

THE JAINA PATH OF AHIMSA

DR. VILAS SANGAVE

BHAGAWAN MAHAVIR RESEARCH CENTRE

SOLAPUR (MAHARASHTRA)

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DR. VILAS SANGAVE

M.A., Ph. D.

Honorary Director, Shahu Research Institute,
Shivaji University, Kolhapur

Bhagawan Mahavir Research Centre

Shravika Sanstha Nagar

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Dedicated To
PADMASHRI PANDITA SUMATIBAI SHAH
for her remarkable contributions to
Jaina Religion, Literature, Culture and Studies
and
Female Education and Welfare

Publisher's Foreword

Bhagawan Mahavir Research Centre was established in 1984 in the renowned Educational Complex known as 'Shravika Sanstha Nagar' in Solapur city mainly

(i) to conduct research in Jaina Religion, Philosophy, Ethics, Literature, History, Society and other aspects of Jaina Culture,

(ii) to bring out the contributions of Jaina Religion and Society to Indian culture and

(iii) to encourage advanced studies in different branches of Jainology.

This Research Centre was extremely fortunate as it was inaugurated in a special function by Siddhanta Chakravarti, Acharya Munishri Vidyanand Maharaj, the reputed Scholar-Saint of India, in the august presence of many learned scholars assembled from different parts of India for participation in the "National Seminar on Research in Jainology" organised by the Research Centre to synchronise with its inauguration ceremony.

It is heartening to note that the Research Centre has got a very well-equipped library of old manuscripts, sacred texts, canonical works, research journals and rare books in different branches of Jainology. The Research Center has also started various programmes like publication of books and journals, organisation of seminars and workshops, distribution of research and travel grants, provision of library and study facilities etc. Again as a part of nation-wide celebration of 2000th Anniversary of Acharya Kunda Kunda during 1988-89 the Research Centre arranged to publish in England and to distribute free the new critical edition in English of Acharya Kunda-Kunda's standard work Niyamasara. Further, the Research Centre has now made available to the scholars the modern study-room facilities in the newly built spacious and impressive building of "Dhyana Swadhyaya Mandir" in the Educational Complex area.

Recently the Research Centre launched an important project of publishing a new and useful Series of Monographs dealing with different significant aspects of research studies in various branches of

Jainology. It is really a matter of great satisfaction that in this series the first Monograph written by eminent Sociologist and Jainologist Dr. Vilas Sangave on the concept and practice of *Ahimsa* in Jainism is being published under the title “The Jaina Path of *Ahimsā*”. It is pertinent to note here that Dr. Vilas Sangave has to his credit a number of standard research publications of Books and Papers on Jaina Society and Religion and that his several books have not only secured international recognition but have also got the distinction of being quoted as authority by reputed scholars all over the world. It is, therefore, hoped that his new Monograph entitled “The Jaina Path of *Ahimsā*” would be found useful both by the academicians and the general readers as well.

It is our ardent desire to see that this Series of Monographs on Jainology is continued in right earnest and that the Monographs on different important aspects of Jaina Studies specially written by reputed scholars in the field are published as soon as possible for the benefit of persons interested in the study of various branches of Jainology.

Sumatibai Shah
Founder-President,
Bhagawan Mahavir Research Centre

Author's Preface

Among the religions of the world we find that Jainism is the only religion which has accorded utmost importance to the Doctrine of *Ahimsa* both from the theoretical and practical points of view. The principle of *Ahimsā* not only forms the basis of Jaina Philosophy but also serves as foundation on which the entire ethical code has been built. This code of conduct, prescribed by Jainism for its lay followers and ascetics, has been designed so as to translate the tenet of *Ahimsā* into actual behaviour to a maximum extent possible. In view of this unique position assigned to the observance of *Ahimsā* in daily life, the Jaina Religion has become synonymous with *Ahimsā* Religion and the Jaina Culture is termed as *Ahimsā* Culture. That is why for comprehending the nature and significance of Jainism, it is necessary to have a proper understanding of *Ahimsā* as envisaged by Jainism. With a view to satisfying this important need, the present Monograph "The Jaina Path of *Ahimsā*" has been written. This Monograph discusses in detail the various aspects of *Ahimsā* like the vow of *Ahimsā*, the observance of *Ahimsā*, the comprehensiveness of *Ahimsā*, the carefulness in *Ahimsā*, the practicability of *Ahimsā*, the positivity of *Ahimsā*, and the social significance of *Ahimsā*. It is therefore hoped that this Monograph will help in having correct understanding of the unique position of the doctrine of *Ahimsā* in Jainism and will also encourage further studies in the subject.

I am really very happy to see that Padmasri, Mahila-ratna, Balbrahmcharini, Pandita Sumatibai Shah, the Founder Architect of the Educational Complex of "Shravika-Sanstha Nagar" and the Founder-President of Bhagawan Mahavir Research Centre decided to start a significant project of a new Series of Monographs on Jainology and to publish the present Monograph, viz., "The Jaina Path of *Ahimsā*" in this series as its first Monograph under the auspices of Bhagawan Mahavir Research Centre with which I have been very intimately associated from its very inception in 1984 in the Shravika Sanstha Nagar, Solapur. I am, therefore, extremely grateful to respected Pandita Sumatibai Shah for this fine gesture on her part. I am also thankful to Pandita Vidyullata Shah and other members of the Board of Trustees of Shravika Sanstha Nagar Trust for giving encouragement

to me in this publication and also in my other academic and research activities.

My thanks are also due to my friend and active social worker Shri. Suresh Shipurkar, the Proprietor of Bharati Mudranalaya, Kolhapur for completing the work of typesetting and printing this Monograph in record time and that too in such a nice manner.

I must also mention my sincere thanks to the Librarians of Rajaram College Libray, Kolhapur and Anekant Shodhpitha Library, Bahubali for their valuable and timely help of books.

‘Abhinandan’
6, Rajarampuri
Kolhapur - 416 008
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Vilas Adinath Sangave

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Diacritical Marks Adopted in this Monograph

इ	n̄	आ	ā
च्	ch	ई	ī
छ	chh	ऊ	ū
ञ्	ñ	ऋ	r̄
ट	ṭ	ऐ	ai
ठ	ṭh	ओ	au
ड	ḍ	.	m̄
ढ	ḍh	:	h̄
ण्	ṇ		
श्	s'		
ष्	sh		
स्	s		
ह	h		
ळ	l̄		

INTRODUCTION

Of all religions of the world, Jainism is the only religion which has the principle of *Ahimsā* as its central doctrine. The other religions also speak of *Ahimsā* whenever convenient but they never offer such loyalty to the principle of *Ahimsā* as is found in Jainism. In the history of world religions, Jainism alone has given a unique position to the doctrine of *Ahimsā* and has based its ethical code entirely on the complete observance of the tenet of *Ahimsā* in all its aspects. Jainism is the only religion in the world which has given maximum attention to the important practical aspects of the theory of *Ahimsā* so that *Ahimsā*, in its minutest details, can be actually observed both by the lay followers and ascetics in their day to day life. At the same time Jain religion has got the unique distinction, among the religions of the world, of ably presenting in a scholastic and scientific manner the theoretical and philosophical side of the doctrine of *Ahimsā* by discussing it thoroughly not only from internal and absolute points of view but also from external and real points of view. In addition, the Jain religion has earned special prestige in the world by giving equal emphasis on the negative and positive aspects of *Ahimsā*. On this basis Jainism has shown to the world in a perfect and convincing way the worth of the doctrine of *Ahimsā* by stating the basic principle, viz., “*Ahimsā Paramo Dharmah*” i. e. *Ahimsā* is the greatest religion. That is why Jain Religion is considered as *Ahimsā* Religion and Jain Culture as *Ahimsā* Culture. For understanding this utmost significance attached to the principle of *Ahimsā* in Jainism, it is quite necessary to see, in brief, the outstanding features of Jain religion and the prominent aspects of the concept of *Ahimsā* as formulated in Jain religion.

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MEANING OF JAINISM

Jainism is a religion propounded by a '*Jina*'. Principles enunciated by a '*Jina*' constitute Jainism and the follower of Jainism is known as a '*Jaina*'. Further, a '*Jina*' is neither a supernatural being nor an incarnation of an all-powerful God. The word '*Jina*' means the conqueror or the victorious, i. e., one who has conquered the worldly passions by one's own strenuous efforts. Human beings are entitled to become '*Jinas*' and as such '*Jinas*' are persons of this world who have attained supreme knowledge, subjugated their passions and are free from any sort of attachment. Jainism is nothing but a set of principles preached by such persons known as '*Jinas*'. Hence Jainism is not an *Apauruṣheya* religion, i. e., a religion propounded by a non-human being or based on a sacred book of non-human origin. On the contrary, Jainism is a religion of purely human origin and it has emanated from the mouth of a dignitary who has secured the omniscience and self-control by his own personal efforts. In short, Jainism is the substance of preachings of dignitaries who have attained the state of '*Jinas*'.

Further, after attaining self-realisation by conquering the five senses and by destroying all the '*Karmas*', i. e. bondages of life and after acquiring '*Kevala Jñāna*', i. e., the omniscient knowledge, the '*Jina*' spends the rest of his time in '*Dharmaprabhāvanā*', i. e., preaching the principles of religion to the mass of human beings. Not satisfied with his own self-realisation, the '*Jina*' engages himself in the noble task of helping his fellowbeings with his message of *Dharma*, i. e., religion, which would enable the ordinary mortals to reach the *summum bonum* of life and attain the same spiritual status of perfection which he himself has acquired by his own personal efforts. Because of this noble task of showing the '*Mokṣamārga*', i. e., the path of spiritual realisation, *Jina* is also called *Tīrthaṅkara*. This term '*Tīrthaṅkara*' or Prophet means one who helps human beings to cross the ocean of

Samsāra, i. e., this life by providing them with a vessel to sail with in the form of *Dharma*. Hence, *Jainadharma* is the boat which is provided for the human beings for the purpose of crossing the ocean of *Samsara* and because of this noble task of helping the mankind, *Jina* is also called *Tirthankara*.

Thus, the people who worship the *Jina* or the *Tirthankara* and who follow the religious tenets proclaimed by the *Jina* are called the Jainas and their religion is Jainism.



PRINCIPLES OF JAINISM

The fundamental principles of Jainism can be briefly stated as follows .

(1) The first fundamental principle of Jainism is that, man's personality is dual, that is, material and spiritual. Jaina philosophy regards that every mundane soul is bound by subtle particles of matter known as *Karma* from the very beginning. It considers that just as gold is found in an alloyed form in the mines, in the same way mundane souls are found along with the *Karma* bondage from time eternal. The impurity of the mundane soul is thus treated as an existing condition.

(2) The second principle that man is not perfect is based on the first principle. The imperfectness in man is attributed to the existence of *Karma* in his soul. The human soul is in a position to attain perfection and in that true and eternal state it is endowed with four characteristics, viz., *Anantadarsāna*, *Ananta-Jñāna*, *Ananta-vīrya* and *Ananta-sukha*, i. e., infinite perception or faith, infinite knowledge, infinite power and infinite bliss.

(3) Even though man is not perfect, the third principle states that by his spiritual nature man can and must control his material nature. It is only after the entire subjugation of matter that the soul attains perfection, freedom and happiness. It is emphatically maintained that man will be able to sail across the ocean of births and achieve perfection through the control of senses and thought.

(4) The last basic principle stresses that it is only each individual that can separate his own soul and the matter combined with it. The separation cannot be effected by any other person. This means that man himself, and he alone, is responsible for all that is good or bad in his life. He cannot absolve himself from the responsibility of experiencing the fruits of his actions. This principle distinguishes Jainism from other religions, e. g., Christianity, Islam and Hinduism.

No God, nor His prophet or deputy or beloved can interfere with human life. The soul, and that alone, is directly and necessarily responsible for all that it does. God is regarded as completely unconcerned with creation of the universe or with any happening in the universe. The universe goes on of its own accord. Because of this definite attitude towards God, Jainism is accused of being atheistic. It is true in the sense that Jainism does not attribute the creation of universe to God. But at the same time Jainism cannot be labelled as atheistic because it believes in Godhood, in innumerable gods, in *Punya* and *Pāpa*, i. e., merit and demerit, in religious practices, etc. According to Jainism the emancipated soul is considered as God and it is absolutely not concerned with the task of creation of this world.

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PHILOSOPHY OF JAINISM

Jainism emphatically asserts that every soul is capable of attaining perfection if it wilfully exerts in that direction. But the real situation is that from time eternal the soul is bound with matter and it is the aim of every person to get the soul rid of matter so that soul can assume its true state. This spiritual emancipation requires the knowledge of the beatific condition and of the causes which stand in the way of its attainment. To find out these causes it is necessary to understand what are the existing elements or substances of nature and mode of their interaction.

Jainism believes that the whole universe can be divided into two categories, viz., *Jīva*, i.e., soul and *Ajīva*, i. e. non-soul. These two - *Jīva* and *Ajīva* - exhaust between them all that exists in the universe and Jaina philosophy is based on the nature and interaction of these two elements. It can be said in short that the living and the non-living, by coming into contact with each other, forge certain energies which bring about birth, death and various experiences of life; this process could be stopped, and the energies already forged destroyed, by a course of discipline leading to salvation.

A close analysis of this brief statement shows that it involves following seven propositions.

- (1) Firstly, that there is something called the living.
- (2) Secondly, that there is something called the non-living.
- (3) Thirdly, that the two (i. e. the living and non-living) come into contact with each other.
- (4) Fourthly, that the contact leads to the production of some energies.
- (5) Fifthly, that the process of this contact could be stopped.
- (6) Sixthly, that the existing energies could also be exhausted; and
- (7) Lastly, that salvation could be achieved.

These seven propositions are called the seven *tattvas* or realities in Jainism.

These seven *tattvas* are termed as follows :

- (1) *Jīva* (i. e. living substance),
- (2) *Ajīva* (i. e. matter or non-living substance),
- (3) *Āśrava* (i. e., the influx of Karmic matter in the soul),
- (4) *Bandha* (i. e., bondage of soul by Karmic matter),
- (5) *Saṁvara* (i. e., the stopping of *Āśrava*),
- (6) *Nirjarā* (i. e., the gradual removal of Karmic matter).
- (7) *Moksha* (i. e., the attainment of perfect freedom or salvation).

It is clear that the first two of the *tattvas* deal with the nature and enumeration of the external substances of nature and the remaining five *tattvas* deal with the interaction between these two substances, viz., *Jīva*, i. e., spirit and *Ajīva*, i. e., matter.

Further, much importance has been given to these seven *tattvas* as every would be aspirant for *Moksha* has to understand the nature of these *tattvas*. Again, out of these seven *tattvas* the substances are really two viz., soul and non-soul, and among these two, the non-soul is all that is not soul, i. e., devoid of sentiency. Therefore, among these two substances, the really sentient object is the *Jīva*, i. e., the soul. Naturally, the living substance, viz. *Jīva*, assumes highest importance in the context of *Ahimsā*.

I. *Jīva* :

As regards the characteristics of *Jīva*, i.e., the soul, it is stated that there is an infinite number of souls; in fact, the whole world is literally filled with them. The souls are substances and as such they are eternal. Again, their characteristic mark is intelligence, which can never be destroyed. Further, the soul is ever all perfect, all powerful; but by ignorance it identifies itself with the matter and hence its degradation and troubles start.

Furthermore, souls are of two kinds, viz.,

- (1) *Saṁsārī*, i. e., mundane souls, and
- (2) *Siddha* or *Mukta*, i. e. liberated souls.

Out of these, the *samsārī jīvas*, i. e. the mundane souls, are the embodied souls of living beings in the world and are still subject to the cycle of Births and Deaths and the *Siddha* or *Mukta Jivas* are the liberated souls and as such (a) they will not be embodied in future, (b) they have accomplished absolute purity, (c) they dwell in the state

of perfection at the top of the universe, (d) they have no more to do with worldly affairs, (e) they have reached *Mukti* or *Nirvāṇa* or *Nivṛtti*, i. e. liberation, and (f) in their condition they have four enjoyments, viz., *Ananta-darsāna*, i. e., unlimited perception, *Ananta-jñāna*, i. e., perfect knowledge, *Ananta-Vīrya*, i. e., infinite power, and *Ananta-sukha*, i. e., unbounded happiness. In addition, from the Metaphysical point of view the difference between the *Saṃsārī-Jīva*, i. e., the mundane soul, and the *Mukta Jīva* i. e. the liberated soul, consists in the fact that the former is permeated with subtle matter known as *Karma*, while the latter is absolutely pure and free from any material alloy.

Moreover, the mundane or embodied souls, i. e. the *Saṃsārī Jīvas*, are further classified in different ways and this classification is a subject not only of theoretical but also of great practical interest to the Jainas. As their highest duty is not to injure any living beings, it becomes incumbent on them to know the various forms which life may assume.

(A) 'Samanska' and 'Amanaska' Jīvas

The mundane souls are divided into two groups, viz., '*Samanaska Jīvas*', i. e. those who have a mind (i. e. , the faculty of distinguishing right or wrong) and '*Amanaska Jīvas*' i. e., those who have no mind.

(B) 'Sthāvara' and 'Trasa' Jīvas

The mundane souls are also divided into two groups from another point of view, viz. '*Sthāvara Jīvas*' are the immobile or one-sensed souls, that is, having only one sense, i. e. the sense of touch; and '*Trasa Jīvas*' are the mobiles, many-sensed souls, that is, having a body with more than one sense. Again, the mobile souls are those which being in fear have the capacity of moving away from the object of fear, and immobile souls do not have this capacity.

The *Sthāvara*, i. e., the immobile or one-sensed souls are further divided into following five kinds :

- (a) *Prthvikāya*, i. e., earth-bodied souls,
- (b) *Āpkāya*, i. e. water-bodied souls,
- (c) *Tejahkāya*, i. e., fire-bodied souls,
- (d) *Vāyukāya*, i. e. air-bodied souls; and
- (e) *Vanaspatikāya*, i. e., vegetable-bodied souls.

The *Trasa*, i. e., the mobile or many-sensed souls are also further divided into four classes according to the possession of two or more of the five senses of touch, taste, smell, sight and hearing:-

(a) *Dvi-indriya Jīvas*, i. e., those which have the first two senses of touch and taste, for example, worms, etc.,

(b) *Tri-indriya Jīvas*, i. e., those which have the first three senses of touch, taste and smell, for example, ants, etc.

(c) *Chatur-indriya Jīvas*, i. e., those which have first four senses of touch, taste, smell & sight, e. g. humble-bee etc. and

(d) *Pancha-indriya Jīvas*, i. e. those which have five senses of touch, taste, smell, sight and hearing, for example, man, etc.

Thus, in this classification each class has one sense more than the preceding it.

II. Ajīva :

Jaina philosophy starts with a perfect division of the universe into living and non-living substances, *Jīva* and *Ajīva*. The non-soul substances are of five kinds, viz.,

- 1) *Pudgala*, i. e., matter,
- 2) *Dharma*, i. e., medium of motion,
- 3) *Adharma*, i. e., medium of rest,
- 4) *Ākāśa*, i. e., space, and
- 5) *Kāla* i. e., time

These six living and non-living substances are called *Dravyas* in Jaina Philosophy.

A *Dravya* has got three characteristics. First, *Dravya* has the quality of existence. Secondly, it has the quality of permanence through origination and destruction. Thirdly, it is the substratum of attributes and modes.

The *Dravya* is thus uncreated and undestructible, its essential qualities remain the same and it is only its *Paryāya* or mode or condition, that can and does change.

III. Āśrava :

The third principle *Āśrava* signifies the influx of Karmic matter into the constitution of the soul. Combination of Karmic matter with *Jīva* is due to *Yoga*. *Yoga* is the activity of mind, speech and body. Thus *Yoga* is the channel of *Āśrava*. The physical matter which is actually drawn to the soul cannot be perceived by the senses as it is very fine.

IV. Bandha :

When the Karmic matter enters the soul, both get imperceptibly mixed with each other. *Bandha* or bondage is the assimilation of matter which is fit to form Karmas by the soul as it is associated with

passions. The union of spirit and matter does not imply a complete annihilation of their natural properties, but only a suspension of their functions, in varying degree, according to the quality and quantity of the material absorbed.

Thus, the effect of the fusion of the spirit and matter is manifested in the form of a compound personality which partakes of the nature of both, without actually destroying either.

V. Saṁvara :

Effective states of desire and aversion, and activity of thought, speech or body are the conditions that attract Karmas, good and bad, towards the soul. When those conditions are removed, there will be no Karmas approaching the *Jīva*; that is complete *Saṁvara* -- a sort of protective wall shutting out all the Karmas is established round the self.

Thus *Saṁvara* is the stoppage of inflow of Karmic matter into the soul. There are several ways through which the stoppage could be effected.

VI. Nirjarā :

Nirjarā means the falling away of Karmic matter from the soul. The soul will be rendered free by the automatic falling out of the Karmas when they become ripe. But this is a lengthy process. The falling away may be deliberately brought through the practice of austerities.

Thus, *Nirjarā* is of two kinds. The natural maturing of a Karma and its separation from the soul is called *Savipāka Nirjarā* and inducing a Karma to leave the soul, before it gets ripened by means of ascetic practices is called *Avipāka Nirjarā*.

VII. Moksha :

Moksha or liberation is the freedom from all Karmic matter, owing to the non-existence of the cause of bondage and the shedding of all the Karmas. Thus complete freedom of the soul from Karmic matter is called *Moksha*.

Moksha is attained when the soul and matter are separated from each other. The separation is effected when all the Karmas have left the soul, and no more Karmic matter can be attracted towards it.



MOKSHA-MĀRGA ACCORDING TO JAINISM

From the basic principles of Jainism it is evident that the inherent powers of the soul are crippled by its association with Karmic matter and that is why we find every person in an imperfect state. The real and everlasting happiness will be obtained by a person only when the Karmas are completely removed from the soul and Jainism firmly believes that even though man is imperfect at present, it is quite possible for him to rid himself of the Karmas by his own personal efforts without any help from an outside agency. The highest happiness is to escape from the Cycle of Births and Deaths and be a liberated soul, that is, to obtain *Moksha*. This world is full of sorrow and trouble and it is quite necessary to achieve the aim of transcendental bliss by a sure method.

When the goal has been fixed the next question arises regarding the way how to achieve that objective. To this question Jainism has a definite answer. It emphatically states that

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ।

Samyag-darsana, i. e., right belief, *Samyag-jñāna*, i. e., right knowledge, and *Samyak-charitra*, i. e., right conduct together constitute the path to salvation. Right belief, right knowledge and right conduct are called *Ratnatraya* or the three jewels in Jaina works.

According to Jainism these three things must be present together to constitute the path to salvation. Since all the three are emphasised equally and since the *Mokshamārga* is impossible without the comprehension of all the three, it is obvious that Jainism is not prepared to admit anyone of these three in isolation as means of salvation. This position in Jainism is quite distinct from many religious faiths in India. For example, there are religious schools in Hinduism which lay all the emphasis on *Bhakti*, i. e., devotion, or on *Jñāna*, i. e., knowledge, or on *Karma*, i. e., moral conduct. The sect of Bhagavatas

mostly emphasizes the *Bhakti* aspect, the sect of Advaita Vedantins the *Jñāna* aspect and the sect of Purva Mimamsakṣa the *Karma* aspect. But according to Jainism no such one-sided emphasis can be accepted as the correct path.

In this respect Jainism has clearly laid down that with a view to attaining liberation all the three must be simultaneously pursued. It is strongly contended that to effect a cure of a malady, faith in the efficacy of a medicine, knowledge of its use, and actual taking of it; these three together are essential, so also to get emancipation, faith in the efficacy of Jainism, its knowledge and actual practising of it : these three are quite indispensable. This Jaina path to liberation is compared to a ladder with its two side poles and the central rungs forming the steps. The side poles are right belief and right knowledge and the rungs or steps are the gradual stages of right conduct. It is possible to ascend the ladder only when all the three are sound. The absence of one makes the ascent impossible.

Thus, a simultaneous pursuit of right belief, right knowledge and right conduct is emphatically enjoined by Jainism upon the people. Obviously on this path, Jainism has based its distinctive ethical code for its followers - both householders and monks.

I Right Belief :

Of the three jewels, right belief comes first and forms the basis upon which the other two rest. One must, by all possible means, first attain right belief or the basic conviction on the fundamentals, because only on its acquisition, knowledge and conduct become right.

Right belief means true and firm conviction in the seven principles or *tattvas* of Jainism as they are and without any perverse notions. The belief that the Jaina *Tīrthaṅkaras* are the true Gods, the Jaina *Sāstras* the true scriptures, and the Jaina saints the true Preceptors, is called right belief. It is laid down that such right faith should have eight *Angas*, i.e., requirements or pillars to strengthen or to support the belief, that it must be free from three types of *Mūḍhas* i. e., superstitious ignorance and eight kinds of *Madas*, i. e., pride or arrogance.

The Jaina works describe at length the glory of right faith and enumerate the benefits which can be accrued by a person possessing right faith. They go to the extent of describing that asceticism without faith is definitely inferior to faith without asceticism and that even a low-caste man possessing right faith can be considered as a divine

being. In short, right faith is given precedence over right knowledge and conduct, because it acts as a pilot in guiding the soul towards *Moksha*.

II. Right Knowledge :

On attaining right belief it is considered desirable to strive after right knowledge. Although right belief and right knowledge are contemporaneous there is yet a clear relation of cause and effect between them, just as there is between a lamp and its light. Right knowledge is that which reveals the nature of things neither insufficiently, nor with exaggeration nor falsely, but exactly as it is and that too with certainty. Such knowledge must be free from doubt, perversity and vagueness. Jainism also insists that right knowledge cannot be attained, unless belief of any kind in its opposite, that is, in wrong knowledge is banished. Further, like right belief, right knowledge also has got eight *Āṅgas*, i.e. pillars or requirements which support the right knowledge.

III. Right Conduct :

Right conduct includes the rules of discipline which restrain all censurable movements of speech, body and mind, weaken and destroy all passionate activity and lead to non-attachment and purity. Right conduct presupposes the presence of right knowledge which presupposes the existence of right belief. Therefore, it is enjoined upon the persons who have secured right belief and right knowledge to observe the rules of right conduct as the destruction of Karmic matter can be accomplished only through the right conduct.

Further, *Samyak Chāritra*, i. e., right conduct is divided into two kinds, viz., *Sakala Chāritra*, i. e., perfect or unqualified conduct, and *Vikala Chāritra*, i. e., imperfect or qualified conduct, and of these two kinds the unqualified is observed by ascetics who have renounced worldly ties and the qualified by laymen still entangled in the world.

Obviously Jainism attaches great importance to actual observance of the ethical code or the rules of conduct prescribed both for the ascetics and the householders with a view to attaining their ultimate objective in life, i. e., *Moksha*.



THE TWELVE 'VRATAS' OR VOWS

Among the detailed rules of conduct prescribed for Jainas for their actual observance, the prominent place has been given to the observance of twelve *Vratas* or vows. The *Vrata* or vow is a specific rule of behaviour which has to be put into practice for a particular intention. That is why in “*Sāgāra-Dharmāmṛta*”, the standard Jain book dealing with the ethical code of householders, the term '*Vrata*' has been defined as

संकल्पपूर्वकः सेव्यो नियमो ऽ शुभकर्मणः ।
निवृत्तिर्वा व्रतं स्याद्वा प्रवृत्तिः शुभकर्मणि ॥ 2/80

that is, *Vrata* or vow is a (religious) rule (of behaviour) observed with determination (for a particular or indefinite period) and it always indicates aversion or abstinence from doing foul or shameful acts or deeds and it reveals inclination or disposition towards doing good or virtuous acts or deeds. Jainism has laid down a number of such vows for actual observance and among them the twelve *Vratas* or vows are considered very significant both from religious and social points of view. Even among these twelve *Vratas* or vows, the first five vows are regarded as 'main vows' and the remaining seven vows are treated as 'supplementary vows'.

The five main *vratas* or vows of Jainas are

- 1) *Ahiṃsā*, i. e. to be free from injury,
- 2) *Satya*, i. e., to be free from falshood,
- 3) *Asteya*, i. e., to be free from theft,
- 4) *Brahmacharya*, i. e., to be free from unchastity, and
- 5) *Aparigraha*, i. e., to be free from worldly attachment.

If these *vratas* or vows are very strictly observed they are known as '*Mahāvratas*', i. e., great or full vows and naturally these are meant for

the ascetics. Laymen, however, cannot observe the vows so strictly and therefore, they are allowed to practise them so far as their conditions permit. The same *vratas* or vows when partially observed are termed as '*Anuvratas*', i.e., small or partial vows.

Again, for the fixing of these five vows in the mind, there are five kinds of *Bhāvanas* or attendant meditations for each of the vows and every Jain is expected to think over them again and again.

Further, every Jain must meditate that the five faults meant to be avoided in these vows are pain personified and are of dangerous and censurable character in this as well as in the next world.

Moreover, every Jain must meditate upon the following four virtues which are based upon the observance of these five vows. :

- 1) *Maitrī*, i. e., Friendship with all living beings,
- 2) *Pramoda*, i. e., Delight at the sight of beings, better qualified or more advanced than ourselves on the path of liberation,
- 3) *Kārunya*, i. e., compassion for the afflicted beings, and
- 4) *Mādhyastha*, i. e., Tolerance or indifference to those who are uncivil or ill-behaved.

Along with these five main vows or *vratas*, there are seven *Śīlavratas* or supplementary vows. It has been asserted that just as the encircling walls guard towns, so do supplementary vows protect *Anuvratas* or small vows. Hence it has been specifically laid down that in order to practise the main *vratas* or vows, the *Śīlavratas*, supplementary vows, also must be practised by the laity among the Jains.

The seven *Śīlavratas* or supplementary vows are:

- 1) *Digvrata*, i. e., Taking a lifelong vow to limit his worldly activity to fixed points in all directions,
- 2) *Deśavrata*, i. e., Taking a vow to limit the above also for a limited area,
- 3) *Anarthadaṇḍa-vrata*, i. e., Taking a vow not to commit purposeless sins,
- 4) *Sāmāyika*, i.e., Taking a vow to devote particular time everyday to contemplation of the self for spiritual advancement,
- 5) *Proshadhopavāsa*, i.e., Taking a vow to fast on four days of the month, namely, the two 8th and the two 14th days of the lunar fortnight,

6) *Upabhoga-paribhoga-parimāṇa*, i.e., Taking a vow every day limiting one's enjoyment of consumable and non-consumable things, and

7) *Atithi-saṁvibhāga*, i.e., Taking a vow to take one's food only after feeding the ascetics, or, in their absence, the pious householders.

Out of these seven *Śīlavratas* or supplementary vows, the first three are called *Guṇavratas*, i.e., multiplicative vows, because they do raise the value of the five main vows; and the remaining four vows are called *Śikshāvratas*, i.e., disciplinary vows, because they are preparatory for the discipline of an ascetic life. Thus

- a) the five *Aṇuvratas*,
- b) the three *Guṇavratas*, and
- c) the four *Śikshāvratas*,

constitute the twelve vows of a layman.

Further, it has been specially laid down that there are five *atichāras*, i.e., defects or partial transgressions for each of these twelve *vratas* or vows and that these *atichāras* have also to be avoided by the observers of these vows.

• In addition to the above twelve *vratas* or vows, a Jaina layman is expected to practise in the last moment of his life the process of *Sallek'ānā* or peaceful death. *Sallekhanā* is described as the giving up of the body on the arrival of unavoidable calamity, distress, old age and disease, with a view to increase spiritual merit. This *Sallekhanā* is added to act as an extra vow to the existing twelve vows of a householder. Like other vows, *Sallekhanā* has also got five *atichāras*, i.e., partial transgressions which are to be avoided by a householder.

Further Jainism has laid down certain *guṇas* or virtues which have to be assiduously cultivated by the householders. The observance of the five *aṇuvratas*, i.e., small vows, and refraining from the use of three '*makāras*', i.e., 'm's viz., '*madya*', i.e., wine, '*māṁsa*', i.e., flesh and '*madhu*', i.e., honey, are regarded as '*aṣṭa-mūlaguṇas*', i. e., the eight basic or primary virtues of a householder. For minimising injury to living beings, complete abstinence of wine, flesh and honey is advocated and every householder must necessarily possess these eight fundamental virtues.



THE CONCEPT OF 'HIMSĀ'

Among the twelve *vratas* or vows prescribed for continuous observance in daily life by Jaina religion, the first five *vratas* or vows are regarded as the main *vratas* or vows and even among these main *vratas* or vows the first and the prominent position has been assigned to the *vrata* or vow of *Ahimsā*. Since this *Ahimsa-vrata* is based on the fundamental principle of avoidance of or abstention from *Himsā*, i.e., injury to sentient beings, it is quite necessary to understand the concept of *Himsā* as delineated by Jainism.

(1) *Himsā* : 'Sthūla' and 'Sūkshma'

In Jaina scriptures a distinction has been made between '*Sthūla Himsā*' and '*Sūkshma Himsā*'. The '*Sthūla Himsā*' entails the destruction of the higher forms of life from *dvindriyas*, i.e., two-sensed beings upwards and it is forbidden to all Jainas. On the other hand, the '*Sūkshma Himsā*' means taking of life in any form including even the killing of *ekendriyas*, i.e., one sensed beings and it is obligatory for the Jaina ascetics to abstain from this kind of *Himsā*. The lay Jaina is also enjoined to avoid as far as possible the killing of *ekendriyas*, i.e., one-sensed beings and the useless destruction of *Sthāvara-Jīvas*, i.e., immobile souls.

(2) *Himsā* : 'Dravya' and 'Bhāva'

It has been stated that *Himsā* does not depend on acts alone : the *vrata* or vow will be broken merely by the absence of compassion shown when a man allows himself to be carried away by anger. Hence a distinction has been made between *Dravya Himsā*, i.e., the actual hurt or injury and *Bhāva Himsā*, i.e., the intention to hurt or injury to the *Prāṇa* meaning vitality.

(3) *Himsā* : 'Bāhya' and 'Antargata'

In Jaina scriptures *Himsā* is also classified on the basis of '*Bāhya*' i.e. external aspects and '*Antargata*', i.e., internal aspects. Obviously the

'*Bāhya Himśā*' relates to the external or actual acts of killing or injury and '*Antargata Himśā*' relates to the internal or intentional side of committing of injury.

(4) Himśa : 'Vyavahara' Point of view

The concept of *Himśā* has been discussed in detail in the Jaina scriptures both from the '*Vyavahāra Naya*', i.e., the practical point of view and from the '*Nischaya Naya*', i.e., the real point of view.

From the practical point of view the '*Tattvarthasutra*', the classic Jaina text, has defined *Himśā* as follows.

प्रमत्तयोगात् प्राणव्यपरोपणम् हिंसा ॥ 7/13

that is, *Himśā* or injury is the hurting of the vitalities by passional vibrations. It means that *Himśā* or injury is to hurt the *Prāṇas*, i.e., the vitalities, through *Pramattayoga*, i.e., vibration due to the passions which agitate mind, body or speech.

On the same lines, another classic Jaina Text, viz., '*Purushārtha siddhi-upāya*' asserts that passion is the moving cause which leads to *Himśā* and gives the meaning of *Himśā* in following terms:

यत्खलु कषाययोगात् प्राणानां द्रव्यभावरूपाणाम् ।

व्यपरोपणस्य कारणम् सुनिश्चिता भवति सा हिंसा ॥ 4/43

that is, any injury whatsoever to the material or conscious vitalities caused through passionate activity of mind, body or speech is assuredly *Himśā*.

(5) Himśa : 'Nischaya' Point of view

From the *Nischaya*, i. e., real point of view the act of injury, i. e., *Himśā*, is related to the internal aspects or to the intentional side of injury and it is stated that *Himśā* is caused even when passions to hurt others arise in the mind. That is why, the essence of *Himśā* and *Ahimsā*, according to the Jaina scriptures, has been clearly put forward in the authoritative text of '*Purushārthasiddhi-upāya*' in the following terms .

अप्रादुर्भावः खलु रागादीनां भवत्यहिंसेति ।

तेषामेवोत्पत्तिर् हिंसेति जिनागमस्य संक्षेपः ॥ 4/44

that is, "Assuredly, the non-appearance of attachment" and other passions is *Ahimsā*, and their appearance is *Himśā*. This is the summary of the Jaina scripture".

(6) Classification of Himsā :

Himsā has been classified into 2 categories as,

- a) *Ārambhaja* or *Ārambhī Himsā*, i. e., Occupational Injury, and
- b) *Anārambhaja* or *Anārambhī* or *Samkalpī Himsā*, i.e., Non-occupational or Intentional Injury.

In this connection Acharya Amitagati, the famous Jaina saint and author, in this authoritative treatise entitled “*S’ravakāchāra*” has given the two major kinds of *Himsā* and their application in actual practice by the people in following terms

हिंसा द्वेधाप्रोक्तारंभानारंभजत्वतो दक्ष्येः ।
 गृहवासतो निवृत्तो द्वेधाऽपि त्रायते तां च ॥ 6/6
 गृहवाससेवनरतो मंदकषायः प्रवर्तितारंभः ।
 आरंभजां स हिंसां शक्नोति न रक्षितुं नियतम् ॥ 6/7

that is, “*Himsā* has, by the learned, been said to be of two kinds, *Arambhaja*, arising from occupations, and *Anārambhaja*, not due to any occupation. He who has renounced the life of householder, certainly avoids both kinds of *Himsā*. One with mild passion, while living the life of a householder, cannot of course avoid *Arambhaja Himsā* when performing various occupations.”

It means that the *Himsā* or injury involved in the actual execution or conduct of occupations is known as the *Ārambhī Himsā* and that the *Himsā* not inherent or unrelated to occupations but committed with the objective of fulfilling certain desires is termed as *Anārambhī* or *Samkalpī Himsā*, i.e., intentional injury. Hunting, offering animal sacrifices, killing for food, amusement or decoration are illustrations of *Anārambhī* or *Samkalpī Himsā* and it can be avoided by every thinking person without any difficulty or harm to himself.

Again, the *Ārambhī Himsā* is further sub-divided into the three types, viz.

- (a) *Udyamī Himsā*, i.e., industrial injury,
- (b) *Gṛhārambhī Himsā*, i.e., domestic injury, and
- (c) *Virodhī Himsā*, i.e., defensive injury.

(a) *Udyamī Himsā* is injury which is unavoidably committed in the exercise of one’s profession. According to Jaina writers permissible professions, in general, are-

- 1) *Asi*, i.e., the profession of a soldier,
- 2) *Masi*, i.e., the profession of a writer,
- 3) *Kṛshi*, i.e., the profession of an agriculturist,
- 4) *Vāṇijya*, i.e., the profession of a trader,
- 5) *Śilpa*, i.e., the profession of an artisan, and
- 6) *Vidyā*, i.e., the profession of an intellectual.

(b) *Gṛhārambhī Himśā* is the kind of injury which is invariably committed in the performance of necessary domestic acts, such as preparation of food, keeping the house, body, clothes and other things clean, construction of buildings, wells, gardens, and other structures, keeping cattle, etc.

(c) *Virodhī Himśā* is the kind of injury which is necessarily committed in defence of person and property, against thieves, robbers, dacoits, assailants and enemies, in meeting their aggression, and in causing the least possible injury, necessary in the circumstances, in which one may find oneself.

Thus, in general, *Himśā* is divided into four kinds, viz.,

1. *Udyamī Himśā*, i.e., industrial injury,
2. *Gṛhārambhī Himśā*, i.e., domestic injury,
3. *Virodhī Himśā*, i.e., defensive injury, and
4. *Samkalpī Himśā*, i.e. intentional injury.

In this regard it has been ordained by Jaina religion that one, who has renounced all household connection and has adopted the discipline of a saint, should avoid all the four kinds of *Himśā*. At the same time it has also been laid down that one, who is still in the householder's stage, should abstain from *Samkalpī Himśā*, i.e., intentional injury, and should try one's best to avoid three kinds of *Ārambhī Himśā*, i.e., occupational injury, as far as it is possible, since it is quite unable for a householder to abstain completely from *Ārambhī Himśā*.

(7) Denunciation of Himśā

Taking into account the bad and reprehensible nature of *Himśā*, the Jaina sacred texts have condemned the observance of *Himśā* in strongest possible terms. In the '*Āchārāṅga Sūtra*' it has been specifically mentioned that as *Himśā* is a great impediment in spiritual awakening, a person who indulges in doing injury to living beings will not get enlightenment and it has been asserted that

तं से अहियाए तं से अबोहिए ॥ 1.1.2

which means “that (i.e., injury to living beings) is always harmful and injurious to himself (i.e. the wrong-doer), it is the main cause of his non-enlightenment.” Similarly, in the “*Sūtrakṛtāṅga Sūtra*” all injurious activities have been categorically denounced as follows

संबुद्धमाणे उ नरे मइमं पावाउ अप्पाणं निवट्टएज्जा ।
हिंसप्पसूयाइं दुहाइं मत्ता वेराणुबन्धीणि महमयाणि ॥ I.10.21

that is, “knowing that all the evils and sorrows arise from injury to living beings, and (knowing further) that it leads to unending enmity and hatred, and is the (root) cause of great fear, a wise man, who has become awakened, should refrain from all sinful activities”.

On the same lines, in the “*Uttarādhyayana Sūtra*” any kind of injury to living beings is censured in the following terms -

अज्झत्थं सव्वओ सव्वं दिस्स पाणे पियायए ।
म हणे पाणिणो पाणे भयवेराओ उवरए ॥ 6/6

that is “seeing that everything that happens to somebody concerns (i.e. affects) him personally, one should be friendly towards (all) beings; being completely free from fear and hatred, one should never injure any living beings”.

In a similar strain, in the “*Dasāvaikālika Sūtra*” practice of *Himsā* is prohibited on the following ground that

सव्वे जीवा वि इच्छंति जीविउं न मरिज्जिउं ।
तम्हा पाणिवहं घोरं निर्गथा वज्जयंति णं ॥ 6/11

that is, “All living creatures (that are in this world) desire to live. Nobody wishes to die. And hence it is that the Jain monks avoid the terrible (sin of) injury to living beings”.

Similarly, the most reprehensible nature of *Himsā* has been emphatically brought out in the ‘*Jñānārṇava*’ in the following words

हिंसैव दुर्गतिर्द्वारम्
हिंसैव दुरितार्णवः ।
हिंसैव नरकं घोरं
हिंसैव गहनं तमः ॥ 8/19

that is, “*Himsā* alone is a gateway to the miserable state, it is also the ocean of sin, it is itself terrible hell and it is surely the most dense darkness.”

In the same sacred text “*Jñānāṇava*” the futility of *Himsā* has been very vividly brought out as follows

निस्पृहत्वं महत्त्वं च
नैराश्यं दुष्करं तपः ।
कायक्लेशश्च दानं च
हिंसकानामपार्थक्यम् ॥ 8/20

that is, “If a person is accustomed to commit injury, then his (all virtues like) selflessness, greatness, desirelessness, difficult penance, bodily suffering and liberality or munificence are worthless.”

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AHIMSĀ-VRATA, i.e., THE VOW OF “AHIMSĀ”

Since the very idea of *Himsā*, i.e., injury to sentient beings, in any form has been considered quite abominable and has been condemned in strongest possible terms in Jaina philosophy, the ethical code laid down for the Jainas has given maximum importance to the observance of the *Ahimsā-Vrata*, i.e., the vow of *Ahimsā*, which puts into practice the principle of avoidance of *Himsā* in actual life. Naturally, Jainism has assigned the first position to the vow of *Ahimsā* among the five main vows prescribed for continuous observance by its followers. It is, therefore, necessary to see and understand the various aspects and implications of the Jaina vow of *Ahimsā*.

(1) *Ahimsā Mahāvratā* :

Ahimsā, i.e., avoidance of *Himsā*, has been treated as the first of the five *Mahāvratas*, i.e., great vows, prescribed by Jaina religion and this *Ahimsā Mahāvratā* has been defined in ‘*Ratnakaraṇḍa-srāvakācchāra*’ in following terms :-

पंचानां पापानां हिंसादिनां मनोवचःकायैः ।

कृतकारितानुमोदैस्त्यागस्तु महाव्रतं महताम् ॥ 4/72

that is, “abstaining from the commission of five sins, *himsā* and the rest in their three forms, *kṛita*, *kārita* and *anumodana*, with the mind, speech and the body constitutes the *Mahā-vratā* of great ascetics”.

It means that the *Ahimsā Mahāvratā* involves the avoidance of *Himsā*, i.e., injury to sentient beings in every possible manner. The *Himsā* can be committed by three kinds of *Yoga*, i.e., modes or means viz., of mind, speech and body. In other words, injurious activity can be committed

a) mentally, i.e., by mind, in thought,

- b) orally, i.e., by speech, and
- c) physically, i.e., by body, by action.

In addition to these three *Yogas*, *Himsā* can be committed by three kinds of *Karāṇa*, or, action, viz.,

- a) *Kṛita*, i.e., by doing it oneself,
- b) *Kārita*, i.e., by getting it done through others, and
- c) *Anumata* or *anumodana*, i.e., by giving consent to others doing it.

Further, by the combination of these *Yogas* and *Karāṇas* it is clear that *Himsā* can be committed in 9 ways, i. e., by the application of 3 *Karāṇas* to each of the 3 *Yogas*. Thus, the *Ahimsā* can be observed in full in the following 9 ways :

1. Mentally not to do injury oneself,
2. Mentally not to get injury done by others,
3. Mentally not to approve injury done by others,
4. Orally not to do injury oneself,
5. Orally not to get injury done by others,
6. Orally not to approve injury done by others,
7. Physically not to do injury oneself,
8. Physically not to get injury done by others, and
9. Physically not to approve injury done by others.

Obviously, in the *Ahimsā Mahāvratā*, the *Ahimsā* is observed in a complete or full manner, i. e., in the above nine ways. Since this *Ahimsā Mahāvratā* is extremely difficult to practise, it is prescribed for the observance by the persons in the ascetic order.

(2) Ahimsā-Aṇuvratā :

Taking into account the extreme severity involved in the observance of *Ahimsā Mahāvratā*, the Jaina scriptures have prescribed the vow of *Ahimsā* with less degree of intensity for the observance by the householders and called it as *Ahimsā Aṇuvratā*. The authoritative sacred book '*Ratnakaraṇḍa-śrāvaka-chāra*' has defined *Ahimsā Aṇuvratā* in following terms. :

संकल्पात् कृतकारितमननात् योगत्रयस्य चरसत्त्वान् ।
न हिनस्ति यत्तदाहुः स्थूलवधात् विरमणं निपुणा : ॥ 3/53

that is, "Refraining from injuring living beings, having two or more senses, with a deliberate act of the mind, speech or body, in any

of the three ways, *kṛita*, *kāṛita* and *mananāt*, is called *Ahimsā Aṇu-vrata* by the wise."

Thus, in *Ahimsā Aṇuvrata*, a layman does not intentionally injure any form of life above the class of one-sensed beings (vegetables and the like), by an act of the mind, speech or body by *kṛita*, i.e., by himself, by *kāṛita*, i.e. by inciting others to commit such an act, nor by *mananāt* or *anumodana* i.e., by approving of it subsequent to its commission by others.

(3) Meditations for Ahimsā-vrata :

With a view to strengthening the feelings of a person in relation to the observance of the *Ahimsā-vrata*, it has been laid down in "*Tattvārtha-sūtra*" that a person should try to practise the following five *Bhāvanas*, i.e., Meditations :

1. *Vāg-guṇṭi*, i.e., preservation of speech,
2. *Mano-guṇṭi*, i.e., preservation of mind,
3. *Īryā*, i.e., care in walking,
4. *Ādāna-nikshepaṇa-samiti*, i.e., care in lifting and laying down things and
5. *Ālokitapāna-bhojana*, i.e., care in taking meals by thoroughly seeing to one's food and drink.

Obviously these *Bhāvanas* or meditations encourage cautiousness in the actual observance of *Ahimsā-vrata*.

(4) Transgressions of Ahimsā-vrata :

In addition to inculcating the above *Bhāvanas* or meditations, a person is also advised to avoid the following five *atichāras*, i.e., defects or partial transgressions of *Ahimsā-vrata* :

1. *Bandha*, i.e., keeping in captivity (angrily or carelessly animals or human beings),
2. *Vadha*, i.e., beating (angrily or carelessly animals or human beings),
3. *Chheda*, i.e., mutilating (angrily or carelessly animals or human beings),
4. *Ati-bhārāroṇa*, i.e., overloading (angrily or carelessly animals or human beings), and
5. *Annapāna-nirodha*, i.e., with-holding food or drink (from animals and human beings angrily and carelessly).

Naturally the avoidance of these five *atichāras*, i.e, transgressions, would enable a person to practise *ahimsā-varata* without committing many faults.

(5) Renunciation of Drinking Liquor:

For the observance of *Ahimsā-Vrata* it has been specifically laid down that a person should renounce drinking wine because, according to the sacred text of *Purushārtha siddhi-upāya*,:

मद्यं मोहयति मनो

मोहितचित्तस्तु विस्मरति धर्मम् ।

विस्मृतधर्मा जीवो

हिंसामविशंकमाचरति ॥ 62

that is, “wine stupifies the mind, one whose mind is stupified forgets piety; and the person who forgets piety commits *Himsā* without hesitation.” Again, it is impressed that drinking liquor leads to the commitment of *Himsā* because wine is the repository of many lives which are generated in it. Similarly, it is brought home that many base passions like pride, fear, disgust, ridicule, grief, ennui, sex-passion, and anger arise due to drinking liquor and that these passions are nothing but the different aspects of *Himsā*.

(6) Rejection of Eating Animal Food :

The observance of *Ahimsā-vrata* invariably means the total rejection of the practice of meat-eating on various grounds. In the first place, flesh cannot be procured without causing destruction of life, which is nothing but clear *Himsā*. Secondly, even if the flesh is procured from an animal which has met with a natural death, still *Himsā* is caused by due to the crushing of tiny creatures spontaneously born in that flesh. Thirdly, the pieces of flesh which are raw, or cooked, or are in the process of being cooked, are found constantly generating spontaneously-born creatures of the same genus. Hence, for these valid reasons a person must completely renounce meat-eating which definitely involves *Himsā*.

(7) Abandonment of use of Honey :

Along with the renunciation of wine-drinking and meat-eating, the giving up of use of honey is also included in the observance of *Ahimsā-vrata* because the use of honey invariably entails the destruction of life as even the smallest drop of honey in the world

represents the death of bees. It is also made clear that even if a person uses honey which has been obtained by some trick from honey comb, or which has itself dropped down from it, there is *Himsā* in that case also, because there is destruction to the lives spontaneously born therein.

(8) Giving up eating of certain fruits :

As a part of the observance of *Ahimsā-vrata* it is enjoined that a person should give up the use for dietetic and other purposes of five kinds of fruits known as Umara, Kathumara, Pakara, Bada and Pipala as they are the breeding grounds of various living organisms. Again, if these five fruits be dry and free from mobile beings on account of passage of time, their use will cause *Himsā* because of the existence of an excessive desire for them.

(9) Avoidance of killing Animals :

It is also specifically stressed that in the observance of the *Ahimsā-vrata*, killing of animals under various pretexts should be strictly avoided as it does involve destruction of living beings in one way or another. In the first place, a person should not sacrifice animals or birds or embodied beings with a view to please Gods by such offerings and to seek in return his desired objectives. It is emphatically stated that it is a perverse notion to think of *himsā* as having religious sanction and to consider that the Gods are pleased at sacrifices of living beings offered in their name. In fact it is asserted that religion is peace giving and can never encourage or sanction what gives pain to living beings.

Secondly, a person should not kill animals for pleasing the guests in the belief that there is no harm in killing goats, etc., for the sake of persons deserving respect. Such a desire is obviously not good as it involves the abominable *Himsā* in the form of wanton destruction of living beings.

Thirdly, a person should not kill animals like snakes, scorpions, lions, tigers etc., on the ground that by so doing a large number of lives will be saved. Such a type of killing has to be avoided because it engenders the feelings of enmity, hostility and revenge which go against the principle of *Ahimsā*. Again, it is stated that as these animals always strike man in self-defence, they will not do harm to man if they are not attacked by man.

Fourthly, a person should not kill animals which are leading a severely painful life due to onslaught of certain incurable sufferings or disease on the ground that by the act of killing the animal would soon

be relieved from its unbearable anguish and agony. But this kind of killing is considered not as an act of mercy but definitely as an act of *Himsā*.

(10) Renouncement of Night-eating :

With a view to making the observance of *Ahimsā-vrata* more complete a strict injunction to restrict the eating activity during the day-time only is levied. It has been laid down in the sacred Jaina text of “*Purushārthasiddhi-upāya*” that

रात्रौ भुञ्जानानां यस्मादनिवारिता भवति हिंसा ।
हिंसाविरतैस्तस्मात् त्यक्तव्या रात्रिभुक्तिरपि 129

that is, “Those who take their meals at night cannot avoid *Himsā*. Hence, abstainers from *Himsā* should give up night-eating also”.

It is argued that day-time is the natural time for work and for taking food. Again, food is prepared more easily, with greater care and with less probability of injury to living beings during day than at night. Further, the light of the sun makes it easy to pick out, to separate unwholesome stuff, and to remove the worms and small insects which find place in the material for food. There are many insects which are not even visible in the strongest artificial light at night and there are also many small insects, which have a strong affinity for food stuffs, appear only during night-time. That is why it is concluded in the same sacred text as follows

किं वा बहुप्रलपितैरिति सिद्धं यो मनोवचनकायै :।
परिहरति रात्रिभुक्तिं सततमहिंसां स पाळ्यति ॥ 134

that is, “why discuss further? It is established that he who has renounced night-eating, through mind, speech or body, always observes *Ahimsā*”. As utmost importance is attached to the practice of eating during day-time from the point of view of observance of *Ahimsā*, certain sacred texts like “*Chāṇtra-sāra*” consider “*Rātri-bhukti-tyāga*”, i. e., giving up eating at night, as the sixth “*Āṇuvrata*”, i.e., small vow, added to the prevalent set of five *Āṇuvratas*.



SUPPLEMENTS TO AHIMŚĀ-VRATA

Along with various restrictions laid down as necessary elements in the observance of the vow of *Ahiṃsā*, certain specific virtues, reflections and controls or sufferings are also prescribed by sacred Jain texts as supplements to the practice of *Ahiṃsā-vrata*. These supplements are

- 1) Ten Kinds of *Dharma*,
- 2) Twelve kinds of *Anupreksha*, and
- 3) Twenty-two kinds of *Parishaha-jaya*,

and these are considered specifically useful in achieving *Samivara*, i.e., stoppage of influx of Karmic matter into the soul, which is a necessary condition to the attainment of *Moksha* or salvation. These supplements constitute a part of the rules of conduct prescribed for the saints. But it has been particularly mentioned that these should be followed by householders also to the best of their capacity.

(1) *Daśalakṣhaṇa Dharma* :

The ten noble virtues, known as '*Daśalakṣhaṇa Dharma*', are expected to be assiduously cultivated and put into actual practice during their normal life by the followers of Jainism. Since the emphasis has been laid on the translation of the virtues into practice, these ten virtues are known as ten observances also. The ten noble virtues are :

1. *Uttama-Kṣhamā*, i.e., Supreme Forgiveness or Forbearance,
2. *Uttama-Mārdava*, i.e., Supreme humility or tenderness,
3. *Uttama-Ārjava*, i.e., supreme honesty or straight forwardness,
4. *Uttama-Saucha*, i.e., Supreme contentment or purity of thought and freedom from greed,
5. *Uttama-Satya*, i.e. Supreme truth,
6. *Uttama-Samīyama*, i.e., Supreme self-control or self-restraint,
7. *Uttama-Tapa*, i.e., Supreme austerities,

8. *Uttama-tyāga*, i.e., Supreme renunciation,
9. *Uttama-Ākiñchana*, i.e., supreme non-attachment or not taking the non-self for one's own self, and
10. *Uttama-Brahmacharya*, i.e., Supreme chastity.

(2) Anuprekshas :

In addition to ten noble virtues, every pious person is expected to contemplate on the following twelve 'Anuprekshās' i. e., the ideas which must be kept at the focus of thoughts constantly.

1. *Anitya anuprekshā*, i.e., impermanence or in other words everything is subject to change or is transitory,

2. *Aśaraṇa anuprekshā*, meaning without refuge or unprotectiveness or helplessness. The feeling that soul is unprotected from fruition of Karmas, for example, death, etc.,

3. *Samśāra anuprekshā*, i. e., mundaneness or cycle of births and deaths. Soul moves in the cycle of existences and cannot attain true happiness till it is cut off.

4. *Ekatva anuprekshā*, i.e., loneliness. I am alone, the doer of my actions and the enjoyer of the fruits of them.

5. *Anyatva anuprekshā*, i. e., separateness or difference in nature. The world, my relations and friends, my body and mind, they are all distinct and separate from my real self.

6. *Asuchi anuprekshā*, i.e., impurity. The body is impure and dirty.

7. *Asrava anuprekshā*, i.e., inflow. The inflow of Karmas is the cause of my mundane existence and is the product of passions.

8. *Samivara anuprekshā*, i. e. stoppage. The inflow of Karma must be stopped.

9. *Nirjarā anuprekshā*, i.e., shedding. The old Karmic matter must be shed from or shaken out of the soul.

10. *Loka anuprekshā*, i.e., the world or the universe. The nature of the universe and its constituent elements in all their vast variety proving the insignificance and miserable nothingness of man in time and space.

11. *Bodhi-durlabha anupreksha*, i.e., variety of religious knowledge. It is difficult to attain right belief, right knowledge and right conduct.

12. *Dharma anuprekshā*, i. e. reflection on the nature of religious path as preached by the conquerors, namely the true nature of the three fold path of liberation.

These twelve *Anuprekshās* are meditations or reflections and have to be meditated upon again and again. Sometimes these *Anuprekshās* are termed as *Bhavanas* also.

(3) Parishaha-Jaya :

Along with the inculcation of the noble virtues and meditation of twelve reflections, every pious person must attempt at *Parishaha-Jaya*, i. e., the conquering of various types of *Parishahas* i.e., sufferings or inconveniences and pains. The *Parishahas* are the hardships or sufferings which have to be undergone by a conscientious person for the sake of non-falling off from the path of *Moksha*, i.e., liberation, and for the shedding of Karmic matter from the soul. Hence *Parishaha-Jaya* means victory over the consciousness of pain or suffering. Such sufferings are of following 22 kinds :

1. *Kshut*, i.e., Hunger,
2. *Pipāsā*, i.e., Thirst,
3. *Sita*, i.e., Cold.
4. *Ushṇa*, i.e., Heat,
5. *Damśamaśaka*, i.e. Insect-bite,
6. *Nagnya*, i.e., Nakedness,
7. *Arati*, i.e, Ennui or disagreeable surroundings,
8. *Stri*, i.e., Sex-passion,
9. *Charyā*, i.e., Walking too much,
10. *Nishadyā*, i.e., Continuous sitting in one posture,
11. *Sāyyā*, i.e., Resting on hard earth,
12. *Ākrośā*, i.e., Abuse or unpleasant and insulting language,
13. *Vadha*, i.e., Beating or violence inflicted by cruel persons,
14. *Yāchanā*, i.e, Begging or desire to beg for food, medicine, etc.,
15. *Alābha*, i.e., Disappointment from not getting what one wants, e.g. food,
16. *Roga*, i.e., Diseases and infirmities in the body,
17. *Tṛṇasparsā*, i.e., Thorn-pricks or pricks from the sharp grass,
18. *Mala*, i.e., Dirt and impurity all over the body,
19. *Satkāra-puraskāra*, i.e. Remaining uninfluenced by praise or reward,
20. *Prajñā*, i.e., Pride of knowledge,
21. *Ajñāna*, i.e, feeling of ignorance or non-possession of knowledge, and

22. *Adarsāna*, i.e., slack-belief or temporary lack of faith,

For example, on failure to attain supernatural powers even after great piety and austerities, to begin to doubt the faith of Jainism and its teachings.

It is laid down that these 22 sufferings should be ever endured without any feeling of vexation, by one who desires to get rid of all causes for pain.

Apart from these three types of supplements to *Ahimsā-vrata* which are considered useful in achieving *Sanivara*, i.e., stoppage of influx of Karmic matter into the soul, there is one more important supplement to *Ahimsā-vrata* known as the "Practice of *Tapa*", i.e., observance of austerities. These austerities are regarded as essential things for achieving *Nirjarā*, i.e., the shedding of Karmic matter from the soul, which is a necessary condition to the attainment of *Moksha*, i.e., salvation. The Jaina scriptures distinguish twelve kinds of austerities, as the expedients of *Nirjarā*, grouped together under the two headings of *Bāhya Tapa*, i.e., external austerities, and *Abhyantara Tapa*, i.e., internal austerities.

(i) *Bāhya Tapa* :

The six external austerities are :

1. *Anasāna*, i.e., periodical fasting,
2. *Avamodarya*, i.e., eating less than the capacity of the stomach,
3. *Vṛtti-parisankhyāna*, i.e., putting restrictions in regard to food, for example, to accept food only if a certain condition is fulfilled,
4. *Rasa-parityāga*, i.e., daily renunciation of one or more of six kinds of delicacies, viz., ghee, milk, curds, sugar, salt and oil,
5. *Vivikta-śayyāsana*, i.e., sitting or sleeping in a lonely or isolated place, devoid of animate beings, and
6. *Kāyakleśa*, i.e., mortification of the body so long as the mind is not disturbed.

(ii) *Abhyantara Tapa* :

The six internal austerities are

1. *Prāyaścitta*, i.e., expiation,
2. *Vinaya*, i.e., reverence,
3. *Vaiyavṛtya*, i.e., service of the saints or worthy people,
4. *Svādhyāya*, i.e., study.
5. *Vyutsarga*, i.e., giving up attachment to the body, etc., and
6. *Dhyāna*, i.e., concentration of mind.

All these external and internal kinds of austerities are practised with the object of burning or shedding out all karmic impurities from the soul. These austerities are meant mainly for the ascetics, but it has also been enjoined upon the householders to practise them to the best of their abilities.

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IMPLEMENTATION OF AHIMŚĀ-VRATA

The *Ahimsā-vrata*, i. e., the vow of *Ahimsā*, has not only been elaborated in theory in Jaina scriptures, as outlined above, but it has also been implemented in practice to a very large extent by the followers of Jainism - both ascetics and householders. It has been enjoined upon the ascetics to observe the *Ahimsā-vrata* as a *Mahāvrata*, i. e., a great vow, and this religious injunction has been very meticulously observed from ancient times to the present day by the Jaina *Sādhus* and *Sādhvīs*, i.e., monks and nuns. However, the Jaina scriptures, from the practical point of view, allowed the *Śrāvakas* and the *Śrāvikās*, i. e., the male and female sections of the laity, viz., the householders, to observe the *Ahimsā-vrata* as an *Aṇuvrata*, i.e, a small vow. As such, the householders were required to observe the *Ahimsā-vrata* with comparatively less severity but at the same time without transgressing the basic tenets of *Ahimsā*. Naturally this fundamental requirement made it necessary for the householders to put a number of restrictions on their economic, social, cultural and other activities connected with their livelihood and maintenance. This kind of specific implementation of *Ahimsā-vrata* can be very clearly noticed from the practical restrictions and conventions actually followed by the Jaina householders in their activities like occupations and professions, food and drink, and dress and decoration.

(1) Occupations and Professions .

From the present state of Jainas it appears that a predominantly large majority of them is engaged in some kind of business. They are known as Baniyas or Vaniyas and are included under the Vais̥yas. The predominance of Vais̥yas is, historically speaking, a comparatively recent development because in ancient times Jainas were found in all classes and especially among the Kshatriyas. But due to various reasons the number of Jainas in other classes gradually dwindled and in

consequence we now notice that the followers of Jainism are mainly Vaiśyas.

The rules of conduct for laymen lay down that a person should follow some kind of business or profession in a just and honest way for the maintenance of his family. The only restriction he has to observe in the choice of his avocation is that it must not be of an ignoble or degrading nature in the sense that it should not involve wholesale destruction of life. The prohibited businesses are those of butchers, fishermen, brewers, wine-merchants, gun-makers and the like. The Jaina Scriptures mention fifteen varieties of business enterprises which involve great injury to living beings and hence the Jaina laymen are required to avoid them. They are such as those involving great use of fire, cutting of trees or plants, castrating bullocks, clearing of jungles by employment of fire, drying up lakes, rivers, etc.

It is generally believed that the main principle of Jainism, namely, *Ahimsā* or not hurting any living being, bars the Jainas from becoming the agriculturists or soldiers. But this is not the case. The first *Tirthankara*, Lord Rshbhadeva asked the people to follow six kinds of professions for their maintenance and both the professions of an agriculturist and of a soldier were included in them. Apart from this, we come across numerous references pertaining to agriculture in Jaina literature from which it could be seen that in general agriculture was not forbidden to Jainas. At present the main occupation of the Jainas in Karnataka is that of agriculture. In regard to them it is stated that except some of the larger landholders who keep farm-servants the Jaina land holders, with the help of their women, do all parts of field work with their own hands. They are considered as the hardest working husbandmen who make use of every advantage of soil and situation. Even in Gujaratha where the Jainas are mainly traders and industrialists, there are some Jainas whose occupation is only agriculture. From the fact that even in the days of Lord Rshabha, the first *Tirthankara*, rules were made, among other things, regarding politics, warfare and archery show that the Jainas were not averse to fighting as such. In the past many Jainas were in the fighting forces of the state as can be seen from a large number of Jaina generals and warriors, and even now some are employed in the defence forces of India, and are occupying responsible positions.

The Jainas follow practically all sorts of avocations but they are mainly money-lenders, bankers, jewellers, cloth-merchants, grocers and recently industrialists. As they hold the key positions in all these

occupations, it is no wonder that a large proportion of mercantile wealth of India passes through their hands. Apart from occupations, Jainas have taken to professions also. They are found mainly in legal, medical, engineering and teaching professions and nowadays many Jainas are holding important responsible positions in various departments of the Central and State Governments.

(2) Food and Drink .

The Jainas are very particular regarding their food and drink. Since the ethical code of the Jainas is based on the main principle of *Ahimsa*, we find its thorough application in the matters of food and drink also. It has already been noticed that every householder is required to possess *Ashta Mūlaguṇas* or eight fundamental virtues which are the observance of the five *aṇuvratas* and abstinence from the use of flesh, wine and honey. The injunction against eating flesh of any living being is quite obvious.. The Jainas do not take food which involves the slaughter of animals, fishes, birds, or anything that has five or less sense-organs. That is why they have to abstain from eating *Kandamūlas*, that is, underground stems and roots like potatoes, onions, garlic, reddish, turnip, carrot, beet-roots etc. which are supposed to contain a multitude of small insects. Similarly, they must not eat fruits of Gular, Anjeer, Pipal, Pakar and Banyan which are the birth places of mobile beings. Further, it is necessary for a Jaina to take his meals during daytime because *Himsa* is inevitable when food is prepared or taken in the absence of sunlight. Therefore the Jainas have to renounce night-eating throughout the year and those who cannot do so all the time, at least do it during the *Chāturmāsa* or the four months of rainy season when there is a large growth of insects. Again, the Jainas are required to wipe most carefully anything that is to be used for food, with a view to exclude as tenderly as possible any of the tiny living creatures which might be found in or on it. In the same way as a precautionary measure in avoiding injury to very small living beings, the Jainas have been enjoined to strain or filter water, milk, juice, or any liquid drink before use. It must be said to the credit of the Jainas that they do observe very scrupulously all these rules regarding food. It is the outstanding feature of Jainas throughout India that they are strictly vegetarians, never eat at night, and always use strained water. It is said that when a Jaina traveller wishes to quench his thirst at a tank or stream, he covers his mouth with cloth, stoops down, and thus drinks by suction. This cleanly custom is highly recommended for use everywhere.

Along with flesh, wine and all kinds of intoxicants, or even stimulants, are prohibited. They are not considered necessary for the life and well-being of the body. Wine is the birth place of many beings which are generated in liquor and hence those who are addicted to wine, necessarily commit *Himsā*. Further, it is stated that wine stupifies the mind, one whose mind is stupified forgets piety; and the person who forgets piety commits *Himsā* without hesitation. Similarly, pride, fear, disgust, ridicule, ennui, grief, sex-passion, anger etc. are all forms of *Himsā* and all these are concomitants of wine. Like wine, honey is also prohibited because it is considered that even the smallest drop of honey very often represents the death of bees. If one uses honey which has been obtained by some trick from honey-comb, or which has itself dropped down from it, one necessarily commits *Himsā* in this case also, because of the destruction of creatures of spontaneous birth born there. In the same strain the Jainas have been advised not to use stale butter as after a lapse of some time the butter becomes a birth-place of small beings due to extreme fermentation.

As regards the question of food and drink one thing must be remembered. Jainism admits that only liberated souls are in a position to observe complete non-injury and that mundane souls have to commit *Himsā* for their maintenance as life thrives only on life. Though *Himsā* is unavoidable in the sustenance of life, Jainism, by rules of conduct, tries to limit it for essential purposes only. The rules of conduct never sanction injury, but they try to restrict it to the lowest possible minimum, by taking into account the gradations of injured living beings. The higher the stage of development of the injured being is, (i.e., the closer it has approached the state of perfection), the heavier the sin of the injury committed is considered to be. Thus, from the practical point of view, the sin of hurting a plant is smaller than that of hurting an animal, the sin of hurting an animal is smaller than that on hurting a human being, etc. From this standpoint, it can be understood why Jainism forbids flesh-eating, and, on the other hand, objects little to the eating of vegetables. Therefore, what is enjoined on Jainas is simply this : "Do not destroy life, unless it is absolutely necessary for the maintenance of a higher kind of life".

(3) Dress and Decoration :

The Jainas are required to pursue the path of *Ahimsā* in the matter of dress also. They have not to wear the furs and the plumes that are obtained by torturing their owners- animals and birds. For the same reason the use of silken and woollen garments is prohibited for all

Jainas. Here we can mark the difference between the Hindus and the Jainas. The Hindus do not consider silk as impure and they use silken garments at the time of worshipping or taking their meals. It is necessary for Jainas to restrict the use of leather goods to the minimum. They have to avoid all leather articles meant for decoration, for example, tiger-skin, deer-skin, etc., and are required to use substitutes for leather goods wherever it is possible, for example, belts, purses, straps for watches, etc., where the use of leather goods is unavoidable they have to see that leather is procured from naturally dead animals and not from slaughtered animals.

One of the rules of conduct meant for laymen lays down that a Jaina should dress according to his means, and if he has the means to dress extravagantly, still he should not do so. This means that Jainas should not care much for their dress with a view to look more beautiful. According to them the clothes should be sobre, though not sombre, and they should not aim at displaying bodily contour, to excite the passions of the beholder.

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COMPREHENSIVENESS OF AHIMŚĀ

The *Ahimsā-vrata*, i.e., the vow of *Ahimsā*, has to be implemented into actual practice, both by the ascetics and the householders, in accordance with the detailed rules laid down for these two major sections of the society because the Jaina scriptures have given maximum importance to the day to day observance of right conduct consisting of five main vows, three *Guṇa-vratas*, i.e., multiplicative vows, and four *Sikshā-vratas*, i.e., disciplinary vows, with a view to achieving salvation, the aim of life of every individual, and have assigned the first position to the vow of *Ahimsā*. The five vows form the basis on which the superstructure of Jaina ethics has been raised. They give a definite outlook on life and create a particular type of mental attitude. The very essence of Jaina philosophy is transferred into action in the shape of observance of the five main vows. It is clear that five main vows are in the form of abstentions from or avoidance of certain bad things or faults in the following manner :

1. *Ahimsā* is the abstention from injury,
2. *Satya* is the abstention from falsehood,
3. *Achaurya* is the abstention from theft,
4. *Brahmacharya* is the abstention from unchastity, and
5. *Aparigraha* is the abstention from worldly attachments.

Further, three things are enjoined in the matter of avoidance of these five faults. In the first place, a person should not commit any fault personally, secondly, a person should not incite others to commit such an act, and thirdly, a person should not even approve of it subsequent to its commission by others. Moreover, even though these five faults are mentioned separately, still it can be noticed that the utmost significance has been attached to the avoidance of the first fault of *Himsā*, i.e., injury and that the remaining four faults of falsehood, theft, unchastity and worldly attachments are considered as mere different forms of

varieties of *Himsā*, i.e., injury. Obviously, the concept of *Ahimsā*, i.e., avoidance of injury becomes very wide, inclusive and comprehensive.

(i) Ahimsā and Satya

Speaking *Satya*, i.e., truth, is the observance of *Ahimsā* because *Asatya*, i.e., falsehood is considered as *Himsā*, i.e., injury according to sacred Jaina texts. In the standard Jaina work "*Purushārthasiddhi-upāya*", the definition and nature of falsehood are given in the following manner;

यदिदं प्रमादयोगादसदभिधानं विधीयते किमपि ।

तदनृतमपि विज्ञेयं तदभेदाः सन्ति चत्वारः ॥ 91

that is, wherever any wrong statement is made through *Pramāda Yoga*, i.e., careless activity of mind, speech or body, it is certainly known as falsehood. Further, falsehood is divided into four kinds :

1. The first kind of falsehood is making a statement by which the existence of a thing with reference to its position, time, and nature is denied, e. g., to say "a particular person is not here" (when he is present).

2. The second kind of falsehood is making a statement to the effect that a particular thing exists, where that thing does not exist with reference to the position, time, and nature of other objects, e.g., to say "a pitcher is here" (when it is not actually there).

3. The third kind of falsehood is that where an existing thing is represented as something different from what it really is, e. g., when a horse is said to be a cow.

4. The fourth kind of falsehood consists of three types of speaking viz.,

(a) *Garhita*, i.e., condemnable,

(b) *Sāvadya*, i.e., sinful, and

(c) *Apriya*, i.e., disagreeable.

The *Garhita* (i.e. condemnable) speech is said to be all that which is back-biting, unbecoming, ridiculous speech with the use of harsh language and violent words. Besides, useless gossiping and using language which incites unfounded beliefs and superstitions comes under this category of condemnable speech. The *Sāvadya* (i.e. sinful) speech comprises all speech that leads to destruction of life by piercing, beating, cutting, stealing, etc. The *Apriya* (i.e. disagreeable) speech is

that which in the minds of other persons, creates feelings of uneasiness, fear, pain, hostility, grief, etc.

Thus, the *Pramatta-yoga*, i.e., the vibrations due to the passions which agitate mind, speech or body, is invariably present in all these four kinds of falsehood. Hence, *Himsā* is certainly involved in falsehood because *Pramatta-yoga* is the cause of *Himsā*.

(ii) Ahimsā and Achaurya :

Like *Satya*, *Achaurya*, i.e, not committing theft, is also *Ahimsā*, i.e, non-injury, because every theft includes *Himsā* just as every kind of falsehood includes *Himsā*. According to the Jaina scriptures, “the taking, by *Pramatta-yoga*, of things without they being given by the owner, is to be deemed as theft and that is invariably *Himsā* because it is the cause of injury.” It is obvious that the person who thinks of stealing, injures the purity of his own soul, suffers pain of punishment if detected and causes pain to the others whom he deprives them of their things. Again, in this world all transient things (or forms of property) constitute the external *Prāṇas*, i.e, vitalities of a man. Hence, depriving a person of his property is tantamount to depriving that person of his *Prāṇas* and this is nothing but *Himsā*.

Thus all theft includes *Himsā*. In fact there is no exclusivity between *Himsā* and theft and it can very well be maintained that *Himsā* is certainly included in theft, because in taking what belongs to others, there is the presence of *Pramatta yoga*, which is the cause of *Himsā*.

(iii) Ahimsā and Brahmacharya :

In the same strain as *Satya* and *Achaurya*, the *Brahmacharya* is also considered as *Ahimsā*, because *Abramha* is a kind of *Himsā*. The term *Abramha* refers to the copulation arising from sexual passion and this act is *Himsā* in two ways. In the first place, many living beings are deprived of their vitalities in the vagina in the sexual act, just as a hot rod of iron, when it is introduced in a tube filled with sesamum seeds, burns them up. Secondly, psychical life is affected because of the emergence of a sexual passion, and so also the material *Prāṇas*, i.e, vitalities, are affected owing to the lethargic condition consequent upon copulation.

Obviously, unchastity is a form of *Himsā* and as such persons are advised to give up their sex-desire altogether. But it is possible only for the ascetics to do so. Therefore, it is enjoined upon a householder to observe the vow of *Brahmacharya* to a limited extent by total abstinence

from all sexual desires with reference to females other than his own wife.

(iv) Ahimsā and Aparigraha :

Aparigraha, i.e., abstention from worldly attachments, is regarded as *Ahimsā*, because *Parigraha*, i.e., attachment is a form of *Himsā*, i.e., injury. Broadly speaking *Parigraha* is of two kinds, viz.,

(a) *Abhyantara Parigraha*, i.e., internal attachment, and

(b) *Bāhya Parigraha*, i.e., external attachment.

The internal attachments of possessions are recognized to be of fourteen kinds, namely, perverted belief, laughter, indulgence, ennui, sorrow, fear, disgust, anger, pride, deceit, greed and desire for sexual enjoyment with man, with woman and with both. The external attachments or possessions are of two kinds with reference to the living and the non-living objects.

Both the internal and external types of *Parigraha* can never preclude *Himsā*. Internal attachment, the desire for many things, prejudicially affects the purity of the soul, and this injury to the pure nature of the soul constitutes *Himsā*. Similarly, external attachment or the actual possession of living and non-living objects creates attraction and love for them, which defiles purity of the soul and therefore amounts to *Himsā*. As a consequence, in the interest of the practice of the principle of *Ahimsā*, persons are advised to give up both the internal and external kinds of attachments. But it is not possible for the householders to renounce all *Parigraha* completely. Hence it is enjoined upon the householders to limit the extent of their *Parigraha* to a predetermined amount of wealth, cattle, servants, buildings, etc. That is why the *Aṇu-vrata*, i.e., the small vow of *Aparigraha*, i.e., non-attachment, is also termed as *Parigraha-parimāṇa Aṇu-vrata*, i.e., the small vow of limited attachments.

(v) Ahimsā and Śīla-vratas :

Along with the observance of five main vows, known as *Aṇu-vratas*, a householder is expected, according to Jaina scriptures, to follow seven *Śīla-vratas*, i.e., supplementary vows, consisting of three *Guṇa-vratas*, i.e., multiplicative vows and four *Śikṣā-vratas*, i.e., disciplinary vows. In the Jaina scriptures sufficient emphasis has also been laid even on the practice of these *Śīla-vratas*, i.e., the supplementary vows, since these vows perform the important work of giving protection to the first five *Aṇu-vratas* just as the encircling walls

guard towns. Further, as the *Aṇu-vratas* are centred round the basic doctrine of *Ahiṃsā*, similarly *Śīla-vratas* consisting of *Guṇa-vratas* and *Śikṣa-vratas*, also are purposefully devised with a view to giving necessary support to the observance of *Ahiṃsā* to the maximum extent possible. Obviously, on the lines of *Aṇu-vratas*, the *Śīla-vratas* also help to make *Ahiṃsā* more comprehensive.

(vi) *Ahiṃsā* and *Guṇa-vratas* :

The *Guṇa-vratas* are multiplicative vows since they raise the value of five main vows or *Aṇu-vratas*. The *Guṇa-vratas* include the following three *Vratas* : (a) the *Dig-vrata*, (b) the *Deśa-vrata*, and (c) the *Anarthadaṇḍa-vrata*.

(a) The *Dig-vrata* involves taking a life-long vow to limit one's worldly activities to fixed points in all ten directions, viz., Up, Down, North, South, East, West, North-East, North-West, South-East and South-West. A householder has to fix the limits in these directions on the basis of certain wellknown objects and then to carry out all his activities within these determined limits. Obviously, as the householder's activities are confined within limited directions, his observance of *Ahiṃsā* beyond these limits becomes complete since he does not indulge in carrying out any activity there.

(b) The *Deśa-vrata* involves taking a life-long vow to confine one's worldly activities to the prescribed smaller specific areas within the limits of directions already fixed in accordance with the observance of the vow of *Dig-vrata*. Thus, the *Deśa-vrata* means that a householder shall, during a certain period of time, carry out his activities within a very limited area consisting of a certain village, market, street, or house and shall have nothing to do with the objects beyond this inner limit. As a consequence, the pure-minded householder, who thus confines the inner extent of his activities, does achieve the observance of absolute *Ahiṃsā* for that time by renouncing all *Hiṃsā* possible in the vast space which has been given up according to this *Vrata*.

(c) The *Anarthadaṇḍa-Vrata* involves taking a vow not to commit purposeless sins. As a part of this vow it has been laid down in the scriptures that a householder should avoid following things.

- 1) *Apadhyāna*, i.e., evil thinking,
- 2) *Pāpopadeśa*, i.e., evil instruction,
- 3) *Pramāḍacharyā*, i.e., careless dealings,
- 4) *Hiṃsādāna*, i.e., gifts of instruments of offence,
- 5) *Duḥ-śruti*, hearing evil and

6) *Dyūta*, i.e., gambling.

In elaboration of these sinful things, the following restrictions have been placed on the behaviour of householders :

1. One should never think of hunting, victory, defeat, battle, adultery, theft, etc., because these things only lead to sin.
2. Sinful advice should never be given to persons living upon art, trade, writing, agriculture, arts, and crafts, service and industry.
3. One should not without reason dig ground, uproot trees, trample lawns, sprinkle water, and pluck leaves, fruits and flowers.
4. One should be careful not to give instruments of *Himsā*, such as knife, poison, fire, plough, sword, bow, etc.
5. One should not listen to, accept or teach such bad stories as increase attachments, etc., and are full of absurdities.
6. One should renounce . gambling even from a distance because it is the first of all evils, the destroyer of contentment, the home of deceit, and the abode of theft and falsehood.

Obviously, it has been emphasised that he who deliberately renounces all these and other unnecessary sins, leads his *Ahimsā* vow ceaselessly upto admirable victory.

(vii) *Ahimsā* and *Śikshā-vratas* :

The *Śikshā-vratas* are disciplinary vows since they are aimed to prepare the householder for the discipline of an ascetic life and are meant to strengthen the five main vows or *Aṇu-vratas*. The *Śikshā-vratas* include four *Vratas*, viz., (a) *Sāmāyika*, (b) *Proshadhopavāsa*, (c) *Upabhoga-paribhoga-parimāṇa*, and (d) *Atithi-saṁvibhāga*.

(a) *Sāmāyika* means taking a vow to devote particular time every day to contemplation of the self for spiritual advancement. It teaches a person to be equanimous, that is, to be indifferent to love or hate, pain or pleasure, loss or gain, etc. This attitude of equanimity makes the observance of *Ahimsā* more complete as *Sāmāyika* involves the absence of all sinful activities.

(b) *Proshadhopavāsa* means taking a vow to fast on four days of the month, namely, the two 8th and the two 14th days of the lunar fortnight. Such regular fasting helps the practice of *Sāmāyika*, i.e., equanimity, *Dhyāna*, i.e., spiritual meditation, and *Svādhāya*, i.e., self-study. Obviously, such observance of fasting secures the merit of *Ahimsā* in completeness for that period.

(c) *Upabhoga-paribhoga-parimāṇa* means taking a vow to limit one's enjoyment of consumable and non-consumable things. It involves putting restrictions on or giving up the use of vegetables, fruits, food etc., containing infinite number of lives and limiting use of things like clothes, furniture, etc. It also entails giving up the sins of falsehood, sexual impurity, etc., It is also laid down that the enjoyment of things should be limited to fixed days and nights, and within these limits further limits of enjoyment for fixed hours should be made. In this way a graduated course of renunciation, progressing with rising capacity and clearer knowledge is prescribed. Hence it is specifically stated in 'Purushārthasiddhi-upāya' that

इति यः परिमितभोगैः संतुष्टस्त्यजति बहुतरान् भोगान् ।

बहुतरहिंसाविरहात् तस्य अहिंसा विशिष्टा स्यात् ॥ 166

that is, "he who being thus contented with a few limited enjoyments, renounces the vast majority of them, observes *Ahimsā* par-excellence because of abstention from considerable *Himsā*." Thus, by the practice of this *Śikshā-vrata*, the observance of *Ahimsā* becomes more and more extensive.

(d) *Atithi-Samvibhāga* means taking a vow to take one's food only after feeding proper persons like ascetics, pious householders, etc., The food offered should be such as is helpful to studies and to the due observance of austerities. Again, food is to be offered to the true believers and that too without any expectation of worldly benefits. Such a gift of food is, in fact, an act of *Ahimsā*, as it is an antithesis of greed which is *Himsā*. Thus, giving a gift amounts to *Ahimsā* because it is a concomitant of self-purification of the giver and helps in the spiritual advancement of the donee.

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CAREFULNESS IN AHIMŚĀ

The sacred Jaina texts have not only propounded the comprehensive and all inclusive character of the doctrine of *Ahimsā* and revealed how the basic principle of *Ahimsā* is present in all the five main and seven supplementary vows prescribed for the observance of Jaina householders, but have also stressed emphatically the dire necessity of exercising utmost care by the Jaina householders in the actual observance of *Ahimsā* in their daily life. It has been specifically laid down that the prescribed twelve vows should be observed both in proper spirit and action. In this connection it has been recommended to avoid the mental and behavioural faults or defects in the observance of the *Vratas*, i.e., vows. These defects are mentioned as follows:

अतिक्रमो मानसशुद्धिहानिः
 व्यतिक्रमो यो विषयाभिलाषः ।
 तथातिचारं करणालसत्त्वम्
 भङ्गो ह्यनाचारमिह व्रतानाम् ॥

that is, "In the observance of vows, when there is loss of purity of mind, it is called '*atikrama*', i.e., contravention; when there is craving for sensual pleasure, it is said to be '*vyatikrama*', i.e., violation; when there is laxity or idleness, it is known as '*atichāra*', i.e., transgression; and when there is, in fact, a breach or break, it is termed as '*anāchāra*', i.e., immorality or improper conduct."

In these categories of faults or defects, special prominence has been given to the avoidance of '*atichāras*' so as to make the observance of *Ahimsā* more complete and at the same time more meaningful. The main purpose of this injunction is to maintain the purity of the *Ahimsā* in all its aspects and phases involved in the observance of the twelve

vows. It is emphasised that for the maintenance of sanctity of *Ahiṃsā* every vow should be observed with great care and zeal, since only such vows can bear desired fruits, and serve as a means to the moral and the spiritual upliftment. That is why extreme carefulness in the practice of *Ahiṃsā* has been strongly advocated and with this end in view the Jaina scriptures have particularly laid down the five kinds of '*atichāras*', i.e., transgressions, of each of the twelve vows and have specifically enjoined upon the householders to avoid these '*atichāras*'. The most authoritative Jaina sacred text "*Tattvārthādhigama-sūtra*" has given a list of five *atichāras*, i.e., transgressions, of each of the five main vows, i.e., *Aṇuvratas*, and seven supplementary vows, i.e., *Śīla-vratas*.

(1) Vow of '*Ahiṃsā*' :

The partial transgressions of the first vow of *Ahiṃsā Aṇuvrata* are

- (i) *Bandha*, i.e., keeping in captivity (angrily or carelessly animals or human beings),
- (ii) *Vadha*, i.e., beating (angrily or carelessly animals or human beings),
- (iii) *Chheda*, i.e., mutilating (angrily or carelessly animals or human beings),
- (iv) *Ati-bhārāropana*, i.e., overloading (angrily or carelessly animals or human beings), and
- (v) *Annapāna-nirodha*, i.e., with-holding food or drink (from animals and human beings angrily or carelessly.).

(2) Vow of '*Satya*' :

The partial transgressions of the second vow of *Satya Aṇuvrata* are :

- (i) *Mithyopadeśa*, i.e., preaching false doctrines,
- (ii) *Rahobhyākhyāna* i.e., divulging the secret (actions of man and woman),
- (iii) *Kūṭalekhakriyā*, i.e., forgery (and perjury),
- (iv) *Nyāsāpahāra*, i.e., unconscientious dealing by means of speech (for example, when A deposits Rs. 1000/- with B; and later on thinking that he has deposited only Rs. 900/- demands Rs. 900/-, back and on this demand when B returns Rs. 900/- only, then the transgression of *Nyāsāpahāra* takes place).

- (v) *Sākāra-mantrabheda*, i.e, divulging what one guesses by seeing the behaviour or gestures of others, who are consulting in private.

(3) Vow of 'Achaurya' :

The partial transgressions of the third vow *Achaurya Anuvrata* are :

- (i) *Stenaprayoga*, i.e, abetment of theft,
- (ii) *Tadahṛtadāna*, i.e, receiving stolen property,
- (iii) *Vinuddha-rājyātikrama*, i.e, illegal traffic
(e.g., selling things to alien enemies or at inordinate prices in time of war),
- (iv) *Hīnādhika-mānonmāna*, i. e. false weights and measures, and
- (v) *Pratirūpaka-vyavahāra*, i.e, adulteration.

(4) Vow of 'Brahmacharya' :

The partial transgressions of the fourth vow *Brahmacharya Anuvrata* are :-

- (i) *Paravivāha-Karaṇa* i.e, bringing about the marriages of people who are not of one's family?
- (ii) *Itvarikā-Parigrahitāgamana*, i.e, inter-course with a married immoral woman,
- (iii) *Itvarikā-aparigrahitāgamana*, i.e., inter-course with an unmarried immoral woman,
- (iv) *Anaṅga-Kṛīḍā*, i.e, unnatural sexual intercourse, and
- (v) *Kāmātivṛābhiniveśa*, i.e, intense sexual desire.

(5) Vow of 'Aparigraha' :

The partial transgressions of the fifth vow *Aparigraha Anuvrata* are in the nature of violation of the limits imposed on the possession between five pairs of things, namely,

- (i) *Kṣhetra-Vāstu*, i.e, Land and Houses,
- (ii) *Hiraṇya-Suvarṇa*, i.e, Silver and Gold,
- (iii) *Dhana-Dhānya*, i.e, Cattle and Corn,
- (iv) *Dāsī-Dāsa*, i.e, Female and Male servants, and
- (v) *Kūpya-Bhāṇḍa*, i.e, Clothes and Utensiles.

(6) Vow of 'Digvrata' :

The partial transgressions of the first *Sīlavrata*, viz., *Digvrata* are

- (i) *Urdhva-vyatikrama*, i.e., to go up higher than the limit in the vow,
- (ii) *Adh-vyatikrama*, i.e., to go lower than the limit in the vow,
- (iii) *Tiryag-vyatikrama*, i.e., to go in other 8 directions beyond the limit in the vow,
- (iv) *Kshetra-vṛddhi*, i. e., to increase the boundaries of the distance than the limit in the vow, and
- (v) *Smṛti-antarādhāna*, i.e., forgetting the limit in the vow.

(7) Vow of 'Desavrata' .

The partial transgressions of the second *Śīlavrata*, viz., *Deśavrata* are :

- (i) *Ānayana*, i.e., ordering for things from beyond the limits,
- (ii) *Prēshyaprayoga*, i.e., sending an agent beyond the limit,
- (iii) *Śabdānupāta*, i.e., drawing attention by making sound,
- (iv) *Rūpānupāta*, i.e., drawing attention by making gestures and signs, and
- (v) *Pudgalakshepa*, i.e., throwing articles beyond the limit.

(8) Vow of 'Anartha-dandavrata' :

The partial transgressions of the third *Śīlavrata*, viz., *Anartha-dandavrata* are :

- (i) *Kandarpa*, i.e., uttering obscure words,
- (ii) *Kautkuchya*, i.e., gesticulating with obscure words,
- (iii) *Maukharya*, i.e., gossip,
- (iv) *Asamīkshyādhikaraṇa*, i.e., acting unthinkingly, and
- (v) *Upabhoga-paribhogānāṛthakya*, i.e., accumulating too many consumable and non-consumable objects.

(9) Vow of 'Sāmāyika' :

The partial transgressions of the fourth *Śīlavrata*, viz., *Sāmāyika* are :

- (i) *Mano-dushpraṇīdhānam*, i.e., misdirection of mind during meditation,
- (ii) *Kāya-dushpraṇīdhānam*, i.e., misdirection of body during meditation,
- (iii) *Vāk-dushpraṇīdhānam*, i.e., misdirection of speech during meditation,
- (iv) *Anāḍara*, i.e., lack of interest, and
- (v) *Smṛtyanupasthāna*, i. e., forgetting of due formalities.

(10) Vow of 'Proshadhovavāsa' :

The partial transgressions of the fifth *Śīlavrata*, viz., *Proshadhovavāsa*, are :

- (i) *Apratyavekshita-apramārjita-utsarga*, i. e, passing excretion on the ground without examining and sweeping it,
- (ii) *Apratyavekshita-apramārjita-ādāna*, i.e. laying down things in a place without examining and sweeping it.,
- (iii) *Apratyavekshita-apramārjita-saṁstaropakramaṇa*, i.e, making bed or seat in a place without examining and sweeping it,
- (iv) *Anādara*, i.e., showing lack of interest or enthusiasum (in the obligatory duties on account of feeling hunger), and
- (v) *Smṛtyanupasthāna*, i.e, forgetting of due formalities (or lack of concentration).

(11) Vow of "Upabhoga-paribhoga-parimāṇa" :

The partial transgressions of the sixth *Śīlavrata*, viz., *Upabhoga-paribhoga-parimāṇa*, are :

- (i) *Sachitta-āhāra*, i.e., eating articles having life (e. g., green vegetables),
- (ii) *Sachitta-saṁbandha-āhāra*, i.e, eating articles in contact with those having life (e.g. using a green leaf as a plate),
- (iii) *Sachitta-sammisra-āhāra*. i.e., eating articles mixed with those having life,
- (iv) *Abhishava-āhāra*, i.e. eating aphrodisiacal articles (e. g., fermented and exciting food), and
- (v) *Duḥpakva-āhāra*, i.e., eating articles not well-cooked.

(12) Vow of "Atithisaṁvibhaga"

The partial transgressions of the seventh *Śīlavrata*, viz., *Atithi-saṁvibhaga*, are

- (i) *Sachitta-nikshepa*, i. e. placing food on things having life (e. g. on a green plantain leaf),
- (ii) *Sachitta-apidhāna*, i. e., covering food with things having life,
- (iii) *Para-vyapadeśa*, i.e, delegation of host's duties to another,
- (iv) *Mātsarya*, i. e, lack of respect in giving or jealousy towards another donor, and
- (v) *Kālātikrama*, i. e, not serving meal at the proper time.

From the description of the five '*atichāras*', i.e., transgressions, of the five main and seven supplementary vows it is quite obvious that householders have been enjoined to observe their twelve *vratas* or vows

in such a way that they would avoid the five 'atichāras', i.e., the transgressions of each of these vows. Since these twelve vows are designed so as to strengthen and fortify the doctrine of Ahimsā, the avoidance of 'atichāras', i. e., transgressions, of these vows makes the observance of Ahimsā as faultless as possible. Thus, the necessity of giving importance to carefulness in the observance of Ahimsā has always been impressed on the minds of the householders with a view to making the actual practice of these vows as correct as possible.

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PRACTICABILITY OF AHIMŚĀ

Since Jainism has prescribed the doctrine of *Ahimsā* as its cardinal principle, the entire Jaina ethical code has been laid down with a view to transforming this principle into actual practice. As a result maximum importance has been attached to the observance of *Ahimsā* as a basis of right conduct leading to the attainment of salvation. Further, taking into account the comprehensive nature of the doctrine of *Ahimsā* and the necessity of carefulness required in putting the doctrine into practice, the Jaina scriptures have specifically prescribed the rules of conduct to the minutest details in connection with the observance of the vow of *Ahimsā* in all its aspects and in making it as faultless as possible. But realising extremely wide theoretical dimensions of these rules of conduct and the minute implications involved in the actual observance of these rules of conduct continuously and without any possible fault, a question is sometimes raised about the Practicability of the vow of *Ahimsā*. It is feared that it would be difficult to put the vow of *Ahimsa* into practice. But from a close examination of the injunctions laid down by Jaina scriptures for the actual observance of the vow of *Ahimsā* it can be seen that the fear is quite unfounded.

(1) Categorisation of Vow of Ahimsā :

It is true that the rules of conduct laid down by Jainism for the attainment of salvation, the highest goal in life, are the same for all people. But at the same time it is a fact that these rules have been divided into two categories, viz., '*Sakala Chāritra*', i.e, full conduct, and '*Vikala Chāritra*', i. e., partial conduct, and that while the first category is meant for the observance by the ascetics, the second category is allowed for the observance by the householders or the common people. That is why in the most celebrated sacred Jaina text "*Purushārthasiddhi-upāya*", the householders have been advised to

follow in a partial manner the rules of conduct throughout their life-time in the following terms :

इति रत्नत्रयमेतत् प्रतिसमयं विकल्मपि गृहस्थेन ।
परिपालनीयमनिशं निरत्ययां मुक्तिमभिलषिता ॥ 209

that is, “the path of Ratna-Traya, the three Jewels, (i.e., of Right Faith, Right Knowledge and Right Conduct) should be followed, even partially, every moment of time and without cessation by a householder desirous of everlasting liberation.”

It is thus clear that the ‘*Sakala Chāritra*’, i.e., the full conduct, is meant for the ascetics and the ‘*Vikala Chāritra*’, i.e., the partial conduct, for the householders. This kind of division or categorization has been done because the ‘*Sakala Chāritra*’, is possible only for those who have entered the ascetic order and the ‘*Vikala Chāritra*’ can be practised by the householders until they join the ascetic order at a later time. It means that ‘*Vikala Chāritra*’ is a prelude to ‘*Sakala Chāritra*’. In other words, ‘*Vikala Chāritra*’ involves ‘*Ekadeśa-virati*’, i. e., partial renunciation, and ‘*Sakala Chāritra*’, involves ‘*Samasta-virati*’, i.e., total or absolute renunciation. Hence in the same sacred text ‘*Purushārthasiddhi-upāya*’ it is recommended that those who are not prepared to adopt the order of ascetics, should follow for the time being the stage of ‘*Ekadeśa-virati*’, i.e., partial renunciation. It states that

बहुशः समस्तविरतिं प्रदर्शितां यो न जातु गृह्णाति ।
तस्यैकदेशविरतिः कथनीयाऽनेन बीजेन ॥ 17

that is, “He who, in spite of repeated dissertations, is unable to accept the path of absolute renunciation, should, in that event, be lectured upon (and advised to follow) partial renunciation”.

It is, therefore, quite evident that even though the rules of conduct are the same for all people, they are to be followed stage by stage. Accordingly all vows, including the vow of *Ahimsā*, have been divided into two categories, viz., ‘*Aṇuvratas*’, i.e., small vows, and ‘*Mahāvratas*’, i.e., great vows. The householders have to practise the former and the ascetics the latter. Similar is the case with other observances. Moderation is the key-note of householder’s life and severity of saintly discipline. The important hallmark of Jaina ethics is the fact that a graduated course is prescribed with a view to make it possible for every person to observe all rules of conduct by tolerably easy gradations. Hence it follows that the vow of *Ahimsā* has to be

practised by the householders as an *Aṇuvrata*, i.e., a small vow, to limited extent.

(2) Observance of Ahimsā according to capacity .

Further, it is not enjoined upon a person to observe thoroughly all rules of conduct pertaining to a particular stage in life. It has been specifically mentiond in the sacred Jaina text of “*Purushārthasiddhi-upāya*” that

एवं सम्यग्दर्शनबोधचरित्रत्रयात्मको नित्यम् ।
तस्यापि मोक्षमार्गो भवति निषेव्यो यथाशक्तिः ॥ 20

that is, “the three-fold path of liberation, consisting of right faith, right knowledge, and right conduct, is to be constantly followed by a person according to his capacity.” It is clear that the emphasis has been laid on the term “*Yathāśakti*”, i.e., according to one’s own capacity.

In a similar strain it has been advocated in the same sacred text that

जिनपुङ्गवप्रवचने मुनीश्वराणां यदुक्तमाचरणम् ।
सुनिरूप्य निजां पदवीं शक्तीं च निषेव्यमेतदपि ॥ 200

that is, “having due regard to one’s own status and capacity, a householder should practise the conduct of saint, as described in the scriptures”. Here the householders have been advised to follow the rules of right conduct after properly taking into account their respective statuses in life and their individual potentialities and capacities to sustain the rigorous discipline inherent in the practice of the right conduct.

Hence it is clear that the *Aṇuvrata*, i. e., the small vow of *Ahimsā* has to be put into actual practice by the householders in keeping with their status and capacity.

(3) Observance of Ahimsā by Householders :

When *Ahimsā* is to be observed by householders in accordance with their status and capacity while performing their normal functions as members of different occupational or other groups of society, naturally certain limitations arise. As an active member of society it is not possible for a householder to avoid *Himsā* in all possible ways and to the fullest extent. According to Jainism the renunciation of *Himsā* can be either complete or partial. In this connection it has been specifically

stated in the authoritative Jaina sacred text “*Purushārthasiddhi-upāya*” as follows :

कृतकारितानुमतैर्वाक्कायमनोभिरिष्यते नवधा ।
औत्सर्गिकी निवृत्तिर्विचित्ररूपापवादिकी त्वेषा ॥ 76

that is, “Renunciation of nine-fold commission of *Himsā*, by self, through agent, and approval, by speech, body and mind, is known as *Autsargikī Nivṛtti*, i.e., Perfect or Complete Renunciation, and the other renunciation is termed as *Apavādikī Nivṛtti*, i.e., Imperfect or Partial Renunciation, which is of various kinds.”

It means that *Ahimsā* in either *Autsargikī Nivṛtti*, or *Apavādikī Nivṛtti*. The *Autsargikī Nivṛtti* has been defined as complete *Ahimsā* in nine ways, that is, by self, through another person, or by means of approbation, and in each case through mind, body or speech. That which is not complete is *Apavādikī Nivṛtti*, and its degrees and forms are innumerable, varying from the slightest to that which just falls short of being complete.

For a householder it is not possible to practise complete renunciation of *Himsā*, and therefore he is recommended to discharge his worldly responsibilities with taking the necessary precaution of causing minimum *Himsā* or injury to others. For giving more practical guidance in this matter *Himsā* has been classified, according to the mental attitude of the individual, into four kinds, viz.,

- (a) *Udyamī Himsā*, i.e., industrial injury,
- (b) *Gṛahārambhī Himsā*, i.e., domestic injury,
- (c) *Virodhī Himsā*, i.e., defensive or protective injury, and
- (d) *Saṁkalpī Himsā*, i.e., intentional injury.

Udyamī Himsā is the *Himsā* performed in the exercise of one's profession or occupation whether of a soldier, or an agriculturist, or a trader, or an industrialist. *Gṛahārambhī Himsā* is that which is unavoidably committed in the performance of necessary domestic duties, such as preparation of food, keeping the things clean, grinding floor, building a house, constructing a well, walking, bathing and similar other performances of daily life. *Virodhī Himsā* is that *Himsā* which is unavoidably committed in the defence of person and property against assailants and enemies. *Saṁkalpī Himsā* is that *Himsā* which is committed intentionally or knowingly, for example, killing men, animals or other lower creatures for food, amusement, decoration, etc.

It is quite significant to note that it is enjoined upon a householder to abstain from the *Samkalpī Himśā*, i.e., intentional injury and not from the occupational, domestic and protective *Himśā* as it is not possible for him to do so, while living in the householder's stage. However, a householder has been advised to try his best to avoid as far as possible the first three kinds of *Himśā* as well and a householder has to make a steady progress in such an endeavour.

Thus, a householder's vow of *Ahimsā* means abstention from intentional hurting or injury, i. e., *Samkalpī Himśā* and it can easily be put into practice.

(4) Observance of Ahimsā by Ascetics :

The position of the Ascetics is different from that of the Householders. While the householders have to observe *Ahimsā* of *Apavādhikī Nivṛtti* type, i.e., of partial renunciation, the ascetics are required to observe *Autsargikī Nivṛtti*, i.e., complete renunciation. The ascetics do avoid all the four kinds of *Himśā*, viz., *Udyamī Himśā*, *Gṛahārambhī Himśā*, *Virodhī-Himśā* and *Samkalpī Himśā*, since they are not at all concerned with the activities which are carried out by the householders. At the same time the ascetics try to observe *Ahimsā* in a nine-fold way as laid down by Jaina scriptures, i.e., they avoid committing *Himśā* by self, through agent and approval, and by speech, mind and body.

This complete renunciation of *Himśā* in as many as nine ways is quite difficult to put into practice and that too without any fault whatsoever. That is why a doubt is sometimes raised as to how is it possible for an ascetic to carry out his daily activities without causing *Himśā* in an atmosphere surcharged with different kinds of sentient beings? But this doubt can be cleared by the use of utmost caution and care by the ascetics in their various kinds of behaviour appropriate to their ascetic way of life. In this connection, in a standard Jaina authoritative work, *Bhagavati Ārādhana*, pertaining to the rules of behaviour for the ascetics, a question is put in the following manner :

कधं चरे कधं चिट्ठे कधमासे कधं सये ।

कधं भुंजेज्ज भासेज्ज कधं पावं ण वज्झदि ॥ 1012

that is, "In this world full of sentient beings, how an ascetic should walk, should stand, should sit, should sleep, should take meals, should speak and should be free from sin ?" Even though the question

posed a problem, it has been convincingly answered in the same work in the following way

जदं चरे जदं चिट्ठे जदमासे जदं सये ।
जदं भुजेज्ज भासेज्ज एवं पावं ण बज्झई ॥ 1013

that is, “The ascetic should walk with care and vigilance, should stand with care and caution, should sit after slowly cleansing the seat, should sleep after carefully cleansing the bed, should take meals cautiously, and should speak carefully by regulating the use of language and by this way there will be no bondage of sin.”

In this way, according to the Jaina scriptures, an ascetic can practise *Ahimsā* to the maximum extent possible.

Thus, it is quite obvious that the vow of *Ahimsā* can be conveniently put into actual practice both by the householders and the ascetics and that too in full conformity with the various injunctions laid down by the Jaina scriptures. The fear of impracticability of *Ahimsā* way of behaviour is, in fact, really unfounded because this way has been very meticulously and successfully followed not only by those who are in the ascetic stage of life but also by a large number of persons in the householder's stage of life. Both the ascetic and the lay followers of Jaina religion have proved beyond doubt that the vow of *Ahimsā* is quite compatible with their respective fields of activities and that the *Ahimsā* can very well be a definite mode of life which does not come in the way of even achieving excellence in the different walks of life. This can be easily seen from the examples of Jaina householders from ancient times to the present day. The Jaina householders have been very famous for so many centuries as successful traders, businessmen, indigenous bankers, jewellers, and industrialists. Again, in the field of agriculture also, they have earned the name as clever and industrious cultivators and the covetable honour of being the first ‘*Krishipandita*’ in Independent India has gone to a Jaina farmer from Kolhapur Region in Maharashtra State. Even in the political and military history of India we find many eminent Jaina personalities who showed by their example that they could attain highest ranks in these fields while leading lives of pious householders. There had been remarkable Jaina monarchs like Emperor Chandra Gupta Maurya of Magadha, King Kharvel of Kalinga, Maharaja Kumarpala of Gujarat and Raja Amogha Varsha of Karnatak and illustrious Chief Ministers like Bhamasha of Mewar, Vastupala and Tejapala in Gujarath, etc., during the ancient and medieval history of India.

In this regard the best example could be given of three great Military Generals and Ministers of Karnatak, viz.,

- (i) Chāmuṇḍa-Rāya of Gaṅga King Rājamalla 4th (974-984 A.D.),
- (ii) Gaṅga-Rāja of Hoysala King Vishnuvardhana (1108-1142 A.D.), and
- (iii) Hulla-Rāja of Hoysala monarch Narsimha I (1142-1173 A.D.).

As these three Generals and Ministers were mainly responsible for the promotion of Jaina religion, they have been described as the triumvirate of pre-eminent promoters of Jaina faith. Among these three benefactors of Jaina religion, however, the contributions of pious Jaina General Chāmuṇḍa-Rāya are by far of the most outstanding, inspiring and lasting nature. Chāmuṇḍa-Rāya won many battles and received many titles, such as, “*Samara-Dhurandhara*”, i.e., the leader in battle; “*Vīra-Martaṇḍa*”, i.e., the Sun among the brave; “*Raṇarāja-Simha*”, i.e., a Great Lion in Battles; and “*Vairīkula-Kāladaṇḍa*”, i.e., Sceptre of death for the host of enemies. Chāmuṇḍa-Rāya has been known as a devout Jaina, a faithful Minister, a brilliant General, a profound Scholar in Jainism and a great patron of Jainism. That is why the famous historian of Karnataka, Dr. B. A. Saletore refers to the prominent position of Chāmuṇḍa-Rāya in following terms : “The first name in constellation of brilliant Jaina Generals we meet with is that of Chāmuṇḍa-Rāya, popularly known as Rāya. A braver soldier, a more devout Jaina, and a more honest man than Chamuṇḍa-Rāya Karnataka had never seen.”

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BASIC POSITIVITY OF AHIMŚĀ

Even though the doctrine of *Ahimsā*, i.e., non-injury, has been given utmost importance by Jainism in the ethical code laid down for constant observance by all sections of the society and its practicability has stood the test of time since so many centuries, still sometimes a charge is made against the doctrine of *Ahimsā* to the effect that it is essentially negative in character in the sense that it always prohibits persons from doing certain activities. It is argued that in Jainism *Ahimsā* is treated as mere abstention from *Himsā* i.e., injury, and that by applying this principle of abstinence or avoidance to activities in different fields, people are advised in the negative manner such as not to speak lies, not to steal things, not to commit unchastity, not to have worldly attachments, etc., But from the close scrutiny of the vow of *Ahimsā* and its implications in the actual life of persons, it will be well evident that the charge is quite unfounded. It is true that Jainism does put some restrictions of a sever type on the conduct of persons in their worldly life. These restrictions have been levied with a view to provide guidelines to the persons so that they while discharging their duties and carrying out their normal avocations, can commit as little injury as possible to other living beings. But it must be noted that the meaning of *Ahimsā* has not been confined to this negative aspect only but it has definitely been extended so as to include the positive aspect also in it. That is why it has been strongly advocated in Jainism that the householders should always strive to extend charity to others who are in need of help along with the observance of restrictions levied on their conduct. It means that the positive aspect has been made an inherent part of the doctrine of *Ahimsā*. Hence it has been enjoined upon the householders (i) to follow the practice of giving *Dāna*, i.e., religious gifts or charity, (ii) to organise the welfare activities with the help of charities for the benefit not only of the weaker sections of society but also of different kinds of living beings like animals, birds, etc., and (iii) to inculcate the spirit of toleration towards the followers of other faiths or religions.

(1) Encouragement to Grant of Charities :

As a fundamental part of the observance of the vow of *Ahimsā*, it has been specifically laid down that the householders should make it a point to give regularly from their income *Dāna*, i.e., charities. Obviously the principle of *Dāna* has been given great importance in Jaina religion.

In connection with the meaning of the term *Dāna*, it has been stated in the authoritative Jaina work "*Tattvārtha Sūtra*" as follows :

अनुग्रहार्थं स्वस्यातिसर्गो दानम् ॥ VII 38

that is, "Charity is the giving of one's belongings for the good (of one's self and of others)". Such a charity or gift is always recommended because in giving one's belongings to others one exercises control over his greed which is nothing but a form of *Himsā*. That is why in the interest of the cultivation of *Ahimsā*, the practice of giving *Dāna* is recommended in the celebrated standard sacred Jaina text of "*Purushārthasiddhi-upāya*" as follows :

हिंसायाः पर्यायो लोभोऽत्र निरस्यते यतो दाने ।
तस्मादतिथिवितरणं हिंसाव्युपरमणमेवेष्टम् ॥ 172

that is, "In making a gift one gets over greed, which is a form of *Himsā*, and hence gifts made to worthy recipients amount to a renunciation of *Himsā* (i.e., amount to observance of *Ahimsā*). In the same text in continuation it has been stated that a person automatically becomes greedy if he does not give charity to worthy guests in following terms :

गृहमागताय गुणिने मधुकरवृत्त्या परान्न पीडयते ।
वितरति यो नातिथिये स कथं न हि लोभवान् भवति ॥ 173

that is, "why should a person be not called greedy if he does not give gift to a guest who visits his home, who is well-qualified and who, acting like a honey-bee, accepts gifts without causing any injury to others". It means that the practice of giving gifts tantamounts to the practice of *Ahimsā*.

Further, with a view to raising the purity involved in giving gifts and in the practice of *Ahimsā*, it is laid down that the donor, i.e., who gives gifts, must have following seven qualities :

1. *Aihikaphalānapekshā*, i.e., the donor must not expect any gain or reward in this world in exchange of gifts given by him.
2. *Kshānti*, i.e., the donor should have forbearance and should give calmly and without anger (which means the donor should not get excited if an unexpected or untoward thing happens while he was engaged in the pious act of giving gifts).
3. *Muditva*, i.e., the donor must possess feelings of happiness and have joyous appearance at the time of giving gifts.
4. *Nishkapaṭatā*, i.e., the donor must act in all sincerity and should give without deceit.
5. *Anasūyatva*, i.e., the donor should have no feelings of jealousy or envy.
6. *Avishāditva*, i.e., the donor should not have any feelings of sorrow or repentance.
7. *Nirahankāriva*, i.e., the donor should not have any sense of pride in giving gifts as pride is certainly a bad condition of mind.

Moreover, for the sake of maintaining the sanctity of *Dāna* it has been enjoined upon the donors to see that the *Dāna* is always given only to proper persons. The donee, that is, the person to whom *Dāna* is given, is termed as *Pātra* and for the purposes of gift the donees are classified into three categories, viz.,

1. *Supātras* i.e., good donees (those who are having right belief and engrossed in practising vows),
2. *Kupātras*, i.e., deficient donees (those who are with proper external conduct but without real right belief), and
3. *Apātras*, i.e., unworthy donees (those who are neither having proper external conduct nor real right belief).

Obviously, giving *Dāna* to the *Supātras* is highly recommended, to the *Kupātras* is not encouraged and to the *Apātras* is definitely forbidden as there is said to be no merit in giving them any thing.

On the basis of various conditions laid down for giving *Dāna* pertaining to the qualifications of the donors and the donees, *Dāna* is classified into three types as follows :

1. *Sāttvika Dāna*, i.e., virtuous or righteous gift, is the gift offered to a worthy donee by a donor possessing the seven *Dātr-guṇas*, i.e., qualifications of a good donor.
2. *Rājāsa Dāna*, i.e., passionate or emotional gift, is the gift offered in self-advertisement for monetary display and in deference to the opinion of others.

3. *Tāmasa Dāna*, i.e., vicious gift, is the gift offered through the agency of slaves or servants without considering whether the recipient is good or worthy or unworthy and without showing marks of respect.

Of these three types of *Dānas*, the *Sāttivika Dāna* is regarded as the *Uttama Dāna*, i.e., the best gift, the *Rājasa Dana* as the *Madhyama Dāna*, i.e., the moderate or the secondary gift and the *Tāmsa Dāna* as the *Jaghanya Dāna*, i.e., the worst or the detestable gift.

Again, for the sake of giving *Dana* it is not required that the *Dāna* should necessarily be of a large quantity. On the contrary, the householders are advised to extend even small gifts but they should take care that these small gifts are given to the deserving persons. Such a kind of small gift is praised in the standard sacred Jain work “*Ratnakaraṇḍa Śrāvakācchāra*” in the following words :

क्षितिगतमिव वटबीजं पात्रगतं दानमल्पमपि काले ।

फलति च्छायाविभवं बहुफलमिष्टं शरीरभूताम् ॥ 16

that is, “Even a small *Dāna* (gift) given to a *pātra* (proper or suitable donee), bears much desirable fruit for souls in the fullness of time, just as the (tiny) seed of the (Indian) fig tree, sown in (good) soil, produces (a tree, casting) magnificent shade”.

Thus, the Jain scriptures not only encourage the householders to give gifts to persons but also invariably stress that the conditions laid down and considered proper for the Donor (i.e., giver), the *Dāna* (i.e., gift) and the Donee (i.e., recipient) should always be followed because these three things by means of mutual influencing definitely increase the sanctity of the entire process. In this connection the celebrated Jaina author Āchārya Jināsena in his well-known work “*Ādi-purāṇa*” has shown that in nine ways a gift becomes an ideal one in the following terms :

दातुर्विशुद्धता देयं पात्रं च प्रपुनाति सा ।

शुद्धिर्देयस्य दातारं पुनीते पात्रमप्यदः ॥ 20/136

पात्रस्य शुद्धिर्दातारं देयं चैव पुनात्यतः ।

नवकोटिविशुद्धं तद्दानं भूरिफलोदयम् ॥ 20/137

that is, “The purity of the Donor gives sanctity to both the Gift and the Donee, similarly the purity of the Gift makes both the Donor and the Donee sacred; and on the same lines, the purity of the Donee

sanctifies both the Donor and the Gift. Hence such a *Dāna*, containing purity in nine ways, contributes to securing abundant fruits.”

(2) Support to Welfare Activities

It is pertinent to note that the Jaina scriptures have not only laid down well-thought-out conditions to be observed in the process of giving *Dāna* but have also considerably widened the scope and extent of *Dāna* both from the point of the recipients of the *Dāna* and from the contents of the *Dāna*.

The *Dāna*, with reference to its recipients, has also been divided into two classes, viz., *Pātra-Dāna* and *Karuṇā-Dāna*. The *Pātra-Dāna* means gifts or offerings made with respect and devotion to worthy recipients and in accordance with the necessary conditions laid down for observance by the people. Such worthy recipients are generally the Jaina persons (including the householders and the ascetics) who have right belief and are continuously engrossed in practising vows prescribed for their stage in life. But the *Karuṇā-Dāna* means gifts or offerings made out of compassion to any one who deserves it, being hungry, thirsty, diseased, distressed, disabled, helpless, or the like. Further, the *Karuṇā-Dāna*, or the gift of compassion, is extremely wide in its scope. In fact, it is not restricted to Jainas alone but it is extended to human and even to sub-human beings who are in need of it.

Such a *Karuṇā-Dāna* is popularly considered of four kinds, viz.,

1. *Āhāra-Dāna*, i.e., gift of food,
2. *Aushadhī-Dāna*, i.e., gift of medicines,
3. *Abhaya-Dāna*, i.e., gift of shelter, protection from danger, attack, intimidation, or threat, and
4. *Śāstra-Dāna* or *Vidyā-Dāna*, i.e., gift of books, imparting of knowledge, useful and beneficial.

These four gifts together are formed as “*Chaturvidha-Dāna*”, i.e., four-fold charity and it has been enjoined on the householders that they should make special efforts to give these charities to the needy beings belonging to the human and subhuman categories. The first kind of charity, i.e., *Āhāra-Dāna*, has been extremely valued along with the practice of *Ahiṃsā* in following terms by the important ‘*Kurala-Kāvya*’

उक्तं हि धर्मसर्वस्वं शास्त्राणां वचने द्वयम् ।

क्षुधार्तेन समं भक्तिः प्राणिनां चैव रक्षणम् ॥ 2

that is, “The two precepts of scriptures which contain the very essence of religion are : to share meals with persons afflicted with hunger and to protect all living beings.” In the same strain Acharya Amitagati, the renowned author, in his book “*Sravakāchāra*” has praised the utmost importance of *Āhāra-Dāna* as follows :

केवलज्ञानतो ज्ञानं निर्वाणसुखतः सुखम् ।

आहारदानतो दानं नोत्तमं विद्यते परम् ॥ 25

that is, “there is no knowledge better than ‘*Kevala-Jñāna*’, i.e., omniscient knowledge, no happiness better than happiness secured from ‘*Nirvāṇa*’, i.e., liberation of soul, and no gift better than ‘*Āhāra-Dāna*’, i.e., gift of food.” On the same lines, the Jaina scriptures have greatly valued the other three gifts of medicines, shelter and knowledge to all living beings with a view to take practical steps to ameliorate the miserable conditions of afflicted living beings including insects, birds, animals and men.

Further, this positive humanitarian approach to lessen the miseries of living beings was also included in another significant manifestation of *Ahimsā* in the fifth main vow of the householders, viz., the vow of *Aparigraha*, i.e., abstention from greed of worldly possessions. It is obvious that this greed is a form of *Hiṃsā*, i.e., injury and as such it has to be consistently avoided by all persons as a part of the observance of *Ahimsā* in the different fields of activities in actual life. *Aparigraha-vrata* also involves avoiding the fault of *Parigraha* which consists in desiring more than what is needed by an individual. Accumulating even necessary articles in large numbers, expressing wonder at the prosperity of others, excessive greed and changing the proportions of existing possessions are all forms of *Parigraha*, i.e., worldly attachments. This vow aims at putting a limit on the worldly possessions by individuals according to their needs and desires. That is why this vow of *Aparigraha* is many times termed as *Parigraha-Parimāṇa-Vrata*, i.e., the vow to limit one’s worldly possessions. In accordance with this vow a householder is required to fix, beforehand, the limit of his maximum belongings, and he has, in no case, to exceed it. If he ever happens to earn more than the pre-determined limit, he is required to spend it away in “*Chaturvidha-Dāna*”, i.e., four-fold charities popularly known as ‘*Āhāra-abhaya-bhaishajya-Śāstra-Dāna*’, i.e., giving food to the hungry and the poor, saving the lives of creatures in danger, distribution of medicines and spread of knowledge.

In this connection it is pertinent to note that as a part of the implementation of the vow of *Ahimsā* including the vow of *Aparigraha*, the Jaina householders for several centuries have made it one of their cardinal principles to give these four gifts to all persons who are in need of such help. In fact, this help has been extended to the protection and wellbeing of insects, birds and animals also. For this the Jainas have established alm-houses, rest-houses, dispensaries and educational institutions wherever they have been concentrated in good numbers. The *Anna-Chhātralayas*, i.e., alm-houses, are being conducted in pilgrim and other centres for the benefit of poor people. In the *Dharma-sālas*, i.e., rest-houses, lodging arrangements are being provided without any charges or at nominal charges at important towns, cities and pilgrim places. The *Aushadhālayas*, i.e., dispensaries, have been providing free medicines to the afflicted persons. Along with the dispensaries for men, the Jainas have been conducting special institutions known as *Piñjarāpoḷs* for the protection and care of helpless and decrepit animals and birds. In unusual times of flood and famine these *Piñjarāpoḷs* have been carrying out various activities for animal protection. There is hardly any town or village of Gujarath or Rajasthan, where *Piñjarāpoḷs* is not present in some form or other.

In the spread of education also the Jainas have been taking for many centuries a leading part in the education of the masses. Various relics show that formerly Jaina ascetics took a great share in teaching children in southern countries viz., Tamilanadu, Andhra, Karnatak and Maharashtra. In this connection Dr. A. S. Altekar has rightly observed (in his treatise “Rashtrakutas and their Times”) that “Before the beginning of the alphabet proper the children should be required to pay homage to the deity Ganesha, by reciting the formula, ‘*Sri Ganeshaya namah*’, is natural in Hindu society, but that in the Deccan even to-day it should be followed by the Jaina formula “*Om Namah Siddham*” shows that the Jaina teachers of medieval age had so completely controlled the mass education that the Hindus continued to teach their children this originally Jaina formula even after the decline of Jainism.”

Even now the Jainas have been vigorously maintaining the tradition of organising welfare activities for the benefit of all concerned by giving freely these *Chaturvidha-Dāna*, i.e., four types of gifts, in all parts of India.

(3) Insistence on the Spirit of Toleration

The positive aspect of *Ahimsā*, as enunciated by Jaina scriptures, is extended to the insistence on the spirit of toleration in addition to the encouragement to the grant of charities and the support to the organization of welfare activities. The Jaina scriptures have made the doctrine of *Ahimsā* extremely comprehensive and have advocated the observance of *Ahimsa* systematically and to the minutest details. For this purpose, violence or injury is to be avoided in three ways, that is, it should not be committed, commissioned or consented to; and this avoidance has to be applied to three kinds of violence, viz., (a) physical violence, which covers killing, wounding and causing any physical pain; (b) violence in words caused by using harsh words; and (c) mental violence, which implies bearing ill-feelings towards other persons, religions, systems, etc. It means that in accordance with the doctrine of *Ahimsā*, injury through the activities of speech and mind has to be avoided along with the usual injury of physical type. In other words, for the observance of *Ahimsā*, the attitude of tolerance in the intellectual, religious and other fields assumes great importance. This attitude of tolerance has been propounded by Jaina scriptures through the doctrine of *Anekāntavāda*, i.e., manysidedness, which states that a thing can be considered from many points of view. That is why the tenet of *Anekāntavāda* always advises the people to find out the truth in anything after taking into account several sides or aspects of that thing. This obviously broadens the outlook of the persons as they are made to look at a thing from different angles. At the same time the principle of *Anekāntavāda* does not engender the feelings of enmity or hatred towards the other religionists because it believes that other religions also would be having some truths from their points of view. Hence by enunciating the principle of *Anekāntavāda*, the Jaina scriptures have strongly advocated the principle of tolerance and forcefully asserted that it could be applied to intellectual, religious, social and other fields of activities.

As a result we find that *Anekāntavāda* has definitely a bearing on man's psychological and spiritual life and that it is not confined to solve a mere ontological problem. It has supplied the philosopher with catholicity of thought, convincing him that Truth is not anybody's monopoly with tariff walls of denominational religion. It has also furnished the religious aspirant with the virtue of intellectual and religious toleration which is a part of *Ahimsā*.

In this connection it can be maintained that toleration is the characteristic of Jaina ideology because Jainism has always held that it is wrong, if not dangerous, to presume that one's own creed alone represents the Truth. As a consequence the Jaina scriptures have always advised the Jainas of all ranks not to harbour any feelings of enmity and hatred towards the followers of other religions but on the contrary to have a spirit of toleration and co-operation with reference to the members of other religions and even denominations. Accordingly the Jainas have been consistently observing the principle of intellectual and religious toleration. Even the Jaina Monarchs and Generals of the Armed Forces have a clean and commendable record to their credit in this regard. The political history of India knows no cases of persecution by Jaina Kings, even when Jaina monks and laymen have greatly suffered at the hands of other religionists of fanatical temper. In this respect, Dr. B. A. Saletore, the famous historian of Karnatak, has rightly observed as follows :

“The principle of *Ahimsā* was partly responsible for the greatest contribution of the Jainas to Hindu culture-that relating to toleration. Whatever may be said concerning the rigidity with which they maintained their religious tenets and the tenacity and skill with which they met and defeated their opponents in religious disputations, yet it cannot be denied that the Jainas fostered the principle of toleration more sincerely and at the same time more successfully than any other community in India”.

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SOCIAL SIGNIFICANCE OF AHIMŚĀ

As a practical religion Jainism has laid great stress on the observance of five main and seven supplementary vows by its followers in all stages of life. Among these twelve vows, the most fundamental position has been given to the *Ahiṃsā-Vrata*, i.e., the vow of *Ahiṃsā* and it has been convincingly shown that the remaining four main vows, viz., *Satya*, i.e., the abstention from falsehood, *Asteya*, i.e., the abstention from stealing, *Brahmacharya*, i.e., the abstention from unchastity; and *Aparigraha*, i.e., the abstention from worldly attachments, are nothing but the details of the vow of *Ahiṃsa* and that the seven *Sīla-vratas*, i.e., supplementary vows consisting of three *Guṇa-vratas*, i.e., multiplicative vows, and four *Sikṣhā-vratas*, i.e., disciplinary vows, are mere manifestations of the vows of *Ahiṃsā* in one form or another. Further, with a view to giving strength to the practice of the vow of *Ahiṃsā*, the followers are recommended (i) to cultivate the ten kinds of *Dharma*, i.e., noble virtues, (ii) to contemplate on the twelve kinds of *Anuprekshā*, i.e., meditations, (iii) to attempt at conquering twenty two kinds of *Parishahas*, i.e., sufferings, and (iv) to observe the six kinds of *Bāhya Tapa*, i.e., external austerities and the six kinds of *Abhyantara Tapa*, i.e., internal austerities. Further-more, along with making the vow of *Ahiṃsā* very comprehensive and all-inclusive in character and scope, extreme carefulness in the actual practice of *Ahiṃsā* has also been strongly advocated and with this end in view the Jaina scriptures have particularly laid down the five kinds of *atichāras*, i.e., transgressions, of each of the twelve vows and have specifically enjoined upon the householders to avoid these *atichāras* so as to make the practice of *Ahiṃsā* as faultless as possible. Moreover, even though the theoretical dimensions of the vow of *Ahiṃsā* in all the aspects were made very wide and the extreme carefulness was insisted on the actual observance of the vow of *Ahiṃsā*, still every precaution was taken to see that the vow of *Ahiṃsā* can be definitely put into practice in the daily life by the followers of Jainism belonging to both the

householders and the ascetic stages in life and for ensuring the practicability of vow of *Ahimsā* many prescriptions were laid down in regard to the actual observance of *Ahimsā* in accordance with the respective capacities of householders and ascetics. In addition, the doctrine of *Ahimsā* was not confined to its negative aspect, i.e., avoidance of injury, only but at the same time great stress was laid to emphasise the positive aspect, i.e., increasing the welfare of others, which is inherent in the doctrine of *Ahimsā* and accordingly the Jaina scriptures gave encouragement to the grant of charities, extended support to the organization of welfare activities for the benefit of all living beings and strongly advocated the spirit of tolerance with reference to the other religionists. As a result in Jainism the doctrine of *Ahimsā* was given the form of 'universal love'.

In this way the most distinctive contribution of Jainism consists in its great emphasis on the observance of *Ahimsā*, i.e., non-injury to living beings, by all persons to the maximum extent possible. In fact, the philosophy and rules of conduct laid down in Jaina religion have been based on the solid foundation of *Ahimsā*, which has, throughout and consistently, been followed to its logical conclusion. That is why Jainism has become synonymous with *Ahimsā* and Jaina religion is considered as the religion of *Ahimsā*. The social significance of this principle of *Ahimsā* could be evident from the important facts and changes which took place in the cultural history of India from the time of Lord Mahāvira to the present day.

(1) Effective Reduction in Violence

During the Vedic period utmost importance was attached to the performance of sacrifices with a view to secure the favours of God and to avert His anger. The sacrifices were elaborate, complicated and hedged with various restrictions. The sacrifices became a regular feature of the religious life of the people. The peculiar characteristic of these sacrifices was that they were usually accompanied by the slaughter of animals. As the sacrifices were mainly animal sacrifices, they involved the practice of *Himsā*, i.e., violence, to a considerable extent.

Along with this practice, the flesh-eating or non-vegetarian diet was extremely popular among the different sections of the people. The Rig-vedic people, in general, were fond of meat-eating and practically all the important ceremonies were attended with the slaughter of animals. Offerings of flesh were frequently made to the Gods, and worshippers, as a practice, ate the offerings. The meat of animals does not seem to have been excluded. It was a custom to entertain a

distinguished guest with the meat of certain animals. At the wedding ceremonies animals were slain, evidently for the feeding of the invited guests. In fact, the sacrifice of animals was not only optional as in the case of the arrival of a guest and marriage but even compulsory on certain occasions and ceremonies. At *Śrāddhas*, i.e., periodical oblations to the manes, the sacrifice of animals was recommended, as substances like rice, barley, sesamum, fruits, etc., keep the manes satisfied for a month, while flesh satisfied them for a year. Again, meat was almost allowed at *Annaprāsana*, i.e., the first feeding with solid food, ceremony of a child and from then till death and cremation, sacrificing of animals was necessary on most of the ceremonial occasions of life.

Against this wide-spread and established practice of meat-eating and the performance of rites consisting of animal sacrifices Lord Mahavira and his learned disciples launched a vigorous attack by propagating the principle of *Ahimsā*, i.e., non-injury to living beings. In fact in all their preachings, Lord Mahavira and later his leading Acharyas invariably laid great stress on the observance of *Ahimsā* because the principle of *Ahimsā* is the logical outcome of the basic Jaina metaphysical theory that all souls are potentially equal. It was, therefore, asserted that as no one likes pain, one should not do unto others what one does not want others to do unto one. Since all living beings possessed soul, the principle of *Ahimsā* i.e., non-injury, was obviously extended to cover all living beings.

All these preachings of Jaina scriptures and Acharyas regarding the strict observance of the principle of *Ahimsā* to the maximum extent possible by every individual in society produced far-reaching effects in social field. The practice of performing sacrificial rites and especially the slaughter of animals at the time of sacrifices considerably fell into disuse. Similarly, killing of animals for hunting, sports and decoration purposes was greatly reduced. Further, the slaughter of animals and birds with a view to use their flesh as a form of diet slowly became unpopular.

In this way injury to living beings was greatly reduced and the practice of vegetarian diet was adopted by large sections of population in different regions of the country. In this connection Dr. N. K. Dutta (in his book "Origin and Growth of Caste in India") observed that "Animal sacrifice had been of so long standing among the Aryans and such was the respect for the authority of the Vedas which made it obligatory to sacrifice with flesh offerings, that the abolition of

sacrifices, became a very slow process, effecting only a very small minority, intellectual section of the people, and might not have succeeded at all if Jainism and Buddhism had not over-whelmed the country and the mass of people with the teachings of *Ahimsā* and inefficacy of sacrificial rites.”

(2) Acceptance of Dignity of Living Beings

Through the preachings of *Ahimsā* the Jaina scriptures and Acharyas emphasised the basic fact that every living being has a sanctity and a dignity of its own and therefore one must respect it as one expects one's own dignity to be respected by others. The Jaina sacred works also firmly emphasised that life is sacred irrespective of species, caste, colour, creed or nationality. On this basis they advocated the principle of “Live and let live” and it was slowly accepted by the people.

In this way the Jaina teachings convinced the people that the practice of *Ahimsā* is both an individual and a collective virtue and showed that *Ahimsā* has a positive force and a collective appeal.

(3) Improvement in Moral Behaviour

Jainism has laid great stress on the observance by the householders of Right Conduct consisting of twelve vows, viz., five main vows known as *Aṇuvratas*, and seven supplementary vows known as *Śīlavratas*. Among these twelve vows primacy has been assigned to the first vow of *Ahimsā* and the remaining vows are also manifestations of *Ahimsā* in one form or another. It is enjoined upon the householders to practise these vows in their daily life with utmost care so that even the *atichāras*, i.e., the transgressions of these vows can be avoided to a great extent. It means that the observance of these vows has to be made as faultless as possible.

Obviously these vows are of a great social value as they accord a religious sanction to some of the most important public and private interests and rights which are, in modern times, safeguarded by the laws of the State. It could be seen that these vows merely reproduce the unwritten moral code of the best societies of men, though they make transgressions, a little more difficult. They also cover the entire range of modern society's penal restrictions, so that one has merely to adopt them to avoid transgressing all criminal laws of all countries whatsoever. For example, all offences against persons are banned under the vow of *Ahimsā*, even injuring an animal is covered by the inhibition. Similarly, offences against property are covered by the vow

of *Asteya*, i.e., non-stealing, when understood in its true spirit, that is, in its fullest scope. Again, perjury, forgery, counterfeiting coins and all other allied offences fall within the purview of the vow of *Satya*, i.e., truthfulness; and social misbehaviours are avoided under the fourth vow of *Brahmacharya*, i.e., chastity. Finally, the last vow of *Aparigraha*, i.e., abstention from worldly attachments, engenders a contented spirit, which is the real guarantor of peacefulness and a thing which acts as a powerful check on crime, by crushing out the tendency towards law-breaking at its very inception.

So far as conditions in India are concerned it is stressed that a due observance of these five main vows would save a man from the application to him of almost any of the sections of the Indian Penal Code. In this connection Shri. A. B. Latthe, a well-known author and social leader, has, in his book entitled "An Introduction to Jainism" (published in 1905 A. D.), shown in a tabular form, as given below, that the observance of the five main vows without committing any of the faults or transgressions pertaining to them, is practically tantamount to complete conformity with the principles of morality enforced by the Indian Penal Code.

Table
The Vows and the Penal laws

Chapter	Section	Substance of the Sections	The equivalent vows, etc.,
I	1	Preamble	Command to take the <i>Sastra</i> as an authority
II	6-52	Definitions	The definitions of sins and the vows.
III	53-75	Punishments	Penances
IV	76-106	General Exceptions	There is no sin unless an action is actuated by passion.
V	107-120	Abetment	The five vows and their faults.
VI	121-130	Offences against the State	Fault of the third vow, viz., <i>Viruddha-rajyati-krama</i> .
VII	131-140	Offences against the Army and Navy	-do-

Chapter	Section	Substance of the Sections	The equivalent vows, etc.,
VIII	141-160	Offences against public tranquility	The vow of <i>Ahimsā</i> and its faults.
IX	161-171	Offences committed by public servants	The vows of <i>Satya</i> and <i>Asteya</i> with their faults.
X	172-190	Contempt of Court, etc.,	Fault of ' <i>Viruddha-rājyātikrama</i> '; of the third vow.
XI	191-229	False statements etc.	Faults of ' <i>Mithyopadesā</i> ' and ' <i>Viruddha-rājyātikrama</i> ' of the second and third vow respectively.
XII	230-263	False coinage etc.	<i>Pratirūpaka-vyavahāra</i> and ' <i>Viruddha-rājyātikrama</i> ', faults of the third vow.
XIII	264-267	Offences regarding weights, etc.	<i>Hinādhika-mānomāna</i> ' fault of third vow.
XIV	268-294	Offences against health, safety, etc.	Faults of the first two vows.
XV	295-298	Offences against religion, etc.	Faults of the first two vows.
XVI	299-377	Offences against person	The vow of ' <i>Ahimsā</i> ' and its faults.
XVII	378-462	Offences against property	The complete vow of ' <i>Asteya</i> '
XVIII	463-489	Regarding false documents etc.,	Faults of ' <i>Kūṭalekhakriyā</i> ' and ' <i>Pratirūpaka-vyavahāra</i> ' of the 2nd & 3rd vow respectively.
XIX	490-492	Regarding failure to perform services.	The vow of <i>Satya</i> .
XX	493-499	Offences against marriages	Vow of ' <i>Brahmacharya</i> '
XXI	499-502	Defamation	Vow of ' <i>Satya</i> '
XXII	503-510	Intimidation	Vow of ' <i>Satya</i> '
XXIII	511	Attempt to commit offences	The five vows.

Thus it is asserted that if a man but observes the five main vows with the avoidance of their respective faults, he has no fear from the Indian Penal Code.

It is, therefore, contended that the moral behaviour of persons would definitely improve by the regular observance of these twelve vows with the avoidance of faults attached to them. In this regard it is pointed out by Shri. A. B. Latthe that the proportion of Jail-going population is a good index to the moral condition of a community and has given the following table from the Jail Administration Report for the year 1891 A. D. for the Bombay Presidency :

Religion	Population in 1891	Total prisoners in 1891	Proportion of persons to prisoners
Hindus	1,46,57,179	9,714	1,509
Mohamedans	35,01,910	5,794	604
Christians	1,58,765	333	477
Parsees	73,945	29	2,549
Jews	9,639	20	481
Jains	2,40,436	39	6,165

From these figures Shri. A. B. Latthe (in his book, "An Introduction to Jainism" published in 1905 A. D.) has given his conclusion that, "The last column shows that the Jains stand highest in morality. The figures from a later Report, i.e., for the year 1901 show an improvement even over this. That is, out of 7,355 Jains, only one man was in prison in that year." Such figures based on subsequent decennial Census Reports are not available. But in general it can be said that the rate of criminality among the Jainas is much less and that this comparatively low frequency of incidence of crime among Jainas can be attributed to the rules of Right Conduct based on the principle of *Ahimsā* as laid down by Jaina religion.

Thus it is a quite evident from the cultural history of India that the fundamental doctrine of *Ahimsā* and the actual observance of *Ahimsā* in all its aspects have been extremely useful, from social and other points of view, in bringing about many desirable changes like reduction of violence practised in different fields of activities, acceptance of the sanctity and dignity of all living beings, and improvement in moral behaviour of the people. That is why maximum value has been attached to the doctrine of *Ahimsā* by *Āchārya Subhachandra* in his famous work *Jñānāmava* in following terms :

श्रूयते सर्वशास्त्रेषु सर्वेषु समयेषु च ।
अहिंसा लक्षणो धर्मः तद्विपक्षश्च पातकम् ॥ 31

तपः - श्रुत - यम - ज्ञान - ध्यान दानादिकर्मणां ।
सत्य-शील-व्रतादीनाम् अहिंसा जननी मता ॥ 42

that is, “in all kinds of scriptures *Ahimsa* is considered as the distinctive mark of religion and its contrary as sin and *Ahimsa* is regarded as the mother of all good things like austerities, learning, religious duty, knowledge, meditation, charity, and vows of truth, good conduct etc.”

In this way the highest position has been accorded to the doctrine of *Ahimsa* in Jaina religion and it is pertinent to note that this principle of *Ahimsā* has been actually put into practice by the Jainas during the last so many centuries. As the principle of *Ahimsā* permeates the life of the Jainas, the Jaina culture is referred to as the *Ahimsā* culture. If the Jainas are known for any-thing it is for the evolution of *Ahimsā* culture since they practised and propagated that culture from ancient times in India. The antiquity and continuity of *Ahimsa* culture is mainly due to the incessant efforts of the Jaina *Achāryas*, i.e. saints. Naturally wherever the Jainas were in great numbers and wielded some influence they tried to spread *Ahimsā* culture among the masses. That is why we find that the States of Gujarat and Karnatak, which were the strongholds of Jainas from the beginning, are largely vegetarian. In fact it is admitted that as a result of the activities of the Jainas for the last so many centuries *Ahimsā* still forms the substratum of Indian character as a whole.

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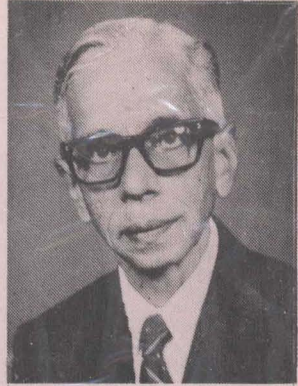
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Dr. Vilas Sangave



Dr. Vilas Adinath Sangave, an eminent Sociologist and Jainologist, was born on 2nd June 1920 in Jaina family at Solapur in Maharashtra. He had his College education in Poona and got his Doctorate in Sociology (on the study of Jaina Community) in 1950 from the University of Bombay. He worked for some years as Professor of Sociology in the renowned Karnatak College, Dharwad and Rajaram College, Kolhapur. He retired in 1980 as Professor and Head of the Department of Sociology, Shivaji University, Kolhapur, and since then he has been working as Honorary Director of Shahu Research Institute of Shivaji University, Kolhapur.

Dr. Vilas Sangave has to his credit several research books and papers on sociology and social anthropology in Marathi and English. His books in Marathi have run into many editions, have been translated into Kannada and Gujarati and have received prizes for best books from Bombay, Poona and Kolhapur Universities in Maharashtra. In recent years Research Volumes on "Rajarshi Shahu Chhatrapati Papers" edited by Dr. Vilas Sangave have been very much appreciated.

Among Dr. Vilas Sangave's research publications in Jainology

- i) Jaina Community : A Social Survey.
- ii) Life and Legacy of Mahavira : A Social Study,
- iii) History of Dakshin Bharat Jaina Sabha,
- iv) Sacred Shravana Belagola : A Socio-Religious Study,
- v) Hirachand Nemchand : The Pioneer of Jaina Social Reform Movement, and
- vi) Aspects of Jaina Religion

are considered as significant contributions to studies in Jaina Society, History and Religion.

A renowned speaker in English, Marathi and Hindi and closely associated with several Universities and national level Research Institutes in Social Sciences and Jainology, Dr. Vilas Sangave has been specially honoured by the University of Cambridge (U. K.) in 1985 and by the Government of Bihar in 1989 for his distinctive services to research studies in Jainology. As a scholar member of special Delegation of International Jaina Community, Dr. Vilas Sangave participated in the presentation of "The Jain Declaration on Nature" to His Royal Highness Prince Philip at Buckingham Palace in London October 1990. Dr. Vilas Sangave is also known for his lectures on Jain Social History delivered in several Universities in India.