

PHILOSOPHY OF ĀCĀRĀṆGA SŪTRA

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The *Ācārāṅga*, by common consensus, occupies a premier position in the entire Nirgrantha canon. This *āgama* consists of two books, the first being the earlier, in point of fact the earliest of all extant āgamic works. The commentarial ancient tradition goes on to say that it is a compilation by Gaṇadhara-apostle as heard directly from Jina Vardhamāna Mahāvīra. The writing begins with the clause 'O Long-lived one, so have I heard the Lord saying' and each lecture ends with the words *se bemi* i.e. "I am repeating the same as heard" : The second part is a later addition of details on monastic disciplinary rules embodied in appendices and schedules, the aggregate considered an annexure to the first, which is the principal part of the Volume.

The currently available compilation of the *Ācārāṅga* is the result of the collative editing of c. A. D. 503/516 and very possibly does not represent the full text of the original but is a faithful edition of the fragmentary remains of the original. Its style, the language of the prose part and the meters employed in the interspersed verses are the most archaic in all Ardhamāgadhī canon.

As the editing of the *āgamas* was done by the Northern Church (Vajrī śākhā in particular), the possibility of its recognition by the Southern Church (Digambara), when it later came to know about it, was negligible. But it would be more than apparent to any scholar that, in the basic tenets, there is no conflict between the meaning and even the vocabulary of the first part of the *Ācārāṅga* on one hand and the later substitute canon of the Southern Church. During the long period of the Nirgrantha history, the Digambara Church has not disputed or criticised the philosophy of the 1st book of the *Ācārāṅga*. The present article is limited to the consideration of the first book of the *Ācārāṅga*, with specific reference to its philosophical contents.

The philosophy of the *Ācārāṅga* can be summarised under the following heads in its own terminology (except the eighth which, though not specifically so mentioned in the *Ācārāṅga*, its nucleus figures in the *Sūtrakṛtāṅga* and is a forerunner of the classical *anekāntavāda* or the Nirgrantha theory of the relativity of standpoints and conclusions.)

- A. Ātmavāda (*Ācārāṅga* I.3; *se ātāvādi*)
- B. Lokavāda (I.3, *se logāvādi*)
- C. Karmavāda (I.3, *se kammāvādi*)
- D. Kriyāvāda (I.3, *se kiriyāvādi*)
- E. Utthitavāda (I.150; *utthitavādaṃ pavadamāne*)

F. Dhūtavāda (I.181, *dhūtavādam pavedayissāmi*)

H. Anekāntavāda.

The component “vāda” has not been used here in the sense of dialogue or debate as in the *syādvāda* but it has been used as in the compound *samājavāda* i.e. belief in a doctrine followed by its right practice. Accidentally or otherwise, it is logical to explain the above heads in the same serial order in which they appear in the text. Before doing that an introductory remark be made (in words of the Jina himself) that ‘people in general are unaware from where have they come or what they were in the past or what shall be their future destination. Also, out of these ignorants, many do not bother to remove this ‘ignorance’ (*Ācārāṅga* I.1). ‘Only those who are inquisitive or raise doubts and possess an urge to remove these, can comprehend the world’ (I.124). And when he thus becomes aware that he has come from “some-where” and “I am that (*soham*)” who had been roving from one birth to another and to all places and in all directions” he can be called *ātmavādi*, *lokavādi* etc. (149).

A. ĀTMAVĀDA

A1. So he recognises the existence of soul and becomes *ātmavādi* or believer in the existence of Self (3). In fact, existence of either this Universe or his own Self must never be denied because the denial of the one leads to the denial of the other also. The Self is the Knower and Knower is the Self. Both terms are synonymous. Knowledge takes place *via* the Self. Self can be comprehended through the process of knowledge (22-32).

A2. Words fail to describe the nature of pure liberated Self, arguments cannot reason it out; it is not within the grasp of either mind or intellect. But ‘conscience’ does exist and is a known ‘reality’. It is neither long nor short, neither circular nor triangular nor quadrangular nor round, neither black nor blue or violet, nor red nor yellow nor white. Its smell is neither good nor bad. It tastes neither pungent nor bitter nor astringent nor sour nor sweet; it is neither hard nor soft; neither heavy nor light, neither hot nor cold, neither greasy nor parched dry. It is bodyless, devoid of birth and death and cannot be contaminated. It is neither feminine nor masculine nor neuter. The subject (*kartā*, author) of discriminative knowing and perceiving awareness does exist but without any simile. This intangible substantial entity is always there. It is beyond verbalization. Hence it is neither speech nor form, nor smell nor taste nor touch, indeed nothing of that sort.

A3. The individual mundane ‘soul-units’ manifest themselves as earth beings, water, fire and air beings, vegetative life and moving creatures. These six categories of living beings exist on land, in plants, water, space, planets, and all types of bases; they take birth in various forms and the whole living organism passes its life in different categories. As is the case with the human species, there is a birth to vegetable plants, they also grow, they are also conscious and susceptible (to feelings and sensations), they also become non-bloomy when cut, they also take food, they

are as well mortal and they die, they also expand and shrink and their form also deteriorates (and progressively decays) in various ways.

A4. There is complete 'self identity' between the doer of efforts for the *nirvāṇa* or *mokṣa* (liberation, salvation, emancipation) and the one who attains it, the bondage as well as release is of, and by, one's own Self.

B. LOKAVĀDA

B1. That the believer in Self recognises the existence of this universe and is termed Lōkāvādī (believer in the existence of World or Universe). On all sides one perceives tangibles having sound, shape etc. (i. e. smell, taste and touch) and the deluded one becomes engrossed in them — these sensory feelings amount everything to him. These sense-objects constitute the universe which in reality is nothing more than sense-objects.

B2. One who is for sense-objects, rejoices that (a) these are my relatives; (b) this is my wealth and (c) treats his body as if it will last for ever. Such people all the time think of sensual pleasures and being fully occupied with activity, with the assistance of subservients (animals etc.), become engaged through all available means in the production for their own as well as their peoples' consumption; and they always try to strike the balance, more or less, for future with deep attachment. Many a people consider immovables etc. as their own, like the life full of riches, women and luxuries and are always busy enjoying it without seeing any wrong with it, because they think that the pleasant items are meant for enjoyment only.

B3. (i) But human life is limited and when the power of senses is spent up, these (very) people feel nervous and frustrated and due to age become unfit for laughter, sex pleasure and for personal adorning. As a result, they at times become sick : (a) Relatives with whom he lives sometimes part with, show disrespect, do not support, or criticise him, sometimes the reverse may also happen. In point of fact, neither he can be a solace for relatives nor can relatives be so for him. (b) Perchance he is able to amass large wealth but the same is divided by claimants, stolen away by thieves, taken away by the king, lost or destroyed by fire etc. and the poor fellow then regrets, for all the hard and cruel labour put in by him as if was for the benefit of others : For the sake of the 'body', people assault others but it is frail and perishable and whether seen inside or from outside it is likewise filthy and all the time foul matter is pouring out of it. Death, which invariably visits one day or the other, will put it to an end. By nature it is wasting, impermanent, ever-changing, decaying and liable to growth as well as consumption. Its appearance is just circumstantial. Life-span cannot be increased; on the contrary, like a drop of water on a leaf, life can be destroyed by just a wave of wind.

B3. (ii) A person absorbed in worldly pleasures is most often cruel towards other beings; love for beauty leads to violence. He is full of tension and anxiety throughout the day and the night, all the time toils for wealth etc., becomes an

exploiter and plunderer, takes uncalculated risks and feels uneasy. He grows full of deceit and greed and thereby enmity for himself. One has to face troubles before and after a sex event, (for) company with women results in friction. Death may separate him from sense-pleasures for an untold length of period; more so a person is under an illusion, he is unaware that even fulfilment of his wishes may not result in happiness. Besides these, the sense-objects are the basic cause for wandering in this world a man involved in them accumulates a heap of *karmas* which consequence in the cycle of births and deaths, grief, hell etc. Thus, one who looks for pleasure in these sense objects ultimately get unhappiness and miseries only due to his own mistaken acts.

B4. One who knows the true nature of these sense-objects knows the Self, *Vedas*, religion, Brahman; and being enlightened comes to know this universe with his super intellect and is called a 'Muni' (a candidate for *nirvāṇa*) and that master of religion with sterling transparency recognises them as the root cause of roaming in the world.

B5. Doubtless, it is difficult to win over these senses but realising the futility of sense-pleasures, people with right understanding conquer them, reach a higher stage which lies beyond them, cross the worldly bondage and free themselves from the transmigratory cycle. Whether agreeable or not, it makes no difference to them; rather they have no preferences left and bear with all types of smell etc. While eating, they do not even change jaw sides for the sake of tongue or the taste. As the case of sexual pleasure is most disastrous, a wise man should avoid woman as of no use; and to overcome this urge one should reduce his diet or stand right up on the top, change his abode and even fast but never allow himself to be subdued by this passion. He denies the consumption of pleasant things though coming in the routine and forbids in advance the non-user thereof. Once having given up the use of attractive items, one should never go back to them (it is something like licking the spit) and should not even recollect those past incidents when he had enjoyed worldly pleasures. Knowing the true nature of disease, body and death, a Muni, when sick or weak, does not show any eagerness for treatment and avoids the remedial measures involving violence.

B6. This world is full of troubles; miseries of birth, old age and of 16 types of diseases; torturing by fellow-creatures and (many) other (kinds of) pains; all mean this little happiness here. In spite of that, people are not serious enough to track the path for getting rid of it.

B7. One must fully realise that 'I am all alone here, none is mine nor am I of others.' 'Man ! You alone are your ally, why hanker for outside help'. Do not crave for popularity with people. One should not be sensitive to public opinion and criticism by common folk. Should not be guided by the ruts of ill-informed mob-traditionalism. Cut down worldly attachments as well as intimate associations. That is the path of Justice. The 'wise one' disregards the irreligious people. One without attachment in this life shall be free of bondage in the next life also.

C. KARMAVĀDA

C1. The one who recognises the Self, and hence the world, recognises the *karma* theory also and is known as *karmavādi*. One fastened with the bondage of *karma* roams in all directions and occupies various positions in the space-world (extant continuum), is born again and again in different species, and suffers physically, mentally and otherwise. A nescient full of deceit and other passions, inertia and unalertness, deception and desires etc. forms a sort of vicious circle with the *karma* bondage and goes on rotating in the cycle of death and births and experiencing the other consequences as a continually running process. All beings have been born many a times in many places and varieties of living species in this universe. The metaphysics of *karma* in this connection should be thoroughly understood. Past and future are not all alike ; one undergoes changes in next births due to *karmas*. Moving creatures may be reborn in stationary category and vice-versa. The process of exhaustion of *karma* bondage is self accelerating, destruction of one bond leads to the destruction of others and for complete destruction of one bond, the destruction of others is also necessary.

C2. Troubles ensure due to one's own *karmas*. *Karmas* produce consequences and here or thereafter one will have to bear their fruits. Because of *karmas*, one is within the reach of death and hence away from release. Those who are bound by *karmas* cannot cross this ocean of birth and death.

C3. But one who has destroyed the bondage of *karmas* becomes free from all troubles and crosses the cycle of birth and death because no cause survives for these events; he is neither within the reach of death nor is he away from salvation.

C4. Therefore one who explores the process of cutting away of his *karma* bondage is a wise being. Fully knowing the cause and effect of all types of *karmas*, one should wholly concentrate on being relieved of their bondage *in toto* and thereby completely free himself from the cycle of death and birth. For a wise man there is nothing superior to *nirvāṇa*. He must possess the true comprehension of (the nature of) the Universe. To perpetuate the worldly existence and to go on suffering its sorrows is inadvisable.

D. KRIYĀVĀDA

D1. He who believes in Self, universe and *karma* also believes in the theory of activity and is called *kriyāvādi*. 'I got it done' and 'I shall approve of it being done', are thoughts and actions which are the causes of *karma* in this world, this 'action-ego' creates bondage for the Self. The bulk of *karmas* have been piled up by vehement activation on one's part. Thus ultimately one's fate and destiny are one's own making.

D2. And yet people (have to, indulge in activity for their livelihood, some for acquiring esteem, prestige, fame, love and for certain) power, etc. some for being relieved of this world and yet others for the removal of sorrows and unhappiness. Some

persons, because they are much too entangled in worldly attachments, some being unaware of the consequences of what they are doing, some for body-limbs and animal products, some for a purpose, some even without a purpose, some for taking revenge, some to face attack, some under certain future apprehensions and to ward off against that; some of their kith and kin, guests and staff, some claiming themselves to be the curer of all ills and diseases and boasting of doing things which have never been accomplished by anybody in the past, some for acquiring powers of Self, community, friends, gods and *pitṛs* (dead parents and forefathers), kings, thieves; guests, misers, hermits and others, some for fancy fads of theirs, some simply for the sake of pleasures, some because of addiction, some because of wrong notions and labouring under mistake, some for curing ailments, some being fickle minded enough to launch their fierce plans—lest the body will fall for want of food, etc. Some people (are worried about) supporting the body for proper working by way of duty; some finding that in this world other people are not seen following the ethics, religion etc., then why should they alone do it and hence they freely indulge in fierce activity leaving behind all restraints and discipline.

D3. Therefore, people have been advised discriminative (as against wholesale or complete) renouncement of activities based on intelligent mind-application with right knowledge. One should be very careful and weigh each and every action and its net consequences, because situations (in life) are complicated and on all sides there are sources of bondage and from them nothing escapes. This type of renouncement is the cure of all unhappiness and those who do not follow this course always remain in worldly grief. Well deliberated abstinence from furious activity is a feasible renunciation; ever alert attains it through evaluation on merits. One who is entangled in cruel activity is nescient about renunciation; whereas one who is away from it knows and follows the correct process of renunciation; those who is fully conversant with, and observes discriminative obstinence from, tormenting and rigorous activity is called a Muni.

D4. Besides, these activities have been classified. Good actions result in good *karmas* and bad doings in bad ones. Further, enlightened ones have chalked out such a path that for the wise followers of it, there is little or no bondage of *karmas*. Brave people have treated that path, it is neither unknown nor an impossibility. And who fully avoids the way of karma bondage is known as liberated in this world itself as if freed and released. If a virtuous man of right perception without any carelessness whatsoever and whose self is totally undisturbed and who is disciplined and free from passions happens to afflict others, the resultant karma bondage in his case will be very meagre—balances off soon in the next moment or in the life only. The same material source can bring us bondage or save us from bondage—karmic matter or outer form of action alone do not decide the issue. Life without incurring bondage can be lead both in the midst of the society as well as in forests. An unfit person fails to lead such life wherever he may live, whether in the forests or in the society.

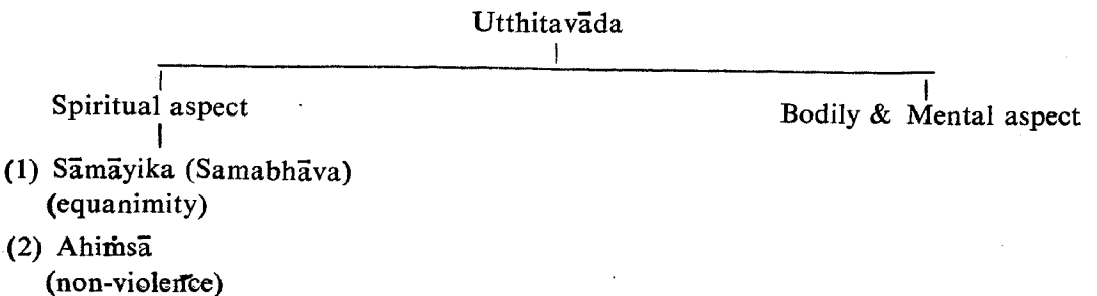
E. UTTHITAVĀDA

E1. Fixing *Mokṣa* as the only object, the crucial point is to make efforts and exert for it and this is termed as *Utthitavāda*. Look at the fate of inactive idlers, these escapist can nowhere move towards the goal, shall ever remain in bondage. Without reserving any of his faculties, one has to labour very hard with his full vigour and might to achieve the above end; should strive in right earnest to become a tireless strong follower on the path of *Mokṣa*. Step by step he *Mokṣa* progress and would go on proceeding ahead.

E2. Make up your mind, say good-bye to lethargy and make the best of the present opportunity without wasting a single moment. Age is running away and so also the youth; therefore, without any postponement make hay while the power of senses last. Realise the value of precious occasion of this human life which is quite an elevated spiritual stage. Do not miss this golden chance, try your best. Always be alert and energetic and banish the inertia (of indolence). A wise aspirant ever remains awake and is on his guard, whereas lifeless lazy chaps always prefer sleeping. To cite, Jina Mahāvīra never went to bed with an idea of sleeping. Whatever little sleep he got was an indeliberate biological phenomenon and that too he used to avoid by meditating in open. People who feel at home in leisure and pleasure alone, and never want to tax their faculties, are on a wrong path; they become nuisance for others and break the vows already taken (if they live embraced the order of ascetics). Hence one should be incessantly careful and attentive and none of his activity be done without watchfulness and vigilance.

E3. The road to salvation is an arduous one: only the brave can tread over it while weaker ones fumble. Therefore the rules of prescribed conduct should be strictly followed with strong determination, and adversities be faced even at the cost of death. Who is afraid of difficulties is under constant fear and who succumbs, revolves in the world-cycle for long. One should not be discomposed even if killed. As a warrior in the front of the battle field, he should encounter all hardships and adversities. Derive boldness from the fact that you alone are not a victim of these odds.

Note : The subject matter of *Utthitavāda* can be dealt with under the four divisions as demonstrated below :



- (3) Saṁyama
(contraction)
(4) Tapa
(austerity)

E4. (i) *Sāmāyika* Dharma (religion) consists in *Sāmāyika*. What one acknowledges *Sāmāyika* one acknowledges it as 'Munihood' and what one acknowledges as Munihood that as *Sāmāyika*. *Sāmāyika* is the specific characteristic of a Muni.

(157, 209, 161)

E4. (ii) By knowing and identifying *Sāmāyika* with soul in tone-perceptive, one gets self-bliss; does not remain unhappy. One should never allow oneself to be baffled or disturbed, but always keep tranquility and be self reconciled. Must remain self-contained and Self-oriented. With *Sāmāyika*, a spiritualist 'falls in order' and is recognised as such. 'Restrain your own self, thereby you will be distress-free. Struggle with your self alone—no use fighting with externals. Chastise your Self, refine your Self. Always maintain purity of the Self, do not allow foreign adulteration. Keep your soul region stable, in perfect calm.

E4. (iii) Eliminate four *kaṣāyas* (passions) namely anger, pride, deceit and greed without which there would be no emancipation from kārmiic bondage. One should, exterminate anger, pride, deceit, greed, attachment, aversion, delusion, conception, birth, death, hell, animal-inception and agonies, because subjugation (or persuit) of each leads to the conquering of (or engagement in) the latter. This is the philosophy of those who are omniscients, liberated, devoid of violence and liquidators of the bondage. Short duration of human life cannot justify anger—expunge it. For times out of number, the same soul has taken birth in higher class of species like human beings and gods and for infinite period it had wandered in lower types of species like stationary, 2-3-4 sense-beings and animals. So there is no intrinsic difference between various classes of incarnate beings—souls resident in all of them are alike. Visualizing this, who will boast of his family stock, or feel proud of it and why shall he have affinity toward, or longing for, any? Therefore, a wise man should neither feel elevated nor dejected on account of his caste etc. and should expunge the sense of vanity of any sort whatsoever. Unless deceit is eradicated, there will be no progress towards *nirvāṇa*. The greedless one is just like a liberated one.

E4. (iv) Do not develop the mentality of liking and disliking—reject both forthwith. Bear everything with self-quiescence; do not allow these ideas to overpower you. Feeling of the absence of pleasure or presence of displeasure should not crop up. Cross that stage, go beyond them.

E4. (v) Treat yourself exactly at par with others without claiming any privileges. Know all like yourself.

E4. (vi) Realising this coming and going, one should put an end to the sentiments of attachment and aversion. On winning these two powerful enemies, *Sāmāyika* reaches the stage that even if his body is cut into pieces, no feelings rise in him.

i.e. he (his Self) can never be cut, pierced, burnt or beaten by anybody. Naturally he cannot *inter se* show discrimination amongst others. Whether prominent or subordinate, no distinction in preaching etc. be made. Treat life and death alike—nothing to choose between or yearn about or to fear of. Notion of “my” and “own” should not extend to anything which truly is not yours and that way you will get rid of ‘mineness’ which cannot co-exist with Sāmāyika.

E5. (i) *Ahimsā*: Proclaiming themselves as religious people, but being deeply involved in this world, many persons indulge in violence, order, or cause others to do so and also approve and thus support the violence done by others. They even advocate violence, but violence is wrong and not in their own interest. By killing one variety of species a person usually kills the others also and is guilty of theft as well. Killing, or otherwise torturing means pain to the victim and pain is disliked by all : everybody wants to remain happy. Even votaries of violence if honest, should admit that troubles are not welcome. Creatures of lower category may not express their anguish but the fact of their suffering and feeling cannot be desired. One who indulges in violence remains always under fear, he develops enmity for himself. In fact, to whom thou art killing or intending to kill is thyself alone. Violence is no solution because there are more and more powerful weapons to counteract : there is no end to it. But nothing can surpass non-violence. Therefore who freely engages in doing violence to others are to be distinguished from those who feel ashamed on doing such a turbulent activity. The latter feel disturbed when even others indulge in this type of fierce actions; and compassionate ones, if happen to know of such cruel plan in advance, will try to dissuade its executors.

E5. (ii) Therefore a wise man should neither kill, torment, agonize, harass etc. any type of living being nor get it done by others nor approve it if done by others. This has been preached all along by all as a universal doctrine of ‘dharma’. An aspirant for release should walk on the path of non-violence and do all the activities with utmost care and attention. He should not hurt anybody even by speech. One who has full knowledge of weapons and agents of violence and knowingly rejects it, can follow the rules of non-violence.

E6. *Saṁnyama* : Be away from all the *pāpas* (vices, demerits) enumerated by the various religious schools. Passive is better than bad positive. Adopt restricted and disciplined life-schedule. Tempo of worldly activities should be kept at the lowest ebb. Withdraw your energies from materialism. Wondering is delimited for those who follow contraction and do not spread involvement. Abstinence forced by circumstances is unreal; it should be willingly done. Finish with all conspiracies and complexities. Avoid laughter and company of bad people and also of those otherwise innocents who have fallen prey to the company and influence of bad characters. To commit a sin and deny the same is a second folly and so also is, if he himself does not purging the vices but criticises those who have done away with them. Speak only if necessary and if you can deliver the goods; otherwise silence is the best mean, that way

atleast you are not in for a fresh bondage. Have no fancy for achievements, wishing something in exchange is a bad bargain.

E7. (i) *Tapa* : This is the most effective remedy and an affirmative step for destroy the already existing kārmic bondage. One must make progress in the sphere of questions stage by stage.

E7. (ii) Resort to fasting frequently—this penance can take various forms as to time, content, items, number, quantity etc. of meals. Reduce (bodily) flesh and blood. It is said that wise peoples' arms are lean and they are slim which spells brilliance and stamina. When due to age, sickness etc. body becomes unfit as an instrument for *nirvāṇa* or one comes to know of his immediate death, he can abstain from food, water, medicines, movements etc. till death. Meticulous care has to be taken lest this sophisticated mortification may turn out to be a case of suicide.

E7. (iii) Reduce the level of consumption and limit one's wants. One should have little clothings and can do without clothes in summer. Who feels neckedness a difficult discipline has been given a concession to use one loin cloth. Renounce your possessions to nullity. One should have frugal meals and use lifeless water for drinking. Abstinate from sex life and observe *brahmacharya* (celibacy). Women, who are very expert in the art (of allouring), try to trap a man; so by way of prevention he should not (a) do her acts a menial (b) engage in the gossip about women, their beauty, sexual characteristic and anatomy etc. (c) should not talk and have intimacy with them in privacy; (d) should not look at the beautiful parts and sexually aggressive moments of their body. One can make number of resolutions of austerities *qua* his religious routine and remain strict about them at the cost of heavy odds and even of death if the occasion so warrants—there is nothing improper in it. Have detached life and remain aloof from relatives and material paraphernalia—for this accelerates the process of destroying the accumulated *karmas*. Be habituated to endure vagaries of climate, nuisance of insects etc. pains of sickness and other physical tortures. Do not even rub your eye or body even when there is an sesation. Train your body through exercises in hardships; do not allow it to be delicate.

E7. (iv) Brisky contemplate in the right perspective. Concentrate and meditate. Practice *kāyotsarga* (as if taking soul out of the body). Serve others by helping them directly in or indirectly attaining release. For the benefit of nescients etc. the learned ones should give discourses and instructions about liberation. But knowledge should be imparted to those who need, yearn and deserve it. Otherwise may be regress instead of progress. Wise ones do not need preaching. The preceptor should leave no stone unturned for training his disciples. Let him be the refuge for them for all purposes.

F. DHŪTAVĀDA

F1. As a more effective method of destroying kārmic-bondage, the institution of Dhūtavāda i. e. full time practitioner for *nirvāṇa* throughout the rest of his life

(as ag inst part time amateurs) has been prescribed and very highly recommended also. Accordingly, knowing the true nature of this world, one becomes a 'Muni' by renouncing the householder's life, parts away from wife, relatives, wealth and other worldly involvements and leads a desireless and detached life with a strict disciplined routine. People of all the three age-groups are eligible to be admitted to this order.

F2. On adoption of this hard course, their relatives etc., offer opposition and try to dissuade them by arguments, temptations or other measures and at times the weak and timid ones give way and continue or come back to house holder's life. Such persons are condemned even by the lay masses and they wander in the world for a long time. People who do not become Muni, yet not leave that order fall in the same category. In spite of being in the company of the best of the Munis, one falls out due to delusion etc. Therefore, it has been said that easy-going, intimately affectionate, involved in sensual pleasures, deceitful, inactive and unalert and deeply attached to house holders' life and property is unfit to become a Muni. Sometimes one does not give up the formal Munihood but falls from its prescribed high conduct and due to delusion and sensual attraction leads a corrupt Muni life of his own liking. On being asked, he cuts a sorry figure—in fact such a person is neither a householder nor a Muni—a loser both ways. Such perverted ones speak ill of their own preceptors, disobey them, and though not being real followers, criticise good monks and Munis and preach conduct to others, thinking themselves to be the wisest. They only talk and make a show of Munihood but in fact lapse into stronger bondage.

F3. Admired ones are those who remain steadfast to the Muni conduct. One should maintain the zeal at the same high level at which he entered the order. At times a Muni is beaten, tortured by worms, insects, birds, and animals vagabonds, gods; and in various ways he is troubled by others : But he should face all such difficulties with equanimity and courageously, indeed without shirking down in the least from the lofty heights of conduct befitting a Muni. He should never be afraid of hostile area or atmosphere.

F4. Till a Muni is not fully matured and conversant with rules of Muni life, scriptures, etc., it is risky for him to wander alone—he should have the company of the preceptor. Thereafter he may part away and lead alone the true Muni life. Sometimes, in order to hide their nescience, lethargy and other weaknesses, quarrelsome Munis lead a lonely life, but they are away from the right path because of their passions, hypocrisy, fraud, self-praise and lustfulness. Generally, there should be no give and take of food, clothings, bowls, etc. amongst the Munis *inter se*—in exceptional cases help can be given. The ban is more strict *qua* the monks of other group, sect, or religion. Begged food etc. cannot be given in charity. A Muni should neither participate and fully mix up with householders nor take interest in folk-dances, dramas, entertainments, gossip and the like of the village.

F4. An expert Muni, at proper time, should go to places where food etc. are available without any complex or aversion and carefully beg the permissible food, clothing, bowl, blanket, cleaning cloth, broom and mat necessarily required with no idea of accumulation. Without having a preconditioned adamant or committed attitude, he takes the things in the ordinary course. He should not feel elated if successful or sorry if unsuccessful in getting alms. Never quarrel with the donor—adjust to his behaviour. The Muni should not accept anything which is living—the permissibility to use live water cannot be justified as correct by monks of other schools. He should not be a seeker of tastes, his clothing, mat, cot, etc. should be of a poor variety and fewer in number so as to be easily portable while going from place to place. He should put on the clothes as received without washing, dying, and mending. He cannot accept food prepared or brought for him or use the fire lit for him—should forbid in advance if comes to know of it. A Muni should never prove to be a hinderer for other beggars, birds, hermits, menials etc.—better walk away from there. He should not partake in purchasing operations for him. He can stay in burning-ghāṭs, grottos, way-side places, or even under the trees.

G. UTTARAVĀDA

G1. “What has been preached by the Lord is my *dharma*” is a good precept for ordinary people. Such faith is *Uttaravāda* i. e. the last word. Never act contrary to his preachings. Besides, we should follow the Lord also in his actions and abstainments. Always be engrossed in the philosophy inunciated by him, concentrate your mind on it; contemplate, perceive and understand it, try to follow it and assert for liberation with faith in these right fundamentals. Undoubtedly, the way of Jina Mahāvīra is the best for annihilation of the kārmiic bondage. Like an island we can feel safe in it. What is uttered by a Jina is truth alone and should not be doubted but believed as correct and acted upon. Bhagavān preached what he heard, perceived, contemplated and directly realised; and he himself verified the same for he was always vigilant and alert. No further proof is needed for the words of an omniscient. People who have faith in this philosophy shall on due contemplation understand everything whether right or wrong in the proper perspective and cannot go astray whereas people with perverted faith shall misunderstand everything and cannot achieve self-conciliation.

H. ANEKĀNTAVĀDA

H1. Knowledge can be gained by self-contemplation or through preceptor to preceptor-generation or by asking or hearing from omniscients and others. The enlightened ones know this entire universe from all sides and parts. Unless one knows all, we cannot know one comprehensively; in other words full, knowledge of one object means omniscience. Neiscients cannot know the *dharma*. Save yourself from people with false knowledge, know the truth alone and then only your efforts would be in the right direction leading to *mokṣa*. Vowless men with perverted faith advo-

cate salvation through nescience but this only augments the cycle of existence. Some say the same thing as spoken by omniscients. Many persons understand quickly while others cannot—the latter become frustrated.

H2. People in this world have various view-points which are not correctly arrived at. All sorts of conflicting statements are made e. g. Universe is a reality—Universe is a myth; it always remains constant as it is—it is everchanging; it has a beginning—it has no beginning; it comes to an end—it is eternal; something is well done—no it is a wrong doing, a particular act is meritorious — no, it is sinful; this man is religious—no, he is irreligious; there is *mokṣa*—there is no *mokṣa*; there is hell—there is no hell. Every one says that his view alone is correct but on critical examination this does not seem so.

Thus a preliminary attempt (to be followed by a detailed and revised one) has been made to arrange the *Ācārāṅga* for easy understandings : comments on it are invited. In this presentation, leaving aside the introductory and concluding paras the main body of the paper neither contains a single word outside of the *Ācārāṅga* nor does it leave any of its *Sūtras** unaccommodated. By reason of such a faithful exercise, this article may not be treated as philosophical in the traditional or strict sense of the term, but this unadulterated and non-critical summary has been advisedly put up because the omniscient propounders of religion do not frame philosophy—they utter the natural truth; philosophers come next and start grooming and in their anxiety to make it more scientific, substitute logic in place of nature and what we get are intellectual but often ridiculous results.

Thus the *Ācārāṅga* is not a monopoly of any religion—rather, like the *Gītā*, religion flows from it. And it scores on one point that it is a complete code in itself. There is, however, one complaint that the scholarly world has so far neglected its due study and research, and I may be excused of adding the second that they have also neglected to follow it. Doubtless, the *Ācārāṅga* makes a pleasant reading, but on practicing it alone one realises the true meaning and immensely more the bliss.

* Numbers of the *sūtras* are as per the text of *Ācārāṅga* edited by Rev. Jamboo Vijayaji and published by Mahavir Jain Vidyalaya, Bombay 1977.