

Spiritual Code and Restraints

SPIRITUAL CODE AND RESTRAINTS

HEART OF JAIN PRACTICE

Manubhai Doshi

2003

This book has been dedicated to the memory of my grand mother Deewālimā who was a symbol of sacrifice, simplicity and selfless service.

Preface

Since I wrote in Jain Darshan about the spiritual code and restraints, presenting that material in a book form was engaging my mind. Therefore, soon after publishing Sāmāyik, I started editing the relevant articles. The matter so prepared was taken to India during my visit in 95-96 winter. There I had the opportunity to discuss the same with my friends Dulerai Matalia and Panachand Mehta. Both of them went through the entire material and encouraged me to publish the same. Panachandbhai was also kind enough to make some useful suggestions. As usual my colleague Dilip Shah has been helpful in presenting this material with desktop publishing software. I am indebted to all of them.

After coming back from India I undertook to make the changes as suggested. Meanwhile, I had the opportunity to get the opinion of Shri Chitrabhanuji. He too liked the material and advised me to publish it. The work was, however, delayed on account of certain factors among which my lethargy can be considered the foremost. Ultimately it is now ready and I am pleased to present the publication to the readers. I would consider my effort worthwhile, if they find it any way useful in their daily practice.

Lake Forest, IL. 60045
June 29, 1997

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PART - 1

THE SPIRITUAL CODE

Introduction

Nānammi Dansanammi A Charanammi Tavammi Tahay Viriyammi
Äyaranam Äyāro Ea Aso Panchahä Bhanio

Panchächär Sutra

(Knowledge, perception, conduct, austerities and vigor
constitute the fivefold code of conduct)

Religion has two major aspects. One deals with the principles and the other with the practice. The latter constitutes the observance part of the religion. This book deals with that aspect of Jainism. Observance can also be divided in two broad headings. One part deals with observance of the code and the other with observance of restraints. Some people may be intrigued by the use of the term code in the realm of religion, because for them a code would mean a statutory code. It should, however, be remembered that every

religion lays down the norms of behavior for their followers and the followers observe the same more scrupulously than they would observe the statutory stipulations. Such norms therefore constitute the code of conduct for the people concerned.

As such, when we talk of the Jain spiritual code, we mean the norms of observance as laid down by Jainism. Right conduct is a part of the spiritual code. There are, however, several other aspects like true knowledge, faith etc. that form the parts of the same code. The ultimate purpose of the right conduct is to gain liberation, which, in spiritual terms, is known as Moksha. Other aspects mentioned above are also meant to further that very end and are conducive to attainment of the said objective.

Lord Umāswāti has therefore stated in Tattvārthasūtra: ‘Samyagdarshanjnānchāritrāṇi Mokṣamārgah’ It means that Samyagdarshan, Samyagjnān and Samyakchāritra constitute the path of liberation. Samyak(g) means right, while Darshan stands for perception, Jnān for knowledge and Chāritra for conduct. The combination of those three aspects leads to liberation. Since code is termed as Āchār, these three aspects are known as Darshanāchār, Jnānāchār and Chāritrāchār. They are the basic constituents of the Jain code.

There are other two aspects that pertain to observance of austerities and exertion of vigor. Strictly speaking, they form parts of Chāritrāchār. Being, however, highly significant to Jainism, they are traditionally treated as separate parts of the code and are named as Tapāchār and Viryāchār. Thus Darshanāchār, Jnānāchār, Chāritrāchār, Tapāchār and Viryāchār constitute the five-fold Jain code and are collectively termed as Panchāchār.

In this context it is necessary to make some clarification about the terms Darshan, Jnān and Chāritra. Darshan means perception, but it also denotes conviction, outlook, attitude etc. Jnān means knowledge, but it also implies faith, enlightenment etc. Chāritra means conduct and includes practice, behavior etc. There are two traditions for narrating the order of this trio. Some scholars mention them as Jnān, Darshan and Chāritra, while others mention the same as Darshan, Jnān and Chāritra as given in Tattvārthasūtra. In the former tradition, Jnān is taken as knowledge and Darshan as conviction, while in the latter, Darshan is used in the sense of right perception and Jnān in the sense of faith and enlightenment. The difference is thus more apparent than real. Both the traditions really tread the identical line but make use of the same terms for conveying different meanings. In the discussion that follows, we have adopted the former tradition. Accordingly, the first Part of this book deals with the five-fold code in the order of Jnānāchār, Darshanāchār, Chāritrāchār, Tapāchār and Viryāchār.

Observance of restraints forms the other part of Jain practice. In a way, restraints are implicit within the code of conduct, because the code cannot be effectively observed without the simultaneous observance of restraints. The restraints can therefore be considered as antecedents to the code. There is, however, a subtle difference. The observance of a code would hardly serve any purpose in absence of proper understanding of its objectives. In absence of such understanding, the observance would simply amount to a lifeless ritual that is likely to do more harm than good. When we come to the realm

of restraints, the argument loses some of its force. Though the logic is applicable, it applies here to a lesser extent, because observance of restraints can turn out to be beneficial even in absence of the right understanding.

Jainism lays down observance of restraints at two different levels depending upon the capability of observers. For monks and nuns it lays down rigorous observance of five major restraints. They are popularly known as Panch Mahāvratas.

It would be hard for the laymen to observe those restraints rigorously. Therefore those restraints are laid down for them in a modified form. Such modified restraints are called Anuvratas or minor restraints. In order to make them more effective, three auxiliary restraints and four disciplinary restraints are added to such Anuvratas. There are thus twelve restraints for them. Part two of the book mainly deals with those restraints.

Chapter 1

JNĀNĀCHĀR

The Code For Acquiring Knowledge

Kāle Vinae Bahumāne Uvāhāne Tah Aninhavane
Vanjan-Attha-Tadubhaye Atthaviho Nānmāyāro

Panchāchār Sutra

Timing, reverence, esteem, required austerities, gratitude, careful reading, grasping the meaning and making out the underlying sense constitute eight-fold code of knowledge.

The first aspect of the spiritual code pertains to Jnān or knowledge. Matijnān, Shrutjnān, Avadhijnān, Manahparyāyjnān and Kevaljnān are the five categories of the Jnān. Mati means intelligence. The knowledge acquired by using the intellect or by exercising the mind is therefore called Matijnān. Shru literally denotes hearing. But it also covers reading, writing, learning etc. So Shrutjnān means the knowledge gained by listening, reading, studying etc. These two categories thus deal with knowledge that can be gained by the use of senses and mind. Since mind is considered the intangible sense, these categories of knowledge are termed as sensed based knowledge or Indriyādhin Jnān. Knowledge of different arts, sciences etc. falls within these categories. Since use of senses does not directly involve soul, Jainism considers these two categories as indirect knowledge or Parokshajnān. This type of knowledge is subject to destruction and does not last forever.

The remaining three categories are not sense based. They arise by virtue of the spiritual development and are called direct knowledge or Pratyakshajnān. They are extra-sensual, or say, of occult type that can be experienced without exercising the senses. Avadhijnān pertains to the knowledge of tangible aspects. The term Avadhi denotes certain limitations. Avadhijnān therefore means the knowledge of the tangible aspects lying

beyond the perception, but subject to the limitations of time, space etc. For instance, one may gain capability to know, by extra-sensory perception, what had happened or what is going to happen during a specified period of time. Such period may be of a few hours, a few days, a few years or even a few lives. His capability to know prevails within such limitations and cannot prevail beyond that. On the other hand, one may gain capability to know what is happening within a specified distance. Such distance may be long or short. That much distance is the limitation within which he can exercise his capability to know. Avadhijnän thus prevails within the defined time and space. That capability is thus not infinite and it is not everlasting.

The fourth category is Manahparyäyjnän which is also mentioned as Manahparyavjnän. Manas means the mind, Paryäy means the changing state. This category therefore denotes the capability to make out the thinking process and mental attitudes of others. It pertains only to the intangible aspects. This capability also is not infinite and its operation is subject to limitations. It is of two types, Rujumati and Vipulmati. The former can disappear, while the latter stays with the soul till it attains the perfect enlightenment.

The last one is Kevaljnän. Keval means only as well as pure. In the former sense, Kevaljnän means prevalence of knowledge only and nothing else. In the latter sense, it is pure, untainted knowledge. Either of these interpretations enables it to operate without limitations. The person attaining this knowledge gets the infinite capability to know each and every thing, tangible or intangible, and for all the time, past, present and future. This knowledge is therefore termed as perfect enlightenment. The holder of such capability is known as omniscient or Sarvajna. Kevaljnän is perfect and indestructible. Once attained, it stays forever.

The question that would arise is how to gain knowledge. It should be clearly understood that knowledge does not come from without. It cannot be put into any one's mind or brain, as we can put something into a bag. Soul is inherently imbibed with the infinite knowledge. It is, however, not manifested at present on account of the impact of the unwholesome Karma that obscures its manifestation. The way to acquire knowledge is to eradicate or suppress that Karma. That can be done by countervailing wholesome Karma and/or by bearing the consequence of operative Karma with equanimity.

Let us understand this phenomenon by illustrating a case of Matijnän. Suppose, some particular prayer is to be memorized. It is possible that one person may succeed in memorizing it with little effort; another may have to repeatedly recite it for memorizing, while some one else may fail to memorize in spite all possible efforts. This means that the bondage of obscuring Karma in the first case was very loose and it gave way with little effort, which amounts to undertaking slight present Karma. In the second case, the bondage was rather tight and needed more effort or a higher countervailing Karma to break it. In the third case, the bondage was unbreakable and had to be faced as such. Every one should therefore undertake the countervailing Karma to break the bondage of knowledge obscuring Karma. Such endeavor is termed as Purushārtha. Whether it succeeds or not depends upon the intensity of operative Karma.

Acquisition of knowledge is thus a function of overcoming the impact of Karma. Purushārtha lies in trying to overcome the same. It has two aspects, external and internal. Trying to gain Matijnān and Shrutjnān by developing and exercising physical and mental abilities is external Purushārtha. Trying to gain spiritual development by achieving Nirjarā is internal Purushārtha. Avadhijnān, Manahparyājnān and Kevaljnān emerge by such Purushārtha. Every one should therefore devote the maximum possible energy for undertaking internal Purushārtha.

External Purushārtha consists of appropriately selecting the school and subjects of study, undergoing the study at the right time, maintaining regular attendance, patiently attending to and absorbing what is being taught, carefully following the instructions, doing the required home work, taking proper care of the books and other means of study, holding the teachers in reverence, observing the discipline etc. Undertaking research, remaining in touch with the latest developments, taking refresher courses, participation in seminars and workshops for the purpose of intensive study constitute a higher type of Purushārtha.

It should be understood that every one cannot have the same capacity to absorb what is being taught. The outcome is therefore bound to be different. But if one is keen to gain knowledge, has trust in himself, pursues the goal with diligence and has access to capable teachers and Guides, he can surely gain what he might be seeking. In other words, his knowledge obscuring Karma would give way in the face of his Purushārtha.

Jain tradition is particularly concerned with acquiring knowledge. For that purpose it lays down the following stipulations: 1) Undertaking study at the proper time, 2) Reverence for teachers and proper care for the means of gaining knowledge, 3) Esteem for the learned, 4) Observance of required austerities for getting properly equipped, 5) Utmost loyalty to the preceptors, 6) Accurate study of Sutras, 7) Understanding their meanings and 8) Grasping the underlying sense and purpose. It would be noted that all the earlier mentioned aspects of Purushārtha are covered in these stipulations. If they are properly observed, that can lead to eradication of the knowledge obscuring Karma and thereby to manifestation of enlightenment.

On the other hand, factors contrary to the said stipulations like ignoring the proper time for study, negligence for the means of learning, careless or casual reading of Sutras, disrespect for teachers, not properly maintaining the books etc. would result in knowledge obscuring Karma. Such factors are therefore termed as transgressions of the code of knowledge and need to be scrupulously avoided.

Chapter 2

DARSHANÄCHÄR The Code Of Gaining Right Perception

Nissankia Nikkankhia Nivvitigichchhä Amoodhditthia

Doubtlessness, absence of expectation, unflinching faith, not being unduly influenced, adoration and encouragement, stabilization, affection and creating favorable impression constitute the eight-fold code of conviction.

The term Darshan has different connotation. For a common man, Darshan may mean a scene, a devotional glance, bowing to some deity etc. For others, it may mean an ideology. Here, the term is not used in those senses. It was stated in the introductory section that Darshan means perception, faith and conviction. We can add realization to those three. These four epithets actually convey the increasing level of Darshan. When a person knows something, he would tend to believe it. This is termed as perception. Knowledge and perception thus go hand in hand. Thereafter one has to gain faith. For instance, we come to know from books or teachers that soul is everlasting and we try to believe it. But so long as we are not convinced of that nature, our perception of soul remains vague. For gaining conviction, we have first to keep faith in the concept. The faith would easily arise, if what we have learnt has come from the sources that we can rely upon. Contemplating and pondering over it with faith would bring conviction and thereafter comes realization. Such realization is Samyagdarshan or the right perception.

The code that lays down the method of gaining right perception is called Darshanächär. Like Jnänächär, Jainism lays down eight constituents of Darshanächär, 1) Staying above all doubts, 2) Absence of expectations, 3) Unflinching faith, 4) Not to be influenced or swayed by glamorous shows etc., 5) Adoration and encouragement, 6) Stabilizing the faith of others, 7) Affection for the co-religionists and 8) Raising the esteem for true faith. Of these eight constituents, the first one, which denotes the conviction, is of the utmost importance. The remaining seven, which are helpful in raising the intensity of conviction, can be considered augmentary. Now, let us examine those constituents one after another.

The first is called Nissankia or Nihshankitva. Some people interpret it as not raising any doubt about the scriptural precepts. The term really means conviction beyond any doubt. When a person comes to know something, he might still have some doubt about some of its intricacies. This aspect therefore lays down that one should know it thoroughly so that no doubt lingers about it. For that purpose, Jainism lays down five stages. The first is known as Vāchanā. The learning the text from books or teachers is called Vāchanā. The second is called Pruchchhanā, which means asking questions and supplementary questions pertaining to what has been taught so as to know the truth from different perspectives. The third is known as Parāvartanā, which means learning it repeatedly so as to gain the lasting impact. The fourth is called Anuprekshā, which means reflecting, contemplating and pondering over what has been learnt so as to realize the underlying meaning. The fifth is known as Dharmakathā, which means expressing it systematically in writing or by narrating it orally. When a person goes through all these five stages, he can gain thorough knowledge. He does not then have any doubt about it.

The second aspect is Nikkankhia or Nihkänkshitva. It means not to expect any material gain out of spiritual pursuit. Most people try to gain the knowledge that would be helpful in getting the worldly benefit. The study of different subjects presently undertaken in schools and colleges falls in this category. It is undertaken with a view to gain proficiency that would make the student better marketable. That may be all-right for the worldly success. We are, however, dealing here with the spiritual code. We have therefore to remember that so long as one retains the worldly expectation, his or her knowledge and perception are bound to remain shallow. That shallowness would not work in the spiritual area, where deeper insight is required.

The third aspect is Nivitigichchhä or Nirvichikitsä. It means unflinching faith and absence of wavering mind. The true conviction does denote the absence of wavering. This aspect is separately stipulated here, because after gaining the conviction, one may come across new knowledge or information, which may be at variance with what he has learnt. That may tend to waver his mind. He may not feel sure whether what he has learnt is right or wrong. This term therefore stipulates having firm faith in what one has learnt.

The term has one additional significance for Jains. Jain monks may be unclad and if they are clad, their clothing may not be very neat, clean or attractive. It is possible that one may get a sense of disgust, despise or disaffection by looking at such clad or unclad monks. The spiritual aspirant has, however, to realize that outward cleanliness is not the criterion for internal purity. Since the monks are expected to have gained internal purity, there is no reason for being disaffected by their outward appearance. Thus, absence of disaffection is also a part of Nirvichikitsä.

The fourth aspect is Amoodhaditthia or Amoodhadrishti. It means not to be influenced or swayed by outward shows, displays etc. Suppose, one happens to witness a magnificent procession of some sect, which does not care for truth. It is possible that he may be impressed by such show and may think that the Jain performances are rather dull and dry. That would tend to shake his faith. This aspect therefore lays down that one's conviction of the faith should be so strong that he would not be unduly influenced by such outward shows and displays, however glamorous they may be.

The fifth aspect is called Uvavooha or Upabruhan. It means adoration of virtues and includes appreciating even the minor virtues with a view to encourage the persons concerned. The healthy encouragement works as an incentive, which helps in raising the faith of such persons. That should, however, never verge on undue praise. Otherwise, it would amount to flattery, which has to be avoided under all circumstances.

The sixth aspect is called Thirikarane or Sthirikaran. It means stabilization. We have mentioned about the unflinching faith while discussing Nirvichikitsä. The difference between the two aspects is that the first deals with one's own faith, while this one deals with stabilizing the faith of others. This can be done by providing the right information or by otherwise extending help in understanding the true essence. Religious classes, training camps, bringing out publications, audiovisual discussions, study circles, discourses,

seminars etc. are helpful in this respect. The factor of encouragement mentioned earlier also helps in stabilizing the faith and can therefore be considered a part of stabilization.

The seventh is Vachchhalla or Vātsalya. Literally it means affection. But it also denotes sharing, caring, loving, helping etc. The person having the right perception would have innate affection for others belonging to the true faith. He would spontaneously try to help those, who are in distress or are any way afflicted. Such help can be in the form of financial, medical, educational or any other type of aid. Such help should be extended secretly so that the person getting the aid is not any way embarrassed in availing the same. One can also extend help in solving their problems or in redress of their grievances. Sādharmivātsalya, health fair and collection of usable clothes for distribution among the poor and the needy are illustrative of this aspect.

The last aspect is known as Pabhāvane or Prabhāvanā. It means raising the esteem for the faith. This can be done by undertaking activities that would make favorable impression. Thereby the people can be attracted towards the true faith and they can be induced to realize the importance of truth. Pratishtha Mahotsav, processions, conventions, cultural programs, exhibitions and other displays, giving awards, distribution of publications and other gifts to the people, impressive participation in religious functions are the different modes of Prabhāvanā. The purpose of Prabhāvanā is to make favorable impression in the minds of the people.

These eight aspects are vital to attainment of the right perception or Samyaktva on which Jainism lays all possible emphasis. The reason is that it is impossible to have the proper insight without gaining right perception. Jñān obtained without gaining right perception is therefore termed as Ājñān. It should be noted that the term ‘Ājñān’ is not the same as ignorance. It means wrong or misdirected knowledge. Jainism describes three types of such Ājñān. The knowledge obtained by intellect without gaining right perception is termed as Matiajñān; that obtained from books etc. without gaining right perception is termed as Shrutajñān; and acquiring Avadhijñān in absence of the right perception is termed as Āvadhiajñān or Vibhangjñān. It is not possible to attain Manahparyāyñān and Kevaljñān without gaining the right perception. There are therefore no terms like Manahparyāyajñān or Kevalajñān.

Chapter 3

CHĀRITRĀCHĀR The Code Of Conduct

Panihān-Jogjutto Panchahim Samiehim Tihim Guttihim
Esa Charttāyaro Atthaviho Hoi Nāyavvo

Panchāchār Sutra

Observance of five Samities and three Gupties with balanced mind is considered the eight-fold code of conduct.

We have so far examined Jnänächär, the code of knowledge and Darshanächär, the code of perception, faith and conviction. After gaining conviction, one has to put it into practice. That practicing is known as Chäritrachär. In Jain tradition Chäritra is normally understood as renouncing the worldly life and its scope is therefore restricted to the monastic code of conduct. The term, however, really means right behavior or right conduct. As such, it deals with the day to day activities of the monastic as well as the worldly life. We would first consider here the monastic code and then the lay code.

Monks and nuns are supposed to devote their entire life in spiritual pursuit. Since they have renounced the worldly life, they are not supposed to get involved in any worldly activity. They have to spend their entire time and energy for gaining salvation and are not expected to use their mental, vocal or physical energy for other purpose. Such exercising the energy solely for that purpose is known as Gupti which can be translated as total control of one's faculties. The control over mental faculty is known as Manogupti, that over vocal faculty is known as Vachan Gupti and the one over physical faculty is known as Käygupti. Such control must be associated with proper discretion. Lord Umaswäti has stated in Tattvärthasutra: Samyagyognigraho Gupti. It means that right exercise of control is Gupti. One should therefore exercise appropriate discretion in controlling his mental, vocal as well as physical faculties. These three Gupties are known as Tigutti or Trigutti.

It is, however, hard to stay totally tuned to the spiritual aspects all the time. As long as the body stays, there are bound to be its demands for food, rest, shelter etc. Such demands cannot be avoided and appropriate activities have to be undertaken for satisfying the same. For monks and nuns Jainism restricts such activities to obtaining the necessities of life by going for alms and taking temporary shelter, when necessary, at Upäshray or such other lonely places. Its main emphasis is on observance of nonviolence. Therefore, even the badly needed activities like accepting food, communicating, taking anything or putting it at any place and those pertaining to excretion and other disposal have to be undertaken with extreme care and vigilance so as to avoid all possible violence. For such purposes, Jainism lays down observance of the following five meticulousities that are known as Panch Samiti.

1) Iryä Samiti: This meticulousity pertains to making movements. Whenever one has to make movements, he should remember that there happen to be living beings everywhere. He has therefore to remain vigilant and see that he does not press, crush, trample or otherwise hurt any living being while making movement. Since some minute violence is, however, bound to occur in spite of all precautions, it is laid down that after every movement, one should undertake a short Kausagga for atonement of violence caused inadvertently during that movement.

2) Bhäshä Samiti: This meticulousity pertains to vocal or oral activities. The minute living beings, which pervade every place, can get hurt even by exercising vocal faculty. This Samiti therefore lays down that one should speak or utter slowly and that too, when necessary. Harsh utterance, which can cause mental hurt, has to be avoided altogether.

Moreover, the utterance has to be truthful as well as beneficial. Otherwise, one should observe silence.

3) Eshanā Samiti: This meticulousity pertains to obtaining articles, which are essential for survival. The monks and nuns have to get such articles by going for alms. One should, however, be careful and vigilant even while accepting such articles. The offer for alms should be voluntary and should not involve any type of force or compulsion to the giver. The articles being offered should have been made out of the vegetable or other acceptable ingredients that involve minimal violence. They should have been procured by innocent means and should not have involved gross physical violence.

4) Ādān Nikshep Samiti: This meticulousity pertains to taking, laying or otherwise moving anything. Reckless drawing, pulling, pushing, lifting or handling can hurt living beings. If one is not careful, such activities can thus result in avoidable violence. Utmost care and vigilance should therefore be exercised while undertaking such activities. One often comes across the use of the term ‘Upayog’ during Jain rituals and performances. It means staying vigilant and taking care for the safety of other living beings, while undertaking any activity.

5) Utsarga or Parishthāpanikā Samiti: This meticulousity pertains to disposal of wastes inclusive of excretion and urination. Jainism does not permit reckless modes even in the case of disposal. It is therefore laid down that excretion etc. should be carried out in a lonely place, where the people have not to move and which is not habited by live beings. Since latrines and urinals happened to be the breeding grounds for variety of germs and insects, Jainism forbade their use for the monastic order. On that ground the monks and nuns in India are at times seen disposing urine on the streets. That is contrary to the Jain precepts. This Samiti lays down the mode of disposing all the wastes in a way that would not cause any violence, hurting or inconvenience to others.

These three Gupties and five Samities constitute the eight-fold monastic code of conduct. In Jain terminology, these eight aspects are collectively known as Ashta Pravachan Mātā. It means that these eight aspects of the Lord’s teaching are as beneficial to the spiritual aspirants as usefulness of the mother in raising her children.

Implicit in the above code is the observance of five major restraints of non-violence, truth, not taking anything without the express permission of the owner, celibacy and non-possession. The first four are observed by the monks of some other sects as well. But total absence of possession is the distinguishing feature of Jain monks. If they need to wear, they can, of course, accept the bare minimum clothing from the lay followers. They can also keep a couple of wooden bowls for accepting food and water. The wooden articles are laid down, because they are light in weight and can be easily cleaned. Similarly, the monks can also have spiritually oriented books for the sake of study.

The greatest disciplinary practice that helps observance of nonviolence is Sāmāyik. The term literally means staying in equanimity. The person observing Sāmāyik has to stay away from all the worldly involvement and from all sorts of craving and aversion

associated with that. That practice should ultimately lead to fusion of psyche with the Self by developing detachment towards all external objects. Those, who renounce the worldly life, are therefore required to take the vow of staying in Sāmāyik for the rest of their life.

Jain monks and nuns are not supposed to stay long at any place so as to avoid developing attachment to any particular place or the person. During monsoon, however, there is too much breeding of germs and insects, who can be hurt by trampling etc. During that period the monks and nuns are therefore required to stay at one place so as to avoid causing such violence. During the rest of the year they should continue to move barefooted from place to place. Such movements have to be made without making use of any vehicle, because manufacture, maintenance and plying of vehicles can cause lot of violence.

This is no doubt a rigorous code. No other religion lays down such hard discipline. Jain monks and nuns, however, willingly observe the same. They are oriented towards the well being of soul. They know that physical comforts or discomforts are transitory and soul is not affected by such ever-changing situations. They can therefore easily stay unconcerned about the physical well being. Moreover, they train themselves for undergoing the rigors of the monastic code by undertaking fasts and other austerities. On account of observance of such rigors, Jain monks and nuns are held in high esteem. The laity considers them as enlightened entities and reveres them as spiritual guides.

Recently however, we have been witnessing a tendency towards avoiding the rigors of this code. Many monks now make use of light footwear. There are also monks, who do not mind using vehicles, who stay with their hosts and willingly avail of their hospitality. This tendency towards relaxation needs to be examined in the present perspective.

Many Jains have now settled in countries outside India. They need guidance from monks for ritual performances and other religious activities. They invite them to the countries, which cannot be reached without the use of vehicles. In western countries, where climatic conditions necessitate adequate protection, the traditional monastic wear of wrapping the body with two pieces of cloth does not work. Nor is it feasible to go for alms from home to home.

All these factors have raised the demand for change in the monastic code. It is therefore necessary to consider the extent to which the traditional code should be relaxed. The question of setting up a monastic code applicable in western countries was actually engaging the attention of JAINA. The plan, however, seems to have been given up on the ground that the laymen are not competent to lay such code. This is not correct. It should be emphasized that laymen constitute the Sangha, which has been traditionally entitled to lay down the code, which the monastic order should adhere to.

Realizing the need of the hour, Āchārya Tulsi has created a new cadre of male Shramans and female Shramanis. They are well trained in various aspects of Jainism, they learn English and communicate well with the people. Such Shramans and Shramanis renounce

the worldly life but are permitted to use vehicles and stay with their hosts. They seem to have been well received, at least, in America.

Code of conduct for laymen is known as Shrāvakāchār, which can be effectively practiced after the rise of right perception. Most of the stipulations of the monastic code are applicable to them to a modified extent. For instance, lay persons also should control their mind, speech and body to the extent possible. As house holders, they are of course required to undertake various worldly activities. While doing so, they should not lose sight of the right perception. If they happen to transgress the limits of Shrāvakāchār, they should atone for the same. Shrāvak Pratikraman Sutra, which is popularly known as Vanditu, lays down the transgressions of right perception as under.

Sankā Kankha Vigichchhā, Pasansa Taha Santhavo Kulingisu Sammattassaiāre,
Padikkame Desiam Savvam

It means that if I have indulged during the day in any transgressions of Samyaktva like harboring doubts, expectations, wavering faith, adoration of wrong faith or close contact with wrong believers, I atone for the same.

The laymen, Shrāvaks as they are called, should not do any injustice to others and should stay vigilant to avoid hurting any living being. They cannot remain possessionless, but they should lay voluntary limitations on their possessions. In place of the major restraints, they have to observe five minor ones called Anuvrats. Moreover, they should observe three auxiliary restraints and four disciplinary restraints. These restraints are discussed in the second part of this book.

Chapter 4

TAPÄCHÄR The Code Of Austerities

Bārasavihammi Vi Tave Sabbhintar-Bāhire Kusal-Ditthe
Agilāi Anājivi Nāyavvo So Tavāyāro

Panchāchār Sutra

External and internal austerities laid down by the omniscient Lords are of twelve types; earnest observance thereof, without expecting any return, is known as the code of austerities.

In the first three chapters we have discussed knowledge, perception and conduct. In this chapter we intend to consider austerity, which is popularly known as Tap. Jain tradition lays considerable emphasis on observance of Tap. Really speaking, Tap is a part of Chāritra. However, in view of its special importance in spiritual pursuit it is treated as a separate part of spiritual code and is termed as Tapāchār. Let us now examine its significance in spiritual pursuit.

Since the time immemorial, the worldly soul has been found under the impact of Karma. Consequently, it has been entangled in an apparently unending cycle of births and deaths. It can be liberated from that cycle by eradicating the impact of Karma. That is known as Nirjarä. It is of two types. One is Akäm Nirjarä, which automatically takes place by bearing the consequences of old Karma. During such Nirjarä, however, the person happens to react to the given situation with craving or aversion. That Nirjarä therefore leads to acquisition of new Karma and as such cannot lead to liberation. The other one is Sakäm Nirjarä, which can be achieved with the purpose of gaining liberation. That does not lead to new Karma. One of the ways to achieve such Nirjarä is to resort to austerities. Upväs is the most well known mode of the austerities. Since it is significantly helpful in achieving Nirjarä, Jainism exhorts its followers to observe Upväs to the utmost extent.

The true meaning of Upväs has, however, been forgotten and it happens to be equated with fasting, which simply amounts to going without food. All the benefits accruing from undertaking true Upväs are wrongly supposed to come forth from fasting. Jains are therefore known for fasting on a scale inconceivable to others. During Paryusana days, in particular, we come across many Jains observing fasts for all the eight days. There are also some, who observe longer fasts extending to months.

It is hardly remembered that observance of austerities is a means, not the end. In order to avoid misconception of the term, Jainism has laid down the concept of Tap or the austerity in great details. Austerities have been actually conceived of the physical and mental exercises that can be helpful in achieving Nirjarä. The physical exercises are termed as external or Brähya Tap and mental ones as internal or Abhyantar Tap. Since internal austerities are concerned with inner aspects, it would be evident that they are meant for spiritual development. External austerities, on the other hand, are useful to the extent they are helpful in undertaking the internal ones. Both these categories of Tap are divided into six sub-categories each. There are thus twelve types of Tap in all. Let us examine them under two broad headings.

A: External or Brähya Tap

Panchächär Sutra lays down external austerities as under.

Anasan-Moonoariyā Vitti-Sankhevanam Rasachchāo
Kāy-Kilesa Sanlinayā Ya Bajzo Tavo Hoi

It means that fasting, eating less, curtailing the desires, avoiding the tastes, facing physical hardships and occupying restricted space constitute the external austerities. Let us consider them one after another.

1) Anashan: This is the first category of Tap. Ashan means to eat and Anashan means not to eat which is known as fasting. Such fasting is usually termed as Upvas. As mentioned above, that is misleading, because Upväs has a totally different connotation. Upväs means staying close to the soul. When a person stays so tuned to the nature of soul, he does not care for the body or other physical aspects like appetite etc. So refraining from

food can be a consequence of Upvas, not an essential part of it. Instead of using the term Upväs, the seers have therefore specifically used the term Anashan for this category of external restraint. Fasting is of course useful, because the spiritual pursuit may entail going without food. The practice of fasting would therefore be helpful in retaining the peace of mind under such adverse circumstances.

2) Unoariä or Unodari: This means eating less than what is needed for satisfying the appetite. Normally, people tend to fill the belly, when they eat. It is, however, possible that a spiritual aspirant may sometime not get enough to eat. Practicing this austerity would enable him to be prepared to face such eventuality. He can thus stay without being perturbed when he does not get enough food. This austerity has a hygienic consideration too. A recent research has shown that eating less than the appetite is conducive to health and can even increase the longevity.

3) Vittisankhevanam or Vrittisankshap: This means curtailing the tendency to expand one's requirements. Human beings have the tendency to acquire as many things as possible, so that they can be used to satisfy the current or future needs. Gaining too many things, however, does not necessarily make one happy. Happiness is a function of mind and can be attained by contentment. By observing this austerity, one can learn to stay contented with the minimum requirements.

4) Rasachchäo or Rastyäg. This means giving up attachment for tastes. The tongue always looks for tastes. Our attention therefore stays towards different types of tasty foods and drinks. This turns out to be more or less an insatiable craze. Such hankering for tastes does not allow the peace of mind. Some brake has to be applied to it. This austerity is laid down with that end in view. Äyambil Vrat is specially devised for that purpose.

5) Käyakilesa or Käyäklesh: This literally means bearing physical affliction. In practice, it amounts to courting physical hardships. During spiritual pursuit, one comes across many hardships. If he is not accustomed to bear the same, he cannot maintain peace and no spiritual benefit can come forth in absence of the peace of mind. It is therefore necessary that the aspirant is used to bearing reasonable level of hardships and physical discomforts.

6) Sanlinayä or Sanlinatä: This is also referred to as Viviktashayyäsana. It means staying in a forlorn place and occupying the minimum space. Normal human tendency is to gain more and more space to lead a comfortable life. The purpose of this austerity is to curtail that tendency and to feel comfortable within a restricted area. The term can also mean staying tuned. Maintaining alertness can thus come within the purview of this restraint.

It would be evident that the purpose of external austerities is to equip the aspirants to face hardships that they may come across during spiritual pursuit. That can enable them to observe peace and tranquillity of mind even in adverse circumstances. Now let us turn to the internal austerities, each of which is devised to lead to liberation.

B: Internal or Abyantar Tap

Panchächär Sutra lays down internal austerities as under.

Päyachchhittam Vinao Veyavachcham Tahev Sajzäo
Jhanam Ussaggo Vi A Abbhintaraο Tavo Hoi

It means that repentance, modesty, selfless service, study of Self, meditation and staying beyond the physical aspects are the internal austerities. Let us consider them one by one.

1) Päyachchhittam or Prāyashchit: This means atonement or repentance. During our life, we happen to indulge in wrong and undesirable physical activities and evil tendencies. This may be due to addiction, weakness of mind, pitfalls or shortsightedness. A spiritual aspirant has to stay constantly aware of such indulgences. Whenever he notices any thing wrong on his part, he should repent and atone for the same. His sense of remorse should be strong enough to avert the recurrence of such indulgence. If this is undertaken with sincerity, one can surely reach the state of perfection sooner or later.

2) Vinay: This means modesty on one's own part and respect for others. Respect has to be appropriate and may even take the form of worship for the deserving entities. This would help the aspirant to proceed towards spiritual development. For instance, if one has regard for his preceptor, he would not undertake any activity without seeking the guidance from him. That would automatically keep him away from indulging in wrong or undesirable activity. He would also feel inclined to develop the attributes of the deserving entities and that can lead him towards the state of perfection.

3) Veyävachcham or Vaiyāvṛutya: This means selfless service. A spiritual aspirant should realize that all the living beings have the same type of soul. He should therefore feel a sense of amity and fraternity for everyone. He would then be willing to serve others without expecting anything in return. This sense of selfless service would not arise, unless one has developed a sense of dedication to the cause of serving. Such servicing can result in elimination of arrogance and lead towards modesty. The utter degree of such modesty can bring forth the faultlessness.

4) Sajzäo or Swādhyäy: Literally, this means study of oneself. It takes two forms. One is to get conscious of one's own faults and limitations with a view to avoid the same. The other is to understand the nature of true Self. The aspirant learns that the soul is inherently pure, enlightened, flawless and is imbibed with infinite knowledge, perception and bliss. He would therefore strive to manifest those attributes and the total manifestation amounts to the liberation.

5) Jhānam or Dhyān: This normally means meditation. Jain tradition, however, treats it as attentiveness and specifies four types of Dhyān known as Ārtadhyān, Raudradhyān, Dharmadhyān and Shukladhyān. The first two categories are unwholesome and do not form part of this austerity. The remaining two are wholesome and are akin to meditation. Dharmadhyān means contemplating about the spiritual aspects so as to get rid of the

defilement. Shukladhyān denotes absorption within the nature of soul. When one attains that state, he is not far away from liberation.

6) Ussaggo or Käyotsarga: Literally this means giving up the body. It actually denotes giving up all the physical as well as mental activities and staying absorbed in the true nature of soul. When such absorption is complete and remains uninterrupted, it is called liberation.

These twelve austerities need to be taken in the ascending order. It means that each of them should be considered as superior to the earlier one. In other words, fasting stands at the lowest level and Käyotsarga at the highest level. Prima facie this may seem intriguing, because how can eating less be considered higher than fasting? The reply is that the austerities are conceived of in the form of restraining the mind. When one decides to observe fast, he makes up in his mind not to eat. Unodari, however, requires to refrain from taking additional food while eating. It is easy to decide not to eat, but it is really tough to stop eating before the appetite is satisfied. Since Unodari thus requires a greater level of mental restraint, it is considered higher than fasting.

It would be clear from the above description that undertaking internal austerities amounts to observing Upvās. As stated earlier, the concept of Upvās is grossly misunderstood. The term denotes remaining tuned to the true nature of the soul. If a person can stay so tuned, he would have no time to care for the physical and other worldly aspects. Akām Nirjarā can thus be easily achieved by such Upvās. Karma cannot withstand the impact of the force inherent in staying so tuned and would give way. Lord Umāswāti has therefore rightly stated: Tapasā Nirjarā Cha. It means that Nirjarā can be achieved by Tap. This conveys observance of internal restraints and to resort to external ones as means for effectively observing the internal austerities.

Chapter 5

VIRYĀCHĀR

The Code Of Exercising Vigor

Anigoohia-Bal-Virio Parakkamai Jo Jahuttamāutto
Junjai A Jahāthāmam Nāyavvo Viriāyāro

Panchāchār Sutra

When one applies his unrestricted capacity and vigor for practicing the laid down spiritual code, it is known as Viryāchār or the code of exercising vigor.

It was mentioned earlier that Jain spiritual code consists of five aspects. Of these five, we have discussed Jnānāchār, Darshanāchār, Chāritrāchār and Tapāchār. After properly understanding these four aspects, one needs to exercise his energy for putting them into practice. This has to be done vigorously and enthusiastically without any way restricting

the energy. Such practicing is known as Viryächär, the code of exercising vigor. As a matter of fact, Viryächär also is a part of Chäriträchär. In view of its importance, however, Jain tradition treats it as a separate part of the code.

For undertaking any activity, one has to exercise vigor. That applies to the worldly aspects as well as to spiritual ones. This is obvious and well known to every one. The question would therefore arise why do we need a code for something that is so obvious? The reply is simple. All of us are aware that exercising vigor is necessary for gaining anything. How many people, however, actually exercise it appropriately? While undertaking any activity, most of the people are overcome by indolence. They are frequently led by the tendency to indulge in lethargy, sluggishness etc. For instance, a student might be aware that for securing admission to the course that he aspires, he needs to gain a high score. He would also be aware that if he properly exerts, he can gain the required score. But somehow, he may be led away by lethargy and would not put in the required amount of work. Thereby, he may miss the chance of getting admission to the course.

Incidents of losing opportunities on account of lethargy occur in all walks of life. Such lethargy usually arises out of indolence, laziness, overindulgence etc. Suppose a person might have to appear for an interview for getting a job. He may, however, not do enough home work and may therefore fail to get the job; one may ignore the maintenance of his car and may undertake a journey during which the car may get stuck and he fails to go to the destination; one may stay lustful and thereby ignore the work which he is supposed to do; one may not remain careful enough about his income and expenditure, whereby he may fail to pay the mortgage dues and may consequently face a foreclosure.

Doing anything on time needs vigilance and motivation. But there is no motivation comparable to the self-motivation. Only that type of motivation is helpful in correctly undertaking and successfully finishing any work. Doing anything efficiently and appropriately amounts to Yog. Geeta therefore states: Yogah Karmasu Kaushalam. It means that efficiency in doing anything is Yog. People in the West are attracted towards the physical exercises that are known as Yoga exercises. Such exercises are really meant to equip an aspirant to undertake the required activity efficiently. If one does not gain the efficiency or fails to exercise it, he misses the real purpose of undertaking Yoga.

If a high degree of self-motivation is required for worldly success, a far higher degree is necessitated for spiritual purposes. The scriptures mention that Mithyätva (the wrong perception), Avirati (absence of restraints), Kashäy (defilement), Pramäd (indolence) and Yog (unduly exercising of physical, verbal and mental capabilities) are the main factors that inhibit the spiritual growth. Detailed analysis of these factors would indicate that laxity, laziness and lethargy, which are the principal constituents of indolence, are inherent in those factors. Religion therefore emphasizes that the spiritual aspirant should undertake every activity efficiently and without any way indulging in indolence.

Jainism lays down the following five major types of indolence, viz. i) Vishay, which means indulgence in sensuous objects like sound, sight, smell, taste and touch, ii)

Kashäy, meaning the defilement pertaining to anger, arrogance, deception and greed, iii) Vikathä meaning unnecessary talks pertaining to politics, nation, food and sex, iv) Nidrä, meaning excessive sleep and v) Pranay meaning too much attachment. These aspects tend the people to remain indolent and thereby lead them away from seeking the well being of soul. Every aspirant is therefore required to avoid these types of indolence and to practice the spiritual code with vigor and enthusiasm. The verse from the Panchächär Sutra, quoted at the top of this chapter, therefore states that the spiritual aspirant needs to practice the code vigorously and without limiting or restraining his energy and capability.

This leads us to a controversial aspect. It is contended that Jainism being Karma-oriented, it believes in the inexorable law of Karma. If the living beings get different types of situations as the result of their Karma, there would be no escape for them but to bear the consequences of their Karma. Jainism is thus viewed as endorsing inactivity and discouraging the energetic effort. How can we reconcile that view with the description of Viryächär? This question is closely associated with the controversy between Präabdha and Purushārtha or destiny vs. endeavor. let us therefore consider it here.

Präabdha or destiny is usually seen as resulting from Karma, while Purushārtha is viewed as the endeavor to overcome such destiny. Thus, Präabdha and Purushārtha apparently seem to be contradicting each other. Really speaking, both of them are only different facets of operative part of Karma. Präabdha denotes the consequence of Poorva or earlier Karma, while Purushārtha represents the Vartamän or present Karma. While describing the nature of Karma, Jainism does emphasize that if the bondage of an earlier Karma is not very strong, its impact can be modified by undertaking the opposite type of Karma. Thus Vartamän Karma can have an edge over Poorva Karma.

Viryächär asks us to undertake intensive Vartamän Karma for overcoming the impact of Jñänāvaraniya, Darshanāvaraniya, Mohaniya and Antarāy Karmas, acquired earlier. One would be successful in overcoming the same to the extent the bondage of earlier Karma is not too strong. There is therefore no scope to contend that we are helpless victims of the earlier Karma. Viryächär lays down that one should try his best to gain right knowledge, right conviction and right conduct. That applies to observance of austerities as well. Thus all the aspects of spiritual code need to be observed with the utmost vigor. And, exercising of vigor is itself Purushārtha.

PART - 2

THE RESTRAINTS

Chapter 6

AHINSÄ The Non-Violence

Samayä Savvabhooesu Sattu-Mittesu Vä Jage
Pänäiväyavirae Jävajjivae Dukkaram.

Uttarādhyayan Sutra

Equanimity towards all beings in the universe, to the friends as well as the foes, is Ahinsä; (though) it is hard to refrain from hurting the living beings for the entire life.

The first Sunday of October, we celebrate as Ahinsä Din or the day of non-violence. This is in token of the birth day of Mahātmā Gāndhī who was born on October 2 1869. He gained freedom for India by conducting a non-violent struggle for independence against the British rulers, who had occupied India. His mission was to observe Ahinsä in every walk of life. He said that Ahinsä was his life as well as breath. The celebration of his birth day as Ahinsādin is thus in tune with his concept. Let us examine that concept at some length.

Ahinsä or nonviolence literally means not to hurt. Though having apparently a negative derivation, it has very positive connotation. The concept of Ahinsä is based on the fact that every living being wishes to be happy and tries to avoid pain. Hurting results in pain. Therefore in order to avoid giving pain, we should refrain from hurting others. For most of the people, this approach is restricted to the realm of human beings. There are some who go beyond that and would not like to hurt animals as well. But their concept is usually limited to the domesticated animals. 2500 years ago, Lord Mahāvīr extended the concept of non-violence to all the living beings. He could visualize that not only the minute insects, but most of the seemingly inanimate objects like vegetation also are one sensed living beings. They have life and undergo the sense of pleasure and pain. He therefore urged to refrain from hurting even such one sensed beings.

As long as we live, we happen to hurt many living beings. The air that we breathe and the water that we drink contain minute organism. Even the vegetarian food that we may take is prepared from the plant life, which has to be destroyed for the sake of our food. The question would then arise: 'How is it possible to observe non-violence?' The plain answer is that it is impossible to stay totally non-violent, because indulging in some sort of violence is inevitable for the survival. Lord Umāswāti therefore defines violence as 'Pramattayogāt Prānvyavaropanam Hinsä'. It means that the deprivation of life due to non-vigilance is violence. For all practical purposes, non-violence is therefore defined as avoiding all possible violence. As such, Jainism exhorts every one to undertake all the activities in a way, which does not cause avoidable violence. For our requirement of food also, it urges to take only vegetarian food and that too of the type that does not involve multi-organism.

But this is only a physical and rather superficial aspect of the concept of Ahinsä, which really has a deeper and subtler significance. Physical non-violence, we observe primarily

for the sake of pity. True Ahinsä requires elevation of that sense of pity to the level of sympathy and compassion by developing sensitivity for others. An observer of Ahinsä cannot remain content with not hurting others and stay insensitive to their pain and misery, which may be caused by other factors. The observer of Ahinsä has to develop the sympathetic attitude. He should get rid of the feelings of anger, arrogance, animosity, jealousy and hostility that defile the mind and generate the violent instinct.

Such feelings mainly arise because of wrong perception. During our life we come across different situations from time to time. We happen to perceive some of them as favorable and some as unfavorable. If we perceive any situation as painful, unfavorable and against our interest, we react to that with a sense of dislike, hate, aversion, abhorrence etc. and try to change it to our liking and satisfaction. There is nothing wrong in trying to change it, as long as we do it calmly, peacefully and without hurting others. But if situations do not change favorably, we happen to feel perturbed or distressed and blame or curse the unfavorable situations for that. We may also attribute motives to the persons concerned with those situations and indulge in wrath, anger, animosity and hostility towards them.

We fail to realize that our perception might be wrong. As a matter of fact, the situations that we perceive as painful, might be pleasurable to others. We also fail to understand that we ourselves might be directly or indirectly responsible for such situations. The wrong perception arises because we fail to think dispassionately and also because we might be feeling that our self interest would be at stake, if the situation does not change favorably.

Our concept of self interest, however, happens to be parochial. We therefore nurse grudge for the people whom we perceive as acting against our interest. We fail to realize that the person, against whom we have grudge, may or may not get hurt by our action; but our narrow-mindedness does hurt us by defiling our mind. It is a fact that if we adopt broad and liberal approach, others too tend to reciprocate. The reciprocity is the innate nature of living beings. This is observed even in the case of animals. If we are kind to them, they express, in their own way, the sense of gratitude. Human beings have better and more sensible way to reciprocate. We are, however, prone to forget this aspect and happen to ill-treat other beings. Such hurting amounts to transgressions of this restraint. If we cannot avoid all types of such transgressions, we should at least not get involved in the following types as laid down in Pratikraman Sutra:

Vaha Bandha Chhavichchhea Aibhäre Bhatta Pän Vuchchhea
Padham Vayassaiäre Padikkame Desiam Savvam

It means: Killing, binding, amputation, overloading, depriving from food and drink are the five transgressions of the first restraint. I retreat from indulgence therein.

If we remember that all the living beings have identical souls and all of them are destined to gain liberation sooner or later, our outlook towards them would change. We can then realize that by indulging in defilement towards anyone else, we happen to defile our soul. With that realization, we would develop regard for every soul and stop perceiving any

one with hostility. If any of them undergoes pain or misery, we would have sympathy and compassion for him. Eventually, this would lead to the sense of amity. Extending the compassion and amity to every being is the essence of Ahinsä.

In order to illustrate true Ahinsä, let us take an event of Lord Mahāvīr's life. During the 11th year of his spiritual pursuit, a heavenly being named Sangam perpetrated terrible distress on the Lord in order to break his bearing capacity. For that purpose he created a havoc during one night, while the Lord was meditating. Any other person would have succumbed to those atrocities. The Lord, however, remained steadfast in his meditation and did not develop any ill will for Sangam. In the morning when Sangam was almost exhausted of inflicting pain, he saw tears in the eyes of the Lord. At last, he thought, he had succeeded in breaking the Lord's will. The Lord could read his mind and pointed out that the tears did not indicate his breakdown; they were flowing out of compassion for the horrible fate, which Sangam had acquired for himself by inflicting the pain. This has been depicted by Acharya Hemachandrasuri in the following verse of the Sakalārhat Sutra

Krutāparādhepi Jane, Krupā Manthar Tārayoh
Ishad Bāshpārdrayorbhadram, Shrivirajin Netrayoh

It means: 'There was benediction in the eyes of Lord Mahāvīr, which became wet with tears of compassion even for him, who had been the offender.' A true non-violent person has that sort of innate compassion even for the offenders.

Mahātmā Gāndhi also could show the capacity of positively reacting to others' wrongs. He had to face terrible distress from the Durban whites, when he went back to South Africa. He, however, felt that the whites indulged in such action on account of their misunderstanding about him and therefore declined to take any action against the offenders. In tune with that thinking, he evolved the movement of civil disobedience in order to nonviolently resist unjustifiable rules and regulations. During that movement he was careful to see that no harm is done to his opponents. He did not want even to mentally hurt anyone. His concept of non-violent resistance was effective there and ultimately that very concept gained independence for India. At the time of partition of India, when communal situation got out of control, Government of India had to deploy a large military contingent on its western border. For the eastern border, however, Mahātmā Gāndhi constituted one-man army for reestablishing the communal harmony. He had a vision to exile non-violence from the world.

Chapter 7

SATYA The Truth

Musāvāo Cha Logammi, Savvasāhohim Garihio
Avissāso Cha Bhooyānam, Tamhā Mosam Vivajjae

Dashvaikālik Sutra

Telling lie has been denounced by all the saints in the universe. Lie causes distrust among the people and should therefore be given up.

By truth we normally mean not to tell a lie. That relates to the verbal truth which has its own importance. Let us therefore first examine its implications in dealing with other people. If we happen to believe that a person speaks truth, we rely upon his statement. In that case, we can take action in light of what he states. But if we have doubts about what he says, that causes distrust as stated in the above mentioned verse of the Dashvaikālik Sutra. In that case, we have to find out the truth before coming to any decision. If all the people speak truth, the life would be easy and dealing with one another can be smooth. Speaking truth is therefore in overall interest and is helpful to every one.

The purpose of telling a lie is to hide some fact. On the other hand, truth discloses it. But the question that would arise, is about a statement, which is verbally true, but which purports to hide reality from the responding party. For instance, it is possible to make use of equivocal words, which can enable the conveyer to interpret it the way he likes, while causing the respondent to draw different conclusion. Or, one may deliberately indulge in ambiguous words so as to keep the other party in dark about the reality. In such cases, the speaker usually intends to hide the truth while making apparently correct statement. That makes it hard for the other party to correctly understand the situation. In order to avoid that, it is said that truth must be unambiguous and unequivocal. With this view in mind, Mahātmā Gāndhi has said that in case of unclear statements, the meaning drawn by the respondent should be considered as binding. If that standard is made applicable, no one would have any incentive to indulge in ambiguity or equivocality.

Another aspect of truth is that it has to be beneficial. The scriptures, while dealing with truth, frequently mention: Satyam Hitakaram Cha. It means that what one speaks, should be true as well as beneficial. So the question arises: 'What should we do when we think that speaking truth would not be beneficial?' This is a very pertinent question, because we do come across situations in which it may not be beneficial or even appropriate and advisable to speak truth. Do we have to state the truth even when it evidently seems undesirable?

For replying to that question, let us examine an anecdote of the time of Lord Mahāvīr. One of his principal pupils was Muni Metārya, who is also known as Metāraj Muni. One afternoon, the Muni went to the house of a goldsmith for alms. That time the goldsmith was making barley shaped grains of gold for some costly jewelry. Seeing the Muni at his door, he left his work and went inside to get some articles of food. Meanwhile, the Muni noticed that a pet bird of the goldsmith came and swallowed the golden grains taking them to be the real barley grains. As the goldsmith came out with the food, he saw that the grains of gold were missing. He therefore asked the Muni about whereabouts of the precious grains.

For Muni it was a dilemma. He could not tell a lie and if he spoke the truth, the goldsmith would kill the bird for getting the grains out of its stomach. In that case, the Muni would

become instrumental in causing the violence. He therefore decided to keep mum. The goldsmith asked him again and again, but the Muni would not reply. Since there was no one else present and since no reply was forthcoming from the Muni, the goldsmith concluded that the Muni had somewhere hidden the golden grains. He could not afford to lose the costly grains and therefore decided to use force for getting the same back.

As the normal force did not yield the result, the goldsmith decided to resort to extremely violent means. He brought a moist lace of leather and tightly tied it round the Muni's head. Then he made the Muni to stand under the sun. As the lace began to dry by the sun's heat, it started compressing the Muni's head. The compression went on increasing as the lace got drier. Ultimately, the eyes of the Muni came out on account of too much pressure. The Muni, however, took the pain as a consequence of some evil Karma that had become operative and bore the same with equanimity. That accelerated Nirjarā or the eradication process of Muni's Karma. Thereby, all his Karmas were destroyed and he gained omniscience on the spot.

Meanwhile, the bird could not digest the golden grains and excreted the same. As the goldsmith saw that, he repented for the distress perpetrated by him. That was, however, too late, because Muni's soul had already left the mortal body.

The question may arise what one should do under similar circumstances. Religion expects us not to indulge in violence or to be instrumental to the same by any of our physical or verbal activity. If a person is spiritually oriented, he cannot therefore speak anything that would result in violence to other beings. Metārya Muni could have saved his life as well as that of the bird, if he had fabricated a story acceptable to the goldsmith. That would, however, amount to telling a lie, which the Muni could not do. He therefore decided to sacrifice his life for saving the life of the bird. Some persons may perhaps think this as violence to oneself. But implication of the term applies to the violence caused to others not to oneself. Sacrificing one's own life willingly for saving others is not violence.

In addition to being beneficial, truth has to be nice so as to render it palatable. We come across many cases when people expressing some truth, present it bluntly and at times even bitterly. They seem to think that bitterness is inevitable for stating truth. They have to realize that truth need not be unpleasant. It can be expressed sweetly and nicely. The approach should be Satyam, Shivam, Sundaram, which means that what one speaks should be true, beneficial and nice. Prima facie, it may not seem easy to put that into practice. But if a person stays vigilant enough, it would not be hard to do so. The amount of patience and sacrifice, if any, required for the purpose is worthwhile. The spiritual aspirants should particularly put that into practice. Such persons have to overcome the impatience and be prepared for the sacrifice required in observance of truth.

The Paurānic story of king Harishchandra describes how he faced terrible adversities and distress for keeping his word. That story has been considered an ideal for those, who have regard for truth. Mahātmā Gāndhi was highly impressed by watching a dramatic version of that story in his childhood. That caught his imagination. He writes in his

autobiography that he repeatedly played the drama in his mind and while visualizing the distress that Harishchandra faced, tears rolled from his eyes. His mind got hold of the idea that every one should be truthful. The importance, that he attached to truth in his life, can be traced to that story.

But all of us cannot be Harishchandras. Sacrificing for the sake of truth is not easy and may be beyond the capacity of ordinary people. In our routine life, we happen to indulge in lies on many occasions. Sometimes we tend to conceal truth for the sake of our self interest. Sometimes we like to tell lies for securing some gain or for averting some loss. Such situations generally arise from our shortsightedness. If we are enlightened enough, we can easily see that the so called self interests are not in our genuine interest. But we are unfortunately not immune from pursuing parochial gain and happen to resort to lies, even though that may be harmful to others.

Total observance of truth being rather difficult, Jainism lays down two levels for its observance. It lays down total observance of truth for the monastic life. Monks and nuns have renounced the worldly life and are not after any material gain. They can therefore afford to make any sacrifice for the sake of truth. For laymen, the insistence is on refraining from making the statements that would grossly hurt others.

The Jain tradition lays down that at least the following five types of statements that involve gross transgressions of this restraint should be avoided, viz. i) sudden utterance that would shock others, ii) disclosure of the close secrets, iii) divulgence of the spousal secrets, iv) wrong teaching and v) forgery. If any one happens to indulge in such transgressions, he should recall the same and beg for their atonement.

But resorting to verbal truth is only a minor and rather superficial aspect of truth. In Jain terminology, we call it Vyavahār Satya or practical truth. Satya has a deeper and subtler implication. The word Satya is derived from ‘Sat’ which means existence. As such, whatever exists is Satya. The science now conforms that nothing can be entirely destroyed, but Jainism has adopted that truth since the very beginning. It lays down that whatever exists, continues to exist in one form or another and what we term as production or destruction, happens to be a transformation. ‘Sat’ therefore stands for the everlasting existence. Understanding the nature of everlasting substances and behaving in tune with that nature is therefore real Satya.

It has also to be remembered that Satya and Dharma (truth and religion) are not different from each other. It would be of interest to note that Jainism defines religion as Vattu Sahāvo Dhammo, which literally means that nature of a thing is religion. In this context, Vattu stands for everlasting substance, which is termed as Dravya. Jainism lays down that there are six such Dravyas in all. Of these, we are mainly concerned with Jiv or soul. For all practical purposes therefore, Satya is soul, which is also known as Brahman, Ātmā, Chaitanya, consciousness etc.

To speak and to act in tune with the nature of soul is therefore the religion as well as the truth. This is the supreme truth and is known as Parmārtha Satya as distinguished from

Vyavahār Satya. A truthful person has thus to be primarily concerned about the well being of his soul. If one has the right perspective, he can easily see that by resorting to lie, he may or may not hurt others, but he surely hurts his own soul by defiling it with the lie. Observance of truth or Satya is thus in one's own interest.

ASTEYA or ADATTĀDĀN Non-stealing

Dantasohanamāissa Adattassa Vivajjanam
Anavajjesanijjassa Ginhanā Avi Dukkaram

Uttarādhyaṇ Sutra

The trivial objects like tooth pricks also cannot be picked up, until they are offered, even though it is hard to get the required objects faultlessly.

In the last two chapters, we have dealt with Ahinsā and Satya, the first two major restraints. In Jain tradition, these restraints are expressed as evils or faults that need to be avoided. They are therefore laid down in terms of refraining from deprivation of life and from telling lies. Now, we take up the third one that is popularly known as Asteya. Steya means stealing and Asteya means non-stealing. Another word for stealing in Sanskrit language is Chaurya. This restraint is therefore also known as Achaurya. Stealing means to get something stealthily or without the appropriate authorization. As such, the term covers burglary, theft, robbing, smuggling etc. By implication, it also covers cheating, counterfeiting, adulteration, use of inaccurate weights and measures etc.

This restraint differs from the earlier two restraints in one respect. Observance of non-violence and truth is in the interest of social well being, but they have not gained the legal sanctity. If one kills or otherwise hurts another person, that can surely be a legal offense. But if one kills a fly or any other bug, it is not considered an offense. Killing of animals too may or may not be treated as an offense. In fact, most of the societies permit slaying of animals in slaughter houses. Similarly, telling a lie, unless it amounts to deception, is not punishable by law. Thus, breaching of these restraints may not attract punishment. Non-stealing has, however, been accorded legal sanctity by all the organized societies and its breach has been made punishable by law.

Let us now examine this aspect in another perspective. Take the case of a person picking up something that he finds on his way. Can he be said to have taken it stealthily? Human societies do not consider it an offense to pick up something unclaimed. But the question may arise whether every case of taking something, that one incidentally comes across, can be justifiable. Suppose, for instance, that a person notices a watch lying on his way. Obviously it must have been dropped by the owner, who might be looking for the same. The said person is therefore not supposed to pocket it. If he picks it up, the social norm requires that he should make it known and invite its owner to get it from him. Alternately, he should leave the watch there assuming that the legitimate owner would come in search of it. Instead of that, if he pockets it, that would amount to stealing, because he takes it

without authorization. Pocketing it means appropriating something that does not belong to him. Such action therefore amounts to misappropriation.

That is the case of picking up something, which is valuable to the owner. But what about picking up something that the owner thinks of no value and has therefore been discarded? A person may come across something which is discarded by the owner as garbage but which is of use to him. If he therefore picks it up, it is not stealing and the society does not consider it an offense. Jain norm, however, goes ahead of the social norm and lays down that such cases be governed by the restraint of Adattādān. It is a composite term of Adatta and Ādān. Adatta means not-offered and Ādān means taking. Adattādān therefore denotes taking or picking up anything without being offered by the legitimate owner.

As such, if a person picks up something that is discarded by the owner, that amounts to Adattādān and is therefore forbidden. A spiritual aspirant is supposed to stay away from possessions to the utmost possible extent. The purpose of this restraint is to discourage the temptation of acquiring anything even incidentally. The spiritual aspirant should stay possessionless or should hold the minimum possessions. He is therefore not supposed to accept even a straw of grass, unless the owner specifically offers it. It would thus be seen that Adattādān has a wide connotation and non-stealing is only a part thereof.

Staying without possession or with bare minimum possession is not possible for every one. Jainism therefore lays down the observance of this restraint at two different levels. Monks and nuns, who have renounced the worldly life, need only food, clothing and temporary shelter for survival. They can get food by going for alms, get bare minimum clothes from those, who spontaneously offer the same and stay for the time being in an Upashraya or at other resting place. Total observance of Adattādān is meant for them. For laymen, it is stipulated that they should not gain anything illegitimately. As such, they are not supposed to indulge in burglary, theft, smuggling, adulteration, cheating etc. They should also not enter into any sort of deal with those, who indulge in such activities.

Jain tradition specifies the following five activities as transgressions of this restraint, viz. i) buying, procuring or storing stolen, smuggled or otherwise illicitly acquired articles, ii) supporting or otherwise encouraging stealing, burglary, smuggling etc. iii) adulteration of goods, iv) procuring anything by breach of regulation and v) using inaccurate weights and measures. Other evils like tax evasion, counterfeiting, drug trafficking, draft dodging etc. were not conceived of when these transgressions were framed and are therefore not specified. Such activities are, however, covered therein, because the purpose of this restraint is to see that no one should even try to gain something that is not legitimately permissible. Cheating and deceiving also are transgressions of this restraint and are covered in the third and fifth types respectively.

Deception happens to be covered in the second restraint and may therefore seem to be overlapping. The term has, however, two aspects. A person can indulge in deception either by deceitful words or by undertaking some deceptive activity. The former is generally covered under the second restraint and the latter under the third restraint. For instance, preparing a fake passport or visa constitutes a transgression of the second

restraint, while bringing an illegal immigrant in the country is covered by the third. Similarly, over-invoicing or under-invoicing falls within the purview of second restraint, while short shipment would come in the purview of the third.

Legitimacy of gaining and using something has also a subtler aspect. Mahātmā Gāndhī had stipulated that one, who eats or consumes anything without putting in effort, is a stealer. He had therefore resorted to spinning, as soon as he terminated his fast even during his last days. Jainism puts this very aspect in a different perspective. From the spiritual point of view the main purpose of human life is to get rid of the bondage of Karma so as to achieve liberation. The major step in this direction is to get rid of the ignorance about the Self. Jain seers have therefore laid down that not to use one's energy for gaining self-realization also amounts to transgression of this restraint.

Chapter 9

BRAHMACHARYA, THE CELIBACY

Mulameyamahamassa Mahādosasamussayam
Tamhā Mehunasansaggam Niggantha Vajjayanti Nam
Dashvaikālik Sutra

Sensuous contact is the root cause of sins and abode of major faults;
monks therefore stay away from that.

In the last three chapters, we have dealt with three restraints of nonviolence, truth and non-stealing. Now we are taking up the fourth one known as celibacy or Brahmacharya. That term has a spiritual as well as physical connotation. Spiritually, it is defined as Brahmani Charyate Iti Brahmacharyah. Brahman means consciousness or soul, Brahmani means within the soul and Charyate means staying. Brahmacharya therefore literally means staying or dwelling within the soul. As such, when one remains fully aware of his pure consciousness and stays aloof of the physical as well as the mental involvement, he can be said to be observing Brahmacharya. Equanimity being the principal property of consciousness, spiritual Brahmacharya also denotes maintaining equanimity and remaining free from attachment as well as from all sorts of craving and aversion.

In physical terms, Brahmacharya denotes averting the sensual activities. Its observance is essential for attaining the state of spiritual Brahmacharya. Physical Brahmacharya is thus a prerequisite for spiritual Brahmacharya. On the other hand, when one dwells within the soul, he stays away from attachment. Such a detached person cannot indulge in sensual activity. Physical celibacy thus happens to be the cause as well as the effect of spiritual Brahmacharya. No wonder, that celibacy has been accepted as an ideal and is considered highly virtuous in India and other spiritually oriented countries. The people observing celibacy are therefore held in high esteem in those societies.

This emphasis on celibacy may appear a bit strange to the western world where sex is increasingly acknowledged as a permissive activity. Sex was, however, not invariably considered a taboo in ancient India. Most of the great sages of that time used to lead married life. Food, sleep, possession and sex were admitted as the natural instincts of the living beings and were given due importance even by religious doctrines. Indian seers, however, could foresee the harm that those instincts can cause, if pursued indiscreetly. They were particularly concerned about the damage that unrestrained sex can cause to the individuals concerned as well as to the society. Therefore instead of giving it the free play, it was deemed necessary to regulate that instinct in the interests of social well being.

With this end in view, the human life span was divided in four stages. The earlier years of life represent the period of growth. They are to be devoted to building of physical and mental capabilities. After the end of infant state, that period should therefore be devoted to study. During that period a person is not physically mature. Though secretion of sex hormones starts in late teens, sex instinct can remain under control till early twenties. It is therefore desirable that one stays away from sexual activity till then. First 25 years of life therefore constituted the stage known as Brahmacharyāshram or the period of celibacy. During that period the students used to stay at schools which were known as Ashrams or Gurukuls and which were run by the great sages of that time. The students used to learn there various arts and crafts for equipping them for the next stage of life.

The next 25 years constituted the second stage of life that was known as Gruhasthāshram meaning the stage of family life or that of a householder. At the age of 25 one is usually in high spirit. He is in prime youth, is fresh from the school and as such has ideals and ambitions for undertaking great tasks. Being physically and mentally well equipped, he experiences a sort of overflowing energy for performing something extra-ordinary. Most of the people, however, do not get the opportunity to use that energy for manifesting their potentialities. Their energy is therefore diverted to procreation. They get married and lead the family life. Their time is thus usually devoted to earning, raising the children and maintaining the social norms. Those, who can afford, also spend their resources for promoting, aiding and encouraging the social, religious, educational and other institutions that can enrich the society.

The next 10 years constituted the third stage known as Vānprasthāshram or the period of retirement. During that period a person used to stay in a place of retirement, where one can calmly pursue attainment of spiritual capability. Association of spouse was not precluded in that endeavor. They, however, used to avoid sensual involvement, because indulgence in such activities is prone to thwart spiritual pursuit. At the end of that period, the people were supposed to lead the rest of their life in total renouncement. That was the last stage known as Sanyastāshram.

While considering the above four fold division of the life span, it should be remembered that the division indicated a mode, not the rule. Nothing is to be taken as hard and fast about it. It was conceivable that Brahmacharyāshram could terminate earlier in some cases and the persons would embark upon Gruhasthāshram before attaining the age of 25.

Similarly, it is also possible to visualize cases where Brahmacharyāshram might be prolonged and the entry to the next stage may take place later.

Moreover, every one was not necessarily required to undergo all those stages one after another. Since celibacy was and is still considered a great virtue and is vital for spiritual pursuit, those capable enough could adopt and even at present go for renunciation straight from the student life. Such people observe celibacy for the entire life and are called Bālbrahmachāri. In India and other South Asian countries there are lots of such people even now and they are highly respected there. There are also some people, who gain detachment during the family life. Thereupon, they renounce their family life and adopt the monastic code. They are then supposed to observe celibacy for the rest of their life.

It would be seen that of those four stages, the period covered by first two stages is most significant. That is the period of growth and performance. Maximum importance is therefore attached to that period in all the civilized societies. Observance of celibacy is necessary and is an acceptable part of life during the first stage. Let us therefore consider the extent to which sexual instinct can be overcome or regulated during the second stage.

We, human beings, (as well as most of other animals, birds etc.) are endowed with five organs, with which we can experience the senses of touch, taste, smell, sight and hearing. We are therefore termed as Panchendriya. There are, however, less developed beings, which are equipped with four, three, two or only one single sense. That single sense happens to be the sense of touch and is possessed by all the living beings.

A cursory glance at our life can indicate that most of the events simply happen of their own. There are various unforeseen forces at work and we do not have control over them. Those forces are termed as Karmas by virtue of which the worldly beings, inclusive of ourselves, have been undergoing the cycle of birth and death since the time immemorial. As such, we must have obtained many different types of life from time to time ranging from one sensed to five sensed beings. But never did we have a life without the sense of touch. Our contact with that sense has thus been very close and continuous.

The cycle of birth and death that we have been undergoing also indicates that we might have so far led a more instinctive type of life and might have stayed attached to various objects of senses from time to time. Since sex is the major object of touch, we have been more influenced by that instinct and have stayed attached to it in every life. The more intimate the contact, the greater is likely to be the attachment. Because of our greater contact with the sense of touch, attachment for the opposite sex has become our trait.

Celibacy is at variance with this long standing trait. Observance of celibacy is, however, desirable and is considered a necessity under certain conditions. For instance, monks and nuns, almost every where, are supposed to observe celibacy. How to ensure or effectively enforce the observance of celibacy under such circumstances has therefore been engaging the attention of the civilized societies.

Since males are considered more prone to pitfalls in this respect, the approach of the society has so far been to insulate them from female contact by segregating the two. Such insulation is supposed to give protection to the observers of celibacy as a fence provides protection to a growing plant. Those at the helm of the society have therefore devised a variety of segregating systems. In this respect Jainism lays down the following nine-fold code of conduct, which is supposed to act as so many fences for protection of celibacy.

- 1) To stay in a place bereft of women, animals or eunuchs,
- 2) Not to talk or think about females,
- 3) Not to occupy a seat for 48 minutes after it has been made use of by females,
- 4) Not to look at the limbs of females,
- 5) Not to occupy a place where there happens to be a couple behind the wall or partition,
- 6) Not to recall the sensual activities, that had been indulged earlier,
- 7) Not to take intoxicating food or beverages,
- 8) Not to eat too much and highly enriched food,
- 9) Not to adorn or otherwise beautify the body.

These or such other restrictions, if rigorously enforced, can be helpful in preventing the physical contacts of males with females. The restrictions, however, give rise to the following questions.

- 1) Can these restrictions help in overcoming the sexual instinct?
- 2) If the instinct is not overcome, would the code not lead to perversion by starving the body of its natural urge?
- 3) If perversion is repressed, would the sexual urge not come out with explosive force?
- 4) Would the starvation of sexual instinct not give rise to different psychosomatic and other diseases?
- 5) Is it not likely that an aspirant gets sick of repression and gives up the monastic life?
- 6) Total insulation would mean that a man should not touch a woman or vice versa even for the sake of nursing or for other type of service. How is it justifiable?

These questions relate to the pitfalls of the restrictive approach. We do come across cases of perversion and of giving up the renounced life particularly among the monks and of prevalence of psychosomatic diseases among the nuns. Moreover, the code of segregation results in untouchability of the worst type, in the sense that it forbids even touching of mother, sister or daughter by a male celibate and of father, brother or son by a female. This can hardly be considered desirable. While commenting on the restrictive approach, Mahatmā Gāndhi had therefore said that the celibacy that forbids one from touching his mother or sister is totally worthless. As such, we need to consider whether there can be better, more sensible and more reliable ways of observing celibacy.

Indulgence in sex takes place mainly because of two factors, i) persons concerned have attachment for each other and ii) they experience pleasure with the sense of touch. While examining these two aspects in the following paragraphs, presentation has been made mostly from the male point of view. That is, however, more or less applicable to females as well and need to be interpreted as such.

Attachment results from attraction that usually arises because males perceive beauty in females and are attracted towards them. The question to be considered here is whether attractiveness of female is factual or it is simply a fancy of males. When we look around us, we notice that the male elephant is more attractive than his female, the lion is more attractive than the lioness, the peacock is more attractive than the peahen, the rooster is more attractive than the hen, the male sparrow is more attractive than his female and so on. If these are the phenomena at large, how can a human male be less attractive than a human female? Why does the man feel that his other half is more attractive? Can it not merely be a reflection of his own attraction that he perceives in the mirror of his beloved?

Moreover, a girl perceived as attractive by one man may be perceived as unattractive by another. How does it happen? Had there been inherent attractive features and if the viewers had an identical perceiving capability, every viewer would perceive the same degree of attractiveness. But the attraction remains subjective instead of objective. There is therefore a reason to believe that the attraction of a man for a particular woman should be the outcome of his own perception, not a matter of fact. Here, we are not out to pass any judgment over the beauty of women. The intention is simply to analyze the phenomenon of perception.

Take another instance. A man gets enamored of the lovely hairs of his girl-friend. He cannot stop lavishing praises for that. If the girl is by his side, he would not miss the opportunity to touch her hair. But if her hair happens to come in his mouth with the food, he perceives that very hair as irritating. He may even feel like vomiting. Why does his perception of nicety for the same hair disappear? Besides, his perception of beauty and attraction for the same girl does not remain constant. It changes with the time and place. It is also noteworthy that the nature of attraction that a man feels for his girl friend, is totally different from that felt by the father or brother of the same girl. These factors lead to the conclusion that the attraction is a matter of perception.

Now let us take the aspect of the pleasure being derived from touch. Suppose, we are traveling in a crowded train and feel the push of someone from behind. While peeping back, if we perceive a young girl behind us, we may not feel the pinch of the push but may actually experience a sense of pleasure. If, however, we properly look behind and find that the push comes from a male, our sense of pleasure would disappear. This makes it clear that the touch itself was not pleasurable. It was the sensation associated with the touch that gave the pleasure and when the cause for the sensation was gone, the pleasure also disappeared.

To take another example, if a man happens to touch a sensitive part of his girl-friend, both of them would feel an exciting sensation. But when the same girl breast-feeds her infant son, she would not feel such excitement. Similarly, if a doctor happens to touch a girl for medical check up, neither of them would experience excitement. It is also possible that a man happening to touch even the footwear of a girl sitting by his side may derive a sensation of pleasure. But if the same footwear lies somewhere in his way, he may not feel any sensation by trampling over it or even by removing it with his hand!

It would thus be evident that touch itself is not pleasurable and the sense of pleasure does not arise therefrom. The pleasure is derived from a feeling, from imagining that the touch is from a pleasurable source. No pleasure is experienced from the same touch, if it is not associated with that sort of imagination. There is an ancient story about Vāsavadattā, the most glamorous city girl of Mathura and of the Buddhist monk Upagupta. The latter happened to nurse diseased Vāsavadattā and did not experience any sensation even by touching her most delicate parts.

Imagining of pleasure or displeasure is thus one's own fancy. Similarly, the so called experiencing of pleasure from any particular touch is also a fancy, not a reality. Neither the fancy nor the touch is the source of pleasure. The pleasure actually comes from within. Our own Self is pleasurable, but we wrongly believe it as coming from without.

Similarly, the sense of pleasure that one derives from sex is also a reflection of the pleasure that lies within but is wrongly attributed to that particular situation. The contact of a body does not have any inherent capability to extend pleasure. It is the soul within that is full of pleasure. The body that we love the most, ceases to give pleasure when the soul departs. If we contemplate at depth, we can realize that soul is the real source of pleasure and we vainly try to seek it from the sources that are incapable of extending it. That realization can end the long standing trait of attachment for all worldly situations. We would then turn inward and stop seeking pleasure from sensuous contacts. The way of observing celibacy is therefore to gain the realization about the true source of pleasure.

In Indian mythology there is an interesting story about the god of love who is known as Kāmdev. He rouses passion among his targets by darting the arrows of flowers. There is another god Shiv, who likes to stay tuned to his Self. Once, Kāmdev threw his arrow at Shiv and disturbed his peace. When Shiv realized that the disturbance was caused by Kāmdev's arrow, he got enraged; he opened his third eye lying in the forehead and reduced Kāmdev to ashes with fire emanating from that eye. Kāmdev thus lost his body by misadventure. Since body is called Ang, the bodiless Kāmdev is known as Anang.

The story is symbolic and tells a lot, if correctly interpreted. Kāmdev is symbolic of sensual instinct and his arrow stands for sensuality. Shiv means bliss. It is gained by enlightenment, which is symbolized as the third eye lying in the forehead. The fire from that eye is symbolic of enlightenment. Shiv experiences happiness by staying in his own blissful state and does not hanker for external source of pleasure. When Kāmdev tried to divert his attention towards sensuous pleasure, he indicated to Kāmdev the nature of true pleasure by extending to him the enlightenment. Thereby Kāmdev realized that the body is not the source of true pleasure. He got rid of the physical sense and became Anang or bodiless, which means that he could derive the true pleasure from the unembodied soul.

The story thus shows that the sensuous pleasure is worthless and should be avoided for experiencing spiritual pleasure. Once we realize that all sources, other than the soul, are devoid of true pleasure, our mind would automatically turn away from them. Then it would be easier to observe celibacy, because we know that we would be observing it for

gaining the true pleasure. In order to make that observance more effective, we may adopt restrictions that can aid and promote our realization. That is the right way of observing celibacy. But that is meant for those aspirants who have attained a high spiritual level.

Sexual urge being more or less irresistible for most of the people, those who cannot observe celibacy are advised to get married and stay in Gruhashthāshram. Marriage has been devised mainly for providing sheltered sex and procreation. But that life need not be unrestrained. Married people are therefore supposed to observe this restraint in modified form. Though mythology abounds in polygamy for males, monogamy has been accepted as a model and should be the object of pursuit for an average man. Keeping the males in view, Jainism calls the modified form of this restraint as Swadārāsantosh. Swadārā means one's own wife and Santosh means content. Therefore, the term means staying contented with the wife. By implication, it also denotes staying satisfied with one's husband.

But, sex life for a house holder should not be unrestrained or lustful. Jainism therefore lays down the following five activities as transgressions of this restraint, i) premarital sex, ii) extramarital sex, iii) lustful play, iv) undue indulgence in others' weddings etc. and v) intensified attachment. The third category also covers incest, gay life, masturbation, pornography etc. that need to be avoided. If a person therefore stays aware of his instinct and properly observes this restraint, he or she can lead a happy married life, beget and raise children and lead stable family life. Such persons would obviously refrain from excessive attachment and as such, can avert undue craving for each other. They may therefore be capable to overcome the sensuous instinct in due course.

Chapter 9

BRAHMACHARYA or CELIBACY, Part 1

Mulameyamahamassa Mahādosasamussayam
Tamhā Mehunasansaggam Niggantha Vajjayanti Nam
Dashvaikālik Sutra

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monks therefore stay away from that.

In the last three chapters, we have dealt with three restraints of nonviolence, truth and non-stealing. Now we are taking up the fourth one known as celibacy or Brahmacharya. That term has a spiritual as well as physical connotation. Spiritually, it is defined as Brahmani Charyate Iti Brahmacharyah. Brahman means consciousness or soul, Brahmani means within the soul and Charyate means staying. Brahmacharya therefore literally means staying or dwelling within the soul. As such, when one remains fully aware of his pure consciousness and stays aloof of the physical as well as the mental involvement, he can be said to be observing Brahmacharya. Equanimity being the principal property of consciousness, spiritual Brahmacharya also denotes maintaining

equanimity and remaining free from attachment as well as from all sorts of craving and aversion.

In physical terms, Brahmacharya denotes averting the sensual activities. Its observance is essential for attaining the state of spiritual Brahmacharya. Physical Brahmacharya is thus a prerequisite for spiritual Brahmacharya. On the other hand, when one dwells within the soul, he stays away from attachment. Such a detached person cannot indulge in sensual activity. Physical celibacy thus happens to be the cause as well as the effect of spiritual Brahmacharya. No wonder, that celibacy has been accepted as an ideal and is considered highly virtuous in India and other spiritually oriented countries. The people observing celibacy are therefore held in high esteem in those societies.

This emphasis on celibacy may appear a bit strange to the western world where sex is increasingly acknowledged as a permissive activity. Sex was, however, not invariably considered a taboo in ancient India. Most of the great sages of that time used to lead married life. Food, sleep, possession and sex were admitted as the natural instincts of the living beings and were given due importance even by religious doctrines. Indian seers, however, could foresee the harm that those instincts can cause, if pursued indiscreetly. They were particularly concerned about the damage that unrestrained sex can cause to the individuals concerned as well as to the society. Therefore instead of giving it the free play, it was deemed necessary to regulate that instinct in the interests of social well being.

With this end in view, the human life span was divided in four stages. The earlier years of life represent the period of growth. They are to be devoted to building of physical and mental capabilities. After the end of infant state, that period should therefore be devoted to study. During that period a person is not physically mature. Though secretion of sex hormones starts in late teens, sex instinct can remain under control till early twenties. It is therefore desirable that one stays away from sexual activity till then. First 25 years of life therefore constituted the stage known as Brahmacharyāshram or the period of celibacy. During that period the students used to stay at schools which were known as Ashrams or Gurukuls and which were run by the great sages of that time. The students used to learn there various arts and crafts for equipping them for the next stage of life.

The next 25 years constituted the second stage of life that was known as Gruhasthāshram meaning the stage of family life or that of a householder. At the age of 25 one is usually in high spirit. He is in prime youth, is fresh from the school and as such has ideals and ambitions for undertaking great tasks. Being physically and mentally well equipped, he experiences a sort of overflowing energy for performing something extra-ordinary. Most of the people, however, do not get the opportunity to use that energy for manifesting their potentialities. Their energy is therefore diverted to procreation. They get married and lead the family life. Their time is thus usually devoted to earning, raising the children and maintaining the social norms. Those, who can afford, also spend their resources for promoting, aiding and encouraging the social, religious, educational and other institutions that can enrich the society.

The next 10 years constituted the third stage known as Vānprasthāshram or the period of retirement. During that period a person used to stay in a place of retirement, where one can calmly pursue attainment of spiritual capability. Association of spouse was not precluded in that endeavor. They, however, used to avoid sensual involvement, because indulgence in such activities is prone to thwart spiritual pursuit. At the end of that period, the people were supposed to lead the rest of their life in total renouncement. That was the last stage known as Sanyastāshram.

While considering the above four fold division of the life span, it should be remembered that the division indicated a mode, not the rule. Nothing is to be taken as hard and fast about it. It was conceivable that Brahmacharyāshram could terminate earlier in some cases and the persons would embark upon Gruhasthāshram before attaining the age of 25. Similarly, it is also possible to visualize cases where Brahmacharyāshram might be prolonged and the entry to the next stage may take place later.

Moreover, every one was not necessarily required to undergo all those stages one after another. Since celibacy was and is still considered a great virtue and is vital for spiritual pursuit, those capable enough could adopt and even at present go for renunciation straight from the student life. Such people observe celibacy for the entire life and are called Bālbrahmachāri. In India and other South Asian countries there are lots of such people even now and they are highly respected there. There are also some people, who gain detachment during the family life. Thereupon, they renounce their family life and adopt the monastic code. They are then supposed to observe celibacy for the rest of their life.

It would be seen that of those four stages, the period covered by first two stages is most significant. That is the period of growth and performance. Maximum importance is therefore attached to that period in all the civilized societies. Observance of celibacy is necessary and is an acceptable part of life during the first stage. Let us therefore consider the extent to which sexual instinct can be overcome or regulated during the second stage.

We, human beings, (as well as most of other animals, birds etc.) are endowed with five organs, with which we can experience the senses of touch, taste, smell, sight and hearing. We are therefore termed as Panchendriya. There are, however, less developed beings, which are equipped with four, three, two or only one single sense. That single sense happens to be the sense of touch and is possessed by all the living beings.

A cursory glance at our life can indicate that most of the events simply happen of their own. There are various unforeseen forces at work and we do not have control over them. Those forces are termed as Karmas by virtue of which the worldly beings, inclusive of ourselves, have been undergoing the cycle of birth and death since the time immemorial. As such, we must have obtained many different types of life from time to time ranging from one sensed to five sensed beings. But never did we have a life without the sense of touch. Our contact with that sense has thus been very close and continuous.

The cycle of birth and death that we have been undergoing also indicates that we might have so far led a more instinctive type of life and might have stayed attached to various

objects of senses from time to time. Since sex is the major object of touch, we have been more influenced by that instinct and have stayed attached to it in every life. The more intimate the contact, the greater is likely to be the attachment. Because of our greater contact with the sense of touch, attachment for the opposite sex has become our trait.

Celibacy is at variance with this long standing trait. Observance of celibacy is, however, desirable and is considered a necessity under certain conditions. For instance, monks and nuns, almost every where, are supposed to observe celibacy. How to ensure or effectively enforce the observance of celibacy under such circumstances has therefore been engaging the attention of the civilized societies.

Since males are considered more prone to pitfalls in this respect, the approach of the society has so far been to insulate them from female contact by segregating the two. Such insulation is supposed to give protection to the observers of celibacy as a fence provides protection to a growing plant. Those at the helm of the society have therefore devised a variety of segregating systems. In this respect Jainism lays down the following nine-fold code of conduct, which is supposed to act as so many fences for protection of celibacy.

- 1) To stay in a place bereft of women, animals or eunuchs,
- 2) Not to talk or think about females,
- 3) Not to occupy a seat for 48 minutes after it has been made use of by females,
- 4) Not to look at the limbs of females,
- 5) Not to occupy a place where there happens to be a couple behind the wall or partition,
- 6) Not to recall the sensual activities, that had been indulged earlier,
- 7) Not to take intoxicating food or beverages,
- 8) Not to eat too much and highly enriched food,
- 9) Not to adorn or otherwise beautify the body.

These or such other restrictions, if rigorously enforced, can be helpful in preventing the physical contacts of males with females. The restrictions, however, give rise to several questions, which will be dealt with in the next part.

Chapter 10

BRAHMACHARYA or CELIBACY Part 2

Sadde Roove Ya Gandhe Ya Rase Phase Tahev Cha
Panchvihe Kāmgune Nichchaso Parivajjae

Mahāvīrvāni

Arising from sound, sight or smell, from taste or touch,
the five aspects of sensuality should be given up forever.

The following questions arising from the restrictive approach.

- 1) Can these restrictions help in overcoming the sexual instinct?

- 2) If the instinct is not overcome, would the code not lead to perversion by starving the body of its natural urge?
- 3) If perversion is repressed, would the sexual urge not come out with explosive force?
- 4) Would the starvation of sexual instinct not give rise to different psychosomatic and other diseases?
- 5) Is it not likely that an aspirant gets sick of repression and gives up the monastic life?
- 6) Total insulation would mean that a man should not touch a woman or vice versa even for the sake of nursing or for other type of service. How is it justifiable?

These questions relate to the pitfalls of the restrictive approach. We do come across cases of perversion and of giving up the renounced life particularly among the monks and of prevalence of psychosomatic diseases among the nuns. Moreover, the code of segregation results in untouchability of the worst type, in the sense that it forbids even touching of mother, sister or daughter by a male celibate and of father, brother or son by a female. This can hardly be considered desirable. While commenting on the restrictive approach, Mahatmā Gāndhi had therefore said that the celibacy that forbids one from touching his mother or sister is totally worthless. As such, we need to consider whether there can be better, more sensible and more reliable ways of observing celibacy.

Indulgence in sex takes place mainly because of two factors, i) persons concerned have attachment for each other and ii) they experience pleasure with the sense of touch. While examining these two aspects in the following paragraphs, presentation has been made mostly from the male point of view. That is, however, more or less applicable to females as well and need to be interpreted as such.

Attachment results from attraction that usually arises because males perceive beauty in females and are attracted towards them. The question to be considered here is whether attractiveness of female is factual or it is simply a fancy of males. When we look around us, we notice that the male elephant is more attractive than his female, the lion is more attractive than the lioness, the peacock is more attractive than the peahen, the rooster is more attractive than the hen, the male sparrow is more attractive than his female and so on. If these are the phenomena at large, how can a human male be less attractive than a human female? Why does the man feel that his other half is more attractive? Can it not merely be a reflection of his own attraction that he perceives in the mirror of his beloved?

Moreover, a girl perceived as attractive by one man may be perceived as unattractive by another. How does it happen? Had there been inherent attractive features and if the viewers had an identical perceiving capability, every viewer would perceive the same degree of attractiveness. But the attraction remains subjective instead of objective. There is therefore a reason to believe that the attraction of a man for a particular woman should be the outcome of his own perception, not a matter of fact. Here, we are not out to pass any judgment over the beauty of women. The intention is simply to analyze the phenomenon of perception.

Take another instance. A man gets enamored of the lovely hairs of his girl-friend. He cannot stop lavishing praises for that. If the girl is by his side, he would not miss the

opportunity to touch her hair. But if her hair happens to come in his mouth with the food, he perceives that very hair as irritating. He may even feel like vomiting. Why does his perception of nicety for the same hair disappear? Besides, his perception of beauty and attraction for the same girl does not remain constant. It changes with the time and place. It is also noteworthy that the nature of attraction that a man feels for his girl friend, is totally different from that felt by the father or brother of the same girl. These factors lead to the conclusion that the attraction is a matter of perception.

Now let us take the aspect of the pleasure being derived from touch. Suppose, we are traveling in a crowded train and feel the push of someone from behind. While peeping back, if we perceive a young girl behind us, we may not feel the pinch of the push but may actually experience a sense of pleasure. If, however, we properly look behind and find that the push comes from a male, our sense of pleasure would disappear. This makes it clear that the touch itself was not pleasurable. It was the sensation associated with the touch that gave the pleasure and when the cause for the sensation was gone, the pleasure also disappeared.

To take another example, if a man happens to touch a sensitive part of his girl-friend, both of them would feel an exciting sensation. But when the same girl breast-feeds her infant son, she would not feel such excitement. Similarly, if a doctor happens to touch a girl for medical check up, neither of them would experience excitement. It is also possible that a man happening to touch even the footwear of a girl sitting by his side may derive a sensation of pleasure. But if the same footwear lies somewhere in his way, he may not feel any sensation by trampling over it or even by removing it with his hand!

It would thus be evident that touch itself is not pleasurable and the sense of pleasure does not arise therefrom. The pleasure is derived from a feeling, from imagining that the touch is from a pleasurable source. No pleasure is experienced from the same touch, if it is not associated with that sort of imagination. There is an ancient story about Vāsavadattā, the most glamorous city girl of Mathura and of the Buddhist monk Upagupta. The latter happened to nurse diseased Vāsavadattā and did not experience any sensation even by touching her most delicate parts.

Imagining of pleasure or displeasure is thus one's own fancy. Similarly, the so called experiencing of pleasure from any particular touch is also a fancy, not a reality. Neither the fancy nor the touch is the source of pleasure. The pleasure actually comes from within. Our own Self is pleasurable, but we wrongly believe it as coming from without.

Similarly, the sense of pleasure that one derives from sex is also a reflection of the pleasure that lies within but is wrongly attributed to that particular situation. The contact of a body does not have any inherent capability to extend pleasure. It is the soul within that is full of pleasure. The body that we love the most, ceases to give pleasure when the soul departs. If we contemplate at depth, we can realize that soul is the real source of pleasure and we vainly try to seek it from the sources that are incapable of extending it. That realization can end the long standing trait of attachment for all worldly situations.

We would then turn inward and stop seeking pleasure from sensuous contacts. The way of observing celibacy is therefore to gain the realization about the true source of pleasure.

In Indian mythology there is an interesting story about the god of love who is known as Kāmdev. He rouses passion among his targets by darting the arrows of flowers. There is another god Shiv, who likes to stay tuned to his Self. Once, Kāmdev threw his arrow at Shiv and disturbed his peace. When Shiv realized that the disturbance was caused by Kāmdev's arrow, he got enraged; he opened his third eye lying in the forehead and reduced Kāmdev to ashes with fire emanating from that eye. Kāmdev thus lost his body by misadventure. Since body is called Ang, the bodiless Kāmdev is known as Anang.

The story is symbolic and tells a lot, if correctly interpreted. Kāmdev is symbolic of sensual instinct and his arrow stands for sensuality. Shiv means bliss. It is gained by enlightenment, which is symbolized as the third eye lying in the forehead. The fire from that eye is symbolic of enlightenment. Shiv experiences happiness by staying in his own blissful state and does not hanker for external source of pleasure. When Kāmdev tried to divert his attention towards sensuous pleasure, he indicated to Kāmdev the nature of true pleasure by extending to him the enlightenment. Thereby Kāmdev realized that the body is not the source of true pleasure. He got rid of the physical sense and became Anang or bodiless, which means that he could derive the true pleasure from the unembodied soul.

The story thus shows that the sensuous pleasure is worthless and should be avoided for experiencing spiritual pleasure. Once we realize that all sources, other than the soul, are devoid of true pleasure, our mind would automatically turn away from them. Then it would be easier to observe celibacy, because we know that we would be observing it for gaining the true pleasure. In order to make that observance more effective, we may adopt restrictions that can aid and promote our realization. That is the right way of observing celibacy. But that is meant for those aspirants who have attained a high spiritual level.

Sexual urge being more or less irresistible for most of the people, those who cannot observe celibacy are advised to get married and stay in Gruhashthāshram. Marriage has been devised mainly for providing sheltered sex and procreation. But that life need not be unrestrained. Married people are therefore supposed to observe this restraint in modified form. Though mythology abounds in polygamy for males, monogamy has been accepted as a model and should be the object of pursuit for an average man. Keeping the males in view, Jainism calls the modified form of this restraint as Swadārāsantosh. Swadārā means one's own wife and Santosh means content. Therefore, the term means staying contented with the wife. By implication, it also denotes staying satisfied with one's husband.

But, sex life for a house holder should not be unrestrained or lustful. Jainism therefore lays down the following five activities as transgressions of this restraint, i) premarital sex, ii) extramarital sex, iii) lustful play, iv) undue indulgence in others' weddings etc. and v) intensified attachment. The third category also covers incest, gay life, masturbation, pornography etc. that need to be avoided. If a person therefore stays aware of his instinct and properly observes this restraint, he or she can lead a happy married life, beget and raise children and lead stable family life. Such persons would obviously refrain from

excessive attachment and as such, can avert undue craving for each other. They may therefore be capable to overcome the sensuous instinct in due course.

Chapter 10

Chapter 10

BRAHMACHARYA Part 1 The Celibacy (2)

Chapter 11

APARIGRAH Non-Possession

Na So Pariggaho Butto Nāyaputten Tāinā
Muchchha Pariggaho Butto Ii Buttam Mahesinā

Dashvaikālik Sutra

Articles needed for life do not constitute possessiveness; the graceful Lord says that attachment is possessiveness.

Now we come to the fifth and the last major restraint known as Aparigrah. Parigrah means possessiveness; absence thereof is Aparigrah. So the term would mean not to get attached to the possessions. We possess lot of durable and consumable articles. For instance, we might be having land and other real estates, car and other vehicles, jewelry and other ornaments, clothes and apparels, footwear and other articles of leather, computer, T V, Video and other electronic equipment, beds and furniture, kitchenware and appliances, articles of food, drinks etc. and above all the money with which to buy various articles. As a matter of fact, if we do not possess such things, we may tend to feel unhappy, handicapped or even miserable. The question would therefore arise, ‘Why talk of non-possessiveness when we need to possess so many things?’

This question implies that we need all such articles. If we genuinely need something, there is some justification for possessing it. Do we however consider whether we really need all the things that we have? If we take an inventory of our belongings, we can figure out that there are quite a few things that we have not used since long. There could also be things that are obsolete, out of date or otherwise unusable or at least of no use to us. Thus, we do happen to possess quite a few things that we do not need or at least we do not use. They are the specimen of purposeless possession that has nothing to do with our need. We continue to hold them, only because we do not dispose them off.

But there is a more important aspect of our so called needs. Consciously or unconsciously we believe that we would be happy only if our needs are satisfied. But how do we define need? Our parents, for instance, needed fewer things and the forefathers still less than that. Were they unhappy or less happy? To take another illustration, a lay girl at present can afford better clothes than even the Mughal or French queens. Would she however feel more happy than those queens? If we consider this at length, we can make out that it is hard to define need. It varies from time to time, place to place and person to person. Thus, need being rather evasive, how can we effectively define its necessity? And how can we expect to derive happiness without satisfying it? For considering these questions we have to examine the concept of desire, because need and desire go hand in hand.

Desire arises out of the intent to become happy. We feel that we would be happy if our desires are fulfilled. To what extent this feeling is true, we will consider later on. But it has to be pointed out that religion also wants to teach how we can be happy. There is thus no clash of interest between the purpose behind the desire and that of the religion. Both of them address to the same objective of happiness. But in their search for happiness, both reach different and, at times, diametrically opposite conclusions.

In order to examine the relation between desire and happiness, let us take the case of a primitive man who does not have anything with him. The first thing that he would desire is to get food. As and when he gets food to satisfy his appetite, he would feel happy. But would he feel happy, if food is assured to him? Initially he may feel happy. But in all probability, he would then gain the desire of getting a shelter and/or securing protection from wild life and from heat, cold etc. He would feel that he would be very happy, if he can be assured of food, shelter and adequate covering for the body. But even if these basic necessities are taken care of, the instinct of desire would not allow him to rest in peace. So, he would start thinking in terms of getting grass to lie upon or any other thing. This happens, because mind always hankers to get something. As earlier desires are satisfied, it goes after new ones. This tendency of desiring more is visible every where. It is weaker in a primitive society where desires are few and far between. As the society advances, that tendency becomes stronger and desires go on increasing.

In the present society, most of the things that we desire can be purchased with money. Let us therefore examine this factor in terms of money. How much money would a person desire to have? If a person can barely make both ends meet, he may desire, for instance, to get \$1000 for buying what he thinks necessary. If he gets that much amount, he may feel happy for a while by getting the things that he was looking for. But soon after, he would start thinking that he still needs many other things. For becoming happy, he would therefore desire to get more, say \$10000. But if he gets that amount, the resulting happiness will again be short-lived, because desires are unending and he is likely to aspire for higher amount. There is a story of Kapil Muni, who had been to a king for begging two grains of gold. But when the king permitted him to ask for any thing that he liked, his desire did not rest even at a million. In short, desires are insatiable. The more one gets, the more he would aspire. Thus desire to gain happiness by satisfying the desire is virtually a nightmare.

Religion realizes this fundamental aspect. It has therefore concluded that the happiness arises out of contentment which can come forth only from the absence of desire. It has also considered the happiness that is experienced for a while, when a particular desire is fulfilled. That happiness arises because at the time of fulfillment, the person concerned ceases to have desire for a while, till a new desire arises. During that time he is desireless and therefore contented. As such, he experiences happiness for the time being. Happiness is thus a function of the desireless state of mind.

The religion therefore calls for controlling desires. For this purpose it urges every one to restrict the needs or requirements to the minimum possible level and to feel contented with what one gets without undue worries. This, in no way, amounts to encouraging inertia or inactivity. Religion exhorts every one to undertake the activities appropriate to his mode of life. That should, however, be done with detached mind. Every activity is bound to bring forth results, but the person concerned should endeavor without expecting any rewards. That is the way, one can maintain peace of mind and avoid undue worries. It should be remembered that no amount of unnecessary heart-burning can lead to the desired end, though it does adversely affect the physical health and the peace of mind.

The desireless state of mind can be maintained only if it is associated with detachment. Having or not having something is not the criterion of possessiveness. It is the possessive instinct that counts in the end. King Janak had every thing that a ruler could have, but he had no sense of belonging for anything and therefore he could stay totally detached. On the other hand, a person may not be owning anything, but he might be harboring many desires. It has therefore been mentioned in the above quoted verse from Dashvaikalik Sutra that attachment is the true criterion of possessiveness.

One should therefore cultivate the sense of detachment. For attaining that, it is useful to restrict the physical requirements. Such requirements vary from place to place, time to time and person to person. Food, clothes and shelter are however the basic requirements common to every one. Monks and saints can get food by going for alms, two pieces of cloth they can easily get from their followers and they can temporarily stay at Upāshray or any other resting place. Thus, they do not need to possess anything. They can stay totally detached and desireless and thereby derive happiness from within. They are therefore supposed to observe this restraint by staying without possessions.

If, however, every one stays totally possessionless, that would lead to the primitive life or to the life of hermitage. All economic activity would then come to a standstill. This is not considered socially desirable. Laymen are therefore allowed to earn by undertaking any economic activity that is not harmful to others and to the society at large. They can use their earning for adequate maintenance of their families as well as of other close relatives and can save whatever they have not to spend for the time being. Such saving can be used for future requirements and also for making charities for social and religious purposes.

In order to keep their desires under control, the laymen should observe this restraint in a modified form, which is termed as Parigraharimān, meaning laying limitations on

possessions. In order to keep possessiveness under control, they should lay voluntary limitations on their possessions. Such limitations would of course vary from person to person. For instance, Ānand Shrāvaka had decided to adopt this restraint after listening to the sermon of Lord Mahavir. The ceiling limitations that he laid were as high as 120 million gold coins, 4 herds of cows, 500 plows, 500 carts, 100 fields, 4 navigable ships etc. And he was not the exception. Kamdev and other Shravaks also had laid the limitations at fairly high levels. Thus limitations are not necessarily to be laid at low levels. Every one has to find a reasonable level appropriate to his life style.

Once a ceiling limitation is decided upon, holding or possessing anything over and above that level amounts to transgression of the restraint. 2500 years before when this restraint was laid down, gold, silver and other metals, clothes and other articles of domestic use, land and other real estates, animals, monetary wealth and grains were the major articles of possessions. The transgressions of this restraint were therefore laid in respect of such articles. In order to specify only five categories of transgressions, as in other restraints, such articles were classified in following five categories. 1) Monetary wealth and grains, 2) Land and other real estates, 3) Gold and silver, 4) Other metals and articles of daily use 5) Bipedes and quadrupeds. Laymen were therefore asked to avoid transgressing limitations laid in respect of those five categories.

Since we happen to possess many more articles, we need to lay limitations on each of them. For this purpose it is not necessary to reframe the categories of possessions. The fourth category is broad enough to cover everything that is not specifically mentioned in other categories. By laying limitations, a person decides to stay contented at certain reasonable level. He would not hanker for gaining anything and everything. He would feel happy with what he normally gets. It is also possible that he may reach the targeted limitations and as such can stay totally contented. And contentment leads to happiness.

Chapter 12

DIGPARIMAN VRAT The Restraint of Geographical Limitations

Uddhamahe Tiriyaṃ Pi Ya Disāsu Parimānakaranam Padhamam
Bhaniyaṃ Gunavvayaṃ Khalu Sāvagadhammammi Vireṇ

Samansuttam

Laying limitations upwards as well as downwards and in all directions has been called by Lord Mahāvīr as the first auxiliary restraint for laymen.

By now we have discussed five major restraints that are to be observed to the fullest extent by the monastic cadre. They are called Mahāvratas or the major restraints. The same as observed by laymen in modified form are called Anuvratas or minor restraints. It would be of interest to note that up to the time of Lord Pārshvanāth, there were only four principal restraints known as Chāturyām. That consisted of nonviolence, truth, non-stealing and non-possession. Celibacy was either not considered very necessary or was

considered implicit in the restraint of non-possession and was therefore not specified separately. However, as the people tended to indulge in too much incontinence in absence of a separate restraint for the purpose, Lord Mahāvīr specified it as a separate restraint. Thus came into being the present pattern of Panch Mahāvrat.

If one observes these five major restraints as it is supposed to be done by monastic cadre, that can effectively control all the mental, verbal and physical activities. No additional restraints are therefore laid for monks and nuns. Since laymen observe those restraints in modified form, they need to exercise additional control in their life. For this purpose, seven additional restraints have been laid for them. Three of them are meant for more effective observance of Anuvrats and are known as Gunvrats or auxiliary restraints. They are meant for restraining the lay activities a little more than required by Anuvrats.

It will be seen that these minor and auxiliary restraints are laid in negative terms. In other words, they are to be observed in the form of forbearing something. The remaining four restraints are however conceived of in positive terms or in the sense of activities to be performed. They are meant for introducing better discipline in life and are therefore known as Shikshāvrats or disciplinary restraints.

Other Indian traditions also have a more or less similar approach. Vaidic tradition lays the same major five restraints which are called Yams. In order to strengthen the observance of those Yams, it lays other supporting restraints that are called Niyams. Like Jain restraints, Yams are conceived of in the sense of forbearance or the activities to be avoided. But Niyams are conceived as the activities to be undertaken. They are 1) Shauch, meaning purification, 2) Santosh, meaning contentedness, 3) Tap, meaning penance, 4) Swādhyāy, meaning study of Self and 5) Ishwar Pranidhān, meaning proximity to God. These five activities are meant for equipping the aspirants for going ahead towards conquering the mind, which is the first and foremost objective of spiritual pursuit.

Buddhist tradition also has five major restraints. The first four are common with Jain and Vaidic traditions, but the fifth is replaced by non-intoxication. Buddhism calls these five restraints as Panchshil. For further spiritual development, it lays following eight steps.

1) Sammā Ditthi (right perception), 2) Sammā Sankalpo (right thinking), 3) Sammā Vāchā (right words), 4) Sammā Kammanto (right action), 5) Sammā Ājivo (right means of livelihood), 6) Sammā Vāyāmo (right efforts), 7) Sammā Sati (right vigilance) and 8) Sammā Samādhi (true bliss). It will be seen that all these eight steps are laid in positive terms.

Coming back to the Jain tradition, the sixth restraint or the first Gunvrat is known as Digparimān Vrat. ‘Dig’ means direction, ‘Parimān’ means size or limitation and Vrat means restraint. Therefore, the term literally means restraint of geographical limitations. It is also known as Digvirati. The main purpose of religion is to seek the well-being of soul. That can be done only by curtailing temporal activities to the extent possible. Different restraints have therefore been laid in order to reduce mental, verbal and

physical activities to the minimum. As worldly beings, we do undertake different activities for our livelihood. One of the ways to regulate and control such activities is to limit the sphere of their operation.

As long as we are alive, we need food, drinks, clothes, shelter and many more things. We want to get all such things of the reliable quality and at reasonable cost. From where should we get them? Purely from economic considerations, we would like to get them from any source that guarantees the quality and offers them at the lowest rates. But economic considerations and those of the religion are some times at variance with each other. In this particular case, religion stipulates that we should get such things from the closest proximity. The main purpose is to reduce the transportation and other incidental activities that involve unnecessary violence as well as other avoidable pitfalls.

There is also a sound economic consideration behind this stipulation. If all the daily necessities can be procured from the local community, that would give fillip to the local craftsmen. That would also set up direct contact between the consumer and the producer. The craftsman has little or no overheads. There are no middlemen and no sales cost. As such, the consumer is likely to get his need at the lower cost. For the sake of livelihood, the craftsman also wants the demand of his product to continue. If what he supplies is of poor quality, he knows that he would get reproach from his customer and if he does not change his methods, the consumer would turn to other craftsman for his requirements. In order to retain the demand for his product, the craftsman would not only tend to make his products of the acceptable quality but would also try to take into consideration the choice of consumer.

This is not the place of going into details of merits and demerits of village economy. It is, however, worth considering the peace and tranquillity that a local community can enjoy, if every one can pursue his avocation from his own home. For this purpose, it is not necessary that craftsman should restrict himself only to handicraft. He can also be a mechanic operating the most modern machine that frees him from unnecessary toil and can turn out materials of the stipulated quality. The machine should, however, be of a type that he or his family members can operate from home. It is also not necessary that everything that a man needs has to be made locally. But most of the requirements can surely be locally made and the rest of the things can be left to the large scale sector to be distributed at different centers of consumption. The religious stipulation of restricting the sphere of operation has thus a sound economic consideration and need not be set aside merely as a utopia.

This restraint therefore stipulates that a layman needs to restrict the sphere of his dealings and movements in all the directions. These restrictions are laid in terms of distance beyond which a person should not carry out his activities. The seers were foresighted enough to visualize the possibility of upward and downward movements too. They have therefore stipulated laying of limitations in four straight directions, four oblique directions and skyward as well as downwards below the surface. Any activity involving crossing of such limitations is violation of this restraint and is known as transgression or

Atichar that a layman is supposed to atone for. Shrāvaka Pratikraman Sutra specifies such transgressions as under.

Gamanassa Ya Parimane Disasu Uddham Ahe A Tiriyan Cha
Vuddhi Sai Anatraddha Padhamammi Gunavvaye Ninde

It means that I abhor the transgressions pertaining to the first auxiliary restraint. They are in respect of crossing the limitations in straight directions, upward and downward directions, oblique directions, extending in one direction by adjustments in other directions and crossing the limitation by oversight. It would be seen that in order to maintain parity with other restraints, only five transgressions have been specified for this restraint as well.

Before concluding, let us examine the significance of this restraint in our life in America. We, Indo-Americans have close ties with the people in India. There, we have some of our close relatives, intimate friends etc. Many of us have also investment and other financial stakes there. India also happens to be the abode of our heritage. Our ties with India are unbreakable and it continues to play the role of our mother country. We have therefore to continue our dealings there. As such, we cannot lay any geographical limitations that would exclude the dealings with India. Now, if we lay our limitation within a circular area with Chicago as the center and distance from Chicago to Chennai (Madras) as radius, that would practically cover the whole world except Southeast Asia, Far East, Australia, New Zealand, Antarctica, and some parts of Africa and S. America. In other words, it would almost be impossible to lay uniform distance limitations on our dealings. This, in no way, means that this restraint is only of academic interest to us. Since the purpose of this restraint is to curtail activities to the extent possible, we can lay different distance limitations in different directions. We can also lay country wise limitations.

Chapter 13

BHOGOPABHOG VIRMAN

Restraints on availing durable and consumable objects

Vajjanamanantatgumbari Achchangānam Cha Bhogao Mānam
Kammayao Kharakammaiyana Avaram iyam Bhaniyam

--- Samansuttam

(Giving up multi-organic foods like roots and multi-seeded berries as well as non-vegetarian produce and also the highly violent vocations is known as

Bhogopabhogviraman Vrat)

In this chapter we want to deal with the second Gunvrat, which is the seventh restraint known as Bhogopabhog Virman. The term Bhogopabhog is a compound word of Bhog and Upabhog. Both of them deal with use or consumption. But the use of consumable

materials like food or drinks is known as Bhog, while that of durable materials like home, furniture, clothes, vehicles etc. that can be repeatedly used, is known as Upabhog. People generally tend to make use of consumable or durable materials without thinking whether they are necessity or worthwhile . The purpose of this restraint is to restrict such indiscriminate use.

Restricting the use of durable goods can be accomplished by laying limitations on possessions as required under the fifth restraint. This restraint therefore mainly deals with the articles of food and with some trades and occupations that involve too much violence.

Every use directly or indirectly involves some degree of violence. Religious strictures are intended to avert such violence to the utmost possible extent. For this purpose, we have first to consider whether the use that we make is necessary or unavoidable. Then we have to examine the intensity or degree of violence that such use would involve and consider whether our purpose can be served by making use of other material that may involve lesser degree of violence. Since this restraint is primarily concerned with consumption of food articles, let us first examine these aspects in light of our requirements of food.

As long as we live, we need food for maintaining the body and its energy. The major ingredients that we need for this purpose are protein, carbohydrates and fats, though we also need vitamins, certain salts and some trace elements. The three major ingredients we can get from animal kingdom or vegetable kingdom. Animal products involve depriving the animals of their lives, while vegetable products involve full or partial destruction of plant life. In this connection, it is worthwhile to point out that the intensity of violence depends upon the nervous system of the victims. As such, depriving animals of their lives obviously involves greater degree of violence than cutting or uprooting the plants. Since all the ingredients that we need, can be procured from the plant life, it is clear that we should not resort to food derived from animal life. So our primary criterion should be to stay away from taking food that contains meat, fish etc. and restrict ourselves to the vegetarian diet.

The exception was made for the dairy products, because procuring milk does not involve deprival of life. Moreover, milk-giving cows and buffaloes were humanely treated and were not sent to slaughter house, when they stopped giving milk. Besides, the calves were carefully reared because they were useful in farming and transportation. The conditions have totally changed by now. The modern dairy industry does not extend humane treatment and does not afford to maintain the animals, which stop giving milk. Moreover, calves are no longer required for farming etc. and are generally sent to slaughter houses. As such, treating dairy products as part of the vegetarian meal needs to be reexamined.

Even the vegetable product of every type does not involve the same degree of violence. We have therefore to use discrimination in that regard. Since the plants usually grow out of seeds, the degree of such violence can be considered in proportion to the fertile seeds that we directly or indirectly happen to destroy. Take the instance of the berries of Banyan or Pipal tree. Every such berry contains almost uncountable number of seeds and

may also contain eggs of minute insects. Eating such berries is therefore considered as involving too much violence and is forbidden by this restraint. Moreover, such tiny berries do not satisfy the appetite. Eating such materials thus involves unnecessary violence that can safely be avoided. Jainism therefore treats such articles as uneatable.

Jainism divides the entire plant life in two categories of 1) uniorganic meaning those having one soul each and 2) multiorganic meaning those having multiple souls within one body. Jain tradition considers all the edible roots like potatoes, turnips, radish, carrots, balbus, beets, onions, garlic etc. as multiorganic having innumerable souls. This may seem controversial from the scientific view point. It is, however, a fact that potatoes have several set-in eyes and one potato plant can be raised out of each eye. Moreover, extracting such products out of the ground does result in killing of symbiotic micro-organism that grows and survives interdependent with the roots. The extraction process thus involves too much violence. Jain tradition therefore urges its followers to desist from eating such roots. As such, the staunch Jains avoid eating the roots and root products.

The traditional belief in this respect, however, does not seem to be uniformly or consistently observed. There are Jain religious organizations like Virayatan, which do not consider it objectionable to use roots and root products. Moreover, even the staunch Jains, who do not eat potato and other roots, do consume dried ginger, turmeric etc. Their logic is that such dried products are devoid of life and can therefore be consumed. On that analogy, however, there cannot be any objection even to eating dehydrated potatoes, carrots, onions, garlic etc. Really speaking, extraction from the ground seems to be playing a major role in causing violence. The product being green or dry cannot make significant difference. The traditional approach seems to be based on the prevailing belief about green and sun-dried vegetables. It is not known whether this aspect has been scientifically examined. It would therefore be appreciated, if knowledgeable persons share their findings in this matter.

It is not intended to discuss here other inconsistencies that prevail relating to peanut, eggplant etc. Suffice it to state that the approach about the eating or not eating certain vegetables has not been uniform. The people should therefore need to decide which vegetables they should avoid and take suitable vow for the purpose. Lapses in observation of such a vow should be treated as transgression of this restraint.

Traditionally, this restraint also lays down five types of transgressions in respect of food, viz. i) eating the articles that are under impact of live life, ii) eating the forbidden articles, iii) eating unripe or uncooked articles, iv) eating partially ripe or partially cooked articles, and v) eating the articles having little or no food value. Persons observing this restraint should avoid such transgressions and atone for the transgressions that they happen to indulge in.

In addition to food, this restraint also deals with trades and avocations that involve too much violence. Following 15 occupations are considered highly violent and this restraint urges to avoid the same.

- 1) Those involving use of furnace, like brick kiln, lime and cement kilns, coke oven, steel works, blacksmith shops etc.
- 2) Those involving large scale destruction of plant life like clearance of forest etc.
- 3) Fermentation industries like distilleries, breweries etc.
- 4) Making and renting animal drawn vehicles
- 5) Those involving breaking of grounds like drilling, mining, quarrying, etc.
- 6) Trade of ivory, bones, horns etc.
- 7) Trade of lac, wax etc.
- 8) Trade of lard, meat, fat, honey etc.
- 9) Trade of animals and their hair, fur etc.
- 10) Trade of toxic and poisonous materials like potassium cyanide, arsenic oxide, pesticides, opium etc.
- 11) Occupations dealing with crushing of cane, oil seeds etc.
- 12) Occupations dealing with amputation and mutilation of animals
- 13) Occupations dealing with setting fire in the forests, fields etc.
- 14) Occupations dealing with drying of lakes, wells and other water reservoirs
- 15) Occupations dealing with rearing and maintenance of prostitutes, violent animals etc.

These 15 forbidden categories were laid down long back when the life was very simple and people used to survive without the necessities of the present day. What most of the people needed then, was food to eat, few clothes to put on and a roof over the head. But conditions have undergone total change and that necessitates change in the outlook. While insisting on old traditions, people are prone to forget that Jainism does believe in altering the traditions in light of varying Dravya (substance), Kshetra (location), Käl (time) and Bhäv (mental approach).

It has to be admitted that some of the above mentioned occupations have to be considered unavoidable at present. For instance, no construction can be undertaken in absence of cutting trees or quarrying or brick making or lime and cement kilns. Similarly, it would be hard to survive without resorting to mining, metallurgy, drilling, crushing etc. These are no doubt the occupations that involve much violence, but some of them being

unavoidable, the traditional list needs to be modified. Simply reciting that list during Pratikraman as occupations to be avoided would amount to the lifeless rhetoric.

Chapter 14

ANARTHADAND VIRMAN VRAT The Avoidance Of Purposeless Violence

Virae Anarthadande Tachcham Sa Chauviho Avajzano
Pamäyayariyam Hinsappayānam Pāvovaese Ya

--- Samansuttam

(The third auxiliary restraint of avoiding purposeless violence consists of refraining from fourfold evils of vile contemplation, indolent behavior, lending violent tools and equipment and advocating the sinful activities)

In the previous chapters we have discussed five principal restraints and two auxiliary restraints that are known as Gunavrats. In this chapter we are going to discuss the eighth restraint known as Anarthadanad Virman which is also the third and the last Gunavrat. The term Artha is used here in the sense of being purposeful. Anartha is the reverse of it meaning purposeless, Dand means hurting and Virman means refraining from. So the term Anarthadand Virman means refraining from purposeless hurting.

During our routine life, we undertake different types of activities. Some of them may be necessary for the survival and some may be voluntary. But every activity does involve some degree of violence. The religious training makes us aware of the possibility of causing violence by resorting to different activities. That can be helpful in avoiding the violent activities; and if the activities are indispensable, they can be undertaken in a way that causes least possible violence. The seven restraints, that we have discussed so far, deal with such activities. There are, however, activities, which are purposeless, dispensable and can be easily avoided. This restraint deals with them.

We do happen to indulge in purposeless violence. For instance, while walking I may pass by a tree and pluck a branch or bunch of leaves. If I see a stone, I may pick it and throw at a sleeping dog or a tree, or fling it in the air. If I have a stick, I wield it at a dog or other animal passing by. There is obviously no reason for doing anything of that type; I am simply conditioned to do that without any purpose.

The second aspect of this restraint pertains to mental level. We come across different situations in life, some of them are perceived as pleasing and others as displeasing. In the former case, we usually crave for retention of the situations. In the latter case we feel unpleasant and react with the sense of aversion. For instance, we intend to eat and do not get the food on time or get the food that we do not like; or we want to take bath and do not get water or soap; or we experience pain arising from some injury or disease and feel it unbearable; or means of our livelihood may be at stake. In such cases we feel sad, concerned, gloomy or agonized and feel worried or get depressed, agitated or restless.

Our attention remains drawn to such situations. Our mind stays occupied with the sense of unhappiness, worries, anxiety etc.. Reacting to the situations with such sensation is called Ārtdhyān. Ārt means afflicted and Dhyān, in this context, means remaining engrossed.

Sometimes, however, instead of restricting ourselves to the feeling of pain or worry, we happen to go beyond that. We may lose our mental composure and get mad, wild or desperate at the prevailing conditions. If we feel or perceive any situation as unbearable or intolerable, we may even think of resorting to any foul means for mitigating the same. Or believing that some one else is responsible for causing that situation, we may blame him and may also think of hurting him in some way. In short, we react by indulging in wrath, vengeance, deceit, falsehood, etc. Obviously, these are evil sensations. In our Indian language such sensations are termed as Raudra. Reacting to any situation with such sensations is therefore called Raudradhyān.

Such Artdhyan or Raudradhyan are the root causes of indulgence in physical and mental violence. Indulging in such sensations, in no way, helps in averting the misery or the pain; but that does defile our mind and thereby results in unwholesome Karmas, consequences of which we have to face sooner or later. The right way is therefore to overcome the problems by resorting to equitable measures. If the situation does not change in spite of the right endeavor, we should consider it as the consequence of some operative Karma and face it without defiling ourselves. We should remember that every situation is transitory and passes off in due course. Instead of blaming the situation or the persons concerned, if we face it with the sense of equanimity, we can gain Nirjara (eradication) of old Karmas and would not acquire the new ones.

The third aspect of this restraint pertains to excessive concern for physical appearance. Taking bath or other normal care of the body so as to keep it fit and clean is not objectionable for the laymen. But they need not be overly concerned with appearance. One should remember that youth and attractiveness of the body do not stay forever. The aging process is going to function whether one likes it or not. It should also be kept in mind that the present embodiment is a temporary phenomenon and it has to be given up sooner or later. The excessive concern for its appearance therefore amounts to vanity. Insisting upon the scented soap or water, application of dyes, too much make up, putting on glamorous or fashionable clothes, spraying perfumes etc. constitute such excessive concerns that make us to forget our real Self. Such forgetfulness is, in a way, the worst type of violence, because that violates the true nature of soul. That should therefore be avoided under all circumstances.

The fourth aspect pertains to the modes of entertainment. We, the laymen are not ascetics. We therefore seek worldly pleasure from different sources. Availing of the pleasure is not objectionable as long as it is derived from innocent means. But at times, we stoop to lower level for getting or extending the enjoyment. For instance, we may indulge in pornography, vulgar talks, crude jokes, etc. for the sake of entertainment. Such aspects are really not pleasurable. Only an illusory sense of enjoyment is experienced from the excitement that such talks or shows arouse in our mind. Similarly showering of

undue praise on others also provides a low type of enjoyment to the patrons, who feel elated by such flattery. Some people also happen to cherish violent games like cock-fights, bull-fights etc. Many sensible people happen to shudder, when they learn about the role of gladiators during the Roman times. They however forget that wrestling, boxing and some aspects of football game come close to that Roman practice. Spiritually oriented people would find it hard to understand how anything, that causes mental defilement or physical violence, can be pleasurable. This restraint therefore lays down the avoidance of all violent and low types of entertainment.

The last aspect of this restraint is to maintain deadly or violent weapons. Such maintenance is obviously fraught with dangers. Aside from the possibility of such weapons being wrongly used or of their accidentally hurting someone, their maintenance itself causes violent feelings. The person holding a sword or gun, for instance, tends to use the same with the slightest excuse. We also come across reports that some child out of curiosity triggered a gun and shot someone. Such violence can be easily avoided by not maintaining those weapons; and if their maintenance is necessary under some exceptional circumstances, they should never be kept handy.

Maintaining such weapons also gives rise to the occasions of lending the same to other persons. If those persons happen to use the same for hurting others, we become, legally as well as morally, liable for causing the violence. Inciting others to use violent weapons also comes within this category. These implications of keeping deadly weapons also apply to other equipment capable of causing violence.

It would be seen that all these aspects of violence can be easily avoided without sacrificing our usual comforts. So, the house holders can observe this restraint without any default. Like other restraints, however, the tradition lays down five types of possible transgressions of this restraint, viz. i) sensuous entertainment, ii) crude jokes and laughter, iii) purposeless talking, iv) keeping deadly weapons ready, and v) attachment for the lower types of enjoyment. If one happens to indulge in any of these transgressions advertently or inadvertently, he should earnestly atone for the same.

Chapter 15

SÄMÄYIK The First Discipline

Na Sämyen Vinā Dhyānam Na Dhyānen Vina Cha Tat
Nishkampam Jāyate Tasmāt, Dvayamanyonyakāraṇam

Yogshāstra

(No meditation without equanimity;
No equanimity without meditation;
Both are interdependent;
One can gain stability thereby)

Of the twelve restraints for laymen, we have by now examined five minor restraints and three auxiliary ones. Now we have to consider four disciplinary ones. As a matter of fact, they are the disciplines and not the restraints. The restraints are cast in negative form in the sense of not doing something or restraining therefrom. The disciplines, on the other hand, are cast in positive form in the sense of performing something. The first of them is Sāmāyik. There are following six rituals that a layman is supposed to perform every day.

- 1 Sāmāyik, practicing of equanimity
- 2 Chaturvinshati-Stav, praying to 24 Tirthankars
- 3 Guru Vandan, offering obeisance to preceptor
- 4 Pratikraman, turning back from transgressions
- 5 Kāyotsarga (Kāusagga), concentration and meditation
- 6 Pratyākhyān (Pachchakhān), taking appropriate vows

The Sanskrit term for essential is Āvashyak. These six essentials are therefore known as six Āvashyaks. Of these, Sāmāyik is the first and foremost. Foremost in the sense that no other activity is considered spiritually more significant than Sāmāyik. The term Sāmāyik is made up of the words 'Sam' meaning equanimity and 'Āy' meaning incoming. The termination Ik is applied to show that what brings forth equanimity is Sāmāyik. Alternately, the term can be derived from Samay which means soul. As such, the activity that deals with soul is Sāmāyik. In other words, when a person remains soul oriented, he can be said to be staying in Sāmāyik.

Bhagavati Sutra defines Sāmāyik as dwelling in self-equanimity. This is given from the absolute point of view. From the practical point of view Achārya Hemchandrāsuri defines it as giving up worldly involvement and staying in equanimity for 48 minutes. As such, equanimity, soul orientation, peace of mind etc. can be considered synonyms of Sāmāyik.

Sāmāyik is the exercise for gaining equanimity. It is a pertinent tool for the ailing human community that at present stands torn on account of worries and afflictions arising from misery, poverty, shortage, disease, disputes, etc. At present, people everywhere happen to be living under stress. They resort to various ways and means to gain peace of mind that unfortunately eludes them. Jainism offers for this purpose the tool of Sāmāyik that can guarantee the peace of mind. Some people may perhaps consider this as too tall a claim, because they might have noticed many Jains regularly performing Sāmāyik and still remaining bereft of peace. This happens because people usually perform it mechanically as a lifeless ritual. The results expected from true Sāmāyik, cannot come forth from such mechanical performance and the people then lose faith in the efficacy of this vital tool.

Peace is a function of mind. Mental apparatus has to be properly exercised, if one wants to experience real peace. Ample evidence is now available to show that one can gain peace of mind by concentration and meditation. Sāmāyik is essentially an exercise of this type and it can lead the aspirant to equanimity and peace. During Sāmāyik, the aspirant learns to stay away from all sorts of craving and aversion and to stay tuned to the nature of soul. This tuning is not easy. One has to practice it repeatedly by meditating about the true nature of soul. If one is not used to meditation, he can initially devote his time in

reading books that deal with soul or in listening to the talks about it. Simultaneously, he has to avoid all sorts of instincts that defile the mind. If a person thus performs Sämäyik properly, he can surely gain peace of mind that seems to have been lost at present.

Let us now examine the traditional formalities for performing Sämäyik.

PRELIMINARIES

One should get physically cleaned, put on clean clothes, hold Muhapatti (clean white piece of cloth folded in specific pattern) in hand between the palm and the thumb and sit in front of preceptor's seat, if there be one. Otherwise, he should set up some religious book on a small stand, place over it the rosary of 108 beads called Navkärwäli and assume that apparatus to be the seat of preceptor. Then holding Muhapatti in the left hand and extending the right palm towards that seat, he should recite the Navkärmantra.

Mantra means a charm and Navkärmantra is considered the most sacred charm. Its main significance is that instead of offering obeisance to any particular entity, it offers that to all the holders of defined attributes, irrespective of their individuality. Moreover, offering of obeisance helps in cultivating the sense of modesty. It makes the heart receptive to the real purpose of spiritual activities. In fact, modesty is a prerequisite of spiritual pursuit.

While reciting Navkärmantra, the aspirant should bear in mind that his soul is inherently imbued with the attributes possessed by the omniscient and the liberated souls. What is required is the endeavor to manifest the same. In such an endeavor, one cannot indulge in any unwholesome activity. It is therefore said in Navkärmantra that the fivefold obeisance eradicates all sins and it is the most blissful.

Thereafter one should recite the Panchindiya Sutra that describes preceptor's 36 attributes, which are supposed to be incorporated in the assumed seat for preceptor.

Then the aspirant pays homage to the preceptor by reciting the following Khamäsaman Sutra. While doing that, the feet up to the knees, hands up to the elbows and the forehead should be touching the floor.

Ichchhämi Khamäsamano Vandiuñ Jävanizzäe Nisihiäe Matthaena Vandämi.

It means, 'Embodiment of forgiveness, being desirous of bowing, I give up the defilements to the utmost possible extent and kneel at your feet with my head down.' (Instead of this Sutra, the Sthänakwäsi people usually recite Tikhutto that conveys the same meaning.)

KÄUSAGGA OR KÄYOTSARGA

Sämäyik being an exercise in equanimity, the aspirant now gets ready to enter that stage. Equanimity presupposes non-violence. The aspirant however realizes that he might have caused violence or distress to other living beings during his movements. For atonement of

such intentional or unintentional violence, he now undertakes a Käusagga which is also one of the six essential rituals.

The Sanskrit term for Käusagga is Käyotsarga. It is made up of two words, Käyā meaning the body and Utsarga meaning giving up. So the term means giving up the physical activities. By implication, it means suspending all physical and mental involvement and getting absorbed in spiritual aspects by concentrating and meditating about the Self. Thus Käusagga is helpful in averting the physical as well as mental impurities. Moreover, it enables the aspirant to stay equanimous in face of any inconvenience or discomfort.

During Käusagga, one has to stay motionless. There are however some involuntary movements that are permissible. In Jain terminology they are known as Ägärs. Such Ägärs are specified in Annattha Sutra, which is explained later. Since the aspirant is not supposed to make any movement other than those mentioned therein, that Sutra is invariably recited before undertaking a Käusagga.

Käusagga can be for a longer or shorter duration. Its duration is specified in terms of respiration, because concentration can be easily achieved by observing respiration. The most common duration is of 25 respiration. During Käusagga, aspirants are usually instructed to recite 25 lines of Logassa Sutra, which mentions the names of all 24 Tirthankars and adores them. The aspirants are expected to mentally recite one line of that Sutra with every respiration.

Unfortunately most of the people are not aware of this stipulation. They are asked to observe Käusagga of certain number of Logassa. They therefore start reciting the same as fast as possible and then terminate the Käusagga. True Käusagga is supposed to have a very wholesome impact on mind. Being however unaware of its significance, most of the aspirants remain deprived of that wholesome effect. This situation needs to be changed and the people should be made aware of the vital role that Käusagga can play in attaining tranquillity and peace of mind.

Here the aspirant undertakes the Käusagga of 25 respirations for mitigating the violence and/or distress, advertently or inadvertently caused to other living beings. This is a mini Pratikraman. For this purpose, he recites the Iriyävahiam Sutra, which describes how a person is likely to be involved in violence while making movement. Thereafter he recites the following Tassa Uttari Sutra.

Tassa Uttari Karanenam, Päyachchhit Karanenam, Visohi Karanenam, Visalli
Karanenam, Pavānam Kammānam Nigghāyanatthāe Thāmi Käusaggaṃ.

It means, 'For the sake of sublimation, repentance, purification, eliminating hurting and
for uprooting the sinful activities, I undertake the Käusagga.'

That is of course subject to the limitations mentioned in the following Annattha Sutra that he now recites.

Annattha Oosasionam, Niasasionam, Khäsienam, Chhienam, Jambhäienam, Udduenam,
Väyanissagenam, Bhamalie, Pittamuchchhäe; Suhoomehim Angasanchälehim,
Suhoomehim Khelsanchälehim, Suhoomehim Ditthisanchälehim; Evamäiehim Ägärehim
Abhaggo Avirähio, Hujja Me Käusaggao; Jäv Arihantänam Bhagavantänam
Namukkärenam Na Päremit,
Täv Käyam Thänenam, Monenam, Zänenam, Appänam Vosirämi

It means, 'Except for inhaling, exhaling, coughing, sneezing, yawning, belching, passing gas, dizziness, faints, minute movements of limbs, of cough within the body as well as of eyes and such other permissible movements (forced by fire, fatal assault, official orders or snake bite etc.); let my Käusagga remain uninterrupted and unobstructed till I terminate it with obeisance to the graceful omniscient Lord.'

Then he stays in Käusagga during which he observes respiration and/or mentally recites the first 25 lines of Logassa Sutra. He recites one line of the Sutra with every respiration. At the end of 25 respiration, he terminates the Käusagga by uttering Namō Arihantänam and then recites the Logassa Sutra aloud.

Then the aspirant unfolds Muhapatti and turns it over 3 times to make sure that not even the minute insects have crept in. If he notices one, he carefully removes the same and places it in a place, where it may not have to face hurting. This is for the purpose of total vigilance in observance of non-violence.

The aspirant is now ready for commencing Sämäyik. He therefore seeks permission for undertaking it and staying therein. Then after reciting one Navkärmantra, he prays for administering the oath of Sämäyik. The preceptor or some elder therefore administers to him the oath by reciting the following Sutra.

Karemi Bhante Sämäyikam, Sävajjam Jogam Pachchakhämi;
Jäv Niyamam Pajjuväsämi, Duviham Tivihenam; Manenam, Vayäe, Käenam; Na
Karemi, Na Käravemi; Tassa Bhante, Padikkamämi, Nindämi, Girihämi, Appänam
Vosirämi.

It means, 'Graceful Lord, I am performing Sämäyik and vow to give up the worldly involvement. So long as I stay in Sämäyik, I will not indulge or induce others to indulge in any worldly involvement by mind, words or body. My Lord, I hate, abhor, turn away and withdraw my soul from such involvement.'

Then, by uttering the appropriate words, the aspirant seeks permission from the preceptor for starting Sämäyik, for occupying the seat and for being engaged in study of the Self. He then spends 48 minutes, which is the duration of one Sämäyik while exercising in equanimity by meditation or Self-contemplation or spiritual study or recitation etc.

It would be clear from this description that the said formalities are worthwhile and meaningful for those, who understand the meaning and realize the significance of the

concerned Sutras. The main objective of performing Sāmāyik is to attain equanimity. Formalities are laid for providing the prerequisites of physical cleanliness, pious environment, regard for preceptor, utmost care for not hurting even the minute beings, concentration and sense of detachment for the worldly involvement. In Digambar tradition this is done by simply by reciting Navkāṛmantra, while facing, with folded hands, the four directions one after another.

A question may arise why Sāmāyik is to be performed for 48 minutes instead of 45 or 50 minutes, for instance. In ancient times, the time was measured in terms of Ghadies of 24 minutes. A day was thus divided into 60 Ghadies instead of 24 hours. The duration of Samayik was laid as of 2 Ghadies, which is equivalent to 48 minutes.

TERMINATION OF SĀMĀYIKA

After observing Sāmāyik for 48 minutes, one would either undertake another Sāmāyik or he would terminate it. For another Sāmāyik he need not go through any termination formality. He should however once again undergo the entire formality for starting Sāmāyik. If he wants to terminate it, he should undergo the following formalities.

As earlier, he should kneel at the preceptor or his seat with Khamāsaman Sutra. Then he should go ahead with the Iriyāvahiyaṃ Kāusagga as before and repeat the entire formalities up to turning of Muhapatti. Then he should seek permission of the preceptor for terminating the Sāmāyik. Then laying down his right palm as a symbol of having satisfactorily performed the Sāmāyik, he should recite the Sāmāiya Vayajutto Sutra.

Then he recalls 32 ways a Sāmāyik could be faulted and repents for indulging in any of the lapses. 10 of them are mental lapses, 10 verbal ones and 12 physical ones. Though somewhat differently described among Murtipujak and Sthānakavasi traditions, they are more or less identical. Following are the principal lapses or faults to be avoided.

Indiscretion, desiring wealth, status or progeny, arrogance, disrespect, anger; fright, hurried or faulty reciting of Sutras, uttering foul, harmful or exciting words, singing or telling attachment oriented songs and stories, picking up disputes, scratching, idling, seating leisurely or resorting to unnecessary support, glancing here and there, going to sleep, mentally or physically getting involved in worldly activities, etc.

In the end he recites Navkāṛmantra while keeping the open right hand palm in front of his face. This is symbolic of withdrawing the attributes that were supposed to have been attributed in the preceptor's seat.

It would be interesting to note that monks and nuns do not perform Sāmāyik. They do not do so, because at the time of renouncement, they take the vow to lead spiritual life. They are thus supposed to stay in Sāmāyik forever. In fact, Sāmāyik is the essence of monastic life. It is therefore stated in the Sāmāiya Vayajutto Sutra that when a layman performs Sāmāyik, he becomes like a monk for that much time.

Before concluding let us consider what a person should exactly do during Sāmāyik. He has obviously to contemplate and meditate about the soul. Basic thinking should be to inquire from within, ‘Who am I?’ ‘What is my true nature?’ ‘How can I realize that?’ ‘How can I avoid other involvement?’ Infinite perception, infinite enlightenment, infinite bliss and infinite vigor are the attributes inherent in soul. We do not realize that because we are under the impact of defilement arising from craving and aversion, and are overcome by delusion resulting from ignorance about our true nature. Anger, arrogance, deception and greed are the principal defilements that afflict the soul. During Sāmāyik, the people should practice to stay away from them. They should also try to cultivate the sense of detachment towards the worldly aspects.

Chapter 16

DESHĀVAKĀSHIK The Second Discipline

Preshyaprayogānāyane Pudgalkshepanam tathā
Shabdarupānupātau Cha Vrate Desāvākāsike

Yogshāstra

(Procuring something from beyond the stipulated area by sending or calling or signaling someone or by asking verbally or by mute signs, constitutes the transgressions of Deshāvākāshik)

Deshāvākāshik is the second discipline, which we are going to examine now. As per order, in which we have been describing the restraints, Deshāvākāshik happens to be the tenth. The order and the classification of the restraints is, however, not uniform in Jain tradition. Most of the books follow the order adopted by us. Tattvārthasūtra, on the other hand, considers Deshāvākāshik as an auxiliary restraint and treats it as seventh restraint. That pattern is generally acceptable to Digambar tradition.

The difference arises on account of the varying approach in viewing the matter. This discipline pertains to restricting one’s activities within a smaller area for some time. As such, it is a disciplinary restraint. Shwetambars emphasize the disciplinary aspect, while Digambars lay emphasis on the restraining part. From the former point of view it is a discipline, while from the latter point of view it is an auxiliary restraint.

Deshāvākādhik is not well known and is not frequently performed. Those, who perform it, mostly call it by the Prakrit term Desāvagāsik. It is usually performed as an alternative of Paushadh Vrat, which we are going to consider in the next chapter. ‘Deshāvākāshik’ is composed of ‘Desh’ meaning a part or limited and ‘Avākāsh’ meaning the area. The termination ‘Ik’ is applied to convey that it pertains to limiting the area of activity. This discipline thus deals with further restricting the limitations that may be laid under the sixth and seventh restraints.

It may be remembered that the sixth restraint deals with laying the distance limitations on the activities and the seventh with the limitations on use and consumption of various articles. The purpose of this discipline is to lay additional limitations from time to time. Suppose, for instance, a person might have adopted the range of 1000 miles beyond which he would not extend his activities. But once in a while, he may decide to restrict his activities within the precincts of his neighborhood or even to confine the same within the four walls of any place. Similarly, instead of permitting himself to avail any of the articles, which are not forbidden by the seventh restraint, he may decide to take only one or a few of them at times, or may decide to make use of only one or two pieces of cloth and so on. He can then be said to be performing this discipline.

There is another aspect of this discipline of which the people are not generally aware. Sometimes it may be noticed that by going to a particular place or a country or by using some articles procured from such place, one may become prone to get involved in breach of the restraints that he might be otherwise observing. In that case, he may decide to drop such place from the range of his activities. This sort of avoiding any particular area from the purview of one's activities is also a part of this discipline.

There are people who at times perform Sāmāyik all day long. Such people have to restrict their activities for that day within a particular area. They can therefore be said to be observing this discipline on that day. This discipline is usually observed for a day or a night. Therefore for all practical purposes, performing eight Sāmāyiks at one particular place is considered as observance of this discipline.

Once a person adopts above-mentioned restrictions for a particular period, he needs to stay within the stipulated limitations. Any default in the matter is a transgression that should be avoided. If one happens to transgress the limitations, it is incumbent upon him to atone for the same. In tune with the general pattern, however, the Jain tradition classifies such a transgression in following five parts and treats them as five separate transgressions.

1) Preshya: This arises when the observer asks his servant or some other person to do something on his behalf, which would involve breach of limitation, if the activity was undertaken by himself.

2) Änayan: This arises when the observer gets something from beyond the stipulated limitations through a messenger or someone else.

3) Pudgalprakshep: This arises when the observer makes use of some objects by way of signals to call someone from beyond the stipulated distance.

4) Shabdānupāt: This arises when the observer resorts to words or other vocal signals to ask someone from beyond the stipulated area to come closer.

5) Rupānupāt: This arises if the observer calls such person not by vocal signals but by physical gestures.

The serial order of these transgressions is not uniformly maintained. For instance, the Vanditu Sutra, which is recited during Pratikraman, reverses the order of the first two transgressions and mentions the third as the last one.

In addition to these five transgressions it is possible to visualize others that arise in the present life. For instance, procuring something that has been imported by someone else from the territories that do not fall within the range of one's limitations would be a transgression of this discipline. Similarly getting something from the prohibited area also would amount to a transgression.

Chapter 17

Chapter 17

PAUSHADH

Practicing The Life Of Monk

Chatusparvyā Chaturthādi Kuvyāpāranishedhanam
Brahmacharyakriyāsnānādi Tyāgah Poshadham

Yogashāstra

(Observance of fast and celibacy, avoidance of undesirable activities, and bath etc. on eighth and fourteenth or fifteenth day of the fortnight constitute the restraint of Paushadh.)

So far we have covered ten restraints. We have now to consider two more. The eleventh restraint and the third discipline is known as Paushadh. The term is derived from the Sanskrit verb 'Push' meaning nourish or support. What nourishes the spiritual life is therefore Paushadh, and that is popularly known as Posah. It is observed by refraining from the activities that are not conducive to spiritual pursuit. Observance of this restraint is also supposed to be accompanied by staying close to the true nature of the soul. Staying as such is 'Upvās' in the real sense of the term. This restraint is therefore also known as Paushadhupvās, which is a compound word made of Paushadh and Upvās. For the present discussion, however, we shall use the term Paushadh

Depending upon the emphasis on activity to be restrained, there are following four types of Paushadh.

- 1) The first is Ähär Paushadh, which means observing fast.
- 2) The second is Sharir Satkär Paushadh that stipulates avoidance of bath, oiling, dyeing etc. which are resorted to for rendering the body more attractive.
- 3) The third is Brahmacharya Paushadh that stipulates avoidance of sensuous pleasure.

4) The fourth is Avyāpār Paushadh that requires refraining from the routine worldly activities.

This four fold classification is hardly taken note of by the observers. In fact, most of the people are not even aware of these four categories, though they are specified in Posah Sutra, which is invariably recited by the observers of this restraint. The people are also not aware that the said Sutra also provides for the option of observing this restraint partly or in entirety as may be suitable to the observers. In actual practice, however, the people observing this restraint, abide by all the four aspects simultaneously. Those, who cannot fast for the whole day, avail of the option of taking one meal; while the others stay without food altogether. The remaining three aspects are practiced in entirety. In what follows, we are therefore going to discuss this restraint the way it is generally observed at present.

During Paushadh much emphasis is laid on the ritual known as Pratilekhan. let us therefore first explain it. This ritual calls for carefully examining the clothes and other articles that are used during Paushadh. The purpose is to remove the insects and other bugs that might have crept in and to put them in a safe place. This has to be done without causing any violence and in a way that does not hurt even the minute insects. That is popularly known as Padilehan, which is the Prakrut term of Pratilekhan. The observer of Paushadh is supposed to perform that ritual three times a day.

Paushadh is a discipline for practicing the monastic life for a specific period. The intention is to get training so as to adopt that life when possible. Mostly, the males observe the Paushadh in the presence of monks and the females in the presence of nuns in their respective Upāshrayas. They usually observe it from morning to evening on the eighth and fourteenth or fifteenth day of a lunar fortnight, while some of them observe it for the day as well as the night. During Paryusana some people observe it for all the eight days consecutively. Eight days consist of 64 (Chosath) Prahars of 3 hours each. It is therefore known as Chosath Prahari Posah.

The formalities for undertaking Paushadh are laid in great details. We shall, however, deal here with the major aspects only. The person desiring to observe this restraint first decides to make use of only the bare minimum articles required during Paushadh. Such requirements are usually restricted to two pieces of clothes, a woolen seat known as Katāsan, a folded white kerchief to be held against the mouth, which is known as Muhapatti, a whisk of woolen threads known as Charavalā, which is used to lightly remove the insects etc. and a cotton waist bend known as Kandorā.

For undertaking Paushadh, the aspirant first performs the Rai Pratikraman during the early morning. Then he carries out Pratilekhan of the articles that he intends to make use of. Then he undertakes the formalities similar to those for undertaking Sāmāyik. While taking the oath, however, he utters the word 'Paushadh' instead of 'Sāmāyik'. After completing that prerequisite, he starts the morning prayer to the omniscient Lords. That is known as Devvandan. Thereafter he undertakes the study of Self that is known as Sajjāy.

That is usually done by reciting the Sajzäy known as ‘Mannah Jinānamānam’ which states, ‘Let me observe the following 36 commandments of the omniscient Lords’.

1 & 2: Give up wrong faith and adopt right perception.

3-8: Diligently perform six essentials every day.

9: Observe Paushadh on holidays.

10-13: Adopt charity, good conduct, austerities and good volition.

14-17: Undertake study of the Self, recite Navkär-Mantra, be benevolent and have utmost care for avoiding all violence.

18 & 19: Pray and adore the omniscient Lords.

20 & 21: Adore the preceptors and love the co-religionists.

22-24: Maintain honesty and integrity in routine life, participate in religious ceremonies and processions and resort to pilgrimages.

25-32: Calm down the defilement, maintain discernment, prevent influx of Karma, regulate the utterances, have compassion for six categories of living beings, stay in contact with religious people, restrain the sense organs and contemplate about renouncing the worldly life.

33-36: Respect the leaders of faith, undertake publication of religious books, spread the influence of religious order and keep faith in preceptor’s words.

About two and a half hours (actually six Ghadies of 24 minutes each) after the sunrise, the observer should offer obeisance to the preceptor. That is known as Guruvandan. Then he would go to the temple for worshipping Lord Tirthankars.

By that time it would be noon. If the person does not want to observe fast, that would be the time to take food. For that purpose, he has the option to go home or have it at the place of Paushadh. But he should take only one meal during the whole day, observe silence while eating and avoid sweets and fatty foods.

The rest of the afternoon he should devote in meditating and concentrating on the nature of soul on the lines of Kāmdev. He was a devotee of Lord Mahāvīr. Upāsakdashāng Sutra describes how he maintained perfect concentration during Paushadh in spite of acute adversities caused by a heavenly being in order to test his firmness. His name occurs in the Sutra for terminating Paushadh.

Before evening he should again undertake Guruvandan as well as Devvandan and then perform the evening Pratikraman. After that he can either terminate the Paushadh or continue the same for the night.

Some time back many people used to observe this restraint. Nowadays it seems to have fallen in disrepute, because its emphasis is mostly on mechanically following the lifeless rituals of the monastic life. This restraint as well as the renounced life are actually more purposeful. Their purpose is to ponder over and concentrate about the true nature of soul so that one can gain Self realization. In a way, this restraint is Sāmāyik of a higher level. Its importance can therefore be hardly exaggerated.

Like other restraints, the tradition has stipulated five transgressions of this restraint too. These five happen to be described slightly differently. Shri Hemchandrāchārya has mentioned them as under in Yogshāstra.

- 1) Anavekshitapramārjit Utsarga: Resorting to the disposal activity without appropriately inspecting and cleaning the area,
- 2) Anavekshitapramārjit Ādān: Taking anything without appropriately inspecting and cleaning the same,
- 3) Anavekshitapramārjit Sanstār: Spreading the bed without appropriately inspecting and cleaning the site and bedding,
- 4) Anādar: Disrespectfully undertaking Paushadh, and
- 5) Smrityānusthāpan: Oversight and absence of concentration.

Every person undertaking Paushadh should scrupulously avoid such transgressions and if he happens to get involved in any of them, he should quickly atone for the same.

Chapter 18

ATITHISAMVIBHĀG VRAT The Discipline Of Share And Care

Annānam Suddhānam Kappanijjānam Desakālajuttam
Dānam Jainamuvchīyam Gihīnam Sikkhāvaytam Bhāniyam

--- Samansuttam

Offering acceptable pure foods etc. to the monks at the appropriate time and place is called the disciplinary restraint for the laymen.

Atithisamvibhāg Vrat is the last of the 12 restraints and also of four disciplines. Though it is the last, it is not the least. Normally, this restraint is taken as giving alms to monks and others, who have renounced worldly life. But its real connotation is wider. Atithi

normally means guest. The Sanskrit definition of the term states that Na Vidyate Tithihi Yasya Sah Atithi. It means that one, whose arrival is not fixed, is called Atithi. Samvibhäg means sharing. As such, Atithi Samvibhäg literally means sharing with someone who does not have prior appointment. Thus, guests arriving as per planned schedule do not strictly fall within the purview of this discipline. But the monks and nuns, who arrive for alms without prior intimation, are real Atithi. Similarly, the poor, destitute and other afflicted persons, who come for help at any time without appointment, are covered within the purview of this discipline.

We are getting increasingly used to undertake our activities according to planned schedule. The arrival of a monk without appointment may therefore appear rather strange at first sight, and we may wonder why that practice stands sanctified. It should, however, be remembered that the purpose of advance intimation of the arrival is to enable us to make proper arrangements for food and other requirements of the guests. That is exactly what is forbidden to the monks. If they accept anything specially made for them, they become subject to the violation of vows taken at the time of renunciation. The scriptures therefore specifically restrain them from doing that. The chapter 26 of Uttarädhyayan Sutra states that monks have to go for alms during the third quarter of the day, when the house-holders might have finished their meals. It is so laid because the monks were supposed to get food out of what remained after laymen's lunch.

At present, house-holders normally bring the monks home for offering alms before taking their own meals. This is appropriate on the part of the house-holders. The monks have renounced everything for the sake of spiritual pursuit. But they do need food, shelter and bare minimum clothing for their survival. In absence of such minimum facilities, they would not be in a position to pursue the spiritual objective, which ultimately happens to be beneficial to the society as well. It is therefore incumbent upon the house-holders to welcome the monks, when they arrive for alms and offer them food etc. Since books are also necessary for spiritual study, the house-holders should arrange for offering the same.

In our tradition, the concept of Vaiyävrutya, also known as Veyavachcha, is closely associated with this discipline. By Vaiyävrutya we generally mean rendering service to the monks and nuns. Such servicing is usually extended also to the persons observing austerities. The concept of Vaiyävrutya is, however, not confined to such cases. It extends to caring for everyone who needs to be taken care of. Such care should be compassionate and be extended, irrespective of the age, sex, caste, color or creed. This discipline can therefore be more accurately translated as sharing with and caring for all, who are in need of help.

Sharing involves giving what one has. If what one offers does not belong to him, it is not sharing. So sharing amounts to parting away something of our own. Such parting or giving away is charity or donation and is known as Dän. All the religions extol the virtue of Dän, but Jainism lays special emphasis on that by giving it the first place among the four foremost attributes of the house-holders. It is also considered highly rewarding in the present and the subsequent life. There are various types of Dän. For instance, giving food is Ähädän, giving clothes is Vastradän, giving books is Jnändän, giving eyes for

replanting is Chakshudän and extending fearlessness is Abhaydän. All of them can be broadly classified in following four categories.

1) Ähärdän: Literally it means offering of food. But by implications it includes offering of drinks, clothes etc. which are vital for survival. There are numerous examples in religious books showing that by offering food to monks with the sense of sincerity, ordinary people gained immense happiness in the subsequent lives. Most of the scholars cover the offer of shelter also in this category, while some others consider it a part of the fourth category.

2) Aushadhdän: Literally it means offer of medication. But by implications it covers giving anything that helps an afflicted person in mitigating his disease or is otherwise conducive to health. Since religious pursuit becomes difficult when the person is afflicted with disease, offering what is helpful in maintaining health is considered very vital.

3) Jnändän: Literally it means providing knowledge. Actual teaching, giving books, financial aid or anything else that directly or indirectly helps a person in gaining knowledge is covered in this category. But knowledge, for spiritual purposes, is internal enlightenment. Therefore anything that helps a person in realizing the soul is true Jnändän and that is considered the highest type of Dän.

4) Abhaydän: Literally it means extending fearlessness. Getting adequate protection helps in gaining the sense of fearlessness. Shelter being protective, some authors treat the offer of shelter as Abhaydän. The basic concept is the removal of any fear that may emanate from our activities or behavior. As such, Abhaydän is a constituent of non-violence.

Jainism views every concept from the stand points of a) Dravya meaning the substance, b) Kshetra meaning place, c) Käl meaning time and d) Bhäv meaning the internal attitude. For purposes of Dän, these aspects cover the thing to be given, the place where it is given, the time when it is given and the mood in which it is given. The first three factors are common for the purposes of giving as well as for taking. But the mood of the person giving may be different from that of the recipient. That factor thus involves the perspectives of the giver as well as of the receiver. Therefore there happen to be five different aspects for evaluating Dän. Let us deal with them in the order of their importance.

1) The giver is the foremost aspect. Who is he? What is his mood? Is he entitled to give? What is his purpose in giving? These are the major factors to be considered. If he is pure at heart and is sincere in offering; if he rightfully owns what he intends to give; and if he has no ulterior motive in giving; he can be considered the most appropriate person to give. If, however, he is vicious and is not sincere in giving; or if he does not own the thing that he wants to give or wants to gain something in return; he is not the right giver. The sense of sacrifice, the reverence for deserving recipient etc. are other vital factors for determining the quality of a giver.

2) The receiver is the second most important aspect. Monks and nuns, who have renounced all their possessions and lead life solely for the sake of spiritual pursuit, are the most deserving persons to get. The religious persons, who lead virtuous life, who understand the importance of spiritual pursuit but are somehow handicapped in pursuing the same, constitute the second best category of the recipients. The persons, who are unable to lead the religious life on account of unfavorable circumstances, constitute the third category of the recipients. Those, who despise virtues and cherish the vicious life, are not worthy of getting Dän. They are, however, placed in the fourth category, because people can offer them out of sheer compassion.

3) The thing to be given is the third important aspect. Suppose there is an appropriate person to offer food and there is a monk who is the most deserving recipient. But if the giver offers the food that the monk cannot accept, the offer would be useless. For instance, during the first year of the renounced life Lord Rushabhdev used to go for alms and there were persons willing to offer, but they did not know what to offer. Their willingness to give was thus useless.

4) The time of giving is the fourth important aspect. It is possible that there may be appropriate person to give something, which is acceptable to a deserving recipient; but if the act does not take place when required, the offer would lose its purpose. Suppose, a deserving person, who gets ill, urgently needs some medical aid and there is a person who usually offers help in such circumstances. But if somehow the giver waits too long and the poor patient dies before he gets the medical aid, the offer would be of no avail. Thus giving at the right time is of vital importance.

5) The place of offering is the fifth important aspect. For instance, if a giver goes to Upāshray for giving food to a monk, that would not be acceptable to the monk. Similarly, a recipient would not accept the food etc. if the offer does not conform to his stipulations. For instance, Lord Mahāvīr used to go for alms in Kaushāmbi after stipulating very rigorous terms for acceptance. One of the terms was relating to the place of receiving the food. Almost every one in the city was willing to offer him food. But the offers could not materialize, because they did not fulfill his stipulations.

The offering, where all these five aspects are appropriate, is termed as the perfect Dän. That type of Dän results in very wholesome Karma that gives the best fruits in due course. Giving food to the monk by Lord Mahāvīr's soul in the life of Naysār, Shrenik's soul giving Dän in the life of the aborigine and Shalibhadra's giving in his earlier life are examples of perfect Dän.

Our tradition gives utmost importance to the offer of food to monks and nuns. As such, it lays the following five factors as the main transgressions of this discipline.

1) Sachitta Nikshep or Depositing the articles of alms on sentient things: This arises, if the giver puts such articles over something live with the intention of withholding Dän or he may do it through oversight. In either of the cases, irrespective of the giver's intention, the monk would not accept it.

2) Sachitta Pidhän or Covering the articles of alms with sentient things: This occurs when the giver intentionally or unintentionally covers the articles of food to be offered with some live things. In either of these cases, the monk would not accept the alms.

3) Par Vyapadesh or Disowning the material: This arises, if the giver deliberately disowns what really belongs to him with the intention of not giving the same.

4) Matsaritā or Jealousy in giving: This arises, if the giver is actuated with the motive of jealousy by noticing that a monk gets what he needs without making any effort. This may also arise, if the giver notices some other person giving generously and cannot appreciate that generosity.

5) Kālātikram or Transgressing the time factor: This may arise, when a person deliberately remains out of sight, when the monk arrives or if he makes the offer at a time when the monk cannot accept it.

Observance of all the restraints or disciplines has to be done without any fault or transgression. If, however, the observer happens to get involved in any transgression, he should atone for the same as early as possible.

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