a mature man does. Like elderly recluses he observes all rules vigorously.

(2) *Śrutasampadā*—He is well-read. He has a wide knowledge of religion, philosophy, literature, culture, people and their activities. He has a comprehensive knowledge of the living and non -living, soul and super-soul. He is capable of explicating Jaina tenets, their myteries and significance. His pronunciation is correct and distinct. His speech is enticing and captivating.

(3) *Vaoarasampadā*—What he speaks has a sort of magnetic power which irresistibly attracts the audience to him. His voice is sweet as sugarcandy. The poet Bharavi has rightly said that profitable and at the same time charming speech is rare indeed.

(4) *Sarirasampadā*—His body has an aura about it. It is forbearing. His sense-organs are in perfect order and strictly under his control.

(5) *Vacanasampadā*—He imparts teaching as much as learners may grasp. He explains the holy texts with tangible proofs, illustrations, similes, metaphors and the like. He tests whether his pupils have really comprehended what was taught earlier. He revises lessons when needed and is never in a hurry to finish any text, since it's no use lecturing to the walls. For want of other appointments he gladly does the work which his assistants are ordinarily expected to do.

(6) *Matisampadā*—His intellect is sharp and penetrating. No subject relevant to his position is beyond his ken.

(7) *Prayogasampadā*—In case of a debate on the scriptures he should know what sort of people professing what religion and philosophy are disputants. Where opponents are not open to reason and are dogmatic, he should avoid discussions with them. Discussion for the sake of discussion is futile. Discussion is fruitful when it adds to the knowledge of disputants. He should be extraordinarily talented since his victory or defeat is the glory or infamy of the whole Order.

(8) *Sangrahaarijnasampadā*—Since life has to be lived and the body maintained, even monks have to keep certain things with them. The only condition is that they must not be attached to them. The head must be circumspect. He must know what monks can be sent to what territories, what monks are physically incapacitated so as to need service, whether medical facilities are available nearby, where convenience for studies exists, what territories or provincess are left unattended and the like. He should also know

what items what monks may need, because the overall responsibility is his. Monks have two kinds of things, what is to be used and what is to be returned. The former are food, drink and the like. They are consumable articles. The latter like seat, bed sheet etc, called 'pratiharika' are to be returned. The head knows what things are available where. His living is an ideal to be emulated by others. He himself respects elderly, learned monks. This is an object lesson to others to do likewise in their turn.

These eight multiplied by four come to thirty-two. With four additions of respect relating to conduct, learning, getting at the meaning according to usage and demerit-demolishing bring the total to thirty-six. They are thirty-six from another angle too; eight of conduct, twelve penances relating to fasting, ten ways of good conduct relating to sky or sparsely clad monks and six others of daily meditation for equanimity etc. From the third angle they are—(1) Reliable (2) Impressive (3) Proficient in scriptures (4) Sweet-voiced (5) Serious (6) Patient (7) Instructor (8) Wakeful (9) Amiable (10) Prone to collection of necessities (11) Persisting in his own well-cogitated belief (12) No rash talk (13) Steady (14) Perfectly calm. The other division is (1) Forgiveness (2) Simplicity (3) Tenderness (4) No relishing desire (5) Austerity (6) Self-discipline (7) Truth (8) Purity (9) Non-possessiveness (10) Chastity.

The twelve contemplations are :—

(1) The fleeting nature of things, (2) helplessness of one involved in the world, (3) the world fraught with misery and suffering, (4) loneliness of the worldly sojourn, (5) transcendental nature of the Self as distinct and separate from the body, (6) impurity of the body, (7) inflow of the karmic matter and the consequent misery and suffering, (8) stoppage of karmic inflow, (9) dissociation of karmic matter from the soul, (10) nature of the constituents of the universe, (11) difficulty in the attainment of enlightenment, (12) the rightness of the path of right course one has selected to tread upon.

Considered from still another angle, the thirty-six qualities are: control of the five sense-organs, nine ways of preserving chastity, renunciation of four passions, five great vows, four tenets of good conduct, five ways of vigilance and three methods of self-discipline.

The head preceptor is virtually a photo-stat copy of the Founder of Faith, since he follows his footsteps. The Founder is care-free so far as administration of the Order is concerned, to explicate the fundamentals of Jainism. Likewise the head preceptor is free to teach scriptures which must be listened to attentively. This raises the possibility of getting at new and newer meanings.

The head preceptor must be a pure, undefiled soul without which all efforts go waste and the organisation gets split.

Upādhyāya—(Associate Preceptor). He who has the qualifications of the head preceptor deserves to be his associate. He should be possessed of good conduct and must be of a scholarly bent of mind. He should be adept at explaining the scriptural texts. He establishes his pupils in good faith, knowledge and conduct. Bhadrabāhu says that he who teaches twelve 'angas' propounded by Lord Mahavira is really suited for the job. Himself rich in vision, knowledge and conduct it is his function to mould his disciples accordingly. 'u' and va, etymologically, have been interpreted as giving the meaning of useful and concentrated respectively. He pronounces words with perfect accuracy with no lapses whatsoever. Formally or officially he is next to the head but is given the very same respect. As the head enters the abode, his feet are washed and so are his. It is the associate head who spreads knowledge far and wide. The dissemination of learning in all corners is his responsibility. To preserve the purity of holy books by considering various readings and determining the context is his prerogative. All this is possible because of his learning and curiosity to learn further day by day.

Pravacanasāroddhāra has noted eight distinctive merits of his as under:-

- (1) Pravacanī—He must be a profound scholar of Jaina and non-Jaina holy books.
- (2) Dharmakathā—He should be effective in delivering religious discourses interspersed with relevant stories.
- (3) Vādī—He should be proficient in vindicating his stand and refuting the opponent's.
- (4) Naimittika—He should be able to correctly assess the good and bad of the past, present and future.
- (5) Tapasvī—He should be clever in the observance of various penances.
- (6) Vidyāvāna—He should be a scholar of fourteen kinds of learning like Rohiṇi and Prajñapti.
- (7) Siddha—He should be experienced in the application of collyrium, foot-smearing etc.
- (8) Kavi—He should be a creative writer able to handle prose, verse, what is to be narrated and sung.

His qualities have been determined in two ways. According to the first the number of qualities is twenty-four. 11 Angas, 12 Upāṅgas, Carana i.e. great vows to be observed day in and day out etc. The last are Karma i.e. process of energy. At times for some special purpose in view inspection of cloth, utensils etc. was prescribed.

A different count is as under—proficient in twelve Angas (original scriptures), expert in thirteen processes of energy, fourteen rectitudes of will and eight kinds of effective ways of controlling body, mind and speech.

The associate's status in Jainism is unique. He is blessed by the goddess of learning. He is the propagator of the scriptural lore. His austerity redounds to his spiritual riches.

Administrator :

He assists the head of the Order ably and impartially. He looks after all activities of the organization. All ascetics, as a rule are interested in their spiritual well-being, but no two noses are similar. One may be inclined to observe penance, while others may have an innate predilection for knowledge. He studies the aptitude of each and every aspirant and guides them all according to their capacity. Some, in their youthful fervour, attempt to do the impossible. The administrator takes them away from their ill-conceived ventures and engages them in healthy pursuits of which they should be capable. He tests their perseverance, patience, irresistible desire to reach the goal which can be attained but by a few. His sincere attempt is to help all make their latent ability become patent. Vyavahārabhāṣya says that he who can establish spiritual aspirants in developing right vision, knowledge and conduct deserves this post and not he who is self-centred and indifferent to others. He is pravartaka, because his function is to engage some in one field and disengage others from their daredevilry.

Sthavira :

Etymologically it means an old person, but age is not the only consideration. Those whose knowledge of the scriptures is unquestioned are also Sthaviras. These who are senior mendicants are equally so. He who has completed two decades of monkhood without any blemish is known as a 'Paryāyasthavira.'

The essential purport of the word is steadiness. He who is ever steady, can very well retrieve the unsteady. The path of penance is beset with difficulties which threaten some aspirants. When some fickle-minded mendicants seem to go astray because of their being allured by sensual pleasures, it is the benevolent administrator who brings them round affectionately by telling them the good and bad of both worlds. The life of ascetics is harder but much more blissful than that of the materialists. When an ascetic, even though robust, seems to be vacillating, it is the Sthavira who inculcates in him the need of being detached. Because of his innate goodness whatever he speaks has an immediate impact on those who actually need such succour. What seems pleasing never satisfies. What really delightfully enthuses is certainly peace-giving. A tension-free life can be ensured only by treading on the right tract. The Sthavira has been equated only with God not because of his position in the organization but because of his unquestioned piety and his unwavering righteousness. He has been called a pontiff, because of his mastery of scriptures. The Sanskrit word 'Gaṇadhara' means not only the head of a large group but also possessor of

virtues like intuition, transcendental knowledge and the like. In modern parlance he is a Judge, since his judicial pronouncements could not be questioned even by the head preceptor in whose absence at religious congregations it was the Sthavira who represented the Acarya'.

Gaṇī :

Abhayadeva says that its meaning is the head of a large group, but Ācāraṅgacūṛṇi says that the Ācārya himself, when he wanted to be taught some text, could not approach any other saint but the Gaṇī alone who used to be the repository of scriptural knowledge. The head must have qualities of head and heart but he is not always necessarily learned in all lores. The Gaṇī was the only dignitary who could do this job which signifies the respect that he commanded.

Gaṇadhara :

Etymologically it signifies the head, i.e. the Ācārya himself. Malayagiri holds that he who has the greatest, unequalled knowledge and reasoned conviction is 'Gaṇadhara'. In the canonical literature it has been given two meanings. The chief disciples of the founders of Faith were given teaching work. They used to be the leaders of their own group. They were Gaṇadharas, but the Acarya was not a gaṇadhara, though he was so designated in later literature. Abhayadeva says that he used to be in charge of nuns. He used to be their guide, teacher and counsellor. But in Lord Mahāvira's time it was Candanbālā who did this job efficiently. There are references to female administrators exclusively for nuns. No monk was entrusted with such responsibility. Why he expressed this view deserves to be investigated in right earnest.

Gaṇāvacchedaka :

He had a strong feeling of affection for the organization. Abhayadeva says that he supports, consolidates it and collects necessary implements for monks in general. He goes from place to place in search of such articles.

He is a man of parts, patient, persevering, well-built benefactor of the organization and ever ready to meet others' legitimate needs. He leaves the Ācārya and Upādhyāya free to plan and execute the development and expansion of their Order. They do not ask anybody for any specific work. It is he who consults the Ācārya when necessary and requests him to do a thing if it has to be accomplished by him alone or with his express permission.

Any and every monk cannot be appointed for any of the above-said seven positions, Vyavahārasūtra and its commentary have laid down that the essential qualification is at least eight years' experience as a monk. The candidate must be self-disciplined, expert in delivering religious discourses,

in collecting necessary implements and in lending a helping hand. He must be known as a person of blameless character. He must have a clear understanding of at least Sthānāṅga and Samavāyāṅga.

The experience required for an Ācārya is of five years but three years for an Upādhyāya. No experience is required for 'ganadhara'. Those who are appointed to these posts are brilliant, imposing and impressive. Vyavahārasūtra says that in special circumstances the condition of experience as an initiated ascetic may be waived altogether. This however, applies to one who has had long experience but was expelled for some reason and later reinitiated. Such a one may hold the highest office provided he has the confidence of the Order. He must be from a decent family. Then alone he will be able to shoulder the heavy responsibility that must thus devolve on him.

If some hermit should have studied Ācārāṅga and Nisītha even partially but expresses his determination to read them and other scriptures in full, he may be offered such post provided he is otherwise eminently good. None can be appointed to high posts without his being pure-hearted. He who violates the fourth vow will be a disgrace to the Order. So also he who interprets holy texts in a perverted manner. Vyavahārasūtra says that because of being involved in administrative duties, if some mendicant has neglected his study, he may be released for a period to enable him to devote whole time to studies. Health and patience have been considered necessary for such fresh beginning.

The Ācārya and Upādhyāya are necessarily busy attending to religious sermons, satisfying the curiosity of the laity from time to time, inspecting the collected alms, listening to confessions and prescribing expiations therefore, meeting the challenge of disputants for the glory of the Order, treating different kinds of hermits, some of them old, some others sick and leaving little time to study ninth and tenth parvas for example. To improve things even high dignitaries with a couple of hermits should move out to a secluded corner to make up for the lost studies.

All these posts were not created at one go. There have been additions and alterations with the ever-widening expansion of the Order. For want of some appointments a single person had to do the job of many.

There used to be some specialists and dedicated souls in their unsullied state. They were called Ratnika ever willing to do all work. They were observers of vows, attentive in listening to the exposition of holy books having long experience given to penance, speaking little and the like. The Ācārya and Upādhyāya looked after nuns as well through some senior nuns. Such references are there. The most important status was that of a Pravartini who used to be respected as much as the head himself. She must have had eight years' unblemished record. A pure-hearted nun, expert in

delivering discourses, calm and composed fully conversant with the basic holy texts and genuinely interested in 'all nuns' spiritual welfare. Āryā, Mahattarā, Gaṇinī and such other appellations indicate her sincerity and purity of conduct. In winter and summer she is permitted to be out not alone but in the company of at least one nun. In the rainy season, however, there must be three accompanists.

Gaṇavachedinī—She enjoys the status of an Upādhyāya. In winter and summer she is required to take three nuns with her but four in the rainy season.

Abhiṣeks— She enjoys the status of a Sthavira and even Gaṇinī at times.

Pratihārī— She used to be a door-keeper to protect the chastity of nuns. Vṛhatkalpabhāṣya says that nuns were always more disciplined than monks. Wherever they stay, the door must be bolted from inside. If it be not possible, the Abhiṣeka should stand guard with a stick in her hand to prevent ruffians from terrorising them. It may also be curtained. As far as possible, open resorts must be scrupulously avoided.

All this is for the proper administration of both monks and nuns. The idea has always been to invigorate their well-guided spiritual adventure. There lies the glory of the Order. Violations and uninhibited transgressions cannot but tar its image.

TWO PATHS OF SPIRITUAL ENDEAVOUR: Utsarga and Apavada.

The Jaina devotion is characterized by renunciation, penance, self-study and meditation. Utsarga means 'primary' and Apavāda means 'secondary'. The first comprises rules and regulations whereas the second treats of exceptions under special circumstances. The rules are meant to promote and elevate the character of monks. The aim of both is the same. They are really complementary to each other.

The commentator of Nīṣītha says that prohibitions for worthy aspirants may be acceptable to an average aspirant under unavoidable circumstances. The first is a highway whereas the second is a little zigzag. While walking on the highway a hermit may meet with obstructions to avoid which he takes the footway. When the highway becomes clear, he again takes to it. When he finds some serious difficulty in acting up to rules in letter and spirit, he takes recourse to some exception but only to retrace his steps in the right direction. He must not find a lame excuse to get rid of some stringent rule. He who misbehaves in the way incurs positive sin and is unworthy of asceticism. When sick, you take medicines but even when recovered do you continue taking them? In case you do it, this betrays your foolhardiness and deviation from duty. Exceptions should be resorted to when there is no other way out and to meet some hard situation. Rules are always to be observed, since they are primary. The secondary is to be observed for a short time only when it becomes absolutely necessary. If it be adopted for sensual gratification, it is no exception but a clear dereliction of duty. The right use of exceptions must be based on discrimination. The hermit who is pure-hearted and a serious, well-meaning student of holy books knows when an exception to the rules may be permissible. It is not given to shallow mendicants who do not exactly know what is what. A businessman spends a little to earn much. Likewise a good hermit is at times led to do something apparently wrong but it is only to augment his virtue.

Bhadrabāhu has dealt with the good qualities of one well-versed in scriptures. He discriminates between income and expenditure, reason and un-reason, well and unwell, substance and non-substance, proper and improper, virile and imbecile and the like. He is aware also of the likely

result of actions. He alone can make use of exceptions and permit some one else to do it. One, ignorant of scriptures must not take recourse to exceptions, since he does not know substance, time, etc. Just imagine a wayfarer walking apace to reach his destination for which he even runs fast, but when dead tired, he rests a while which is meant for walking farther and more swiftly. A spiritual aspirant while developing his inner prowess may halt for a while because of some unforeseen predicament. His halt is not regress but progress. A surgeon extracts pus from a boil not to kill the patient but to make him hale and hearty. A spiritual aspirant may opt even for voluntary death when he knows that his body has been rendered useless. Otherwise he must strive for liberation by leading a pious life. He must be indifferent both to life and death. Life is for right vision, knowledge and action. Death should be preferred only when the body becomes reluctant and even recalcitrant to the dictates of the soul. Ascetics on high plane never take recourse to exceptions. It is only those who are old and also imbecile who need such props.

In Nīṣṭhacūṛṇi rules mean prohibitions and exception means the necessity of seeking permission. The meaning of exception or 'secondary' is equated also with mystery. Both are aimed at purifying conduct.

Conditions have been laid down for taking recourse to exceptions. To do it without reason is arrogance and with reason, proper conduct. Reasoned exceptions are no stain on the conduct of a hermit. Rules and sanctioned prohibitions both are for purifying knowledge, conduct and action.

During times of famine there is bound to be great difficulty in procuring one's diet. As such it has been treated under exceptions. But whatever the situation, vision and conduct must never be lost sight of. Sanctioned prohibitions are wisely ordained with full consciousness whereas unreasoned ones are resultants of inertia.

Non-violence is the foundation of the four other great vows. They are really its extension. All want of care is violence. A self-disciplined mendicant is ever alert. Even when generally alert, one may be careless in walking, for example. Whenever and for whatever reason there be want of cognition, it is 'Anābhoga'. It does not involve killing; but only forgetfulness. When the right knowledge of the likely violence dawns on him it is termed 'Sahasākāra'. While walking, one does not see worms in the way but after some time he notices them. In the meantime, however he unconsciously crushes them. It is all unintentional, Karma does not bind him. He does not touch any live being. He does not injure any being by mind, speech and action. 'Ācārāṅga' clearly states that if a hermit has to walk on uneven, rough and rugged, zigzag path or where the army

encampment is there, or chariots and carts are lying stationary, he may take the help of some person or of growing vegetation. This is not to violate any vow but is meant to promote non-violence. He may fall down, become disabled or handicapped and may not be in a position to resolve anything because of the web of uncertainties surrounding him. While falling he may even kill some insects. It is an exception to obvert violence on both sides.

He is not permitted to touch live water either, but in case of torrential rain he may go out to ease nature, because such compulsions, when resisted, are detrimental to health.

His another vow is of truth. Ācārāṅga says that when a hermit on his outings meets with a man who enquires from him whether some animal has passed that way, he should first remain silent, but on being hard-pressed, he should say that he knows not even though he has the full knowledge of it. This is an exception concerning truth. 'Sūtrkriāṅga' states that telling lie to cheat people is despicable, but when the intent is to preserve self-control at all costs, such falsehood does not incur any sin.

Non-stealing is another vow. But when a hermit reaches a village where there is no suitable room to stay and the season be winter with accompanying rains, he may stay where possible and seek permission later.

While observing the vow of celibacy he may not touch even a new-born girl, but he may take out a nun likely to be drowned in a river or when she be in a demented state with his hands without incurring any sin.

While observing the vow of non-possessiveness, he may not keep a single utensil more than the prescribed limit of fourteen. All the same, books and writing material are not to be counted under this head, because they are to improve knowledge. Daśavaikālika says that no hermit should be in close contact with any householder, but it also says that an old ailing hermit can do so without incurring any sin since it must be treated as an exception. Again, food specially prepared for a hermit is, as a rule, unacceptable but Sīlāṅka says that when such food is taken strictly in accordance with rules it is a sinless exception. It applies also to the period of famine.

When sick, a Jaina mendicant should suffer it quietly but when it was observed that some hermits became simply restless, it was ordained as to how a sick hermit should consult a physician for medicines when suffering from the dreaded leprosy and the like. Commentaries have suggested that such maladies may be kept secret to save the Order from calumny.

Transgression of a vow arouses infatuation as a result of which passions rise which impel a hermit to violate a vow. This is done with the

full knowledge of a hermit whose bounden duty is to expiate for it at the earliest. Exceptions are resorted to because of horrendous situations. Here also he knows that he is not observing the rule, but also that in that case his spirituality shall be endangered.

In early times rules were observed strictly and no exceptions were permitted. With the change in times exceptions were permitted under some conditions. Exceptions were not to be resorted to arbitrarily. There are strict rules for exceptions too. It is because both rules and sanctioned prohibitions are for the spiritual benefit of hermits. All this could be possible because of the non-absolutist vision of Jainism. Sins should be avoided as far as possible in both cases. The graver the sin, the worse is the soul. The less the attachment or the influx of Karmic material, the greater and purer is the soul. The aim should be to expel the accumulated sin and prevent the entry of new sin. Unless the soul is immaculate, not even herculean efforts in a wrong direction can be of any help. The inevitable result will be the never-ending cycle of births in what form, who knows.

Penance for Self - purification

Penance is the essence of asceticism. There is an inseparable relationship between the two. The ideal of Jainism is asceticism. The very word *Sramaṇa* means an ascetic. It has three forms : *Samana*, *Samana* and *Sramaṇa*. The first means equanimity; the second means self-control and the third means to strive. There is no spiritual upliftment without persistent and sincere efforts in the right direction. An ascetic knows that he is not the body, but that the body is his . The body need not be pampered. It should be treated as a necessary means but never an end in itself. It does not matter if the body looks weak and tired, even sick at times provided the spirit is being strengthened. The self is primary and the body secondary, but its needs must be in proper shape so as not to obstruct the spiritual voyage. Penance is meant to transform the inferior soul into the super-soul. There must be heat in the body indicating life. The heat of penance is the life of the soul which must ever be awakened. The dying or dead soul is an indelible slur in human life. It is man's utter degradation. There is no religion without penance. It is its most significant constituent. As the sun and fire remove all excrement, penance eradicates the accumulated filth in the soul without permitting the entry of fresh Karmas. It effectively separates all rubbish from the soul without which it cannot revert to its original state. The ascetic's career starts with penance and the close study of scriptures. The Founders of Faith cannot be imagined without penance. It was a potent means of their omniscience. In the past not only the founders but also each and every ascetic, while staying in the world used to look forward to penance, knowing it to be the only benediction worth seeking. The Lord *Rṣabhadeva* did not achieve omniscience without penance lasting not for some, but thousands of years. Lord *Mahāvīra*, too had practised penance for twelve years and thirteen fortnights. He had taken food only on 349 days during this long period. For most of the time he did not take even water. The one thing in his mind, to the exclusion of others, was hard penance.

Acarāṅga, *Avaśyakaniryukti*, *Avaśyakacūrṇi* and later books dealing with the Lord's life have given a moving description of *Mahāvīra*'s surprising austerity, surpassing other founders in its severity. He established harmony between the external and internal penances. His great contribution was especially in the sphere of penances which assumed great importance in

the years to come. He gave a scientific interpretation of austerity and analysed it deeply. His disciples, too, engaged themselves in regular and timely penances. The Buddhistic literature also refers to their heroic penances. The houseless ascetics have succeeded in building a lasting edifice of austerity. In canonical literature like *Bhagavāṇ* ascetics have been shown as great not only in faith, conduct and action but also in penances. All founders of faith have practised hard austerities in their previous births. They reached their culmination in the life Jainas know of. Lord Mahavira's penances are simply fabulous.

The word 'tapa' (penance) etymologically means self-mortification. What penetrates blood, bones, fat and marrow, what exterminates the inauspicious consequences of actions, what burns them literally is the right spiritual endeavour. The commentator Malayagiri says that it brings to an end eight kinds of Karmas. Such is the view expressed in *Sthānāṅgravṛtti* and by *Jinadasagani*. Penance does not regulate mere diet but also attenuate evil impressions and defilement of all sorts as also perversion. It is penance alone that strengthen a mendicant's resolve to be desireless. Who does not know that one desire leads to another and that desires are endless. Austerities alone bring them to a happy end. All renunciation of a man burning with desires is fake and meaningless. There is no greater sin than self-deception. Somadeva advocated control of sense-organs and mind. All powers, natural or supernatural and the highest achievement of purification are the clear resultants of penance. Nemicaṇḍra says that penances make one's face shine, which is just reflection of refulgence within. The source of Gautama's achievement was penance. Emperors have practised austerities to extend their empires. Some of them have practised hard austerities thirteen times like going without water for three days in succession. Even Indra, the king of gods, bows his head at the feet of an accomplished ascetic. *Yogavāsiṣṭha* rightly says that there is nothing in the world which cannot be obtained through penances.

When the covering of karma is removed from the soul, a hermit achieves what is called purification or other surprising things. As the sun shines when clouds are dispersed because of the blowing of the westerly wind, so also the spiritual energy shines forth when the soul contains no dross. Nemicaṇḍra says that no other efforts are necessary for such striking achievements. A spotless character is the source of them all. No divine power or incantation is needed for what looks like a miracle.

In later books, achievements and their different kinds are elaborated. Even one-sensed beings have some latent power but it is man alone who so develops the latent energy that he becomes a cynosure of other eyes.

Nemicandra has given its twenty-eight kinds as follows :-

- (1) **Amosahi**—This enables a hermit to cure a sick person by merely touching him. Before touching the patient he must resolve in his mind that his mere touch will make him O.K.
- (2) **Vipposahi**—Sweet smell issues forth from his faeces and urine by the mere touch of which a sick person is cured of his malady.
- (3) **Khelosahi**—A patient is cured by the smearing of a patient with such hermit's phlegm, expectoration and spitting.
- (4) **Jallosahi**—The dirt from such hermit's ear, mouth, nose, tongue and eyes, if applied to the body of a patient, cures him immediately. It is sweet-smelling.
- (5) **Savvosahi**—Such hermit's body becomes medicinal. The body becomes nectar-like. Whomsoever he touches by any part of his body cures him completely.
- (6) **Sambhinnaśrota**—Such hermit becomes capable of seeing with his ears, smelling with his eyes etc. One sense-organ functions for others as well.
- (7) **Avadhi**—Such hermit has a clear cognition of subtle, distant and separated things. It also imparts visual intuition.
- (8) **Rjumati**—Such hermit reads the minds of others residing at a distance of no less than 36000000 miles.
- (9) **Vipulamati**—Such hermit knows even the subtle thoughts of conscious beings residing in 'adhā dvīpa.
- (10) **Cārana**—Such hermit can go to and return from the sky. One way of going up is with the help of things and the other by relevant knowledge. The first is accomplished by penances on every eighth day and the second by penances on every sixth day. The first is more powerful than the second. He can rotate round the entire Jambudvīpa twenty-one times in as little time as you take in batting your eyelids thrice, but the second one takes a much longer time, i.e. he can rotate only thrice in as much time.
- (11) **Aśviṣa**—Such hermit's words become so poisonous that whatever he speaks by way of a curse turns out to be true.
- (12) **Kevalajñāna**—Such hermit becomes omniscient.
- (13) **Gaṇadhara**—Such hermit is endowed with the capacity of being appointed pontiff or the head of a large group of ascetics.
- (14) **Pūrvadhara**—Such hermit acquires the knowledge of fourteen earlier sacred books or at least the third conduct-treatise of nine earlier sacred books.

- (15) Arhat —Such hermit is blessed with omniscience, but all omniscients do not get the status of 'Founders of Faith'.
- (16) Cakravartī—Such hermit is blessed with fourteen jewels which help him conquer most of the Jambudvīpa.
- (17) Baladeva—Such hermit is blessed with the power possessed by ten lac octopods.
- (18) Vāsudeva—Such hermit has the power of twenty lac. So very powerful he is that he becomes the lord of one third of the earth.
- (19) Khīramadhusarpīrāśrava—Such hermit's words become milk-like, honey-like, butter-like. So very sweet they are to all listeners.
- (20) Koṣṭabuddhi—As grain well-stored in a warehouse remains unaffected for a long time, so also the intellect of such hermit remains as before not unlike our modern taperecorder.
- (21) Padānusāri—Such hermit on hearing the first foot of a verse reproduces the whole.
- (22) Bījabuddhi—Such hermit on knowing of the seminal meaning of a verse can repeat the whole in entirety.
- (23) Teja—Such hermit's lustrous power of the soul becomes awake. This can be possessed not without penances on every sixth day for six months.
- (24) Āhāraka—Only that hermit who possesses the knowledge of fourteen earlier sacred books can acquire the power of resolving his own doubts or answering questions put by somebody else. This he does by making an effigy of about eighteen inches culled from some region of his soul. This he manages to pass on to a Founder and receives a definite answer.
- (25) Śītalateja—Such hermit can counteract the above power. He is compassionate and protects the afflicted souls.
- (26) Vakriyadeha —Such hermit can assume whatever shape he likes and can be seen simultaneously at hundreds of places.
- (27) Akṣīnamahanasa—Such hermit, when he sees just a little food for the big gallery manages to feed lacs of people, the only condition being that he himself must not eat a morsel, since that misconduct will make the entire food-stuff vanish in a trice.
- (28) Pulāka—Only an omniscient can possess this power with the help of which battalions of emperors can be vanquished.

It is no magic to hoodwink people. It is the visible efficacy of spiritual energy which can be had by the eradication of binding Karmas.

Passionlessness and desirelessness pave the way not only to such miraculous achievements but even to emancipation.

The Aupapātikasūtra says that the spiritual powers can make all things handy. If it occurs to an omniscient that instead of rainfall there should be the fall of gold and silver from the sky, it is willed and instantly accomplished too. Patanjali's Yogadarśana talks of eight achievements like assuming a tiny form, as also infinitesimal form, mastery, control, wishfulfilment and the like. They are not unlike Jaina achievements.

Penances are not meant to acquire miraculous powers. The aim is the purity of soul. Such powers may emanate from an immaculate soul, but they are not to be exhibited. All show is for fame, honour or some other desire. They are all binding. They shall degrade the soul. If sometime it becomes very necessary to exhibit such power, it should be done with full consciousness and discrimination, otherwise he will not only lose them but they will also prove fatal to his ascetic career. Penance should be for penance, not for achieving even a noble or auspicious thing since both merit and demerit bind the soul.

Penances in Bauddha literature have not been classified as Jainism has done. The Buddha's emphasis was on the purity of soul. Jainism advocates penance as the effective means of purifying soul. The Buddha advocated the Middle Path and denounced mortification of flesh. The Jaina details of what and when to eat or not to eat, find hardly any place in Buddhism. It advises food only once a day with no attachment to the menu. The Buddha too had undergone severe penances for six years. He had plucked his hair too. His body was emaciated but all this gave him no peace of mind. He prohibited hard penances to the extent of ridiculing the Jaina extremism, but this does not mean that he was opposed to penance as such. Penance finds the prime place in four benedictions of his. He said, "I plant the seed of faith which is watered by penance." He once told Bimbāsāra that he was going out for penance, since his mind stays quiet therein. He was of the opinion that if penances did somebody good, he should pursue them, otherwise not. Dr. Radhakrishnan writes, "The Buddha has found fault with severe penance, but it is surprising that the Buddha ascetics' discipline is no less severe than any others related in Brāhmana literature. From the doctrinal stand the Buddha held that emancipation is possible without penance but on the practical plane it is otherwise. Sanyuktanikāya holds that penance and chastity are an internal bath without water. They wash away the filth attached to the soul and make it clean."

The Vedic literature also has talked of penance in many books. Penance makes man imposing and brilliant. The Satpatha Brahmana says that penance ensures the highest victory. Kṛṣṇa Yajurveda Taittirīya Brāhmana says that the god presiding over creation felt that there is no heaven, no earth

and no space in the universe. The non-existence should be turned into existence. He practised penance which produced smoke. The second time appeared a divine light. The third time a flame manifested itself which spread all around. Then was born the ocean and the creation came into being.

The sages have eulogised penance and chastity which ensure name and fame. The gods have won victory over death by dint of penance and celibacy. All the constituents of religion, like righteousness, truth, penance, scriptural learning, peace, liberality and the like constitute the right austerity. Self is realisable through them. There are seven gates to heaven, the first and foremost of which is penance. Religion has developed with penance posited in the centre. There is nothing that is not within the reach of penance.

To begin with, penance purifies the body. It sets right blood circulation in the body. When the digestive system is disturbed, many diseases like constipation and acidity cause trouble. Penance throws away the accumulated filth from the stomach. With no fresh entry of any foreign matter the system is set right. Aśvinīkumāra, physician of the gods, in the guise of an ascetic, approached Vāgabhata and said to him, "Please tell me the panacea which grows not on the earth, mountain or ocean." He took some time to think over it and then said authoritatively that it was going without meals.

Thus from the Āyurvedika standpoint also fasting is very beneficial. Naturopathy has no faith in medicines. Nature alone, it says, is the cure of all ills. Dr. Saranaprasāda, a reputed naturopath says, "A patient, while fasting, should be given nothing but light and sweet water. If water be heavy it should be boiled. It may be given tepid or cooled. Water mixed with lemon or orange juice is not the ideal one since instead of fasting, it is taking a liquid diet in the form of juice. No betel-leaf, betel-nut, clove or aniseaniseed should be used. Tobacco and other forms of smoking are, of course, prohibited altogether. These things make fasting worthless and a mere show."

Earlier lemon and honey were given but researches have proved that they should be avoided. Nothing but tepid water should be given to a fasting person. Fasting is advisable for fever, pain or indigestion. It reduces white bloodcells and increases red ones. The excess of sugar is nullified. The kidney expels the filth through urine. When the inside is clean, the report of urine is NAD. Acidity, too, is brought under control. Many people, while fasting, complain of headache, vomiting and restlessness but it should not be construed as aggravation of the disease. It is really the starting point of recovering health.

One day's overeating means extra labour for intestines. The digestive machinery needs respite now and then. There is no better way of

expelling foreign matter than going without food. Dr. Oswald says, "Fasting is the best method for inner cleanliness. Fasting for only three days in a year gives very much better results than hundreds of bottles of blood-purifying sour drugs."

New cells are constantly added to different limbs of the body. Physical labour consumes calories. In childhood cells multiply, but in advanced age there is little increase. In sickness also cells decrease. During the period of fasting unhealthy fat is eliminated giving rise to enthusiasm. While fasting, none should exert much. Any momentary disorder in the body should cause no concern.

Scientists say that the inner mechanism of the body is like pipes of rubber. Excess of food makes them expand as a result of which the circulation of blood is seriously disturbed. When one fasts, the pipes contract and revert to their original, natural state. With the purification of blood, one feels light in body and mind. But soon enough accumulated phlegm gets mixed with blood, causing unrest to the person. When it passes through urine, the normal state is restored. This is why the fasting person feels stronger in the last week of the month than in the first week. Penance requires strong will rather than the strong body. The Jaina view is that no desire should taint penances. The moment selfishness prevails, the very purpose of penance is defeated. The Gīṭā and the Buddha emphasize desirelessness, because a noble desire, the desire even for emancipation, is an obstruction to spiritual well-being.

There is no penance without the right knowledge and sense of discrimination. The first thing to comprehend is that the body is distinct from the soul. The identification of the two spells disaster. The aggregate of karma particles that remain attached to the soul are separated by means of penances. An ignorant aspirant may go on practising penances all his life but all this is futile, since thus binding karmas can never be dissociated from him. Thousands of aspirants in Lord Pārśvanātha and Mahāvīra's time practised penances foolishly and only emaciated their bodies. The Founders admonished them saying that they should try to exterminate their passions which are potent enemies. Bhadrabāhu says, "Ignorant penances do not lead to emancipation. Penance is a means to salvation, but in case the end eludes, there is everything wrong with the means. One may thus achieve heavenly splendour, but the Karmic flow remains unstopped. Even if some great thing is secured sometime, it is bound to be misused and karma will continue to have its constrictive effect.

Penances may be either external or internal. The external ones are visible to others, but not the inner ones. They should inter-penetrate, because one shorn of the other is impracticable. The aim of both is one and the same. Why did the Founders practise external penances? It is because they effect

both external and internal purification. Only then their devotion becomes lustrous. Gold, in order to be purified, has first to be heated and then polished. The heating of gold is external penance and the polish is internal lustre. What cannot attenuate passions in no penance. Emaciation of the body with unreasoned devotion is nonsense. If butter has to be clarified by separating buttermilk or other dirt, it has to be poured into some pot for heating. The pot is external penance and the unadulterated ghee is internal penance. Both have their own importance and the good lies in their willing co-operation.

The Digambaras also say that taking or not taking food both are meant to purify the soul, separating it from all dross.

Jainism says that if the mind is uncertain, if it be assailed by doubts, it is better to abstain from penance itself. Penances are fruitful only when the mind is not distracted, when the body is not needlessly emaciated and when the pull of binding karma is loosened. One should be away from inauspicious thinking and there should be no obstruction to daily penance.

There are six kinds of external penances. We shall take them one by one :—

- (1) Fasting—It is to give up all four kinds of food. It holds the first place in the list of penances. It is very difficult indeed to conquer hunger and mind. It purifies both body and mind. Mahātmā Gandhi said that it cures bodily ills and boosts morale. Maitrāyaṇī Aranyaka tells us how very difficult it is to go without food. This is a kind of firebath which burns all passions. Only he who is not attached to the body, not even to life can practise penances. Penances are not for physical welfare which incidentally may be their outcome but are always aimed at spiritual rise. Lord Mahavira said in its praise, “One day’s fast can extirpate more karmas than a hellish being can even after undergoing suffering for thousands of years.”

Two days fasting can extirpate karmas which a hellish being cannot for lacs of years. Three days fasting can extirpate karmas which the latter cannot in crores of years.

Fasting means renunciation not only of food but also of passions and carnal desires. Chastity, self-study and contemplation of the self must accompany fasting. To speak harshly or to slight or find fault with others are prohibited. Dharmadasagani writes, “If one, while fasting, speaks harsh words to others, he destroys the fruit of his one day’s penance. If he censures somebody, insults him or reveals others’ secrets, ruins the fruit of a month’s penance. If he curses somebody he destroys the good of one whole year’s penance. Penance as fasting is of two kinds : (1) Itvārika - to give up food for a specified period on the expiry of which there persists a desire to

eat. The ideal Itvārika lasts for six months. Lord Mahāvīra himself undertook it for six months and none else then exceeded this limit. Lord Ṛṣabhadeva did observe it for a year. During the intervening period the limit was nine months. The limit is thus set by a Founder.

The second kind is 'Yāvatkathika' i.e. fasting till death. It is called 'Santhārā'. It is not accepted all at once. The preparatory stage comprises various penances to make the body as lean and thin as possible. This is known as conscious preparation for death. It is a sort of preface to the last scene in the drama of life. All transgressions of vows are looked into followed by remorseful repentance. Samantabhadra says that this final departure is the delectable fruit of all earlier penances.

The second in order is 'Unodārī'. Etymologically it means to eat less than usually required or wished for. It seems easier but is really harder than fasting. To have food in the plate when the belly is strictly in need of more, is self-restraint of a high order. This penance, unlike fasting, can be practised even by a man of weak constitution. It is equally curative. Passions and possessions also are minimized under this head. In Uttarādhyana its five kinds are given as under:

- (1) Dravya—It is to lessen the quantity of food as also of cloth.
- (2) Kṣetra—It is to limit the places from where alms can be had.
- (3) Kāla—It is to fix the time for alms.
- (4) Bhāva—It is to go for begging alms not unmindful of self-imposed restrictions in accepting food.
- (5) Paryāya—It is to translate the above four into action.

Upakaranadravyaunodārī - It is to limit the possession of cloth, utensils, blanket etc. Cloth is needed to save one from heat and cold, from insects, mosquitoes etc. It is needed also to keep oneself within bounds of decency. You may have more clothes than strictly needed. Your duty is to minimise the need and keep aside what you can do without. Utensils are needed for food, drink and other purposes. If one is not attached to them, if one does not increase one's needs, it is not violating the vow of non-possessiveness. All this is good for householders too. They should not be tempted by glittering dress, by fashionable utensils and the like. Without self-control needs multiply like anything.

There are prescribed limits for monks and nuns. Never to exceed the limit and always to minimise the need will help them proceed on the spiritual journey, otherwise possessiveness will be a blot on the lives of all. Society suffers because of increased needs and limited resources. Spendthrifts become borrowers. Inability to pay back the money with interest involves them in the world. The ideal for monks and the laity is not

to let the world reside in them. Never to fall in love with the transient world is the panacea for spiritual health.

Bhaktapānāunodārī - It is to lessen the items and quantity of food and drink. The full diet for a man is thirty-two morsels, twenty-eight for a woman and twenty-four for an impotent person. Those who eat eight, twelve, sixteen, twenty-four and thirty-one morsels practise different kinds of Unodārī. They all eat a little less than their stomach demands. The less one eats, the greater is his penance. The thirty-second part of a person's diet is his morsel. Mūlācāra says that an aggregate of one thousand grains of rice is equal to a single morsel.

The quantity of diet differs from man to man. Intellectuals generally eat less than labourers but it does not mean that the former practise some sort of penance. It is because they eat as much as their stomach can hold. Āyurveda holds that one half of the stomach should contain chewed food, one fourth should be reserved for water and the rest for air. Those who do not observe this rule are often diseased. People generally eat sweets and their other favourite dishes even when they are not quite hungry. This results in forced breathing, restlessness and the like. Some people overeat to the extent of their stomach almost bursting up when they drink water indigestion, bad smell from the mouth, swelling of the stomach, vomiting, dysentery and the like assail them. Those who eat less are always cheerful and energetic. Śivakoṭī writes, "The karma is destroyed, the soul is purified; control over sleep is acquired; self-study, restraint, victory over sense-organs and undivided concentration or meditation are its necessary effects. Overeating induces lethargy and ruins the digestive system altogether.

Bhāvāunodārī - It is to lessen the force of evil tendencies. Anger, pride, deception and greed may not be exterminated altogether, as none can remain without food for years. Lord Mahāvīra says that the lessening of the force of anger, pride, deceit, greed, speech and strife are its five kinds. As passions are more or less controlled the emergence of peace is assured. A spiritual aspirant should never be gabby. He should speak as many words as are necessary to convey the sense. Brevity is the soul of wit. Like money, words must not be abused. A talkative person cannot avoid falsehood. A chatterbox's plight is like that of a bitch with rotten ears. He is snapped wherever he goes and whomsoever he meets. Lend your ears to all but your tongue to few. The wise speak little but the foolish ones do not cease talking. Strife is caused by some passion or the other. A quarrelsome person is deprived of health, wealth and peace of mind. He is like fire that burns not only himself but also others who fall in its net. In case of dispute the two parties should give up food and drink till they should have apologised to each other. All altercation is ruinous. The inculcation of good qualities is

possible only when deviations and deformities are got rid of. The uninhibited rise of one passion invites others. It turns out to be a Satanic rule. To transform it into divine Law is the aim of life for which everybody should exert in order to achieve it.

(3) Bhikṣācārī - A spiritual aspirant collects alms but he is not a beggar. The beggar has no code of conduct. He takes whatever good or bad, even money is thrown at him. He eulogises the donor and humbly begs so as to excite his compassion. He even abuses a person if he blankly refuses to give him any crumbs. The Jaina monks and nuns feel gratified and householders feel obliged. They are always contented and have no ill-will against a householder who offers them unacceptable food or at times nothing at all. They take food not from one or a fixed house. They cannot afford to be burdensome to the laity. They move out like a cow and also take food as it does.

Jinadasagani and Haribhadra say 'A cow grazes whatever grass good or bad, comes her way. She does not uproot or hurt any grass but goes on grazing from one end to the other. So also a hermit who takes whatever is not specifically meant for him and what does not contain life.' Wedded as he is to non-violence, he must not knowingly hurt even a one-sensed being, not to talk of crushing it. He does not mind if the food offered is sweet or sour, smooth or rough. His is 'gocari'; his attitude is fixed on "madhukari". It has been recorded in holy books that he is to accept food from high, middle-class or low families without distinction. He must not enter a hated house or when some owner forbids him to enter his house or where he is suspected of being a spy or having illicit relations with some inmate or where the giver is inimically disposed to him. He should ask for alms from those who have regard for him, from those who would never offer anything with life or in which there may be some trace of violence.

A black-bee hovering round flowers collects a little from this and a little from that but without hurting flowers, so does a mendicant who collects not all that he needs from one house. He satisfies his hunger, like the bee, from what he is offered at different houses. It is called 'Vṛttisankṣepa' because he cannot be a chooser. When he looks for something warm, he may be given stale, rough food; when he looks for something sweet and juicy, he may be given some hard substance. He shall not have any desire in this regard. He does not injure any being; asks none else to do it and never supports it. He does not cook nor gets things cooked for him; he does not purchase anything nor gets things purchased for him. His food is pure in all the nine ways. Whatever he has, he has received by way of alms. To ask for a thing is demeaning oneself. If he is not given what he asked for or given something tainted he has ever to be watchful, since he may not be given what he had asked for or given tainted or unacceptable stuff. He has to save the food from forty-two defects.

The Vedic and Bauddha mendicants were never required to observe such hard rules. They could take all kinds of food, cooked for them, or even bought for them. Only it should be offered with due respect. The Buddha was invited by Sina, an army-chief and he obliged him with his followers. He obliged a Chief Minister, too, along with his 1250 followers. But a Jaina monk cannot accept food from a house where out of the two concerned persons one wants to offer but the other is reluctant, since such food necessarily involves some subtle violence.

Vṛhatkalpa says that a monk should relax and renounce physical activities before moving out for alms-tour. He should know what kind of vow he is to observe, how much and what kind of food he has to take. He does not accept food if it should be meant for a pregnant woman, for beggars or for the poor. He has to see that the mistress of the house, after having offered food, has not to cook again for her family. He is not one to collect food by hook or crook. If in some village he is given nothing, he should take it as a blessing in disguise. This is an opportunity for him to practise still harder penances. He should know what villages are hospitable or otherwise. Hospitality only means care in offering food because of Jainas' prescribed or self-imposed restrictions.

A monk should not be in a hurry to take fresh and relishable food before some of his other associates should reach there. When the mind is unsteady, he cannot even properly inspect the offered food and thus incur sin. He has to enter houses for alms. In those houses there are girls and beautiful ladies. Unless he be steady, he cannot possibly have acceptable food. In no case should he introduce himself. The householder should also offer food selflessly. Only then it can be uncontaminated.

While going out for alms, he may imagine as follows :

- (1) *Peṭikā*—It is a small bag or a basket. If houses in a village be like this, a monk should divide them in four parts and move out for alms with a four-sided gait.
- (2) *Ardhapetika*—It is to accept food after dividing the houses in two parts.
- (3) *Gomūtrikā*—It is to take alms in a zigzag way like the flow of a cow's urine.
- (4) *Patangavithikā*—To accept food not from houses in a line but by leaving some of them like the flight of a kite.
- (5) *Gatvāpratyāgatā*—It is to take food from houses in a line and while returning, a monk enters the houses opposite those first visited.
- (6) *Sankhāvarta*—It is to take alms in a circular manner like a conch.
- (7) *Rjūgati*—It is to take alms in a straightforward manner.

- (8) **Vakragati**—It is to take alms in a curved manner. Kundkunda says that a monk who accepts faultless food is virtually one who may be said to have gone without food.

Haribhadra has given three kinds of alms as follows :—

(i) **Dīnavṛiti** - Orphans, handicapped or otherwise afflicted beg humbly and pleadingly.

(ii) **Pauruṣaḥnī** - It is to beg, even though the beggar is able-bodied, having the capacity to earn for himself.

(iii) **Sarvasmpatakari** - It is the Jaina way of accepting alms which should be faultless and not meant for some monk in particular.

The commentator Tilaka's view is that 'caryā' does not merely mean begging tour but also eating out of the collected food. No food is to be found fault with. A monk must eat with pleasure and not mix the food with other ingredients to make it more relishable. The food must first be viewed by seniors. In case of some blemish, steps should be taken to purify it by properly expiating for it.

Śramaṇa Pratikramaṇasūtra says that no monk should try to enter a closed house. If he enters, he might seriously inconvenience the master. It can be done only in an emergency.

While on a begging-tour, monks come across dogs, cows, calves and playing children who must not be over-run by them. Such action may be injurious and also strikes at the root of decency.

Householders keep apart some food as a meritorious deed and also some which they scatter in four directions and then dropped into fire. They keep apart what is to be offered to a monk. They may keep apart food for some other monk. All such food should be unacceptable. So also the food meant specially for a monk. On reaching a house, he must inspect what things are placed where to see that no violence is caused in any way. When sick, medicines may also be asked for, but only from some known house. If asked for from any and every house, the monastic organisation is defamed.

4. **Rasaparityāga**, i.e. abstinence from delicacies. When a monk comes to like something eatable, wishes to hear about it, to touch and smell it or ever to keep it in mind it is 'rasa' which grips the attention of a monk for whom taste or relishing victuals is strictly forbidden. Such food is stimulating and exciting. Milk, curd, butter, ghee, oil, jaggery, honey, wine and meat are not to be thought of and strictly to be avoided. Of these, honey, wine, meat and bulbs are specially vicious.

Sagarasdharmāmṛta has classified them as follows :

- (1) What is had from a cow, i.e. milk, curd, ghee, etc.

- (2) Iksurasa, i.e. jaggery, sugar etc.
- (3) Phalarasa, i.e. the juice of mangoes, grapes etc.
- (4) Dhānyarasa, i.e. oil and the like.

Mūlārādhana says that delicious food and all other which might be attractive otherwise should be avoided. The monk who has accepted this vow must have no desire for delectable victuals.

Monks and nuns must always take a balanced diet. By repeatedly taking rough food, the body reacts demanding juicy diet. Rough and mean food causes perspiration which obstructs spiritual endeavours. In cononical literature there are references to monks who suffered from some diseases because of their consuming rough food for a long period. As a lamp cannot burn without its wick being wetted in oil, so monks also need nutritious diet for the proper upkeep of the body. As such they may have a healthy change in their diet now and then, but only as much as should help the body for spiritual advancement.

Bhagavatī has clearly stated that a monk should accept the right food straight as a snake enters its burrow. There is no harm in taking sweets on some days. The harm lies in tasting and relishing them, since it binds the soul fast. A monk can attain even salvation but only when he does not know the taste of what he eats. Those who are covetous transgress the prescribed limit and ruin their lives. What makes the mind fickle should be tabooed. What excites the brain to violence, gross or subtle, must scrupulously be avoided.

Daśavaikālika says, " Decoration, association with women and delectable food are like poison that kills the desire of salvation as quickly as poison proves fatal to the body." Aupapātikasūtra has given its kinds as follows :

- (1) Niriyukti—It is total renuciation of perversion.
- (2) Pranītarasa—It is to renounce the food from which ghee trickles.
- (3) Ācāmla—To eat some one kind of grain with water.
- (4) Ayamasikya—It is to take water gushing forth from the wash of some grain.
- (5) Arasa—It is to eat parched grain, pod-vegetable containing big peas within and the like.
- (6) Virasa—It is to consume tasteless food, but tastefully.
- (7) Antya—It is to eat the remnants of worthless food.
- (8) Prāntya—It is to chew left-off food.
- (9) Rookṣa—It is to consume rough food.

Aupapātika gives two other steps :

- (1) Not to take special diet in order to keep the body intact. It is not advisable to discard delectable food altogether for all time. This is the first step.
- (2) The second step is to eat without any relish or attachment to any items. The sense-organs will have their satisfaction, but let not the mind be a party to them.

(5) Kāyakeśa, i.e. enduring physical hardships. An ignorant aspirant undergoes untold physical hardships, but achieves nothing. Mortification of flesh may do good if undertaken gladly as a form of penance, but when it is taken as a penance, what others suppose pain becomes pleasure. Attachment to the body is binding. Postures, meditation, special vows, plucking hair etc. are ways to become detached. The body is not your foe but your servant who must be fed to serve you. Without body, there can possibly be no attempt to realise Self. The means should serve the end which is salvation, but who will be released from bondage in the absence of body. A businessman crosses deserts, oceans in order to reach the summit or dives deep to take out pearls. He does it all with pleasure and experiences no physical hardship. A spiritual aspirant practises penance, undertakes months' fasts but all this he does not take as trouble, because his eyes are on the objective to be achieved. No body tortures the body, but during penances it may be scorched. Truly speaking, the self has to be prepared for upward flights but the body that holds the soul cannot be ignored or slighted. There is no effect without a cause and no cause without an effect. The spiritual aspirant knows that the body may seem to suffer but that he is beyond the body and so can never be hurt. Lord Mahāvīra was tortured by men and gods. Nails were driven into his ears but he remained calm and quiet. Burning charcoals were placed on the head of Gajasukumāla but he remained unperturbed. He who is not prepared to endure hardships should not dream of higher reaches or some magnanimous end. The aspirant's body should be robust like that of a demon but his mind should be amiable and sweet like that of gods. He must welcome the inclemencies of weather. His endurance must ever be strengthened for onward journey. Gold cannot shine without contact with fire. Sandal can give no smell unless pressed hard. Myrtle, unless powdered and applied to the palms of a hand can impart no red colour. Sthānāṅga has given seven kinds of endurance and Aupapātika fourteen kinds like staying at one place, acceptance of special vows, practising various postures, renouncing cloth, refusing to itch, scratch, spit, decorate oneself or perfume one's body.

The postures as related in canonical texts and by Hariḥbhadrā are as follows :—

- (1) Dhyānasthiti or Kāyotsargāsana—It is to stand up with both heels tucked together or with four fingers' distance from each other.

- (2) S'hāna—It is to sit steady.
- (3) Utkatikāsana—It is to sit with both legs touching the two buttocks. Gheraṇḍa Sanhitā says that it is to sit on toes after placing them firmly on the ground and raising the heels. According to Hemacandra it is accomplished when both hips touch the two heels.
- (4) Padmāsana—The right leg on the left thigh and the left leg on the right thigh with palms of the hand placed on each other make this posture.
- (5) Vīrāsana—It is done in two ways as mentioned by Hemacandra, (i) to sit with the left leg on the right thigh and the right leg on the left thigh. (ii) a person is seated on a throne with legs stretched out on the ground and from behind somebody removes the seat. Such is this posture.
- (6) Daṇḍāsana—To lie like a rod with fingers, knees and thighs touching the ground.
- (7) Godohikāsana—It is like one sitting to milk a cow.
- (8) Parayaṅkāśana—It is to sit as if on a bedstead.

Vajrāsana means only the head and heels touch the ground. Jainism advises all to select their own postures.

Ātāpanā means that to absorb the rays of the sun in summer with clothes put off, similarly it is to absorb the cold in winter in a nude state and in the rainy season to sit at one place without minding the sting of mosquitoes and other insects. Śrutasaṅgaragaṇi includes lying down at the root of a tree in the rainy season.

VI. Samlīnatā - i.e. complete absorption in the Self. The average soul is extrovert. It is penance alone that can turn it inward. Those who are habituated to looking within discover riches different in kind from worldly comforts. In some continents it is said that there are very big-sized birds. When they spread their wings they look like a tree. When somebody is intent on assaulting any one of them, it wraps up its wings so deftly that it is hardly visible. It retaliates with grim determination and clarity. So very cautious and alert it is. So also a spiritual aspirant should keep his vices concealed. That is the way of their extermination, because they are never to be given a free play.

Eat, drink and be merry is the philosophy propounded by materialists. They cannot see beyond their nose, but the truth is that carnal pleasures are never satisfying. The more you indulge in them, the intenser becomes the craving for them. The cycle is never-ending. Gross materials can never give lasting satisfaction and the highest state of blissfulness is ever beyond hedonists' ken.

Bhagavatī gives four kinds of beings static in self-nature by taking oneself away from distractions. They are :

- (1) Indriya—It is to inspire an aspirant to absorb himself in his own self by turning sense-organs far away from their objects.
- (2) Kaṣāya—It is passion that causes transmigration. It turns spiritual aspirants into rank hedonists. Kṣamāśramaṇa says, "Spiritual endeavours lasting for years are destroyed by passions in less than forty-eight minutes. The choicest food mixed with poison proves fatal. So also does the poison of passion to the human soul. Passions may pretend to befriend you, but they are the greatest enemies one can imagine. They are internal filth. Slightly awakened, they spread their net wide enough to entrap weak souls.

Yoga - It is of three kinds : mind, speech and body. It may be auspicious, inauspicious and sometimes mixed.

Patanjali says that Yoga is exercising control over mental tendencies. Buddhists say that auspicious inclinations are Yoga but the Jains say that Yoga is the activity of mind, speech and body. All control over activities is 'Samvara', i.e. stoppage of karmic inflow.

As water flows downwards, the mind is attracted by what is inauspicious and evil. As birds take to trees, evil thoughts corrode the human mind. When the mind is in and of the world, karma ensnares man in an inextricable maze. As such purification of the mind is the first necessity. Dīghanikāya says that a pure, thoughtful mind can be easily concentrated and such mind alone is capable of attaining composure, equanimity and release from mundane entanglements.

Next comes the speech which should be measured and pure. A pure mind makes the speech blotless. Improper words must be checked; proper words should circulate and silence should be taken as gold. Jinādāsa rightly says that words which help build character are true speech. What spoils it is evil and false. A spiritual aspirant cannot afford to use words lightly and irresponsibly. Physical fidgetiness symbolises mental unsteadiness and shallowness.

Some extremely beautiful ladies used to approach Lord Mahāvīra, but he would not look at them. This is what should be known as perfect control over body for spiritual ends.

Viviktaśayanāsana - i.e. separated, secluded bed and seat. There were separate houses for Vedic sages and very expensive places for the Buddhists. It is said that one such cost twenty-seven crore gold coins. Lord Mahāvīra stayed at Rajgrha for as many as fourteen rainy seasons but he never had any fixed habitation. It is because he knew that houses are constructed at the cost of numberless insects and worms and also that one

may be attached to what one considers one's own. There never were houses for Jaina monks and nuns in order to avert such calamities. He who left his own house will not desire another house, otherwise what for did he renounce the world? Monks and nuns shall not stay where women, animals and eunuchs are nearby, where they cannot hear householders' conversation and where none distrusts or harbours ill-will or enmity against others. The abode should be secluded, quiet and where their chastity is not likely to be threatened. As cold water becomes hot because of its contact with fire, so also monks cannot but be affected by malignantly exciting atmosphere. They must remain chaste, fearless, tranquil and composed.

Mūlārādhana says, "A Vivikṭasāyā is where the mind is not distracted by word, taste, smell and touch and where there is no disturbance in self-study and meditation. It does not matter whether his gate is closed or not, whether his floor is even or uneven, whether it is outside or in the heart of the village and whether it is hot or cold." Its six kinds are : (1) Deserted house (2) mountain- cave (3) root of a tree (4) guest-house (5) artificial stone-house (6) an apartment at the top of a house.

Monks and nuns must avoid (1) strife (2) talkativeness (3) afflictions (4) illusion (5) mixing with such as are not self- restrained (6) attachment (7) disturbance in meditation and self-study.

Internal Penance

Prayāścita, i.e. Expiation. It means to wash away all sins. 'Prayah' means sin and 'Citta' means to wash off. In Prākṛita the word is 'Payachitta' which means to pierce through and puncture sin. Since the aspirant is not yet detached from the world, knowingly or unknowingly he cannot but commit mistakes. To err is human but not to realise one's lapses is a positive sin. To feel sorry and repentant for the mistakes committed and the firm determination not to repeat them is truly the right atonement.

Expiation and punishment have nothing in common. Punishment is inflicted but expiation is self-imposed. It involves a happy change of heart. It is preceded by repentance and a desire to reform oneself. A good-hearted monk reports his sin to his seniors with the request to prescribe atonement which he readily accepts. Politics resorts to punishment by instilling fear in the hearts of alleged criminals. What they confess is the result of fear. In the religious sphere the only idea is reformatory and never punitive. There are men and men, so there are faults and faults. Neither punishment nor atonement can be the same for all faults or crimes. Mistakes can be a minor or major sin. *Bhagavatī* and *Sthānāṅga* have mentioned ten kinds of expiation. We shall take them one by one :

- (1) **Alocanārha**—To censure others is easy but to blame oneself is very difficult. A child-like person with an undefiled heart can unhesitatingly confess to his seniors for his own self- purification.

The canonical literature says that mistakes, if repeatedly ignored, prick one's conscience like a thorn. Unless confessed and atoned for, there can only be spiritual retardation. *Āvaśyakaniryukti* further says that if an aspirant with a contrite heart is on way to his preceptor in order to confess and dies on the way, he is not to blame and must be regarded as one of right preception because of his sincere repentance.

There are aspirants who will not confess because of their being exposed to the public. The very fact of confession will imply that they were defaulters. Such perverted thinking is detrimental to their spiritual health.

Only he who is born in a cultured family, who is humble, knowledgeable, visionary, of good character, tranquil, self-restrained, honest, straightforward and never sorry for his repentance can introspect well to know himself what he is. Deceitful persons can never confess and if they so it, they deceive themselves.

The senior monk in order to prescribe expiation should himself be virtuous and well-read. The right persons to listen to confessions are in the following order : head preceptor, his associate, one of scholarly aptitude, one who had been a monk but later had to revert to be a house holder, a lay votary and the Founder in a forest with his felt presence. The last should be resorted to only in an exceptional case.

He who listens to confessions should be a person of good conduct, rational, who knows how to deal with others, who is persuasive enough to make the defaulter confess, who is capable of implementing instantaneous purifications, reliably secretive (if he is not, he has to atone for it as the defaulter himself has to), who, in view of the ill-health of the confessor is able to prescribe some light expiation and who is able to depict the consequence of non-confession so as to make the defaulter confess for his own good.

There are some crooked souls who pretend to confess in a clever way. *Bhagavatī* and *Sthānāṅga* have mentioned ten ways to lessen the severity of expiation :

- (1) *Akampayitā*—Such person surmises that if he could satisfy his senior by rendering ready service to him at all hours, he might be treated leniently.
- (2) *Anumānaitā*—Such defaulter first weighs the expiation given for minor lapses or asks for specific expiation for specific faults.
- (3) *Diṭṭham*—To confess only because somebody else knows of it.
- (4) *Bāyaram*—It is to confess only gross lapses.
- (5) *Suhumamān*—It is to confess only minor faults.
- (6) *Channam*—It is to feel shyness and as such to confess in a lonely place, and that, too, inaudibly.

- (7) **Saddāulayam**—It is to confess loudly so as to impress others.
- (8) **Bahujaṇa**—It is to confess the very same fault to different people to evince how much afraid the defaulter is of his sins. The aim is to receive encomium.
- (9) **Avvatta**—It is to confess to a senior not well versed in scriptures and ignorant of expiation for different sins.
- (10) **Tasseivi**—It is to confess to one who might have been guilty of the very same lapse earlier. It is to manipulate light expiation.
- (2) **Pratikramaṇārha**—It is a happy retreat from vice to virtue, from demerit to merit. The defaulter introspects, realises his mistakes and determines to rectify them. It is to hate the sin but not the sinner. You want to keep yourself away from what you detest.
- (3) **Tadubhayārha**—It is to take recourse to both self-censure and retreat as when you happen to touch some one-sensed being.
- (5) **Vyutsargārha**—It means worthy of being renounced. Some sin may be committed while crossing a river or while walking carelessly.
- (6) **Tapārha**—The sin which can be expiated only by penance which may be continued for six months on a diet of only roasted gram.
- (7) **Chedārha**—‘Cheda’ means to cut or lessen. It is demotion with the result that some monk, earlier junior to him, becomes his senior because of the defaulter’s demotion. The juniors must bow their heads to the seniors. This is harder than many other penances.
- (8) **Mūlārha**—It means ruination. The fault is so serious that a monk has to be expelled. When and if he wishes to rejoin the fold, he is initiated afresh and then becomes junior to all others. His reunion very much depends on his hearty assurance of good conduct.
- (9) **Anavasthapyara**—For a more serious offence a monk may be asked to revert to his house-holder’s life. There he practises hard penances to make himself worthy of being readmitted.
- (10) **Paraneikārha**—It means that because of some very serious lapse a monk gives up his attire and habitual region. Then he starts hard penances that last from six months to twelve years after the expiry of which he rejoins the Order. This atonement is for those who exert or actually cause a rift in the organisation or plan to kill some monk and choose time to execute it, or evince interest in sinful actions and put questions so as to call gods on the toe or the wall. It is meant also for those who outrage the chastity of some nun or queen. This is particularly for some influential preceptor and not for his associate.

All these are meant to remove the covering on the soul which is immaculate in its original state.

(8) Vinaya - It has three meanings : discipline, self-restraint and humility.

A teacher, for the good of his pupils, has to take strict measures which they must not resent, knowing that he can do no harm. His harsh treatment is but to improve them. Those alone who are self-disciplined can observe even a very rigid code of conduct. Undisciplined persons, however, feel incensed when they are required to do something against their will. The troubles apparently suffered by disciplined persons vanish like camphor.

Meek persons do not sit beside their seniors, but always take a lower seat. With folded hands they bow to them and are at their beck and call. They should sit neither too close nor too distant from their seniors. They do not stretch their legs nor proudly place one leg on the other. They do not walk sticking to their seniors nor do they open their mouth when two senior monks should be conversing with each other.

Abhayadeva says that eight kinds of karma ('Vi' = specially; 'naya' means away) get separated from an humble person. With the extinction of karmas, salvation cannot be far off.

As the earth supports all, modesty is the basis of all good qualities. As a modest girl feels gratified on being blessed with a good match, so does a teacher when he has a modest scholar under his charge.

Bhagavatī, Sthānāṅgā and Aupapāūka have mentioned seven kinds of 'Vinaya' as follows :

(1) Knowledge (2) Vision (3) Conduct (4) Mind (5) Speech (6) Body (7) Conversant with worldly ways. We shall now deal with them one by one :

(1) Due respect must be accorded to learned persons. It is they who guide a nation. Aristotle wanted the ruler of a country to be a philosopher. America, Russia, India, Jews and others respected their scientists and men of letters. Einstein and others did tremendous good to the world. Sayyambhava says that the teacher from whom you have learnt a single thing should be honoured.

(2) Darśana — It means respect for those possessing right vision and right faith. They must be served aright and their word should be treated as law. Gods, Teachers and Dharma should never be slighted. Your behaviour should be decent. The great Founder's piety must be practised by others—the preceptor, his associate, old learned scholars such as organisers, saints, those learned in five lores etc. There are forty-five kinds of irreverence. The Jaina philosophers have given the details of respect, behaviour, dealing with others and the like in very clear terms.

- (3) Caritra—Those of good conduct should be honoured.
- (4) Manovinaya—It means always to keep the mind pure. Whenever and for whatever reason it strays, it should be brought back to the pure state. A mind stuffed with impurities is doomed.
- (5) Vācanā—What you speak should be proper and well-balanced.
- (6) Kāyā—It means care in walking, sleeping, staying and the like. All physical activities must be observed meticulously.
- (7) Lokopacāra—It is a lesson in tactfully and successfully dealing with people. Its as follows :

(i) Abhyāsavartita, i.e. to be quite close to the teacher and the like
 (ii) Parachandanavartī, i.e. to act up to the instructions of the teacher and the like
 (iii) Kāryahetu, i.e. to co-operate with seniors
 (iv) Kṛtapratikṛtya, i.e. to feel grateful by recalling the good that the teacher had done
 (v) Artagaveṣaṇa, i.e. to arrange medicines and suitable diet for sick monks
 (vi) Deskālajnatā, i.e., conversant with the spirit of the country and times
 (vii) Apratilomatā, i.e. not to do anything contrary to others' interests

IX. Vaiyyāvṛtya, i.e. Respectful service

Man is a social being. He who lives for himself or his family is selfish to the core. Those who help others in their dire need are real benefactors. The next step from selfishness is selflessness which alone makes man a man. The Gītā says, "Thus fostering one another disinterestedly, you will attain the highest good." The Ṛgveda advises you to live for others. You are ours and we are yours. Such harmonious reciprocity, makes for prosperity here and hereafter.

Service is helpful in spiritual development as also in the prosperity and well-being of humanity. Fellow-feeling, affection, active sympathy and the like are its manifestations. In reply to a query, Lord Mahāvīra said, "You can earn the potency of revealing truth by respectful service." Jñātāsūtra, Āvaśyakaniryukti, and Tatvārthasūtra emphasize service as the cardinal virtue of manking. Sthānāṅga says, "A spiritual aspirant can dissociate karma from the soul and be blessed with beatitude by serving the newly-initiated sick monk, the head preceptor and the like. Āvaśyakacūṛṇi says that the emperor Bharata and the powerful Bāhubalī attained their status by dint of service. A monk should never think that he will take to service only when he is free, since free he will never be. Such monks have to atone for their indifference, in the form of four months' fast. They should be scolded in the presence of all, since this means insulting the religious community as a whole. One should not forget that service rendered to man is the greatest worship of God. Serve others, give them peace of mind and receive it back in a larger measure. There are ten kinds of service : (1) Ācārya (2) Upādhyāya (3) old scholar (4) devoutly austere person (5) A sick person

(6) Freshly initiated monk (7) family (8) a large group of ascetics (9) Community (10) Service of the co-religionists. Whatever kind of service is required should be given willingly and readily. To give food and drink, a bed to sleep, a seat, to inspect a seat, bed etc., to wipe the feet, to arrange medicines for the sick, to give support to stumbling feet, to save the community from the rage of the king, to save them from thieves, to suggest purification of the sin committed, even to clean some sick monk's excreta and urine etc. are the services that might be required.

Self-Study

Self-study is the study of self; it is self-contemplation; it is also studying wholesome literature. The Vedas, Tripiṭaka and the Jaina canonical texts have all eulogized self-study. It is like a lamp that illumines dark paths. It is an elixir. It subsides knowledge-obscuring karma. There is no disease worse than ignorance. Without its removal life appears bleak. The best way to be rid of it is self-study. The lamp of knowledge cannot burn without studying good books. It is the mythical garden of Indra. It is such an enchanting place that you forget all your physical and mental ills. Whenever you are despondent, whenever life seems a burden to you, read good books which will give you divine joy, which will show you both heaven and hell, leaving you free to draw your lessons therefrom, you will once again be restored to your normal health and you will view life with cheer. Self-study is Yoga which cannot only take you to God but even make you God. Fire is not seen without the friction of two pieces of wood. The light is within; only self-study can bring it out. In both self-study and meditation the self is absorbed so much that the world seems to be non-existent. Meditation helps you concentrate, so does self-study. Patanjali rightly says that it can bring you to the state of absolute ecstasy. It is a fabulous mythological gem supposed to grant all desires. *Uttarādhyaṇa* says that it frees you from misery and depredation. Monks and nuns are compulsorily required to study for six hours daily. He who violates this rule has to expiate both morning and evening to regain his composure. In the first three hours the text is gone through, and in the next three hours its meaning is investigated. Lord Mahāvīra has mentioned four types of ecstasy : concerning modesty, scriptures, penance and conduct. It is on the foundation of humility that a scriptural superstructure may be raised. Only thus the four types are comprehended. *Sthānāṅga* says that four types are : (1) It facilitates scriptural learning (2) The disciple is gratefully benefited by it (3) Knowledge-obscuring karmas are ejected. (4) A practised hand becomes especially steady (5) Continuous self-study maintains the text intact.

Akṣarika explains it thus :

(1) It purifies intellect (2) Right perseverance is attained (3) Jainism is well protected (4) Doubts are removed (5) One becomes

confident of refuting oppositionists (6) Penance and renunciation are strengthened (7) Transgressions reach the state of rectitude.

Self-study is food for the soul which must be given day in and day out. The Vedic sage says, "The observance of good conduct, self-study and sermonising are worth adopting. Suppression of external sense-organs, self-study and sermonising are worth doing; so are worldly dealings, self-study and sermonising. Thus self-study is emphasized everywhere. To light the lamp of knowledge the oil of self-study must be poured therein.

In the past times students, after studying for twelve years, were thus given the parting advice by the preceptor—"Speak the truth; practise piety and never neglect self-study. Self-study will not only add to your knowledge but also sharpen your understanding."

'Svādhyāya' is good study, i.e. one which helps you rise spiritually. Vedic scholars have interpreted it as study without the help of anybody else, followed by contemplation whether you have progressed or regressed. Another meaning still is the study of self by self.

Lord Mahāvīra has given its five kinds. They are :

- (1) **Vācanā**—It is to read the text from the teacher. The pupil's job is to pronounce words faultlessly after the teacher. Not a single letter should be less or more. The verse should be complete in all respects.
- (2) **Pracchanā**—The pupil should closely study the word and its meaning. In case of doubt he should feel free to ask the teacher and thus satisfy himself.
- (3) **Parivartanā**—It is to repeat the verse several times so that it gets imprinted on the mind. This is an aid to memory.
- (4) **Anuprekṣā**—It is to think seriously of the text and its meaning. It is an important part of self-study.
- (5) **Dharmakathā**—It is the last step after having fully comprehended the meaning. It is to propagate the text by delivering discourses.

As a bee flies from one flower to another and garners honey which has one taste and colour, although the sources are different. So also a monk's discourse is beneficial both to the speaker and the audience

Here are helpful rules for self-study.

- (1) **Concentration**—In case the mind rotates in the circumference and rarely touches the centre, self-study shall be rendered useless. The mind should be riveted to one point.
- (2) **Constancy**—There should be no omission. It should be a daily practice.
- (3) **Viśayoparati**—The choice of books should be judicious. They must not be aphrodisiac or such as excite aversion, so as to demoralise the reader.

- (4) Longing for light—While studying a monk should be confident of light irradiating his soul.
- (5) The place for studying should be clean, noiseless and lonely. These days people generally read cheap, sensational books which just titillate their senses but from which they derive no lasting sustenance. Only such books as instil the need for self-restraint, non-violence etc. should be studied to the exclusion of immoral books.

Kālika scriptures are those which are studied during the first or last three hours but 'Utkālika' ones can be studied any time. There are fixed hours for studying particular scriptures and also the time when some of them should not be studied. He who does not study at the time set for it is forgetful of his duty. None should study at an unsuitable place and none should neglect studies at a suitable place.

The prohibition of self-study is of two kinds : Atmasamuttha and Parasamuttha. The first is caused by blood and the like from one's own boil and the second by others wound. Sthānāṅga has given its thirty-two kinds. We shall discuss them one by one :

- (1) Ulkāpāta—It is the falling of a meteor or of a star from the sky. No text should be studied for three hours from the falling of a meteor.
- (2) Digdāha—In a particular direction a big city is engulfed in fire. Such is the light visible in the sky and the earth also is darkened. One should wait for three hours after such a calamity.
- (3) Garjita—One should not study when clouds thunder. One must wait for six hours after thundering should cease.
- (4) Vidyuta—When lightning flashes, studies must wait for three hours. But this rule is not applicable in the rainy season which is the time for such occurrences.
- (5) Nirghāta—In a cloudless sky the thundering sound produced by 'Vyantaras' is 'Nirghāta'. In such case studies must wait for day and night.
- (6) Yūpaka—In the bright half of a month the first day of the lunar fortnight as also second and third days lights of the evening and those of the moon mingle. The first three hours of the night during the period are not for studies.
- (7) Dhūmikā—From Kārtika to Māgha months clouds remain concealed. Very thin smoke-coloured dew-drops fall during this period. At times it falls in some other months too. Dewdrops are watery and so they wet the cloths of monks. During the fall of dewdrops studies should stop.

- (8) **Mahikā**—It means white-cloured dewdrops that fall in winter. So long as they fall, studies should remain suspended.
- (9) **Yakṣadīpta**—It means intermittent light as that of lightning in some direction or the other. Studies should stop during the pendency of such flashes.
- (10) **Rajaudghata**—Because of the wind, dust overspreads the sky. There should be no studies so long as it lasts. Ten gross periods of non-study are as follows:—
- (11-13) In case bones, flesh and blood of five-sensed animals or sub-human beings are lying at a distance of thirty yards, there should be no studies for nine hours from their being seen.
- (14) **Asuci**—There should be no study within the visibility of excreta and urine or whence bad smell emanates.
- (15) **Smaśāna**—There should be no study near a burying place. The distance of fifty yards from there should be avoided.
- (16) For at least a day and at most for a day and a half there should be no studies when there is lunar eclipse. In case the rising moon is eclipsed, studies should stop for half the night and half the following day. In case the moon has set in the morning in an eclipsed condition, studies should stop for half the day, for half that night and half the following day.
Even if the eclipse be over, one should not study for twelve hours thereafter, but if not quite over, studies should stop for the whole day.
- (17) In case of solar eclipse studies should stop for twelve and preferably for sixteen prahars (one 'prahar' is equal to three hours). In case the eclipse is not complete, studies should stop for twelve prahars and if complete, for sixteen 'praharas'.
If at the time of setting the eclipse be there, studies must cease for four praharas of the night and twelve of the following day and night. In case the rising sun be eclipsed studies should cease for eight praharas of day and night and eight of the following day and night.
- (18) **Patana**—In case the king has expired and the successor has not taken over, there should be no study. Even when the successor should have taken over, there should be no study for that day and night. In case of insurrection, serious disturbance and commotion one should not study until peace should have prevailed. Even then, one should wait and watch for that day and night.
In case of some death in seven houses near the minister's, chief of the village, householder's or monks' abode one must not study for that day and night.

- (19) Rājavyudgraha—In case of conflict between two kings and even a treaty between them, one should not study that day and night.
- (20) Audārika Śārīra—In the monks' abode if the dead body of an animal or some sub-human being should be lying, there should be no study at less than a distance of fifty yards.
- (21-28) There used to be grand festivities on Āśādhā, Āśvina, Kārtika and Caitra purnimās. They were followed by four great 'partipadās' (first days of the lunar fortnights) when studies were undertaken quite earnestly.
- (29-32) Morning, noon, evening and midnight are not suitable for studies for one and a half hours.

Lord Mahāvīra did not impart only spiritual and religious instructions, but also ethical relating to mundane pursuits. After enjoying regal splendor he had chosen to be houseless. His enlightenment and intuitions are priceless the world over.

II Dhyāna, i.e. Concentration of Mind

All Indian Philosophies have realised the significance of concentration. The mind may be steady or unsteady. When the mind withdraws from the world and stays within itself, it is concentration. Etymologically 'Dhyāna' means thought but in practice it means to fix it on some one point. Umāsvāti has written, "The fixity of thought and perfect control over mind, body and speech is concentration." Patanjali says that when mind does not waver but fixes itself without being affected by other cognitions, it is concentration. He holds that both resoluteness and restraint are mental processes. *Visuddhimagga* also regards it as mental but Jainism includes herein body and speech. When the soul concentrates itself upon the abstract formless attributes of the transcendental self, it is 'asamprajnāta samādhi' but when the concentration is on some form, it is 'samaprajñāta' which is the first step to 'śukladhyāna'. The concentration of the omniscient is related to control but of others to both control and fixity on one object. Bhadrabāhu says, "There are three humours in the body : wind, bile and phlegm. When one or more are disturbed, they cause disease. Their harmony is health. As such only the fixity of thought is concentration.

When the body makes not the slightest movement, it is concentration of the body. Likewise when one uses measured and relevant words after renouncing every thing unspeakable, it is concentration of speech. The fixity of mind, body and speech all together is desirable. But in self-study it is not solidified as in concentration. In the expansive refulgence of consciousness the mind is totally submerged. This you may truly call attention. Influenced by Patanjali and others, Jainism, too, later emphasized mental concentration. Bhadrabāhu and Cintāmaṇi both stressed

concentration of the mind, presumably because concentration of body and speech is its inseparable concomitant. Without mental concentration, there is no stoppage of the Karmic inflow nor the dissociation of accumulated matter. The mind of man is changeful like the reels of a motion picture. So long as thoughts are scattered, there can be no spiritual success, even though there may still be mundane prosperity. *Gitā*, *Manusmṛti*, *Raghuvamśa* and others have adjudged concentration positively superior to knowledge. Nobody can concentrate for more than forty-eight minutes at a stretch. He may, however, restart with refreshed energy. Waves proceed and recede, so do thoughts in the mind. There can be no concentration without controlling the mind. You cannot see your reflection in a dirty looking-glass. With passions in the mind, there can be no release from transmigration.

Ārādhanaśāra says, "Concentration is never accomplished overnight. The mind will continue wandering to draw you back to the world, but feel assured that sincere practice makes a man perfect.

There are two kinds of concentration : good or evil, auspicious or inauspicious. Mournful concentration on worldly things and revengeful or cruel concentration are evil, whereas concentration on righteous or righteous and auspicious objects as also on the transcendental soul are good. Only the first two are binding. The Vedic classification is of *kliṣṭa* and *akliṣṭa*. The *Bauddhas* call them *kusala* and *akusala* but all mean the same thing. From the essential standpoint, concentration on self by the self is the ideal one. This alone leads to emancipation. *Subhacandra* and *Hemacandra*'s classification from a different standpoint is as under :-

Dharmadhyāna or concentration on righteous and auspicious objects. *Dharma* is that which purifies the soul. It is to take the soul not only to the entrance of, but inside the citadel of absolute piety. The fire of this concentration burns the wood of karma. With their annihilation, the soul assumes its pure awakened state.

Bhagwatī, *Sthānāṅga* and *Aupapātika* have given its four kinds as under :

- (1) *Ajnāvicaya*—The word 'Vicaya' means contemplation. It means having implicit faith in revelation and acting up to the commandments. One must renounce what has been forbidden without questioning its propriety or otherwise.
- (2) *Apāya* means sin arising from attachment. The soul has been embodying itself time and again for ages because of passions, sins, transgressions, violations etc. This is to contemplate how best the soul can be rid of such encumbrances.
- (3) *Vipākavicaya*—Karma's continuance binds unwary souls with the result that they go on accumulating sins endlessly. But a wise soul

knows that their fruition, when it occurs, causes great pain. The friction may at times be good also. There are many illustrative stories to explicate the issue. This is to contemplate how best they can be countered.

- (4) **Samsthāna**—It is to consider the shape of the world where the soul appears after having passed through very many forms of existence. This is to contemplate the self, its potentialities, limitations because of attachment and stupendous power it acquires as a result of detachment.

There are four characteristics of those who concentrate on righteous objects :

- (1) **Ājnāruci**—It means firm faith in the ordained commandments and to translate them into practice. Nothing can be accomplished without unflinching and unquestioning faith in the revelation.
- (2) **Nisarga**—The inborn faith is because of destruction-cum-subsidence of faith-deluding karmas.
- (3) **Sūtra**—This is to take keen interest in carefully listening to the spiritual texts without which the mysteries of religion can never be unfolded.
- (4) **Avagāḍha**—It is to dive deep into the ocean of spiritual learning. A superficial reading is no study. Pearls do not lie on the surface. Without ceaseless effort, no lasting good can be achieved.

There are four conditions of this concentration, viz., expiation, critical enquiry, repeated study and religious tales to be told. There are four reflections on it : loneliness of the self in its wanderings, fleeting nature of worldly things, absence of spiritual well-being in the world of mortality and nature of the world as endless motion.

Those to be meditated upon are of three kinds :

- (1) **Parāḷambana**—The concentration is aimed at a particular object. Lord Mahavīra himself practised it.
- (2) **Svarūpa**—This is to contemplate self-image by closing eyes to the world. This is hard introspection.
- (3) **Nirāḷambana**—This is to contemplate on the essence with no external prop. The mind becomes all blank. Complete thoughtlessness characterizes it.

These come under the contemplation of self-image.

Piṇḍasthadyāna - Piṇḍa means body. It is to contemplate on the soul in the body. The only thing to be contemplated upon is the self. Any convenient posture will do for it. Lower your eyes and fix them on the tip of the nose and keep straight the spine. One should imagine that the soul is

bright like the moon and seated within this is the form of a man. There are five retentions :

- (1) Pārthivīdhārāṇā—One is required to concentrate upon five imaginary objects in the following order. (i) one should imagine a vast ocean as big as the world inhabited by animal life with a thousand petalled golden lotus as big as the Jambudvīpa. He should then imagine himself comfortably seated on a white throne placed on the lotus. Then he should imagine himself as getting ready to destroy all karmas.

In the centre of the lotus let one imagine golden Meru mountain on which there is a crystal throne. On one's soul is posited an ascetic. All this should be manifested to the ascetic himself. On the ground there should go on silent deity's name. Yājñavalkya says that he who is adept at this meditation suffers from no ailment whatsoever : The repetition of incantation should better be in the form of 'Soham', i.e. I am that.

In the Āgneydhārāṇā he is required to imagine fire rising up from the mantrik syllables in a lotus placed on the navel and burning, the eight-petalled lotus in the heart representing the eight karmas. Then he should imagine fire outside burning the external body as well as the lotus in the navel. When all these are burnt to ashes the fire is extinguished, having done its job.

He imagines that his soul is seated on a throne. Inside the navel with face raised upwards there is a sixteen petalled red or white lotus. He places the sixteen vowels on those petals and imagines 'soham', refulgent like fire in the centre of the lotus. Then he imagines a dust-coloured lotus. The flames of triangular fire burn all karmas—fresh and accumulated ones with the result that the soul manifests itself in its pure state. The Upanisadas believe that he who is an expert in this art is not burnt even though hurled into fire.

Later he is to imagine a devastating whirlwind which carries away all the ashes left by the fire. This 'Vāyavidhārāṇā' and the mind should be conjoined. He should imagine that the strong gust of wind is moving in a circular motion and at the same time the first letter of the incantation 'Ya' is shining forth. He who is expert in this lore can fly in the sky and can stay alive even in a windless place. He never grows old.

In the 'Vāruṇidhārāṇā' one is to imagine heavy rainfall which is to wash away the remaining ashes of the consumed body. The rainfall washes away all sand of karma sticking to the soul. The first letter 'da' or 'pa' is meditated upon. One expert in this lore is never drowned.

In 'Tattvarūpavatidhārāṇā' the Yogi imagines himself as devoid of the seven elements, as possessed of a lustre as pure as the full moon and as

great as the Omniscient. He imagines that he has limitless power. As the sky remains pure, so also he is in a perfectly detached state.

Padasthadyāna - It is to fix the mind on incantatory letters. The attempt should be to identify oneself with those letters. The aspirant, if he sincerely prays to Rūdra, himself becomes Rūdra. If he concentrates on Viṣṇu, he becomes Viṣṇu. The difference between the deity and worshipper is nullified.

Some Jaina preceptors have imagined a perfected wheel. It has eight- petalled white lotus which inspires 'Namoarihantanama'. Four petals may be imagined to represent knowledge, vision, conduct and penance. Other incantations may also be imagined. Any holy verse may be concentrated upon, but one must not go on substituting verses, since it diverts attention. The immortal self may as well be imagined. Imagine 'Aham' on the navel lotus and then ponder over its meaning. The vowel 'A' may represent 'Arihanta' or 'Amara', i.e. immortal. 'A' may represent 'Ātmā' or the soul. These should make you investigate their meaning and significance. All this should be done devotedly. 'Ka' may represent 'karma', 'Kha' may represent 'kṣamā' or forgiveness. Attention may be fixed on various letters one after another for forty-eight minutes each. Whatever incantation suits you should be adopted in a reverential spirit. In the 'Rūpastha' the mind should be fixed on the omniscient arhats with all their glory and extraordinary powers and thus seek the needed inspiration. In the 'Rūpāūta' one is to meditate upon the self as full of consciousness and bliss, pure and formless, supreme and infallible. The self knows itself to be formless. Whatever he sees in the world he knows it to be no attribute of the soul, but only karmas which are the product of passions and suffering.

Śukladhyāna

This is the highest type of concentration when the heart is passionless and pure. Even though living in the world, such monk is not of the world at all. His state transcends body. He does not mind at all if somebody hits him, pierces or even slits him. You may feel that he is suffering severe pain, but he himself experiences it not. It is of two kinds : 'Sukla and Paramasukla. Concentration on fourteen earlier sacred books is the first kind but the second is reserved for the omniscient.

The other formal divisions are as under :—

- (1) **Prthaktvavitarkasavicāra**—The mind concentrates upon the thought of the various modes such as origination, continuity and disappearance of a particular entity from a number of standpoints. To make it clearer, the mind concentrates upon the aspect of difference between the objects of conceptual thinking. There is **Vicāra**, i.e. movement from one aspect of the entity to another, from

one verbal symbol to another as well as from one kind of activity to another.

- (2) **Ekatvavitarka avicāra**—Here a single aspect is under study as some substance or its modification. A lamp burns steadily when there is no wind but it is not without subtle wind, though not a strong one. Likewise there are no gross thoughts but only subtle ones. There is no movement, and so his mind now concentrates upon the various aspects of an entity. The mind concentrates upon its single mode.
- (3) **Sukṣmakriyapratipāṭi**—All activities, gross and subtle of the mind and sense-organ of speech as also gross activities of the body are completely stopped. But subtle activities such as the physiological processes continue to exist. It is infallible, because one does not return to the previous state when the dhyāna is over, but rises up to the last stage to be followed by emancipation.
- (4) **Samuchinnakṛyanivṛtti**—In the third concentration only the subtle activity of inhalation and exhalation persist, but herein that is also stopped. There is no fall from it since it is immediately followed by emancipation. The self becomes as motionless as a rock being devoid of all movements of mind, the sense organ of speech, and the body. This is the consummation of **Sukladhyāna**. It destroys all four karmas.

The knowledge of scriptures is an essential qualification of the first two types of this dhyāna. One must be at least in the seventh stage of spiritual development. The first two types are possible only up to the twelfth stage of spiritual development. In the thirteenth and fourteenth stages only the last two types are possible.

The qualities of a '**Sukladhyānī**' are (i) Even while facing horrendous afflictions, he remains unswerving (ii) His faith is firm; he entertains no doubt in the fundamental tenets and even when tempted by gods he remains unshaken (iii) He knows the total separateness of self and body. He does only what ought to be done as duty (iv) He is free from all sorts of attachments. The feeling of detachment gets stronger day by day.

There are four conditions : (i) Even when provoked; he is never subject to anger. Forgiveness is his vow. (ii) Arrogance moves him not. Tit for tat is adopted by sinful souls. (iii) He is never avaricious in thought, speech and action.

The four contemplations are :-

- (1) **Anantavarita**—He contemplates the endless cycle of births.
- (2) **Vipariṇāma**—He contemplates the changeability of things. What is auspicious becomes inauspicious and vice versa. This results in the lessening of attachment.

- (3) Aśubha—He contemplates the evils of the world which prompts him to be detached from worldly pursuits.
- (4) Apāya—He contemplates transmigration of the soul resulting in his non-attachment. These contemplations are but a preparation for steady conduct. The concentration of mind is a sort of conflagration which leaves not a single sin unburnt.

Vyutsarga

It is renunciation of attachment to the body which expands its area and forms itself into a knot. It results in tension. All this intensifies love for the world. Detachment from body or relaxation and renunciation of bodily activities are its unfailing remedy. Body, mind and speech must work in unison. All worldly activities involving attachment generate tension in muscles which causes indignation, violence and the like. The relaxation of muscles means lightness, composure and peace of mind. When relaxed, breathing becomes naturally subtle and gradually attains the state of transcending the body. Breathing may be natural, disjointed, scattered or fast. The spiritual aspirant at first takes long and deep breath to be followed by rhythmical breathing. Later it becomes subtle, quiet and steady. He thus effortlessly attains the phase of stopping the breath by shutting the mouth and closing the nostrils with the finger of the right hand. Fast breathing is bound to be tiresome and the resultant is necessarily drowsiness.

Only long breaths will help spiritual endeavours. Slow breath means patience and perseverance which lead to detachment and introspection. Natural breath controls the mind. Physiology tells us that in the human body the lung brackets are 6,000 but while breathing we fill only 1500-2000 holes. Carbon means sleep, dullness, even fainting but oxygen means awakening, energy and freshness. Renunciation of bodily activities reduces the capacity of inhaling oxygen but it does not hurt alertness.

Yoga is the journey from gross to subtle. Breathing is gross, but vital breath is subtle. Right breathing generates energy which facilitates detachment, non-possessiveness and celibacy. Indignation and greed yield place to love, affection and friendliness. Akalanka says that it denotes indifference or disinterestedness, detachment and fearlessness. Bhagavātsūtra has given its four kinds as follows :—

- (1) Gaṇavyutsurya—The question is whether a spiritual aspirant should live alone or in a group. Lord Mahāvīra has said that a village or forest does not matter. What matters is the irresistible urge of the seeker. If your interest is in the world, you cannot improve whether you stay alone or join an organisation. Likewise for a detached person both are alike. In a religious organisation there are monks of different tastes and temperaments. Some are good, others not as

good as they should be and still others indifferent. This is why earnest seekers were loath to join an organisation.

Poets, scientists, writers and students want to pursue their studies in a peaceful atmosphere, undisturbed by party feuds. A spiritual aspirant also desires a secluded place. After having practised austerities for some years he may join a religious Order, but in case he wants to leave for higher purposes, he may, but not without permission from the head of the Order.

- (2) **Śarīra**—It is detachment of the self from the body. That this is mine or thine creates differences. Pride of one's possessions makes for strong attachment. It means treating body and self as separate and also treating the body no more than a means for spiritual advancement.
- (3) **Upadhi**—Amassing wealth, possessiveness, attachment to worldly objects are serious obstructions to penance. Attachment to possessions creates vicious complications. To go on increasing necessities is to be ensnared in the world. This is why for Jaina monks and nuns the necessities are well defined and the advice is to limit them still further to the minimum.
- (4) **Bhaktapāna**—Man cannot live without bread but he cannot live even with bread. This is to limit food and water, since the body is to be maintained, not pampered.

Let us now consider the subjective kinds of renunciation :

- (1) **Kaṣāya**—It makes the self dirty and so obstructs spiritual growth. It denotes astringency. If you consume astringent food, your appetite becomes much less. When passions predominate, the desire for release is, as if, not there 'kaṣa' etymologically means to rake, to dig and to cultivate. It is what makes the crop of binding karma grow. What is needed is discrimination. Without differentiating the ideal from mundane practices, water from milk, the cycle of birth will go on moving. Passions must be attenuated for the good of the soul.
- (2) **Sansāra**—It means not the world, but hell, animal or sub-human species, man and god. They cannot be renounced literally. The aim should be the renunciation of desires, because it is desires that create the world. With their annihilation, the world exists not.
- (3) **Karma**—The Jainas have written extensively on karma. The white-clad have composed more than a lac verses and the sky-clad more than three lacs on karma which engaged the attention of one and all. One should first know why karmas bind and then how to be rid of them.

Internal penances purify the soul, whereas the external ones prepare the ground for it. A spiritual aspirant needs both tolerance and concentration. In case external penances are for external penances, and are designed not to further spiritual advancement, they are no better than a showpiece. Dhanya Anagāra, Tāmati Tāpasa, and Purana Tāpas tortured their bodies like any thing but to no purpose, since they did not mean to attenuate their passions.

External penances mean palpable action, whereas internal ones pertain to knowledge. Their harmonious combination makes for emancipation. Yaśovijaya has rightly evaluated both. The Buddha perhaps noticed Mahāvīra's external penance only, and since they did not help the former, he naturally denounced them. Yaśovijaya says that if external austerities leave the soul defiled as it was, it is needless mortification of the flesh. There is hardly another soul who might have striven so hard as Mahāvīra did. His hard external penances taught him many a lesson of tolerance, fellow feeling, sympathy and the like.

Sayyambhava writes, "Penance is not meant for mundane prosperity nor for glorification hereafter. They are not meant for local or universal fame. Their only purpose is to make the heart clean by dissociating all karmic material from the soul."

The spiritual gain is primary; any ancillary mundane prosperity is secondary, as there is hardly any gain without accompanying particles of sand and the like.

Penance may be with some desire in view or desireless. The desireless type is for the upliftment of self. There are instances of people who were blessed with wealth and prosperity but what if he 'gain the whole world and lose his soul'. Kṛṣṇavāsudeva had practised austerities in order that his mother Devakī could have a son. So did Abhaya Kumara in order to fulfil the wish of Dhārīṇī when she was pregnant. They are facts but Jainism never accorded the prime place to external penances. Extreme mortification of flesh was not favoured. Mahātmā Gāndhī once wrote, "Penance gives a shine to human life, it makes the body bright as gold." Penance gives the body an unusual refulgence.

Biochemistry claims to treat all diseases with the help of twelve salts. The Jaina penances, too, are of twelve types. What kind helps in what way is a matter for research. The combined effect has been watched for centuries, but no analytic study of them has been undertaken so far.

The Jaina ascetics cannot be thought of without penances, and penances themselves are significant in the context of Jaina ascetics, for they alone successfully amalgamate the external and internal penances so deftly that in their ideal condition one cannot be separated from the other.

Ten Characteristics of Monks' Dharma

Dharma transcends time and clime What is for the welfare of humanity is Dharma, which cannot be bound by caste, sex, creed or colour, The Vedas, Upaniṣadas, Buddhists, Jainas etc, have used the word Dharma, but several meanings have been assigned to it. Devotion, liberality, merit, justice, reasoning, Yoga etc. are its meanings. Etymologically it means 'that which holds', i.e. that which protects man from predicaments and misery. Dharma is not religion, sect or faith. As a matter of fact, there is no word in English to give the import of Dharma. Kant says that it is to take all duties as divine command. Hegel takes it as 'the cognition of the limitless in the bound mind of man'. Whitehead says that man's treatment of himself is Dharma, but it is its subjective, personal definition. 'He that claims to love God must love his brethren here' is its social definition. Herbert Spenser says—'It is the imaginative concept to comprehend the vast expanse of the entire universe'. But there are things in the world which are beyond the understanding of man. James Fraser says,—"It is the adoration of such powers as are above man to control and guide mankind." William James says,—"It is faith which makes one surmise that the world is governed by some unseen power and that our good lies in harmony with it." It is not easy to present a foolproof definition of Dharma. All that we can say is that what purifies man's thought and conduct is Dharma.

Sthānāṅga Sūtra has given its concept of Dharma which has thus been explicated by Abhayadeva. (1) Kṣānti - is control over anger. (2) Mukti -is control over greed. (3) Ārjava - is control over deceit. (4) Mārdava - is control over pride. (5) Lāghava - is renunciation of Śriddhi, i.e. relishing diet and pleasure. (6) Satya - is simplicity of body, thought and language and the sameness of word and deed. (7) Samyama - is to abstain from injury. (8) Penance (9) Tyāga - is to offer food and drink to one's co-religionists. (10) Brahmacharya—is to abstain from carnal pleasures.

Aklanka's classification is as follows :

- (1) Kṣamā—is to control over anger even when provoked.
- (2) Mārdava—is not to be proud of caste, glory, learning and the like as also not to resent even when humiliated.
- (3) Ārjava—is the simplicity of mind, body and speech.

- (4) Śauca—is total abstinence from greed of life, health, sense-organs and pleasure arising therefrom as also acquisition of property, pilfering others' wealth and misappropriation of trust.
- (5) Satya,—i.e. truth.
- (6) Samyama—is control over senses and abstinence from torturing others.
- (7) Tapa,—i.e. penance.
- (8) Tyāga—is abstinence from the possession of or being attachment to such as have life or not.
- (9) Akincanya—is renunciation of attachment for body and the like.
- (10) Brahmacharya—is abstinence from scenes and articles that should be sexually exciting and obedience to the dictates of a good teacher.

Kundkunda's classification is slightly different :

(1) Kṣamā (2) Mārdava (3) Ārjava is not to use a twisted language, (4) Satya (5) Śauca is desirelessness and staying in spiritual ecstasy (6) Samyam is to observe vows and self-regulations, abstinence from punishment and control over senses (7) Tapa is indulgence in self-study and concentration of mind (8) Tyāga is to stay detached (9) Akincanya is equanimity and the capacity to enjoy pain as pleasure (10) Brahmacharya is not to be passionate even while looking at a woman's beautiful limbs. All sects of Jainism have expounded ten characteristics with little variation.

We shall now take up what *Tattvārthasūtra* says in this regard : (1) Kṣamā is not to be subject to anger which means to be at peace with oneself. The resultant is tolerance and forgetfulness of others' faults. While angry, one is mindful of others' lapses. If he himself breaks something, he finds fault with the person who left it there. The angry man hurts himself and vitiates the atmosphere. Its fierce aspect is enmity. Ramacandra Sukla writes,—"Enmity is the jam of anger. An angry man wants to take instantaneous revenge. When it turns into enmity and the enemy is stronger, the angry man cowers till the opportunity for revenge ripens. Anger itself is an intense emotion which lasts for generations. Irritation, peevishness and fret are manifestations of anger. Anger reacts immediately but enmity forms a knot. It burns itself and others too."

Dissatisfaction, failure, wants, unfavourable situation and the like arouse anger. It's no use simulating a forgiving person when the fire of hatred burns inside. Forgiveness is natural but anger is super-imposed. Its association is with Karmas. It is adventitious. The angry man shakes whereas the forgiving one is steady. He is fearless. Forgiveness is reserved for brave people.

There is a world of difference between forgiveness and cowardice. A cowardly person is nervous whereas a forgiving one is steady and patient.

The dictionary of synonyms treats the earth and forgiveness as one. Man digs mines, wells and pierces the earth and yet she gives gold, coal, water, grain, flowers and fruits. Science now says that the earth moves but what is in view is her forbearance. Forgiveness is virtually the mythological tree that grants all desires. To err is human but to forgive is divine. The Jaina history tells us that some persons, subject to anger, massacred people, since it is a short madness. Somila Brāhmaṇa placed burning coals on the head of Gajasukumāla, but the latter remained unmoved. Candakaūśika because of some sin in the previous life became a serpent. Lord Mahavira's forgiveness changed its heart and it was emancipated. A spiritual aspirant himself forgives and makes others forgive. Even the severest penance is fruitless without the pacifying water of forgiveness. Christ says,—"If in a church you are ready to offer oblation but the very moment you recall estrangement between you and some other man, the proper course for you is to leave the oblation at the door and first ask forgiveness of him. Without be-friending him, no oblation needs must be offered." *Vṛhatkalpa* says,—"If in the community you nurture ill-will against your associate, you must not think of eating or easing nature till the two of you are reconciled".

(2) Mārdava - Anger and pride are both subsumed under aversion, but the two are different. If somebody abuses you, you are incensed but if he praises you, you feel proud of yourself. All perverted praise and censure are binding. Those who are sick are easily affected by a gust of hot wind and the severity of winter. Likewise an immature aspirant is subject to passions now and then : Enemies rouse your anger and friends awaken your pride : your enemy is like a fly that is more content with dirt than sweets. He discovers not your virtues, but your faults. He makes a mountain of a mole hill, but the friend overpraises you. He even flatters you. You censure someone behind his back but the praise is showered openly. You should beware of praise rather than censure. Everybody wishes for an address of welcome, and none for an address of censure. Pride is sweet poison. Anger wants to destroy the irritant but pride cannot bear any distance. Anger wants separation. but pride union.

Caste, family, strength, beauty, penance, learning, benefit and grandeur cause pride. Anger also is the effect of some other causes. Pride and miserable pose are no parts of tenderness. One who are soft and sweet is never meanly humble. The wise, even though learned, is never proud. A proud person bends back whereas a misery-ridden looks forward in supplication. The proud person gives himself airs and treats others as much lower in hierarchy. A supplicant thinks himself mean and others as noble. A sweet and soft person is neither proud nor meanly humble. He knows the world as transient and is, therefore, never attached to it. Again pride is not to be confused with self-respect. Self-respect is never tainted with pride.

A proud person, in a huff, may leave his dear and near ones, but cannot forsake his pride.

A Vedic sage has written,—“The thousand-headed serpent bears the weight of the earth on its hood. It has a store of poison but is not proud of it, whereas a scorpion, if caught, cannot even free itself. With so little of poison, it keeps its sting raised. Likewise a wiseacre looks toward the sky. And yet people bend at the feet and never at the head of a venerable person.

Lord Mahāvīra said in answer to a question that a soft and sweet person is never arrogant. Augustine, when asked what the essential religion is said that humility is its first and last characteristic.

(3) Ārjava - It is straightforwardness. A hypocrite says one thing and does another. He appears different from what he is. He labours under the misconception that duplicity is the hallmark of success. But he should know that a wooden pot can hardly serve the purpose even once. Duplicity is sure to be exposed. Corruption is the order of the day but a corrupt person is never at ease with himself. He harbours many physical and mental ills. Tranquillity is not his lot.

There are persons who are good within and without. Some others are simple at heart but twisted in behaviour with others. Some others are hard inside but soft outside. Others, however, are perverted both within and without.

Persons of the second type appear hard outside but contain goodness within as guardians and teachers are for their wards and pupils respectively. They are like almonds.

Persons of the third type are really crooked but pose to be sweet-tongued. Kabīra says that they are like a pomegranate. Its rottenness is not visible outside. Like invisible ghosts they are a source of trouble to others. Persons of the fourth type are crooked both inside and outside. Deceit can be defeated by straightforwardness and honesty which, by themselves annihilate Karma. A child is pure-hearted but as it grows, it acquires the ways of the world. A needle is straight, it joins but a pair of scissors is not and so it cuts a thing into two. It separates.

Our old moralists have averred that simple persons tend to be simpletons. Trees that go up straight are cut but not those which are curved. Politics and sociology may concur, but no religion will suffer crookedness. Be good. Understand the ways of the world but do not practise them. Do only what is right.

(4) Mukti - It is abstinence from greed and means purity of heart. He alone is free who is not bound by the chain of endless craving. The longing is not for money or property alone but also for name and fame.

The Jaina philosophers have said that hellish beings are dominated by anger, mankind by pride, animals and sub-human beings by deceit and the gods by greed. Money is a means of exchange, otherwise currency notes and the like have no independent value. Who would value money if it cannot purchase things. There was a time when currency notes of one, five and ten thousand rupees were in circulation. Since those of the highest denomination are no more legal, they are just pieces of paper to be thrown into a waste-paper basket.

People spend money like anything for beautiful women, power, status and immortalising their names by getting them engraved on slabs of stone and the like.

An avaricious person always suppresses anger and ignores all insult and humiliation. Like Yogīs, he is capable of self-control but never parts with money. Abuses don't matter if they fetch money. His heart never melts at others' sufferings and he does not feel shy in stretching his hands to the lowliest person.

Pride, deceit and greed stay much longer than anger, but when greed is annihilated, other passions are sure to be attenuated. Anger, pride and deceit subsist up to the tenth stage of spiritual development. In the eleventh and twelfth very little of greed sticks. In the last phase of the twelfth, greed vanishes like camphor. While living one can be omniscient but only when he is heartily detached.

(5) Satya - It holds the second place in the list of vows as also in that of self-regulations and restraint of body, speech and mind. Silence is golden, but when it be essential to speak, speak sweetly and to the point, without wasting words. When to speak and not to speak have been considered. Speech is material but truth is related to Self. Words are only manifestation of the spiritual force. Truth has one face but falsehood is hydraheaded. Truth is unprejudiced, dispassionate and with no trace of attachment or aversion.

It is essential to know the truth before speaking. From the practical point of view it is easy enough to speak the truth but to tell a lie, a thousand lies have to be manipulated. Falsehood can be made credible for some time only and that too in the garb of truth. If you do not know a thing as it is, it is better to keep your mouth shut. Truth should be one's second nature. Only then it shall remain constant and always unsullied.

(6) Samyama - There is no self-restraint without right attitude. The sense-organs and their objects are in readiness to pounce upon the unwary aspirant. Gods give a free rein to their passions and are envious of man's lot in so far as he is capable of controlling passions. It is not enough to be houseless and practise some routine penances. What if the head is shaved when the reign of passions is held in high esteem.

In the canonical literature seventeen kinds of self-discipline have been mentioned as follows :

(1) Earth (2) Water (3) Fire (4) Air (5) Vegetation (6) Two- sensed (7) Three-sensed (8) Four-sensed (9) Five-sensed. Not to injure them, not to get them hurt nor to support it all (10) Lifeless, i.e. not to accept cloth, utensils etc. which might give occasion for self-indulgence (11) Prekṣā, i.e. not to support the sins committed by the laity (13) Aparhitya, i.e. to place things systematically to avoid injury of any kind (14) Pramārjana - to clean utensils, cloth etc. carefully (15) Manah i.e. control of the mind (16) Vācanā, i.e. control of speech (17) Kāya, i.e. to walk carefully.

From another standpoint they are (1-5) control over the influx of violence, untruth, stealth, unchastity and attachment or possessions (6-9) Control over wrath, anger, impure things and greed (10-14) Control over sense-organs and their objects, viz., ears, nose, tongue and skin and (15-17) right use of mind, body and speech.

Sthānāṅga has given four kinds : control of mind, speech, body and equipment. Elsewhere it talks of control over senses and renunciation of injuring six types of living beings. The gods are incapable of self-discipline. They do not even think of carnal pleasure till thirty-three 'Sāgaropamas'. *Bhagvatī* says that they do not have any desire to eat for thirty-three thousand years. Theirs is wholly white tint. Only an ascetic can observe five great vows, not others including gods.

Self-restraint is more internal than external. The internal one cannot be had without right attitude. Obscuration of the right vision leading to endless worldly existences, what arrests only the aptitude for partial or complete renunciation must not stand in the way. The real joy and bliss is in subduing passions and not being subjected to them. Senses only entangle the human soul. The sense-organs are not to be destroyed, since in the absence of the body no penances are possible. He who is a slave to tastes will eat everything, even those not worth being consumed, because he relishes them. He takes also betel-leaves and nuts. They give momentary titillation. Lasting joy is in treating body as separate from Self. Sam+Yama means control of the senses with discrimination.

Hemacandra says that influx of karmic matter takes you to the dark lanes from which the exit is possible only through self-discipline and stopping the influx.

'Tapa' has already been dealt with in detail. If somebody takes the vow of eating only once in the day but actually eats double the usual quantity in two times is deceiving himself. If he eats sweets only once, it is no giving up of stimulating or delicious food.

(8) Tyāga - Aklanka says that it is renunciation of the possession of beings and things with or without life. Attachment is ultimately painful but

renunciation is pleasurable. When you know that everything apart from you is not yours and you voluntarily renounce them, it is 'Pratyākhyāna'. Abhayadeva says that it is renunciation of attachment as also of alms to ascetics. Charity and renunciation are two different things.

You give up those things which you do not find serviceable but what you give by way of charity is for the donee's good. But renunciation is good for oneself. You give up attachment and aversion for your own good. There is no charity without the donor, donee and the things that are to be donated but renunciation needs none else. Attachment, aversion, wife, sons and the like can be renounced, but not given away in charity. Knowledge and fearlessness are to be imparted to others, but not to be renounced. But food and medicines can both be renounced and given to others. Renunciation is much more valuable and appreciable than charity.

(9) Akincanya - Both external and internal possessions or attachment are to be renounced without which there is no possibility of spiritual ecstasy. Jainism says that it is easy to give up possessions but very difficult to abstain from love and hate, but it is the latter which counts most and makes life worth living. Possessiveness and attachment are the root cause of most of the world's ills. It means also their dissociation from the body. Things in themselves do not cause the sin of possessiveness. What is wrong is being attached to them. To use them is one thing but to hanker after them is positively sinful. In Lord Mahāvīra's meetings there used to be heaps of things, but none was attached to them. What should be shunned is attachment to things, whether your own or others'. If others' there is a strong desire to possess them which is ruinous.

There are some who find similarity between non-possessiveness and socialism. But the concern of Socialism is to satisfy the needs of food, clothing, housing etc. If so, there is no point in renouncing or minimising them. Non-possessiveness means that notwithstanding your wealth and prosperity, you limit your needs. If you fast because of want of grain, it is your compulsion, but when you have food not only for yourself but for thousands of others and then you limit your needs, it is truly being satisfied with the minimum provisions.

(10) Brahmacharya - The objects of touch and taste are 'Kama'. 'Bhoga' concerns itself with the objects of smell, sight and hearing. He who abstains from touching others body can observe other vows too.

The tendency of sense-organs is to look out. No sense-organ has the inclination to look within. Your eyes cannot see what is inside your own eyes. The nose does not smell the dirt within but is tempted by perfumes and sweet-smelling flowers outside. When you develop the capacity of looking within, only then you realise what chastity signifies. To remain desirous for the objects of sense-organs is the violation of chastity.

Precious jewels and gems are kept under lock and key. They are to be saved from depredations. Chastity is much more precious than the most precious gem. To guard and preserve it should be considered your bounden duty. You erect a hedge to save your crop. The more precious the crop, the stronger is the hedge. For the preservation of chastity one must be of a pure heart, otherwise he will waste his strength and vigour.

In observing the vow of celibacy, you are sure to imbibe many good qualities like good conduct, penance, modesty, forgiveness, non-avariciousness and self-discipline of the highest order.

Abstract Contemplation

Man, as a rational being, has made tremendous progress in the field of science which has made our life comfortable with all possible amenities. The distance between countries has been shortened. Kipling's East is East and West is West does not hold good. The secrets of nature are being unravelled every day, be it the field of medicine, chemical engineering, mountaineering, ascent to the moon, satellites and the like. There are not only air-conditioned rooms but also railway compartments. It is the age of computers. Fax messages reach the addressee in no time. This remarkable progress is physical and is at the cost of the human spirit which is more than ever thirsty for the elixir of life in the form of spiritual recipes to give us, if not peace of mind, at least sleep without taking recourse to 'compose' and the like. People feel apprehensive, since their life has become so very insecure because of treachery, ill-will, animosity, envy and such other degrading passions. All inventions and discoveries are physical. Man's gaze is fixed outside. His life is so fast that he has no time to stand and stare. The poor and the rich both are a discontented lot, though for different reasons. Science is both a boon and curse at the same time. If you make use of science against your conscience, it will make for still more horrendous destruction of life and property.

To turn the gaze inwards is reflection, contemplation or whatever you like to call it. Your mental disposition or emotion is merely a mental wave. When an emotion stays long, it takes the form of contemplation which stays for sometime and makes you curious to know what for you have come to this world. Is it merely for eating and drinking which other bipeds and quadrupeds also do ? It is man alone who has been gifted with discrimination which makes him differentiate between good and bad, beneficial and hurtful, tranquilising and disturbing, in a word between being cheerful and miserable.

Kundkunda says that howsoever hard a man works, he cannot be emancipated without long and deep contemplation. Bhadrabāhu says that no ship can sail without the support of wind. So also you can cross the ocean of life but not without the succour of contemplation. Siddhasena Divākara says that contemplation is a key to unlock the door of piety. It may be taken as an elixir to cure the malady of life and make you eligible for higher regions.

In the Āyurvedic system of medicine dry powders are saturated in prescribed liquids. The more they are saturated, the more becomes their efficacy. So also the more an emotion is retained in the mind, the more

satisfying it will be. It is only such staying contemplation that is transformed into concentration which makes you an introvert for some time to enable you to study life deeply and dispassionately. Such attitude alone will make you feel that you are not mere body which others see, love or hate.

Contemplation may go upwards or ascend and also come downward. When it looks upward it ensures peace of mind and good share of cheer. When it falls below, it means misery, affliction, and troubles galore. Samghadāsagani says that it may be auspicious or inauspicious. The first is to be cultivated with assiduity and the second is to be got rid of. Who would like to see his house dirty and foulsmelling ? Your desire will be to see it trim, tidy, clean and sweetsmelling. Inauspicious contemplation means corruption, duplicity, nepotism, favouritism, partiality, prejudices and such other passions. A recluse nurturing such passion is a blot on monkdom. Monks and nuns must entertain noble and exalted emotions which make for tranquillity and lasting peace of mind. Inauspicious contemplation makes a dare-devil of you, revelling in frivolities, relishing delicacies, harbouring jealousy and hitting people behind their backs. It will make one lecherous and subject to unending transmigration. It is nothing but abusing and misusing this precious life of ours. As many states of mind, so many are contemplations. What demeans a man to demonhood is to be shunned straightaway. What ennoble your life should be practised with sincerity and devotion.

There are contemplations either to sanctify conduct or to strengthen the feeling of detachment. There are five reflections on each of the five great vows. They make an ascetic firm in his resolve to observe vows unflinchingly.

We shall now take up twelve contemplations as propounded by various preceptors. They are all meant to foster detachment. These twelve are in ascending order. The uppermost stair can be reached only by ascending step by step.

The First contemplation concerns the transitoriness of all mundane things including the body that you call your own. Riches have wings. Youth smiles for a day and soon enough becomes decrepit, diseased and falling, if not fallen. All things, be they your blood relations or your bungalows, are no more than the momentary flash of lightning. People love not you but your money. Selfishness rules the roost. Fathers are afraid of their own sons and the only cause is property in cash and kind. What is impermanent you take as lasting because of your delusion which does not let you see things as they are. Youdhistira had replied to the question put by Yakṣa that the greatest wonder of life is that even though you see people dying every day, you think that destiny has made you immortal. Nothing stays; every thing is changeful.

The Second contemplation is that you are without protection, since death does not take your permission to visit you. No relations, no money, no helpers can save you from the jaws of death. Man, himself a mortal, cannot possibly and reasonably depend on the support of such as are no more than guests themselves. Uttarādhyana says that there was one Anāthī Muni who suffered unbearable pain in his eyes. No medicine, no doctor could help him. Ultimately he became a recluse. The only protection was nothing concrete, none in the world but only piety. Such was the experience of the queen Kamalāvati who related it all to the king Isukāra. Pārsvanātha's follower Kesī said to Gautama, "The ocean of life is stormy. Fierce crocodiles are more than anxious to devour me. Please tell me of some unfailing protection, if there be any Prompt came the reply that piety alone saves man both here and hereafter".

The Third contemplation is of the cycle of mundance existence. Sthananga talks of four existences : (i) consisting of six substances (ii) of the measurement of fourteen cords or strings (iii) consisting of day, night, month etc. (iv) comprising causes of transmigration such as love and hate, attraction and repulsion. From another standpoint there are four moving worlds of denizens of hell, birds, men and gods. Haribhadra says that man has undergone various births.

The lowest form of life is that of vegetation. Its body is very subtle. It is like the tip of a needle which is infested with many vermins. As earth or water-bodies one has suffered untold misery, so also as two, three or four or five-sensed beings. Sthanangasutra specifies the miserable life one lives in hell. To cap it all, human life itself is much more unhappy than happy. You may see hellish tortures in this very world of ours. This contemplation is to take your gaze away from such miserable world.

The Fourth contemplation is that you are alone and yet in company of the soul which is indestructible. Fire cannot burn it. Man may come and man may go but the soul stays. Contemplate that none of your relations is yours, also that you are not theirs. All things of the world are gross but you are not. An inert substance has little to do with vital consciousness. The body shall perish, but you as self are eternal. When in a crowd, you feel lonely and when alone you wish for others to have a colloquy with you. Truly speaking, you are never alone. You have only to be conscious of the essential you, of your self which untainted is all powerful. It is at once with and without image.

The Fifth contemplation is to be certain of your self being distinct from your body. There is milk and a pot containing it. They are two, not one. The relationship is of the container and the contained. The soul is contained in the body that is its container. Joy and sorrow attach to the surface of soul. You commit the mistake of treating soul and body as one,

may be because the body is visible but the soul is ever unseen. When some water is mixed with milk, it is impossible for you to separate the one from the other. The swan alone can do it. So also your uncontaminated soul knows that you are not your body. It discriminates between the two. While travelling, you meet many people but only to be separated from them. You feel pleasure and pain on meeting some and being separated from others respectively. The world is a covering for the soul. Remove the curtain and you witness your soul in all its glory. Do not only say but realise that the soul and body can never be identical. It is your hand not the body's hand. Such belief will make you feel cheerful and happy indeed.

The Sixth contemplation is to know that you try to make your body attractive with the help of glittering dress, powder, cream and the like. If perchance a little faeces sticks to your underwear, you wash it then and there. But don't you know that this body is the storehouse of blood, bones, marrow, germs etc, which, if possibly you could see, you yourself will begin to hate your own body. You are not what you seem. Unclothe yourself and try to see within your body which contains many diseases. They emit smell much worse than an old piece of leather. Is such a body to be loved? Enter the inside of your body consciously. You will not be able to stay there for a minute.

A beauty-queen's face may be disfigured tomorrow because of smallpox, leprosy etc. Such is the body to which you should never be attached. Your watch repairer asks you to purchase a new watch rather than get the old, irreparable watch repaired again and again. There is also wear and tear of the body. The conscious can have no lasting alliance with the inert.

The Seventh contemplation is of the inflow of Karma. Influx and Karma are different one from the other. When the door is open, anybody and everybody may enter the room. The undesirable ones get attached to the soul. This is the dirt of Karmas. Influx is the cause and karmas are the effect. The cause does not lead to bondage. It is the effect that vitiates your soul. The aggregate of Karmas, when stationed inside, causes bondage. What Karmas are effected by mind, body and speech are dravyāśrava. What foreign matter enters the soul is bhāvāśrava. When you become passion-free, Karmas admission is not prohibited but they come to fruition prematurely. Such influx is called Iryāpatha. When Karmas enter accompanied with passion, such influx is known as Sāmparāyika. Falsity, heedlessness, irregularity in the observance of vows are contributory factors to bind the soul.

The Eighth contemplation is of the stoppage of the inflow of Karma. A room can be kept clean only when you keep the shutters closed. The soul is constantly dirtied because of your more inauspicious than

auspicious activities. When the dirt enters uninhibited the soul is necessarily allied. This contemplation is to be strict in checking the inflow of Karma. When the pipeline is plugged no water can enter inside. If you mean to keep your soul immaculate, stop the entry of undesirable Karma to begin with.

The Ninth contemplation is just the reverse, not of association but disassociation of Karma from the soul. The eighth and ninth contemplations are complementary to each other. Your room can but be partially clean by keeping entry points closed, but the dirt inside has to be thrown out, otherwise it will accumulate to take the form of a big heap.

This is Nirjarā which may be voluntary or involuntary. The automatic dissociation of karma is possible only when you nourish no desires concerning this world and the next. A spiritual aspirant's contemplation must never be tainted by even a trace of desire. The better way of comprehending the topic is to contemplate with some desire or without desire at all. All desireless contemplation is confrontation with untoward incidents and unusual happenings. This may at times mean indulgence in sins. The Aupāptikasūtra clearly states that there are ladies who do not go astray not because they are good but because of their fear of Mrs. Grundy. Ignorance also may lead to your attempting dissociation of Karma from the soul. Desirous of mundane pleasures they suffer severe hardships. This cannot liberate them, even though some of them may be eligible for entry into heaven. The dissociation of Karma with perfect knowledge is superior to other types. An ignorant aspirant may fast for a month and end it by a nominal morsel but it is all misdirected. The knowledgeable aspirant desires neither this world nor the next one. His penance is never misconceived. It is always for release from the cycle of birth and death. It is but to make the right use of life.

The Tenth contemplation is of piety or righteousness. Samantabhadra says that what saves you from the perils of the world and leads you to liberation is dharma. Vyāsa says that is nothing but conduct which is a sumtotal of everything that is virtuous to the exclusion of all that is evil. It is the excellence of both conduct and thought, of both theory and practice. Franklin says that the world is so very bad inspite of religions. What will be the world like in their absence ! This contemplation on piety for no ulterior end is the right type to purify your soul without any let or hindrance.

The Eleventh contemplation is to transcend transmigration. 'Jīva' means the conscious spirit and 'Ajīva' means the unconscious non-spirit. It includes not only matter, but also space, motion, rest and time. Spirit, matter motion, rest and space are astikāyas or substances which possess constituent parts extending in space, while time is the only category which has no extension in space. The Jīvas are either liberated or bound. The bound souls

are both mobile and immobile. The latter live in the atoms of earth, water, fire and air and in the vegetable kingdom and have only one sense that of touch. The mobile souls have two senses (e.g. worms), three senses (e.g. ants), four senses (e.g. wasps, bees etc.) and five senses (e.g. higher animals and men). All have consciousness, but the purest one is found in the emancipated souls where there is no shred of Karma. The degrees of consciousness are due merely to Karma obstacles. Just as the light fills the space where it is burning, and just as many lights may stay together without any conflict, similarly the soul fills the space and many souls may remain together without any conflict. Though itself formless, it takes the form of the body which it illuminates. Knowledge is not a property of the soul; it is its very essence. Unobstructed by matter, every soul can know every thing. Freedom from matter means emancipation and omniscience.

Time is anāstikāya because it does not extend in space. Like time, space also is infinite, eternal and imperceptible. There are two kinds of space. In one, motion is possible. It is lokākāśa or filled with space. In the other, motion is not present. It is alokākāśa of empty space. As the summit of the former, there is Siddhasilā, the abode of liberated souls. Dharma cannot generate motion nor can Adharma arrest it. They only help or favour motion or rest, like water helping the motion of a fish or like earth supporting things that rest on it. Matter in its subtle form infiltrates into the souls and bends them to Samsāra. Matter possesses the four qualities of colour, taste, smell and touch.

The Twelfth contemplation is fixing the gaze on right faith which is inimical to falsity, ignorance and the like. It is very difficult to be absolutely free from the clutches of the world, but constant meditation on right lines ensures bodhidurlabha i.e. understanding which never comes easy.

There are four contemplations relating to concentration on righteousness. The first is Maitrī, i.e. fellow-feeling or friendliness. It means that none in the world is your enemy and that everybody is your friend. Friends are always selfless. It is selfishness that spoils the show. It is friendliness that changes the heart of your enemy. The entire world is your family. Such feeling generates happiness. Such was the prayer of Vedic sages. It was to befriend all. All virtuous people are to be respected. Let us be perfectly impartial. Freed from attraction and repulsion let us extend our unstinted love for one and all.

The second is unmixed joy or delight (Pramoda). It is to appreciate the good qualities of others without ever feeling envious of them. A bee rejects everything sour and collects sweet honey. A swan separates water from milk and so a spiritual aspirant should separate the good from evil. That the world has traces of goodness should be our exclusive concern. Gold

even from a dunghill is accepted without reservation. In a word, it means imbibing the goodness of all and thus disseminating light in all corners.

The third is *Karuṇā* or compassion. The world is a vale of tears. Our aim and attempt should be to help the distressed and needy in whatever way we can. The Vedic prayer is for the happiness of all and misery for none.

The fourth is to be wholly dispassionate. You win a lottery and you are puffed up with joy. You lose lacs that you thus earn and you are downcast.

This is not how a spiritual aspirant should behave. What is his life if he has failed to attain equipoise. It matters little to him whether he has won or is defeated, whether something good or bad has happened to him. Joy and sorrow are alike to him. So are winter and summer. It is not for him to be agitated, even if it be his impending death. Earthquake or flood, conflagration or bomb-blast, he should be steadfast in his devotion. Man dies but once and when, nobody knows. To die many times a day does not behove a seeker of Truth. It is necessary to remain impartial, indifferent when occasion so demands, uninterested where the mind says no, but always to be truly disinterested.

All these are to strengthen the soul. They are meant to take you away from the world to enable you to strive for spiritual upliftment which alone can be the legitimate goal of an enlightened soul.

PASSIONLESS VOLUNTARY DEATH

Birth is an occasion of revelry whereas death is one of mourning. Birthdays are celebrated but death means a gloomy face. Because of enthusiasm for living miraculous development in all fields is visible. Death is a reality which man tends to ignore, perhaps because he cannot embrace a living death. Life and death, however, have a perpetual association. He who is born must die. With birth starts the process of death.

A king was very fat. He consulted Lukamāna, the famous physician of his time. He suggested balanced diet, physical exercises and about four miles' walk everyday to reduce his fat. The king expressed his inability to do any of the three things. The physician then told him of his death in a month, which, he said, was inevitable. Lukmāna saw him a month later and observed his emaciated body. On his being asked as to when he would die, Lukamāna said that he would not. It was the fear of death that worked miracles. There is no fear worse than that of death. Lord Mahāvira has corroborated it.

The great artist is one who knows the art of both life and death. A car-driver, ignorant of applying a brake when he needed, is bound to cause some serious accident. Time is the skilled weaver who weaves the threads of both life and death together. When time wraps up the cloth, it means the demise of a person. One who dies smilingly, welcomes death as the great deliverer. Sleep is comforting and death is a long sleep from which there is no awakening. He who is afraid of death dies a hundred times every day. When the mortality of man is an established fact, the fear of death is nonsense. The fear is because one does not live life but clings to it. The resultant forced separation cannot but be painful. A detached living alone can ensure a happy death. If a wayfarer has provision for his journey, he is care-free so long as the food lasts. Every body starts working in the day after a nightlong sleep, but without sleep, how can he work for a long time? Even a machine has to be timely oiled. It has its wear and tear. Life cannot be imagined without death. The two are inseparable concomitants. In the Mahābhārata Karna challenges Aśvathāmā because of his being addressed as the son of a charioteer. This means that man is the architect of his own fate. He who lives his present well, ensures a better and brighter future. Pt. Āśadhara says that he who has imbibed the art of death has grasped the essence of piety and righteousness. Life is but a halting place and not our

permanent habitation. It affords an opportunity to prepare for the next halting-place. Well begun is half done.

In the Jaina scriptures death has been analysed with depth and precision. There are twelve ways of ignorant death and two of the wise one. The twelve kinds are as follows.

Samavayaṅga has mentioned seventeen kinds. We now take them one by one :—

(1) *Āvicimaraṇa-Vici* means a wave of the ocean. As the water poured into the cup-shaped hollow formed by the joining of the two palms together becomes less and less every moment, so the life span of a man decreases moment after moment. A wavy pattern is formed also of life. With its disruption life comes to an end. Abhayadeva writes that the aggregate of karma particles is replaced by another aggregate. Their destruction every moment is *Āvici*.

Akalanka says that death is of two kinds: *Nitya* and *Tadbhava*. Every moment life is being shortened. This is the first kind. The second kind is the actual death. Twentieth birthday, for example, means the person's age is X-20. There are all minuses and no plus.

(2) *Avadhimaraṇa*—It is the assumption of the same form of life as previously lived.

(3) *Ātyantika*—It is not being reborn in the same form of existence.

(4) *Balaya*—It is the death of a fallen self-controlled person or of one writhing in pain because of hunger.

(5) *Vaśāṛta*—As a moth dies at the flame of a lamp, so dies one who is a slave to his sense-organs. There is the predominance of concentration that is revengeful or on worldly things.

(6) *Antahśalya*—It is death caused by some surgical instrument remaining inside inadvertently. It is death caused also by avoidance of self-criticism necessitated by transgression of vows and the consequent feeling of shame mixed with pride.

(7) *Tadbhava*—It is to court death when alive in the present form of existence.

(8) The ignorant death is of those who are engrossed in worldly affairs and shrouded by the darkness of ignorance and who are covetous of worldly prosperity and delicacies.

(9) The wise death is of those who are self-disciplined and possessed of right vision, conduct and discrimination.

(10) The death of such as are restrained-cum-unrestrained is amateurish-wise one.

(11) *Chadmastha*—the death of such as are possessed of perceptual and inferential knowledge, scriptural knowledge, clairvoyance and telepathy.

(12) Kevalī.—It is the death of the Omniscient.

(13) Vaināyasa—It is the death caused by hanging from a tree, falling from a mountain, closing of eyes and the like.

(14) Grddhapriṣṭhā—The body of one entering the body of an elephant and the like and that of the elephant are devoured by vultures pinching the flesh of the dead.

(15) Bhaktapratyākhyāna—It is the death of such as give up three or four kinds of food for good.

(16) Ingini—It is the death of such as are on fast and at a fixed place. The monk may serve himself, or refuse to accept the services to be rendered by others. He has to give up all the four kinds of food.

(17) Pādapopāgamana—It is the death at the root of a tree of a monk who gives up four kinds of food. He does not serve himself nor accepts services by others. He himself goes to a place of his choice. The Digambaras have named it Prāyopagamana. It is undertaken by those alone who are of sound health.

Bhagavaṭsūtra divides it into Nirhārī and Anirhārī. In case a monk decides to give up his ghost in the monks' abode itself, his dead body is taken out. So it is called 'Nirhārī'. But when the body is not to be taken out, it is 'anirhārī'.

Because of fast unto death the body of a monk is so much emaciated that he does not need to ease nature. He stays steady at the place where he starts fasting. Even if somebody lifts him up to take him to some other place, he is still 'Nirhārī', since he continues to be what he had been.

Digambaras and Śvetāmbaras have given different meanings to the very words. The Digambaras say that when a monk deserts his group to join another one and dies there, it is 'nirhārī' death. They have been interpreted also as immobile and mobile.

The two kinds of death mentioned in 'Uttaradhyānsūtra' are Akāma and Sakāma. The first means ignorant death whereas the second means discriminatory. Those coming under the first category die many times but the latter die but once. It means that all his Karmas are destroyed which is the condition of being emancipated. 'Bālamarana' is of those who are engrossed in worldly affairs and add to their ever-binding Karmas. 'Paṇḍitamarana' is of detached monks and 'Bālapaṇḍita-marana' is of the partially detached householders.

The difference between 'Bhaktapratyākhyāna and inginimarana is that in the first a monk serves himself and accepts others' services too. He gives up three as well as four kinds of food. He may move out anywhere he likes. But in the second kind the monk gives up three kinds of food. He may move freely within the specified area but not beyond it. He cannot also accept service from others.

Sivakoti further divides the first category into two heads :—

Savicāra and Avicāra.—The first kind applies to those who are physically strong and energetic and who are not to die soon. The second category applies to such as are likely to breathe their last soon. The second category is further divided into :—

1. **Niruddha**—This means that a monk is too weak to join another group because of the incapacitating debility of his legs. He should do his work himself so long as he can. When he cannot, let others serve him.

2. **Niruddhatara**—It means that a monk on being bitten by a poisonous snake or engulfed by fire and the like or when the body is wholly incapacitated undertakes fast unto death.

When the voice is choked because of snake-bite and the like it is 'Niruddhatama'. *Samthārā* means a bed of sacred grass. This follows the vow of voluntary death but in special circumstances one could directly lie on the straw-bed. First of all, the candidate in question should select a sinless, pure place, and then spread the bed of sacred grass. He should sit with his face towards East or North and take the vow of gladly opting for voluntary death. Then he should recite 'Namaskāra Mahāmantra, offer his respects three times and decide to enter the new phase with the Founder of Faith as witness. He announces his abandonment of four kinds of food, eighteen types of sin, attachment to worldly things and his own body. He becomes the pure soul, since his body is so emaciated that he cannot meditate. Since the body is a burden and useless for pious purposes, it must be given up with pleasure and firm determination.

Upāsakadaśāṅga says that Ānanda in the evening of his life after enjoying the world for years together determines to renounce all sensual pleasures and take to the holy life at a religious place to die there peacefully.

'*Pravacnsaroddhara*' says that after having renounced the world one observes hard penances for twelve years. Then he selects some corner of the mountain or cave to make his death a spiritual success.

The importance of passionless voluntary death cannot be overestimated. What you are at the time of death makes or mars your future life. A fearless death is an effective check on transmigration. Otherwise you have to undergo the travails of birth after death and death after birth. *Bhagavatīsūtra* says that he who dies passionlessly dies but once and is not born for more than eight times again. *Samantabhadra* says that the fruit of accumulated merits while living is such holy death. *Mrtamahotsava* says that a single passionless death is more precious than hardest external penances.

Nemicandra in '*Gommatasāra*' has mentioned three kinds of death as follows :—

(1) **Cyuta**—It is when a person dies in the ordinary course of things. It is natural death.

(2) Cyavita-It is accidental death as by poison, by loss of blood, weapon, fire, water etc.

(3) Tyakta-To die with perfect discrimination and equanimity is the best and most desirable death. The Digambaras and Śvetāmbaras both mention that those who accompanied monks on death-beds would not accept food themselves till their objective should be an accomplished fact. There are five transgressions of voluntary death as follows:-

- (1) To desire wealth, property, addition to the family and the like.
- (2) To desire heaven and its attendant pleasures.
- (3) To desire the prolongation of life.
- (4) To desire to die soon because of severe pain and restlessness
- (5) To desire the never-satiable sensual pleasures.

The Buddhists also regard craving for life or death as immoral. The first is to live and the second to bid farewell to life.

Lord Mahāvīra's advice is to be above life and death, to be detached from worldly attractions and not to be tempted by imaginary heavenly pleasures. The single objective should be freedom from Karmic bondage.

The religious passionless voluntary death is not suicide. Suicide is because of being frustrated with life on account of being insulted on account of inability to maintain family and the like. The decision to commit suicide is impulsive. Suicides are always secret and others come to know of it later. Suicide is cowardice. It means the lack of courage to face life. A suicide may be committed at any age. The attention of one who commits suicide is focussed exclusively on body and has nothing to do with Self. But voluntary death and its preparation are an open secret. The place for such death is pre-planned. It is taken recourse to with the perfect knowledge that body and soul are distinct one from the other. The body is perishable matter but the spirit is Light. When the body becomes useless for spiritual practices, the choice is between the spirit and the body. A religious man will certainly prefer the former because without it the latter is good for nothing. It is not escapism. It is a clear vision of life. None is immortal, so why keep the body which is incapacitated even for physical purposes, not to talk of the spiritual needs. Whereas exercises in self-discipline require constant practice, voluntary passionless death is not even the result of some earlier planning, since it is mostly intuitive and instant. In that case there will be no occasion for even special vows. Umāsvāti and other Ācāryas like Kārtikeya and Amitagati do not concur with the view of Kundakunda.

Samlekhanā means to emaciate in a proper manner. The body and passions both have to be weakened. Abhayadeva says that what emaciates the body and passions is 'Samlekhanā'. Almost all the Ācāryas have interpreted it as scrapping. It is both external and internal penance of the

highest order, but it should be undertaken gladly, willingly and never under any compulsion. It is a great penance because it is no child's play to welcome death with both arms. A deer is terribly afraid of a hunter and so are ordinary people of death. A brave warrior is not frightened by pursuing enemies. He faces them boldly and willingly at the cost of his life. He knows that it is better to shine for a moment than to live a dark life for years.

The emaciated body does not mean a morose mind. When the body puts a full stop to its demands, the soul is care-free to experience ecstatic joy. The fast is complete only when with the weakening of the body the age of the monk is also correspondingly shortening. Else the fast continues longer than anticipated. The wick and the oil both should end together.

Samantabhadra says that this fast is undertaken by a person when he suffers from an incurable disease because of old age or otherwise or if it be the period of famine and the like. Mūlārādhana gives seven causes for it as follows:-

(1) When even with restraint a disease becomes incurable

(2) Old age which may obstruct penances.

(3) Great hardship arising from men, gods and animals.

(4) When the difficulties are likely to ruin the conduct of the person concerned.

(5) When acceptable alms are difficult to obtain in conditions of severe famine.

(6) When a monk is lost in a dense forest.

(7) When there is little strength left in the eyes, ears and legs.

The Vedic tradition has the word 'Prayopaveśana' which means fast unto death. It is related to the body alone but the Jainas stress the destruction of passions side by side. Discrimination, restraint and auspicious thinking have been emphasized. With the purity of mind the body cannot but be steady. Sivakoti has compared the first two with 'Pādapagamana' and 'Bhaktapratyākhyāna' accompanied with obstructions like that of a lion and forest fire. They may, however, be with or without obstructions. Sutrakṛtāṅga' says that a fast may be undertaken irrespective of one's capacity or even incapacity.

From another standpoint a wise death may be 'Sāgāra' or an ordinary one. Because of some unexpected predicament if one lies on a death-bed it does not necessarily mean one's death because it may be given up when the situation in question improves. A householder, Sudarṣṇa by name, went near Rajgrha to pay his regards to Lord Mahāvīra. Arjuna, possessed by a Yakṣa, leapt at him, brandishing his mace. Sudarṣṇa instantly got prepared his death-bed, but when the danger was averted, he resumed his household duties.

When you sleep soundly, it is a sort of death. Much depends on your thoughts while going to bed. As the thoughts, so the dreams. When one does not get up from sleep, it is his endless sleep or death. As such, to remain unprepared for death is a blunder. The time of death is uncertain and hence the greater need to be free from delusion and ever righteously watchful. Death, the last chapter of life, should deserve a hearty welcome. Since this alone may lead to emancipation. Passionlessness should precede the end of life.

Voluntary passionless death is almost the greatest vow. A man may live a really holy life but if, at the time of death, is attached to his family or property, all his penances go waste. Śivakoṭi has rightly remarked that if at the time of death you feel weak and dissolute, you have to suffer the endless chain of re-births. He whose death can be celebrated has really lived his life. He welcomes death without being afraid of it. A pigeon is so very much afraid of the cat that it closes its eyes, but that is no safety-device. Death has spared none.

‘Samlaekhanā’ and ‘Samādhimarāṇa’ are synonymous, although Kundakunda says that the former is for the laity, whereas the latter is for monks.

Kundakunda regards ‘Samlekhana’ as the fourth necessary recurring exercise in self-discipline. He has been followed by some others. One who opts for voluntary death does not wish for it. What he does is not to feed the body when there is no need for it. An operation by a surgeon is to protect the body whereas voluntary death is to save the soul. Jainism does not deny life. What it advocates is abstinence from passions and complete detachment from secular ups and downs. It regards the body as a necessary means, but the end is salvation. If it cannot serve this purpose it is better to be rid of it, without any rancour, remorse or ill-will for any body. All suicides are blind, but voluntary deaths are wide awake. Bhadrabāhu has rightly observed that the sole purpose of the body is to help man observe self-restraint of the highest order. Suicide seeks devious and dubious ways. Setting the body on fire, falling into a well, being drowned in an ocean and being crushed by a moving train are some of the ways but without notice to anybody. So there is practically nothing in common between the two.

The special characteristics of voluntary death are as follows :—

(1) The body and soul are as different from each other as mausambi (a big sized sweet variety of the citrus family) and its skin.

(2) From the noumenal point of view the soul is immaculate. It has right vision, knowledge, conduct and blissfulness. The body is there because of karma. It is karma which causes disease, death and withal the life beyond.

(3) The emphasis on penance in day to day life is because it is capable of divesting the soul of the dirt of karma.

The karmas do stick to the soul and yet the body has to suffer. Ghee is heated to separate dirt from it, but only when it is poured into a pot. The pot may be likened to the body.

(4) Because of old age, diseases, famine and the like there is the risk of body giving way. That is the time to contemplate the soul.

(5) It is very necessary to have a comprehensive knowledge of death, which can be had from a close study of the scriptures. They can also let you into the secrets of longevity or otherwise of a person.

(6) The person's mind must be free from passions. He should have no ill-will against anybody.

(7) Before entering upon this stage of such death he should both apologise to and forgive concerned parties. For him, nothing but love should exist. Enmity or animosity should be out of court.

(8) There should be no difference between you and me. There should be amity and concord among all.

(9) It should not be undertaken under compulsion nor even with the desire of enjoying heavenly pleasure.

(10) This vow must not be tainted with any desire, be it for fame, property or progeny. None should think of prolonging it to enable others to visit him and pay their regards, nor should he desire early death. He should never be oblivious of the goal he should have set for himself.

Voluntary death should not be confused with self-sacrifice which is more sentimental than intellectual.

To be initiated is like the sunrise. The stage preceding it is not unlike the dawn. Equipped with different kinds of penances he reaches the zenith which is like the noon. The acceptance of the vow of voluntary death is the even-tide for him. All these three occasions are fascinating and enlivening. The enthusiasm at the time of initiation ripens into the refulgence of voluntary death. This course has been adopted by Founders, monks, nuns and householders. They have seen in it the glory of their lives.

After the demise of Mahāvīra severe famine raged for twelve years when many monks gladly chose voluntary death which should always be preferable to ignoble death because of destitution, hunger and the like.

The Vedic tradition regards suicide as a great sin. Pārāsara Smṛiti says,—“He who commits suicide because of any wish, fear, pride, anger and the like shall reside in hell for sixty thousand years.” Vyāsa, the writer of Mahābhārata says that such persons can never go to a propitious region.

The Vedic books relate five kinds of death as follows:-

(1) *Kālaprāptamarana*—It is natural death on completion of one's age.

(2) Anidhita—This is the death caused by natural calamities like excessive rain, famine, lightning, flood or fall from a tree or mountain.

(3) Pramāda—It is death due to carelessness. The causes may be fire, water, weapons, rope, animals etc., The difference between the above two is that in the latter case death is sudden.

(4) Ichhita—This is self-willed suicide by fire, water, fall from a mountain, poison, weapons etc., This is not permissible, even condemnable. Such people do not deserve funeral ceremonies of any kind. All this is prohibited.

(5) Vidhi—This is permitted by Vedic scriptures in the form of embracing fire or water so as to be burnt or drowned.

In Gautama Dharmaśāstra eight ways of death are mentioned :—

(1) Prayamahāprasthana—It is death after a long pilgrimage.

(2) Anāsaka—It is death caused by giving up food and water.

(3) Śastrāghāta—It is death caused by some weapon.

(4) Agnipraveśa—It is death by jumping into fire.

(5) Viśabhakṣaṇa—It is death by consuming poison.

(6) Jalapraveśa—It is death by drowning.

(7) Udbandhana—It is death by hanging.

(8) Prapāta—It is death by falling from a mountain, tree etc.,

In the Ramayana and Mahābhārata too the death-wish has been expressed when circumstances became unfavourable or there was separation from the loved ones or when life seemed to be bleak or when one had to meet with durbbling defeat in season and out of season. When Rāma was unwilling to take Sītā with him to the forest, the latter contemplated death. Such was the case when in Pancavatī she implored Laxanana to search for her husband. Bharata scolded his mother saying, "Better throw yourself into devastating fire or go to the Daṇḍakāranya forest or die by hanging." In the Mahābhārata, too, Duryodhana is very jealous of the Pāṇḍavas between whom no love was lost. He told Sakuni that he would set himself on fire, consume poison or be drowned. So said Damayanti to Nala that if he would not marry her, she would rather die than suffer the pangs of separation. Iśavāśyopaniṣada says that those who kill themselves are sent to the demoniac world in a mist of enveloping darkness. In 'Uttarārāmacarita' Janaka, on hearing of his daughter's abduction, blames himself for still living. He, however, knows that self-immolation is sinful and condemnable. The various Smṛtis Kūmapurāṇa, Agnipurāṇa and the like condemn them saying that they do not deserve funeral rites, offering of water and the like.

Manusmṛti says that a murderer of a Brāhmana, a Brāhmana himself who is addicted to drinking and one having sexual intercourse with

the wife of one's preceptor deserve to die in fire or by some weapon as they are heinous offences. In Prayāga falling from Akṣayaṇa jumping into the Ganges and in Kāśī death (Karavata) have a sort of religious sanctity. These were supposed to wash off sins and take one direct to heaven. Death at Prayāga, Sarasvatī, Kāśī etc., is supposed to ensure salvation. The Mahābhārata says that no Vedic precept or edict from the public should be supposed to deter one from dying at Prayāga. The Purāṇas declare that howsoever a great sinner may be, he is emancipated if he dies at a holy place of pilgrimage. Manusmṛti says that when one who has retired to the forest suffers from some incurable disease should turn his face to the north-eastern corner and live on air and water. He should be walking till he dies. Yāgnavalkya is of the same view. The Pāṇḍavas' march was to the Himālayas. With Draupadī they undertook fast unto death and proceeded in the eastern direction. Draupadī was the first to fall. Then all the rest. They all attained heaven.

Dr. Panduranga Vamana Kane who was a well-read scholar, on the basis of his study of the Ramayana and other scriptures as also (rock) inscriptions has established that Surabhanga, Raghu, Gāṅgeya Gangadeva, Someśvara etc. had courted death willingly. Yāgnavalkya, Aṭrismṛti etc., say that householders also in the above-said condition are permitted to opt for death.

Angirasa says that a Brāhmana widow may accompany her husband to death. This rule did not apply to pregnant women. Vishnupurāṇa says that the widows of Kṛṣṇa became 'Satis'. The Mahābhārata says that if a devoted wife dies earlier than her husband, she should wait for him in the next world. Otherwise she should accompany her dead husband. Hārīta says that a woman who becomes a Satī on the demise of her husband sanctifies three families of mother, father and husband.

In Rājasthāna there was the custom of 'Jauhara'. Padminī and others became Satis. There are monuments and memorials in their and other warriors' honour. The custom of Satī was prevalent also in the South. So was it even in Greece and Egypt. Those who were unwilling to die with their husbands were forced to immolate themselves. In the vicinity of the pyre drums were beaten loudly to muffle the piteous cries of the dying widows. The Digambara Ācārya Śivakoti says that fasts, eating less than one's need, begging tours, abstaining from delicious food, mortification of flesh, being static in self-nature by taking oneself away from distractions are means for external passionless voluntary death. The other way is to fast on the first day and penance on the second day. The twelve kinds of special vows are also potent means of attaining the covetable state of voluntary death.

The penance of taking roasted paddy with water is the most desirable type of penance for it. The limitation of diet is essential. While ending the fast, sour gruel vinegar made by steeping mustard seeds etc., in water letting the liquor ferment is suggested.

There is slight variation in the practices of the sky-clad and the white-clad monks but the essence is the same. Śivakoṭi' says that such order is not irreversible and that changes may be effected as and when needed and seem to be proper.

Penance alone is not voluntary death. What is more necessary is the total extinction of passions, entertaining noble thoughts and abandonment of delicious victuals.

While readying oneself for such death it is very necessary to detach oneself from worldly affairs. In case there be rancour and anger for somebody, the first thing to do is to apologise to the concerned person. He must reveal his sins without the least hitch to his seniors.

The place for such death should be selected with discrimination. The ruler must not be averse to religion. His subjects should have proper regard for the Ācārya and monks. The people thereof should be in a good frame of mind and the atmosphere conducive to penances. There should be absolutely no attachment to one's body or to others. He should be ready for severest afflictions. To begin with, solid food should be taken, later juices and the like. In no case bile, phlegm and wind should be disturbed. One should know how long one is to live. In case he is destined to live long still, his plan of such death should be postponed.

Samantabhadra suffered much because of digestive disorder. The teacher did not permit him for voluntary death because he instinctively perceived that he was destined to live long. Plato and Aristotle in Greece opposed the custom of Sati. In modern times Rājā Rāmamohanāyā was instrumental in persuading the British Government to legislate against this pernicious system. In the seventeenth and eighteenth century in Russia religious fanatics used to burn themselves. It has ever been opposed by enlightened people everywhere.

Christianity and Islamic religions never permitted this custom. Jesus Christ said that you shall neither kill others nor kill yourself .

Vyāsa, however, favoured self-immolation. He said,—"He who is drowned reaps the fruit for seven thousand years, who is consumed by fire for fourteen thousand and who dies fasting for countless years."

Lord Mahāvīra raised his voice against suicides for whatever purpose they were committed. Such deaths are devoid of any spiritual trace. He raised his voice against superstitious practices and also against such as are killed in battlefields with the assurance that they thereby will be admitted to heaven. There is no salvation without a pure heart.

Jainism pleads for the protection of both body and spirit, but when the body is not amenable to any treatment nor fit for spiritual observances, it

needs no care and the concentration should be exclusively on the soul. A woman, when her chastity is threatened, will rather die than submit to the brute force. Kākā Kālēkara said that a useless body should be neglected and death welcomed. Mahātmā Gāndhī was of the same view.

Living one's life is the period of study and dying is the time of the final examination without passing which there is no success hereafter. Ācārya Skandaka inspired his five hundred disciples at Dandakāranya to die in perfect harmony with all others but he himself fell from the ideal and took birth as Agnikumara. Jadabharata became attached to a deer on the eve of his death and so he was reborn as an animal. It lies within our power to make our death dignified and graceful when we should be conscious of our 'selves' alone. The Vedic tradition permits all men and women of whatever caste to undertake fast unto death because of some heinous sin committed or when the suffering becomes incurably intolerable. Fast unto death at a place of pilgrimage has been praised. In the Rāmāyaṇa when the monkeys failed to discover Sītā they contemplated fast unto death. This is because of their failure to do the assigned job. In the Sṛmadbhāgavata there is a reference to king Parikṣita's fast. Also in the Mahābhārata, Rajataranginī and Pancatantra there are references also to death by burning oneself in special circumstances but never taking the form of suicide which has ever been condemned by all.

The ideal duration is of twelve years. The worst is of six months and the intermediate one is of a year. Pravacanasaroddhāra suggests that in the first four years a monk should strictly observe fourth, sixth and eighth penances, at the end of which he should take pure food. In the next five years he should observe diversified penances, at the end of which he should abstain from taking milk, and other delicacies This should continue for eight years. In the ninth and tenth years he should fast at the end of which he should take only roasted paddy. During the first six months of the eleventh year he should observe austerities and take food on the fourth and sixth day at the end of which he should take roasted paddy and reduce its quantity. He should observe fast during the next six months with food on sixth, eighth and tenth days to be necessarily followed by roasted paddy and water. During this period he need not reduce the quantity .

Jīvadāsagaṇi says that in the twelfth year roasted paddy with hot water should be taken. He should go on reducing their quantity so that on the last day only one food-grain and a drop of water should be left. That will be the consummation of this vow. Every day one morsel of food should be decreased. In the lessening process he comes to one morsel. One grain should further be decreased daily. Such observances ensure 'Samādhimarana'.

Uttarādhyana says that in the first four years one should give up rich food or take roasted paddy with water. In the subsequent four years diversified penances, fasts and the like are recommended at the end of which food can be taken at will. In the ninth and tenth years fast is undertaken on alternate days at the end of which roasted paddy with water is taken. During the first six months of the eleventh year penances in the form of food on eighth, tenth and twelfth days should be undertaken. During the first six months the quantity of food is reduced, but in the subsequent six months food can be taken at will. In the twelfth year every day roasted paddy with water is taken or it is followed by some other penance on the next day. At the end of the twelfth year other penance like monthly or six monthly fasts and the like are undertaken. Jinadāsagaṇi says that some oil may be put into the mouth so that the fasting monk is in a position to utter Namaskāra Mahāmantra'.

Others have considered the problems of life in detail but have left death more or less untouched. This may be because of the inevitability of death, altogether beyond man's control. Jainism, however, has striven to make death no less pleasant than the happiest life. Man is born not to live like beasts. His mission is to advance steadily on the spiritual plane. It emphasizes that the body is only a means, though necessary, for all spiritual endeavours. One must never overeat so as to make both body and spirit sleep. The body is to be maintained but never pampered. So long as it can be kept fit enough for spiritual practices, it should be cared for.

When it refuses to work and becomes wholly incapacitated, its prolongation is meaningless. One is not to kill oneself, but with the help of severe fasts and other practices or postures, the concentration must be on the soul which is ever awake and more so when the body presents little obstruction. Almost bodiless, one is left with Self alone. As long as one can stay within, it is good for the person. He who dies still desirous of worldly charms has simply wasted not only this life of his but also the life to come. A happy death ensures a covetable form of next existence. Our attempt should be to make both life and death sublime. Life should be lived so that death can be welcomed, when the invitation is received. A glorious, happy death ensures a covetable form of existence in the next birth. Liberation is only for the perfectly detached souls. Others can only consistently and constantly strive to keep the soul as clean as possible and to see to it that it is not willfully dirtied.

IMPEDIMENTS TO SPIRITUAL ENDEAVOUR AND CONQUEST OVER THEM

Jaina monks are used to hard penances but not without afflictions which they suffer patiently and uncomplainingly. The troubles may ensue from men, animals gods or demons. Ācārāṅga advises us to lighten the arrears in order to end them. Those who take afflictions in their stride can hope to reach their goal of liberation.

‘Upsarga’ and ‘Parīṣaha’ are synonyms. They do not mean mortification of flesh but to make the body steady and fit for all trials and tribulations in order to mark spiritual progress. Kundakunda has rightly remarked that knowledge acquired with pleasure makes sufferings easily bearable. The seed grows into a tree not with the help of water alone but also needs the scorching heat. Afflictions should be taken as a blessing in disguise. Pleasure without pain is fatal to the soul. Mortification of flesh is voluntary but these afflictions are involuntary. The former is accepted willingly. It is to adopt different postures, to imbibe heat in summer and enjoy biting cold in winter. It is the acceptance of special vows, not to scratch the itch and not to care much for the body. It helps spiritual flights but involuntary afflictions make the body strong enough to practise the five great vows effectively.

In Uttarādhyana, Samavāyāṅga and Tattvārthasūtra, the number of ‘Parīṣaha’ is twenty-two. Samavāyāṅga’s classification we take one by one:

(1) Hunger—Howsoever, hungry a monk might be, he plucks no fruit, nor gets it plucked; cooks no food, nor gets it cooked. He can accept only sinless food. Even if he receives much less than what he needs he does not mind. Howsoever his body may be emaciated, he does not neglect his devotional practices. Even when he receives no alms at all, he is no less careful in his spiritual observances.

(2) Thirst—It does not trouble him. Even when very thirsty, he shall not take water with life. Because of having taken all kinds of food, fresh and stale, good, bad or indifferent, his thirst is naturally aroused but he suffers it all gladly, dispassionately and without the least murmur.

(3) Cold—To save himself from the rigours of cold, a monk shall not burn fire nor use it even if prepared by somebody else. His clothing may

be old or partly torn, he shall not even think of warm clothing even within the prescribed limit. He may rest at the root of a tree, below the rock of a mountain or even in the open, as need be.

(4) Heat—The scorching heat does not frighten him. He shall not swim, shall not bathe and shall not use an umbrella. At times he meditates at the root of a tree in a desert. At other times he meditates in caves. Bile in the body may overpower him and his throat may become dry, but in no case he shall accept live water. He shall not use any fan. All this is to enable him to acclimatized to all climes.

(5) Damsamāsaka—When bitten by insects, he does experience a painful sensation but on that account he does not kill or frighten them. He does not fill his abode with smoke to end them. Like an elephant in a battlefield he remains unshaken and gladly suffers all calamities without ever grumbling even to himself.

(6) Acela—Whether robed or not, he remains the same. When sky-clad he does not desire any cloth nor when what he wears is torn to shreds.

'Jinakalpika' monks (those who eat from the hollow of the hand without shifting food from one jaw to the other) generally used to be sky-clad, but those living in groups used almost torn or cheap clothing. At times they receive the desired kind of cloth; at other times it is not possible but in both situations the mind of a monk is steady.

(7) 'Arati'—means the strict observance of self control or not to let indifference overpower restraint. He who is detached from worldly affairs naturally becomes indifferent to them. A secluded place, a temple, the root of a tree or some cave—anything will do for him. Absorbed in self-study and meditation, he has a kind word for all. He does not recall past pleasures nor takes interest in sensational stories and the like.

(8) Women are temptresses. Monks must keep away from their allurements, their beauty, their enticing features, ogling and the like. The slightest interest in them will mar their celibacy. Not to think of them, not to associate with them in any manner, not to talk or hear about them is the conquest over lust.

(9) Caryā—means moving about. Monks move about from village to village but without being interested in any house. When a thorn pricks him, he does not desire a conveyance. He is to suffer whatever hardships come his way in moving about.

(10) Niṣadyā.—Monks concentrate not for others to watch them but at secluded places like burial grounds, caves and the like. No roar of a lion, an elephant or other ferocious animals frightens them nor makes them take other safer paths. Howsoever gods, men or animals may torture them in

untold ways, they remain steadfast and unmoved. Having willingly accepted monkhood, they know no return to the secular life.

(11) *Sāyyā*—A monk, intending to sleep, thinks not of a comfortable bed. The bed may be uneven, rough, rugged or containing pieces of stone and the like but he has to lie on it, knowing that nothing untoward will happen in the night. A comfortable living is inimical to spiritual endeavours.

(12) *Ākroṣa*—A monk does not mind if somebody abuses him, talks ill of him, misbehaves with him and finds fault with him. He realises that if the fault is his, he will rectify it. If not, retaliation, even when he is capable of it, will do him no good but positively harm him in ways more than one. He must remain self-controlled on all such occasions.

(13) *Vadha*—Even if somebody seems **intent on** killing him, the monk should be conscious of the fact that the **body shall perish** tomorrow, if not to-day and that the soul is indestructible. **Even otherwise** he should know it to be the fruition of his Karmas. He must see good in all apparent evils. When abused, he should be at ease knowing that he has not been thrashed. When thrashed, he should feel that no attempt has been made on his life. Even when going to be murdered, he should feel that it is an auspicious release from the shackles of the world.

(14) *Yācanā*—A monk has to beg, because he can have nothing of his own. While renouncing the world, he has willingly left every thing behind. Even kings and princes at times become ascetics and feel shy with begging-bowls in their hands. Howsoever hungry or thirsty, a monk should not lose his self-respect and must not transgress or violate his vows.

(15) *Alābha*—Begging at times is not fruitful. On being refused even strictly needed things, he should not lose his cool, but only think that this is to boost his penances. He may not receive food for days together and a householder may not offer things even if he owns them. In all predicaments, the monk should be at peace with himself.

(16) *Roga*—When ill, a monk should know that the body cannot always remain healthy, because with advancing age there is bound to be degeneration. At times he may not even receive the right food. These are external factors. His body is meant to help his spirit. Monks living in groups should use medicines as ordained in scriptures but the way of doing it has not been specified. The very fact that there is provision for giving medicines in charity means that monks are not debarred from getting themselves treated. This does not, however, apply to 'Jinakalpikas'.

(17) *Tinasparśa*—In past times monks used only beds made of straw which naturally pricked their bodies, but it did not matter to them. Since monkdom has never been nor can ever be free from hurdles, he must

not desire a bed. The custom was that monks used to sleep on straw beds, but after wetting the ground a little. Those whose robes were stolen or seized also used straw beds: The monk Keśī had offered a straw bed to Gautama. It was only in later times that beds of cloth replaced straw ones.

(18) Jalla—This is not to wipe perspiration, mud, sand and the like. It is not to feel disgusted with hateful things. No attempt should be made to cleanse the body or bathe it. Monks must take all such inconveniences in their stride, knowing that a pampered body is no aid to spiritual, practices.

(19) Satkāra-Puraskāra—Satkāra is to praise somebody and Puraskāra is to establish the superiority of one over the other. Seeing others being glorified, praised in public and offered ceremonial welcome no monk should be envious of their lot. Whether others salute him or not, even ignore or insult him, he must not be desirous of name and fame. Unworthy people may be felicitated, and worthies like him disregarded. Let it be so, since monks are not expected to look backward.

(20) Jñāna—If a monk, after years of labour, feels disgruntled, thinking that his attempts have gone futile and even wonders whether he, as a householder, was not better off, his half-hearted practices will tend to become mechanical. He should work harder but hopefully. This is really conquest over little knowledge if not ignorance. This is also 'Adarsana'. in so far as he has not been able to envision truth.

(21) Darśana—It is not to entertain doubts with regard to the next life, the existence of the Founders of Faith or disbelief in scriptural edicts and the like. No temptation should shake his belief in piety and righteous actions. He will come in confrontation with believers and non-believers in moral and spiritual action as also in the efficacy or otherwise of knowledge. Such various sects are not for an initiated, devoted soul.

(22) Prajñā—It means the sharpness of intellect. Those who are expert in logic, grammar, literature and the like and are not only talented but geniuses, when tainted with pride, are oblivious of their goal. Egoism mars spiritual endeavour. If they think that they can give a drubbing defeat to their opponents, who flee their presence as the deer bounce the moment they hear the roar of a lion, it cannot but impede their spiritual growth.

Uttārādhyāna tells us that monks should conquer the aforesaid twenty-two afflictions. A monk should take them as the fruit of their previous Karmas and remain unmoved and immovable as an elephant in a battlefield, as the Meru Mountains in the midst of a storm and a lion which never takes a backward step.

The Digambaras, however, do not believe that the Omniscient needs any morsel of food. He also has to suffer from fifteen afflictions, but hunger means no trouble to him. These afflictions are no obstruction to his

goal. There are twenty-two afflictions from the sixth to ninth stages of spiritual development. One may not experience more than nineteen afflictions at a time, since some of them are contradictory to each other as heat and cold or moving about and sitting.

Afflictions are because of knowledge-obscuring, obstructive, deluding and feeling-producing Karmas.

They are not all causes of afflictions but some Karmas produce particular afflictions, as feeling-producing Karmas cause hunger, thirst, heat, cold, insect-bite, moving about, bed, murder, straw-bed, dirt etc.

The Buddha had no faith in mortifying flesh, but has emphasized all the same the conquest over afflictions.

NON - VIOLENCE

All religions and philosophies of the world have deliberately weighed non-violence, some partially and others like Jainism in depth. It transcends time and clime since it concerns mankind. There is no life worth the name without non-violence. Jainism regards the world as beginningless and so is non-violence. Life and non-violence are integrally related. There is no culture in its absence. It is the very basis of all religions.

The Vedas are the products of the seers of yore. The sage prays for harmonious relations with all, praying—'Let the good friend's company bless our home'. Love and friendship with all is its quintessence. The sage implores Varuṇa to forgive their faults if they should have ill-treated their friends, companions, neighbours—known and unknown. Mankind can make no progress in the absence of amity. No difference should separate us and we must all act in unison. There are prayers for peace to prevail in all worlds. Let water, herbs, plants, gods and all rest in peace. Ṛgveda, Yajurveda and Atharvaveda all contain the wish for perfect concord. Non-violence and friendliness are obverse and reverse of the same coin.

The Upaniṣadas elaborate non-violence in all its ramifications. The sage in Chāndogyopaniṣad says "He who studies the Veda, posits all senses in his inner self, acts up to the scriptural texts, injures none throughout his life attains salvation".

In the very same Upaniṣada 'penance, charity, simplicity, non-violence and truth are the honorarium for spiritual sacrifice'. Āranikopaniṣada and Prāṇagnihotropaiṣada declare that non-violence, compassion, peace and other such qualities make up for the deficiency of the wife of one offering sacrifice to the fire. The purpose of sacrifices is the inculcation of non-violence. Sāṅkhya says, that non-violence is first among ten restraints of passion. In case violence permeates life, there is no chance of self-realization. The Smṛtis are also all praise for non-violence. Manu says, "Never do unto others what is unpleasant to you". He further says, "A person performs horse-sacrifice for a hundred years and the other abjures meat. Both are equally meritorious. The discipline of non-violence is essential for the good of sentient beings. A mendicant attains salvation by self-control, abstinence from love and hate and the observance of non-

violence. Non-violence, truth, non-stealing and purity are essential for all the four castes.

In the epics there is no direct exposition of non-violence. It has been established through the character of Rāma in the Valmīki Rāmāyāna. Non-violence, truth, self-restraint, compassion, tolerance, forgiveness, hospitality, helping even enemies, purity of mind, speech and action have been put forth for the readers to emulate them. The king, children, and the aged should be given all protection. In the Mahābhārata non-violence is of greater importance than piety and pelf. All good qualities are, in a way, characteristics of non-violence. It has been placed under the curbing of passions along with forgiveness, patience and equanimity. It excels service, study of the Vedas, sacrifice, penance, charity, service of the preceptor and pilgrimage. The Bhagavatgītā says, "The worship of gods, Brāhmanas, teachers and scholars as also purity, simplicity, chastity and non-violence are physical penances, whereas violent proclivities are indicative of luxuriousness and ignorance. The Vāyupurāṇa says—"one must be non-violent to all by mind, speech and action" Viṣṇupurāṇa, says, "Violence is the mate of irreligion. This is the root cause of all sins. Its son is falsehood and daughter evil actions. They are all direct roads to hell." Agnipurāṇa says, "Non-violence, truth, non-stealing, celibacy and non-possessiveness lead to both worldly prosperity and beatitude. Purity, contentment, penance, self-study, prayers to God, not to injure others in any way are all forms of non-violence. Matsyapurāṇa holds that non-violence is one of the vows of ascetics. The observance of non-violence is many times more meritorious than serious study of all the four Vedas, or always speaking nothing but the truth. Naradapurāṇa says that truth is what hurts none. It has a conciliatory approach rather than a confrontationist one. Vṛhaddharmapurāṇa says that faith, hospitality, friendly dealings with all and self-purification are various manifestations of non-violence itself. Kurmapurāṇa says that non-violence, sweet words, simpleheartedness and the like are beneficial to all castes. Nārada said to Dharmarāja that non-violence is the most prominent characteristic of Dharma which has twenty-nine other traits.

In the philosophical works, however, non-violence has not been prominently treated. A non-violent person is always compassionate. This is how salvation is attained. He who is a strict vegetarian can befriend all provided he hurts none by mind, speech and action. The Sāṅkhya philosophy says that violence is violence, no matter it may be for sacrificial purposes.

Buddhism originated in India but spread to many other countries because of its emphasis on non-violence. Not only sentient beings but also plants must not be hurt. A violent person can never be good or Ārya. The

Buddha relates three kinds of good conduct; Ārambhika, Madhayama and Mahā. They incorporate non-violence, non-stealing, celibacy and truth as also abstinence from intoxicating drugs, love, compassion, sympathetic joy and indifference which were all emphasized by him.

Samyuktanikaya relates what the Buddha said to the king Prasenajita—"Let your mind wander in all directions, you will find none dearer than you; as you love your life, so others do theirs'. Those who desire their own good never torture others. Develop love for all beings. That all should be happy must be your contemplation. Those who are ruthless are devoid of the basics of religion. Think that you are theirs and they are yours. As such, never kill anybody nor get him killed, because a murderer is confronted with another murderer and a victor with another one. In the past times there were only three diseases in the world; desire, hunger and old age. But when the killing of animals started, ninety-eight new diseases have sprung up."

When the king was ready to perform a violent sacrifice, the Buddha advised him to perform such sacrifice which do not involve the butchering of cows, sheep and the like.

There is no fear of thieves in a house where there are more men than women. There can be no fear where friendliness prevails. The Buddha said in Suttanikaya. "Let all beings, mobile or immobile, big or small, atomic or rotund, seen or unseen, distant or near remain happy. Let them not cheat anybody nor insult others. See all beings as a mother looks at her only son".

Once the Buddha saw some monks beating one another. The Buddha asked them to treat others as not different from them, since punishment and death are troublesome to one and all alike. Once he saw some boys killing a snake. The Buddha said that those who kill others for their pleasure are not happy here and hereafter. The Buddha was too compassionate to see others in distress. He was instrumental in preventing bloodshed on a large scale.

The Jewish religion teaches love and compassion. Its tenets are as follows :—

Never hurt others' self-respect. Never insult a person in the presence of others. To insult him thus is as heinous as to take his life. He who raises his hand to strike another one, he is wicked even though he may not be able to strike for want of courage. If your enemy knocks at your door to kill you and you know him to be hungry and thirsty first feed him and then give him water to drink. Love your neighbour. Never harbour ill-will against anybody. Do not envy others' lot. All are children of the same God. Hence love them all, since to hate them is to despise God. In case your brother or neighbour

is poor, do help him. The development of humanity, honesty, chastity, truth, energy and the like are essential. Take compassion and love as God. Avoid anger and luxuriousness. When you find somebody being attacked by robbers or by a lion or a tiger your first duty is to help him. If physically you are not strong enough help him financially.

The propounder of Persian religion was Zoroaster whose famous contribution is *Avesta*. It says man has three duties to perform: (1) Befriend your enemy (2) Humanise a demon (3) Make a foolish person wise.

It is non-violence alone that can generate good feelings for others. He who feels pleased by injuring others is mean. Revengefulness will smother your soul. Love should replace hatred. Selflessness should over-ride selfishness.

Taoism was a Chinese religion and philosophical system traditionally founded by Laotzu, who advocated a life of complete simplicity and naturalness and of non-interference in the course of natural events, in order to attain a happy existence in harmony with Tao. China then was in the grip of political turmoil. Might was right. Corruption was rife. The social life disgusted him so much that he wanted to leave China for good, but was persuaded to stay on. The wound inflicted by violence must be healed by the ointment of affection and fellow-feeling. He who believes in killing people is a bad ruler. It is easy to behave well with those who treat you well, but the merit lies in well-treating those who misbehave with you. Confucius was a famous Chinese philosopher. He has stated three conditions for a good man :—

- (1) You should not feel free to eat meat till you are physically well developed.
- (2) When in bursting youth, you must control the fighting instinct.
- (3) Desires must be controlled in old age.

Christianity is wide-spread. Christ said,—“Keep your sword in the sheath, since those who fight with sword are themselves killed by a sword. Do not misbehave with anybody. Give him the right cheek if he slaps on your left cheek. Tit for tat or tooth for tooth did not appeal to him. Discard the old principle of loving your neighbour and hating your enemy. He who curses you should receive a boon from you. Shower affection on him who accuses you. God is love and love is God. Love or non-violence alone can solve intricate problems”.

The centre of Islam was Arabia. Its teachings are :—All are sons of God and that God is full of the milk of kindness. The successor of Mohammad Saheb was Hazarat Ali who asked people to desist from eating meat. So said the emperor Akbar, the propounder of Din-e-Ilahi. Drinking, jealousy, greed, falsehood, miserliness, pride, violence and war have been condemned. Brotherhood, charity, forgiveness, friendliness, compassion, love, self-restraint and the like have been eulogised.

Mohammad Saheb was gifted with two kinds of knowledge. One he gave out in the Quran. The other he kept to himself which is Sūfism which says that worldly things have to be given up to know and perceive God which is facilitated by treating Him as the loved one. When the aim was to grasp God, there was no question of violence or non-violence. Love is the panacea for all ills.

Guru Nānaka was the founder of Sikhism. It deals with the paths of action, Yoga, knowledge and devotion. Action may be binding or leading to salvation. Singing the glory of God is to elevate the spirit. It opposed Vedic ritualism. It is not enough to sacrifice, shave your head or smear your forehead with sandal-paste. The good of all is necessarily governed by non-violence. Guru Govinda singh stressed love. Guru Arjundeva asked people to treat all as your own. Blood leaves a stain on cloth; so the mind becomes dirty by eating meat mixed with blood. The Sikhs never favoured war for the sake of war but they could never countenance injustice meted out to them. They are heroic people, believing in love and friendliness with all and sundry.

Saints even from the lowest class propagated love. They raised their voice against superstitious and blind traditions. They were opposed to casteism. They all opposed violence. Nayunūras, and Alawara from the south, Śaivas from Karnāṭaka as also from Maharastra, Gujarat, Bengal and other northern states appeared on the scene. Their message was of love. To tease or trouble others for selfish good was outside their credo. They believed in one God and one soul. As such, everywhere there should be amity and concord. All this is bolstered by non-violence.

No other religion has made such a deep and searching study of non-violence as Jainism has done. Not only in the religious sphere but also in practical life as walking or speaking, non-violence should be reflected therein. Lord Mahāvira rightly observed that the basis of the vision of life of even past and future savants is non-violence as earth is the substratum of all beings.

Everybody wants to live, even such as are bedridden and almost incurably diseased. None wants to die. As such, any attempt to kill others is irreligion. What you do not want be done to you must not be practised on others. Inside all bodies the soul is similar. Hence the feelings and emotions cannot be very different. He who hurts others, gets them thrashed or supports such misbehaviour adds only to lasting enmity. Such thoughts as this is mine and not yours creates a chasm. Not to treat others as you wish to be treated by them is violence. Non-violence is all love and harmony. The gītā says that he who looks on all as one, on the analogy of his own self, looking upon the pleasure and pain of all without any difference is a

supreme Yogī. Gifted with such vision he is ready to help others even at the cost of his own life.

‘Ahimsā’ terminologically has a negative form. It negates violence, gross and subtle both. It negates what man has made of man. It negates manipulation, exploitation, victimisation and dehumanisation. It negates living tainted with selfishness and unmindful of others’ weal. Non-violence is not only negative but also positive in enforcing discipline, purity, tranquillity and friendliness extended to all alike.

Negligence generates passions which defile the soul. Whether you succeed in harming others or not, undoubtedly you harm yourself. Amṛtacandra says that physical and mental hurt is violence. Umāsvatī holds that to take the life of some person out of spite or in a casual manner is violence. It is ‘Dravyahimsā, i.e. when the hurt is physical in the form of teasing, beating, even torturing to death. Bhāvahimsā is all mental as when you are inimical to others, when your emotions are in turmoil, when you are agitated, when you are subject to passion and when you think of nothing else but of self-aggrandisement.

Violence may take four forms as follows :—

- (1) Mental violence, but not physical.
- (2) Physical violence but not mental.
- (3) Both physical and mental violence.
- (4) Neither of the two violences.

In the first form if the opponent be more powerful or if circumstances be unfavourable, there can only be mental violence. Mahātāmā Gāndhī had termed incivility and want of culture as violence. In the second form the mind is unpolluted but even movement involves partial physical violence. Ācāryas have said that innumerable insects die as you wink your eyes. During a surgical operation if the patient dies, there may be physical violence, but not the mental one, since the surgeon did everything with the best of intentions. In the third form mental and physical violence go together as when you think of murdering a person and you actually kill him.

In the fourth type (which is the fourteenth stage of spiritual development) the mind and body are in pious harmony.

Jinadāsagani says "The sin committed by body, mind and speech is violence". Upāsakadaśāṅga holds the same view. Ācāraṅga forbids the killing of six types of existence. In killing one-sensed beings there is little of passion since it is not intentional. But in killing five-sensed beings there is inevitably too much of passion. Lord Mahavira has forbidden the forcible capture of persons and animals. The stress is on not hurting or injuring them.

The stages of violence are as under :—

- (1) Samārambha—It is all mental involving cogitation on harming others and planning it.
- (2) Samārambha—It is to arrange weapons for the execution of crime.
- (3) Ārambha—It is to execute the plan, to translate it into action.

Amṛtacandra has clarified these stages. The first is the thought. The second stage imparts an edge to passion leading to quick inhalation and exhalation as also moving hands and legs. In the third stage harsh words are used to give intense mental agony to the 'victim'. In the fourth stage the victim is despatched.

Anger, pride, deceit and greed are at the root of the aforesaid three types of violence. The four passions multiplied by three types total to 12. These multiplied by three (mind, body and speech) total to 36. To kill, to cause killing and support-killing are three kinds. Thus 36×3 is equal to 108 kinds.

From other standpoint violence is of four kinds as follows :—

(1) Samkalpī—It is determinate violence. To make innocent and weak persons fight against one another for sheer joy and self-satisfaction or to exhibit one's power, to hurt animals and birds, to kill them for making money, to keep them under bondage or to be rid of some persons for good come under this head.

(2) Ārambhī—This violence is committed while cooking food, cleaning the shop and other places, washing clothes and the like.

(3) Udyogī (industrious) One has to work hard to maintain one's family and to discharge other responsibilities. Trade, agriculture and the like necessarily involve violence.

(4) Virodhī—When an enemy attacks the country or when anti-social elements are bent upon raping our women, one has to fight against them. Wars and battles cannot be fought without violence. Householders cannot save themselves from the fourth type of violence, but the first type they always shun. What they can and should do is ever to be alert and use their discrimination to shun violence whenever and wherever avoidable. But the unavoidable violence they cannot do without. They avoid battles, but when they are attacked, they must defend themselves.

It has been alleged that the Jaina non-violence has enslaved the country but this is unfounded. The Jainas demand non-aggression, non-interference in other countries' internal affairs and living in peace on the basis of negotiated settlement as far as possible. When the conciliatory approach fails, confrontation cannot be avoided which Jainism has not disapproved. Fight you must, when you have to. This should be your duty which has to be performed dispassionately and disinterestedly.

Earth-bodies, water and fire-bodies are killed every moment. The lives of six types of existence are always at stake. People intentionally or unintentionally kill one to five-sensed beings. Those who consider themselves pure, manufacture weapons where insects are killed. Earth-bodies are killed for being freed from the bondage of rebirths and the like. Similar is the fate of water-bodies. Even scientists have said that a single drop of water contains ten thousand billions of moving insects. Fire-bodies tale is still more grim, since a raging fire leaves nothing unburnt. Straw, wood, cow-dung, refuse etc. generate insects. Even flying birds are consumed by fire. Sūtrakṛtāṅga says that not only one burning fire but also one extinguishing it indulges in violence. Air-bodies repeat the same tale. Same is the case of plants. Many people kill animals for the worship of gods and goddesses. Others for their skin, flesh, blood, heart, fat, feathers in which they trade and some time purposelessly too. Some kill lions and serpents because they caused the death of some of their relations. In Digambara literature reasons for violence are as follows:-

Passion, fun, likes, dislikes, grief, in the name of rituals, luxuriousness, money, religion etc. Three factors, viz. the killer, the killed and the reason of his being killed are extant. The six types of existence are—earth, water, fire, plant and air-bodies as also moving ones. The more sensed beings have greater consciousness than lesser sensed. As such, more violence is necessarily involved in killing beings having **more senses**.

In Sūtrakṛtāṅga the argument of Hastitāpasas was as follows :—

"Those who subsist on bulb, root and fruit destroy many stationary beings as also moving ones dependent on them. There are numerous insects in big wild fruits. Those who eat such fruits destroy them. Monks on their begging-tours kill many ants. Their mind is also vitiated by the desire of begging. But in a year we kill a big-sized elephant and live year-long on its flesh and thus protect many insects. Hence the religion is great, because we kill one and save many."

This argument is mistaken. On the one hand there is a five-sensed animal and on the other hand there are many immobile beings. There is great sin in killing a five-sensed being because the killer in the perpetration of the act cannot but be cruel. The five-sensed animal runs to conceal himself, even resists as far as he can, with the desire to counterattack him. When wounded, he writhes in pain and cries hoarse. There is still greater sin in killing a human being. The more sensed beings experience smarting pain. The bondage of karma will correspondingly be tighter. Aupapātika and others have regarded such killings as the cause of being sent to hell but not in killing one-sensed beings.

In Uttarādhyana you read that Ariṣṭanemi, on the eve of his marriage, was bathed with the water contained in one hundred and eight jars

and garlanded. There are numerous insects in both water and the petals of flowers. He asked his charioteer the reason of beasts and birds in the enclosure crying. He was told that they would all be killed to celebrate his marriage. Instantly he got them freed and renounced the world. Jainism opposes even the killing of one-sensed beings.

The six sons of a rich man were given capital punishment. The father's prayer for their release was refused. He then wanted at least one of them to be spared for the continuity of the family. Likewise householders must desist from killing at least moving insects, if not all others.

In Upāsakadaśāṅga Ānanda accepts the vow of non-killing with the help of three karanas i.e. spiritual impulses that push the soul to fulfil its mission and realise its goal as also the activities.

Sutrakṛtāṅga clearly states that violence generates fear and gives trouble for a long time with no rest. Nirayavālika says that Kalakama, fighting in the battle-field dies and is reborn in the fourth hell. A man while fighting is in a fierce mood. Pravacanasāroddhāra says that he who hurts himself or others is bound by knowledge and vision-obscuring karma. His attitude gets perverted. As a boat with holes sinks so also the soul that has passions as its hole is drowned in the ocean of the world. Amṛtacandra says that two persons do the same work but one of them binds himself faster than the other one. This is because of the intenser emotions of the one than those of another.

He who contemplates some violent act and fails to execute it, the fruition of his evil thinking comes to rise. Later he does the act but he has already tasted the fruit of his evil thought. Another person thinks of violent act and does it immediately thereafter. He starts tasting the fruit of his contemplated action.

The seed of piety cannot sprout without pity, tenderness of feelings and compassion. It is a language which the deaf can hear and the dumb can speak. Without it all that you do is dissimulation. It gives a new turn to life. It expands and develops life in the right direction. It is of four kinds as follows:-

(1) Svadayā—It is staying within oneself. Delusion takes the soul astray. It is an honest attempt to free oneself from attachment of the world.

(2) Paradayā—It is to help others in their distress.

(3) Dravyadayā—None asks for trouble, be it mental, physical or relating to speech. It is to consider other souls not different from yours and so decide not to trouble others in any way.

(4) Bhāvadaya—It is to develop one's spiritual stamina which alone is lasting, for everything worldly is transient. Permanent bliss can be had only on self-realisation.

For want of pity man becomes demoniacal. Tulasīdāsa says that it is the root of Dharma. Kabīra talks of their co-existence. The king Megharatha sacrificed his life to protect a pigeon which Dharmaruci did for the protection of ants. These are the positive aspects of non-violence. Fear spoils life. Fearlessness imparts a glitter to it, Gautama wanted to know from Lord Mahāvīra, whether repetition of his name is superior to serving the poor and distressed. The Lord replied that those who merely repeat the name are not true devotees. The best ones are those who act up to his instructions.

Non-violence is perfect co-ordination between interest in secular affairs and resignation or detachment from them. He who advocates detachment exclusively does not even touch the fringe of non-violence. The minor virtues of an ascetic are self-realisation and self-control. The first is secular whereas the second is renunciatory. The spirit of non-violence resides in abstinence from evil and absorption in the good.

Pt. Sukhapāla has rightly observed, "A study of Asoka's reign reveals that he was both secular and spiritual. He got inns constructed, wells dug, trees planted and other things for the welfare of his subjects. It is good not to indulge in violence but without compassion and sympathetic understanding of the problem of the people non-violence is not perfected. If you see a lunatic or a beggar in your way and you avoid them it is degrading selfishness and a blot on humanity. This is no observance of non-violence. You should find out what their ailments or difficulties are, since your duty is to render all possible help to them with a view to reclaiming them. The soul is important but without a fit body its rise is impossible. Both secular and spiritual interests are to be watched without any undue emphasis on any one of the two. Man is indebted to society. He can and should repay the debt in doing social good disinterestedly.

The Jainas are saturated with the spirit of non-violence which should be manifested from their activities and behaviour. Daśavaikālika states that a monk should not scoop or bore the live earth. He should not accept alms if the hand of the giver is smeared with live sand, alkali, asafoetida or contained in a spoon. He should be no less cautious in taking his seat so as not to kill any earth-body. He should use lifeless ground for his faeces, urine, phlegm etc. He should not touch a body or cloth wet with live water. He must not wring his cloths, nor dry them in the sun. Cold water should be treated as a taboo. He should drink water that after being heated has become lifeless. A monk must not burn, rub or extinguish fire, ember, cowdung cake, the husk or chaff of grain, bran, straw, flame separated from fire, half-burnt wood, fire without fuel, fire in the sky etc. Air-bodies are also protected by flappers, fans etc. He should also not whiff from the mouth. He does not sit, walk or lie on plants. If somebody were to give him something by crushing vegetation, it becomes unacceptable. Looking at

trees, he should not say that their wood can be used for houses, in agriculture and the like. Noticing their luxuriant growth he is not enticed. If insects were to be seen on his body or his implements he removes them cautiously and never does away with them. He must not watch the copulation of a dog, cow, passionately proud of a bullock, horse, elephant, etc. If he finds many animals gathered together for fodder he should not go beside them lest they should be frightened. Looking at birds, beasts and men he should not say that this one is fat or that one deserves to be killed and feasted upon, or good for cultivation, good for carrying loads or for being yoked to a chariot. Earth, water, fire, air and vegetation-bodies, two, three, four and five-sensed beings: these nine kinds, are worldly creatures. Mentally, physically and by speech they must not even be hurt, not to talk of their being killed. Thus 27 mental, 27 physical and 27 of speech total to 81. Monks and nuns keep filter for mouth and at night keep a broom beside them lest some insects should be killed unawares.

Contemplation helps very much in moulding the character of a person. It may be auspicious or inauspicious. As a mother does everything to improve her child by precept and practice, also the contemplations of non-violence are of great help in fixing the mind aright. Impressions received and imprinted on the mind go a long way in character-formation.

We shall now take five contemplations of non-violence one by one :—

(1) Iryāsamiti—It does not mean only coming and going but also sitting, standing, lying, sleeping etc. A monk is careful in every activity of his and the activity also should be for spiritual gain. He cannot think of killing even small insects, not to talk of scorpions and serpents. While walking, all attention should be focussed on walking. He avoids pits and uneven ground littered with stones etc.,

(2) Manahsamiti—It is to prevent the entry of evil thoughts into the mind. Just as a door-keeper does not let anybody and everybody enter the house, so also a monk thinks of nothing but what is spiritually elevating. The tendency of the mind is to stray, That is why its needs must be steadied.

(3) Vacanāsamiti—It is to exercise control over what one speaks. A wound may be healed, but the effect of harsh words is lasting. It smarts every now and then. Harsh words are like smallpox which is infectious. If you speak harshly, others do not take it lightly and react even more abusively. Even when smallpox is cured, it leaves scars behind to disfigure the face. To say 'I am sorry' is not enough. Malice and ill-will are not erased easily. Harsh words hurt both the speaker and the listener.

(4) Eṣaṇāsamiti—It is to accept faultless food but a monk must not desire any very special diet, since desire leads to attachment from which

monk has to free himself. His food is regulated, shared with other monks and equitably distributed among all. All details, in this regard have already been dealt with.

(5) *Ādānanikṣepaṇa*—It is to take care of whatever utensils and the like one comes to possess. Insects may be afraid, even killed. Spiders may spread their cobwebs.

Non-violence treats all alike or as one would like to treat oneself. It does not suffer any discord. Harmony is its very essence. It helps the change of heart. It believes in reforming man. Even a criminal may be regenerated. The effective reply to violence is nothing but non-violence, love and affection for one and all.

Man in the pre-historic times was non-violent, although Darwin would contradict it. Truly speaking, violence is man's perversity, not his nature. Non-violence was first applied to man alone. It was extended to birds and beasts and later to insects, worms and the plants in general. Such beasts eat meat, eat it raw and drink water with the tongue. Their nails are sharp. They cannot tolerate heat. The sunlight is unpleasant to them. Even while working hard, they do not perspire. Their intestines are small. Religions have tried to curb the tendencies of man.

Non-vegetarianism has been censured by most religious founders, but later followers began to relish non-vegetarian diet. This happened in the case of Buddhism, Christianity and the like.

The Vedic tradition treated bath as important and bath in rivers like the Ganges has been taken as holy. Fire also was worshipped. The Persian religions regards fire as sacrosanct.

The Jainas have been very punctilious in the observance of non-violence. Monks and nuns can remain strict but not the laity. Householders observe vows within certain limitations, but the goal is ever in their view.

Jainism never favoured dogmatism. Non-absolutism is not only their creed, but their faith. A thing can be looked from different points of view, not one of which can be wholly right. What is lopsided can never be whole. The absolutist point of view negates all other stands and causes avoidable friction. Purity of action is but external. The purity of speech also is equally external. What matters most is the purity of mind which does not allow any karma to pollute or bind the soul.

The Jain doctrines are a beacon-light to humanity that might be shrouded in darkness. To give equal right to others, to listen to their stand and then come to some reasoned conclusion is its essence.

TRUTH

Truth is expansive like the sky. It is the pure image of the Self. It is the vow which illumines the human heart like universal sunshine. Truth and non-violence are obverse and reverse of the same coin. Falsity is all dark like the last night of the first half-month. The word that imparts the holy message of gentility awakens amiability and symbolizes the right behaviour is truth. The word that does good to others and helps them spiritually is truth— 'Sat' is that which perishes not. What perishes is not Sat. In the Gita Kṛṣṇa says, "What is Asat does not take birth and what is Sat is simply indestructible. Sat existed in the past, exists now and shall exist in the future".

Umāsvāti says : "The substance that is characterized by production, continuance and destruction is Sat. Jainism says that all substances are both inert and conscious. As substance, they are eternal but as modes they undergo production and destruction. But what does not change with the changing modes is the substance. Truth never changes nor can it be adulterated in any way. Truth has been used also in the sense of fact. A fact is the exact replica of what happens before your eyes. Lord Mahavira says that the only substantial thing in the world is truth. It is deeper than an ocean, more amiable than the moon and more luminous and impressive than the orb of the sun.

Speech is the mere manifestation of truth. Truth appears first in the mind, is expressed in words and becomes manifest in conduct. In the good souls there is no variance between thought, speech and action. It is only in the vicious and vile persons that you notice variance. It is duplicity. When the mind entertains vicious thoughts but couched in sweet words, it is but prevarication. What appears true but is not, is like a poisonous fruit. Such people have been regarded as knaves. If a man promises to do a thing but does not, he is miles away from truth. King Hariścandra had sacrificed all for the sake of truth. Truth is not to be formally adored or talked about. It should be reflected in all that we do. Pt. Jawaharlal Nehru said that he never saw or heard Dr. Rajendra Prasad telling a lie even though he spent his life in active politics. It shows that even in the thick of politics, one can be truthful if one only wills it. Man is alive so long as there is heat in the body without which it is a corpse which must be taken to the burial ground. Likewise, a life shorn of truth, is of no consequence. Untruth is like smoky clouds, which may gather thick but only to be scattered and thus not to rain. They cannot quench the thirst of the earth.

There can be no effect without a cause. Different causes produce different effects. No pots of sand can be transformed into golden ones. Jainism says that the root cause of untruth is perversion. What may pose to be truth in our day-to-day life is really not truth at all. A drunkard or a mad man may talk sense for some time but who knows when they will blurt nonsense. What they speak has no insignia of truth, since they lack in thought and discrimination.

A truthful person, under a mistaken impression, may say some thing which is false but the moment he knows his mistake he rectifies it. An untruthful person, even when he speaks the truth, will not be trusted. A man of right attitude will turn untruth into truth but he who is perverted will turn truth into untruth. A cow turns grass into milk but a serpent turns milk into poison.

Lord Mahāvīra says that a man indulges in falsehood because of greed, anger, fear and fun. They make men agitated, non-serious and not their usual selves. In their lighter and irresponsible mood they become prone to indulge in gossip mixed with falsehood. He who speaks the truth in harsh and hoarse words in a grating voice, will not be trusted. What he speaks bitterly will be taken as untruth. But if one is soft-spoken and gentle in behaviour, he will be trusted even if what he speaks is larded with untruth. The Jaina philosophers have given more importance to emotion than to thought and speech.

Agastyasingha, Jinadāsa and Haribhadra have extended the meanings of greed, pride etc. They imply emotions that have not been actually expressed. Anger implies wrath. Greed implies deceit. Fear and laughter are indicative of love and hate, strife and the like.

There are four reasons why people indulge in falsehood :

(1) *Sadbhāva pratiṣedha*—It is to deny the existence of what exists e.g. merit, demerit, bondage, salvation etc. The ultimate victory is of truth alone. It is truth that extends the path for the celestial ear to facilitate the admittance to their destination or of those who have obtained their desire. The *Satpatha Brāhmaṇa* says that truth may not seem to win at first but its final victory is more than assured. In the battle between gods and demons, gods seemed to lose but finally demons were worsted.

In 'Aittireya Brāhmaṇ' Manu's son Nābhā Naistika had won a precious prize for his unfailing devotion to and observance of truth. He instructed the wise ones to do likewise. But man is liable to err. If he acknowledges his slur he is freed from all sins. It is truth which lets you inside the domain of Self.

In Jaina *Purāṇa* you read that king Vasu knowingly propagated the wrong meaning of 'Ajairyastavyam' and gave his judgement accordingly with the result that his throne was hurled down.

To practise truth is like moving on the edge of a sword. An acrobat may do it to please the audience but it is harder to tread the path of truth unflinchingly. Even an acrobat must always be alert, lest his leg should be slit. A monk, however, has to be much more cautious at every step than a juggler who has to do it only while exhibiting his artistry.

The Governmental coin is inscribed with 'Satyameva Jayate' (i.e. truth alone wins). Religious, social and political leaders ask us to abjure falsehood and stick to truth. But the poor effect on the people is something which should cause concern.

R. W. Emerson said that the best salutation to truth is its observance. Mahātmā Gāndhī said that he who is truthful by mind, body and speech recognises God and becomes eligible for emancipation.

None can suffer flies and mosquitoes, but when dead, his body may be cut into parts without his awareness at all. He who is devoted to truth shuns evils like mosquitoes. Confession and expiation wash away all sins but all this must be sincere. In case a sick man conceals his disease, the attending physician can do little. Likewise if a defaulter hides his sins, he can never improve. That will be his spiritual degradation.

A truthful person does not fear being shot at. The Bible says that the power of truth far exceeds that of men and women, relatives, money power, status and the like. The apparent virulence of untruth is like a water-boat or a palace raised on sand, which takes no time to tumble down. On the occasion of Rāmaliḷā big sized effigies of Rāvaṇa are made, looking at which people wonder how the small Rāma will defeat the demon of a man. The effigy, however, is made of bamboo-slivers. The moment a spark touches it, it is reduced to ashes in a trite. No untruth has staying substance.

The banyan tree of truth grows slowly but steadily. Its roots are deep. The tree subsists for hundreds of years and no storm can shake it. The creepers, however, grow apace but only to perish soon. The slightest heat destroys them and a little rain rots them.

Truth has as much power as a thousand elephants. No physical and immoral power can withstand its spirituality.

Avāśyak-sūtra and Praśnavyākaraṇa assert that a truthful person can cross the ocean. Fire cannot burn him. Boiling oil, heated iron and the like become cool like ice the moment they come in contact with him. Even if he falls from the high peaks of a mountain he remains unhurt. Even when surrounded by enemies, he emerges from the ordeal without so much as a scratch. The gods are eager to have the dust of his feet.

Kant says that truth enables a man to discriminate between the good and the bad, holy and unholy. The key to all good qualities in the heart is in his possession. There is nothing nobler than truth to attain divinity.

Confucius says that a truthful person always remains active. Lethargy and the lust for sensual pleasures are the offspring of falsehood.

A truthful person cannot be tormented by egoists or deceitful persons. The smell of truth perforce attracts others. Even gods are pleased to know of a truthful person whose wish is fulfilled by them.

The great vow of truth means that notwithstanding the material value of the deluding karmas caused by anger, greed, laughter, negligence and the like, never to tell a lie by mind, body and speech, never to incite others to tell a lie and never to support a lie, to be alert every moment and always remain soft-spoken so as to be good to others, depend on one's strong will. He does not talk about the quality of food. He never says that he will certainly do a thing. This is because he may not be able to accomplish what he promises to do.

To make up one's mind to speak the truth is 'Bhāvasatya', to try to speak the truth is 'Karaṇasatya' and actually to speak the truth is 'Yogasatya'. The first purifies the inner self, the second encourages the person to speak the truth and the third purifies body, mind and speech.

Ācāraṅga, Samāvāyaṅga, Prāsnavyākaraṇa and the commentaries on Tattvārthasūtra have given reflections on truth, the purpose of which is to deflect monks from telling a lie. We now take up the reflections on truth as given in Prāsnavyākaraṇa.

(a) Anucintyasamitibhāvana—It is to speak not without considering the various aspects of truth. It is easy to make excuses by telling lies, but very difficult to stick to the truth unswervingly. Following are the obstructions to speaking the truth:-

(1) Alīkavacana—It is to tell lies for self-praise or to humiliate others. It is to present untruth as truth.

(2) Piśunavacana—Like Nārada it is to oppose one person against another and vice versa. It is back-biting. There is a Rajasthani proverb which says that a back-biter is so very dangerous that he ruins gardens and cities. Back-biting is a crafty thief who steals precious property in the form of truth.

(3) & (4) Nothing hard or bitter should be spoken. Milk may be given to you in an earthen pot or in a silver or golden one. Naturally you would be glad to drink milk in a golden pot.

(5) Capalavacana—It is to speak in haste without giving a thought to it. Vyavahārabhāṣya says that a blind person cannot do without a helper as his guide. Likewise speech which is blind should be chaperoned by intellect. Speech should be preceded by thought. A monk should consider the propriety or otherwise of words before making use of them. No words should be spoken at random.

(6) Krodhanigraha rūpaksama—It is to control anger and encourage willingness to forgive. Anger causes loss of intellect and the tendency to accuse others. It is a mixture of demerits, which does not let one do the right.

(7) Lobhavijaya—It is to be free from avarice. In anger malice works behind but in greed the predominant factor is attachment. This is a common sight that clouds conceal the sunlight, likewise greed dims discrimination. To be rid of greed one should reflect on the transitoriness of all worldly objects. Attachment to persons is still more binding but who does not know that man is prone to disfiguring diseases.

(8) Bhayamukti—Whereas avarice is sweetened poison, fear is bitter in taste. Fear blunts the edge of intellect and stunts discrimination.

Seven types of fear have been given in 'Sthānāṅga' as under :—

- (1) Fear of this world.
- (2) Fear of the next world.
- (3) Fear of the suitability or otherwise of receiving things.
- (4) Sudden fear.
- (5) Fear of different feelings.
- (6) Fear of death
- (7) Fear of infamy

Cheerfulness is the key to happiness. A man's face should be like a blooming flower. It is the laughing eyes of a good man. Those next to them laugh heartily and the worst men indulge in horse-laugh: Their peals of laughter reverberate. It is the amusement of the uncultured. It is simply boorishness. A Rājasthānī proverb says that cough is the root cause of many diseases. Likewise jesting is the root cause of squabbles. Loud laughter destroys merits and a person indulging in it is mistaken as insane. Such people can never be serious. They very often act as buffoons to amuse others. At times they laugh at others which hurts them.

Wit and humour are two different things. Wit is sparkling, it hurts none. A satire is worse than a thousand abuses because it is biting. A single waggy may be as bad as a hundred abuses.

Witty humour is to be enjoyed. A true humorist laughs at himself and seldom laughs at others. Crude joking and jesting is no good. It demeans life. A morose life is still worse. The ideal life is cheerful, interspersed with humour as 'Rasa' to be relished.

VERTICAL MOVEMENT OF LIFE : CELIBACY

In serial order celibacy has been given the fourth rank but it has also been regarded as the crown of vows, the observance of which ensures the observance of all others. It has even been deified. It is not merely the control of the sex-organ. Mahātmā Gāndhī rightly observed that it is the control also of all sense-organs and victory over all defilements and perversities.

‘Brahma’ means semen, self and knowledge. ‘Caryā’ means protection dalliance and study. Patanjali says that celibacy energises the body and gives peace of mind. Physiologists say that the centre of power is semen. To raise it upward is the objective of celibacy. Its downward flow is ruinous. Our food is first turned into the constituent fluid of the body. It turns into blood. Blood takes the shape of flesh which is transformed into marrow. The last to be formed is semen. In women the parallel of semen is menstruation.

Four ounces of blood means one ounce of semen. Others say that it requires forty ounces of blood.

Vāgbhaṭ, the reputed scholar of Ayurveda says "The flow of seven secretions is splendour which is primarily located in the heart, but it gives shine to the entire body. Brilliance, mental sharpness, charm, beauty and zeal are all its products". Susruta and Sārangadhara hold the same view. It takes five days for one secretion to pass on to the other. The essence of food is retained in the body. The waste is discharged through perspiration, faeces and urine. The formation of semen thus takes no less than thirty-one days. Some have said that forty seers of food means a seer of blood. One eightieth part of it is turned into semen. You can very well imagine that a single sexual intercourse means such a stupendous loss.

Sivasamhitā says that one drop of semen means life and its loss is death. The god Siva defeated the god of love because of the preservation of semen. Even after drinking poison he was his usual Self due to his celibacy. Western scientists, however, say that it is blood that directly forms semen which stays in testicles only. As condiments act as a stimulus in the formation of saliva, so on seeing aphrodisiac scenes semen flows out from the knots of testicles. Their inward flow imparts a glow to the body. It also develops a child's body. Many fluids mix with the germs of semen. They,

too, realise the importance of semen but differ so far as its formation and location are concerned.

The loss of semen directly affects the brain, because the constituents of both are the same. It is the identity of chemical elements. Physical and mental labour or being extremely busy doing some work constantly destroy the germs of semen in the brain. This enfeebles mental energy.

Physiologists say that semen continues to be produced till the age of forty-five. Later up to the age of seventy its production decreases considerably. The loss of semen means weariness of the body and the generation of many fearful diseases.

There are eight kinds of cohabitation :—

- (1) Remembrance.
- (2) Narration
- (3) Amorous sport
- (4) Watching intently.
- (5) Secret Colloquy
- (6) Resolve
- (7) Effort.
- (8) Copulation.

Punctilious observance of all these leads to the strict observance of celibacy which may be disrupted by the non-observance of any one of them. All these together strengthen celibacy. Semen can move upward only when the mind is freed of all deformities.

Psychologists talk of its sublimation. Semen is not to be wasted in occasional revelries and luxuries. It should be diverted to social good and spiritual upliftment. Its vertical movement or transformation does not destroy passions but only allays them.

A chaste person keeps himself away from salaciousness. What incites sexual craving is a taboo for him. He not only avoids copulation but also its means. A libidinous person can never look within, but looking without is to be endlessly ensnared. Body-worshippers are born and reborn whereas soul-worshippers are released sooner or later. Celibacy is not to be talked of, but practised religiously. It not only keeps the body glowing but also purifies thinking. It is facilitated by living above the world and yet actively living one's life. As long as man has craving for lust, and is subject to corroding passions the world will be too much with him and he will enjoy no solace

Human life is very precious. It is here that man can become God if he treads the right path, otherwise he will be dehumanised and become demoniac.

The soul by itself is immaculate. It is passions which make it dirty. Until and unless it is cleansed and kept ever cleaner than before with the help of celibacy and the like, there is no peace and always strife :

The nature of water is cold but in contact with fire it becomes warm. The nature of chillies is pungent and that of the sugarcandy sweet. The perceptible changes are because of extraneous contact. Celibacy is the rejection of what is not its own and its good lies in being content with itself.

Sthānāṅga says that the soul is one. This one is not numerical but qualitative, because the self-nature is universally valid. It is possessed of illimitable energy, consciousness and purity. The difference that you observe is because of difference between the accumulation of binding matter. The stronger and denser it is, the dirtier is the soul. The lesser it is, the purer will be the soul. You want to fight external enemies but the internal ones are ignored. The passions that you nourish, love and hate that you let in, the interest that you take in worldly affairs—all these affect your soul. It is up to you to keep it clean or let it remain dirty and dirtier still.

The other meaning of celibacy is the study of holy books. The Atharvaveda states that celibacy gives you glow, patience, energy and knowledge. The indomitable spirit of adventure in regions undiscovered and fearlessness are its products.

In the Vedic tradition the first stage was of celibacy where young students studied wholeheartedly in peaceful surroundings, far away from the glamour of cities. Sāyanācārāya, the famous explicator of the Vedas, says, "A brahmachārī is one who studies the supreme soul in the form of the Vedas. Actions that help the study of the Vedas are the collection of sacrificial firewood, begging alms and the upward raising of semen or sublimation of libido.

The first stage was laying the foundation stone. The deeper it was the stronger was the superstructure of the three subsequent stages of life. In the first stage they had to stay in an unpolluted state for twelve years. Some of them used to be such as were inspired by religious faith. The Chāndogyaopaniṣada has referred to them. The householders alone were given freedom to copulate but that was limited to having children. No wanton sexual intercourse was allowed.

The Jaina Ācārya Śīlāṅka says that truth, penance, compassion, sexual restraint and meditation on the Self are Brahmacharya. Sarvarthasiddhi says that the attachment between man and woman and the desire to associate themselves closely is 'Maithuna': Hemacandra says that it seems very pleasing but its results are deleterious.

Modern scientists say that in a single intercourse ten crores of cells of semen are discharged and are destroyed soon. The population of the

world is three and a half 'arabas' (an araba is a thousand million). Should these cells live, three and a half 'araba' children may be born. But ordinarily a couple does not have more than half a dozen children. Thus cohabitation causes imponderable violence.

In the Mahābhārata war eighteen 'Akṣohanī' (one Akṣohani is a large army consisting of 21870 chariots, as many elephants, 65610 horses and 109350 foot soldiers) were killed and lacs lost their lives in the Second World War. But wanton copulation kills crores of beings. Celibacy is much more valuable than all the four Vedas.

Gods, demons, Gandharvas, Yaksas, Kinnaras and the like salute one who is perfectly chaste and holy. The Bauddhas also favour good conduct which is very much dependent on celibacy. Dhammapāda says : "The aromatic smell of aloe and sandalwood is good so long as it lasts but the smell of good conduct spreads all round and even penetrates the divine world. Vasudevahindī says that no other smell can compare with that of good conduct since it wafts in all direction. There is no stair like celibacy to reach heaven.

Aśvaghoṣa in Buddhacarita' relates how the god of love tried to entice Buddha. He commissioned celestial damsels to create an amorous atmosphere and take Buddha in their arms. They danced, cast side-glances and the like. But he remained unmoved like Meru and the god's endeavour proved futile. The Buddhists have given their own meanings of Brahmacharya. Dighanikāya says that it means (1) the path of piety as propounded by the Buddha (2) to act up to Buddhism leading to emancipation (3) abstention from copulation.

The Buddha once left Nyagrodhagrāma and was on his way to Vaiśālī when Gautamī prayed that women also be permitted to renounce the world and take to asceticism. The Buddha kept silent even when prayed thrice. She got her hair cut, wore clothes dyed in a reddish colour and accompanied with many other women reached Kūtagarāsālā where the Buddha was staying. At the instance of Ananda he permitted them but could not help saying that where there are nuns, celibacy may not be preserved.

Complete celibacy means that a monk has nothing to do with gods, men and animals so far as copulation is concerned. He forsakes cohabitation of all kinds. does not goad others to do it nor does he support others' debauchery.

Akalanka talks of masturbation and the like. He who uses hands, feet etc. for intercourse is no less guilty as involved with other persons. Even though one, he becomes two in the supposed act of copulation. He condemns homosexuality too.

From Ajita to Pārśva, founders of faith, observed only four vows and not that of celibacy, but this does not mean that they ignored celibacy. In 'possessiveness' they included women also. And then conditions were different. Being straightforward and wise they could comprehend the essence of religion with comparative ease and felicity. Staying with the preceptor strengthens celibacy.

Pūjyapāda writes, "For want of celibacy people indulge in violence against mobile and immobile beings. They tell lies and accept things which were never given to them. With the violation of celibacy other vows are also broken as objects falling from a mountain break into pieces. Mahatma Gandhi said that all the five vows are interdependent and interrelated. The violation of one means the violation of all.

It is possible for a monk to practise hardest penances and strictly observe vows but the most difficult thing is to control the mind. When it is swayed by passions uncontrollably other things can not be helpful.

Kālidāsa in Kumarāsambhava depicts the severe penance, practised by Śiva, but when Pārvatī appears in all her glory and splendour, even Śiva becomes unsteady and fidgety.

Bhāravi in Kiratārjuniyam depicts the penances of Arjuna. So very severe were they that even the throne of Indra began to shake. The most charming nymphs could not break or even shake his resolve.

Hemacandra relates how Sthulabhadra had stayed with a prostitute named Kośa for years together. After being initiated he stayed during a rainy season at a place where Kośa, devoted as she was, again offered herself to him. Such an enticing offer from a living beauty could entice anybody but not Sthulabhadra. Jainism says also that for salvation the person must be of a strong constitution with sturdy bones.

Science is propagating contraceptives for population control but actually is encouraging prostitution. Young people have faded faces. Their power of resistance is minimal. In youth they look pretty old. The older people are much younger in spirit than youngsters in their make-up. They are desperate, dissipated. Their lack-lustre faces indicate a bleak future. He who cannot control his sense-organs is not expected to cut the knot of karmas. No beautician can restore freshness and lasting vigour. It is only celibacy that can deliver the goods.

Means of beautification are no substitute for natural beauty. Powder, cream and the like are not unlike decking a corpse. If a dry tree is painted green, it cannot be an invitation to the spring season. Without celibacy scientific ways will only make matters worse, since it will not be the desired restraint but a free license.

To strengthen celibacy there are certain reflections in Ācārāṅga, Samavāyāṅga etc. Ācārāṅga gives five reflections as follows :—

- (1) No monk should repeatedly talk of women and their antics, because it can only incite sexual craving which is an impediment to one's moral character.
- (2) No interest should be taken in watching the various limbs of a woman. That cannot but deflect his interest from spirituality.
- (3) No monk should recall earlier sexual adventures.
- (4) Too much of delicious food should be avoided.
- (5) No monk should use the bed or seat that might have been in contact with a woman, animal or a eunuch.

In 'Samaayaṅga', Acarāṅgaśūcī and Tattvarthasūtra the five reflections are more or less the same. All are meant to preserve chastity, the measures for which cannot be substantially different. As the young one of a hen is mortally afraid of a cat, a celibate should fear the very sight of a woman. Any closeness with the opposite sex is always risky. If they be accidentally together in a secluded place it becomes very difficult to resist such temptation. This is why reflections are aimed at avoiding risks and strengthening chastity. Beautiful women have always been there. There is nothing sinful in seeing beauty, but the rub lies in being attached to and in yearning for beauty. The glaring sun-light is too much for the eyes to bear, likewise the sight of a dazzling beauty is enough to make a sensuous person crazy to make her his own or to possess her. He becomes ready to sacrifice every thing for such a find.

Daśāśrutaskandha relates how Celanā's beauty had maddened mendicants who were brought round by timely admonition. It was expiation that purified them once again.

At times mere remembrance of the past revelries brings tears to the lovers' eyes, tears that may be of joy and sorrow both.

The Gita says "The man dwelling on sense-objects develops attachment for them; from attachment springs up desire and from desire unfulfilled desire ensues anger.

All spiritual aspirants should look to their diet. It must not be heavy or indigestible. Light food is always helpful. Sweet or spicy food excites passion. Repeatedly eating tasty food invites diseases. It is not good to taste food, because taste demands more and more delectable sweets. Desires can never be fulfilled. Whose sexual craving or amoristic sentiment or salaciousness has even been satisfied ?

Uttarādhyaṇa has given nine kinds of restraint of body, speech and mind as follows :—

- (1) A celibate should not use a bed or seat which had anything to do with women, animals and eunuchs.

- (2) He should not talk of women's beauty and the like.
- (3) He should not sit close to a woman. Even when she gets up, the seat should not be used for forty-eight minutes.
- (4) He should not observe women's beauty and immediately take his sight away from them.
- (5) He must not overhear their conversation, songs etc.
- (6) He must not recall earlier ventures.
- (7) He should not take heavy, juicy food.
- (8) Too much of even stale food must not be taken.
- (9) He must not deck the body.

The Digambaras have given ten rules for the preservation of chastity :-

- (1) He should not desire his sense-organs to come in contact with their objects.
- (2) He should do nothing which should hurt his sex-organs any way.
- (3) He should abstain from passion-inciting food.
- (4) He should not occupy seats already taken by women.
- (5) He should not look at their faces.
- (6) He should not play host to women.
- (7) He should not deck his body .
- (8) He must not recall earlier amorous intercourses.
- (9) He should not desire future sexual affair at all.
- (10) He should not fix his mind on desired beauty.

The second, sixth and tenth rules are different; the rest are the same.

A hedge has to be erected for the preservation of agricultural produce. Likewise the above rules are designed to protect celibacy.

Today nude pictures are shown, not to talk of semi-nude ones. Even our old chaste and virtuous ladies are shown in modern dress on screens. The plots of pictures, their music and dance are just to titillate the senses. The audience that is already sensuous is made still more sensuous. The cinema has little moral or educational motif. It is wholly commercialized with little artistic value.

Socrates, Plato and Aristotle have stressed truth, character, honesty and the like.

The Jaina monk and nuns cannot mixup. Their convents are always separate. Even then under some exceptional circumstances their only duty would be to help one another and tide over the crisis. The Ācārāyas were

quite aware of human nature and hence was the necessity of formulating a rigid code of conduct and particular care was taken to implement it. They knew that the sexual passion is not naturally irresistible but accidental and so their objective was to extirpate it.

There used to be charming young nuns too. As such, they were required to stay separate but under special circumstances monks were there to prevent any sexual assault on them.

Wrath, deceit, pride, jealousy, greed, attachment and aversion cause mental perversion. Attachment incites sexual craving.

Jainism permits no exception to the vow of celibacy. Expiation is the only way out, even if the violation itself should have been to promote restraint. There may be occasions when a choice has to be made between life and breach of chastity, Nuns would certainly prefer death to such dishonour. But if some monk or nun prefers to live, thinking that later he would expiate for the violation, it is a serious lapse all the same.

Nisithacurni relates how a girl used to sit idle and only deck her body with the result that she began to experience irresistible sexual craving. The old lady in the house was a wise one. She entrusted all household duties to her. They kept her so busy day and night that she had no time even to think of philandering. Likewise monks and nuns should never let time hang heavy on their hands. They should keep themselves absorbed in self-study, meditation, concentration and the like. A regular disciplined life leaves no scope for loafing about, for idle gossip, for back-biting and the like.

Celibacy is rightly the backbone of penance. If the body be diseased because of leading a dissolute life, there can be no penance. The body should not be dandled but handled with discrimination to enable it fulfil the legitimate aspiration of the soul to rise high and higher still.

THE LOFTY IDEAL OF POSSESSIONLESSNESS

Things are limited but desires are limitless like the sky which cannot be measured. It is the only substance which pervades the world and beyond. The thirst for objects is never quenched. One longing leads to another and another to still another. This chain is never-ending. Mahāvīra rightly observed that if you were given mountains of silver and gold, your longing for still more will not cease.

The basic needs like food, clothing and housing are limited but the desire for amassing wealth is not. The craze for augmenting wealth keeps you discontented. It is because the vicious circle of desires has no exit. You cannot use all things that you have garnered at once and at the same time. You may have superfine fifty watches, but your wrist can hold only one at a time. Should you double or treble them for use, they will wonder if one of your screws is loose. You may have ten well-furnished houses, but at no time can you stay in more than one. A hungry man will be satisfied if he gets food and drink. Immediately after if he is offered sweets, he will not look at them. The belly can be filled, but not the box.

Umāsvātī has defined acquisitiveness as spiritual ignorance or delusion. Lord Mahāvīra has rightly observed that the most binding fetter for the soul is possessiveness. It obstructs spiritual growth and gives rise to violence. Jainism says that acquisitiveness binds man fast. The more the attachment, the greater the desire for hoarding.

Matter is inert, transient and changeful. By itself it is neither merit nor demerit. The scriptures do not say that wealth and property are possessiveness. What makes you possessive is your being attached to persons and things. A destitute beggar has little to eat, is clad in rags and his cottage has fallen into tatters. All the same he desires to be an emperor. Do not take him to be free from the taint of possessiveness.

Upāsakadaśāṅgasūtra talks of Ānanda who had taken twelve vows from Mahāvīra. He limited his desires which minimised his possessions. It is desire alone which gathers things. In the state of desirelessness there is no possessiveness. This is, however, an ideal. What can and should be done is to limit desires as far as one can and the only way to do it is to practise detachment without which renunciation of the world is simply unthinkable.

Acquisitiveness is always calamitous not only for the individual, but also for society. **Hoarding** creates artificial scarcity. It is a sharp axe which cuts the tree of good qualities. Santa Tukārāma says that keeping things more than needed deserves to be hated like beef. Santa Vinoba once said that the money which you worship as God is really a devil which does not let you rest in **peace**. As germs multiply, so does the desire of possessiveness. It keeps **you on** tenterhooks. It generates anger, wrath, greed, attachment, aversion and the like. For money sons have killed their fathers, others their own brother. A strong nation devastates a weak one, leaving behind in its trail orphans, widows and the like. Their plight can well be imagined. Praśnavyākaraṇa says that to possess a thing wholly is acquisitiveness. It means to possess things under delusion. What monks and nuns possess is strictly for their use and to which they are never attached.

You may very well say that you might have gems, diamonds, pearls, palaces and the like but if you are not attached to them, you incur no sin. But when you call a thing as your own, don't you care for it ? Had it belonged to somebody else, you would have cared a tuppence for it. Merely for the sake of saying you may say that the money is not yours, but can you easily part from it ? If a Sudāmā knocks at your door, taking you to be Kṛṣṇa, won't you slink away from him? To be detached from what you say is yours is an uphill task.

A poor man also is not non-possessive, because mentally he is disturbed. He yearns for money and status. What you have in your mind is more pertinent to the question. Too much of possession or no possession, examine for yourself whether your mind is dispossessed. Even birds are possessive. How much they care for their young ones, their sustenance and the like. They do not have the intelligence or ability to hoard against a rainy day. If you renounce things because you have to, it is no non-possessiveness. What you renounce gladly and willingly is true renunciation, not the forced one. What you do under compulsion is not what you desire.

Bhagavatīsūtra gives three kinds of possessiveness :

- (1) Karma parigraha—It is to do eight kinds of Karma because of your passions like attachment and aversion.
- (2) Sarīraparigraha—All beings in the world are embodied. To be over conscious of your body is possessiveness.
- (3) Bāhyabhādamatra—Outward things, articles etc.,

These cause love, hate and attachment in particular. Those that cause delusion and bind the soul are internal possessions. They are not visible but function like a thief. Praśnavyākaraṇa says that craving, yearning, desire, hope and delusion are all internal factors that inevitably lead to acquisitiveness.

Perversion, intense attachment, negligence, passion and inauspiciousness cause internal possessiveness. In scriptural commentaries fourteen causes have been given. Perversion, attachment, aversion, anger, deceit, avariciousness, fun, liking, disliking, grief, fear, disgust and feeling.

Things in the world are countless and so are the kinds of possessiveness. Haribhadra's nine kinds and Jinabhadragani's ten kinds of external possessiveness are as follows :—

Haribhadra's nine kinds are :—

- (1) Fields or open land.
- (2) Houses, shops etc.,
- (3) Silver coins, ornaments etc.,
- (4) Gold and golden ornaments.
- (5) Diamonds, gems, pearls, emeralds etc.
- (6) Wheat, rice, green lentil etc.,
- (7) Servants, male and female. Many people domesticate parrots, black birds singing melodiously, pigeons, peacocks and the like.

They are all bipeds.

- (8) Quadrupeds like cows, buffaloes etc. ,
- (9) Kupya i. e. cloth, cot and other metallic things.

Jinabhadragani has mentioned ten kinds as follows :—

- (1) Fields
- (2) Houses, shops etc.,
- (3) Money
- (4) Corn
- (5) Collection of straw, wood etc.,
- (6) Family
- (7) Conveyance.
- (8) Bed and seat.
- (9) Servants, male and female.
- (10) Cloth, cot etc.,

People go on adding to their possessions thinking that they will make him happy. That worldly things can keep you pleased is a mirage. The nearer you reach, the farther seems to be the water. But where is water? It is simply that the rays of the sun fall on sand giving the semblance of water. The world also seems to give you pleasure, but it is never blissful and always transient. The desire to acquire more and more things becomes stronger by leaps and bounds. This is why possessiveness or attachment binds the soul fastest.

They fasten animals to a stake lest they should stray wilfully. But the craze to augment property takes a man to barren lands and foreign countries. People turn slaves to money for which they forsake their family and even renounce their religion. But even the whole world cannot slake your thirst. Ultimately money is not for comfort but for the sake of money. Many monied people lose even their appetite. Money cannot avert your age and death.

There are reflections on non-possessiveness to prevent you from falling into the mire of external glamour. A detached person lives in the world and yet above it like the lotus plant.

A spiritual aspirant may think of leaving the world but where is the non-world? From a city or town you may go to some countryside, some village, some hamlet but there also you will see flowers blooming and birds twittering. You cannot help seeing, hearing, smelling, touching etc.. All you can and should do is not to be attached to them nor should you have the desire to possess things more than you need.

Jainism does not advocate destruction of senses, since that would be impracticable and hence foolish. What it says is that you should control them lest you should be led astray by them. They should not be allowed to lord it over you. It wants nobody to be handicapped, otherwise blind, deaf and lame persons should be luckier still. We now take the five reflections one by one, :

(1) Śrotrendriyasamvara—Everybody wants to hear sweet words and never harsh or bitter ones. Even animals discriminate between the two. The deer's senses are benumbed when it listens to some melodious tune. Even an intoxicated elephant starts swinging in a gay mood and so does a poisonous snake. Cows and buffaloes start giving more milk. Even plants seem to be gay. Bitter words generate grief, frustration and glumness.

Monks and nuns are both praised and blamed on different occasions. Should they be happy when eulogized and depressed when found fault with, there will be no difference between them and other ordinary people. The former should be indifferent to both praise and censure. It is not words which hurt others. It is your reaction to them that matters. If because of external factors you love one and hate another, it is a slur on monkhood, since they must be above what others say. Words are merely the instrumental cause. Attraction and repulsion are the material cause. Commendation and censure should not matter to them.

(2) Cakṣurindriyasamvara—Without eyes the world is dark. Without wings, birds are helpless. There are beautiful women, charming natural scenery, palatial buildings, art galleries and the like. On the other hand there are ugly scenes which are repulsive. A thing of beauty is a joy

for ever, but the moment you try to own it, your mind gets vitiated. No worldly beauty is to last long. Spring is followed by autumn. A beautiful woman tempts many, but when she suffers from smallpox and her face is disfigured, they turn their gaze from her. A hefty, young man after a few days' fever seems to have become different and not easily recognisable. Sanat kumar was so handsome that even gods lined for looking at his face again and again but when he saw worms wriggling in his spittle he seemed no different from the populace. Monks are neither pleased nor displeased on looking at beauty or ugliness. Doesn't beauty lie in the eyes of the beholder at least partially ?

(3) *Ghrāṇendriyasamvara*—There are fragrance and bad odour. People naturally prefer the first to the second. Pandanus, seraspine, jasmine, rose etc., are so sweet-scented that they delight onlookers. On the other hand there are nasty, dirty things which make them turn their nose and knit their brows. To-day's sweets give bad odour to-morrow. Those inclined to spirituality treat both smells as similar, otherwise they would be attached to one and detached from the other.

(4) *Rasanendriyasamvara*—Tastes may be sour, sweet, pungent, bitter, astringent and salty. A spiritual aspirant's tongue tastes them all, but without relishing them in the least. Moreover all cannot be relished equally. He eats to live and does not live to eat. The wheels of a train have to be oiled and ointment has to be applied to a wound. Likewise the body has to be given food so that spirituality does not suffer in any way.

People are fond of pickles, sauce jam, sweets etc. Their ideal is eat drink and be merry. The good food is not easy to procure, but is always healthful. Energising and lethargy producing types of food are not suitable for spiritual aspirants. While taking food, they dissociate all Karmas. He who has controlled his tongue has gained victory over all sense-organs, since taste is primary.

(5) *Sparsendriyasamvara*—Some things are hard, others soft; some hot, others cold and some big, others small. In winter heat is liked but in summer cold is relished. He who shivers with cold in winter and perspires in summer and says that meditation is impossible in either condition is not fit for penance of any sort. A spiritual aspirant is indifferent to both, since he is expected to stay in the soul. His Self should dominate over flesh.

Such reflections indicate the hollowness of worldly pursuits and the unfathomable riches of the spirit. The first is transient, the second permanent; the first is shrouded in darkness whereas the second is refulgent.

A monk, even though he keeps some cloth, utensils, broom, filter for the mouth etc., is non-possessive because he is not attached to any one of them, not even to his body.

There is too much of disparity in society. Those who were born with a silver spoon in their mouth are swimming in wealth. Others, poor and destitute do not have even the wherewithals of making their both ends meet. Some have a row of houses; others, not even a hut. Some enjoy delicacies daily; others have not heard even their names. Such conditions are fraught with danger. Silent ramblings are heard now and then. They might any day turn into a sebellion. Needs should be mainimised and that property should not exceed the self-imposed limits.

Monks were both white and sky-clad. The cloth was used to ward off bashfulness, censure, heat, cold, mosquitoes and the like. Cloth or no cloth, the important thing was to feel unclad even when clothed. The inside is much more significant than the outside.

This vow has fifty-four 'bhangas': little-much, atomic and plump, with life and without life. A monk should not possess them with in mind, body and speech. He should not make others possess them nor should he support such possessions. Thus 18 + 18 + 18 will total to 54.

Non-possissiveness is non-attachment, since the very possession or ownership necessarily means attachment which is always binding.

Non-possessiveness frees us from such attachment, which, in turn, can free us from other entanglements.

MANIFOLD DIMENSIONS OF THE VOW OF NON-STEALING

Before you appreciate the vow of non-stealing, it is necessary to understand the implications of stealing. To lift a thing without being given, to misappropriate a thing (without the owner's permission, of course) to use and enjoy it, to pilfer a thing, to snatch others' rights, to forget the benefactor and the like are various facets of stealing. Craving for things which you do not possess is the principal cause of stealing. In violence there is cruelty and in stealing there is avarice. You see something tempting and desire to own it. You leave no stone unturned to obtain it by legitimate means; if possible otherwise more by crook than by hook. Speaking ill of somebody, fault-finding, back-biting, creating a rumpus when some other person is doing good things like giving donation, taking the very life of others, snatching others' rights, giving an emotional shock to somebody, doing injustice to others and the like are stealth.

Our ideal was that others' wealth should be treated as a clod. If you find something lying on the way, you must not take and use it without its owner's permission. To misappropriate others' property by throwing dust in their eyes, or in their absence to take their things as your own, be they small or big, precious or not are stealth. If you take even a straw to rake your teeth without the master's permission, it is stealth.

Prasnavyakaran Sūtra gives two kinds of sealth; taking away others' articles and depriving them of their rights. Food, cloth and house are man's basic necessities but monks should take what is strictly acceptable and never beyond their strict necessities. They have little to do with luxurious items.

Grabbing and scrambling is an open invitation to anarchy. To make yourself merry at others' expense is sheer exploitation. People clamour for rights but without performing their duties. This cannot but lead to strife. All disparity in society creates schisms. Socialism imposed from above can never be lasting. Without the change of heart, rules and regulations do not long way to ameliorate things. Even the strictest enforcement of law cannot effect the desired social changes. Unless men reform themselves, no imposed discipline can work, since when the cat is away, mice play.

Our society is acquisitive. People have a hoarding mentality. This leads to stealth and dacoity. The king Aśvapati had said,—“In my kingdom there is no thief or robber. None is corrupt and none is miserly. None is addicted to drinking.” Megasthenes, the Greek Ambassador to India toured

the country during the reign of Candragupta. He wrote in his memoirs, "In Pātaliputra and other towns houses are not locked. None is prone to stealing. People do not lift objects lying on the way. All transactions are oral. No written agreement or documentation is needed".

Stealth is of the following kinds :—

(1) Channa—There are very many objects in a house. Some of them may be lying in your own house but they do not belong to you. To take a thing without the owner's permission or to possess it secretly is this type of theft.

(2) Najaracaryā—It is to lift up things without being sighted by the owner.

(3) Thagī —It is to lift up things in the presence of the master but without letting him have an inkling of it. It is to show a good sample but to dispatch sub-standard articles. Adulteration, not giving correct measure and charging a higher price than the stated one come under this head.

(4) Udghataka—It is unlocking a bundle, picking pockets, making a hole in the wall, breaking locks of the safe and the like come under this head.

(5) Balāt—It is dacoity, forcible seizure, use of weapons to intimidate the inmates of a house and by threatening them in other ways come under this head.

(6) Ghātaka—It is forcible possession by murdering people.

The above thefts are because of the carelessness of owners. There are, however, some secret thefts, plagiarism being one of them. Somebody talks to you under the mistaken belief that you are a reputed ascetic. Since you do not contradict him, it is theft all the same.

You have some furniture and the like from an institution which you might have served. You continue using them, thinking that you would return them when asked for. This, too, is a kind of theft, because what you had received for a limited period should be returned on the expiry of the date.

Hoarding of corn and other necessities of life are also other kinds of theft, because thereby you deprive others of their share. If you make no use of your talent or wealth, it is no less a theft. Such a self-centred person cannot be at peace with himself.

Another kind of theft is, to give an example, to learn some art from a teacher, but when asked you say that you learnt it by yourself. This is forgetting the good that others did to you. Smuggling is another kind of theft. If you take an unconscionably long time to do what you could do in a much shorter time is no less theft.

Monks, in the absence of their seniors should take permission from the Lord of the Earth. The least laxity in the observance of the vow may be a monk's undoing. All ropes of a tent must be tied securely to the pegs.

Loosening of a single rope may be the cause of water entering inside or its being blown over by some strong gust of wind.

Whatever things a monk takes from a householder for a fixed period must be returned on time and nothing should be taken away without express permission. Even when a householder gives you something, you must not accept it if it goes against your ethical self-restriction. In case a householder offers an acceptable thing to a monk, he must not accept it if the Ācārya asks him not to. If he still accepts it, it is a theft in the eyes of the teacher.

An Ācārya has given fifty four options of the vow of non-stealing as follows :—

1. A little
2. Much
3. Small.
4. Big
5. Pupils etc.
6. Cloth, utensils etc.

A monk should not think of stealing the six objects nor get stolen nor support the thief. These are 18; so also 18 of speech and 18 of body. The total thus comes to 54.

Prāśnavyākaraṇa gives five reflections of the vow as follows :—

(1) Vivikta vāsa Samiti—It means that a monk should stay at a faultlessly pure place. He has no house of his own. Should he have it, he will be attached to it. He will have occasionally also to get it repaired. The place where he stays may be slightly inconvenient but he knows that the want of amenity is momentary, since he will not be staying there long. The proper place for him is secluded, under a tree and an altogether separate part of the house built by the householder for himself.

(2) Anugnāta Samstaraka grahaṇa—Monks need have no care for their beds. The earth is their bed and arms their pillows. They have no craving for fine beds nor are they ever tempted by them. Whatever beds they accept should be in conformity with their decorum.

(3) Monks have no houses or beds of their own. When they have them from householders, they must not think of making them soft and comfortable. In doing so, insects are bound to be killed. Since no permission was taken, such comfort-seeking is stealth.

(4) When a monk receives some special sweets and the like, he should not relish it alone secretly, since he is a member of his religious community. All food should be placed before the Ācārya for equitable distribution among all. Discipline and affection maintain the community intact. Distrust, mistrust and suspicion spoil the atmosphere.

(5) Junior ascetics should respect their senior ones. The latter in their turn should shower affection on them. Such harmonious mutual relationship cements and gives stability to the Order. The community must act as one. Each one of them should live for the other, otherwise inevitably there will be murmurs and bickerings. The atmosphere should be surcharged with love and decency. It should be the meeting of hearts, and that, to, spontaneously.

In 'Ācārāṅga' the five contemplations are as under :—

(1) A monk first begs limited provisions. But he who without giving a thought to it asks for but limited objects but at the same time takes what has not been given to him.

(2) He who accepts food and water without obtaining permission .

(3) Monks should specify place and time. Only then should they receive things accordingly.

(4) Permission must be obtained every time something is to be taken

(5) It is to receive limited provision after considering the need and not without permission.

Āvaśyakacūṛṇi gives the following reflections :—

(1) Repeatedly to ask for restrictions.

(2) To ask for limited restriction but after due deliberation.

(3) Not to transgress the self-imposed limits.

(4) To take food and water not without permission.

(5) To accept restrictions from senior monks.

Tattvārthasūtra, gives the following contemplations :—

(1) To stay in caves or at the foot of a tree.

(2) To stay at a house deserted by others.

(3) To let others stay there.

(4) To accept alms as prescribed in holy books.

(5) Not to quarrel with associates saying that this is mine, not yours and the like.

While staying at inns, monks should receive things from the authorised officer. It may be straw, clod, ashes, earthen pot, ground for evacuation of bowels, etc, They should properly use what they are given . Moving about, sleeping and the like should be determined in consultation with the in-charge. No violation or transgression in any form is permitted.

Jainism has considered ramifications of stealing in different contexts. The duty of monks is to scrupulously avoid all pitfalls. To be accused of even the subtlest theft is a slur on the conduct of ascetics.

NO FOOD AT NIGHT

Food at night has been forbidden from religious, spiritual and physical points of view. The sage Mārkaṇḍeya had said that food at night is like eating meat. The Mahābhārata also disapproves food at night. Those who disregard such advice are reborn as owl, crow, ant, vulture, pig, snake, scorpion, iguana and the like. Both sky and cloth-clad Jainas, however, have been so very particular in this regard that he who abstains from food at night is a Jaina. This has become like Jainas' differentia. Lord Mahāvira wanted monks to avoid both women and food at night. Like religious observances it has been treated as a minor virtue to safeguard the five great vows. It is, however, observable strictly as a vow, since unlike other vows, it does not admit of any exception whatsoever. Its non-observance has been taken as a clear transgression of vows. It has been regarded as the sixth vow in Daśavaikālika and Digambaras like Devasena, Cāmuṇḍarāya, Vīraṇandī, Āśadhara and others. The five great vows do not quite contain it, but its importance has been emphasized by all.

Wet with water, seedy food and paths with vermins can best be seen in sunlight. At night it is very difficult to save them, even if one wills it. Somatilaka says that it deserves to be categorised as a major vow.

Food at night causes many diseases. When it is all dark, an ant may be taken with food. This ruins intellect. In case a fly enters the mouth, it comes out in vomiting. If a louse were eaten, it causes dropsy. A lizard causes diseases like leprosy. A hair which is gulped may cause a serious break in voice. A thorn, a nail or a piece of wood that gets stuck up in the throat may cause even death. Bhadrabāhu says that a blinding storm is no less fatal. Nisīthabhāṣya says that if utensils are cleaned at night, water-bodies are bound to perish.

According to Nisīthasūtra he who resorts to any of the following has to atone for it.

1. The food brought during day is eaten at night.
2. What is brought to-day is eaten the next day.
3. Food brought at night is eaten during day time.
4. Food brought at night is also eaten at night.

You may very well say that because of electric light there is no question of taking the life of insects, for the minutest things are thus quite

visible. Further if dry things are used at night, there is no occasion of their being wet with water. But there is a world of difference between the natural sunlight and artificial electric light. Diamonds, pearls and the like are never tested at night. The lotus blooms not at night. With sunrise there is more of oxygen which is essential for hard work. At night there is more of carbondioxide and less of oxygen. This helps plantation but not mankind. At night the digestive system of man shrinks like the lotus plant. Moreover, modern science has well established that rays of the sun are both infra-red and ultra- violet. One of these destroys subtile beings. Thus the propriety of taking food at night has also been questioned by science.

Food takes time to digest. If you have a late dinner your sleep is disturbed. You change sides or roam in a dreamy world. All your energy is spent in digesting food. Both Āyurveda and Allopathic researches have established that both heart and abdomen contract with the result that intestines cannot work properly. Because of late dinner, they have to depend on medicines which cannot restore health. Even in electric light insects cannot be saved altogether. When all four kinds of food are forbidden at night, how can dry food be recommended.

Whatever monks eat must be digested before sun-set. Nisīthasūtra says that the expiation for it is no less than four months' fast. The same expiation is for one who swallows his own vomit. Vomiting is the result of non or ill-digestion of food. The other reason is over-eating. Without health there is neither this world nor the next one

He who eats before sunset earns great merit. He who eats but once attains what a regular fire-worshiper merits. For several days impurity is observed if somebody dies in the family. Then how can food at night be justified ? Jaina householders too, have been asked to desist from eating anything at night.

SELF-REGULATION AND SELF-RESTRAINT

Aṣṭapravacanamātā

Self-regulation and self-restraint are meant to stabilize and purify the five great vows. Uttarādhyaṇa and some others have called them 'Pravacana Mātā'. Pravacana means right vision and right knowledge. To keep them intact there are five self-regulations and three restraints, whose total comes to eight. They contain the essentials of all the twelve earlier scriptures which deal thoroughly with knowledge, attitude and conduct. They are the vast compendium of these eight protectors. They are just like mothers. It is the mother who not only nurtures her children but also inculcates the good in them. These eight are the goddess-mother of the entire cosmos. She gives birth to right vision and right knowledge.

Restraint is both secular and spiritual : interest in and also resignation from worldly affairs. 'Self-regulation is necessarily self-restraint but a self-restrained person may not necessarily be self-regulated.

A mendicant's right inclination is 'Samiti' and the right attitude of one desirous of salvation is also 'Samiti'. Nami says, "Abstinence from violence and the right, approved activity is also 'Samiti'. 'Gupti' is complete dissociation from inauspicious tendencies. Umāsvāti says that it is control of thought, speech and physical activities.

Sivārya says, "A self-regulated monk, even though living in the world is not defiled by it just as an armoured warrior fights fearlessly also because no arrows can pierce his armour". So an expert in regulations and restraints is wholly uninvolved in the world just as a fence protects the field from external depredation and moats or parapets are for the protection of a city or fort, so also regulations and restraints protect a monk from grievous sins and the consequent fall. Even if a monk studies the pre-historic texts but is not self controlled, his scholarship shall be of no avail.

Action with discrimination is 'Samiti' and in order to save one's pure soul it is necessary to forestall inauspicious happenings. The first does not ask you to renounce the world whereas the second does. We shall now discuss self-regulations as follows:-

(1) Iryāsamiti—It means carefulness in moving out. The yoke of a wheel is narrow at one end but broad at the other. A monk's vision should be like it. Viśuddhimagga' says that a monk must give up avariciousness,

should look beneath and stretch his sight up to a yard. Elsewhere he is asked to look as far as a cock's flight. Knowledge, vision and conduct are its cause. As an old man can go up as desired but not without support, so with the support of the above three a monk can attain the highest peak of spirituality. It is like the support of wings that a bird needs. A monk should be closely attentive and walk with discrimination and never carelessly. For the sake of the three jewels he may move out even during the rainy season. He never moves about purposelessly. The causes of his movement are self-study, meditation, food, water, cloth, from one village to another or for the evacuation of bowels and urination. Before moving out, he utters 'āvassiya' three times without fail. This is his code of conduct which he should strictly observe.

(2) Kāla—The instruction is to observe things during daytime. This is why monks are expected to stay in at night. If in the way the sun should set, they must stay there with no consideration of the suitability or otherwise of the place and without fearing wild beasts or snakes. If going is must, they must have a broom to clean the place for fear of violence against worms.

They must not move out during evenings. Anarchy, bad times, being harassed by ruffians, floods or riot engineered by hoodlums are exceptions when they may leave their convent even during rains

(3) Mārga—Dravyamārga is land, water and sky. Paths may be even or uneven. A monk should tread on an even path or else he will be accused of killing insects. This does not apply to cases of being lost in the way or the breaking of a rebellion and the like. He should avoid paths where there may be some onslaught from robbers or where there are dogs, green grass or mud, thorns, shrubs and the like. He should avoid also slippery ground, mad persons, elephants, the place where birds might be picking corn, the lane of prostitutes, gambling dens, near a seraglio, army' camp, secret confabulations, where he might be suspected of spying or where his daily rites might be disrupted. He must not wade through water for fear of killing insects. In exceptional circumstances, however, (like rain, flowing water, need to ease nature and the like) the rule may be broken. Easing nature, for example, can brook no delay.

Monks, some of them at least could acquire supernatural power of even flying in the sky which they use only in special circumstances.

(4) Yatanā—It means discrimination. Monks should not walk carelessly. At night they must have a broom with them. They must not walk fast and never talk while walking. They must not indulge in peals of laughter. They must not walk looking at windows, bathrooms, and palatial buildings nor should they look in the opposite direction. In Uttarādhyana.

there is a dialogue between Indra and Nami. Their walking with discrimination has been likened to a bow-string.

(5) Bhasāsamiti—Anger, deceit, pride, greed, fun, fear, gabbiness and irreligious things must be avoided in speaking. What you speak should be brief and to the point and unambiguous. A monk uses words suitable to the occasion and the person spoken to. The words should be tactful, not bitter or harsh such as to create friction and division, or which should cause pain to the hearer. Walking and talking should not go together. A monk should not speak loudly three hours after evening so as to disturb others. The words should always be sweet and pleasing.

(6) Eṣanāsamiti—Many things concerning monks' diet have already been related. A monk accepts food which should not suffer from 42 and 96 other defects.

(7) Ādānabhāṇḍamatranikṣepaṇāsamiti—It is to accept with circumspection cloth, utensils, book etc. and place them on clean ground or floor. Nothing should be used without looking closely into things lest vermin should be done away with. Non-injury must never be lost sight of. There are insects visible and invisible. The visible ones should be removed without causing injury to them, Pratīkhanā is to look into cloth, utensils etc. Pramāṛjana is to clean everything with one's broom. The first thing to do is to look closely and the next is to cleanse things of all dirt, vermin etc. All this must be done with the perfectest care. Oghaniryukti says that body, convent, equipment, bare ground for excretion and urine, resting upon support and paths etc. should be properly inspected. First the filter for the mouth and broom should be inspected. Afterwards the broom should be taken hold of with fingers and then the pots should be looked into. Uttaradhyana says that first the cloth should be held up with legs joined together and head upwards. It should then be looked into but never in a hurry. Then the cloth should be shaken so as to ensure its perfect cleanliness.

Neither the body nor the cloth should be twisted. The cloths should be separated into three parts and watched closely from both sides. It should be shaken slowly and whatever vermin be there should be carefully removed and set aside at some lonely place.

Sthānāṅga notes the kinds of careless scanning :

- (1) To inspect reversely or hastily and to take up another cloth before finishing with the first.
- (2) To leave wrinkles without straightening them or to sit on equipments and then to look into them.
- (3) When paddy is harvested the pounder goes up, down and oblique so also cloth should be taken up, down and obliquely too.

- (4) As a piece of cloth filled with dust is shaken with force, so also the cloth should be shaken mightily.
- (5) To mix up the inspected cloth with the uninspected one or to scatter the inspected cloth sideways.
- (6) While inspecting, to place the hand above, down or behind the knees or to place the hand between the knees or arms. The monk who does it all non-chalantly is but a fake ascetic,

Morning and afternoon are the proper time to inspect papers and utensils. According to Nemicandra the time for inspecting ten equipments like the piece of cloth to cover the mouth is the morning. The time for inspecting fourteen equipments is later than the afternoon. According to Oghaniryukti what is to be inspected is of fourteen kinds as follows :

- (1) Utensils (2) The string used for binding pots (3) The place where pots are kept (4) Pātra Kesarikā (5) 'Patala' (6) Protection against dust-particles (7) 'Guchhaga' three (8-10) three 'Pachevadis' (11) broom (12) Filter for the mouth (13) matraka (14) The waist cloth of a monk.

Pravacanasāroddhāra mentions them as under :

- (1) Filter for the mouth (2) Waist-cloth (3) gochhaga (4) Pātrapratilekhanikā (5) String to bind pots (6) Screen (7) Protection against dust-particles (8) Place for putting utensils (9) Mātaeka (10) Pot (11) Broom (12-14) Three Pachevadis.

What is kept permanently by a monk is Oghaupadhi and what is kept for a special purpose is Aupagrāhikā

Monks are permitted to keep permanently twelve articles, those living in groups fourteen and nuns twenty-five. What is kept beyond the above prescribed number is for a short time and for a special purpose.

Uccāra-praśravaṇa-Śleṣma-Singhāṇa-jalla-Paristhāpanikā-Excrets and urine as also broken utensils should be placed on a bare ground which must have no live vermins.

Uttarādhyana sūtra says that excreta and urine should be discharged on a ground distant from villages and gardens and places burnt sometime back, because vermins maybe produced at places burnt a long time back.

Haribhadra says that to drop all kinds of things and not to take them back is Paristhāpanikā Samiti.

The difference between it and Ādananikṣepanā is that the latter is not renounced for good whereas in the former it is not to be taken back at all.

Gupti means self-control which is possible by taking the mind away from evil tendencies and fixing it on auspicious ones. Unless they are weaned away from the evil course, there is no chance of focussing it on the

right. It demands perserverant practice. Patanjali says that it is the perfect control over mental wanderings. The mind has to be concentrated at the desired point.

Manogupti—It is to control the desire to kill, to make preparation for it and actually to kill some being. Its four kinds are: (1) Satya, i.e. to prevent the mind from going astray. (2) Asatya—It is to take back the mind from false notions. (3) Satyamṛṣā -It is to withdraw the mind from the mixture of true and false thoughts. (4) Asatyamṛṣā -It is to withdraw the mind from thoughts devoid of truth, untruth and mixture of the two. Dr. Jacobi takes the first three as affirmative (to be practised) and the fourth as negative.

The human mind is volatile like the wind and a self-willed horse. It is very difficult to control the mind, because it controls all sense-organs that control mankind. Hence some people mean to kill the mind altogether. They first make it senseless with the help of wine and narcotic drugs like hemp. The Hathayoga also proceeded this way. It is the maddened mind that creates havoc. Wars mean destruction and complete annihilation. Another school of thought says that it cannot be killed like the god of love. What is advisable is to treat it not as an enemy, but as a fast friend. If you turn it in the right direction and habituate it to stay there, it may bring about peace and amity in the world. It is to be endearingly tamed and trained. It is not a ghost, but a god. Jainism asks you to throw out dirt from it and make it holy. Let it not go astray so as to entertain evil thoughts. Let it relish concentration on righteousness. A trained mind makes for tranquillity, Uncontrolled it is a menace; controlled it is a veritable boon. So adapt it to your spiritual needs.

Vacanagupti—If the mind be pure, speech also shall be sacrosanct. The least remnant mental defilement dirties speech a little. It is to speak the truth, what is right and opportune and must not be tainted with the least blemish. There are four forms of sound: (1) Vaikhari is the articulate utterance. It is gross. (2) Madhyama[It is Vyuanjana's sound. (3) Paśyanti-It is psychic. (4) This sound is 'praṇāmaya' Para-It is vital sound. These are gross, subtle, more subtle and most subtle respectively.

Modern scientists have realised the importance of sound and the potency of the subtlest one. The subtlest sound-wave can cut a diamond which is so very hard. In the western countries this has revolutionized surgical operations. In the old Indian literature there are references to incantatory miracles which could shake houses and even divine thrones. Lord Mahāvira replied to Gautama's query saying that the control of speech effects thoughtlessness. This makes it impossible for any thought to enter the mind. When a man speaks he loses some energy. The more he speaks the more energy he loses. Hence the necessity of observing silence as far as possible in order to conserve energy. A talkative person necessarily suffers from nervous tension.

One speaks because thoughts ebb and flow in the mind. When there is no other person to be spoken to, he talks to himself as in a soliloquy. The other reason of speaking is dealings with other people. All colloquy is gross. The internal speech is subtle. When both cease, the control of speech becomes an accomplished fact.

Susumnā is one of the three principal nerves connected with the structure on top of the skull whence some liquid flows below. When somebody speaks very fast, nine drops ooze forth; twelve drops for one who speaks neither fast nor slow and sixteen drops for him who speaks slowliest. The slower you speak, the more drops and consequently greater energy is stored. All founders of faith had rightly observed silence in their non-omniscient state.

Kāyogupti—It is perfect control of the whole body as a unit. It implies control in walking, sleeping, sitting and every other thing which involves the body.

Lord Mahāvīra's reply to Gautama's query was, "It is to prevent the inflow caused by immoral physical activities. When it is checked, all violent tendencies are automatically checked. Immorality and mental unsteadiness add Karmic matter to the soul and go on defiling it. The control over body restrains them to a great extent. Kṣamāśramaṇa rightly laid great stress on it.

Unless the body is brought under control, breath cannot be controlled without which the inflow of Karmic matter cannot be checked. The bondage and liberation have no less to do with the body than with the mind. The effective control of both ensures complete stoppage of Karmic matter. The control of the body makes you aware of the soul. The greater the awareness of the soul, the lesser is the influx of Karmic matter. You reach a state when you are hardly aware of the existence of your body.

In India to-day there is adulteration in every thing, be it wheat, rice, gram, chilies and the like. There is such dexterity in adulteration that it is not easily detected. Unless they are purified of all dross, they are not worth eating.

Likewise the innumerable space points of the soul are defiled or adulterated by Karmic aggregates which cause bondage and obstruct liberation for long.

The monk who religiously observes all these controls easily sanctifies his conduct which is the corner-stone of Jainism. Of the three jewels the jewel of conduct is the most precious one. Good and right conduct is inclusive of all good qualities and strict exclusion of the bad ones.

ESTABLISHED CODE OF CONDUCT

Samacari is what good, exalted people do. Although they look small, yet their observance is as necessary as that of fundamental laws. This is because it brings about a transformation in an ascetic's life.

Bhagavati, Sthānāṅga. Uttarādhyana, Āvasyakaniryukti, Oghaniryukti, Pravacanasāroddhāra and Samācariprakaraṇa have all dealt with the practical aspect of the problem.

Ascetics conduct pertains either to vows or to its practical side. The first is to be observed lifelong but the second one is no less important.

The Digambara Vattikara has given four meanings of Samacari : (i) observance of equality (ii) right conduct, (iii) the basis of equality and (iv) similar bearing. Its correct observance is an object lesson in unifying the Order and ensuring hearty unity among all. We shall now take up its ten kinds one by one as explicated in Uttarādhyayana.

- (i) *Āvaśyakī*—Ordinarily monks are expected to be in, but some day if for some special reason one has to move out, it is necessary for him to pronounce the word *Āvaśyakī* to let others know of his not being inside.
- (ii) *Naīṣedhikī*—On his return he should utter this word to signify his resumption of duty. Vattekara in *Mūlācāra* has reversed the order.
- (iii) *Aprchhā*—The seniors' instruction must be carried out in good faith. Seeking their permission means easy avoidance of undesirable acts and a more thorough knowledge of the desirable ones or of those about which the young ascetic had no knowledge.
- (iv) *Pratiprchhā*—To seek permission for oneself for the first time is *Aprchhā* but if asked for some one else, it is *Pratiprchhā*. *Āvaśyakaniryukti* says that it is simply *Aprchhā* in either case. If the seniors asked some junior to desist from doing a thing, the latter's seeking permission for the same thing is *Pratiprchhā*. *Vadivetala Santisūri* holds that permission is necessary for everything except exhalation and inhalation. It may be asked why permission should be necessary for a prohibited thing. It is because the senior ascetic may revise his order because of the changed situation and also because of his unfailing study of omens. Permission is very useful if

some mistake is detected in doing a thing. The first lapse entails Kāyotsarga of eight respirations but sixteen for the mistake committed again.

- (v) Chandaṇā—On receiving a hint from seniors, it is to invite youngsters, sick ascetics and novices to partake of food and cloth brought by a monk. Mūlārādhanā says that it is to act up to the desire of the preceptor at the time of salutation or while getting doubts clarified regarding some philosophical text. One may ask whether it was all useless in case invitees refused the offer. It is not so, since what was done was praiseworthy and with the best of intentions. All this should be for spiritual development and never for some worldly gain. No conditional bargain should be entertained, since it will divert your attention from the main objective.
- (vi) Ichhākārā—Willing co-operation is helpful to further the cause of the Order. Nothing should be got done by force. Love and persuasion will see you through. Saraccandra says,—“A wild lion may be tamed by force or stratagem, but a tiny flower cannot be forced to bloom before time or at your sweet will”. No able-bodied monk should expect his associates to do his work, but when sick, others, as instructed, must attend on him. It is incumbent on the part of young ascetics to serve the preceptor and other senior monks. In case some insolent monk shirks away from servitude, the preceptor must take disciplinary action against defaulters. Such steps are with a view to reforming the delinquent. Yaśovijaya says that Vacchanāga is fatal but when mixed with other ingredients, it becomes an efficacious elixir. So also hard words reform such monks. To avoid disciplinary action or the use of harsh words if the preceptor starts doing everything with his own hands his pupils will think that they have been saved this botheration. This will make them still more insolent. If perchance some monks from the opposite camp should appear on the scene, they will form a very poor impression of the preceptor.
- (vii) Micchākārā—To err is human and who does not commit mistakes. Not to acknowledge one's lapse and not to repent for it is the greatest sin. The moment a monk knows of his lapse, he should make up his mind never to repeat it and feel repentant for his misdeed. He should utter Micchami dukkaḍa. It is no magical incantation that its mere utterance will wash away your sins. The

mind must be conjoined to the act. There must be firm determination and firmer repentance. It must never be reduced to a farce. Bhadrabāhu and Dharmadāsagaṇi say that what is sincerely uttered must be acted up to with religious fervour and precision.

Jinadāsagaṇi tells us that one recluse Ksullaka by name broke the jar of a potter saying Micchāmidukkada. Even when asked to desist from it he repeated his performance which made the potter put a piece of stone into his ear and press it hard. The smarting pain made the monk realise his serious misbehavior. Mere utterance without sincerity is an exercise in futility.

- (viii) Tathākāra—It is to express profound faith in the teaching of the preceptor. The pupil should never doubt the teacher's scholarship. The utterance of Tathākāra i.e. what he says is perfectly right should emanate from the heart and not merely from the tip of his tongue. This is for his own good and subsequent rise.
- (ix) Abhyutthāna—It is to give due respect to the preceptor when he passes by you. You must give him a standing ovation. Ever to serve seniors should be the motto of junior monks. The difference between chandanā and this nimatraṇā is that in the former food is brought by self whereas in the latter he brings food for others (them) alone.
- (x) Upasampadā—In the olden times there were many groups in a single Order. Ordinarily one belonging to a group could not join another group for three reasons. This was known as Upasampadā. The three reasons are :—
 - (1) It is to augment one's knowledge, to revise well the already acquired knowledge or to revive and recollect the forgotten text.
 - (2) This is for philosophical purpose. To digest philosophical subtleties one could go elsewhere for sound learning.
 - (3) It is to strengthen penance and service. One could repair to the group specialising in such lore. To go to another group for some special penance and for a short time is Itvarika and when it was done in the evening of one's life it was called Yāvatkathika'.

Mūlācāra relates its five kinds: (1) humility (2) region (3) ways (4) joy and sorrow (5) preceptor or aphorism. Uttarādhyayana talks of self-study, concentration, inspection of cloth, utensils etc. service, food, emission, sleep and tour. Monks were told to do things at fixed hours, as self-study in the first prahara; concentration in the second, food in the third, and again self-study. In the first and fourth praharas inspection of things was fixed. Moving out and the evacuation of bowels were usually in the third prahara but at other times also as needed. Looking to the needs of seniors

and to serve them have been accorded prime place. In the morning a fresher asks the preceptor whether he is to self- study or attend to the needs of some senior monk.

Religious instruction or sermonising has rightly not been included herein because religious discourse forms part of self-study. The other reason is that not all monks were expected to deliver religious discourses. The natural interests of all were watched. Food, sleep and evacuation are necessary and so they have especially been mentioned. In the rainy season monks and nuns don't change place. In the remaining eight months also the movement was not constant for they moved and halted and moved again with refreshed energy. Hence this, too, has not been specifically mentioned. Self-study and concentration received topmost attention. Four praharas were fixed for self-study and two for concentration. There was no printing press then. As such all knowledge had to be memorised without depending on any other source.

Such time-table was meant for the steady improvement of monks. It prevented lop-sided growth. All this was necessary for the many-sided development of monks as also for sound administration.

SIX INDISPENSABLE DUTIES

The modern age is materialistic. The body is adorned and the soul ignored. The ideals of non-violence, non-possessiveness, detachment and the like are observed more in their breach than in observance. It is not progress but regress with the consequent loss of tranquillity. The more a person has, the more he wants. Jainism asks you to look within where riches are stored. The seeker finds it there and is blessed with peace of mind. The basic necessities of life are not 'Āvaśyaka' or necessities. Such duty makes you realise your latent potentiality. Introspection eradicates sins and augments virtues. It is the quintessence of the Vedic 'Sandhyā', "Buddhist" 'Upāsana', Muslim 'namāza' and the like. The word gives several meanings like (1) what must necessarily be done (2) what impels the soul to get away from demerits and come closer to meritorious life (3) what makes the soul imbued with virtue and righteousness (4) the basis of equanimity, humility and the like. It is 'Āpāśraya'. It is what must be done by both monks and the laity twice in the day for the acquisition of right conduct, knowledge and vision. No erudition, no philosophy, no religion can equal repentance for sins attaching to the soul and the like. If you cannot do it daily do it once in a fortnight, failing which once in four months but necessarily once a year. Today it is practised in big congregations.

There is scientific validity in the order of six such duties. The first is the foundation on which alone the superstructure can be raised. It is 'Sāmāyika' or practising peaceful indifference to worldly objects and to attain tranquility of mind. It is the equanimity of soul. The layman undertakes to give up at stated times, all sinful activities by sitting down motionless and meditating on holy things. The second in order is 'Caturvinsatiṣṭava' which is singing the praise of the liberated souls. The third is 'Vandana' i.e. bowing to perfect souls and their images in temples. The fourth is 'Pratikramana' i.e. repentance for sins attaching to the soul. The fifth is 'Kāyotsarga', i.e. renunciation of attachment to the body. The sixth and the last is 'Pratyākhyāna' i.e. giving up food and the like.

'Anuyogadvāra' divides duties into the worldly or external and the spiritual or internal heads. The external is mechanical, a matter of routine, since the mind is not conjoined to actions. The internal is spiritual with no desire of name or fame and with perfect concentration. It is obviously much more important than the external and when the two act in perfect unison, the external one itself is internalised. We shall now discuss each one of them in some detail.

Pūjyapāda has defined it, saying that it is withdrawal of the mind from vain external pursuits. Malayagiri and Kṣamāśramaṇa say that it is total indifference to attachment and aversion. The other meaning is the feeling of friendliness for all and sundry. It is saving oneself from the sinful activities. 'Sama' is to stay within in a detached state. 'Sama' means also 'excellent' and 'Ayam' is conduct. So duty is the right, faultless conduct. It is meditation, regular and at fixed times. What is done at random and haphazardly is a misnomer for spiritual discipline. It means the steadiness of mind with complete destruction of attachment and aversion. It controls the body, mind and speech. No provocation excites his anger and no friend his loving attachment. Fame and censure touch him not. Union and separation have nothing to do with Self. They are the effects of auspicious and inauspicious actions.

Bhadarabāhu has stated that the 'Sāmāyika' is pure only when the devotee is equally and equitably disposed to all mobile and immobile beings. Haribhadra has rightly observed that his 'Sāmāyika' is pure only when the soul is absorbed in penance and self-restraint. As sandal gives good smell also to him who cuts it with his axe, so also he who treats his opponent as his supporter can truly observe this fundamental assignment. The mind of the meditator is as quiet as the sea of milk. No influx of Karma can then enter his soul and whatever Karmic particles were already accumulated are washed away in an instant. An Ācārya has opined that such observance excels him who gives away a lac of gold coins by way of charity. It helps devotees to centralise all spiritual energy which means desirelessness and also passionlessness. Desires, love, hate and the like passions generate tension which in its turn creates schisms, differences and dissensions. All disparity in society is because of the lack of discrimination. Scycophancy, duplicity and complexities are the result of differences in social ranks. What is needed is a balanced approach to problems which are made acute because of disputants' rigidity and dogmatic attitude. 'Sāmāyika' is an efficacious antidote to all such evils. Upadhyaya Yasovijaya was of the view that Sāmāyika is the essence of all holy texts which anybody and everybody cannot comprehend. Kṣamāśramaṇa also held that it is the quintessence of pre-historic canonical texts.

The essence of flowers is not their beauty but their enticing smell. The essence of milk is ghee that is contained in it. The essence of oilseeds is its oil and of sugarcane its juice. Likewise the essence of spiritual endeavour is equanimity and equable temper without which it becomes simply ridiculous. If you are envious of others' lot you are not fit for 'Sāmāyika'. It needs a pure, undefiled heart without which it is all sham.

Bhagavatīśūtra says that the soul itself is 'Sāmāyika' and that 'Sāmāyika' is the soul. Its purport is that when the soul is itself, unburdened by worldly passions, undefiled by sins, it is truly 'Sāmāyika' which,

otherwise, is merely a routine observance, since the moment you start doing your own business, you become very much a man of the world. Where is the poor soul when the world holds you tight in its grip? It has been considered from different angles as follows :—

(1) *Nāma sāmāyika*—It is the body that has distinguishing marks like a person's name, profession and the like. The moment spiritual aspirants realise that all souls are alike and nameless, they free themselves from worldly entanglements.

(2) *Sthāpanāsāmāyika*—It is to realise that the soul transcends all form and shape which belong to non-self. Beauty attracts and ugliness repels but whom? Certainly not the unattached soul.

(3) *Drāsyasāmāyika*—It is to realise the ever-abiding splendour of the soul, as compared with beautiful forms, gems, diamonds and the like whose existence itself is transient. Everything else but the soul is mortal. Pearls and gems are really stones, but it is man who stamps their value. Who does not know that the goddess of wealth is volatile?

(4) *Kālasāmāyika*—It is the body which feels heat, cold, rain, storm and the like. Spiritual aspirants have their bodies no doubt, but they themselves are not bodies and hence the self ever remains unaffected.

(5) *Kṣētrasāmāyika*—The place whether attractive or not, whether it is a green orchard or an arid land, a city or forest is not the remotest concern of the soul. The animate keeps company with the inanimate. Not that one can be associated with its reverse. What has a soul to do with the inanimate gardens and palaces?

(6) *Bhāvasāmāyika*—It looks up and never down. It is awakened, pure and enlightened. Life and death, honesty and dishonesty, victory or defeat touch it not. Jinadāsaganimahattara has likened it to a big city crowded with men and women as also decorated with parks and orchards. So also such aspirants are endowed with multifarious qualities which stand them in good stead. He says that this is the first and only benefaction which never turns into an ominous one. All worldly benedictions are liable to change. If a person sincerely and whole-heartedly attempts such 'sāmāyika', only once in his life-time, he need not take more than about eight births to be liberated. It is the mythical philosopher's stone which is said to convert iron into gold by mere touch. Likewise it eradicates all accumulated blackish dirt so as to leave the soul spiritually clean.

It is of two kinds *Dravya* and *Bhāva*. The first consists of formalities like soil, cloth, broom, filter for the mouth, rosary and the like. All must be white and clean but never garish. Science has recognised the efficacy of white colour which symbolizes peace. It is a sort of religious rite which emphasizes the cult of religious rituals. The second is internal purity.

Truly speaking both have their own value and together they are still more valuable. The first is a sand coin which has currency value in the market for transaction but is in itself valueless. It may amuse children and get currency for some time. The second by itself is gold and will also fetch its value as gold but it cannot be the state coin and hence has otherwise little value for transactions because of its not being stamped.

Bhadrabāhu has mentioned its three kinds as follows :—

(1) *Samyaktva*—It requires both right perception and scriptural knowledge. It is the right attitude which purifies conduct and imparts a sanctity to learning. It is not blind belief but discrimination. Learning sanctifies thinking, which in its turn purifies (2) conduct (3) learning. The foundation of conduct and learning is necessarily right perception of things.

'*Samyaka*' is spiritual endeavour irrespective of caste and colour. The sage *Harikeśa* was an untouchable by caste but meditation made him adored of gods. *Arjuna Malakara* was a gruesome such murderer, but again this meditation made him eligible for emancipation. The emperor '*Śreṇika*' desired to know the importance of *Sāmāyika* which Lord *Mahāvira* thus explained, "When you die, you will first be sent to hell as a Punishment for of evil actions that you have perpetrated in this life" The emperor desired to save himself from the horrors of hell. Lord *Mahavira* suggested that he should purchase the '*Sāmāyika*, of *Pūrṇiya*, a lay vatory. *Pūrṇiya* asked him to find the value of a *Sāmāyika* from Lord *Mahāvira* himself. He told the king that not all his fabulous wealth could equal a single *Sāmāyika*, which, being saturated with spiritualism, cannot be compared with gross money and property, which has value in the world, but is valueless in the spiritual domain. Those who observe '*Sāmāyika*' must always be watchful, lest they should be guilty of lapses committed by mind, body and speech The mental lapses are as follows :—

(1) *Aviveka*—It is to be careless in observing propriety.

(2) *Yasahkīrti*—It is done for name and fame.

(3) *Lābhārtha*—It is done for worldly prosperity.

(4) *Garva*—It is to think that none else can ever meditate as he does.

(5) *Bhaya*—It is because of fear of Mrs. Grundy or to be pardoned by the government for some fault committed.

(6) *Nidāna*—It is with the desire to get some post of high status.

(7) *Samśaya*—It is to doubt whether he will reap the fruit of what he is sowing.

(8) *Rāga*—Anger and pride vitiate '*Sāmāyika*'. Their effect persists even while sitting for such meditation.

(9) *Avinaya*—It is to lose faith in such prayerful worship and to disregard the preceptor.

(10) Abahumāna—It is to do things under pressure with little : enthusiasm for it.

Following are the lapses of speech :

(1) Kuvacana—It is to speak contemptible or vile words while meditating.

(2) Sahasākāra—It is suddenly to tell a lie.

(3) Svachhanda—It is to sing obscene songs.

(4) Samk śepa—It is to read a lesson not in its entirety but by leaving out some paragraphs.

(5) Kalaha—It is to utter words that might cause strife or dispute.

(6) Vikathā—It is to relate some anecdote purposelessly.

(7) Hāsyā—It is to laugh or use satirical words while meditating.

(8) Aśuddha—It is to mispronounce words.

(9) Nirapekṣa—It is to speak carelessly.

(10) Munmana—It is to hum without a clear enunciation of words

Lapses of the body :

(1) Ka-āsana—It is to sit indecently in the presence of seniors.

(2) Calāsana—It is to change scats and remain unsteady all the time.

(3) Caladriṣṭi—It is to see sideways like a monkey.

(4) Savadyakryā—It is to act sinfully and make others act likewise

(5) Ālamabana—It is to lean against a wall without any disease.

(6) Ākuncana prasāraṇa—It is to contract and expand hands and feet.

(7) Ālasya—It is to adopt a posture which induces lethargy.

(8) Modana—It is to soap fingers and feet while meditating.

(9) Mala—It is to go on removing dirt from the body.

(10) Vimāsana—It is to meditate in a pensive mood.

(11) Nidrā—It is to continue dozing.

(12) Vaiyāvṛtya—It is to make others serve you for your comfort.

In its place some Ācāryas have mentioned 'Kampana' which means to go on shaking the body.

These lapses are especially for the guidance of householders whose meditation lasts for a short time.

II. Caturvinsata stava i.e. prayer to twenty-four leading religious preceptors.

It is difficult to meditate on the Formless. Most people want some image to be revered. It is a memorable composition on devotion. All leading religious preceptors were perfect in conduct, vision and action. Not that they were born geniuses. They were like many others but gifted with an inner

revealing vision. The supersoul is nothing but an elevated soul. If one keeps it unsullied with the help of devotion or otherwise, one can scale heights reached but by few. By praising them, devotees themselves gain spiritual verve, self-confidence and firmness in their life. The body of leading religious preceptors is formed by the most auspicious atoms. As such they have an aura about their faces. They are born with limited knowledge which they develop step by step. First, they gain power to study others' minds and later become omniscient themselves. Their knowledge knows no bounds. Their charity is unprecedented. It is said that they donate one hundred and eight lacs of gold coins everyday all the year round. They are sinless celibates. No nymph can entice them. They set a standard for others to emulate. None can be more devoutly austere than them. Rṣabhdeva's penance lasted for a year. The other twenty-two preceptors did it for eight months and Lord Mahāvīra for six months. During the period of hard penances they do not take even water. There may be several liberated souls at a given time but not more than one leading preceptor. It is much more difficult to attain this status than to be liberated. To remember them is to be free from all sins, accumulated or otherwise. High temperature is brought down by a cool bandage. A spark can burn bales of cotton. Likewise they annihilate devotees' Karmas. Each of the leading religious preceptors had his own qualities. Rṣabhdeva was the earliest to formulate human culture, to depict the way the state should be administered, to teach the lesson of art and civilization and lastly to forsake the greatest splendour of the world. For a year he had no food and yet he remained the very same joyous soul. Śāntinātha's life is the symbol of peace and amity. Malli's life is a resplendent ideal for women's life. Aṛiṣanemi left the beauteous Rājmaṭī' with a view to protecting birds and beasts. How very compassionate he was. What great penances Paṛśva underwent. He saved the snake from being consumed in fire. Even when tortured by Kamatha he was not indignant at all. Mahāvīra's life was revolutionary. Troubled by people, good and bad, gods and demons, birds and beasts he remained fixed like the Meru mountain. He gave importance not to caste and creed but to qualities. He accorded a high status to women. No snake dare enter the house where Garuda stays. The very remembrance, not to talk of their presence, of such preceptors is enough to annihilate all Karmas. They are called 'Tīrthankara' because they guide us through the ocean of life. They founded the Order consisting of monks, nuns, lay votaries—male and female. The Sanskrit word Tīrtha' means wharf. Such preceptors have in readiness wharfs in the form of piety and righteousness to enable people traverse safely to the other side. This is why they form the code of conduct for people to follow. This was done by Rṣabhdeva alone. Then what for are the other twenty-three Tīrthankaras? This is because they removed social deformities, which they noticed in their times. The essence of religion never changes. What changes is but the external situation to suit the times. Each one of

them had a mission to fulfil. Their perfect health, both physical and mental, affects even rigid antagonists. The places they visit have neither excess of rain nor deficit of it. Their very presence cures diseased persons and instil spirituality in them. Lord Mahāvīra, in reply to a query, said that Sāmāyika caters for the purification of vision and general attitude. The more the faith in them, the greater will be their spiritual welfare. They encourage you to rise higher still day by day so as to become very much like them, if not exactly them.

The next is obeisance. You are to bow your head to those possessed of good qualities, not to such as are lewd, passionate and lecherous. To salute the latter is to boost evils. In Lord Mahāvīra's time there was a cult whose followers bowed their heads to one and all, even to birds and beasts. This was regarded erroneous. Rogues and scoundrels who make good people salute them are diseased, degraded and seriously handicapped. The adorable teacher is one who is not only pure but whose purity must be reflected in his life and behaviour. Without a pure heart all sweet talk is mere ostentation. The two should go together. Mere scholarship, even the profoundest knowledge is of little significance if the person in question be not sincere and simple hearted. Neither theory nor practice singly is of much value.

He who bends his head in adoration can have no pride or ego. If you do it because of fear, temptation or status in society, it shall bind you to the world and consequent Karma. Bowing down should be spontaneous, but this spontaneity must not be mechanical. It should emanate from the heart. Only then the soul will attain its pristine purity. If you think one thing and do the reverse and your speech be foul, it denotes a crafty soul.

Once Aristanemi reached Dvārakā. Kṛṣṇa saluted him. His usual practice had been to bow down his head to him as also to other distinguished saints. That day it occurred to him that he should salute all monks irrespective of their rank. This he did devoutly. Vīrakaulika did the same. The god Aristanemi was asked as to who of the two profited more than the other. The god replied that Vīrakaulika did it all merely to please Kṛṣṇa and not because of devotion to saints. The adorable saints are five—Acarya, Upādhyāya, Pravartaka (administrator), Sthavira (aged scholar) and Ratnādhipa (especially talented).

Pratikramaṇa (Repentance)

It means retreat, or return from sin to virtue. When you transgress moral limits you either dive deep into the mire of sin or retrace your steps to morality. This you will do only when you sincerely repent for your sins. Mere confession without repentance is meaningless. The sins you have committed, get them committed or with your tacit consent deserve censure not by others but by yourself. You must hate the sin, otherwise you will go on committing sins with impunity and by smothering your conscience. This

is what Hemacandra has said—Attachment and aversion bind the soul, but they do not constitute its nature. By nature it is immaculate. Because of contact with the world it is vitiated. To return to one's nature and stay there longest ensures your release from thralldom. Perverted vision, violation of vows or incapacity to observe them, negligence, passions and inauspiciousness obstruct spiritual endeavour seriously. It is the incumbent duty of spiritual aspirants to indulge in self-criticism both morning and evening. The resolve should be to eradicate lapses and never repeat them. Repetition means greater and greater involvement. It is easy to adopt wrong ways and always difficult to swim against the tide which spiritual aspirants have to. It is because their path is different which alone befits man and saves him from falling to the beastly level. Its synonyms are meaningful to explicate its purport. .

1. Pratikarmana—Entymologically it means retracing the step from wrong to right approach. The path of inaccurate knowledge and false vision is to be discarded and the right path of rectitude, righteousness and piety is to be trodden.

2. Pratiharaṇa—It is to renounce what is wrong, perverted and immoral. The path of spirituality is not strewn with roses and what rose is there without thorns; It is to stay within Self notwithstanding obstructions and temptations.

3. Praticaraṇa—It is to step forward in the path of restraint. It is to give up various temptations and worldly splendour.

(4) Varaṇa—It means prohibition. One must know what is acceptable and what is not. Discrimination is needed to make the right choice.

(5) Nivṛti—It is to withdraw the mind from what is wrong to the right course. All activity should be in their right direction. All wrong actions are sinful and binding.

(6) Nindā—It is easy to censure others or to find fault with them. To find fault with oneself or self-censure is essential to be rid of sins and the Karmic bondage. Garhā or confession is, however, made to seniors. It is a remorseful expression of repentance for sins attaching to the soul. Confession is never-failing incantation to take away the effect of poison in the form of sins.

(7) Śuddhi—A stain sticking to a cloth is removed with the help of a powder prepared from dried-up raw mango-partings; gold is cleaned by heating it; woollens by petrol, so the dirt sticking to the soul is removed by sincere repentance. Bhadrabāhu has given its four kinds as follows :—

- (1) Monks and lay votaries are ever cautious so as not to incur any sin, but even then because of carelessness at some time or other if recourse be taken to violence, falsehood, stealth, non- chastity, possessiveness and the like they must forthwith repent for it.

- (2) Duty must be observed surreptitiously. There are separate codes of conduct for ascetics and laity. They must repent for the least lapse they might have been liable to.
- (3) The existence of soul is deducible by faith alone and never by the subtlest argumentation. To doubt its existence is to incur a sin for which they must repent.
- (4) Violence, strictly forbidden by Jainism should never be expounded. If perchance it be done, repentance is the only way out.

Ordinarily people think that repentance is only for misdeeds done in the past, but it refers to present and future as well. Not to let the influx of Karma enter the soul is present repentance and the resolve not to commit any sin necessarily refers to the future.

From the standpoint of time it is further divided as follows :—

- (1) Daivasika—It is to repent at the close of the day.
- (2) Rātrika—It is to repent for sins committed at night at its close.
- (3) Pakṣika—It is to repent once a fortnight.
- (4) Caturmāsika—It is to repent on the Kārtika, Phālguna and Aśāḍha full-moon days. This repentance is for the sins committed in the course of four months.
- (5) Sāmvasarika—It is to repent for sins committed in the course of a year on the forty-ninth or fiftieth day after 'Aśāḍha Purnima'.

You may very well ask why it should be necessary to repent later when every day one repents both morning and evening. It is because a house is cleaned not once but everyday and more so on festival days. That affords you an opportunity to see what your life has been and what it could still be.

Other kinds are mentioned in 'Sutānāṅga' as follows :—

- (1) Uccāra—There are regulations as to how you should walk and ease nature. Any lapse therein is to be repented for.
- (2) Praśravana—It relates to your return after making water.
- (3) Itvara—It is to repent for a short while during the day or night.
- (4) Yāvatkathika—It is to accept thorough knowledge concerning food or repentance for as much period relating to great vows as undertaken.
- (5) Yatkincita-mithyā—Notwithstanding all care to preserve self-restraint there might inadvertently be some lapse somewhere for which to offer 'Michāmidukkaḍam' is somewhat false repentance.
- (6) Svapnāntika—It is to repent for lapses in dream.

Carelessness in ordinary things like passing urine, evacuation of bowels, even walking leads to serious lapses because of the driving force of passion. Man is liable to err but not to acknowledge his lapses is a major sin. The general tendency is to see others' faults and one's own specialities. Mahatma Gandhi adjudged his smallest mistake as a Himalayan blunder. Franklin used to write his diary in which he faithfully recorded whatever faults or sins he had been committing. He used to ponder over them all. This introspection of his led to his complete metamorphosis. A businessman every night checks his accounts with the minutest care without which he can any day be declared bankrupt. Not to check one's debit side may lead to bankruptcy of morality. When others point out your faults you resent it with the result that there is the inevitable breach in friendship. A spiritual aspirant should be like a swan so as to separate chaff from grain and never like a crow whose liking is for faeces. To analyse one's faults day after day, to rectify them with religious zeal and the firm determination to reform oneself daily is helpful only when you sincerely repent for whatever major or minor fault you commit. Not to repeat the faults once committed is the essence of repentance.

Kāyotsarga—Kāya means body and 'Utsarga' means renunciation. It is to be unaware of the body in one's living state. That you are not the body but have your body must be contemplated every day so much so that it should become your second nature. People generally are conscious of nothing but their bodies and utterly oblivious of their soul. The soul is so subtle that your eyes cannot see it. Since they are inured to seeing nothing but gross material, you must develop your inner vision to be aware of your soul. The world does not forsake you even when you are sleeping. Asleep or awake, you live with the world and treat the soul as an unwelcome intruder. What cannot be rectified by repentance is corrected by being not in the least attached to the body. That the body exists is a fact but so many other things exist which are not your concern. So also there must be unawareness of the body. The more you think of the body, the farther you are from your Self. 'Anuyogadvāra' says that it is the surgical operation of an ulcer. The boil in the form of sins is removed by strengthening the feeling of detachment. A cloth may have to be washed with soap again and again to make it clean. The stain of lapses can be washed only by renunciation. It is forbearance; it is detachment but never mortification of flesh. It may be observed in any posture, also the standing one. He who practises it does not mind heat and cold, mosquito-bite and the like. Dharmadāsa is of the view that non-attachment to the body succeeds better in the state of nudity than otherwise. Like a rock the practitioner is immovable. Whether he is smeared with sandal or wounded, it is the same to him like life and death. He who suffers all hardships from whatever quarter like gods, men and animals without the least murmur and gladly too reforms himself. As the body aches in such fixed postures in the beginning, so also sins suffer and die their

unavoidable death. Not all spiritual aspirants are alike. Some are strong, others weak. Some face foes like a lions, others manage to escape in order to save their skin. It teaches you to disregard both life and death or to treat them alike. One may cough, sneeze or belch but these do not violate Kāyotsarga, since all these are involuntary. When he is immovably standing, some roof may collapse, some wall may smash his head or he may be consumed in fire. There may be trouble from thieves, robbers and even the government. When his meditation is over, he may move to a safe place, but he does not end it abruptly merely to save his life which is, after all, a temporary sojourn. If some monk nearby is bitten by a snake and you are in midstream of Kāyotsarga, you must end it before time to save another's life.

Mere stoppage of movement is not 'Kāyotsarga' for that is easily done even by one-sensed beings. If it be merely the body that has become steady, it is not much, since what matters is steadiness of mind. With the mind wandering or wavering, steadiness of the body is binding still.

Some Ācāryas have mentioned its four kinds as follows:—

- (1) Utthita-Utthita—In a standing posture it is not only the body that is straight, but also the mind which is elevated side by side. It is a really high class detachment both externally and internally.
- (2) Utthita-Niviṣṭa—The body stands straight but the mind is involved in worldly affairs. This type of 'Kāyotsarga' is marked by virtual absence of the mind. The body stands but the mind is seated. As such, there is no contact between the two.
- (3) Upaviṣṭa-Utthita—Because of disabling disease or old age a spiritual aspirant finds it hard to remain standing and so he performs 'Kāyotsarga' in a comfortably sitting posture. His mind, however, is taking unimaginable flight. The mind contemplates holiness and righteousness whereas in (2) the mind contemplates mournful or cruel thoughts.
- (4) Upaviṣṭa-nivṣṭa—Not because of disease or age but merely because of idleness some one does Kāyotsarga sitting but lethargy has made also his mind dull. Both body and mind thus take a back seat.

Bhadrabahu has stated nine kinds of 'Kāyotsarga' as follows :—

Physical Condition

Mental State

- | | |
|-----------------------------|--|
| (1) Utsṛta-utsṛta-standing | Concentration on auspicious and righteous objects as also 'Sukla' meditation |
| (2) Utsṛta-standing | Thoughtless State. |
| (3) Utsṛta-Niṣaṇṇa-Standing | Concentration on worldly things and Roudra |

- | | |
|-----------------------------|-------------------------------------|
| (4) Niṣaṇṇa-utsrta-sitting | On righteous objects and sukla |
| (5) Niṣaṇṇa-sitting; | Thoughtless state. |
| (6) Niṣaṇṇa-Niṣaṇṇa-sitting | On worldly things and Raudra |
| (7) Niṣaṇṇa-utsrta-lying | Thoughtless state. |
| (8) Niṣaṇṇa-lying | Thoughtless state. |
| (9) Niṣaṇṇa-niṣaṇṇa-lying | On worldly things and the wrathful. |

It can be done standing, sitting and lying. The standing posture is as follows :-

Hang your hands towards the knee. Keep your feet parallel to each other. Keep the difference of four fingers between your forefeet.

The sitting posture is as follows:-

Sit upright with legs crossed over the thighs. Place your hands either on your knee or place the right palm on the left one and then on your lap.

The lying posture is as follows :-

First stretch your limbs from head to foot and then slacken them. Do not keep your hands and feet in close proximity.

In all these poses your limbs must be relaxed and steady.

'Kāyotsarga' has mostly been observed standing. Leading religious preceptors did likewise. Aparājita has stated that its practitioner should stop all bodily activities and stand straight like a pillar. He should stretch both arms towards his knees and meditate on righteousness silently. The body should neither be stiff nor quite bent. It should be done at a lonely, quiet, insectless place. The first step is to discard gross material and the next is subjective which is of three kinds :-

(1) Kasāyavyutsarga—It is to renounce the four kinds of passions as anger by forgiveness, pride by modesty and humility and deceit by simplicity.

(2) Samsāravyutsarga—It means renouncing the world. Its four kinds are :-

(1) Dravya (2) Kāla (3) Kṣetra (4) Bhāva. The first three cannot be renounced, since while living, one is necessarily concerned with these three. Matter, place and time touch everybody. This is the objective world. The subjective world consists of emotions. Ācāraṅga says that the world is nothing but the objects of sense-organs. Those who are ever attached to them are subject to the cycle of births and deaths. The four reasons that cause rebirth are perverted vision, violation of vows undertaken, negligence, passion and inauspicious concomitants.

(3) Karmavytsarga-It is to annihilate eight kinds of Karma. It is further divided into :

(1) Cestā-It is taken recourse to in order to remove faults and lapses. Faults may be committed in easing nature, begging alms, on getting up in the morning and the like.

(2) Abhibhava-It is done for a long time with perfect concentration for self-purification as also to face emergency like rebellion, firebreak, famine etc.

The duration of the first is measured by inhalation of breath which might be eight, twenty-five, twenty-seven, three hundred, five hundred and a thousand which is the maximum limit. The minimum duration for the second is forty-eight minutes and the maximum limit is a year. Bāhubali had been in this state for one full year.

Kāyotsarga under six indispensable duties is concentration on prayer offered to twenty-four perfect souls. It contains seven verses and twenty-eight lines. With inhaling the first breath, the mind is focussed on 'lokassa ujjoyagari' and while exhaling it on 'dhammatitthayare : while inhaling the second breath, the mind should be centered on 'arihante Kittaisa' and while exhaling on 'caubisapijusavara:

'Pravacanasāroddhāra' has classified it as follows :-

	Caturvinsatistava	Stanzā	Line	Uchvāsa
(1) Day	4	25	100	100
(2) Night	2	12 $\frac{1}{2}$	50	50
(3) Fortnight	12	75	300	300
(4) Four months	16	100	400	400
(5) Year	20	125	500	500

The Digambara Amitagati has stated that 108 breaths for day and 54 for night should be meditated upon. In other types, 27 breaths needs must be watched. Nine repetitions of 'Namaskāra mantra' are effected in 27 breaths. It is because in three breaths a single namaskara is concentrated upon. One breath is for 'Namo arihantānam', 'namosiddhānam', two breaths for 'Namo āyariyānam, namo uvajjhāvanam and 'Namo loai savva sahanam' in three breaths. In day and night a monk should observe Kāyotsarga, 28 times. During the period of self-study twelve times, during the salutation period six times, during the repentance period eight times and twice during the period of devotion. The total number thus comes to 28 times.

Aparājita says that when the five great vows are transgressed, Kāyotsarya of 108 'swellings up' should be devoutly practised. If doubt concerning the number because of unsteadiness arises, eight additional

Kāyotsargas should be undergone strictly. Its number may increase, but should never decrease. Its main purpose is subsidence of pride, anger, deceit and greed. It is also to ward off inauspicious obstructions and ominous hindrances. While going on a journey if there be some bad omen, Kāyotsarga of eight inhalations and exhalations is prescribed. Also the silent utterance of the Namaskāra Mahāmantra. Should there be some obstruction for the second time, 16 Kāyotsarga and two times namaskāra should be gone through. In case there be hindrance for the third time, 32 Kāyotsargas with four incantations should be gone through. In case something untoward happens for the fourth time, the resolve to go out should be given up in order to avert some impending calamity. It is meant for both physical and mental relaxation. Since the mind has to be centred on breath, it may conveniently be measured or counted correspondingly. Its purpose is to be in close proximity with the soul. The effect is to maintain mental balance, intellectual development and physical well-being. Bhadrabāhu has stated many effects as follows :—

(1) One becomes slothful because of the onslaught of phlegm and the like. It does away with physical dulness.

(2) Because of concentration, intellectual dulness is removed.

(3) It gives strength to suffer pleasure and pain with an equable mind.

(4) It gives the much-needed opportunity to concentrate without the least distraction of mind.

(5) It habituates one with ease to auspicious concentration. Physical tension causes many deformities such as :—

(1) The decrease of sugar in muscles (2) Lactic acid increases in them. (3) Because of the increase of this acid the body gets heated. (4) The nervous system gets tired (5) The quantity of oxygen in blood decreases.

Kāyotsarga helps as follows :—

(1) Acid is once again turned into sugar

(2) The quantity of lactic acid becomes much less

(3) The consequent decrease in the heat of the body

(4) The nervous system is rejuvenated

(5) The increase of oxygen in blood.

Health is the proper balance between body and mind in the absence of which tension intensifies.

To begin with relax your body. Take an easy posture. Keep your neck and spinal chord straight; it should neither bend nor become tense. Now take long breaths. Make them as long as possible but do it with ease and never with attendant pain. If you do it about ten times, it will be yours

soon enough. Join your mind with the limb that you wish to be relaxed. The neck, shoulders, chest, arms, palms, fingers and the like need relaxation.

You thus get detached from the body and are joined with subtle and luminous bodies. The luminous body imparts you lustre. Your association with the subtle body results in your knowledge of the separateness of body and soul. What is between body and mind is breath. It is of five kinds : natural, quiet, disjointed, scattered and quick.

(1) deep and long breath

(2) rhythmic breathing.

(3) subtle, quiet and firm

(4) closing of the nostrils with the fingers of the right hand.

Exercises in breath control do immense good to the body but the mind, too, must be given the right direction. Many Ācāryas have opined that not quick but long breath helps man. It is because quick breath does relax the body but does not take care of consciousness. The body is tired which makes the soul sleep. Slow breath activates the body. Peace is nothing but the subtlety of breath. The accumulated energy thus gained helps concentration. The mind is no more assailed by thoughts. One becomes naturally inclined to renounce worldly things and be content with one's own self which exceeds the riches of the god of wealth. All quick breathing makes the mind wander from place to place. It is a positive hindrance to concentration. Without repenting sincerely for sins attaching to the soul Kāyotsarga can do little good. It is a higher step necessarily followed by repentance, otherwise it will be putting the cart before the horse.

Pratyākhyāna (Complete Renunciation)

There are innumerable things in the world which no single man can ever enjoy, however long his life might be. Man's desires, too, are limitless. The satisfaction of one leads to another desire. They increase by leaps and bounds. It is the only remedy to cure one's insatiable desires. The root causes of unrest are attachment and craving for things. So long as you are attached to persons and things, there can be no peace of mind. Detachment is engendered by repentance, prayer, devotion, perseverance and the like. So long as you are unaware of the soul and its separateness from the body, no tranquillity can ever be had. 'Anuyogadvāra' has given 'guṇadhāraṇa' as its synonym. It means acceptance and observance of vows. To withdraw the mind from inauspicious objects and to enjoin to the auspicious ones ensures composure of mind.

Bhadrabāhu has rightly observed that renunciation gives rise to restraint which checks the influx of Karmic particles and all Karma into the soul. It effects unprecedented transformation. This inevitably leads to omniscience. Its two kinds are Mūlaguṇa and Uttaraguṇa. The first are accepted for good. It is further divided into Sarvamūlaguṇa' and

Deṣamūlaḡaṇa. The first applies to monks' great vows and the second to the laity's small vows. The second are accepted every day or for some days. It is also divided into Deṣaḡaṇa and Sarvottaraḡaṇa. For householders three ḡaṇavrataṣ and four recurring exercises in self-discipline are Uttaraḡaṇa. For both monks and the laity there are ten kinds of renunciation which are Uttaraḡaṇaṣ.

Bhagaṇaṭisūtra, Sthānāḡavṛiti, Mūlācāra and Āṇasyaka-niryukti have stated its ten kinds as follows :—

(1) Anāḡata—To perform penance earlier than festal days in order to serve the old, diseased monks and the like better. Vasunandi says it is like observing the vow on the thirteenth day instead of the fourteenth.

(2) Atikrānta—It is to observe a vow on days other than festal ones because of reverential service rendered to the seniors.

(3) Koṭisahita—It is to start another penance before the earlier one has been completed e. g. to observe another vow before the ceremonial end of the fast. Vattikara says that it is to decide to fast beyond one's capacity. Vasunandi, however, says that it is a sort of conditional vow, like observing it, if fit enough after self- study on the next day.

(4) Niyantrika—It is to stick to the day fixed for the observance of a vow in spite of hurdles in the way. After Jambusvāmī there was no monk who wore no clothes and used the hollow of his hand for an alms-bowl and who did not shift a morsel from the left to the right jaw.

As such this type is now extinct.

(5) Sākāra—It is to imagine an exception like some special situation which would save him from the observance of such renunciation.

(6) Nirākāra—This admits of no exception whatsoever.

Vasunandi has interpreted 'ākāra' as difference. It is to observe particular penance at some particular period having a lucky star. Such penances are for a long period. The 'anākāra' penance, however, is practised at any time one chooses.

(7) Parimānākṛta—It is to determine the quantity of food that a monk will accept or even the kind of acceptable food.

(8) Niravaśeṣa—It is to renounce four kinds of food altogether. Vasunandi says it is for the whole life, but the white-clad monks have no limit mentioned.

(9) Sanak. etika—It is a vow not to eat anything till one should loosen one's grip or untie the knot. This is for one's convenience.

(10) Addhā—It means time. The time factor accounts for different penances. Abhayadeva has divided time, taking three hours as the standard one. Ten kinds come under this head. They are :—

(1) Navakāraṣa.

- (2) Three hours.
- (3) The first half.
- (4) Food once a day .
- (5) At the same place.
- (6) Roasted paddy with water.
- (7) Fast
- (8) 'Divasacarim"
- (9) Self-imposed restriction in accepting food.
- (10) Absitinece from all activities.

A spiritual aspirant renounces certain objects and accepts certain others to which also he is not in the least attached. He merely makes use of them. There are six ways of keeping renunciation unblemished. They are :—

(1) Śraddhānaviśuddhi—It is to observe five great vows and twelve others with unfaltering faith.

(2) Jñāna—It is to possess accurate knowledge of liberated souls, monks living in a group, primary and secondary qualities etc.,

(3) Vinaya—All renunciation is necessarily whole-hearted, but this enjoins salutation as many times as prescribed.

(4) Anulldiasaya'suddha—It is to stand in front of the teacher and pronounce correctly lessons as taught by him.

(5) Anupālānā—It is to observe the vow in a terrifying forest, at the time of famine or even when one is diseased.

(6) Bhāva—It is to be free from attachment and aversion.

Bhadrabāhu has warned against three blemishes to be scrupulously avoided. They are

(1) The renouncement of Mr. so and so has brought him honour and reputation. As such you also undertake it for the same purpose.

(2) You make up your mind to renounce objects on such a spectacular way that other's glory is dimmed.

(3) You do it for worldly prosperity and glory here-after. It is the desire of fame and riches that prompts you to renounce things.

He who has the knowledge of the Self and non-Self as also the purpose of renunciation does it well but he who is ignorant of both does it ill.

'Pravacanaśāroddhāra', 'Yogasastra and the like have made other divisions based on the ability or otherwise of the teacher and taught as given below :—

(1) When the pupil is discriminative and the teacher well-versed in scriptural knowledge, the renunciation is ideal.

(2) The pupil does not know the importance of renunciation but the teacher does and he explains its significance to his student. This also is but right.

(3) The teacher does not know what the student does., viz. the hidden meaning of renunciation. This, too, is right. No instruction should be taken from an ignorant teacher because of his traditional status, in the presence of one, well-versed in scriptures.

(4) It is vitiated when both are blind.

Uttarādhyayana has given other kinds as follows :—

(1) Sambhoga—It is not to share food brought by monks. This makes one independent and resourceful. This teaches him to be content with what he obtains.

(2) Upadhi—It is to renounce cloth and the like. This encourages self-study and fosters desirelessness.

(3) Ahara—This strengthens detachment not only from worldly things but also from one's own body .

(4) Yoga—It is to restrain activities of mind, body and speech. This is attained not before the fourteenth stage of spiritual development. No new Karmas are permitted entry, and the accumulated ones also decay and become extinct.

(5) Sadbhāva—It is to attain perfect detachment.

(6) Sarīra —It is to be free from attachment to the body.

(7) Sahāya—It is not to accept help from others. It teaches self-help which makes him speak little and to the point as also restrained in all ways.

(8) Kaṣāya—It is to conquer passions as a result of which one is above love and hate.

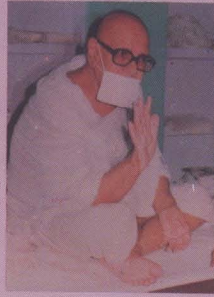
They are meant for monks, laymen and laywomen. Sāmāyika is abstinence from all sinful activities. One learns attachment to the soul from 'Caturvinṣatistava'. He learns humility from 'Vandana'. Repentance makes him introspective. From 'Kayotsarga' he learns the separateness of body from him. Renunciation is an object lesson in invigorating detachment. All these together make life worth living.

CONCLUSION

Conduct is the reflection of the immaculate soul within. Conduct necessarily means good conduct. If you behave politely, speak sweetly but harbour rancour within, you are not a man of conduct but a hypocrite. In case your mind, speech and action are at variance with one another, it means that your soul is tainted. Conduct includes everything good and excludes every thing that should be illegal and immoral. It is buttressed by physiology, psychology, sociology, ethics and the like. It is not enough to live well. To die happily and with no complaint or reservation is no less important. People are mortally afraid of death. Jainism teaches us to opt for passionless, voluntary death. Conduct is not only for monks and nuns but also for the laity. Life, shorn of moral values, loses its meaning and significance. The preceding chapters leave no aspect of conduct untouched or ill-treated. Vows, special vows, non-violence, non-possessiveness, truth, non-stealing, celibacy, and the like have been treated exhaustively. There is perhaps no religion, eastern or western, that does not treat of conduct but Jainism, in the words of a well known mendicant, is nothing but conduct. Its greatest emphasis is on conduct which may very well mean plain living and high thinking. So long as the heart is not pure, all external rites are sheer ostentation which can deceive none even though it makes you pretend to put on the attire of self-complacency, but it is short-lived. The approach of Jainism is never superstitious but always scientific. Even the omens have their own logic. The human body is a blessing but only when it leads to blissfulness. It is given to man to rise high or fall below. The seminal thing is ever to remain human and also humane. If you torture your body, you cannot observe the right sort of penances, with the result that you make yourself subject to the chain of never-ending transmigration. Jainism tells you what to eat, what not to eat and never to eat at night and also to meditate daily at fixed hours to attain the state of equipoise and perfect tranquillity. Unless you sincerely repent for your lapses, intentional or unintentional, your life is doomed. Very few persons are born great. What each one of you can and should do is to make yourself good. The so called great men are not without faults, but essentially good men are spotless. No stigma can stick to them, but this requires restraint, freedom from attraction and repulsion and a holy, selfless life that is lived for the good of all.

Monks and nuns have to lead a life of austerity which cannot quite be emulated by householders. This is why there are great and small vows respectively for them. The ideal of Jainism is total renunciation irrespective of sex, age, creed or colour. The ideal for householders is to rise high and higher still toward spiritual development. The lower stages have to be transcended in such a way that there is no fall from above to a lower stage. The perfect, liberated souls are always few and far between. What matters is your sincere attempt in the right direction. You may have to take some more births, but when your conduct is right, the end result cannot but be emancipation and a happy release from the thralldom of worldly pursuits. It depends on you what road you take and how long, also tirelessly you persevere in the face of trials and tribulations.

It is also a comparative study of various religions, eastern and western, with reference to conduct, although the emphasis has always been on Jainism which justifies the title of the book. But no religion can be studied in isolation, since man is a social being who comes in contact with all kinds of people, good, bad, and indifferent. Our hope is that this comprehensive study of conduct will help spiritual seekers in diverse ways and prove useful to all such as are interested in religious disquisitions and disputations. It is an humble attempt to analyse conduct in all its depth with the conviction that a man of conduct alone will make his life worthwhile. The good of humanity all over the world is our desideratum and the attempt is to show the way you can make your life sublime.



Upadhyaya
Shri Pushkar
Muni Ji M., the
guru of Acharya
Shri Devendra
Muni Ji M.,
enjoyed a revered

status among spiritual leaders of his time. He was a great scholar of Jain, Buddhist as well as Vedic religions and philosophies. He was an accomplished spiritual practitioner as well as an immaculate follower of the codes of conduct. Besides all this he was a prolific author having command over numerous Indian languages. His 111 volumes of Jain tales and short stories is a record of sort even today. He was a renowned poet of Sanskrit and many of his works were published.

Born — Simtara, in Mewar
(Udaipur)

Diksha — At the age of 14 years

Guru — Mahasthavir Shri Tara
Chand Ji M.



AN ENCYCLOPEDIA OF JAIN CONDUCT

Revered Devendra Muni Shastri is recognised as an ever active ascetic. The fact that he continues to write one book after the other, according to me, is the yardstick of his creative activity. It is an enigma for me that how does he manage so much and still so good and authentic. I feel like learning this from him.

It would not be an exaggeration if I call "Jain Achar : Siddhant Aur Swaroop", an encyclopedia of Jain conduct. There is no such topic, even remotely connected with Jain conduct, that has not been discussed in this book. The beauty is that every topic has been dealt with giving suitable and authentic references. The matter does not end there; discussions on the subject of conduct in other religions like Vedic, Buddhist, etc. have also been included in form of preface. Right perception is the foundation of proper conduct. As such, only after a detailed discussion of this topic the two categories of conduct, Shravak and Sharman, have been presented. Another unique feature is that both Shwetamber and Digamber interpretations have been discussed with due authentication. That is why, although it has been authored by a Shwetamber ascetic, this work has become a unique reference book on the subject of complete Jain conduct. The discussions on organisational administration and routine activities are evidence of the fact that no topic has been avoided considering it to be of minor importance. Thus it is clear that if I pronounce this work as "the encyclopedia of jain conduct", I am not exaggerating.

4-5-82

—Dalsukh Malvania
Ahmedabad

(Opinion on the Hindi Edition)