

# Basic Principles of Jainism

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## Preface

APJ Abdul Kalam Technical University, Uttar Pradesh has introduced a course on Human Values for professional students. They are starting an elective course on study of Indian philosophies and one of the elective is on study of Bauddha and Jaina Darshan. The curriculum is designed to cover all basic principles of Jain philosophy. This outline is also good for other people introducing them to Jain religion and its philosophy. This inspired me to prepare a handbook that meets the requirements of the students as well as the needs of general readers interested in knowing about this great religion and philosophy.

The material presented in this volume has been compiled from existing publications. Major part of material is abstracted from the book *Compendium on Jainism* by (Late) T.K. Tukol.<sup>1</sup> Other texts used are *Essence of Jainism* by Pt. Sukhlal<sup>2</sup>, and *Jain Metaphysics and Science: A Comparison*<sup>3</sup>, and *Living Systems in Jainism: A Scientific Study*<sup>4</sup> by the Editor.

Jain philosophy stands unique among all Indian philosophies as it presents a rational analysis of world and life events without accepting existence of Creator God as the Supreme Power. The phenomena of both the living and the non-living worlds are governed by laws of causality, as does the modern science, but at the same time admitting power of free will in the soul.

The book has been divided in fourteen chapters that systematically present the subject matter in a logical order. The reader is introduced to the basic principles of Jainism that is regarded sufficient for him to appreciate the approach of this philosophy to understand the life and its purpose. It is expected that a serious reader would be anxious to know more about the tenets of Jain philosophy and for this purpose a list of books is suggested for further reading at the end of the book.

The first chapter reflects on the antiquity of the Jain religion; it is an ancient most religion of India. Rishabhdeva, the first Tirthankara, is well recognized in Vedic literature, Mahavira was 24th and the last Tirthankara whose teachings are being followed today. Second chapter describes the structure of the universe, *loka*. The *loka* contains six kinds of substances, *dravyas*, which are divided in two broad categories living, *jiva*, and non-living, *ajiva*. All substances are eternal, independent, and coexist in the *loka*. Third chapter gives details of *jiva* substance, souls, and its various forms.

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<sup>1</sup> T.K. tukol, *Compendium of Jainism*, Karnatak University, Dharwad, 1980

<sup>2</sup> Pt. Sukhlal, *Essence of Jainism*, Tr., R.S. Betai, L.D. Institute of Indology, Ahemedabad, 1988

<sup>3</sup> Dr. N.L. Kachhara, *Jain Metaphysics and Science: A Comparison*, Prakrit Bharati Academy, Jaipur, 2011; available on [www.herenow4U.net](http://www.herenow4U.net)

<sup>4</sup> Narayan Lal Kachhara, *Living Systems in Jainism: A Scientific Study*, Kundakunda Jnanpith, Indore, 2018; available on [www.spiritualsciencesg.com](http://www.spiritualsciencesg.com)

Fourth chapter describes the important doctrine of karma. Karma is a technical term of Jain philosophy meaning the impression made in physical form of the activities of the soul. Soul in mundane state is contaminated by karma and becomes doer and enjoyer of fruits of its actions. Karmas obscure manifestation of the innate powers of the soul. Fifth chapter describes seven important truths which determine the performance of the soul. It describes the process of influx of karma into the soul and other processes showing how the soul can be set free of karma to reach the state where its innate powers manifest in full measure. The meritorious acts, *punya*, and demeritorious acts, *papa*, of the soul is the subject of chapter 6. Chapter 7 deals with the theory of knowledge, *jnana*. Knowledge is gained indirectly through the senses and mind, and directly by the soul without the aid of senses and mind. The ultimate form of the later type is *keval jnana*, omniscience.

Chapter 8 describes the principles of *Anekantavada*, non-absolutism, *Nayavada*, the view of analytical stand points, and *Syadavada*, the art of expressing the multiple aspects of reality. Chapter 9 reflects on right behavior of a human being that forms the foundation of self-realization. This consists of right faith, right knowledge, and right conduct known as *Ratnatraya*. The journey of the soul from the stage of ignorance to the stage of perfect knowledge divided in fourteen stages, called *gunstahana*, is described in chapter 10. Chapter 11 deliberates on concept of *lesya* that describes the current state of the soul at any stage of its spiritual journey.

Chapter 12 describes *dash dharma* or ten supreme virtues that shape the personality of an individual, and also help him in spiritual pursuit. Chapter 13 gives details of Jain ethics and the way of life of a follower that is good for him and the society, as well as helpful in his march on the path of perfection. The last chapter 14 talks about *panch-parmesthi* the souls that are to be venerated.

The message of Bhagvan Mahavira is for everyone irrespective of caste, creed and religion. Let the light of his teachings illuminate every heart and purify every mind. This would not only elevate personal lives but also help finding solutions to the problems facing the world today.

It is hoped that organizations willing to promote awareness about Jain religion in Jain community and other societies shall come forward and publish this material in suitable ways so as to reach the readers of the group.

I thankfully acknowledge suggestions made by Prof. Prem Suman Jain and Prof. Paras Mal Agrawal in finalizing the text of this work.

Narayan Lal Kachhara

Editor

## Contents

1. The Tradition of Jainism	5
2. The Six Substances or Real ( <i>Dravya</i> )	14
3. <i>Jiva</i> or Theory of Soul	21
4. The Doctrine of Karma	24
5. The Seven <i>Tattvas</i> or Fundamental Truths	34
6. The Nine <i>Padarthas</i> or Truths	39
7. The Theory of Knowledge	42
8. <i>Anekantavada</i> or Non-Absolutism, <i>Nayavada</i> and <i>Syadavada</i>	48
9. <i>Ratnatraya</i> or Three Spiritual Jewels	57
10. <i>Gunasthana</i> or Fourteen Stages of Spiritual Evolution of Soul	64
11. The Doctrine of <i>Lesya</i>	72
12. <i>Dash Dharma</i> or Ten Supreme Virtues	75
13. Jain Ethics and Way of Life	83
14. <i>Panch-Parmesthi</i>	102
15. Further reading	106

# 1

## THE TRADITION OF JAINISM

### Introduction

The history of human thought discloses that man has been in constant search of truth and happiness. He wants to save himself from misery and pain. As he is a social being, his solution for his problems of happiness and pain has to be with reference to his society or the world at large. He has a soul and a body. In any experience of happiness or misery, pleasure or pain, the question involved is one either with reference to the soul or the body, or both. Besides, there is the Universe. The relationship between man and the Universe has been the subject matter of both the science and religion, the common objective of which has been the search for truth.

Science has concerned itself with the discovery of order in the phenomena of nature. It seeks to formulate laws inherent in natural events and to account for them in an analytical manner without recourse to the mysterious or the mythological. Though the achievements of science in the realm of the external have been excitingly remarkable, the problems of the reality and the meaning of life still remain outside its preview.

Early religion has tried to answer the essential questions relating to the relation that exists between Man and the Universe, man and his duties, his goal of life and the path that leads to its attainment. Many saints and sages have answered these questions from time to time by precept and example. What they said and did have been noted down and have formed the creeds of their religions. The one point on which they have differed is about the existence of God, his attributes and work.

Jainism does not recognize that the Universe is the Creation of God. The Universe is made up of *jivas* (souls) and *ajivas* (non-souls) which are eternal, uncreated, co-existing and independent by nature. The non-souls are of five kinds, viz. *pudgala* (matter), *dharma* (passive agent of motion) and *adharma* (passive agent of stationary position), *kala* (time) and *akasa* (space). *Jiva* is characterized by the attributes of *jnana* and *darshana*, is formless, the *karta* (agent), co-extent with the expanse of its body, enjoyer of the fruits of the Karmas and possesses upward motion. It exists in *samsara*, and is *Siddha* while in perfect state. The soul is immortal

while matter is indestructible.<sup>5</sup> Jainism recognizes that plants and particles of earth, cold water, fire and wind are each possessed of life<sup>6</sup>.

The theological concepts of Jainism are clear and rational. Jainism regards a liberated soul which has attained his inherent qualities of perfect bliss, knowledge etc. as *Siddha*, and the perfect soul. Godhood is the ideal of perfection. God does not control the universe or the individual. He can neither grant nor deny grace or happiness to anybody.<sup>7</sup>

Time (*Vyavahara Kala*) is infinite according to the Jaina tradition but there are cycles of time. Each cycle is divided into two eras; the *avasarpini* and *utsarpini*. The former is an era during which happiness and goodness go on decreasing while the latter era is one in which there is a gradual increase in piety, truth and goodness. Each of these two equal eras is divided into six ages or periods of unequal length, each with its own features. The present era is called *avasarpini* and its six ages are ; 1) *susama-susama* or the period of great happiness, 2) *susma* or the period of happiness, 3) *Susama- dusama* or the period of misery and some happiness, 5) *dusama* or the period of misery, 6) *dusama - dusama* or the period or great misery. The periods or ages of *utsarpini* have the same names in the reverse order, commencing with *dusama-dusama*. Thus the first three ages of the *avasarpini* Kala and the last three ages of the *utsarpini* Kala are periods or ages of happiness.

In the earliest state of civilization, man knew neither the arts nor the occupations like agriculture. He depended wholly on fruits and roots for his diet, and leaves and barks of trees for his clothing. So the trees were called *Kalpa-vraksas* as they yielded all that man needed or desired. This age was followed by the ages of work and toil. This tradition is in conformity with modern researches which have disclosed that until the invention of tools, agriculture etc. man subsisted on fruits and roots of trees.

Evolution has been gradual. During the early period, there appeared fourteen Kulakaras or Manus one after the other. It was these wise men that were responsible for the progressive changes in the world by the invention of new skills and arts and by introduction of order and new phases in the art of living. Pratisruti, Sanmati, Ksemankara, Ksemandhara, Simankara, Simandhara, Vimalavahana, Chaksuman, Ysasvin, Abhicandra, Chandrabha, Maru Deva, Prasenajit and Nabhi are the fourteen Manus or wise men who are the benefactors of mankind as

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<sup>5</sup> The Vedantin recognizes only the Brahman as the cause of creation.

<sup>6</sup> This scientific classification does not derive its authority from the Vedas or the other scriptures sacred to the Hindus. While the Upanishads assert the oneness of all self and the Transcendent Being, the Buddha did not concern himself much with the metaphysical questions and left them as inexplicable (*avyakta*). He refused to answer either affirmatively or negatively all questions about the soul and body, the nature of the world, and existence or non-existence of the soul after death. He refused to speculate on these subjects.

<sup>7</sup> But Hinduism recognizes a personal God as the creator, the preserver and destroyer of the world.

they not only paved the way for comfortable living but also enlightened mankind on the basic rules of morality and goodness.

## Rishabha

The last Manu Nabhi had a wife by name Marudevi who gave birth to a son by name Risabha. Jaina tradition is unanimous in recognizing Risabha as the first *Trithankara*. Samantabhadra says:

;su iz.khr izFkq /keZrhFkZe~A

T;s"Be tuk% izkl; t;fUr nq%[ke~AA

*Yena pranitam prathu dharma - tirtham,*

*Jyestham Janah prapya jayanti duhkham.*

"A *Tirthankara* is one who has laid down the principles of the highest religion with whose assistance people can conquer their sorrows." He is also called *Arihanta* or one who has conquered all enemies like lust, greed, etc. and has destroyed all the destructive Karmas; his other name is *Arhat* or one who is worthy of respect. European scholars have interpreted the term *Tirthankara* as meaning "a holy teacher", or "a ford-maker" or "remover of all obstacles on the way to salvation", or "boatman across the current of existence". The royal emblem of Risabha was the bull. Since he taught people how to grow sugarcane, his lineage came to be known as *Iksvaku-vamsa*. He taught people the art of domesticating animals and the use of bulls for cultivation of lands. He laid down and followed the path for Ahimsa and Truth. He organized the society into three occupational groups: agriculturists, traders and soldiers. The last group consisted of only able bodied men who could defend the country and maintain order in society. He ruled over his kingdom for several years. He had many sons, but of them, Bharata and Bahubali are quite well-known. He led a life of great piety and purity.

As a matter of fact, Lord Risabha laid the foundation of civic life and taught men how to co-operate with one another for mutual benefit. He taught 72 arts to men and 64 fine arts to women which included writing, painting, music etc. But the most important of his worldly teaching was the cultivation of grains and manufacturing of pots. As such Prof. Lothar Wendel is right to call him "the Father of agriculture and culture the greatest achievement of which was the recognition of soul, the basic fundamental for the sanctity of all life and for the manifestation of Ahimsa."

The details of his life as given in the Mahapurana and Padmapurana of the Jainas are corroborated by the Hindu Puranas like the Bhagavat and Shivapurana. When Risabha was ruling his kingdom making the lives of his subjects happy and purposeful, an event of great significance occurred. While he was sitting one day in his Darbar, a dancer by name Nilamjana was brought there to dance. She began her dance to the accompaniment of music and when she had reached

the climax of her graceful art, she suddenly collapsed and breathed her last. This incident was sufficient to convince him about the uncertainty and fleeting character of life. He decided to renounce the world.

Risabha crowned his eldest son Bharata as his successor. He distributed his kingdom amongst his sons including Bahubali. It is due to the memorable reign of Bharata that India acquired the renowned name of Bharatvarsa. Risabha parted with everything that he had and took to the life of a *Sramana*. He went to Mount Kailasa where he practiced penance as a naked Muni. He attained Omniscience and preached the religion of Ahimsa, love and truth. He had 84 *Ganadharas* or apostles who interpreted his sermons to the audience. Vrisabhasena, the younger brother of Bharata was the first to become the spiritual messenger of the *Tirthankara*. Somaprabha and Sreyamsa at whose place he accepted food after long fast, also became the apostles. His eldest daughter Brahmi was the first to accept asceticism and become a nun. His second daughter Sundari was the next to join the order of nuns. It may be noted that according to tradition, Risabhadeva is credited with the invention of a script to teach his daughters and that it is for that reason that the script came to be known as Brahmi script.

That Risabhadeva preached the gospel of Ahimsa is mentioned in the Visnupurana and Vayupurana, which only proves that the *Tirthankara* was respected even by the Hindus. After preaching his religion which came to be known as the religion of *Jinas*, he retired to Mount Kailasa in the Himalayas and attained salvation or Nirvana after destroying the *aghatiya* Karmas. He attained Nirvana on the fourteenth day of the dark half of the month of Magha.

In the excavations at Harappa and Mohenjodaro nude images of ascetics in *Kayotsarga* posture and seals with emblem of bull have been found. Scholars have deduced from the numerous finds that the Indus Valley Civilization was a pre-Aryan civilization with the Ahimsa cult. From the absence of any weapons of war amongst the finds, scholars have informed that there might not have been wars and that the State administration must have been founded on the principle of non-violence. It is a good augury that such archeological discoveries and other evidences are gradually favouring the Jaina tradition of its antiquity.

During the present cycle of time, there were twenty four *Tirthankaras* whose names are as follows:

Risabha or Adinatha, Ajitnatha, Sambhavanatha, Abhinandannatha, Sumatinatha, Padmaprabha, Suparsvanatha, Chandraprabha, Puspadanta (Suvidhinatha), Shitalnatha, Sreyanshnatha, Vasupujya, Vimalnatha, Anantnatha, Dharamnatha, Shantinath, Kunthunatha, Aranatha, Mallinatha, Munisuvrata, Naminatha, Neminatha, Parsvanatha, Mahavira.

### **Lord Mahavira**

Mahavira is the last of the twenty four *Tirthankaras*. It is now undisputed that he is not the founder of Jainism. Mahavira was born on the 13th day of the bright half of the month of



Chaitra in the year 599 B.C. His father was Siddhartha, king of the Kundapura of the Jnatr clan in Vaisali. His mother was Trisala, the daughter of Chetaka, a king of the Licchavi clan. She had another name Priyankarini. There is another tradition which regards her as the sister of Chetaka. The parents were the followers of the tradition of Lord Parsvanatha. The child was first named Vira, but since his birth, as the kingdom began to attain greater prosperity, he was called Vardhamana. In some religious texts, he is called Jnatrputra. In the Buddhistic literature he is called Nataputta. According to tradition, he had been gifted at birth with *matijnana* (perceptual knowledge), *Sruta-jnana* (knowledge of the sacred lore) and *avadhi jnana* (clairvoyance). He was thus born with all the intellectual and spiritual gifts which marked him out as a great religious teacher. He was educated as a prince. He possessed a gifted personality and a brilliant intellect. It is said that two sages Vijaya and Sanjaya who had heard about him, entertained doubts about his greatness. So they went to see him; but when they saw him actually, all their doubts were dispelled. They therefore called him Sanmati. Although he was born in a royal family, he had hardly any love of power or wealth. He perceived that every living being had a soul with the same potentialities of greatness as his own; his conduct towards every living creature was full of compassion and love. The material comforts had no attraction for him. Self-restraint was a way of life for him. He was sweet-tempered and bore no ill-will towards anybody.

A couple of stories built around him are very popular and are therefore be briefly referred to. One is that while he was in the palace, he saw people running about helter-skelter in fear. When he came out, he saw the royal elephant running madly frightening the citizens. He ran out at once, caught hold of the elephant by its trunk and pacified it in no time. His marvelous courage and self-control were subjects of high admiration by the citizens. Similarly when he was playing in a garden with his friends, the latter were frightened by the approach of a terrifying cobra. While others tried to run away, the prince stood calm and when the cobra came near him, he caught hold of it and danced on its hood much to the amazement of the friends.<sup>8</sup> It is said that it was on account of his brave acts like these that he was called Mahavira or Great Hero.

Mahavira thus grew up with all accomplishments and courage into a handsome youth. When he was about twenty-eight years old, his parents naturally thought of his marriage. On this point, there is a difference of view between the Digambara and the Svetambara traditions. The former maintains that Mahavira declined to marry as he was always spiritually inclined and regarded marriage as a hindrance to spiritual progress. The Svetambara version of his life-history is that he was married to Princess Yasoda of Kalinga and had a daughter Priyadarshana who was later married to Jamali; the latter was his disciple for sometime but parted company later.

According to both the traditions, Mahavira took the vow of monk when he was thirty years old by which time his parents had died. He distributed his wealth in charity. He moved to forest where he cast off his clothes and pulled out his hair with his own hands. He spent most of his time in penance in caves and forests, on hills and mountain peaks. He often suffered at the

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<sup>8</sup> Such a story is told about Sri Krishna also.

hands of cow-herd owners and other ignorant people, all kinds of privations and ill-treatment. It is said that when he was once engrossed in penance, a farmer asked him to look after his cattle and went away to his village for food. On his return, he found his cattle missing. He held the saint responsible for the disappearance of his cattle. He beat him but when he found him unmoved and smiling, he realized his folly and begged for pardon. He would observe fasts for days together as he used to get engrossed in deep meditations. He had acquired full control over his body, mind and speech as he had set upon self-purification, which is a necessary pre-requisite for liberation of the self from the body. He was unmindful of social status and ignored the distinction between the high and the low. Once he accepted food from a girl by name Chandana who was a slave in the house of rich man by name Vrisabhadatta but was pure in heart and conduct. He did this when numerous rich house-holders were eagerly waiting to offer him food. Thus he tried by example to abolish distinction based on birth and status.

He spent twelve years of his life in observing austerities and long spells of deep meditations. He went to Jambhikagrama or modern Jharia in Bihar and took his seat under a sal tree on the bank of the river Rijukula. He became engrossed in *Sukla dhyana* or lustrous meditation and destroyed the four destructive Karmas: *Darsanavaraniya*, *Jnanavaraniya*, *Mohaniya* and *Antaraya*. He attained *kevala-jnana* or Omniscience. It was the 10th day of the bright half of Vaisakha when he attained supreme knowledge and intuition.

When the venerable ascetic Mahavira had become a *Jina* and *Arhat*, he was a *kevalin*, omniscient and comprehending all objects; he knew and saw all conditions of the world, of *devas*, humans and infernal.

He spent his last rainy season in Pavapuri where on the 15th day of the dark fortnight of the month of Kartika he breathed his last when he was sitting absorbed in penance early before dawn. He annihilated his *aghatiya* Karmas and attained Nirvana in the early morning of the *Amavasya* day, in the month of Kartika in 527 B.C. freeing him from the ties of birth, old-age and death. He became fully liberated and became a *Shiddha*. The Kings of Kashi, Kosala and Vaisali celebrated the event with illuminations on the first new moon day and said: "Since the light of intelligence is gone, let us take an illumination of material matter". Even to this day, the day is observed as a festival day, a day of illumination, Dipavali. Mahavira delivered his sermons in the language of the people, viz., Ardhamagadhi. His apostle disciples have collected his teachings under twelve titles called the *Dvadasangas* or the Twelve Scriptures. His message is not one of "empty heart". He emphasized that life had a meaning and could be purposeful only if one lived it with an awareness of its sacred goal. It is a message of hope for a life of piety and love.

### **Ganadharas (Apostles)**

Ganadharas interpreted the principles of Bhagavan Mahavira after he had started preaching his gospel on attaining omniscience. The first scholar to do this work was Indrabhuti

Gautama. He was a Brahmin well-versed in Vedic-lore. He entertained some doubts about the interpretation of some metaphysical principles. On hearing of the Omniscient Lord, he went to him and was fully satisfied with the interpretation by the *Tirthankara*. Indrabhuti felt enlightened and became a convert along with his five hundred disciples to the religion of *Sramana*. After this, the two brothers of Indrabhuti, viz., Agnibhuti and Vayubhuti, who were also erudite scholars of Vedic faith and they too had their doubts clarified and became disciples Mahavira.

Besides these three brothers, there were eight other Brahmin and Ksatriya scholars who were similarly attracted by the preaching of Mahavira and they too became converts to his faith along with their disciples. They are: Vyakta, Sudharma, Mauryaputra, Mandika, Achalbhrata, Metarya, Akampita and Prabhasa. Of these Ganadharas, Indrabhuti Gautama was the wisest and possessed sound powers of exposition. He therefore, became the first *Ganadhara* who not only interpreted the sermons of Mahavira but also reduced them to *sutras*.

### **After Mahavira**

Of the eleven Ganadharas, Indrabhuti and Sudharma were the only persons to survive their Master. Mahavira was the head of an excellent community of 14000 monks; 36000 nuns, 159000 male lay-votaries and 318000 female lay - votaries. Indrabhuti attained omniscience on the day of Nirvana of Mahavira. Sudharma followed him eight year later. Jambusvami was the disciple of Sudharma, and the last omniscient of this era, and he attained Nirvana 64 years after the Nirvana of Mahavira.

Bhadrabahu and Sthulabhadra were contemporaries in the sixth generation of Shrutkevalin<sup>9</sup> after Jambusvami had attained liberation. It is natural that there are differences between the groups of followers about the tenets preached by the *Tirthankara*. Even during the life time of Mahavira, Mankhali Goshalak and Jamali had differences with their Master and broke away from him. The former started his own sect of Ajivikas while the latter founded a sect known as Bahurata.

The migration of Bhadrabahu along with large number of monks to the South sometime between 296 or 298 B.C. is a landmark in the history of Jainism. The first inscription of 600 A. D. at Sravanabelagola in Karnataka refers to this event. According to the traditions, Chandragupta Maurya who was Emperor abdicated his throne and accompanied Bhadrabahu..

Mahavira himself adhered to the cult of nudity. Hence the practice of wearing a loin cloth did not assume any importance in his time. P. Bechardas, a Svetambara Pandit expresses the view that it was only after the Nirvana of Jambuswami that laxity in conduct must have started, departing from the rigorous rules laid down by Mahavira. The monks started using white clothes

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<sup>9</sup> A Shrutkevalin is a monk who remembers and has the knowledge of all scriptures including all Purva and Agama but is not omniscient.

for covering part of their bodies and keeping some wooden pots. Thus Jain *Shramanas* were divided in two sects Digambara and Svetambara. The practice of adorning the idols of *Tirthankaras* with gold and diamond ornaments and silk cloth came into vogue. S. Gopalan holds the view that the division became permanent in 83 A.D. Though there never were any fundamental doctrinal differences between the two sects, the division continues to this day.

## **Digambaras**

The ideal ascetics of this sect are naked. They possess a small bunch of peacock feathers (*picchi*) for the purpose of delicately moving aside living insects etc. if there be any before sitting on a ground or a plank. They also carry a *kamandalu* or a kind of wooden pot for water which they carry when they go out to answer the calls of nature. They take food and drinks only once a day by the use of their palms joined together to serve as a bowl.

## **Sub-sects amongst Digambaras**

There are three sub-sects amongst the Digambaras viz., (1) Terahapantha (2) Bisapantha and (3) Taranapantha.

### **Terahapantha**

The heads of Jaina *Matha* were called *Bhattarakas*. They possessed property and other paraphernalia incidental to their office. A section of the community seems to have taken objection to their way of life and stopped respecting them or saluting them. One Banarasidasa, a resident of Agra seems to have headed this opposition sometime in the 17th century. The group came to be known as Terahapanthi. The followers do not respect the *Bhattarakas*. They are opposed to decorating the idols. They prohibit the use of flowers and saffron in the worship. This group spread to all parts of India.

### **Bisapantha**

The supporters of the *Bhattarakas* styled themselves as Bisapanthis. They follow the customary practices of worship of naked idols. They use flower and scented *agarbattis* (incense sticks) at the time of worship and make offerings of fruits etc.

### **Taranapantha.**

One person by name Taranataranasvami who died in Malhargadha in the former princely state of Gwalior in 1515 A.D. was the originator of this group. The place of his Samadhi is regarded as a place of pilgrimage by his followers. They prohibit idol worship. They build temples but keep sacred books for worship. They do not offer articles like fruits and flowers at the time of worship. Besides the books sacred to the Digambaras, they also worship the books written by their *Acharyas*. Their population is mostly confined to Madhya Pradesh.

These groups continued to live in peace and luckily there have been no quarrels between them. They accept the scriptures of Digambaras.

### **Sub-sects among Svetambaras**

There are three sub-sects among the Svetambaras; Murtipujaka, Sthanakavasi and Terapanthi.

### **Murtipujaka**

Reference has already been made about the features of Svetambara monks. Apart from wearing white clothes, they worship idols bedecked with ornaments, cost silks and diamonds and make use of scents, *dhupa* etc. for worship. They sing and make predictions on astrological data. There are many *gacchha* among them like Upakesagachha, Kharatara, Tapagacchha etc.

### **Sthanakavasi**

This sect was founded by Lomkashaha who was born in Oswal family in about 1415 A.D. in a village by name Arahatawada of the former Sirohi State, now in Gujarat. At the age of twenty five he went to Ahmedabad.

Being pleased with his hand writing he was employed by a Muni by name Jnanasri to copy the scriptures. He copied a number of scriptures and while doing so, he used to keep one copy for himself. In course of time, he found that the type of idol-worship which was then in vogue had not the sanction of scriptures. So he undertook to reform the Jaina religion and those who came to hear his preaching were greatly influenced by him and requested him to accept them as his followers. Lomkashaha declined on the ground that he was still a house-holder. Jnanasri Muni initiated him into asceticism and hence was born the Lomkagacchha in about 1476 A.D. Later the followers of this school in about 1642 A.D. came to be known as Dhundhiyas, also called Sthanakavasis because they carry on their religious duties in *sthanakas* which are like prayer halls.

The Sthanakvasis do not build temples, do not believe in the worship of idols and do not have faith in places of pilgrimage. They tie a white piece of cloth, *muhapati*, to their mouth. In about the 18th century Satyavijaya Muni advised the Svetambara Murtipujaka to wear yellow clothes to distinguish them from the Sthanakavasis and that practice is still in vogue to this day.

### **Terihapanthi**

This sub-sect was established in Mewar by one Acharya Bhikshu or Bhikhanji. He founded this sect Terapanth in 1760 A.D. on the plea that monks were not following the code of conduct laid down in scriptures in daily affairs and that they were practicing irreligion in place of religion. The head of the Munis, Acharya, is respected by all the members of the *Sangha* who carry out his directions in their daily life.

## The Six Substances or Real (*Dravya*)

### Concept of Real in Jain philosophy

What is a real? We commonly believe that the things we see or perceive through our senses (or with the help of scientific instruments) are real. All such things are forms of matter which are in fact modes of one real called *pudgala* in Jain Philosophy. All physical things we know, from an atom or its sub particles to a planet or a star, are modes of the same real *pudgala*. There are five other real which exist in the universe. We feel the existence of some of them but all five are confirmed by omniscient who 'sees' the substances in their absolute and pure state. Our perception is limited and relative due to the frame of reference provided by our physical mind, and our beliefs. An omniscient sees the real, physical and non physical, by his inner self without the help of senses and mind and therefore is able to perceive the real in their absolute form. Although we cannot directly conceive all the real, their existence is logically proved. The term real or a substance is used in specific sense in Jain philosophy. This refers to the fundamental substances that constitute the *Loka*. *Loka* is also a technical term of Jain philosophy meaning the entire space in which all the six real exist. The *Loka* is much bigger than the universe known to science as we shall see later. A substance (*dravya*) is capable of eternal continuous existence through infinite succession of origination and cessation. A substance is also the assortment of qualities / attributes. It experiences transformation or modification of its state. During this process of transformation the precedent mode ceases to exist and the succeeding mode originates but the basic nature of the substances is preserved in this change. This trinity of origination – cessation – permanence (OCP) is the basic characteristic of a substance. This rule applies to all substances and objects in nature. The attribute of permanence implies that a substance can neither be created nor destroyed; it can only change its form. Thus a substance is a real or truth having permanent existence through change. Anything that does not confirm to the OCP rule is not a real or a substance. All objects are, in fact, transitory permanent i.e. they are transient in respect of modes and attributes and permanent in respect of their basic substance hood. No object can be purely transitory or purely permanent. This is true of all objects whether living or non-living, physical or non physical, subtle or gross.

### Characteristics a Substance

A substance has three characteristics, it is real, it follows the OCP rule, and it possesses attributes and power of modification. The substance, the attributes and the power of modification, all three co-exist simultaneously, no one can be separated from the other. The attributes discriminate between substances and modification produces conjugated form of substance. There can be no modification without a substance and no substance can exist without modification. Similarly, there can be no substance without an attribute and no attribute can exist without a substance.

Many attributes co-exist in a substance but the modifications take place in succession. Co-existence indicates steadiness and occurrence of successive change represents dynamic nature of a substance. Modification is a continuous process and the modes come in existence one after another. A new mode cannot come in existence without the cessation of the previous one and a mode cannot cease to exist without origination of a new mode. The modification process is such that many cessations and originations take place in one '*samaya*'. A '*samaya*' is the smallest unit of time, a very tiny fraction of a second as described later. All these characteristics are typical of a substance.

### **Six Real or Substances.**

According to Jain philosophy there are six (and only six) kinds of substances in nature.

- (i) *Dharmastikaya* (or *Dharama*) – It helps motion of *Jiva* (life) and *pudgala* (matter and energy)
- (ii) *Adharmastikaya* (or *Adharma*) - It helps *Jiva* and *pudgala* to assume rest position.
- (iii) *Akasastikaya* (or *Akasa*) - It provides accommodation to all other five realities.
- (iv) *Pudgalastikaya* (or *Pudgala*) – It means all matter and energy.
- (v) *Jivastikaya* (or *Jiva*) – It refers to atman, soul, associated with all forms of life.
- (vi) *Kala* – time.

All the six substances co-exist and accommodate one another. Although they are mixed with each other they maintain their separate identity. The suffix '*astikaya*' used in first five real above refers to the property of spatial extension. These substances are homogeneous continuum composed of multiple parts or *pradesas*. A *pradesa* is the space occupied by one *paramanu*. The term '*astikaya*' is a compound word made up of '*asti*' and '*kaya*' which respectively mean '(real) existence' and extensive body. The term *astikaya* thus means a real extensive magnitude i.e. having plurality of parts, (*pradesa*) in its constitution. *Kala* is not an *astikaya*; it has neither extension in space nor plurality of parts. Each of these substances continues to exist as an entity eternally.

### **Attributes and Modes of Substance**

A substance is always associated with certain attributes called *gunas* (qualities). A substance does not exist without qualities. Conversely, attributes also do not exist without a substance. The attributes discriminate between substances. Each substance has infinite attributes, without this the existence of a substance is not established.

The modes subsist in both the substance and the quality. They are infinite in number and transitional in nature. In other words, cessation of the precedent mode is followed by the origination of succeeding mode. The constant ongoing modification of a substance is called a mode. The modes are of two types – intrinsic mode (*arth paryaya*) and extrinsic mode (*vyanjana paryaya*). The intrinsic or substantive (attributive) mode is the intrinsic change in a substance which is subtle and continues without any external influence. The extrinsic mode (spatial

modification) is the gross mode of existence which is stable and lasts for some time. The *jiva* and *pudgala* have both kinds of modes whereas the other four substances have only intrinsic modes. It may be noted that qualities and modes cannot be absolutely different from the substance nor can they be absolutely identical with it. The difference is only that of reference and not that of existence. The continuous change that takes place in consciousness is *jiva*'s intrinsic mode while its existence as a particular organism, say a man, is *jiva*'s extrinsic mode which is with a determinate life – span. The molecular disintegration and aggregation that occur every moment in a physical object is an intrinsic mode. The physical object may have a particular mode – say a cup – for certain duration of time. This state of cup is extrinsic mode of matter.

### ***Dharmastikaya (Dharma)***

*Dharmastikaya* is helpful in the motion of active substances. It is a single individual and homogenous continuum pervading the entire *loka*, but does not extend beyond it. In fact, it is a cause of finiteness of the *loka*. Temporally, *dharma* is beginning less and eternal. Being non-physical and non-corporeal (*amurta*), it is devoid of sense-qualities of smell, taste, touch and colour, and, therefore, imperceptible to the sense – organs and physical instruments. Immobile itself, it passively assists the motion of mobile objects like *jiva* and matter and micro movements in all real. Not even the minutest vibration is possible without the assistance of *dharma*. Hence, where there is no *dharma*, there is neither psychical activity nor physical activity like functioning of nerves, beating of heart, winking of eyelids, propagation of light waves, vibrations of any kind etc. *Dharma* passively assists the *jiva* and *pudgala* but does not actively help in their movement.

### ***Adharmastikaya (Adharma)***

*Adharmastikaya* assists *jiva* and *pudgala* to assume rest position. Its other characteristics are similar to *dharma*. It is also a single, indivisible and homogeneous continuum pervading the entire *loka* but does not extend beyond it (it is also a cause for finiteness of *loka*). It is *beginning less*, eternal, devoid of sense qualities and imperceptible to the sense organs and physical instruments. It is immobile and assists *jiva* and *pudgala* passively in assuming rest position. It does not stop moving *jiva* and *pudgala* but becomes a passive agent in retarding and stopping their movement just like a shade of tree prompts a traveling passenger to stop. An object reversing its direction stops momentarily before changing the direction and such turn is also assisted by *adharma*. The still positions of body, concentration of mind, silence, staying motionless and all steady postures etc., are due to passive action of *adharma*.

There are two main reasons for justifying the existence of *Dharma* and *adharma*

1. Assist *jiva* and *pudgala* in the act of motion and rest.
2. Division of *akasa* into *lokakasa*, cosmic space, and *alokakasa*, trans-cosmic space

*Dharma* and *adharma* are present in the *loka* only and therefore *jiva* and *pudgala* cannot cross over to trans- cosmic space, *aloka*. The liberated soul has infinite vitality but cannot go beyond *loka* for the same reason.



## Akasastikaya (Space)

*Akasastikaya* is a real substance. It is the container of all other substances, stationary or moving. It is boundless / infinite, eternal and one indivisible unit. It is non material and so does not possess the qualities of touch, taste, smell and colour. The part of *akasa* which is occupied by other substances is called *loka* (cosmos). *Loka* is finite and is surrounded in all direction by *aloka* which is inert, empty pure boundless space. Beyond *loka* there is no object – animate or inanimate. No *paramanu* or *Jiva* can cross the boundary and go beyond the limit of *loka*. The *dharma* and *adharma* determine the boundary of the *lokaakasa* by their own finiteness and thus divided *akasastikaya* in two parts *loka* and *aloka*.

*Loka* is finite space in the centre of infinite *akasa*. *Loka* has a shape and volume. The Svetambara and Digambara literature differ in respect of the shape of *loka*. The shape of *loka* according to Digambara tradition is shown in fig 1. It is a prismatic shape having three divisions – upper *loka*, middle *loka* and lower *loka*. The shape of upper *loka* comprises of two trapezoidal prisms, one with a base of 5 rajju, top of 1 rajju, height of 3.5 rajju and width of 7 rajju, and the other with a base of 1 rajju, top 5 rajju, height 3.5 rajju and width 7 rajju. The lower *loka* prism has a base of 7 rajju, top of 1 rajju, height of 7 rajju and width of 7 rajju. The total height of *loka* is 14 rajju and the width is uniform at every height, equal to 7 rajju. As per this shape the volumes of upper *loka* and lower *loka* are 147 cubic rajju and 196 cubic rajju respectively and the volume of whole *loka* is 343 cubic rajju. Rajju is a very large distance whose exact value is

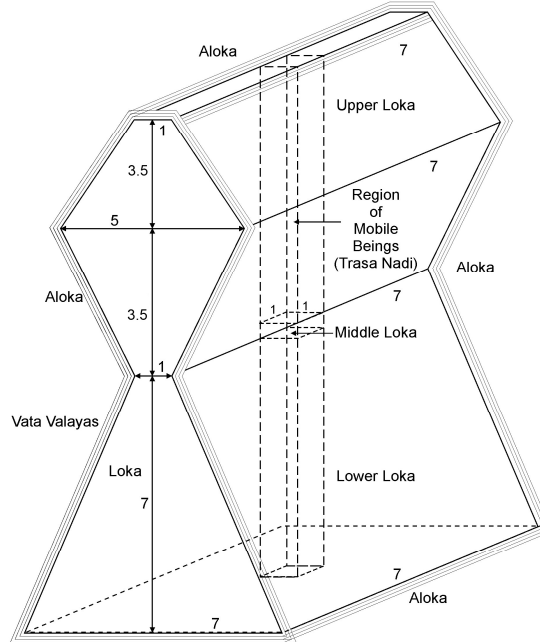


Fig 6.1: Loka in Digambara Tradition

difficult to determine.<sup>10</sup>

<sup>10</sup> One estimate puts its value equal to  $1.45 \times 10^{21}$  miles but this is not generally accepted, the actual value may be much higher.

## ***Pudgalastikaya***

*Jiva* and *pudgalastikaya* are the two main substances in *loka*; the rest four viz., *dharmā*, *adharma*, *ākāśa* and *kālā* are passive helping substances. The word *pudgala* is a derivative made up of two words: *pud* meaning combining or fusion and *gala* meaning dissociation or fission. The properties of fusion and fission, which characterize all matter, are also responsible for the name *pudgala* given to this substance.

The characteristic attribute of *pudgala* is that it possesses the properties, which can be perceived by sense organs viz. colour, smell, taste and touch. Concomitance of all the four is emphasized by the Jains. In other words, if a thing is perceived by the sense of touch, it must also necessarily possess smell, taste and colour. The *paramanu* structure of *pudgala* is, as its name implies, absent in other *astikayas*. Whereas the other four *astikayas* are indivisible i.e. not disintegrable, *pudgala* is divisible. The ultimate indivisible unit of *pudgala* is called *paramanu*. *Paramanu* is the pure form of *pudgala* and all matter and energy are modes (impure) of *paramanu pudgala*. The *paramanu* can neither be created nor can it be destroyed. It is eternal. Although it possesses sense – qualities, it cannot be an object of sense – perception. It is the subtle most physical entity. By itself it transcends the sense experience, though it is basic constituent of all perceivable objects. The *pudgala* can be classified in two types as

- (i) *Paramanu* or freely existing ultimate existence.
- (ii) *Skandha* or composite aggregate composed of two to infinite number of *paramanus*.

Composite aggregates are again of two types (a) 4-touch (*catuḥsparsi*) and 8-touch (*astasparsi*). The four- touch *skandha* have only four primaries touch viz., hot, cold, smooth and rough. The eight touch *skandha* on the other hand, have in addition the secondary touch properties viz., heavy, light, hard and soft. The four touch bodies are mass less and eight touch bodies have mass. The subtle bodies of *jiva* like *karman* body and *tejas* body (see next chapter) are formed of four touch matter.

## ***.Kālā (Time)***

*Kālā* possesses the characteristic of 'persistence – through – change' and, therefore, is a substance. Its existence is necessary to define the duration (continuity), change (modification), motion, newness and oldness of substances. Time by itself cannot cause a substance to exist, but continuity of existence implies duration in terms of time. Mutation or change or modes also cannot be conceived without time, because change implies temporal succession in which modification takes place. Similarly, motion implies different positions of an object in space in temporal succession. Lastly, time causes the distinction between the old and the new, the 'before' and the 'after'. *Kālā* is not *astikaya* i.e. it does not have spatial extension. Only the 'present' mode of *kālā* is in existence, the 'past' has expired and the 'future' is yet to come. The singular present' *kālā* cannot have spatial extension.

*Kala* is of two types – the absolute *kala* and conventional *kala*. The absolute *kala* assist modification/ change in substance and the conventional *kala* measures the duration of change. The Svetambara and Digambara traditions differ in the interpretation of absolute *kala*. According to Svetambara view since the absolute *kala* assists the substances like *jiva* – and *pudgala* in their modification it should be an attribute of the substance it is assisting. Thus the need of a separate substance like absolute *kala* is dispensed with. The Digambara concept of absolute *kala* is very different. According to this view the absolute *kala* is in the form of *kalanus* (*paramanus* of *kala*) which are placed one each on each *pradesa* of *loka*. The *kalanus* are separated from each other and therefore there is no spatial extension. The number of *kalanus* is equal to the number of *pradesa* (innumerable) in the *loka*. A *kalanu* assists the substances present on its *pradesa* in their modification. *Kalanu* itself being a substance follows the rule of origination – cessation - permanence.

The concept of conventional *kala* is same in the two traditions. The smallest indivisible unit of conventional *Kala* is '*samaya*'. One '*samaya*' is the time taken by a *paramanu* moving at a slow pace to go from one *akasa pradesa* to the adjoining *pradesa*. All other units of conventional *kala* are multiples of '*samaya*'. These practical units of conventional *kala* are based on the movement of sun and moon.

*Ghari*, *muhurt*, month and year are some practical time units described in Jain philosophy. According to Jain philosophy the motion of sun and moon is observed in a limited part of middle *loka* and therefore there only the conventional time is defined. The standards of conventional time so obtained are used for measurement of intervals of duration in other regions of *loka*.

## JIVA OR THE THEORY OF SOUL

In metaphysics, man through different ages and stages of philosophy has observed the self and the non-self, and has always tried to apotheosize one or the other, or to strike a sort of compromise between the two. He has formulated either one substance, like the Brahman of the Vedantin or the matter of the materialist or else many substances. Jainism takes its stand upon a common sense basis which can be verified by everyone for himself.

As we have already seen, the Jaina thinkers divide the universe into two independent categories, the soul (*jiva*) and the non-soul (*ajiva* or non-*jiva*); these two substances are everlasting, uncreated and co-existing. This division is logical, perfect and unassailable.

The central subject of every philosophy which preaches self-realization as the goal of life is the "Self" or "Spirit" as it has been called by some.<sup>11</sup> All of them are agreed on the following points. The soul is neither the body nor the senses. All these latter are material. The soul is eternal. It is as such, free from suffering the sin; but due to inhabitation in the body and association with the mind and senses, it thinks, acts and experiences. The soul's involvement in the process of births and deaths is beginningless, but can have an end when it attains salvation. All souls are essentially the same in nature but the difference is due to the process of Karman. The most exalted order is the attainment of Paramatman by the Atman. One of the oft quoted statements is: One without a Second.

The Jaina philosophers have considered the characteristics of *Jiva* from two points of view- (1) the *Vyavahara Naya* (2) the *Nischaya naya*. *Vyavahara Naya* is the common or popular point of view. It is the ordinary common-sense view in which man speaks of objects which he sees or is known to him. *Nischaya naya* is the realistic point of view (see chapter 8). It is marked by accuracy in expression and precise in description. The description is of the realities which are over looked in popular talk or account. For example, when we speak of an inkpot, we must say, if the pot is made of metal, glass or clay and we must say whether the ink is red, blue or black.

In common parlance, *Jiva* is translated as soul or living being. An average individual, due to ignorance, regards his body as his soul and bestows all thought and attention to keep his body in comfort. The root cause of our suffering lies in our ignorance of its essential characteristics. In

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<sup>11</sup> All Hindu philosophers admit the existence of the soul, but conceive it in different ways: some think that it is a substance, which is not itself consciousness, but which can become the substrate of cognition, activity and experience (Naiyayikas and Prabhakara Mimamasakas); others, that it is the principle of self-consciousness itself (Samkhyas, Bhatta Mimamsakas and Advaita Vedantins). Some consider it to be in its essential nature free from all suffering and sin, while others think that it is of the nature of bliss, and holy.

this world, we do not meet with *Jiva* or pure life as such. *Jiva* or the living substance is found mixed with non-living substance.

The primary characteristic of *Jiva* is consciousness which is the hall-mark and centre of life. Attentiveness is its inherent feature as without it, it cannot have conation. It is the prerequisite of any kind of knowledge. From the popular point of view *Jiva* is possessed of four *pranas*, *bala* or power, *indriyan* or the senses, *ayu* or life and *ana-prana* or respiration. The *Indriyan* or senses are five viz. sight, hearing, touch, taste and smell. *Bala* or power is of three kind's viz., the power of the body (action), of speech and mind. From the popular point of view, these vitalities mark out the living beings.

Consciousness which is technically called *Upayoga* functions manifests in two main ways: *Darshana* (perception) and *Jnana* (knowledge). The difference between *Darshana* and *Jnana* is that in former, all the details of an object are not perceived while in the latter details are known. The distinction between the two terms which are of frequent occurrence in Jaina philosophy must be clearly understood. *Darshana* is an indeterminate stage in the process of getting knowledge. The sense-object contact which initiates the process of knowledge first stirs the consciousness and in this stage there is a mere awareness of the presence of an object. As such, there is only an indefinite and indistinct idea about the object in question. The details about the object are not perceived and naturally there is no question of identifying the object as belonging to a particular class or group. The process of analysis which is inherent in the human mind enables the conversion of more sense awareness into sense perception. The vague consciousness of the object presented to the sense is replaced by a definite comprehension of the class characteristics of it. The distinction of the object is grasped and this paves the way for a further expansion of the domain of knowledge.

In this world we find *Jiva* normally in some form, though from the real point of view, *Jiva* has no form; it has neither colour, nor taste, nor smell nor touch. In its natural condition, *Jiva* is non-physical and invisible. It is only because of its association or combination with *pudgala* or Karmic matter, it takes visible form. It is only when *Jiva* is in bondage of Karma (*pudgala*) that we find it possessing the characteristics of the latter viz. form, touch, taste, smell and colour. The souls in bondage and subject to transmigration are called *samsari Jivas*. A *Jiva* is the enjoyer of the fruits of the karmas.

The *Jiva* is formless but when embodied, occupies the same extent as its body. A *Jiva* fills up either a small or large body. This view is criticized by the Vedantins who contend that it is impossible that the same *Jiva* can enter the body of a fly or an elephant. In support of their view the Jainas urge that just as a lamp illuminates the whole of the space by its lights, whether it is placed in a small pot or a big room, so also, a *Jiva* contracts or expands according to the size of the body in which it is embodied. This is only from the popular point of view as according to the realistic point, the soul occupies innumerable *pradesas*. *Jiva* has the property of upward

motion that when a soul is freed from the impurity of the Karma, it goes upward to the end of the *loka*, to *Siddha-Shila*.

The *samsari Jivas* or the transmigrating souls are divided into two kinds: those with minds (*samanaska*) and those without minds (*amanaska*). The mind is physical (*dravya*) and also psychical (*bhava*). According to Jaina thinkers, mind is *anindriya* or no-sense-organ. The other senses are external while the mind is internal. The mind does not come in contact directly with any object; it cognizes such objects as are already perceived by the senses. The physical mind is nothing but the subtle material transformed into the form of mind. The psychic mind is part of the soul. Those endowed with mind possess the power of discriminating between the good and the evil.

The transmigrating souls are of two classes: *trasa* (mobile) and *sthavara* (immobile). The immobile beings which are possessed of one sense viz. the sense of touch are of various kinds, while *tras Jivas* are classified on the basis of the number of senses they are possessed of viz. two, three, four, five. *Jivas* with the senses are of two classes, that is, those with mind and those without mind. *Jivas* having one sense are either *badara* (big) or *sukhma* (very small). They are all again divided into two varieties each viz. *pariyapta* or developable (on conception or in the beginning of life) and *apariyapta* or undevelopable.

From the protoplasm of the germ-cell to a full grown up human being there are infinite number of souls or living beings in the universe. The protoplasm so far as is known at present has no ears to hear, no eyes to see, no nose to smell, no tongue to taste; it has only the sense of touch. The human being has all the five senses fully developed and a mind also which is a sort of additional and higher sense (a quasi sense), invisible to us. It is made up of subtle matter called *Manovargana*. Its form is like a lotus with eight petals near the heart according to Digambara tradition, and it extends the whole body space according to Svetambara tradition. Professor Troud an eminent war-surgeons dispute the brain as the seat of mental activity. In war time operations, brains were removed without impairing the mental faculties.

The *sthavara* or immobile *Jivas* which are possessed of one sense, the sense of touch, are either gross (*badara*) or fine (*sukhma*). Again, they are either developable (*pariyapta*) or undevelopable (*apariyapta*). These beings are earth-bodied, water-bodied, fire-bodied, air-bodied beings, and as the vegetation and plants. They are possessed of the four vitalities: the sense-organ of touch, strength of body or energy, respiration and span of life. The earth-bodied being is that which has earth for its body; to put it in another way, it is the soul that lives in the earth body. The same is the case with water - bodied beings. Examples for the first type are quarry, diamond or coal in mine, stones, metals, vermilion, orpiment (or yellow mineral), etc., for the second type : water , dew, snow, fog; for the third type: flames, lightening, meteors, salamander etc.; for the fourth type: the tiny living creature we breathe in. The fifth class is of the vegetable-soul kingdom.

The fine one- sensed souls cannot be known by our senses. They penetrate all matter and are everywhere in the universe. They do not obstruct other nor are they are obstructed by others.

*Vanaspati (Nigoda)* or vegetable kingdom has a vast variety of beings: plants, trees, shrubs, grass, vegetable crops of different varieties, garlic, onion, fruits, flowers, etc. Sir J.C. Bose has shown by his experiments that the plants have life and capacity of experience. Recent experiments have disclosed that music has a healthy effect on the growth of plants and crops. All the varieties of *Nigoda* beings which are visible to us are gross. The fine ones are everywhere in the universe and are invisible. They are different from water-bodied or fire-bodied or earth - bodied souls. There are vegetables which have one body and one soul called *pratyeka sarira*. There are also vegetables which have one body with many souls called *sadharana sarira*. They are immobile as they do not possess the inherent capacity to move.

The two-sensed beings e.g. worms, oysters, conches, leeches, etc. possess the senses of touch and smell. The three-sensed beings possess the senses of touch, smell and sight. The examples of it are bugs, lice, ants, and month. The beings which have four senses of taste, smell, sight and hearing are bees, flies, and mosquitoes, etc.

The five-sensed beings are divided into three classes: those that live in water like the fish, crocodile, whale etc: those that live on earth like the cows, elephants, buffaloes; and those that live in air like birds, bat, etc.

Human beings are divided in two categories: those who are fully developed and those who are not fully developed. It is only those who are mentally and physically developed that can develop all the inherent potentialities of the self and aspire for release from the cycle of birth. The human beings are endowed with the mind whose function is to find out the means of attaining the good and avoid the evil. Those with a mind are also known as *Samjni Jivas*.

## THE DOCTRINE OF KARMA

*"Our deeds still travel with us from a far,  
And what we have been makes us what we are"*

- George Elliot

The Doctrine of Karma occupies a more significant position in the Jaina philosophy than it does in the other Indian philosophies. It is a matter of common experience that happiness and misery are experienced without any apparent reason. Good men suffer and wicked persons appear to enjoying life. Persons with merit and possessing high educational qualifications may seem to remain at the bottom while people with lesser abilities rise high, persons with pious character are found suffering, facing difficulties of various types. These inequalities are explained away popularly by reference to fate or destiny. Others say that "there is a Divinity that shapes our ends, rough hew them how we will". Are men and women helpless creatures at the mercy of some force, known or unknown?

The supreme importance of the doctrine of karma lies in providing a rational and satisfying explanation to the apparently inexplicable phenomena of birth and death, of happiness and misery, of inequalities in mental and physical attainments and of the existence of different species of living beings.

It is the basic principle of Jainism that every *Jiva* or soul is possessed of consciousness, and of *upayoga* comprising the powers of perception and knowledge. It has no form but is the doer of all actions; it is the enjoyer of the fruits of its actions, and is a *Siddha* in its state of perfection.

If these are the characteristics of *Jiva* how is it that a *Jiva* finds itself entangled in the *Samsara* suffering life and death, happiness and misery? In the world, only a few souls are in a state of comparative development and the rest of them are in forms and bodies which are blind to their real nature.

The answer to this enigma is to be found in the operation of karmic matter which draws a veil over the natural qualities of the soul crippling his powers in varying degrees. Jainism starts with the premise that the soul is found entangled with karma from eternity. It is the primary function of religion to stop the influx and mitigate the presence of karma with the soul and to show the path of liberation and the methods through which the soul could achieve perfection.

What then is the nature of karma? In ordinary parlance karma means action, deed or work. Sometimes, it means act of ritualistic nature enjoined by the scriptures. In Jaina philosophy, it means a form of matter or *pudgala*. It is inert and lifeless. It is very fine and



subtle. It cannot be perceived or discerned by any of our senses. It cannot be seen even with the most sensitive microscope, with the maximum magnifying capacity. It baffles all analysis at the hands of a chemist or physicist who can neither identify nor analyze it. It is millions of times finer and subtle than the waves of sound, light or electricity conceived by modern science. Yet the matter is ever surrounding us on all sides and permeating the entire space and atmosphere

How does the influx or accession of the karma take place with the soul? The vibration of the soul is called yoga or activity. The activity may be due to the body, speech or thought. The vibrations in the soul occur as a result of the bodily activity or the activity of the organ of speech or consequent on the activity of the mind. Just as water flows into the lake by means of streams, so also the karmic matter flows into the soul through the channel or medium of activity. Though the soul is pure and perfect, it is the flowing in of the karmic particles that obscures its innate qualities in the manner in which the light of the sun is obscured by thick clouds or blinding dust. One may as well ask how an immaterial being like the soul can be obscured by material particles. Common experience tells us that many of the inner qualities of a human being like decency, self restraint and coherent speech become obscured and perverted by consumption of intoxicating drugs or drinks.

Karma may result in or cause the inflow of *punya* (merit) or *papa* (demerit or sin) according as the activity is virtuous (*subha*) or wicked (*asubha*). The intention underlying an activity and its consequences are both taken into account. Karmas differ from another point of view also. They may differ in their nature (*prakriti*) or manner of effect they have on the soul, they may differ in the duration after which they show their effect (*sthiti*), there may be difference in the intensity of their effect (*anubhaga* or *rasa*) on fruition or in their quantity (*pradesa*). These aspects of karma depend upon the nature of the activity, depending upon the circumstances and the cause actuating such activity. The nature of the influx differs according as the activity is feeble or intense; it will also depend upon the intentional or unintentional nature of the activity. Circumstances, both external and internal may combine to make the feeling or activity very acute or feeble. Sometimes acts are done with intention or carelessly. Supposing a person kills another as an act of revenge or intentionally, the act is done knowingly and the gravity of the passion so aroused is strong. If, on the other hand, a person treads on an ant and kills it unknowingly, there is no intention to kill. The influx of karma also differ according as the person is or is not actuated by *kashayas* or passions like, anger, pride, deceitfulness and greed. Causing injury, stealing etc., are bodily activities which are evil. Similarly harsh speech, lying etc. are evil activities of speech. Envy, hatred, jealousy are evil activities of the mind. That which purifies the soul or brings happiness is merit. Sin produces misery, pain, or uneasiness.

### **Eight Kinds of Karmas**

Karmas which obscure the four great attributes of the soul, viz., infinite perception, infinite knowledge, infinite power and infinite bliss, and thereby hinder it from realizing them,

are respectively called *Darsanavaraniya*, *Jnanavaraniya*, *Antaraya* and *Mohaniya*. While the first one obscures the attribute of perception, the second one obscures knowledge, the third one hinders soul's power and obstructs its passage to success; and the fourth one creates a delusion disabling the soul from knowing what is real happiness and what is infatuation. Since these four kinds of karmas obscure each of the supreme attributes of the soul, they are called the *ghatiya* or destructive Karmas.

The remaining four kinds of karmas do not destroy the qualities of the soul but merely affect its mundane existence: they are *Ayus*, *Naam*, *Gotra*, and *Vedniya*. The first karma determines the duration of life and other conditions of existence. The second one determines the character of one's personality like the body, height, colour, size etc; the third one determines one's family, heredity, etc., and the fourth one determines the nature of the pleasure and pain that one suffers in mundane life. Since these do not affect the essential attributes of the soul, they are called *aghatiya* or non-destructive karmas. Thus there are eight kinds of Karmas.

### ***Ghati Karmas***

Now it is necessary to find out the causes of each of these karmas so that one may prevent the accumulation of such karmas.

### ***Jnanavaraniya Karma***

There are eight types of *jnana* as mentioned in chapter 7 and five types are obscured by karma. Spite or hatred against knowledge, concealment of knowledge from others, declining or failing to impart knowledge due to envy or jealousy, causing obstruction or impediment to others in the acquisition of knowledge, or disparaging true knowledge lead to influx of karmas that obscure knowledge and perception. Since perception precedes comprehension, Acharya Umaswami has used two words *Jnana* and *Darshana* together in the concluding part of the *Sutra* meaning that the causes obscuring *jnanavaraniya* karma also obscure *darshanavaraniya* karma.

### ***Darshanavaraniya Karma***

Additional causes of influx of perception obscuring karma are causing injury to eyes and other sensory organs of others, sleeping for abnormal periods, picking faults/shortcomings of others, admiring and supporting false teachers, developing feelings of hatred on seeing saints of other traditions, and developing atheist feelings.

### ***Antaraya***

The third destructive karma is *Antraya* which is responsible for creation of mental conflicts so as to prevent or create a sense of indecision in the individual in performance of beneficent acts conducive to the ethical and spiritual progress of the soul. *Antaraya* karma is of five kinds; those which obstruct (1) charity or *daana*, (2) gain or *labha*, (3) enjoyment or *bhoga*

of consumable things, (4) enjoyment of non-consumable things (*upabhoga*) and (5) effort of exertion (*virya*). These five kinds of obstructive karmas hinder the individual from activities which are conducive to merit or renunciation.

As an instance of the first one, we may refer to usual experiences of many persons. They are inclined to give something in charity but somehow, there is some feeling or thought which prevents them from giving effect to charitable decision. The mind becomes indecisive and hesitation starts resulting in cancellation of the decision to give in charity. The second prevents them from enjoying profits or gains made by him. The third and the fourth Karmas hinder them from enjoying thing or properties, consumable or non-consumable, or movable or immovable, even though they possess them and desire to use and enjoy them. There are many instances in life where men accumulate wealth and property and are deprived of their use or enjoyment by some unforeseen cause or health problems. It is the result of these karmas. The fifth one prevents them from making efforts in the direction of achieving something good and beneficial to the soul. The hindrance may be either with reference to the spiritual activities or worldly success.

Creation of obstacles in the wages of others is the cause of *Antaraya* Karma or obstructive karmas. Causing obstructions to others in the performance of deeds of charity, generosity, conferring of public benefit, helping those in difficulties, undertaking works of public utility is the causes for the influx of obstructive karmas. Any activity obstructive of a good act or speech is sufficient to cause influx of this karma.

### ***Mohaniya***

The fourth destructive karma is *Mohaniya*. It obscures the power of discrimination and creates an infatuation or delusion in the individual in his approach to various matters in life. The operation of this karma makes the individual blind to the true nature of self. His knowledge, faith and conduct would either be false, or perverted. There are two main sub-divisions in the *Mohaniya* karma: (i) the faith deluding and (ii) the conduct deluding. In all there are twenty-eight sub types of *Mohaniya* Karmas.

The Faith-deluding (*Darshana-Mohaniya*) karmas are of three kinds. The first is *Mithyatva* or wrong belief. The wrong belief relates to true nature of the Self, the tenets preached by the *Tirthankaras* and the validity of the scriptures composed by the great saints. The second one concerns a stage of mental attitude where the right and wrong beliefs are mixed up and there is inability to distinguish between the two. This is called *Samyag-mithyatva-misra*. The last one is *Samyaktva-Prakrti*. This is a state where the right belief is clouded by slight wrong belief, a sort of wavering. The firmness of right belief is somewhat hazy.

The causes of this kind of karma are: attributing faults and shortcomings to the omniscient, the scriptures, association of ascetics, the true religion and the heavenly beings. Such activities of speech and mind lead to the influx of faith-deluding karmas. Slandering the

great souls and imagining defects where there are none is *avarnavada* and is cause of influx of faith deluding karma.

*Charitra Mohaniya* (or conduct deluding) Karma is of 25 kinds. They fall in two groups. 1) The *Kashayas*, (Passions). The passion or the *kashayas* are four in the main: anger, pride, deceit and greed. Each of these has four sub-divisions (i) *anantanubandhin* or that karma which may last with the soul for up to infinite births, (ii) *apratyakhyanavarana* or the non-preventable emotion of any of the passions, (iii) *pratyakhyanavarana* or preventable or controllable passions, (iv) *samjvalana* or flaring up of passion but controllable by self-discipline. In the fruition mode the duration of experience of the 1st, 2nd, 3rd and 4th kinds of karmas is entire life span, one year, four months, and fifteen days respectively. The degrees of strength of *kashayas* are illustrated by examples. For instance the four species of anger are to be likened on to a line drawn in stone, in earth, in dust and in water. The first can be removed with great effort, each following one always more easily.

2) There are nine *Nokashayas* or quasi-passions : *hasya* or laughter, *rati* or indulgence, gratification, *arati* or dissatisfaction, dislike, *soka* or sorrow, *bhaya* or fear, *jugupsa* or aversion, disgust, *striveda* or hankering after or longing for women, *purushveda* or hankering after men, and *napumsakaveda* or longing for the neuter sex.

When one is actuated by passions or quasi-passions, there takes place influx of conduct deluding Karmas. There are people who ridicule right faith in others and deride those in distress or misery. Sometimes laughter is a matter of aimless sport. Association with men or women of disgust ignoble character leads both to misery and sorrow. Feeling of liking for other or behaving with hatred, or feeling intense attachment towards persons of opposite sexes are all causes that soil the soul and attract fresh karmas.

### ***Aghatiya karmas***

These are of four kinds *Ayu*, *Nama*, *Gotra* and *Vedaniya*.

### ***Ayu Karma***

The life-karmas determine the quantum of life in the states of existence as infernal beings, plants, animals, human beings and heavenly beings. It is responsible for determination of the duration of life of each individual being in its state of existence. When this Karma is exhausted, the being must die. It is therefore this Karma which is responsible for the birth and death of an individual being.

Umasvami has explained the causes of influx of karmas which lead to life in different states of existence. Excessive infliction of pain and attachment cause influx of karma which leads to life in infernal regions. The Sutra uses the two words *arambha* and *parigraha*. While the former word means infliction of pain and suffering on living beings, the latter refers to

excessive attachment to various objects in the universe. Constant cruel activities and misappropriation of other's property due to excessive attachment to material possessions are the causes of this karma.

Deceitfulness causes the influx of life-karma leading to the animal and vegetable worlds. Deceitful disposition of the soul is the result of conduct-deluding karma that leads to birth in the animal world. The preaching of religion from a perverted attitude, lack of good conduct and propriety, desire for cheating others, blue and grey *lesya*, thought-colouration, during death are the varieties of deceitful conduct giving rise to life-karma leading to the *tiryancha gati*, animal life.

Slight injury, slight attachment and natural mildness in character are the cause of life-karmas that lead to human life. Humility, gentle disposition, excellent behaviour, slight passion, freedom from distressful disposition at death, gentleness by nature are some of the causes that are responsible for the karma leading to human birth. In other worlds, compassion, kindness, love, affection, honesty and truthfulness may be mentioned as some of the characteristics that lead to this life - karma.

Right belief, restraint from attachment, self-restraint mixed with laxity, liberation from the karmas in an involuntary manner, austerities attended with perverted faith cause the influx of life karmas leading to heavenly birth. Self-restraint is the key to purity of conduct and thought. It often happens with some people that when they are fully restrained in their mind and speech, they are disturbed by indecision. People observe austerities under wrong beliefs. Added to it, is the right faith. Since right faith is mentioned separately, it appears that by itself it is sufficient to cause the influx of life-karma leading to heavenly birth.

### ***Naam Karma***

It is this karma that determines the kind of character of the body in which a soul will be embodied. We have already noticed that a soul is born in any of the four states of existences, heavenly beings, human, sub-human and infernal. Naturally there will be differences in the nature of the body, its size, colour, height. The *naam karma* is primarily of two kinds, *pinda - prakriti* or physical or concrete qualities, and *apinda - prakriti* or non-physical qualities, referring to working and prestige of the body.

*Naam Karma* is an extremely interesting principle, almost anticipating many elements of the modern biological theory. Modern biology tries to explain the origin and growth of an organism postulating the enzymes and genes, microscopic factors which determine the growth of the organic body. Similarly the theory of *naam karma* formulated by the Jaina thinkers thousands of years ago tried to explain many of the biological problems such as, the difference between one genus and other genus of organisms, the bodily structure as vertebrate or invertebrate, the different methods of bone joints in the body, the systematical arrangements of the members in the structure of the sensory organs in the body, etc. All these factors are

explained by different kinds of *naam* karma which operate and guide the construction of the organic body in each individual.

The *naam* (physique-making) karmas is divided in 93 classes and comprise the state of existence, the class, the body, the formation of the chief and secondary parts, the binding (union), molecular interfusion, structure, joints, touch, taste, smell, colour, movement of the soul after death, neither heavy nor light, self-annihilation, annihilation by others, emitting warm splendour, emitting cool luster, respiration, gait, individual body, mobile being, amiability, a melodious voice, beauty of form, minute body, complete development (of the organs), firmness,, lustrous body, glory and renown, and the opposite of these (commencing from individual body), and the *Tirthankaratva*.

The enumeration is wonderfully comprehensive so as to cover all states of existence and the classes of beings with one to five senses. This is due to the rise of *nama*-karma of the class of one-sensed being and so on.

The causes of *naam*-karma which are responsible for the different kinds of bodies (*sarira-naam-karma*) have been explained by Umasvami. According to him crooked activities and deception cause the influx of inauspicious physique- making karmas. Crookedness is *vakrata* meaning departure from the straightforward ways, activities which are perverse and actuated by want of rectitude. Deceiving others is another form of crookedness. Both create mental vibrations of questionable character and if activities succeed, they cause misery and suffering to others, both are unwholesome activities and do cause bonding of inauspicious physique-making karmas. The greater the crookedness or deception, the more intense is the nature of the Karma.

The opposite of these, viz., straightforward activity, honesty and candour cause the influx of auspicious body making karmas. Those who are straightforward in their thoughts and speech attract the auspicious karma. Persons of honesty and integrity have respect for the virtuous. They honour the pious and the holy saints. Such persons are aware of the misery of worldly life and hence they are careful in thought and action.

### ***Gotra- Karma***

*Gotra*-Karma is the third kind of non-destructive karma which determines the status of the family, heredity etc. Modern biologists accept the theory of heredity as a factor operating in the life of human beings and animals. The status determining karmas are of two kinds: the one determines the high status and the other low status. Owing to the former, individual takes birth in a noble family of high prestige and respectability. The other is responsible for birth in a low family where fame and prestige are unknown.

Umaswami has said that censuring others, self-praise, being oblivious to the good qualities in others and proclaiming noble qualities which are not present in oneself cause the

influx of karmas which lead to birth in a low status. There are many people who are blind to good qualities and virtues in others. They boast of themselves as the paragons of virtue and indulge in undue praise of themselves. Censuring others is a vice, vain gloriousness is equally so. On the other hand, the opposite qualities like modesty, humility and appreciating what is noble in others, etc. cause influx of karmas which lead to birth in a family of high status. Saluting the virtuous is humility, Modesty, in spite of learning, wealth and power, discloses absence of egotism and haughtiness.

### ***Vedaniya Karma***

The fourth kind of *aghati* karma is called *vedaniya* karma which determines the painful and pleasurable experiences of an individual. The two karmas which cause pleasant feeling and unpleasant feeling, respectively, are the two sub-types of feeling producing karmas, *sata-vedaniya*, and *asata-vedaniya*.

*Sata-vedaniya* karma is the result of influx of karma which creates pleasant and happy experience both in mind and body. The activities which lead to the influx of this Karma as stated by Umasvami are: compassion towards living beings in general and the devout in particular, charity, asceticism but with attachment, etc., contemplation, equanimity and lack of greed. All living beings are born in different conditions of existence according to their Karmas. There are some who become aware of the nature of soul and become devoted to vows, austerities and other acts of compassion. They reduce their worldly attachment and are generous in helping others. They express sympathy for the sufferings of others and do what they can to relieve them. They restrain themselves from undesirable activities. All these activities of mind and conduct lead to the influx of Karmas that bring about pleasant feelings.

The *Asata-vedaniya* karmas which are the cause of unpleasant or painful feelings are due to suffering, sorrow, agony, moaning, injury and lamentation in oneself, others or in both. All these experiences of pain and suffering are the results of passions like anger, greed, etc. They create a feeling of sadness because of want of self control, injury to person or property, disgrace suffered by immoral deeds or speech and cravings for things which are either undesirable or unwanted. There is no suffering where there is no passion. Many austerities are practiced by devout persons: they involve no suffering because they are undertaken voluntarily as acts of self- purification. There is no evil object behind it and the mind is full of calm and balance. A surgeon causes pain but his object is to cure the patient from the disease so as to free him from pain and further suffering.

These are the eight kinds of karmas which infect the purity of the soul and obscure all or some of its inherent qualities. They are like foreign forces changing the direction of the course of the soul, and leading to entanglement in worldly existence. They are the real causes of ignorance, suffering, and shortcoming in life and inequalities in status. Our mind, speech and body are the real causes of their influx.

The theory of karma is not the theory of fatalism. It is the law of cause and effect. It is the moral law of causation which shows that we are the makers of our fortunes or misfortunes. If a man enjoys or suffers, he does so as a consequence of his action, thoughts or speech. The sense of fatalism comes in only when we overlook the element of choice. Under the influence of desire for champagne, a man may choose to drink it, though he may understand quite well that his body will be better served by choosing milk. The desire does not compel, it is only the instrumental cause of man's choice to drink champagne in preference to milk. He has the power of choosing to drink milk. When this is remembered, then there is no sense of fatalism in the act performed.

It would be further evident that this law of causation is not mechanical because consciousness is its essential factor. Life is a long journey; the living being moves on; if it desires its journey to be smooth and free from accidents, the brake of self-control has to be applied constantly. The passions are the forces that may try to derail the train but the knowledge of the real path and the faith in the efficacy of our vision must lead it to its right destination.

### **Karma, Free Will and Destiny**

The philosophy of Mahavira advocates the doctrine of existence of the soul. There are three consequences of this doctrine: (i) the doctrine of free will (*purusarthavada*); (ii) the doctrine of karma; and (iii) the doctrine of rebirth. The doctrine of free will means that the soul is the maker or un-maker of itself. Each soul exerts its own energy for its action and enjoys the fruits thereof.

An apparent contradiction between the doctrine of free will and the doctrine of karma may be suspected. If our karma is responsible for the events that take place in our lives, then free will is useless; if free will is responsible for worldly events, then karma will be a futile postulate. This contradiction has been avoided by Lord Mahavira. His philosophy defines karma as the result of free will which is not controlled by karma. Free will is the root cause of worldly events. Karma is only a secondary cause because it can be changed by the power of free will.

Free will also has its limits. It is not omnipotent. There are occasions where free will is impotent. The truth is that free will and karma are interdependent and relative. Karma is not omnipotent since change can be brought about in it by the power of free will. Free will is also not omnipotent because it is powerless to resist the retributions of *nikachita* karma. The outcome of this is that sometimes karma is more powerful than free will and sometimes the reverse is true.

There are five factors which determine our destiny:

1. *The power of the soul (Swabhava)*. The power of the soul is immense, and no amount of karma can completely obscure it. With powerful action, the soul can destroy the karmas and pave the way for liberation.
2. *Circumstances*. We have no control over our external circumstances, and we have to adjust accordingly. Natural calamities like floods, droughts, storms, earthquakes, etc. have nothing to do with karma. Government policies and rules are based on considerations other than



karma. In essence, the destruction and production of anything other than our self is governed by its own causes and is not connected with our karma.

3. *Time*. Time is an independent operator. It affects everything in the universe including our lives. Every event takes time to happen. Some events are time-dependent and bear no relationship to our karma.
4. *Karma*. Karma is the most important operator in our destiny. It plays the major role in deciding the course of our life. The effects of karma can be moderated by acting as a neutral observer of events, and through penance and meditation.

5. *Free Will and Soul Initiative (Purushartha)*. By taking the proper initiative, a person can change the course of his life which otherwise would be guided by karma. Right initiative provides a means to shape our destiny according to our will. Strong determination, courage, untiring efforts, self-confidence, energy and faith are needed. You can be the architect of your own destiny by inculcating such virtues. The bonds of karma can be changed by proper initiatives. It is possible to have an early rise of karma, in which the intensity of the action of the karma will be reduced; and the nature of karma can also be changed, in some cases, by taking positive initiatives.

## THE SEVEN *Tattvas* or FUNDAMENTAL TRUTHS

The Karma doctrine is a fundamental part of Jaina philosophy, as it appears to be of most other religions; but nowhere the physical nature of the karma has been asserted with such stress as in Jainism. The doctrine has been developed with minuteness in detail, careful classification and precision in statements. The conception has been most realistic and does credit to the most methodical modern system.

It is necessary to remember that according to Jaina Metaphysics, the Universe is divided into two everlasting, uncreated, and independent categories of substances: *Jiva* (the soul) and *Ajiva* (non-soul). The link between the soul and non-soul is karma. Mention has already been made of the characteristics of the soul and how it becomes entangled into the subtle refined particles of karmic matter. The nature and kinds of karmas have been the subject-matter of the previous chapter.

### Seven *Tattvas*

*Tattvas* are the fundamental truths and are the principles that govern the life of a being. There are seven *tattvas* (1) *jiva* or the soul, (2) *ajiva* or the non-soul, (3) *asrava* or influx of karma, (4) *bandha* or bondage of karma, (5) *samvara* or stoppage of karma, (6) *nirjara* or shedding of karma, and (7) *moksa* or liberation.

### *Asrava* or Inflow of Karma

In view of the previous discussion of the real characteristics of the first two *tattvas* viz., the soul and the non-soul, we proceed to discuss the third *tattva* of *Asrava* or inflow of the karmas into the soul. *Asrava* is that process through which the karmic matter enters the soul.<sup>12</sup>

*Asrava* is of two types: *bhavasrava* and *dravyasrava*. While the former is concerned with the thought-activities of the soul, the latter is concerned with the influx of the Karmic matter itself. The causes of the former are the activities of the five senses, mind and speech like impure attachments. This may be likened to entry of water into a boat through a hole when the boat is floating over water. *Dravyasrava* is the matter which is grasped by the impure thought-activities and is made to attach to the soul.

The *bhavasrava* is classified into five categories: *mithyatva* (delusion), *avirati* (lack of control), *pramada* (inadvertence), *yoga* (activity) and *kashaya* (passions). *Mithyatva* is due to

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<sup>12</sup> Etymologically, the word *Asrava* in Jaina philosophy means the influx of the matter into the soul, though the Buddhists use its corresponding word in Pali '*asava*' as being synonymous with '*klesha*' meaning sin, passion, depravity or corruption.

wrong knowledge or lack of right knowledge or absence of faith in reality. One who suffers from this infirmity does not use his reason or is incapable of forming any definite idea.

*Avirati* (lack of control) is also of five kinds: *himsa* (injury), *anartha* (falsehood), *chaurya* (stealing), *abrahma* (incontinence) and *parigraha* (desire to possess which is not needed). These five *Aviratis* are equated with *avratas* or vowlessness.

*Pramada* or inadvertence is also of five kinds: *Vikatha* is reprehensible talk about any individual, state, organization, king, women, etc. *Kashaya* is of four kinds: anger, pride, deceit and greed. *Indriyan* or the five senses are liable to commit inadvertent acts of various kinds. *Nidra* or sleep, where it is unnatural may be the source of careless mistakes. *Raga* is the fifth kind of *pramada*; it is the result of attachment to different objects.

Yoga refers to activities of the body, mind and speech which are of various kinds like true, untrue and mixed.

*Kashayas* comprise anger, pride, deceit, and greed. These vary according as they are mild, intense or great.

### ***Bandha* or Bondage**

How does the inflow of karma bind the soul? The process is illustrated by giving the example of a person who has fully smeared his body with oil and stands out in the open where there is wind. It is natural that particles of dust should stick to the body of such a person. Similarly when a soul is rendered weak by various kinds of thought activities, it gives room for the particles of karmic matter to enter. It is the invariable process that the *bhavas* or the thought activities are the direct and proximate causes of *dravyas* or influx of matter.

It is the conscious state of mind that binds the karma with the soul when the latter is excited by any of the causes like passion or aversion, mentioned above. *Bandha* is also of two kinds: *bhava-bandha* and *dravya-bandha*. *Bhava-bandha* is alliance of the soul with the mental activities which are the result of excitement, passion, wrong belief, etc.

*Dravya-bandha* is that bondage which results from the union between the soul and the interpenetrated karmic matter. *Bandha* implies necessarily the assimilation of matter existing in many *pradesas* by the soul. On account of differences in vibrations in the soul-activity, the karmic particles enter and become one and stay with the *pradesa* of the soul. They come in infinite numbers every moment to each soul *pradesa*.

The bondage of karma is of four kinds according to its *prakriti* (nature or type), *sthiti* (duration), *anubhaga* (intensity,) and *pradesa* (mass or quantity or space-points). Mention has been made of the fact that there are eight kinds of karmas like *Jnanavaraniya*, *Darshanavaraniya*, etc. Naturally, therefore, must be difference in the nature of the each kind of the eight karmas. It must follow as a corollary that the bondage must be of various nature.

The second kind of bondage pertains to the *sthiti* or duration of each of such karmas. The duration of the bondage must be co-extensive with the duration of the karma itself. The duration is dependent upon the time taken for shedding it off. The duration of the bondage and its intensity depend upon the intensity of the passion causing bondage. The stronger the passions the greater are the length of duration and fruition of the bondage. While this is so with regard to the inauspicious karmas, in the case of auspicious Karmas, the intensity of the fruition is less. The duration is measured in terms of *sagaropama* years. The minimum length may be any unit of a *muhurta* (48 minutes).

*Anubhaga* (intensity) means the intensity of experience when the fruition of karma takes place. Suffering in the case of inauspicious karmas and enjoyment in the case of the auspicious ones may be mild, great or intense. This depends upon the passions and activities which produce the karmas.

The fourth variety of bondage is *pradesa* or the quantity of karmas that interpenetrates. Since bondage results in the existence of the soul and karma in unison, we speak of *Pradesa*. When there is an incessant influx of karma into the soul, the latter attracts the matter which occupies the spaces of the soul

### ***Samvara* or Stoppage of Influx**

*Samvara* or stoppage of the influx of new Karmas is the first significant step in the process of liberation of the soul from karma. *Samvara* is the opposite of *Asrava*; it is so called as it prevents the entry of karma into the soul. Umasvami has given a precise definition: "Obstruction or stoppage of influx is *Samvara*". It is the harbinger of spiritual development that closes the entry for new karmas.

Just as *Asrava* is of two kinds, viz., *bhavasrava* and *dravyasrava*, there are also corresponding kinds of *samvara*: *bhavasamvara* and *dravyasamvara*. Freedom from attachment and aversion stops the influx. *Bhavasamvara* can be brought about by various means. Since the activities of the body, mind and speech as also the passions are the causes of the influx of karmas. *Samvara* can be achieved only by controlling them. There are accordingly many varieties of *bhavasamvara*: *vrata* (vow), *samiti* (carefulness), *gupti* (restraint), *dharma*, *anupreksha* (reflection), *parishahajaya* (conquest over hardships) and *charitra* (right conduct) (these are further discussed in chapter 13).

Continuing the earlier simile, if the entry of water into a boat through a hole is to be stopped, the hole must be plugged. If the wind is blowing in through the window the window must be closed. This is the common-sense remedy. The same principle applies to stoppage of influx of new karmas. If the influx is to be stopped, the activities which cause it must be stopped.

The root-cause of all evil is wrong belief and the rise of passions which lead to endless mundane existences, and lack of self-restraint. They hinder higher stages of spiritual development. Stoppage is brought about by control of the activities of body, mind and speech. One ought to regulate oneself in normal activities like walking, eating, sitting and sleeping so as to avoid injury to minute organisms. A regular and meticulous practice of the ten virtues (see chapter 12) or duties awakens the inner consciousness of purity of thought and action. The various types of reflections discussed in chapter 12 are helpful in cultivating mental and spiritual qualities of the highest order. They open the vast vistas of real knowledge about the Self and the transitory nature of the material world. They clear our delusions and free us from attachments of all kinds, personal and material. Contemplation over the miseries of mundane existence enables us to distinguish the real from the unreal. In this transient world, the ten virtues alone stand out as our real guides and philosopher. To reflect on the Self as separate from the body convinces us that the latter is only a receptacle of impurities. Constant devotion to religion and practice of rules enjoined by it can create a barricade against the new karmas.

Afflictions ought to be endured to make us unshakable in our faith. Those who face different kinds of afflictions with equanimity will not swerve from the paths of truth and ahimsa. In order to stop the influx of fresh karmas, observance of external and internal austerities is essential. Expiation, contemplation, pious services to the ascetics and the members of the fourfold community, study of scriptures and renunciation are all the means of acquiring internal purity.

### ***Nirjara* or Shedding of karma**

When the influx of new karmas is stopped in the manner discussed above, a question naturally arises as to what happens to karmas which have already infiltrated into the soul? The process by which the karmas are made to fall off is called *nirjara*. In one sense it is destruction of the karmas. When the disappearance of karmic matter takes place after the fruits of the karmas are enjoyed or suffered, there takes place what is called *bhava-nirjara*; it may take place due to penance also. The destruction of karmic matter is known as *dravya-nirjara*. *Nirjara* is therefore of two kinds.

The fruition of karmas is either involuntary or by deliberate efforts (*Sakaama* or *Akaama*). Certain karmas fall off after they are suffered or enjoyed after the period of their duration or maturity. This is *sakaam nirjara*. Dissociation by conquest through exertion of one's own efforts is of the second kind.

Umasvami has stated that dissociation of karmas takes place by penance or austerity also. He has dealt with *samvara* and *nirjara* together in some of the sutras since the same austerities, conquests, regulations and religious practices are both conducive to stoppage and to release of karma as the case may be. Ascetics and spiritually developed human beings practice various kinds of austerities and religious practices which result in the disappearance of the karmas even

before their fruits are enjoyed. Since *nirjara* takes place without the enjoyment of their fruits, it is called *avipaaka-nirjara*. From another point of view, when the karmas are made to fall away by exertion and penances, the *nirjara* is called *akaama* or intentional *Nirjara*. Some karmas have their period of maturity fixed. After the period when the karmas are enjoyed or suffered, they disappear on their accord. This is called *savipaaka nirjara*.

Kundakunda has emphasized the importance of right belief in shedding of karmas. Umasvami has defined Right Faith as firm belief in the true nature of the *tattvas*. Right faith arises from innate disposition or by acquisition of knowledge. Right belief creates an awareness of the transitoriness of the worldly objects, checks the operation of passions and does not create entanglements by way of new attachments. The activities of thought of such a person would be pure and will not tend to forge new bondage of karmas. Right belief connotes and means a right outlook of the soul. There is a firm conviction about the destructive and debilitating nature of the karmas and hence they are countered by the vibrations of righteousness born of right belief. Such a person knows that both pain and pleasure are due to bondage of bad or good Karmas. He is always on his guard and ever conscious of his pure self. He realizes that the nature of his soul is pure knowledge and his true path is one of liberation. A person who is not a right believer remains ignorant, perverse and indecisive about the true nature of his self. He therefore indulges in such thought activities as relate to mundane affairs. A right believer is content with his own right knowledge which brings him peace and happiness. A wrong believer or an ignorant person will indulge in sense- gratification and consequently in the accumulation of material possessions which feed his passions. A right believer is free from seven kinds of fear: fear of life, of the next life, of helplessness, of losing what he possesses, of pain, of accident and of death. A right believer is always steadfast in his beliefs and firm in his convictions. This is further discussed in chapter 9.

The force which right belief, right knowledge and non-attachment generate becomes the cause of premature shedding of karmas. The pursuit of self-absorption results in shedding karmas (*bhava-nirjara*) from which result karmic shedding (*dravya-nirjara*).

### **Moksa or Liberation**

The seventh *tattva* is liberation. The soul becomes liberated when there is complete annihilation of all karmas as a result of the absence of the cause of bondage of karmas. While discussing the karma theory, it has been noted that there are eight kinds of karmas: four *Ghati* karmas and four *Aghati* karmas. Destruction of the four *Ghati* karmas, viz., *Jnanavaraniya*, *Darsanavaraniya*, *Mohaniya* and *Antaraya*, results in *bhava-moksa* of the soul. The soul in this state is known as Arihant or *Kevali*. The Arihanta is also known as *Jina* meaning that he has won over his senses and mind and the inner enemies like anger, ego, lust and greed.<sup>13</sup> Destruction of the four *Aghati* Karmas takes place when a soul is in the last stage of development known as

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<sup>13</sup> The greeting *JaiJinendra* is to venerate the *Jinas*.

*ayog kevali*. There is perfect liberation when there is destruction of all the Karmas in their entirety. The soul in this state is known as *Siddha* or *Paramatman*. The liberated soul immediately migrates to *Siddha Shila* or *Siddhalaya*, at the top of upper *loka* in Fig 1, which is the abode of all (infinite) *Siddha*.

## 6

### THE NINE PADARTHAS OR TRUTHS

The process of the inflow or influx of Karmic matter into the soul and bondage has been discussed under the scheme of Seven Tattvas. If *Papa* (sin) and *Punya* (merit) are added to the seven Tattvas, we have the nine *Padarthas*. Thus *Jiva*, *Ajiva*, *Punya*, *Papa*, *Asrava*, *Samvara*, *Nirjara*, *Bandha* and *Moksa* are the nine *Padarthas*.

While dealing with the seven Tattvas, reference has been made to auspicious and inauspicious thoughts as the originators of Karma. *Punya* and *Papa* are the two kinds of Karmas which are generated by good and bad thoughts respectively. *Punya* is the result of auspicious thoughts of the mind while *Papa* is the result of the inauspicious thoughts. Both the kinds of thoughts, being *pudgala* in nature, assume the form of Karmas. The fruits of these Karmas which flow into the soul are experienced as pleasure or pain.

Since every kind of Karma is of two kind viz. *Bhava Karma* and *Dravya Karma*, *Punya* and *Papa Karmas* are also of two kinds.

The influx of *Punya Karma* takes place when the thought activities are actuated by love, compassion and purity. One who has devotion towards the *Arhats*, the *Siddhas* and the saints and respect the teachers will have the proper kind of affection or love. That man can be called compassionate who feels sympathy for the thirsty, the hungry, the afflicted and the miserable. Such thought activities result in *Punya*.

The causes of inauspicious Karmas are due to the disturbances of the mind by anger, pride, infatuation and greed. That person who has a cunning face, indulging in sensuality and speaking ill of others or scandalizing others incurs *Papa*. Hence on account of indulgence in sensual pleasures, distressed and angry state of mind and wicked propensities, three kinds of *Lesyas* of the bad type are formed (see chapter 11).

In common with all other religions which recognize the theory of merit (*Punya*) and demerit (*Papa*) the ethical doctrines of Jainism have laid down that thoughts and actions which are conducive to all well being of other or of oneself are meritorious and that those which are transgressions of the prescribed result is demerit or *Papa*.

*Punya* has been defined as that which purifies the soul or tends towards its purification. It is Karma (*pudgala*) in nature; its fruits being pleasure and happiness in the material world, it is also a helpful means to attain spiritual progress. It is the righteous thoughts and deeds that assist in the formation of right faith, cultivation of self-restraint and development of inner power. Most



of the worldly possessions like wealth, power and health are the fruits of *Punya*. It is *Punya* that trains the mind to conform to religion.

The observance of the five vows, austerities and other religious practices (see chapter 13) leads to auspicious thoughts (*bhava punya*) and auspicious deeds (*dravya punya*). Various kinds of charities are recognized as being conducive to merit. Performance of charity is an item of daily duties enjoined on a house-holder. *Dana*, gift or charity of food, medicine, accessories (*upakarana*) and shelter is enjoyed by the sacred books. While giving charity, the donor must have a pure mind, a pure body and pure speech. He must take into account the fitness of the person for receiving the charity. His attitude must be free from ill-will, dejection and condescension. His mind should be joyful and free from desire for worldly rewards. Accessories refer to articles like clothes, bowls to mendicants and items of use to ascetics. Apart from the four kinds of charity, there are other charities like imparting learning, giving protection to the helpless etc. Special significance is attached to expenditure of one's wealth for distribution of sacred books to the deserving, alms to the members of religious orders and to the laity.

Nine kinds of *Punya* are mentioned by Muni Sushil Kumar viz. food (giving of food), drink (giving of water to the thirsty), shelter, bedding, clothes, entertaining good thoughts, sweet speech, physical service to others and salutation. Special preference in giving charity and rendering services is to be given to the ascetics and to the followers of the right faith.

Fruits of *Punya* are of various kinds: birth in higher states of existence, birth in a respectable family, freedom from want, possession of all kinds of wealth, sound body with beauty and impressive personality, freedom from diseases of any kind and birth that ensures spiritual progress.

*Papa* or demerit is that which brings misery or unhappiness to oneself as a result of one's thought, speech or action. All sentient beings feel the pain of their sins. There are thirteen kinds of sinning activity (1) for one's interest, 2) without personal interest, 3) by slaying, 4) through accident, 5) by an error of sight 6) by lying 7) by taking what is not freely given, 8) by mere conceit. 9) through pride, 10) through bad treatment of one's friends, 11) through deceit, 12) through greed, and 13) actions referring to religious life. In addition to these activities, thirst for hoarding and accumulating property, engaged in protecting what is acquired by greed, enmity and hatred towards others, sensuality and sexual craze, engaging in conflicts, quarrels and wars etc., blaming and scandalizing others, irritability and wrong belief etc., also attract inauspicious Karma. Committing breach of any of the five vows (see chapter 13), and acting under any of the passions result in sinful consequences. It is the sins that obscure the qualities of the soul and produce deformity of mind and body in the next life even.

The first twelve kinds of activities are self-explanatory. The thirteenth kind of activity has reference to religious life. A monk who controls himself for the benefit of his soul, walks carefully to avoid harm to creatures, is gentle in his speech, careful in religious exercises, leads a

chaste life, guards himself against all evils, does not incur sin and acquires such Karma as will be destroyed after small amount of time.

In everyday life, people love merit (*Punya*) because it brings in pleasure and worldly happiness; they hate demerit (*Papa*) because it is cause of pain. Really speaking, pleasure and worldly happiness is also not welcome because every moment of sense gratification enhances our craze for further enjoyment. A gold fetter binds a person as much as an iron one. Similarly auspicious or inauspicious Karma arising as a result of good or bad deeds binds the soul. From the real point of view, both merit and demerit lead the soul into cycles of births and rebirths, though they may bring about different states of birth or differing environments of happiness and misery.

A wise right believer should therefore refrain from accumulating Karmas of either kind and should have an eye on liberation of the soul by contemplating on its real qualities. In the lower stages of spiritual development (see chapter 10), the mind and senses would be easily attracted towards pleasures and inclined towards performance of good deeds to earn merit. Yet constant devotion towards the *Tirthankaras*, engaging oneself in the service of the saints, study of scriptures and adopting an attitude of introspection repenting for wrong acts etc will gradually prepare the mind for spiritual advancement. A seeker of liberation should know that both good and bad deeds produce Karmas that bind the soul and he should therefore cultivate an attitude of detachment using right knowledge and faith, and free himself from the operation of Karma.

## The Theory of Knowledge

“*Jnana*” and “*darshana*” are two important *upayoga* (manifestations) of consciousness. There is no agreement among Jain scholars on the exact meaning of these two technical terms, and there are also no exact equivalents in English. However, it makes the most sense to suppose that they mean “intelligence” (or “faculty of knowing”) and “self-perception” (self-conscious) when used in reference to the soul, and “knowledge” and “perception (being conscious of)” when used in the context of the external world. These meanings are often used interchangeably.

Brahmadeva is of the view that from non-distinctive viewpoints the same consciousness, when it comprehends the self, is said to be *darshana* and, when comprehending the non-self, is said to be *jnana*. Neither *darshana* nor *jnana* can be said to be absent in a *jiva*, whether liberated or mundane, even for a moment. Every moment of a *jiva*’s existence must evince modes of *darshana* and *jnana* simultaneously.

We must clearly understand the difference between knowledge and perception. Perception is the comprehension of the generality of an object; knowledge is the comprehension of the particularity of an object. Usually we comprehend the generality of an object first, followed by the particularity of an object: perception normally precedes knowledge.

*Upayoga* is a general term comprising all activity related to consciousness. Literally, it means the attention or coordination of a subject and object. It is the manifestation of the faculty of knowing that is possessed by the soul. Cognition is also *upayoga*. This is of two types: *nirakaraupayoga* (general perception) of consciousness (inarticulate cognition) is *darshana* (or perception); *sakaraupayoga* (particular cognition) of consciousness (articulate cognition) is *jnana* (or knowledge). The articulate cognition is designated as *jnana* or *ajnana* according to the faith of the knower.

*Darshana* is of the four kinds: *chaksu*, *achaksu*, *avadhi* and *kevala*. This means that there are four kinds of apprehension: Visual apprehension, non-visual apprehension, psychic apprehension or clairvoyance and perfect apprehension. Apprehension with the aid of eyes is *Chaksu Darshana*. *Achaksu Darshana* is apprehension derived with the aid of the mind, ear, nose, tongue or the skin. All these are the means of apprehension without the aid of eyes and hence such *Darshana* is called *Achaksu Dashrana*. *Avadhi Darshana* is apprehension derived through the soul directly without the aid of senses and mind. Modern psychical researches have shown that there could be cognition without the aid of senses and the mind. Such phenomena as clairvoyance, clairauidence and the like have been recorded to prove the validity of occurrence of extra sensory perceptions. Those who are endowed with this power perceive events more or less remote in space and time. Most of the modern psychologists like McDaugal, H.H. Price and others have recognized that there is ample evidence to bear out the validity of the ancient belief in telepathy and clairvoyance as a great faculty of cognition in human beings through which

information not possible for the senses to acquire, can be received. In Kevala Darsana or perfect apprehension, there is cognition of everything in the three worlds existent in the present, the past and the future.

*Jnana* is of eight kinds: (1) *Mati jnana* (2) *Sruta jnana* (3) *Avadhi jnana* (4) *Manah paryaya jnana* (5) *Kevala jnana* (6) *Kumati* or *Ajnana* of *Mati* (7) *Kusruta* or *Ajnana* of *Sruta* and (8) *Vibhangavadhi* or *Ajnana* of *Avadhi*. The last three are false knowledge of the first three.

*Mati jnana* is knowledge derived through the senses: it also includes knowledge that arises through the activity of the mind. *Sruta jnana* is knowledge derived from the scriptures, either by reading them or hearing when they are read. It is also the knowledge derived from application of *mati jnana*. It may be termed as verbal knowledge as distinguished from *Mati jnana* which is non-verbal. Bhadrabahu enumerates eight qualities of intellect which are necessary for scriptural knowledge. They are: desire of hearing, repeated questioning, attentive hearing, grasping, enquiry, conviction, retention and right action. Learning consists in competency to understand what is written. The distinction between the two consists in that in *Mati jnana* there is no external aid of a language or symbol while in the *Sruta jnana*, knowledge derived from the scriptures (or books or other means), does not stop with what is read or heard but develops into thought and action according to the competency of the person concerned.

The third kind of knowledge is *Avadhi jnana* which is clairvoyance. It is directly acquired by the soul without the aid of the senses or the mind. According to Jaina philosophy, the soul in its perfect purity has the inherent capacity to know all things, without reference to space or time. It is knowledge of things which have shape or form and is derived by intuition. Intuitions differ in scope and durability with different persons due to difference in their merits. One endowed with the highest type of *Avadhi* can intuit all things having form, In point of space; his intuition extends over a finite space. As regards time, it penetrates countless number of time cycles, both past and future. As regards modes, it can know finite number of them (things.)

*Manah paryaya jnana* is knowledge of the thoughts of others. It is called telepathy. It is limited to human beings, is due to merit, and is possessed by one having character (that is, a person who is a homeless ascetic). Pujiyapada Devanandi defines the *manas* (mind), the object of it: "Due to its association with the *manas* (mind) of others is called *manas* and the *paryaya* (knowledge of that object) is *manahparyaya*. It is not *Matijnana* because the mind is only an inactive background and does not make any contribution (in such knowledge). It is exclusively due to the potency of destruction-cum-subsidence of *jnanavarniya* karma although it is designed by means of the *manas* of oneself or of another (on account of the association with it.)

*Manah paryaya jnana* is of two kinds: *rijumati* and *vipulamati*. The former refers to the thoughts and feelings of others or in one's own mind while the latter means knowledge of the thoughts and feelings of others whether present now or relating to the past or future time. The state of the soul on the destruction-cum-subsidence of the karmic veil covering telepathy is purity. The excellence of telepathy depends upon the extent of purity and absence from fall.

*Vipulamati* is purer than *rijumati* with regard to the object (subject matter), space, time, nature and condition.

The difference between telepathy and clairvoyance is with regard to purity, space, knower and objects. Telepathy is purer than clairvoyance with regard to all the aforesaid matters. Telepathy arises in the case of ascetics who are possessed of high conduct and who have progressed from the seventh stage of perfection of vows to the twelfth stage of destroyed delusion (this refers to *Gunasthana* described in chapter 10). Even among the ascetics, it arises only in those who advance spiritually higher and higher. Clairvoyance can be possessed by Devas, infernal beings, human beings and animals. The difference between the two is based on the distinctions between the possessors.

It may be mentioned that in the West also the phenomena of extra-sensory perception like clairvoyance, telepathy, precognition and mediumship have been accepted as facts by psychologists like McDougall. Prof. H.H. Price says that evidence for clairvoyance and telepathy is 'abundant and good' Dr. Rhine has done good work on extra-sensory perception. He says that extra-sensory perception in the form of clairvoyance and telepathy is an actual fact and demonstrable occurrence. It is not a sensory phenomenon.

*Kavala jnana* is omniscience. A soul in its pure state can comprehend all substances in all forms or modes. Umasvami has stated that omniscience extends to all substances and all their modes simultaneously. Everything comes within the purview of omniscience. The various kinds of *jnana* enumerated and discussed so far point out to the fact that this kind of *jnana* is progressive development of knowledge. Omniscience is the final point which is reached by knowledge when it is free from all kinds of Karmic veils or veils of *ghati* karma. The perception of an omniscient self is not produced by the sense organs, and hence it can know super sensory objects. It is not produced in succession but simultaneously and hence it cognizes all the objects of the universe at one and the same time since it is beyond the limitations of space and time. The omniscient self is pure and perfect and hence, it cannot be tainted by the imperfections of sensory and mental conditions. The past and future are perceived by the omniscient not as present, but as past and future. Hence no question of illusion arises. The omniscient knows the past existing in the past and the future as existing in the future.

False knowledge or perverted knowledge is of three kinds: *Ajnana* of *Mati*, *Sruta* and *Avadhi*. Wrong knowledge is the result of wrong approach, attitude or discrimination. Wrong knowledge is caused owing to wrong belief. The sense of discrimination is necessary for right knowledge. Want of clarity in thinking is also responsible for wrong knowledge. Owing to wrong beliefs wrong qualities are attributed to things and the expression of views is bound to be more imaginary than real. One or more of these factors are responsible for wrong sensory knowledge, wrong scriptural knowledge and erroneous clairvoyance.

From another point of view, knowledge is divided into two classes: *Pratyaksa* (direct) and *Paroksa* (indirect). The difference between the two kinds of knowledge is due to the difference between the media through which it is derived. Knowledge derived through the senses and the mind is indirect knowledge. According to Jaina thinkers, mind is *anindriya* or no-sense. Sense-organs have their seats in different parts of the body while the mind has no connection with the body. It is an internal organ of cognition and helps the Self to comprehend states like pleasure and pain. Accordingly *Mati jnana* and *Sruta jnana* fall under the category of indirect knowledge and the other three viz., *Avadhi*, *Manahparyaya* and *Kevala* are direct or immediate knowledge.

Jaina psychology recognizes four stages in *Mati jnana* viz. (1) *Avagraha* or perception. (2) *iha* or speculation, (3) *avaya* or perceptual judgment, and (4) *dharana* or retention. *Avagraha* creates an awareness and perception of any object. Awareness stirs the consciousness. It is indeterminate and cognizes the general features of an object. *Iha* speculation follows general awareness of an object; speculation or further inquiry advances towards a distinct awareness to grasp the distinctive character of the object. For instance, in sensation we simply hear a sound and do not know its nature. There we get a mere acquaintance of the sound.

In speculation we are able to cognize the nature of the sound to a great extent. Sensation cognize only a part of the object, while speculation cognizes the rest and strives for the determination of the specific feature. Speculation is striving for a specific determination of an object that has already been cognized by sensation. The mental state that strives for the ascertainment of the truth on the ground of reason, that tends to accept the true and reject the false, is speculation. *Avaya* or perceptual judgment consists in the ascertainment of the right and exclusion of the wrong. It is a determination of the existent qualities and exclusion of the non-existent qualities. *Dharana* or retention follows the perceptual judgment as it consists in the consolidation of that perception for a certain length of time. It is not by any means the condition recollection. From what has been said about the nature of retention, it is obvious that the Jaina psychology considers memory to be a species of cognition. Memory is the power of retaining and reproducing mental or sensory impression. The image is the image of what was experienced in the past. It is part of *Mati jnana*.

### **Jain Scriptures**

Here is brief introduction to scriptures that are traditionally called *sruta*. Svetambara and Digambara traditions accept different sets of texts that contain the teachings of Tirthankara Mahavira as genuine scriptures available now.

**Svetambara tradition** accepts 11 *Anga Agamas* and all *Anga bahya Sutra*. The *Anga Agamas* are:

**1. Acharang Sutra (Aayarang).** This agama describes the conduct and behavior of ascetic life. It also describes the penance of Lord Mahavira. This is the oldest agama from a linguistic point of view.

**2. Sutratang Sutra (Suyagdang).** This agama describes nonviolence, Jain metaphysics, and the refutation of other religious theories such as *Kriyavada*, *Akriyavada*, *Ajnanavada*, and *Vinayavada*.

**3. Sthanang Sutra (Thanang).** This agama defines and catalogues the main substances of the Jain metaphysics.

**4. Samavayang Sutra.** This agama defines and catalogues the main substances of the Jain religion from a different perspective than the Sthananga Sutra.

**5. Vhakhya Prajnapti or Bhagavati Sutra (Viyah Pannati).** This agama explains the subtle knowledge of soul, matter, and other related subjects. Thirty-six thousands (36000) questions and answers are presented in discussion form. It is the largest of the eleven *Anga*-agamas.

**6. Jnata Dharma Kathang Sutra (Nayadhammakahao).** This agama explains Jain principles through examples and stories. This text is very useful in understanding the mode of Lord Mahavira's religious preaching.

**7. Upasaka Dashang Sutra (Uvasagdasao).** This agama explains the code of conduct of the ten lay followers (*Shravakas*) of Lord Mahavira. This agama is very useful for understanding the code and conduct of ordinary people (*Shravaka* Dharma) in the Jain religion.

**8. Antah Kradashang Sutra (Anatagaddasao).** This agama tells the stories of ten sacred monks attaining liberation (Moksha) by destroying their karmas.

**9. Anuttaroupa Patika Dashang Sutra (Anuttarov Vaiya Dasao).** This agama contains the stories of additional ten sacred monks who attained the top-most heaven, known as Anuttara heaven.

**10. Prashna Vyakaran Sutra (Panha Vagarnai).** This agama describes the five great vows (*mahavratas*) and the five worst sins defined in the Jain religion.

**11. Vipaka Sutra (Vivagsuyam).** This agama explains the results of good and bad karmas through several stories.

## **Digambara Scriptures**

In the absence of authentic scriptures, Digambaras follow two main texts, Satkhand Agam and Kashaya Pahud, three commentaries on main texts, and four *Anuyogs* consisting of more than 20 texts as the basis for their religious philosophy and practices. The Satkhand-agama is also known as Maha-kammapayadi-pahuda or Maha-karma-prabhut. The text contains six volumes. Acharya Virsenā wrote two commentary texts, known as Dhavala-tika on the first five volumes and Maha-dhavala-tika on the sixth volume of this scripture. Acharya Gunadhara wrote the Kashaya-pahud. The fifth *Purva*-agama named Jnana-pravada was used as a basis for this scripture. Acharya Virsenā and his disciple, Jinsena wrote a commentary text known as Jaya-dhavala-tika.

The scriptural texts in this tradition are classified in four *Anuyogas*. The four *Anuyogas* are 1) *Pratham anuyoga* (PA), 2) *Charan anuyoga* (CA), 3) *Karan anuyoga* (KA), and 4) *Dravya anuyog* (DA). Some important texts are

- i) Mulachara by Vattaura (CA)
- ii) Ratna Karanda Shravakschara by Samantbhadra (CA)
- iii) Gommat sara by Nemichandra Siddhant Chakravarti (KA)
- iv) Tattvartha Sutra by Umaswami and its commentaries by Samantbhadra, Pujiyapad, Akalanka, Vidyananda (DA)
- v) Panchastikaya, Pravachansara, Samayasara by Kundakunda (DA)
- vi) Aptamimansa by Samantbhadra and its commentaries by Akalanka, Vidyananda (DA)



## ANEKANTAVADA OR NON-ABSOLUTISM, NAYAVADA, AND SYADVADA

### *Anekantavada or Non-Absolutism*

Substances are characterized by an infinite number of attributes. For the sake of use or need, prominence is given to certain characteristics of a substance from one view. And prominence is not given to other characteristics as these are of no use or need at that time. Thus even the existing attributes are not expressed, as they are of secondary importance (*anarpita*). There is no contradiction in what is established by these two points of view. For instance, there is no contradiction in the same person Devadatta being a father, a son, a brother, a nephew, and so on. For, the points of view are different. From the point of his son, he is a father, and from the point of his father, he is a son. Similarly is with regard to the other designations. In the same manner, substance is permanent from the point of view of general properties. From the point of its specific modes, it is not permanent. Hence there is no contradiction.

Non-absolutism is the very basic doctrine of Jainism; it is accepted equally in both the spheres of philosophy and religion. Non-absolutism is a method of thinking and analysis. It is a mental eye that is open from all directions and all sides. It refuses outright to view, from a broken or an incomplete angle, any subject of knowledge, thinking and conduct. It tends to be partial to all thinking and behaviour from all different angles of vision possible. This partiality is based on truth and that only. The life of this non-absolutism means the flow of truth and reality on all its sides. Non-absolutism is not just an imagination; it is a doctrine proved by truth, it is philosophy and a subject of discriminative conduct. The life- force of non-absolutism lies in this that it asks us to think with an open mind on its own self, just as it inspires us to think over and adopt other topics. The power and life of non-absolutism lies in open-mindedness, clarity and impartiality of thought.<sup>14</sup>

Even if we draw our attention to different modes of conduct of human groups, while setting aside philosophical thinking we will view the vision of non-absolutism in these also.

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<sup>14</sup> We find that Buddha knows himself as *Vibhajyavadi*, Even Mahavira is known by the same word in the Jain Agamas. The word means laying down of truth and untruth after proper analysis and the proper co-ordination of truths arrived at. Non-absolutism is the other nomenclature of *Vibhajyavada* because partial or one-sided points of view stand rejected by it. *Madhyama - marga* - the middle path - is more ingrained in place of *Vibhajyavada* in the Buddhist tradition. Different points of view of different thinkers stand under consideration in non-absolutism even though extremes are rejected by it. That is the reason why we see that even in philosophies like Nyaya, Samkhya-Yoga and Mimamsa we find narration with the use of the word "*Anekanta*".

Actually, the very nature of life is such that it fails to express itself fully in partial vision. The way of human life fails to sustain itself without resorting to the vision of non-absolutism finally. The very basis of the Jain thought and conduct is in the *Anekanta* vision it is based on truth.

Non-absolutism is just another name of the style of revelation of truth of Bhagavan Mahavira. Truth is that which is perfect and is experienced in its realistic form. Realistic vision of anything in its all-time perfect form is difficult. Again, if this difficult task is acquired, it will be very difficult even for a viewer of truth and a truthful man to describe it as it is, in words. We might come across persons who undertake this very difficult task. Yet, even in their descriptions some contradiction or another, some difference or another, in view of difference of place, time, condition, language, style etc. is unavoidable. This applies to those rare visionary of perfection and truthful people, in whom we can keep faith and belief by mere imagination or analogy. Our experience is limited only up to common people, and it substantiates for us the fact that in the common people even though most are realistic, their vision is only partial and limited. Thus, even though truthful people might be realistic, now and again, their understanding and generalizations differ in view of imperfect vision and the imperfect means of expression; difference in culture creates greater mutual conflict. Material of difference and contradiction reveals itself on its own through all truthful people whose vision is perfect or imperfect. Very often other people create such material on their behalf.

Bhagavan Mahavira thought of the possibility of finding a way by which there will be no injustice to the persons who view truth in perfect or imperfect form. What is the way of doing justice in case of both - of persons whose vision might be imperfect as also opposed to that of others and still true? This austerity, dominated by meditation brought to the mind of Bhagavan Mahavira, the vision of non-absolutism and his determination to find out truth succeeded. With the help of this key of vision of non-absolutism, he opened the lock of this-worldly and other-worldly problems individual and community life and obtained a conviction.

It would be seen that a single substance is endowed with infinite modifications, and there are infinite classes of substance; to know one substance fully is to know the whole range of the object of knowledge; and this is possible only in omniscience. A substance is endowed with qualities (or attributes) and modifications; though the substance is the same, it comes to be different because of its passing through different modifications; so when something is to be stated about a substance, viewed through a flux of modifications, there would be seven modes of predication as mentioned below..

Thus it is clear that our universe is complex and comprises infinite realities. To have simultaneous view of the totality of the infinite ad infinitum, with all its subjective and objective characteristics, with all its chequered aspects of dialectical opposites, such as "I" and "not I", one and many, similar and dissimilar, eternal and ephemeral, determinate and indeterminate, prior and subsequent, cause and effect, good and bad, ugly and beautiful, is highly impossible for

intellect. The view taken by intellect is never a whole view. It is always a partial view. ... it is merely a relative view-relative to the beliefs, prejudices, mood and purpose of the speaker.

## **NAYAVADA**

To analyze and grasp the individual point of view (*naya*) is the function of *Nayavada*. According to Umasvami knowledge is obtained by means of *Pramana* and *Naya*. *Pramana* is valid knowledge of itself and of things. It is the instrumental cause of right knowledge which must be free from doubt, vagueness and perversity. Lack of discrimination between the real and unreal is the cause of wrong knowledge, Mental or physical disturbances create wrong attitude which again is the cause of wrong knowledge. Objects possess different characteristics which can be comprehended by omniscience only. Human perception and knowledge have their own limitations and hence we often take a partial view of thing. This is *Naya*; it deals with a particular aspect which the speaker has in view: it is therefore a theory of stand-point.

A *Naya*, therefore, deals with only the particular aspect in view of the speaker but it does not deny the existence of the remaining attributes. When we speak of the colour of gold, we have no mention of its weight, touch, taste, smell and other attributes but our statement does not mean that gold is devoid of all other attributes besides colour.

Pujyapada has defined *Naya* as the device which is capable of determining truly one of the several characteristics of an object (without contradiction) from a particular point of view. It is of two kinds: *Dravyarthika*, that which refers to the general attributes of a substance and not to its modifications which the substance is constantly undergoing, and *Paryayarthika* which refers to constantly changing conditions of a substance. The *Nayas* are again classified as 1) *Naigama* 2) *Sangraha* 3) *Vyavahara* 4) *Rijusutra* 5) *Shabda*. 6) *Samabhirudha* and 7) *Evambhuta*. The first three are subdivisions of *Dravyarthika Naya* as they deal with objects while the last four fall under *Paryayarthika Naya* as they are concerned with modifications of substances.

Another classification of *naya* commonly used is *nishchaya naya* and *vyavahara naya* as was described in chapter in 3. *Nishchaya naya* is the transcendental *naya* and is the view that cognizes the real (metaphysical) nature of the object. *Vyavahara naya* is the analytic view point that cognizes the particular attribute which distinguishes the object. It is the view point which takes cognizance of the character of the real as it is understood by common people. For instance a bangle of gold could be melt in a crucible and remade as necklace or ear rings. All these three items have different forms and identity but they are made of the same gold. The former identification is from the *vyavahara naya* point of view that cognizes the object by its present state and the later from the *nishchaya naya* point of view that focuses on the continuity of substance-hood which is invariable with time. To have complete understanding of any object it should be cognized by both the points of views. For instance consider the case of a living being. The soul is in pure state and the *bhava* karmas maintain separate identity from the point of view of *nishchaya naya*. The soul experiences transformations of its own state and the *bhava* karmas

undergo changes separately, but there exists a relation between the two existences such that the changes in the two are mutual. The soul in this view is not the doer of *bhava* karma, and therefore of the *dravya* karma and the actions of the connected gross body. From the *vyavahara naya* point of view the soul is united with the *bhava* karma and is doer of *bhava* karma and therefore is also the experience and enjoyer of the consequences of the bonded karma. The later view presents the practical position of the being. The first view emphasizes the fact that in the absolute sense the soul is always in pure state and becomes *siddha* when karmas are eliminated.

*Nayavada* is a warning to those philosophers who assert that their system is absolute and all comprehensive: it shows the way to reconciliation of conflicting view-points and harmonization of all stand-points by appreciating the relativity of the different aspects of reality. *Nayas* thus reveal only a part of the totality and they should not be mistaken for the whole. Because of this infinite-fold constitution of a thing, there shall be infinite *Nayas*, and the same can be classified under broad heads as seven, two and so forth. As Akalanka defines, *Naya* is a particular approach of the knower (*nayo jnatur abhiprayah*). A synthesis of these different viewpoints is a practical necessity: therein every view-point must be able to retain its relative importance and this is fulfilled by *Syadvada*.

### ***Syadvada***

It is clear that the analytical stand-points refer to partial truths and it is only their synthetic combination that will bring harmony into a coherent scheme of knowledge. That is the synthetic method employed by the doctrine of *Syadvada*. This is illustrated by many Jaina thinkers by the parable of seven blind men and the elephant. One blind man feels the leg and says that the elephant is like a pillar, the other feels its body and says that it is like a wall, the third feels its ear and says that it is like a winnowing pan. Thus each feels only one organ of the elephant and regards that it alone represents the whole truth. For a person who can see the whole elephant with his eyes, it is clear that individual views of each blind man represents only a partial truth and the whole reality can be understood by the logical harmonization of all the view-points. This will further indicate that each view is only relative and expressive of only that which is felt by the sense of touch.

It is thus clear that *Syadvada* relates to knowledge derived only through the senses. We have shown above while discussing *Nayavada* that the various methods of approach can be grasped and analyzed. A synthesis of these methods or modes forms the basis of *Syadvada*. *Syadvada* is thus a corollary of *Nayavada*; the latter is analytical and primarily conceptual and the former is synthetic and mainly verbal. It should be expressly understood that 1) the doctrine of *Asti-Nasti* is distinctly confined to the world of reality only or to an object in the world 2) the doctrine should not be applied to non-existing things. The application of contexts or reference systems is also an ingredient of the theory of *Syadvada*. The main function of *Syadvada* comes out to be the selection of a proper context and the discernment of the truth implied in it.

The doctrine is formulated in seven steps:

1. *Syadasti* (may be, is)
2. *Syadnasti* (may be, is not)
3. *Syadasti Nasti cha* (may be, is and is not)
4. *Syadavaktavyam* (may be, is inexpressible)
5. *Syadasti cha Avaktavyam* (may be, is and inexpressible)
6. *Syadnasti cha Avaktavyam* (may be, is not and inexpressible)
7. *Syadasti cha Nasti cha Avaktavyam* (may be, is and is not and inexpressible).

An illustration will make these propositions clear. The seven predications are expressed by the permutation and combination of the three expressions: *asti*, *nasti* and *avaktavyam*, the word *syat* being common to all of them. Where the predicate is simple, it relates to an object: where it is complex, the predication is relative with reference to the characteristics of *dravya*, its place, time or space. Take for example, a jar made of clay and another substance like a cloth.

So far as the first mode is concerned, the jar exists as one made of clay; when we consider the second mode of predication, it does not exist as a jar made of gold or of some other metal. The significance of the second mode is not of creating a contradiction with reference to the first but of clarifying that the jar does exist but not as one made of a metal. The third mode refers to simultaneous states of existence and non-existence. Apparently one might say that this is self-contradictory: but a logical examination of the statement would disclose that it relates to two statements and two states of existence. It exists in the sense of a jar made of clay but it does not exist as made of gold. There is no contradiction in the joint statements. Supposing with reference to a building, it is initially built for residence but subsequently used as a godown. One can say that it is a house while another might say that it is not house but a godown. The first part of the statement would be correct with reference to the purpose for which it was built while the second one would be correct with reference to the actual user. There is therefore no contradiction in the third mode of expression.

The fourth predication refers to the state of inexpressibility of a thing. The medium of expression of reality is language and sometimes a word conveys more meanings than one; in such cases, the word carries out the functions of two words depending upon the concept intended to be conveyed and the context under which the alternative meaning is required to be conveyed. The situation of inexpressibility may arise due to the insufficiency of the word to convey the entire concept or due to the inability to comprehend all the attributes of an object. So when there is a simultaneous presentation of the two concepts of "being" with reference to the jar or any other object, when the predicate becomes inexpressible. The logic of this predication becomes clear when we remember that impossibility of one word conveying two meanings simultaneously. The whole range of truth cannot be conveyed by an expression and hence the predication of inexpressibility. Take for example; there is the fresh juice of a palm tree. We call it *nira*; it is kept for sometimes and its starts to ferment. There would be a stage in the state of

fermentation when it is not possible to say that the liquid is either *nira* or an intoxicating drink (*sindi*). The only reasonable reply would be: "I cannot say". It is inexpressible and the quality of the liquid becomes indescribable. To return to our example, it is an attempt to present the states of "being" and "non-being" in the jar simultaneously.

The remaining three mode are derived from combining the three primary concepts in such a way that these three, combined with the four modes hitherto expounded, exhaust all the possible or alternative aspects of truth concerning the object in question.

The fifth mode is a combination of the first and the fourth predicates. It predicates the two attributes of existence and inexpressibility simultaneously. "May be, the jar is and is inexpressible"; that is, the two predicates are presented together, "Being" refers to its existence while "inexpressibility" refers to the changing modes of the substance with reference to its *dravya, rupa, kala* and *ksetra*. The sixth mode is viz., *syadnasti cha avaktavyam*. 'The jar is, the jar is not with reference to another substance' but when both are simultaneously predicated, the concept becomes inexpressible. This is again an instance of simultaneous predication of three concepts. The seventh predication relates to simultaneous assertion of existence, nonexistence and inexpressibility. The jar exists with reference to its *dravya, ksetra, rupa* and *kala* and it does not exist with reference to the four attributes of some other substance. When the two are combined in predication, they become inexpressible. This is formed by the combination of the third and the fourth predications.

It may be of interest to cite another illustration given by Mahalanobis while dealing with the theory of *Syadvada*: Consider tossing of a coin and suppose it turns up "head". We may say 1) "It is head" (now). This also implies, 2) "It is not head" (on some other occasion). The third category follows without difficulty, 3) "It is and it is not" which is a synthetic predication based on both 1) and 2). The fourth category predicates that the position is still indeterminate. Consider the throw of a coin. It has possibility of head (it is) and not head (it is not) sometimes head and sometimes not-head; the combination of both the possibilities of "it is" and "it is not" is another indefinite or indeterminate form. 5) The fifth category of knowledge in Jaina logic predicates the existence of indetermination (which we may perhaps interpret, in modern language, as the assertion of the existence of the probability field). 6) The sixth category denies the existence of a probability field; while 7) the seventh category covers the whole range of possibilities mentioned in the other six categories.

Certain ideas of *Syadvada* seem to have close relevance to the concepts of probability which can supply a convenient background to the foundations of statistics. The difference between Jaina *avaktavya* and the concept of probability lies in the fact that the latter has definite quantitative implications. The concept of numerical frequency ratios distinguishes modern statistical theory from the Jaina theory of *Syadvada*. At the same time it is of interest to note that 1500 or 2500 years ago *Syadvada* seems to have given the logical background of statistical theory in a qualitative form. The emphasis given by the Jaina philosophy on the relatedness of

things and on the multiform aspects of real appear to be similar ... to the basic ideas underlying the concepts of association, correlation and concomitant variation in modern statistics..... The realist and pluralist views of Jaina philosophy and the continuing emphasis on the multiform and infinitely diversified aspects of reality.... amounts to the acceptance of an "open" of the universe with scope for unending change and discovery.... It has certain interesting resemblances to the probabilistic and statistical view of reality in modern times.

In sum, a thorough insight into the philosophy of standpoints is necessary to estimate the true value of the statements of our predecessors in the field of metaphysical research. Mankind would find that almost all the confusion of thought, and we might say, the animosity existing between the followers of different religions, would cease to exist as soon as they test the scriptural text which most of us blindly adhere to with the aid of the touchstone of *Nayavada*. If they would only insert the word "somehow" (*syat* in Sanskrit) before any scriptural or prophetic statement, they would find their minds becoming trained in the right direction to enquire into the stand-point of the prophet who made any particular statement... It would also enable us to reconcile many a contradictory statements in the scriptures of the same creed as well as those of different faiths; for it does often happen that a statement which is wrong from one particular point of view is not so from another, e.g., one observer might say that bowl full of water contains no air, while another might describe it as containing nothing else but air, both being right from their respective stand-points since water is only gaseous matter form in its essence though manifested in the form the liquid substance owing to the action of atoms of hydrogen and oxygen on one another.

*Syadvada* is not merely speculative in character but provides the key to a solution of the ontological problems. It has supplied the philosopher with catholicity of thought, convincing him that Truth is not anybody's monopoly with tariff walls of denominational religion, while furnishing the religious aspirant with the virtue of intellectual toleration which is that part of Ahimsa which is one of the fundamental tenets of Jainism.

## RATNATRAYA OR THE THREE SPIRITUAL JEWELS

Most of the individual start their journey of life from the stage of *mithyatva* (wrong belief, see chapter 10) in which they are born. Wrong belief is the greatest enemy as it shuts out an individual from understanding the true nature of his self and makes him believe that the body and all that appertain to it in this material world are real, that the real happiness lies in making accumulations that make for a comfortable living. This type of living encourages vowless ways of life, with no self-control and self-restraint. Even where there is inclination towards a life of restraint, normal knowledge of the various vows which regulate life on the right path appears to be beyond comprehension.

There are great foes that attack us during the course of our Journey. The passions are the most powerful enemies that deprive us of our spiritual riches and reduce us to a state of poverty. The activities of the body, mind and speech are beset with many hurdles which add to the existing burden of karmas. Every individual who becomes aware, however vaguely, of the purity of the self would be anxious to know more about its nature and inquisitive to acquire the necessary knowledge for realizing his end.

The central subject of every philosophy is the *Paramatman* who is called by different names and is described as possessed of different attribute. Jainism, as already discussed, does not believe in God as an almighty creator of the universe. Godhood is an ideal, a pure perfect soul whose attributes are infinite perception, knowledge, power and bliss; it is the condition of perfection and omniscience. Imperfection attached to the soul as we see in the universe is due to its association with karmic matter. Our joys and our sorrows, our friends and foes, our kith and kin and in short, all that mundane life stands for are of our own making, the fruits of Karmas that we accumulated in the past arising out of our own passions and activities of body, mind and speech.

How do we attain the state of purity and perfection? In describing the path to salvation or the *moksa marga*, each school of philosophy has emphasized that aspect which its propounder considered important. While some have emphasized the path of faith or devotion, others have emphasized the path of knowledge as supreme. There is a third school which has laid the greatest stress on action or conduct. Jainism has considered the problem from two points of view viz., *Vyavahara-naya* and *Nischaya-naya*.

Umasvami has stated: *Samyag darsana jnana charitrani moksamargah*. "Right faith, right knowledge and right conduct together constitute the path to salvation." The word *samyak* used therein qualifies not only faith but also knowledge and conduct. These three principles are called the *Ratna-traya* or the Three Spiritual Jewels by the Jaina thinkers.



It is necessary to say a word about the precedence given to faith over knowledge. One can argue that knowledge must precede faith as otherwise faith will be blind faith and as right faith can only be based on knowledge. Though faith and knowledge might arise in a soul simultaneously, faith must precede it as it is the originator of desire to pursue knowledge

If we consider the meaning and content of the three-fold path from the point of reality (*nischaya-naya*), we must admit that the omniscient soul itself is possessed of all the attributes. Such pure and perfect soul is free from karmic bondage and is untouched by any impurity of physical matter. The soul is all blissful and free from all vibratory activities. The pure soul itself is right knowledge. An individual's right faith and right conduct are centered in such soul. Such a soul is also the object of contemplation and self absorption.

The pure soul is omniscient and hence is able to visualize the mysteries of the universe and fundamental truths that guide the course of life. All the scriptures are based on what was expounded by the omniscience *Tirthankaras*. Unless a living being makes these scriptures the basis of life and conduct, there can be no real happiness. That is why it is said that the three jewels are, from the point of reality, centered in the pure soul itself.

### **Right Faith (*Samyagdarshan*)**

To start with, it is necessary to discuss the meaning of right faith. Acharya Samantabhadra has defined it to mean belief in the meaning of the *tattvas*, the *Apta* or the *Arhat*, the sacred scriptures and the pious saint, and is free from three kinds of superstitions, eight *angas* and eight kinds of pride. Umasvami has defined right faith as belief in the true nature of the substances as they are (*Tattvartha sraddhanam samyag darsanam*). A firm belief in the nine fundamental truths (*padarthas*) is considered to be the pre-requisite for right knowledge and conduct.

An average mind is clouded by three kind of superstitious beliefs; belief in false gods (*devamudhata*), false belief in the holiness (*lokamudhata*), and belief in and respect for dubious ascetics (*pakhandi mudhata*). The first kind of superstition consists in believing in gods and goddesses who are credited with passionate and destructive powers willing to oblige the devotees by grant of favours they pray for. The second relates to taking baths in certain rivers, jumping down the peaks of mountains and entry into fires under the supposition of acquiring merit for themselves or for their kith and kin. The third belief refers to entertainment of false asectics and respecting them hoping to get some favours from them through magical or mysterious powers exercised for personal gain or show of power. The mind must be freed from such superstitions and doubts so as to clear the ground for rise and development of right faith.

Besides freedom from three kinds of false beliefs the mind has to be free from eight kinds of pride: 1) pride of family (*kula-mada*), 2) pride of contacts and family connections (*jati-mada*), 3) pride of one's own strength (*bala-mada*), 4) pride of body (beauty, etc.) (*sharira-mada*), 5) pride of knowledge (*jnana-mada*), 6) pride of wealth (*dhana-mada*), 7) pride of authority (*ajna-*

*mada*), and 8) pride of penance (*tapah-mada*). All or any one or more of these kinds of pride are likely to disturb the equilibrium of mind, and create likes or dislikes for men and matters. In such a case, the mind cannot be unbiased. The understanding is likely to be erroneous, if not perverted. An inflated notion of oneself on any of these grounds is likely to cloud the vision. It is therefore necessary that before right belief could dawn, there should be an effacement of these factors of pride.

Right faith is characterized by eight *angas* (aspects) which determine its excellence; they are (i) One should be free from doubt about the truth or validity of the tenets (*Nihsankita*) (ii) one should have no love or liking for worldly enjoyment as everything is evanescent (*Nikamsita*) (iii) *Nirvichikitsa-anga* consists in declining to have an attitude of scorn towards the body even though it is diseased and is full of impurities, as it can help in the cultivation of the three jewels (iv) *amudhadristi* is freedom from perversity and superstition. One should not pursue wrong and heretical faiths (v) *upaguhana* requires one to maintain spiritual excellence and protect the prestige of the path when it is faced with the risk of being belittled on account of the follies and shortcomings of others. One should praise the pious but not deride those who may be faltering in their pursuit of religion (vi) *sthitikarana-anga* is the quality of rehabilitating others in the path of right faith or conduct by preaching them or reminding them of the religious truths, whenever they are found to be going astray (vii) *vatsalya-anga* is showing affection towards co-religionists and, respect and devotion towards the spiritually advanced by receiving them with courtesy and looking after their comforts, and (viii) *prabhavana* consists in weaning people from wrong practices and beliefs by establishing to them the importance of the true religion by arranging religious functions and charities, one should endeavour to demonstrate the greatness of the Jaina tenets and scriptures.

Since our capacity for comprehension is limited, we have to accept many things in life on trust. Even in ordinary life, we find persons with different attainments in various subjects. Religion and spiritualism have to be pursued with effort and assiduity and there can be no advancement in our studies unless we start with a few beliefs in matters like the omniscient's and their attributes as laid down in the scriptures. This does not mean that a relevant inquiry is prohibited. It is common experience that things which are beyond comprehension go on clearing themselves up as we progress in our studies and processes of thought. Doors of knowledge do not open to all of us and all of a sudden. Study with devotion clears all clouds and new vistas of light dawn on a dedicated student. Sometimes, doubts are dispelled by our teachers and the enlightened; it is thus that new light illumines the dark corners of our minds making visible what was invisible earlier.

A belief motivated by reward cannot be a right belief. A true believer will not expect to be born in a royal family or to attain of power and wealth. All such matters are the fruits of Karmas of the individual concerned and the prevailing circumstances. One should not also feel disgusted with the natural conditions of life like hunger, poverty, disease, dirt, etc., but should

strengthen one's belief in the divinity of the soul. Practice of ten virtues (see chapter 12) without giving room to the play of passions is the way of developing *samyaktva*.

From what has been discussed above, it should be clear that *samyaktva* is characterized by love of religion (*Samvega*), indifference to worldly pleasures (*nirveda*) and an attitude of self-criticism for all conscious and careless transgressions of ethical rules of conduct. A person with *samyaktva* should confess and repent before his spiritual preceptor for his faults (*garha*) and consciously exert to subdue his passions (*upasama*). There should be devotion towards the five supreme saints (*panch-paramesthi*) and affection for the virtuous (*vatsalya*). To crown all, compassion towards all living creatures (*anukampa*) should be the devout creed. *Samyagdarshana* is thus grounded in spiritualism. It is proper insight into the nature of things which is necessary for the knowledge of truth. The man who acquires this true insight is characterized by an attitude of mind determined to know the precise truth at all costs. We can scarce forbear mentioning that Jainism is not merely ethics and metaphysics but spiritualism too which is evidently manifest from the persistent emphasis laid by all the Jaina philosophers, without any exception, on the veritable achievement of *samyagdarshana* before any *achara* subscribing to the attainment of emancipation is practiced. Samantabhadra has stated that even the *Ganadharas* would regard a person possessed of *samyaktva* as a god, though he might have been born in a low family. There can be no rise, stability, growth and fulfillment of knowledge and character, unless they are founded on Right Faith.

### **Right Knowledge (*Samyag jnana*)**

Right Faith makes us perceive, though not in full detail, the principles of life and matter, devote our thoughts and worship towards the conquerors and bestow our diligence in the study of scriptures. With belief in the tenets of religion, the ground for pursuit of knowledge would have been prepared. What is more, there would be the necessary purity of thought and a reverential but logical attitude of approach. *Mithyatva* is the bane of right knowledge.

Samantabhadra has defined knowledge as comprehension of the full and real nature of an object as it is, without any doubt, perversity or exaggeration. Comprehension which is partial, excessive, perverted or doubtful is wrong knowledge. Nemichandra Siddhanta Chakravarti holds the view that perfect knowledge is full comprehension of the real nature of soul and matter free from doubt (*Samsaya*), perversity (*vimoha*) and indefiniteness (*vibharama*). Jaina philosophers have laid down that there are four means (*pramanas*) of acquiring right knowledge: they are: i) direct perception (*pratyaksa*), inference (*anumana*), analogy (*upamana*) and sacred precepts (*agama*).

From the real point of views, knowledge is the inherent attribute of the soul. It is the knower as well as the fountain-head of knowledge. That knowledge is perfect; but, it is only due to the veils of karmas that its immensity and brilliance are not realizable. Knowledge is perfect when it does not suffer from the *mithyatva* or wrong belief. *Mithyatva* is the enemy of right

knowledge as it perverts both the understanding and attitude. Kundakunada holds the view that self-knowledge is the true knowledge. Expounding the theory from a negative point of view, he says that scripture, word, form, colour, smell, taste, touch, karma or any of the substances is not knowledge. The reason is that all these attributes are the characteristics of matter and hence foreign to the nature of the soul. The soul is the knower, the enlightened and therefore knowledge is not separate from the knower. This knowledge is itself right belief.

What is necessary for and relevant to the point at issue is the vital importance of Right knowledge in the scheme of the path of Liberation. With the attainment of right faith, we should master the system of Jaina philosophy by study of the scriptures and a faithful assimilation of the principles. Every tenet conducive to advancement of the self must be understood correctly and fully, dispelling all doubts and misconceptions. Such knowledge must guide our thoughts and speech. Perfect knowledge is inherent in the soul but is obscured by the *Jnanavaraniya* Karma. It is only by subsidence or destruction of that karma that right knowledge can be gained partially or fully.

While our senses and the mind can be the media for acquisition of knowledge, the scriptures occupy a significant position in the assimilation of ethical and spiritual knowledge. Their devoted study not only moulds our outlook and character but also effectively shapes our mind to give a direction and meaning to our entire life. The twelve *angas* and the *sutras* occupy a special place amongst the scriptures, though there is divergence of opinion about their authenticity between the Svetambaras and the Digambaras. That apart many eminent *Acharyas* have contributed immense and invaluable literature to enrich the spiritual heritage of Jainism. These scriptures cover the entire gamut of Jaina philosophy couched in a simple style intelligible to the laity.

From the practical point of view, continuous efforts to know the fundamental truths are necessary: If doubts haunt the mind, they ought to be dispelled by better understanding, if perversity is there, its root cause must be removed and if vagueness be there, the thoughts and ideas must be clarified by further study and discussion with the learned saints and preceptors.

In conclusion, we may add that the distinguishing feature of Jaina epistemology (i.e. theory of knowledge) is that in the strictest sense, there is one and only one type of immediate and real knowledge and that is *kevala Jnana*. It is because of this that such type of knowledge is also referred to as transcendental and extra-sensory perception.

### **Right Conduct (*Samyag charitra*)**

Right Faith and Right Knowledge, which equip the individual with freedom from delusion and consequently with true knowledge of the fundamental truths clarifying what are worthy of renunciation and realization, require Right Conduct as an integral and crowning constituent of the path of liberation. From the practical point of view, says KundaKunda, right conduct consists in the practice or observance of the austerities while from the real point of view;

it consists in the observance of penance by being absorbed in the contemplation of the true nature of the self. Nemichandra has expanded the idea when he says that right conduct consists, from the realistic point of view, in checking the external activities of the body, and the speech as also the internal activities of the mind so that all hindrances and veils in the realization of the true nature of the soul are removed. Right Conduct destroys the causes of transmigration. Both the auspicious and inauspicious karmas, which are foreign to the true nature of the pure soul and are the causes of worldly existences, are destroyed by practice of meditation with concentration. Success in meditation depends upon complete detachment from pleasant and unpleasant objects and thoughts which distract the mind.

From the real point of view, only that person who has renounced the world, who possesses concentration of mind and who knows and divines the true nature of his soul can exhibit Right Conduct. The conduct must be consistent with the attributes of the soul and free from all infirmities and perversions which are foreign to the nature of the soul. The three jewels only in combination constitute the path of liberation and he who acts knows and realizes himself through himself becomes convinced as to conduct, knowledge and faith.

Right Conduct will elevate the soul while subduing the activities of the senses and the mind. It results from purity of thought and self-discipline. Since sins of the body are more harmful than the sins of the mind, the Jaina thinkers have attached very great importance to conducts because it affects not only the doer but also others. Conduct is the external manifestation of the will in the form of an act, speech or writing. Since it affects the self and others it ought to be marked by righteousness, compassion, kindness and freedom from anger, hatred, pride or disgust.

So, the Jaina ethics covers the entire field of human activity, personal as well as social behaviour. Ahimsa or non-violence and love towards all forms the basis of right conduct. It illuminates the self and endows the individuals with spiritual strength (see chapter 13).

It is a matter of common experience and knowledge that there are differences in the level of mental equipment of individuals. That is why Right Conduct or *samyak - charitra* has been conceived of as of two categories: *sakala* (complete) and *vikala* (partial). The former involves practice of all the rules of conduct with rigour and higher degree of spiritual sensitivity while the latter involves practice of the same with as much increasing degree of diligence and purity as might be possible. *Sakala-charitra* is therefore meant for an ascetic; it is *muni-dharma*. *Vikala-charitra* is for house holder.

## GUNA-STHANAS OR FOURTEEN STAGES IN THE SPIRITUAL EVOLUTION OF SOUL

Since the goal of all ethics and philosophy is to help an individual to attain spiritual excellence or perfection, it is essential to know what hinders him in realizing his ambition. The moral and spiritual discipline prescribed by Jainism involves a graduated course of training and has therefore to be followed step by step. The sages have therefore divided the path which leads to salvation into fourteen stages, each of which represents a particular state of development, condition or phase of the soul, arising from the quiescence, elimination, or partial quiescence and partial elimination of certain energies of karma, and the manifestation of those traits and attributes which are held in check by their activity. The fourteen *Gunasthanas* classify these attributes and characteristics consistently with the gradual evolution towards the goal.

*Guna* means the life - force or inspiration of the soul, equanimity, conduct, virility etc. *sthana* means the higher and lower stages of the purity of these prowesses. These inherent natural *gunas* are enwrapped by various obstacles in the state of mundane existence. The purity of the *gunas* here, is lesser or greater in proportion to the rarity and the destruction that they bring about being greater or lesser. In this manner, innumerable types of the higher or lower quantum of the purity of the *gunas* are possible. They are, in brief, divided into fourteen and these are the *gunasthanas*. The fourteen *gunasthanas* are conceived of mainly on the basis of the rarity and destruction of illusory, *mohaniya*, karma. The illusory karma consists of two prowesses. The function of the first is to cover up the *guna* of the Atman known as right faith - *samyaktva*, so that philosophic liking and right vision do not evolve in the soul. The function of the second prowess is to enwrap the quality - *guna* of the soul known as conduct - *charitra*. As a result the Atman acquires natural liking and right vision, but is not able to undertake the right activity following this; it is not able to attain to the right self-perspective. The first prowess of illusory karma that obstructs *samyaktva*- right faith is *darshanmohaniya* that which eludes right vision and the second is *charitramohaniya* - that which eludes right conduct. Here, the *darshanamohaniya* is more powerful of the two, because, the prowess of *charitramohaniya* is not lessened unless and until the former becomes rare or is destroyed. Once the prowess of *darshanamohaniya* is minimized, *charitramohaniya* gets weaker by stages and comes to annihilation in the end. In all the obstacles to karma, the most dominant and the most powerful is the illusory. The reason is that all other coverage, *avaranas*, remains acute till the power of the *mohaniya* is acute and with the power of the *mohaniya* in the decline the power of other *avaranas* is also on the decline. This is precisely the reason why the conception of *gunasthanas* is dependent upon the comparison and superiority of the *mohaniya* karma.

The order of the *gunasthanas* is logical and not chronological. The succession in which they are to pass differs with each individual, because relapses can throw the *jivas* down from the

arduously attained height and can, wholly or partially annual the development achieved till then. This becomes easily comprehensible, if we call to our mind the fact, that remaining on one stage may last only a few minutes, so that in the morning one can be on a high level, sink down from it at noon, and climb up again in the evening. This is an internal and spiritual process, not observed from outside. The different possibilities of the succession of the *gunasthanas* are conditional upon the process which leads to the attainment of the *samyaktva* and upon the two ways, by which the method of reduction of karma can be brought about.

The psychical condition of the soul due to the rising, settling down, perishing, or partly settling down and partly perishing, of karmic matter (*udaya, upasama, ksaya, ksayopasama*) is called *gunasthana*. It is a matter of common experience that we come across numerous living beings which belong to different stages of understanding due to ignorance (*avidya*). These states are due to the difference in state of existence before the commencement of development. We are often confronted with a situation where some souls are aware of the need to shed the karmas while some other have an indistinct vision of the need. All awakening is created only when the soul becomes conscious of what is hindering it in its advancement. There are three things which have to be subdued or eradicated: the mass of karmas, their intensity and duration. It is the adequacy of spiritual effort that determines the subsidence of these aspects of the karma.

The fourteen stages of spiritual evolution have been enumerated in verses 9 and 10 of Jiva Kanda of Gommatasara. They are: 1) *Mithyatva* (delusion), 2) *Sasadana* (downfall), 3) *Misra* (mixed). 4) *Avirata Samyaktva* (vowless right belief), 5) *Desavirata* (partial vow), 6) *Pramatta-virat* (imperfect vow), 7) *Apramatta-virat* (perfect vow) 8) *Apurva-karana* (new thought-activity), 9) *Anivritti Karna* (advanced thought activity), 10) *Suksma Samparaya* (slight delusion) 11) *Upashanta Moha* (subsided delusion), 12) *Ksina Moha* (delusionless), 13) *Sayoga Kevali* (vibrating omniscient). 14) *Ayoga Kevali* (non-vibrating omniscient). These should be known as fourteen spiritual stages in the order enumerated. After the last stage, the soul becomes liberated. The fourteen stages have been designated on the basis of the prominent thought activity at each succeeding stage of evolution. We shall deal with each of them in the same order.

### 1) *Mithyatva* (Delusion)

This is the stage when a soul is affected by wrong belief due to the deluding or infatuating karmas. It is the stage of false belief or conviction. Such a person does not believe in the right path. He does not believe in reality and the values of truth and goodness. On the other hand, he sticks to wrong beliefs, and the right beliefs are unpalatable to him. Such a person will not believe in the seven truths. His beliefs are one sided, perverted, doubtful, false or indiscriminate. The consciousness of the soul in this state is obsessed with ignorance.

Jainism is based on reason and logic. There are people who believe in wrong practices and superstitious creeds. When a soul is involved in such wrong beliefs, the person becomes

perverted. The loss of faith is due to the incurrance of the *kashayas* whose subsidence is essential to the manifestation of the insight. Truth has no meaning or value to him. A wrong believer does not belief in the noble doctrine preached by the *jinas*. This is a stage of spiritual blindness which is due to the *darshanamohaniya*-karma. A wrong or perverted believer is like a blind man who does not see what is good and beautiful or what is bad and ugly.

## **2) Sasadana (Downfall)**

This stage, which is otherwise known as *Sasadan samyakdristi*, contemplates a fall from the stage of right faith. A person may attain the stage of right faith by instruction and right understanding. But if he is overcome by passions or wrong thought activity, he may slip down from the upper rung of the ladder to which he might have climbed. During this down fall, the soul has neither right belief nor wrong belief. In this stage, the soul is said to have operative thought-activity (*audarika bhava*). This is a transitory stage but the evolution has to commence again by destruction of the deluding Karma.

## **3) Samyak-mithya dristi (Mix of right and wrong beliefs)**

This is a stage in which a person holds right and wrong beliefs mixed together. It is due to indecision or a wavering state of mind, indicating spiritual oscillation between right faith and wrong faith. Such a person neither sticks up to right belief nor gives up wrong belief. This is also a transitory stage. If the right faith revives as a result of *Punya* or fresh knowledge received from a preceptor, the person may march to the next higher stages or the soul may as well revert back to the stage of wrong belief.

In all the first three stages the destructive Karma (*ghati, darshanmohaniya*) is still present but it is a question of degree. The right belief is not destroyed but is clouded by wrong belief. The mixed thought activity cannot be split up into two parts just as it is not possible to separate the sugar juice from the curds when both are mixed together. This mixed stage is wavering, impure and unsteady; it is however a cause of the destruction of Karmas.

## **4) Avirata Samyaktva (Vowless right belief)**

The soul in this stage possesses right faith and also knowledge of truth and falsehood: but it is not observing the vows (rules of self-discipline, see chapter 13) due to the operation of partial-vow preventing passions (*apratyakhyana-varna kashaya*). The right faith in this stage is of three kinds: i) *Upasama samyaktva*: it may arise in a soul, which had never any right belief before, as result of the four passions which create erroneous beliefs and wrong beliefs. Right faith may awaken after it had become deluded as a result of the Karmas. It might as well be that a soul has already right belief and may advance further by destroying the kinds of Karmas as are responsible for beliefs of the kinds mentioned in the first three stages. It is possible that a soul may slip down to the three lower stages for one *antar muhurta*; if there is no fall, it might advance to the second kind of right belief. ii) This is called *Ksayopasama-samyaktva*. This is a



stage where the operation of right faith is slightly clouded by wrong belief, as at the third stage. The four *anantanubandhin* passions are practically destroyed and are in partial subsidence. (iii) *Ksayika samyaktva*: This stage of right belief arises as a result of the destruction of the four kinds of *anantanubandhin* passions and the faith deluding Karmas. This is the best kind of right belief and the soul which acquires it must progress further.

In this stage, the soul has faith in the *moksa-marga* i.e., one's spiritual career, culminating into liberation, complete freedom from Karma, but is not able to pursue it observing all the rules of discipline. It believes in the doctrines propounded by the Jaina scriptures but is sometimes affected by wrong instructions of ignorant teachers. Such a soul recovers from the wrong belief on understanding the satisfactory exposition of the tenets by right kind of teachers; if it does not, it slips into wrong beliefs.

In this stage, the person possesses the right belief but not the conduct in strict conformity with it. He has not bound himself by vows to abstain from indulgence in sense enjoyments (*indriya samyama*) and from hurting the living beings (*prana-samyama*). He is compassionate, calm, fearful of mundane existence (*samvega*) and truthful. He does not hurt anybody without provocation. He is able to control excessive passions of anger, pride, deceit and greed. He is prone to these passions in moderate degree, but he has faith in the right doctrines.

#### **5) *Desa - virata* (Partial vows)**

A person in this stage is able to exercise greater degree of self-control than the one in the previous stage. This stage is called the stage of partial-vow because due to the operation of vow-preventing-passions (*pratyakhyanavarana kashaya*), there is the absence of perfect control. There is partial destruction and partial subsidence of the Karmas binding the soul due to passions. Here, there is the operation (*udaya*) of that kind of karmic matter which forms such passions as prevent the vows only partially. The person in this stage has the necessary spiritual disposition and exerts for further development. He observes the rules of Right Conduct only partially due to lack of complete control. This is a stage where, apart from the spiritual progress, emphasis is laid on conduct, that is, observing those rules which are enjoined by the scriptures. It is here that the eleven *Pratimas* get included.

Since he is right believer, he will control his passions and not commit unnecessary sins. He will not kill the mobile beings. He would not also unnecessarily kill the immobile beings. Since he is wholly devoted to the *Jina*, he is both vowful and vowless (*virata-avirata*). This is so because if he kills the mobile beings, he would be a person without faith in the teachings of *Jina*.

#### **6) *Parmatta- virata***

In this stage, the person has right faith and exerts to follow all the rules of conduct. Even though the thought activity is one of destruction and subsidence of almost all the karmic matter, yet the observance of the vows in a perfect manner is prevented due to the operation of the little

karmic matter and of the minor passions that prevent the perfect-right-conduct from attaining perfection. It is on account of these passions which still remain undestroyed fully that there is carelessness or imperfection in the observance of the vows, Hence the name *pramada* or careless error in *vrata* (vow). There is effort on the part of the person to control himself in his observance of the vows, but he is hindered by desires and impulses as the renunciation of attachment to worldly object is not complete. This is virtually the stage for an ascetic.

A saint or an ascetic in this stage possesses all the twenty eight essential primary qualities (*mula-gunas*) which a saint even in the lowest stage possesses. He performs his usual duties like teaching, preaching the scriptures, reading and writing books and looks after the discipline and conduct of his pupils. Carelessness may occur by way of censurable talk relating to women, food, politics, or the king, or control of passions, sleep and attachments, that is *moha* and *sneha* (delusion and affection). The conduct of a Muni in this stage is remarkable for its absence of negligence.

### **7) Apramatta-virata**

The soul of a person who has reached this stage of spiritual development is free from the infirmities of the 6th stage and is absorbed in spiritual contemplation. When the perfect-right-conduct-preventing Karma (*samjvalana*) and the minor passions are suppressed there arise the quality of non-carelessness and the soul reaches the stages of perfect vow (*apramatta samyaka*). He is absorbed in contemplation but is not able to rise higher as the Karmas etc., is not wholly destroyed. This stage of (seventh) may last for one *antarmuharta* and the soul may fall down to the 6th stage.

This is a very vital stage of spiritual development. Here onwards there would be two ways of progress: one is where the Karmas and minor passions are merely pacified or suppressed (*Uspasamaka sreni*); while the other is *ksapakasreni* where the Karmas are annihilated. Undoubtedly the soul has acquired strength due to cessation of all attachments and thorough control over the body. There is full self-control and there is not the slightest negligence in the observance of the vows etc., without any kind of transgression.

### **8) Aspurva-karana**

This stage is called the *apurva-karana* because the spiritual development of the soul leads to attainment of new thought activities which had not been reached before. All the souls that have reached this stage of development are not uniform in the degree of purity of thought as they might reach the stage at different points of time. The new thought-activities would be mainly concerned with the destruction or subsidence of the right-conduct-deluding karmas. These souls are free from the bondages of karmic matter of sleep (*nidra*) and drowsiness (*prachala*) and are therefore capable of bringing about the subsidence of right conduct-deluding karmas. The soul delights in checking or destroying the consequences of streaks of passions that might arise at times. This is the stage of pure contemplation; it is otherwise called *sukla-dhyana* or white

contemplation. This is the stage where the soul acquires the unique psychic force which was never experienced before, that assist in the destruction of the Karmas. This is accessible to souls which are either in the *upasama sreni* or in the state of pacification of Karmas (*ksapaka sreni*) or the state of destroying the Karmas. The conduct is perfect and the soul is capable of engaging himself in holy meditation.

#### **9) Anivrtti karana**

In this stage, the soul acquires advanced thought-activity. Each instant only one thought-activity operates. On account of the purity and fullness of concentration, the thoughts work like the flames of fire and consume the forest of karmas. The advance in thought-activity and its purity is uniform. The soul either brings about the subsidence or destruction of all the 21 sub-class of passions, and right - conduct - deluding karma with the result that gross desires and emotions are overcome. A person who has reached this stage has conquered all his desires for enjoyment of what he saw, heard or ate. He practices meditation on the true nature of the soul.

#### **10) Suksma samparaya**

This is a stage of slight delusion of the five kinds of knowledge obscuring karmas, four kinds of perception-obscuring karmas and five kinds of obstructive karmas. By his meditation, the soul acquires the strength to subdue or destroy even the subtlest of karmas. A subtle desire to obtain *moksa* persists. An unconscious attachment for the body still remains, though there has been great spiritual advancement of the soul. There is a slight tinge of passions of greed. The thought - activity is either subsidential (*upasamaka*) or destructive (*ksapaka*).

#### **11) Upasanta Moha (Vitaraga chhadmastha)**

This is a stage where the delusion (*moha*) or the *kashayas* have subsided due to the pure thought - activity, like the limpid waters of a pond in a cold season as all the muddiness would have settled to the ground. This is the *upasama sreni* or the subsidential stage of the ladder reached by a soul which is advancing further up. This *sreni* is not required to be passed through by a soul which has reached the *sreni* of destructive ladder. Since the soul is in a stage where the karmas have subsided but not destroyed, it is quite likely that the soul may descend to the lower stage when the passions rise again. In other words, the *bhavas* or the psychical conditions produced by the suppression of the infatuating karmas may change and lead the soul back on reappearance of the karmas. The soul at this stage is *chhadmastha* that is, enveloped by the influence of karmas other than the deluding karmas. The attachment is also suppressed. The soul does derive pleasure on account of the suppressed karmas and hence its stay at the stage is one *antaramuhurta* at the maximum. The person acquires the power to destroy the *mohaniya* karmas which have not been destroyed altogether.

#### **12. Ksina Moha (Vitaraga chhadmastha)**

In this stage, the saint would have destroyed all his deluding passions. The thoughts are as clear as water kept in a pure vessel of crystal jewel. When a soul has reached this stage, the thought-activity purifies the body, transforms it into a highly refined one (*parama-udarika*) and progresses towards the destruction of other *ghatiya* karmas: viz. *jnanavaraniya*, *darshanavaraniya* and *antaraya* since the *mohaniya* karma is already destroyed. This is a stage where passions have been annihilated. The distinction between this stage and the former is that in the latter stage the soul is at the stage of subsidence while in the former stage, it has reached the ladder of destruction. It stays for one *antar-muhurta* and marches forward to destroy all the four *ghati* karmas.

### 13) Sayoga-Kevalin

From the previous stage, the soul advances to reach this stage of omniscient being who has yet to destroy the four *aghati* Karmas; that is why it is a stage of a *Kevalin* and *sayoga* (with activity). The activities of the body, mind and speech still continue to exist. Here the soul becomes *Arhat* or perfect soul in human body. The soul appears bright like the sun freed from the clouds and attains full knowledge of the universe. Ignorance has been destroyed and the soul attains the stage of *Paramatman* by acquisition of nine kinds of purified thought-activities arising as a result of destruction of *ghati* karmas. The nine *kevala-labdhi* are: 1) *ksayika jnana* is purified or perfect knowledge due to the destruction of knowledge-obscuring karma. 2) *ksayika darshana* is perfect cognition due to the destruction of *darshanavaraniya* karma. 3) *ksayika dana* is perfect charity due to destruction of *danantaraya* karma. 4) *ksayika labha* is perfect gain due to the destruction of *labhantaraya* karma. 5) *ksayika bhoga* is perfect enjoyment of consumable objects due to the destruction of *bhogantaraya* karma. 6) *kshayika virya* is perfect power due to the destruction of *viryantarya* karma. 8) *ksayika samyaktva* is perfect right belief due to the destruction of *darshana moha*. 9) *ksayika charitra* is perfect right conduct due to the destruction of *charitra-moha*.

As already stated, this is a stage of spiritual perfection, but still association with body, mind and speech. The *Arhanta Paramesti Tirthankara* who is engaged in propounding the Dharma to all living beings is an example of *Sayoga Kevali*.

### 14) Ayoga Kevali

This is the stage of final liberation when the vibrations of the holy body cease, as the yoga of body, mind and speech are discarded. The Omniscient Lord of this stage is one who has fully stopped the influx of karmas after having destroyed those already attaching and who has put an end to vibratory activity. This state lasts only for a very short time and is immediately followed by final emancipation and liberation.

The liberated soul, *Siddha*, is wholly free from the eight kinds of karmas and has attained its true state of blissfulness which is ever-lasting. The soul free from body abides at the summit

of the universe, called *siddhasila* located at the top of upper *loka* in figure 1, chapter 2; there the fully liberated souls live in purity and peace.

Now it may be of interest to general reader to recapitulate the logical manner in which the spiritual development or evolution takes place from the state of ignorance to that of perfection. In this vast universe, there are infinite numbers of souls some of which are invisible to our senses. Roughly speaking, the souls may be divided for our present purpose into two classes: *bhavya* in whom there is an awakening to its potential qualities and *abhavya* in whom there is no such awakening. Only *bhavya jivas* rise above the first *gunasthana*, the *abhavya jivas* always remain in the *mithyatva* stage.

It may be added that the spiritual height which a layman or house-holder can reach would be the fifth *gunasthana* which contemplates partial renunciation of the world, right faith, right knowledge and right conduct are the three jewels whose full realization helps the individual on his path of liberation. The earliest stage of the journey is necessarily those which mark the transition from the state of settled wrong convictions to the acquisition of true faith. The remaining *gunasthanas* are the land marks on the path of progress in respect of right conduct.

## THE DOCTRINE OF LESYA

According to the Jaina thinkers, there are infinite numbers of souls in the universe. All of them possess the essential characteristics of perfect knowledge, bliss, etc. The souls, however, differ on account of their entanglement with the subtle and invisible karmic matter. The totality of karma amalgamated by a soul induces on it a transcendental colour, a kind of complexion which cannot be perceived by our eyes. That is called *lesya*. There are six *lesyas*: black, blue, grey, yellow, red and white. They have also a prominently moral bearing; for the *lesya* indicates the character of the individual who owns it. The first three belong to bad characters and the last three to good characters. In other words, the first three are the resultants of evil and the last three of good emotions.

Almost all the Jaina philosophers who have dealt with the subject of karma have referred to expanded theory of *lesya*. Everything which is matter, or mixed up with matter has some kind or other of touch, taste, smell and odour. Our mind and its activity are no exception. They are material and have colour, which they change with every change of their thought activity. "A black-hearted man", and "red with rage", "pale with fear", "green with jealousy"; these are familiar phrases. Our thoughts and emotions have a very intimate connection with colours. We may be said to have thought-paints; but the primary ones are black, blue, grey, yellow, pink or red and white. The *lesyas* are reflections of the soul's vibrations effected by mild and strong passions. They illustrate the temperamental grades of greed, etc. The colour shades, as enumerated are transcendental and not physical.

Nemichandra Siddhanta Chakravarti has stated that according to the knower of the attributes of *lesya*, *bhava lesya* (thought paint) is that which stains the soul. The soul itself is without form, taste, smell, colour or touch. Colour is an essential and peculiar character of matter. Consciousness is the characteristic of the soul and modifications do take place on account of thought activities. These modifications are also formless and colourless. When the activities of the body, mind and speech as also the passions create vibrations, there takes place, as already noted, an influx of matter into the soul which causes bondage. It is this vibratory activity which becomes coloured by the operation of the karmas.

As stated already, there are six kinds of *lesyas* (paints), namely: *krisna* (black), *nila* (blue), *kapota* (dove grey), *teja* (yellow), *padma* (pink) and *shukla* (white). It may however be noted that from the view-point of modifications, these colours are innumerable. *Lesya* is of two kinds, *bhava-lesya* and *dravya-lesya*. The former is thought -paint as explained while the latter is the product of body-making karma. The beings in different states of existence have different *lesya* colours.

The bad passions or the bad thought-paints are black, blue and grey while those of the good thoughts are yellow, pink and white. The bad thought paints are intense, more intense, or most intense. Similarly the good ones are mild, milder or mildest. By the decrease or increase in the intensity of the bad thought activity or passions, the thought-paint becomes modified through grey, blue and black. By the increase of the purity of the soul or good thoughts, the progress is through yellow, pink and white. It is thus clear that while the worst thought activity is black, the highest purity will disclose white.

Nemichandra Siddhanta Chakravarti has given a very illuminating example of the different thought- paints occasioned by the activities of the mind. Six travelers miss their way in the central part of a forest and see a tree laden with fruits. Naturally they have a desire to eat the fruits. The first one wants to uproot the entire tree and eat the fruits; he is actuated by black thought paint. The second one wants to cut the trunk and eat the fruit; he is actuated by blue thought-paint. The third wishes to cut the branches and eat the fruits; he is actuated by the grey thought paint. These three intended to cause great harm to the tree to get its fruits, though in differing degrees. The remaining were better types of individuals who desired to have their object fulfilled without destroying the generating parts of the tree. The fourth one wanted to cut the twigs that had fruits; he is of yellow thought-paint. The next one wanted to pluck the fruits only and eat them; he has got pink thought-paint. The last man wanted to eat only the fruits that had fallen down. He did not want to do any harm to the tree and he was therefore the best man with white thought-paint.

The different thought paints thus exhibit the inner activity of the mind showing that the means to be employed to achieve the ends vary with the mental and moral characteristic of each individual. What then are the characteristics of a person with black thought-paint? He is wrathful, always hostile, wicked, violent, unmindful of the consequences of injuring six kinds of living beings, devoid of piety and compassion, uncontrollable, unprincipled, lacking in common - sense, unskillful, given to sensual pleasures, proud, deceitful, mischievous, lazy and mysterious. The person with the blue thought-paint is extremely mysterious. He is extremely sleepy and deceitful, ignorant, rude, wicked, careless, intensely greedy towards worldly possessions and riches, engaged in sinful undertakings and easily irritable. The person with the grey thought-paint is irritable by temperament, talks ill of others, boastful, troublesome, morose, frightful by nature, envious, insults others, crooked, vile, heretical, jealous, dishonest, distrustful, indifferent, vainglorious, unmindful of loss to others, desires to die on the battle-field, generous to flattery and indiscreet in his actions.

The person with the yellow though-paint knows what to do or not to do, dutiful, steady, knows what is fit or unfit for enjoyment, is free from anger, pride, deceit and greed. Self-controlled, impartial, compassionate, charitable, calm and gentle. Gentler qualities characterize the person with pink or red thought-paint: charitable, kind, benevolent, ever ready to do well to others, humble, steadfast, well disciplined, restrained, forbearing, devoted to saints and teachers and strives after the highest good. The person with the white though-paint is impartial, engages

in meditation to the Law (dharma) and Truth, not desirous of enjoyment of any kind, practices *samitis* and *guptis*, subdues his senses, calm, free from passions and detached from worldly affairs.

These thought-paints change according to the degree of change in the purity of mind and thought. These changes bring in twenty six kinds of variations in six thought-paints.

It should be clear from what has been said above, that the *lesyas* are different conditions produced by the influence of different karmas; they are not therefore dependent on the nature of the soul but on the karmas which accompany it. What produces *lesya* is therefore the subtle substance of karmic matter.

Since the thought-paints vary with the intensity of passions and the activities, their presence and the degree of colouration would depend upon the stage of spiritual development of each individual. Even a wrong believer in the first stage can have white thought-paint, if his passions are very mild while a right believer in the fourth stage may have black thought-paint if he is possessed of strong passions. Only the white thought-paint is formed in a person who has attained any of the stages of spiritual development from the 8th to 13th. No thought-paint is possible as there are no vibrations in the 14th stage. As it is the fruition of the karmas that gives rise to imperfect dispositions, it must follow that purging of karmas necessarily brings about a change in the thought paint.

It is possible to interpret the *lesya* theory in terms of modern psychology, especially of parapsychology. The *bhava lesya* has a psychological significance. It is an aura created round the soul due to psychic effects and yoga. It is dependent upon the activity of the mind. The six primary colours are effects of the karmic influx arising out of mental states and events. Every psychosis brings some after-effects which are both physical and psychic. It is possible to show, by proper analysis and investigation, that psychic phenomena exist and are detectable.



## DASA- DHARMA OR THE TEN SUPREME VIRTUES

There is no dearth of religions and philosophical doctrines in the world. What the world needs today is the sincere practice of those doctrines in daily life. In the hands of the priesthood, every religion becomes a ritual; with the ignorant, it becomes a mass of superstitious beliefs; it thus loses its scientific foundation.

The Jaina thinkers have taken care to see that religion becomes as way of life with a clear stream of reason to sustain it. In order that one should not lose sight of the ten supreme virtues in daily life, tradition has prescribed a festival called "*Dasalakshanaparva*" to be observed for ten days devoting a day for the contemplation of one virtue. The Digambaras observe the festival from the fifth day of the second half of the month of Bhadrapada. The Svetambaras observe it as *Paryusana-parva* from the 12<sup>th</sup> day of the first half of the month of Bhadrapada. The days are spent in fasting, contemplation and study of the scriptures. The object is to purify the mind and exert for the subsidence of the Karmas.

A brief reference has already been made to these virtues while discussing the topic of stoppage and shedding of karmas. These ten virtues have been enumerated in sutra 6 of chapter IX of the Tattvartha Sutra as follows:

*"Uttama ksama mardav arjav asetya sauca samyamata-Pastyag akincanya brahmacaryani dharmah."*

Supreme forbearance, humility, straightforwardness, truthfulness, purity, self-control, austerity, renunciation, non-attachment and celibacy constitute the religion or duty. These ten virtues are intended to regulate the activities of mind, thought and action. Their practice or observance gives direction to the life of a votary by eliminating all his evil thoughts and preventing him from harmful actions. The word *uttama* or supreme ought to be read along with each of the virtues implying thereby that the practice should be of the highest order or in full measure. There should be no expectation of any earthly rewards except that of attaining purity and spiritual advancement. It is appropriate to discuss them in the order in which they are enumerated above.

### 1) *Uttama Ksama* or Supreme Forbearance

Supreme forbearance or forgiveness is a divine virtue. There are numerous occasions in life when the peace of mind is disturbed by anger due to the conduct of other people or by force of circumstance resulting in ill-treatment or insults. Each individual has his own weakness: at times, one is provoked to injure the feelings of others or be injured by others. Wisdom consists in maintaining peace of mind without getting mentally disturbed: this is called forbearance.

Bhagavan Mahavira was once questioned by his disciple: "Sire, what does the soul get by practice of forgiveness?" He replied: "By forgiveness, the mind gets peace and kindness of disposition; kind disposition creates affection towards all living creatures; by affectionate disposition the mind becomes pure; by purity, it becomes fearless.

Anger is the chief enemy of self happiness, self-restraint and detachment are all the qualities of the soul. Anger destroys all these qualities and degenerates the quality of the soul. Anger puts the mind out of gear and one does not know what a person who loses his balance of mind will do in a moment of heat. Most of the misdeeds and criminal actions are committed when persons are overcome by anger. Anger dries up the very springs of humanism. A person in anger might act like a beast and thus lose all the good qualities of the mind and the heart.

Angry words are the expressions of a perverted mind; such words cause pain to others and entangle their author into sins. They can be controlled by patience which is the outcome of wisdom and forbearance.

*Ksama* is another word in Sanskrit for the earth; she patiently bears all the inroads that are committed by people; she offers fruits and protection to all living beings. Anger begets hatred; hatred begets enmity; enmity is the cause of sustained misery to all parties concerned. Patience and forbearance can be acquired by observance of the vow of Ahimsa. Forgiveness is a divine quality. When Jesus Christ was crucified, he said "Forgive them, Father, they know not what they are doing." Mahatma Gandhi breathed a word of forgiveness towards his assassin before his death. Thus forgiveness begets love and brings peace of mind. It stops the influx of new karmas and helps to purge off the old ones. Peace and happiness are the most enviable possessions of man; they are lost by anger but regained by forgiveness.

Forgiveness is the most powerful armour of man. Anger and violence are the chief causes of war and unhappiness. Man can regain peace and happiness by non-violence and forgiveness. They are the manifestations of the true Self and therefore their practice in life is the highest religion. He who endures, forbears and forgives knows his religion and remains free from sin for, he has learned the greatest lesson in righteousness.

## **2) Uttama Mardava or Supreme Humility**

*Mardava* or softness means humility in words and deed; it brings in freedom from self-conceit and makes man kind in his heart and meek in his disposition. Modesty is born of true education and culture. Pride or self-conceit is the greatest enemy of true knowledge, faith and understanding.

Pride or self-conceit is of eight kinds as mentioned in chapter 9. Any one of these is sufficient to pervert a man's outlook on life; it may breed rudeness and bad temper. A proud man normally becomes intolerant and blind to what is good in others. When a man becomes intoxicated with any of these causes of pride, he might indulge in self-adulation and belittle others. He might demean them and, invite anger and hatred. A self-conceited person involves himself into fruitless disputes and makes enemies of others due to his harshness of speech and conduct.

Humanity is the source of compassion while conceit dries it up. Humility in man or woman shines like a diamond in any company. While it enhances reverence towards the great sages, saints and wise men, it begets admiration and respect in other people. It destroys all misconceptions and wrong knowledge while creating a thirst for acquisition of right knowledge

and conduct. The mind becomes free from prejudices and dislikes and gains in purity of thought and action. It adds dignity to one's personality and enhances one's prestige.

Everything that spoils the purity of mind and thought is the result of bad Karma. So is pride. Therefore all efforts should be made to overcome that weakness and stop further sinning by proper self evaluation. Humility is only one aspect of Right Faith; it is dawn of Right knowledge which infuses the true values of life. A person with such knowledge would regard all objects as passing phases of worldly existence and would realize that there is no reason for being proud of any of them. None of them can conduce to his spiritual well-being or advancement. He would discard them as wasteful objects of material life retarding the progress of the soul. One should constantly endeavour to be free from all conceits and acquire such faith and knowledge as will bring about subsidence of accumulated karmas.

### **3) *Uttama Arajva* or Supreme straightforwardness**

Uprightness in conduct is the hall mark of every good person. Every good man is consistent in his thoughts, words and deeds while the reverse is the case with a bad person. Consistency is a virtue and inconsistency is a vice. It is only a person of veracity that can practice true religion because religion requires him to be honest with himself and with others. "By simplicity he will become veracious; and thereby he will practice the law" says Bhagavan Mahavira.

Straightforwardness in dealings is the key to success in worldly life. It evokes confidence and trust in others. It conduces to clarity of intellect and purity of thought. It leads to honesty of purpose of thought and action. The mind of such a person will always be peaceful. He would not have any occasion for anger which is root cause of physical and mental ailments.

Deceit and cunningness bring in the influx of new karmas because they defile the mind and thoughts. When detected, they bring disgrace and loss of personal prestige. A straightforward person will have no quarrels with others and his mind would be free from passion or greed. He would be able to purge off his sins and prevent the influx of new karmas. He would be friendly with everybody and would have no occasion to give offence to anybody.

### **4) *Uttama Satya* or Perfect Truthfulness**

The topic of "truth" is discussed under the title of five *Anuvratas* in chapter 13. The fact that it is also included in the category of ten noble virtues only indicates that Jainism attaches very great importance to it as its practice in everyday life is the key to purity of life. Mahatma Gandhi regarded Truth and Non-violence as the basis of private and public life. Both are like two sides of a coin. Truth is the law of our being. He was a great seeker after Truth and was bent upon finding it. To him, truth was identical with God. Truth is what the voice within tells you, says Gandhiji. Truth cannot be realized by one who has no humility. "Where there is no Truth, there can be no true knowledge." Truth, like bliss, is eternal... Out of Truth emanate love, tenderness and humility. A votary of Truth has to be humble as the dust. His humility increases with the observance of Truth.

Truth is the virtue of the pure; it is simple and free from bitterness or arrogance; it does not suffer from the weakness of falsehood or scandal. A truthful man is always gentle but firm; he does not waver in his talk because he is free from fear or anger.

Truth always triumphs. It wins the confidence and trust of others. It forms the basis of good deeds in the world. Without it, there can be no real progress of the individual or the community at large.

Utterance of truth should be avoided where the result is likely to bring harm to another. It should also be avoided where it is likely to be the cause of misfortune to another. Those who speak the truth must do it in sweet words so as not to irritate others.

The Uttaradhyayana Sutra speaks of *bhava-staya*, *karana-satya* and *yoga-satya* which respectively mean sincerity of mind, sincerity of religious practices and sincerity of action. Sincerity of thought or truthfulness purifies the mind and helps the individual fully in the practice of religion. Sincere practice of religion frees the individual from accumulated Karmas and stops the influx of new ones. Truthful actions produce happiness and love.

### **5) Uttma Saucha or Supreme Purity**

Purity cleanses the mind from craving and greed and begets contentment and equanimity, Purity or cleanliness of external body without the corresponding internal purity serves no purpose. Internal purity is often obscured by anger, greed, pride and infatuation. Real purity of the soul consists in getting rid of all these weaknesses which are the sources of all misery in the world. The self is different from the body; and cravings of the senses should never be allowed to defile the purity of the soul.

Perfect faith and knowledge are essential for the purity of mind and thought. Without them, the cravings of existence, of the senses, of the body and of enjoyment are likely to mislead us from the right path. Purity cannot be achieved unless these are controlled and subdued. Every fall from the path of Ahimsa, truth, honesty, celibacy and non-attachment results in defilement of the soul and therefore hastens the influx of new karmas. So the observance of the five vows is the sine quo non for purity of soul.

In normal life man gets busy in the acquisition of wealth and power since he considers that they will help him in the acquisition of all the luxuries of life for worldly enjoyment. In doing so, he has to indulge in activities which involve him into passionate and impure thought. He becomes unmindful of the harm he causes in gaining his selfish ends; he invites hatred from others and creates bitterness. Life becomes turmoil and he loses his balance of mind in struggle. He begins to think ill of him. There would be bad blood and both sides giving birth to a sense of vengeance against each other.

We can realize the goal of life by acquisition of purity of life by self-control and conquest of desires and cravings, so that the body can only be an instrument for purification of soul.

### **6) Uttama Samyama or Perfect Self-restraint**

Abstinence from injurious thoughts and actions and from entertainment of sensual thoughts, or restraint from indulgence in sensual pleasures is self- restraint. This stops the influx

of new karmas. It is the foundation of good character. With self-restraint one can attain mastery over oneself and control all passions.

Restraint in thoughts, speech and action is self-restraint that is the basis of pure life and of religion. It is difficult to attain self-restraint. It requires faith in religion or at least in ethical conduct: if this is backed up by the company of good people or fine moral traditions at home and in the immediate surroundings, then acquisition of self-restraint becomes easy. Today we notice that we are in the midst of a society where laxity in thought and action is the order of the day. Anyone who advocates self-control in life is ridiculed as an orthodox person. The values seem to have changed because everyone seems to have love for free life. It cannot be denied that Indian culture has always emphasized that self-restraint is essential to prevent inroads of other people into the peaceful life. If tendency towards free life is not restrained in time, one is likely to drift towards a life of ease and sensual pleasures. Cultivation of self-restraint then becomes impossibility.

To give up oneself to such life is to lose the dignity of human personality and greatness. The mind becomes overwhelmed with passionate thoughts and loses all its strength. It then becomes impossible to regain balance of thought and purity of conduct. An individual who becomes a victim of such situation will never be able to subdue his mind and subdue the evil karmas which entangle him into a life of misery and continued transmigration. In that event, one cannot regain the chance of human birth which is the only opportunity for destruction of bad and good karmas. The pleasures of worldly life are undoubtedly fleeting but no one can predict to what stage of degradation a man might sink before he can awake to his senses. Like an insect which is attracted by a light and embraces it only to fall down dead, a person who is attracted to a life of sensual enjoyment emerges physically and morally bankrupt.

Renunciation in a lesser or greater degree is the beginning of self-restraint. The world is full of objects of glamour to the different senses and it is only the person who is constantly conscious of the dangers of licentious life that can control him from a fall. It is constant awareness to the pitfalls of life that can ever keep an individual vigilant on the path of righteousness. Without self-restraint, an individual will be blindly sacrificing his good fortune of having been born a human being and lose an invaluable gem of life for a piece of glowing glass. Without self-restraint, the intellect and the body will not work to achieve the spiritual advancement even in the slowest possible manner.

It is axiomatic that without full control of thought and mind, one cannot achieve real renunciation. Austerities, fasts and penance are futile without the internal purity. Introspection and repentance accompanied by right conduct rooted in right faith and knowledge can alone help the soul to become free from the karmas of different kinds.

### **7) *Uttama Tapas* or Supreme Austerity**

Practice of penance in order to destroy the accumulated karmas is austerity. External austerities are the twelve kinds while the internal austerities are of six kinds. According to Umasvami, the external austerities are: fasting, reduction of diet, restrictions on begging food, abstinence from delicious and stimulating foods or dishes, lonely habitation and mortification of

the body. Jainism attaches great importance to fasting as it promotes self-control, destruction of attachment of karmas it is an occasion for meditation, scriptural study and spiritual advancement. Control over diet is good not only for maintenance of sound health but also for development of self control, contentment and studious habits of life. Avoidance of delicious and stimulating foods is quite essential for a quiet life of restraint; it curbs excitement of the senses and facilitates to observance of sexual restraint.

Expiation, reverence, service, study, renunciation and meditation are the internal austerities. These are for training the mind, Repentance for the past sins committed through negligence or under the influence of passions is expiation. Reverence towards the saints and rendering them useful service are other mental disciplines intended to purify the mind. Acquisition of spiritual knowledge by diligence is another internal austerity. Effacement of the ego is renunciation while concentration of all thoughts on the nature of self is meditation.

Observance of austerity is the stepping stone to attainment of spiritual strength or greatness. One has to withdraw oneself from a life of sensual pleasures and achieve detachment from the lure of material possessions. The detachment must be completing, both external and internal. Human life would not be worth living unless the soul advances to some extent at least by the subsidence of karmas. The greatest difficulty in life is to secure freedom from infatuation. Since passions pervert the soul, austerity is the sole means of getting rid of them. It is only by reaching the pinnacle of austerity that the great souls attained salvation. Everyone can practice penance to the extent possible, regardless of one's mental and spiritual capacity.

#### **8) *Uttama Tyaga* or Complete renunciation**

It is a difficult virtue in practice. In this world, man is normally judged from his wealth, power and position. All forms of acquisition of wealth are attended with some craving, if not greed. The first stage of cultivating this virtue is to possess a strong determination against acquisition. The second step is that of renunciation by making donations and gifts to good causes. Jainism lays down that every house-holder should practice some charity in providing food, shelter, medicine and education to the needy. All or some forms of charity have to be practiced every day. Charity blesses him that gives, and consoles him that accepts. He who spends all his time only in accumulation will be absorbed in passions of greed and craving; he will have no thought of the soul and of his release from the meshes of the karmas. Constant thoughts of covetousness without any idea of clarity would lead to further influx of inauspicious Karmas.

A stingy man will be an object of scandal and spite. A charitable person will be respected by the society and will be able to lead life of contentment as he will have neither fear nor greed to disturb his peace of mind. It should be remembered that the world lives on the charities of good men. We have more poor people in every country than the rich. So a social obligation is cast on every individual to part with something of what he possesses. While fulfilling this social and moral obligation by extensive or liberal charity, the donor should not entertain pride or vanity: he should not utter anything that will hurt the donee or subject him to insult of some kind.

While giving, the mind should be full of joy and thoroughly free from the slightest idea that he is parting with something that is his own. In fact, nothing is ours that we have parted with; what is left behind when we take leave of the world belongs to others.

#### **9) Uttama Akinchanya or Complete Non-attachment**

He who has nothing is *akinchana*. To entertain such a thought is *akinchanya*. In this world, there is nothing that one can legitimately call his own. Even the body is not his own as it is independent of the soul. The body is only an instrument for the practice of Dharma or religion. It is perishable. The object of this virtue is that everyone should firmly know as a matter of faith and ultimate reality that the atman has nothing that he can call his own, that he is infinite knowledge and bliss, that everything else like the body, the relatives, the caste, the family etc. are to the body and that it is only by cherishing such ideas that he can achieve the noble goal of life.

The suppression of the ego is most difficult for ordinary human beings. An individual's life is constantly fed by the ideas of "I", "myself" "mine" and "ours". Such ideas are germane to worldly existence and are in reality the results of our Karmas. *Akinchanya*, if gradually developed in the mind and practiced, is the surest path to asceticism of the highest order. That is the first lesson in the attainment of godhood.

#### **10) Uttama Brahmacharya or Supreme Celibacy**

This subject is discussed in chapter 13 while dealing with the five small vows or the *panch-anuvratas*. Constant awareness of the Atman without being distracted by sensual pleasures is *Brahmacharya*. Sexual passion destroys the stability of mind. Passion of any kind is dangerous to spiritual progress. Craving for sexual enjoyment, if unbridled, leads to commission of all kinds of sins. Like all other vices, it is practiced in secrecy; many acts which are both morally and legally condemnable are being perpetrated to cover it up. The only escape from the multiplication of sins is the observance of this virtue.

These ten noble virtues form part of Jaina ethics. It is often said that virtue is its own reward. It simply means this: whether one recognizes or respects an individual for such virtues or not, their cultivation and practice will elevate the soul and contribute to his social wellbeing. The evil propensities of the mind are curbed and the ruinous passions are destroyed. An individual who has acquired these virtues gets his reward in the form of spiritual advancement of his own soul. He is freed from ignorance and passions and achieves firmness in Right Faith and conquers all wickedness. All these virtues are inherent characteristic of every soul. What is inherent has to be understood and realized.

## JAINA ETHICS AND WAY OF LIFE

All great religions of the world have laid great stress on morality as a vital factor regulating the conduct of an individual for his own good as also for the well-being of the society of which he is a member. The goal of a society is maintenance of moral values of brotherhood, justice and peace. Devotion to ethical ideals is the hall-mark of all modern civilizations. Ancient thinkers considered ethics as part of metaphysical and theological speculations and therefore made moral principles as part of their religion. In doing so, they have tried to indicate the relationship between man and the universe, and his goal in life. Though man's conduct in society is the normal field of ethics, the Jaina thinkers have linked ethic with metaphysical ideas and ideals.

Jaina ethics is the most glorious part of Jainism and it is simplicity itself. That is how some authors have described Jainism as Ethical Realism. There is no conflict between man's duty to himself and to the society. The highest good of the society is the highest good of the individual. The soul has to be evolved to the best of its present capacity, and one means to this evolution is the duty of helping others by example, encouragement and help.

The first precept to a follower of Jainism is that he should possess and cultivate an intelligent and reasoned faith in that religion. It must be of right type and should be free from false notions about God, scriptures and the precepts. Such right faith works as an inspiration for acquisition of right knowledge which ought to be reflected in conduct in daily life. As Jacobi says, Jaina ethics has for its end the realization of Nirvana or *Moksa*. To affect this end, the rules of conduct must be observed and corresponding virtues must be acquired.

Conduct is reflection in action of inner faith in religion or moral values cherished by an individual. His degree of self control and attitude of mind are evident from his behaviour. The difference in the conduct of two individuals towards a matter or other persons is largely due to the difference in their cultural and religious upbringing modified by the values of life which themselves might have developed during the period of their growth.

From the religious point of view, Jainism has prescribed rules of conduct separately for the i) the householder (*sravaka*) and ii) the ascetic (*muni*). The rules of conduct prescribed for them are called *sravaka-dharma* and *muni-dharma*, respectively. Some of the vows and austerities which are common to both are intended to be observed by the ascetics with greater rigour and diligence than by the householder. The reason is that a house holder has to look after his family and adjust himself to the social and political conditions in which he lives. An ascetic has no such limitations as he abandons all of them with the sole aim of pursuing a spiritual path. He can observe the vows fully as he is in full control of his senses and is in a position to curb his passions quite easily due to his religious learning and spiritual disciplines.



Since the aim of the rules of conduct and vows prescribed for the *sravakas* is self-purification, it is but natural that they should be classified on the basis of their faith and capacity. A *sravaka* is one who listens or who has faith. It is common experience that men and women differ everywhere in their capacity for intellectual grasp and firmness of will. The Jaina thinkers have accordingly adopted a three-fold division: i) *Paksika sravaka* is a layman who has inclination (*paksa*) towards Ahimsa. He possesses *samyaktva* and practices the *mula-gunas* and the *anuvratas* and is assiduous in performing the *puja*; ii) *Naisthika sravaka* is one who pursues his path upwards through the *pratimas* till he reaches the eleventh stage. At the culminating point (*nistha*), he quits the household life and practices the ten-fold dharma of the ascetic. It would seem that if he backslides, he is downgraded to the state of a *paksika*; iii) *sadhaka* is one who concludes (*sadhayat*) his human incarnation in a final purification of the self by carrying out *sallekhana*. It may be added that *naisthi* also means one who is devoted and is possessed of full faith in the tenets. The classification is inherent in the weaknesses of human nature and expects the layman or laywoman to follow the rules of conduct and the vows to the best of his or her capacity and understanding.

It was during the time of Bhagavan Mahavira that the society came to be divided into four groups: *Sadhu* (ascetic), *sadhvi* (female ascetic), *sravaka* (house-holder), *sravika* (female house-holder). The rules of conduct described for the first two classes were almost identical; similar rules were enjoined upon the last two classes. The conduct of each class was regulated by vows which every member was required to observe in his or her daily life.

What is a vow? It is a solemn resolve made after deliberation to observe a particular rule of conduct. It is made before a saint on his advice or voluntarily to protect oneself against possible lapses of conduct. The object is to control the mind and mould one's conduct along the spiritual path. The rules are such as intended to protect the society from harm by protecting oneself in the righteous path. A vow affords stability to the will and guards its votary from the evils of temptations of unregulated life; it gives purpose to life and a healthy direction to our thoughts and actions. It helps the growth of self-control and protects against the pitfalls of free life.

### ***Sravaka-dharma***

It may be unnecessary to repeat that the foundation of Jaina ethics is emancipation. The hallmark of Right Conduct is right conviction in thought and action, freedom from infatuation or delusion and passions like anger, hatred etc. Samantabhadra defines conduct as the abstinence of a man (with right knowledge) from *himsa* (injury) *anartha* (falsehood), *chaurya* (stealing), *maithuna* (sexual activity) and *parigraha* (attachment). From the popular point of view, *charitra* (conduct) consists in the pursuit of what is good and beneficial and avoidance of what is harmful to oneself as well as to others.

These are the five vows which are prescribed both for the house-holders as also for the ascetics. Observance of the vows in a limited ways is *anuvrata* (small vow) while complete observance is *mahavrata* (great vow). The practice of these vows with vigilance dispels sufferings, just as an excellent specific medicine removes a disease. The great vows are for ascetics.

Since all writers have formulated these vows in a negative phraseology, critics have characterized the philosophy underlying them as of negative creeds. This is not correct since each vow has its negative aspect in the form of moral prohibitions and positive aspect in the form of a moral duty. Negative terms are effective injunctions. In the last resort every moral code rests, like the Christian Decalogue (or the Ten Commandments) on prohibitions; but even in Jainism each *anuvrata* has its positive as well as its negative aspect. Ahimsa can be formulated as *daya*, active compassion for all living beings. If Jainism has never challenged the constituted order of society, it has essayed to permeate it with the spirit of compassion but because human beings are actuated by self-interest it has pointed out to them the lower motives for doing well.

Each of these vows has a two-fold purpose. The first is spiritual in that the observance of these vows will prevent the influx of new Karmas. The thought of injury, theft, or falsehood is the cause of demerit or sin. Such thoughts in action will be punished by the state. The other purpose is social. By observance of each of the vows, an individual will be discharging his social obligations. To desist from violence or theft is to preserve peace and safety in society. While the spiritual fruit of observance of the vows is self-control, stoppage of the evil propensities of the mind, the mundane fruit is mental peace and good of the society at large.

Samantabhadra has stated that the conduct of a house-holder (*grahastha*) consists in the observance of five *anuvratas*, three *gunavratas* and four *shikhsavratas*.

### ***Anuvratas***

#### ***Ahimsa Anuvrata***

The first of the five vows is Ahimsa. Ahimsa means not hurting; he who abstains from causing any hurt or harm to any *trasa-jiva* either intentionally, or through others or by consenting to another to do so, observes the vow of Ahimsa. Ahimsa is the highest form of religion, say the Jaina thinkers. Surely non-appearance of attachment and passions is Ahimsa, says Amritchandra Suri. When a person is overcome by passions, he causes *himsa* or injury to his own self, though there may not be injury to any living being. When, however, there is injury to the vitalities of a living being when one is free from passions and has conducted one-self with sufficient care, there is no *himsa*. There is certainly *himsa* in such a case when one is careless and is under the influence of passions. Everything depends upon the state of mind and intention to abstain from *himsa* or to commit *himsa* even where actual hurt or injury is not caused.

Umasvami has defined *himsa* to mean the severance of any of the vitalities by one actuated by passion. Jainism holds that the immobile beings possess four vitalities, *pranas*, viz., touch, energy, respiration and life-duration. The mobile beings possess besides the above, any two or more of the senses viz., senses of taste, smell, sight, hearing and speech. Those endowed with the mind have in all ten vitalities. Thus injury is caused by severance of any of the vitalities in a mobile or immobile being. Such injury causes pain and suffering to life. He who causes injury with passion or through carelessness is guilty of *himsa*. *Himsa* may be either *bhava-himsa* under the influence of passions, or *dravya himsa* where there is physical injury.

Umasvami has prescribed five rules of restraint for being firm in the observance of the vow of non-injury. Control of speech, control of thought, regulation of movement, care in lifting and placing things or objects and examination of food and drink before taking in, are the five observances. Self-control is of vital importance. Since one is required to refrain from hurting the feelings of others to observe the vow of Ahimsa, control of speech and thought are quite essential. Everyone ought to be careful in his movements for fear of causing hurt or harm to a living being through carelessness. Similarly one ought to be careful while placing down things or objects lest they should hurt some tiny being. Such precaution has also to be taken even while lifting up any object. Similarly it is necessary to examine minutely one's own food or drink before taking it in, making sure that there is no tiny being in it.

Jainism makes a distinction between *bhava-himsa* (intention to hurt) and *dravya-himsa* or the actual causing of hurt. That is why five kinds of restraints have been expressly mentioned above as the cautions to be observed by one who wants to desist from causing hurt. Similarly, a distinction is made between *suksma-himsa* and *stuhla-himsa*. The former requires abstention from causing hurt to life in any form while the latter requires abstention from hurting forms of life possessing two or more senses. It is not possible for a house-holder to refrain from causing hurt to forms of life with one sense like plants, trees, crops etc. He must however refrain causing unnecessary harm to *ekendriya* and *sthavara jivas*, but it is ordained that a monk should desist from causing himsa to any form of life.

As a practical religion, Jainism has considered what is normally possible for an average person. *Himsa* is of two kinds: *samkalpi* (intentional) and *arambhi* (occupational). Hunting, offering animal sacrifice, killing for food or sport is instances of intentional *himsa*. Abstinance from them is possible with no harm to anybody. *Arambhi himsa* is *himsa* committed by a householder in the ordinary course of his living. It is of three kinds: 1) *Udyami*, 2) *Graharambhi* and 3) *Virodhi*.

*Udyami*: A house-holder has to follow some occupation or the other in order to support himself and his family. Jainism regards six occupations as permissible: i) *asi* or sword. It is open to a person to become a soldier or some other officer who has to use a sword or weapon in the discharge of his duties; ii) *masi* or ink. One can follow the occupation of a writer or work in any office or business where writing is required to be done; iii) *krisi* or agriculture. A person can

engage himself in agricultural or horticultural operations by cultivation of lands; iv) *vanijya* or trade. A house-holder can follow such trade as does not involve intentional *himsa*. He cannot follow the trade of a butcher, wine-merchant etc. v) *shilpa* or sculpture. He can follow any industry for production of consumer goods. vi) *vidya*. He can follow the learned professions like literature, teaching, art etc. It is not possible to avoid *himsa* involved in carrying out the obligations of these occupations (*udyami*).

So far as the *graharambhi himsa* is concerned some kind of *himsa* is involved in carrying out the domestic duties and obligations. *Himsa* is involved in constructing a house, in the preparation of food, use of water in bathing, washing etc., keeping of cattle, maintenance of gardens and growing or using vegetables, digging of wells, cutting of crops and fruits. In short, whatever *himsa* is involved in the discharge of obligations necessary as a house-holder it is permissible as otherwise normal life becomes impossible.

*Virodhi himsa* is committed in self-defense or defense of person or property of members of the family or relatives and friends. One has to defend against thieves, robbers, dacoits or enemies in battle, Jainism does not preach cowardice. Defense of country is one of the obligations as a soldier in the army. The only restriction is that unnecessary *himsa* must not be indulged in as a matter of hostility or revenge.

In order to guard oneself against *himsa*, one must completely renounce wine, flesh, honey and the five *udumbar* fruits: that is fruits belonging to the fig variety or of the genus *fichus* in which tiny beings are born in numbers: *gular*, *anjir* (fig), banyan, *peepal* and *pakar*. In eating any of these kinds of fruits, not only is there *himsa* of innumerable tiny insects and invisible organisms but also of countless seeds with which such a fruit is full. Wine is the birth-place of many organisms, like the flesh which is secured by killing an animal or from a dead animal. Any destruction of life involves destruction of compassion too. Honey is to be avoided not only because its collection involves *himsa* but also because it contains a large number of tiny invisible eggs. Wine intoxicates the mind of the drinker and its preparation by fermentation involves inevitable *himsa* of *jivas*.

Those who are non-vegetarians often argue that since taking vegetables, fruits, milk and cereals also involves *himsa* there could be no objection to meat-eating. It should be remembered that taking vegetarian diet involves injury to one-sensed beings. There is no injury to mobile beings. It is from this practical need that Jaina authors have classified living being according to their grades with reference to sense organs and development. The argument ignores the fact that the body of an animal contains innumerable mobile and immobile beings. Microscopic examination will disclose the presence of a vast number of living organisms. In killing an animal or even in eating the flesh of a dead animal, one cannot escape from causing injury to a large number of vitalities. That is not so in eating vegetable food where *himsa* involved is the minimum and that too to beings of one sense which are immobile.

Jainism prohibits killing either in the name of gods by way of sacrifice or for guests as a mark of respect. One should not kill animals like lions, tigers, snakes etc., on the ground that they harm others. It has to be conceded that these animals do not harm those who do not put them in fear or hold out threats of harm. In the world of animals there is no wanton killing. In fact, as compared with men, animals behave more kindly and live together. Killing horrifies because all beings wish to live and not to be slain. It is now found that even wild birds and animals have a purpose to serve and that is why a movement for protection of wild life is being undertaken by Governments and humanitarian organizations. Killing beings in misery or suffering, on the ground that they will be free from pain and agony is violence. In such cases, one should give medical assistance or nursing. Happiness and misery are the fruits of one's own karmas previously acquired. Acts of killing are positively harmful as they cause greater pain to the animals concerned than mere suffering due to disease or injury. There will be greater bondage of evil karmas to the killer. Killing is a great sin because all beings wish to live and never wish to be slain. Compassion is the beneficent mother of all beings.

It would be well to stress here that Ahimsa is not something negative: it is another aspect of *daya*, compassion, which is, in Hemachandra's words, 'the beneficent mother of all beings,' the elixir for those who wander in suffering through the ocean of re-incarnation. This positive Ahimsa is expressed in the form of *karuna-dana* or *abhaya-dana*, the giving of protection to all living creatures. Samantabhadra says that Ahimsa is the highest bliss known to beings in this world. (*Ahimsa-bhutanam jagati veditam brahma paramam*).

The consequences of violence are calamity and reproach in this world and the next. He who commits violence is always agitated and afflicted, being actuated by animosity. He suffers pain and suffering, sometimes imprisonment also. Therefore everyone should avoid violence and practice benevolence towards, all living beings, feel joy at the sight of the virtuous, show compassion and sympathy towards the insolent and ill-behaved. He who conducts himself in life in this way is able to practice non-violence and other vows to perfection. Thus the positive virtues which a votary of non-violence must possess are *maitri* (love or friendship), *pramoda* (joy and respect), *karunya* (compassion) *madhyastha* (tolerance) towards living beings as stated by Umasvami. Compassion towards all beings is as invaluable and miraculous in its effects, as a *Chintamani* gem, says Somadeva.

### ***Satya (Truthfulness) Anuvrata***

It is difficult to define truth, though its nature is understandable. Umasvami says that speaking what is not commendable is falsehood. Commenting on this Sutra, Pujiyapada says that which causes pain and suffering to a living being is not commendable, whether it refers to actual facts or not. The words that lead to injury constitute falsehood. Samantabhadra says that he who does not speak gross (*sthula*) falsehood, does not cause others to speak and does not speak even the truth, if it is likely to bring danger (*vipada*) to himself or to anybody else, can be said to desist from gross falsehood. Amritchandra has given negative views of truth. According to him,

it is falsehood to make a wrong statement through careless activity of body, mind or speech (*pramatta-yoga*). Falsehood is of four kinds: i) denying the existence of a thing with reference to its position, time and nature when it actually exists; ii) assertion of the existence of a thing with reference to its position, time and nature when it does not exist; iii) where a thing is represented to be something different from what actually it is, as when a horse is said to be cow; iv) when a speech is ordinarily condemnable (*garhita*), sinful (*saavadya*) and disagreeable (*apriya*).

Any speech which is actuated by passion (*pramatta-yoga*) is false. Back biting, harsh, unbecoming, non-sensual or unethical speech is condemnable (*garhita*). That speech which provokes another to engage in piercing, cutting, beating etc., or likely to lead to destruction of life is sinful (*saavadya*). All disagreeable speech (*apriya*) causes uneasiness, pain, hostility, grief, anguish etc., to another person. Falsehood involves *himsa* or injury of some kind or other. The material point is the intention behind the speech. Where a saint or a preceptor gives sound advice against vices or questionable habit of life, he cannot be said to indulge in false speech, even though the person affected may feel ashamed or uncomfortable.

Umasvami has advised that a person who wants to be truthful ought to give up anger, greed, cowardice fearfulness, jest and blaming words (*anuvichibhasanam*). Somadeva makes distinction between degrees of truth mixed with falsehood as we find sometimes truth with falsehood. He mentions divulging of secrets, slander, back biting, forgery and perjury as obstacle to truth. He cautions against exaggeration, fault-finding and indecent speech and advises that one should always speak what is "noble, beneficial and concise." One must avoid boasting and jealousy about the merits of others and that would draw one unconsciously into falsehood.

There are five transgressions of truth against which Samantabhadra has cautioned all those who want to observe the vow of truthfulness. Giving false or wrong advice (*parivada*) about any matter or rules of good conduct is the first kind of *atichara*. Misleading people in matters of belief or conduct is very objectionable and must therefore be avoided. Divulging the secrets of others or breaking the promise of secrets (*rahobhyakhyana*) of others or breaking the promise of secrecy involves untruth. Disclosure of confidential talks which one may have overheard is similarly objectionable. Slandering (*paisunya*) others or talking about the weaknesses of other people should not be indulged in as it will damage the prestige of the people concerned. Committing perjury or forgery (*kutalekha-karana*) to which Somadeva has referred is the fourth kind of *atichara*. This includes keeping or maintenance of false accounts and carrying on false propaganda about others. Committing breach of trust or misappropriation (*nyasapahara*) of what is entrusted to an individual in confidence is the fifth transgression of the vow of truthfulness. There are many occasions when people entrust their ornaments or cash to others under various circumstances believing that they would be returned when needed. Denying such deposit wholly or partially is an act of falsehood.

Jaihism regards *asatya* as a form of *himsa*. Falsehood brings in endless miseries here and in the next birth. A liar becomes a traitor to himself. Truth always triumphs and everyone should

therefore adhere to that ideal. Falsehood may sometimes land its author in prison or bring in disgrace and damage to property also.

### ***Achaura (Non-stealing) Anuvrata***

Umasvami defines stealing as taking what is not given (*adattadanam steyam*). Taking anything that is not given amounts to theft, if the activity is actuated by impure thought. Samantabhadra has given a comprehensive definition of what is not theft. The vow of abstinence from theft consists in not taking anything which is not given, whether such thing has been deposited underground, has been dropped by oversight or has been forgotten. In other words, the gross vow of non-stealing can be observed by desisting from taking away property which is not actually given by owner.

Amritchandra clearly says that theft also involves *himsa* as taking of property which is not given not only injures the purity of thought but also pains the person who is deprived of his property. Theft, if detected, may lead to punishment by imprisonment. In taking what belongs to another, there is *pramatta-yoga* or operation of activity aroused by some passion. The desire to possess some other's property without his consent or knowledge involves spiritual denigration of the self. A house holder should not take water from private wells unless the permission of the owner is taken. No such difficulty arises in the case of public wells and roads which are dedicated to the public for use. Somadeva adds that those who take the vow of non-stealing must not take anything belonging to others whether in a house or in the street or on water or in the woods or on the hills. Mines and hidden treasures belong to the State, though they may be of unknown ownership. This view is consistent with modern law in our country.

As in the case of other vows, there are five kinds of transgressions (*aticharas*) in the case of theft also. One may not himself commit theft but if he instigates another to commit theft or shows him the way of committing theft, then he is guilty of abetment of theft (*chauraprayoga*). Receiving stolen property is another kind of transgression (*chaurarthadana*). The third kind of transgression known as *vilopa* is when a person resorts to under-hand dealings for getting a thing in contravention of rules of control and restrictions which the state might have imposed. Adulteration (*sadrsasammisra*) is mixing of material of lower value with other material of higher value identical in colour or substance for sale with the motive of unlawful gain like mixing vegetable oil with ghee or fat with butter etc. The fifth kind of *atichara* refers to the use of false weights and measures (*hinadhika vinimaya*), as for example using heavier weight for purchasing articles from others and using lighter weights for sale of one's own commodities.

### ***Brahmacharya (Celibacy) Anuvrata***

The fourth vow is *brahmacharya* or celibacy. Samantabhadra has stated that the vow consists in desisting from having sexual contact with other women and from abetting others to have such contact, for fear of incurring sin. A person ought to be content with the woman whom he has married in the presence of his preceptor and others. He should have no sexual desire or

sensual look at other women. This vow differs from all others in its double formulation: positive in the sense of contentment with one's own spouse (*sva-dara-santosa*) and negative as avoidance of contact with the spouses of others (*para-dara-gamana*).

Amritachandra is definitely of the view that sexual activity involves all round *himsa*. He likens the act to the insertion of a hot iron rod in a tube which is filled with sesame seeds and which burns all the seeds; in the same way every intercourse kills a large number of living organisms. Every indulgence of sex-passion due to lust brings about *himsa*.

Enjoyment of women betakes of the nature of affliction because like fever it brings on craving and delirium, and exhaustion of the body. The passionate pleasure of the encounter can give no real satisfaction. Two reasons are assigned for condemnation of all carnal contact; that in moral sense the calm of the soul is disturbed by the increase of the passions of love and hate ; and that in a physical sense the sexual act is always accompanied by *himsa*.

There are five (*aticharas*) transgressions of this vow noted by Samantabhadra: i) a house holder should abstain from bringing about the marriages of other's children (*anyavivahakarana*). It is the duty of a house-holder to arrange for the marriage of his children. There is no fault if one regards such marriage as ceremonies and not as arrangements of copulation, ii) toying or caressing with the parts of the body like the breasts, arm-pits of the female (*anangakrida*), iii) finding pleasure in the sensual activities of eunuchs dressed in female attire, iv) excessive inclination for enjoyment of sensual pleasures (*vipulatsatichara*), v) frequently visiting or having conversation or dealings with, or observing bodily attractions of, a prostitute. He who wants to observe this vow both in letter and in spirit must studiously avoid all occasions of meeting women in privacy and talking of matters which are likely to stir feelings of sexual or sensual contact.

Siddhasena Ganin has been more precise in classifying sexual intercourse (*maithuna*) as animate (*sachetana*) and inanimate (*achetana*). The first has reference to 1) intercourse of a man with a woman (celestial, human or animal); 2) of man with another man; it includes masturbation as well as homosexuality; 3) masturbation by a woman with some artificial phallus. The latter one (*achetana*) refers to acts of man satisfying his sexual desires with the statue of woman (celestial, human, or animal) fashioned in plaster, wood, stone, or leather, or in the form of a painting.

All Jaina philosophers have been unanimous in condemning breach of the vow of celibacy as leading to commission of various kinds of sins. It is a sin against one's self not only because it results in loss of bodily strength but also leads to various other sins. It is a sin against the society as it disturbs code of common ethics so essential for peace in domestic life and mutual trust. A man or woman given to adultery involves himself or herself in various kinds of deceitful acts which result in the destruction of all other virtues.

### ***Aparigraha Anuvrata***



*Parigraha* is infatuate attachment to possessions (*murccha parigraha*). The desire to acquire and possess a number of worldly things like lands, house, cattle, gold silver and cash is natural to men and women. This desire should not become insensible. When attachment to such objects of possession becomes uncontrollable or unreasonable, the mind becomes affected by passions of greed and delusion; such mind becomes oblivious to right faith, knowledge and conduct. Infatuation or attachment of any kind becomes a source of evil. In safeguarding property, one is likely to resort to violence and falsehood.

The desire to posses becomes an evil when it is uncontrolled. To be free from such evil, one should voluntarily decide upon the extent of property and wealth that one should acquire and refrain from all activities of acquisition after the target is reached; this is called *icchaparinama - vrata*.

Amritachandra Suri defines *parigraha* as attachment; it is the result of delusion or operation of the *moha* karma. Complete renunciation of all sense of attachment is *aparigraha*. *Parigraha* or attachment to possession of property is either external (*bahiranga*) or internal (*antaranga*). The former has reference to actual possession of goods or living beings like slaves, servants, cattle etc. Internal *parigraha* is of fourteen kinds 1) wrong belief (*mithyatva*), 2) urge for sexual enjoyment with a woman (*striveda*), 3) with a man (*pum-veda*), 4) with eunuchs (*napumsaka-veda*), 5) laughter or cutting jokes (*hasya*), 6) indulgence (*rati*), 7) indifference or displeasure (*arati*), 8) sorrow (*soka*), 9) fear (*bhaya*), 10) disgust or hatred (*jugupsa*), 11) anger (*krodha*), 12) pride (*maana*), 13) delusion or deceit (*maya*), and 14) greed (*lobha*).

Attachment which is the source of *parigraha* will be of various kinds and intensity. Possession of female servants and slaves may lead to arousing of sexual passions and consequent desires of indulgence, laughter, and sorrow. Other mental states referred to as internal attachments are attributable to acquisition or protection of various kinds of objects. While greed, deceit and pride are involved in the uncontrollable thirst for accumulation, fear, anger or sorrow are aroused when one has to part with the objects.

The object of the vow is that every householder should impose upon himself restrictions as to the nature and extent of objects (animate and inanimate) of possession so that there could be a check on his greed. Renunciation is the true way of life but it is not possible for everyone to follow it. Hence there is need for self-imposed limits on acquisitions.

Acharya Sri Tulsi has been the modern exponent of these doctrines under the Anuvrata Movement. He has emphasized that the vow of Non-violence can solve not only the personal problems but also international problems of war and peace. All the vices of modern life like lying, black marketing, adulteration, profiteering and permissiveness can be solved by observing the five vows which form the tenets of the Religion of humanity. He has published books and pamphlets to prove that one could find a solution for every problem of human life or for national and international problems by raising the ethical standard of individuals. The problems of

capitalism versus communism can be solved by effective pursuit of the vow of *aparigraha* while the proper understanding and practice of Ahimsa can exterminate wickedness and hatred from the hearts of men as they contain the seeds of war. Mahatma Gandhi has proved to the world that Non-violence and Truth can achieve even against the most formidable powers of the world.

### ***Gunavratas***

The three *gunavratas* mentioned by Samantabhadra are *digvrata*, *anarthadandavrata* and *bhogapabhoga parimana*. These are intended to impose restraints of long duration on the activities of a house-holder so that the chances of his committing transgressions of other vows are considerably, if not totally, reduced. They are supplementary vows which aid the individual in his observance of the *anuvratas*.

#### *i) Digvrata*

There are ten directions: East, West, North, South, North-East, South - East, North - West, South - West, Up and Down. One should fix the limit with reference to well-known objects in each of the directions and decide for himself that he would not transgress that limit. He who thus limits his activities to the prescribed limits is sure of observing the vow of non-injury fully as regards the area lying beyond the limits. There would be no occasion for breach of any of the vows. The limitations thus fixed may be for the entire life-time or for limited period of life. In fixing the directions, he may take into account the nature of his occupations and his business requirements. In such an event there would be a limit on greed also.

#### *ii) Anartha-danda Vrata*

This is second vow amongst the *gunavratas*. It means abstinence from commission of any sin in mind, by speech or conduct within the limits of the directions set up by oneself without any justification. Having once determined the limits under the *dig-vrata*, it is not correct to commit any act that is sinful. One should abstain from all such acts that will not advance the cause of religion. It prohibits accumulation of all accessories of violence and means of injury. One should neither keep birds and animals like cocks, hawks, cats, vicious elephants, nor means of injury like poisons, spears, arms etc. One should desist from sinful gossips, evil thoughts and sports involving injury or loss of life.

Samantabhadra says that there are five kinds of *anartha danda*: i) *papopadesa* consists in giving such advice as will result in sinful activities such as will cause pain or suffering to animals and birds, or in carrying on their trade. Advice to beat animals or birds, or tie them down to a particular place or overloading them or cut their limbs or engage the birds will amount to this sin. No advice which stimulates others to pursue harmful activities leading to violence, theft or falsehood should be given: ii) *himsadana* means giving way or gifting weapons which are likely to be used for causing *himsa*, like axe, sword, bow, arrow, spear, shackles, poison, fire explosives, whip and gun etc. It also includes sale or lending of such weapons or articles of

violence, iii) *apadhyana* means cherishing ideas of evil against others such as death, misery, calamity befalling other persons or their family members. This presupposes hatred or spite against other people which in itself is a sin. It also includes entertaining lustful thoughts about other women, coveting other's riches and indulging in scandalous thought about other people; iv) *duhsruti* means listening to or expounding matters relating to various occupations like learning, trade, sculpture, riches, scriptures etc. which arouse false faith, avarice, anger, hatred and lust. Hearing stories relating to violence, superstition or lust which will arouse false beliefs or throw doubts on one's own right beliefs are all cases falling under this category of *anartha danda*; v) *pramadacharya* consists in indulging in unnecessary activities like digging of the ground or stone, throwing away water or enkindling fire, cutting vegetation, causing obstruction to wind or purposeless activities. Even unnecessary travelling is required to be avoided. R. Williams has noted that Hemachandra has added other purposeless activities which ought to be avoided "Watching dancing, displays, or theatrical representations, or listening to concerts out of curiosity, study of the "Kamasutras": dicing games played in pools and watercourses (*jalakrida*) , gathering flowers, watching cock-fights" etc.

### iii) *Bhogopabhoga-parimana*

This vow consists in the curtailment of the use of articles of luxury including those which might have been already limited. Excessive use of oils, soaps, flowers, betel nuts and leaves, unguents, articles of food and drink is prohibited.

There are two kinds of this vow: i) one is called *niyama* according to which one is required to set down a time limit for the use or renunciation of particular articles of drink or food. ii) The other is called *yama* which requires abstinence from use in enjoyment of the articles for life. Under this vow, a devotee can vow to avoid the use of one or more things of daily use on specified days of the week. For example, one may avoid the use of sweet dishes or conveyances on specified days. This will increase the will-power and self-restraint.

According to Somadeva, the three vows discussed above constitute a scheme of preliminary self-restraint designed to secure moral purity and establish equilibrium of the mind with regard to the worldly objects. They require a devotee to regulate his food and enjoyment. They supplement the small vow of Ahimsa and enable the devotee to develop love and affection towards all living beings.

### ***Shiksha-vratas***

The regulation of work, food and enjoyment which is the object of the *gunavratas* to secure would not by themselves be sufficient to purify the mind and contribute to the spiritual advancement of the individual. If life were to be meaningful, it must be a constant exercise in righteousness and renunciation. Unless the moral and spiritual excellence of an individual are progressive both in spirit and action, there cannot be advancement in right knowledge and right conduct, While the five *anuvratas* provide a solution for the evils of daily life and endow it with

purity in thought and action, the three *gunavratas* teach lessons of restraints in work, food and enjoyment in daily life, the *shiksavratas* broaden the mind and provide a regular opportunity for growth of scriptural knowledge. The practice of the vows is a lesson in spiritual training and experience; it affirms our conviction in the efficacy of right faith and knowledge. It inspires the votary to a life of piety and renunciation as preparation for rigorous life of an ascetic.

Samantabhadra has mentioned the four *siksavratas* in this order: 1) *desavakasika* 2) *samayika* 3) *prosadhopavasa*, and 4) *vaiyavriya*. *Samayika* is mentioned as the first *Siksavrata* by all the *acharyas* except Samantabhadra and Asadhara.

#### 1) *Desavakasika*

From the nature of this vow, it appears to be another aspect of *digvrata*. In fact, Umasvami and Vasunandi regard it as a *gunavrata*. This vow requires an individual to determine and limit his movements to a house, to a part of it, to a village or a town. The period for the observance of this vow may vary from a day to a few days, month, a few months or a year.

#### 2) *Samayika*

The observance of this vow has been emphasized both by the Digambaras and by the Svetambaras as an exercise for securing equanimity of mind and concentration on the contemplation of the nature of the real self. Samantabhadra defines it as complete abstinence from the commission of the five sins in mind, thought and action during fixed time without reference to limits of space. According to him it can be observed in a temple, house, garden or other quiet place when the mind is peaceful and happy, either by standing in a *kayotsarga* posture or sitting in a *padmasana* posture. The observance of this vow endows the practice of the five vows (*anuvratas*) with perfection, as the house holder is then free from all activities, occupational or physical.

Amritachandra says that the practice of the vow, with a mind purged from love and hatred towards all beings and with complete equanimity by contemplating on the true principles, leading to self realization; it should be practiced in the morning and evening, though the practice of it at other times is also beneficial. Attainment of equanimity by practice of the vow will result in abstinence about equanimity of mind and mental concentration on the atman.

Somadeva has broadened the concept of *Samayika* as including worship of the Arhat with or without the idol, worship of the sacred scriptures by singing in praise of Sarasvati and meditation. The aspirant should sing in praise of the *Jina* and absorb himself in meditation of Self. Both Samantabhadra and Amritachandra have pointed out that *Samayika* should be practiced when the aspirant is observing full or partial fast. He should think of the causes of transmigration and meditate on the pathway to salvation.

The object of this vow is to snatch moments of detachment from worldly affairs, its cares and worries, love and hatred and above all the attainment of equanimity of mind and concentration at the time of meditation. Some writers have associated *puja* and other rituals with it.

### 3) *Prosadhopavasa*

Among the austerities prescribed by Jainism, fasting is the most conspicuous: the Jainas have developed it to a kind of art and reached a remarkable proficiency in it. Fasting has to be observed on the 8th (*astami*) day and 14th day (*chaturdasi*) of each half of the lunar month. The Digambara texts require that the fast should commence from the noon preceding the date of fast and continue till the mid-day following the fasting day that is for a total period of 48 hours. Most of the Svetambara writers mention a period of twenty-four hours only as the period of fast on the aforesaid days. The fast may be observed in one's own home, a temple, or the place where an ascetic is putting up. During the period of fast, there would be not only a relinquishment of all kinds of pleasures of the senses but also of participation in the house-hold affairs including trade and business. The day should be spent in worship and meditation including reading scriptures. The evenings and nights should be spent in Samayika and reading of scriptures. Samantabhadra says that fasting means abstinence from food, drink, tasting and licking (of some juice). There are three modes of fasting. The best mode (*uttama*) is complete fast or abstinence as aforesaid. The middle course (*madhyama*) is one in which drinking water is permitted. The least satisfactory (*jaghanya*) course is that taking one meal only during the day. The Svetambara texts have laid down that on fasting days, *aharaka* (taking of food), *deha-satkara* (bodily care), *maithuna* (sexual intercourse) and *vyapara* (trades or occupations) may be observed fully or partially according to the capacity of the layman.

### 4) *Vaiyavriya*

This vow which is also known as *atithi-samvibhaga vrata* consists in offering alms to an ascetic; it also includes massaging his feet and removal of his ailments, as also rendering such service as is necessary to remove obstacles in his path of penance and renunciation. *Sravakas* should also offer food and other articles of need to hungry, poor and the deprived. The vow is to be practiced as a matter of religious duty (dharma).

It will be seen that the Jaina ethics are founded on the principle of Ahimsa and love for all living beings. While a layman ought to have a rational faith in Jainism, his daily conduct must exhibit the true ideas of non violence and truth. In his dealings, he must be upright to the core and practice charity not only by giving but also by cultivation of non-attachment towards worldly possessions. He must be constantly aware of his duties towards himself and to the society. His life as a layman should pave the way to the ultimate goal of self-realization. Possession of perfect faith and knowledge should not be a matter of mere theory but should be constantly reflected in daily conduct.

### ***SaptaVyasanas* (Seven Vices)**

Jainism mentions *SaptaVyasanas*, seven vices, and enjoins on its followers to stay away from these vices. The *Saptavyasanas* are: gambling, consumption of non-vegetarian food (flesh feeding), consumption of alcohol (liquor), harlotry (prostitution), hunting, theft and adultery (*parastrigamana*-sexual relation with another woman). Absenting from these vices is must for all ardent followers of Jainism and forms the minimum conduct expected of them. These in a way are seven commandments of Jain religion.

### ***Shramanachara*, Conduct of Ascetics**

#### **Mahavrata**

The five *vratas* namely, *ahimsa*, *satya*, *asteya*, *brahmacarya* and *aparigraha* which a house-holder observes in a small way are required to be observed with the fullest of their implications by ascetics without permitting any of the transgressions. It is not enough if an ascetic abstains from physical injury to any mobile or immobile living creatures: he must observe the vow in mind, speech and action (conduct) so that he exhibits the highest degree of caution and care in his movements, thoughts, food and drinks. The vow of truthfulness requires him to be free from anger, greed, fear and delusion so that anything he utters is free from the taint of impurity of any kind. The vow of *Asteya* or non-stealing has to be observed not only by refraining from acceptance of what is not given but also by observing the self-imposed limitations in the matter of begging for food, acceptance of food and drink of great purity in quantities lesser than he needs and in the choice of his abode which ought to be in any forest or secluded place. The vow of celibacy does not stop with abstinence from sexual activities; he must not entertain any thought of sex or passion. He should not take any feed which is likely to incite his passion; he should not think of any woman nor give any cause by talk or gesture so as to excite passion in him or in the woman. He should not try to relive his past sexual contacts. *Aparigraha* or non-attachment does not only mean non-attachment to external objects and property but includes non-attachment to the body or its requirements. He must annihilate his desires and should attach no greater importance to the body than to regard it as an instrument for practice of Dharma and realization of the three Jewels.

In the next stage the ascetic initiates steps to prevent inflow of karma. There are six ways to accomplish prevention of karma. These six ways are *Gupti*, *Samiti*, Dharma, *Anupreksha*, *Parisahajay* and *Charitra*. We explain them here briefly. *Gupti* consists of properly restraining the mental, vocal and physical faculties. *Samiti* consists of maintaining vigilance while making movement, while speaking, while accepting the required articles, while moving any object and while disposing the waste (excreta). *Gupti* and *Samiti* are closely related; they together constitute the eight main precepts of Lords. Dharma means the attributes that constitute a spiritually purposeful religion. These attributes consist of the ten supreme virtues.

Contemplating about the evanescence, helplessness, worldliness, aloneness, otherness, nature of universe, rarity of right guidance and the tenets of Lord constitute *Anupreksha*. *Parishaha* consists of bearing hardship for the sake of staying on the right path and for eliminating the bondage of karma. Hunger, thirst, cold, heat, insect-bite, unclad state, despise, seduction, moving about, steady posture, rough bed, reproach, injury, going for alms, facing disadvantage, disease, thorny grass, dirtiness, honor or award, intelligence, nescience and failure to comprehend are the main hardships. *Charitra* means putting the precepts into practice. The first requirement of monastic life is gaining of equanimity. That is when a person realizes that he/she is in a position to observe equanimity and maintain peace of mind; he is initiated in the monastic life. As a monk the person undertakes special types of penance and austerities. With spiritual progress the monk overcomes all types of defilements except very subtle, wholesome attachment. Finally, the monk reaches a stage of total detachment.

For the preservation of equanimity one should cultivate friendship (*maitri*) with all creatures, appreciation (*pramoda*) for the superior, compassion and sympathy (*karunya*) for the afflicted, and indifference (*madhyasthya*) for the unruly. Contemplation of the nature of the world and the body generates fear (*samvega*) and indifference (*vairagya*) for the worldly existence and therefore is to be earnestly pursued.

This long prescription of the rules of conduct, objects of contemplation and varieties of austerity is symptomatic of the supreme importance that Jainism gives to the moral life of a spiritual aspirant. Jainism lays special stress on mortification of the flesh for the regeneration of the spirit.

### **Meditation**

Our mind is very fickle, like a butterfly, which always flies here and there and does not wait at one place for long. But the speed of our mind is far more than the speed of butterfly; it could be greater than the speed of light. Mind can recollect past experiences, keeps thinking about the future and experiences the present with all its might and we do not have any control over our mind's journey. The mind can multiply or divide the strength of the Body. The person can't work if he is mentally not prepared for it but a person can work with extra energy if he makes up his mind. It can travel from one point to another point at infinite distance within a fraction of a second. The mind interconnects the 'Self' with the physical body. The mind controls the physical organs through brain and Endocrine Gland System.

Meditation, the primary technique employed for spiritual progress, is a state of concentration of mind leading to higher states of awareness resulting into heightened perceptions. To achieve this state one needs to quiet the mind, control the thoughts, and balance the emotions. The process of meditation takes long preparations; meditative postures also help the practitioner to steady the body and mind. Through meditation one can reach the stage of Samadhi, a super conscious state. In Samadhi non-duality or oneness is experienced. This is the

deepest and highest state of consciousness where body and mind have been transcended and the devotee (yogi) is one with the Self.

There are many systems of meditation being used all over the world. Prominent among them are Transcendental Meditation, *Vipasyana*, *Rajayoga*, *Sudarshan Kriya* (Art of Living Foundation) and *Preksha* Meditation.

### ***Preksha* Meditation**

*Preksha Dhyana* is the system of meditation engaging one's mind fully in the perception of subtle internal and innate phenomena of consciousness. This technique is basically not concentration of 'thought' but concentration of 'perception'. To know and to perceive are the characteristics of consciousness. In the mundane state, being the faculty is not fully manifested, but it can be developed. The term *dhyana* (meditation) is usually defined as the concentration of thinking on a particular subject for a length of time. The mind is the instrument of 'thinking' as well as 'perception'. And, therefore, when linked with *Preksha Dhyana* becomes 'concentration of perception' and not of thought. While it is conceded that both thinking as well as perceiving assists in ascertaining and knowing the truth, the latter is more potent than the former. In the tenets propounded by Lord Mahavira 'perceive and know' is given more prominence than 'think, contemplate and know'. This is because perception is strictly concerned with the phenomena of the present; it is neither a memory of the past nor an imagination of the future; whatever is happening at the moment of perception must necessarily be a reality. The process of perception, therefore, excludes a mere 'appearance'. One commences the practice of this technique with the perception of the body. Body space contains the soul. Therefore, one must pierce the wall of the container to reach the content (the soul). Again, 'breathing' is a process of the body and essence of life. To breathe is to live; and so breath is naturally qualified to be the first object of our perception, while the body itself would become the next one. The vibrations, sensations and other physiological events are worthy of our attention. Our conscious mind becomes sharpened to perceive these internal realities in due course, and then it will be able to focus itself on the minute and the most subtle occurrences within the body. The direct perception of emotions, urges and other psychological events will then be possible. And ultimately the envelope of karmic matter, contaminating the consciousness could be clearly recognized.

As stated above, our conscious mind is capable of two categories of functions viz. thinking and perceiving, conception and perception. But it is incapable of being engaged in both the categories simultaneously. One either thinks or perceives. Exclusive perception of a single object can thus become an efficient tool for steadying the ever wandering mind. If one concentrates in perceiving any external object, he finds that his mind has steadied and his train of thoughts has almost halted. Similarly when one concentrates on the perception of his internal phenomena such as sensations, vibrations or even thoughts, he will realize that the mind has stopped its usual meandering and is fully engaged in perception. Continued concentrated perception of intrinsic processes will ultimately enable one to perceive the subtle bodies. In



'*preksa*' perception always means experience bereft of the duality of like and dislike. When the experience is contaminated with pleasure or pain, like and dislike, the perception loses its primary position and becomes secondary. Impartiality and equanimity are synonymous with *Preksa*. *Preksa* is impartial perception, where there is neither the emotion of attachment nor aversion, neither pleasure nor displeasure. Both these states of emotion are closely and carefully perceived but not experienced. And because both are perceived from close quarters, it is not difficult to reject both of them and assume a neutral position. Thus equanimity is essentially associated with *preksa*. Our sense-organ of sight is merely an instrument of perception of an object; it is neither responsible for its existence nor does it derive pleasure (or pain) from it. The same applies to the purely perceptive consciousness. He, whose 'perception' and 'knowledge' are pure, does neither attract new karmic matter nor does he suffer the effect of the old accumulated karmas.

The main purpose of the practice of *preksa-dhyana* is to purify the mental states. Mind is constantly choked by contaminating urges, emotions and passions. This hampers the flow of wisdom. The hurdles of cleanliness must first be removed. When the mind is cleansed peace of mind automatically surfaces. Balance of mind, equanimity and the state of well-being are also experienced simultaneously.

It should always be remembered that the ultimate aim of *sadhaka* (practitioner) is purity and equanimity-freedom from contamination of passions. The state of well-being is not our ultimate aim, it will inevitably ensue; nevertheless, it is not the objective. Similarly peacefulness is also a secondary benefit and will always be achieved, but it is not the aim. We have to transcend both these mental states to reach our ultimate purpose, viz., total purity of mind and goodness.

Spiritual vigilance, i.e. awakening of the consciousness and its constant alertness is an essential constituent of meditation. Only he who is alert can be vigilant: only he who is vigilant can concentrate and only he who is able to concentrate can practice meditation. One who is not vigilant is prone to be assailed by fear from all directions. On the other hand, one who is alert, and hence fully vigilant, is never perturbed by fear.

An alert mind never burdens itself with unnecessary memories of what is done. Man is habitually bothered more by the memories of the past actions rather than the work on hand. He, who keeps his mind fully engaged by whatever is being done at the moment, is the true *sadhaka*. Complete harmony of body, mind and speech is indeed very rarely achieved. And where there is no harmony between the body and the mind, the result is agitation, tension and restlessness. In fact, real meditation comprises total harmony of thought and deed - call it concentration, meditation or whatever one may like.

Meditation does not mean suppression of mental function. Any attempt towards its suppression makes the mind more restless. The question then arises, what to do to achieve concentration? The answer is simply- ‘See yourself and realize the Self’.

### ***Sallekhanā and Santhārā***

Death is inevitable and needs no proof. We all see people dying around us all the time. All that are born have to die, sooner or later. Though death is so natural that comes to all without any discrimination, the dying very seldom take it so naturally. The reason behind the fear of death, basically, lies in two things: 1) the love for life, and 2) the uncertainty associated with the afterlife.

No matter what the quality of life that a living being enjoys or suffers, it does not wish to die but wishes to live on. Even the poor and the miserable who can be heard as wishing to die all the time, back out when the death comes, and beg to live on. Life is dearest thing and one wants to hold on to it as long as possible.

The fear and misery associated with death can be overcome if we can address the causes that result in such fear and misery. Firstly, the love of life and the desire to live on springs from a lack of appreciation of the purpose of life as well as a lack of belief in life after death. The believers of rebirth and afterlife, to that extent, feel less frightened and miserable as compared to those who believe that there is nothing but perpetual darkness after this life. Also, an appreciation of the purpose of life gives one a balanced outlook towards life and when one feels that, due to a variety of reasons, the body is unable to fulfil that purpose, one is prepared to face death with dignity in the hope of a suitable rebirth and of regaining a body capable of achieving the purpose of life better in the next birth. For such believers, present life is one in a continuum of lives in which the purpose of life is to be fulfilled. For such believers the death ceases to be frightening.

Secondly, for a reasoning being that a human being is, the afterlife is also not such an unknown commodity after all. The quality of afterlife largely depends on the activities of the present and past lives. Therefore, if one has led a pious life, he can be reasonably sure of a good afterlife and it certainly reduces the fear of death just like in the case of a traveller who has made all necessary reservations and travel arrangements and, consequently, can hope to have a good trip with a pleasant and comfortable stay in his destination.

Spiritually speaking, when the body becomes so weak, due either to extreme old age or incurable disease, that it can no longer perform the duties expected of it, it becomes a burden. Then, there comes a time when the enlightened aspirant must realize that it is best for him to accept death as a natural corollary to life rather than to hang on to the slender thread of life. It is then that an enlightened aspirant meets death at its face value and gives up life support systems such as food, treatment etc., and waits for death rather than death stalking him. It is then that he adopts a disposition of equanimity and does not get perturbed by the imminent death. Actually,

he prepares for this inevitable happening even during his life time so that he is not caught unawares when the event arrives. This preparation is called *sallekhanā* and embracing the death voluntarily in a state of peace and equanimity of mind is *santhārā* or *samādhimaraṇa*. *Sallekhanā* is the preparatory penance, while *samādhimaraṇa* or *santhārā* is the practice of voluntary peaceful death.

It must very clear that *Sallekhanā-Samādhimaraṇa* is not suicide. There is nothing common between suicide and the practice of *Sallekhanā-Samādhimaraṇa* except that the death occurs voluntarily in both. In the case of suicide the death is in a highly passionate and emotionally disturbed state and is brought about by highly violent and objectionable means while in the other it is in a state of complete mental equanimity, peace, and calmness and is brought about by peaceful and non-violent means. *Sallekhanā-Samādhimaraṇa* is the most sought after of peaceful deaths which can relieve the human being from fear and misery of death.

Some societies advocate for euthanasia which is painless, peaceful and dignified death to the incurably diseased and immitigably suffering. Euthanasia is a purely voluntary choice, both on the part of the owner of this life or patient and on the part of the doctor. When it is made, with all good intentions, at the sufferer's own request it is referred to as 'Voluntary Euthanasia' or 'active euthanasia' (also known as 'mercy killing'). This entails the use of legal substances or forces, such as administering a lethal injection. It is intended to ease the suffering of those sufferers, such as the mind-dead victim of accidents, physically deformed and mentally incapacitated babies and others, who are not in a position to make a request. Passive euthanasia entails the withholding common treatment, such as antibiotics, necessary for continuance of life,

There is nothing in common between the practice of euthanasia and *sallekhana-santhara*, except that both may be voluntary. No Spiritual benefit can ensure from the practice of euthanasia and Jainism does not approve it.

### **Environmental Concerns**

Environmental protection is intrinsic, innate and inherent in Jainism. It is in-built and integrated in every principle, tenet and mandatory doctrine of Jainism, in its epistemology, ontology and metaphysical concepts. Enlightened Jain icons, *Arhats*, *Tirthankaras*, learned saints and *Acharyas* pondered over and considered every aspect of environment, the various causes of its degradation and necessary measures, prophylactic to pre-empt as well as remedial to redress and redeem and also for its sustained maintenance. They evolved and prescribed environment friendly concepts, tenets, principles, ordained mandatory doctrines and an elaborate code of conduct to ensure sustained, congenial, clean, healthy and symbiotically harmonious environment.

The connotation about environment is much wider than generally understood. It implies not only physical environmental of air, water, soil, animals etc. but also social environment of multitudinous relationships between individual human beings, families,

groups, societies and nations and also interdependent interactions between all life forms which also interact with physical constituents. Both physical and social environment are interactive, mutually reinforcing and influencing to mould and condition each other. If physical or natural environment with its myriad constituents air, water, soil, minerals etc. suffer degradation, pollution and imbalance, the consequences in green-house effect, climate-change, droughts, floods, storms, famines, pestilences etc. will influence and disturb the social environment, its stability, health and harmony. Likewise imbalances in social environment beset with conflicts and wars will adversely affect the physical environment, accentuating its degradation, pollution and imbalances and this in turn will disturb the social environment and the vicious cycle will go on. Environment should be considered in its totality as a composite aggregate whole in which every constituent small and big is equally important in its own specific symbiotic role.

Only mankind is responsible for environmental degradation. Other life-forms live symbiotically and in harmony with nature. It is only when human beings in their greed and lust encroach their natural habitat and their sources of livelihood that there are aberrations in their behaviour including harmful mutations. Mankind is still in slumber and has not awakened in spite of conclusive scientific evidence of looming suicidal disaster.

The enlightened Jain thinkers, *Arhats* and *Tirthankaras* analyzed the problems and their root causes and formulated concepts, rules, tenets and doctrines to address the various problems and their causes. The single most important main cause of all problems is attachment or infatuation or lust or greed for hedonistic sensual pleasures, named “*Raga*” and its attendant simultaneous inseparable antithesis ‘*Dvesha*’ (Aversion). Under the influence of these psychic impulses, individuals, families, groups, societies, nations commit violence; indulge in sensuous pleasures, unbridled consumerism and mad race for suicidal development. The very index of development prescribed by modern economists is higher and higher level of consumption. They are blind to crass realities that it is consumerism that is most damaging to environment. The Jain thinkers considered these root causes, devised and prescribed effective measures for sustainable healthy environment, framed codes meticulously and so elaborately that there is no chance of any lapse and transgression. In Jainism the prescribed code of conduct both for laity (house holders) and ascetics (monks) is so comprehensive that all aspects have been addressed to ensure sustainable, healthy, harmonious and peaceful environment for one and all.

The mismatch between demand and carrying capacity of natural resources is increasing and is eating away the very resource base necessary for all life-forms including humans. Mankind being at the top of the pyramid in biosphere has the sole responsibility to check further deterioration and reverse the trend towards better environment. Hopefully, the realization is coming and people are now aware of environmental hazards. Human ingenuity with its present phenomenal wealth of knowledge as never before, will certainly be able to rectify and redeem the damage done mainly by its own anthropocentric attitudes.

The process will be difficult but not insurmountable. It will need tremendous collective efforts and willpower of mankind as a whole. The first step should be to change attitude from anthropocentric and selfish to compassionate and universal for all the constituents of environment both animate and inanimate. The attitudinal change then should be translated in practice and deeds. The doctrines of Jainism based on most judicious logical and scientific basis if understood, imbibed and followed will address all issues and problems concerning environment and ensure its preservation and redemption.

## PANCH-PARAMESTHI

### The Namōkāra Mantra

Prakrit	English	Meaning
णमो अरिहंताणं	<i>Namō Arihantāṇaṃ</i>	I bow to the <a href="#">Arihants</a>
णमो सिद्धाणं	<i>Namō Siddhāṇaṃ</i>	I bow to the <a href="#">Siddhas</a> .
णमो आयरियाणं	<i>Namō Ayariyāṇaṃ</i>	I bow to the <a href="#">Acharyas</a> .
णमो उवज्झायाणं	<i>Namō Uvajjhāyāṇaṃ</i>	I bow to the <a href="#">Upadhyayas</a> .
णमो लोए सव्व साहू णं	<i>Namō Lōē Savva Sāhūṇaṃ</i>	I bow to all the Sages of the world.
एसो पंच णमोक्कारो सव्व पावप्पणासणो	<i>Ēsōpañcaṇamōkkārō, savvapāvappaṇāsaṇō</i>	This five-fold salutation completely destroys all the sins.
मंगला णं च सव्वेसिं पढमं हवई मंगलं	<i>Maṅgalā ṇaṃ ca savvēsiṃ, paḍamama havaī maṅgalaṃ</i>	And, of all auspicious mantras, (it) is indeed the foremost auspicious one.

Question: What is *Paramesthi*?

Answer: The *Jivas* that have become steady in their highest nature i.e., equanimity, are known as *Paramesthi*.

Q. What is the difference between *Paramesthi* and other *Jivas*?

A. The difference lies in the presence or absence of spiritual development. Those who have attained to spiritual development and have acquired the less prowess of the soul are *Paramesthi*. The *Jivas*, tardy in their prowess of the soul, are different from them.

Q. Can these others purify themselves and become *Paramesthi*?

A. Sure.

Q. What is then the difference between the two from the point of view of prowess?

A. None. The difference lies actually in the revelation or otherwise of the prowesses. In one, the perfectly pure form of the prowesses of the soul has revealed itself, and not so in the second.

Q. Are all *Paramesthi* of just one type? What is the difference between the one and the other?

A. No, they are not just one type. From the gross point of view, they are of five types - *Arihanta*, *Siddha*, *Acharya*, *Upadhyaya* and *Sadhu*. These should first be divided into two in order to know their difference. The first consists of the first two, and the second of the last three. This is because the first two-*Arihanta* and *Siddha* have developed themselves fully in the matter of knowledge, perception, conduct and prowess. In the last three, *Acharya* etc., these prowesses have not fully shined out; they are in process to reveal these fully. Only *Arihanta* and *Siddha* have attained to the state of the venerated; they have no state of worshipper, they are therefore endowed with the divine element. The other three, *Acharya* etc. have two states of worshipped and worshipper both, they are worshipped by those at the lower stages and they worship those of the higher stage. The element of higher and lower is thus accepted.

Q. What is the difference between the *Arihanta* and *Siddha*?

A. *Siddhas* have no body and therefore are devoid of material modifications. The *Arihantas* are not so, they have a body, and therefore, moving, roaming, speaking, thinking and other physical and mental activities continue in their case. This is so in spite of the fact that in their case also infatuation, illusion, ignorance etc., have come to an end. In brief, we can say that the perfection of development of the prowesses of knowledge, conduct, etc., is similar in the two cases. Yet the *Siddha* is devoid of yoga, i.e., the activities of mind, speech and body, the *Arihanta* is not so. First, one becomes an *Arihanta*, to become a *Siddha* later on after abandoning the body.

Similar is the case with the other three, *Acharya*, *Upadhyaya* and *Sadhu*. Even though the virtues of all the three are more or less the same, there are some traits associated with each. One has to cultivate and acquire the traits, the genuine knowledge of the scriptures and their meaning, ability to teach, sweetness of speech, and their meaning, ability to teach, and the power to discuss matters in order to attain the status of an *Upadhyaya*, while for the *Sadhu* these traits are not particularly necessary. In a similar way, the status of an *Acharya* means the acquirement of the

power of administering the *Sangha*, fulfilling all responsibility of the *Gacchha*, extreme seriousness, and special knowledge of time and place. These traits are not very much necessary for a *Sadhu*. However, for a *Sadhu*, 27 Virtues are necessary, but *Upadhyaya* should be endowed with 25 virtues in addition. An *Acharya* should, however, be endowed with 36 added traits. In the Jain order *Upadhyaya* is more important than a *Sadhu*, while an *Acharya* holds greater importance than an *Upadhyaya*.

Q. Just as the inner prowesses of an *Arihanta* and *Tirthankara* are far superior to ours, is their external state also typical?

A. First let us know the difference between *Arihanta* and *Tirthankara*. A *Tirthankara* is also *Arihanta* but he preaches religion and propounds the *tirtha* for the welfare of all *jivas*. An *Arihanta* is *kevali* but he does not propound a *tirtha*. In view of the attainment of perfection in the cultivation of inner abilities, the state of an *Arihanta* becomes extraordinary. The entire worldly behaviour is other-worldly. Human beings, animals, birds etc. learn the preaching of *Tirthankara* in their own language. In the event of Samavasarana of *Tirthankara*, snake and mongoose, rat and cat, cow and tiger who are revengeful towards each other right from their birth, forget their instinct of revenge and cultivate a spirit of friendliness. The thirty five virtues found in the speech of *Tirthankara* are not to be found in the speech of others. Wherever *Tirthankara* sits, scores of *Devas* present themselves for salutations; what then to talk of human beings? They stand in supplication with folded hands in the presence of *Tirthankara*. They are devoted to him and arrange for eight *Pratiharyas* such as the Asoka tree etc.

Q. How can one have faith in all this?

A. Matters that strike us as almost impossible are just common to these supreme Yogis. An ordinary *Adivasi* can have no idea whatsoever regarding the prosperity of a monarch. Vast gap exists between us and the Yogis. We are enslaved by passions, idols of covetousness and centre of instability. Quite the reverse are the Yogis to whose minds passions have no attraction whatsoever, greed or covetousness does not touch them, they are steady like the mountain Meru. What is our state of the mind? We fail to keep our mind steady even for a short while, loss of even a small thing becomes a matter of life and death to us; we always fail to bear with a sour word from others, when we are under stress and strain of selfishness, even brother and father become our enemies! Supreme Yogis are far above all these blemishes. If we consider the glory and influence of common Yoga Samadhi on part of noble sages and persons endowed with lofty character, we nourish no doubt whatsoever regarding the extraordinary personality of supreme Yogis like the *Arihanta*.

Q. What is the nature of the personality of *Arihanta* and *Siddha* from the worldly and ultimate standpoints?

A. For the *Siddha*, there is no difference between these two, because in the state that the *Siddha* has attained to, the ultimate and the worldly form an identity. Not so with regard to the *Arihanta*.



*Arihanta* is embodied, and therefore his worldly mundane state is related to external objects. The relation of the ultimate stand point is associated with the internal prowesses. From the ultimate standpoint therefore, the states of *Siddha* and *Aribanta* are the same.

Q. What is the nature of *Acharya*, *Upadhyaya* and *Sadhu* from the worldly and ultimate standpoints?

A. From the ultimate standpoint the nature and personality of all the three are just similar. In all the three the desire to propitiate liberation is the same, external and internal *nirgranthahood* is similar, the ultimate standpoint and the absolute nature are similar. However, there is some difference in the worldly nature of the three. From the practical point of view, the *Acharya* is the most qualified. This is because on his head lies the responsibility of administrating over the *Gacchha* and preserving the glory of the Jain orders. The *Upadhyaya* is expected to acquire some more virtues to attain to the status of *Acharya*. These may not be found in the *Sadhu*.

Q. Why are the *Paramesthis* saluted? What are the types of salutation?

A. They are saluted for their virtues. They are themselves virtuous and one hopes to acquire these virtues by saluting them. One who nourishes a spirit of theft day and night can never become honest. In a similar way, one who loves learning and the learned does earn some learning or other. Salutation is expression of one's own humility before the great, and a conduct which acknowledge their greatness. This salutation is dual, *dvaita* and non-dual, *advaita*, i.e., two fold. The fact is that when specialized type of higher steadiness is not attained and the individual feels and experiences that he is a devotee and someone else is the object of devotion, it is *dvaita* salutation. Once the options of attachment and jealousy are annihilated, the mind becomes so steady that the Atman looks upon its own self as an object of devotion, and concentrates only on its own form this is *advaita* salutation. Of these two, naturally *advaita* salutation is superior because *dvaita* salutation is only a means to the *advaita* salutation.

Q. Why do we salute *Arihanta* first and then the *Siddha* etc?

A. There are two orders of attaining to an object. One is *Purvanupurvi* the other *Paschanupurvi*. Referring to the smaller after the greater one is *Purvanupurvi* and to the greater after the smaller, is *Paschanupurvi*. Of the five *Paramesthis*, *Siddha* is the greatest and *Sadhu* the smallest. The *Purvanupurvi* order in salutation is resorted to here for this reason. From the point of view of annihilation of karma, *Siddhas* are superior to *Arihantas*. Yet both are equal from the point of view of fulfillment. From the point of view of worldly dealings or practical point of view *Arihanta* is superior to *Siddha* because the invisible form of *Siddha* is revealed to us by *Arihanta*. The *Arihantas* are therefore looked upon as superior and saluted first.

### Suggested further reading

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19. J. Varni, *Samansuttam*, Sarva Seva Sangh Prakashan, Varanasi, 2010