

Positive Non-Violence

CANONICAL AND PRACTICAL BASES OF
COMPASSIONATE ASPECTS OF AHIMSA



KANHIYALAL LODHA

Translated by

Dr. (Col.) DALPAT SINGH BAYA 'SREYAS'

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PRAKRIT BHARATI ACADEMY, JAIPUR

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POSITIVE NON-VIOLENCE :

Canonical and Practical Bases

By Kanhiyalal Lodha

English Translation By Dr. (Col.) D. S. Baya 'Sreyas'

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Dedication

**DEDICATED TO
RIGHT VENERABLE GREAT SĀDHVĪ
ŚRĪ JASKANWARJĪ M. S.
EVERY PORE OF WHOSE BODY
INSPIRES NON-VIOLENCE AND WHO,
IN UTTER DISREGARD TO HER OWN LIFE,
PRESENTIED THE GREAT EXAMPLE OF
PREVENTING AND PROHIBITING ANIMAL
SACRFICE AT JOGAṆIYĀ,
AND MADE NON-VIOLENCE,
– ESPECIALLY IT'S POSITIVE ASPECT –
WHICH IS THE VERY BASIS OF
RIGHT BELIEF AND RIGHT KNOWLEDGE,
AN INSEPARABLE PART OF
HER ORDAINED LIFE**

SAKĀRĀTMAK AHIMŚĀ : ĀGAM SĀRA

ABBHUṬṬHETAVVAM-PADAM

Asuyāṇaṃ dhammāṇaṃ sammaṃ suṇaṇattāen abbhutṭhetavvaṃ bhavati |

Suttāṇaṃ dhammāṇaṃ oḡiṇhaṇayāe uvadhāraṇayāen abbhutṭhetavvaṃ bhavati |

Navāṇaṃ kammāṇaṃ saṇjameṇamakaraṇatāe abbhutṭhe-yavvaṃ bhavati |

Porāṇāṇaṃ kammāṇaṃ tavaṣā vigiṇcaṇatāe visohaṇatāe abbhutṭhetavvaṃ bhavati |

Asaṅgiḥṭaparijaṇassa saṅgiṇhaṇatāe abbhutṭhetavvaṃ bhavati |

Sehaṃ āyāragoyaraṃ gāhaṇatāe abbhutṭhetavvaṃ bhavati |

Gilāṇassa agilāe veyāvaccakaraṇatāe abbhutṭhetavvaṃ bhavati |

Sāhammiyāṇamadhikaraṇaṃsi uppaṇṇasi tattha aṇissito-vassito appakkhaggāhī majjhatthabhāvabhūte kaha ṇu sāhammiyā appasaddā appajhañjhā appatumanamā? Uvasāmaṇatāe abbhutṭhetavvaṃ bhavati |

- Sthānāṅga Sūtra, Aṣṭaṃ sthāna

POSITIVE NON-VIOLENCE ĀGAMIC ESSENCE

THE READINESS PHRASES

Be ever ready to listen to the teachings of the so far unheard of faith ।

Be ever ready to act on the discourses so heard ।

Be ever ready to stop the influx of new karma-matter through observing flawless restraint ।

Be ever ready to reduce, destroy and separate the bonded karma-matter through detached practice of penance ।

Be ever ready to help the helpless and shelter the unsheltered ।

Be ever ready to educate the uneducated ।

Be ever ready to happily serve the weak, the ill and the diseased ।

If, for some reason, there has arisen a difference of opinion, quarrel or fight or strife between the fellow followers of the faith, be ever ready to diffuse it and bring back the state of reconciliation and harmony.

- *Sthānāṅga Sūtra*, Eighth Chapter

POSITIVE NON-VIOLENCE : THE ĀGAMIC ESSENCE

*SERVICE TO THE ILL AND THE MISERABLE IS SERVICE
TO GOD*

*THE DIALOGUE BETWEEN BHAGVĀN MAHĀVĪRA
AND GAṆADHARA GAUTAMA*

*“Kim Bhante! jo gilāṇaṃ paḍiyarai se dhaṇṇe udāhu je
tumaṃ daṃsaṇeṇa paḍivajjai?”*

“Goyama! je gilāṇaṃ paḍiyarai !”

Se keṇaṭṭheṇaṃ Bhante! evaṃ vuccai?”

*Goyama! Je gilāṇaṃ paḍiyarai se maṃ daṃsaṇeṇa
paḍivajjai | Je maṃ daṃsaṇeṇa paḍivajjai se gilāṇaṃ paḍiyarai
tti | Āṇākaṛaṇa-sāraṃ khu Arahaṇtāṇaṃ daṃsaṇaṃ | Goyama!
evaṃ vuccai - “Je gilāṇaṃ paḍiyarai se maṃ paḍivajjai | Je maṃ
paḍivajjai se gilāṇaṃ paḍivajjai !” - Āvaśyakasūtra,
Haribhadra (comm.), Agamodaya Samiti, Surat, 1917, folio 661-
62.*

*“Lord! Who is blessed, the one who serves the ill and the
miserable or the one who serves you?”*

“Gautama! The one who serves the ill and the miserable.”

“Lord! Why do you say so?”

*“Gautama! One, who serves the ill and the miserable, serves
me and the one who serves me, serves the ill and the miserable.
This is the essence of the Arihanta’s teaching. Therefore, O’
Gautama! I say that the one who serves the ill and the miserable,
serves me and the one who serves me serves the ill and the
miserable.”*

POSITIVE NON-VIOLENCE : THE ĀGAMIC ESSENCE

POSITIVE NON-VIOLENCE: THE LIBERATING PATH

Samyagdarśan-jñāna-cāritrāṇi mokṣa-mārgaḥ |

- *Tattvārthasūtra* Ch. 1, Sū. 1.

The right viewpoint, the right knowledge and right conduct, together, constitute the liberating path.

Nāṇaṃ ca daṁsaṇaṃ ceva, carittaṃ ca tavo taḥā |

Eyaṃ maggaṃaṇupattā, jīvā gacchanti suggaṃi ||

- *Uttarādhyaṇasūtra*, Ch. 28, verse 3.

The path of (right) knowledge, (right) viewpoint, (right) conduct and penance is the liberating path. Those who tread this path, liberate.

The Characteristics of Right Viewpoint -

*Tattvārthaśraddhānaṃ samyagdarśanaṃ | Tadevaṃ praśama
saṃvega nirvedānukampāstikyābhivyaṅgi lakṣaṇaṃ Tattvārtha-
śraddhānaṃ samyagdarśanaṃ ||*

- *Sabhāṣya Tattvārthādhigama sūtra* Ch. 1, Sū. 2.

To believe in the fundamental verities is to have the right viewpoint. It is characterised by the expression of lack of excitability, desire for liberation, a feeling of detachment, compassion and theism.

*Praśama-saṃvegānukampāstikyābhivyaṅgi lakṣaṇaṃ
samyaktvaṃ |*

- *Virasenācārya, Dhavalā* Comm to *Ṣaṭkhaṇḍāgama*, 1/1.1.4.

Lack of excitability, desire for liberation, detachment, compassion and theism are the characteristics of righteousness.

Characteristics and Result of Compassion -

Tisidaṃ bubhukkhiḍaṃ vā duhiḍaṃ daṭṭhūṇa jo du duhiḍamaṇo |

Paḍivajjidditaṃ kivaṃ tassa hodi anukampā ||

- *Pañcāstikāya, Kundakundacharya*, verse 137.

POSITIVE NON-VIOLENCE: THE ĀGAMIC ESSENCE

In this verse, *Kundakundacharya* says that one who is moved by seeing the travails of the thirsty, the hungry and the miserable and treats them kindly, is said to be compassionate.

“Anukampākrpādayetatyekārthāḥ |” – *Aupapātika Nirvyukti*.

Compassion, kindness and mercy are synonymous.

“Jīve aṇukampae aṇubbhade vigayasoge carittamohanijjāṃ kammaṃ khavei |” – *Uttarādhyāyanasūtra*, 29.1

The person who is compassionate, has no pride and without sorrow destroys the bondage of conduct-deluding (*Cāritramohanīya*) karma. That is, he transcends attachment and liberates.

“Dhammo dayāvisuddho |”

- *Bodhapāhuḍa*, *Kundakundācārya*, 25.

The faith purified by mercy and compassion is dharma.

“Savvebhūehiṃ dayāṇukampī |”

- *Uttarādhyāyanasūtra*, 25.3

Be merciful and compassionate to all living beings.

Savvajagajīva rakkhanaḍayaṭṭhāe Bhagavayā sukaḥiyāṃ |”

- *Praśnavyākaraṇa*, 2.2.22

The Lord preached protection and mercy for all souls.

“Tae ṇaṃ Meḥā | Tāe pāṇāṇukampayāe java sattāṇukampayāe saṃsāre parittikae, māṇussāue ṇibaddhe |”

- *Jñātādharmakathā*, Ch. 1

O' *Megha*! Then, by virtue of being compassionate to the living beings, the creatures and the souls you limited your worldly existence and bonded the human lifespan.

“Karuṇāe jīva-sahāvassa kammajāṇidatta virohādo |”

- *Dhavalā comm. Book 13*, p. 362.

POSITIVE NON-VIOLENCE: THE ĀGAMIC ESSENCE

Mercy is soul's nature. Therefore, to consider it as karmic is contraindicated.

“Maitrī pramoda kāruṇya mādhyasthāni sattvaḡuṇādhikakliṣyamānā |”

– Tattvārthasūtra, 7.6

One must have friendliness towards all living beings, a feeling of praise for the virtuous, kindness for the miserable and one of neutrality towards the impertinent.

“Mitti me savvabhūesu veraṃ majjhaṃ na keṇā |”

– Āvaśyakasūtra

I have no enmity towards any living being, only friendliness towards all.

“Gilaṇaṃ veyāccaṃ karemaṇe samaṇe nigganthe mahāṇijjare mahāpajjivasāṇe bhavati |” - Vyavahārasūtra

By serving the ill and the diseased, the knotless (detached) monk (Śramaṇa nirgrantha) gains great separation from the karmic bondage as well as destroys great amount of karma-matter.

“Kāyaceṣṭayā dravyāntareṇa copāsaṇaṃ vaiyāvṛtyaṃ |”

– Sarvārthasiddhi commentary, 9.20

To render bodily service or to serve with money or other means is called service.

“Gilaṇassa agilaṇe veyāvaccakaraṇatāe abbhūṭṭhe-tavvaṃ bhavati |”

– Sthānāṅga Sūtra, Ch. 8

Be ever ready to happily serve the weak, the ill and the diseased |

“Parasparopagraho jīvānāṃ |”

– Tattvārthasūtra, 5.21

May all living beings support each other.

PUBLISHER'S NOTE

Non-violence or Ahimsa is the main identity of Jainism. It is its over-arching principle. Its significance has been highlighted by other Indian religious traditions as well. For example in *Mahābhārata*, Bhishma had hailed Ahimsa or Non-violence as "*Parmo Dharma*" or the 'ultimate religion'.

Non-violence or Ahimsa has both positive and negative connotations, which have equally to be kept in view. However, many Jain scholars and thinker-preceptors have used the term 'Non-violence' or Ahimsa mostly in a negative or proscriptive manner alone. Philosophically, this approach amounts to half-truth and is also misleading. Indeed, it detracts from the principal of Non-violence or Ahimsa. On the practical level too, ascribing such a negative meaning to Non-violence or Ahimsa, has done immense harm by encouraging a de-humanized code of human conduct.

Albert Schweitzer, a Nobel laureate, known for his matchless service to humanity and great learning, wrote a book titled 'Indian Philosophical Thought' while he was living in the deep forests of Congo in Africa. In spite of his belonging to Christian denomination, he liberally praised Jainism for its great contribution in the form of Non-violence or Ahimsa. Indeed, according to him the development of the concept of Non-violence or Ahimsa by Jainism is one of the most important events in the world history of spiritual and philosophical thought. However, he noticed that this noble principle of Jainism was presented in a negative form. Apparently he came across only such Jain works

which gave Non-violence or Ahimsa a negative connotation. Some other western scholars too had the same perception for the same reasons.

Those Jain scholars and thinker-preceptors, who exclusively emphasize only the negative aspect of Non-violence or Ahimsa appear to have understood Non-violence or Ahimsa only as non-killing or non-harming and bereft of any element of compassion. Some of them have even expressed the extreme view that kindness or similar sentiment is a form of delusion only. Also, it has been said that actions of mercy, kindness, service, etc., result in karmic bondage, though of a pious kind, which may at the most lead to material benefits or noble rebirth and not the ultimate liberation. This line of thought distorts the real meaning of Ahimsa and, in turn, Jainism.

According to these thinkers, only abstinence can lead to liberation and is thus the true religious route. Again, this line of thought is incomplete as it misses out the positive aspect of Ahimsa.

In the Indian tradition, although the etiology of the word '*Ahiṃsā* (Non-violence)', according to its very definition – *Na hiṃsā iti ahiṃsā* (what is not violence is Non-violence) – requires a negative prefix '*a* or non' before the word '*hiṃsā* (violence)' on one hand, but on the other hand, imparts a positive or prescriptive meaning. As a proof, in *Praśnavyākaraṇa Sūtra*, out of sixty synonyms of the word *Ahiṃsā*, there are words like *dayā* (mercy), *maṅgal* (wellbeing), *abhaya* (encouraging to be fearless), etc. These synonyms do not merely mean lack of violence, but also signify positive feelings and actions, which are opposite of *hiṃsa* (Violence), such as mercy, kindness, compassion, friendship, service, etc., which involve thoughts and actions that are quite opposite of violence.

Again in *Saṃskṛt* language, the negative particle '*nañ* (*na=a*)' has been ascribed six meanings. In the word '*ahiṃsā*' '*nañ* (*na=a*)' has two meanings – 'lack' and 'opposite'. According to the first meaning, the lack of violence in thought and action is Non-violence or Ahimsa. According to the second meaning of '*nañ* (*na=a*)' in Ahimsa, positive thoughts and actions such as kindness, compassion, mercy,

friendship, service, etc., being the opposite of violence, too constitute Non-violence or Ahimsa.

It would be pertinent to mention here that if there were no positive aspects of Non-violence or Ahimsa, it would be meaningless as a religious or moral principle meant for spiritual uplift. No philosophical system or organization can stand only on the strength of negative thought content.

It will also be apt to give some examples from the Jain texts. According to *Tattvārtha Sūtra*, acceptable equally across all the sub-sects of the *Śvetāmbara* and *Digāmbara* sects of Jain tradition, liberation cannot be achieved unless there is right belief, right knowledge and right conduct. Out of the five characteristics of right belief, mentioned in the explanatory works like *Tattvārtha Bhāṣya* ‘*Anukampa*’ or ‘*Compassion*’ is one.¹ Thus without *anukampa* or compassion there cannot be right belief and without right belief there cannot be liberation. In this context how can a liberating element be the cause of Karmic bondage?

Kundakundacharya, the great Digāmbara Acharya in his famous work *Pancastikaya* says that one who is moved by the travails of the thirsty, hungry and miserable and treats them kindly, is said to be compassionate.

Veerasenacharya, another earlier great spiritual master of the *Digāmbara* tradition, has said in the *Dhavalā* commentary on *Ṣaṭkhaṇḍāgama* that *karuṇā* (compassion) is the inherent nature of all living beings and that if liberation cannot be achieved through pious thoughts and actions such as mercy, kindness and compassion, it just cannot be achieved.

Physiologically too, a person without the normal human qualities of empathy, brotherhood etc., is not treated as normal. In our day-to-day life a person devoid of compassion is considered inhuman and

1. *Tadevaṃ praśama-saṃvega-nirvedānukampāstikyābhivyakti-lakṣaṇaṃ tattvārthaśruddhānaṃ samyagdarśanaṃ* |

– *Sabhāṣya tattvārthaādhigamasūtra*. 1.2

as hard-hearted as a stone. In our view, in terms of human nature or true religion, the guiding principles of life should make human beings more rather than less humane.

It seems to me that the cause of the distortion in the true meaning of Non-violence or Ahimsa arose because of the comparison between the concept of Punya with that of Dharma. It is popularly believed that Punya means pious acts which still lead to Karmic bondage. Dharma on the other hand means abstinence, penance, *Tapasya* (austerities) and other aspects of Nivritti (Non-activity or Non-indulgence). This distinction is not visible in the ancient texts of Jains and seems to be a later development introduced by the medieval Jains scholars or saints, without having the kind of omniscience which Mahavir had.

One of the four *Bhavnas* or sentiments, which are the pre-requisites of the five main *mahavratas* or vows (*Ahimsa*, *Satya*, *Acharya*, *Bramcharya*, and *Aparigrah*) for the Jaina clergy and twelve *anuvratas* for Jaina laity is **Maitry** (Friendship with all life forms). Mahavir says '*mitti me savva bhūesu*', '*mitti bhūesu kappae*', etc., which enjoins friendship with all. It goes without saying that Maitry or Friendship is a positive concept. It involves empathy and ensuing help to the other beings. It goes beyond mere abstinence : non-harming : or non-killing.

Sometimes some of the Jaina scholars say that 'friendship' means not the help but just lack of animosity towards others. But this meaning is clearly misleading and incomplete. Obviously, the term friendship must have a positive thought and, if necessary, followed by action. My friend is one who helps me when I am in need. It is not just having no-ill-will but also of rendering definite support when needed. The words of Lord *Mahāvīra*, '*Mitti me savvabhūesu, veram majjham na kenai*', meaning 'I have friendship for all the living, I have no animosity towards anyone' have been read only partially. The first part of his saying has already been dealt with earlier and this has to be juxtaposed with the second part

dealing with non-animosity.

In *Sanskrit* language, too, the word 'mitra' consists of the root 'mid snehe', which means affectionate. Thus, friendship has been depicted as a positive concept and not as lack of animosity alone. From this point of view, if we wish to practice Non-violence or Ahimsa, it becomes necessary for us to help and serve others.

Besides the Jaina tradition, in other Śramanic traditions, too, the positive meaning of Non-violence or Ahimsa has been accepted. Especially, the concept of *mahākaruṇā* (great compassion) has been mentioned repeatedly in Mahayana Buddhism. There, compassion has been made the root of the faith. According to this tradition, Lord *Buddha* goes to the extent of saying, "I do not desire liberation, so that I may be here in this world and spread the gospel of kindness and compassion. The word 'metti' meaning friendship also has great significance in the Buddhist tradition.

Service can be said to be the practical side of friendship. In service, besides forgoing violence, freedom from fear is also granted. In the Jaina canonical lore, the giving of freedom from fear has been hailed as the best form of charity – '*Dāṇāṇa seṭṭham abhayappyaṇam*'. Only a compassionate person can free a creature from fear, and grant it the gift of life and protection. Generally, such feelings do not rise in the heart of a cruel and brutal or heartless person. The altruistic person has a generous heart. He engages himself in mitigating the troubles of others in disregard of his own pleasure and pain. Forgetting his own troubles and discomforts, he is ever ready to partake of others' sorrows.

Bhagvān Mahāvīra has said –

"*Kim Bhante! jo gilāṇaṁ paḍiyarai se dhaṇṇe udāhu je tumāṁ dāsaṇeṇa paḍivajjai?*"

"*Goyama! je gilāṇaṁ paḍiyarai !*"

Se keṇaṭṭheṇaṁ Bhante! evaṁ vuccai?"

Goyama! Je gilāṇaṁ paḍiyarai se maṁ dāsaṇeṇa paḍivajjai | Je maṁ dāsaṇeṇa paḍivajjai se gilāṇaṁ paḍiyarai tti | Āṇākaraṇa-sāraṁ khu Arahantāṇaṁ dāsaṇaṁ | Goyama! evaṁ vuccai - "Je

gilāṇaṃ paḍiyarai se maṇ paḍivajjai | Je maṇ paḍivajjai se gilāṇaṃ paḍivajjai | ”

- *Āvaśyakasūtra*, Haribhadra’s commentary, 6.

“Lord! Who is blessed, the one who serves the sick and the miserable or the one who serves you?”

“Gautama! The one who serves the sick and the miserable.”

“Lord! Why do you say so?”

“*Gautama!* One, who serves the sick and the miserable, serves me and the one who serves me, serves the sick and the miserable. This is the essence of the *Arihanta’s* teaching. Therefore, O’ *Gautama!* I say that, one who serves the sick and the miserable serves me and one who serves me serves the sick and the miserable.”

Some of the misconceptions about Jainism need to be corrected so that its nobility and grandeur get highlighted. Jainism is a friendly, humane and compassionate philosophy and religion. Ahimsa or Non-violence, its seminal contribution to the thought and conduct in the world, deserves to be brought-out in its complete and pristine form. The result is this book.

We are indebted to K.L. Lodha for this learned and authentic treatise on the real import of Non-violence or Ahimsa. It will undoubtedly stimulate a healthy understanding of the real meaning of Non-violence or Ahimsa in the Jaina tradition. More importantly it will be able to stem the dehumanization of Jaina tradition.

The learned Jaina scholar Dr. Sagarmal Jain has kindly contributed his erudite and detailed Preface for this book. We are highly obliged to him.

Dr. Dharmachand Jain has put in considerable effort in editing this work and we thank him, too. He has specially contributed a collection of quotes from the canonical works of both – *Śvetāmbara* and *Digambara*– traditions, which are being given as an appendix at

the end of this work. This collection enhances the authenticity of the book and will help in dispelling the doubts of readers and scholars.

We are also greatly thankful to Dr. (Col.) D. S. Baya, who has, very painstakingly, produced an authentic and lucid English translation of this work, which was originally produced in Hindi. It is sure to come in handy for the interested English speaking readers of Jainism and other pursuits.

Ms. Anju Dhadha Mishra read through the English text and made suitable changes. We are thankful to her as well. **D.R. Mehta**

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PREFACE

Basically, the concept of non-violence is found mentioned in every religion. So much so that the religions, such as the Vedic and the Judeo-Christian Zoroastrian, that supported ritual sacrifices, even animal sacrifices, have also emphasized the concept of non-violence. Whether in the form of the Vedic hymn, '*Punān pumāṁsaṁ paripātu viśvataḥ*' (*Rgveda*, 6.75.14), in which universal mutual protection has been advocated or one – '*Mitrasyāham cakṣuṣā sarvāṇi bhūtāni samīkṣe*' – in *Yajurveda*, which goes a step further and wishes for universal friendship for all living beings. Animal sacrifice had not only been practiced but was justified by saying that violence committed in the practice of Vedic sacrifices was no violence (*Vaidiki himsā himsā na bhavati*). Similarly, in the Judeo-Christian scripture – Old Testament – one of the ten commandments is '*Thou shalt not kill*'. Even then the meaning of this commandment cannot be taken as the same as in the case of '*Savve sattā ṇa hantavvā*' (all living beings are not to be killed)' in the Jain tradition. Here, we have to clearly understand that the development of consciousness about non-violence and its meanings have been gradual. Literally, '*Thou shall not kill*' and '*Savve sattā ṇa hantavvā*' mean the same thing – 'Don't kill any creature'. However, the meanings drawn of these two explicit commands in these two traditions have been widely different. For a Judeo-Christian it means not to kill or hurt his own kind in caste and creed whereas for a follower of Jainism its meaning is not limited only to his own kind or even the visible moving creatures but also extends to the invisible micro-

organisms of the earth-bodies, water-bodies, air-bodies, fire-bodies and vegetable life forms. Thus, the development of the meaning of these commandments, that has come about over centuries, in the Jaina and the Judeo-Christian traditions is quite different. Here, we ought not to forget that this journey of the development of the meaning of non-violence has not progressed according to any one progression but has come about differently in different sections of humanity in accordance with the progress of social consciousness and sensitivity to different life forms. The section of human race that was more sensitive to various life forms, gave non-violence a wider meaning. This development (of the meaning of non-violence) is also not one-dimensional but three-dimensional. On one side it has developed from avoidance of violence towards own kind to that towards six categories of gross living beings such as humans, animals birds and fishes as well as insects, and invisibly fine creatures of micro-organisms and earth, water, air, fire and vegetable origins. On the other hand, it has developed from its external form of prohibition of destruction of vitality, dismemberment, beating and bullying, and confinement to its internal sense of avoiding evil disposition and negligence. Here, it was averred that harbouring ill will or evil disposition towards anyone or acting negligently might not have resulted in any of the external forms of violence, but its very possibility was considered as violent. Yet again, the meaning of non-violence developed from its proscriptive or injunctive form of 'don't kill or hurt' to its positive form of mercy, kindness, compassion, co-operation, service etc.

In this discussion, our main subject is that positive aspect of non-violence in the form of mercy, kindness, compassion, co-operation, service etc., which appears in front of us in the form of trying to save life and save the living from pain and misery. It is true that, in itself, the word 'non-violence' is injunctive and etiologically its meaning seems to be confined to an injunction not to practice violence, but leaving a few, the sixty synonyms of the word *ahimsā* (non-violence) that appears in the primary Jaina canonical treatise, *Praśnavyākaraṇa*, all refer to the positive or practical aspect of non-violence.

The opposite or negative counterpart of violence is non-violence. This is a negative definition of non-violence. However, merely giving up of violence is not non-violence. The negative non-violence does not touch all aspects of life. It cannot be termed as a spiritual achievement. Negative non-violence is merely the giving up of external or physical violence; it can be the body of non-violence but not its spirit. Not to kill anyone is merely limited to gross and external view of non-violence. In the literal sense, the central tenet of Jainism, non-violence as negation of violence, may be negative but its feeling is not negative. Its feeling has always been positive and prescriptive. One of the proofs that non-violence is positive is that Jainism has used the word '*anukampā* (compassion)' as a synonym for non-violence. In the Jaina parlance '*anukampā*' is an important word. It is basically made up of the prefix '*anu*' and the root word '*kampā* (meaning *kampan* or vibration)'. *Abhidhān Rājendra Kośa* explains *anukampā* as '*anurūpa kampate ceṣṭate iti anukampā*', which means 'what vibrates sympathetically is compassion'. Actually, compassion is the feeling of pain in others' suffering; it is to feel the others' pain and suffering equally. Again, further clarifying the concept of compassion, it has been said that it is the detached desire to mitigate others' pain and suffering. Thus, if the concept of compassion is an inseparable part of non-violence, to consider it as negative only, is misleading. In compassion, others's pain is not only felt as own pain, but a natural and selfless effort is also made to mitigate it. When others' pain and misery become our own pain and misery, it is not possible that an effort may not be made to mitigate it. **Actually, as long as compassion does not become a part of one's life, the gaining of right-vision is also impossible.** Others' pain and misery can become our own only when we feel it as our own. It is only this feeling that is the source from which the right-vision springs and a spring of positive non-violence that is the sacred river of service to mitigate others' pain flows. The sacred stream of non-violence has always flowed from the positive feelings of kindness and friendship, which are rooted in the feeling of universal oneness. When we consider the discreet view of '*ātmavat sarvabhūteṣu* (all living beings are like

the self)' and the feeling of sensitivity towards various forms of life becomes the logical basis of non-violence, its meaning gets yet another dimension. A positive aspect of non-violence comes to the fore in the form of the discreet view of '*ātmanav sarvabhūteṣu* (all the living are like the self)' and the feeling of sympathy. Non-violence does not merely mean not to cause pain and misery to anyone but it also means trying to mitigate others' pain and misery. If we limit the meaning of mercy to not causing pain to anyone, it will not be mercy in the real sense of the term. Mercy means to see others' pain as our own. When others' pain becomes our own, the efforts to mitigate it also manifest themselves. Even if someone takes the vow of not killing or causing pain to anyone, and also observes it flawlessly, but is not moved by others' pain and misery and does not try to mitigate them, he would be said to be heartless only. It is only when the discreet view of '*ātmanav sarvabhūteṣu* (all the living are like the self)' establishes itself on the mental framework of sensitivity, the others' pain becomes our own. Actually, the basis of non-violence is not only the logical discretion, but also emotional discretion. In the emotional discretion, the others' pain becomes our own and as we naturally act to remove our own pain, the efforts to mitigate others' pain also express themselves equally naturally. The positive non-violence is included in this natural effort to mitigate others' misery and pain.

If this positive aspect of non-violence is removed from it, it becomes heartless. When Mrs. Stevenson termed the Jaina concept of non-violence as heartless (The Heart of Jainism, p. 296), she meant the same thing. Although her statement was erroneous because she never tried to see Jainism's inherent positive non-violence that lives on not only in precept but also in practice to date. She drew her conclusion based on her observation of some contemporary Jaina monks of a particular sect.

The Main Canonical Bases of the Negative Aspect of Non-violence –

It is true that the Śramanic tradition and especially Jainism has given an extensiveness to the meaning of non-violence. It is equally true that this development of the meaning of non-violence also gave

rise to many a philosophical problem. While extending the meaning of non-violence, when it was taken for granted that to cause pain or torment any form of life or even to think ill of them is violence, and at the same time it was also averred that there is life in not only the human, animal or vegetable world but in earth, water, air, and fire as well, the problem arose that when one form of life is to be preserved at the expense of the other life forms, the choice would be not between violence and non-violence but between one form of violence and the other. Those thinkers who considered all life forms as of the same value, had to ignore the concept of positive non-violence because, all activities, like mercy, kindness, compassion, charity, benevolence, etc., that constitute positive non-violence are action oriented and all activities – ‘yoga’ according to Jaina glossary – may be in any form, are always beset with the elements of violence or karmic influx. If we consider complete prohibition of activity as the only goal of spiritual accomplishment, the concept of non-violence would be essentially negative. It is worthy of note that for all those religions in which earth, water, air, fire, vegetation, etc., have either been considered as lifeless or that their lives were not considered to be equally valuable, or that the God has made these other forms of life for the use of the human beings only, the attachment or violence that is seen in positive non-violence can be converted from means of bondage to means of liberation by infusing a discreet sense of duty. Just as a medicine made of poison is not only not harmful but positively beneficial, so is also the positive non-violence beneficial for the social health. When we do accept all kinds of activities, and part violence inherent therein, for the preservation and furtherance of our own life, there is no basis for our argument against positive non-violence on the ground of the element of part-violence in it and calling it as poison mixed milk. **If the violence for preserving own life is considered excusable, why shouldn't it be in the preservation of others' lives as well?**

Again, if we feel that there is attachment in acting for others, why should we not feel likewise when we act for ourselves? When it is not possible to give up activity completely, it would have to be given a

form that makes it a conduit for non-violence and liberation rather than violence and bondage. Only dutiful activities that are undertaken with a benevolent view can be such activities that can transform our bonding activities to liberating ones.

It is for this reason that the terms like *īryāpathik kriyā* (non-sticking activity) and *īryāpathik bandh* (non-sticking karmic bondage) came into being in the Jaina tradition. They may be said to be activities and bondages externally, but actually they do not signify bondage but liberation. All the universally beneficial activities of the *Tirthaṅkaras* (Lords Prophet ford makers) are considered to be *īryāpathik kriyā* (non-sticking activities) and *īryāpathik bandh* (non-sticking karmic bondages). They bond with their souls in the first *saṁaya* (instant), are felt in the second and are separated in the third *saṁaya*. Thus, the karmic influx and bondages due to the activities of a detached soul do not stay even for a *kṣaṇa* (moment). The *Uttarādhyaṇa sūtra* (25.42) says that just as a wet ball of mud when thrown to a wall sticks there but a dry ball of mud does not so stick but immediately falls to the ground, the activities performed with a sense of detachment and duty also do not result in sticky bondages. The karmic influx that takes place as a result of such detached and dutiful activities merely touches the soul and does not stick to it. The main causes of bondage are attachment and aversion and the passionate activities performed under their influence. Therefore, the activities that are desirelessly undertaken with a view to be universally beneficial and to mitigate others' troubles, to serve others, and to be benevolent do not result in sticky karmic bondages and those who see the possibilities of karmic bondages in positive non-violence certainly are devoid of proper thinking.

The Tirthaṅkara Way of Life and Positive Non-violence –

In Jaina tradition the *Tirthaṅkaras* rank the highest. In both - *Śvetāmbara* and *Digambara* – sectarian traditions of Jainism the activities that are considered as main causes for earning the merit necessary to be reborn, at some stage in the worldly cycle of transmigration, as a *Tirthaṅkara* are the activities involving service to

the needy and affection for all. Therein a dictate for service to the old and the ill has been clearly mentioned. Besides this, two, traditionally distinguishing features of the *Tirthaṅkara* Way of Life are found mentioned prominently, one is that before His monastic ordination every *Tirthaṅkara* gives in charity tens of millions of gold coins everyday for a period of one whole year. This clearly indicates that the activities of charity and service are practiced and approved by the *Tirthaṅkaras* themselves. In the Jaina legendary literature it has been mentioned that, in one of His previous lives, *Bhagvān Śāntinātha* gave away even the flesh from His own body for saving the life of a pigeon. Similar incidents of life saving, service, charity, etc., can be seen in the life sketches of other *Tirthaṅkars* as well. *Bhagvān Mahāvīra* himself not only gave away His celestial cloth to a poor Brahmin but also saved the life of false-visioned *Gośālak*, from a fiery energy that attacked him, by projecting the cold energy to counter it.

Not only this, even after self-realisation and gaining the highest form of enlightenment – *Kevalajñāna*, the *Tirthaṅkaras* mainly tour the country side for spreading their message for the welfare of the masses. The *Tirthaṅkars* themselves have nothing to gain after the supreme accomplishment of *Kevalajñāna*. All activities of their lives are dedicated to the weal and welfare of the other living beings. It has been clearly mentioned in the aphorism, ‘*Savvajīva-rakkhana-dayatṭhayāe pāvayaṇaṇi Bhagavayā sukaḥiyam*’ (the Lords preach only for preserving the lives and motivated by mercy towards all living beings)’ from the primary canonical treatise, *Praśnavyākaraṇa* (2.1). It means that the intent for general weal is present in the detached supreme souls also. If this activity aimed at general weal were binding then how would a detached supreme soul have it? One of the meanings of this observation is that even ordained ascetics can engage themselves in the activities aimed at general weal while steadfastly adhering to their monasticism.

Do Meritorious Activities Cause Karmic Bondage?

The concept that most hinders the acceptance of the value of positive non-violence signified by saving lives, service to the needy

and altruistic activities like charity, co-operation, etc., is the concept that all such activities cause meritorious karmic bondages and not karmic separation, which is essential for spiritual emancipation. The bondage, whether of meritorious kind or that of sinful one, is bondage after all and is, therefore, an obstruction in spiritual practice. By thus projecting meritorious acts also, as causes of bondage, these thinker-preceptors ignored the positive aspect of non-violence. In *Smayasāra* (146), *Ācārya Kundakūṇḍa* has called merit as a golden shackle and sin as an iron one and advocated rising above both. It is true that most concepts concerning merits and sins stand on this premise that activities of mercy and those that protect life are acts of merit and those that harm or hurt others are acts of sin. Generally, it is said that '*Paropakārāya puṇyāya pāpāya parapiḍanam*', meaning that the acts of benevolence are meritorious and those of tormenting others are sinful. *Gosvami Tulasidas* has also said, '*Parahit saris dharma nahin bhāi, parapiḍā sam nahin adhamāi*' meaning that there is no duty greater than benefiting others and there is no wretchedness greater than harming them. It is true that benevolence is meritorious and in *Tattvārthasūtra* (6.2-4) *Umāsvātī* has averred that merit and sin are both causes for karmic influx. Afterwards, as karmic influx was considered as a cause of karmic bondage, the view that meritorious acts also cause karmic bondage, gained ground. However, this viewpoint is incorrect and misleading even according to the Jaina precepts. Firstly, all karmic influx does not convert into karmic bondage and, also, it is misleading to believe that all meritorious acts only cause karmic influx. In the ancient scriptures merit has been mentioned as a separate element (fundamental verity). If it causes influx and bondage, it also causes stoppage of, and separation from the same. The Jaina *acāryas* (masters) have taken auspicious activity as a cause of karmic stoppage. It results in karmic separation, too. Meritorious acts are that soap, which not only washes the dirt of sin clean but also separates itself automatically. It must be noted that sinful bondages have to be separated; the meritorious ones separate by themselves.

It is true that if there is a feeling of attachment present at the back of acts of service, benevolence and saving of lives, they do cause karmic

bondage, but if they are performed without any self-interest and attachment, and if such activities are also undertaken under the influence of feeling the others' pain as one's own. When the vision becomes so wide that others seem as the self, their pain and misery becomes our own pain and misery. Under such circumstances, just as we try to get rid of our own pain we also try to rid others of their pains. From the intellectual point of view the thought of equality between the self and the others and from the emotional point of view the feeling of others' pains as one's own result in universal weal and give rise to such activities as protection, service, charity, benevolence, etc. Therefore, it is incorrect to believe that there is a feeling of attachment behind all acts of universal weal. In practical life, too, there is many an occasion when we feel moved by another's pain and we try to mitigate it. There is no feeling of attachment there. There is only discreet thought and a sense of duty brought about by the feeling of his pain as our own, which motivates us to act in the spirit of positive non-violence. There is a great difference between attachment and sense of duty. Attachment is always coupled with aversion while in the case of sense of duty there is a total absence of the feeling of aversion. **When we are moved by the pain of any stranger lying on the road and try to help him, there is no feeling of attachment there, but only the feeling of his pain as our own. There is, again, a difference between helping a pet dog and helping a stray dog. There is a feeling of attachment in the first case while there is no attachment in the second, only a feeling of its pain as our own.** There is no feeling of attachment in the acts of protection, nursing, service, and benevolence and such acts are performed purely with a sense of duty arising out of feeling of others' pain as our own. Also, it is clear that in the absence of attachment even if an activity results in karmic influx, it will definitely not result in karmic bondage. It is so, because according to Jain scriptures like *Uttarādhyaṇa* (32.7), etc. it is the feeling of attachment and aversion that have been considered as the main causes of karmic bondage. In trying to protect others we may have to, to some extent, even resort to some minor external violence, but it is certainly not a cause for karmic bondage. If we would consider

such activities as causing karmic bondage, the religious peregrinations and discourses by the *Tirthaṅkaras* undertaken purely for the purpose of universal weal will also have to be considered as causing karmic bondage. However, according to the canonical lore, these activities of the *Tirthaṅkaras* are for the purpose of all worldly souls and they do not result in any karmic bondage.

Work Without Desire is Not Binding –

From all this discussion we can conclude that if the meritorious acts are undertaken with purely a sense of duty or by rising above attachment and aversion, they do not result in karmic bondage. The meritorious bondage also takes place only when the acts of merit are performed under the influence of attachment and aversion. It must be noted that the mentality in making efforts to save the lives of our kith and kin and that to save the life of a stranger on the way are never the same. In the first situation all the efforts to save life are motivated by the feeling of attachment or selfishness while in the second the others' pain is felt as one's own owing to considering the others as also equal to the self. It is this feeling of others' pain or the sense of duty that motivates one to perform altruistic acts of benevolence.

In the Jaina tradition, the following couplet beautifully brings out the conduct of a right thinking person –

***“Samyakdṛṣṭi jīvaḍā, kare kuṭumba pratipāla |
Antar sūn nyāro rahe, jyūn dhāya khelāve bāla ||***

This detached view is very important. Actually, detachment and disirelessness are the only such entities that can destroy the binding power of karma. Where there is detachment, there is lack of attachment, there is no bondage. The *puṇya* (merit), which has been referred to as binding is the *puṇya* (merit) with attachment. We cannot say that all worldly activities are conducted under the influence of attachment. There are many activities that are carried out purely with a sense of duty. The other's pain does not become our own because we have any attachment for him but it is the feeling of oneness with him that results in such a feeling of his pain as our own. When we see a strange person

in a strange town lying hurt or wounded on the road, we get moved by a feeling of kindness and compassion towards him. Where is the question of attachment here? One who goes to distant villages and organises medical camps there, has no attachment what so ever for those who come and get treated in those camps. He does not even know as to who would be coming for treatment there. Under such circumstances how is it possible for the organiser to have any attachment for the suffering multitudes that come to and benefit from those camps? Therefore, it is an erroneous belief that there is always a feeling of attachment behind activities like protection, service, benevolence, etc., that constitute positive non-violence. When there is no feeling of attachment there, there cannot be any possibility of karmic bondage. Similarly, there is no feeling of aversion, towards the bacteria that fester a wound, in the mind of a surgeon who cuts away the putrefied wound and thus deprives the bacteria present therein of their means of sustenance. His activity is conducted with only a sense of duty. He is guided by the thought of saving the wounded creature's life and not by any feeling of attachment towards the wounded or that of aversion towards the bacteria. When we give water to the thirsty, we neither have a feeling of attachment towards him nor that of aversion towards the water-bodied creatures. **Thus, the activities of service, benevolence, etc., are not motivated by attachment or aversion and, therefore, are not binding.**

Actually, positive non-violence, that is, acts of life-saving, service, benevolence do not depend on attachment but on a feeling of oneness towards all the living. This feeling of oneness towards all living beings does not materialise unless we can feel the pain and misery of others just as we feel our own pain and misery. Although Jaina philosophy accepts an independent existence of all individual creatures, it also believes in the benevolent thought that they are all like one's own self. The *Ācārāṅga* (1.5.5) clearly says, **"One whom you wish to torment is none else but you yourself."** Here, the feeling of oneness with all the living beings stands on the plane of discretion and sensitivity. It is not merely a debating point. **Unless we develop this feeling of oneness**

towards all the living, the seed of non-violence cannot germinate and become a shoot. For underrating acts of positive non-violence what we need is not attachment but a sense of identification with others. For, if the service were based on attachment, one would undertake the service of own folks and not of unknown strangers. **The basis of positive non-violence, i.e., selfless service, life-saving activities charity, etc., is neither selfishness, nor that of returned favours, nor attachment. It stands on the firm ground of discreet sense of duty emanating from the feeling of oneness towards the living.**

Are all Forms of Life of Same Importance?

The concept of equal importance and value of all forms of life has been mainly responsible for a negative interpretation of non-violence. As a result, the absolutely essential violence towards one form of life in order to serve or save another form of life was also considered as an act of violence and, therefore, a sinful act. It is true that in order to save some form of life, another form of life has to be sacrificed. If we wish to keep a plant alive we will have to water it. For saving the lives of living beings of vegetable origin, the lives of those of earth-bodied and water-bodied living beings will have to be unavoidably sacrificed. If we wish to save the life of a moving living being, the violence towards creatures of earth, water, air and vegetable origin may become unavoidable. The worldly life cycle is such that the life of one form of life depends on that of the other form, and without taking the lives of the latter types we cannot keep the former type alive. This problem was faced by the ancient Jaina spiritual masters as well, and they resolved it on the basis of the principle of lesser and greater violence.

This principle of lesser and greater violence has been mainly thought of on the basis of two views – firstly, from the consideration of the motivating mentality behind such violence, which could be of two types – 1. Discreet and 2. Sentimental and secondly, based on the form of life that is taken in such acts of positive non-violence. Among the motivating factors or mentality behind discreet acts of positive non-

violence, we basically see as to why activity is being undertaken at all. Whether it is being undertaken with a purely altruistic motive or selfish one. The acts that are undertaken with pure sense of duty and without any feeling of attachment are the non-binding – *Iryāpathik* – activities. On the other hand the acts that are undertaken with selfish motives are the binding – *Sāmparāyik* – activities. It is possible that a person may commit some violence in discharging his duties or that he may have to commit some violence as a part of his duties. However, such violence that is committed by rising above attachment and aversion and merely in selfless discharge of one's duties is not binding or improper. For example, when a Jain monk undertakes monastic peregrinations, or moves about in carrying out various monastic duties such as inspecting and dusting his clothes, reading material or other items of his monastic equipage, his bodily movements definitely cause some violence towards some seen or unseen fine creatures. He may be very careful and vigilant in carrying out these activities but even then some violence towards such small creatures becomes unavoidable. All these activities of monastic life are considered to be liberating rather than binding even though they involve some violence. In the practical life also a judge awards punishments in accordance with social and legal system of the country. He may even award death sentence to someone. Under such circumstances will we consider the judge a perpetrator of murder? He does so because he is bound by his duty and by the law of the land. Therefore, though manslaughter is committed by his order, the judge is not considered to be a murderer. Therefore, as long as there are no volitional passions or no animosity towards anyone, the external circumstantial violence is neither considered as binding nor considered as improper. *Ācārya Kundakunda* has clearly said that a vigilant monk who is devoid of passions is considered as non-violent even when some violence is committed by his external bodily activities. Therefore, to believe that activities constituting positive non-violence are not correct because in carrying out those activities external violence is committed, is improper. It is a misleading viewpoint. Even when violence is committed, if the person who commits such acts has no desire to torment

any creature, and he has done it with a sense of duty, he cannot be considered as violent. Also, whatever is done carefully and vigilantly becomes least violent. Even when there is some attachment in some activity, if that attachment, too, is of noble kind, the violence committed would be minimal.

The second consideration in deciding the question of greater or lesser violence is that if there is a choice between two types of violence, we must choose the alternative that involves lesser violence. The Jaina thinkers have considered this lesser or greater quantity of violence not on the basis of number of creatures involved but on the basis of stage of development of the creatures involved. If the choice be between committing violence to thousands of one-sensed creatures and that to one five-sensed being, according to this consideration the violence to one five sensed being amounts to greater than that to thousands of one-sensed beings.

This question was raised in the time of *Bhagvān Mahāvīra* also. In those times there was a sect of austere monks that was called *Hastitāpasa*, which used to kill one elephant in a year and sustain themselves by eating its flesh for the rest of the year. They claimed that they were the least violent as they killed only one creature per year (*Sūtrakṛtāṅga*, 2/6/53-54). Monk *Ādraka* refuted this viewpoint by saying that this viewpoint was misleading. He clarified that killing one five-sensed animal like an elephant was more violent as compared to killing thousands of one-sensed beings. This question was considered even more seriously in *Bhagavatī-sūtra* and there, it was said that killing one five-sensed animal like an elephant was more violent as compared to killing thousands of one-sensed beings and that killing an accomplished monk was even more violent as compared to killing a five-sensed being (*Bhagavatī-sūtra*, 9/34/106-07). Thus, according to Jaina philosophy, the question of greater or lesser violence is to be decided not on the basis of number of creatures involved but on the basis of their sensory or spiritual development. When we have to choose between two alternatives involving greater or lesser violence we must

always choose the alternative that involves lesser violence and here the question must be decided on the basis of sensory development of the creatures being subjected to such violence.

If on one side we believe that we are entitled to and we may commit violence towards one-sensed beings in order to save our own lives, and on the other side we say that such violence may not be committed in activities that involve saving of others' lives or serving them and that activities like protection, charity, kindness, compassion, are fit to be abandoned as it involves violence towards one sensed beings, it will amount to deceiving ourselves. Leave aside the householders' lives, even in monastic life, one may not be able to be fully non-violent towards one-sensed beings. Therefore, to abandon such activities (of mercy, kindness, compassion, service, co-operation, friendship, affection, etc.,) that constitute positive non-violence on the pretext of violence to one-sensed creatures is neither correct nor ethical.

Positive Non-violence and Social Life --

Positive non-violence is essential because it is the very basis of our social life. 'Man is a social animal.' It is difficult to imagine his existence away from social life. At the same time, we cannot imagine a social life devoid of non-violent consciousness or sensitivity. The society stands on the pillars of affection, love, co-operation, and giving up self-interest for the sake of others' interest. *Ācārya Umāsvāti* has said that to help each other is the rule of the living universe ('*Parasparopagraho jīvānām*', *Tattvārthasūtra*, 5.21). The western thinkers have this false concept that the living universe is based on struggle for survival. The rule for living together is not struggle and survival of the fittest but co-operation and coexistence in which every one can exist. The life itself comes into being only when two elements (male and female) come together and it is by mutual co-operation that it flourishes. It is co-operation and the spirit of giving up self-interest for the sake of others upon which social life exists. In other words, we can say that the society stands on the basis of positive non-violence. The negative non-violence may become the basis of individual

spirituality but it evidently can not be the basis of social life. The non-violent society that we talk about today, whenever it comes into being will stand on the basis of positive non-violence. As long as the members of the society will not be imbued with the sentiment of understanding others' pain and with a heart to try to remove it, the society may well nigh not be there at all. For the society to exist it is necessary that there be a feeling of affection between its members; that there be a realisation of others' pain as one's own and that there be an effort to mitigate it on everybody's part.

Generally, affection is misunderstood as attachment. However, there is a subtle difference between affection and attachment. While affection is without any selfish interest and desire for a counter favour, attachment is with desire and there is an element of selfishness at its root. It demands counter favours. Affection has a feeling of looking after the others only. It is for this reason that various synonyms of non-violence, given in the *Praśnavyākaraṇa sūtra* have the synonym of '*rati*' or affection also. By *rati* we do not mean the sensual attraction or desire based attachment but desireless affection. Actually, affection becomes affection only when it has no expectation of any counter favour and becomes universal in nature. As long as we do not have the realisation of equality with other living beings and a sense of respectful coexistence with them as well as a feeling of their pains as our own, the non-violent consciousness does not come into play. A feeling of affection is the fundamental basis of non-violent consciousness. It is the feeling of attachment wherein there is no feeling of even a trace of aversion. In such attachment all the living beings of the world are like the self. There is no feeling of the 'other'. Actually, such attachment is not considered attachment at all. Attachment always thrives on the basis of the aversion. In the absence of aversion, selfishness, and expectation of counter favours the attachment converts itself into affection or universal love. This affection is the basis of social structure. The states of hatred, enmity, contempt, and aggressiveness are always against the social structure. They are the other face of violence.

Whenever these conditions dominate the social structure crumbles and the society perishes. It is amply clear that whenever the society stands intact it is neither on the basis of violence nor on that of negative and indifferent non-violence; it will always be on the basis of positive non-violence. However, we must remember that as it is not possible to observe indifferent or unconcerned non-violence while being engaged in the activities of positive non-violence, it is also not possible to observe indifferent negative or complete non-violence in the social life as well.

It is the relative non-violence, or the one with exceptions that is the basis of social life. The main consideration in front of any social organisation is that of the preservation of its members' interests, and where such a consideration prevails it is not possible to observe absolute non-violence. Conflict of interests is an essential part of social life. Many a time the benefit of some depends upon the harm to the other. Under such circumstances of social or organised systems of living observance of absolute or indifference or irrespective non-violence becomes impossible and we have to resort to exceptions. Again, when there arises a conflict between personal interests and social interests, we cannot remain aloof or indifferent under the pretext of complete or absolute non-violence. When there is a conflict between personal interests and social interests, we have to sacrifice personal interests for the sake of social interests. Those personal interests may be our own or those of the others. When some society or nation or some of their members are driven by their selfish interests and become bent upon violence or injustice towards others, we cannot remain aloof or indifferent watchers under the pretext of complete or absolute non-violence. As long as the complete unification of the whole human society, as visualised by the Jaina thinkers of yore, is not realised, as long as the whole human society does not become committed to observance of complete non-violence, it will not be possible to claim complete or absolute non-violence in the human society.

Within the ideal of complete or absolute non-violence presented by Jaina seers, whenever a question of safety of the religious or social

order or that of some of its members has arisen they have advocated the practice of exceptional non-violence itself. This concept is clearly depicted in the examples of *Ācārya Kālaka* and *Cetaka* the chief of the *Vajji* Republic. In the *Niśītha cūrṇi* (verse 289) it is clearly laid down that not only a householder, but also a monk can resort to violence to preserve the safety of the religious order or the modesty of a righteous woman. Under such circumstances externally his acts may appear to be violent, as they do amount to physical or material violence, if he has no selfish interest in the whole happening or a feeling of attachment towards the beneficiary of his action and that of aversion or hatred towards the object of that physical violence, at the volitional level at least his violent actions will be considered to be non-violent only. As long as even one member of the human society is beset with animal instincts, it is fruitless to think that the ideal of complete or whole or absolute non-violence can become practical in the social life. Considered from this point of view, the concept of negating life values like protecting or defending the weak and the defenceless, providing necessary service to the needy, and co-operating with others in the society on the ground that they involve some obscure kind of values and that it is not possible to observe complete and absolute non-violence in pursuing such activities cannot be said to be right and reasonable.

It is possible that some would not approve of the incidents mentioned in the examples given in the *Niśīth cūrṇi* as the perfect example of monastic observances but would it not amount to impotence if a young nun or a girl is being abducted or molested or raped in front of the eyes of a group of able bodied monks and they keep watching the whole incident and maintain a stoic silence and do not raise a finger on the perpetrators of such atrocity in the name of observing complete and absolute non-violence. Don't they have any social responsibility? Looked from this standpoint the question of violence or non-violence is not purely personal. As long as the whole human society does not become one in observing absolute non-violence, the proclamation of absolute non-violence by one individual or one nation is meaningless.

Again, if the whole society starts observing absolute non-violence towards all the creatures of the six kinds of living beings and does not indulge in even minor forms of violence towards lower order of lives in supporting the monastic institution, will there be any existence of this institution? Will this institution be able to, or even need to, survive in the face of absolute non-violence? Therefore, it is not right to ignore the positive aspects of non-violence in the name of absolute non-violence. The violence that is committed for instituting safety and security measures is unavoidable.

Exceptional and Positive Non-violence -

The consideration of violence and non-violence is mainly internal. A vigilant person who is above the feelings of attachment and aversion is non-violent even when he is seen committing some sort of violence externally while a negligent person who is given to attachment and aversion is essentially violent even when he refrains from committing external violence. Also, on one side to refrain from activities of positive non-violence in the name of observing absolute non-violence and to enact exceptions for meeting one's or one's social and religious orders is just not justified. If we accept that some minor violence is necessary for supporting a monk or the monastic institution and some exceptions can be made in the observance of absolute non-violence to meet this end, we will also have to accept some exceptions therein in order to undertake some activities for furthering the weal of the living beings at large.

Again, the householders who do not take the vow of absolute non-violence and do indulge in violence towards one-sensed creatures in his day to day activities and who is bound to obviate only the intentional violence (*saṅkalpajā hiṃsā*) towards the higher mobile forms of life and is permitted incidental or occupational violence (*ārambhajā hiṃsā*), industrial violence (*udyogajā hiṃsā*) and oppositional or defensive violence (*virodhajā hiṃsā*) towards them is certainly not entitled to refuse the activities of positive non-violence in order to protect or save other living beings under the pretext that it involves some sort

of violence. It is not proper to refuse those activities for the fear of violence. They are included in the duties of the householders and they must discharge them with a desireless disposition.

Violence within Positive Non-violence is Also Violence –

However, it is necessary that we understand that the violence committed in the pursuit of activities that constitute positive non-violence is also positively violence. Otherwise our spring of kindness and compassion will dry up. We may have to commit violence due to it's being essential and unavoidable, but we must have a feeling of remorse for committing it and must also have a merciful disposition towards the objects of that violence otherwise violence will get ingrained in our nature just as it does in a butcher's child. The discretion dictates that we do not only free ourselves from passions, attachment and aversion but that we also keep our sensitivity intact. The stream of mercy, kindness and compassion must keep flowing eternally in our hearts. We don't have to pursue heartless non-violence. The reason being as long as we remain sensitive to others, pain and misery the amount of violence in any activities that we pursue will be barest minimum and in due course we will also be able to observe the ideal of absolute non-violence. It is then that our pursuit of non-violence will become positive and will be able to release the flow of service and co-operation in the human society.

Also, even when violence becomes absolutely essential and if there is a choice between two forms of violence, we must choose the lesser of the two. However, the question as to which form of violence is lesser will depend on many considerations such as place, time, circumstance, etc. Here, we will have to assess the life-value of the creatures at stake. The life-value of any creature depends on two considerations, namely – 1. The sensory and spiritual development of the creatures in question and 2. Their social utility or usefulness. Generally, a human life is more valuable than an animal life and within the human lives also the life of a spiritually accomplished saint is considered as more valuable. At times, however, an animal life may

be more valuable than that of a human being. Possibly, in the development of this sensitivity between lives, this question of life-values has remained ignored and, therefore, we could become sensitive to the lives of ants but remained aloof or even indifferent towards those of the human beings. Today, we require turning the direction of this thought current and becoming more sensitive towards the humans as well. It is only then that our non-violence will become positive.

The Importance of Positive Non-violence -

The importance of positive side of non-violence was realised from the ancient times only. From the ancient times to date leaving aside some exceptions almost all Jaina masters and preceptors have accepted the value and importance of positive non-violence. They have always accepted it among the essential activities to be practiced by the householders. Today, the population of Jainas in India may be merely one percent but the number of charitable and socially useful institutions run by them exceeds far beyond their representation on the demographic population figures. Today almost 30 percent of the charitable and public welfare organisations are run by the Jainas. The contributions of the Jainas in the relief activities following natural and man-made calamities are simply unforgettable, none can ignore them. Whenever the questions of saving not only human lives but also those of the animals have arisen, the Jaina community has always come to the forefront. Even today there are such silent public welfare workers in the Jaina community that donate their physical, mental and material resources freely for such noble causes. This has become possible only due to prompting and encouragement by their religious masters, preceptors and ascetics. The value and importance assigned to positive non-violence in the Jaina thought can be judged by the following quotations from the *Praśnavyākaraṇa sūtra*, which are being reproduced here for their clear indication: -

“Esā sā bhagavaī ahimsā jā sā bhīyāṇaṁ viva saraṇaṁ,

Pakkhīṇaṁ viva gamaṇaṁ,

Tisīyāṇaṁ viva salilaṁ,

Khuhīyāṇaṁ viva asaṇaṁ,

**Samuddamajjhe va poyavahaṇaṁ,
Cauppayāṇaṁ va āsamapayaṇi,
Duhaṭṭhiyāṇaṁ va osahibalaṇi,
Aḍavīmajjhe va satthagamaṇaṁ,
Eto viṣiṭṭhatariyā ahimsā jā sā**

**puḍhavi-jala-agaṇi-māruya-vaṇassai-bīya-hariya-jalayara-
thalayara-khahayara-tasa-thāvara-savvabhūya-khemaṇkarī ।**

This Goddess which is called non-violence (*Ahimsā bhagavatī*) is
Like shelter for all frightened (worldly creatures),
Like flying for the birds,
Like water for the thirsty,
Like food for the hungry,
Like a ship for the drowning in the vast ocean,
Like a safe place of residence for the animals,
Like medicinal support for the indisposed and the diseased,
Like moving with a caravan in the dense forest,

Not only this, the goddess called non-violence is even more so. It is a means of weal and well-being for all the creatures of the mobile and immobile categories such as the earth-bodied, water-bodied, air-bodied, fire-bodied and seed and green vegetable-bodied one-sensed immobile living beings as well as waterborne, earth borne and airborne mobile creatures.

This public weal inducing non-violence will be useful and beneficial for achieving its proclaimed objective of general benefit when its positive aspect will be highlighted and presented to the general public and the inner consciousness relating to mercy, kindness, compassion, etc., will be brought to the fore. The banes of the human society such as violence, conflict and selfishness will be overcome only when we will be able to feel others' pain and misery and their pain and misery will become our own. The stream

of non-violence that will flow out of such a feeling will be positive and it will establish the values like mercy, kindness, compassion, service, friendship, co-operation, etc., the world over.

In the present work Shri Kanhaiyalalji Lodha has tried to present this positive aspect of non-violence with adequate clarity and on agamic authority. Shri Lodha is a serious scholar of Jaina scriptures and this work by him has succeeded in presenting the positive aspect of non-violence to the general populace. The publisher of this work Shri Devendra Rajji Mehta is already engaged in the noble work of service to the disabled millions in India and abroad. He is a living example of positive non-violence. The present work has seen the light of day with his motivation only.

With the hope that this work will become a medium of promoting the feelings of selfless service, mercy, kindness and compassion in the general populace in general, and its readers in particular.

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EDITOR'S NOTE

Non-violence is essential for the coexistence of the living world, environmental protection, peace and harmony. In the absence of non-violence we cannot even think of family and society. Where violence generates and increases enmity, non-violence results in and strengthens feelings of mutual co-operation and friendship. In different religious philosophies, the concepts of violence and non-violence have been analysed and thought of for centuries and their meanings have been assuming different dimensions under different circumstances of time and space. Taking the case of Jaina philosophy itself, we notice that the meaning of non-violence has traveled some distance in its quest for a sensible and acceptable meaning.

The *Ācārāṅga sūtra* advocates the acceptance of non-violence in accordance with the living beings' love of life, desire for pleasure, undesirability of pain and tenuous hold on life-force – vitality.¹ Therein not only killing of any vitality, living being or living entity has been forbidden, but subjugating them, enslaving them, tormenting them, disturbing them, etc., have also been forbidden.²

Bhagvān Mahāvīra preached non-violence by identifying Himself with the consciousness of all living beings. A stream of affection and mercy for all the living flows eternal in His discourses. He gave the principle of feeling and treating all souls with a sense of equality with the self.³

In *Ācārāṅga Cūṛṇi*, it has been said, "As I like pleasure and dislike pain, so do all the living also like pleasure and dislike pain."⁴ The Lord preached universal friendship.⁵

Along with proscription of violence, a positive facet of non-violence has also been revealed in the Jina canonical works. Although we do not find the mention of positive non-violence in the āgamic literature, even then its positive aspect clearly stands out in the mentions of mercy, kindness, compassion, affection, friendship, charity, etc. Many a present day scholars and commentators have started ignoring this positive aspect of non-violence and have been emphasising and limiting themselves to its proscriptive form of not committing violence only, which is an incomplete proposition of non-violence. The use of positive non-violence is the need of the day to clearly bring out the emotional and positive or prescriptive form of non-violence contained in the canonical works of both *Śvetāmbara* and *Digambara* pursuits. This term (positive non-violence) depicts the positive and prescriptive form of non-violence.

In the canonical literature, various terms such as mercy, kindness, compassion, service, charity, friendship, affection, etc., have been used signifying positive non-violence. In the primary canonical text entitled '*Praśna Vyākaraṇa*' we find sixty synonyms for the term *ahiṃsā* or non-violence, most of which represent the positive forms of non-violence. Of these two words – 'mercy' and 'protection', which imply non-violent co-operation towards all the living beings, are very significant. Other words such as non-action (*nirvṛtti*), reconciliation (*samādhi*), peace (*śānti*), love-liking (*prīti-rai*), satisfaction (*trpti*), forbearance (*kṣānti*), patience (*dhṛti*), purity (*viśuddhi*), welfare (*kalyāṇa*), joy (*pramod*), beneficence (*maṅgal*), etc., also point at its positive form only. In the Jaina lore dharma has been described as rooted in mercy.⁶ Charity has been described as one of the forms of dharma.⁷ Compassion has been depicted as one of the indicators of righteousness.⁸ Affection has been given a pride of place amongst parts of righteousness. Friendship towards all the living beings has been depicted as a means of spiritual purification and fearlessness.⁹ Respectful and selfless service (*vaiyāvṛtya*) has been said to be a means of karmic separation¹⁰ and of earning the merit to be a *Tīrthaṅkara* in a

future birth.¹¹ It goes to prove the importance of service. Service is nothing but the modern form of *vaiyāvṛtya*. The intention and practice of service is beneficial to both – to the one who serves and to one who is being served. Thus, various forms of positive non-violence are clearly visible in the Jaina canonical lore.

It is a matter of great worry that while explaining non-violence today, its negative aspect is being emphasised at the expense of its positive aspect by saying that the positive aspect is flawed. It is being depicted as something to be abandoned for reasons of being flawed sometimes by attachment, some times by being imbued with violence. and some other times by karmic bondage. Shri Lodha has written this book with a view to dispel such doubts on the basis of canonical and scriptural beliefs and to establish the positive aspects of non-violence as fully acceptable as dharma.

Some of the Jaina sects that ignore the positive forms of non-violence such as compassion, kindness, friendship, etc., emphasise giving up of violence to such dogmatic depths that they depict all activity as a means of violence and forbid it altogether. Not only this, they depict beneficial activities such as saving of other creatures' lives, charity, service, etc., also as means of karmic bondage and say that they are fit to be abandoned also. The *Śvetāmbara Terāpanthī* sect of Jainism has changed their tack and at least made the activity of charity as acceptable under the euphemism of '*visarjan*', but the followers of *Kanji Svami* are engaged in tarnishing the very concept of noble precept of kindness and compassion based non-violence, preached by *Bhagvān Mahāvīra* by spreading the deceptive net of absolute and practical standpoints. They have taken a strong hold on its negative aspect only and consider themselves as great scholars and explicators by taking recourse to misleading logic. They consider the Lord's words contained in canonical works like *Ācārāṅga*, *Sūtrakṛtāṅga*, *Praśna Vyākaraṇa*, *Daśavaikālika*, *Uttarādhyayana*, etc., as untouchable. They consider the sensitivity towards other creatures' consciousness as abandonable as sin. They say that to save other creatures is flawed as attachment

induced volition and, therefore, amounts to violence. At page 181 of his book '*Tirthaṅkara Mahāvīra Aur Unka Sarvodaya Tīrtha*' Dr. Hukamchand Bharilla writes, "Jaina philosophy says that a volition to kill is decidedly violence, but according to the absolute standpoint, a volition to save is also violence, because it is flawed by a volitional attachment and attachment in whatever form is violence."

This assertion by Dr. Bharilla only shows his lack of depth of study of the Jaina philosophy in its entirety. It is sure to introduce and promote mercilessness and cruelty towards all living beings and, to say the least, it is likely to kill the teachings of merciful non-violence by *Bhagvān Mahāvīra*. The feeling of attachment remains in a person until he becomes totally detached (*vītarāga*). It keeps becoming more or less from time to time. There is no harm in having some attachment in trying to save some creature's life; actually it will take such merciful benefactor only from attachment towards detachment. If in some activity the feeling of attachment increases as compared to what it was earlier, it may be considered as deplorable but a reduction in the feeling of attachment cannot be viewed as such. If such an activity is considered as deplorable, the detachment, in which the feeling of attachment is completely reduced, itself will become deplorable. The feeling of protecting and saving other creatures is a generous feeling of friendship and affection in which strength of attachment towards the self gets reduce. Another thing is that it is not necessary to have a feeling of attachment or selfishness in trying to save other creatures. Others can be saved selflessly as well. While serving or attending to the members of one's family or near and dear ones there may be a feeling of attachment or selfishness but how can we say that there is attachment and selfishness in trying to save an unknown accident victim on the road?

It has been said that the Lord mercifully preached with a view to save the living beings of the universe.¹² To preach with a view to save, protect and deliver the worldly living beings by the Lord cannot be indicative of any feeling of attachment on His part. What attachment

can one have who wishes well for everyone and who does not wish to gain anything from anyone? Just as to preach mercifully and selflessly is a noble activity, so are the activities of saving lives, to serve others, to co-operate with them in their auspicious works is also noble. Nowhere in the agamic lore have such activities been denied or restricted. Canonical works do say that feelings of attachment (motivated by selfish motives), ignorance and violence are only fit to be given up but not the activities undertaken under the influence of mercy, kindness, compassion, friendship, non-violence, etc. Even *Ācārya Kundakunda*, who has analysed the concepts of absolute and practical standpoints threadbare, has said in the context of compassion in relation to right-vision that compassion is the volitional feeling under which a person is moved by other thirsty, hungry and miserable living beings and acts mercifully towards them.¹³

On the basis of *Ācārya Kundakunda's Samayasāra* itself Dr. Bharilla has also tried to establish that a living being dies when its life-span determining karma exhausts and lives till it does not. Therefore, neither can someone kill another one nor can he save someone.¹⁴ Dr. Bharilla must know that living and dying are subjects of the practical standpoint. Absolutely speaking one is neither born nor does one die. Also, from the absolute standpoint, the soul is devoid of any karmic burden and one need not try for karmic separation. If we study the agamic lore from the practical standpoint, we find that with the exception of the persons who are to attain spiritual liberation in the same birth (*caramaśarīrī jīva*), exalted personages (*ślākāpuruṣa* or the spiritual torch bearers), human and subhuman beings with a life-span of innumerable years and unexpectedly born divine and hellish creatures all living beings have commutable life-spans which can be shortened for various unavoidable reasons.¹⁵ Ordinary human beings have to be cautious for this reason only that our life spans are commutable. If that were not so, we would be safe even driving with our eyes closed. That the lifespan is commutable is also found mentioned in the *Sthānāṅga sūtra* where it describes seven reasons that can shorten the lifespan as

1. Intense attachment, aversion, fear, etc., 2. Weapon-wounds, poisoning, earthquake, etc, 3. Eating more or less, 4. High fever or other incurable diseases, 5. Others blow, 6. Snake-bite, etc., and 7. Stoppage of respiration.¹⁶ This reference from the *Sthānāṅga* clearly indicates that the life can terminate even before the exhaustion of the previously bonded life-span determining karma. Due to commutation of the life-span determining karma it is possible to die before enjoying the full lifespan. In today's practical terminology it is said to be untimely death or *akālamṛtyu*. To accede to the concept of untimely death is timely and proper from both the practical as well as principle points of view. If we do not accept untimely death, no slaughterhouse will ever be illegal in any country. No one will be able to kill anybody. No one will be found culpable as anyone's murderer. Every criminal will be able to give this argument in his defense that the victim had died because his lifespan had ended and that he was only an agency in his death and not a principal and, therefore not guilty. Therefore, it is perfectly proper and logical to accept untimely death and to engage oneself in the activities to save lives in order to minimize the incidents of untimely deaths. To ignore or rather proscribe such noble activities in the name of exhaustion of lifespan determining karma is both unscriptural and inhuman.

The positive (prescriptive) and negative (proscriptive) aspects of non-violence are supplementary to each other. The living being that has been endowed with the combination of mind, body and speech cannot remain idle. As long as one does not attain the incorporeal omniscient stage in spiritual development one is always engaged in some activity or the other. If this activity is not in the noble forms of mercy, kindness, compassion, friendship, affection, sympathy, etc., it will have to be in the ignoble forms of cruelty, enviousness, hatred, etc. In order to save ourselves from the sin of such ignoble activities it is essential that we cultivate the noble activities of positive non-violence. The engagement in the auspicious activities is useful in the process of giving up the sinful inauspicious activities. Only proscribing of violent

activities cannot proscribe all kinds of activities. It is natural for a man to act. Therefore, the teaching of giving up of inauspicious activities leaves only auspicious activities to be undertaken. In the *Sarvārthasiddhi* commentary *Pūjyapāda* says, “what prevents from the auspicious is inauspicious or sinful”.¹⁷ If noble auspicious deeds are also proscribed man will become idle, which is against his very nature. This will also prevent his ascent on the right path. In the *Jaya Dhavalā* commentary it has been said that if we do not accept karmic separation through auspicious and pure actions, it cannot be there at all.¹⁸ Here, it is to be understood that every activity (of the unenlightened worldly beings) is also associated with a volitional disposition. It is this disposition that is responsible for spiritual ascent or descent. The volitional ascendance is acceptable while descent in the form of increased passions is not. Auspicious activities of compassion, mercy, kindness, charity, friendship, etc., result in spiritual ascendance and this ascendance itself results in karmic stoppage, destruction and its separation from the soul. This has been vividly brought out in this book.

Whichever activity is performed under the condition of full vigilance or spiritual alertness does not result in karmic bondage. As has been said – “walking vigilantly, standing vigilantly, sitting vigilantly, sleeping vigilantly, eating vigilantly, and speaking vigilantly one does not bind sinful karmic bondages”.¹⁹ Thus, the discretion and vigilance have been given due importance while undertaking any activity. In the presence of discretion and vigilance no activity can result in karmic bondage. When we are vigilant, the volitional disposition is pure or auspicious and externally the activity may appear to be violent towards some creatures, it is not flawed by the guilt of violence. Other quotes that support this line of thought are – “In the religious order of Lord Jina the bondage or separation is decided by the volitional disposition under which any act is performed”.²⁰ On this issue, the *Viśeṣāvaśyaka bhāṣya* says that violence is committed when a living being is killed or compromised under the influence of inauspicious volition; where there

is no inauspicious volition, there is no violence even when a creature is killed or compromised. It is very clear that such involuntary external violence will not result in any karmic bondage.²¹ The *Oghaniryukti* also supports this line of thought.²²

Shri Kanhaiyalalji Lodha, who is a well-known scholar of Jain scriptures of both the *Śvetāmbara* as well as *Digambara* followings, has, with the help of agamic references and quotations, tried well to prove beyond any shadow of doubt as to how the auspicious activities such as mercy, kindness, compassion, friendship, charity, co-operation, etc., go to reduce the undesirable volitional dispositions like attachment, etc. and as to how they contribute towards achievement of karmic stoppage and separation. The author has a firm grasp over the very soul of the Jain doctrine of karma and he has used his grasp over the subject to clarify any doubts that may be there in the minds of the readers. Here, I would like to quote from his thoughts and arguments presented at various places in this work to show as to how he dispels the doubts with his logical treatment of the subject –

1. Mercy melts the heart of a man. With this melting of the heart melts the feeling of attachment therein. Just as heat melts a solid into liquid and liquid into gaseous state, which eventually evaporates so does mercy or the warmth of his sensitivity towards others' troubles and travails melts the dense 'delusion' into fluid delusion and then fluid delusion into vaporised delusion that vanishes eventually. (pp. 30-31)
2. Feelings of mercy, kindness, compassion, friendship, affection, etc., are not due to fruition of any earlier bonded karma but they arise in a person naturally, and are, therefore, his basic nature. Whatever is natural is dharma and dharma can never be a cause of karmic bondage. On the other hand it is a cause of karmic destruction and separation. (p. 78)
3. If the feeling of generosity or charity were to be karma-bonding, the progressive spiritual accomplishments of any aspirant, which result in greater and greater giving, would be more and more karma

bonding and the ultimate infinite spiritual accomplishment of the fully detached Lords Jina would be infinite bonding and they ought to have never liberated. If charity resulted in the destruction of any of the natural attributes of a spirit, then it would have prevented the absolute detachment of the aspirant forever. (pp. 79-80)

4. The fully detached aspirant does not possess even a grain of anything, and then what does he give? How can he be infinitely charitable? We will have to say that when a detached person sees the worldly creatures shackled in the grip of sensory pleasures and tied down to such bondages, his heart melts with mercy and he engages himself in endlessly enlightening them by giving them the right knowledge and destroying their delusion. This giving of the right knowledge is their infinite charity. (p. 83)
5. Charity is characterised by two main elements – 1. Giving up and 2. Beneficence. Giving up is the soul of charity and benefaction is its body. Giving up denotes forsaking the ownership of an object and giving up ownership denotes giving up of the pleasures that could be derived from the objects so given up. This lack of selfishness results in generosity or magnanimity. Beneficence is the practical form of generosity or altruism. This is the second basic element of charity. (p. 78)
6. More the expanse of one's affection more will be the leanness of attachment. As a rubber balloon is blown up its walls become thinner and thinner and when it is blown beyond its material capacity, it explodes. Similarly, when the attachment wears down and detachment increases, the field of one's affection keeps expanding. The circle of one's affection expands from family to neighbourhood, from neighbourhood to the society, from society to the whole of humanity and from the whole of humanity to whole of the living set including the animals, birds, fishes, insects. etc. It turns itself into all beneficial feeling. Eventually this noble feeling destroys the attachment and delusion and results into completely detached state. (p. 95)

7. Auspicious activities like mercy, kindness, compassion, friendship, etc., are virtues while baneful activities like violence, and lying, etc., are vices. The virtues and vices are opposite of each other. The virtues are natural and vices run counter to human nature. Any activity according to the nature is dharma while one that runs counter to the nature is sin. Therefore, noble activities like mercy, kindness, compassion, friendship, etc., constitute dharma and the ignoble activities like violence, and lying, etc constitute sin. The former results in karmic destruction and separation while the latter in karmic influx and bondage. The karmic destruction and separation aids spiritual emancipation and eventual liberation. Being aids to liberation, these noble activities or virtues are dharma. To consider them as causal to karmic bondage and worldly transmigration is to consider them as adharma. To consider dharma as adharma is false belief. (pp. 129-30)
8. If only the pure volition is considered as causal to karmic destruction, only the fully detached '*Vitarāga*' persons will be able to achieve it and none other will be able to do so for all those who are not fully detached have passions. (p. 133)
9. All four feelings: of friendship (*maitrī*), joy at others' virtues (*pramoda*), mercy (*kāruṇya*), and neutrality (*mādhyaṣṭhya*) are auspicious feelings and being auspicious they are natural and do not run counter to human nature. They are not flaws in any case. (p. 137)
10. The auspicious feelings that arise due to reduction in passions, auspicious activities and destructo-subsidential feelings result in destruction of the destructive karmas in the form of their destruction cum subsidence. They also result in ascendance in the intensities of the auspicious types of non-destructive karmas. When the passions are destroyed the rise of pure volition coupled with auspicious activities become instrumental in destruction of the non-destructive karmas. It is only then that the infinite set of

infinite knowledge, infinite vision, infinite charity, infinite gain, infinite enjoyment, infinite joy, infinite spiritual prowess and karmic destruction based righteousness and conduct manifest themselves in the spirit. Thus, the auspicious activities are also instrumental in full realisation of a living being's physical and spiritual potential. Once, he achieves this ultimate accomplishment, nothing remains to be gained by him, he becomes all accomplished. (pp. 143-44)

11. Friendship is imbued with the feeling of wellness for all. It is devoid of selfishness or the desire for physical enjoyments. It is devoid of pride and when the pride melts, the feeling of own and other also melts. One's self becomes one with the others. As long as the duality between the self and the other remains, it is not possible to cultivate the feeling of affection or friendship. It is only when the self subsides and becomes one with the other and a feeling of selflessness sets in that the feeling of affection and friendship can arise. Where there is no pride, there is no desire, there is no possessiveness, there is no lust, there is no selfishness, and there is no delusion. Therefore, friendship is indicative of detached volitional disposition. (p. 121)
12. In the *Śvetāmbara* tradition, this belief exists to date, that auspicious activities of body, mind and speech are the means of karmic stoppage, but today it has not remained all pervading in the *Digambara* tradition. Some followers of the *Digambara* tradition may not believe in this precept now but in the days of yore this was believed by all in that tradition as well. The proofs of this assertion can be abundantly seen in the *Dhavalā* and *Jaya Dhavalā* commentaries written by *Śrī Virasenācārya*, a famous *Ācārya* of the *Digambara* tradition. (p. 131)
13. *Puṇya* or meritorious pious acts do not hinder liberation but on the contrary they aid its achievement. Right vision is gained by a high rise of *puṇya* only. Right vision is impossible to gain without achieving merit to gain it. Such a merit is gained by

undertaking meritorious pious or auspicious activities. Without gaining the right vision it is not possible to gain right knowledge and right conduct also and liberation is impossible in the absence of these three. Thus, *punya* is a direct and traditional cause in gaining spiritual liberation. (p. 183) If these activities had been considered as hindrances in achieving liberation in any way, the vows for abandoning them would have been prescribed and given by the religious leaders just as the vows for giving up sinful activities are prescribed and are being given. However, such vows are neither prescribed anywhere in the scriptures or their explanatory literature nor are they being given by any *ācārya*. The vows are taken for forsaking sinful activities and not the pious activities. (p. 184)

14. Through charity one reduces attachment towards one's possessions and greed passion becomes leaner. Mercy, kindness and compassion result in a feeling of friendship and pride melts. The feeling of affection and friendship can arise only when delusion or attachment and aversion are reduce. Anyone with strong delusive attachment will care only about oneself and one's relatives. He cannot feel others' pain or misery. He cannot be sensitive or sympathetic to such painfully miserable people or creatures. The feeling of affection just does not rise in such a person. (p. 170)
15. The activity or the lack of it that results in sensory enjoyment or passionate feelings is flawed, binding and causal to worldly transmigration and the activity or the lack of it that result in reduction of carnal enjoyment or the feeling of passion, or it is subsided or destroyed, is useful because such an activity or the lack of it is the practice of karmic stoppage and separation that eventually results in spiritual emancipation and final deliverance or liberation. (p. 172)
16. Charity is the practical aspect of generosity or magnanimity. The Jaina scriptures are full of incidences that highlight the importance

of charity, These are – King *Pradeśī* got a charity house opened; *Revati* gave the *Bijorāpāk* (Jam made of large citrus fruit – *Bijorā*) to the Lord; *Śreyāṃsakumāra* gave sugarcane juice to *Bhagvān Rṣabhadeva* for breaking His fast and earned the merit to become a *Tirthaṅkara* himself; and *Candanabālā* also gave food to *Bhagvān Mahāvīra* to break His long standing fast and became blessed. All the *Tirthaṅkaras* gave yearlong charities before accepting their monastic ordinations and set an ideal for the householders to follow. Also, on gaining omniscience they became infinitely giving and charitable. (p. 85)

17. To say that Jainism differs from other faiths in that it also proscribes *punya* (merit) is to show ignorance of its precepts and philosophy. This belief is totally irrelevant and against Jaina elemental knowledge and its doctrine of karma. To base one's arguments against merciful, kind, compassionate and altruistic activities, and those of service to the troubled and miserable creatures on the basis of this belief is against Jaina scriptures, Jaina dharma and even against humanity. (p. 221)
18. If the activities of mercy, kindness, compassion, charity, service to the needy, benevolence, affection, etc., are considered deplorable and abandonable because they result in meritorious karmic influx and bondage, we will also have to consider the activities of restraint, renunciation, penance, pious and pure contemplations (*Dharma-dhyāna* and *Śukla-dhyāna*), destruction of passions and practicing as enunciated (perfect) monastic conduct (*Yathākhyāt cāritra*) also as deplorable and abandonable as they result in much more meritorious karmic influx and bondage as compared to the activities comprising positive non-violence as listed earlier. Such a thought even cannot be entertained as it is against the canonical teachings and the very religious precepts. As the latter activities are acceptable as means to the pursuit of spiritual emancipation so must be the latter activities on the strength of the same argument. Activities of

both these kinds are acceptable or beneficial and not deplorable or abandonable. (p. 224)

19. Kindness curbs the deplorable activities of cruelty, service curbs those of selfishness, kindness curbs those of mercilessness, simplicity curbs those of deceit, mildness curbs those of proud arrogance, and generosity or magnanimity curbs the deplorable activities of greed and miserliness. Such curbing results in karmic stoppage and the soul becomes pure. (p. 225)

The following words of the author are very important from the point of view of highlighting the form and content of positive non-violence: -

“Positive non-violence includes only those activities that melt and reduce the feelings of attachment, aversion, possessiveness, and pride. Besides such noble activities, there may be other activities that may appear to be noble but if they result in increase in the feelings of attachment, aversion, passions, etc., they cannot be included amongst activities of positive non-violence.” (p. 144)

The thoughtful foreword by the author, the meaningful and extensive preface by Dr. Sagarmal Jain and the scriptural quotes, given at the end of the book, that strengthen positive non-violence are certain to be highly useful for the discerning readers. Where this book is sure to succeed in presenting the concept and practical aspects of positive non-violence to the laymen, scholars and ascetics alike, it is also readable by those of the Jaina sects that refrain from its activities and is sure to be thought provoking for them. If they will be able to imbibe its contents, the precepts and practice of mercy, kindness, compassion, service, friendship, affection, charity, etc., will become acceptable on a wider scale and will surely get a fillip. This will also be in accordance with the scriptural and fundamental teachings and the message of the Jaina lore.

The scriptural quotations appended at the end have been classified under fifty-seven heads and, where necessary, explanatory notes have also been given in order to clarify their meanings.

I am indebted to Prakrit Bharati, Jaipur, respected Shri D. R. Mehta, and the author and my teacher Shri Kanhaiyalalji Lodha for giving me an opportunity to edit this work. I cherish their affection, generosity, kindness, sensitivity and motivational nature.

Reference:

- 1 *Savve pāṇā piyāyā suhasātā dukkhapaḍikūlā appiyavidhā piyajivīṇo jīvutukāmā savvesim jītaṃ piyaṃ* || - *Ācārāṅga* 1.2.3
- 2 *Ācārāṅga* 1.4.2
- 3 A. *Āyatule payāsu, Sūtrakṛtāṅga*, 1.10.3;
B. *Attāo pāsai savvaloe, Sūtrakṛtāṅga*, 1.12.15
- 4 *Jaha me līṭhāṇīṭṭhe suhāsuhē taha savvajjvāṇaṃ pi* ||
- *Ācārāṅga Cūrṇi*, 1.1.6.
- 5 *Mittiṃ bhūesu kappae* |
- *Uttarādhyayana*, 6.2.
- 6 A. "Dayāmālo bhaved dharmo |" – *Adipurana*, 5.21.
B. "Dhammo dayā visuddho |" – *Bodhapāhuḍa*, 25.
- 7 *Saptatisthanprakarana*, verse 96.
- 8 "Tadevaṃ praśamasamvegānirvedānukampāstikyābhivyakti-lakṣaṇaṃ tattvārthaśreddhānaṃ samyagdarśanaṃ |"
- *Sabhāṣya Tattvārthādhigamasūtra*, 1.2.
- 9 A. "Mitti me savvabhūesu" - *Āvaśyakasūtra*.
B. *Uttarādhyayanasūtra*, 29.17.
- 10 *Sihānāṅga*, 5.1
- 11 *Uttarādhyayanasūtra*, 29.43.
- 12 "Savvajjivarakkhaṇadayaṭṭhāe Bhagavayā pāvayaṇaṃ sukaḥiyaṃ |"
- *Praśnavyākaraṇa sūtra*, 2.1.22.
- 13 "Tisidaṃ bubhukkhidaṃ vā duhidaṃ, daṭṭhūna jo duhidamaṇo | Paḍivajjadi taṃ kivaṃ, tassesō hodi amukampā ||" - *Pañcāstikāya*, 137.
- 14 *Tīrthāṅkara Mahāvīra Aur Unka Sarvodaya Tīrtha*, pp. 186-88.
- 15 *Tattvārtha sūtra*, 2.52.
- 16 *Ajjhavasāṇanimitte, āhāre veyanā parāghāte* |
Kāle āṇapāṇū, sattavidhaṃ bhijjāe āum || - *Sthānāṅga*, *sthāna* 7
- 17 "Sūbhāt yāti iti pāpaṃ |" - *Sarvārthasiddhi*, 6.2.
- 18 *Sahasuddha pariṇāmehiṃ kanunakkhayābhāve takkaya-ṇuvavattido* ||
- *Jaya Dhavalā*, Bk 1, p. 5.

- 19 "Jayam care jayam cittahe, jayamāse jayam sae |
 Jayam bhuñjanto bhāsanto, pāvakaṃṃam na bandhai ||"
 – *Daśavaikālika*, 4.8.
- 20 *Pariñāmādo bandho mukkho Jinasāsaṇe diṭṭho |*
 - *Kundakunda, Bhāvaṇapāhuḍa*, 116.
- 21 "Asubhapariñāmāheṇ jivābāho tti to mayam hiṃsā |
 Jassa u na so nimittam santo vi na tassa sā hiṃsā ||"
 - *Viśeṣāvaśyaka bhāṣya*, 767.
- 22 *Oḡhaniryukti*, verses 748-58.

Dharmachand Jain

3 K 24-25. Kudi Bhagtasani.
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FOREWORD

In India there are innumerable religions and sects. All of them believe in non-violence. Non-violence can be interpreted in two ways – 1. Negatively, and 2. Positively. In the negative sense non-violence means not to commit violence and in the positive sense it means to undertake altruistic activities like mercy, charity, service, benevolence, etc. Almost all religions and the laity accept both these aspects – proscriptive in proscribing violence and prescriptive in prescribing the activities like mercy, charity, service, benevolence, etc - of non-violence as lawful religious pursuits. However, there are some sub-sects of Jainism that do not consider the positive-prescriptive aspect of non-violence as religious. They consider them as meritorious activities and that these activities do not result in karmic separation, which is an essential feature of religious activities, but result in karmic bondages albeit of the auspicious types which fructify in pleasurable fruition, an essential feature of meritorious acts. They also emphasise that even these meritorious karmic bondages of the auspicious types result in continued worldly transmigration and hence defeat the very purpose of religious pursuits, which is nothing but seeking spiritual emancipation and resultant liberation by bringing the worldly transmigration to a halt. Such cessation of worldly transmigration is possible by complete karmic separation and as these meritorious activities of positive non-violence do not result in karmic separation but in fresh karmic bondages, they are contraindicated as religious activities. In other words they consider them as irreligious activities. Therefore, these ought not to be

pursued by religious persons. They lay so much emphasis on this belief of theirs that they consider those that do not fall in line with them as false-visioned, and do not consider them as fit to attain spiritual emancipation and liberation. According to them, the very reason for the souls' continued worldly transmigration and lack of liberation is nothing but the false belief that meritorious acts are not deplorable and fit to be abandoned. "If the living beings had considered these meritorious activities of service, kindness, compassion, co-operation, helping, etc., also as deplorable, in their right perspective, and abandoned them, they would have been liberated long-long ago", they say. Some of them even go to the extent that these activities result in violence towards living beings of the one-sensed type, etc and these are, therefore, sinful and irreligious. To consider irreligious acts as religious is the false viewpoint. The main arguments that are advanced in order to prove the activities like service, kindness, compassion, co-operation, helping, etc that constitute positive non-violence as sinful, irreligious and obstructive in the process of liberation are as follows: -

1. Meritorious activities like service, kindness, compassion, co-operation, helping, etc., are mundane activities and are, therefore, karma bonding and fit to be abandoned.
2. Meritorious activities are auspicious in nature. Auspicious activities result in influx and bondage of meritorious karma. Such karmic bondages hinder liberation.
3. Auspicious activities like service, kindness, compassion, co-operation, helping, etc., are in the form of *punya* (merit). Merit is not *dharma* (religious duty). There is no liberation without *dharma*.
4. There is violence towards living beings in pursuing the meritorious activities like service, kindness, compassion, co-operation, helping, etc. Violence is sin. Sin is fit to be abandoned.
5. The creature that is saved due to Meritorious activities like service, kindness, compassion, co-operation, helping, etc., may be beset

with false vision and he may indulge in sinful activities after being so saved. Thus, the saviour incurs the sin of abetting its sins.

6. All creatures from the one-sensed beings to rational five-sensed beings are equal. Therefore, violence towards any one kind is equally sinful.
7. When some creature kills some other creature and we save the one being attacked, the attacking creature feels miserable, which is violence towards the latter. It is best to avoid this form of violence.
8. When some creature kills some other creature and we try to save the one being attacked, it means that we have attachment towards this one and aversion towards the attacking creature. Attachment and aversion are sinful and results in increase in worldly transmigration.
9. When we undertake activities like service, kindness, compassion, co-operation, helping, etc., we make a *sankalp* (resolution). If our resolution remains unfulfilled, we get the feeling of *vikalpa* (uncertainty). These mundane feelings are sinful and results in increase in worldly transmigration.
10. The activities like service, kindness, compassion, co-operation, helping, etc., results in karmic bondage, albeit of the auspicious type, which is contrary to spiritual nature and, therefore, irreligious and so fit to be abandoned.
11. Any single activity cannot result in sin and merit both or it cannot be religious and irreligious both at the same time. Because violence towards innumerable one-sensed creatures like earth-bodied, water-bodied, air-bodied, fire-bodied, vegetation, etc., perpetrated while undertaking activities of service, kindness, compassion, co-operation, helping, etc., termed as positive non-violence, are sinful and irreligious, they cannot be auspicious or meritorious and religious.

Besides the abovementioned arguments, too, many similar ones are also advanced, but they are all aimed at the same object of proving that the activities of service, kindness, compassion, co-operation, helping, etc., even are contrary to the spiritual nature, irreligious, and sinful and that they result in increase in worldly transmigration and are, therefore, only fit to be abandoned.

All the abovementioned beliefs give rise to hardness of attitude, heartlessness, brutality, and unfeeling pitilessness. They are inhuman and purely irreligious. In this book all these beliefs have been proved to be contrary to the canonical dictates, false, baseless and insubstantial on the basis of many proofs. Also, on the basis of proofs from the canonical texts and the doctrine of karma, it has been proved that the activities of service, kindness, compassion, co-operation, helping, etc., are positively non-violent, spiritually natural and result in separation of karmic bondages and not in karmic bondage. It is only the fruitional (*audayika*) activities that result in karmic bondages and not otherwise. Activities like service, kindness, compassion, co-operation, helping, etc., do not happen due to the fruition of any earlier bonded karma and are, therefore, not fruitional activities and they cannot result in karmic bondage. Again, the *anubhāga bandh* (intensity of karmic bondage) and its *sthiti* (duration) are decided by the rise of passions and it is because of the durational bondage that the karma remains attached or stuck to the soul, it is not possible to incur karmic bondage in the absence of durational bondage. Therefore, the destruction of the durational bondage itself has been termed as the karmic destruction or karmic separation. The potency of the bonded karma to result in given intensity of fruition is said to be its *anubhāga*. The intensity bondage is decided by the intensity of the passions with which the activity resulting the said karmic bondage was performed. Increase or decrease in the intensity of passions results in corresponding increase and decrease in the potency of the karmic bondage and intensity with which the karma would fructify. Therefore, it is plain that it is only the rise of passions that is responsible for deciding the quantity of karma matter that would be bonded and its intensity of fruition. No passionate activity or

indulgence can be meritorious and result in auspicious bondage. All passionate activities are sinful. Therefore, it is the passions or sinful dispositions, if any, accompanying the meritorious activities and not the auspicious dispositions that can result in auspicious karmic bondage. Meritorious activities can come about only when the passions are on the wane. The waning of passions is said to be *kṣāyopasaṁik bhāva* (destructo-subsidential volition), *śubha bhāva* (auspicious volition) and complete absence of passions is referred to as *śuddha bhāva* (pure spiritual volition). The auspicious volition results in the influx of auspicious karma.

It is a principle of the doctrine of karma that auspicious (meritorious) influx blocks the inauspicious (sinful) one and results in karmic stoppage. For example, when the influx of fourteen auspicious karmic subtypes such as of pleasurable feeling producing, high status giving, mobile body giving, obedience inducing, fame giving, etc., karma take place, influx of their fourteen inauspicious counterparts - painful feeling producing, low status giving, immobile body giving, disobedience inducing, infamy giving, etc., karma cannot take place. During the auspicious karmic influx the influx of corresponding inauspicious karma is automatically blocked. i.e.. the influx of auspicious karma automatically results in the stoppage of the corresponding inauspicious karma. Not only this, but the intensity and duration of the earlier bonded inauspicious karmic bondages also reduce at the same time. This is also accompanied by the *saṅkramaṇa* (conversion) of sinful types of karma into corresponding meritorious karma types. What we clearly and unequivocally mean here is that

1. Auspiciousness, 2. Auspicious karmic influx, and 3. Auspicious karma are respectively opposite of and destructive of 1. Inauspiciousness, 2. Inauspicious karmic influx, and 3. Inauspicious karma. Thus, they destroy the sins and destruction of sins eventually results in liberation.

It is true that positive non-violence in the form of activities like service, kindness, compassion, co-operation, helping, etc, results in

auspicious karmic influx, but innumerable times such auspicious karmic influx and coming into being of its high intensity results from practicing of monastic renunciation, penance, austerity, right viewpoint, right knowledge and right conduct, which are all non-indulgent kind of practices.

When these non-indulgent practices reach their culmination on the destructional ladder, then the auspicious karma types like pleasurable feeling giving, high status giving and fame giving, etc also rise and when they reach their respective culminations one attains enlightenment in the form of *Kevalajñāna* (all revealing pure knowledge or omniscience). None has ever accomplished nor will anyone ever accomplish this supreme accomplishment in the absence of reaching this culmination of auspicious karma types. This attainment remains at the pinnacle of auspicious karma types right up to the moment of attaining *nirvāṇa* or liberation, and does not reduce even a bit.

The positive activities like service, friendship, kindness, compassion, co-operation, helping, etc., are different forms of positive, prescriptive or practical non-violence. In the Jaina literature, mercy has been mentioned as the very foundation of the religion and compassion towards the living beings has been termed as mercy.¹ Religion is what liberates. That the practice of mercy liberates, is a well-established fact. So much so that at the conclusion of any Jaina monk or nun's discourse, the following couplet is always recited enmass –

**“Dayā sukhānni belaḍi, dayā sukhāni khāna |
Ananta jīva muktī gayā, dayā taṇo phala jāṇa ||”**

This couplet means that mercy is the creeper of pleasure, it is the mine of pleasure and infinite number of living beings have liberated due to the liberating effect of mercy. Thus, to oppose the practice of mercy is to oppose the pursuit of liberation and to oppose the practice of religion, is to take out the very roots of religion. To even consider, opposition and prohibition to mercy is to consider pitilessness and brutality as religion and it is to accept sin and irreligion as religion, which is nothing but false belief.² Pitilessness has been said to be an

angeral reflection.³ Even knowledge is meaningful in the presence of mercy only.⁴ Knowledge without mercy is useless and can be termed as false knowledge. In respect to Mercy or saving of life some advance the argument that while saving one life some other forms of life are compromised and, therefore, saving of life is flawed with violence. However, to believe thus is contrary to the teachings of the canonical works. In our canonical literature the word employed for violence is *prāṇātīpāta* or depriving a vitality, which indicates that the meaning of violence is limited to deprivation of one or more of ten kinds of vitality (rather than depriving a creature of its life), four to ten of which are present in one-sensed to rational five-sensed living beings respectively. The one-sensed creatures are endowed with four types of vitalities namely, 1. Vital power of the sense of touch, 2. Vital power of the body, 3. Vital power of respiration, and 4. Vital power of longevity. The two-sensed creatures are endowed with six types of vitalities namely, 1. Vital power of the sense of touch, 2. Vital power of the sense of taste, 3. Vital power of speech, 4. Vital power of the body, 5. Vital power of respiration, and 6. Vital power of longevity. The three-sensed creatures are endowed with seven types of vitalities namely, 1. Vital power of the sense of touch, 2. Vital power of the sense of taste, 3. Vital power of the sense of smell, 4. Vital power of speech, 5. Vital power of the body, 6. Vital power of respiration, and 7. Vital power of longevity. The four-sensed creatures are endowed with eight types of vitalities namely, 1. Vital power of the sense of touch, 2. Vital power of the sense of taste, 3. Vital power of the sense of smell, 4. Vital power of the sense of sight, 5. Vital power of speech, 6. Vital power of the body, 7. Vital power of respiration, and 8. Vital power of longevity. The irrational five-sensed creatures are endowed with nine types of vitalities namely, 1. Vital power of the sense of touch, 2. Vital power of the sense of taste, 3. Vital power of the sense of smell, 4. Vital power of the sense of sight, 5. Vital power of the sense of hearing, 6. Vital power of speech, 7. Vital power of the body, 8. Vital power of respiration, and 9. Vital power of longevity, while rational five-sensed creatures are endowed with all ten types of vitalities namely, 1. Vital

power of the sense of touch, 2. Vital power of the sense of taste, 3. Vital power of the sense of smell, 4. Vital power of the sense of sight, 5. Vital power of the sense of hearing, 6. Vital power of speech, 7. Vital power of the body, 8. Vital power of respiration, 9. Vital power longevity, and 10. Vital power of reasoning. The deprivation of any vitality in any creature ought also to be viewed corresponding to the number of vitalities it has. The development of sensitivity of any creature also varies in proportion to number of vitalities it enjoys. Therefore, the flaw incurred in the case of depriving the vitality(ies) of a comparatively insensitive one-sensed creature cannot be viewed as the same as that in the case of more sensitive two and more sensed creatures. Again, the flaw of depriving the vitalities at each stage of development of sensitivity is not simply proportional to the number of vitalities at each stage but it is innumerable times higher at each stage. Therefore, doubts can be set at rest if we take the term depriving of vitality in its correct sense and do not mix it with deprivation of life.

Charity is the practical aspect of mercy. Therefore, charity is also religious.⁵ All detached omniscient *Tirthankaras* are infinitely charitable. All *Tirthankaras* give one hundred and eight hundred thousand gold coins in charity every day for one year just prior to the accepting monastic ordination.⁶ They give, without any discrimination, to anyone who comes to ask for it. Charitability is a sign of religiosity.⁷

Another practical form of mercy – service to the needy – has been included as one of the six internal types of penance. This means that it has been considered as more important form of penance as compared to six kinds of external penance like fasting, abstinence, etc. Amongst internal penances, too, it has been given a higher priority than the penance of self-study,⁸ and it has been said to be a means to overcome all causes of pains and miseries. In service, too, rendering service to the miserable creatures has been said to be better than serving the Lord.⁹ “One who serves those in pain and misery serves me,¹⁰ he is the true follower of my views,¹¹ Service is nothing but to render the

kind of help that anyone in need requires.¹² Mercy is the natural disposition of any living being,¹³ and religion is nothing but to act in accordance with one's natural disposition.¹⁴ Mercilessness or cruelty is said to be a form of anger reflection, which is sinful.¹⁵ Compassion has been described as a sign of right vision while mercy and compassion have been given prominence in monastic conduct.^{16 and 17} Affection has also been said to be a sign of right-vision and right conduct.¹⁸ Mercy and friendship have been included as factors for karmic stoppage.¹⁹ If the positive activities like service, co-operation, kindness, compassion, friendship, etc., were to hinder liberation, had they been contrary to natural human disposition, there ought to have been provision for their renunciation as is there for all sinful activities. As this is not so, it is fundamentally erroneous to consider them as irreligious and contrary to natural disposition.

The purification of the soul is nothing but destruction of the bonded sinful karma. Therefore, destruction of the sinful karmic bondage and spiritual purification are simultaneous. And destruction and eventual separation of the sinful karma from the soul is called *dharma* and purification of the soul is called *punya* (merit). Thus, *punya* and *dharma* are closely related to each other. *Punya* cannot be separated from *dharma*. Therefore, where there is *dharma*, there is *punya*. When the stoppage and renunciation of sinful activities of violence, untruth, stealing, brutality, etc., take place, the meritorious activities like non-violence, truth, mercy, kindness, etc., originate. Considered from this standpoint, the activities like mercy, kindness, charity, service, etc., that constitute positive non-violence, destroy the sins and are the manifest forms of *dharma*; and as they also purify the spirit, they are the manifest form of *punya* as well. Therefore, *dharma* and *punya* are synonymous,²⁰ and they are the two sides of the same coin. The pure volition gained through subsiding or destruction of passions is the volitional *punya*. Mercy, kindness, service, charity, etc., are the practical form of this volitional *punya*. These two – volitional *punya* and practical *punya* – together are known as the *punya tattva* (fundamental element)

or *punya*. This *punya tattva* is the indicator of spiritual purity. According to the principle, as the spirit becomes purer and purer its sensory, bodily powers and vitality increase proportionally. This itself is said to be the influx and incurring of *punya*. The *punya*-influx takes place when the wickedness and impurity are removed from the inner self.²¹ Meaning that it takes place through purification of consciousness.²² The influx of meritorious karmic configurations gives rise to proportionate quantity and potency of various kinds of *punya* types.

Again, according to the principle that karmic influx and bondage either of the sinful type or of the meritorious type cannot be said to be dharma, it must be understood that it is the *punya tattva* which is dharma, and not *punya-āśrava* and *punya-bandha*. However, though *punya* is a form of karma, it does not hinder spiritual emancipation and enlightenment. Therefore, as per the doctrine of karma, all the types of meritorious karmic configurations have been considered as non-destructive (*aghātiyā karma*) types. These have not even been considered as partially destructive types of karma. This means that meritorious karma types do not even partially destroy any of the spiritual qualities of a soul. On the contrary, the meritorious karma types automatically result in transformation and destruction of sinful karma types. Thus, meritorious karma types do not hinder but help the emancipation and eventual liberation of the spirit. It is true that liberation is gained only when complete destruction and separation of both the sinful and meritorious karma types is achieved, but it is only in the destruction and separation of the sinful karma types that an effort is required to be made, no religious practice or effort is required for the separation of the meritorious karma types. Their durational bondage is automatically destroyed and separated along with the destruction and separation of the sinful karma types. It is for this reason that in all the Jaina scriptures there is no provision for any practice or effort or endeavour for the destruction and renunciation of *punya* karma. What is meant, here, is that positive non-violence in the form of mercy,

kindness, service, charity, etc., is dharma and they result in incurring of meritorious karma types, which help and not hinder spiritual emancipation and eventual liberation.²³ Like this, it is quite clear that positive non-violence in the form of mercy, kindness, service, charity, etc., are helpful and do not hinder spiritual emancipation and eventual liberation.

Examined from another angle, mercy, charity, compassion, kindness, magnanimity, benevolence, affection, service, friendship, love, etc., are the positive aspects of non-violence, they are in the fundamental nature of the living, they result in the destruction of sins, and are therefore, causal to the gaining of spiritual emancipation and eventual liberation. This book deals with all these subjects and topics at length. The analysis given herein is based on self-analysis, is related to the conditions of life at present and it is without taking recourse to beliefs and expositions regarding afterlife, hells, heavens, etc.,. These have, rather, been based on the natural logic and reason.

For dispensing with aforementioned doubts, it has been necessary to repeat some principles and aphorisms more than once. It should not be taken as a flaw of repetition for the simple reason that it has been done for clarification and emphasis. For dispensing the false beliefs and emphasising the right ones it was necessary to do so. If such repetition was not resorted to, the treatment of various issues raised herein would have been incomplete and doubts expressed thereupon and false beliefs could not have been fully refuted and curiosity of the readers could not have been fully satisfied.

The conclusions drawn in this work are in conformity with what has been mentioned in the Jaina canonical works and the works on Jaina doctrine of karma. I have tried to be dispassionate in presenting them in a balanced and unprovocative language. However, it is possible to err due to my own limitations of knowledge and language. I, therefore, beg pardon from all scholars of canonical lore and welcome any constructive and dispassionate criticism on this work that may be forthcoming from any direction.

The grace of Ācāryaprabhav Shri Hastimalji M.S. has been greatly responsible for shaping my life and in fostering the spiritual interest in me. Whatever I am today, it is due to his grace to me. I have been closely associated with Shri Devendra Raj ji Mehta and he has constantly encouraged me for my writing activities and has been taking a very keen interest in publishing my works through Prakrit Bharati Academy. This book also owes its existence to his encouragement. Dear Dr. Dharmachand Jain co-operated in editing this volume. I am deeply indebted to all of them.

Reference:

- 1 *A.Dayāmiḷo bhaveddharmo, dayā prāṇyanukampanaṃ* ॥
- Jinasena, *Mahāpurāṇa*, 21.5.92.
B.Mūlāṃ dhanmassa dayā ॥ - *Dharmarainaprakaraṇa*.
- 2 *Dasavihe micchatte paṇṇate tanaḥā – adhamme dhammasaṇṇā, dhamme adhammasaṇṇā* ॥
- *Sthānāṅgasūtra*, tenth chapter.
- 3 *Paravasamaṃ . . . niddao. . . rodajjhānovagayacitto* ॥
- *Dhyānaśataka*, verse 27.
- 4 *Paḍhannaṃ ṇāṇaṃ tao dayā* ॥
- *Daśavaikālika sūtra*. Chapter 4.
- 5 *Dānaṃ sūlaṃ ca tavo, bhāvo evaṃ cauvviho dhammo* ॥
- *Saptaviṃśatsūtanaprakaraṇa*, verse 96.
- 6 *Tae ṇaṃ Malli Arahā kallākallim jva māgahao pāyārassoti bahūṇaṃ saṇḥāṇa ya aṇḥāṇa ya paṇḥiyāṇa ya paḥiyāṇa ya karaḍiyāṇa ya kappadiyāṇa ya egamegaṃ hiraṇṇakoḍḍim aṭṭha ya aṇṇāṭi sayasaḥassāṭi imeyā rūvaṃ aṭṭha saṃpaṇṇāṇaṃ dalaṇṇaṃ* ॥ - *Jñātādharmakathā*, 8.82.
- 7 *Jiṇamāhu Guṇkittāṇa-pasaṃsaṇā dāṇvīṇayasampaṇno . . . dhammajjhāṇi muṇḍavvo* ॥ - *Dhyānaśataka*, verse 68.
- 8 *Icehaṃ noṇiṇ Bhante! Veyāvacce va sajjhāe* ॥
Veyāvacce niutteṇaṃ kāyavvaṃ agilāṇao ॥
Sajjhāe vā niutteṇaṃ savvadikkhaviṃmokkaṇe ॥
- *Uttarādhyayana*, 26.9-10.
- 9 *Kim Bhante! Je gilāṇaṃ paḍiyarai se dhanne?*
Goyamā! Je gilāṇaṃ paḍiyarai se dhanne ॥
- *Āvaśyaka sūtra*, *Haribhadra's Comm.*, 4th *Āvaśyaka*.

- 10 *Jo gilāṇaṃ paḍiyarai so maṃ paḍiyarai |*
- *Ogha Niryukti, verse 62.*
- 11 *Je gilāṇaṃ paḍiyarai se maṃ dāṃsaṇepaḍivajjai |*
- *Āvaśyaka sūtra, Haribhadra's Comm., Pratikramaṇa Āvaśyaka*
- 12 *Āsevaṇaṃ jahāthāma veyāvaccam tamāhiyaṃ |*
- *Uttarādhyayana, 30.33.*
- 13 *Karuṇāe jīvasahāvassa || - Dhavalā Comm. Bk 13, p. 392.*
- 14 *Dhammo vatthusahāvo || - Kārtikeyānuprekṣā, verse 478.*
- 15 *Dhyānaśataka, verse 27*
- 16 *Praśamasamvegānukampāstikyābhivyaktalakṣaṇaṃ saṃyaktvaṃ || - Dhavalā, 1/1.1.4*
- 17 *Savvehiṃ bhūhehiṃ dayānukampī . . . ||*
- *Uttarādhyayanasūtra, 28.39.*
- 18 *Nissankiya . . . vacchalapabhāvaṇe añṭha |*
- *Uttarādhyayanasūtra, 28.39.*
- 19 *Maitrīpramodakāruṇyamādhsthāni . . . - Tattvārthasūtra, 7.6.*
- 20 *"Āstitāvaccubhopayogasya dharmāṇa sahaikārtha-samavāyaḥ ||" - Tātparyavṛtti.*
- 21 *"Cittamhi natthi kalusaṃ puṇyaṃ jīvasa āsavadi |"*
- *Pañcāstikāya, verse 135.*
- 22 *Puṇyassāsavabhūḍā anukampā suddhaṃ va uvajogo ||*
- *Jayadhavalā commentary, Book I, p. 96.*
- 23 *This subject has been fully discussed in author's book entitled 'Puṇya-Pāpa Tattva'.*

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Positive ***Non-Violence***

CANONICAL AND PRACTICAL BASES
OF
COMPASSIONATE ASPECTS
OF
AHIMSĀ

THE POSITIVE MEANING OF NON-VIOLENCE

Dhammo dayāvisuddho | - *Bodhapāhuḍa (Kundakunda)*, 25.

The real faith (dharma) is one that has been purified by mercy and kindness.

Mittī me savvabhūesu | - *Āvaśyaka sūtra*.

I have friendship with all the living beings.

Sattveṣu maitrī guṇiṣu pramodaṃ,

kliṣṭeṣu jīveṣu kṛpāparatvaṃ |

Mādhyasthabhāvaṃ viparītavṛttau,

sadā mamātmā vidadhātu deva ||

- *Amitagati*.

Lord! Grant me the boon that my soul (I) may be ever friendly towards all living beings, and have a feeling of everlasting joy towards the virtuous; that I may ever be compassionate towards the miserable creatures and that I may be able to remain calm under unfavourable circumstances.

*Gilāṇaṃ veyyāvaccam karemaṇe samaṇe nigganthe mahāñijjare
mahāpajjivasāṇe bhavati* | - *Vyavahāra sūtra*.

The monk who serves the diseased ones sheds great karmic bondages and even comes to the end of his worldly transmigration.

Tisidaṃ bubhukkhidaṃ vā duhidaṃ

daṭṭhūna jo du duhidamaṇo |

Paḍivajjati taṃ kivayā tassesa,

hodi anukampā ||

- Pañcāstikāya, 137.

When one gets perturbed by seeing the hungry, thirsty and the miserable ones and acts towards them with mercy, it is said to be his compassion.

Karuṇāe jīva-sahāvassa kammajaṇidattavirohādo |

- Dhavalā Book 13, p. 362.

Compassion is in the nature of the living beings. Therefore, to call it karma generated, is against the scriptural teachings.

Asuhādo viṇivittī, suhe pavittī ya jāṇa cārittaṃ ||

- Vṛhaddravyasaṃgraha, 45.

(Right) conduct is nothing but refraining from inauspicious activities (like violence, etc.,) and to engage in auspicious activities (like mercy, kindness, etc.,).

Ātmaprayojanapara eva jāyate svādhyāyameva kurvan |

Vaiyāvṛtyakarastu svaṃ param coddharatīti manyet ||

- Bhagavatī Ārādhanā, 329.

One who engages in self-study does well by himself only, but the one who serves others does well by himself as well as by the others.

***“Kiṃ Bhante! Jo gilāṇaṃ paḍiyarai se dhaṇṇe udāhu je tumaṃ
daṃsaṇeṇa paḍivajjai?”***

“Goyama! Je gilāṇaṃ poḍiyarai |”

- Āvaśyaka sūtra Hāribhadriya Ṭikā, Folio 661.

(Agamodaya Samiti Surat, 1917)

“Bhagavan! Who is noble, the one who serves the diseased or the one who serves you?”

“Gautama! The one who serves the diseased.”

Dānam sīlam ca tavo bhāvo, evaṃ cauvviho dhammo |

Savvaññehim bhañño, taḥā duhā sua-caritehim ||

- *Saptatisthānaprakaraṇa*, verse 56.

All the *Tīrthaṅkaras* have said that the dharma is practiced in four ways – through charity, through righteousness, through penance and through right volition. That dharma has been said to be of two kinds – the scriptural dharma (*Śruta dharma*) and conduct dharma (*Cāritra dharma*).

Pasatthajogapaḍiṇṇe ya ṇaṃ aṇagāre aṇantaghāi pajjave

khavai | - Uttarādhyayana sūtra, Ch. 29. Aphorism 7.

The monk who engages himself in auspicious activities of mind, body and speech destroys many kinds of destructive karmic bondages. Thus, it is clear that the auspicious activities of mind, body and speech are able to destroy the four destructive types of karmic bondages and yield the spiritual emancipation to their practitioners.

Jivāṇaṃ rakkhaṇaṃ dhammo | - Kārkikeyānupreksā, 478.

To protect all living beings is dharma.

The abovementioned quotes from *Śvetāmbara* as well as *Dīgambara* sources show that non-violence has a positive form and that it is based on positive activities such as mercy, kindness, compassion, affection, service, friendship, etc. Violence is not to be given up only because it results in karmic bondages and because it results in misery in future rebirths but also because to be violent is to be inhuman. All the religions of the world support such noble activities of mercy, kindness and compassion and urge their followers to act compassionately. It is a different matter altogether whether or not they apply this concept of mercy, kindness and compassion to species other than human. Unfortunately some Jain thinkers have wrongly explained the concept of non-violence, which is Jainism's mainstay. By doing so, they have promoted the practice of inhuman conduct. Therefore, it is essential that this concept is absolutely and clearly explained,

propounded and translated into conduct in accordance with the scriptural teachings.

Not to indulge in violence is one of the meanings of non-violence. Generally some thinkers limit themselves to this negative interpretation of non-violence. Etiologically the word non-violence, the English for *ahiṃsā*, is made up of a prefix 'a' to the root word 'hiṃsā' (according to the rule 'na hiṃsā iti ahiṃsā'). However, the prefix 'a' (*anā*) is used in more than one sense such as 'absence of', 'opposite of', 'little of', etc.. In *ahiṃsā* 'a' has been used in both the senses of 'absence of', and 'opposite of'. It can be understood by another example of the word 'adharma', which means 'absence of dharma' as well as the 'opposite of dharma'. Adharma certainly means 'absence of dharma', while it also means 'opposite of dharma'. The acts of violence, lying, stealing, etc., which are opposite of religious acts of non-violence, telling the truth and non-stealing, etc., are also considered as irreligious. If someone just takes the first meaning of *adharma* and limits his views about it as not doing the religious acts and does not accept its second meaning and does not consider the acts of non-violence, telling the truth and non-stealing, etc., as *dharma*, his view would be considered as lopsided, incomplete and misleading. This view is also upheld by the following second half of the 37th verse of Chapter 20 of the *Uttarādhyāyana sūtra* :-

'Appā mīttamanīttam ca duppatthiya-suppatthio ||'

In this verse the good activities have been said to be the soul's friends and the bad activities as the non-friend. Here, the meaning of non-friend is not limited to not being friend but it, also positively means being a foe. Similarly, the word *ahiṃsā* (non-violence) certainly means the absence of *hiṃsā* (violence) but, at the same time, it also includes the beneficial or virtuous activities of mercy, kindness, compassion, affection, brotherhood, friendship, service, charity, benevolence, etc., which are opposite of *hiṃsā* or violence.

Two Forms of Non-violence –

Every quality has two forms – 1. Positive, and 2. Negative. Take, for example, the great vow of truth. Its negative form is not telling lies

and its positive form is telling the truth. If we forbid the positive form of truth by forbidding 'telling of the truth', we will be left with only one alternative and that would be 'not to tell anything'. It is so because telling can take only two forms – 'telling the truth' or 'telling the lies'. In the negative form the vow of truth means 'not telling the lies' and its positive form of telling the truth we do not want to accept. Therefore, we are left with no alternative but 'not to tell anything'. If we accept this meaning of the great vow of truth then anybody who does not tell anything at all or is not telling anything at the time, would be endowed with the great vow of truth. Thus all creatures with no faculty of speech like plants and even the speech handicapped would be considered as being endowed with the great vow of truth. Not only that but lies of omission would not be lies at all. However, doing so would be clearly foolish and ridiculous. Leave aside the learned and the scholarly, even the ordinary or little educated or even the uneducated masses would also not accept this ridiculous meaning of the great vow of truth that anybody who is not speaking is observing the vow of truth. If we consider the whole issue dispassionately, we would find that this is quite appropriate, too. Thus, it becomes quite clear that in the quality of truth, telling the truth is also there along with not telling the lies. Similarly, the quality of non-violence also has these two forms. The negative form of non-violence is not to indulge in violence, not to kill, not to hurt, etc., while its positive form is to engage oneself in the activities of kindness, protecting, mitigating others' pain and misery, etc.,

What is meant here is that every quality is not only in the form of absence of its opposite, but it is also in the form of the presence of its desirable aspects. This is possible only through the acceptance of its positive form. The qualities of compassion, friendship, mercy, etc., manifest themselves in the acts of kindness, charity, etc., and not merely in not killing and hurting the creatures. Actually, the meaning of mercy, kindness and compassion is not limited to the negative form of non-violence in the form of not killing or hurting the creatures, but also extends to its positive form of charity, service, cooperation, the feeling

of affection, friendship, etc. If we take out this positive form we are left with only the negative form of non-violence. The quality of non-violence is in the form of good acts of mercy, charity, etc. Charity is the very natural quality of the soul and it is for this reason that the completely detached Lords are considered to be endowed with the quality of infinite charity (*ananta dāna*). Non-violence also means affection. That is why they are said to be universally affectionate. Thus, positive non-violence, and not only negative non-violence, has also been given a place among the natural qualities of the soul. As the word '*ajñāna*' indicates absence of knowledge or ignorance, it also indicates false knowledge or opposite of knowledge. Similarly the word non-violence indicates absence of violence as well as mercy, kindness, compassion, affection, friendship, etc. which are opposites of violence.

In a wholesome life the renunciatory or negative form of non-violence is essential but to consider it as the whole meaning of non-violence would be delusory and misleading. Therefore, a practitioner of non-violence needs both the negative form of non-violence in the form of not killing or hurting any creature as also the positive form of non-violence in the form of mercy, kindness, compassion, etc. Great *Digambarācārya Nemicaṇḍra* has said –

Asuhādo viṇivṛtī, suhe pavitṛi ya jāṇa cārittaṁ ||

- *Vṛhaddravyasaṁgraha*, 45.

(Right) conduct is nothing but refraining from inauspicious activities (like violence, etc) and to engage in auspicious activities (like mercy, kindness, etc.).

The negative form of non-violence is not to kill or hurt or dismember or torment or torture or harm or using hurtful speech or enslave or overload or misbehave with, or ill-treat or to subject to immoral behaviour or thinking ill of, or speaking ill of, any living being. In the positive sense it takes the form of mercy, kindness, compassion, charity, friendship, affection, service, cooperation, brotherhood.

benevolence, generosity, gentility, sensitivity, etc. These two aspects of non-violence are mutually complementary.

Here, it is worthy of consideration that *Bhagvān Mahāvīra* was the all accomplished Lord. He had nothing more to accomplish after gaining his enlightenment and omniscience. Then why did He deliver His discourses to the worldly creatures? Which gain or merit did He earn by delivering these discourses? He delivered these discourses in order to express his feeling of mercy and protection for the worldly beings. As has been said in the *Praśnavyākaraṇa sūtra* –

‘Savva-jagajīvarakkhaṇadayaṭṭhayāe pāvayaṇayaṃ Bhagavayā sukaḥiyam’

The Lord delivered His discourses with a feeling of mercy and protection for all the worldly living beings.

The delivering of discourses and personally enlightening of the listeners by the totally detached Lord is the finest living example of positive non-violence.

Even before their monastic ordinations *Bhagvān Mahāvīra* and all other *Tīrthaṅkaras*, who were endowed with three kinds of perceptions (Sensory, Scriptural and Clairvoyant), also gave great charities, without any discrimination, to all those who came for one whole year each. If giving of charities were a cause of worldly transmigration and a hindrance in the form of golden shackles, in the gaining of spiritual emancipation and final liberation, the Lord would not have done so at all. Even if such a negligence had been committed by Him due to His unenlightened state at the time, He would have definitely mentioned it as His negligence out of ignorance and forbidden such charities after becoming enlightened. He would have mentioned its proscription in His discourses and would have included non-charity also as a vow for the monks as well as the householders. However, no such proposition or proscription exists anywhere in the canonical literature. On the contrary, there is prescription for the giving of charity.

Even for practicing prescriptive non-violence proscriptive or negative form of non-violence is essential. The tree of prescriptive non-violence grows only on the soil of such proscriptive non-violence. This means that only on the ground prepared by negative non-violence can the tree of positive non-violence grow and bear the sweet fruits of love and affection. Without the right ground the trees do not grow and without the trees the ground cannot, bear fruits. The ground and the trees both are essential for the bearing of the fruits. Similarly, for gaining the fruit of liberation both the ground of negative non-violence and the tree of positive non-violence are essential.

In the abovementioned we have explained the two facets or forms of non-violence namely the prescriptive non-violence and the proscriptive non-violence. These two forms are not contrary but complementary to each other. The spiritual aspirant, whether a monk or a householder, must accept both these forms. The monk practices various comportments (*samitis*) and restraints (*guptis*) and treads the path of virtues by giving up that of vices. If he is a follower of *Bhagvān Mahāvīra*, knows the scriptures and is a true monk, an incessant current of kindness and compassion must flow in his heart. His heart melts at the misery of the creatures that burn in the fire of sensuality and passions and he preaches them and tries to save them from that fire. For the householders, too, both these forms of non-violence are practicable. It is a common delusion that the precept of non-violence is different for the monks and the householders. However, it is not possible to have different norms of non-violence for both these categories of followers. This noble precept is dharma for both. The limitations of their respective conducts may be different, its practice may be at a greater or lesser level but the basic precept remains the same and unshakeable. Thus, for both, the positive non-violence is as essential as the negative one.

Various dimensions of positive non-violence such as mercy, kindness, compassion, service, charity, affection, sympathy, friendship, gentility, etc will be discussed in the following chapters.

MERCY

Dhammo dayāvisuddho | - *Bodhpāhuḍa (Kundakunda)*, 25.

The real faith (religion) is one that has been purified by mercy and kindness.

Savvajīvāṇaṃ dayāvaraṇaṃ dhammaṃ . . . bhāṇṇadi so hu saddiṭṭhī | - *Kārtikeyānuprekṣā*, 317.

One who considers mercy on all living beings as the noble faith has the right vision.

Savvehiṃ bhūehiṃ dayāṇukampī |

- *Uttarādhyayana sūtrā*, 21.13.

Be merciful and compassionate towards all living beings.

Jīvāṇa rakkhāṇaṃ dhammo | - *Kārtikeyānuprekṣā*, 478.

To protect all living beings is the sacred duty.

From what *Kundakundācārya* has said in *Bodhpāhuḍa* it becomes clear that through mercy the dharma attains purity, meaning that in the absence of mercy the dharma is not right and pure. *Daśavaikālika*, a canonical work of the *Śvetāmbara* tradition, mentions mercy as a purifying agency for the faith for the spiritual aspirant. The message of *Digambarācārya* – *Svāmī Kārtikeya* that one who considers mercy on all living beings as the noble faith has the right vision is very

important. In the *Uttarādhyayana*, too, we have been urged to be merciful and compassionate.

From the abovementioned quotations it is proved that the quality of mercy is the very basis of *dharma* or, in other words, that of the (right) conduct (*Cārittaṃ khalu dhammo*) and, at the same time, it is also the foundation of the right vision. As the right knowledge follows right vision, we can say that the quality of mercy includes in it all three – right vision, right knowledge and right conduct. As these three constitute the path of liberation, the quality of mercy is variously proved as the means to attain liberation and that quality of mercy is decidedly the means of spiritual purification. By practicing mercy the spiritual aspirant advances in his spiritual practice. Therefore, the canonical works have stated that the living beings must be merciful and compassionate.

Mercy is the positive form of non-violence. In the first chapter, entitled '*Ahiṃsādvāra*' of the '*Samvaradvāra*' part of the canonical work called '*Praśnavyākaraṇa sūtra*' are mentioned the following sixty synonyms indicating the qualitative attributes of non-violence or *ahiṃsā* –

1. *Nirvāṇa* (Deliverance) 2. *Nivṛtti* (Detachment) 3. *Samādhi* (Concentration) 4. *Śānti* (Peace), 5. *Kīrti* (Fame) 6. *Kānti* (Lustre) 7. *Rati* (Inclination) 8. *Virakti* (Disinclination) 9. *Śrūtāṅga* (Scriptural part) 10. *Tṛpti* (Satisfaction) 11. *Dayā* (Mercy) 12. *Vimukti* (Liberation) 13. *Kṣānti* (Forbearance) 14. *Samyaktva-ārāadhanā* (Practical right vision) 15. *Mahatī* (Greatness) 16. *Bodhi* (Enlightenment) 17. *Buddhi* (Wisdom) 18. *Dhṛti* (Patience) 19. *Samṛddhi* (Prosperity) 20. *Rddhi* (Wealth) 21. *Vṛddhi* (Increase) 22. *Sthiti* (Position, condition) 23. *Puṣṭi* (Nourishment) 24. *Nandā* (Joyousness) 25. *Bhadrā* (Goodness) 26. *Viśuddhi* (Purity) 27. *Labdhi* (Yield) 28. *Viśiṣṭa Dṛṣṭi* (Special vision) 29. *Kalyāṇa* (Welfare) 30. *Maṅgal* (Benediction) 31. *Pramoda* (Happiness) 32. *Vibhūti* (Glory) 33. *Rakṣā* (Protection) 34. *Mokṣavāsa* (Liberated state) 35. *Anāśrava* (Non-influx) 36. *Kaivalya sthāna* (Omniscience) 37. *Śiva* (Auspiciousness) 38. *Samiti* (Comportment) 39. *Śīla* (Righteousness) 40. *Samyama* (Restraint) 41. *Śīla parigṛha*

(Residence of righteousness) 42. *Samvara* (Karmic stoppage) 43. *Gupti* (Self-control) 44. *Vyavasāya* (Business) 45. *Unnata-bhāva* (Exalted volition) 46. *Bhāvayajña* (Benevolence) 47. *Āyatana* (Shelter) 48. *Yatanā* (Care) 49. *Apramāda* (Vigilance) 50. *Āśvāsana* (Assurance) 51. *Viśvāsa* (Faith) 52. *Abhaya* (Safety) 53. *Amāghāta* (Safe conduct) 54. *Bhalāi* (Weal) 55. *Pavitratā* (Purity) 56. *Śucitā* (Cleanliness) 57. *Pūjatva* (Venerability) 58. *Vimalatā* (Stainlessness) 59. *Prabhāṣā* (Language of kindliness) and 60. *Nirmalatā* (Spotlessness).

Thus, these sixty are the qualitative names of the goddess non-violence. Out of these, many such as mercy, protection, nourishment, joy, etc., are of practical positive non-violence. As non-violence is a means of karmic stoppage, it is inferred that positive non-violence in the form of mercy, protection, nourishment, etc., is also a means of karmic stoppage and, therefore, it cannot be a cause of karmic bondage. To believe that mercy, protection, etc., are causes of karmic bondage is to believe that karmic stoppage is a cause of karmic bondage, which is fallacious. Karmic stoppage is dharma. Therefore, positive non-violence in the form of mercy, protection, etc., is also dharma. Not to consider so is to believe that dharma is adharma and to believe like this is nothing but false vision. As has been said in the tenth part of *Thāṇāṅga sūtra* –

***Dasavihe micchatte paṇṇate taṇjahā – adhamme dhammasaṇṇā,
dhamme adhammasaṇṇā . . .*** - Aphorism 993.

That is – ‘The false vision is of ten kinds such as – to believe *adharma* as *dharma* and *dharma* as *adharma* . . .’

The belief that ‘Mercy is dharma’ has been prevalent since the ancient age, as –

Dayādhammassa khantie vippasījja mehāvī –

- Uttarādhyayana sūtra, 5/30.

That is – ‘The wise aspirant must keep himself happy with his mercy-dharma and forbearance.’

Dharmo jīva-dayā - Padmanandi Pañcaviṃśati, 17.

That is – ‘To keep a kindly disposition towards the living beings is dharma.’

Dayā sarvaprāṇiviṣayā . . . - Bhagvatī Ārādhanā, 1836.

That is – ‘Mercy concerns all living beings and to be moved by the misery of other living beings is mercy.’

So dhammo jattha dayā . . . - Niyamasāra vṛtti.

That is – ‘Where there is mercy, there is dharma.’

Dayā dukhārtajantutrāṇābhilāṣaḥ ।

- Aṇagāradharmāmṛta, Svopajña Ṭikā, 4.1.

That is – ‘To desire to save the miserable living beings from their misery is mercy.’

Dayāmūlo bhaved dharmo । - Mahāpurāṇa, 5.21.

That is – ‘Mercy is at the root of dharma.’

Paḍhamam nāṇam tao dayā । - Daśvaikālika sūtra, 4.14.

That is – ‘First knowledge and then mercy, meaning that mercy is an outcome of knowledge.’

**Yeṣāṃ Jinopadeśena kārūṇyāmṛtapūrīte citte jīvadaya nāsti
teṣāṃ dharmah kuto bhavet । Mūlam kṣamate-rādyam vrātānām
dhāma sampadām guṇānām nidhiriti । Dayā kāryā vivekimiḥ । -
Padmanandī viṃśati, 37 and 34.**

That is – ‘How can those householders practice dharma whose hearts are not aroused by mercy for the living beings even after hearing the teaching of Lords Jina, which is full of the elixir of mercy. Mercy for the living is the root of the tree of dharma, it is the most important of all the vows, the abode of spiritual wealth and the treasure of virtues. Therefore, the discreet must practice mercy towards the living.’

Na taddānam na taddhyānam, na tajjñānam na tattapaḥ ।

Na sā dīkṣā na sā bhikṣā, dayā yatra na vidyate ॥

That is – ‘Where there is no mercy, there the charity is no charity; the meditation is no meditation; the knowledge is no knowledge; the austerity is no austerity; the monasticism is no monasticism and the mendicancy is no mendicancy.’

Savvajagajīvarakkhaṇadayaṭṭhāe Bhagavayā sukaḥiyam

- *Praśnavyākaraṇa*, 22-22.

That is – ‘The Lord delivered His discourses for the sake of mercy and protection of all living beings.’

Dharmo dayāmayah proktaḥ Jinendrainamṛtyubliḥ

- *Varāṅgacarit*, 15.10.7.

That is – ‘Death-conquered *Jinendradeva* has said that the dharma is merciful.’

Like this, there are innumerable aphorisms in the canonical works and their explanatory works to the effect that mercy is dharma and, therefore beneficial. Here we have just quoted a few as samples.

Mercy and Protection -

In the beginning of this chapter we have given sixty qualitative names of non-violence from the *Praśnavyākaraṇa sūtra*. These include mercy and protection. These names signify positive and not negative form of non-violence. The meanings of mercy and protection are - ‘to save’ and ‘to protect’. They are not limited to ‘non-killing’. In saving and protecting the non-killing is always included but its main thrust is on saving and protecting the living beings.

Here, clearly there are two aspects to non-violence. The first aspect is ‘not to kill’ and the second one is ‘to save’ or ‘to protect’. To accept the first aspect of non-violence and to reject the second one is to accept its incomplete version only. To deny the second aspect of saving and protecting is to deny the full meaning and expression of non-violence and to deny the merciful form of dharma. It is, in other words, to support violence and is, therefore, sinful.

The Jaina scriptures prescribe giving up of sinful practices in three ways and by three agencies. This means that one must give up sinful activities mentally, verbally and bodily by the three agencies namely – by self, by others and by appreciation or approval of others’ sinful actions. This means that that to indulge in sinful activities like violence,

untruth, stealing, etc., through these three means and by these three agencies is sinful, bad and flawed conduct. To stop any sinful activity is dharma. Who-so-ever is prevented from indulging in a sinful activity will be saved from committing that sin and to save someone from committing sin is also dharma. Therefore, eventually not to kill any living being and to save one from being killed are the same. To save the life of some living being itself is saving that creature and is, therefore, mercy. Thus, mercy and protection are part and parcel of non-violent dharma. Emphasising the importance of mercy-dharma it has been said –

Dayā sukhān rī beladī, dayā sukhān rī khāna |

Ananta jīva mukate gayā, dayā taṇo phala jāṇa ||

That is – ‘Mercy is a creeper, which yields the fruits of bliss; mercy is the goldmine of happiness; Infinite number of souls have liberated as a result of practicing mercy.’

Digambarācārya Kundakunda has also said –

Jivadayā damasaccam acoriyaṃ bambhacerasantose |

Sammaddamsaṇa ṇāṇaṃ tao ya sīlassa parivāro ||

Sīlaṃ tavo visuddham dāmsaṇasuddhī ya ṇāṇasuddhī ya |

Sīlaṃ viṣayāṇa arī, sīlaṃ mokkhaṣa sovāṇaṃ ||

- Śīlapāhuḍa, 19, 20.

That is – ‘Mercy towards the living beings, sense-control, truth, non-stealing, celibacy, contentment, right vision, right knowledge and penance are the members of the family of righteousness. This righteousness itself is the purest form of penance, it is the purity of vision and knowledge and an enemy of sensory indulgence and it is this righteousness that is a staircase that leads to liberation.’

Thus, *Kundakundācārya* has accepted righteousness as a ladder to liberation and he has also included mercy towards the living beings as one of the means to attain such righteousness. Mercy is a word that points towards positive non-violence. Thus, the use of the word ‘mercy’

instead of non-violence by *Kundakundācārya* clearly indicates that he did not limit himself to the 'non-killing' meaning of the term non-violence and emphasised its positive aspect in the form of mercy towards the living beings.

When somebody sees a creature in misery and dying and if he is not moved with sympathy and with a desire to save such a creature, he can only be called cruel and pitiless. Not only this, if he has the ability to save such a creature and does not act to save it, the rise of his feeling of pity is useless. That feeling is lifeless, dead, meaningless and useless.

Mercy is to save some dying or miserable creature from death or misery, it is not merely to watch it kindly while it is dying and miserable. If only watching be considered as mercy, then every moment everyone is watching innumerable dying and miserable creatures, and they will all be considered as merciful, which is ridiculous and, hence, unacceptable. Therefore, the true implication of the term 'mercy' is in actively saving and protecting. Mercy indicates activity in the form of saving and protecting and not inactivity and uselessness in the form of passive watching. Inactivity in this case is the extreme form of negligence. If inactivity and uselessness are accepted as the meaning of mercy then sleep will be the highest form of mercy. What is meant here is that the feeling and knowledge also become useful only when they are translated into appropriate actions. From the aphorism, '*Paḍhamam Nāṇam tao dayā*', too, we can infer that the fruition of knowledge is in the form of merciful activity. The essence of knowledge is in translating it into mercy (action). Without such mercy the knowledge does not fructify and one cannot gain the fruit of spiritual emancipation and liberation through knowledge without mercy.

When *Tāpasa Vaiśyāyana* attacked *Gośālaka* with *Tejoleśyā* (Spiritual power of creating intense fire) to burn him alive, *Bhagvān Mahāvīra* saved his life by projecting *Śītaleśyā* (spiritually created coldness in order to extinguish the fire of *Tejoleśyā*). If the Lord were not endowed with the feeling of mercy, kindness and compassion, He would have just passively watched *Gośālaka* being burnt alive and

would not have acted to save and protect his life. The very fact that the Lord acted to save *Gośālaka* underlines the importance of mercy, kindness and compassion.

There is yet another incident connected with *Bhagvān Mahāvīra* that further emphasises the importance that He accorded to mercy, kindness and compassion. *Śreṇika*, the king emperor of the kingdom of *Magadha*, once doubted the fidelity of his queen consort *Celanā* and that doubt became so intense and overpowering that he started considering all women as unfaithful and ordered the entire seraglio to be burnt down so that all the queens including *Celanā* would be burnt alive. When *Bhagvān Mahāvīra* came to know of this, he enlightened *Śreṇika* about the fact that all the seven daughters of king *Ceṭaka* including queen *Celanā* were absolutely faithful and true. He urged the king to give up his false doubt and to accept the truth. *Śreṇika's* doubt was set at rest by the Lord's intervention and a great sin was prevented from being committed.

What was the necessity of saving the queen *Celanā*? Why did the Lord not think that in this world infinite numbers of creatures die every moment and *Celanā* may also die likewise? What was it to Him? However, He thought otherwise and prevented a great calamity from happening. If all the queens were burnt alive there would have ensued great enmities with the kings of the kingdoms they hailed from and great wars would have been fought, killing millions of innocent people, in the aftermath of this calamitous happening just as the killing of an Austrian resulted in the eruption of the Second World War and brought the world the brink of ruin.

Bhagvān Mahāvīra was very sensitive. Therefore, his heart melted at the thought of others' pain and misery and, hence, he acted to alleviate the troubles of anyone who came in contact with Him. In all this, He had no personal or selfish interest. This is, then, the nature of true compassion. The totally detached Lords are extremely compassionate and they always give all that they have for the benefit of the world at large. This is their charity and that is why they are said to be infinitely

charitable. *Bhagvān Mahāvīra*, too, preached only due to His extreme compassion for saving and protecting all the worldly living beings.

Similarly, the Lord saved *Mrgāvati* by preaching the faith to king *Caṇḍapradīyā*. Many an incident in general and these two incidents in particular, from the life of *Bhagvān Mahāvīra*, as well as, His discourses delivered during His monastic tours after His enlightenment are the living examples of positive non-violence.

A peculiar thing about all these incidents is that in all these no one was ever harmed but all involved were immensely benefited. The truth is that non-violence in the form of mercy, kindness and compassion is always beneficial for all.

There are many words that indicate mercy. In the *Niryukti* on *Aupapātika sūtra* it has been said, 'Anukampā kṛpā dayatyekārthāḥ' that is – mercy, kindness and compassion are synonymous. In the *Niśītha cūrṇi*, too, it has been said that to be moved by the misery of the miserable is also a form of mercy only (*Anukampanamanukampā dayāyām* !). Therefore, we will discuss, in detail, various forms of mercy such as kindness, compassion, service, etc., in the chapters that follow.

KINDNESS AND COMPASSION

Uvasama saṁvego vi a, nivveo taha ya hoi |

Aṇukampā atthikkam ca ee, sammatte lakkhaṇā pañca ||

- Pravacnasāroddhāra, dvāra 149, verse 940.

That is – Subsidence (*upaśama*), Desire for spiritual emancipation (*saṁvega*), Detachment (*nirveda*), Compassion (*aṇukampā*) and Spiritual belief (*āstikya*) are the five indicators of right vision.

Tisidaṁ bubhukkhidaṁ vā duhidaṁ daṭṭhūṇa,

jo du duhidaṁaṇo |

Paḍivajjadi taṁ kivayā,

tassesa hodi aṇukampā ||

- Pañcāstikāya,.

That is – on seeing the thirsty, the hungry or the miserable if one is moved to act to mitigate their misery, that is one's quality of compassion.

*Jive aṇukampae aṇubbhade vigayasoge carittamohaṇijjam
kammaṁ khavei |*

- Uttarādhyaṇa sūtra, 29.29.

That is – One who is compassionate, and without pride and sorrow, destroys the conduct-deluding karma.

***Tadevaṃ praśamaśaṃveganirvedānukampāstikyābhivyakti-
lakṣaṇaṃ tattvārthaśraddhānaṃ samyagdarśanaṃ ||***

- *Sabhāṣya Tattvārthadhigamasūtra, 1.2.*

That is – Like this, the right vision manifests in the qualities of subsidence, desire for spiritual emancipation, detachment, compassion, and belief in the soul and in the existence of the fundamental verities.

***Praśamaśaṃveganirvedānukampāstikyābhivyakti lakṣaṇaṃ
samyaktvaṃ || - Dhavalā 1/1.1.4.***

That is – the right vision manifests itself in the qualities of subsidence, desire for spiritual emancipation, detachment, compassion, and belief in the soul.

***Tae ṇaṃ Mehā! tae pāṇāṇukampayāe jāva sattāṇu-kampayāe
saṃsāre parittikae, māṇussāue nibaddhaṃ !***

- *Jñātādharmakathā, Beawar, Ch.1, p. 86.*

That is – “O’ Megha! you substantially reduced your worldly transmigration due to practicing compassion towards the creatures, souls, living beings and their vitalities.

Karuṇāe jīva-sahāvassa kammajaṇidattavirohādo !

- *Dhavalā Book 13 p. 362.*

Kindness is the soul’s natural attribute and hence to consider it as an outcome of karmic fruition is a contradiction.

***Maitrīpramodakāruṇyamādhyasthyāni satvaguṇā-
dhikakliśyamānāvinayeṣu - Tattvārthasūtra, 9.6.***

That is – One must show the feelings of friendship, joyous veneration, mercy and non-reacting neutrality towards all the living beings, the virtuous, the miserable and the insufferable respectively.

The detailed analyses about kindness and compassion are available in the literature of both the traditions – *Digambara* as well as *Śvetāmbara*. The *Śvetāmbara* tradition has depicted them as qualities that can aid the limiting of the worldly transmigration of a soul and destroy the conduct deluding karma. In the *Digambara* tradition,

Kundakundācārya has said, that compassion is nothing but to be moved to the aid of the miserable creatures suffering from thirst, hunger or pain. As has been depicted in the author's own commentary (*Svopajña Bhāṣya*) on *Umāsvātī's Tattvārthasūtra* that is universally acceptable in the Jaina tradition. Both the traditions accept compassion as a sign of right vision. At the same time, the qualities of subsidence, desire for spiritual emancipation, detachment, and belief in the soul have also been mentioned as the signs of right vision. The quotations from *Pravacana-sāroddhāra* and *Dhavalā* commentary also support this view. This proves that anyone who is deprived of compassion cannot have right vision and he cannot liberate, because right vision is essential for liberation. This is the simple and straight forwards conclusion of the Jaina belief. To ignore or oppose it is simply irreligious.

Compassion is an offshoot of mercy and kindness. Kindness and compassion go hand in hand. *Digambarācārya Virasena* has said that mercy is not due to the fruition of any karma and that is the reason why it is a natural attribute of the soul. The *Tattvārthasūtra* carries the message of kindness towards the miserable creatures. The feeling that others' misery must be mitigated is the feeling of mercy. It has been called, "*Paraduḥkhaḥvināśinī karuṇā*". The quality of sensitivity is also closely related to that of kindness.

Sensitivity is an indication of consciousness. As a living being develops so does its sensitivity also. When the sensitivity increases beyond a particular limit the person so endowed can sense others' pains and sensations as well. At this stage he becomes sensitive to others' pain and misery and is moved by the feeling of mercy and kindness and tries to mitigate them. This sensitivity to others' pain and misery is called kindness or compassion. A person who is so moved by others' pain and misery rises above his own pain and misery and employs his powers in others' service. A person's nobility and depth of consciousness depends on the nobility and depth of his compassion.

The spiritual aspirant who is sensitive to others' pain and misery naturally uses his powers and capabilities in order to ever mitigate the

misery of all the creatures. This is his infinite charity (*ananta dāna*). A person so moved by mercy loves all living beings and his heart is filled with nature's beauty and glory. His own pains and misery do not matter for him. He rises above transient pleasures and starts enjoying the fountain of everlasting joy that springs eternal within his self, as such pleasure is permanent, it is eternal. He thus enjoys eternal spiritual pleasure. A kind person considers everyone as his own and he becomes one with them. For the others, too, he becomes their own. This feeling of unity with others is always shown in his intimacy with them and he develops friendliness with all. This feeling of friendship remains ever fresh. This ever fresh sense of friendship with all the living beings has been said to be the 'infinite enjoyment (*ananta upabhoga*). Once this infinite enjoyment is gained nothing more remains to be gained. The enjoyer of such infinite enjoyment becomes 'all accomplished (*kṛtakṛtya*). He, then, has no expectation from others and, therefore he does not depend on anyone else. In this sense he becomes absolutely independent. Anyone who is independent is never incapable. Having thus overcome his incapacity he becomes infinitely capable. In the canonical lore this infinite endowment itself has been said to be 'infinite prowess (*ananta vīrya*)'.

Like this, a person who is moved to mercy by others' pain and misery becomes endowed with infinite charity, infinite enjoyment, and infinite prowess. When the disqualification of delusion gets reduced the feeling of mercy increases and so does sensitivity. When the inertia dies out consciousness develops. An indulgent person's consciousness remains unconscious and inert to the extent of his indulgence in sensory pleasures. He remains so immersed in his own sensory pleasures that he is not moved to mercy even when he inflicts pain on others. He enjoys at the expense of others. His cruelty and heartless truculence and mercilessness are indicative of his unconscious conscience and inert consciousness. As the delusion gets reduced the selfishness also gets reduced and as selfishness gets reduced the feeling of mercy starts to rise. Therefore, the feeling of mercy is indicative of reduction or destruction of delusion. As the delusion is destroyed the desires are

destroyed too and on destruction of desires one never feels any deficiency. He always feels gainful and fulfilled. The destruction of desire results in the destruction of attachment due to fulfilment of desires and of aversion due to their non-fulfilment. The destruction of attachment and aversion destroys the feeling of duality with others and fills one with affection towards all. This fills him with self-enjoyment on the spiritual plane.

The qualities of kindness and compassion spring from one's inner self. To identify one's own feelings and experiences with those of the others is sympathy. When the feelings of mercy and sympathy are on the rise, the feelings of attachment and sensuality wane, the mental tension gets reduced, one becomes inward looking and is inclined towards introversion.

The feeling of mercy starts with sympathy for those who are near about and for the five-sensed creatures. We are generally aware of the feelings of those who are our near and dear ones and, therefore, we are moved by compassion towards them. We are generally not aware of the feelings of those that are not within the circle of our relationships or acquaintance and are not moved by mercy their conditions. As the circle of our affection and intimacy increases the circle of our mercy also increases. Then gradually we start including entire humanity, animals, birds, insects and even immobile creatures such as vegetation, etc., within the circle of our affection and intimacy and are moved by mercy for them. Finally we develop a feeling of mercy for the entire animate world. The reason being that all the worldly living beings are flawed and the flaws are in themselves, reasons for misery. This results in pain and misery and suffering for the entire set of living beings. Looked at from this standpoint all the worldly living beings are miserable and in pain and suffering and, therefore, deserve mercy. Like this, when one appreciates the infinitely miserable nature of the entire worldly living set, one is moved by infinite mercy towards them. Such infinite mercy irresidually destroys attachment and results in perfectly detached state. This is indicative of the fullest spiritual development.

Mercy and delusion are quite different. In delusion we expect pleasure from others and in mercy we are moved by others' misery and wish to sacrifice our own pleasures for their sake. The mercy extends itself equally towards all without any distinction of caste or creed, rich or poor, classes or masses, own or other, etc.

Mercy is an indication of spiritual development. The merciful gives up his own pleasures for the sake of others while the indulgent are always eager to snatch them from the others. The latter is always begging for the means of physical enjoyments and is, therefore, a beggar. One who serves others is charitable. He constantly radiates happiness.

Mercy melts the heart of man. With this melting of the heart melts the feeling of attachment therein. Just as heat melts solid into liquid and liquid into gaseous state, which eventually evaporates, so does mercy or the warmer of his sensitivity towards others' troubles and travails, melt the dense 'delusion' into fluid delusion and then fluid delusion into vaporised delusion that vanishes eventually.

Jainism accords the highest priority to the quality of mercy. The *Dhavalā* commentary on *Śaṭkhaṇḍāgama* depicts mercy as a natural attribute of the living beings -

Karuṇāe kāraṇaṁ kammaṁ karuṇeti kiṁ ṇa vuttaṁ?

Ṇa, karuṇāe jīvasahāvassa kammajāṇidattavirohādo |

- *Dhavalā, Book 13, p. 362.*

Question – Why has this not been said that any activity that is responsible for mercy is mercy-karma?

Answer – No, because mercy is a natural attribute of the soul, to believe it to be an outcome of karmic fruition is contradictory.

Mercy is a natural volitional disposition. A natural attribute never leaves a soul. Therefore, the disposition to mitigate the miseries of others remains ever present in the merciful. It has been said of mercy –

1. *Dīnānugrahabhāvaḥ kāruṇyaṁ* |

- *Sarvārtha-siddhi, 7.11; Tattvārthavārtika, 7.11*

Mercy is nothing but to have a volitional disposition of compassion for the miserable.

2. *Dīneṣvārteṣu bhūteṣu yācamāneṣu jīvitaṃ |*

Pratikāraparābuddhiḥ kārūṇyamamidhīyate ||

- Hemacandra, *Yogaśāstra, Prakaraṇa 4, 120*

The inclination to mitigate the troubles of those that are poor, miserable, frightened and begging for life is to have the quality of mercy.

3. *Kārūṇikatvaṃ ca vairāgyād na bhidyate |*

- *Syādvādamañjarī.*

Mercy is not different from detachment. Where there is mercy, attachment is always on the wane.

Compassion -

Where there is mercy, there is compassion, too. One whose heart does not shake on seeing those in pain and misery, he is not kind but cruel and heartless. He is stonehearted and is beset with inertia and insensitivity. That is, his quality of right vision is heavily obscured. His consciousness is undeveloped. Consciousness or sensitivity is the sign of life. One is said to be inert to the extent that one lacks sensitivity. To that extent he is undeveloped and at a lower order of life. The development of sensitivity itself is the development of consciousness. A person is as compassionate as his heart is filled with the quality of sensitivity. Compassion is a sign of right vision. Where there is no compassion, there is no right vision also. A person who lacks compassion can never be endowed with right vision and one who has not the right vision cannot liberate. Therefore, only that person can aspire for spiritual salvation that is right-visioned and right-viewed is one whose heart is filled with compassion. As has been said –

Samyaktvaṃ kīdṛśaṃ bhavati? Pañceti, pañcabhiḥ śamasamve-gaṇīrvedānukampāstikyarūpārlakṣaṇaiḥ līṅgaīrlakṣitamupalakṣitam bhavati |

- *Dharmasaṃgraha, Adhikāra 2.*

***Samvego cia uvasama nivveo taha ya hoi anukampā atthikkam
cia ee sammatte lakkhaṇā pañca*** |

– *Vṛhatkalpavṛtti*, 1.2.

That is, the right vision is indicated through these five signs – subsidence, strong desire for spirituality, detachment from the mundane, compassion and firm belief in the existence of the soul.

***Samvegaḥ praśamaḥ sthairyaṁ asaṁmūḍhatva-masmayaḥ
āstīkyamanukampeti jñeyā samyaktvabhāvanā*** |

– *Mahāpurāṇa*, 21.97.

That is, strong spirituality, subsidence, stability, detachment, pridelessness, spiritual belief and compassion are the seven expressions of right vision.

***Praśamasamvegānukampāstīkyābhivyaktīlakṣaṇaṁ
samyaktvaṁ*** | - *Dhavalā Book 1*, p. 151, 1/1.1.4

That is, expression of subsidence, strong spirituality, spiritual belief and compassion is the sign of right vision.

This means that compassion is one of the five signs or indicators (subsidence, strong desire for spirituality, detachment from the worldly, compassion and firm belief in the existence of the soul) of right vision. Since right vision is a part of the path of spiritual liberation, which is dharma, therefore, compassion is also dharma.

Explaining the form of compassion it has been said –

1. Bālā ya vuḍḍhā ya apaṇḍā ya, loge visese anukampaṇijjā |

– *Vṛhatkalpabhāṣya*, 4342.

Children, old people and the disabled ones are specially eligible for compassion.

2. Mā hoha niraṇukampā, hoha dāṇayaṛā |

Do not be without compassion; be charitable.

3. Trasasthāvareṣu dayā anukampā |

– *Tattvārthaślokaṇṭikā*. 1.2.12.

To be kind to the moving and the stationary creatures is compassion.

4. Anukampā duḥkhiṣṭeṣu kārūṇyam |

– *Tattvārthabhāṣya, Haribhadrāsūri vṛtti, 1.2.*

To be merciful to the miserable creatures is compassion.

5. Anugrahabuddhayārdrikṛtacetasaḥ parapiḍāmātma-samsthāmiva kurvato'nukampanamanukampā |

– *Tattvārthabhāṣya, Siddhasenagaṇi vṛtti, 6.13.*

When a kind person of altruistic inclination is moved by mercy by considering the others' pain as his own, it is compassion.

6. Sarvaprāṇiṣu maitrī anukampā |

– *Tattvārthavārtika, 1.2.30.*

Compassion is the feeling of friendship for all the living beings.

7. Anukampā duḥkhiṣṭeṣu apakṣapāṭena duḥkha-prahāṇecchā |

– *Yogaśāstra, svopajñavivaraṇa, 2.15.*

An impartial desire to mitigate others' misery is compassion.

8. Dharmasya paramaṁ mūlamanukampāṁ pra-cakṣate |

– *Upāsakādhyayana, 2.30.*

Compassion is the foremost foundation of dharma.

9. Kṣiṣyamānajanatūddharaṇabuddhiḥ anukampā |

– *Bhagavatū ārādhanā, Mūla tīkā, 1696.*

An inclination to deliver the miserable creatures from their misery is compassion.

10. Anukampā duḥkhiṣṭasatvaṣṭayā kṛpā |

– *Dharambindu, Muncandra vṛtti, 3.7.*

Kindness for the miserable creatures is compassion.

11. Anukampākhilasatvakṛpā |

– *Anagāra dharmāmṛta, 2.52.*

Anukampā kṛpā jñeyā sarvasatveṣvanugrahaḥ |

– *Lāṭī samhitā*, 3.89; *Pañcādhyāyī*, 2446.

An altruistic kindness for all the living beings is compassion.

12. Sarveṣu prāṇiṣu cīttasya dayādratvamanukampā |

– *Tattvārthavṛtti*, *Śrutasāgarasūri*, 1.2.

An inclination towards kindness for all the living beings is compassion.

Ācārya Abhayadevasūri who has written commentaries on nine primary canonical works, has warned those that prohibit compassion in the following words –

Anukampādānaṃ puṇa Jiṇehiṃ na kayāi paḍisiddhaṃ | -

Commentary on *Vyākhyāprajñapti*, 8.36.

That is - Lords Jina had never prohibited compassionate charity.

In the fourth part of the *Thāṇāṅga sūtra* the following four alternative combinations have been mentioned –

**Cattāri purisajāyā paṇṇattā taṇjahā -
Āyānukampae nāmege ṇo parānukampae,
Parānukampae nāmege ṇo āyānukampae,
Ege āyānukampae vi parānukampae vi,
Ege ṇo āyānukampae ṇo parānukampae |**

- *Thāṇāṅga sūtra*, *Thāṇā* 4, aphorism 352.

Commentary – *Ātmānukampakah ātmahitapravṛttah |
Pratyekabuddho Jinakalpiko vā parānapekṣo nirghṛṇaḥ |
Parānukampakah niṣṭhitārthatayā Tīrthāṅkara ātmānapekṣo vā
dayatkaraso Metāryavat | Ubhayānukampakah sthivara-kalpikah
ubhayānanukampakah pāpātmā Kālaśaurikādīriti |*

Meaning – 1. Those who are self-compassioned but not compassionate for the others. This first alternative applies to three types of people – *Pratyekabuddha*, *Jinakalpī* and a cruel person that does not care for others. These three are always engaged in helping themselves and do not help others. 2. Those who are not self-

compassioned but compassionate for the others. This second alternative decidedly applies to the *Tīrthaṅkaras* as well as to the likes of *Metārya muni* and *Dharmaruci Aṇagāra*, etc., who did not care for themselves but cared for the others. 3. Those who are self-compassioned as well as compassionate for the others. This third alternative applies to the *Sthavirakalpī* monks who care for both. 4. Those who are neither self-compassioned nor compassionate for the others. This fourth alternative applies to great sinners like the butcher *Kālaśaurika*, etc., who cared for none.

In this example with four alternatives it has been mentioned that it is the *Sthavirakalpī* monks that care for both – for themselves as well as for the others. That is they ought to be compassionate towards themselves as well as the others. Thus, to save a dying creature is the religious duty of a *Sthavirakalpī* monk. Therefore those monks who say that we do not save others but avoid sinning ourselves must be included in the third type of persons – the cruel ones – in the first alternative.

Thus, to be compassionate towards the self as well as the others is the religious duty of the *Sthavirakalpī* monk. If he avoids this duty he shirks the performance of his duty and can only be categorised as cruel. This is the implication of this example of four alternatives.

Meritorious Influx and Karmic Destruction from Compassion –

Puṇṇassāsavabhūda anukampā suddhao uvajoo |

Vivario pāvassa hu āsavaheṃ viyāṇāhi ||

- *Jayadhavalā, Book 1, p. 52.*

That is – Compassion and pure volitional consciousness both result in meritorious karmic influx; on the other hand, their opposites - lack of compassion and impure volitional consciousness result in sinful karmic influx. The reasons for karmic influx must be understood in this light.

In the abovementioned verse, *Virasenācārya* has clearly said that compassion and pure consciousness result in meritorious or pious karmic

influx. The first implication from this is that even the pure consciousness results in karmic influx and the second one is that compassion and purity of consciousness go hand in hand and aid each other. That is, the result that can be achieved through pure volitional consciousness can also be achieved through compassion. The third implication is that it is the pure consciousness and not the impure one (*vibhāva*) that results in meritorious karmic influx. Actually, the impure volitional consciousness or *vibhāva* results in sinful and not meritorious karmic influx. These three facts are the heart and the soul of the Jaina culture and its doctrine of karma.

On page 5 of the same *Jayadhavalā* book 1, *Śrī Virasenācārya* has said that the auspicious and pure volitional dispositions result in karmic destruction also while on page 96 of the same book they have been said to result in meritorious karmic influx. From this it becomes clear that the volitional dispositions that result in meritorious karmic influx are also responsible for karmic destruction. This means that the reasons for meritorious karmic influx and karmic destruction are the same. This implies that more the meritorious karmic influx, the greater will be the karmic destruction. By prevarication we can say that meritorious karmic influx results in sinful karmic destruction. Also, the rule is that which results in karmic destruction cannot result in karmic bondage. Thus, meritorious karmic influx is not a cause for sinful karmic bondage.

Presently, the prevailing viewpoint among the general public in the Jaina society is that where there is karmic influx, there is karmic bondage, too. However, this viewpoint must be considered from the points of view of the fundamental verities of merit (*puṇya tattva*), influx (*āsrava tattva*), and bondage (*bandha tattva*). If all forms of karmic influx were to result in karmic bondage then there was no justification in considering them as two different elements. They ought to have been combined into one element only. However, karmic bondage takes place due to passions and actions both. Again auspicious activities do not result in karmic bondage and it has been said to be a reason for

karmic destruction. Because auspicious activities indicate lessening of passions, they result in reduction in the duration of the bondage due to destruction of such duration of bondage. As a rule as the auspicious or pure volitional dispositions increase, auspicious activities like kindness, compassion, renunciation, restraint, penance, etc., will also increase and consequently the meritorious influx will also increase. This increase in the quantity of these auspicious natured karma will take place by the destruction and reduction of the corresponding durations of inauspicious natured sinful karmic bondages.

In the abovementioned verse, compassion and pure volitional consciousness have been mentioned as the reasons for meritorious karmic influx. This shows that what is done by pure volitional consciousness is also done by compassion because the auspicious volitional dispositions are the practical aspects of pure volitional consciousness. Actually, the pure consciousness results in purification of the soul, which results in the increase in its sensitivity, which is an attribute of its quality of right vision. This sensitivity itself manifests itself in the form of compassion, affection, kindness, mercy, etc. All these are the expressions of quality of rightness of vision and are, therefore natural attributes of the soul.

Like this, compassion is a form of pure volitional consciousness and cannot be separated from it. Therefore what can be accomplished through pure volitional consciousness can also be accomplished by compassion. Kindness is also a form of compassion only and, therefore kindness is also a natural attribute of the soul. Both – kindness and compassion being pure or auspicious volitional dispositions result in sinful karmic destruction.

KINDNESS : NATURE AND STOPPAGE

- Kindness is in the nature of the living being.¹
- Because kindness does not come about due to the rise of any karma.²
- Therefore, kindness is not a fruitional disposition.³
- As kindness is not a fruitional disposition, it is not a cause for karmic bondage.⁴
- Kindness is not a changeable or transient volitional disposition.⁵
- Therefore, it is either destructional or subsidential or destructo-subsidential volitional disposition.
- Part mercy is destructo-subsidential volitional disposition.
- It comes about due to part destruction of delusion.
- Kindness melts or moves the heart.
- Melting or moving of the heart results in sensitivity.
- Sensitivity results in increase in consciousness.
- Increase in consciousness results in the destruction of inertia.
- Destruction of inertness results in breaking of delusory attachment.
- Mercy is related to the destruction of delusion, not to the rise of delusion.
- Destruction of delusion results in reduction of impure volition.

- To the extent that the false volition is reduced, natural volition manifests itself to that extent.
- The manifestation of natural volition is a means of karmic destruction. Destruction of karma is liberation.
- Therefore, mercy is a means of liberation.
- Mercy comes about due to the destruction of delusion.
- Complete destruction of delusion results in manifestation of complete detachment.
- A completely detached soul is merciful towards all the infinite number of living beings of the world.
- This mercy for the infinite number of worldly living beings by the fully detached soul is said to be his infinite charity.
- Therefore, mercy is a means of attaining final deliverance or *nirvāṇa*.
- It is wrong to consider mercy, a means to attain *nirvāṇa*, as a cause of karmic bondage.
- To consider mercy as a means of karmic bondage is to invite mercilessness.
- Mercilessness is a result of conduct destroying karma.
- It is a result of infinite bonding, partial vow prevention and vow preventing passions.
- Therefore, mercilessness is a cause of karmic bondage and it is responsible for destruction of restrained monastic conduct.
- Destruction of restraint is *adharma* or irreligion.
- Mercilessness is *adharma*, to be denounced and abandoned.
- Mercilessness is due to the rise of delusion and mercy is due to destruction of delusion.
- Full mercy comes about through complete destruction of delusion.
- Part mercy also comes about through part destruction of delusion.⁶

- Therefore, even part mercy is not a part of delusion.⁷
- Who says that mercy is related to delusion and desire?⁸
- Mercy is related to destruction of delusion or desire.
- Full development of mercy is liberation.⁹

Reference:

1,2,3,4,5 - *Dhavalāṭīkā*, Book 13, pp. 361-62.

6,7,8,9 - *Mūkamāñī*, Ācārya Śrī Vidyāsāgarjī.

VAIYĀVR̥TYA : SELFLESS SERVICE

Vyāpadi yat kriyate tad vaiyāvṛtyam |

- Dhavalā Book 13, p. 63.

The service and cooperation that is extended under emergent situations is known as *Vaiyāvṛtya* or selfless service.

Prāyaścittavinayavaiyāvṛtyasvādhyāvyutsargadhyānānyuttaram |

- Tattvārthasūtra, 9.20.

Penitence, humility, service, self-study, renunciation and meditation are the forms of internal penance.

Pāyacchittam viṇao veyāvaccam taheva sajjhāo |

Jhānam ca viussaggo, eso abbhintaro tavo ||

- Uttarādhyayana sūtra, 30.30.

Penitence, humility, service, self-study, meditation and renunciation constitute internal penance.

Gilānam veyāvaccam kare māṇe samaṇe nigganthe mahāṇijjare mahāpajjivasāṇe bhavati |

- Vyavahāra sūtra.

The knotless monk that serves the diseased ones achieves great karmic destruction and achieves the end of worldly transmigration.

Veyāvacceṇaṃ Tiṭṭhayanāmagottaṃ kammaṃ nibandhai |

- Uttarādhyayana sūtra, 29.43.

Through selfless service one bonds the *Tīrthaṅkara nāma* and *gotra karma*.

Lokaadvayaśuddhyartha, bhāvaśuddhyarthamañjasā |

Vidyāvinayavṛddhyartha vṛddhasevaiva śasyate ||

- Jñānārṇava, 15.1.

The service to the old has been praised for the achievement of purity of both the worlds, for the purity of volition and for the increase in learning and humility.

Tattvārtha sūtra, which is regarded as a sacred book by both – the *Śvetāmbara* and the *Digamabara* traditions of the Jainas, has mentioned *Vaiyāvṛtya* or selfless and respectful service as one of the forms of internal penance. Penance results in the destruction of earlier bonded karma. Other scriptures like *Vyavahāra sūtra*, *Sthānāṅga sūtra*, etc., also clearly say that one who serves so achieves great destruction of and separation from karma, limits his worldly transmigration to a great extent and proceeds towards liberation. The *Uttarādhyayana sūtra* has depicted it as a means of earning the merit to become a *Tīrthaṅkara*.

Generally, people think that it is only the service rendered to the monks that comes under the category of *Vaiyāvṛtya*. However, it is not so. Mentions are available to the effect that service rendered to the diseased, students and the old people also constitute *vaiyāvṛtya*.

The field of service to be rendered by the ordained monks and nuns may be limited, but the field of service for the householders is limitless. Service rendered to the monks and nuns is a very limited interpretation of this term. The service to be rendered by the householders is also included in this term. This may not have been mentioned directly but he can always serve the old, diseased, the students and those in trouble. The meaning given to it in the *Dhavalā* commentary that 'the service and cooperation extended to those in trouble is *Vaiyāvṛtya*' is very important in this regard.

In the laymen's language *vaiyāvṛtya* has been termed as service only. Here, we will briefly consider the form, importance, etc., of service.

To work or cooperate for the benefit of others without desiring anything in return is service. The lesser the desire for return in rendering service, the greater will be the purity and higher will be the status of service so rendered. To desire anything in return is just another form of selfishness. Selfishness is a flaw of service; it is an imperfection that must be removed.

The Uniqueness of the Pleasure of Service --

Service with affectionate disposition has its own taste: it has its own pleasure. This pleasure is different from that derived from sensory enjoyments. When we help some miserable creature and when its misery is mitigated, our heart is filled with pleasure, which is quite different from the sensory pleasures. This is the reason that when one develops a taste for service, the taste for sensory and sensual pleasures reduced and the craving for physical pleasures goes away.

The pleasure that is derived from senses and mind is felt when the senses and the mind become active and it fills the sensory organs with a kind of excitement. This pleasure largely depends on the excitement of the sensory organs. When one has a fever and the taste buds cannot be excited, the pleasure of eating just cannot be derived how so ever tasty the food may be. Again, the pleasure of sensory enjoyment is always momentary and gets reduced every moment even while enjoying it. The pleasure that one feels in eating the first morsel of even the tastiest pudding is not there in the second morsel and when one has eaten forty to fifty morsels, eating further becomes a torture. Even recalling this experience in future would not be a pleasant experience. However, the pleasure that is derived from affectionately rendered service does not suffer from these flaws. Firstly, this pleasure does not depend on any kind of excitement but the service is rendered peacefully. Secondly, unlike the sensory pleasures this pleasure is neither momentary nor boring; it does not diminish with the passage of

time but increases more and more as the quality and quantity of service improves. Again, whenever the service rendered is recalled in future, the heart is filled with waves of happiness and freshness.

The sensory pleasures end in drying of life sustaining sap and as the time spent in indulgence passes, the sap keeps drying but the pleasure of service always remains fresh and luscious. Even when the person whose trouble was mitigated by rendering service does not remain, the pleasure of service rendered to him is recalled with nostalgia and happiness. This pleasure is never destroyed. The pleasure of the taste of service is neither destroyed nor satiated nor does it disappear. It is wholesome. It does not come from without and springs from within. It is a spiritual and not a physical pleasure. Its roots are deeply entrenched in the innermost cockles of the heart and it remains ever fresh.

The dryness that comes about on drying of vital sap in enjoying the sensory pleasures gives rise to further desire. The pleasure to be derived in sensory enjoyment and succumbing to desires is prone to destruction. Therefore it wanes and is eventually destroyed. This results in drying of the vital body juices and resultant emptiness in life. No one likes sapless emptiness in life and, therefore, to overcome the boredom brought about by this sapless emptiness fresh desires awaken. The reason for this is that from time immemorial we have been conditioned to believe that pleasure is in sensory enjoyment and we are always trying to derive satisfaction in fulfilling our desires. The pleasure that is derived by pursuing sensory desires keeps diminishing and is eventually destroyed and the same condition of sapless emptiness comes about all over again. Like this, the vicious cycle of fulfilment and reawakening of desires goes on endlessly.

This vicious cycle of fulfilment and reawakening of desires can be broken only when the need for pleasure is fulfilled in any way other than that of sensory enjoyment. At the same time the pleasure so derived must be of a permanent nature. Such a permanent pleasure cannot be derived from any of the externally obtained physical objects, because such objects themselves are impermanent and separation from them is

inevitable. Therefore, the need is for such pleasures that may be derived internally within the spirit and which may be permanent. The pleasure derived from service is one such pleasure that springs from within and hence, it is independent of any external means and is everlasting as well. The taste of such internal pleasure results in slowing down of the pursuit of sensory pleasures and insatiable desires; the intensity of attachment is reduced and eventually it perishes. Also, it results in release from sensory pleasure and the vicious cycle of desires. Thus, service is the practical way of achieving freedom from attachment and desire for sensory pleasures and hence it is an activity oriented spiritual practice. When attachment diminishes it generates a feeling of peace and calmness. This feeling of peace and calmness is a kind of internal rest and repose. It is a natural rule that rest and repose increase the power and service results in increase in internal powers, which is nothing but the power of consciousness. The increase in the power of consciousness is indicative of the progress of the conscious living being. The development of the power of consciousness of a living being effects the development of its vitality, which manifests itself in the form of the gaining of various increasing vitalities and in that of increase in vital powers.

Another difference between the pleasure derived from sensory enjoyments and that derived from rendering service is that one is always engaged in getting and perpetuating those physical means which give one such sensory enjoyments while it is not so in the case of pleasure to be derived from the acts of rendering service to the needy; one never feels that to give one more pleasure the numbers of the needy must swell and that more and more people or creatures must become miserable so that they can be served and more pleasure derived. On the contrary, one always wishes that there might be no misery in the world so that the need for serving the miserable may not arise at all.

The heart of the person rendering service is always filled with purity and righteousness, because his heart is always devoid of any selfishness. His happiness does not depend on the worldly means or

vaīyāvṛtya : selfless service the prevailing circumstances but springs from within. Therefore, his heart does not harbour any attachment for sensory enjoyments and pleasures to be derived from them; he gets detached from such sensory pleasures, which means that the servant becomes a *yogi*.

The fame and glory that the indulgent runs after pursue the servant. However, even the pursuing fame and glory cannot bind the servant. For him the service (*vaīyāvṛtya*) is a penance and penance is like fire. As the fire blazes it reduces the fuel to ashes. Similarly, as the penance of service gathers more and more momentum until it burns the fuel of sensuality and passions and reduces them to inconsequential ash. When the servant surrenders whatever he has for the welfare of the world and does not save anything for his own pleasures, he becomes completely and fully detached (*vītarāga*). It is true that only the infinitely giving can be fully detached. Anyone whose charity lacks even a little cannot be fully detached. One who surrenders everything – his senses, mind, body, wealth, etc., – to the world becomes fully detached. It is only the charitable that are noble, rich and great.

By rendering service the servant never becomes weak, but on the contrary as his inclination to serve becomes stronger so do his power, capacity, and prowess. His renunciation is always on the increase.

The selfishness of the servant and his desire for sensory pleasures is increasingly on the wane. As he becomes free from desires, he never feels deficient. It is the feeling of deficiency that denotes poverty. Lack of this feeling indicates richness and majesty.

As the sensory pleasure wanes so the taste or pleasure of self-fulfilment increases. This pleasure of self-fulfilment itself is the true pleasure. This is referred to as the destruction of the enjoyment obstructing karma.

In the field of service the importance is of both the renunciation of selfishness as well as sensory pleasures. When the selfishness is given up, the available things, powers and abilities are automatically

and properly employed in the welfare of the others. This is the true form of service. In service renunciation is important and not in accumulation of things. Therefore, the interest of the servant is always in renunciation only. The things are an inseparable part of the world and, so, to accumulate things is to become a debtor of the world. To surrender the things for the welfare of the worldly creatures and to serve with whatever one has is to become free from the worldly debt. When one becomes free from the worldly debt he becomes free from the worldly association with *pudgala* that constitutes the karma matter also. When the association with the karma matter comes to an end, the soul liberates and becomes one with the indestructible and eternal supreme soul. Then the difference between the servant and the supreme soul vanishes. What is meant is that by serving one gains the power of renunciation, which accelerates the soul towards liberation. The servant does not expect anything from the world and, therefore, he does not think about the worldly affairs, but it is the world that thinks about the servant. The servant does not run after the organisation, but the organisation runs after the servant. The servant's heart is devoid of both – poverty and pride. The value of service rendered does not depend on giving more or less number of things or on doing more or less of the service activity but it depends on the feeling of kindness, compassion, love, affection, and on the feeling of giving. The service rendered with feeling is the only valuable service.

Service takes the form of giving away the available pleasure and means of enjoyment to others for mitigating their misery and to promote their welfare and not to desire any recognition, honour or property etc., in return even to the extent of not desiring to be known as a servant. It is so because even to be recognised as a servant is to enjoy the worldly prestige attached to the term and is, therefore, selfishness. The feeling of selfishness destroys the feeling of service and is a serious flaw. The feeling of service strengthens to the extent that the feeling of selfishness decreases.

Underlining the importance of service, *Ācārya Hari-bhadra* says in his commentary on the *Āvaśyaka sūtra* that once *Gaṇadhara Gautama*

asked *Bhagvān Mahāvīra*, “Lord! One spiritual aspirant surrenders everything at your feet and constantly serves you while the other does not stay near you and does not serve you, but serves the old, the diseased and the miserable. Which of these two is nobler?” The Lord replied, “*Gautama!* My service lies not in staying close to me and to attend to me constantly but in obeying my teachings. One who serves the old, the diseased and the miserable is nobler – *Jam gilāṇam paḍiyarai, se dhaṇṇe !*”

The service that is rendered with a view to remove the impurities from his spirit and to help him in carrying out his religious duties is called *Vaiyāvṛtya* or noble selfless service. It aims at destroying the flaws of the self and to separate the already bonded karma matter from the soul. This karmic destruction and separation from the soul eventually results in liberation. As has been said –

***Pāsaṅgiabhogeṇaṃ veyāvaccammi mokkhaphalameva |
Āṇāārāhaṇao anukampadi visayammi ||***

That is – One who conducts himself according to the teachings of the Lord, compassionately employs the available means in the service of others and gains liberation as a result. Not only this, *vaiyāvṛtya* results in all-round development of the aspirant practitioner. For example:-

***1. Veyāvaccenaṃ Tithayaranāmagottaṃ kammaṃ nibandhai |
- Uttarādhyāyana sūtra, 29.43.***

That is – through selfless service one bonds the *Tirthaṅkara nāma* and *gotra karma*.

***2. Ātmaprayojanapara eva jāyate svādhyāyameva kurvan |
Veyāvṛtyakarastu svaṃ param coddharatīti manyet ||
- Bhagavatī āraḍhaṇā, 329.***

That is – One who engages himself in self-study only does well by himself while one who serves does well by himself as well as the others whom he serves.

3. Souṇa vā gilāṇaṁ, panthe gāme ya bhikkhavelāe |

Jatī turiyaṁ na gacchati, laggatī gurue sa caumāse ||

- Niśītha sūtra Cūrṇi, 10.

That is – On hearing that some monk or nun is sick, the monks and nuns must rush quickly to his aid. If some monks or nuns do not do so, they incur the penitence of a 'guru cāturmāsa', which means that their seniority may be reduced by a full four months.

Vaiyāvṛtya is a form of internal penance and its form has been referred to variously at various places, such as –

1. Addhāṇa teṇa sāvad-rāyanadīrodhaṇāsive ome |

Vejjāvaccam uttam saṁgahasārakkhaṇo veda ||

That is – To serve those that are tired by long peregrinations, that have been tormented by the thieves, beasts, and rulers and those that suffer from flooded rivers, epidemics such as plagues, and famines, is 'vaiyāvṛtya' penance.

2. Veyāvaccam niyayaṁ kareha, uttamaguṇadharantāṇaṁ |

Savvaṁ kira paḍivāi, veyāvaccam apaḍivāi ||

That is – The monks that are endowed with noble virtues must always be served; because all other virtues are impermanent while vaiyāvṛtya is permanent.

**3. Āhāraṣadhayorupakaraṇāvāsayośca dānena vaiyā-vṛtyaṁ
bruyate caturātmatvena caturasraḥ ||**

- Ratnakaraṇḍa Śrāvakācāra, 117.

- Vasunandī Śrāvakācāra, 2333.

- Padmanandī Pañcaviṁśti, 2/50.

That is – The Gaṇadharas who are endowed with four types of perceptions such as sensory, scriptural, clairvoyant and telepathic, serve the others in four ways – through giving them food, medicine, monastic equipage and residence. Vaiyāvṛtya is a duty.

Bhagvān Mahāvīra has depicted service and self-study as equal and as means of liberating from all troubles –

*Pucchiḥja pañjaliuḍo, kiṃ kāyavvaṃ mae iha?
Icchaṃ nioium, Bhante! Veyāvacce va sajjhāe |
Veyāvacce niutteṇaṃ, kāyavvaṃ agilāyao,
Sajjhāe vā niutteṇa, savvaduḥkha-vimokkhaṇe |*

- Uttarādhyayana sūtra, 26.9, 10.

The disciple asked the Lord, “*Bhagvan!* What should I do. Should I serve or should I study?” The Lord replied, “One who is engaged in service must serve without another thought and one that is engaged in self-study must devote himself to the study, both of which liberate him from all troubles.

Vaiyāvṛtya is also included in the twelve types of penance that cause separation from earlier bonded karma matter. As *nirjarā* is dharma, so is *vaiyāvṛtya* or service. It is very important from the karmic separation point of view.

Like this, service is that highway which carries the vehicles of physicality as well as spirituality both towards culmination. It is that highway that has no pitfalls either on it or even nearby it. Therefore, the aspirant practitioner that wishes to walk on the highway to spiritual emancipation and liberation, the highway of service is the best highway. Service also results in karmic stoppage as well as karmic separation. To give satisfaction by giving food and water, clothing and pots, education and medication, etc., is the practical aspect of service. The path of service is the highway that ensures both kinds of progress – physical as well as spiritual. Through physical service the servant gains the divine pleasures while through volitional service one gains spiritual emancipation and liberation. That is why the great sages have said of service that the duty in the line of rendering service runs very deep and its greatness is difficult even for the accomplished sages and yogis to gauge (*Sevādharmā paramagahano yogināṃ api agamyah*).

The meaning behind depicting the duty of rendering service as very deep and unfathomable, even by the yogis, is that as a yogi maintains his equanimity in the face of pleasure and pain, honour and insult, praise and criticism, profit and gain, etc., so does the servant

and he serves without any distinction of friend or foe and always does well by all. He does so by even giving away his riches and wealth. Thus, to a greater or a lesser extent most of the virtues of the yogi are present in the servant also. At the same time to dedicate his abilities and possessions in the cause of service is his speciality. That is why the depth of the duty of rendering service has been said to be unfathomable even by the yogis.

Actually, the servant has to control his mind even more and has to give up his comforts and pleasures even more. Let us take, for example, the service of the diseased. The servant has to clean the faeces, urine, vomit, pus, etc., which are quite revolting. He has to overcome his revulsion for these revolting things and continue to serve. He has to keep awake for days and nights on end for attending to the diseased and also has to expose himself to the dangers of contagion while serving those suffering from contagious diseases such as Tuberculosis, Leprosy, Cholera, etc. To serve under such difficult circumstances requires great fortitude and courage. Such courage and fortitude can be seen in the service rendered by the Missionaries of Charity of Mother Teresa.

To think that only the rich can serve and that the poor cannot serve is not correct. The reason being that Jainism has defined the activities of service in the following nine ways – 1. Food, 2. Water, 3. Clothes, 4. Pots, 5. Rest, 6. Thinking well of others, 7. To give solace by speaking well, 8. To attend to physically, and 9. To give up arrogance and to behave humbly. In these the first five kinds of services are rendered by giving various things and may be beyond someone's means, but the service-activities mentioned at serials 6 to 9 are to be rendered personally and everyone is able to render such services. The importance of these latter kinds of services is in no way inferior to those mentioned earlier. Therefore it is the human duty that one must serve according to one's capacity and ensure one's physical and spiritual emancipation.

The reality is that the service rendered at the emotional level is limitless and it is the emotional service that translates itself into practical service. Both these types of services are supplementary to each other.

For the human life the emotional service is like the vitality and the physical service is like the body. Both are essential and one becomes crippled without the other. Actually, service is the speciality of the human life. Life without service is like animal life.

The sentiment of service arises in those that do not look for material objects, favourable conditions and circumstances for their own comforts and pleasures. Because, to want these things and to be enslaved by them does not allow a person to engage himself in the service of others. The person who indulges in worldly pleasures runs after the sensory pleasures while the world runs after the true servant and bestows its love and affection on him. True love lies in the giving and serving is giving. Therefore it is the servant who gets the true love from the others. He does not even have to try to get this love but gets it automatically. Even this automatic and natural bestowing of love cannot bind the servant but, on the contrary, with increment in love and affection received from the others, the river of service keeps flowing, with increasing swell, towards the needy. The true servant is not in the least affected by any circumstance – even adverse. He is totally devoid of any attachment for the fruits of his own activities. Thus, the total detachment that the yogis get as a result of their yogic practices and the knower gains through his discretion, the servant gains through his service rendered by making the best use of available circumstances and resources.

The Divine Form of Service -

Even the poor, the deprived and the needy are also endowed with consciousness and, therefore, are similar to the exalted Lord. It is the poor, the deprived and the needy and not the rich and the wealthy that need the service and expect to be served. Therefore, to serve the poor is to serve God. There are nine types of well-known worships of the Lord – 1. Offering (*arcanā*) 2. Bowing (*vandanā*) 3. Remembering (*smaraṇa*) 4. Touching the feet (*pādasevanā*) 5. Hearing (*śravaṇa*) 6. Singing His praise (*kīrtana*) 7. Feeling like His servant (*dāsyabhāva*) 8. Feeling like His friend (*sakhyabhāva*), and 9. Feeling like Himself (*ātmabhāva*).

To offer the needed things and services to the poor is *arcanā*. To treat them respectfully and humbly is *vandanā*. To remember their miseries in order to mitigate them is *smaraṇa*. To serve them through our activities is *pādasevanā*. To listen to their tales of woe carefully and sympathetically is *śravaṇa*. To Praise the virtues of the poor is *kīrtana*. To serve the poor like a servant is *dāsyabhāva*. To serve the poor like a friend is *sakhyabhāva*, and to identify ourselves with them is the worship called *ātmabhāva*. Like this, to serve the poor is to serve God in the abovementioned nine ways referred to as *navadhā bhakti*.

One who serves the poor like their own brother is called 'Dīnabandhu' or brother of the poor. One who raises the level of the downtrodden is called 'Patitapāvana'. One who is kind towards the poor is called 'Dīnadayāla' and one who mitigates their miseries is called 'Duḥkhaḥārī'. *Dīnadayāla*, *Dīnabandhu*, *Duḥkhaḥārī* and *Patitapāvana* are the God's name and synonyms for the term 'Prabhu' or the Lord. Therefore, one who serves the poor and the needy becomes like the God Himself, because he acquires the virtues of the Lord. All the incarnations of God in this world have been to serve the needy and the arena of their service was not limited to the humans only but extended to the animals and even to all the living beings. *Śrī Kṛṣṇa* was a servant of the cows, *Jesus Christ* was shepherd and *Mohammad Sāhib* kept the goats. All these great personalities are counted amongst incarnations or representatives of the God.

Bhagvān Mahāvīra and *Gautama Buddha* ensured the public weal through service and became greatly venerable. It is those who serve that become eligible for greatness, honour and veneration. Actually, the servants are the incarnations of God. In a servant as the feeling to serve becomes nobler, his flawlessness increases. Flawlessness and purity are the attributes of the Lord. Thus, service is a means to attain Godhood.

Only those gentle souls can serve whose hearts move at the sight of others' misery. Therefore, the servant gives up his own comforts and pleasure and adopts others' miseries. Once the others' misery

becomes his own, his own discomforts and miseries vanish or do not matter to him. The reason being that once someone's heart melts at the sight of others' miseries, the pleasure of friendliness and love fills it and there remains no place for feeling his own miseries. Such a pleasure is devoid of all pains and, therefore, it cannot be compared to the pleasure gained through any worldly enjoyment. It is so because the pleasure of love is beyond damage, fulfilment, satisfaction, full satisfaction and deprivation and is infinite and unlimited. It remains ever fresh always and every time and overflows all the time. On the other hand the worldly pleasure gained through sensory enjoyments, honour, riches, power, etc., is always flawed by innumerable flaws like inquietude, dependence, inertia, heartlessness, etc. It is momentary and reduces every moment and ends in insipidity. While enjoying such enjoyments they appear like pleasures but in reality they are nonexistent. What is meant is that the feeling to serve ends in the pleasure of love, which is the true pleasure without pain and misery.

Flawlessness –

When a servant serves others indirectly he serves himself as well. By serving others he gets rid of flaws like attachment and aversion, delusion, selfishness, etc. When these flaws are removed one gets peace, liberation and happiness, which constitute his own service. The reason being that the feeling to serve arises only when the desire to enjoy worldly pleasures perishes. This feeling is devoid of attachment and aversion. Therefore, the service rendered with feeling is a means to achieve detachment, liberation, peace and happiness and not that of increasing attachment.

Service destroys the attachment for worldly enjoyments and makes the heart of the servant soft and kind. The softness and kindness of his heart is expressed in the form of generosity and mercy. Generosity destroys the greediness of the servant and makes him unselfish and unencumbered. Lack of material encumbrance results in independence and unselfishness in getting rid of poverty and want, which in turn results in his entry into the realm of independence and opulence. The

quality of mercy does away with the coldness, bitterness and inertness or insensitivity of the servant's heart. Lack of coldness fills his heart with warmth, that of bitterness paves the way for germination of a feeling of friendship and the lack of insensitivity fills his heart with sensitivity. Like this, service makes the servant's heart full of warmth, friendship, and love.

The service that is rendered with an inducement of getting something like honour, fame, etc in return is not true service. Actually, it is enjoyment in the name of service. The enjoyment in the name of service is a serious flaw of service and the servant must guard against it. The service will be flawless to the extent that it is rendered without any selfish motive and with renunciation at its root. It will be flawed to the extent that it is tainted with a feeling of direct or indirect enjoyment.

Generosity –

The Hindi equivalent of the word 'generosity' is '*udāratā*', which has been derived from the root word '*udara* or belly. The belly receives the food for the nutrition of the body and does not utilise it only for its own benefit but passes on the benefits of the food received by it to all the parts of the body. Similarly, the generous person earns and receives the riches and the means and does not limit their use only for his own benefit but passes on the benefits of his earnings and possessions for the benefit of the entire society in general and for the benefit of the needy in particular. From generosity arises affection. The affection so awakened results in unity, which does not let conflict raise its ugly head. Doing away with conflict is possible only where there is generosity. On the contrary if the belly does not distribute the food taken by it amongst various organs according to their respective functions and needs, it will start rotting and will harm the belly as well as the entire body. Similarly, the person who accumulates the wealth earned by him for himself only, and does not employ it for the benefit of others is guilty of material encumbrance of his accumulation. This accumulation of wealth in personal hands is the cause of all the frictions, conflicts and quarrels.

Generosity awakens affection in the heart of a person and this affection results in enabling him to see everyone else as himself. To a generous person everyone else appears as dear as he considers himself. He just does not consider anyone as foreign, alien, strange or the 'other'. He has affection for everyone. The affection destroys the feeling of distance, strangeness or alienation and the distinction of greatness and smallness also disappears. As affection is an eternal sentiment, therefore it arises only for the eternal element or the soul. When the distance, distinction and alienation are destroyed then arises the feeling of unity and oneness. The fullness, success and meaning of human life lie in the achievement of this unity and oneness only. Where there is generosity, there is humanity. A person without humanity is a devil.

One of the results of service is that the sentiment of service and generosity automatically arise in the one who is served. The sentiment of service and generosity present in the servant transfers itself in the served as well. Actually, to give up one's own rights while protecting those of the others is the true service.

One who is generous does not desire anything untoward for anyone. Such a person always becomes happy when he sees others happy and becomes unhappy when he sees others unhappy or miserable. On becoming happy on seeing others happy, the desire for enjoying those pleasures oneself, becomes weak. Thus, service also results in weakening and eventually giving up the desires for deriving pleasure through worldly enjoyments. Only that person can serve who can feel the pain and misery of the others. Thus, to mitigate the misery of others through service is to mitigate one's own misery only and to make others happy is to make oneself happy.

Our generosity in the form of service also affects those whom we serve and they, too, start feeling that to help others is also a kind of pleasure and that it is good to serve others. This results in awakening the feeling of generosity and service in others as well. This awakening results in weakening of the desire for fulfilment of worldly desires and selfishness in them also. Thus, service results in removing the

character- flaws of meanness and selfishness of the servant as well as the served.

The happiness that is generated through service is whole. Happiness results in the destruction of attachment and the new desires do not spring up. Destruction of attachment results in destruction of the sinful karmic bondages. Generosity arises in the heart of one who becomes compassionate by seeing others in misery and becomes happy by seeing others happy. The tensions, feeling of inferiority and conflicts do not arise in the hearts of the generous, their hearts are always filled with love and happiness. The practical aspect of generosity is charity. The path to spiritual liberation goes through charity, righteousness, penance and feeling; charity comes first of all.

Liberalisation –

Liberalisation is one of the important principles of modern psychology. Liberalisation is nothing but the conversion of mean dispositions into generous dispositions, vices into virtues and wickedness into weal. The best way to liberalise oneself is to engage oneself in the activities of service to the community. Let us take the example of sexuality. It can manifest in one or more of the three ways – 1. In sexual acts, 2. In expression of love for the beloved and 3. In affection or service. The first way is physical, the second is mental and the third is spiritual. The first form of expression is that of deep delusion, the second is less delusory than that and the third form is not only least delusory but actually it is delusion destroying. For example, take the case of a child widow. She is given a young child to rear, which sublimates her sexual desires and converts them into affection for the child. It means that the sexual drives of a person will be reduced to the extent that he devotes himself in selfless service. If this service is for the diseased, it results in one more advantage that the servant's attention is repeatedly drawn to the impermanence of the body and it results in reduction of attachment for it and it also results in reduction in sexual drive. At the same time by serving the diseased the feeling of aversion is also reduced. Thus, the acts of service result in reduction of

attachment and aversion and convert them into friendship, affection, etc..

By engaging oneself in the service of others one forgets about one's own miseries. Own miseries deepen when we think more about them. When a person remembers his pains and miseries, actually he increases them and the one who forgets them reduces them. This applies to illness also. One of the ways to cure a disease is that the ill person serve those that have similar ailments.

It is a fact that a true servant, who is devoted to service, does not wish to get anything in return for the service rendered by him. However, the result of his service surely comes to him naturally, because it is the rule of nature that when a seed is sown it returns an yield that is millions of times more than what is sown. The bitter Margosa seed when sown yields millions upon million bitter Margosa fruits when the tree fructifies and when a mango seed is sown it, too, yields thousands upon thousand sweet mango fruits. Similarly, for the true servant the entire world is like an orchard for sowing the seeds of service and for harvesting the fruits of his service from the trees that grow from those seeds. Thus, the entire world is eager to reward the true servant for his services and yet the true servant does not want, from the world, anything more than his physical sustenance. In other words the true servant dedicates his entire life in the service of the world and his life belongs to those that he serves. This extension of his life to the entire world is the full development of his life. No life can be greater and more rewarding than that. Like this the true servant gets hundreds of times greater reward than fulfilling all his needs and never suffers from want or poverty. He always remains happy. Lack of wants and fulfilment of all needs is the true luxury. Therefore, it can be said that there is none wealthier than the true servant. What is meant there is that through service the material poverty gets converted into spiritual opulence.

The attachment and aversion that cannot be overcome with discretion and knowledge can be easily converted into affection through welfare activities aimed at general weal. For example, if anyone is

fond of speaking than his attachment for speaking can be converted into affection by speaking well of others and speaking for the welfare of others. Similarly, the attachment for food can be liberalised by feeding others; that for sensory enjoyment by Lord's worship and the attachment for destructive activities can be liberalised by undertaking constructive work.

In service own pleasure is shared with others and the servant shares others' misery. By sharing own pleasure with others one overcomes attachment for that pleasure and by sharing others' misery one sheds one's own misery. At the same time the pleasure of sensory enjoyment gets converted into eternal pleasure of affection and mitigation of the misery of the served one gives the servant an indescribable pleasure and his heart is filled with love and affection. The pleasure of love is unique and quite different from the pleasure of sensory enjoyment. That pleasure is whole and eternal. That pleasure fills the heart whenever it is remembered and does away with the momentary pleasures of sensory enjoyments. Thus, the insipidity of impermanent sensory pleasures gets converted into the freshness of eternal spiritual pleasure generated by service. No living being can live a dry and insipid life. Every creature needs some pleasure to lead a meaningful life. The rule is that as long as there is no selflessness in life the dryness and insipidity is bound to settle in and that dryness and insipidity will induce one to fall for sensory enjoyments in the hope of deriving some pleasure or the other. Therefore, in order to get rid of the disturbance of the insatiable desires and for liberating from the dependent and impermanent enjoyments of the senses, one has to convert the pleasure of attachment into the pleasure of love and affection.

The practical form of love is the activity aimed at general weal, which is referred to as service. Service washes away the poison of sensory pleasure from the heart and it gets converted into the elixir of love. Service is the spiritual practice of converting the rising disease of attachment into the remedy of love and affection. Although for a monk the main stress is on the practice of restraint and detachment,

even then his heart is always full of love for the activities of general weal. As the flaws of attachment and aversion recede, the aspirant practitioner's heart gets increasingly filled with kindness, compassion and love. As he becomes fully detached, he is blessed with the infinite accomplishments of infinite charity, infinite love, infinite prowess and infinite pleasure, etc.

Humanity –

The sensory pleasure induces inertia or insensitivity; therefore, the indulgent ones generally suffer from the vice of insensitivity. He gets so involved in the pursuit of his own enjoyments that he becomes insensitive to others' troubles and travails and he can harm and inflict pain on others to any extent so that his own enjoyment can go on unhindered. For pursuing his own ends he does not hesitate in exploiting, abducting, killing, torturing, tormenting and intimidating others. He becomes heartless and his heart turns into stone. He may appear to be human but he is totally devoid of humanity and he spends his human life like an animal or a devil. He remains totally aloof to human feelings and does not taste the limitless pleasure of humaneness.

The practices of piety and those resulting in karmic stoppage and separation can grow on the soil of humanity only. Where there is no humanity, there is no life but insensitivity only; there is no religiosity but reproach. Mercy and kindness are the volitional forms of humaneness, and generosity and service are its practical forms. The life that is not endowed with kindness and service, is devoid of or rather against humanity. Service is an easy spiritual practice even for the householder that gradually reduces his flaws of attachment etc., and advances him towards renunciation and restraint and eventually towards liberation. Only that householder is not eligible to be called a wealthy person (*Śreṣṭhi* or *Seṭha*) who simply has a lot of material possessions but the one who is generous and serves the needy. Even the butchers and the prostitutes have a lot of riches but they are not referred to and honoured as *Śreṣṭhis* or *Seṭhis* or wealthy persons.

Rendering Service v/s Taking Service ~

It is good to serve but to take service from some one is like enjoying that service and is equivalent to sensory enjoyment only. It feels nice when enjoyed but it is like sweet poison that kills nevertheless. The reason being that we develop attachment towards the person from whom we receive the service and we get indebted to him. The only way to repay that debt is to serve. We can return the favours received from someone only through service. It is for this reason that when we render proper and appropriate service to even our family members like father and mother, daughter or son or grandson and husband or wife when they are sick, we do not suffer the pain of losing them that much as we suffer when we do not serve them properly. In the first instance we do not repent and we are able come out of grief quickly. The grief of those who do not render proper service is much deeper and they suffer remorse for a very long time even after the departure of their near and dear ones for their other-worldly destinations. Thus, even the service rendered as a part of one's duty helps in weakening of attachment. Therefore, the spiritual aspirant must avoid taking and accepting services from the others. That is why the carrying of monastic belongings, and bringing of some things for the monks, etc., by the householders has been proscribed.

To resolve to receive service and enjoy being served are binding activities. However, if someone serves for his own pleasure a monk can accept service neutrally in order to fulfil the servant's resolve so as not to undermine his pleasure of rendering service. In such an eventuality, too, there remains the danger that the monk may give himself a false solace that he is giving the servant an opportunity for fulfilling his resolve but keeps enjoying the service so rendered on the quiet. Therefore, as far as possible the spiritual aspirant must avoid taking services from the others.

Liberation ~

Liberation means freedom from bondage. Bondage means to be dependent on the others and where there is delusion and attachment.

there is dependence, too. When delusion and attachment are destroyed the dependence also ends and independence is gained. This is liberation. As any worldly creature being attached to various things and beings cannot remain without any activity. Therefore, he has to adopt a way of seeking liberation that has some activity or the other in it. Service has an important place in the active way of seeking liberation. Fresh bonds of attachment do not bind one who undertakes the activity of serving. Besides, he also sheds the attachment that is on the rise at that time. Therefore, in service lies that meaningfulness of activity. It is through such service-oriented activities that dependence can be shed and liberty attained.

That is why the activity-oriented creature will have to convert his volitional tendencies to enjoy the services rendered by others into tendencies to serve others, because one loses the attachment for whatever is employed in others' service and one loses the infatuation for those whom he serves. One gets divorced from those things and beings when infatuation and attachment for them is destroyed. Therefore, the activity of service is able to render us free from the bondage of dependence. It is the true liberation.

Creation of Healthy Society through Service –

Society is made up of groups of individual members. Therefore, the quality of society depends on the quality of its individual members. That is, the virtues and vices that exist in the individual members also find their way in the society constituted by them. At the root of all social evils lie the narrow and selfish tendencies of its individual members while at the root of all virtues of the society lie the tendencies to render selfless service by them. Actually, mutual affection and tendency to serve is the fundamental element or life of the society. In the absence of tendency to serve the society cannot remain good and is reduced to a group of selfish individuals. Therefore, service is an inescapable element of a good society.

The good society with character is one in which the rights of all the members remain safe. It is possible only when there prevails in the

society adherence to duty, generosity and good faith. The society whose members are endowed with these virtues is the good society with character. A society with good faith is a healthy and a good society. The emotional form of good faith is a tendency towards general weal and the practical form of good faith is good behaviour or service.

It is the good people that form a good society. The reason being that a genuinely courteous person will behave well with all those with whom he comes in contact and he generates goodwill in their hearts as well. This seed of courtesy or good will germinates and grows into a mature tree that will bear the sweet fruits of love and affection. Like this the good people create a good and healthy society.

The relationship between a person and society can be compared to the relationship between a gardener and a garden. The individual is the gardener and the society is the garden. As the gardener depends on the garden for his living and is duty-bound to serve it so does the life of an individual depend on the society and he is duty-bound to serve it. If the gardener does not serve the garden he variously harms himself only. Similarly, if a person does not serve the society with the things at his disposal he, too, variously harms himself.

The coin of service has two faces – 1. To create a good society with activities of general weal, and 2. To renounce the attachment for the wealth at one's disposal in order to liberate oneself. The activities of general weal end in natural detachment, which result in own welfare. Moreover, natural detachment gives one the ability to serve others with a view to promote general weal. Like this, service creates good people as well as good society. Both these aspects of service are important.

As we get many grains as a result of sowing only one grain, so does the good or bad that we do for the others get back to us many times over. This is the law of nature. Therefore, if we will sow the seed of service in the society, its flowers and fruits will give fragrance and fulfilment to us as well as the other members of the society. Our sense of duty, generosity and goodness will generate similar sentiments among our associates and make them good too. The group of our

associates being a part of the society at large, the goodness of this group will contribute to the goodness of the society and, eventually, make it good also. A true servant is not attached to material enjoyment and is, therefore, inclined to use the material possessions at his disposal for the welfare of the society. This helps in the creation of a good and healthy society. The ideal society and the material prosperity in the society have always been created by those that have been moved by the pains, wants and deprivations of the others and have tried to mitigate them through their own efforts and through the resources at their command. The indulgent and the selfish have given rise to destruction and destitution only.

Where there is only selfishness, a healthy society cannot be formed. It is for this reason alone that the animals do not have their own societies and institutions. Man is a social animal and the very basis of society is mutual cooperation or service. The increase in the prosperity of human society largely depends on mutual cooperation and service. To the extent that humanity or service-orientation will increase in the human society, its prosperity will also increase to the same extent. Therefore, it is the duty of every human being that he employ his, body, mind and wealth in the service of humanity or the world at large. In this lies the welfare of the human society and the human race.

From the material point of view service is the means of creation of good human society while from the spiritual point of view it is the means of overcoming attachment. In the creation of good human society only lies the end of social, political, and economic problems facing the world today. Through the end of these problems alone can the peace and tranquillity prevail in the society and its real progress take place. Service is the staircase to climb to the top of the progressive life and it results in an all round progress in life.

Service is Beneficial: Always and Everywhere --

For a spiritual aspirant the things are just means for his spiritual practice while for the indulgent they are the means of sensory enjoyment.

Dharma or spiritual duty is in the renunciation of flaws. Material renunciation is just a symbol of renouncing flaws. If the material things are given up and the flaws are not, then that kind of renunciation does not result in any spiritual benefit. The benefit ensues from renunciation done with good intent and for good purpose. They result in the waning of his flaws. The charity that is given with the purpose of gaining fame and honour from the society becomes a means of increase in the giver's pride and does not become that beneficial as it would, had it been given without such purpose and with a kind heart moved by the others' troubles and travails. Even the earlier kind of charity is beneficial for the recipient and because it is beneficial for at least one party, it is good nevertheless. It must be remembered that it is the pride associated with charity that is bad and not the charity as such.

Another benefit of service is that when one engages oneself in any service activity one also develops volitional tendencies towards that service. When he sees the beneficiaries of his service happy due to the benefits received through his service, he too becomes happy and he feels a kind of flawless pleasure. It gives rise to a feeling of generosity in him, which is beneficial for him. What is meant here is that it is better to serve in any way rather than not to serve at all for want of ideal volitional intentions. It does not result in any harm but is always beneficial. To serve with kindness and selflessness is thousand times more beneficial. That is, to serve with the intent of getting name and fame is also good but to serve without any selfish motive and without any desire is even more beneficial.

Karmic Destruction Through Service –

Jaina tradition has accepted selfless service as a form of penance. Penance results in the destruction and separation of earlier bonded karmic accumulations. Attachment in the form of temptation for and dependence on the sensory enjoyment is the basic cause of karmic bondage. Therefore, as the attachment gets reduced, the dependence on the sensory enjoyments also diminishes. This dependence is the only bondage and freedom from this bondage is to become independent, which is nothing but liberation from karmic bondage.

Service results in the waning of the feeling of dependence on the sensory pleasures and selfishness or, in other words, it results in the reduction of attachment. The decay of attachment results in stoppage of new karmic bonding. Therefore it can be termed as karmic stoppage or *saṁvara*. The separation of earlier bonded karmic accumulation is *nirjarā*. Thus, service or the *vaiyāvṛtya* penance results in karmic stoppage and destruction and separation (*saṁvara* and *nirjarā*). With prevarication, we can say that true service is possible to the extent that we give up our own indulgence in sensory enjoyments. That is, the importance of service lies in the renunciation of sensory pleasures.

CHARITY

*Dāṇaṃ sīlaṃ ca tava bhāvo, evaṃ cauvviho dhammo |
Savvañiṇehiṃ bhaṇio, taḥā duhā suacaritehiṃ ||*

- Saptatisthānaprakaraṇa, verse 96.

All Tīrthaṅkaras have propounded the four-fold religion comprising charity, righteousness, penance and right volitional disposition. The same religion has been said to be of two kinds as scriptural (*Śruta dharma*) and practical (*Cāritra dharma*).

Here, it is worth noting that the first duty amongst the four religious duties prescribed is charity.

“Anugrahārtha svayātisargo dānaṃ |”

- Tattvārtha sūtra, 7.33.

To give away our things for the sake of grace is charity. Defining grace it has been said that “*Svaparoopakāro anugrahaḥ |*” or to do well by oneself and the other is grace.

“Parānugrahabuddhyā svayātisarjanam dānam |”

- Sarvārthasiddhi commentary.

To give away our own things for the benefit of the others is charity. Renunciation has been said to be dharma in the Jaina tradition. Therefore, charity is dharma. Being dharma it is the way to spiritual emancipation and liberation.

***Durgatiprapatajjantudharaṇād dharma ucyate |
Dānaśīlatapobhāvamedāt sa tu caturvidhaḥ ||***

- Trīṣaṣṭīśālākāpuruṣacaritaṃ, 2.1.

Dharma is what supports and saves a person from falling into bad destinies and it is four fold by way of charity, righteousness, penance and right volitional disposition.

Thus charity also saves a person from falling into bad destinies and supports his lofty ideals. Therefore, charity is dharma.

Charity has two main ingredients – 1. Giving away and 2. Benefit. Giving away is the soul of charity and benefit is its body. Giving up denotes the destruction of the feeling of possessiveness over our things. The destruction of possessiveness denotes the destruction of the feeling of enjoying those things, which in turn denotes the destruction of selfishness. The destruction of selfishness results in generosity and the practical form of generosity is beneficence or the tendency towards general weal. This is the second fundamental element of charity.

It is well known that an indulgent person is selfish. He considers his own pleasure as everything no matter how much he pains or torments or harms the others in trying to get his pleasures. On the other hand a giver up is generous. He feels pleasure in giving away the objects of his pleasure to others and to see them happy. An indulgent person is a slave to his senses. The slavery to the senses indicates animal behaviour. One who is a slave to the senses is always selfish. Therefore, selfishness is also indicative of animalistic behaviour. A selfish person is heartless. He is inert and insensitive. He is not endowed with the feelings of sensitivity, cooperation and benevolence. The only difference between insentient and sentient is that of sensitivity. One who is insensitive is inert or insentient and one who is sensitive is sentient. The development of sensitivity itself is the development of consciousness or sentience. It is in the sensitive person that the feeling of charity can arise. Therefore, the arising of the feeling of charity is indicative of developed consciousness.

The feelings of kindness, compassion, affection, friendship, etc are indicative of sensitivity. Charity, benevolence and service are its practical forms. The feeling of affection (*vātsalya*) is a part of right vision, which is dharma. Therefore kindness and compassion are also dharma. Feelings of mercy, kindness, compassion, friendship, affection, etc., are not due to fruition of any earlier bonded karma but they arise in a person naturally and are, therefore, his basic nature. Whatever is natural is dharma and dharma can never be a cause of karmic bondage. On the other hand it is a cause of karmic destruction and separation. Therefore, not to accept the feelings of kindness etc., as causes of karmic destruction and separation is an error: as has been said by Ācārya Siddhasena Divākara –

Kiñca dānena bhogāptistato bhavaparamparā |

Dharmādharmakṣayāt muktirmumukṣirneṣṭamintyadaḥ ||

Naiva yatpunyabandho'pi dharmahetuḥ śubhodayaḥ |

Vahnerdāhyaṁ vināśyeva naśvaratvāt svato mataḥ ||

- *Prathama Dvātrīṁśikā, 7.*

Query – Charity results in the gain of worldly pleasures, which results in increase in worldly transmigration while liberation is gained through practicing dharma and decrease of adharma. Therefore charity should not be desirable for those desirous of liberation.

Reply – It is not so, because bonding of merit or *punya* is also a cause of dharma and is due to the rise of auspiciousness. As the fire perishes itself after burning the fuel, so does the merit after destroying the sins. That is, due to piety of charity the worldly transmigration reduces and does not increase.

The reality is that as the spiritual aspirant advances in his spiritual practice his attachment for material things reduces and whereby he is able to use those very things for the benefit of others and his feeling of generosity keeps increasing. This feeling of generosity itself is indicative of his charity. Therefore, as the spiritual aspirant advances in his spiritual practice his qualities of generosity and charity also develop. This

generosity or the quality of charity is the natural attribute of the soul and being the nature of the spirit it is its dharma. It is for this reason that when the feeling of possessiveness is fully destroyed and the totally detached state is reached then no feeling of mine-ness for anything remains and everything that one has – his body, mind, speech, etc do not remain for one's own self only but become everyone's. It is so because such a detached soul has nothing to gain and nothing to enjoy from anything around him. In such a state all his activities become devoted to general weal and the feeling of infinite generosity manifests itself. That is why the fully detached omniscient Lords *Jina* are said to be infinitely charitable.

If the feeling of generosity or charity were to be karma-bonding, the progressive spiritual accomplishments of any aspirant, which result in greater and greater giving, would be more and more karma bonding and the ultimate infinite spiritual accomplishment of the fully detached Lords *Jina* would be infinite bonding and they ought never to have liberated. If charity resulted in the destruction of any of the natural attributes of a spirit, then it would have prevented the detachment of the aspirant forever.

If there is a difference between an animal and a human being, it is in respect of generosity only. Where there is generosity, there is humanity. One who is devoid of generosity and humanity may be a human look alike but by nature he is an animal only. Therefore, where there is no humanity, there is no human being either, and the one who is not a human being is not entitled to liberation itself. Only human beings are entitled to liberation. The reason being that in the absence of humanity the qualities like righteousness, restraint, penance, right knowledge, right vision, and right conduct are also not possible. As a seed cannot grow without soil so the plant of dharma cannot grow without the soil of charity signifying the generosity and humanity. It is for this reason that charity has been assigned the first place in the order of importance of the four constituents of dharma.

Another reason for according primacy to charity is that all other saintly virtues like righteousness, restraint, penance, right knowledge,

right vision, and right conduct benefit only the practitioner but the quality of charity benefits both - the giver and the receiver. Especially the poor, the deprived, the miserable, the orphans, the sick, and the disabled, etc., are benefited by charity only. It is the charitable that create a good family and a good society. There are families in which such selfish persons are there that do not care for the comforts and pleasures of the other members of the family but always care about their own comforts and pleasures. Such families are always ridden with quarrels, conflicts, struggles and tensions. Such families live in veritable hells. On the other hand the families in which there are people who care about others' comforts and benefits overflow with love and affection and the pleasure that exists in such families is beyond all descriptions. A truly heavenly environment exists there.

Like this, the generous people only constitute a good society. Such people glorify the society. They are the ornaments of the society and the society develops because of such people. The development of the human beings and the human society depends on the noble quality of charity or benevolence.

'*Tyāgo dānam*' (*Tattvārtha – Sarvārthasiddhiḥ*) means that to give up own things meant for own enjoyment for the benefit of others is charity. Charity purifies the soul. Whatever purifies the soul is said to be pious and that is also said to be dharma. Among nine types of pieties the giving of food, water, clothes, pots, etc., are said to be pious activities. All this charity is done with a feeling of kindness. That kindness is dharma is an edict accepted by all. Therefore, charity is pious as well as dharma. It is a well-known principle of the doctrine of karma that pious activities also reduce the intensity and duration of sinful karmic bondages. Therefore, being an agency of karmic destruction, charity is dharma only. Thus, the prevalent belief that charity is only piety and not dharma is misplaced.

The fully detached Lords Jina are infinitely charitable, the monks are also charitable because they keep giving knowledge about dharma. Even for the householders the importance of charity is not any less. As has been said in the *Padmanadi Pañcaviṃśatikā* –

*Nānāgrhavyati – karārjitapāpapuñjaiḥ,
khañjikṛtāni grhiṇo na tathā vratāni |
Uccaiḥ phalaṁ vindadhātiha yathaikadāpi,
prītyātiśuddhamanasā kṛtapātradānam || 2.13 ||*

That is - the excellent result that is obtained through charity given by pure hearted householders is not obtained by those who devote themselves fully to their household affairs and whose backs bow at carrying their unbearable weight. It means : charity is best even for a householder; it yields better result than that obtained through other mundane activities.

In charity, the importance is what is given is not that much as it is of how and with which kind of volitional dispositions it is given. The result of charity is always commensurate with the nobility of the inner thoughts at the time of giving and with greater or lesser degree of good thoughts accompanying the charitable activity. As has been said – “Yādrśī bhāvnā yasya, siddhirbhavati tādrśī”. That is – the result of any activity is commensurate with the inner thoughts accompanying that activity.

The dharma in the form of charity is at the root of all virtues, therefore, from the spiritual point of view cultivating the charitable quality is sowing the seeds of other good qualities and from the practical point of view it is the basis of reconciliation of the human system.

*Dullahā u muhādāi, muhājivī vi dullahā |
Muhādāi muhājivī, dovi gacchati soggaṁ ||*

- Daśavaikālika sūtra, 5.1.100.

That is – It is rare to find those that give without any expectation and those that take with similar disposition. Both – one that gives without any desire and the one that takes without it - go to good destinies.

Charity benefits both – the one that gives and the one that takes. The benefit to the giver lies in the detached disposition that he develops as a result of giving and the resultant renunciation of the things that are given in charity. Besides, it also develops the much-desired virtue of

generosity in the giver. The benefit of the taker lies in the fact that he feels well by the satisfaction of his needs, that he develops a liking for the generosity of the giver and that eventually similar generosity also germinates in the taker, which goes to develop all good qualities in him.

The fully detached *Vītarāga Kevalis* are infinitely charitable. The question that arises here is that they do not possess even a grain to give, so, what can they give? How are they infinitely charitable? In answer to this question we will have to say that when a detached *Vītarāga Kevali* sees the worldly creatures bound by the slavery of sensory pleasures and by the shackles of dependence. His heart melts at their miserable condition and he is moved to preach the right knowledge to all such miserable creatures so that they may realise their precarious condition and make effort to come out of it. This is their infinite charity.

Charity is the practical form of merciful nature of the charitable person. The *Vītarāga Kevali* preaches to all, even to those that are not liberatable. While preaching he does not distinguish between the good and the bad. Had there been a distinction between the good and the bad, the non-liberatable ones would have been turned out from the presence of the *Vītarāga Kevalis*, but such a thing does not happen. In the act of charity the goodness and badness is inherent in the taker. If the charitable person gives a good thing in charity and the receiver puts it to bad use, the giver cannot be blamed for it. The giver gives for the benefit of the receiver and this giving is for the welfare of both - the giver and the receiver. Charity being a means of liberation is a form of dharma. The *Digambara* scholars *Jinendrakumar Varni* and English scholar *Mukhtar* have said that service and charity are parts of dharma and it is quite so. Piety is associated with dharma in the same way as the shadow is associated with the body.

Another aspect of the *Vītarāga Kevali* being infinitely charitable is that whatever He has - the body, organs, mind, speech, etc., are for the benefit of the world at large and not for their own benefit. They do not have anything to gain from the world, only to give.

If we do not accept the charitability of the *Vitarāga Kevali* for the benefit of the others, then we will have to consider it as useless. However, it is not possible that the omniscient *Vitarāga Kevali* should indulge in a useless activity, therefore the assumption is fallacious. Thus, it is quite clear that whatever activities that the *Vitarāga Kevalis* undertake are for the benefit of the world at large and, therefore, they constitute charity. That is why they are said to be infinitely charitable. The charitable activities are part of positive non-violence. If the *Vitarāga Kevalis* did not have the thought of giving then they could not have been called infinitely charitable. They would have been referred to as infinitely renounced instead. However, their renunciation is associated with charity and in the case of *Vitarāga Kevalis* the adjective of 'infinitely charitable' is perfectly justified.

Where there is attachment, there are enjoyment and selfishness also. When we are attached to anything, we develop a feeling of myness for it and we start feeling a need for it. We cannot part with it and, therefore we cannot give it away in charity. Therefore, an attached person cannot be fully charitable. He tries to save those things to which he is attached. However, the fully detached personae in the case of *Vitarāga Kevalis* just do not have any attachment for anything and, therefore they do not need anything – their bodies, thoughts, words, etc., for themselves and they incessantly give them for the benefit of the others. All their activities are for the benefit of the worldly creatures at large. Therefore, this is infinite charity. This is the best form of non-violence.

In the tenth part of the Jaina canonical work, *Sthānāṅga sūtra*, ten forms of charity have been mentioned amongst which kindness and compassion have also been included within the definition of charity. The Jaina canonical works are full of instances of charity, for example – all *Tirthaṅkaras* give freely to all that come to take for a whole year just before they leave for their monastic ordinations. King *Pradeśi* got a charity house opened; householders *Revati* and King *Śreyāmsakumāru* earned the merit of becoming *Tirthaṅkaras* in their subsequent rebirths

by giving a citrus jam (*Bijorāpāka*) to *Bhagvān Mahāvīra* and sugarcane juice to *Bhagvān Ṛṣabhadeva* respectively; *Candanabālā* also earned great merit and fame by giving food in charity to *Bhagvān Mahāvīra*.

Jaina tradition describes nine kinds of pieties such as giving food, water, residence, bedding, clothes, and pious employment of body, mind and speech and bowing. Out of these nine kinds of pieties some very important forms of charities have come to the fore in the present times. For example earlier one could only render service through one's body, but now a days one could even donate one's organs such as blood, eyes, kidney, and even the whole body, as cadaver, during one's life time and after. By donating blood precious life/lives can be saved. Therefore, it is like donating life as such.

By donating blood one does not become weak and one does not suffer any other harm as well. Thus, through blood donation one can give life to others without any harm coming one's way. Any healthy young person can donate blood.

Eye donation is also no less important. As the saying goes, 'without the eyes the world is dark'. That is, life is incomplete without the eyes. At night if the power supply breaks down and we have to work even for some time how difficult it feels? Then how difficult it must be for anyone who has to spend the whole life without any light in his life? After death the eyes do not serve any purpose for the dead except yielding a few grams of ash whereas those very eyes may bring light to some blind man's life and yield immense happiness in an otherwise miserable life. Looked at from this standpoint even eye donation is like giving a lease of life.

Like this, in both – blood donation and eye donation one does not have to give anything from one's possession that may harm him but both these donations are of immense benefit to the recipients. Other charities like giving food, medicine, etc benefit only for some time but the charities of blood and eyes benefit for life. It should be our sacred duty to earn such great merit by giving such great benefit at no considerable cost to us.

Similarly, the giving of knowledge, education, medicine, land, labour, wealth, prosthetics to the disabled, and working for social reforms and public service as well as serving the parents, etc., are different forms of charity.

The purpose of mentioning various forms of charities here is to indicate that anyone whether rich or poor, whether educated or uneducated, whether learned or ignorant, whether young or old can give something in charity and become happy himself and make others happy too.

Underlining the importance of giving assurance of safety to someone whose life is threatened, it has been said in the *Sūtrakṛtāṅga sūtra*, '*Dāṇāṇasetṭham abhayappayānam*'. That is – to give assurance of safety is the best of charities. To give assurance of safety is to free someone, who is under threat, from fear pain and misery. By saving someone from some illness is to free him from the fear of death; giving medicine is to save him from the fear of illness and to give food is to free someone from the fear of hunger. Similarly, to free others from other kinds of fears is also *abhaya-dāna*. Like this assurance of safety from fears is an all-inclusive form of charity.

In the Jain tradition the charity to the ordained ascetics has been termed as a form of renunciation or a vow (*atithisaṃvibhāga vrat*) that is a means of karmic stoppage. Therefore, it is the duty of the householder believer to set aside and give away a portion of his earnings for the purpose of meeting the monastic necessities of the ordained ascetics. This aspect of charity has been emphasised to the extent of saying that one who does not so set aside and give a part of his earnings cannot liberate (*asaṃvibhāgī na hu tassa mokkho*).

Jaina tradition classifies charity in many ways such as –

1. Tyāgo dānam tattrividham āhāramabhaya-dānam jñānadānañceṭi | - *Sarvārthasiddhi*, 6.24.

That is – To give is charity. Charity is of three types – 1. Giving food, 2. Giving freedom from fear, and 3. Giving knowledge.

2. Āhāraṣadhayorapyupakaraṇāvāsayośca dānena vaiyāvṛtyaṃ bruyate caturātmavena caturasrāḥ |

- *Ratna-karaṇḍaśrāvakācāra*, 117, *Vasumandīśrāvakācāra*, 233.

That is – The *Gaṇadharas*, endowed with four kinds of perceptions say that the charities in the form of giving 1. Food, 2. Medicine, 3. Monastic equipage and 4. Monastic residences are variously called as service-penance.

There are many adages that support the concept of charity. These are as follows: -

1. *Satramapyamanukampyānāṃ srjedanujighrksayā* |

***Cikitsāsālavadduśyennejyayai vāṭikādyapi* ||**

- *Sāgāradharmamāṃṣa*, 2.40

That is – Like the hospitals if the householder believers also get the places like charity houses, parks, ponds, etc., for the benefit of the people at large, there is no harm.

2. *Aivuddha-bālamūkandya-bahira-desantariya-rogāṇaṃ, Jahajoggam dāyavvaṃ karuṇādāṇanti bhaṇṭiṇṇa* | *Upavāsa – vāhi – parisamakilesa – paripīḍayaṃ muṇeṇṇa, Pattham sarīrajoggam bhesajadāṇaṃ pi dāyavvaṃ* ||

- *Vasumandī Śrāvakācāra*, 235 and 239.

That is – To give food, etc., to very old, children, deaf and dumb and the blind is charity of compassion. Therefore, proper medicine should be given for the sick, the fasting, the tired and the miserable.

3. *Mittam bhuṅkte savibhajyāsritebhyo,*

***Mittam svapityamittam karmakṛtvā* |**

Dadātyamitreśvapi yācitah san,

***Tamātvamavantaṃ vijahatyānarthāḥ* ||** - *Mahābhārata*

That is - the calamities do not touch the self-realised one who eats the little that is left after giving to those that depend on him, the one who rests a little after working a lot and the one who gives even to one's enemy when asked.

4. *Gītā* considers detachment as different from activity and non-activity. It considers activity as a kingly quality or *Rajoguna*, inactivity

as quality of darkness or *Tamo-guṇa* and dharma as the quality of life as such. Due to ignorance of this fact in India detachment is generally misinterpreted as inactivity. (*Vinobā Bhāve: Āśram Dīgdarśana*)

5. Je eṇaṃ paḍisehati vitticcheyaṃ karati se ! - Sūtrakṛtāṅga

That is – One who forbids compassionate charity denies livelihood to the helpless.

6. Je puṇa lacchiṃ saṅcati ṇa ca dedi pātesu !

So appāṇaṃ vañcadi maṇuyattaṃ ṇipphalaṃ tassa ||

One who accumulates wealth and does not give it to the needy cheats his own self. His human life is in vain.

7. Dānena satvāṇi vaśībhavanti !

Dānena verāṇyapī yānti nāsaṃ ||

Paṇo'pi bandhutvamupaiti dānāt !

Tasmāddhi dānaṃ satatam pradēyaṃ ||

- Dharmaratna prakaraṇa - Saṭṭika

That is – Through charity the others become favourable; through charity even the enmity is destroyed; by charity the others become like own brethren. Therefore, charity must be given regularly.

8. Kasmāt sa eva paramo dharma iti cet, nirantaraviṣaya-kaṣāyādhiṇatayā atiraudradhyānaratānāṃ niścaya-ratnatrayalak-ṣaṇasya śuddhopayogaparadharmasyā-vakāśo nāstīti !

- Paramātmaprakāśa Tīkā, 2.111.

That is – If the question is asked as to how charity etc., are the supreme duties for the householders, we will have to say that the householders generally indulge in sensory enjoyments and passions whereby they beget despondent and angerful contemplations. Therefore, they have no occasion for thinking about the absolute supreme dharma in the form of trigem (*Ratnatraya*) and the best they can do by way of supreme dharma is to practice charity etc., which are the practical forms of supreme dharma. This also implies that the activities of charity, service, etc., also help in considerably reducing passions.

AFFECTION

Ñissankiya-ñikkankhiya-ñivvitigicchā-amūḍhaditṭhī ya l

Uvavūha thirikaṇe, vacchalla – pabhāvaṇe añṭha ||

- Uttarādhyayana sūtra, 28.31.

Right vision has eight characteristics – 1. Doubtlessness, 2. Desirelessness, 3. Disgustlessness, 4. Undeluded vision, 5. Protection of the faithful, 6. Stabilisation of the wavering faithful, 7. Affection for all, and 8. Promotion of the faith by various means.

These have also been mentioned in *Mūlācāra* (Ch. 20), *Sarvārthasiddhi* (6.24), *Rājavārtika* (6.24), *Pañcādhyāyī* (479-80), etc.

Dhenurvatsē akṛtrīmasnehamutpādayati |

- Tattvārtha Rājavārtika, 6.24; Mūlācāra, 20.

As a cow is naturally affectionate towards her calf so an affectionate person also has natural affection for all living beings.

A cow bestows her natural affection on her calf and selflessly rears it with lot of care, it constantly keeps an eye on it all the time and does not tolerate any harm coming to it. Similarly, a person's undiminishing flow of selfless love and affection for the others, his cooperation for others and never to desire any harm for them is said to be his affection for them. Such selfless affection is a part of right vision. In the absence of such affection the right vision can never be

complete. Right vision has been considered essential for spiritual liberation. Therefore, this automatically proves the necessity of the feeling of affection for attaining spiritual emancipation and liberation.

In a true feeling of affection there is no place for attachment. The attachment comes in only where there is a desire for acquiring and enjoying means for own sensory pleasures. In a mother's affection there is no desire for getting any comfort or solace from the child. The cow can even sacrifice her own life in trying to protect its calf even when on growing up it does not serve or help the cow in any way. The cow has no desire for getting anything in return from the calf and, therefore, her affection for the calf is said to be natural and selfless affection. The reason being that where there is a desire to get anything in return, there is attachment, there is delusion and not affection. Affection denotes natural and selfless love.

When a child is born it requires to be fed with mother's milk. It cannot survive if the mother would not feed it. For its survival it is essential that the mother feed it. Not only feeding but to help the child in all possible ways is the sacred duty of the mother. The mother that does not perform this duty does not discharge her mother-dharma and does not even know the meaning of affection. Therefore, besides natural love practically affection also represents concrete help and cooperation.

There is a significant difference between humans and other living beings. The mothers in other species of living beings give birth to their offspring but cannot give them as much affection as a human mother can. The main reason behind this is that the mothers in subhuman species have to arrange for their own food for which they have to go about here and there leaving their offspring behind and unattended. They also have to struggle for their own survival and safety and invest their time and effort towards this vital need also. Another reason is that the linguistic ability and intellect in the mothers of other species are not as well developed as they are in human mothers. Because of these reasons the quality of the feeling of affection in the human mothers is that of a superior quality than that in the mothers of the other species.

This feeling of affection is their power and their wealth. The mothers inherit this feeling of affection from the time when they were breast fed by their own mothers. This feeling of affection itself is variously called as humanity or humaneness. The development of affection itself is the development of humaneness. Without the feeling of affection a person does not only becomes inhuman but also descends below the animal level to become demonical, which is innumerable times worse than being an animal. An animal does not resolve to harm anyone; it attacks or harms another creatures only when either it is hungry or when its own safety is threatened. It does so for satisfying its needs and not for accumulation whereas the selfish human beings exploit the world for accumulation and for the sake of their insatiable greed. In this process they cause a great deal of harm to the others. Their hearts are very hard and cruel.

The Lords *Tirthankaras* observe the vow of non-violence in three ways and by three means. The canonical works have especially used the epithet of 'universally affectionate' for them. From this it is clear that the Lords' activities were for the general weal of the living beings of the world. As has been said in this aphorism from the *Saṃvara dvāra* of the *Praśnavyākaraṇa sūtra*, "*Esā Bhagavatī Ahimsā jā sā aparimīyanāṇa-damśanadhrehiṃ sīlaguṇa-vinaya-tava-saṅjama-nāyakehiṃ Tirthāṅkarehiṃ savvajagavacchalehiṃ tiolgamahuehiṃ Jīva-Candehiṃ suttu dīṭhā*", meaning that the *Tirthāṅkaras* that are endowed with unlimited knowledge and vision, that are leaders in righteousness, humbleness, austerity, restraint and renunciation, that are universally affectionate and are venerable in the three worlds - upper, lower and middle - of the universe have rightly seen or known and preached the importance of the goddess non-violence. In this quotation, there is a special meaning attached to calling the *Tirthāṅkaras*, the preachers of non-violence as universally affectionate. This speciality of theirs' points at their unlimited kindness and love for all.

Affection is the prescriptive or practical form of non-violence. This is also known as love. Purification of attachment results in love.

Therefore, love is the purified form of attachment. Where non-purified attachment becomes a cause of spiritual downfall, love raises it to new spiritual heights. Attachment is always with gross physical objects whereas love is with the spiritual qualities of a living being. Attachment establishes a relationship with inert objects and produces inertia where as love is about consciousness and it develops one's consciousness. Love ends in detachment, which finally results in completely detached condition of the soul. Service or acts of benevolence are the practical aspects of detachment. What is meant here is that with respect to development of consciousness service and affection are important from the beginning to the end.

There is a great deal of difference between delusory attachment and affection. In delusory attachment the aim is to obtain pleasure from others while in affection the desire is to mitigate the pains and to give pleasure to others. Here, there is no desire even to get pleasure in return for the affection bestowed on others. It is purely selfless. In delusory attachment there is the desire of reciprocal favour or pleasure whereas in affection there is a desire to give away even the available means of pleasure to others and it helps the affectionate one to overcome the shackles of sensory pleasures. In delusory attachment there is always a selfish interest while in affection there is no selfishness but only generosity. When we treat someone with affection and generosity we pass on the feeling to the recipient also and the resultant rise of affection in him helps him also to develop his self.

There is an inverse relationship between affection and attachment. Wider the field of affection leaner will be the attachment. As a rubber balloon is inflated bigger and bigger its rubber walls become thinner and thinner and when it is inflated to its critical limit it bursts. Similarly, as the area of affection of a person becomes larger and larger his attachment becomes thinner and thinner. His feeling of affection expands from the family to the neighbourhood, from neighbourhood to the society, from the society to the entire humanity and from entire humanity to the animals, birds, fishes, insects, etc., to the entire living

set and then it becomes universally beneficial. In the end when the balloon of attachment bursts, the attachment is destroyed and one comes to the destroyed delusion or fully detached (*vītarāga*) state.

The practical form of the feeling of affection is service. In the scriptural language service is called '*vaīyāvṛtya*'. *Vaīyāvṛtya* has been included among the six internal types of penance. The internal penance has a very important role in reduction and separation of karmic bondages. What is meant is that affection in the form of service is one of the very important means of karmic reduction and separation. It is for this reason that affection has been included among the eight attributes of right vision.

As a mother looks after all her children with equal affection and she does not distinguish between one child and the other. Even then she knows the child that has more troubles needs more help from her and, therefore she accords priority to serving him. Likewise the weaker sections of the society, the poor and the weak need our help the most. Therefore to serve this lowest stratum of the society and to raise them to the level of the rest should be the first duty of the society at large and of the affectionate ones in particular. This feeling of affection is behind the concept of '*antyodaya*' or the rise of the last of the downtrodden.

There is a feeling of affection in saving some creature. Affection is a godly quality. The Lord has universal affection. As the mother has the feeling of benefiting her offspring and all her activities are for their benefit, so the universally affectionate Lord also has the feeling of universal benefit. If two sons of a mother quarrel or fight with each other and hurt each other, she tries to stop them and tries to save them from any undesirable consequences. In this there is no feeling of discrimination for or against one or the other child. In her heart there is no feeling of attachment for one and that of aversion for the other child, she wants everyone's welfare. This feeling of affection that transcends attachment and aversion is the best feeling; it is not sinful because it destroys the feeling of attachment that shackles the soul. That is why affection has been termed as beneficial. The heart of the saviour is full

of affection for the one that is saved and for the one from whom he is saved. He has affection for both, for all, which is a godly quality.

In the affectionate feeling there is love, too. It is not born out of any expectation from anybody. What is born out of expectation is selfishness, not love. In love there is no expectation of any kind. Love is totally selfless. Love is not narrow but widespread and it is the same for everyone. There is no greater or lesser in love. Where there is a distinction of greater or lesser in love, there is a feeling of attachment and aversion. Wherever there is a feeling of aversion there can be no love. Love transcends the considerations of caste, creed, cults, sects, cultures, classes, societies, isms, etc. Mother's love for her sons transcends the feeling of good son and the bad son. She loves both equally. She can give up everything, even her life for protecting her children. A cow can confront a lion and sacrifice her life in trying to protect her calf. The rise of such affection for all living beings itself is universal love. As the attachment wanes the feeling of love automatically expresses itself with greater strength. Attachment is fatal for love and it is also the greatest hindrance in love. Therefore, giving up attachment itself is the expression of love. As the enjoyment of sensory pleasures and attachment towards them reduces, the consciousness develops and manifests itself. This has been called the destruction cum subsidence of enjoyment obstructing karma (*bhogāntarāya karma*) and repeated enjoyment obstructing karma (*upabhogāntarāya karma*). Affection has been included among the attributes of right vision for these reasons only.

Right vision is dharma because it is amongst the three-way path to attain liberation. Therefore, the feeling of affection is also dharma. The feeling of affection is natural and that is why some do not consider it as dharma but only as merit or *punya*. However, if we do not consider affection, which a part of right vision itself as dharma then other parts like doubtlessness, disirelessness, etc., should also not be considered as dharma. This will be against the canonical dictates. Therefore, the feeling of affection is a part and parcel of dharma.

AFFECTION AND SYMPATHY

Āyatule payāsu | - *Sūtrakṛtāṅga*. 1.11.3.

Be equally disposed towards all living beings.

Te ātṭao pāsai savvaloe | - *Sūtrakṛtāṅga*. 1.12.15

One who knows the fundamentals sees all living beings as his own self.

Jivavaho appavaho, jīvadayaṁ appaṇo dayā hoi |

- *Bhaktaparijñā*. 93.

To kill a creature is like killing oneself and to be merciful towards a living being is like being merciful towards oneself.

Jaiṁ icchasi appaṇato, jaiṁ ca na icchasi appaṇato |

Taiṁ iccha parassa vi, ettiyagaṁ Jīṇasāsanaṇaṁ ||

- *Vrhatkalpabhāṣya*. 4584

Whatever you desire for yourself and whatever you do not desire for yourself, desire the same for the others as well. This is the essence of the discipline propounded by Lords Jina.

When we see the living world from the point of view of evolution, we come to know that higher the stage of evolution a living being is, the greater is the spirit of cooperation in him. His mind and other sensory organs are well developed as compared to those at the lower

stage of evolution. These stages of evolution can be easily seen in the lower species like those of earthworm, ant, fly, animals, etc. The monkeys are at a higher stage of evolution still. The feeling of cooperation has taken the shape of a family amongst them. The humans are more evolved than the monkeys. Therefore, the feeling of cooperation manifests in the form of cooperation for the family, society and the nation.

The very basis of cooperation is the feeling of affection. Affection develops with the spiritual development. As the moonlight develops with the waxing of the moon so does the development of affection, which is the indicator of the development of the soul. As the soul develops so does the affection. Affection is the heart of all positive forms of non-violence. As we like ourselves it is natural that other living beings also like themselves. Affection is for the conscious living beings and not for the inert non-living things. Affection is a quality of the soul and is a godly quality. Affection itself has been called love. Humanity or humaneness is the practical form of affection.

Anyone devoid of humanity may appear to be a human being but essentially he is an animal only. Anyone that remains engrossed in his own enjoyments and considers his sensory pleasures as everything, is an animal. The animal existence is enjoyment-based existence. Humans are considered higher and superior to animals due to their humaneness. Humanity lies in sharing and mitigating others' misery even if one has to suffer oneself in the bargain; in employing the available means of enjoyment in helping others and to feel happy in enhancing their happiness. This is called affection for all. The practical form of humanity and affection is also the practical form of non-violence. Humanity, affection, generosity, fraternity, friendship are synonymous and are included in positive non-violence.

The real development of any creature lies in the development of his positive non-violence. From this one gets the real and eternal pleasure. The pleasure gained through attachment, sensory enjoyment, fulfilment of desires, sensuality, anger, pride, greed, etc., is purely

temporary and transient and is associated with destructibility, dependence, inertia, powerlessness, insipidity, deprivation, etc. All these accompany sensory pleasures as the shadow accompanies a body. Only undeveloped creatures hanker after such pleasures. The developed beings set the gaining of undivided, eternal and infinite pleasure as their goal and endeavour to achieve it. Such a pleasure is not possible except through affection.

The fact that the real pleasure lies in affection was discovered by the ancient Indian sages in the hoary past. To give it a practical form they started to spread this idea among their immediate associates whence it spread in the form of affection for the family, the society, the country, etc. The members of one's family live closest to him and hence to sustain them, to ameliorate their misery and to give them pleasure even at his own expense became one's duty. The spring of love flows eternal in the family in which all the members are imbued with this feeling of affection. The clouds of divine pleasures shade it and the gods also vie to live in such families. The house in which such a family lives can be compared to heaven. The essence of affection is eternal and it represents immortality. Heaven is the abode of such immortal affectionate beings.

One may get any amount of wealth but it can give him only momentary sensory pleasure, which gets reduced with every passing moment and vanishes eventually. The eternal pleasure cannot be gained through wealth. This is the reason that in some houses the wealth and means of enjoyment may increase but the happiness and peace do not increase and life becomes dry and sapless. The living proof of this can be seen in modern western world where many millionaires live in old-age homes. When some Indian meets those millionaires and introduces them to the family concept as it obtains in India and tells them that in India the children always look after their old parents and try their best to keep them happy and that the old folk also live happily with their children and grandchildren, they shed tears of pain because there the children have no time for them and meet them only occasionally for some time. They do not have the feeling of affection like Indians. This

proves that even the millions and billions worth of wealth cannot buy happiness. In the absence of affection the life remains dry and sapless. This induces a sense of inferiority and there is no misery greater than that of a feeling of inferiority, boredom and dryness.

The situation in India is just the opposite. In India almost half the population lives below the poverty line. They do not have shoes on their feet and they do not have an umbrella to shade them from the scorching sun. In the scorching heat in the middle of summer the poor village women go to the forest to cut firewood, bundle it and carry it on their heads to sell it in the market and sing with pleasure all the time. This is a scene worth watching. The reason for their happiness lies in the affection in their personal lives. The thread of affection that runs through their families assures them that their family is with them in thick and thin. All will share whatever one person gets in the family. The head of the family eats only after all the members of the family have eaten. The trust in the familial life is so strong in Indian families that whatever the husband earns he gives to the wife and the wife is so devoted to the entire family that she feeds the entire family and eats only what remains in the end and feels happy about it. At the root of all this happiness is the mutual love, affection and trust that exists in Indian families. On the other hand in the so-called affluent countries of Europe, etc., there may be monetary affluence but they suffer from emotional poverty. Therefore, they lead a dry life and to overcome that dryness they drink and indulge in ever-new kinds of sensory pleasures. Even then the dryness does not leave them. What a pity for these wealthy but emotionally poor people? On the other hand the poor Indians live happily right into their old age and they do not have to look for old-age homes for their old parents. What is meant is that affection gives real happiness and meaning to life, which is the real wealth of the family. About fifty years ago the family in which more members lived together was considered to be a good and affluent family.

The person who has well-developed sense of affection does not differentiate between himself and the others and considers every one

as his equal. By this feeling of equality and oneness one develops a liking for others, and where there is a feeling of liking, others' pleasure becomes one's own pleasure. In this kind of feeling one cannot bear to see others in pain. His feelings become universal. As has been said in the *Īsopaniṣad* –

Yasya sarvāṇi bhūtāni, ātmanyevānupaśyati |
Sarvabhūteṣu cātmānam, tato na vijugupsate ||

That is, – One who is endowed with affection sees everyone as his own self and sees himself in all the living beings. He does not hate anyone and considers everyone as his own. The distinction between the own and the other vanishes and he submits everything that is his in the service of all. Where there is an expectation to gain something from someone, there is the feeling of attachment there and where there is pleasure in submitting the self in the service of the others there is affection. When the affection comes the attachment goes away.

Sympathy –

The measure of the development of affection is nothing but sensitivity. Any heart that moves at seeing others in pain is a sensitive heart. It is the sensitive heart that is endowed with the feeling of sympathy. A sympathetic person cannot bear to see anyone in pain and he cannot rest without ameliorating it. He feels for, and renders all possible help to anyone in pain that he comes across.

The canonical literature says that anyone with a developed sense of vision is sensitive and sympathetic. Sensitivity is the indicator of his development and sympathy is the indicator of his sensitivity. Thus, sympathy is the indicator of one's stage of development of the soul. Where there is no sympathy, there is no consciousness but inertia and insensitivity and delusion. Actually, the development of sensitivity itself is the development of consciousness. The sensitivity of the vegetation is more developed than that of earth-bodied creatures. Similarly the sensitivities of creatures become more and more developed – infinite times at each stage - as they evolve from one-sensed beings

to two-sensed beings to three-sensed beings to four-sensed beings. That is, they are more sensitive to their coexistent living beings as compared to those at the lower stage of development. Again the five-sensed animals, birds and fishes are infinitely more sensitive as compared to the creatures of the four-sensed types. They even sacrifice their own lives for protecting their offspring. In a jungle when a lion attacks a herd of deer all run helter-skelter but the doe with a small one, does not run but becomes ready to face the lion to protect her young one at the peril of her own life. The family feeling is seen in monkeys and bees also. This feeling is most developed among the human beings. They are sympathetic to all living beings. If a man's sympathy is limited only up to the members of his own family, he should not be considered a human being but a monkey. His consciousness has developed up to the stage of a monkey only. Anyone who is not sympathetic even to the members of his own family is worse than a monkey. Thus, sympathy or sensitivity and not physical wealth is an indicator of the development of consciousness in a living being. A man may be very wealthy but if he is not sensitive or sympathetic, if he does not flinch in exploiting people in his business and industrial dealings, if his heart does not melt at seeing his neighbours in trouble, if he can sleep well even after seeing people around him hungry and naked, he is an animal in a human body. His being a millionaire or a billionaire, a king or a politician, a leader or an author, a lecturer or a preacher does not matter. To call him a human being is to shame the human race.

Dharma is what develops the soul. Spiritual development is where there is sensitivity. Where there is sensitivity, there is affection. Thus, where there is affection, there is dharma.

One who is always engrossed in his own sensory and bodily enjoyments is an animal. Sensory enjoyment is an indicator of beastliness. Anyone whose sole aim is to enjoy bodily pleasures is a grossly selfish person. He becomes so engrossed in his bodily enjoyments that others aside, he does not even care for the troubles of his own family. His development of consciousness is limited to his

own body. His tendencies and thoughts are limited to personal pleasures. A person with such narrow thoughts loses his life in the pursuit of worthless and transient sensory pleasures. He cannot taste the incessant, eternal, infinite godly pleasures of others' happiness. He spends his life in sapless, dry, and trivial pleasures of the senses, and is deprived of eternal and infinite spiritual pleasure. He is born crying, he lives crying for more and more pleasures and dies crying, for the desire for bodily pleasures can never be fulfilled. This condition of the human beings is pitiable, sorrowful and heart-rending.

Sympathy is a gentlemanly quality. Where there is sympathy, sensitivity and affection, there is gentlemanliness. A gentle heart is as soft as butter. As butter melts at a little heat only the gentle heart also melts at the sight of even a little trouble in others. It starts overflowing with kindness and compassion. It cannot bear to see others in trouble. Sage *Tulasidāsa* has said, "*Santa hṛdaya navaṇīta samānā*". That is – the heart of a saint is like butter.

There are innumerable examples of sympathetic saints and gentlemen. Here are some –

1. *Śrī Kṛṣṇa* was going for visiting Lord *Neminātha*. He was mounted on an elephant. On the way he saw a feeble old man who was shifting bricks, one at a time, from a large heap by the side of the main road to the inner part of his house with great difficulty. He was ill at ease in lifting even one brick at a time. *Śrī Kṛṣṇa* could not bear to see his trouble and his heart was moved by kindness for that old man. He lifted one brick and put it in the inner part of the old man's house. Soon the followers in his huge procession took the hint and before one could say anything all the bricks were inside. *Śrī Kṛṣṇa Vāsudeva* was a great king. His servants and followers did all his work. He did not have to do anything with his own hands and it was an indicator of his power and honour and pride. But on seeing the old man in trouble *Śrī Kṛṣṇa* was so moved by kindness and compassion that he forgot his honour and pride. His sympathy overcame his

pride and he lifted the brick to help the old man without thinking of his own position, power and pride.

2. *Vālmiki*, the great poet, who wrote the great epic – *Rāmāyaṇa* – was a dacoit and hunted for food. Once his arrow pierced a *Krauñca* bird and its mate started crying due to enforced separation. *Vālmiki*'s heart was so moved by its crying that he gave up robbery and became a great poet.
3. *Saint Tukārām* had just taken some bread in his plate when a dog came and took it away. *Saint Tukārām* ran after it with a bowl of clarified butter saying that he never ate bread without it so how could the dog eat dry bread. His heart was so kind that he wanted to apply butter to the bread for the dog.
4. *Śrī Rṃmakṛṣṇa Paramahansa* saw a dog being beaten and his feelings for it became so intense that he felt the beatings on his own body and welts came up on his back. He suffered for quite a few days.
5. When *Mahātmā Gāndhī* told a poor old woman to change her torn saree she replied that she could not as she had only one saree to wear and no change was available. *Mahātmā Gāndhī* was so moved by pity for the poor in general that from that day onwards he stopped wearing his clothes and spent the rest of his life in just one loincloth that he wore below and above his waist half and half.

FRIENDSHIP

Mittim bhūesu kappae ! - *Uttarādhyayana sūtra*, 6.2.

There must be friendship amongst all living beings.

Mitti me savvabhūesu ! - *Āvaśyaka sūtra*, 6.2.

I may be friendly towards all living beings.

*Maitrīpramodakāruṇyamādhyasthāni
sattvaguṇādhikakliṣyamānāvinayeṣu* !

- *Tattvārtha sūtra*, 9.6.

Let there be friendship for all the living beings, a feeling of praise and joy for the virtuous, kindness for the miserable and a feeling of equanimity in dealing with adversity.

*Sattveṣu maitrī guṇiṣu pramodaṃ,
kliṣṭeṣu jīveṣu kṛpāparatvaṃ* !
*Mādhyasthabhāvaṃ viparītavṛttau,
sadā mamātmā vidadhātu deva* ||

- *Ācārya Amitagati*.

Lord! Grant me the boon that in my soul there may be friendship for all the living beings, a feeling of praise and joy for the virtuous, kindness for the miserable and a feeling of equanimity in dealing with adversity.

*Mittibhāvamuvagae yādi jīve
bhāvavisohi kāuṇa nivvāe bhavai* !

- *Uttarādhyayana sūtra*, 29.17.

When a living being gains the feeling of friendship he also attains purity of volition and becomes fearless.

***Medyati snihyatīti mitram, tasyabhāvaḥ samastasattvaviṣayaḥ
snehapariṇāmo maitrī ||***

- *Yogaśāstra Svo. Viva. 4.117.*

Anyone who is affectionate is a friend. A feeling of affection for all the living beings is (universal) friendship.

Anyone who has guileless affection is a friend and the friend's feeling of affection for all the living beings is called friendship. Friendship is one of the dimensions of non-violence preached by *Bhagvān Mahāvira*. The *Uttarā-dhyāyana sūtra* and the *Āvaśyaka sūtra* urge the faithful to have friendship for all the living beings and say that anyone who is friendly purifies his feelings and becomes fearless. A friendly being is himself fearless and he conveys this feeling of fearlessness to all those that come in his contact. Without the feeling of friendship there can be neither a gift of fearlessness nor a feeling of cooperation. Friendship is characterised by cooperation with the friend.

When there is a feeling of friendliness in the heart, it becomes immersed in love and where there is love, there is happiness. Such a heart feels ever fresh and remains free from desire, attachment, aversion, delusion, etc.

In friendship there is love but no attachment. Attachment appears only where there is some expectation and a desire to get pleasure from the others whereas in love the feeling is that of sharing our own pleasure with others. In friendship the feeling is to mitigate the pain and to benefit and to increase the pleasure of the friend even at the cost of one's own pleasure. A friend remains ever ready to take any troubles and relinquish own pleasure so that his friend may remain free from trouble and be happy and even then he does not expect anything in return from the friend. In friendship there is selfless forsaking, which is dharma and devotion. Thus, friendship is a living example of dharma and devotion.

A friend cannot remain without helping his friend. A friend cannot eat and drink when his friend suffers hunger and thirst and it cannot happen that a friend does not come to help and attend to, when his friend suffers from any malady and that a friend falls down and his friend does not lift him. Anybody who does otherwise is no friend and even if one claims to be a friend without helping, such a claim is false. It is not friendship but animosity. It is like laughing at the very concept of friendship. It is gross cruelty and it is grossly inhuman and animal conduct, which has no place in human life.

Friendship means love. Where there is love, there is no attachment and where there is attachment, there is no love. All living beings naturally like pleasure, which can be gained only through love and friendship. Attachment is a distorted form of love. In attachment there is a desire to get pleasure from others. Therefore, where there is attachment, there is enjoyment of sensory pleasures and there are feelings of inferiority, poverty and dependence. On the other hand in love and friendship there is the generous desire to give pleasure, to serve and to help. The generous feelings give rise to happiness in the heart and anyone whose heart is filled with happiness does not have to seek pleasure outside. Where there is no such necessity, the desire to get pleasure from others just does not arise. Thus, friendship is also a means to rise above sensory or worldly pleasure and to transcend such mundane thoughts. Freedom from mundane pleasures is the real freedom or liberation from the world.

Where the difference between the low status and high status remains, there can be no friendship. Friendship is possible only where there is a feeling of equality. There is equanimity in equality and equality in equanimity. These two terms are mutually inclusive. Equality or equanimity overcomes inequality. Inequality is at the root of all conflicts and pains, therefore, overcoming inequality is like overcoming conflicts, flaws and misery. This is liberation. Thus, it will not be an exaggeration to say that liberation is a gift of friendship.

In the *Āvaśyaka sūtra*, it has been said in support of friendship that –

'Mitti me savvabhūesu, veram majjham na keṇai l'

I have friendship for all living beings and animosity for none. This aphorism is repeated every morning and evening by all faithful followers who undertake the practice of *Pratikramana* or retracting from the excesses committed by them and consequent flaws. In this aphorism the author does not stop at the negative in just saying, 'I do not have animosity for any living beings' but goes on to add the positive part, 'I have friendship for all'. If the canonical author had just desired to convey the proscriptive side of non-violence, he would have stopped at saying, 'I do not have animosity for any living beings' and it would not have been necessary to add the part, 'I have friendship for all'. From this aphorism it is clear that the author wishes to emphasise both the proscriptive and the prescriptive sides of non-violence. The reason being that in saying 'I do not have animosity for any living beings' does not imply saying 'I have friendship for all'.

To overcome enmity is important because it gives eligibility and strength for friendship. Actually, it is the feeling of friendship that is important. Not only this, without the feeling of friendship the absence of enmity will not last long. The reason is that the heart in which the spring of friendship does not flow eternal is a dry and sapless heart. Dryness results in boredom. Therefore, a true spiritual aspirant's heart is always full of the feeling that everyone must be well and happy. This is the true feeling of friendship. As has been said in the *Sāmāyika* rendering, '*Sattveṣu maitrī*' or 'friendship for all'.

In what follows, we present some thoughts on friendship and animosity and their benefits and harms -

1. Enmity destroys peace and happiness, because seeing others' flaws is at the root of enmity. When we recall the instances of our hurts and harms we can only be driven by the feelings of retaliation. This gives rise to flames of enmity. The heart that is aflame with feelings of animosity cannot have peace and happiness.

2. Enmity is such a deadly poison that hits the head and affects and destroys its softest feelings and produces imbalance and disorder, which spoils the health.
3. In the fire of animosity the creative faculties of the brain are burnt away and leave it without any creative powers. A person with such weak heart cannot make any great contribution and spends his life in trivial pursuits.
4. To harm one who has harmed us is like biting one that has bitten us. This is the dog instinct and not that of a gentleman. This is the animal instinct and not human instinct. The human instinct shows itself in friendship and not in animosity. A human being wins over animosity with friendship and maltreatment with good treatment because he knows that the fire of animosity cannot be doused by pouring the kerosene of animosity but only by pouring the water of friendship.
5. The main reason behind seeing others' flaws is that we measure others' actions by our standards and consider them as inviolable. Anyone who considers his own standards as the best, expects that entire world must follow them. Anyone that rejects or does not follow his standards is considered as a bad or a flawed person. However, the principle of many-ended reasoning says that everyone is guided by his own wisdom and powers and lives his life according to his own standards. Therefore, it is the lack of discretion that is to blame, which is not acceptable even to him and, so, he is entitled to our forgiveness and not to aversion and punishment. The truth of the matter is that between the saint and the criminal there is only the difference of stages of virtues to which one has developed at that time. The saint of that time might have been a criminal at some time in the past and the criminal of that time could have been a saint at another time in the past. In the stages of development the sinner is like a child and the saint is like an old man. Therefore, to hate the sinner is like hating the innocent, disobedient and playful children who will keep committing mistakes. It is neither logical nor justified.

6. To hate the sinner happens because we feel bad and harbour animosity towards them. This is not proper. We must hate the sin and not the sinner. The hate must be directed towards bad qualities and not to the bad person. No body likes to be bad and even then if he behaves badly, it is because he is not aware of the bad results that would eventually come to him sooner or later. Otherwise who will be so ignorant to imbibe the poison of bad qualities knowing them to hurt him only? To hate the ignorant is also ignorance. If an infant spoils his clothes by defecating in them he needs to be helped sympathetically and not hated or rebuked. Therefore the efforts of the learned must be directed at obliterating the sins and not the sinners. The wise and the learned do not harbour any aversion or anger towards any living being how-so-ever bad his deeds may be. When there is no anger in the heart, there remains no need for forgiveness also. Forgiveness is needed only when one feels bad about something. The best situation is when the need for forgiveness just does not arise. This situation can come about when we forgive all the living beings beforehand for all their known and unknown flaws and faults and forger all feelings of animosity towards them and establish a feeling of friendship with them.
7. The question is raised that why should the criminals and sinners not be considered as punishable? Why should there be no feeling of aversion towards them? In reply we will have to say that in the entire human race there would not be even one person who would be completely flawless from birth. The reason is that birth itself is a result of attachment, which is the breeding ground for all flaws. Therefore, everybody is flawed right from birth onwards. No one's past is flawless. Flawlessness is a result of long and arduous spiritual practice and everyone is capable of attaining this state with spiritual practice. No worldly creature is free from some flaw or the other; therefore, if we were to punish the flawed persons, every one of us will have to be punished. If

each of us were to punish each other for their flaws there would be great disorder and pandemonium in the world and the world would become hell.

According to the doctrine of karma, every one gets the natural retribution for his good or bad actions naturally. The sin is itself like poison that punishes the sinner with many miseries like lack of peace, inner turmoil, etc. The sinner is definitely miserable. A miserable person is entitled to kindness, sympathy and help not to punishment. Call him entitled to kindness, sympathy and help or to friendship, it is one and the same thing. When even a sinner is entitled to friendship then what to say of a flawless person? He is definitely entitled to our friendship. In other words, all people, whether they are flawed or flawless are entitled to friendship and not to our animosity and punishment.

8. The learned and the enlightened ones appreciate virtues. They know that everyone's nature and actions depend on his spiritual development. The stage of spiritual development is different in different people and, therefore, it is natural that their nature and activities also differ. The basic reason for flaws and badness in people is lack of spiritual development otherwise all the souls in the universe have similar potential and powers. Therefore, the way to reform a sinner is not through revenge but through spiritual development.
9. The meanest of persons even have many good qualities. We cannot find even one person in the entire world who is only flawed and totally devoid of virtues. The learned look at their virtues and they are filled with love for them. This makes them happy. Like this, the happiness born out of friendship eats away the melancholy born out of animosity. A person endowed with the feeling of friendship always remains happy while gripped by the feeling of animosity, the ignorant ones remain sorry, melancholy and depressed.
10. Where looking at others' flaws is bad, looking at one's own faults is good. By looking at our own flaws we can help ourselves in

becoming flawless. No one wants to remain flawed. Therefore, when one comes to know about one's flaws he tries to overcome them. A person embraces a flaw only till such time that he does not consider it a flaw and considers it as beneficial for him. Like this, in the field of spiritual practice looking at one's own flaws is considered very important. In the scriptural language it known as '*āloyaṇā or ālocanā*'. Every one knows about the importance of *āloyaṇa* for a spiritual aspirant.

Where there is no darkness, there is light. Similarly, where there is no animosity, there is friendship and where there is absence of animosity and presence of friendship, the giving and receiving of forgiveness is naturally available.

Actually, in the abovementioned aphorism, the utmost form of spiritual practice and its supreme accomplishment have been mentioned. Forgiveness, generosity, begging for forgiveness, humility, giving up enmities, equanimity and love indicate the quality of friendship in a person. The development of these qualities can change one from a bad person to a good one and eventually makes him the supreme soul or God.

Friendship can be there only where there is no animosity, where there is love, willingness to cooperate and affection. Affection means considering and treating all living beings as oneself. Therefore, in friendship there is an element of equality. Where there is a desire to get sensory enjoyment from some one, there is enjoyment there, but there is no friendship. Friendship can be there only where one is ready to selflessly and happily sacrifice one's own pleasures for making a friend happy.

Friendship represents affection. Therefore, '*Mittī me savvabhūesu*' means affection for all the living beings. Where there is affection there no feeling of own and other, everyone is our own. In universal affection no living being is alien or strange. Therefore, there is a feeling of helping and cooperating with everyone. Actually active cooperation itself is service. In service, there is an active feeling of

universal benefit, which is the feeling of friendship. Where the feeling of universal service is not there, but there is a tendency to ignore them by thinking that they are miserable due to their own karmic retribution that we do not have anything to do with them, one tries to use all the available means, abilities and powers only for one's own use rather than using them for the benefit of all. In such a case there is no feeling of universality but of selfishness and where there is selfishness, there is no friendship but only desire for pleasure and enjoyment. Mundane pleasure is at the root of all misery.

Although the practical form of service is always limited due to one's own ability and capacity, but the volitional form of service is unlimited and can extend to the entire universe. This is the universal feeling of service. This universal feeling itself is in the form of affection or love for all. This itself is the feeling of friendship for all the living beings. In friendship there is love, which destroys attachment. All flaws come in only where there is attachment. The law of nature says 'where there are flaws there is misery'. Thus, in order to be free from misery one should free oneself from flaws. In order to be free from flaws one must free oneself from attachment and the way to be free from attachment, is to have the feeling of love and love is nothing but friendship. Therefore, where there is a feeling of friendship for all living beings, there is a natural freedom from attachment, flaws, and misery. There is no doubt about it what-so-ever.

The feeling of friendship not only destroys attachment but also the feeling of aversion. The reason for this is that the opposite of feeling of friendship is the feeling of animosity and, therefore, to give up animosity and to adopt friendship means to give up aversion and to adopt love. Like this the feeling of friendship destroys the feeling of attachment and aversion. It is, thus, a way to practice total detachment, restraint and renunciation. As has been said in the *Tattvārtha sūtra* –

***Maitrīpramodakāruṇyamādhyasthāni
satvaguṇādhikakliṣyamānāvinayeṣu ।***

- *Tattvārtha sūtra*, 9.6.

That is - Let there be friendship for all the living beings, a feeling of praise and joy for the virtuous, kindness for the miserable and a feeling of equanimity in dealing with adversity.

In these four kinds of feelings, the main feeling is that of friendship. It is so because only a person endowed with the feeling of friendship can have a feeling of joy for the virtuous, a feeling of kindness for the miserable and a feeling of forgiveness for the flawed. Therefore, the rest three feelings follow the feeling of friendship. Where there are differences, divisions and a feeling of lesser and greater, there can be no friendship there. In friendship there is unity, equanimity, affection, love and lack of distinction between the two friends. Where there is friendship, there exist the godly feelings. Friendship and equanimity coexist and the God resides in equanimity. In other words we can say that the God lives where there is friendship. It is for this reason that in Buddhism friendship has been referred to as '*Brahma-vihāra*'.

Where there is selfishness, that is, where there is a desire to get pleasure for oneself, there is no friendship there. There can be no friendship in an environment of selfishness. Friendship exists only where one feels happy in the happiness of the friend. A tendency to enjoy oneself is that of mundane pleasure. To renounce own pleasure is not *bhoga* - enjoyment but *yoga* - renunciation. *Bhoga* is the cause of karmic bondage whereas *yoga* is the cause of liberation. *Bhoga* is *adharma* whereas *yoga* is *dharma*. Therefore, where there is friendship, there is *dharma*. Friendship and *dharma* are one.

The love that is born out of friendship destroys attachment. Attachment is where there is a desire to enjoy worldly pleasures. Where there is a feeling of renouncing own pleasures and to mitigate others' misery and melancholy, and that of being happy in their happiness, there is love. Love is the manifestation of God. Therefore, where there is love there is God. The heart in which the love does not spring, the attachment grows. Where there is attachment, there is karmic bondage and worldly transmigration. Love can be gained only by overcoming attachment. Where there is no attachment, there is

detachment. Where there is detachment, there is God. Therefore, where there is love, there is God. Thus, godliness is possible through universal friendship and love. This feeling of love and universal friendship is eternal, unhindered and infinite. This is the indication that one has achieved godliness.

In friendship there is a feeling of benefiting everyone. The selfishness and desire for mundane pleasure is totally absent there. The feeling of own and the other is destroyed only when the pride is destroyed. Because as long as the feeling of 'I' remains, the feeling of distinction and difference would remain and a feeling of friendship is not possible. The feeling of affection or friendship rises only when the feeling of 'I' or pride is destroyed and the feeling of nothingness – *ākiñcanya* – comes in. Where there is no feeling of pride, there cannot be any desires, myness, desire for mundane pleasures, selfishness, delusion, etc. Therefore, friendship strengthens detachment.

In *Uttarādhyāyana sūtra*, Chapter 29, aphorism 17 it has been said that – “*Mitṭbhāvamuvagae yādi jive bhāvavisohi kāūṇa nivvae bhavai*” that is - When a living being gains the feeling of friendship he also attains purity of volition and becomes fearless. Thus, the feeling of friendship being a means of volitional purification is 'dharma'.

GENTLENESS

*Uvasameṇa haṇe kohaṃ, māṇaṃ maddavayā jiṇe |
Māyaṃ ca'jjavabhāveṇaṃ, lobhaṃ santosaṃ jiṇe ||*

- *Daśavaikālika sūtra*, 8.39.

That is - Destroy the anger with subsidence, win over pride with gentleness, conquer guile by guilelessness and conquer greed through contentment.

*Uttamaḥ kṣamāmārdavārjavaśaucasatyasaṃyama-
tapastyāgākiṃcanyabrahmacaryāṇi dharmāḥ |*

- *Tattvārtha sūtra*, 9.8.

That is – Noble forgiveness, noble gentleness, noble simplicity, noble cleanliness, noble truth, noble restraint, noble penance, noble renunciation, noble nothingness (lack of pride) and noble celibacy are ten manifestations of noble faith or *Uttama dharma*.

Thus, in Jainism, ten manifestations of a noble faith have been mentioned amongst types of means of karmic stoppage. One of these is gentleness or mildness. This aspect of a noble faith can be gained only through giving up pride or haughtiness. As has been said, “*Kularūvajādibuddhisu tava-sudasilesu gāravaṃ kiñci jo ṇavi kuvvadi samaṇo mādava-dhammaṃ have tassa*” – *Bhagavatī Ārādhana*, 49/154.

That is - the monk who is not given to pride in his family, handsomeness, caste, intelligence, penance, scriptural knowledge, and righteousness is said to be observing the gentleness part of the noble faith.

Where there is arrogance or haughtiness and there is a feeling of considering oneself as higher than the others, there cannot be gentleness or mildness but there can only be inertia, hardness and heartlessness. The spring of affection and kindness cannot rise in the heart of such a haughty person. On the other hand where there is no pride but humility the feeling of being higher than the others does not arise and the feeling of equality rules. Due to this feeling of equality the humble and mild person can feel for others just as one feels for oneself.

The feeling of kindness arises in the heart of one who has himself felt pain and misery, which removes the hardness from his heart and makes it soft. As has been said, "*Jā ke paira na phāṭe bivāī, so kyā jāne pīra parāī*". That is - How can one whose feet have not cracked, feel the pain of others with cracked feet? What is meant is that anyone who has suffered in life such pains and miseries like broken limbs, business losses, losing a near and dear one, can only appreciate the tearing pain suffered by others in similar situations.

The heart of anyone who remains engrossed in mundane pleasures becomes inert to the sufferings of the others. He just cannot feel the pain of others, his sensitivity dies out and his heart becomes hard.

How can those that sleep in air-conditioned mansions wrapped in woollen clothes and wraps feel for the miserable ones who sleep and die in the open in bitter cold and have nothing to cover them selves with? The truth is that attachment to sensory pleasures makes a person stonehearted and at times totally heartless. This hardheartedness is a great hindrance in spiritual development. It is only when one is beset with painful experiences that one can feel as to how painful such experiences can be. One who is given to mundane pleasures remains engrossed in them even when he watches those around him in deep misery. To do so he has to harden his heart. His heart becomes so hard

that all generosity goes out of it and his humanity and humaneness vanish. From this standpoint enjoyment of worldly pleasures is the means of a person's downfall. However, one who knows about pain and misery, one who has suffered in life always shares his means of enjoyment with the deprived ones and always tries to use them for mitigating their pain and misery. The spring of love flows eternal in his heart. Mildness is a godly quality, which dwells in a gentle heart only.

Dharma does not dwell in the heart that is not as soft as butter and such person cannot be called as religious. Only that person can be religious who cannot bear to see others in pain. One's duty lies in using the means and powers at one's disposal in trying to mitigate the pains and miseries of others. Whatever means of body, wealth, intellect, strength, abilities, etc., that we have with us here, cannot follow us in our afterlife after our death. Therefore, if a person would not use them in helping others but would either use them for one's own enjoyment or he would simply waste these resources at his command., this waste would eventually cause him misery. Thus, there is only one proper use of means at our command and that is in employing them in serving others. Therefore, we must employ our resources in mitigating the pain and misery of others wherever we see them. This will result in their happiness and the feeling of inherent kindness will purify our volitions, we would overcome our desire for mundane pleasures and our hearts would become pure.

When the heart is filled with the feelings for others' pain, the desire for mundane pleasures keeps out. The way to feel for others is to put ourselves in their place and to try to imagine as to how would we feel, if placed in their circumstances? As soon as we place ourselves in the position of the miserable, a picture of his misery would carve itself in our hearts and our hearts would move with their misery, our desires would melt away. However, one who feels others' pain due to attachment and delusion becomes weak and he becomes distressed and disheartened and cannot do much to mitigate the misery. On the other hand one who bears the others' pain and misery with a feeling of

universal affection does not feel weak and distressed and is able to efficiently employ the means and capabilities in trying to mitigate the pain and misery of others. Even nature helps such a servant in doing his duty, the society also extends its helping hand in his work of rendering service to the needy and the time may come when the entire world becomes ready to help him and feels rewarded in cooperating with him. What is meant is that if the heart remains filled with feelings for others and the inertia and hardness induced by selfishness melt away, and the consciousness manifests itself, the service rendered to those in pain and misery becomes the easiest way to attain emancipation and liberation.

POSITIVE NON-VIOLENCE IS DHARMA

Mercy, charity, kindness, compassion, service, friend-ship, affection, saving life, etc., are various expressions of positive non-violence. Being causes of karmic stoppage, reduction and destruction, these are various forms of dharma. It is not proper to consider them as adharma or irreligious. In the Jaina literature the characteristics of dharma or right faith have been mentioned in the following aphorisms -

So dhammo jattha dayā | - Vṛtti on Niyamasāra, 6.

That is - Where there is mercy, there is dharma.

Dhammo dayā visuddho | - Bodhapāhuḍa (Kundakunda), 25.

That is - What has been purified by mercy is dharma.

***Dāṇaṃ sīlaṃ ca tavo bhāvo, evaṃ cauvviho dhammo |
Savvaññehiṃ bhaṇṇo, taḥā duḥā suacaritehiṃ ||***

- Saptatisthānaprakaraṇa, verse 96.

That is - All Lords Jina have said that dharma is four-fold - by way of charity, righteousness, penance and (right) volition. Again the dharma has been categorised in two ways as knowledge (*Śruta*) based dharma and conduct (*Cāritra*) based dharma.

***Karuṇāe vatthusahāvo khamādibhāvo va daṣavihodhammo |
Rayaṇattayaṃ ca dhammo, jīvaṇaṃ rakkhaṇaṃ dhammo ||***

- Kārtikeyānuprekṣā, 478.

That is – Kindness is dharma; nature of things is dharma; forgiveness, etc., constitute ten-way dharma; Tri-gem (*Ratnatraya*) – right vision, right knowledge and right conduct – is dharma and to protect the living beings is dharma.

Thus, mercy and charity have been clearly enumerated as dharma. It is proven by the aphorisms like '*So dhammo jattha dayā*' and '*Dāṇaṃ dhammo*', etc. Kindness is dharma because it is the basic nature of the living beings – '*karuṇāe jīvasahāvassa* |', and basic nature of anything is its dharma. Compassion and affection are also manifestations of dharma because compassion is an attribute of right vision and right vision, as a part of 'Tri-gem' has been said to be dharma – '*Rayanattayaṃ ca dhammo*'. Friendship is dharma because friendship is closely connected with forgiveness and forgiveness has been included in ten-way dharma – '*Khamādibhāvo dasaviho dhammo*'. Protecting and saving the living beings has also been said to be dharma – '*Jivāṇaṃ rakkhaṇaṃ dhammo*'. Like this, all the dimensions that give expression to positive non-violence have been included among various definitions of dharma. Therefore, on the basis of scriptural proofs and indirect proofs by inference it is very well proven that positive non-violence is dharma. Anyone who leads his life in accordance with positive non-violence constantly feels that he is overcoming his flaws and faults and attaining gradual purification. From this point of view, even though direct proof, positive non-violence is proved to be dharma.

The general public considers the auspicious activities like mercy, charity, etc., as dharma but some who believe in intellectual jugglery advance the argument that the activity oriented auspiciousness like kindness, protection, affection, service, etc., being the cause of karmic bondage, result in worldly transmigration and, thus, they hinder liberation and cannot be accepted as dharma. According to them dharma is in abstinence only. However, this view is neither in according to the canonical teachings nor is it logical. In what follows, this viewpoint is being examined in greater detail.

Activities are of two types – 1. Inauspicious activities and 2. Auspicious activities. Violence, telling lies, stealing, sensory enjoyment, etc., are inauspicious activities and they have been termed as sins, which is as it should be. Such activities result in all-round misery and worldly transmigration and, therefore, they are worth abandoning. Auspicious activities like mercy, kindness, compassion, affection, service, etc., remove spiritual flaws, purify the soul and destroy the karmic bondages and are, therefore, called dharma.

Auspicious activities like mercy, kindness, compassion, affection, service, etc., are virtues and inauspicious activities like violence, telling lies, stealing, sensory enjoyment, etc., are vices. Virtues and vices are opposite to each other. The virtues are natural and the vices are unnatural. The nature can never be a cause of karmic bondage; it is only the unnatural vices that result in karmic bondages. Therefore, nature of things has been said to be their dharma and the unnatural vices have been said to be sins. Auspicious activities like mercy, kindness, compassion, affection, service, etc., result in reduction and destruction of karmic bondages. This helps in spiritual emancipation and liberation. Because they are causes of attaining liberation, the auspicious activities are dharma. To consider them as causes of karmic bondage and that of worldly transmigration is to consider them as adharma. To consider dharma as adharma is falsehood.

In the Jaina canonical literature auspicious activities of mercy, kindness, compassion, affection, service, joy, mildness, simplicity, humility, etc., have been termed as auspicious combination of mind, body and speech (*yoga*), which is also said to be a means of karmic stoppage (*samvara*). The reason behind calling them as means of karmic stoppage is that they do not result in karmic bondages. However, in reality they are not only the means of karmic stoppage but also of karmic reduction and destruction (*nirjarā*). Thus, these activities are in the form of both - karmic stoppage and destruction of karmic. For example – 1. Take the case of *Namaskāra mantra* that is a symbol of humility. In this *mantra* it has been clearly said that the auspicious activity of

reverently bowing to five paragons of spiritual virtues such as *Arihanta*, *Siddha*, *Ācārya*, *Upādhyāya* and all monks results in the destruction of all karmic accumulations (*Savvapāvappaṇāsaṇo*) and is, therefore, dharma. It is so because the humble activity of bowing to these paragons results in waning of pride and destruction of pride results in karmic destruction. 2. Take the case of affection. It is a part of the right vision and an essential activity. Right vision is a part of the liberating path and is, therefore, dharma. Therefore, affection (*Vātsalya*) is dharma. 3. *Tattvārtha sūtra* includes the auspicious activities of friendship, joy and kindness as parts of dharma in the form of karmic stoppage. 4. Auspicious activities of simplicity (*Ārjava*), mildness (*Mārdava*), humility (*Lāghava*), etc., have been included in the ten-way dharma. 5. Compassion (*Anukampā*) has been mentioned as a sign of right vision. Right vision is dharma and so is compassion. 6. Totally detached omniscient Lords have been said to be infinitely charitable. Therefore, charity is a part of the detached dharma only.

The ‘auspicious activities do not result in karmic bondage but in karmic reduction and destruction’, is an original belief of Jainism and it has been in constant currency in the form of sacred tradition. The belief that auspicious *yoga* stops karmic influx is current in the white-clad sect of Jainas till date but some how it is not acceptable to all the members of the sky-clad tradition. May be some followers of the sky-clad tradition do not subscribe to this view today but in ancient times this view was widely prevalent among them as well. Many proofs of this can be seen in the *Dhavalā* and *Jayadhavalā* commentaries. One of these is being quoted here from the *Jayadhavalā* commentary of *Kasāyapāhuḍa* –

*Suha-suddhapariṇāmeḥim kammakkhayābhāve
takkhayāṇuvavattīdo uttam, odaiyā bandhayarā uvasama-khaya-
missayā ya mokkhararā | Bhāvo du pariṇāmio karaṇobhayavajjio
hoi || - Jayadhavalā, Bk. 1, p. 3.*

That is – ‘If we do not accept karmic reduction and destruction through auspicious activities, it becomes impossible to imagine any

means of shedding karmic bondages. The fruitional volition (*Auḍayika bhāva*) is a cause of karmic bondage, subsidential (*Aupaśamika*), destructional (*Kṣāyika*) and mixed - destructo-subsidential (*Kṣāyo-paśamika*) volitions (*bhāva*) result in liberation and inherent volitions (*Pāriṇāmika bhāva*) cause neither bondage nor liberation.'

In the abovementioned example, the commentator - *Śrī Virasenācārya* has clearly and emphatically said that the destructo-subsidential volition (auspicious combination or *śubha yoga*) is a cause of liberation. That it results in karmic separation and not in karmic bondage. It is only the fruitional volition that causes karmic bondage.

On this belief the honourable editor of *Jayadhavalā* commentary, Shri Phoolchandji Premi has written, as a note in the form of special meaning, that the auspicious volition comes about due to the fruition of passions etc., and not due to their destruction cum subsidence. Therefore, if the fruitional volition causes karmic bondage, the auspicious volition should also be a cause of karmic bondage and not of karmic separation. Mr. Editor's belief that "auspicious volition comes about due to the fruition of passions" is not confined to him alone. This belief has gained ground in many a sect of Jainas for the last few centuries. The reason behind this argument is that if they do not accept the coming about of auspicious volition due to fruitional volition, their belief that auspicious volition results in karmic bondage cannot be sustained.

Here, first of all, we have to think whether the rise of passion, or the fruitional volition, is the cause of coming about of auspicious volition or not? The following facts deserve our consideration in this regard –

Passions are part of inauspicious volition. To consider the coming about of auspicious volition out of inauspicious one, is fundamentally erroneous. This error is such as if some one plants the bitter Margosa (*Nīma*) tree and claims that it yields sweet mango fruits. The rule is 'as the seed is, so the fruit'. Therefore, the auspicious volition cannot come about due to the fruition of inauspicious passions and to believe so is an error.

If the rise of passions were accepted as a cause of coming about of auspicious volition, what would then be the cause of coming about of inauspicious volition? Then we will have to consider the auspicious volition as the cause in the coming about of inauspicious volition, which would not be logical. If the rise of passions were considered as the cause behind the coming about of both the auspicious and the inauspicious volitions then we will have to accept the yielding of two entirely opposite kinds of results through the same cause, which would again be illogical.

If only the pure volition, and not the auspicious volition were to be considered as the cause of karmic separation, then only the fully detached Lords Jina, and none else, would be able to achieve karmic separation. The reason being that pure volition is not possible in anyone except Lords Jina. It is so because, as a rule, except for the fully detached Lords Jina all else have the fruition of passions in lesser or greater measure. As long as the passions are on the rise, the pure volition is not possible and in the absence of pure volition the karmic separation is not possible. Like this, there is no way to achieve karmic separation right up to the tenth stage of spiritual development (*guṇasthāna*). In the absence of karmic separation there would obtain a situation where there would be no penance, restraint and karmic reduction and destruction, which would result in the disappearance of the path of spiritual practice itself. This is against the canonical dictates. The solution to this problem is possible only on accepting the auspicious volition as the cause for karmic separation. There is no other way. Therefore, the belief that auspicious volition results in karmic bondage is against canonical logic.

If we were to consider the partial purity as purity, then we will have to accept that all only creatures are always in pure volition, because no living being is wholly impure at any point of time. If some living being were to become wholly impure his very consciousness would vanish and he would become lifeless or a non-living thing. As has been said in *Kaśāyapāhuḍa* book 1, p. 55 - "Na ca kammehiṃ ṇāṇassa

daṃsaṇassa vā nimmūlaviṇāso kīrai, jāva davvabhāvi-guṇābhāve jīvābhāvappasaṅgādo". That is – It is not right to say that we can completely destroy karma, knowledge and vision because this belief will result in a situation where the livingness of the living being will become questionable, which is not proper.

What is meant here is that no living being can ever be wholly impure, it is partially impure, only. This partial impurity remains from the first stage to the tenth stage of spiritual development. And the rule being discussed is that karmic separation is not possible in the presence of any impurity. Therefore we will have to accept that none else but the fully detached Lords Jina could achieve karmic separation. This is a fundamental error. Therefore, the only way a non-omniscient aspirant can achieve karmic separation is through auspicious volition. It is the karmic separation through auspicious volition that results in the gaining of the right vision. It is the auspicious volition only that becomes helpful in the gaining of subsidential and destructional volitions. The gaining of these volitions is not possible in the presence of complicated and increasing inauspicious volitions.

The auspicious volition comes about not due to the rise of passions but due to their weakening. It is so because the rise, bonding, existence of passions is inauspicious or sinful only. To consider the inauspicious rise of passions as auspicious volition is to consider sin as merit. To consider so is erroneous, misleading and false.

Auspicious volition comes about due to the weakening of passions. The weakening of passions is not a cause of karmic bondage but that of karmic destruction. The fact is that the karmic bondages that take place in the presence of auspicious volition, take place because of inauspicious volition due to the rise of passions that are also present. The durational karmic bondage can take place due to passions only. In the absence of durational bondage there is no meaning of any karmic bondage. What is meant is that the cause of durational bondage of karmic bondage is fruitional volition due to the presence of passions, and not the auspicious volition as is being made out by some so called logicians. Therefore, it

is not logical to accept auspicious volition or the destructo-subsidential volition as the cause for karmic bondage.

In the canonical literature and the doctrine of karma none of the natures of destructive karma have been said to be auspicious. All have been classified as inauspicious. Thus, the rise of passion has nowhere been considered as auspicious. On the other hand the weakening of passions has been considered as auspicious and this very phenomenon has been taken as destructo-subsidential volition. From this it is clear that auspicious or destructo-subsidential volition occurs due to the weakening of passions and not due to the rise of passions. Thus, to believe in the coming about of the auspicious volition due to rise in passions is against the canonical teachings. What is meant here is that the rise of passions that coexists along with the auspicious volition is in no way a substantial or any other kind of cause in the coming about of auspicious volition.

Auspicious or destructo-subsidential volition is in the form of spiritual purification. It represents spiritual purity. Therefore, it is meritorious. It is the cause of karmic destruction and separation and, therefore, it is dharma. The auspicious volition does not even partially destroy any of the spiritual qualities. Therefore it is neither in any way spiritually harmful, nor is it in any way abandonable. What is meant here is that the auspicious activities of the non-omniscient aspirant happen not due to the rise of passions but due to their weakening. Some believe that there is a kind of auspicious attachment present in the state of auspicious volition, which is the cause of karmic bondage. However, this belief is also not in accordance with the canonical dictates. The reason being that the attachment is brought about due to the deluding karma and none of the types and subtypes of deluding karma have ever been said to be auspicious in the canons or in the doctrine of karma. Therefore, the belief that there is a kind of attachment that is auspicious is against the canonical teaching and does not match with the precepts of the karma theory. The feeling of affection that is there for the Lords, the spiritual masters, the faith and the virtuous is not attachment but a

feeling of praise for them and a sense of joy towards them. The pleasure that one gets in the company of the virtuous and by remembering them is not mundane pleasure but it is due to the basic spiritual nature. Attachment is unnatural while this pleasure is natural. Therefore, to consider love, affection and the sense of joy for the virtuous as attachment is an error. Attachment is abandonable, but not the love and affection. In attachment there is attraction and mundane pleasure while in love there is joy and happiness.

The four volitions of friendship, joy, kindness, and neutrality are auspicious. Being auspicious they are natural and not unnatural or flaws. The natural attributes are in the form of virtues, not vices. Unnatural attributes are flaws. The volitions of friendship, joy, kindness, etc., are virtues and not flaws. Because they are not flaws or vices they are not unnatural. Unnatural attributes can never be auspicious and similarly, the natural attributes or the auspiciousness can never be flawed. Therefore, the auspiciousness represents the virtues and not the vices. The karmic bondages take place due to the flaws and not due to the virtues. Therefore, to consider that the auspicious volitions or virtues like friendship, joy, kindness, compassion, affection, etc., result in karmic bondage and worldly transmigration is an error. As long as this error is not corrected, the awakening of humaneness is not possible.

Where even the humaneness is absent, dharma in the form of restraint, penance, karmic stoppage and separation, etc., and liberation is not possible. In the absence of humaneness, there is animal nature and devilry, which has no place in human life. Therefore, those who consider friendship, joy, kindness, compassion, affection, etc., as causes of karmic bondage and worldly transmigration consider virtues as vices, nature as antinature and the path of liberation as the path of bondage. Therefore, they are in falsehood and against the dharma, truth and humanity.

Now we have to consider as to what is the process of karmic destruction and separation due to auspicious volition? To do this we will have to consider the ancient treatises on karma theory and their

commentaries. In the ancient treatises on karma theory and their commentaries the word employed for auspicious volition is '*viśuddhi*' or purification. What purifies the soul is purification. The soul is purified due to the weakening of passions. Therefore, any reduction in passions from what it is at present, is spiritual purification to that extent. That is why spiritual purification has been termed as dharma and merit. On the other hand any increase in the quantity of passion has been said to be a spiritual complication (*sankleśa*). The spiritual complication results in spiritual downfall and it denotes sin. That is why in the Jain scriptures and commentaries spiritual complication has been termed as sin.

The passionate inclination of mind itself is delusion. Therefore, any reduction or increase in passion is reduction or increase in delusion (deluding karma). Reduction in passions and consequently in delusion is purification of volition. This purification of volition is auspicious volition. Auspicious activity or auspicious combination (*yoga*) is the practical side of auspicious volition. Being the means of spiritual purification all this is dharma. Like this auspicious volition, auspicious combination, dharma and merit (*puṇya*) are synonymous and not contrary. *Ācāryas Akalaṅka* and *Pūjyapāda* have said in their commentary on aphorism 10 of chapter 1, that purification of volition results in rise of affection, awakening of sense of neutrality and destruction of ignorance. These three are helpful in gaining liberation. Meaning that auspicious activities are means of liberation. Here we are considering as to how volitional purity symbolised by auspicious activities like mercy, charity, kindness, affection, and friendship result in karmic destruction and separation.

The doctrine of karma says that reduction in passions, result in volitional purity. Leaving the lifespan determining karma, the auspicious volition and activities affect all the existing subtypes of the remaining seven kinds of karmas. They undergo reduction in their duration-bondages, which certainly reduces the already bonded duration of these subtypes of karmas. Along with this reduction in duration

bondage, sinful subtypes of these seven kinds of karma undergo reduction in their intensities, that is, – their already bonded intensities get reduced. Like this, the auspicious volition and activities results in karmic destruction in the form of reduction in already bonded durations and intensities of these seven types of karma. This karmic destruction is beneficial and useful for all living beings. This is the principle of group karmic destruction in the form of reduction in already bonded durations of the subtypes of seven kinds of karma other than the lifespan determining karma, and reduction in the intensities of the sinful subtypes of these very karmas due to the auspicious volition and activities. Now, we shall consider as to how the auspicious volition results in the destruction of each of these karma types.

Importance of Auspicious Volitions such as Mercy, Charity etc -

The auspicious volitions in the form of reduction in passions and consequent purity result in the reduction of delusion or deluding karma. This results in purity of conduct and the quality of conduct improves.

In auspicious volition, the reduction in passions results in reduction in inequity, thus, the equality increases and equanimity is strengthened. The increase in equity and strengthening of equanimity results in the expression and development of the vision quality (*Darśanaguna*) and the vision obscuring (*Darśanāvaraṇīya*) karma is partly destroyed and partly subsided. Due to development of the vision quality one realises the fundamentals and discretion is awakened. This results in destruction of knowledge obscuring (*Jñānāvaraṇīya*) karma and in the gaining of the right knowledge. It is a rule that knowledge is gained along with the vision only. Therefore, as much will the vision be revealed, the knowledge will also be revealed to that extent only. Without the increase in the expression of vision quality it is not possible to have increase in the expression of the knowledge quality.

The auspicious volition results in the development of vision quality, which in turn results in the development of the power of self-experiencing. This results in the obliteration of inertness and clarity of sensitivity towards feelings increases. The auspicious volition also

results in increased equanimity and the effect of painful feelings producing (*Aśātā-vedanīya*) karma is reduced as a result.

We have said earlier that the auspicious volition results in the expression of vision quality and that results in the increased power of self-experiencing. Due to the development of the power of expression and feeling it becomes finer and finer and results in the development of feelings through the senses of touch, taste, smell, sight and hearing and the bodily infrastructure is created. Meaning that the body making (*Nāma*) karma only creates the physical part of the sensory organs, they get their power of experiencing by the development of vision quality.

Due to the purification of passions, the importance and value of the 'other' decreases and those of the 'self' increases, which results in the experiencing of high status. It becomes known that evaluating the self on the basis of the other, actually evaluates the other and the value of the self diminishes or it becomes valueless. This results in a feeling of inferiority. By not evaluating the self on the basis of the other means, that the pride is defeated and it results in self-satisfaction, which is indicative of higher status (*Ucca-gotra*) and a reduction (destructo-subsidence of low status giving (*Nica-gotra*) karma.

It is well known that purification of volition results in the rise in the intensity of the auspicious lifespan determining karma. Auspicious volition in the form of volitional purity results in the expression of self-experiencing in the form of vision quality. The increased sensitivity results in the destruction of the feeling of cruelty and the awakening of the feeling of mercy and kindness. The practical form of kindness is generosity and service. Generosity expresses itself in the form of charity. Therefore, auspicious volition expresses itself in the form of generosity or charity, which indicates the reduction (destructo-subsidence) of charity obstructing (*Dānāntarāya*) karma.

The reduction in passions in the auspicious volition results in the reduction of desires, the feelings of myness, pride, doership, and enjoyership. The reduction in desires reduces the feeling of want, which

indicates the reduction (destructo-subsidence) of gain obstructing (*Lābhāntarāya*) karma. The reduction of the feeling of myness reduces the feeling of the 'other' and increases the feeling of the 'self', which results in self-satisfaction and decrease in the desire to enjoy mundane pleasures. This results in the reduction in the feeling of want of mundane pleasures, which indicates a reduction (destructo-subsidence) of the mundane enjoyment obstructing (*Bhogāntarāya*) karma. The reduction in pride results in reduction in attachment for the 'other'. The reduction in attachment results in the appearance of love. The pleasure borne out of attachment is temporary and transient while that borne out of love is permanent and intransient. It can be enjoyed again and again, which is an indication of the reduction (destructo-subsidence) of repeated enjoyment obstructing (*Upabhogāntarāya*) karma. The reduction in the feeling of enjoyership reduces the feeling of doership and increases the ability for renunciation, which is an indication of the reduction (destructo-subsidence) of endeavour obstructing (*Vīryāntarāya*) karma.

Like this, the auspicious volition results in the reduction (destructo-subsidence – *kṣayopasāma*) and destruction (*kṣaya*) of deluding (*Mohaniya*) karma, vision obscuring (*Darśanāvaraṇīya*) karma, knowledge obscuring (*Jñānāvaraṇīya*) karma, painful feeling producing (*Aśātā-vedaṇīya*) karma, low status giving (*Nica-gotra*) karma, charity obstructing (*Dānāntarāya*) karma, gain obstructing (*Lābhā-ntarāya*) karma, mundane enjoyment obstructing (*Bhogā-ntarāya*) karma, repeated enjoyment obstructing (*Upabhogā-ntarāya*) karma, and endeavour obstructing (*Vīryāntarāya*) karma. Along with the reduction (destructo-subsidence – *kṣayopasāma*) and destruction (*kṣaya*) of these inauspicious types of karmas, the intensities of auspicious types of non-destructive types of karmas also ascend. However, there is no bondage what-so-ever. It is so because the cause for karmic bondage is attachment and aversion, which are inauspicious. They have no place amongst the auspicious volitions.

Not only this, the auspicious volition also results in conversion of inauspicious subtypes into the auspicious subtypes. Thus, the sinful

intents or activities get liberalised and are converted into auspicious intents and activities. Again, the auspicious volition results in the reduction of durations and intensities of the inauspicious karmic subtypes and increase in those of the auspicious karmic subtypes, which indicates spiritual ascendance. The auspicious volition gives rise to generally beneficial activities and it generates goodwill and joy, for the one with auspicious volition, in the hearts of those who benefit by it. Like this, auspicious volition results in the exchange of finer feelings like affection, love, and joy, which come handy in the reduction of attachment and destruction of karmic bondages. All those who benefit by the auspicious volition and activities are filled with love for the one from whom they benefit and they, too, feel happy in serving and helping him. They feel rewarded in lending a helping hand in fulfilling his projects and works. They remain ever ready to serve and assist him in his work. This is a by-product of his auspicious volition. This indicates a high degree of physical development. The person with auspicious volition does not have any expectations from anybody and his needs are met automatically without his asking for help. Thus, he is ever rich and without any wants.

What is meant here is that the auspicious feelings that arise due to reduction in passions, auspicious activities and destructo-subsidential feelings result in destruction of the destructive karmas in the form of their destruction cum subsidence. They also result in ascendance in the intensities of the auspicious types of non-destructive karmas. When the passions are destroyed, the rise of pure volition coupled with auspicious activities become instrumental in destruction of the non-destructive karmas. It is only then that the infinite set of infinite knowledge, infinite vision, infinite charity, infinite gain, infinite enjoyment, infinite joy, infinite spiritual prowess and karmic destruction based righteousness and conduct arise in the spirit. Thus, the auspicious activities are also instrumental in the full realisation of a living being's physical and spiritual potential. Once, he achieves this ultimate accomplishment, nothing remains to be gained by him, he becomes all accomplished.

Positive non-violence is a sacred pursuit. Therefore, in it, the importance is that of renouncing own mundane pleasures and passion-generated enjoyments. Hence, positive non-violence includes only those activities that melt and reduce the feelings of attachment, aversion, possessiveness, and pride. Besides such noble activities, there may be other activities that may appear to be noble but if they result in increase in the feelings of attachment, aversion, passions, etc., they cannot be included amongst activities of positive non-violence. The spiritual aspirant must always remember this and pursue positive non-violence accordingly.

POSITIVE NON-VIOLENCE: PUNYA AND DHARMA

The auspicious activities of mercy, charity, kindness, compassion, service, benevolence, etc., are positive non-violence in practice. Their volitional modes reduce passions, which indicates merit or *punya*. As is clearly indicated by the following characteristics of dharma, it generates positive qualities or virtues in the soul and purifies it -

Cattāri dhammadārā – khanti, mutti, ajjave, maddave |

- *Sthānāṅga, 4/4.*

That is, – there are four doors of dharma – forbearance, contentment, simplicity and mildness.

Dhammo maṅgalamukkiṭṭhaṃ, ahimsā sañjamo tavo |

- *Daśavaikālika, 1/1.*

That is, – Dharma, comprising non-violence, restraint and penance, is the best of benedictions.

Dhammo dayāvisuddho |

- *Bodhapāhuḍa, 25.*

That is, – The dharma based on mercy is the pure dharma.

Jivāṇaṃ rakkaṇaṃ dhammo |

- *Kārtikeyānuprekṣā, 478.*

That is, – To protect the living beings is dharma or sacred duty.

Ahimsādīlakṣaṇo dharmah |

- *Tattvārtha sūtra*, 6/13, *Rājavārtika* ṭīkā.

That is, – Dharma is characterised by non-violence, etc.

Punātyātmānam pūyate'neneti vā puṇyam |

- *Tattvārthavārtika*, 6.34.

That is, – What purifies the soul is *puṇya*.

Puṇyam karma śubham proktaṁ |

- *Ādhyātmasāra*, 18.60.

That is, – Auspicious activities are *puṇya*.

**Durgatau prapatato jīvān dhārayati,
sugatau vā tāt sthāpayatīti dharmah |**

- *Sthānāṅgavṛtti*, 1.40, p. 21.

That is, – Dharma holds the living beings falling in bad or inauspicious destinies and establishes them in good or auspicious destinies.

Dharmo nāma kṛpāmūlah |

- *Kṣatracūḍāmāni*, 5.35.

That is, – Dharma is based on mercy.

So dhammo jattha dayā | - *Vṛtti on Niyamasāra*, 6.

That is, – Where there is mercy, there is dharma.

Dharmah puṁso viśuddhiḥ |

That is, – Purification of the soul is dharma.

Śubhaḥ puṇyasya | Aśubhaḥ pāpasya |

- *Tattvārtha sūtra*, 6.3-4.

That is, – Auspicious combination (*yoga*) results in the influx of merit; inauspicious combination results in that of sin.

**Navavidhe puṇṇaṁ paṇṇate, tañjahā – aṇṇapuṇṇe,
pāṇapuṇṇe, vatthapuṇṇe, leṇapuṇṇe, sayanapuṇṇe,
maṇapuṇṇe, vaipuṇṇe, kāyapuṇṇe, namokkārapuṇṇe |**

- *Sthānāṅga sūtra*, *sthāna* 9.

That is, – Merit is of nine types – 1. Merit earned by giving food 2. Merit earned by giving water 3. Merit earned by giving clothes 4. Merit earned by giving place to stay 5. Merit earned by giving bed to sleep on 6. Merit earned by mind 7. Merit earned by speech 8. Merit earned by body, and 9. Merit earned by bowing.

The spiritual purity is gained through both – dharma as well as merit. Thus, both are similar.

The mental activity of thinking well of others, and prescriptive verbal and bodily activities like speaking well of others, to say something beneficial and to serve, to be kind, to protect, etc., have been included amongst *punya* or meritorious activities in the *Sthānāṅga sūtra*. Mercy, protection etc have been included in non-violence in the second part of *Praśnavyākaraṇa sūtra* and non-violence has been given a place amongst such activities that result in karmic stoppage. Karmic stoppage is dharma. Therefore, auspicious activities such as mercy, protection, etc being the causes of karmic stoppage, are dharma only. *Punya* and *Samvara* are both closely related to the purification of the soul. This relationship endures till the separation of the body from the soul, which is up to the moment just before final deliverance. That is why some believe that there is no canonical basis of not accepting *punya* as dharma. Actually in none of the canonical works or its ancient commentaries has it been said that *punya* is not dharma. As means of karmic stoppage and separation purify the soul and are accepted as dharma, so the *punya* should also be similarly accepted as dharma for it also purifies the soul and is also a means of liberation. *Punya* is also a part of dharma just as means of karmic stoppage and separation are because auspicious combination is *punya* as and it is also a means of karmic stoppage. The volitional form of auspicious combination stops the karmic influx by preventing the inauspicious combination from taking hold and its practical form is *punya*. As the volitional and practical forms are closely connected and because they both stay in the path of liberation till the very end, they are both parts of dharma. What causes the downfall of the soul is sin. Therefore, sin is not dharma but adharma. If the soul

purifying *punya* be taken as *adharma*, then we will have to accept the other soul purifying agencies like means of karmic stoppage and penance also as *adharma*. If *punya* is taken as *adharma* and abandonable just because it separates from the soul at the time of final deliverance, then we will have to consider the means of karmic stoppage, penance, and the 'as enunciated conduct (*Yathākhāta cāritra*)', etc., also as *adharma* because all these also separate from the soul at the time of final deliverance, which will not be acceptable to anyone.

Auspicious combination, mercy, charity, etc., are the practical forms of non-violence, which purify the soul. That is why auspicious combination has been said to be *punya*. It is worthy of note that in all ancient scriptures *punya* has been said to be soul purifying. That is – it has been said to be *dharma*. If the soul-purifying *punya* is taken as *adharma* and abandonable then there will be no difference left between the soul-purifying *punya* and sin that renders the soul impure. Possibly, because of this reason alone some scholars have called the *punya* as golden gallows and the sin as iron gallows. However, what difference does it make to the condemned whether he be hanged at the golden gallows or the iron one? Actually it makes no difference because it does not happen that one who is hanged at the golden gallows either dies happily or does not die at all. Whether the gallows are golden or iron its job is to kill the condemned and it does so in both cases and the condemned suffers similar pangs of death in both cases. Therefore to consider sin as iron gallows or iron shackles and *punya* as golden gallows or golden shackles is to consider sin and *punya* as equal. In that case there remains no difference between the two. Such an erroneous consideration will bring the noble activities of mercy, charity, friendship, protection, etc., in the same category as the ignoble activities such as cruelty, violence, telling lies, stealing, adultery, etc., which is totally improper and unjustified.

To subscribe the to abovementioned belief is to harm ourselves by not undertaking the acts of merit and to believe that it would be better not to undertake any activities of mercy, charity, etc. Why to do

the foolishness of increasing the worldly transmigration by undertaking such activities? What is meant here is that believing in such an erroneous belief is to condemn and abandon all human and humane virtues and activities of mercy, charity, kindness, compassion, service, etc. Such a belief is grossly inhuman and it should have no place in human life.

On this subject the author had asked the learned saint, *Pandit Muni Shri Samarthamalji Maharaj*, in Bundi, as to where was it given in the canonical works that *punya* is abandonable. The learned saint replied that it was nowhere given in the canonical literature and that he did not consider *punya* as abandonable. He also did not consider *punya* as adharma or the golden shackles but an item of golden jewellery that was beautiful and good to wear, he added. I think these words of the learned saint brought out the truth of the matter in no uncertain terms. Because if *punya* was considered to be abandonable for the members of the clergy, then the means of its destruction would have been described in the canonical works just like the means of destruction of sinful thoughts and activities have been mentioned there. Whatever spiritual practices, such as those in the form of non-violence, restraint and penance or in the form of right vision, right knowledge, right conduct and penance or in the form of any other combination that has been prescribed in the canonical works do not result in the destruction of *punya*. On the other hand as a spiritual aspirant progresses in his spiritual practice, his merits increase. That is why fully detached omniscient is considered to be infinitely meritorious.

If the destruction of the meritorious volitions and activities were considered as essential for liberation, then there are two ways to achieve it – 1. Destruction and separation after its fruition, and 2. By converting the meritorious subtypes into sinful subtypes by increase in sinful passions etc. The first depends on the nature and the aspirant does not have to do anything. The second way is that of increasing the sinful thoughts and activities, which would eventually be fatal for him and is, therefore abandonable for him. It means that *punya* is not a hindrance or abandonable for the spiritual aspirant. The destruction and separation

of *punya* can have no bearing on his spiritual practice. As a ship becomes redundant on getting across the sea, so does the *punya* also become redundant after one gets across the worldly chasm and liberates. As the medicine is given up when one gets cured of any disease, the *punya* also separates from the soul after it has overcome and destroyed the sins. Therefore, there are no rituals prescribed for destroying and separating *punya*. Like one is required to take the vows for giving up sins, there are no vows for giving up *punya*.

The fact is that renunciation is the soul of dharma and the meritorious activities constitute its body. As the body bears the soul, the worldly soul cannot remain without a body. The destruction of the body is death. Similarly, *punya* bears the dharma. In the corporeal state the dharma cannot be held without meritorious activities like those of mercy, charity, kindness, compassion, friendship, service, etc. The reason for this is that a corporeal soul cannot live without the activities of the combination of mind, body and speech. These activities can either be meritorious or sinful. The meritorious ones will raise him further while the sinful ones will cause his downfall. That is why to be without merit is to be unfortunate (*Punyahina*). The unfortunate being is without dharma; he has no sense of duty or purpose. To be without dharma is being without good fortune and to invite misfortune.

We have said earlier that renunciation, karmic stoppage, and restraint constitute the soul of dharma and meritorious activities constitute its body. Both are parts of dharma. The only difference between the two is that the soul is indestructible while the body is destructible. Thus, the only difference between karmic stoppage and merit is only that renunciation as a means of karmic stoppage, which is a means of gaining liberation, remains with the soul right up to the end of its worldly journey and finally converts itself into the spiritual goal while *punya*, which is in the form of auspicious volition and activities and which aids the path of liberation, separates from the soul when the body separates from it just like the ship separates from the passenger on reaching the destination. Renunciation and means of karmic stoppage

are means, practice and goal, all three combined, while *punya* is just means and practice not the goal. *Punya* is like medicine to remove the disease, which is given up once the disease is cured. It is like 'as enunciated conduct' that is also separated when the final deliverance is achieved.

Even the corporeal omniscient Lords have the activities of the mind, body and speech. They give discourses; they peregrinate from place to place. That is why to be active is neither bad nor a cause of karmic bondage. What are bad are the mundane desires, passions and attachment and aversion associated with these activities. These are the causes of karmic bondage. What are abandonable are these inauspicious things and not the meritorious activities. An activity is auspicious if the passions associated with it are lean while it becomes inauspicious if the passions associated with it are gross and deep-seated. Such activities are abandonable.

The activities can be categorised into these three – 1. Activities that increase attachment and aversion, 2. Activities that destroy attachment and aversion and 3. Activities that are free from attachment and aversion or the activities that are fully detached. Out of these the first kind of activities are sinful and are abandonable; those of the second kind are means of getting free from these flaws and achieve destruction and separation of karmic bondages, and the third kind of activities are natural and free from all kinds of desires and attachments and they happen of their own. These latter two kinds of activities are auspicious activities and they are not harmful in any way. These auspicious activities are not abandonable but acceptable. So much so that even the inspiration and giving of discourses by the world renounced monks and fully detached omniscient beings are also auspicious activities but they do not cause any karmic bondages. The reason being that they do not indulge in these auspicious activities for deriving any mundane pleasures but they do so for the welfare of the world at large.

It is not that all activities cause karmic bondage. The activities can also destroy karmic bondages. That is – karmic separation can

also be achieved through appropriate activities. In this connection the following quote from the *Bhagavatī sūtra* is worthy of note –

Samaṇovāsagassa naṃ Bhante! Tahārūvaṃ samaṇaṃ vā māhaṇaṃ vā aphāsueṇaṃ aṇesaṇijjāṃ asaṇapāṇakhāma-sāimeṇaṃ paḍilābhemāṇassa kiṃ kajjai? Goyamā! Egantaṃ so nijjaraṃ kajjai, natthi ya se pāvaṃ kammaṃ kajjai ! - *Bhagavatī sūtra*, 8.6.

That is, – (Principal disciple *Gautama* asks *Bhagvān Mahāvīra*) : Lord! What retribution does a householder gain by giving flawless eatable, drinkable, nourishing and relishable food to a monk? The Lord replied that it results in his karmic destruction and separation only and not in karmic bondage.

Here, the charitable activity has been described as a cause of karmic separation only and not of sinful karmic bondage. Here the word only is very significant and precludes the possibility of incurring karmic bondage through charitable activities. What is meant is that the charitable activities cause karmic separation only and not karmic bondage.

In the first *śataka* of the *Bhagavatī sūtra* itself it has been explained by means of questions and answers that the living being can incur karmic bondage for activities for his own sake (*ātmārambhī*), for activities for the sake of the others (*parārambhī*) and for activities of both these kinds (*tadubhayārambhī*) or he may not incur any karmic bondage through his activities (*anārambhī*). Except human beings all the living beings of the world can indulge in activities of the first three kinds that is – *ātmārambhī*, *parārambhī* and *tadubhayārambhī* but the human beings can undertake activities of all four kinds including the *anārambhī* ones. Clarifying this subject further, the 16th aphorism in *uddeśaka 1* of *Śataka 1* of *Bhagavatī sūtra* says –

Jīvā duvihā paṇṇattā tañjahā – saṃsārasamāvaṇṇagā ya asaṃsārasamāvaṇṇagā ya, tattha naṃ je te asaṃsāra-samāvaṇṇagā te naṃ siddhā, siddhā naṃ no āyārambhā jāva aṇārambhā, tattha naṃ je te saṃsārasamāvaṇṇagā te duvihā paṇṇattā, tañjahā – sañjayā

ya asaṇjaya ya | Tattha naṃ je te saṇjaya te duvihā paṇṇattā, taṇjahā – pamattasaṇjaya ya apamattasaṇjaya ya, tattha naṃ je te apamattasaṇjaya te naṃ no āyārambhā, no parārambhā jāva anārambhā tattha naṃ je te pamattasaṇjaya te suhajogaṃ paḍucca no āyārambhā, no parārambhā jāva anārambhā, asubhaṃ jogaṃ paḍucca āyārambhāvi jāva no anārambhā | Tattha naṃ je te asaṇjaya te aviratiṃ paḍucca āyārambhāvi jāva no anārambhā |

Gautama! The living beings are of two types – the liberated and the worldly. Out of these, the liberated ones are neither *ātmārambhī* nor *parārambhī* nor *tadubhayārambhī*; they are *anārambhī*. The worldly living beings are of two types – restrained and unrestrained. Out of these the restrained ones are, again, of two types – vigilantly restrained and negligently restrained. Out of these the vigilantly restrained ones are neither *ātmārambhī* nor *parārambhī* nor *tadubhayārambhī*; they are *anārambhī*. But in relation to auspicious combination of mind, body and speech (*yoga*) the negligently restrained ones are also neither *ātmārambhī* nor *parārambhī* nor *tadubhayārambhī*; they, too, are *anārambhī*. However, in relation to inauspicious combination of mind, body and speech (*yoga*) the negligently restrained ones are *ātmārambhī* as well as *parārambhī* and *tadyubhayārambhī*; they are not *anārambhī*.

In this aphorism, in relation to auspicious combination of mind, body and speech (*yoga*) even the negligently restrained ones have been said to be neither *ātmārambhī* nor *parārambhī* nor *tadubhayārambhī* but they have been said to be *anārambhī* only. Because the auspicious *yoga* prevents the inauspicious activities, it is counted as auspicious and a means of karmic stoppage.

The Jaina canonical work, *Uttarādhyayana sūtra*, 21.13 also says –

Savvehim bhūehim dayāṇukampi

khantikkame saṇjaya bambhayārī |

Sāvajjajogaṃ parivajjayanto,

carijja bhikkhū susamāhi indie ||

That is – “The sense-restrained monk must be kind and compassionate towards all the living beings; he must be forbearing and forgiving, and a restrained celibate; he must give up all violent activities and go about with his senses well under control.” In this aphorism the monks have been clearly urged to be kind and compassionate towards all living beings. Here, mercy, kindness and compassion have also been held equally important as restraint, celibacy, forgiveness, and giving up of violent activities. That means they (kindness and compassion) have been said to be dharma in the form of karmic stoppage and separation.

The famous master of the sky-clad tradition, Ācārya Virasena has said in the commentary of *Kaṣāyapāhuḍa* –

***Suhasuddhapaṇḍitamehiṃ kamma-
kkhayābhāve takkhaṇṇuvavattīdo |***

- *Jayadhavalā Book 1 p. 15.*

That is – If the destruction of karma through pure and auspicious volitions is not accepted, then there can be no karmic destruction and separation at all. Here, the Ācārya has clearly said that like the pure volition the auspicious volition also results in karmic destruction and separation. What is meant here is that the auspicious volition is not a cause of karmic bondage but that of karmic destruction and separation.

There are two forms of non-violence – 1 Volitional non-violence and 2. Practical or material non-violence. These can also be referred to as internal and external forms of non-violence. The volitional form of non-violence is beneficial for all and it benefits the self as well as the others. Herein there is no feeling of causing even a little harm to any living being at all. This form of non-violence reduces attachment and craving for mundane pleasures. It is a different thing that except in the mind of the fully detached Lords Jina all other living beings have attachment and aversion, delusion and passions and craving for mundane pleasure in a greater or a lesser measure and their fruition always shows their effects. However, the non-violent volitions of mercy, kindness,

compassion, protection, etc., result in the beneficial positive feelings of friendship, brotherhood, affection and they reduce and destroy the feelings of attachment and aversion, delusion and passions, etc., that are already present or that are on the rise at the time and melt them just as the ice melts and becomes water that eventually evaporates. Therefore, for a non-violent person the activities of mercy, charity, etc., cause reduction in attachment, aversion and delusion and these are, therefore, beneficial.

What is meant here is that the beneficial and non-violent activities of mercy, charity, etc., purify the soul and these are, therefore, not abandonable. The abandonable volitions are the harmful volitions of attachment, aversion etc., that accompany these beneficial volitions. The abandoning of these volitions depends on the endeavour of the spiritual aspirant. These flaws are present in the volitional stoppage, restraint and penance of as exalted spiritual aspirant as a vigilantly restrained monk. Therefore, he also incurs sinful bondages in little measures due to the effect of these flaws. However, because of the presence of these flaws the restraint and penance do not become abandonable. Similarly, non-violence also does not become abandonable in either of its manifestations - positive or negative. This fact equally applies to all three parts of dharma – that is, non-violence, restraint and penance. Therefore, as the activities of restraint and penance cannot be treated as abandonable even if some flaws remain associated with them, so the activities of positive non-violence like mercy, kindness, charity, service, etc., also cannot be treated as abandonable even if some flaws are present in them. The requirement is that of getting rid of those flaws rather than abandoning the activities of positive non-violence themselves. To consider them as harmful is neither justified nor proper. It is a folly to do so and such a folly can destroy everything. Due to this folly the spiritual aspirant cannot progress even a step in the right direction in his spiritual practices. The reason being that where there is no humanity, how can there be any dharma or religious practice?

We must always remember that the activities that result in the increase of attachment, aversion, delusion, etc., is known as *sankleṣa*. It is delusion and sin. They have no place in dharma and cannot be considered as meritorious. The attachment, aversion and delusion definitely reduce due to dharma and *punya* and the volitions are definitely purified. As restraint, renunciation and penance are not considered as abandonable even when attachment, aversion, passions and delusion are on the rise, so the auspicious activities should also not be considered as abandonable in their presence and rise. The reason being that these auspicious activities only help to reduce attachment, aversion, passions and delusion and do not increase them.

The volitional forms of the auspicious qualities like mercy, charity, etc., are closely linked with the spirit. Therefore, they result in majestic achievements of inner spiritual peace, liberation, happiness, immortality, etc. However, for the practical forms of these activities we have to depend on the physical entities and, therefore, we also get their result in the form of material mental, physical health and wealth. The cause and effect relationship of this phenomenon is as follows – Through the volitional forms of auspicious are feelings the spiritual flaws like attachment and aversion etc., reduced whereby the spiritual purity increases. Through this increased purity the spiritual development takes place. This spiritual development results in the vision and knowledge based qualities of the spirit. The development of the vision quality results in increased consciousness or power of self-realisation. As a result, as per the theory of karma., the related senses that can experience increased consciousness develop. That is - sensory organs, mind, intellect, etc., which can give expression to increased consciousness of the spirit are also gained in their more developed forms. Also, the beneficiaries of these auspicious activities also give respect and honour to the benefactor and at times also gift him material objects. Like this the practical forms of these auspicious activities are related to the physical world and their results are received in the physical forms.

These physical results are in the forms of means. These are neither good nor bad. Their proper use is beneficial for all and improper use is harmful and results in physical harm as well as in spiritual downfall.

The available physical means can be misused in mundane pleasures, in indulging in violent activities, stealing, etc. The indulgence in mundane pleasures induces inertness, dependence, inability, agitation, distraction and distress in the spirit and eventually it undergoes painful experiences. Sins of violent nature like killing, hurting, stealing, plundering, warring, quarrelling, disturbance, frightening, dismembering, etc., are causes of pain and misery. Like this the misuse of available resources can result in spiritual as well as physical downfall and it can be calamitous. Therefore, one must remember that the means at one's disposal are not only for one's enjoyment but also for employment in works of general weal. To employ them for personal enjoyment and for passionate indulgence is to harm oneself and the world at large. Such misuse of resources has no place in a life devoted to spirituality and righteous pursuits. Thus, the proper use of the available resources like material, wealth, body, senses, mind, intellect, etc., are the practical forms of non-violence like, kindness, compassion, charity, etc. Because these activities purify the soul they are also referred to as *punya*.

From this it is clear that the proper use of available resources in activities of general weal is *punya* and their misuse is *pāpa*. The *punya* does not harm the soul in any way. The fully detached omniscient Lords are infinitely meritorious and pious because they are infinitely charitable. Had the charity been bad and karma binding, the fully detached Lords would not have been infinitely charitable and their infinite charity would not have been referred to as destructional accomplishment (*kṣāyika labdhi*). For the infinitely charitable Lord the physical means such as His body, etc., do not matter. He does not have any sense of belongingness for them and they exist only in His knowledge and vision and not as doers and enjoyers. That is why He remains absolutely free from any karmic bondage what so ever. His

destructive karmas have already been destroyed and separated and the remaining non-destructive karmas are also without any power to do Him any harm because they have no power over Him. Such a power is derived from the sense of belongingness that the fully detached Lord has already shed fully and unequivocally. Therefore, the belief that *punya* is bad, it binds, it results in increase in worldly transmigration, is harmful, is deplorable, is abandonable, etc., is baseless and false. Actually *punya* aids liberation and once liberation is achieved it separates from the soul on its own. No effort or religious practice or ritual observance is required to achieve its separation. However, it must be remembered that *punya* as the practical form of virtues is just a means and not an end in itself. To consider the meritorious activities as end in themselves is to consider the means as the end, which is erroneous. The spiritual aspirant must always be vigilant to guard against this error. Activity by itself is not life. It is the volition of renunciation inherent in the pious activity that makes it live. We must never forget this.

What is meant here is that the natural qualities of compassion, forgiveness, simplicity, etc., are partially present in every human being and kindness, charity, etc., are only the practical manifestations of these natural qualities. Emphasising this very fact that while commenting on the third topic '*Dharma Śraddhā*' in the twenty-ninth chapter of the *Uttarādhyayana sūtra*, entitled '*Samyakatva Parākrama*', Ācārya Śrī Jawāharlālji M.S. had said that no living being is devoid of dharma. This comment by the Ācāryaśrī is in accordance with the precept that the basic nature of anything or any being is its dharma (*Vatthusahāvo dhammo*).

ACCEPTABILITY OF ACTION IN JAINISM

*Egao viraiṃ kujjā, egao ya pavattaṇaṃ |
Asañjame nivattiṃ ca, sañjame ca pavattaṇaṃ ||*

- *Uttarādhyayana, 31.2.*

That is, – Renounce one and undertake another. Renounce the lack of restraint and undertake restrained activities.

There are many a quotation available in the Jaina literature that tell the followers to refrain from unrestrained activities and to undertake the restrained ones. They are –

Asuhādo viṇivittī, suhe pavittī ya jāṇa cārittaṃ |

- *Dravyasaṅgraha, verse 45.*

That is, – Know that to refrain from inauspicious activities and to undertake the auspicious ones is the right conduct.

Sadasatkriyāpravṛtti-nivṛtti lakṣaṇaṃ cāritraṃ |

- *Tattvārthabhāṣya vṛtti, 2.3.*

That is, – The right conduct is nothing but the undertaking of auspicious activities and refraining from the inauspicious ones.

*Sammattaṇa sudeṇa ya viradīe kasāya-
niggahaguṇehiṃ jo pariṇado so puṇṇo ||*

- *Mūlācāra, verse 234; Gommatasāra Jīvakāṇḍa, verse 622.*

That is – The soul that is endowed with qualities like right vision, right knowledge, detachment and passion-control is a pious soul.

Pasatthajogapaḍivanne ca naṃ anantaghāipajjave khavei ||

- Uttarāḍhyayana, 29.7.

That is, – The soul that is blessed with auspicious combination of body, mind and speech destroys infinite modes of destructive karmas.

There is, a general misconception, about Jainism, in the minds of the Jainas as well as those other than the Jainas that it is a religion that preaches renunciation and inactivity and that all activity is prohibited in it, because any activity results in karmic bondage and Jainism aims at spiritual emancipation and liberation through destruction and separation of karma from the soul. Therefore, this belief gained ground that activity is spiritually harmful and hence deplorable and only fit to be abandoned. By prevarication it is said that the main aim of Jainism is to gain spiritual liberation by making the soul absolutely flawless and pure. To make the soul flawless we have to renounce flaws. Therefore, all the vows in Jainism aim at renouncing all flaws and sins. Thus, all the texts of giving vows have texts concerning the renunciation of various flaws and various forms of violent activities. None of these renunciation-giving texts ever tell us to undertake any activity and thus, it was believed that Jainism is a faith that advocates avoidance of activity and undertaking inactive means of destroying spiritual flaws and that activity has no place in the Jaina scheme of things.

The second reason that is advanced for inactivity is that Jainism believes in liberation through the destruction of both the sinful as well as the meritorious karmic accumulation and that any activity will result in the bondage, of either pious or sinful karmic bondage, which is bound to hinder the gaining of liberation.

Thirdly, any activity is always beset with the possibility of indulging in some form of violence or the other, which is harmful for the spiritual aspirant.

Because of these and many other reasons many followers of Jainism as well as other learned scholars and members of the Jaina clergy also started believing that Jainism is a purely inactionist and abstainist religion. They started holding the view that Jainism proscribed all forms of action as action meant karmic bondage and worldly transmigration.

However, a thorough study of Jaina scriptures reveals that Jainism is not a purely inactionist and abstainist religion. It also accepts action and activity as beneficial. The *Ācārāṅga* clearly mentions, in the following aphorism, that he (the knower of the true form of the soul) is a Spiritualist, Universalist, Actionist and a believer in the doctrine of karma-

“Se Āyāvādī Loyāvādī Kammāvādī Kiriāvādī”

- Ācārāṅga sūtra, 1.1.7

It is so because it is the soul that acts and works through the mediums of the universe, body, senses, things, etc. Action and work are not possible in the absence of the soul. Therefore, for any spiritualist it is essential to know about action and work and the beneficial and the abandonable.

Every human being knows something, believes in something and does something. Thus, everyone is endowed with three kinds of powers – 1. Knowledge or the power of discretion, 2. Vision or belief or the power of volition and 3. Conduct or the power of action. The powers of knowledge, vision and conduct are there with every human being. It depends on him whether he uses or misuses these powers. To employ these powers in the enjoyment of sensory pleasures is to misuse them. For enjoying such pleasures only that a person indulges in all the sinful acts of violence, untruth, stealing, etc., and suffers miserably as a result. The reason for such mundane indulgence is to consider the body as the ‘self’ and to believe that the whole existence of the ‘self’ is in the body only, and that sensory enjoyment is the only life. The body is destructible, perishable and transient, it is inert and made of insentient

matter – *pudgala*. Therefore, to consider the body as the 'self' is to consider the destructible, perishable and the inert as the conscious. In other words, we can say that the one that holds such a view is a non-spiritualist. The activities of a non-spiritualist are false and base and are harmful for him, the world and the entire universe.

An active spiritual aspirant is a spiritualist. His actions and activities are beneficial for him, the world, and the entire universe. That is why he has been referred to as a Spiritualist, Universalist, Actionist and a believer in the doctrine of karma.

It has been said above that every human being is endowed with three powers of knowing, believing and doing. That is, he is endowed with the powers of knowledge, vision and conduct. For employing these three powers every human being has his intellect, mind and body. He knows through his intellect, visualises and believes through his mind or his inner self and he does things with his body. These three powers can be used in harmful as well as beneficial activities. To use them to harm somebody, is to misuse them and it is this misuse of these powers that has been said to be improper and undoable. To use these powers to benefit somebody is their proper use and it has been said to be proper and doable duty. To engage the body, the senses, the mind and the intellect in sensory and mundane enjoyments is to shackle the 'self' in the calamitous chains of dependence, inertness, destructibility, etc. It is to harm oneself. Again, to indulge in violence, untruth, stealing, etc., in order to get the means of such mundane enjoyments is to harm the others as well as the self. Mentally to consider someone as bad, verbally to talk ill of others and bodily to torment others is to render oneself sinful and bad. These very things have been said to be sins, undoable activities and flaws. All such bad activities must be considered as harmful for the 'self' and the others and should be renounced.

The activities are of two types – auspicious and inauspicious. 1. To be violent, to tell lies, to deceive, to indulge in attachment and aversion, are sinful and inauspicious activities and they result in sinful

karmic bondages, which are painful in retribution and also result in increased worldly transmigration. Therefore, these activities are considered as abandonable. 2. On the other hand, to undertake merciful, charitable, kind, compassionate and helpful activities is meritorious and auspicious and they result in meritorious karmic bondages, which are pleasurable in retribution and also result in obstructing the influx of sinful karma and in reduction of the duration and intensity of the earlier bonded sinful karma. Consequently they result in reduced worldly transmigration. Therefore, these activities are helpful in the destruction of sinful karmic bondages and in spiritual development and are considered as acceptable. The canonical literature only proscribes the inauspicious sinful activities and prescribes undertaking of the auspicious meritorious ones.

Jainism categorises activities variously. Some involuntary activities, like seeing a multitude of things on just opening the eyes, hearing various sounds through the ears, respiration, digestion, circulation of blood, etc., happen on their own. For these activities no conscious effort is required and the creatures also do not have any volitional involvement of doership and enjoyership in relation to such activities. Therefore, these activities do not result in any karmic bondage. These activities also do not result in any spiritual ascent or downfall.

The other types of activities are those that have to be done by a creature. These activities are, again, of two types – auspicious and inauspicious. The sinful activities involving attachment-aversion, sensory pleasures, passions, violence, etc., are inauspicious and are beset with the volitional involvement of doership and enjoyership. These activities destroy the natural attributes of the soul and result in the bonding of destructive karmic bondages. Therefore, they must be abandoned. The auspicious activities of mercy, kindness, compassion, charity, service, etc., give expression to the noble natural spiritual qualities of a living being. They destroy attachment and reduce the passions and result in destruction of sinful karma and in spiritual

emancipation and liberation. The twenty-ninth chapter of *Uttarādhyayana sūtra*, entitled ‘*Samyakatvaparākrama*’, describes seventy-two activities such as strong craving for liberation (*Samvega*), detachment from the mundane (*Nirveda*), etc.,. These activities have been said to be means of destruction of the sinful karma, giving meritorious karmic bondage, and that of liberation itself. Therein there is no activity that results in the destruction of meritorious karma. The auspicious activities of mercy, kindness, compassion, charity, service, etc., simultaneously and effortlessly result in the destruction of sinful karmic bondages, the bonding of meritorious bondages and the soul’s progress in the direction of liberation.

To derive enjoyment from the material means like the body, senses, mind, intellect, other material objects, etc., that are different from the self-form is mundane enjoyment. To try to obtain these means and to indulge in such enjoyment is lack of restraint. The lack of restraint is behind all kinds of ills like attachment-aversion, delusion, etc., which, in turn, results in all pain and misery. Therefore, to free the self from all these flaws and consequent pain and misery, it is essential to give up the craving for such mundane enjoyments. This amounts to restraint, which is natural to the soul. For a spiritual aspirant it is essential, that all his volitions and activities must be restrained. What is meant here is that giving up inauspicious activities and to engage in auspicious ones is restrained monastic conduct. As has been said –

Eyāo pañca samīo, caraṇassa ya pavattaṇe |

Gutṭi nīyattaṇe vuttā, asubhatthesu savvaso ||

- *Uttarādhyayana*, 24.26

Five comportments (*samitis*) have been enunciated for the purpose of engaging in monastic conduct and three restrictions or self-controls (*guptis*) have been enunciated for disengaging from the sinful activities. Here, the disengagement has been prescribed only for the sinful inauspicious activities and not auspicious and inauspicious both. There is no restriction on the pursuit of meritorious auspicious activities. If it

were intended to prescribe giving up of all kinds of – auspicious as well as inauspicious - activities the fourth part of the aforesaid verse would have read '*savvatthesu savvaso*' and not '*asubhatthesu savvaso*'.

The self-controls are three – mind control (*mana gupti*), speech control (*vacana gupti*) and body control (*kāya gupti*). In observing these it is expected that the spiritual aspirant would restrict himself from the inauspicious mental, vocal and physical activities. Engaging in auspicious and meritorious activities such as scriptural study, contemplation and meditation etc., have not been restricted.

Importance of Auspicious Activities such as Mercy, Charity, etc., –

The question arises as to why a spiritual aspirant should pursue activities like mercy, kindness, compassion, charity, service, affection, spreading the gospel etc., when activities result in karmic influx, karmic bondage and consequent worldly transmigration?

In reply we would have to say that to believe that all activities result in karmic influx, karmic bondage and consequent worldly transmigration and that all inactivity results in liberation is not correct. Bondage and liberation depend on the coming into being, presence and activity of the passions. Any activity or inactivity that is passionate is a cause for the coming into being of the passions and consequent karmic bondage. On the other hand the activity or inactivity that reduces or destroys passions is the cause for liberation. The meritorious auspicious activities result in such reduction of passions and, therefore, result in karmic stoppage, karmic destruction, karmic separation and liberation.

Through charity one reduces attachment towards one's possessions and greed-passion becomes leaner. Mercy, kindness and compassion result in a feeling of friendship and the pride melts. The feeling of affection and friendship can arise only when delusion or attachment-aversion gets reduced. Anyone with strong delusive attachment will care only about oneself and one's relatives. He cannot feel others' pain or misery. He cannot be sensitive or sympathetic to such painfully miserable people or creatures. The feeling of affection just does not

rise in such a person. As a rubber balloon is blown up its walls become thinner and thinner and after being stretched to the limit it explodes and is destroyed. This applies to the auspicious activities of mercy, kindness, compassion, charity, service, affection, feeling of friendship, etc., also. As these activities that represent positive non-violence increase, the passions, attachment, aversion, delusion etc., become thinner and thinner. Mercy, kindness, compassion, charity, service, affection, feeling of friendship are various manifestations of selfless feelings of spiritual affection. Pride is a delusion. Greater the pride of a person, narrower will be the limits of his selfishness. In him the feeling of selfless affection will be almost negligible.

Affection and delusion are different. In delusion there is a craving for sensory and mental pleasures and there is always a desire for return or counter favours. There is an attachment or the feeling of possessiveness towards things and beings. One gets shackled in the relationships with them. This relationship itself is the bondage and results in karmic bondage, which is at the root of pain and misery. In the feeling of affection there is always a feeling of giving away whatever means of pleasure that we have so that they can give pleasure to others. There is no feeling of getting anything in return. Mercy, kindness, compassion, charity, service, feeling of friendship, etc., are also auspicious activities that signify such selfless feeling of affection in which there is always a feeling of reducing our own attachment and pleasures and to mitigate others' troubles. This helps in reduction of attachment. That is why the activities of serving have been included amongst internal forms of penance and have been said to be the means of karmic destruction, reduction and separation.

How to walk, how to talk, how to eat, how to use the available means, how to dispose of the excretions, etc., are the five comportments, which are in the forms of activities. All these activities are related to the body. According to the canonical dictates, properly done, these activities have been said to be the means of karmic stoppage and restraint. The reason being that in seeking liberation also one has to

take recourse to one's body, mind and speech, which are the three means or implements of spiritual practice. These are also the means of liberation. These constitute the path of spiritual emancipation and are the activities of karmic stoppage and separation. As long as the body and the mind are present some physical and mental activities are unavoidable. To direct these activities in the direction of worldliness is the path of mundane pleasures and it amounts to sin whereas to direct them towards restraint is the means of karmic stoppage and separation.

It is not that inactivity is the only path of spiritual practice. If someone goes without food for some time in order to give rest to his digestive system and to reawaken his digestive faculties so that he can relish his food better, it does not amount to the fasting penance and is not a cause of liberation but that of bondage. The cessation of all activities by the crane in order to concentrate on catching the fish is not inactivity but activity only. What is meant here is that any inactivity that has the motive of enhancing mundane indulgence and pleasures at a later time is an activity that results in karmic bondage. Such inactivity has no place amongst the means of spiritual practice.

Here, we mean that the activity or the lack of it that results in sensory enjoyment or passionate feelings is flawed, binding, and causal to worldly transmigration and the activity or the lack of it, that result in reduction of carnal enjoyment or the feeling of passion, or its subsidence or destruction, is useful and acceptable because such an activity, or the lack of it, results in karmic stoppage and separation that eventually results in spiritual emancipation and final deliverance or liberation.

The activities of mercy, kindness, compassion, charity, service, feeling of friendship, etc., are non-violent and are, therefore, acceptable as parts of the practice of right conduct. The non-violent activities are never abandonable. Only the violent activities like terminating or compromising of vitalities, telling lies, stealing, sexual indulgence, possessive-ness, anger, pride, guile, greed, attachment, aversion, etc., are abandonable. That is why the renunciation is always in respect of violent and sinful activities and not in respect of the non-violent and

meritorious ones. Nowhere in the canonical literature is found a mention of giving up the meritorious and auspicious activities.

It is clear that attachment is at the root of all evils. The reason why attachment arises is that we crave for worldly pleasures. Therefore, the activities that do not give mundane pleasures do not mark attachment. The activities that do not mark attachment are not craved and once the craving is gone, the contemplation of the transcendent starts. This is the meaningful contemplation. As the lighted fire douses itself after consuming the fuel, so does the meaningful contemplation cease itself after eating away the meaningless contemplation, and disappears for good. As soon as attachment disappears totally, the total detachment manifests itself and the attainment of eternal liberated life takes place. From this point of view, the purpose of all auspicious and meritorious activities is to take the practitioner in the realm of the transcendental. The activities of mercy, kindness, compassion, charity, service, feeling of friendship, etc., are the means of transcending the senses, body, and worldliness and of attaining eternity. This is the way of attaining peace, liberation and love. In peace there is infinite power, infinite wealth and infinite and interminable pleasure. In liberation there is immortality, indestructibility and eternal unhindered pleasure and in love there is ever-fresh sense of pleasure. Thus, auspicious activities are the means of attaining eternal pleasure of liberation and they do not hinder spiritual emancipation.

POSITIVE NON-VIOLENCE : THE MEANS OF KARMIC DESTRUCTION

Pasatthajogapaḍivanne ya ṇaṃ aṇantaḡhāipajjave khavei |

- Uttarādhyayana, 29.7.

That is – Through noble or auspicious activities of mind, body and speech one destroys infinite modes of destructive karmas.

Puṇṇāsavabhūḍā aṇukampā suddhao va uvajoo |

Vivarīo pāvassa hu āsavaheum viyāṇāhi ||

- Kasāyapāhuda, Jayadhavalā commentary Bk. I, p. 96.

Aṇukampā suddhuvaogo viya puṇṇassa āsavadāraṃ |

Taṃ vivarīdaṃ āsavadāraṃ pāvassa kammaṃ ||

- Bhagavatī Ārāḍhanā, 1828.

That is – (Auspicious activities like) compassion and purity of volition result in meritorious karmic influx and the opposite that cruelty and impurity of volition result in the influx of sinful karma matter.

Jive aṇukampae aṇubbhade vigayasoge

carittamohanijjaṃ kammaṃ khavei |

- Uttarādhyayana, 29.29.

That is, – The compassionate, humble and tranquil aspirant destroys the conduct deluding karma.

***Gilāṇaṃ veyāvaccam kare māṇe samaṇe
nigganthe mahānījare mahāpajjivasāṇe bhavati |***

- *Uttarādhyayana*, 29.7.

That is, -- The unencumbered monk that serves a diseased monk causes great karmic destruction and gains the end of karmic bondage.

The activities of mercy, kindness, compassion, charity, service, feeling of friendship, etc., that signify positive non-violence reduce passions and result in auspiciousness of the combination of the activities of the mind, body and speech and the aspirant that has gained the auspiciousness of the activities of the mind, body and speech destroys infinite modes of destructive types of karmas that destroy the inherent qualities of the soul. The scriptures of both – *Digambara* as well as *Śvetāmbara* - traditions of the Jainas like the *Jayadhavalā* commentary of *Kasāyapāhuda*, *Bhagavati Ārādhana* and *Uttarādhyayana sūtra* are witness to the fact that compassion destroys sinful karmic bondages and incurs meritorious influx. The influx of meritorious karma matter is not deplorable in any way. This has been discussed at great length in the last chapter. Here, we are considering as to how the auspicious activities of mercy, kindness, compassion, charity, service, feeling of friendship, etc., result in karmic destruction and separation from the soul.

According to the ‘Doctrine of Karma’, with the reduction in passions the auspicious volitions emerge whereby the durational bondages of seven karma types (except the lifespan determining karma) also lessen. That is, – the earlier bonded durational bondages in respect of these karma types undergo a reduction. Along with this reduction in durational bondages their earlier bonded intensity bondages also get reduced with the reduction in passions due to the effect of auspicious volitions. Like this the auspicious activities result in the reduction of earlier bonded durations and intensities of sinful karmic bondages. This reduction is a means of spiritual weal and is, therefore, acceptable. Now we consider as to how the auspicious activities result in karmic destruction and separation of each type of karma.

The auspicious volitions that are in the form of reduction and purification of passions reduce the delusory karma. This results in desirable conduct and the quality of righteousness in practice. This means that the right conduct is promoted, uncertainty gets reduced, certainty increases and equanimity is strengthened. Increase in certainty and strengthening of equanimity results in the increase and development of the quality of right vision, which results in the destruction cum subsidence of vision obscuring karma.

With the development of the quality of vision come the realisation of the elements and the rise of discretion, which in turn result in enhancement of knowledge or the destruction cum subsidence of knowledge obscuring karma. The development of the quality of vision also results in the increase in the power of self-realisation and this results in the destruction of inertness, which, in turn, results in increased power to feel. The effect of painful feelings gets reduced and that of pleasurable feelings increases due to the strengthening of equanimity owing to auspicious volitions.

The quality of vision results in the development of self-realisation and the power of feeling becomes more acute, which results in the development and creation of the sensory organs of touch, taste, smell, sight and hearing. The bodily activities are also facilitated. This means that the auspicious types of physique making (*nāma*) karma are obtained. In other words, the auspicious volitions result in the physical development, as well.

The pure and auspicious volitions reduce the value and importance of the other (than the 'self') and the value and importance of the 'self' increase. This results in the feeling of high status (*ucca gotra*). The reason for this feeling is that when the 'self' is evaluated in comparison with the 'other', the value lies in the other and the value of the 'self' is reduced. This results in the feeling of inferiority, which is nothing but low status (*nīca gotra*). The purity of volition results in the reduction of the value of the 'other' and in the increase in the value of the 'self', which is an indication of the high status or *ucca gotra*.

It is well known that purification of volition results in the ascendance of the intensity of auspicious lifespan determining karma and the increase in sensitivity due to developed quality of vision, results in reduction in cruelty and increase in the quality of mercy. Service and generosity are the practical forms of mercy. Charity represents generosity. Thus, auspicious volition results in the development of the qualities of generosity and charity, which indicates the reduction (destruction cum subsidence) of the charity obstructing (*Dānāntarāya*) karma.

The reduction in passions brought about by the pure and auspicious volitions result in the reduction of desire, possessiveness, pride and feelings of being a doer and an enjoyer. Reduction in desires results in the reduction of wants, which is indicative of the reduction of the gain obstructing (*Lābhāntarāya*) karma. Reduction in the feeling of possessiveness results in the reduction of the feeling of the 'other' and in the expression of the 'self'. This results in the increased self-expression and reduced desire for mundane enjoyments, which is indicative of the reduction or destruction cum subsidence of the enjoyment obstructing (*Bhogāntarāya*) karma. Reduction of the feeling of pride results in reduced attachment towards the 'self' and in the expression of love. The pleasure of attachment is momentary and destructible but that of love is permanent and eternal; it can be enjoyed again and again. This indicates the destruction cum subsidence of the repeated enjoyment obstructing (*Upabhogāntarāya*) karma. Reduction in the feeling of enjoyership results in reduced feeling of doership and in increased ability for renunciation, which is indicative of the destruction cum subsidence of the ability obstructing (*Vīryāntarāya*) karma.

Like this, pure and auspicious volitions result in the destruction and destruction cum subsidence of the delusory karma, vision obscuring karma, knowledge obscuring karma and the sinful subtypes of feeling producing karma, status giving karma, and obstructive karma. At the same time they also result in the intensity-ascendance of the auspicious

subtypes of the non-destructive karmas. This does not result in karmic bondage of any kind, because the reasons for the karmic bondages are attachment and aversion, which are inauspicious in nature and have no place among the auspicious volitional dispositions.

Not only this, the inauspicious – sinful karma subtypes also get converted into the auspicious – meritorious subtypes. This means that the inauspicious – sinful karma subtypes get liberalised and get converted into the auspicious – meritorious subtypes. Also, the auspicious volitional dispositions result in the reduction in the durations and intensities of the inauspicious – sinful karma subtypes and into the increased durations and intensities of the auspicious – meritorious subtypes, which is indicative of the spiritual ascendance.

The feeling of general weal is inherent in the auspicious volitions, which results in the feeling of joy and a desire to please, towards the one with auspicious volitions, in everyone's heart. This results in the exchange of mutual affection, feeling of joy and love, which helps in the reduction of attachment and karmic destruction. Also, the hearts of those who knowingly or unknowingly benefit from the auspicious volitions, and activities that ensue there from, are filled with love for their benefactor and they consider it their good fortune to get an opportunity to help him in the pursuit of his auspicious activities and, therefore, they remain ever ready for rendering any required assistance to him. This is a by-product of his auspicious activities. This indicates his excellent grip on his physical environment. It must be noted that the benefactor expects no such help from any quarter. His needs are fulfilled automatically and without his asking. He never suffers wants and remains ever fulfilled.

What is meant is that the destructo-subsidential volition in the form of reduced passions result in the destruction cum subsidence of the four destructive karma types and in the ascendance of durations and intensities of the auspicious subtypes of the four non-destructive karmas. Similarly, the auspicious volition in the form of destruction of passions results in the destruction of the four destructive karma types

and in the attainment of infinite vision, infinite knowledge, infinite charity, infinite gain, infinite enjoyment, infinite repeated enjoyment, infinite ability, karma-destroyed righteousness and as enunciated conduct. This means that the auspicious volitions and consequent auspicious activities result in spiritual as well as physical development of a living being to such an extent that there remains nothing to be known and gained by him thereafter; he becomes all-accomplished.

ANSWERES TO OBJECTIONS ON POSITIVE NON-VIOLENCE

In this chapter an effort is being made to answer the objections raised by several sects of Jaina tradition that consider the activities of positive non-violence such as mercy, kindness, compassion, benevolence charity, service, affection, protection etc., as unacceptable and abandonable.

1. Objection – All activities of the mind, body and speech generate karma, no matter they be the activities of mercy, kindness, compassion, benevolence charity, service, affection, protection etc.,. Therefore, all auspicious activities cause karmic bondage. Karmic bondage is unacceptable and abandonable, not acceptable.

Answer – It is true that activity is in the form of action, but all actions do not result in karmic bondage; there are many activities that do not. Only those activities result in karmic bondages that are associated with passions and desires and expectations of mundane pleasures and the feelings of doership and enjoyership. Those activities that naturally result from karmic fruition and without any feeling of doership and enjoyership and which are done with the feelings of a seer and a watcher do not cause any karmic bondage. That is why such activities have been said to be non-destructive and not even partially destructive. For example – the fully detached omniscient Lords Jina have continuous activities of the body, mind and speech but they do

not incur any karmic bondages even when they, breathe, walk and preach.

Not only this, the fully detached Lords Jina naturally engage themselves in activities of general benefit like mercy, charity, affection, etc... The Omniscient Lords are infinitely charitable, they are universally beneficial but their activities are not done, they just happen without any desire behind them. They happen just like the drum produces sound when it is struck but there is no desire on the part of the drum to produce that sound. It is only the activities that have desires behind them that suffer from the feelings of doership and consequently they result in karmic bondage. We see all sorts of things as soon as we open our eyes and hear all sorts of sounds with our ears. However, merely seeing and listening does not result in karmic bondages. It results due to the resolves and desires that accompany the actions, due to the feelings of doership and enjoyership and due to passions in the form of attachment-aversion and delusion. As has been said -

Sukh-duḥkha donon basat hain, jñānī ke ghaṭa mānhin ।

Giri sara diṣe mukura men, bhāra bhūjabo nāhin ॥

That is, – We can see the mountain and the pond in the mirror but the mirror does not get wet with the water of the pond and does not become heavy due to the mountain. Similarly, the enlightened souls also feel the pains and pleasures as per their karmic fruition but they do not incur any karmic bondage due to these feelings. It is clear that the passions that accompany any actions and not the actions by themselves result in karmic bondages. Therefore, the auspicious activities are not unacceptable and abandonable but it is the passions that are unacceptable and abandonable. Passions are the cause of karmic bondage.

2. Objection – Auspicious activities are meritorious activities and they result in karmic bondage. Being the cause of karmic bondage the auspicious activities of mercy, kindness, compassion, benevolence charity, service, affection, protection etc., hinder liberation.

Answer – To consider the meritorious activities as the cause of karmic bondage is an erroneous assumption because the existence of

karma depends on their durational bondage. The karmic existence is not possible in the absence of the durational bondage. The durational bondage takes place due to passions. Passions are never meritorious; they are always sinful. Therefore, *Punya* or meritorious – pious acts do not hinder liberation but on the contrary they aid its achievement. Right vision is gained by a high rise of *punya* only. Right vision is impossible to gain without achieving merit to gain it. Such a merit is gained by undertaking meritorious pious or auspicious activities. Without gaining the right vision it is not possible to gain right knowledge and right conduct also and liberation is impossible in the absence of these three. Thus, *punya* is a direct and traditional cause in gaining spiritual liberation.

The rule is that piousness cannot be destroyed by any means. There are two main courses of spiritual practice – karmic stoppage and separation. Both of these result in the ascendance and not descent of the intensity of merit. The excellent or outstanding fruition of the meritorious karma remains till the very last just before the attainment of liberation and final deliverance from the mundane existence. On attainment of the all-accomplished state (*Siddhāvasthā*) the merits are separated from the soul in the same way as a traveler leaves his vehicle on reaching his final destination. However, he reaches his destination only with the help of the vehicle. Thus, the auspicious activities only help and do not, in the least, hinder the attainment of liberation.

If these activities had been considered as hindrances in achieving liberation in any way, the vows for abandoning them would have been prescribed and given by the religious leaders just as the vows for giving up sinful activities are prescribed and are being given. However, such vows are neither prescribed anywhere in the scriptures nor are they being given by any spiritual master. The vows are taken for forsaking sinful activities and not the pious activities.

According to the Jaina canonical literature, the impious or inauspicious activities are sinful and irreligious and the pious and auspicious activities are meritorious and religious. The 37th verse of

the 20th chapter of the *Uttarādhyayana sūtra* says – “*Appāmittamamittameca duppaṭṭhiya-suppaṭṭhiyo* !” That is, – indulging in inauspiciousness the soul becomes its own enemy and practicing auspiciousness it becomes its own friend. The Jaina scriptures describe the conversion of karmic subtypes in great detail. According to them – ‘as a rule, when an individual indulges in any sinful activity, his earlier bonded existing meritorious karma subtypes also get converted into sinful subtypes and when someone undertakes some auspicious activity, his earlier bonded existing sinful karma subtypes reduce in intensity and duration, i.e., the sinful karmic bondage is partially destroyed and reduced; and gets converted into meritorious ones. According to modern psychological terms it is called sublimation. Thus, the auspicious activities of mercy, kindness, service, charity, friendship, affection, etc., result in destruction, reduction and separation of sinful karma subtypes. The destruction of sinful karmic bondages result in liberation. Therefore, the auspicious activities of mercy, kindness, service, charity, friendship, affection, etc., are the helpful means of liberation and to consider them as hindrances in the way of liberation is to contradict the Jaina faith as such.

If the auspicious activities were considered as unacceptable in any way, it will be essential to destroy their meritorious karmic bondage. However, the meritorious karma subtypes cannot be destroyed and separated by the usual means of karmic separation like renunciation, restraint and penance. Actually, they only cause their increase. Therefore, the only way to destroy the meritorious karma subtypes is to indulge in sinful activities. To do so in order to destroy the meritorious karma subtypes will definitely hinder the progress towards spiritual emancipation and liberation.

Not only this, the meritorious karma subtypes are purely nondestructive. That is, they do not destroy any of the basic and natural qualities of a living being. Therefore, to consider them as hindrances in the path of liberation is neither logical nor proper.

3. Objection – Auspicious activities are meritorious and merit is not dharma. There is no liberation without dharma.

Answer – Auspicious activities are meritorious as well as dharma. Not only this, merit and dharma go together. Therefore, where there will be dharma, there will be merit also. No creature devoid of merit can ever be religious. Merit is as inseparably together with dharma as the shadow is with the body. Dharma and merit cannot be viewed in isolation of each other. The reason being that the auspiciousness has two aspects – 1. Volitional and 2. Practical. The volitional aspect of auspiciousness lies in giving up passions born out of attachment-aversion and sensory cravings. Their practical form is in pursuing auspicious activities of mercy, kindness, compassion, charity, service, affection, etc.,. This practical aspect of auspiciousness itself is known as merit or *punya*. These two are the two sides of the same coin that cannot be separated. Therefore, where there will be dharma, there will be merit also and where there will be merit, there will be dharma too. By definition *punya* is what purifies the soul and that is dharma too. It cannot be called *adharma*. That is why the auspicious activities of mercy, kindness, compassion, charity, service, etc., have been said to be dharma in Jainism.

4. Objection – In the pursuit of auspicious activities of mercy, kindness, etc., there is always violence towards static one sensed and other moving creatures. Violence is sin and a cause of karmic bondage. Therefore, they are abandonable for an ascetic.

Answer – The violence that is caused against the one sensed and other moving creatures while pursuing the auspicious activities is unintentional. It is not only not done deliberately but all care is taken to minimise such violence. The causes of karmic bondage due to violence are intent and yoga – the combination of body, mind and speech. The karmic bondage takes place when both these causes are present. Only intent or only yoga cannot incur the karmic bondage. Therefore, the activity in which both these causes are present results in karmic bondage. If the bondage be assumed in the absence of intent to do, get done or approval of the act in question, then the activities like sitting, rising, speaking, walking, etc., of the fully detached Lords Jina.

which also resulted in some violence towards the one sensed and small moving creatures would also have resulted in karmic bondages and they would never have liberated. But it was not so and they did not incur any karmic bondage because the intent to do anything, to get it done and approving anything done by others was totally absent in their case. The sense of doership was not there and that did not cause any karmic bondage.

What is meant here is that in the auspicious activities of mercy, kindness, charity, service, affection, etc., the feeling of doership etc., is totally absent and, therefore, they are not sinful activities and do not cause any karmic bondage. It is for the same reason that even though the *yoga* activities of the ordained monks also cause some violence towards one sensed and other moving creatures, their monastic conduct is believed to be free of karmic bondage due to three means (body, mind and speech) and three agencies (self, other and approval). It is so because the violence in question is committed but they do not commit it. They only aim at the protection and safety of all the living beings of the world and do not intend any harm and violence to any creature. Therefore, the auspicious activities do not result in any karmic bondage.

5. Objection – Any sinful acts committed by a creature that is saved by the auspicious activities of mercy, protection, etc., may incur sinful karmic bondage and the person that saves it would also partially incur that sinful karmic bondage, which is abandonable and would eventually hinder his liberation. Therefore, to save and protect any creature through the auspicious activities of mercy, protection, etc., is a sin and should be abandoned.

Answer – The abovementioned reason is absolutely unsubstantial. The reason being that the person that saves a creature does not save with the intent that the creature so saved may live for doing sinful acts. If the saviour be held responsible for the future sins committed by the saved creature then everyone except the fully detached omniscient Lords are sinners because they are acting to save and protect their near and dear ones who are committing some sins or the others all the time.

Their children, parents and even the ordained ascetics up to the tenth stage of spiritual development commit some sin or the other. Therefore to bring up the children to serve the parents and to give the charity of food, clothes, pots, medicine, etc., to the ascetics would all amount to sinning and would be counted as adharmā or irreligious. In other words we can say that anyone that saves us from some dangerous situation is also a sinner. Like this, to all acts of mercy, charity and service would amount to sinning and to serve the ill, to give food to the hungry would be all counted as sin and would be considered as abandonable.

Adherence to this belief would result in the disappearance of all acts of dharma in the form of mercy, charity, etc.,. There would be frightful violence and cruelty on all sides and it would be difficult for any creature to live peacefully. So much so that even to expect someone to help us would also amount to encouraging him to perform sinful activities, which would at best be inhuman and demonical. How surprising it is that someone sins, and someone else bears the result for his sin without sinning at all. It is like someone commits murder and someone else is hanged for it. Such a belief is not only against the principles of karma theory and canonical dictates but it is also against all principles of natural justice and jurisprudence and, therefore, abandonable.

The result of the act of saving any creature is the saving and living of that creature. Therefore, those who say that to save a creature is a sin, it is enough to say that according to their precepts the living of any creatures including themselves is a sin. Therefore, those that consider saving or protecting any creatures as sin, have no right to live themselves. To consider saving a dying creature by giving food, water and to try to mitigate its pain as sin and abandonable, is against all principles of humanity, practical commonsense and wisdom and has no place in the human life.

The abovementioned belief is also unsubstantial because one that saves someone has no intention that the saved person should indulge in sinful activities of violence, lying, stealing, exploitation, etc., and should

live a life of attachment-aversion, passion, delusion, etc., because he himself considers these pursuits as bad and considers giving them up as beneficial. As a rule what one considers bad he also desires that the creatures saved by him should also not pursue those pursuits and benefit himself. Any sinful activity is supported only when the supporter considers it as good and beneficial in some way. Therefore, it is erroneous to believe that the auspicious activities result in supporting sinful activities.

6. Objection – All living beings are equal. Therefore, violence towards any creature would amount to the same sin and not different. Therefore how far is it justified to kill innumerable or infinite number of innocent creatures to save one living being?

Answer – The belief that killing all living beings is equally sinful, is erroneous. The reason being that in one speck of earth and in one drop of water there are innumerable living beings and in certain vegetables and *nigoda* there are infinite living beings in as much of it as can be held on the tip of a needle. Like this innumerable air-bodied living beings are being killed in our breathing only; in drinking or using a gulp or a glassful of water, and in eating a little quantity of vegetables innumerable or infinite water-bodied living beings are being killed. If we consider the killing of each of these living beings as equivalent to killing a human being, we are incurring the sin of killing innumerable or infinite number of human beings every moment. This would amount to killing innumerable times more human beings every moment than there are in the world. According to this belief if someone kills all the human beings of the world his sin would be lesser than that incurred in killing innumerable water-bodied living beings in drinking just a gulp of water. The sin incurred in thousands upon thousands of great wars like *Mahābhārata* will be lesser than that incurred in killing the air-bodied living beings while breathing just once. According to this belief some maniac would not hesitate in killing thousands of human beings because the sin incurred in doing so would be lesser than that incurred in drinking a gulp of water. Such a belief would encourage terrible carnages and would promote anarchy.

Therefore, to believe in such erroneous belief is against the canonical dictates, principle of karma theory, constitution, moral principles, reason, commonsense and principles of natural justice. It amounts to making the noble principle of non-violence a laughing stock in the eyes of the common people. This belief is absolutely baseless and a figment of some overactive brain's imagination. In the ancient age there was sect of elephant eaters called '*Hastitāpasa*' that went according to this belief and its followers, in order to escape the sin of killing innumerable living beings of the vegetable origin, used to kill an elephant and eat it for a long time. They used to consider themselves as non-violent and those who did not follow this principle as violent.

The reality is that the soul is eternal, immortal and indestructible. Therefore, it cannot be killed or destroyed. What is killed or destroyed are the senses like ears, eyes, nose, etc., and vitalities like body, mind and speech and the abilities to breathe, live etc.,. That is why the Jaina scriptures have used the term deprivation of vitality (*Prāṇātīpāta*) rather than killing for violence and the minor or major vow of non-violence is also in respect of this depriving of vitalities only, which is meaningful and as it should be. As a rule, the stage of development of a living being is indicated by the number of vitalities and consequent power of sensitivity it possesses and the amount of violence in killing a living being is exponentially proportional to its stage of development. The vital power or sensitivity in a two sensed living being like earthworm, etc., is infinite times that of a one sensed living being and they have been considered as infinitely more meritorious as compared to the one sensed beings. Hence killing a two sensed being is infinitely more sinful than killing a one sensed being. This very sense has been conveyed in the *Praśnavyākaraṇa sūtra* in the aphorism '*Egaṃ isiṃ haṇamāṇe anante jive haṇai*' that is one who kills one sage (a living being at a higher stage of evolution) incurs the sin of killing infinite number of living beings (at a lower stage of evolution). Similarly, the sin of killing a three sensed living being like an ant, etc., is infinite times that of killing a two sensed one; the sin of killing a four sensed

living being like a fly or a mosquito, etc., is infinite times that of killing a three sensed one: the sin of killing a five sensed living being like an animal or a bird or a fish, or a human being is infinite times that of killing a four sensed one. Thus, it is a grave error to believe that the sin of killing all types of living beings is equal.

Similarly, the merit earned in protecting or saving or serving a creature of higher order is infinite times that of doing the same thing for a creature of the lower order. Higher the order of life saved, greater would be the merit earned. Thus, to save a five sensed living beings like animals, birds, fishes and humans by giving them food etc., and to serve them is an infinitely meritorious activity. To believe otherwise is absolute falsehood.

What is meant is that killing or tormenting a developed living being is infinitely more sinful as compared to killing or tormenting those with lesser vital powers or sensitivity and to save, protect and serve them is infinitely meritorious and spiritually uplifting.

7. Objection – When one living being kills or torments another, to save the one being killed or tormented would amount to interrupting the pleasure of the killer or tormentor and thus to hurt its feelings, which is violence and sinful.

Answer – A careful reflection on this issue would reveal that violence is not in giving pain or hurt to another creature but in the volitional disposition behind it. This would be clear by an example. A surgeon cuts open the belly of a patient with a knife in order to operate upon it. He may inflict pain on the patient and the patient may even die in the process, but the doctor is neither considered violent and nor a killer for his act. He incurs no sin but only the merit of trying to save a patient. On the other hand a robber may also plunge a knife in the belly of a victim and he may not even die in the process but his act is considered highly violent and sinful. If the victim dies the robber is considered a killer. Here, in these two cases the physical act of plunging the knife in the belly is similar. The difference lies in the volitional

dispositions of the two. The doctor has the intention of saving the patient and the robber has the intention of robbing and killing his victim. Therefore, one earns merit for the same act while the other incurs sin.

8. Objection – When one living being kills another, to save the one being killed would amount to having attachment for the victim and aversion for the attacker. Attachment and aversion are sinful. Therefore, the act of saving some creature is sinful and it is dharma to avoid it.

Answer – It is not necessary to have attachment for the victim to save it and to have aversion for the attacker to prevent it from killing. The saviour does so with a feeling of universal love. The reason being that the feeling of attachment and aversion is present only where there is a selfish interest and a desire to derive sensory or mundane pleasure from someone. Attachment is to have attraction towards someone or something with a view to derive sensory pleasure from him or it and to have the feeling of anger when such a pleasure is interrupted is aversion. Attachment-aversion and passions rise only due to selfish desires for pleasures. There is no attachment-aversion or violence in saving a living being. There would be attachment for the one being saved if a desire to derive pleasure from it exists and there would be aversion for the attacker if there is a feeling or an intention of harming it. If there is no feeling of selfishness in the heart of the saviour and he wishes well by both the attacker and the one being attacked, then there is no attachment or aversion. He intends no ill or harm or hurt to anyone. He wishes to benefit all and he has a feeling of friendship for all.

In reality there is no aversion in the heart of the saviour for the attacker. Had it been so, the saviour would not save him if someone else attacked the attacker and if there was any feeling of attachment for the victim, the saviour would not prevent him from killing or hurting another creature, rather he would encourage it to proceed for its pleasure. But it is not so. The saviour tries to save the attacker also if someone else attacks it and the saviour prevents the victim also from attacking another creature. This can be clearly understood by the example of a mouse, a cat and a dog. When a cat attacks a mouse the saviour saves

the mouse; when the dog attacks the cat the saviour saves the cat. Thus, the saviour is guided by the feeling of universal love and not by attachment or aversion for the mouse or the cat or the dog. He wishes well by the victim and also by the attacker and has no intention of harming anyone at all. To prevent someone from the acts of violence, telling lies, stealing, etc., is not harming him but benefiting him also. Therefore the act of saving is universally beneficial and, therefore, non-violence. To consider it as an act of violence is a grave error.

Those who believe that to save someone from being killed or pain by being merciful towards it causes attachment and aversion and is, therefore, sin and not dharma must be asked a simple question as to whether they would consider any help rendered to them when their own life was in danger as good or bad, as sin or dharma. If he thinks it is bad then he should refuse to accept any help and request anyone that comes to help that he should not incur sin by saving him. However, nowhere has such a thing been seen or heard. Everyone considers and accepts the act of saving himself from any danger or pain as good only. From this it is proved that the act of saving any creature from danger or pain is good, to help it in the time of need is good. It is so because the true values are eternal, general, all time, everywhere applicable and public. These can be applied on everyone everywhere and every time. In such acts there is no discrimination of other's and ours. Where there is such discrimination, there is selfishness and not truth. To consider the help in danger and need to the self as good and to consider the same help to the other as bad is neither logical nor proper, nor truth, nor principled. It is merely erroneous and misleading.

Those who consider the saving of some creature as a sin, it would be sufficient to say that the result of the act of saving a creature is its living. According to their belief this living is the result of a sinful act. Therefore, according to the same principle, their own living should also be the result of some sinful act. What could be more ridiculous? To consider saving a creature from danger, to act to mitigate someone's pain and misery as sin and abandonable, is against all principles of

humanity, practicality, wisdom, reason, etc... Even to consider such a belief is insulting to the intellect.

9. Objection – In the activities of kindness, compassion, charity, etc.. there is a resolve or a craving for certainty (*Saṅkalpa*) to save and help someone. When the resolution is not fulfilled it results in disappointment and wandering in alternatives or uncertainties (*Vikalpa*). Certainty (*Saṅkalpa*) and uncertainty (*Vikalpa*) are the causes of karmic bondage, which must be abandoned.

Answer – This belief is baseless, because it fails to distinguish between a thought and a resolution or a feeling and a desire. The resolution arises when there is a desire to fulfil some selfish need of the doer. To reflect intelligently on something is a thought. The thoughts can be of two types – 1. Unnatural and 2. Natural.

To intelligently reflect about the mundane pleasures and the means to obtain them and the resulting passions is the example of unnatural thoughts and they result in resolution. When such resolutions are not fulfilled they result in despondently wandering in alternatives. This resolution, and its non-fulfilment, results in despondent meditation (*Ārtadhyāna*), which is abandonable because it is a cause of karmic bondage.

To intelligently reflect on the means of benefit of the 'self' is right knowledge and not a resolution. To undertake auspicious activities of mercy, charity, etc., for the benefit of the 'self' is right conduct. Right knowledge and right conduct result in karmic destruction and not in karmic bondage. To consider them as certainty (*Saṅkalpa*) and uncertainty (*Vikalpa*) is ignorance.

The feelings of friendship, joy, kindness, compassion, etc., and reflecting on the in eternal, shelterlessness, etc., and the conduct in accordance with them are known as restraint and pious reflection, which are means of karmic destruction.

10. Objection – Presently, one of the reasons cited is that infinite times the soul has gone to heavenly destinies like *Navagraiveyaka*,

etc., due to observing restrained conduct and undertaking auspicious activities of mercy, kindness, compassion, charity, etc., but is could not reach the ultimate destination of liberation. It is so because as it gave up the sinful activities of violence, lying, stealing, etc., it did not give up the meritorious activities of kindness, charity, etc.,. It did not consider the auspicious activities as hindering liberation. It is because of this false belief that it could never go beyond the *Navagraiveyaka* heavens and was prevented from reaching the ultimate destination of liberation. Not to give up the meritorious acts as hindering liberation is the reason for this lack of supreme attainment.

Answer – According to Jaina precept sin is what causes spiritual downfall, which defiles the spirit and which results in painful experiences. Merit or *punya* is what uplifts the soul, which purifies it and which results in pleasurable experiences and which subsides the pain. To consider the means of uplifting the soul as a hindrance in the attainment of liberation is a gross insult to the Jaina scriptures. According to the Jaina precepts and the principles of karma theory an increase in merit results in the destruction of sinful karma types. As a rule, the soul purifying practices of restraint, renunciation and penance and compassion result in merit or *punya*. If gaining of *punya* be considered as hindering the attainment of liberation, we would have to consider the soul purifying practices of restraint, renunciation and penance and compassion also as deplorable. In order to get rid of merit we will have to abandon the soul purifying practices of restraint, renunciation and penance and compassion whereas in the Jaina scriptures these very practices have been said to be the means of attaining liberation.

Therefore, the belief that merit is a hindrance in the attainment of liberation is against the Jaina canonical dictates and the principles of karma theory. It can only strengthen false belief. According to the doctrine of karma when a spiritual aspirant climbs the destructional ladder and gains omniscience he also bonds the highest intensity of the meritorious karmic subtypes, which remain with him right till the end

without any reduction in its intensity. The reason being that the practice of soul purifying restraint, renunciation and penance and fully detached disposition only result in gaining more and more merits rather than diminishing them.

The rule in this regard is that the meritorious karma types can be destroyed only through the increase in passions and the fully detached omniscient Lords have no passions left at all. Therefore, the meritorious karma types once earned never diminish. As far as the destruction of their durational bondage is concerned, the durational bonds and periods of existence of meritorious non-destructive karma subtypes are never greater than those of the sinful non-destructive karma subtypes. Therefore, they automatically get destroyed either before or at the same time as the durational bonds and periods of existence of the sinful non-destructive karma subtypes get destroyed. The destruction of the durational bondage itself is the destruction of the relevant karma type or subtype. Thus, for the destruction of the meritorious non-destructive karma subtypes the spiritual aspirant does not have to make any endeavour exertion or effort. Therefore, to consider the auspicious activities of mercy, kindness, compassion, charity, affection, friendship, etc., as hindrances in the attainment of liberation is against the Jaina canonical dictates and the principles of karma theory.

It is a well-known fact and a canon-acknowledged principle that attachment and aversion in the form of passions are the seeds of sinful karmic bondages. Attachment-aversion and passions are the manifestations of deluding karma. None of the subtypes of the deluding karma is meritorious, all are sinful. The happiness that comes about by visiting the deities and the spiritual masters and preceptors and listening to their discourses is not attachment but a feeling of joy. The love that springs in our hearts on beholding the virtuous is not attachment but affection and friendship.

The melting of our hearts at the sight of the miserable is also not due to attachment but due to the feeling of kindness and to endeavour to mitigate their misery through rendering necessary help and serving

them is compassion. Feelings of friendship, joy, kindness, compassion, and affection are natural to the living beings. That is why they have been included among the means of karmic stoppage. They and the auspicious volitions do not result in any fresh karmic bondage and, therefore they weaken the sinful karmic bondages and do not strengthen them. It is not the feelings of friendship, joy, kindness, compassion, and affection and the auspicious activities of mercy, charity, service, etc., that are the causes of karmic bondage but the passions that may accompany these activities are. To consider the feelings of friendship, joy, kindness, compassion, and affection as the causes of karmic bondage is to consider the basic nature of the living beings as a cause of such karmic bondage, which is quite contrary to Jaina canonical dictates and is, therefore, false belief. In sum, we can say that lack of restraint and the sinful activities like violence, lying, stealing, etc., and not the auspicious activities like mercy, charity, etc., cause worldly transmigration.

Earlier we have said that the feelings of friendship, joy, kindness, compassion, and affection are natural to the living beings and are, therefore, dharma. The living nature is infinite and limitless. The charity, gain, etc., of the detached and omniscient Lords have been said to be infinite. This is a metaphorical statement and its practical form depends on body, substance, circumstance, etc., and is, therefore, limited. This practical form strengthens the feelings of mercy, kindness, compassion, etc., and weakens the attachment. Therefore activities are the means and not the goal, because the goal is infinite and limitless whereas activity has to be limited.

Considering the means as the goal results in generating the feelings of doership towards them and gives rise to attachment in the form of desire for results whereby the feeling of aversion for anybody that may hinder such activities becomes imminent. This does not allow the spiritual aspirant to transcend the mundane feelings. Therefore, a spiritual aspirant must always be careful that his auspicious activities should not become the cause of attachment and aversion. What we

mean is that not the auspicious activities of mercy, kindness, compassion, charity, etc., but the flaws of attachment and aversion and consequent sinful volitional dispositions hinder the attainment of the ultimate goal of liberation.

11. Objection – ‘No single activity can have two results’. Considering this as a principle, some object to calling the auspicious activities of mercy, kindness, compassion, charity, service, affection, friendship, etc., as positive non-violence. They say that the rendering services like giving water to the thirsty, giving food to the hungry, to treat and look after the sick, etc., results in violence towards innumerable water bodied, fire bodied, air bodied, vegetation bodied, etc., creatures. Therefore these activities are violent, sinful, irreligious, unrestrained and cause karmic bondage. As these cannot be violent and non-violent at the same time, they cannot be non-violent at all and cannot result in merit, dharma, restraint and karmic destruction and separation.

Answer – First of all we have to consider as to how true is the principle of the impossibility of two results for a single activity.

Every living being is always engaged in some activity or the other all the time. Therefore he earns karmic bondages all the time. These bondages can be of two types – sinful and meritorious. Every moment of their existence the living beings are earning the new bondages of the sinful kinds such as knowledge obscuring, vision obscuring, deluding, obstructing, etc., types and they are also shedding these bondages through fruition and earning the auspicious bondages of the types neither heavy nor light, creation of energy (*Taijasa*) and karmic (*Kārmaṇa*) bodies, senses, etc... That is – every activity of the living beings is resulting in the bondages of the auspicious and inauspicious types every moment. At the same time the destruction of the karmic bondages that come to fruition and the bonding of the new ones is also taking place all the time. The pure volition due to reduction in passions result in the destruction of the earlier bonded sinful karma types and reduce their durations while due to the passions that have come to fruition, the new karmic bondages are also earned at the same time. All lay followers

are in the stage of spiritual development that is called restraint cum non-restraint or partially restrained virtue stage. Therefore, simultaneously they are partially restrained and partially unrestrained.

Up to the tenth virtue-stage (of spiritual development) even the ordained ascetics also incur sinful karmic bondages of the knowledge obscuring, vision obscuring, etc., and they also kill innumerable living beings of the air bodied, etc., types while breathing, etc... According to the principle of single result of single action because they bond sinful karmic bondages up to the tenth virtue stage, they should not be able to earn any meritorious karmic bondages up to that stage. But we know that they are practicing non-violence, restrained conduct and earning merits and also destroying sinful karmic bondages through the practice of their monasticism. Therefore, to believe that there cannot be two results of a single activity is against the canonical teachings and principles of karma theory.

Also, to argue that to give water to the thirsty, food to the hungry, etc., is practicing violence and it cannot be counted as positive non-violence is against the principles of non-absolutism, relative predication and scientific thought. The reason for this is that as heat and coldness are said to be opposite qualities but they are only relative qualities and so violence and non-violence should also be viewed relatively.

Every living being in this world is violent and non-violent at the same time. In it's breathing, eating, drinking, and moving about, etc., it is involuntarily killing innumerable creatures of various kinds. Therefore, it is being violent all the time. However, it is not killing any creatures deliberately and has the purity of volition, it is non-violent at the same time.

It is the rule that no creature can be fully violent. A deficiency in non-violence is violence. Violence has no independent existence. Therefore, like heat and coldness violence and non-violence are also relative. This is the reason that the bonding of sinful and meritorious karma goes on simultaneously and at the same time involuntary

separation of karma matter also takes place in respect of those karmas that separate after coming to fruition. Like this, every activity of the attached living being (*Chadmastha jiva*) results in sinful and meritorious karmic bondage and involuntary separation. Merit is an indication of weak passions and spiritual purity. The spiritual purity in the form of weak passions is dharma. Thus, dharma is also associated with every activity.

Actually, dharma and adharma are also relative and not opposite of each other, like the heat and coldness. Deficiency of dharma is adharma, which has no independent existence. As every activity of any living being is partially violent and partially non-violent, it is religious to the extent that it is non-violent and it is also irreligious to the extent that it is violent. Therefore the belief that where there is violence, non-violence cannot be there is baseless and meaningless. Similarly, the auspicious yoga and inauspicious yoga are also relative and not opposite. In other words sin and merit are also relative. This is the reason why sinful and meritorious karmic bondage and separation can take place, at the same time, due to a single action. Not only this, the karmic ascendance and descendance also take place in all living beings all the time.

What is meant is that merit and sin, dharma and adharma, virtues and vices are all relative. Any reduction in one results in increase in the other and they are present in all living beings to a greater or a lesser extent.

12. Objection – All living beings are equal, so, to kill any living being is equally sinful. Therefore, to kill one creature to help another is a gross sin.

Answer – If we accept this argument we will have to accept that the sin or crime of killing a pupa or an ant or a water-bodied creature is of same gravity. In that case leave aside helping any creature in any other way, we will not be able to give it a drink of water, because in drinking a tumbler full of water means killing innumerable water-bodied creatures and that would be like killing innumerable human beings. As

killing a human being is a capital crime deserving of capital punishment or death sentence, killing of pupa or ant should also be punishable with capital punishment. Drinking a tumbler full of water would mean killing innumerable water-bodied creatures, which would be equivalent to killing innumerable human beings and anybody who drank water should be hanged innumerable times. How ridiculous, impractical, unprincipled, inhuman, unjust and cruel this would be?

Another point in this connection that deserves our consideration is that as someone who kills a human being incurs sufficient sin to go to hell, so anyone who drinks water even once should go to hell. The truth of the matter is that the sin incurred in killing or depriving the vitalities of any living being is exponentially proportional to the stage of evolution that it is at. The greater the number of vitalities in a living being, the greater would be his power of sensitivity and greater would be the sin of killing it or depriving it of its vitalities. It is for this reason that the sin of killing a king or a political leader or a Brahmin, or a monk has been taken as greater than killing an ordinary person and the sin of killing an earthworm (a two sensed creature) has been considered as greater than that of killing all the water-bodied creatures in the ocean, because that earthworm is infinite times more meritorious and more sensitive than any one-sensed living being. Therefore the sin of killing the water-bodied creatures in a tumbler full of water is negligible as compared to the merit earned in giving a drink of water to a thirsty human or a thirsty animal. That is why in the ninth section of the *Sthānāṅga sūtra* giving a drink of water to a thirsty person has been mentioned as a meritorious act and not as a sin. It is the rule that more sensitive a living being, greater is the cruelty in, and greater is the sin of killing or tormenting it.

13. Objection – There is no relationship between the killing of a creature by another and violence. If it weren't so, then the fully detached omniscient Lords would also have incurred great sin as infinite living beings of the *Nigoda* class die in their practices of the destructive ladder just before they attain omniscience. However, the detached omniscient

Lords do not incur the sin of killing these creatures. Therefore, as the inauspicious sinful activities are abandonable for a spiritual aspirant so must be the auspicious meritorious activities of mercy, charity, etc.,.

Answer – To overlook and neglect living virtue of sensitivity that is kindness, compassion, mercy, etc., is negligence, carelessness, heartlessness and cruelty. Any act of cruelty is lack of restraint. When there is an intention of protecting and saving a creature and when the unintentional deprivation of vitalities takes place in spite of doing everything very carefully and with full vigilance, there is no intention of doing so and there is no feeling of doership. Therefore, the vow of not depriving the vitalities of any living being is not compromised. The detached omniscient Lords do not incur the sin of killing infinite number of creatures of the *Nigoda* kind because they neither have any intention of doing so while undertaking the practice of the destructive ladder nor do they do anything negligently. The dying of the *Nogoda* creatures is automatic and the omniscient Lords have no role to play in it. The feeling of doership is totally absent in them because of their full detachment. As has been said –

Jayaṃ care jayaṃ citṭhe, jayamāse jayaṃ sae |

Jayaṃ bhuñjanto bhāsanto, pāvakammaṃ na bandhai ||

– *Daśavaikālika sūtra*, 4.8.

That is one who walks, stands, sits, sleeps, eats and speaks carefully incurs no sin. The reason why the spiritual aspirant who is ever vigilant does not incur any sin is that vigilance implies that there is no neglect on the part of the spiritual aspirant and he has all the intention of protecting and saving and that of causing no hurt or discomfort to any creature what-so-ever. Therefore, the vigilant omniscient Lords do not incur any sin and to cite their example in trying to absolve the violence perpetrated by the negligent ones is gross error. Anyone who neglects and overlooks protecting or saving living beings is negligent and when he kills or hurts any living beings he definitely incurs sin.

To be careless in protecting and saving life is negligence and any deprivation due to such neglect is violence. As has been said –

“Pramattayogāt prāṇavyaparopāṇam hiṃsā !”

– *Tattvārtha sūtra*, 7.8.

That is – Any depriving of vitalities of any living beings due to negligent activities of the body, mind and speech is violence. Not to apply this aphorism on the negligent and the passionate and not to consider the atrocities perpetrated by them as violence is not according to the right precepts.

Conclusion –

By the answers given to the abovementioned objections it is clear and proven that the auspicious activities of mercy, kindness, compassion, charity, service, and the like feelings are not only acceptable from the humanitarian standpoint but they are acceptable from the standpoint of karmic stoppage and separation also. To consider them as causes of karmic bondage and as abandonable is not justified by any logic. They are a help and not hindrance in the attaining of liberation.

TO CONSIDER MERCY AS ABANDONABLE IS ERRONEOUS

Mercy is the inherent nature of a living being. To consider it as delusion or deluding is not correct.

Karuṇāe kāraṇaṃ kammaṃ karuṇeti kiṃ na vuttaṃ? Karuṇāe jīva-sahāvassa kammajaṇidattavirohādo | Akaruṇāe karuṇāe kāraṇaṃ kammaṃ vattavvaṃ | Na esa doso, sañjamaghādi kammāṇaṃ phalabhāveṇa tissaṃ abbhuva-gamādo || - Dhavalā Book 13, 5548, p. 361.

Question – Why has this not been said that the *karuṇā-karma* is the cause of *karuṇā* (mercy)?

Answer - No, this has not been said because mercy is the inherent nature of all living beings and, therefore, to consider it as caused by some karma is contradictory.

Question – Then karma must be a cause of mercilessness.

Answer – There is no flaw in this argument, because it (mercilessness or cruelty) has been accepted as a result of the conduct destroying karmas (infinitely bonding, renunciation – even partial – preventing and renunciation obscuring). That is to say that the reason behind cruelty or lack of mercy is the fruition of deluding karma. Therefore it is abandonable. Said in other words it means that if there is an expectation of some kind of return from the object of mercy then it is selfishness and delusion. The extent to which this flaw of delusion

reduces from the acts of mercy, it becomes pure and flawless to that extent. When this flaw disappears completely, the mercy becomes absolutely pure and devoid of any delusion (fully detached) and then the quality of mercy becomes infinite and takes the shape of infinite charity.

Erroneous Concept - Some followers of Jainism say that the activities of mercy, kindness, compassion, service, benevolence, etc., extended to the near and dear ones like the members of the family, neighbours, friends, etc., are due to auspicious attachment, delusion and extrinsic mode (*vibhāva*) and it is the cause of karmic bondage. Therefore such delusory mercy is abandonable for the spiritual aspirant.

Rectification – Delusion is abandonable. To consider mercy as abandonable is a mistake. Except the fully detached omniscient Lords the virtues of all attached living beings are always flawed with some flaw or the other. It is so, because the rule is that if one quality manifests itself fully, all other qualities also appear simultaneously. Likewise, if one flaw disappears fully, all the other flaws also disappear at the same time. All the virtues and vices are thus intermingled. To consider the quality of mercy flawed by delusion as abandonable is to consider the inherent quality of the living beings as abandonable, which is a great and frightful error. As a rule the virtues like kindness, compassion, etc., manifest themselves to the extent that the flaws like delusion, selfishness, enjoyership, etc., fade away. Anyone who remains immersed in his own selfishness suffers from gross inertness and he cannot be sensitive to others' pain and misery. As compared to him one who serves the members of his family has lesser delusion and greater compassion. Likewise the qualities of kindness, compassion, charity, service, etc., find greater and greater expression as one expands the ambit of his activities from the family to the society, to the town, to the country, to the entire humanity and eventually to the whole living set. As this happens the pettiness decreases and these noble qualities come to the fore. When the feeling of kindness and compassion for the entire living set awakens the quality of charity manifests itself in the form of

infinite charity. That is why the detached Lords Jina are said to be infinitely charitable. When a rubber balloon is blown, as it expands in size its walls become thinner and thinner and when it is blown to the limit it explodes and disappears in the infinite space. Similarly, as the balloon of mercy and generosity expands to progressively take the family, the society, the town, the state, the country, the humanity of the world and the entire living set, the walls of delusion, selfishness, pettiness, desires, passions, etc., get thinner and thinner and when the flaws are completely destroyed, the quality of mercy manifests itself in the form of infinite charity, infinite generosity and infinite affection. Like this, the expansion of the virtues of kindness, compassion, etc., eats away the flaws of selfishness, desires, passions and pettiness and makes the aspirant flawless. What is meant here is that except in the fully detached omniscient Lords the flaws of sensory desires, passions, attachment-aversion, delusion, etc., are always present in lesser or greater measure.

During the spiritual practice phase of an aspirant some flaws are present along with the virtues. Out of these, the flaws are fully abandonable but not the virtues that are mixed with some flaws. The reason being that as much we overcome and abandon the flaws the virtues increase and when the flaws are fully abandoned, the virtues manifest themselves fully.

Before becoming fully detached, the partial virtues and partial flaws manifest in the attached living beings. Let us take the example of wheat with pebbles. Such wheat is uneatable but we do not abandon the wheat along with the pebbles. Only pebbles are discarded and wheat is saved for eating. Similarly, when virtues are mixed with flaws, it is the flaws that are to be discarded and not the virtues. When kindness is mixed with delusion it is the delusion that is to be discarded and not the quality of kindness. The objects of our mercy are also not to be discarded. The reason for not discarding the quality of mercy mixed with delusion is that the quality of mercy and generosity themselves, melt away the attachment and delusion. What discarding the flaws of

delusion and attachment means is that by overcoming them we have to develop our qualities of mercy and generosity fully and make them all pervading. Therefore, from the virtues mixed with vices, it is the vices and not the virtues that should be discarded. When the virtues manifest themselves the flaws automatically weaken and separate. Therefore, the object of saying that the flawed virtues are not acceptable is that the flaws must be fully discarded and the virtues must be given fullest expression and not otherwise. It does not mean that we may discard the partially expressed virtues also along with the flaws, that we must not serve the family and the neighbours, etc... When the partially expressed virtues are discarded they make way for more flaws and delusion and attachment only increase. This is harmful and no aspirant would want that to happen to himself. What is meant here is that it is a mistake to say that out of kindness mixed with delusion, the quality of kindness is also abandonable.

The expression of the qualities, like love, mildness, friendship, simplicity, generosity, kindness, mercy, etc., that constitute positive non-violence does not come about due to the fruition of any earlier bonded karma. On the other hand they are expressed due to the destruction cum subsidence of passions such as anger, pride, guile greed and delusion. Therefore, the qualities of mercy, kindness, compassion, etc., are not fruitional volitional dispositions but inherent natural ones. It is not possible to transcend the basic nature; therefore, it is not at all possible to discard the qualities of mercy, kindness, compassion, etc.,. Only the flaws of delusion, attachment-aversion, etc., can be discarded. Therefore, out of mercy mixed with delusion, it is the flaw of delusion that is abandonable.

It is the rule that as the flaw of delusion gets reduced, the dependence on sensory pleasures, selfishness and inertness also reduces and eventually disappears, which gives rise to the increased expression of the qualities of generosity, compassion, sensitivity, consciousness, etc... As opposed to this, discarding mercy, kindness, compassion, generosity, etc., results in the increased manifestation of the flaws like

cruelty, mercilessness, delusion, attachment-aversion, etc., which are abandonable for a spiritual aspirant. Therefore, out of delusion mixed mercy, only delusion and not mercy is abandonable.

The fact that delusion mixed mercy is not abandonable has been beautifully presented by *Jainācārya Śrī Vidyāsāgarjī* as follows –

Mercy is not a part of delusion but its undoing. The play of mundane pleasures is delusion while the development of mercy is liberation. One is flagrant amber that blights the life while the other is the mascot that gives meaning to life. Yes, partial mercy is not a part of delusion but its partial undoing. The life of indulgence is unconscious ... wilderness. Mercy, kindness, etc., are timeless. The epicentre of mercy is the feeling of consciousness and life giving like nectar. The pitcher of mercy drips with the fragrance of equanimity and who can say that kindness is related to desire?

To summarise, we can say that the fruition of delusion lasts up to the tenth virtue-station (stage of spiritual development). Therefore, the auspicious activities like mercy, kindness, compassion, charity, service, affection, etc., of anyone except the fully detached omniscient Lords will always be flawed with delusion. Therefore, they continuously incur the destructive karmic bondages of the deluding, knowledge obscuring, vision obscuring and obstructive types. Delusion and not the auspiciousness is the reason behind these karmic bondages. Therefore, the auspicious activities of self-study, meditation, renunciation, etc., do not become abandonable just because they happen to be mixed with delusion. It is the destruction of delusion that is essential for the full expression of these auspicious qualities. Only the partial delusion associated with the auspicious activities of mercy, kindness, compassion, charity, service, affection, etc., is abandonable. By discarding this partial delusion these auspicious qualities find their fullest expression. By discarding the auspicious activities we will only facilitate the unacceptable increase of flaws.

FORBIDDING POSITIVE NON-VIOLENCE DUE TO MERITORIOUS KARMIC BONDAGE IS WRONG

The Erroneous belief -

One of the present day traditions of the Jainas maintain that all activity results in karmic bondages. Therefore, in order to prevent karmic bondage it is essential to give up all activity and become inactive. The karmic bondages are of two types – 1. Sinful karmic bondages and 2. Meritorious karmic bondages. For liberation, the sinful karmic bondages are as abandonable as the meritorious karmic bondages. Those who make this belief as the basis of their religious practices say that the sinful acts like violence, telling lies, stealing, sexual indiscipline, etc., are abandonable in other religious traditions also. The Jaina religious tradition stands out in comparison only because in Jaina tradition along with these sinful activities the meritorious activities are also abandonable and it is a matter of pride for the Jaina tradition. Therefore as the inauspicious activities of violence, untruth, stealing, sexual indiscipline, etc., which are the causes of sinful karmic bondages, are abandonable, so are the auspicious activities of mercy, kindness, compassion, charity, etc., which are the causes of meritorious karmic bondages, also abandonable.

Rectification –

The abovementioned belief is absolutely baseless, contrary to the canonical dictates and erroneous. This is being discussed in this chapter.

In Jaina philosophical thought and tradition, gaining total freedom from karmic bondages has been termed as attaining liberation. According to Jaina philosophy attaining liberation is the ultimate aim for any living being. Karmic bondages are of two types – the destructive types of karmic bondages and the non-destructive types. The destructive karma types are those that destroy the basic virtues of a living being to any extent. These are also referred to as sinful karmic bondages. The non-destructive karmic bondages are those that do not destroy the basic qualities of a living being to any extent. All the subtypes of the meritorious karma types are non-destructive and as they do not destroy or compromise basic or natural qualities of the soul, there is no provision or vows for renouncing them anywhere in the scriptures. In the Jaina system of spiritual practices even while accepting monastic ordination the vows are taken for refraining from violence, telling lies, non-stealing, sexual abstinence and non-possessiveness. No vows are taken for abandoning the auspicious activities of mercy, kindness, compassion, charity, service, affection, etc.,. Nowhere does the provision for taking or giving such vows exist anywhere in the Jaina scriptures. Not only this, everywhere there are instructions for destroying and separating sinful bondages but nowhere for the meritorious ones. As has been said –

***Khaventi aññāṇamohadaṃsiṇo, taverayā sañjama-ajjave guṇe |
Dhuvanti pāvāṃ purekaḍḍhāṃ, ṇavāṃ pāvāṃ ṇa se karenti ||***

- *Daśavaikālika*, 6.68.

That is – Those spiritual aspirants who see and are constantly in the non-deluded volition and that practice penance, restraint and simplicity destroy and separate the earlier bonded karmic bondages and do not incur fresh ones.

Tuṭṭanti pāva kammāṇi, navaṃ kammamakuvvaṃ ||

- *Sūtrakṛtāṅga*, 1.1.55.

That is – The earlier bonded karmic bondages of that aspirant, who does not incur new karmic bondages, get destroyed.

***Evam tu sañjayassāvi, pāvakammañirāsave |
Bhavakoḍi sañciyaṃ kammaṃ, tavaṣā ñijjarijjai ||***

- *Uttarādhyayana, 30.6.*

That is – Like this, once the fresh sinful karmic influx stops, through penance the restrained aspirant can destroy and shed the karmic bondages accumulated over billions of previous lives.

***Savvabhūyappabhūyassa, samaṃ bhūyāim pāsao |
Pihiyāsavassa dantassa, pāvaṃ kammaṃ na bandhai ||***

- *Daśavaikātika, 4.9.*

That is – The sense conquered soul that sees, visualises, understands and accepts all living beings as equal to his own self stops the karmic influx and does not incur any karmic bondage.

***Eso pañca ṇamokkāro, savvapāvappaṇāsaṇo |
Maṅgalāṇaṃ ca savvesiṃ, paḍhamam havai maṅgalaṃ ||***

That is – This five-fold obeisance destroys all sins and out of all auspiciousnesses it is the chief auspiciousness.

In all these canonical quotations there is the teaching to destroy the sinful karmic bondages, to stop sinful karmic influx and not to incur any sinful karmic influx and bondage. There is no teaching to the effect that the auspicious and meritorious karmic bondages should be destroyed or their influx stopped or that they should not be incurred. From this, only the abandoning of sins and not that of merit is proved.

In Jaina philosophy what defiles and tarnishes the soul has been said to be sin and what purifies it and helps in manifesting its natural qualities has been said to be merit. Thus, sin and merit have been considered as the opposites of each other. According to Jaina precept any increase in sin reduces the intensity of merit and any decrease in sin increases the intensity of merit. While ascending the ladder of spiritual development as the sins are left behind the intensity of merit keeps increasing. The practice of restraint and consequent purity of volition give expression to qualities of compassion and result in

meritorious karmic influx. Cruelty, non-compassion, etc., result in sinful karmic influx -

Puṇṇāsavabhūḍā aṇukampā suddhao va uvajoo |

Vivarīo pāvassa hu āsavaheum viyāṇāhi ||

- Kasāyapāhuḍa, Jayadhavalā commentary, Bk. 1, p. 96.

Aṇukampā suddhuvaogo viva puṇṇassa āsavadāraṃ |

Taṃ vivarīdaṃ āsavadāraṃ pāvassa kammaṃ ||

- Bhagavatī Ārāḍhanā, 1828.

That is, – The auspicious activities and pure volitions result in meritorious karmic influx. As opposed to this, impure volitions and lack of compassion, cruelty, etc., result in sinful karmic influx.

In Jaina philosophy, penance has been said to be the means of karmic destruction and separation and out of twelve types of penances meditation and detachment from the body have been accepted as the best forms of penance. In meditation, the first two subtypes of pure-white meditation have been said to be the means of attaining liberation and final deliverance. These also result in meritorious karmic influx and bondage –

Honti suhāsava-saṃvarā viṇijjarā'marasuhāim viulāim |

Jhānavarassa phalāim suhāṇubandhīni dhammassa ||

- Dhyānaśataka, verse 93; Dhavalā commentary, Bk. 13, verse 56.

Teya viseseṇa subhāsavādaso'nuttarāmarasuham ca |

Doṇham sukkāṇa phalaṃ parinivvāṇaṃ parillāṇaṃ ||

- Dhyānaśataka, verse 94.

Āsavadārū saṃsāraheyavo jaṃ na dhamma-sukkesu |

Saṃsāra-kāraṇāim tao dhuvam dhammasukkāim ||

- Dhyānaśataka, verse 95.

The great sage Śrī Jinabhadragani, the author of *Dhyānaśataka*, says that noble pious type of meditation (*dharma dhyāna*) results in auspicious or meritorious karmic influx, stoppage of sinful karmic

influx, the destruction of earlier bonded (sinful) karmic bondages and in gaining of abundant divine pleasures. It also results in secondary meritorious karmic bondages that are - bonding of meritorious karmic bondages from the fruition of earlier bonded karmic bondages. (Verse 93)

The result of pious meditation is in influx of auspicious karma-matter, stoppage of sinful karma matter, destruction and separation of earlier bonded sinful karmic bondages, bondage of auspicious karmic intensities and gaining of divine pleasures. The first two subtypes of pure-white meditation also result in the increase in these results. The last two subtypes of pure-white meditation that come just before liberation result in final deliverance. (Verse 94)

The means of karmic influx that result in worldly transmigration are not there in the pious and pure types of meditation. Therefore, it is certain that these two types of meditations are not the causes of increase in worldly transmigration; they are the means of liberation. (Verse 95)

In the 93rd verse, pious contemplation has been hailed as the means of meritorious karmic influx and bondage and in verse 94, the first two subtypes of pure-white meditation have been said to be the means of special increase in the influx and bonding of meritorious karma-matter while in verse 95, it has been said that the means of karmic influx that result in increased worldly transmigration are not there in these two (pious and pure) types of meditation. From this it is proved and it becomes absolutely clear that the influx and bondage of meritorious karma-matter is not the cause of worldly transmigration. Śrī Jinabhadragāṇi has emphatically said this by adding the epithet that it is the cardinal rule so that none should assume that these (meritorious karmic influx and bondage) are the causes of worldly transmigration. Thus, to consider them as the causes of worldly transmigration and, therefore, abandonable is totally against the Jaina fundamental and elemental knowledge and principles of karma theory.

It has been said earlier that as the sin gets reduced due to the practice of restraint, penance and renunciation, the influx and intensity

of meritorious karma-matter increases proportionally. The best practice of restraint, penance and renunciation is when the aspirant is on the destructional ladder of right conduct and it culminates in the gaining of 'as enunciated conduct (*yathākhyāt cāritra*)'. While practicing the as enunciated conduct when delusion is fully destroyed the omniscience manifests itself. At that time, due to the culmination of the first two subtypes of pure-white meditation, the intensity of meritorious karma is also at its peak, as has been said in verse 94, of *Dhyānaśataka*.

In the climactic stage of meritorious karmic mode there is the practice of 'as enunciated conduct'. It does not happen that someone may gain omniscience without reaching the peak or the climax of meritorious karmic mode. It is the cardinal rule that when one is in the practice of 'as enunciated' conduct, he is also at the peak of his auspicious karmic disposition. As long as the 'as enunciated' conduct is present this climactic stage of auspicious karmic disposition cannot diminish. It is when the time of liberation and final deliverance comes that the 'as enunciated' conduct and the climactic disposition of auspicious karma both separate from the soul at the same time. As the as enunciated conduct cannot be said to be abandonable just because it separates from the soul at the time of liberation, so the meritorious karmas also cannot be said to be deplorable and abandonable just because they get separated from the soul at the time of liberation. As the presence of 'as enunciated' conduct and meritorious karma is concurrent so is their separation-disappearance as well. As they are concurrent, they go together and when one separates the other also separates. A deficiency in the climactic meritorious karmic disposition is indicative of absence of 'as enunciated conduct'. What is meant here is that to highlight the speciality of Jaina philosophy by saying that Jainism differs from other faiths in that it also proscribes *punya* (merit) is to show ignorance of its precepts and philosophy. This belief is totally irrelevant and against Jaina elemental knowledge and its doctrine of karma. To base one's arguments against merciful, kind, compassionate and altruistic activities, and those of service to the

troubled and miserable creatures on the basis of this belief is against Jaina scriptures, Jaina dharma and even against humanism.

The scriptures that lay down the principles of the doctrine of karma like *Gommaṭasāra*, *Dhavalā* and *Mahā-dhavalā* commentaries on the *Śaṭkhaṇḍāgama* and the *Jayadhavalā* commentary on *Kaśāyapāhuḍa* from the *Digambara* tradition and *Kammaṭṭapaṇḍi*, *Pañcasāṅgraha*, *Karmagrantha*, etc., from the *Śvetāmbara* tradition unanimously say that incurring merit or an increase in its intensity is possible only through a decrease in, or weakening of the passions. It is not possible in any other way. The gaining of merits through the auspicious activities like mercy, kindness, compassion, charity, service, affection, friendship, etc., is also because these activities reduce passions. In the 'as enunciated' conduct the passions are nonexistent and, therefore, no change in them by way of weakening is possible. Therefore, no further merit can be earned. The peak of merit that had been reached by the time one reaches the stage of 'as enunciated' conduct remains at the peak as long as one remains at this stage. The destruction of meritorious karmic bondage takes place due to an increase in passions and in no other way. There are no other practices that can destroy the meritorious karma or reduce its intensity. Therefore, to consider meritorious karma as deplorable and abandonable is to encourage an increase in passions, to invite them to come to us and to approve of them, which is totally against the path of detachment.

We have said earlier that meritorious karma cannot be earned through a rise in passions but only through their decrease or weakening. According to this principle of the doctrine of karma with the manifestation of the 'as enunciated' conduct the intensity of meritorious karma reaches its peak. As long as this conduct lasts it is not possible that the intensity of meritorious karma may decrease even a least little bit. Once manifested the 'as enunciated' conduct cannot leave the omniscient aspirant except just before attaining the final accomplishment of *nirvāṇa* or final deliverance. On attaining *nirvāṇa* when the 'as enunciated' conduct is left behind the peak level of meritorious karmic

mode also leaves the soul. Thus, from the Jaina point of view it is not correct in any way to consider meritorious karma as deplorable or abandonable. Therefore, to consider the auspicious activities of mercy, kindness, compassion, charity, service, affection, friendship, etc., which are the means of earning merit, as deplorable and abandonable is to consider dharma and virtues as deplorable and abandonable. This is gross irreligiousness. It is to consider dharma as adharma, which is false belief.

Again, it is noteworthy that the best stage of influx and intensity of the meritorious karma is reached while one is engaged in the pious and pure-white meditation. (*Dhyānaśataka*, verses 93-94) This influx of meritorious karma is not a cause of worldly transmigration. (*Dhyānaśataka*, verse 95) The noble combination of body mind and speech (meritorious karmic influx) destroys the infinite modes of destructive karmas (*Uttarādhyayana sūtra*, 29.7). The meritorious karmic bonds are earned through meritorious karmic influx and compassion and pure volition are the means of meritorious karmic influx (*Bhagavī Ārāḍhanā*, verse 1828; *Mūlācāra*, verse 235; *Jayadhavalā commentary Bk. 1, p. 96, verse 52*). These are the means of liberation as well. Therefore, to prohibit meritorious karmic influx and bondage is to prohibit compassion and pure volition. To prohibit pure volition is to inhibit the path of liberation. Therefore, to consider the meritorious karmic influx and bondage as deplorable and abandonable and to consider its destruction as spiritual practice is to oppose the path of liberation.

Compassion is a characteristic of right vision and pure volition is right conduct. Right vision and right conduct are the means of attaining liberation. Therefore, to deny compassion and pure volition is to oppose the path of liberation. The outward result of compassion is in the form of auspicious activities like mercy, kindness, compassion, charity, service, affection, friendship, etc., and the internal result is in the form of detachment and liberation and also the external result of all these auspicious activities is the earning of meritorious karma. The

outstanding form of compassion and pure conscience is the excellent conduct known as 'as enunciated' conduct (*Yathākhyāt Cāritra*). The spiritual result of practicing this excellent conduct is in the form of liberation and the external physical result is in the form of earning of meritorious karma. From this it also becomes evident that there is a close relationship between the physical development and the spiritual development. The rule is that as the spiritual development takes place, the physical development follows automatically. Physical development does not necessarily mean increase in means of mundane enjoyment but it is in the form of getting good body, good senses, etc., and to get the peace and happiness that can be gained by means of auspicious activities to be done through them. This kind of excellent state of meritorious karmic intensity is seen in the case of detached omniscient Lords.

If the activities of mercy, kindness, compassion, charity, service to the needy, benevolence, affection, etc., are considered deplorable and abandonable because they result in meritorious karmic influx and bondage, we will also have to consider the activities of restraint, renunciation, penance, pious and pure contemplations (*Dharma-dhyāna* and *Śukla-dhyāna*), destruction of passions and practicing of 'as enunciated' (perfect) monastic conduct (*Yathākhyāt cāritra*) as deplorable and abandonable as they result in much more meritorious karmic influx and bondage as compared to the activities comprising positive non-violence as listed earlier. Even such a thought cannot be entertained as it is against the canonical teachings and the very religious precepts. As the latter activities are acceptable as means to the pursuit of spiritual emancipation so must be the former activities on the strength of the same argument. Activities of both these kinds are acceptable or beneficial and not deplorable or abandonable.

The spiritual purity is the means of gaining meritorious karmic influx as well as liberation. Restraint, renunciation, penance, etc., inhibit sinful tendencies and purify the soul. Therefore, they are the means of meritorious karmic influx and bondage as well as those of liberation.

Similarly, the auspicious activities of mercy, kindness, compassion, charity, service to the needy, benevolence, affection, etc., inhibit the inauspicious activities and tendencies. For example - Kindness curbs the deplorable activities of cruelty, service curbs those of selfishness, kindness curbs those of mercilessness, simplicity curbs those of deceit, mildness curbs those of proud arrogance, and generosity or magnanimity curbs the deplorable activities of greed and miserliness. Such curbing results in karmic stoppage and the soul becomes pure. Therefore, all these auspicious activities and virtues being the agencies of purifying the soul, they are the causes of incurring meritorious karmic influx and bondage as well as liberation. Said briefly, what we mean is that inhibiting or curbing sin is karmic stoppage, karmic stoppage is the cause of liberation. Therefore, meritorious karmic influx goes along with karmic stoppage and is not, in the least, a hindrance in the attainment of liberation. What is meant here is that to consider meritorious karmic influx and bondage and the auspicious activities that cause them as hindrances in the path of liberation is to inhibit liberation, to oppose the religion based on mercy, to oppose the spiritual virtues and to destroy humanity.

In this context the author does not at all mean to praise or to eulogise the meritorious karma. He only means to rectify the error that exists in the form of considering the meritorious karma and compassion in the form of the auspicious activities of mercy, kindness, charity, service to the needy, benevolence, affection, etc., as deplorable and abandonable, on the basis of the Jaina theory of karma and the canonical dictates. The meritorious karmas are non-destructive and are, therefore, absolutely unable to destroy any of the natural attributes of the living beings: at the same time they are also unable to manifest any of these virtues. Therefore, the meritorious karmas do not help or harm the natural attributes of the soul. This help or harm comes its way through the proper use or misuse of the means like body, senses, mind, speech, etc., that are gained as a result of meritorious karmas. To employ these means, gained as a result of meritorious karmas, in the service of the

needy and in spiritual practices is their proper use whereas to employ them in tormenting others is their misuse.

The spiritual purity gained through weakening of passions is merit while the spiritual downfall through increase in passions is sin.

Punātvāmānaṃ pūyate'neneti vā puṇyaṃ ।

- Tattvārthavārtika, 6.3.4.

That is – what purifies the soul is *puṇya* (merit).

Pātayati śātayati ātmānamiti pāpaṃ ॥

- Uttarādhyayana sūtra.

It is the rule of the theory of karma that when the passions are on the wane they cause meritorious karmic influx and bondage and reduce the sinful karmic influx and bondage. This rule applies equally to both kinds of spiritual practices – the active mode through auspicious activities like mercy, kindness, compassion, charity, service to the needy, benevolence, affection, etc., and the passive mode through the practice of restraint, renunciation, penance, etc... Both these active and passive kinds of practices result in weakening of the passions. The extent of external involvement in either of these two kinds of practices does not result in proportionate meritorious karmic influx and bondage; what causes them is the internal volition and to what extent the passions and attachment-aversion are on the rise or on the wane. The reason is - the weakening of passions result in the increase of meritorious karmic influx and bondage and in the reduction of sinful karmic influx and bondage. The result of increase in passions is quite the opposite. The sinful karmic influx and bondages are totally deplorable and abandonable as they destroy the natural qualities and purity of the soul, but meritorious karmic influx and bondages do not harm the basic spiritual virtues or diminish the spiritual purity in any way. Therefore, they are not at all deplorable and abandonable.

CONCLUSION

To interpret non-violence negatively and prohibitively as 'not to be violent' only is an incomplete interpretation of this term that has much wider application. Along with this negative form there is also a positive form of non-violence, which finds expression in the form of mercy, kindness, compassion, friendship, charity, service, affection, etc.. The volitions such as forgiveness, simplicity, mildness, etc., also fortify the positive or prescriptive form of non-violence. To be non-violent is a basic quality of the soul and the basic quality is its nature. According to '*Vatthusahāvo dhammo*' the nature is nothing but dharma. Therefore non-violence is dharma. The basic attributes or nature must have a positive aspect. Therefore, it is essential to accept the positive form of non-violence.

Kindness is natural to living beings; it is clear from the quotation from the *Dhavalā* commentary. It can neither be taken as due to the fruition of any earlier bonded karma nor as a cause of any karmic bondage. Compassion is a sign of right vision in the absence of which liberation cannot be imagined. Compassion also results in the destruction of the conduct deluding karma. Out of the words that indicate the positive aspect of non-violence, mercy is in the forefront. It is a volitional concept and it has been propounded as the main part of dharma and a means of purification. It represents both – the right vision

and the right conduct, because mercy is based on compassion and compassion is a sign of right vision. Therefore, one who considers mercy as the best is not only said to be endowed with right vision, but also with right conduct as he abides by the mercy-dharma. Thus, mercy is the true means of liberation from misery. The use of the word 'friendship' indicates the existence of non-deluded and selfless love for, and cooperation towards all living beings. In the friendly volition the aspirant is able to achieve purity of volition and to destroy karmic bonds. *Vaiyāvṛtya* (service) also has a place among the positive forms of non-violence. *Vaiyāvṛtya* is an internal form of penance and the Lord has said that it is a potent means of karmic destruction and separation. The auspicious karma that yields its fruition in the form of a rebirth as *Tīrthaṅkara* is also earned as a result of *Vaiyāvṛtya*. The canonical term *Vaiyāvṛtya* itself is known as service in the currently used language. The service that is rendered under the influence of compassion and without any selfish motives or interests becomes beneficial to both the one who renders it, and the one who receives it. The word '*Vātsalya* (affection)' that has been used in the canonical literature is also important from this point of view. *Vātsalya* is nothing but a feeling of universal affection and this volitional disposition is beneficial for all and reflects affection towards everyone. This is the reason why the *Tīrthaṅkaras* have been given the epithet of being 'universally affectionate'. Among the activities of positive non-violence 'charity' has a prominent place. Charity also has been called dharma. In charity the inherent disposition is that of relinquishing the possessiveness and that of benefiting others. The Lord delivered His discourses for the benefit – mercy and protection - of the living beings of the whole universe. *Tīrthaṅkara Bhagvān Mahāvīra* very compassionately saved *Gośālaka* from the fiery energy that was released upon him by the sage *Vaiśyāyana* by releasing the cooling counter energy upon it. All *Tīrthaṅkaras* give a yearlong charity just before taking their monastic vows. Thus, we find numerous examples of mercy, charity, compassion, etc., in the canonical literature. The Jain faith has also accepted the importance of activity. The activity that is

undertaken under the influence of auspicious volitions has been considered as acceptable. The activity with auspicious volition not only results in the stoppage of the inauspicious but also in karmic destruction and separation.

The prohibition of the auspicious activities just because they result in the bonding of auspicious types of karmic bondages is not proper, because the auspicious activities like mercy, kindness, compassion, friendship, charity, service, affection, etc., are the cause of not only of the auspicious karma types but also of attaining liberation and are, therefore, acceptable and not deplorable or abandonable. It is so because the auspicious karmas are purely non-destructive. No basic quality of the soul is even partly destroyed due to any kind of auspicious activity and consequent karmic bondage. The intensity bondage of auspicious karma types is bonded due to reduction and destruction of passions. Therefore, when the aspirant is on the destructive ladder phase of his spiritual practice the intensities of the all present auspicious karmas peak and remain so till the very end when the soul achieves final deliverance. No living being can attain omniscience in the absence of reaching this peak of auspicious karmas. Said variously, it means that the destruction of passions and stoppage of sinful karmic influx results in incurring the auspicious karmas. Therefore, to consider merit as destructive for the spiritual aspirant and to prohibit it because it is the cause of meritorious karmic bondage is against the principles of Jaina faith, Jaina doctrine of karma, and its fundamental elemental knowledge. The Jaina philosophy considers only the sinful karmic bondages as deplorable and abandonable because they destroy the basic qualities and nature of the soul. The meritorious bondages have not been prohibited anywhere.

Appendices

- 1. TRANSLITERATION CONVENTION**
- 2. CANONICAL QUOTES IN SUPPORT OF
POSITIVE NON-VIOLENCE**

TRANSLITERATION CONVENTION

Key To Diacritical Marks

अ	A, a	क	KA, ka	त	TA, ta
आ	Ā, ā	ख	KHA, kha	थ	THA, tha
इ	I, i	ग	GA, ga	द	DA, da
ई	Ī, ī	घ	GHA, gha	ध	DHA, dha
उ	U, u	ङ	ṆA, ṇa	न	NA, na
ऊ	Ū, ū	च	CA, ca	प	PA, pa
ए	E, e	छ	CHa, cha	फ	PHA, pha
ऐ	AI, ai	ज	JA, ja	ब	BA, ba
ओ	O, o	झ	JHA, jha	भ	BHA, bha
औ	AU, au	ञ	ṆA, ṇa	म	MA, ma
अं	AM, am	ट	TA, ṭa	य	YA, ya
अः	AH, aḥ	ठ	THA, ṭha	र	RA, ra
ऋ	R, ṛ	ड	ḌA, ḍa	ल	LA, la
ॠ	L<, l<	ढ	ḌHA, ḍha	व	VA, va
		ण	ṆA, ṇa	श	ŚA, śa
श्र	ŚRA, śra			ष	ŚA, śa
क्	K, k, etc.,			स	SA, sa
				क्ष	KŚA, kṣa
				त्र	TRA, tra
				ज्ञ	JṆA, jṇa

CANONICAL QUOTES IN SUPPORT OF POSITIVE NON-VIOLENCE

POSITIVE NON-VIOLENCE: THE FORMAT

Tattha paḍhamam ahimsā jā sā sadevamaṇṇyāsurasā logassa bhavati divo, tāṇam, saraṇam, gaṇi, paṭṭhā, nivvāṇam, nivvutṭi, samādhi, śanti, kitti, kānti, ratī ya, viratī ya, suyaṇṇa, titti, dayā, vimutti, khantī, sammattārāhaṇā, mahantī, bohī, buddhi, dhittī, samiddhi, riddhi, viddhi, ṭhittī, puṭṭhi, nandā, bhaddā, visuddhi, laddhi, viṣiṭṭhadiṭṭhi, kallāṇam, maṇḍalaṇ, pamoo, vibhūti, rakkhā, siddhāvāso, aṇāsavo, kevaliṇam ṭhāṇam, sivaṇ, samū, silaṇ, saṇjamo tti ya, silapariyaro, samvaro ya, gutti, vavasāo, usatto ya, jaṇṇo, āyataṇam, jaṇayamappamāo, assāso, viṣāso, amao, savvassa vi amāghāo, cakkhapavittā, suttī, pūyā, vimala-pabhāsā ya, nimmalatara tti | Evamādiṇi niyaguṇa-nimmiyāim pajjavanāmāṇi hunti ahimsāe Bhagavatīe |

- *Praśnavyākaraṇa sūtra*, 2.1.2.

That is – Non-violence is the first of the means of karmic stoppage. This non-violence is like a lamp to show the right path or like an island for saving the sea-born of the entire universe including the heavenly gods, the human beings and the demons. It is the safety, the shelter, the destiny and the basis for them. Various facets or modes of non-violence are – 1. Deliverance 2. Salvation 3. Deep meditation 4. Peace 5. Honour 6. Lustre 7. Love 8. Abstinence 9. Scripture 10. Satisfaction 11. Mercy 12. Emancipation 13. Forgiveness 14. Practice of righteousness 15. The best of all vows 16. Enlightenment 17. Wisdom 18. Patience 19. Opulence 20. Prosperity 21. Progress 22. Stability 23. Nourishment 24. Pleasure 25. Gentility 26. Purity 27. Attainment 28. Special vision 29. Welfare 30. Auspiciousness 31. Joy 32. Excellence 33. Protection

34. Liberated residence 35. Karmic non-influx (stoppage) 36. Place of omniscience 37. Happiness 38. Comportment 39. Righteous conduct 40. Restraint 41. Righteousness 42. Stoppage 43. Self-control 44. Absolute business 45. Ascendence of noble thoughts 46. Volitional worshipping, 47. Abode (Absolutely) 48. Due care 49. Non-negligence 50. Assurance 51. Trust 52. Freedom from fear 53. All-inclusive non-killing 54. Goodness 55. Piety 56. Volitional cleanliness 57. Worship with purity of disposition 58. Clarity 59. Brightness and 60. Clearer than clear. These are the qualitative synonyms of the goddess non-violence.

Comments – The sixty qualitative synonyms of non-violence that have been given above, go to explain the various forms that it can take. Out of these, leaving a few, most represent the positive form of non-violence. The synonyms like deliverance, non-indulgence, meditation, peace, interest, satisfaction, mercy, forgiveness, patience, nourishment, purity, welfare, joy, auspiciousness, protection, happiness, etc., fall in this category. One of these synonyms is non-influx (or stoppage of karma matter), which indicates that practicing non-violence does not result in any karmic influx. Freeing the creatures from fear results in fearlessness among them and non-negligence signifies vigilance. The synonyms like mercy and protection are very important and these signify a kind of non-violent cooperation with all other living beings. The conditions of peace, non-indulgence, patience, deepest meditation and deliverance can obtain only where the atmosphere of non-violence prevails. Therefore, These also represent non-violence only. These synonyms of non-violence emphasise the importance of the practice of restraint.

Dhammo maṅgalamukkiṭṭhaṃ, ahimsā sañjamo tayo ||

- Daśavaikālika sūtra, 1.1.

That is, – Dharma comprised of non-violence, restraint and penance is the best auspiciousness.

Ahimsādilakṣaṇo dharmah || - Tattvārthavārtika, 6.13.5.

That is, – Non-violence is the foremost symbol of dharma.

Dharmastu samyagdarśanādirūpo dāna-śīla tapobhāvanāmayaḥ ।

- Lalitavistara, p. 16.

That is, – Dharma is in the form of right vision, etc., and it is comprised of charity, righteousness and penance.

Dhammo vatthusahāvo,

khamādibhāvo ya dasaviho dhammo ।

Rayanattayaṃ ca dhammo,

jīvaṇaṃ rakkhanaṃ dhammo ॥

- Kārtikeyānupreksā, 478.

That is, – The basic nature of anything is its dharma; it is of ten types by way of forgiveness, etc.: the Trigem (*Ratnatraya*) comprising the right vision, right knowledge and right conduct is dharma and to protect the living beings is also dharma.

Comments – Here it has been clarified that both forms of non-violence – proscriptive and prescriptive are included amongst dharma. Charity, kindness, compassion protecting living beings, etc., are positive or prescriptive forms of non-violence and they represent dharma.

Durgatiprasṛtān jīvān yasmād dhārayate tataḥ ।

Dhatte cetān śubhe sthāne tasmād dharma iti sthitaḥ ॥

- Daśavaikālika Cūrṇi, p. 15.

That is, – Dharma is what upholds the creatures that have fallen into bad destinies and restores them to good ones.

Comments – This characteristic of dharma maintains that it takes the living beings from bad destinies to good destinies. Thus, the activities of kindness, charity, service, etc., lead from bad to good destinies. Therefore, they are dharma. These activities help the miserable creatures that are given to despondence to recover to the contemplation of dharma. Therefore, these are doubly helpful – for the self as well as for the others.

KINDNESS: THE CHARACTERISTIC OF DHARMA

Dhammo dayāviśuddho | - *Bodhapāhuḍa* (Kundakunda), 25.

That is – Dharma is purified by kindness.

Dharmo dayāmayah proktaḥ Jinendrainamṛtyubhiḥ |

- *Varāṅgacarita*, 15.107.

That is, – Dharma consists of kindness. The *Jinendras* that have conquered death have said this.

Dayā rakkhā abhao pajjavanāmāṇi honti ahimsāe bhagavati ||

- *Praśnavyākaraṇa sūtra*, 2.1.

That is, – To be kind, to protect, to be free from fear, etc., are the synonyms of non-violence.

Dhammo dayāpahāṇo | - *Kārtikeyānuprekṣā*, 97.

That is, – Mercy is the most important part of dharma.

Dharmo nāmakṛpāmūlaḥ | - *Kṣatracūḍāmaṇi*, 5.35.

That is, – Dharma is rooted in kindness.

Dayāmūlo bhaveddharmo dayā prāṇyanukampanam |

Dayāyāḥ parikṣārthaguṇāḥ śeṣāḥ prakīrtitāḥ ||

- *Ādiapurāṇa*, 5.21.

That is, – Kindness is the very basis of dharma: to be compassionate to the living beings is kindness; all other virtues like truth, forgiveness, etc., are for the protection of kindness.

Dharmo jīvadayaḥ gr̥hasthaśaminorbhedād dvidhā |

- *Padmānandipañcaviṃśatikā*, 11.7.

That is, – Kindness towards the living beings is dharma, which is of two kinds – one for the householders and the other for the ascetics.

Dayā sarvapraṇīviṣayā |

- *Bhagavatī ārādhanā Vijayodayā ṭīkā*, 1830.

That is, – Mercy concerns all living beings.

Savvehiṃ bhūehiṃ dayāṇukampī |

- Uttarādhyayana sūtra, 21.13.

That is, – Act kindly and compassionately towards all living beings.

Savvajagajīvarakkhaṇadayaṭṭhayāe pāvayaṇaṃ Bhagavayā sukaḥiyaṃ | - Praśnavyākaraṇa sūtra, 1. 22.

That is, – The Lord has preached well for mercy and protection of all living beings.

Laṇṇādayāsāṇjamabambhaceraṃ kallāṇamāgissa visohiṭṭhāṇaṃ | - Daśavaikālīka, 9.1.13.

That is – Shyness, mercy, restraint and celibacy purify the soul.

Dhammo dayāvisuddho, pavvajjā savvasaṅgaparicattā |

Devo vavagayamoḥ, udayakaro bhavvajīvāṇaṃ ||

- Bodhapāhuḍa, 25.

That is, – Mercy purifies the dharma; monastic ordination is without all encumbrances; the Lord is without delusion and they (mercy, monastic ordination and the Lord) lead the worldly living beings to liberation.

Chajjīva chaḍḍāyadaṇaṃ ṇiccaṃ maṇavayakāya-jogehiṃ kuru dayā || - Bhāvapāhuḍa, 131.

That is, – Act kindly – physically, mentally and vocally - towards six categories (Five immobile and one mobile) of living beings.

Ādyā sadvratasaṅcayasya janani saukhyasya satsampadāṃ,

mūlaṃ dharmataroranaśvara-padārohakaniḥśreṇikāḥ |

Kāryā sadmirihāgiṣu prathamato nityaṃ dayādharmikāḥ,

Piṇṇāmapyadayasya ca paraṃ sarvatra śūnyā dīśaḥ ||

- Padmanandī pañcaviṃśatikā, 1.8.

That is, – Here, the religious people must, first of all, be kind to all living beings because that kindness is the essence of all the vows

and produces all happiness and best of wealth. Mercy is the root of the tree of dharma and acts as a staircase for climbing to the indstructible position. It is deplorable even to take the name of a cruel person, for him all directions are as meaningless as the void. That is, they lead him nowhere.

Yeṣāṃ Jinopadeśena kārūṇyāmṛtapūrīte |

Citte jīvadaya nāsti teṣāṃ dharmah kuto bhavet ||

Mūlaṃ dharmatarirādyā vratānāṃ dhāmasampadāṃ |

Guṇānāṃ nidhirityaṅgaidaya kār्या vivekibhiḥ ||

Sarva jīvadayādhārā guṇāstīṣṭhanti mānuṣe |

Sūtradhārāḥ prasūnānāṃ hārāṇāṃ ca sarā iva ||

- Padmanandī pañcaviṃśatikā, 6.37-39.

That is, – How can the dharma be with those householders whose hearts are not moved to mercy even by the merciful sermons of the *Jinedradeva* that is full of elixir of kindness.

Mercy for the living beings is the root of the tree of dharma, it is the main vow, and it is the cause of all wealth and a treasure of virtues. Therefore, the discreet people must be kind to the living beings.

All virtues reside in men, supported by mercy and kindness as the flowers stay in the garlands supported by the thread that runs through them. That is the householder desirous of gaining the spiritual virtues like right vision etc., must be kind to the living beings.

Himsā pāvaṃ ti mado dayā-pahāṇo jado dhammo |

- Kārtikeyānupreṣā, 408.

That is, – Violence has been termed as sin because dharma is mainly mercy.

So dhammo jattha dayā sovi tavo visayaniggaho jattha |

Dasa-aṭṭhadosarahio so devo ṇatthi sandeho ||

- Niyamasāra, commentary on verse 8.

That is, – Where there is mercy, there is dharma: where there is sensory control, there is penance: one who is without eighteen flaws is undoubtedly the Lord.

Dharmāṣharmakaram dayāguṇamayam |

- Ātmānuśāsana, 7.

That is, – The dharma with mercy gives happiness and pleasure.

Pavitrīkriyate yena yenaivoddhriyate jagat |

Namastasamai dayādrāya dharmakalpāṅghripāya vai ||

- Jñānārṇava Dharmabhāvanā, 1.

That is, – My obeisance to the celestial desire fulfilling tree that is dharma that purifies the world, and that delivers it and that is full of the juices of mercy.

Comments – The abovementioned quotes conclusively prove that mercy is the root of the tree of dharma. To consider mercy as abandonable and deplorable is against the Jaina precepts and the faith propounded by *Bhagvān Mahāvīra*. The *Kārtikeyānuprekṣā* mentions one of the characteristics of dharma as protecting the living. It means that protecting the living is dharma. In the form of compassion, mercy is one of the virtues inherent in right vision. A person endowed with right vision can never be cruel. For those who talk a lot about knowledge but do not act in the cause of mercy and dharma, it has been said, ‘*Jñānaṁ bhāraḥ kriyā vinā*’ meaning that without appropriate and due conduct knowledge is nothing but dead weight.

Jivavaho appavaho, jivadayā appaṇo dayā hoi ||

- Bhaktaparijñā, 93.

That is, – Killing another living being is like killing the self and to act mercifully towards him is like acting mercifully towards the self.

Jassa dayā tassa guṇā, jassa dayā tassa uttamo dhammo |

Jassa dayā so patto, jassa dayā so jae puṇṇo ||

Jassa dayā so tavassī, jassa dayā tassa sīlasampattī |

Jassa dayā so nāṇī, jassa dayā tassa nīvāṇam ||

That is, – One who is endowed with mercy (*dayā*) is virtuous, and his is the best faith; One who is endowed with mercy is the right person and he is worthy of worship throughout the world; One who is endowed with mercy is austere and his is the righteousness and spiritual wealth; One who is endowed with mercy is knowledgeable and his is liberation (*mukti*) and final deliverance (*nirvāṇa*) from the worldly transmigration.

MERCY: THE BASIS OF RIGHT VISION

Nijjiya dosam devam savvajivāṇam dayāvaram dhammam |

Vajjiya gantham ca gurum jo bhaṇṇadi so hu sadditthi ||

- Kārtikeyānupreksā, 317.

That is, – A person endowed with right vision is one who considers the one who has conquered all his flaws as the Lord, the mercy as the faith and the one who has given up all forms of encumbrances as his unencumbered spiritual leader and teacher.

MERCY: THE CAUSE OF KARMIC DESTRUCTION

Dayābhāvo viva dhammo himsābhāvo na bhaṇṇade dhammo |

Idi sandehābhāvo nissāṅkā nimmalā hodi ||

- Kārtikeyānupreksā, 415.

That is, – Mercy is dharma; cruelty is not. One who does not have any doubt about this is endowed with flawless and doubtless right vision.

CRUELTY : THE CAUSE OF MISERY

Nirdayena hi kiṃ tena śrutenācaraṇena ca |

Yasya svikāramātreṇa, jantavo yānti durgatim ||

- Jñānārṇava, 8.25.

That is, – What is the use of such scriptures that preach cruelty and the conduct in accordance with them? Because by adhering to such scriptures and to such conduct the living beings go to bad destinies.

Kāum ca nāmutappai, erisao nikkivo hoī |

- Vṛhatkalpabhāṣya, 1319.

That is, – One whose heart is not moved to repentance even after tormenting others is said to be cruel.

*Jo u param kampantaṃ,
daṭṭhūṇa na kampae kaḍḍhinaḥhāvo !
Eso u niraṇukampo,
aṇu pacchābhāvajoṇaṃ ||*

- *Vrhatkalpabhāṣya*, 1320.

That is, – One who is not moved to compassion even after seeing others suffering, pain and misery is said to be cruel. Because compassion means to be moved by others' pain and suffering.

Dukkhaṃ khu niraṇukampā !

- *Niśīthabhāṣya*, 5633.

That is, – Cruelty is misery.

PROTECTING THE LIVING IS ALSO DHARMA

Jīvāṇaṃ rakkhaṇaṃ dhammo ||

- *Kārtikeyānuprekṣā*, 478.

That is, – To protect the living beings is dharma.

Tāo pariṇivvūḍe || - Daśavaikālika sūtra, 3.15.

That is, – One who protects others gets liberated.

Tannāsti jīvaloke Jinendra-Devendra-Cakrakalyāṇaṃ !

Yatprāṇuvanti manuḍā na jīva rkṣānurāgeṇa ||

- *Jñānārṇava*, 8.57.

That is – There are no states like the ones of *Jinendra* (Lord Jina), *Devendra* (the king of heavenly gods) or *Cakravartī* (the king emperor) that the merciful cannot gain as a result of protecting the living.

*Prāṇīndriyeṣvaśubhapravṛtairviratiḥ saṃyamah !
Prāṇiṣvekendriyādiṣu cakṣurādiṣvīndriyeṣu ca aśubha-
pravṛtṭeviratiḥ saṃyama iti niścīyate !*

- *Tattvārthavārtika*, 6.12.6.

That is, – Refraining from inauspicious activities in respect of the living and the senses is restraint. Refraining from inauspicious activities in respect of one-sensed living beings and senses such as eyes, etc.. is absolute restraint.

Jantukṛpārdritamanasaḥ samitiṣu sādhoḥ pravṛttamānasya |

Prāñendriyaparihāraṁ saṁyamamāhurmahāmunaḥ ||

- *Padmanandī Pañcaviṁśatikā*, 1-96.

That is, – The comported dispositions of the monks whose hearts melt with mercy for the living beings is called restraint by the great monks. This restraint results in getting away from violence towards the living and attraction for the sensory subjects

Tatra saṁyamaḥ prāñidayā |

Prāñātipātānivr̥tirupaḥ saṁyamaḥ ||

- *Yogaśāstra Svopajña Viva.*, 4-93.

That is, – Where there is mercy for the living, there is restraint there. Restraint is in the form of refraining from hurting or compromising the vital energies of the living.

Uḍḍhaṁ ahe ya tiriyaṁ disāsu,

tasā ya je thāvara je ya pāñā |

Haṭṭhehi pāñeh ya sañjametā,

adiṇṇamannesu ya no gahejjā ||

- *Sūtrakṛtāṅga*, 1.10.2.

That is – (The monk) ought to restrain his hands and feet so that he does not hurt any immovable or moving creatures in upper, lower or middle universe and he ought not to accept anything that is not offered to him.

***Ñigganthe ñigganthim duggaṁsi vā, visamaṁsi vā,
pakkhalamāṇim vā pavaḍamāṇim vā, giṇṇhamāṇe vā, avalambamāṇe
vā, ṇātikkamati |***

***Ñigganthe ñigganthim seyaṁsi vā, paṇḍamaṁsi vā, paṇkasi vā,
udagaṁsi vā, uvujjamāṇim vā, giṇṇhamāṇe vā, avalambamāṇe vā,
ṇātikkamati |***

Ñigganthe ñigganthim ñāvaṃ āruhamāṇim vā, orohamāṇim vā, giṇhamāṇe vā, avalambamāṇe vā, ñātikkamati |

- *Sthānāṅga sūtra*, 5.2.

That is, – A monk who supports or holds a nun who slips or falls in a slippery or a difficult place does not flout the dictates of Lords Jina.

A monk who supports or holds a nun who is stuck in muddy place and drowning in water does not flout the dictates of Lords Jina.

A monk who supports or holds a nun who is climbing in or climbing out of a boat does not flout the dictates of Lords Jina.

Comments – The exceptions mentioned in the *Sthānāṅga sūtra* indicate that to save the life of a nun in difficulty or danger is more important than the flaw of touching her. It is so because the monk so saving her life is motivated by the feeling of saving a life rather than by his lust for touching her. Therefore, it is an acceptable exception in the monastic conduct. When even the monks have been permitted to save lives in such cases, there is no difficulty in saving lives for the householders. Such exceptions in respect of monks and nuns are also mentioned in other scriptures such as *Kalpa sūtra*, *Vyavahāra sūtra*, etc...

Ñigganthassa ya acchiṃsi pāṇe vā, bīye vā, rae vā, pariyāvajjejjā, taṃ ca ñigganthe no saṅcāei niharittae vā visohettae vā | Taṃ ca ñiggnthī nīharamāṇī vā visohemāṇī vā nāikkamai | - *Kalpa sūtra Uddeśaka* 6.

That is, – If any fine creature like a mosquito, etc., or a seed or a dust-speck falls in the eye of a monk and the monk is unable to take it out and a nun takes it out or helps him take it out, she does not flout the dictates of Lords Jina.

Comments – In this aphorism of the *Kalpa sūtra* it has been said that under exceptional circumstances the touching of a monk by a nun in order to help him out of his pain or misery has not been considered

as a flaw. It proves that the aphorisms after aphorisms in the scriptures are full of instances in support of positive non-violence.

Chavvihā appamāyapaḍilehaṇā paññattā, taṇṇjahā –

Aṇaccāvitam avalitam aṇāṇubandhin amosalinim ceva |

Chapurimā ṇavakhoḍā, pāṇipāṇavosoḥiṇi ||

- Sthānāṅga sūtra, sthāna 6.

That is, – Non-negligent inspection of clothes and other monastic equipage is said to be of six types, such as –

1. *Anartitā* – To inspect the clothes without turning them round and round and without going about them round and round.

2. *Avalitā* - To inspect the clothes without inclining own body or the clothes.

3. *Anānubandhī* - To inspect the clothes without undue haste or without jerking them violently.

4. *Amosālī* - To inspect the clothes without rubbing the upper and lower parts of the clothes.

5. *Ṣaṭpūrvā-ṇavakhoḍā* - To inspect the clothes by spreading them wide and inspecting carefully and to shake then, gently three times from each side is said to be *ṣaṭpūrvā* inspection and to gently sweep them three times and to carefully inspect thrice each time is called *ṇavakhoḍā* inspection.

6. *Prāṇiprāṇaviśodhini* – To carefully take any creature noticed during such inspections on one's hand to carefully put it in a safe place.

Comments – To inspect the clothes and other monastic equipage twice a day is regular monastic chore. The sixth category of careful inspection - *Prāṇiprāṇaviśodhini* – it has been prescribed that any even the finest creature that is noticed during such inspection is to be protected and put in a safe place. Had the act of protecting the living creatures been deplorable and abandonable, such prescriptions would not find a place in the sacred scriptures.

MONK: EPITOME OF KINDNESS AND COMPASSION

Dayam logassa jāṇittā pāṇam paḍiṇam dāhiṇam uḍiṇam āikkhe vibhae kiṭṭae vedavī || - Ācārāṅga sūtra, 1.6.5.

That is, – A learned monk in the know of canonical knowledge must go about in all directions – East, West, South and North – with merciful, kind and compassionate disposition towards the living beings of the universe. He should also preach the faith in similar vein; explain it in finer details in parts and whole and demonstrate the precepts so preached with his own practice of proper, merciful and compassionate monastic conduct.

*Savvehi bhūehi dayāṇukampī,
khantikkhame saṇḍayabambhayārī |
Sāvajjajoggaṃ parivajjayanto,
carejja bhikkhū susamāhiindie* ||

- Uttarādhyayana sūtra, 21.13.

That is, – The forgiving, patient, restrained and celibate monk, with his senses well under control, must be merciful and compassionate towards all living beings, he must tolerate harsh speech with forgiveness, he must be restrained and he must practice celibacy. He must always move about by avoiding any violence what-so-ever towards any living beings that he comes across.

*Savvesim jīvāṇa dayaṭṭhayāe,
sāvajjadosaṃ parivajjayantā |
Tassañño isiṇo Nāyaputtā,
uddiṭṭhabhattaṃ parivajjayanti* ||

- Sūtrakṛtāṅga sūtra, 2.6.40.

That is, – The monk-disciples of Jñātaputra (Mahāvīra) that refrain from and fear, any violent acts and for being merciful towards all living beings, they give up all kinds of foods specially prepared for them.

FEARLESSNESS

Esā sā bhagavaī ahimsā jā sā bhīyāṇaṃ viva saraṇaṃ, pakkhīṇaṃ viva gamaṇaṃ, tisiyāṇaṃ viva salilaṃ, khuhiyāṇaṃ viva asaṇaṃ, samuddamajjhe va poyavahaṇaṃ, caupayāṇaṃ va āsamapayaṃ, duhaṭṭhiyāṇaṃ va osahibalaṃ, aḍavīmajjhe va satthagamaṇaṃ eso viṣiṭṭhatariyā ahimsā jā sā puḍhavi-jala-agaṇi-mārūya-vaṇassai-bīya-hariya-jala-yara-thalayara-khahayara-tasa-thāvara savvabhūya-khemaṇkarī || - Praśnavyākaraṇa sūtra, 2.1.3.

That is, – This goddess *ahimsā* (non-violence) is the shelter for the frightened creatures of the world; for the birds it is like flying in the sky; for the thirsty it is like water; for the hungry it is like food; for the drowning it is like a ship; for the animals it is like their stables; for the sick it is like medicine; for those traveling through dense forests it is like moving with a caravan. Goddess *ahimsā* is more special than all these. It protects even the finest of the fine creatures of the earth-bodied, the water-bodied, the fire-bodied, the air-bodied and the vegetation-bodied creatures, it also protects the seed-borne creatures, the greenery-borne creatures, the water-borne life, the air-borne life and the earthly living beings of the immovable and the moving categories.

Comments – The fact that non-violence delivers all creatures from fear and provides them an assurance of protection can be discerned and appreciated from the abovementioned aphorism from the *Praśnavyākaraṇa sūtra*.

Abhao patthivā tujjhaṃ abhayadāyā bhavāhi ya !

Aṇicce jīvalogammi, kiṃ hiṃsāe pasajjasi? ||

- Uttarādhyayana sūtra, 18.11.

That is, – O king! I free you from fear and you, too, must provide freedom from fear to the others. What use is being violent in this internal world of the living?

Comments – In the eighteenth chapter of the *Uttarādhyayana sūtra*, we come across the story of the hunting expedition of king

Samyati. When the king wanted to shoot the arrows at the deer, they came and sought shelter at the feet of a meditating monk. The king was so intent on shooting the arrows at the deer that he did not notice the monk and shot the deer under his protection. When eventually he noticed the monk he was very frightened that the monk may curse him and he started to apologise for his trespass. The monk said that the king needed not to fear him, but he ought also to provide freedom from fear to other creatures that he came across. And he urged him to be compassionate towards all living beings in this world in which life was transient.

Dāṇānaseṭṭhaṃ abhayappayānaṃ ||

- Sūtrakṛtāṅga sūtra, 1.6.23.

That is, – Out of all forms of charity the gift of freedom from fear for life is the best.

Abhayaṃ yaccha bhūteṣu, kuru maitṛimaninditāṃ |

Paśyātmasadṛṣaṃ viśvaṃ, jīvalokaṃ carācaraṃ ||

- Jñānārṇava, 8.52.

That is – O good man! Provide the gift of freedom from fear to all living beings: be an unrepachable friend to them; see all the immovable and the moving living beings of the entire world as you see yourself.

Kiṃ na taptāṃ tapastena kiṃ na dattaṃ mahātmanā |

Vitirṇamabhayaṃ yena prītimālabhya dehināṃ ||

- Jñānārṇava, 8.54.

That is, – Which charity has not been given and which penance has not been done by the great man who, out of love for them, has given the gift of freedom from fear of life to the living beings?

COMPASSION

Anukampā duḥkhiteṣvapakṣpātena duḥkhaprahāṇecchā samyaktvaliṅgaṃ |

Pakṣapātena tu karuṇā putrādaṃ vyāghrādīnāmapyastyeveṇi na tādṛśyāḥ kṛpāyāstattvaṃ | Sā cānukampā dravyato bhāvataśceṭi

*dvidhā | Dravyataḥ satvām śaktau duḥkha-pratikāreṇa,
bhāvataścārdrahrdayatvena | Yadāhu –*

*Daṭṭhūṇa pāṇinivahaṃ,
bhīme bhavasāgarammi dukkhataṃ |
Avisesao'ṇukampaṃ,
duhāvi sāmattṭhao kuṇai ||*

- Dharmasaṅgraha, Adhikāra, 2.

That is, – The desire to mitigate the troubles of all living beings without any discrimination is compassion, which is a characteristic of right vision. The discriminatory kindness towards the offspring etc., is there even amongst the wild beasts like lions etc., also. Therefore, that kind of compassion is not important from the right vision point of view.

Considered from the material and emotional standpoints, that compassion is of two types – When capable, to try to mitigate the troubles of others is compassion from the material standpoint and to have a volitional disposition for mitigating others' troubles is emotional compassion. As has been said –

“The compassion that is practiced towards the miserable creatures of this world is of two types – 1. Material compassion (*Dravyānukampā*) and 2. Emotional compassion (*Bhāvānukampā*).”

*Tisidaṃ bubhukkhidaṃ vā duhidaṃ
daṭṭhūṇa jo du duhidamaṇo |
Paḍivajjīditaṃ kivayā
tassesa hodi anukampā ||*

- Pañcāstikāya, Kundakundacharya, verse 137.

That is, – *Kundakundacharya* says that one who is moved to mercy by seeing the travails of the thirsty, the hungry and the miserable and treats them kindly, is said to be compassionate.

Comments – This propounding of concept of compassion by *Kundakundācārya* reminds the worldly-wise people of their practical form of the faith or the human and humane religion.

**Anugrahārdrikṛtacetasaḥ parapiḍātmadhyāmiva
kurvato'nukampanamanukampā ||**

- Sarvārthasiddhi, 6-12 and 6.12.3.

That is, – To be moved to mercy by the misery of others by a person of benevolent heart that feels for others is said to be compassion.

Sarvaprāṇiṣu maitrī anukampā ||

- Tattvārtha ślokaavṛtika, 1.2.12.

That is – A feeling of friendliness towards all living beings is said to be compassion.

Anukampā duḥkhīteṣu kārūṇyam ||

- Tattvārthabhāṣya Haribhadriyavṛtti, 1-12.

That is, – A feeling of merciful kindness towards all miserable living beings is said to be compassion.

**Anukampā ghrṇā kārūṇyam satvānāmupari, yathā sarva eva
satvā sukhārthino duḥkhaprahāṇārthinaśca, naiteṣāmalpāpi piḍā
mayā kāryati niścitya cetasā' rdreṇa pravartate
svahitamamivāñchaṃ ||**

- Tattvārthabhāṣya Siddhasenagaṇi, 1-12.

That is, – One must be compassionate towards all living beings because all living beings desire pleasure and wish their miseries to come to an end. Thinking that he must not be a cause of even the least misery for them and wishing well by himself, the kind hearted and compassionate person is moved by others' miseries and acts compassionately.

Salve sarvatra cittasya, dayārdratvaṃ dayālayaḥ |

Dharmasya paramaṃ mūlamanukampāṃ pracakṣate ||

- Upāsakādhyāyana, 230.

That is, – The kindhearted people call compassion in the form of moving of one's heart to mercy at the miseries of others everywhere and every time.

Anukampā duḥkhitasattvaviṣayā kṛpā †

- Dharmabindu, Mu. Vr. 3.7.

That is, – To be merciful and kind towards all miserable living beings is said to be compassion.

***Anupaścād duḥkhitasattvakamapanādanantaram yat-
kampanam sā anukampā*** †

- Vṛhatkalpavṛtti, 1320.

That is – A feeling of being moved by merciful kindness towards all miserable living beings being tormented by their miseries is said to be compassion.

Anukampā duḥkhiteṣu apakṣapātena duḥkhaprahāṇecchā †

- Yogaśāstra Svo. Vīva. 2.15.

That is, – A feeling of merciful kindness towards all miserable living beings and the desire to mitigate their miseries without any discrimination is said to be compassion.

Ekendriyaprabhṛtīnām sarveṣāmapī dehīnām †

Bhavābhdhau majjātām kleśam paśyato hṛdayārdratā †

Tadduḥkhairduḥkhitatvaṁ ca tatpratīkārahetuṣu †

Yathāśakti pravṛttiścetyanukampā'midhīyate †

- Triṣaṣṭīśālākāpuruṣacarita, 1.3.615-616.

That is, – To be moved by the misery of the living beings drowning in the ocean of worldliness and to try to mitigate their misery to one's capacity is said to be compassion.

Kliśyamānajanuruddharaṇabuddhiḥ anukampā †

- Bhagavīārādhanā Mūlā. Ṭīkā, 1696.

That is, – A willingness to save the miserable from their misery is said to be compassion.

Anukampā kappā jñeyā sarvasattveṣvanugrahaḥ †

- Lāṭī Sam. 3.89, Pañcādhyāyī 2.446.

That is, – A feeling of merciful and kind favour towards all miserable living beings is said to be compassion.

Duḥkḥitam janāṃ dṛṣṭvā kārūṇyapariṇāmo'nukampā |

- Cāritraprābhṛta (Kundakūṇḍa) Tī., 10.

That is, – To get a feeling of merciful kindness on seeing the misery of the miserable living beings is said to be compassion.

Sarveṣu prāṇiṣu cīttasya dayādratvamanukampā |

- Tattvārtha Vṛtti Śru. 1.2; Kārtikeyānupreksā Tī. 326;

Tattvārtha Sukhabodhā Vṛtti 1.2 and 6.12.

That is, – To be mercifully kind towards all miserable living beings is said to be compassion.

Saddrṣṭayo vāpi kudrṣṭayo vā,

svabhāvato mārḍavasamprayuktāḥ |

Yā kurute sarvaśarīravarge,

sarvānukampetyamidhīyate sā ||

- Bhagavatīārādhanā Vijayodayā Tīkā, p. 615.

That is, – Those who are naturally soft and if they act compassionately towards all miserable living beings are said to be compassionate irrespective of the fact whether they are right visioned or false visioned.

Comments – To be moved to mercy by seeing or knowing about the misery of the living has been said to be compassion. That compassion is expressed in the form of friendship, mercy, kindness, etc... Therefore, the commentators have, at different times, said differently that friendship, kindness, mercy, etc., are different forms of compassion. In compassion the main thing is the melting of the heart by the pain and misery of others.

Sudurlabham mānuṣajanmaṃ labdhvā,

mā kleśapātrāṇi vṛthaiva bhūta |

Dharme śubhe bhūtahite,

yataḍhvamityevamādyerapi copadeśaiḥ ||

- Bhagavatī Ārādhanā Vijayodayā Tīkā.

That is, – Don't be subject to unnecessary affliction even after gaining the rare human birth. By heeding to teachings like 'engage yourselves in the activities of general weal' etc., you must be compassionate without responding to any favour done in the past or expecting any favour in future.

Prañāsaktyā varākān nirīkṣya, tadduḥkhamātmasthamiva vicintya svāsthyamupaśamanamānukampā ||

- *Bhagavatī Ārādhanā Vijayodayā Ṭikā, p. 616.*

That is, – By wisely taking note of the miseries of the miserable and the helpless and considering their misery as own, the desire to mitigate their misery is compassion.

COMPASSION AS A SIGN OF RIGHT VISION

Uvasama saṁvego vi a, nivveo taha ya hoi |

Aṇukampā atthikkam ca ee, sammatte lakḥhaṇā pañca ||

- *Pravacanasāroddhāra, dvāra 149, verses 940-955.*

That is, – Subsidence of passions, an insatiable desire for spirituality, detachment from the mundane, compassion and a steadfast belief in the right faith are the five indicators of right vision.

Tadevaṁ praśamasamveganirvedānukampāstikyābhivayakti-lakṣaṇaṁ tattvārthaśraddhānaṁ samyagdarśanaṁ ||

- *Sabhāśyatattvārthādhigamasūtra, 1.2.*

That is, – Right vision is characterised by subsidence of passions, an insatiable desire for spirituality, detachment from the mundane, compassion and a steadfast belief in the right faith as well as by an unshakeable belief in the fundamental verities.

Praśamasamveganirvedānukampāstikyābhivayakti-lakṣaṇaṁ samyaktvaṁ || - Dhavalā, 1/1.1.4.

That is – Right vision is characterised by subsidence of passions, an insatiable desire for spirituality, detachment from the mundane, compassion and a steadfast belief in the right faith.

***Samyaktvaṃ kīdṛśaṃ bhavati? Pañceti, pañcabhiḥ śama-
saṃveganirvedānukampāstikyārūpairlakṣaṇaiḥ līṅgair-
lakṣitamupalakṣitaṃ bhavati ॥***

- Dharmasaṅgraha, Adhikāra 2.

That is, – What are the characteristics of right vision? Right vision is of five kinds and it is characterised and identified by its five indicators - subsidence of passions, an insatiable desire for spirituality, detachment from the mundane, compassion and a steadfast belief in the right faith.

***Samvego ci a uvasama nivveo taha ya hoi aṇukampā atthikkam
cia ee sammatte lakkaṇā pañca ॥***

- Vṛhatkalpavṛtti, U. 1, Prakaraṇa 2.

That is, – An insatiable desire for spirituality, subsidence of passions, detachment from the mundane, compassion and a steadfast belief in the right faith are the five indicators of right vision.

***Samvegaḥ praśamaḥ sthairyam asaṃmūḍhatvam-asmayah
āstikyamanukampetiññeyā samyaktvabhāvanā ॥***

- Mahāpurāṇa, 29/97.

That is – The seven volitional dispositions that characterise right vision are an insatiable desire for spirituality, subsidence of passions, stability of mind, lack of delusion, pridelessness, compassion and a steadfast belief in the right faith.

Comments – Thus, we can clearly see that compassion is one of the five characteristics (subsidence of passions, an insatiable desire for spirituality, detachment from the mundane, compassion and a steadfast belief in the right faith) of right vision. As right vision is dharma for its being one of the three parts of the path of liberation, compassion is also dharma.

Sammattassa pahāṇo aṇukampā vaṇṇiyo guṇo jamhā ॥

Pāraddhīramaṇasīlo sammattavirāḥao tamhā ॥

- Vasunandi Śrāvakaṅkāra, 94.

That is, – Compassion or kindness is one of the major attributes of right vision; therefore those who hunt are contrary to right vision.

PRACTICE OF COMPASSION BY TĪRTHA-KARAS

*Tae naṃ ahaṃ Goyamā! Gosālassa Maṅkhali-puttassa
aṇukampaṇaṭṭhayāe Vesiyāyaṇassa Bālatavassissa
teyapaḍisāharaṇaṭṭhayāe ettha naṃ antarā sīyaliyaṃ teyalessaṃ
nisirāmi, jāe sā mamaṃ sīyaliyāe teyalessāe Vesiyāyaṇassa
Bālatavassissa usiṇā teyalessā paḍihayā |*

- Vyākhyāprajñapti, Śataka 15.

Then O *Gautama*! Out of compassion for *Maṅkhaliputra Gośālaka* I projected the cold energy beam to overcome the hot energy-beam that austere but ignorant *Vaiśyāyana* had launched earlier. That cold energy-beam projected by me killed the hot energy-beam projected by austere but ignorant *Vaiśyāyana*.

Comments – These words of *Bhagvān Mahāvīra* clearly indicate that He saved the life of *Maṅkhaliputra Gośālaka* purely out of compassion for him.

Jai majjha kāraṇā ee, hammanti subahu jiyā |

Na me eyaṃ tu nissesaṃ, paraloge bhavissā ||

- Uttarādhyayana sūtra, 22.19.

That is – If many creatures are killed for my sake, it will not be good for me in my afterlife.

Comments – These words of *Bhagvān Ariṣṭanemi* spoken at the time when his wedding procession had reached the bride (*Rājimati*)'s place and where He saw a large number of animals penned there for the purpose of preparing the wedding feast for the groom's party, indicate that any mass killing for the sake of anybody is not correct and should always be avoided. Today, many toiletries and silk, leather and fur garments involve killing or maiming animals and insects/ worms on a large scale. This statement motivates us for giving up such things involving mass violence.

*Ahiṃsayam savvapayāṇukampī,
dhamme tūtam kammavivegaheum* ||

- *Sūtrakṛtāṅga*, 2.6.25.

That is, – The lord is totally free from any violence towards any living being; He is always compassionate towards them. He is always steadfastly stable in dharma and is endowed with a high degree of karmic discretion.

THE RESULT OF COMPASSION

*Bhūtavratvanukampādānam sarāgasamīyamādiyogaḥ kṣāntiḥ
śauchamīti sadvedyasya* | - *Tattvārtha sūtra*, 6.13.

That is, – Giving of a gift of compassion to all the living beings and the restrained and the renounced results in the bonding of pleasurable feeling producing karma.

Comments – By saying that the gift of compassion to all the living beings and the restrained and the renounced results in the bonding of pleasurable feeling producing karma *Uamāsvatī* upholds the prevalent view that ‘giving pleasure results in pleasure and giving pain results in pain’.

*Tae ṇaṃ tumam Mehā! Pāṇaṃ gattaṃ kaṇḍuissāmi tti kaṭṭu
pāe ukkhitte, tamsi ca ṇaṃ antaramsi annehi balavantehi sattehi
paṇolijjamāṇe paṇolijjamāṇe sasae aṇupaviṭṭhe* |

*Tae ṇaṃ tumam Mehā! Gāyaṃ kaṇḍuittā puṇaravi pāyaṃ
paḍinikkhamissāmi tti kaṭṭu taṃ sasayaṃ aṇupaviṭṭhaṃ pāsasi,
pāsittā, pāṇāṇukampayāe bhūyā-ṇukampayāe sattāṇukampayāe se
pāe antarā ceva sandhārie, no ceva ṇaṃ ṇikkhitte* |

*Tae ṇaṃ Mehā! Tāe pāṇāṇukampayāe jāva sattāṇukampayāe
saṃsāre parittikae, māṇussāue nibaddhe* |

- *Jñātādharma-kathāsūtra*, Ch. 1.

Then O Megha! Thinking, “I should scratch my body”, you lifted one leg. During that interval tormented by other more powerful animals one rabbit came to that vacant space and settled down there.

Then O Megha! Having scratched you thought “I should put the leg down” but you saw the rabbit sitting there and out of compassion for that living being you held that leg and kept it lifted only and did not put it down.

O Megha! Due to that compassion for the living being you reduced your worldly transmigration and bonded the human rebirth giving karma.

Comments – In this aphorism there are two results of compassion mentioned here. 1. Reduction in worldly transmigration and 2. Bonding the auspicious karma that yield human rebirth from one of an elephant. Such auspicious karmic bondage due to compassion must motivate all for undertaking acts of compassion. In the act of compassion by the elephant there was no feeling of attachment or selfishness. The feeling of saving a life motivated his compassion. It is this form of compassion that helps one in attaining spiritual emancipation and eventual liberation. It is worth mentioning that in the very next birth the elephant was reborn as *Meghakumāra* and was liberated.

Aṇassuyāe ṇaṃ jīve aṇukampae aṇubbhaḍe vigaya-soge carittamohaṇijjāṃ kammaṃ khavei |

- *Uttarādhyāyasūtra*, 29.29.

That is, – Due to detachment and compassion the soul sheds all misery and becomes unperturbed and sheds conduct-deluding karma to attain full freedom from attachment.

Rāgo jassa pasattho aṇukampāsaṃsido ya pariṇāmo |

Cittamhi natthi kalussam puṇṇaṃ jīvaṃ āsavadi ||

- *Pañcāstikāya*, 135.

That is – The inner self of one who is endowed with noble attachment and compassionate feelings does not harbour any blemish and he earns meritorious and auspicious karmic bondage.

Puṇṇāsavamūḍhā aṇukampā suddhao a uvajoo |

Vivariṇo pāvassa hu āsavaheṇ viyāṇāhi ||

- *Jayadhavalā*, Book 1, p. 96.

That is, – Compassion and pure consciousness are the forms of auspicious karmic influx and as opposed to these the lack of compassion and volitional impurity indicate sinful karmic influx.

Comments – Purity of consciousness is considered to be a cause of karmic reduction and destruction. Therefore, kindness and compassion also cause karmic reduction and destruction.

PREACHING COMPASSION

Kṛtakariṣyamāṇopakārānapekṣairanukampā kṛtā bhavati ।

- Bhagavatīārādhanā Vijayodayā Tikā, p. 816.

That is, – Kind acts by those who are not doing so in return of a past favour or in expectation of a future favour is said to be compassion.

Comments – When one does well by others in return for a favour received in the past or in expectation of a favour to be received in future, it is not called an act of compassion but a selfish act. It is like trading favours. When we have neither received any favour from anybody in the past nor is there any possibility of receiving favours in future and even then we act with kindness towards that creature, it is said to be noble compassion.

Varamekākṣara grāhyam sarvasatvānukampanam ।

Na tvakṣapoṣakam pāpam kuśāstram dhūrtacarcitam ॥

- Jñānārṇava, 28.26.

That is – Even one letter that has been written in the compassionate vein is noble and acceptable while even the whole scripture written otherwise by the cheats is ignoble and not acceptable.

Dhamme ṭhio savvapayānukampī ॥

- Uttarādhyayanasūtra, 13.32.

That is, – Be steadfast in dharma and be compassionate on all subjects.

Jo u param kampantaṁ daṭṭhūṇa na kampae kaṭṭhābhāvo ।
Eso u niraṇukampo, aṇu pacchābhāva-joṇaṁ ॥ - Vṛhatkalpabhāṣya,
1320.

That is, – The hardhearted that is not moved by seeing others in misery is not compassionate.

KINDNESS : MITIGATING OTHERS' MISERIES

Paraduḥkhavināśinī karuṇā | - *Dharmabindu*.

That is, – Kindness destroys others' troubles.

Kāruṇyamanukampā dīnānugraha ityanarthāntaram ||

- *Tattvārthabhāṣya*, 7.6.

That is, – Kindness, compassion and being favourable to the poor are synonymous.

Dīnānugrahabhāvaḥ kāruṇyam | *Śārīra-mānasa-duḥkhāmyarditānām dīnānām prāṇinām anugrahātmaḥ pariṇāmaḥ karuṇasya bhāvaḥ karma vā kāruṇyamiti kathyate* | - *Tattvārthavārtika*, 7.11.3.

That is, – To be favourable to the poor and the miserable is kindness. The favourable attitude towards those miserable creatures that suffer from physical and mental pains is called kindness. In other words the volitional disposition of a kind person is said to be kindness.

Dīnābhyuddharaṇe buddhiḥ kāruṇyam karuṇātmanām ||

- *Upāsakādhyayana*, 337.

That is – Kindness is nothing but the engaging of the kind person's mind in mitigating the troubles of the miserable poor creatures.

Dīneśvārteṣu bhūteṣu yācamāneṣu jīvitam |

Pratikāraparā buddhiḥ kāruṇyamamidhīyate ||

- *Yogaśāstra*, 4.120.

That is, – A mind to help and save those that are poor and miserable, that are frightened and the ones that beg to be spared is kindness.

Tvāmanapekṣya paraduḥkhoprahāṇecchā kāruṇyam |

- *Pramāṇa*, *Syādvāda*, 5.8.

That is, – Kindness is to desire to mitigate the troubles of others with utter disregard to mitigating own troubles.

Hina-dīna-kānīnānāyajanāmugrāhāktvaṃ kāruṇyaṃ ।

- Tattvārthavṛtti, śruta 7-11.

That is – To be kind to the poor and the miserable, to the backward and the blind is kindness.

Roga-śoka-daridrādyaiḥ pīḍitā ye 'tra jantavaḥ ।

Teṣāṃ duḥkhaprahāṇecchā kāruṇyaṃ kriyatāmīti ॥

- Dharmasaṅgraha, śrā 10-104.

That is – The desire to mitigate the troubles of those suffering from sickness, grief, poverty, etc., is kindness.

Janmāmmoghau karmaṇā bhrāmyamāṇe

jīvagrame duḥkhiṭe 'nekaḥhede ।

Cittārdratvaṃ yadvidhate mahātma

tatkāruṇyaṃ darśyate darśniyaiḥ ॥

- Amitagati Śrāvakācāra, 2.81.

That is – The gentle call the activities of the great men aimed at mitigating the troubles of the creatures that transmigrate the worldly cycles and suffer variously.

Dainya-śokasamuttrāse rogapiḍārditāmasu ।

Vadha-bandhanaruddheṣu yācamāneṣu jīvitaiḥ ॥

Kṣuttṛṣramāmibhūteṣuśītādyairdhyadhīteṣu ca ।

Aviruddheṣu nistriṃśairyātyamāneṣu nirdayaiḥ ॥

Maraṇārteṣu jīveṣu yatpratikāravāñchayā ।

Anugrahamatiḥ seyaṃ karuṇeti prakīrtitā ॥

- Jñānārṇava, 27.8-10.

That is, – Kindness is the mental disposition to help and mitigate the troubles of those who, owing to poverty, grief and fear, suffer from disease, pain, etc.; who have been tied down or captured for slaughter and beg for their lives; who have been overwhelmed by hunger, thirst and overwork and are tormented by heat and cold; and those who are defenseless and are threatened by the cruel and are subjected to cruelties.

Parahitacintā maitrī, paraduḥkhavināśinī tathā karuṇā |
Parasukhatsuṣṭirmudītā, paradoṣekṣaṇamupekṣā ||

- Bhagavatī Ārādhana, Vijayodayā Tikā, p. 816.

That is. – To care about others' interests and to cooperate with them is friendship; to think of mitigating others' sufferings is kindness; to be pleased in others' pleasures is said to be happiness and to ignore other's faults are the four volitional dispositions that are essential for pious contemplation.

Comments – Absolutely speaking, it is possible that one may not be fully capable of mitigating others' troubles but one can always be moved by their sufferings and try to mitigate them up to one's capacity. This will result in reduction of attachment of the kind person and the others will be encouraged to struggle themselves. In practice also, good results of kindness are noticed. In practicing kindness others being helped are not considered inferior to the one that helps but an effort is made to remove their poverty and suffering. This itself fills their eyes with an added sparkle.

KINDNESS IS A NATURAL ATTRIBUTE

Karuṇāe kāraṇaṃ kammaṃ karuṇe tti na vuttaṃ? Karuṇāe jīvasahāvassa kammajaṇidattavirohādo | Akaruṇāe kāraṇaṃ kammaṃ vattavaṃ? Na esa doso sañjama-ghādikammāṇaṃ phalabhāveṇa tisse abbhuvagamādo |

- Saṅkhaṇḍāgama, Dhavalā Tikā, 5.5.97; Book 13 pp. 362.

Inquiry – Why has this not been said that kindness is prompted by the kindness inducing karma?

Answer – No, such a thing has not been said because kindness or mercy is a natural attribute of the living beings and to say otherwise contradicts this fundamental truth.

Inquiry – Then mercilessness must be induced by karma?

Answer – There is no harm in saying so because mercilessness is induced by restraint destroying karma.

Comments – In the abovementioned question and answer in the *Dhavalā tīkā*, the real form of kindness has been mentioned by saying that it is a natural attribute of the living beings. It must motivate those who claim that it is induced by delusion and attachment to rethink about it.

THE RESULT OF KINDNESS

Moha maya gāravehiṃ ya mukkā je karuṇabhāvasaṅjuttā |

Te savva duriyakhambham haṇanti cārittakhaggeṇa ||

- *Bhāvapāhuda*, 159.

That is, – The monks that are devoid of delusion and pride and puff and are endowed with a kindly disposition cut down the pillar of sins with the sword of monastic conduct.

Yathā yathā hṛddhi sthairyaṃ karoti karuṇā nṛṇāṃ |

Tathā tathā vivekaśrīḥ parāṃ prītiṃ prakāśate ||

- *Jñānārṇava*, 8.55.

That is, – As the feeling of kindness settles down in the hearts of men, so their virtues of discretion also gain newer heights. Essentially, kindness results in increased discretion.

CHARITY

Anugrahārtham svasyātisargo dānaṃ |

- *Tattvārthasūtra*, 7.33.

That is, – The giving of one's material belongings to others in order to help them is charity.

Parānugrahabuddhyā svasyātisarjanam dānam |

- *Tattvārthavārtika (Akalanka)*, 6.12.4;

- *Sarvārthasiddhi (Pūjyapāda)*, 6.12;

- *Tattvārthasūlokavārtika*, 6.12.

That is, – The giving of one's material belongings to others with a thought of helping them is charity.

Sva-paropakāro 'nugrahaḥ |

That is, – What is helpful to the self and the other is said to be help.

**Ātma-parānugrahārtham svasya dravyajātasyānna-pānādeḥ
pātreṭisargo dānam** | - *Tattvārthabhāṣya*, 7.33.

That is, – The giving of one's belongings like food, water, etc., with a view to help the self and the others is charity.

**Ratnatraydbhyaḥ svavittaparitṛyāgo dānam ratna-
trayasādhanaḍitsā vā** | - *Dhavalā*, Book 13, p. 389.

That is, – The giving of one's money and things such as the means of practicing the Trigem (right vision, right knowledge and right conduct) to those who are endowed with it is charity.

Ātmanah śreyas'nveṣām ratnatraya samṛddhaye |

Svaparānugrahāyettham yatsyātaddānamīsyate ||

- *Upāsakādhyāyana*, 768.

That is, – The giving of one's belongings for enriching the Trigem and with a view to help the self and the others is charity.

Kṛpaṇe'anāthadaridre, vyasanaprāpte ca rogaśokahate |

Yaddīyate kṛpārthādanukampāt tadbhaveddānam ||

- *Umāsvātī*, *Abhidhāna Rājendrakośa*, p. 360.

That is, – What is given with compassion, to the miserable, the orphans, those that are in difficulty, those that suffer from sickness and are gri stricken, is called charity.

Comments – Charity means giving. Anything given without relinquishing its ownership is not called charity and cannot be categorised as dharma. Charity means relinquishing own ownership and recognising that of the other to whom it is given in charity. Charity helps in reduction of attachment in the giver. Again, it must be thought of as to what is being given in charity. One may not thoughtlessly give stale food to the beggar and poison to the neighbour.

CHARITY IS DHARMA

Dānam sīlam ca tavo bhāvo evaṃ cauviho dhammo |

Savvaññehim bhaṇio, taḥā duḥā suacaritehim ||

- *Saptatiśatasthānaprakaraṇa*, verse 96.

That is, – Dharma is of four types – in the forms of charity, righteousness, penance and right volition. All the Lords Jina have also said it to be of two types - *Śruta-dharma* (dharma in the form of right scriptural teachings) and *Cāritra-dharma* (dharma in the form of right conduct).

Gṛhasthānāmāhāradānādikameva paramo dharmah |

- *Paramāmaprakāśa Tīkā*, 2111.

That is, – For the householders the giving of food etc., is the best dharma.

Asaṁvibhāgo na hu tassa mokkho ||

- *Daśavaikālika*, 9.2.23.

That is, – One who does not share his belongings with others by giving them in charity cannot liberate.

Asaṁvibhāgī aciyate, pāvasamaṇe tti vuccai ||

- *Uttarādhayāyana sūtra*, 17.3.

That is, – The monk who does not share what he receives as alms is a sinful monk.

Comments – Here the sharing of what is received has been prescribed not only for the householders but also for the ordained ascetics.

THE RESULT OF CHARITY: DESTRUCTION OF KARMA

***Yat teṣu dānaṁ bhakta-pāna-vastra-pātrāśrayāder-dīnānātha-
vanīyakādiṣu agāriṣvanagāreṣu ca jñāna-darśanācaraṇa-
sampanneṣu tvekāntakarmanirjarāphalaṁ ca bhavati |***

- *Tattvārthabhāṣya Siddhasenavṛtti*, 6.13.

That is, – By giving food, water, clothes, pots, shelter, etc., to the needy, orphans, mendicants, householders and ordained ascetics is charity and if the recipient is endowed with the virtues of right vision, right knowledge and right conduct then such charity singularly becomes a means of karmic reduction and destruction.

*Pātrabhūtānnadānācca śaktyādyāstarpayanti te |
Te bhogabhūmināsādyā prāpuvanti param padam |
Dānato sātaprāptiśca svargamokṣaikaakāraṇam ||*

- *Padmapurāṇa parva 123, 106 and 108.*

That is, – Those people of means who satisfy the deserving by giving them food, etc., get reborn in the land of enjoyment and are liberated eventually. Charity yields pleasure and it is the principal means of attaining heavenly rebirth and even liberation from the mundane life cycle.

THE VOW OF CHARITY

*Paramātmanoranugrāhī dharmavṛddhikaratvataḥ |
Svatsyosrjanamicchanti dānam nāma gṛhīvratam ||*

- *Tattvārthasāra, 4.99.*

That is, – Being a promoter of dharma, the householder who wishes well by himself and the other gives away his belongings to the others. This is called the householder's vow of charity.

*Saṁvibhāgasīle saṅgahovaggakusale |
Se tārisae ārāhae vayamiṇam ||*

- *Praśnavyākaraṇa, 2.3.*

That is, – One who shares and who is proficient in accumulating and distributing only can properly observe the vow (of non-stealing).

*Sādhunā'pi daśābhedaṁ, prāpyaitadanukampayā |
Dattaṁ jñānādbhagavato, raṅkasyeva suhastinā ||*

- *Dvātriṁśat Dvātriṁśikā, 1.10.*

That is, – Under special circumstances even a monk can give compassionate charity. As Ācārya Suhasti gave to the poor and Bhagvān Mahāvīra gave the celestial cloth (gifted to him at the time of his monastic ordination when He took the vows) to a Brahmin.

Comments – According to the Jaina conduct rules for the ascetics, they are unencumbered and they neither take nor keep more than their

day-to-day requirements. Therefore, the occasions for their giving something as compassionate charity do not arise. However, under special circumstances even they can give out of compassion. Normally they only give the charity of their sermons that help mitigate many problems and troubles from personal as well as social lives and eventually help in spiritual emancipation and liberation.

THE CHARITABLE

Śraddhānvito bhaktiyutaḥ

samartho vijñānavānullobhavivarjitaśca |

Kṣāntyānvitaḥ satvaguṇopapannaḥ

tādr̥gvidho dānapatiḥ praśastaḥ ||

- *Varāṅgacarita*, 7.30.

That is – That charitable person is the best who is faithful, worshipping, able, learned, greedless, forgiving and sagacious and sage like.

Navakoṭivīśuddhasya dātā dānasya yaḥ patiḥ |

Bhakti-śraddhā-satvatuṣṭi-jñānāulūya-kṣamāguṇaḥ ||

- *Sāgaradharmāmṛta*, 5.47.

That is, – That giver is said to be noble and charitable who is endowed with nine kinds of worships, who is faithful, sagaciously sage, contented, learned, devoid of greed and forgiving.

Anasūyāviṣāḍādīrdātṛviśeṣaḥ |

- *Tattvārthaśloka-vārtika*, 7.39;

- *Sarvārthasiddhi*, 7.39.

That is, – That giver is said to be special who is devoid of jealousy, sorrow and gloom.

CHARITY BY TĪRTHA-KARAS

Dharmāṅgatvaṁ sphuṭikartuṁ, dānasya Bhagavānapi |

Ataeva vrataṁ gr̥hṇan, dadau saṁvatsaram vasa ||

- *Dvātrimśat Dvātrimśikā*, 1.9.

That is, – In order to make it clear that charity is a part of dharma, the Lord himself gave a yearlong charity just before taking the vows.

Dāṇam anukampāe dīṇāṇāḥ santio ṇeyam |

Titthaṇikaraṇā teṇam, sāhūṇa yā pattabuddhī ||

- Pañcāśakaparakāṇa, 9.6.

That is, – Taking a cue from the charity given by the Tirthaṅkaras, one must give as far as possible and considering the eligibility one must give devotedly.

FRIENDLY FEELINGS

Jīvantu jantavaḥ sarvekleśavyasanavarjitāḥ |

Prāpnuvantu sukhaṁ tyaktvā vairam pāpaṁ parābhavam ||

- Jñānārṇava, 27.7.

That is, – May all living beings live and enjoy freedom from sorrow and affliction; may they be free from sin, enmity and defeat and enjoy the pleasures of life.

***Maitrīpramodakāruṇyamādhyasthāni satvaguṇā-
dhikakliṣyamānāvinayeṣu || - Tattvārthasūtra, 7.2.***

That is, – All living beings must possess the volitional disposition of friendliness for all the other living beings, joy for the virtuous and the sagacious, kindness for the miserable, and neutrality in adversity.

Satveṣu maitrī, guṇiṣu pramodam,

kliṣṭeṣu jīveṣu kṛpāparatvaṁ |

Mādhyasthabhāvaṁ vipṛitavṛttau,

sadā mamātmā vidadhātu deva ||

- Amitagati.

That is, – Lord! Grant me the boon that I may have a feeling of friendliness for all living beings, joy for the virtuous and the sagacious, kindness for the miserable, and neutrality in adversity.

Mittim bhūesu kappae || - *Uttarādhyayana sūtra*, 6.2.

That is, – Be friendly towards the living beings

Khāmemi savve jīva, savve jīva khamantu me |

Mitti me savvabhūesu, veram majjham na keṇā ||

- *Āvaśyaka sūtra*.

That is, – I forgive all living beings. all living beings may also forgive me: I am friendly towards all living beings and I have enmity towards none.

Comments – This verse confirms the ‘friendship for all’ concept of positive non-violence. If friendship were to mean only the absence of enmity, this sense would have been conveyed only by the phrase ‘*veram majjham na keṇā*’, but a separate mention of friendship indicates a distinct emphasis on its emotional and practical aspects. Emotional friendship can be there with all the creatures of the world while practical friendship is possible and can be expressed only with those with whom we come in contact. In his monumental work, ‘*Nītiśataka*’, *Bhartṛhari* has mentioned the characteristics of a good friend in the following verse –

Pāpānnivārayati yojayate hitāya,

guhyam nigūhati guṇān prakṛīkaroti |

Āpadagataṁ cava na jahāti dadāti kāle,

saṁmitralakṣaṇamidaṁ pravādanti santaḥ ||

That is, – According to the noble and learned sages a good friend is one that stops his friend from indulging in sinful activities, that urges him to pursue beneficial pursuits, that keeps his secrets, that tells about his virtues, that does not leave him when he is beset with dangers and that renders help when needed.

These characteristics of a good friend throw light on the positive and practical aspects of non-violence. This meaning assigned to the word friendship in ‘*Nītiśataka*’ only clarifies the practical side of friendship preached by *Bhagvān Mahāvīra*.

FRIENDSHIP

Jivesu hitacintā mettī ||

- Bhagavatī Ārāḍhanā, 1696.

That is, – The emotional state that carries a friendly feeling towards all the living beings is said to be friendship.

Pareṣāṃ duḥkhānutpatyabhilāṣo maitrī | Svakāya-vāṇmanobhiḥ kṛta-kāritānumataviśeṣaṇaiḥ pareṣāṃ duḥkhānutpattau abhilāṣaḥ mītrasya bhāvaḥ karma vā maitrī | - Tattvārthavārtika, 7.11.1.

That is, – To desire that others may never be in trouble is friendship. Not to create trouble for others, not to have such troubles created and not to approve of any trouble being created for others physically, mentally and verbally are the emotional and practical forms of friendship.

Parahitacintā maitrī | - Śoḍaśaka, 4.15.

That is, – To care and constantly think about the others' benefit is friendship.

Anantakālaṃ catusṛṣu gatiṣu paribhramato ghaṭiyantravatsarve prāṇabhūto'pi bahuśaḥ kṛtamahopakārā iti teṣu mītratācintā maitrī |

- Bhagavatī Ārāḍhanā, Vijayodayā tīkā, 1696.

That is, – Transmigrating and moving about like clockwork in the four-way (hellish, subhuman, human and heavenly) destinies for infinite duration of time, all the living beings have obliged any particular creature many times, therefore, one must think about being friendly with all of them. Such thinking is called friendship.

Kāyena manasā vācā'pare sarvatra dehini |

Aduḥkhajanani vṛttimaitrī maitrividāṃ matā ||

- Upāsakādhyāyana, 335.

That is, – A disposition that does not create any trouble for others either physically, mentally or verbally has been termed as friendship by those that know about it.

*Medyati snihyatīti mitram, tasya bhāvaḥ samasta-satvaviṣayaḥ
snehapariṇāmo maitrī ॥*

- *Yogaśāstra Svo. Viva. 4.117.*

That is, – One who has a feeling of affection is a friend. Friendship is nothing but the affectionate feeling for all the creatures.

Mā kārṣīt ko'pi pāpāni mā ca bhūtko'pi duḥkhitāḥ ।

Mucyatām jagadapyeṣā matimaitrī nigadyate ॥

- *Yogaśāstra. 4.118.*

That is, – The intellect that dwells on the themes like ‘none ought to sin’, ‘none should be miserable’, ‘everyone should liberate’ is said to be a friendly intellect.

*Kāyavānmanobhiḥ kṛtakāritānumatairnyeṣām kṛcch-
rānutpattikāṅkṣā maitrīyuccate ॥ - Tattvārthavṛtti, 7.11.*

That is, – One’s desire that physically, mentally and verbally one should neither create any trouble nor have it created by others and nor should one approve of anyone else creating trouble for others is said to be friendship.

Comments – A friend does not want to see his friends in trouble. Hence, anyone endowed with a friendly feeling for others would not like to see others in trouble ever. Therefore, one who has a feeling of universal friendship would not like to see any creature at all in trouble ever. He would wish to see everyone ever happy. He would not desert anyone in trouble and engages himself in trying to mitigate his trouble. This is, then, the true grain of universal friendly feeling.

Tahim tahim suyakkhāyam, se ya sacce suyāhiye ।

Sadā sacceṇa sampañṇe, mettīm bhūtelīm kappate ॥

- *Sūtrakṛtāṅga, 1.15.*

That is, – Whatever and wherever the Lords *Tirthankaras* have said anything about the living beings, which have been mentioned at various places in the canonical works, is the best and true. Therefore, everyone must adopt that truth and be friendly towards all living beings.

DECEIT : HINDRANCE TO FRIENDSHIP

Māyā mittāṇi nāsei || - *Daśavaikālika*, 8.38.

That is, – Deceit destroys-hurts the friends. It drives them away.

Comments – Here, the term friends means the near and dear ones. Deceit drives such people away. Those imbued with a feeling of universal friendship would not be affected by any feelings of the others.

RESULT OF FRIENDSHIP

Mittibhāvamuvagae yāvi jive bhāvavisohim kūṇa nibbhae bhavai || - *Uttarādhyāna*, 29.17.

That is, – By acquiring the friendly feeling one becomes fearless due to his volitional purity.

VAIYĀVRTYA (SERVICE)

Veyāvaccam abbhintaro tavo ||

- *Uttarādhyāna*, 30.30.

That is, – Service is a form of internal penance (that results in great karmic destruction and reduction).

Vyāpadi yatkriyate tad vaiyāvṛtyam |

- *Dhavalā*, Book 13, p. 63.

That is, – The cooperation that is extended when needed (in troubled situations) is said to be service.

Comments – This characteristic of service explains its basic nature. Though the term 'vaiyāvṛtya' is generally employed for rendering service to the ordained ascetics only, it takes the form of any service rendered to the householders when they are in trouble due to natural or manmade causes.

Addhāṇa-teṇa-sāvada-rāya-ṇadīrodhaṇāsive ome |

Vejjāvaccam vuttam saṅgaha-sārakkhaṇo vedam ||

- *Mūlācāra*, 5.194; *Bhagavatī Ārādhana*, 305.

That is, – To serve and protect the ordained ascetics that are tired from long monastic tours, that have been harassed by the thieves, that

have been attacked by wild beasts, that have been prohibited (to move about and preach) by the king, that have been held by flooded river, that have been sick and hungry due to famine, etc., is said to be *vaiyāvṛtya* or noble and selfless service.

Kāyaceṣṭayā dravyāntareṇa copāsanam vaiyāvṛtyam |

- *Sarvārthasiddhi*, 9.20.

That is, – To serve with own body or with any other material means is *vaiyāvṛtya*.

Vyāvṛttasya bhāvaḥ karma ca vaiyāvṛtyam | Kāya-ceṣṭayā dravyāntareṇa vā vyāvṛttasya bhāvaḥ karma vā vaiyāvṛtya-mityucyate || - *Tattvārthavivartika*, 9.24.2.

That is, – The intention and the act of service constitute complete service. Whatever the servant does bodily or with other material with appropriate emotions is said to be noble service.

Ācāryādinām vyādhi-parīṣaha-mithyātvādyupanipāte satyapratyupakārāśayā prāsukauśadhabhukti-pānāśraya-piṭha-phalakasaṁstārādibhirdharmopakaraṇaistatpratikārah samyaktvapratyavasthāpanamityevamādivaiyāvṛtyam |

Bāhyasyauśadha-bhukti-pānāderasambhave svakāyena śleṣmasiṅghāṇakānatarmalādyupakarṣaṇādi tadānukūlyānu-ṣṭhānam ca vaiyāvṛtyamiti kathyate | - *Cārītrasāra*, pp.66-67.

That is, – When *Ācārya*, etc., suffer from any disease or monastic hardship or fall prey to false vision, the service rendered to them with an intent to reestablish them in truth and without expecting anything in return in order to mitigate their troubles arising out of their sickness and hardships by way of giving them flawless medicine, food, water, shelter, monastic equipment and bed, backrest, etc., is said to be noble service. When it is not possible to give them external medication, food, water, etc., even to comfort them by way of taking and disposing of their spittle, phlegm, excrement, etc., is also said to be rendering of noble service.

Ādhivyādhiniruddhasya niravadyena karmaṇā |

Saucintyakaraṇam proktaṁ, vaiyāvṛtyam vimuktaye ||

- *Upāsakādhyāyana*, 214.

That is, – To serve a person suffering from mental or physical sickness through non-violent means is to render noble service.

Vaiyāvṛtyaṁ kāyikvyāpārāhārādibhirūpagrahaṇaṁ |

- Mūlācāravṛtti, 4.53.

That is, – To serve bodily or by giving food etc., is to render noble service.

Anavadyena vidhinā guṇavatām, duḥkhāpanayanam vaiyāvṛtyamucyate | - Tattvārthavṛtti śruta., 6.24.

That is, – To serve the virtuous with non-violent means is said to be noble service.

Comments – In canonical literature *Vaiyāvṛtya* has been given a place amongst the internal penances and it has been depicted as a potent means of destroying and reducing accumulated karmic bondages. The ordained ascetics must serve the spiritual masters, teachers, senior ascetics, austere ones, newly ordained young ascetics, ascetics that are receiving education, the sick ones, etc., on priority. So much so that they must leave everything else such as self-study, etc., and serve the needy ascetics. When this activity of service has been given such a high priority in the monastic life, why should it be any less important in the householders' lives?

TYPES OF VAIYĀVṚTYA (SERVICE)

Veyāvacce dasavihe paṇṇate, taṁ jahā –

- | | |
|-----------------------------|---------------------------------|
| 1. <i>Āyariya-veyāvacce</i> | 2. <i>Uvajjhāya-veyāvacce</i> |
| 3. <i>Thera-veyāvacce</i> | 4. <i>Tavassī-veyāvacce</i> |
| 5. <i>Gilāṇa-veyāvacce</i> | 6. <i>Seha- veyāvacce</i> |
| 7. <i>Kula- veyāvacce</i> | 8. <i>Gaṇa- veyāvacce</i> |
| 9. <i>Saṅgha- veyāvacce</i> | 10. <i>Sāhammiya- veyāvacce</i> |

- Vyākhyāprajñapti Śataka 25, Uddesaka 7.

That is, – Noble service is of ten types, such as –

1. Service rendered to the spiritual master,
2. Service rendered to the spiritual teacher,

3. Service rendered to the senior monks.
4. Service rendered to the monks that undertake penances.
5. Service rendered to the sick monks.
6. Service rendered to the studying and young monks,
7. Service rendered to the monastic family.
8. Service rendered to the monastic group.
9. Service rendered to the religious order, and
10. Service rendered to the coreligionists.

Comments – These various types of services have been mentioned with reference to monastic life. However, some of these types of services are applicable to the householders as well. For example – serving the sick, serving the newly ordained and studying, serving the austere ones, serving the monastic families, groups and orders, etc... For the householders the field of service is very vast.

Tivihe veyāvacce paṇṇate, taṃ jahā –

1. *Āya-veyāvacce* 2. *Para-veyāvacce*
3. *Tadubhaya-veyāvacce*

That is – Noble service is of three types, such as –

1. Service rendered to self (*Āmavaiyāvṛtya*).
2. Service rendered to the other (*Paravaiyāvṛtya*).
3. Service rendered to both (*Tadubhaya-vaiyāvṛtya*).

Comments – The service can be rendered to the self as well as to the other or to both. When we take care of our body realising fully well that it is quite distinct from our soul, it will be self-service. The service to the others can be rendered physically, mentally and verbally as well as through one's wealth, and material belongings etc... Here we get the concepts of both kinds of services.

Cattāri purisajāyā paṇṇattā taṃ jahā –

1. *Ātaveyāvaccakare ṇāmamege, ṇo paraveyāvaccakare*
2. *Paraveyāvaccakare ṇāmamege, ṇo Ātaveyāvaccakare*

3. *Ege ātaveyāvaccakare vi, paraveyāvaccakare vi*

4. *Egeṇo ātaveyāvaccakare, ṇo paraveyāvaccakare*

That is – There are four kinds of people, such as –

1. Some serve themselves but do not serve the others.
2. Some do not serve themselves but serve others.
3. Some serve themselves as well as the others.
4. Some neither serve themselves nor serve others,

- *Sthānāṅga sūtra, Ch.4, Uddeśaka 3*

Comments – These four types of servants quoted above from the *Sthānāṅga sūtra* have been mentioned with reference to monastic life.

THE IMPORTANCE OF VAIYĀVṚTYA (SERVICE)

“Kiṃ Bhante! jo gilāṇaṃ paḍiyarai se dhaṇṇe udāhu je tumhaṃ dainsaṇeṇa paḍivajjai?”

“Goyama! je gilāṇaṃ paḍiyarai !”

Se keṇaṭṭheṇaṃ Bhante! evaṃ vuccai?”

Goyama! Je gilāṇaṃ paḍiyarai se maṃ dainsaṇeṇa paḍivajjai ! Je maṃ dainsaṇeṇa paḍivajjai se gilāṇaṃ paḍiyarai tti ! Āṇākarāṇa-sāraṃ khu Arahantāṇaṃ dainsaṇaṃ ! Goyama! evaṃ vuccai - “Je gilāṇaṃ paḍiyarai se maṃ paḍivajjai ! Je maṃ paḍivajjai se gilāṇaṃ paḍiyarai !”

- *Āvaśyakasūtra, Haribhadra (comm.), Agamodaya Samiti, Surat, 1917, folio 661-62.*

“Lord! Who is blessed, the one who serves the ill and the miserable or the one who serves you?”

“Gautama! The one who serves the ill and the miserable.”

“Lord! Why do you say so?”

“Gautama! One, who serves the ill and the miserable, serves me and the one who serves me, serves the ill and the miserable. This is the essence of the Arihanta’s teaching. Therefore, O’ *Gautama!* I say that

the one who serves the ill and the miserable, serves me and the one who serves me serves the ill and the miserable.”

Comments – In this conversation between *Bhagvān Mahāvīra* and His principal disciple *Gaṇadhara Gautama* the service rendered to the sick has been reckoned as equivalent to worshipping the Lord, probably even more than that.

Ātmaprāyojanapara eva jāyate svādhyāyameva kurvan |

Vaiyāvṛtyakarastu svaṁ paraṁ coddharati manyet ||

- *Bhagavatī Ārāḍhanā*, 329.

That is, – One who undertakes self-study does well by himself only while the one who undertakes an act of service does well by himself as well as the others.

“Veyāvacceṇaṁ Bhante! Jive kiṁ jaṇayai?”

“Veyāvacceṇaṁ tūṭhayanāmagottaṁ kammaṁ nibandhai |”

- *Uttarādhyāyana sūtra*, 29.45.

“Lord! What does a soul gain by rendering noble service?”

“By rendering noble service a soul bonds *Tīrthankara* body making and status giving karmic bonds.”

Comments – This conversation indicates the bonding of *Tīrthankara* body making and status giving karmic bonds as a result of rendering noble service and highlights the importance of *vaiyāvṛtya* (service).

KARMIC REDUCTION THROUGH VAIYĀVṚTYA (SERVICE)

Sattie bhattie vijjāvaccujjādā sayā hoī |

Āṇāe ṇijjareṭi ya sabāla-uddhāule gacche ||

- *Bhagavatī Ārāḍhanā*, 304.

That is, – In a monastic group with young and old monks one who devotedly serves up to his utmost capacity and obeys the commands earns karmic reduction and destruction.

Gilāṇaṃ veyāvaccam karemaṇe samaṇe nigganthe mahāṇiṇjare mahāpajjasāṇe bhavati || - Vyavahāra sūtra.

That is, – The knotless monk that serves the sick members of the monastic group earns great karmic reduction and liberates.

Pañcehiṃ thāṇehiṃ samaṇe nigganthe mahāṇiṇjare mahāpajjasāṇe bhavati, tam jahā –

- 1. Agilāe āyariya veyāvaccam karemaṇe***
- 2. Agilāe uvajjhāya veyāvaccam karemaṇe***
- 3. Agilāe there veyāvaccam karemaṇe***
- 4. Agilāe tavassī veyāvaccam karemaṇe***
- 5. Agilāe gilāṇa veyāvaccam karemaṇe***

- Sthānāṅga sūtra, Ch. 5, Uddeśaka 1.

That is, – From these five activities the knotless monk earns great karmic reduction and liberates –

1. One who serves the spiritual master without any weariness,
2. One who serves the spiritual teacher without any weariness,
3. One who serves the senior monks without any weariness,
4. One who serves the monks undertaking penance without any weariness,
5. One who serves the sick ones without any weariness,

Comments – Service rendered without getting wearied results in great karmic reduction and liberation. What can be more motivating factor for undertaking acts of service? However one should not give in to lassitude while rendering service and should always be alert and attentive to the needs of those whom he serves. The attitude of the servant should always be devoid of pride.

Pañcehiṃ thāṇehiṃ samaṇe nigganthe mahāṇiṇjare mahāpajjasāṇe bhavati, tam jahā –

- 1. Agilāe sehe veyāvaccam karemaṇe***
- 2. Agilāe kula-veyāvaccam karemaṇe***

3. *Agilāe gaṇa-veyāvaccam kare māṇe*

4. *Agilāe saṅgha-veyāvaccam kare māṇe*

5. *Agilāe sāhammiya-veyāvaccam kare māṇe*

- *Sthānāṅga sūtra, Ch. 5, Uddesaka 1.*

That is, – From these five activities the knotless monk earns great karmic reduction and liberates –

1. One who serves the young and learning monks without any weariness.

2. One who serves the members of the monastic family without any weariness.

3. One who serves the members of the monastic group without any weariness.

4. One who serves the members of the religious order without any weariness.

5. One who serves the coreligionists without any weariness.

Comments – Service rendered to the young monks that remain mostly busy with their studies, the members of the monastic family and the group and the religious order as well as the coreligionists also results in great karmic reduction and liberation. This shows the importance of rendering service.

SERMON FOR SERVICE (VAIYĀVṚTYA)

Gacche vejjāvaccam gilāṇa-guru-bāla-vuḍḍha-sehāṇam |

Sahajogam kādavvam sagasattie payatteṇa ||

- *Mūlācāra, 4.53.*

That is, – In a monastic group, the service rendered to the sick, the master, the young monks, the old ones and the student monks is said to be noble service or *vaiyāvṛtya*.

Seham āyāragoyaram gāhaṇattāe abbhuṭṭheyavvam bhavati |

- *Sthānāṅga sūtra, Sthāna 8.*

That is, – Be ever ready to educate the uneducated in observance of monastic conduct.

Sāhammiyāṇadhikaraṇaṃsi uppaṇṇaṃsi tattha aṇissitovassito apakkhagāhī majjhatthabhāvabhūte kaha ṇu sāhammiyā appasaddā appajhaññhā appatumaṃtumā? Uvasāmaṇattāe abbhutṭheyyavvaṃ bhavati ।

- *Sthānāṅga sūtra, Sthāna 8.*

That is, – If, for some reason, there has arisen a difference of opinion, quarrel or fight or strife between the fellow followers of the faith, be ever ready to diffuse it and bring back the state of reconciliation and harmony.

Asaṅgiḥitaparijaṇassa saṅgiṇhaṇatāe abbhutṭhe-tavvaṃ bhavati । - Sthānāṅga sūtra, Sthāna 8.

That is, – Be ever ready to help the helpless and shelter the unsheltered ।

Gilāṇassa agilāe veyāvaccakaraṇatāe abbhutṭhe-tavvaṃ bhavati । - Sthānāṅga sūtra, Sthāna 8.

That is, – Be ever ready to happily serve the weak, the ill and the diseased ।

Soṇṇa vā gilāṇaṃ, panthe gāme ya bhikkhavelāe ।

Jatī tūriyaṃ ṇāgacchati, laggatī gurue sa caumaṃse ॥

- *Niśītha sūtra Cūrṇi, 10; Niśīthabhāṣya, 2970;*

- *Vṛhatkalpabhāṣya, 3769.*

That is – On hearing that some monk or nun is sick, the monks and nuns must rush quickly to his aid. If some monks or nuns do not do so, they incur the penitence of a 'guru cāturmāsa', which means that their seniority may be reduced by a full four months.

Jahabhamara-mahuyaragaṇā ṇivatanti kusumūtammi vaṇasaṇḍe ।

Taha honti ṇivatiyavvaṃ gelaṇṇe katitavajadheṇa ॥

- *Niśīthabhāṣya, 2971.*

That is – As the bumblebees gather at the sight of a flowering garden for collecting honey, so must the servants gather at the sight of a sick fellow being for serving him.

Bhikkhāgā nāmege evamāhaṃsu samāṇe vā vasamāṇe vā gāmāṇugāmaṃ duijjamāṇe vā maṇuṇṇaṃbhoyaṇajātāṃ labhittā -

“Se ya bhikkhū gilāi, se handaha ṇaṃ tassāharaha, se ya bhikkhūṇo bhunjejjā, āhārejjasi ||”

- Ācārāṅga, 2nd Śrutaskandha, Ch.1, Uddeśaka 11.

That is – If some monk that stays in a place permanently for some reason or the one that stays there for a month or the ones that tour from place to place, if they get some good food and say to other monks, “that monk is sick so please get some good food for him and if that monk refuses to eat that good food so brought, that good food can be given to us because we also have a sick monk with us”.

Comments – This shows that even the monks care for getting proper food, etc., for the sick monks not only in their group but also in other groups as well. Therefore, the householders must do so, not only about for the members of their own family, but also for the others in the neighbourhood and in the society in general.

Imaṃ ca dharmamādāya, kāsavenaṃ paveditaṃ |

Kujjā bhikkhū gilāṇassa, agilāe samāhie ||

- Sūtrakṛtāṅga sūtra, 1.3.3.

That is, – The members of the monastic order must accept this dharma preached by Kāśyapa (Bhagvān Mahāvīra) and happily look after and comfort the sick members of the order.

Comments – In this aphorism also, the faithful have been urged to look after and comfort the sick.

Bhikkhāgā nāmege evamāhaṃsu samāṇe vā vasamāṇe vā gāmāṇugāmaṃ duijjamāṇe vā maṇuṇṇaṃbhoyaṇajātāṃ labhittā -

“Se ya bhikkhū gilāi, se handaha ṇaṃ tassāharaha, se ya bhikkhūṇo bhunjejjā, tumaṃ ceva ṇaṃ bhuñjejjasi ||”

- Ācārāṅga, 2nd Śrutaskandha, Ch.1, Uddeśaka 11.

That is – If some monk that stays in a place permanently for some reason or the one that stays there for a month or the ones that tour from place to place, if they get some good food and say to other monks, “that monk is sick so please get some good food for him and if that monk refuses to eat that good food so brought, then you can have that good food.”

Comments – In this aphorism, too, emphasis has been put on looking after and comforting the sick monks by other monks even when they have many a restriction placed on their activities. The householders that are much more independent in their activities must draw some inspiration from this.

Veyāvaccam niyayam kareha, uttamaguṇadharantāṇam |

Savvam kira paḍivā, veyāvaccam apaḍivā ||

One must always serve the highly virtuous monks, because all other activities are fallible, the service is infallible.

AFFECTION (VĀTSALYA): PART OF RIGHT VISION

Nissankiya-nikkankhiya-nivvitigicchā amūḍhaditṭhī ya |

Uvavūha-thirikaraṇe, vacchalla-pabhāvaṇe aṭṭha ||

- Uttarādhyayayna sūtra, 28.11.

That is – There are eight parts of right vision – 1. Doubtlessness (*Niḥśāṅkā*), 2. Desirelessness (*Niṣkāṅkṣā*), 3. Disgustlessness (*Nirvicikitsā*), 4. Delusionlessness (*Amūḍhaditṭhī*), 5. Safeguarding the faith (*Upagūhan*), 6. Stabilisation of the wavering (*Sthirikaraṇa*), 7. Affection (*Vātsalya*), and 8. Promoting the faith (*Prabhāvanā*).

Jo kuṇḍaḍi vacchalattam tiṇhe sādhuṇa mokkhamaggammi |

So vacchalabhāvajudo sammāditṭhī muṇeyavvo ||

- Samayaprābhṛta, 253.

That is, – One who is affectionate towards the three means of liberation that is right vision, right knowledge and right conduct, he must be said to be a right visioned soul endowed with the quality of affection.

***Dharmasyeṣu mātari pitari bhrātari cānurāgo
vātsalyam ratnatrayādaro vātmanah |***

- Bhagavati Ārādhana Vijayodayā Tīkā, 45.

That is. – Affection for the parents and brethren that are steeped in the right faith is known as *vātsalya*.

Jinapraṇītadharmāmṛte nityānurāgatā vātsalyam |

- Tattvārthavārtika, 6.24.1.

That is. – To always have affection for the faith propounded by the Lords Jina is *vātsalya*.

***Jinapraṇīte dharmāmṛte nityānurāgatāthavā yathā gaurvatse
snihyati tathā cātvarṇyam saṅghe'krtrima-snehakaraṇam
vātsalyam |* - Cāritrasāra, p. 3.**

That is. – An everlasting affection towards the right faith propounded by the Lords Jina and also as natural affection towards the four-fold religious order as the cow has for its calf is said to be *vātsalya*.

***Karmāraṇyam chettukāmairakāmairdharmādhāir-vyāpṛtiḥ
prāṇivarga | Bhaisajyadyaiḥ prāsukairvaddhyate vā tadvātsalyam
kathyate tathyabodhaiḥ ||***

- Amitagati Śrāvakācāra, 2.80.

That is. – The inclination to give things like flawless medicine, etc., to all of those that desire to cut down the karma-forest is said to be universal affection.

Dhenuḥ svavatsa iva rāgarasādabhīkṣaṇam drśtim

kṣipenna manasāpi sahet kṣatim ca |

Dharme sadharmasu sudhīḥ kuśalāya

baddhapremānubandhamaya viṣṇuvadutsahet ||

- Anagāra Dharmāmṛta, 2.107.

That is. – As a cow keeps looking at the calf and does not even think of harming it, similarly a wise person must be imbued with a feeling of love and affection for the members of the religious order and look after them like *Viṣṇu*.

***Vātsalyamamilapyate | Kiṃ? Sadharmavipadu-cchedaḥ
svayūthyānāmāpado nirasanam |***

- Anagāra Dharmāmṛta, Svo. Tī., 2.109.

That is, – Affection is being talked about. What is affection? To destroy the troubles of the coreligionists and to dispel the dangers of the religious order is affection.

Rogārdaśramārtānām sādḥūnām grhiṇāmapi |

Yathāyogopacārastadvātsalyam dharmakāmyayā ||

- Bhāvaśaṅgraha, 416.

That is, – To properly treat the ascetics and the householders that are harassed by diseases and are tired from bodily labours is affection.

Vātsalyam tadguṇotkarṣaḥetave sodhataṃ manañ |

- Lāṭīśamhitā, 3.113; Pañcādhyāyī, 2470.

That is, – The mind that is ever ready to promote the qualities of the religious order is said to be affection.

Comments – *Vātsalya* has been given a place among the eight parts of right vision. Literally, the natural feeling of liking and protecting the near and dear ones like father, mother, brother, sister, children, etc., is said to be affection. Thus, affection can be misinterpreted as attachment. However, the affection as a part of right vision is a kind of detached feeling. If it is tarnished by attachment then it cannot remain a part of right vision. The examples of motherly affection have been cited in order to explain the intensity of the feelings, albeit detached, for the faith and the faithful. *Tīrthaṅkaras* are said to be universally affectionate. Their affection is for every creature of the universe. There was a time when the faith and the faithful members of the order needed protection and promotion for reasons of persecution by the other religionists and it was at such times that the masters called for affection for the coreligionists but truly speaking its meaning cannot be restricted to such narrow limits. Actually detached affection can be and should be for everyone even if he happens to be a member of the persecuting

group. One can even think well of him in a detached and selfless way. The affection of the *Tirthaṅkaras* was boundless and their affection was, in fact, extended in ample measure to even those who subjected them to various hardships and afflictions.

TĪRTHA-KARA'S UNIVERSAL AFFECTION

*'Esā Bhagavī ahimsā jā sā aparimiya-nāṇadaṁsaṇadharehiṁ
sīlaguṇa-viṇaya-tava-saṇjama-nāyakehiṁ Tīrthaṅkarehiṁ
savvajagavacchalehiṁ tiloga-mahiehiṁ Jīṇacandehiṁ suṭṭhu diṭṭhā !'*

That is, – The *Tirthaṅkara-Jinas* that are endowed with unbounded knowledge and vision, that are leaders in the matters of righteousness, humility, penance, and restraint, that have affection for all the living beings of the world and that are venerated by all, know well about this goddess called non-violence.

Comments – There is a special meaning in calling the Lords *Tirthaṅkaras* as having affection for all the creatures of the universe. This special quality in them points towards their unbounded feeling of kindness and compassion for all.

SERMON FOR AFFECTION

Cāduvaṇṇe saṅghe cadugadisāṁsāranittharaṇamūḍhe |

Vacchallaṁ kādavvaṁ vacche gāvī jahā giddhī ||

- *Mūlācāra*, 5.66.

That is – One must have as much affection for the four fold religious order (consisting of monks, nuns, lay male followers and lay female followers), which aids the liberation of an individual aspirant practitioner, as a cow has for its calf.

Anavaratamahimsāyāṁ śivasukha-

lakṣmībandhane dharma |

Sarveṣvapi ca sadharmaṣu

paramaṁ vātsalyamālambyaṁ ||

- *Puruṣārthasiddhyupāya*, 29.

That is, – One must have affection for goddess non-violence, dharma that gives the eternal pleasure of liberation and the coreligionists.

Vātsalyam ca kāyika-vācika-mānasikānuṣṭhānaiḥ sarvaprāyaṣaṇopakaraṇauśadhāhārāvakāśa-śāstrādīdānaiḥ saṅghe kartavyamiti | - *Mūlācāra*, Vr. 5.66.

That is, – One must always be well disposed towards the religious order and display his affection for it by giving monastic equipages, medicine for the sick, food, shelter, and scriptures for studying (to the monks and nuns).

Vātsalyam samānadhārmikasyāhārādibhiḥ pratyupakaraṇam | *Uktam ca* – ‘*Sāhammi ya vacchallam āhārāisu hoi savvattha* | *Āsagurugilāṇe tavassibālāissa viśeṣā* ||

- *Vyavahārabhāṣya Malaya Vr.* 65, p. 27.

That is, – To support the coreligionists by giving food etc., is affection. As has been said, “One who cares for the coreligionists and especially for the mendicants, spiritual masters, the sick, the austere and the young members of the order, etc., is said to be affectionate.”

MERIT AND SPIRITUAL PURITY

Dharmah sadvedyaśubhāyurnāmagotrakṣaṇam puṇyam, uttamakṣamādisvarūpo vā, tatsādhyah karṭṛśubha-phaladah pudgalapariṇāmo vā, jīvādivastuno yathāvasthita-svabhāvo vā || - *Nyāyaku.* 1. p. 3.

That is, – Merit (*Punya*) that results in the fruition of pleasurable feelings, auspicious lifespan, auspicious body, good social status, is dharma. The activities that result in the bonding of such auspicious karmic matter that gives these auspicious results is dharma. It is natural to the living beings and is, therefore, dharma.

Sammatteṇa sudeṇa ya viradīe kasāyaṇiggaha-guṇehim | *Jo pariṇado sa puṇṇo* || - *Mūlācāra*, 5.37.

That is, – What is imbued with and associated with righteousness, scriptural knowledge, detachment and passion-control is merit.

Punātyātmānaṃ pūyate'neneti vā puṇyaṃ |

- Tattvārthavārtika, 6.3.4.

Punātyātmānamiti puṇyaṃ pūyate pavitrikriyate aneneti vā puṇyaṃ || - Tattvārthavṛti Śrūta, 6.3.

That is, – What purifies the soul is said to be *Punya* or merit.

Puṇyaṃ karma śubhaṃ proktaṃ | - Ādhyātmāsāra, 18-60.

That is, – Auspicious activities are meritorious.

Comments – Those who consider *puṇya* or merit as deplorable must ponder over the abovementioned quotes from the sacred scriptures. Even if we accept that activities of kindness, compassion, charity, etc., result in meritorious karmic bonds, there is no harm because eventually the meritorious acts go to purify the soul.

Pāvaṃ havai asesam puṇṇamasesaṃ ca havai pariṇāmā |

Pariṇāmādo bandho mukkho, Jīṇasāsane dīṭṭho ||

- Bhāvaṇapāhuḍa, 116.

That is, – It is the volitional disposition that results in merit and it is the volitional disposition that results in sin. That is how the Jain precepts go.

DHARMA IS IN MILDNESS

Kula-rūpa-jādi buddhisu tava-suda-sīlesu gāravaṃ kiñci |

Jo na vi kuvvadi samaṇo maddavadhammaṃ have tassa ||

- Dvādaśānupreksā, 72.

That is, – The mildness of a monk lies in not being proud of his high caste, good appearance, good family, sharp and keen intellect, severe penance undertaken, scriptural knowledge gained, and righteousness of conduct.

Jātyādimadāveśādabuimānābhāvo mārdaṃ |

- Sarvārthasiddhi, 9.6.

That is, – Absence of pride, borne out of arrogance of high caste etc., is mildness.

*Nīcāirvṛtyanutsekau mārḍavalakṣaṇaṁ | Mṛdubhāvo mṛdu-
karma vā mārḍavaṁ, mānanigraho mānavighāta-ścetyarthaḥ | Tatra
mānasyemānyaṣṭau sthānāni bhavanti | Tadyathā ~ Jātiḥ kulam
rūpaṁ aiśvaryaṁ vijñānaṁ śrutaṁ lābhaḥ vīryaṁ iti || - Tattvārtha
Bhāṣya, 9.6.*

That is, – Humility and absence of pride is mildness. Mildness comprises mild disposition as well as mild actions and means overcoming and destroying pride. The pride manifests itself in eight ways, such as – pride in the caste, pride in the family, pride in the beauty, pride in the wealth, pride in the specialised knowledge, pride in the scriptural knowledge, pride in the gain and pride in the power.

DHARMA IS IN SIMPLICITY

*Yogasyāvakratā ārjavaṁ | Yogasya kāya-vāñmanolakṣaṇa-
syāvakratā ārjavamītyucyate | - Tattvārthavārtika, 9.6.4.*

Vāñmanaḥkāyayogānāmavakratvaṁ tadārjavaṁ |

- Tattvārthasāra, 6-16.

That is, – Absence of crookedness in the activities of the mind, body and speech is called simplicity or straightforwardness.

*Ajjavaṁ nāma ujjugattaṇaṁ ti vā akudilattaṇaṁ ti vā | Evaṁ
ca kuṇamāṇassa kammanijjarā bhavai, akuṇa-māṇassa ya
kammovacayo bhavai | - Tattvārthasāra, 6-16.*

That is, – A straightforward and non-crooked disposition is said to be simplicity, honesty or uprightness. One who adheres to such simplicity sheds the karma and one who does not bonds more karma.

Ujjuṭābhāvo ajjvaṁ | - Daśavaikālika Cūrṇi, p. 18.

That is, – A straightforwardness of disposition is said to be simplicity or rectitude.

Parasminnikṛtipare'pi māyāparityāgaḥ ārjavaṁ |

- Daśavaikālika Nirvyukti Haribhadraṇya vṛtti, 10-349.

That is, – To be non-deceiving even in the face of others' deceit is said to be rectitude.

*Jo cinteī ṇa vaṅkaṃ kuṇaḍi ṇa
vaṅkaṃ ṇa jampae vaṅkaṃ |
Ṇa ya govadi ṇiyadosaṃ
ajjavadhammo have tassa ||*

- Kārtikeyānuprekṣā, 396.

That is, – One who does not think crookedly, does not act crookedly, does not speak crookedly and does not hide his own flaws is said to adhere to the dharma called simplicity or honesty.

*Mottūṇaṃ kuḍilabhāvaṃ ṇimmaḷa-
hidaṇṇa caradi jo samaṇo |
Ajjavadhammaṃ taiyo tassa
du sambhavadi ṇiyameṇa ||*

- Dvādsānuprekṣā, 73.

That is, – The monk, who relinquishes crookedness and acts in a straightforward manner with a clear heart, certainly observes the third monastic dharma of simplicity.

*Bhāvaviśuddhiravisamvādanaṃ cārjavalakṣaṇaṃ |
Rjubhāvaḥ rjukarma vārjavanṃ bhāvadoṣavarjanamityarthaḥ ||*

- Tattvārtha Bhāṣya, 9-6.

That is, – A purity of disposition and straightforward-ness of speech are the characteristics of simplicity. In other words, straightforward disposition and straightforward action constitute simplicity. Such a disposition is devoid of any flaw.

*Cittamanveti vāg yeṣāṃ vācamanveti ca kriyā |
Svaparānugrahaparāḥ santaste virālāḥ kalau ||*

- Anagāradharmāṃṣa, 6.20.

Such saintly persons, who do well by themselves and by the others, whose speech follows their thoughts and whose actions follow their speech are rare. Meaning, the saintly persons say what they think and do what they say.

NON-VIOLENCE AND ITS IMPORTANCE

Ahiṃsā niṇṇā dīṭṭhā, savvabhūesu sañjamo ||

- *Daśavaikālika*, 6.9.

That is, – The full import of non-violence is to act in a restrained manner towards all living beings.

Himsāe paḍivakkho hoi ahiṃsā ||

- *Daśavaikālika Nirukti*, 45.

That is, – Non-violence is the opposite of violence.

Āyā ceva ahiṃsā, āyā himsati nicchao eso |

Jo hoi appamatto, ahiṃsao himsao iyaro ||

- *Oghaniryukti*, 754.

That is, – Absolutely speaking the soul itself is violence and it is non-violence, too. A vigilant soul is non-violent and the negligent one is violent.

Asubho jo pariṇāmo sā himsā ||

- *Viśeṣāvaśyakabhāṣya*, 1768.

That is, – According to the absolute standpoint, the inauspicious disposition of the soul is violence.

Savvāo vi naṇo kameṇa, jaḥa sāyarammi nivaḍanti |

Taha bhagavaṃ ahiṃsāe, savve dhammā sammilanti ||

- *Sambodhasattarī*, 6.

That is, – As all rivers merge into the sea, so do all religious streams merge into non-violence.

Ahiṃsaiva saṃsāra-marāvaṃptasaraṇiḥ ||

- *Yogaśāstra*, 2.50.

That is, – In the desert of the world only non-violence is the spring of nectar.

Ahiṃsaiva jagannātā'hiṃsaivānandapaddhatiḥ |

Ahiṃsaiva gatiḥ sādhvī, śrīrahiṃsaiva śāśvatī ||

- *Jñānārṇava*, 8.32.

That is, – Non-violence is the universal mother, non-violence is the only way to pleasure, non-violence is the only giver of good destinies and non-violence is the only eternal wealth.

Pāne ya nāivāejjā, se samie tti vuccai tātī !

Tao se pāvayaṃ kammaṃ, nijjāi udagaṃ va thalāo ||

- *Uttarādhyaṇa*, 8.9.

That is, – The living beings must not be subjected to violence. The non-violent only are said to be comported. The sin goes out of the comported ones just as the water flows away from the land.

Aprādurbhāvaḥ khalu rāgādīnām bhavatyahiṃseti ||

- *Puruṣārthasiddhyupāya*, 44.

That is, – Non-violence is nothing but the nonexistence of the volition of attachment.

Comments – It says that attachment is the basic cause of violence. Therefore, only the detached one can be fully non-violent. This is a very fine distinction of non-violence and cautions against even giving way to attached disposition and to curb such tendencies in the very beginning only.

Ahimsā nāma pāṇātivāyaviratī ||

- *Daśavaikālika Cūrṇi*, p. 15.

That is, – To abstain from depriving the vitalities of the living beings is non-violence.

Śrūyate sarvaśāstreṣu sarveṣu samayeṣu ca |

Ahimsālakṣaṇo dharmastadvipakṣaśca pātakaṃ ||

- *Jñānārṇava*, 8.31.

That is, – According to all precepts and all scriptures, it is well known that dharma is characterised by non-violence and its opposite (violence) is sin.

Ahimsā bhūtānām viditaṃ brahma puramaṃ ||

- *Svayambhūstotra (Samantabhadra)*, 21.4.

That is, – Non-violence towards the living beings has been said to be the Supreme Being.

Ahiṃsaiśā matā mukhyā, svargamokṣaprasādhani ।

Etatsamrakṣaṇārthaṃ ca, nyāyīyaṃ satyādīpālanam ॥

- Haribhadrīya Aṣṭakapraṅkaraṇa.

That is, – Non-violence, which is the giver of heaven and liberation, is the main thing. For being non-violent one must adhere to truth, etc..

Comments – Here, the vow of non-violence has been said to be the main vow amongst five vows of non-violence, truth, non-stealing, celibacy and non-possessiveness. All these vows are for upholding and protecting the vow of non-violence and they all merge into it.

NON-VIOLENCE AND THE VOWS

Ahiṃsā paramo dharmah ॥

- Lāṭī saṃhitā, 2.1.

That is, – Non-violence is the supreme and the most important duty (dharma).

Dhammahiṃsāsamanā natthi ॥

- Bhaktaparijñā, 91.

That is, – There is no duty (dharma) like non-violence: it is unique and incomparable.

Devatātithipriyartham mantrauṣadhibhayāya ca ।

Na hiṃsyāḥ prāṇīnaḥ sarve ahiṃsā nāma tadvrataṃ ॥

- Varāṅgacarita, 15.112.

That is, – One may not indulge in violence towards any creature even for pleasing the gods and the guests and not even on account of casting spells, medicine and fear. This is the vow of non-violence.

Trasaḥiṃsāparityāgalakṣaṇo'ṇuvratā''haye ॥

- Lāṭīsaṃhitā, 5-281.

That is, – The minor vow of non-violence is characterised by the renunciation of violence towards the moving creatures.

Comments – The householder cannot give up violence fully, therefore, it is for him that the minor vow of non-violence comprising giving up of deliberate violence towards the moving creatures has been prescribed. However, he, too, may not indulge in avoidable violence towards the immobile one-sensed creatures but only when it becomes unavoidable.

NON-VIOLENCE AND ITS CAUSES

Pramattayogāt prāṇavyaropañam hiṃsā ||

- *Tattvārtha sūtra*, 7.8.

That is – To deprive or to compromise the vitalities of the living beings due to negligence is violence.

Yatkiñcīt saṃsāre śarīriṇām, duḥkhaśokabhayaabījaṃ |
Daurbhaāgyādi samastaṃ, taddhiṃsāsambhavaṃ jñeyaṃ ||

- *Jñānava*, 8.58.

That is, – In this world violence is the basic cause of misery, grief, fear and misfortune, etc...

Na haṇe pāṇiṇo pāṇe, bhayaverāo uvarae ||

- *Uttarādhyayana*, 6.7.

That is, – Those that have overcome fear and animosity do not indulge in violence towards any living beings.

Appege hiṃsisu me tti vā vahanti,
Appege hiṃsanti me tti vā vahanti,
Appege hiṃsissanti me tti vā vahanti ||

- *Ācārāṅga*, 1.2.6.

Some indulge in violence thinking, 'He hurt me'. Some indulge in violence thinking, 'He hurts me'. Some indulge in violence thinking, 'He will hurt me'.

Aṭṭhā haṇanti, aṇaṭṭhā haṇanti ||

- Praśnavyākaraṇa, 1.1.

That is, – Some kill on purpose, some kill without purpose.

Kuddhā haṇanti, luddhā haṇanti, muddhā haṇanti, ||

- Praśnavyākaraṇa, 1.1.

That is, – Some kill due to anger, some kill due to greed and some kill due to ignorance.

Sāyaṃgavesamāṇā parassa dukkhaṃ udīranti ||

- Ācārāṅga niryukti, 94.

That is, – Some inflict pain on others in the search of pleasure for themselves.

KILLING IS FEARSOME

Pāṇavaho caṇḍo, ruddo, khuddo aṇāriyo,

nindhiṇo, nisamso mahabbhayo ||

- Praśnavyākaraṇa, 1.1.

That is, – Violence (terminating, hurting or compromising the vitalities of living beings) is fierce, terrible, mean, ignoble, merciless, cruel and greatly frightening.

Pāṇavaho nāma esa niccaṃ Jiṇehiṃ bhaṇiṇo ṇikkaluṇo ||

- Praśnavyākaraṇa, 1.1.3

That is, – The Lords Jina have termed the violent as merciless.

VIOLENCE GIVES PAIN AND MISERY

Se bemi –

***Santie tasā pāṇā, taṇjahā – aṇḍayā potayā jarāuyā rasayā
saṃseimā samucchimā ubbhiyā uvatāiyā | Esa saṃsāre tti pavuccati |
mandassa aviyāṇao |***

***Nijjhāittā paḍilehittā pateyaṃ pariṇivvāṇaṃ | Savvesiṃ ha
pāṇāṇaṃ savvesiṃ bhūtāṇaṃ savvesiṃ jīvaṇaṃ savvesiṃ sattāṇaṃ
assātaṃ aparīṇivvāṇaṃ mahabbha-yaṃ dukkhaṃ tti bemi |***

*Tasanti pāṇā paviso disāsu ya | Tattha tattha pāsa āturā
puritāventi | - Ācārāṅga, 1.1.6.49*

I say that –

The moving creatures are these – Ones that are born from an egg, born with a skin-cover, born from womb, born from fermentation of liquids, born from sweat, born without conception, vegetation born from sprouts and creatures born through sudden manifestation. This is the world. This worldly transmigration is for the dull and the ignorant.

I say this after due thought and contemplation that everyone wants peace. Lack of peace and tranquility and lack of pleasure are fearsome and miserable for all creatures and for all living beings.

All these creatures feel miserable from all directions and in between and from all sides. Just see how the pleasure loving humans torment these creatures everywhere.

Comments – One can refrain from causing pain and misery to others only by feeling for their pain and misery. By such feelings alone can arise the feelings of mercy, kindness and sympathy and one can set about to mitigate their miseries. Thus, there is a need to feel for others.

Na ya pāṇavaham aṇujāṇe, muccejja kayāi savvadukkhāṇam |

Eyāriehim akkhāyam, jehim imo sāhudhammo pannatto ||

- Uttarādhyayana, 8.8

That is, – Anyone that approves of violence or of terminating, hurting or compromising the vitalities of living beings can never liberate from all his miseries. This kind of Śramaṇa dharma has been propounded by the noble sages.

SENSITIVITY OF VEGETATION

Se bemi –

Imam pi jātidhammayam, eyam pi jātidhammayam

Imam pi vuddhidhammayam, eyam pi vuddhidhammayam

Imam pi cittamantayam, eyam pi cittamantayam

Imaṃ pi chiṇṇaṃ milāti, eyaṃ pi chiṇṇaṃ milāti

Imaṃ pi āhāraṃ, eyaṃ pi āhāraṃ

Imaṃ pi aṇṭiyaṃ, eyaṃ pi aṇṭiyaṃ

Imaṃ pi asāsayaṃ, eyaṃ pi asāsayaṃ

Imaṃ pi cayovacaīyaṃ, eyaṃ pi cayovacaīyaṃ

Imaṃ pi vippariṇāmadhammayāṃ, eyaṃ pi vippariṇāmadhammayāṃ - Ācārāṅga Cayanikā, Aph. 12.

(Comparing the human and vegetational lives) I say that –

- These (humans) are also prone to be born, they (Vegetational creatures) are also prone to be born;
- These are also prone to grow, they are also prone to grow;
- These also have consciousness, they also have consciousness;
- These also become sad when cut, they also become sad when cut;
- These also need food to eat, they also need food to eat;
- These are also prone to perish, they are also prone to perish;
- These are also prone to be transient, they are also prone to be transient;
- These are also prone to growth and decay, they are also prone to growth and decay;
- These are also prone to change with time, they are also prone to change with time.

Comments - By comparing the human life and the vegetational life, the Lord has shaken our consciousness. He let us know that as human beings we must not consider the rest of the living world as meant for our enjoyment only. We must realise that they too are as endowed with consciousness as we ourselves are, and that we must refrain from being violent towards them. With various reasonings the Lord has tried to explain to us the equivalence between the two forms of life. These observations by the Lords, made more than two and a

half millenniums ago have been proved true by the modern scientific research. Here, the message of the Lord is loud and clear – whereas the ordained ascetics are bound by their vows to refrain from any kind of violence – physically, mentally and verbally as well as by themselves, through others and by approval – towards these lesser forms of life, the householders must also be careful when dealing with this form of life and be minimally violent towards them and that, too, of necessity. This minimalism will be possible only by realising the pain that they too suffer when subjected to violence. On understanding the consciousness of the vegetational life, we must also realise that fire, air, water and earth also possess similar consciousnesses and that as far as possible we must be non-violent towards them also.

ALL CREATURES LIKE LIFE AND PLEASURE

*Savve pāṇā piāuyā, suhasāyā dukkhapaḍikūlā,
appiyavahā piyajīviṇo, jīvikāmā |*

Savvesim jīviyaṃ piyaṃ nāivāeja kañcaṇa ||

- Ācārāṅga, 1.2.3

That is, – All living beings love their lives, all like pleasure and dislike pain, they do not like to be killed or hurt and like life, and desire to live on; all creatures love life on all accounts. Therefore, no creature should be hurt or killed.

Savve jīva vi icchanti, jīviṃ na marijjīṃ |

Tamkā pāṇivahaṃ ghoram, nigganthā vajjayanti ṇaṃ ||

- Daśavaikālīka, 6.11

That is, – All living beings desire to live on, none wishes to die. Therefore, all knotless-detached monks forsake terrible violence towards all living beings.

Ajjhatthaṃ savvaṃ savvaṃ, dissa pāṇe piyāne |

Na haṇe pāṇiṇo pāṇe, bhayaverāo uvaraḥ ||

- Uttarādhyayana, 6.7

That is, – Considering the innermost desires of all living beings and looking at their love for life, one must give up all kinds of fear and animosities and not hurt or compromise any of their vitalities.

ALL CREATURES DISLIKE PAIN

*Savvesiṃ pāṇāṇaṃ savvesiṃ bhūtāṇaṃ savvesiṃ jīvāṇaṃ
savvesiṃ sattāṇaṃ asāyaṃ aparivāṇaṃ mahabbhayaṃ dukkhaṃ
tti || Tti bemi |*

- Ācārāṅga, 1.4.2.139

That is, - Lack of peace and tranquility and lack of pleasure are fearsome and miserable for all creatures and all living beings. I say so.

Comments – This emphasis on the liking for pleasure and dislike for pain by all living beings gives us the message that all living beings are equal and we must never torment them.

Savve akantadukkhā ya, ato savve na himsayā ||

- Sūtrakṛtāṅga, 1.11.9.

That is, – All living beings dislike pain, therefore, (we) must never be violent towards them.

FEELING OF EQUALITY AND AFFECTION

Te ātao pāsai savvaloe | - Sūtrakṛtāṅga, 1.12.18.

That is, – The learned in the know of the fundamentals of the faith sees the entire living world as equal to his own self.

Na ya vītāsae paraṃ || - Uttarādhyayana, 2.20.

That is, – No living being must be tormented.

Ātao baḥiyā pāsa || - Ācārāṅga, 1.3.2.

That is, – See everyone outside as equal to yourself.

Tumaṃ si nāma taṃ ceva jaṃ hantavvaṃ ti maṇṇasi,

Tumaṃ si nāma taṃ ceva jaṃ ajjāvetavvaṃ ti maṇṇasi,

Tumaṃ si nāma taṃ ceva jaṃ paritāvetavvaṃ ti maṇṇasi,

Tumaṃ si nāma taṃ ceva jaṃ parighetavvaṃ ti maṇṇasi,

*Evam tamceva jam uddavetavvam ti manñasi,
 Aññu ceyam paḍibuddhañivī | Tamhā na hantā, na vi ghātae |
 Añusamveyaṇamappāṇeṇam jam jahantavvam nābhi-patthae |*
 - Ācārāṅga, 1.5.5.170.

- It is you only that you consider worth killing.
- It is you only that you consider worth subordinating.
- It is you only that you consider worth tormenting.
- It is you only that you consider worth enslaving.
- It is you only that you consider worth making anxious.
- The learned person is simple and straightforward and lives with enlightenment. therefore he neither kills any creature nor gets any creature killed by others.
- One has to suffer the consequences of one's actions. therefore do not desire to kill or hurt any creature.

Comments – In this aphorism an effort has been made to establish a relationship of equality, on the emotional plane, with other creatures. The Lord urges us to put ourselves in the position of the other creatures and then to decide as to how we would like to be treated ourselves and to treat them accordingly.

*Virate gāmadhammehim, je kei jagati jagā |
 Tesim attuvamāyāe, dhāman kuvvam parivvae ||*

- Sūtrakṛtāṅga, 1.11.33.

That is, – The monk must rise above the demands of his sense organs and treat all the living beings as his own self and ought not to torment them. He must endeavour to protect them and proceed on the path of his monastic duties.

Āyatule payāsu || - Sūtrakṛtāṅga, 1.10.3.

That is, – Consider other living beings as equal to your own self.
Ḍahare ya pāṇe vuḍḍhe ya pāṇe, te ātato pāsati savvaḷoe |

- Sūtrakṛtāṅga, 1.12.18.

That is. – In this universe there are small creatures and large creatures. The monk with right vision considers them as his equal.

Se jahā nāmae mama assāyaṃ daṇḍeṇa vā atṭhiṇa vā muṭṭhiṇa vā, lelūṇa vā kavāleṇa vā, āṇḍijjamāṇassa vā, hammamāṇassa vā tajjijjamāṇassa vā, uddavijjamāṇassa vā jāva lomukkhaṇaṇa-mātamavi himsākaraṃ dukkhaṃ bhayaṃ paḍisaṃvedemi, iccevaṃ jāṇa savve pāṇā jāva sattā daṇḍeṇa vā java kavāleṇa vā āṇḍijjamāṇā vā, hammamāṇā vā tajjijjamāṇā vā, tadijjamāṇā vāpariyāvijjamāṇā vā, kilāmiijjamāṇā vā, uddavijjamāṇā vā jāva lomukkhaṇaṇa-mātamavi himsākaraṃ dukkhaṃ bhayaṃ paḍisaṃvedenti | Evaṃ naccā savve pāṇā jāva savve sattā ṇa hantavvā, ṇa ajjāveyyavvā, ṇa parigheṭavvā, ṇa paritāveyyavvā, ṇa uddaveyyavvā ||
- *Sūtrakṛtāṅga*, 2.1. 679.

That is – Just as I feel miserable when someone beats me with a rod or a bone or a clod of earth or a stone or a piece of broken earthen pot or a whip or threatens me by pointing a finger at me or chides me or punishes me or admonishes me or torments me or quarrels with me or distresses me or oppresses me or frightens me or even if someone just plucks one hair from my body so do all the living beings, all the creatures all the living existence feel pained and miserable when they are beaten with a rod or a bone or a clod of earth or a stone or a piece of broken earthen pot or a whip or when they are threatened by pointing a finger at them or chided or punished or admonished or tormented or quarreled with or distressed or oppressed or frightened or even if just one hair from their body is plucked.

Knowing this, one must not kill or hurt or torment any living beings, any creatures or all the living existence. Also, they must neither be subordinated, nor enslaved nor tormented nor distressed.

Comments – Others' pain can be felt only on the basis of pain suffered by the self under different circumstances. This quotation from the *Sūtrakṛtāṅga* vividly depicts, by comparing it with the pain suffered by us under similar circumstances, the pain that the other creatures may suffer when subjected to violence.

RELINQUISHING ENMITY

***Bhūehim na virujjhejjā* || - *Sūtrakṛtāṅga*, 1.15.4.**

That is – Do not increase conflict and enmity with any living being.

When someone kills one moving creature, he also kills other associated creatures.

***Verāṇubaddhā narayaṃ uventi* || - *Uttarādhyayana*, 4.2.**

That is – Those who remain tied up with enmity, definitely go to hell.

Comments – Violence gives rise to animosity and repeating it results in increase in the existing enmity. Enmity results in rise in passions like anger, etc., and it is no wonder if such passionate beings go to hell.

***Sayaṃ tivāyae pāṇe, aduvā aṇṇehim ghāyae* |**

***Haṇantaṃ vā'ṇujāṇāi, veraṃ vaddhai appaṇo* ||**

- *Sūtrakṛtāṅga*, 1.1.1.3.

That is – Anyone who kills the living beings or gets them killed by others or even approves of others killing them increases animosity for oneself.

Ruhirakayassa vatthassa ruhireṇaṃ ceva

***pakkhāḷijamāṇassa ṇatthi soḷi* |**

- *Jñātādharmakathāṅga*, 1.5.

Washing it with blood cannot clean a blood stained cloth. That is, violence is no remedy for overcoming violence.

***Pabhū dose nirākiccā, ṇa virujjhejja keṇai* |**

***Maṇasā vayasā ceva, kāyavvā ceva antaso* ||**

- *Sūtrakṛtāṅga*, 1.11.12.

That is – The sense-conquered aspirant must overcome his flaws and must not harbour any animosity towards any living being physically, mentally or verbally.

***Hiimsappasūtāim duhāim mantā,
verānubandhīni mahavvayāni ||***

- *Sūtrakṛtāṅga, 1.12.18.*

That is – The misery borne out of violence causes frightening animosities. Knowing this, one must give up violence.

Verāim kuvvato verī, tato verehiṃ rujjatī |

Pāvovagā ya ārambhā, dukkhaphāsā ya antato ||

- *Sūtrakṛtāṅga, 1.8.7.*

That is – On initiating enmity, one gets to be attached with that animosity, which sets up a tradition of enmity. In the end one has to suffer great pain and misery because of this animosity.

Bhūtehiṃ na virujjhejjā, esa dhamme vusīmao |

Vusīmaṃ jagam pariṇṇāya, assim jīvītabhāvaṇā ||

- *Sūtrakṛtāṅga, 1.12.18.*

That is – Do not have enmity towards the living beings, this is the teaching of the *Tirthaṅkaras* or the well-restrained sages. Therefore, the well-restrained monks know the true nature of this world and adopt the faith, preached by the fully detached Lords, in their lives.

VIOLENCE A CAUSE OF HARM AND IGNORANCE

Atthi sattham pareṇa param,

Natthi asattham pareṇa param ||

- *Ācārāṅga, 1.3.4.*

That is – Weapons (violence) are each greater than the others but non-weapons (non-violence) are not any greater than the other. It is unique and there is no practice greater than the practice of non-violence.

***Esa khalu ganthe, esa khalu mohe,
esa khalu māre, esa khalu ṇarae ||***

- *Ācārāṅga, 1.1.2.*

That is, – This violence itself is the (inner) knot, it is the delusion, it is the death and it itself is the hell.

Evamkhu nāṇiṇo sārāṇi, jaṇi na hiṃsai kiṇcaṇa |

- Sūtrakṛtāṅga. 1.14.10.

That is. – The essence of being learned is that one might not kill or hurt any living being.

Ṇissāraṇi pāsiya nāṇi | Uvavāyaṇi cayaṇaṇi ṇaccā aṇaṇaṇi cara māhaṇe | Se ṇa chaṇe, ṇa chaṇāvae, chaṇantaṇi ṇāṇujāṇati || - Ācārāṅga Cayaṇikā, Aph. 61.

That is. – O learned one! See and understand from the sapless conditions of life. O non-violent one! Know about the miserable nature of births and deaths and act with equanimity. For, one that acts with equanimity neither kills nor gets killed by others nor he approves of anyone else killing any creature.

Comments – *Bhagvān Mahāvīra* has depicted non-violent conduct as the essence of being learned, and has given the message that truly learned is one that does not indulge in any kind of violence. One can be violent only as long as one is ridden with delusion and ignorance. The light of knowledge brings him face to face with other creatures' consciousness and then one replaces violence with non-violence, friendship, compassion, and service and comforts the living beings rather than tormenting them.

Imassa ceva jīviyassa parivandana-māṇaṇa-pūyaṇāe jātī-maraṇa-moyaṇāya dukkhaṇaḍḍhātaheṇi se sayameva puḍhavisatthaṇi samārambhanti, aṇṇehiṇi vā puḍhavi-satthaṇi samārambhāveti, aṇṇe vā puḍhavisatthaṇi samārambhante samaṇujāṇati | Taṇ se ahitāe, taṇ se aboliē ||

- Ācārāṅga Cayaṇikā, Aph. 6.

That is. – For the sake of protecting this life or for gaining praise or respect or worship, or for gaining a good afterlife or for fear of death in the present life or for gaining liberation and eternal peace or for dispelling miseries someone kills a lot of earth bodied living beings or has them killed by others or approves of their being killed by someone else. However, for him that violent act becomes the cause of harm and for lack of enlightenment.

Comments – In this aphorism the Lord has drawn our attention to many causes of indulging in violent activities. Someone may kill, get killed or approve of the killing, for the sake of getting praise, respect and worship; others may do so for fear or for future gain. The Lord terms this violence indulged due to attachment for some worldly causes as a cause for harm and ignorance and urges us to give up such violence.

BENEFICIAL NON-VIOLENCE

Ahiṃsā tsa-thāvara-savvabhūyakhemaṅkarī ||

- *Praśnavyākaraṇa, 2.1.*

That is, – Non-violence is beneficial for all moving and non-moving living beings.

Comments – Violence tarnishes the consciousness of the perpetrator; it also inflicts pain, misery and death on the victims of violence. On the other hand non-violence benefits both the practitioner as well as those on whom it is practiced.

IMPORTANCE OF VIGILANCE IN NON-VIOLENCE

Na ya hiṃsāmetteṇaṃ, sāvaṇṇāvi hiṃsao hoi |

Suddhassa u sampattī, aphaḷā bhaṇiyā Jīṇavarehī ||

- *Oghaniryukti, 758.*

That is, – No one becomes violent only by externally visible violence. If the inner self of the practitioner of essential external violence is devoid of attachment and aversion, the Lords *Jīneśvara* have said that his external violence is not a cause of karmic bondage and is, therefore, fruitless.

Jā jayamāṇassa bhava, virāhaṇā suttavihiṣamaṇassa |

Sā hoi nijjaraphalā, ajjhatthavisohijuttassa ||

- *Oghaniryukti, 759.*

That is, – Even the minor violent acts inadvertently done by the vigilant spiritual aspirant that is pure of heart and acts according to the canonical dictates, become the cause of his karmic separation.

Caradi jadāṃ jādī ṇiccaṃ, kamalāṃ va jāle niruvalevo ||

- Pravacanasāra, 3.18.

That is, – If the spiritual aspirant acts with vigilance, he remains as unsoiled as lotus in water.

Jayaṃ care jayaṃ citṭhe, jayamāse jayaṃ sae |

Jayaṃ bhuñjanto bhāsanto, pāvakammaṃ na bandhai ||

- Daśavaikālika, 3.18.

Anyone that walks, stands, sits, sleeps, eats and speaks carefully does not incur karmic bondage. That is, any vigilant activity does not result in any karmic bondage.

Comments – In Jainism there is a prescription for doing any activity with care. Here, care means vigilance and discretion. Carelessness or negligence and indiscretion always result in karmic bondage and may result in disastrous situations at times. It must be noted that even the auspicious activities such as works of compassion and service, etc., must also be done with care and discretion. Even these become flawed if done with a desire to earn name and fame.

Āhacca himsā samitassa jā tu, sā dāvato hoti na bhāvato u |

Bhāveṇa himsā tu asaṇṇatassa, je vāvi satte na sadā vadheti ||

- Vṛhatkalpabhāṣya, 3933.

That is, – Even if a violent act is committed by a restrained aspirant it is only material violence and not volitional violence. However, an unrestrained one may not kill but he constantly commits volitional violence.

WHEN IS VIOLENCE FLAWED?

Asubhapaṇiṇāmaheū jīvābāho tti to mayaṃ himsā |

Jassa u na so nimittaṃ santo vi na tassa sā himsā ||

- Viśeṣāvaśyaka bhāṣya, 767.

Any harm caused to a living being due to inauspicious volition is violence. Where there is no inauspicious volition, there is no violence as such even when there may be physically violent acts. That is, such

acts do not result in karmic bondages. Similar facts have been mentioned in *Oghaniryukti* also (Verses 748-758).

Radu va jiyadu va jīvo, ayadācārassa nicchidā himsā |

Payadassa ṇatthi bandho, himsāmetteṇa samidassa ||

- Pravacanasāra, 3.17.

That is. – Externally, the creature may live or die but internally the negligent is always violent. However, anyone that tries to be composed and vigilant does not incur karmic bondage merely by external violence towards any living being.

Comments - In the matter of violence and non-violence the volitional disposition is of great importance. Many a great man acts with compassion even when they appear to be violent externally, while many a wicked ones are emotionally violent even when they do not commit any physical violence. Due to their auspicious volition the former do not incur any karmic bondages even while appearing to be violent and due to their inauspicious volition the latter incur karmic bondage even when they appear non-violent.

ETERNAL DISCOURSE ON NON-VIOLENCE

Savve pāṇā savve bhūtā savve jīva savve sattā ṇa hantavvā, ṇa ajjāvetavvā, ṇa parighettavvā, ṇa paritāveyavvā, ṇa uddaveyavvā | Esa dhamme suddhe ṇitīe sāsae samecca loyaṇi khetanṇehim pavedite | - Ācārāṅga, 1.4.2.

No living being, no creature, no living existence ought to be killed, subordinated, enslaved, tormented or distressed. This non-violent faith, preached by the learned sages in the know of the living set, is pure, permanent and eternal.

Se bemi – Je ya atitā je ya paduppanā je ya āgamaṣṣā Arahantā Bhagavanā savve te evamaikkhanti, evaṇi bhāsenā, evaṇi paṇṇaventi, evaṇi paruventi – savve pāṇā jāva savve sattā ṇa hantavvā, ṇa ajjāyevvā, ṇa parighettavvā, ṇa paritāveyavvā, ṇa uddaveyavvā | Esa dhamme suddhe ṇitīe sāsae samecca loyaṇi khetanṇehim pavedite |

- Sūtrakṛtāṅga, 2.1..680.

I. (*Sudharmā Svāmī*), say that – all the Lords *Arihantas* (*Rṣabhadeva*, etc..) in the past, the Lords that are at present (*Bhagvān Mahāvīra*) and the ones that will be in future preach, discourse, tell and propound that no living being, no creature, no living existence ought to be killed, subordinated, enslaved, tormented or distressed. This non-violent faith, preached by the learned sages in the know of the living set, is pure, permanent and eternal.

Comments – The violence towards other living beings has been proscribed by relating it with their consciousness. This also gives expression to compassion, which is the volitional and emotional side of non-violence.

Himsaṇṇitām vā na kahaṃ karejjā || - *Sūtrakṛtāṅga*, 1.10.10.

Do not tell violent tales or the ones that may cause violence.

Comments – Why should no living being be killed? The abovementioned aphorisms bring out many reasons in support of non-violence. *Bhagvān Mahāvīra* established oneness with the consciousnesses of the other living beings and thereby came to know of their desires to live on and not to die. He, then, preached for upholding their desire for life and thus the preaching for non-violence.

Tam pariṇṇāya mehāvī neva sayam chajjīva-ṇikāyasattham samārambhejjā, neva'ṇnehim chajjīvaṇikāya-sattham samārambhāvejjā, neva'ṇne chajjīvaṇikāyasattham samārambhante samaṇujāṇhejjā | *Jassete chajjīvaṇikāya-satthasamārambhā samārambhejjā pariṇṇāyā bhavanti se hu muṇi pariṇṇayākamne tti bemi* | - *Ācārāṅga Cayanikā*, 17.

Having understood the results of those violent activities the wise person neither indulges in violent activities towards the living set of six categories himself nor does he have any violence towards the living set of six categories caused by others nor does he approve of any violence towards the living set of six categories to be caused by others.

Anyone who has come to understand the form of violence towards the living set of six categories is so wise as to know about such violence. I say so.

Comments – The characteristics of the wise monk in the know of various forms that violence towards the living set of six categories can take are important from the point of view of granting a gift of fearlessness to the living beings of the set.

VIOLENCE TOWARDS ALL CATEGORIES OF LIVING BEINGS IS NOT EQUAL

Egañ isin haṇamāṇe aṇante jīve haṇai | - *Bhagavatī*, 9.34.

Anyone that kills a sage is, in a way, guilty of killing infinite number of living beings.

Comments – From the consideration of violence, the stage of development or evolution, from the points of view of the vitalities, senses, knowledge, etc., at which a particular living being is, is very important. The violence towards a more developed creature is more deplorable as compared to that towards a less developed creature. In this connection the example of *Hasti tāpasa* given in *Sūtrakṛtāṅga* (2.6.52-53) is also worth consideration.

NON-VIOLENCE: THE MEANS OF LIBERATION FROM PAIN AND MISERY

Uddhe ahe tiriyañ ca, je kei tasa-thāvarā |

Savvattha viratīm kujjā, santi nivvāṇaṃ āhiyañ ||

- *Sūtrakṛtāṅga*, 1.11.11.

One must refrain from violence towards all the moving and the non-moving creatures in the upper, lower and the middle parts of the universe.

USEFULNESS OF AUSPICIOUS ACTIVITIES

Asuhādo viñivittī, suhe pavittī ya jāṇa cārittañ ||

- *Ācārya Nemicaṇḍra*.

Refraining from inauspicious activities and indulgence in the auspicious ones is the right conduct.

Bhaṇantā akarentā ya, bandha mokkhaṇṇiṇṇo |

Vāyāvīriyametteṇa, samāsāsenti appayañ ||

- *Uttarādhyayana*, 6.10.

Those who believe in the principles of bondage and release from them and also believe in the fundamental knowledge to be a means of liberation, but do not act in accordance with them only console themselves on the strength of their volubility.

Comments – Only the knowledge of the fundamental principles is not enough for liberation. It has to be put into practice. The abovementioned verse brings out this fact very vividly and urges us to accept this truth. Another thing that it clarifies is that – as the right knowledge without right conduct cannot liberate, so the right volition without the matching right conduct also cannot liberate. A combination of emotional and practical aspects is essential for gaining the desired fruit of liberation.

UNIVERSAL WEAL

Savvajagajīvarakkhaṇadayaṭṭhayāe

pāvayaṇaṁ Bhagavayā sukaḥiyaṁ ॥

- *Praśnavyākaraṇa sūtra, 2.1.22.*

The Lord preached for protection and mercy for the living beings of the entire world.

Ahiṁsā tsa-thāvara-savvabhūyakhemaikarī ॥

- *Praśnavyākaraṇa, 1.5.*

Non-violence is for the benefit of all the moving and the non-moving creatures.

Bhūtaḥitaṁ ti ahiṁsā ॥

- *Nandī cūrṇi, 5.38.*

Non-violence means doing well for the benefit of the living beings.

Tae ṇaṁ se Kaṇhe Vāsudeve Bāravaṇe nayaṛe majjhaṁ-majjheṇaṁ nigacchamaṇe ekkam purisaṁ junaṇaṁ jarā-jajjariyaṁ-dehaṁ jāva (āuraṁ jhūsiyaṁ pivāsiyaṁ dubbalaṁ) kilantaṁ mahadamaḥālayāo iṭṭagarāsō ega-megaṁ iṭṭagaṁ gahāya bahiyā ratthāpahāo antogīhaṁ aṇuppaṇisaṁmaṇaṁ pāsai ॥

*Tae naṃ se Kaṇhe Vāsudeve tassa purisassa aṇukampaṇaṭṭhāe
hatthikhandhavaragae ceva egaṃ iṭṭagaṃ geṇhai, geṇhittā bahiyā
ratthāpahāo antogiham aṇuppavesie ।*

*Tae naṃ Kaṇheṇaṃ Vāsudeveṇaṃ egāe iṭṭagāe gahiyāe
samāñīe aṇegehiṃ purisehiṃ se mahālae iṭṭagassa rāsi bahiyā
ratthāpahāo antoghamaṃsi aṇuppavesie ।*

- Antakyaḍḍasāṅga sūtra, Varga 3.

Then at that time, as *Kṛṣṇa Vāsudeva* was passing through the town of *Dvārakā*, he saw a very old and feeble man very painfully taking one brick at a time from a great heap of bricks and shifting it from the side of the main road to the inner part of his house.

Out of compassion for the old man *Kṛṣṇa Vāsudeva*, from the elephant back only, lifted one brick from the heap by the side of the main road and threw it to the inner part of the house.

Seeing *Kṛṣṇa Vāsudeva* lifting one brick, his many followers lifted bricks from that great heap and shifted them from the side of the main road to the inner part of the house.

Comments – This reference from the *Antakyaḍḍasāṅga sūtra* urges us to help and cooperate with the old and the feeble.

Pañcahiṃ iṭṭāgehiṃ suttaṃ vāeṇṇā, tañjaṇā –

- 1. Saṅgahaṭṭhayāe,*
- 2. Uvaggahaṭṭhayāe,*
- 3. Nijjaṇaṭṭhayāe,*
- 4. Sutte vā me paṇḍavayāte bhavissai,*
- 5. Suttassa vā avocchitti-ṇayaṭṭhayāe,*

- Sthānāṅga, 5.3.

The scriptures must be taught for five reasons –

1. For making the disciples canon-learned.
2. For favouring the disciples out of kindness.
3. For shedding the karmic bondages,

4. For strengthening own scriptural knowledge, and
5. For perpetuating the tradition of canonical studies.

Comments – The canonical knowledge is transmitted from the guru to the disciples not only for uplifting the own spirit but also for the benefit of the disciples and for perpetuating the tradition of canonical studies and knowledge. This means that the canonical authors have held the benefit of the others as equivalent to their own benefit. This also supports the principle of others' benefit as a part of positive non-violence.

Cauvviḥā kahā paṇṇattā, tañjahā –

- | | |
|--------------|---------------|
| 1. Akkhevaṇī | 2. Vikkhevaṇī |
| 3. Saṁvegaṇī | 4. Nivvegaṇī |

• *Sthānāṅga sūtra*, 4.2.

The religious stories are of four types, such as –

1. *Ākṣepaṇī* – The stories that attract the listener or reader towards right knowledge and right conduct.
2. *Vikṣepaṇī* – The stories that establish the right faith.
3. *Saṁvegaṇī* – The stories that encourage detachment by telling about the destructibility and preponderance of misery in the world, and
4. *Nirvedaṇī* – The stories that promote neutrality towards the mundane life by telling about the inevitable retribution of one's auspicious and inauspicious actions.

Comments – It seems that these four types of religious stories have been categorised for others' benefit only.

Agilāe dhammamāikkhiḥjā | - *Sūtrakṛtāṅga*, 2.1.690.

That is, - Preach the faith happily without weariness.

Comments – The faith is preached for the benefit of the world at large. Therefore it must be done happily.

Dasavidhe dhamme paṇṇate, tañjahā – gāma-dhamme, nagaradhamme, raṭṭhadhamme, pāsaṇḍadhamme, kuladhamme,

gaṇadhamme, saṅghadhamme, suyadhamme, carittadhamme, atthikāyadhamme | - *Sthānāṅga, Sthāna* 10.

Dharma has been said to be of ten types, such as –

1. *Grāma dharma* – To abide by the traditions and order in the village one lives in.
2. *Nagara dharma* – To abide by the traditions and order in the town one lives in.
3. *Rāṣṭra dharma* – To discharge one's duties towards the country one belongs to.
4. *Pāsaṇḍa dharma* – To abide by the conduct that obviates the possibility of sinful activities.
5. *Kula dharma* – To abide by the traditions and order of the family one belongs to.
6. *Gaṇa dharma* – To abide by the traditions and order of the republic one belongs to.
7. *Saṅgha dharma* – To abide by the traditions and order of the religious order one belongs to.
8. *Śruta dharma* – To regularly study the sacred scriptures and to abide by the provisions mentioned therein.
9. *Cāritra dharma* – To abide by the prescribed code of conduct and lead a restrained life, and
10. *Astikāya dharma* – To know about and appreciate the natural attributes of the *astikāyas* or aggregated living and non-living matter.

Comments – Here, in these ten types of duties to be observed by any faithful person, we find the mentions of both – the spiritual duties as well as the social duties for the general weal. From the practical standpoint a person has some duties towards the village, town, country or the society one lives in and these duties have also been given a place as dharma in the canonical works.

MUTUAL COOPERATION

Jam icchasi appaṇato, jam ca na icchasi appaṇato |

Tam iccha parassa vi, ettiyagam Jīnasāsaṇayam ||

- *Vṛhatkalpabhāṣya*, 4584.

What you wish for yourself and what you do not wish for yourself. wish the same for the others as well. This is the essence of the discipline propounded by the Lords Jina.

Jaha me iṭṭhāṇiṭṭhe suhāsuhe taha savvaṇṇvāṇam ||

- *Ācārāṅga Cūrṇi*, 1.1.6.

As the pleasure and pain are desirable and undesirable for me so are they for all the living beings.

Parasparopagraho jīvānām | - *Tattvārtha sūtra*, 5.21.

All living beings coexist and benefit from each other.

Ātmavat sarvasattveṣu sukhaduḥkhaḥyoḥ priyā-

priyatvadarśanena parapīḍāparihārecchā |

- *Śāstravārtā Tīkā*, 9.5.

Knowing that pleasure and pain are respectively desirable and undesirable for all living beings we must try to mitigate the pains of others like we try to do the same for ourselves.

Comments – Thinking that other living beings also desire pleasure and do not desire pain, we must treat them accordingly. In the *Ācārāṅga Cūrṇi*, a parallel has been drawn between the self and the others. The message of *Sūtra-kṛtāṅga*, contained in its aphorism, ‘*Āyatule payāsu*’ is also similar. A proper human and humane behaviour with others is possible only after this realisation. The *Saṃskṛta* literature also conveys the same message in ‘*Ātmanah pratikūlāni pareṣām na samācarer*’ that is, we ought not to treat others in a way that we do not like for ourselves. One ought always to remember that as the adversity and bad behaviour are painful and undesirable for one, so are these for the others.



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