

The Basics of Jainism



Mukhya Niyojika Sadhvi Vishrut Vibha

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Blessings



Ontology (Metaphysics) and Applied Metaphysics have divided the philosophical thoughts in two branches: (1) That which is concerned with the metaphysical exposition of ultimate reality and the existence of the world. (2) That which is concerned with the questions of life's utility like "how to live?" This book is based on the latter one.

'Man' as a mundane being is evaluated on the basis of his pragmatic activities. There are two steps of such evaluation: (1) Duty, (2) Prime or ultimate duty.

As a social being, man carries out his works on the basis of the social order and social utilities. This is his 'duty'.

As a spiritual being, the man, endowed with the faculty of 'consciousness', is basically concerned with the purity and development of his own consciousness. This is his 'prime or ultimate duty'.

In this book, the authoress expounds the pragmatic aspect of the ultimate reality. Incidentally, she also takes into account the ontological (metaphysical) truths. The readers would benefit from this book mainly by imbibing the principles of the 'prime or ultimate duty'.

When Sadhvi Vishrutvibha, the authoress of this book (who is now the Mukhya Niyojika—the Principal Administrator—of the nuns of Terapanth) was in the cadre of Samani, she had visited some centres of learning in the West. At that time, she had felt the necessity to make analytical study of pragmatic aspect of philosophy. The present work 'The Basics of Jainism' is the result of this quest of hers.

10th November 2009

Jain Vishva Bharati
Ladnun (Raj.)

Acharya Mahapragya

Editorial

Jain scriptures are the treasure of vast knowledge. Scriptures deals with multifaceted aspects of learning, such as ontology, metaphysics, ethics, philosophy, politics, economics, health, social life, education, mathematics, management, the doctrine of karma, naya and anekanta etc.. I have tried to collect some of the pearls from this deep ocean.

In Dashvekalika Sutra, it is said, "One who knows about jiva and ajiva will know about the rebirth of the living beings.

One who knows about the rebirth of the living beings will know about merit, demerit, bondage and liberation.

One who knows about merit, demerit, bondage and liberation will become detached from materialistic pleasures.

One who becomes detached from materialistic pleasures will renounce the internal and external possession.

One who renounces the internal and external possession will accept the path of initiation.

One who accepts the path of initiation will observe the religion of samvara (stoppage of karma).

One who observe the religion of samvara will make his intense effort to annihilate the karmic bondage.

One who makes his intense effort to annihilate the karmic bondage will obtain the omniscience.

One who obtains the omni-science becomes kevali (omniscient) and knows this universe and beyond it.

One who knows the universe and beyond it will be free from all types of bondage.”

Thus, it is clear that one who knows about jiva and ajiva will ultimately attain emancipation. In absence of knowledge emancipation is not possible. Ignorance always becomes a cause of sorrow and problems.

There was an wicked man in a village. There were no facility of treatment. So he went to the city nearby. There he consulted a doctor. Doctor prescribed him injections and other medicines. The villager thought, “I would have to bear pain if the injections is injected.” So he opened it, poured the medicine in a bowl and drank it. As soon as he drank it, he took his last breath. This was the result of ignorance. Ignorance is always troublesome. In order to lead a peaceful life, knowledge is always required otherwise like the villager we will have to suffer a greater loss for mere materialistic pleasure.

Prior to this book, I have written a book entitled 'An Introduction to Jainism'. After writing that book, I thought what could be more enlightening. This thought motivated me to write down few secrets of Jain principles. The concept of jiva, ajiva, merit, demerit, karma etc. are the secrets to realize the philosophy of spiritual life.

I am extremely grateful to Acharya Mahapragya, who is incessant source of inspiration for me. I am also indebted to Yuvacharya Mahashraman and Sadhvi Pramukha Kanakprabha, whose silent motivation inspired me to keep stepping ahead.

Finally, I would like to thank Samani Prasannapragya who was the mediator between me and Dr. Philip in editing this work. Sadhvi Vandanaashree has been a constant helping hand for me.

I hope that readers will enlighten themselves through the light of Jain philosophy.

7th October, 2009
Jain Vishva Bharati
Ladnun (Raj.)

Sadhvi Vishrut Vibha

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Lord Rishabha: The First Tirthankar



Lord Rishabha is the first among the 24 Tirthankaras mentioned in the history of Jainism. He was not only the source of Jain religion, but had designed and established the system and structure of the society as well.

Lord Rishabha was born in the 'yogalik kala'. In this era, the standard of living and status was equal to all. There was neither ruler nor anyone was ruled over. All enjoyed the fruits of bountiful nature. The population was limited, each couple gave birth to only two children, a boy and a girl. In their childhood these children stayed with each other as brother and sister and in their youth they got married and became husband and wife. Towards the end of their lives, the woman conceived and gave birth to one son and a daughter and the couple then died. By leading a carefree life, the population remained healthy and strong, and their society continued for thousands of years.

With the passage of time this ideal social state started getting disordered. Until this happened people were free from any sense of possessiveness as they lacked nothing, but with time the power of kalpavriksha (wish-fulfilling trees, which provided them with all they needed) started deteriorating. This led to social discontent.

Everyone started indulging in hoarding and trying to snatch each other's share. Chaos prevailed everywhere. A penal code became a necessity.

This state of anarchy led the yaugalikas to make an attempt and resolve the social disorder. A man by the name of "Vimalvahan" was selected as "Kulkar"¹ (the head of community). He evolved the "Haakar" mode of punishment. Under it, if anybody committed a crime, a word "haa" was uttered and this would suffice to reprimand him. But this system could not cope with all the problems. The "Maakara" (which means "Don't do this!") and then the "Dhikkaar" (which means "Oh shame, you did this!") systems of punishment were proposed, but they too failed to set things right. After Vimalvahan, Nabhi, the father of Rishabha became the seventh and the last Kulkara¹. But he too was unable to solve the problems of the people.

While all three conventional penal codes of the Kulkaras failed, people lost faith in the forest culture of Yaugalika age. Due to the paucity of essential things, people grew restless. Many problems occurred, but they could find no way out of their impasse. Some responsible people with foresight among the Yugals, troubled by the deteriorating conditions, approached Rishabha and requested him to advise them what to do. Rishabha visualized the problem of this transition period. With his extrasensory perception, Rishabha was able to find the solution in a new social system. Rishabha said, "Now a formal governing machinery headed by a capable ruler must be established to control the situation."

1 The chief of the human race who governs the kula (human society) at the time of the beginning of karmabhumi (human civilization and end of the Yogik civilization)

The Yugals did not know the rights and duties of a king, so Rishabha explained the social system for the first time to them. They then requested him to govern the people because he had the knowledge and the capability. Rishabha revered his father and nominated his name for the kingship. But Nabhi being a novice and unfamiliar with such a system denied this position. He in turn suggested that the people crown Rishabha himself as their ruler. Rishabha finally accepted, and the people made him their ruler. Under his leadership, villages and townships developed. Some people moved from their rural setting homes to the burgeoning urban centres. For public safety, law and order, Rishabha established a permanent protection force. Later on Rishabha appointed his eldest son Bharat as his successor.

Beginning of marriage ceremony

On one occasion, parents of new-born infants placed them under a tree and by chance a fruit fell on the head of the male child and killed him. It was the first premature death of that era. After some time, the girl's (Sunanda) parents also died and she remained alone. The other Yugals looked at the lonely girl with surprise. Nabhi accepted her as the wife of Rishabha, who by that time had grown into a young man. Rishabha wedded Sunanda and his own sister Sumangala, and thereby initiated the marriage system. After this, the formal marriage system came into being and the Yogalika era, gradually deteriorated.

Innovative doors of knowledge and livelihood

In the age of the kulkar, people ate only fruits and flowers but now they were not able to meet the needs of the ever-increasing population. The forest-dwelling people who had begun to live in houses and started farming did not know about cooking. They started to eat raw food but it was indigestible, so they went to Rishabha to ask him for a solution. Rishabha with his extrasensory powers knew the solution. He had to teach them cooking but awaited the advent of fire. Fire could not be produced without the rubbing of two opposite dry objects but the particles of wood had not solidified enough. With the passage of time the particles started becoming dry too, and for the first time fire came into being. Rishabha taught the people the way of production, use of fire and to cook food. The advent of fire opened new areas for development. In addition, Rishabha taught the seventy-two arts to his elder sons through which living can be made comfortable, eighteen scripts to his daughter Brahmi and mathematics to Sundari (his second daughter).

Initiation

After establishing social and political norms successfully for years, and having reigned he now looked forward to achieve the ultimate goal of life. Rishabha moved forward to renounce the world and be initiated as a monk. The people were apprehensive about their future, but Rishabha was determined to renounce his household life. He left his home and as a symbol of renunciation, he began to pluck his hair. When all his hair except the middle of his head was plucked

out, Indra (the chief of Gods) appeared and requested him to let his hair remain as it looked beautiful. So he did. Rishabha became a monk with four thousand other people but since Rishabha kept silence and fasted for many months, the other monks were puzzled and left his company.

Alms

Rishabha was the first monk of this time cycle. People were ignorant of giving alms to monks. Wherever he went, they offered him jewels, horses, elephants etc., but nobody gave him food. Thus he spent twelve months remaining without food and water until he reached Hastinapur. Rishabha was on his usual round for alms. Shreyans, the great grandson of Rishabha had a dream that he was pouring milk over Mount Meru. Next morning, while contemplating the dream, he saw his grandfather Rishabha on the highway.

With the help of extra-sensory perception, Shreyans knew that he was in search of food. He came out of his palace to give alms to him. Shreyans thought he had surplus pots of fresh sugarcane juice. He requested lord to come to his palace and accept the juice. Rishabha cupped his hands in order to take the juice. This was the first alm he received after a whole year. Thus Rishabha was the first monk to receive alms and Shreyans was the first donor. After this incident people came to know about alms. This was the day of Vaishakha Shukla Tritiya (the third day of bright half of a lunar month according to Indian calendar). It became akshaya (indestructible) and is known as Akshaya Tritiya .

Finally he went to Mount Kailasa where he practiced penance. There he attained omniscience (i.e infinity knowledge) and preached the gospel of ahimsa and truth. After preaching his religious doctrine, he attained emancipation.

After Rishabha, there have been 23 arhats (Tirthankars) in Jain tradition of this era :

- | | |
|------------------------|-------------------------------|
| 2) Arhat Ajitprabhu | 14) Arhat Ananta |
| 3) Arhat Sambhava | 15) Arhat Dharmanatha |
| 4) Arhat Abhinandana | 16) Arhat Shantinath |
| 5) Arhat Sumati | 17) Arhat Kunthu |
| 6) Arhat Padma | 18) Arhat Aranath |
| 7) Arhat Suparshva | 19) Arhat Malli |
| 8) Arhat Chandraprabha | 20) Arhat Munisuvrat |
| 9) Arhat Suvidhi | 21) Arhat Nami |
| 10) Arhat Shitala | 22) Arhat Nemi |
| 11) Arhat Shreyansha | 23) Arhat Parshva |
| 12) Arhat Vasupujya | 24) Shraman Bhagawan Mahavira |
| 13) Arhat Vimal | |

Lord Mahavira : The Last Tirthankar



Ancient indian religion had two independent traditions—the Shramanic and the Brahmanic. The Ugras, the Bhojas, the Rajanas, the Kshatriyas, the Gyatas, the Kauravas and the Dravidas were the followers of the Shramanic tradition. The Brahmanic community followed the vedic tradition.

The twenty-four tirthankaras were all kshatriyas. In this tradition the last tirthankara was Lord Mahavira. About two thousand six hundred years ago, he rose as a glorious meteor on the Indian horizon. He was the senior contemporary of Lord Buddha and was born in 599 BC at Kunda Vaishaligram in Bihar.

Lord Mahavira was a living example of the highest human virtues. He spent twelve and a half years in spiritual practice, at the end of which he attained kevalgyana (omniscience) or 'absolute truth'. His teachings were an insight into the light of truth and led others on the path of enlightenment.

The first and foremost teaching of Lord Mahavira was compassion. He was very concious not to cause harm to anyone in any way. Even in the embryonic stage, he had extra-sensory knowledge. At that

time not knowing that his mother Trishala would get worried, he thought, "Though I must remain in the womb during the gestation period, I should be careful not to cause pain for my mother, so I should be motionless." But his mother of course, grew anxious when there was no movement within the womb she thought something had gone wrong. The infant in the womb realized that he was causing more trouble by being motionless, so he started his movements again and was determined to abstain from any activity that might cause undue pain to his parents. During this phase he decided that he would not renounce the world as long as his mother was alive. This is the best example of his compassion.

The second teaching of Lord Mahavira is that he asked the people to become introvert. A widespread prevalence of rites and rituals had made people extrovert even in matters of ethical values. In order to bring about a revolutionary change, he laid stress on inwardness. It was a common belief among the people that one can become a Shramana by simply shaving one's head, a Brahmana by merely repeating the sound of Omkaara, a Muni by merely living in the forests and a Tapasvi by wearing clothes made of the barks of trees.

Lord Mahavira did not accept the norms of Shramana, Brahmana, Muni and Tapasvi. He insisted on their recognition through their inner qualities. He said, "One cannot become a Shramana simply by shaving his head, Brahmana simply by repeating the sound Om, a Muni simply by living in the forest and a Tapasvi simply by wearing the clothes made by bark." He laid stress on the practice of equanimity, celibacy, knowledge and penance. A Shramana must practice samata (equanimity), a Brahmana brahmacharya (celibacy), a Muni must seek gyana (knowledge) and a Tapasvi must observe

tapa (austerities). Thus, it becomes clear that Lord Mahavira's outlook was completely introvert.

The third teaching of Lord Mahavira is that he said "Every soul in itself is a perfect soul." Man is the determiner of his own fate. He himself is the creator of his own happiness and misery. There does not exist any external agency such as God which governs man's action. The soul becomes a perfect soul by destroying karma particles.

The fourth teaching of Lord Mahavira is that he said, "O man, Exert yourself, if you do not use your inherent spiritual powers, you will remain devoid of spiritual wealth."

He said, "Exert yourself in spiritual discipline so long as you remain unaffected by old age, disease and senility."

A person can become an ocean by the drops, the sun by the rays and the lord by devotion, provided, he works hard. People afflicted with passivity and laziness were inspired with the ideal of spiritual exertion by Lord Mahavira.

The fifth teaching of Lord Mahavira is that, he said "I am not alone, not only I exist but others have also their own existence".

Lord Mahavira considered casteism as irrational. Hence man and woman belonging to all casts and communities were initiated by him. He had eleven *ganadharas* (apostles). All of them were Brahmans. The original followers of those *ganadharas* were also Brahmans.

A large number of Kshatriyas had also been initiated. Many Kshatriya rulers like Dasarnabhadra, the ruler of Dasarnapura, Udrayana, the ruler of Sindu Sauvira, etc. entered the order of Lord Mahavira. Mrigavati, the queen of Satanik, ruler of Kausambi and several queens of emperor shrenika of Magadha became nuns and joined the order.

Dhanna, Shalibhadra, Anathi etc. belonging to the Vaishya community and Shudras like Arjunamali were also admitted to the order of Lord Mahavira. The order was open to all human beings. His doctrine of equality is not confined only to human race but encompasses a wider range of all living beings. He affirms earth-bodied living beings. Soil has its own existence. Water bodied living beings has its own existence. Fire bodied living beings and air bodied living beings have also their own existence.

Mahavira said that all the trees, plants, grass, small straws, sprouts, vegetables and fruits have their own existence and fauna like insects, monkeys, hare etc. also have their own existence. Human being's existence is very clear. Mahavira established oneness with all the living beings and became non-vigilant. Until and unless one feels oneness with the living world, one can not be aware of one's own existence . Deforestation is very much in process in today's world for man's selfish uses but sometimes he does it unnecessarily and carelessly. Such type of a man cannot feel the so called oneness with the living beings. Man began the civilization when the first tree was grown. Now, he'll end civilization when he cuts the last tree.

The vigilance of Mahavira was not only for him alone, but his awareness was for the whole world. His philosophy is the philosophy of the solution to current problems. At present, many scientists are worried about the over wastage of water. They presuppose that time may come when water will not be available to us. In ancient proverb it is said that we should use water as ghee. Mahavira said in *Acharanga Sutra* — “One who does not accept the existence of earth, water, fire, air and vegetables does not accept his own existence.” They have their existence like ours. This is not only the principle of non-violence but also the solution for environmental problems. Non-violence is not a religious tenet but it is related with our day-to-day life.

Today we find petrol a lot, by which buses and cars are running. Scientists say that if we keep on using the petrol, it will not be available for our future generation after a certain time period, as it is a non-renewable resource. Scientists are worried how we will be able to do our work without fuel? All our scientific development is dependent on electricity. If the fuel is finished, the scientific age will finished. Petrol was unknown to people till the scientific age. It was undoubtedly discovered then though it was always lying under earth for four billion years. In other words, it is a boon, man has given to himself. But the pathetic thing is that one who had discovered it is turning as the cause of its disappear. Scientists have already started worrying about this, as once if it lost. It'll never reappear. Few years back even scientists thought of replacing it with water by giving some chemical treatment. But Alas! That too is scarce in this mechanical world.

If we keep on using petrol in such quantity, our next generation will say: "Our ancestors lived with pomp and show but they did not leave anything for us." Our elders led a life of self-control which is why now we are getting all kinds of comforts. If we look at the present a question arises about what our future generation will think. The modern generation has been leading a luxurious life. What will they leave for the coming generation ?

Too much exploitation of the earth is creating a problem for us. As earth is a problem so is water. Mahavira said — "Minimise the use of things and don't be attached to them." This is a significant principle but few have given importance to it.

What Lord Mahavira preached two thousand twenty six years ago, holds good in the present age too. The tenets of Jainism as propounded by Lord Mahavira have the power to lead all the humanity in the right direction.

Life of a Monk



In the age of 22 tirthankaras prior to Mahavira was propounded a harmonized and equanimous conduct. The monk and nun observed fourfold vows—

1. Non-violence
2. Truth
3. Non-stealing
4. Non-possession

Lord Mahavira observed the disciples of Lord Parshwa, the 23rd tirthankar grew indifferent to the vows of celibacy and non-possession. He expanded the four major vows into five—

1. Non-violence
2. Truth
3. Non-stealing
4. Celibacy
5. Non-possession

He as much emphasized celibacy and non-possession as non-violence.

Once Gautam, the disciple of Lord Mahavira, came to Shravasti with his disciples Kumarshraman Keshi, the disciple of Lord Parshwa, was already there. Gautam, halted in a garden named Kausthakh, Keshi camped at Tinduk garden. His respective disciples noticed the group related to Lord Parshwa. Few doubts aroused in their mind. "How be it that our goals are same still our approaches are different? Why is there the difference of four or five vows?" The matter came to the notice of Gautama and Keshi. The doubts of their respective group proposed for an immediate solution. It was decided to have a congregation.

Gautama went to Tinduk garden with his disciples. Keshi received them and offered them seats. On being questioned regarding the reason for multiplying the great vows, Gautam said, "The monks in the era of Lord Parshwa were rijujada.¹ They precisely grasped the meaning of vows. Lord Parshwa prevented his disciples for possession. Thus the monks understood that we have to follow celibacy too. But the milieu (atmosphere) is different today. Monks of today are prone to vakrajada². They tend to go in for literal meanings. Certain monks of this tradition started to propagate the view that Lord Parshwa never forbade incontinence. Lord Mahavira paid attention to the situation and expanded the great vows to include the two other great vows of celibacy and non-possession.

1. That ascetic, who is quite ingenuous and naive by nature, but at the same time not amenable to even common sense understanding. It would be very difficult to explain the true spirit of the basic truths of religion to such person.
2. The ascetic, who is crooked by nature, but at the same time not amenable to even common sense understanding; it would be very difficult to explain the true spirit of the basic truths of religion to such person.

Keshi's disciple found that their doubts had resolved. Keshi himself was highly impressed. He saw his feeling echoed by his disciples and it was decided to join the order of lord Mahavira. It was a glorious achievement of Gautama. It was a landmark in the history for the Mahavira's Order. Gautam initiated Keshi and his disciples in the tradition of five-fold vows.

In the "Thanam Sutra", there are two types of religious codes of conduct propounded by Lord Mahavira : the *agara* and the *anagara*. The former relates to the laity while the latter is concerned with the monks and nuns. Both of these categories require one to observe certain vows viz. the *mahavratas* (greater vows) and *anuvratas* (lesser vows). It is crucial for monks and nuns to follow the *mahavratas* as an indispensable part of their code of conduct, whereas the laity is given some concessions with regard to their observance and have to follow the *anuvratas*. The *mahavratas* are five in number:

- a) Non-violence
- b) Truth
- c) Non-stealing
- d) Celibacy
- e) Non-possession

a) Non-violence:

This is the first great vow that enjoins complete abstinence from causing injury to all living beings, irrespective of size or species. One must not only avoid self-indulgence in physical, mental and verbal violence, but must not encourage others to indulge in acts of violence. Since Jainism's understanding of non-violence is very broad and rigorous. Certain problems may arise for those who wish

to live a life of complete non-violence. For instance, one may question, according to Jainism is cooking a form of violence? If so, how can a non-violent monk sustain life? The answer is that violence has to be done in cooking, and an ascetic cannot engage in this activity. However, the monk can receive whatever a householder has prepared for himself as alms without accumulating any sins. The questions may still persist. The monk may not cook himself, nor can he endorse the act of cooking, yet if he can accept food that is cooked by the householder, then why shouldn't he be considered a partner in that act of violence? The answer is, the ascetic would be at fault in taking alms only if he commits any violence directly or indirectly. Since the food is not prepared for the monk but for the householders, hence the former is not responsible for any act of violence. The monk has no connection with the food. If it was prepared for the monk and the householder jointly then, that food becomes unacceptable (akalpaniya) for the monk.

Throughout his life, an ascetic has to abstain from causing injury to every type of living beings whether they be earth-bodied, water-bodied, plants, mobile or immobile beings.

b) Truth:

The second great vow means the complete renunciation of all kinds of lies, be they of mind, speech or body. A monk can never tell a lie even to save his or another's life or to protect his religious life. Furthermore, the truth spoken by the monk should not hurt anybody's feelings. That's why he cannot appear as a witness in any court of law. Violence through speech is also considered as untruth and is strictly prohibited for an ascetic.

c) Non-stealing:

This great vow entails renouncing all forms of theft and not accepting anything without the laity explicitly offering it. Staying in a residence without permission or initiating a willing person into the ascetic order without the agreement of their guardian is also considered as an act of theft.

The monk cannot take anything that is disrespectfully offered by the householders. To take something that has not been offered amounts to theft and is totally prohibited for a monk.

d) Celibacy:

The fourth great vow entails the total renunciation of all kinds of sensual pleasures of mind, speech and body. In observing this vow, the monks and nuns cannot touch a person of the opposite sex, not even an infant or a family member. In addition, they must maintain a certain distance whilst in conversation. For instance, they cannot even sit on a common seat with a member of the opposite sex.

e) Non-possession:

This is the fifth great vow. It entails total abstention from all kinds of possessions, property, wealth and attachment for them. Ascetics cannot own any item other than those essential for their most basic existence. Parigraha (possession) is of two types:

- i) External parigraha which consists of the hoarding of gold, silver, cattle etc.
- ii) Internal parigraha which consists of anger, pride, greed, deceit, delusion etc.

Since ascetics own nothing, if they occasionally need something, such as a needle, they can borrow it from a householder but must return it before sunset. If by mistake he or she forgets to return it or keeps it or loses it, then they have to atone for it.

There is one additional vow, equal to the five great vows. This is the renunciation of all kinds of food and drink starting from sunset to sunrise throughout one's life. One cannot take even medicine during the night however acute the disease may be.

Lord Mahavira also ordained five fold (samiti) discretion—

1. Irya — discreet movement
2. Bhasa — discreet utterance
3. Aishana — discreet way of bringing alms and intake food
4. Adaan nikshepa — discreet acceptance and handling of utensils
5. Utsarga — discreet reply to the calls of nature

He also prescribed the three-fold Guptis (restraints)—

1. Restraint of mind — prevention of the influx of thought
2. Restraint of speech — control over one's speech
3. Restraint of body — keeping the body steady

Jain monks do not stay in any one place for more than a month, except during the chaturmas (a period of four months), when they are prohibited from travelling. For these four months, they spend their time revising scriptures and delivering sermons to the laity. They practice meditation, take vows of silence, practice yogasana

and perform penance. In addition, they also do pratikramana (seek forgiveness for mistakes done unknowingly in vows) as well as pratilekhana¹ twice a day. Ascetic cannot use the pots and utensils made of metals but that of clay or wood. While travelling, svetambara Jain ascetics carry their simple white clothes with them. In addition, these ascetics keep mukhavastrika (a neat white piece of cloth) over their mouths for these reasons: (i) it is their emblem; (ii) because it reminds them to constantly control their speech; and because (iii) it saves germs in the air from being killed by coming into direct contact with the warm breath.

One becomes an ascetic if one wishes to uplift his soul and sacrifice all worldly pleasures. To achieve this goal, one must renounce the life of a layperson and give up all possessions. It is a difficult path, but those who follow it, lead a happy and peaceful life. They live free from any kind of physical, mental and emotional tension. They are not worried about their future because they dedicate their lives to their guru who in turn, takes care of them. It is the guru who helps to develop the internal power of his disciples. As a result, the monks and nuns are aware of their duties and lead a happy and peaceful life.

1 To undertake duly and remisslessly the inspection of clothes, bowls etc. with the aim of observance of non-violence.

The Code of Conduct of a Jain Shravaka



The code of conduct of a Jain ascetic is very strict, and a person may find it difficult to follow the rules and regulations. Lord Mahavira realised this fact two thousand six hundred years ago and he devised two categories of spiritual practices: one called the anagara and the other the agara dharma. As mentioned in the previous chapter, the anagara dharma is for the ascetics who completely renounced the world, and the latter is for those who remain in worldly existence and form the majority. The agara dharma entails a code of conduct called anuvrat (lesser vows) which are a milder version of the five vows undertaken by the ascetics. In addition to these lesser vows, seven auxiliary vows called gunavratas and shikshavratas are also prescribed for the layman. These codes of conduct along with twelve householder vows are together known as agara dharma.

The five anuvrats are:

1) Ahimsa:

The first anuvrat insists a person to abstain from violence through mind, body and speech as much as possible. At least he must avoid the killing of innocent living beings knowingly. This can be highlighted by following example:-

There was a Jain commander in Gujarat. Suddenly enemies attacked his city. The king was away. When the queen came to know about it, she called the commander and said that she would fight the war. The commander requested the queen to stay in the palace and they would manage. Then he set off with his soldiers. When they reached the battlefield the sun was about to set so they rested for the day. At the time of sunset the commander sat for pratikramana (a sort of expiation). He pronounced that if he had committed any violence to any creature, then he atone for it. When the soldiers heard these words, one of them went to the queen and asked how that commander could protect our country, when he was atoning for killing creatures.

The queen was astounded. She went to him and asked the commander, whether he could really fight against enemies. The commander told that he would fight for the defense of the country. Next day he fought the battle and was victorious. By this instance we can understand that to adhere to social responsibilities some violence is unavoidable, but that we should not indulge in violence for pleasure or greed. For example, in present context, one can limit the use of water, electricity, means of transportation etc. in which violence is done for a particular time duration.

2) Truth:

In the second anuvrat, the householder is called upon to be truthful. He must avoid lying, giving false evidence, deceiving and cheating others. At times we should abstain from speaking the truth which might hurt or harm innocent beings.

3) Non-stealing:

In the third anuvrat, a layman must avoid possessing anything that does not belong to him. It can be a friend's pencil or other people's wealth.

4) Svadara Santosh :

In the fourth anuvrat, one should limit one's sexual relations only to one's own spouse. This does not mean merely avoiding adultery, but also advocates limiting sexual acts within the conjugal relationship. Sexual indulgence of all kinds entails passions and should be subdued and not inflamed, and therefore sexual desire should be restricted. This vow today seems more relevant when the dragon of AIDS seems to swallow the mankind.

5) Non-possession:

In the fifth anuvrat, a layman should abstain from the possession of unnecessary belongings. It is not possible to renounce all property but he may easily limit its accumulation (e.g. land, house, gold, jewellery and other valuables). In accumulating property, one's attachment to it is unavoidable. Therefore, one should limit his possession for everyday use. This vow can solve the economic problems aroused due to unequal distribution and unnecessary use of wealth.

Apart from these five major vows, there are seven supplementary vows. These vows are:

1) Digvrata:

To limit one's movement in six directions and give up performing any sinful activities including business etc. in a place outside the area as accepted in the vow.

2) Bhogopabhoga-parimanavrata:

In this vow, limitation is imposed on all kinds of articles. The things which can be consumed once like food, drinks etc. are called bhoga and semi permanent substances like clothes ornaments, vehicles etc. that are reusable are called upabhoga. This vow restricts the consumption or usage of material things, whether they are usable only once or repeatedly. This draws a line of limitation around the sphere of desires.

3) Anarthadanda virati:

To abstain from all unnecessary violence.

4) Samayika vrata:

This entails the complete abstention from all sinful activities for one muhurta (48 minutes) at a time. This requires one to sit with the least of movements and concentrate on oneself.

5) Desavakasika vrata:

This requires the renunciation of violence and sinful activities for a fixed time.

6) Pausadha vrata:

This vow consists of total fasting by giving up all kinds of foods and drinks from one sunrise to the next sunrise and doing meditation and religious activities for that period.

7) Atithisamvibhaga-vrata:

It is the duty of every householder to offer food and drink to the monks after carefully avoiding all blemishes of pindaisana (offerings). However, it is a sin to prepare something extra for their sake. That which is given to the ascetics must come from what was intended for oneself.

A person who follows all these vows with the true spirit and honesty will be an ideal householder, which is essential for a good society and also for the nation.

Acharya Tulsi has prescribed a life style for a modern man in which all these vows have been explained in the most fundamental way. This life style is not only useful for Jain lay-followers but for all. There are nine guiding principles of this life style.

1) Equality:

One who follows this life-style will accept the guiding principle of equality. He has the same attitude in his mind towards all living beings. He will not discriminate on the basis of cast, colour, creed and country. According to Lord Mahavira caste is created by the society and so he gave the opportunity to practice religion to all human beings. Lord Mahavira said 'No hine no airitte' i.e. no one is

high or low. Therefore all were allowed to take initiation. Even Harikeshi, a person who belonged to the untouchable community could be initiated.

2) Tranquility:

A lay-follower must practice tranquility. They should always try to keep calm in both favourable and adverse circumstances. Lay-followers live in a family, where there are differences in nature and habits. People have different likes and dislikes, so there is a chance of quarreling, but one who adopts this guiding principle of tranquility will not lose his temper.

3) Exertion:

A person who is idle or does not do his own work independently becomes dependent on others, lazy, and loses his own power. Jainism believes in the doctrine of self-exertion. As far as the life of the monk is concerned, he leads an independent life. The laity should do their own work. They should not be dependent on others.

These days, the exploitation of workers has also become a great problem. Some industrialists and capitalists exploit their workers. They are paid poor wages for their work, this is a kind of violence. A person who believes in exertion should make best use of his potentials but should not exploit others.

In some countries, people do their own work themselves. They don't feel shy in doing this. In other countries, a person who does his work by himself is considered a poor person, or of lower status. But one should always understand the dignity of work.

4) Non-violence/Fearlessness:

People consider the concept of non-violence as only applying to the idea that we should not kill living beings. But in reality it is a very broad term, and has a very wide application in our lives.

Compassion and fearlessness are the qualities of a non-violent person. Some people think that those who observe non-violence are cowards, but as a matter of fact, one who wants to practice non-violence needs to be fearless to apply this principle. This creates a feeling of detachment from the body. In Jain scriptures we find an example of a rich man called Sudarshana. He practiced non-violence with fearlessness.

At the time of Lord Mahavira there was a wide spread terror of Arjunmali, who was a gardener but famous for robbery. He used to kill seven people every day. All the villagers were afraid of him. People started leaving the village to escape from him. Once Lord Mahavira came to that place but nobody dared to visit him. It was only Sudarshan who took the path where Arjunmali lived to meet the Lord. At a distance he saw the robber, still he had no fear in him. When Sudarshana saw him coming nearer, he began to recite namaskar-mahamantra (a powerful Jain mantra) and adopted the posture of Kayotsarga (A posture of meditation).

Now there was no fear in him. When Arjunmali came nearer his mind suddenly changed and he went away without harming Sudarshana. Many such events are found in Jain scriptures. Non-violence can be practiced with the development of fearlessness. To acquire this virtue one should practice contemplation of fearlessness.

A person who observes this principle will never commit suicide out of anger, fear and passion. Some people think that anashana (fasting until death) is a sort of suicide. But it is not so. It is not enacted out of fear, or any kind of pressure, but it is undertaken for the purification of the soul. To observe this vow is a courageous deed whereas suicide is committed under emotional pressure.

One will also not perpetrate murder, and will not kill innocent living beings as a result of pleasure-seeking and carelessness, and will never abort the foetus. This is a one of the most cruel acts. A Jain follower will not indulge in such sinful acts.

He will try to save himself from unnecessary violence. He will never engage in business in which violence is committed, and will not have any shares in any armaments or weapons business. Mutual respect, empathy and tolerance towards each other should be practiced by all human beings.

5) Control or limit to desires:

The principle of non-possession has been given more importance than that of non-violence, but many people do not know about it. They consider non-violence as the fundamental principle of Jainism because it has been preached from time immemorial that 'ahimsa paramo dharm' i.e. non-violence is the highest form of religion.

When we read our scriptures, we find that non-possession is more important than non-violence. A person perpetrates violence due to their possessiveness. Possession is the basic requirement of life, and the need for more possessions leads people to indulge in violence.

The main cause of violence therefore, is possession. Greed for money, land and acquiring more belongings causes violence. So it can be said, non-violence is secondary, whereas non-possession is the main principle of Jain philosophy . This is why, Acharya Mahaprajya says, "aparigraha parmo dharm."

So far as the life of a Jain ascetic is concerned he has no possessions. He has given up all his property and belongings. In the case of a lay-follower it is not possible, but he should limit his possessions. One cannot renounce all property, but should accumulate wealth, land and property in limit. Hoarding things without any limit leads to discontent, greed and unhappiness.

The more you get the more you want. In uttradhyayan sutra it is said 'Jaha laho taha loho laho loho pavaddhai'. A person who possess one car, after some days, having accumulated more money, thinks about purchasing another car for his wife or for his children. There is no end to these desires.

In Jain literature, it is mentioned that many Jain lay-followers were very rich but had limitations in their life. Despite having immense funds, they consumed limited things in their daily life. They put on limited clothes, they eat limited items, had limited belongings, and are also aware of their religious duties.

We can also think about this principle from the ecological view point. Pollution is increasing day by day. Each and everything is polluted today. People need more things so more industries are required. The more the industries, the more the pollution. If we

want to avoid this danger we need to control our desires. Controlled or limited desires, limited violence and limited action lead a person to a happy life.

6) Purity of food :

The increase of violence is due to cruelty. According to psychology, when a person slaughters he becomes cruel and no less than a beast. He does not have pity towards animals. Even small children end up imitating this cruelty by killing.

Indian culture taught the lesson of compassion to the entire human race. There should be discrimination regarding the food we choose to eat. Animals do not have the power of discrimination. They only fulfill their hunger. They do not think that this food is good for health or it is harmful. It is only human beings who can use this power of discrimination. Indian culture has always asserted that vegetarian food is more beneficial for human being from various points of view—

- (1) If we want to decrease cruelty and mental distortions it is essential for us to have vegetarian food.
- (2) Non-vegetarian food is not good from the health point of view. Modern doctors have proved that fat produced by meat, egg and fish has harmful effects on the human body. It causes heart disease and high blood pressure. It hardens the arteries, blocking them with cholesterol. The arteries become contracted and there is a risk of heart failure.

On the other hand, vegetarian food - especially leafy vegetables and fruits - helps in maintaining good health. Cancer is the result of non-vegetarian food whereas vegetarian food reduces the chance of cancer.

7) Non-absolutism :

The Jain doctrine of non-absolutism is a philosophical doctrine. It is applicable to every aspect of life. Many people believe that a philosophical doctrine is only useful for understanding universal truth, but is of no use in everyday life. This is a wrong notion. In this context the principle of non-absolutism gives us a wider perspective and insight.

There are different aspects and viewpoints to every idea. What seems incorrect to us might be correct for another individual in his given circumstances. If we accept this principle of non-absolutism, we become tolerant and humble. The chances of clashes come to an end. Family and social life become happy.

8) Right-Sanskar:

One who adopts the Jain life style should always greet others with politeness. They should be strong in their observance of social and moral values.

Regularly visiting monks, reading religious books, understanding karma theory, and having a positive environment in the house by putting up pictures of our monks helps build the right sanskaras for our children.

9) Saadharmik-Vaatsalya:

A lay follower must practice saadharmika-vaatsalya. It is the technical term of Jain philosophy. In the present context, it is known as the brotherhood. This helped in flourishing of Jain religion in Southern India. The facility to earn ones livelihood, education, medication and security was made available to the people of every class.

At present, it is necessary for a Jain lay follower to pay attention to this principle of saadharmika-vaatsalya.

In brief, it can be said that one who follows this life-style will lead a happy and peaceful life.

Jain Literature and the Contribution of Acharya's



The Jain scriptures are popularly known as 'Agama'. Just as the 'Vedas' have an important place in Vedic tradition; the 'Tripitakas' in Buddhism; the 'Gurugranthasahib' in Sikhism; the 'Torah' in Judaism and the 'Bible' in Christianity, similarly, the Agamas play a pivotal role in Jainism. They have been divided into six parts:

- 1) Anga - pravista(anga)
- 2) Ananga - pravista (upanga)
- 3) Mula sutra
- 4) Chulika Sutra
- 5) Cheda sutra
- 6) Avasyaka (which forms a part of the chedda sutra)

1) Anga:

It is believed that, after attaining omniscience, all the knowledge delivered to his disciples by Lord Mahavira was compiled by the 'Ganadharas' (chief disciples) in twelve Angas. They are collectively known as Dwadashangi or Ganipitaka. Thus, the twelve Angas are the oldest and original part of the canonical literature. The following is a brief description of each Anga:

i) Acharanga

The Acharanga primarily deals with Jain ethics and the rules of conduct for ascetics. Lord Mahavira's life and philosophy is also narrated in it.

ii) Sutrakritanga

The Sutrakritanga discusses the weakness of some other philosophers due to their one-sided outlook regarding reality, rites and rituals. It deals with the doctrines of different heretical sects.

iii) Sthananga

The Sthananga deals with the classification of jiva, matter and other objects from a numerical point of view. For example, in the first chapter we find the description of jiva. In the second chapter, jiva is classified in two categories. In the third one, it is categorised in three categories. The classification of jiva continues in this way reaching up to ten. We refer to this as the numerical point of view.

iv) Samavayanga

It also deals with miscellaneous topics from the numerical point of view.

v) Bhagavati (Vyakhyapragyapti)

The Bhagavati is the most important Jain canon, dealing with 36000 questions asked by Gautama, the first Ganadhara, and answers given by Lord Mahavira.

vi) Gyatadharmakatha

The Gyatadharmakatha contains stories and parables given by Lord Mahavir which expounds philosophical facts.

vii) Upasakadasa

The Upasakadasa elaborates the code of conduct for the householder. It gives the biographies of the ten principal shravakas (lay disciples) of Lord Mahavira.

viii) Antakritdasa

The Antakritdasa narrates the biographies of many saints who attained salvation through austerities and penances.

ix) Anuttaropapatikadasa

The Anuttaropapatikadasa gives an account of those ascetics who were reborn in one of the five supreme heavens at the last phase of their cycle.

x) Prasnavyakarana

The Prasnavyakarana deals with the ethical aspects of Jain philosophy, especially the causes of the influx of karma and its inhibitions. It also recounts four types of narrative viz. akshepani, vikhshepani, samvejini and nirvejini.

xi) Vipaksutra

The Vipaksutra explains the bondage, operation and fruition of meritorious and unmeritorious karma.

xii) Dristivada

According to Svetambara tradition ristivada is not available, it has been completely lost. Even though Dristivada has been long lost, the contents of this Agama have been referred to and explained in the Nandi and Samvayanga Sutras. By studying them, we come to the conclusion that Dristivada was a prominent and very vast sutra which contains purva. It was divided into five parts viz.

- (a) Parikarma;
- (b) Sutra;
- (c) Purvanuyoga;
- (d) Purvagata;
- (e) Chulika.

The fourteen purvas were the constituents of the fourth part, the purvagata. This Dwadasangi (the above twelve canonical texts) occupies a prominent place in the Jain canonical literature. Its validity is inherent in its nature.

The Jain agama are replete with exhaustive knowledge on almost all subjects. The fourth section of the twelfth Anga, the Dristivada - which has been lost - is believed to contain the knowledge of fourteen purva viz. the

- | | |
|-------------------------------|-----------------------------|
| (1) Utpad purva; | (8) Karmappravada purva; |
| (2) Agrayaniya purva; | (9) Pratyakhyan purva; |
| (3) Viryappravada purva; | (10) Vidyappravada purva; |
| (4) Asti nastippravada purva; | (11) Kalyanappravada purva; |
| (5) Gyanappravada purva; | (12) Pranappravada purva; |
| (6) Satyappravada purva; | (13) Kriyavisal purva; |
| (7) Atmappravada purva; | (14) Lokbindusar purva. |

The contents of these works provide detailed information about six kinds of substances; all kinds of living organisms; the things that exist for eternity, those which were to come into being for a transient time and their time of extinction; five kinds of knowledge; truth, soul, karma, mantra, the benefits of austerities; the lifestyles of ascetics and householders; birth, death and a detailed description of the whole universe. All the Agamas are written in Ardhamagadhi, which was the language of the time of Lord Mahavira.

2) Upanga:

The Upangas are the scriptures composed by different Acharyas. They are twelve in number :

i) Aupapatika

The Aupapatika contains lectures of Lord Mahavira on the birth of twenty-two different types of living beings in addition to a variety of other religious subjects.

ii) Rajprashniya

The Rajprashniya contains the dialogue between the ascetic Keshi and king Pradeshi.

iii) Jivabhogam

The Jivabhogam contains lectures on the jiva, ajiva and their classification.

iv) Pragyapana

The Pragyapana describes Jain ontology and metaphysics.

v) Jambudvipa-pragyapti

The Jambudvipa-pragyapti provides the geographical description of Jambudvipa (i.e. accounts of rivers and mountains etc.)

vi) Chandra-Pragyapati

The Chandra-Pragyapati contains the description of the moon.

vii) Surya-Pragyapati

The Surya-pragyapati contains the description of the sun and other celestial bodies.

The last five upangas are :

viii) Kalpika

ix) Kalpavatansika

x) Pushpika

xi) Pushpachoolika

xii) Vrshnidasa.

These Upangas contains descriptions of heaven and hell, battles of king etc.

3) Mula Sutra

The Mula Sutra are two in number:

i) Dasvekalika

The Dasvekalika was compiled by Acharya Sharyambhava. It contains the code of conduct for the ascetics.

ii) Uttaradhyayan

The Uttaradhyayan concerns various subjects such as leshya, karma, soul etc. and includes a number of fascinating stories.

4) Chulika Sutra:

i) Nandi

Nandi is a scripture of Jain epistemology. It discusses nature and the types of knowledge.

ii) Anuyogadwara

The Anuyogadwara is a compendium of Jain technical terms. In addition there are incidental references to Pramana (valid knowledge) and Naya (partial viewpoints) as well as other principles of Jain logic.

5) Chedda Sutra

The four Chedda sutra contain explanations and regulations of the ascetic life. They are:

- I) Vyavahar
- ii) Brihatkalpa
- iii) Nishitha
- iv) Dasashrutaskandha

6) Avasyaka sutra

This scripture is learnt by all the monks and nuns.

The synods to revive the Agama

Approximately one hundred and sixty years after Lord Mahavira's nirvana, a severe famine occurred that lasted for twelve years. During that period of scarcity, it became extremely difficult for the Jain monks and nuns to follow the code of conduct laid down by their Lord. It was impossible for them to retain the extensive lore of the Agamas in their memories, and since there was no tradition of writing the Agama, varying and incomplete versions remained. Therefore, a convention was held at Patliputra after the famine under the leadership of the venerable Acharya Sthulbhadra. In that synod, a uniform edition of all the Angas were prepared. In the historical Jain tradition, this is known as the first vachana (synod) of the Agama.

The second attempt to save the Agama was made during the period between Vir Nirvana era 827 to 820. Two conventions (vachana) were held - one at Mathura and the other at Vallabhi. The former convention was presided over by Acharya Skandil and the latter by Acharya Nagarjuna. The vachanas are referred as Mathuri vachana and Vallabhi vachana.

Both vachanas were held at different places at the same time. During this period the agamas were collected and compiled. They were given written form in the last vachana of Vallabhi.

Prior to that time, the Agamas were not yet written, they were orally transmitted. The last convention was held in Vallabhi after Vir Nirvana (year 980) under the guidance of Devardhigani

Ksamasramana. By this time, large portions of the sutra which had been passed down from generations orally, were forgotten. Whatever could be revived by memory was written down and systematically organized and presented in the form of the Agamic text.

Commentary Literature

The Jain sutras have four forms of their commentaries viz. the Niryukti, Bhashya, Churni and Tika (vrti).

The Niryukti is written in the prakrit language, in a form of a verse called Gatha. Acharya Bhadrabahu (8th century) is considered to be the most renowned writer of Niryuktis.

Bhashya is also written in Prakrit verses. Jinbhadragani (7th century) and Sanghadasagani (6th century) are the most famous writers of Bhasyas.

Churni is written in prose having a mixture of both Prakrit and Sanskrit language.

Jinadasagani (8th century) and Agastya singh are considered the most authentic authors of Churnis. Tika or vritti is a form of commentary written exclusively in Sanskrit and explains all Prakrit words in Sanskrit.

Acharya Haribhadra (8th century), Silank and Abhayadeva (11th century) were the writers of Tīkas. Abhayadeva (11th century) wrote the commentaries on nine Anga. Acharya Haribhadra (8th century), Acharya Silanka Malayagiri and Maldhari Hemchandra (12th century) were also known writers of commentaries.

Other renowned Jain scholars are Acharya Siddhasen (5th century), Umaswati (3rd century), Samantabhadra (4th, 5th century), and Mantung (12th century). They were scholars of philosophy but also wrote extensively on grammar, geography and a variety of other subjects.

Acharya Haribhadra, a Brahmin by birth, who later converted to the Jain faith, composed 1444 Prakaranas (short treatises) on various subjects. Yogavimsika, Yogasatak, Yogadristisamuccaya and Yogbindu Prakarana are the best examples of his works.

Acharya Hemchandra (12th, 13th century) was one of the most eminent authors of Jain literature. He wrote the famous Siddhahemshabdanusasana, a treatise on Sanskrit grammar in Sanskrit language. It is said that he could dictate hundreds of different subjects simultaneously to 84 different scribes, never losing the sequence of his thoughts. In addition to the works on grammar in Sanskrit and Prakrit, he also dealt with a variety of Jain topics.

Upadhyaya Yashovijayaji (18th century) was a prolific writer. He has written on nearly every aspect of Jainism in Sanskrit, Prakrit and Gujarati. He wrote his work on Nyaya in the Navya-nyaya (i.e. neo-

logic) style. His work Anekanta Vyavastha (also written in the Navya-nyaya style) helped re-establish the Anekantvada. Likewise, Jaintarkabhasa and Gyanabindu are his two important contribution of Jain in field of Pramanashastra, and Nayapradipa and Nayarahasya are his important works on Nayavada.

Contemporary Works

In the field of literature, scholars of 21st century like Pandit Sukhalaji Sanghavi, Pandit Mahendrakumarji Jain and Pandit Dalsukh Malvaniya have successfully provided new interpretations of ancient works. Most recently Dr. A.N. Upadhya, Dr. Hiralal Jain and Dr. Nathamal Tatia have also edited many ancient texts with critical commentaries.

At present, H.H. Acharya Mahapragya (21st century) has been performing the enormous task of editing the Jain canonical texts along with critical notes on them. He began his work under the auspicious guidance of the (Late) H.H. Gurudev Shree Tulsi in 1954A.D. All the thirty two principal texts have been published by Jain Vishva Bharati Ladnun in 1974.

Many foreign scholars shows great interest in Jain teachings and literature. Some of them have translated Jain works into their respective native tongues. Professor Herman Jacobi, a German scholar, translated four Jain Agama into English, making them

widely accessible to the world. His series of works are called "Sacred Books of the East". Many other scholars, such as Professor Walther Schubring, Professor Alsdorf, Joseph, Deleu, Norman, and Brown have taken a keen interest in Jain philosophy as a result of these works. Their efforts are very successful and commendable.

Among the modern Jain literature that is available today, there are very few works that deals with the original teachings of Lord Mahavira. However, the under-utilised resource of canonical texts contains the most valuable and precious material for scholars of comparative religions.

Recently, Muni Punya Vijayji and Muni Jambu Vijayji have made important contributions to Jain studies by preparing critical editions of canonical and other ancient texts of the Shvetambar tradition. The Digamber Acharya Muni Vidyanandji has undertaken the commendable task of editing with annotations some of the sauraseni texts.

Table displaying the Jain Scriptures and their bifurcation

Agamas

Anga-pravista (Anga)	Ananga-pravista (Upanga)	Mula Sutra	Chulika Sutra	Cheda Sutra	Avasyaka
- Acharanga	- Aupapatika	- Dasvaikalika	- Nandi	- Vyavahara	
- Suttrakritanga	- Rajprashniya	- Uttaradhyayana	- Anuyogadvara	- Brithatkalpa	
- Sthananga	- Jivabhogama			- Nishitha	
- Samavayanga	- Pragyapana			- Dasasrutaskandha	
- Bhagavati	- Jambudvipa pragyapati				
- Gyatadhamakatha	- Chandra Pragyapati				
- Upasakadasa	- Surya Pragyapati				
- Antakritadasa	- Kalpika				
- Anuttaropapati- kadasa	- Kalpvatansika				
- Prasnavyakarana	- Pushpika				
- Vipaka Sutra	- Pushpachulika				
- Dristivada	- Vrisnidasa				

The Doctrine of the Cosmos



The world in which we live in is mysterious. Philosophers throughout the ages have reflected on this mystery and put forward many theories. Regarding this, Jain philosophy too has its own viewpoint. It deserves serious consideration from a logical and philosophical perspective. While considering the theory of the creation of the world, we can reflect on when, how, and by whom it was formed.

There are many philosophical traditions that claim that the world was created by God and some traditions oppose this view. According to Jain philosophy, this world has evolved only by transformation and is not a creation. It states that a substance is neither created nor can it be destroyed. It only undergoes a change in form. This transformation is called *srsti*. Substances are not created but are formed through the universal laws of nature.

According to Jain philosophy the world is not created. It has neither a beginning nor an end. Therefore the questions of who created it, and when and how it came into being, do not arise.

If we accept that somebody made the universe, many logical questions arise. If, for instance someone is the creator, it follows that it is created out of something other than the creator. If both are

separate from each other, then does the creator live in this world or somewhere else? If the creator is not within this world, where does he come from? Is he from another world, separate from this cosmos? It provides no answer to the nature of both God and the world. God is presumably a conscious being and the world contains both conscious and unconscious elements. From where did these unconscious things come into being? If we accept that the world was created, then we will have to admit that something foreign existed from which or by which it was created. When a potter prepares a pitcher, he brings the soil from the mines and then shapes it into a pot. Where did God get the materials for making the world? What is the root cause of this world? What is the root cause of creation? These are the questions that have been under discussion since time immemorial.

According to Samkhya philosophy, only physical matter (Prakrti) is subject to change or transformation, consciousness is not. Creation therefore, depends solely on prakrti.

According to Jain philosophy, basically there are two fundamental substances i.e. soul and non-soul. It also states that the amount of substances remain the same. They do not increase or decrease. They undergo change, however, and that change is of two types :

- (1) Sahetuka
- (2) Nirhetuka

In this world soul and matter are intimately related. This intimacy can be apprehended by the fact that all the visible world is merely the discarded bodies of the soul. Each material had some day, at some time, been the body of any soul. It could have been the body of earth,

water, plant, or higher beings too. Thus the vividness in the universe comes from the interaction of soul and matter.

In the field of logic, the principle of causality is supreme. Every effect has a cause. Creation is an effect and therefore there must be some cause of it. Because of this, people believe in a creator, God. The existence of God is, therefore, inferred. Some philosophers establish the existence of God from the necessity of finding a cause for the effect of creation. They argue that there must be some designer behind creation.

From the perspective of Anekantvada, the causal argument offered for the existence of God is not a strong one. God need not be a material cause nor the efficient cause of creation, since there are many effects which appear without a creator. For this reason, it is not essential that we affirm efficient causes in every case of production. The appearance of a cloud in the sky is certainly an effect but one cannot say that a conscious agent produced it. Clouds appear only as a result of certain natural phenomena.

The principle of an efficient causation is not universal either. As mentioned above, some happenings have a creator but some have no creator. Those phenomena that appear in a natural way are beyond the concept that every creation has a creator.

The question arises as to whether creation proceeds from a state of being or non-being. According to anekantvada both being and non-being are necessary for explaining creation. As discussed above, substance and modes are intrinsic to all things. Since substances have a three-fold existence - past, present and future- a substance cannot be destroyed nor can it be created. However, discussing the

existence of things from the perspective of their modes, a state of non-being can be produced and a state of being (a particular mode) can be destroyed. While taking the view point of substance, we can say that no new substances can be created and those which exist cannot be destroyed. This principle does not apply to the modes of a substance, whose very nature is that of change. This is the doctrine of eternal modification (parinami-Nityatvavada) in which, according to Jain philosophy, all things - animate and inanimate - are both eternal and subject to transformation.

Non-absolutism



Non-absolutism (anekadvaya) is a unique and special contribution of Jainism to the philosophical world. Anekanta is the basic attitude of mind which expresses the fundamental principle that reality is complex and it can be looked at from different points of view.

Syadvada is the pattern of communication based on doctrine of non-absolutism. It is formed of two words 'syad' and 'vada'. Syad is very often understood as 'doubt' or 'perhaps'. But in this context it does not express doubt or any sort of uncertainty. It refers to a point of view in a particular context or in a particular sense. Vada means predictions. Syadvada means a theory of prediction of the description of reality from different points of view, in different contexts.

According to Jain philosophy, unity and diversity are both real. Both are interrelated. Unity without diversity and diversity without unity is unreal. Each and every object in this world has infinite properties. They have related significance. All these properties can be comprehended only with reference to context. No property, whatsoever, can be delineated absolutely.

The whole truth about a particular object can be comprehended, but it cannot be communicated. At any given time, we can only describe one of the properties of a substance. It is wrong to assert a thought with certainty, because every utterance of ours is from a particular point of view. With a certain standpoint, we can comprehend only one aspect and not all the infinite aspects, which each and every object has by nature.

Let us take the example of a person. He is a writer, orator, poet and a professor. All these qualities abide in one person only. But they are all relatively true. When we say that he is a teacher, we comprehend his teaching capacity and designate him as a good teacher. But when we say that he is a writer, his teaching capacity is not comprehended, but his writing talent is taken into consideration. Likewise all the qualities of a person, when expressed in words, are relative expressions.

A person is a father to his son, son to his father, brother to his sister and nephew to his uncle. He is a pupil to his teacher and teacher to his pupils. He is of multitude relations and qualities. But they all depend upon different viewpoints.

Truth is infinite. It can only be apprehended through infinite standpoints. Theoretically, this theory has helped a great deal in ascertaining the truth about certain substances. Jain thinkers adhered to this theory, which is technically called 'syadvada', in expressing their attitude towards the fundamental realities of the world.

Anekanta states that the nature of reality should be considered and studied purely from the rational point of view without prejudices. In olden style of churning, a milk-man churns the buttermilk, and while churning, he pulls the string on one side and loosens the string on the other. The consequence is that butter is extracted from the buttermilk. Similarly, if we look at different points of view of knowing reality in their proper prospective, considering the primary points of view as important, and secondary points of view with their due consideration, truth can be understood in the true prospective and in a comprehensive way.

Anekanta offers a theory that every object in this world is a synthesis of the opposite attributes-permanence and change. If we consider the object from the point of view of 'substance' it is permanent, if we consider it from the view of modes it is not permanent. For example, jiva is a substance which is permanent, yet its different states or modes as man, lower animal or birds are not permanent. Thus modes originate and gets destroyed but the substance (Jiva) is permanent.

Lord Mahavira said, "Comprehend all aspects of an element from different viewpoints. Truth is relative, it cannot be comprehended absolutely. One who desires to comprehend one aspect of an element by neglecting all the other infinite aspects of it, can never know the reality. Such comprehension will only offer a partial truth."

All our day-to-day activities abide by this law of nature. Nobody can transgress its boundary and claim to be a votary of the truth. This relativity of viewpoints has paved the way for co-existence and reconciliation of all contradictory attributes. It has created an atmosphere of tolerance, and as such, obstinacy is automatically eradicated. Lord Mahavira said, "Do not distort the thought of others. Try to understand them in their due perspective. No utterance is untrue when it is considered in the context in which it is uttered. This will lead to light. The tug-of-war between divergent views will come to an end and the way to reconciliation will become clear."

This theory of *anekantavada* or *syadvada* certainly has its application in day-to-day life. If it was only a theory of philosophical importance, it would have lost its practical utility. Principles which are not applicable in our day-to-day lives, have no significance whatsoever.

In brief, *syadvada* is the method of understanding another's viewpoint, from a correct perspective. This attitude paves the way for tolerance. This ultimately leads to the reconciliation of opposing views and creates an atmosphere of harmony and peace.

Non-violence



Meaning and Scope:

The etymological meaning of non-violence is "not to kill", but when considered more profoundly, it implies infinite love and the capacity to bear all injury bravely. Non-violence is the supreme religion. Just as all rivers head towards the ocean, all religions encompass non-violence. Lord Mahavira described non-violence as the sum and substance of an ideal life. According to him, violence is unpardonable.

At the time of Lord Mahavira, it was a common belief that if one wins in a battle, one gains the earth and if one dies in battle, one attains vaikuntha (the warriors' heaven). Lord Mahavira elucidated that war was the root cause of sorrow. He asked, "Of what relevance is external war? Fight with your self." Preaching the eternal truth, Lord Mahavira reiterated, "Do not kill, do not hurt, do not cause harm, do not dominate and do not subjugate through force."

"Whomsoever you seeketh to kill
is none else than your own self."

The first and foremost tenet of true spirituality is non-violence. But without purity of mind, non-violence is not possible. Hatred and jealousy engender violence. The purpose of religion, according to the Jainism, is to eradicate these pollutants of the mind and allow equanimity to govern.

Lord Mahavira was once asked, "O Lord, what is the meaning of eternal truth?" Lord Mahavira replied, "Eternal truth is, not to kill any living being, not to tease or torture them." Jainism espouses the principle of *atmatula* - the equality of all souls. Based on this principle, all living beings must be treated as if they are no different to oneself.

Lord Mahavira said, "Whom you want to kill is none other than yourself; whom you want to torture is you and none other; whom you want to rule is none other, only you and whom you want to enslave is, again, yourself." No one can harm another being without torturing themselves. The person who kills others, kills themselves first.

Classificaion Of Violence:

Since life is inter-dependent, how can one lead a life of complete non-violence? Essentials such as eating and drinking also cause violence. But since these are vital to maintaining life, so violence is an inherent part of existence. A social person not only commits violence daily, but acknowledges that it is necessary part of life. Some argue that since some elements of violence exists and the whole of society is not concerned with non-violence, it is unrealistic and idealistic to be occupied with the issue.

The Jain Acharya's approached this issue from a practical perspective and classified violence into three categories:

- a) Arambhaja- violence that happens in the process of gaining a livelihood, such as agriculture.
- b) Virodhaja- violence due to defense.
- c) Samkalpaja- violence not motivated by any unavoidable purpose.

A householder is a social creature. He cannot abstain from arambhaja and virodbhaja. But the Acharya's encouraged householders to give up samkalpaja types of violence. It is the first step towards a gradual development of a non-violent life. The second step requires making a distinction between necessary and unnecessary violence. Within the categories of arambhaja and virodhaja, an individual must eliminate all traces of unnecessary violence.

Non-Violence: A solid foundation for an ideal social structure

The development of all societies hinges upon the ethos of non-violence. Without a foundation of non-violence, society which entails co-operation between individuals could never have arisen. The concept of society is based on the principle of mutual co-operation. Our laws reflect the importance we place on non-violence and safeguarding individual well being.

The first step in social evolution entails the limitation of violence and self-interest instead inculcation of compassion for other beings. The evolution of language, writing, agriculture, public works,

mathematics, architecture and the like are depended on co-operation and peaceful co-existence. Intellectual progress is dependent upon the ethos of non-violence. The door of intellectual development will never be fully opened until the principle of non-violence is universally accepted and adhered to.

Human beings are inherently social beings but, personal, individualistic ambitions define the characteristics of our species. Individualistic and altruistic dimensions constitute the human personality. Desire, greed and fear co-exist along with a social consciousness. In modern society, the individualistic element has been given free reign. Possession and prestige has largely eclipsed social responsibility, and individuals have turned to theft and violence in order to attain them. In each individual, there exist karma sanskara (impressions of past actions), instincts and sex-instincts which become active due to environmental circumstances. Violence, therefore, is impossible to eradicate completely.

An ideal social life involves a reduction of violence for the higher good. From the perspective of social organization, non-violence is considered to be an utilitarian factor. Its value can be measured by the degree in which it harmonizes social relations.

Today, as in Lord Mahavira's time, nothing is more dangerous than the widespread epidemic level of violence in our societies and daily lives. Lord Mahavira's teachings are a message of equality. He admonished everyone not to consider anyone as inferior. "All souls have infinite power, do not try to subjugate them. Instead, raise yourself and all other people too."

The fact that he initiated women into the ascetic order is evidence of his commitment to equality. His contemporary, the Buddha, only grudgingly permitted women to join his order, believing that women would be a cause Buddhism's demise. Lord Mahavira rejected all forms of discrimination and dogmatic thinking. Lord Mahavira asserted that all aspirants, through their own spiritual force, could one day become Gods.

The real significance of non-violence can be understood in the sphere of religion and spirituality,. Non-violence is not a tool to be used for some other purpose, but a value in and of itself. It is not merely a useful concept, but an essential part of spirituality. Spirituality is embodied through equanimity, and is shattered through violence.

Some argue that religion is the primary source of violence or, violence has always played an important part in history of religions. Adherents of particular faiths have prosecuted their opponents, often in the name of 'God'. A distinction, however, must be made. Every spiritual beliefs in themselves decry violence. It is only the misguided who see no wrong in adopting violent means to advance their beliefs. They do not see how counter productive and hypocritical they are.

Is Non-Violence cowardice?

It is common for people to think of non-violence as not killing a creature. But this is the crudest interpretation. By reducing the meaning to simply that of not killing, one ignores the subtle mental violence. Feelings such as enmity, jealousy and hatred, which give

rise to quarrels, false accusations, backbiting, deceit and so on, fall within the realm of mental violence. These are the main obstacles to a peaceful life. Non-violence can be discussed as a theoretical issue, but a transformation of consciousness does not take place in such a state of mind. Mental and verbal violence is the source of all other forms of violence and its eradication must be the first step in an effort to lead a non-violent life.

Some misinterpret non-violence as cowardice. They see non-aggression as a sign of weakness. Lord Mahavira's teachings on non-violence are important in this respect. He taught that earth, water, air, fire and vegetation are all endowed with life and to take life away from living beings is violence.

In the realm of spirituality, a man has no enemies; only love and amity govern. Non-violence exists with fearlessness, not cowardice. It is cowardice not to try to understand the so-called enemy and to find a common ground. After all, a person who runs from the battlefield to hide cannot be considered non-violent. Non-violence requires the courage to find a peaceful solution. At the mental level, absolutist viewpoints and ideas relating to religion breed violence, not religious beliefs themselves. The intransigence of ideologies lay in the root of religious violence, and that is why courage is needed to break such obstacles. To assume one's own path as the only true is misunderstanding and a form of prejudice.

Religion is one sphere where human beings make absolutist claims. All human activity is vulnerable to this wayward manipulation. Lord Mahavira was severely criticized those who proclaimed that emancipation was possible only through their sect. He said such people do not understand the very basis of religion.

In addition, very few investments are made in the field of non-violence. No experiments, no research, no equipment are created to facilitate the path of non-violence. Non-violence seems confined to an occasional lecture or rally. It would seem that the resources of non-violence are sadly very scarce, whereas those of violence are almost limitless. In today's world, who will dismiss non-violence as inconsequential? It is so vital in this violent world where all living beings live under the threat of annihilation. It is when we seek an alternative to violence that we find solace in non-violence.

Can violence server our purpose?

Many people in today's world mis-believe that the way to success is through, "the barrel of a gun". Violence appears to offer a rapid solution, often as a response to violence itself. Many believe that non-violence is an idealistic tool and futile in answer of real armaments and aggression. Even in domestic issues, violence seems to provide a fast solution. If a child does not respond to his mother's requests, the mother may be justified in hitting the child. But what lesson should be learnt from this? Violence seems to be a magic bullet, a tactic far easier than persuasion. So violence becomes our creed.

Today, systematic training of violence is given to police, army cadets and the terrorists. Huge sums of money are spent annually to augment the instruments of violence. Factories are built to manufacture armaments; experiments are conducted to invent new weapons. But for non-violence, few mechanisms exist to spread its message. Where do we find experiments in non-violence? Where are the commitments to its propagation? Although institutions of non-

violence do exist, their strength and resources are limited. Conferences are held but few practical consequences follow. Our priorities are misguided one. Our resources for violence seem endless while those of non-violence are marginalized. And yet, our greatest need is to secure peace. It would be foolishness to dismiss the voice of non-violence as inconsequential. In fact it is our only hope in a world where every living being exists under the threat of annihilation. Never before there has been a need so strong for non-violence as in today's atomic age. Science has placed immense powers in human hands, which if used, would spell the immediate extinction of all life on the planet. Non-violence, at this juncture, is the only sound, logical and cogent remedy for the ills afflicting our age.

Ecology and non-violence:

Non-violence implies balance just as balance necessitates non-violence. Ecologists are aware of the need for balance in the environment. If any part of nature is disturbed, the whole cycle is disturbed. Each part of the cycle is of vital significance. In past times, human beings did not consider the consequences of their action on nature to be of any importance. Today, we know that animals and plants are vital to the eco-system, and their importance does not lie in their uses for human beings. Ecologists estimate that there are approximately twenty thousand types of flora, many of which are under the threat of extinction. Even if we maintain a human-centric and utilitarian attitude, these flora should be maintained.

The interdependence of nature, which ecology now expounds, has been explored from ancient times by spiritual leaders, such as Lord Mahavira, who taught the theory of equilibrium. He stressed that efforts to maintain equilibrium, should proceed not only between humans, but also between humans and animals. He urged humans not to disturb the inanimate as well as the animate world. It is not enough, not to kill; one should show respect for all living beings.

How to inculcate non-violence in one's day to day life:

Non-violence becomes a powerful force when it is advocated with purity of mind, speech and body. A truly non-violent person leads a peaceful life which allows no room for tension or aggression. Violence lies at the root of all tensions in its intimate association with desire. When one's desires are thwarted, tension arises and one struggles with it. This struggle is a form of violence. Most violence occurs on the level of the mind and it is this violence that we first inflict upon ourselves with disastrous effects. Our attachment to objects, ideas and people prevents us from remaining detached and free of tension. One wishes to be free of mental tension, but how is it possible without getting rid of mental violence? Violence remains in the heart and no amount of tranquilizers will ever cure the source of these tension. Meditation by itself is not enough. The permanent way to be free from mental tension is non-violence.

Non-possession



One of the significant doctrine propounded by Lord Mahavira is Non-possession. He never employed non-possession as equal distribution of wealth. In his time, people were more conscious to attain tranquility, austerity and self-realisation. Acquisition of wealth was considered a great impediment in these pursuits. This led Mahavira to enunciate non-possession as a great vow. He was firm in his opinion that without grasping non-possession, spiritualism cannot be comprehended.

Possession means accumulation of wealth and property. According to Lord Mahavira, the body itself is possession, accumulated karma is its possession, money and objects also come here into the category of possession. His most interesting and new interpretations is, whatever is different from consciousness with it, and if there is attachment that becomes possession for it. In the absence of attachment, object will not becomes hindrance in spiritual pursuit. Thus, attachment itself is possession. Object itself is not possession. One who is devoid of attachment, object is mere object for him, but not the cause of attachment. And one who is filled with attachment for the object, it becomes possession for him.

Thus, possession is of two types:

1. Internal possession — attachment, aversion etc.
2. External possession — objects.

Once Gautama, a senior disciple of Mahavira indicating a beggar said to Mahavira, This beggar is truly non-possessive. He own 'nothing'.

Is his mind free from desires?

No, it's not so.

How can you call him non-possessive?

There are four types of people:

1. A man, who possess nothing but his mind is full of attachment and desires.
2. A man, who possess objects for sustaining his life, but is free from attachment and desires.
3. A man, who possess nothing and is also free from attachment and desires.
4. A man, who possess objects and is also filled with attachment and desires.

Lord Mahavira gave an aphorism of restrain on possession to change the direction of a social living being who is possessive by nature. Controlling over the desires leads to internal transformation wherever controlling over the consumption and accumulation of objects leads the external transformation. Restrain on one's desire is a way to limit mental possession whereas restrain on one's desire is a way to limit mental possession whereas restrain on one's consumption is a way to limit individual possession.

On the basis of objects/materials possession can be divided into two forms:

1. Alpa-parigraha—Minimum ownership/wealth
2. Maha-parigraha—Maximum ownership/wealth

The society at the time of Mahavira was a well-to-do society. It was not a resourceless society. It was a prosperous society which was a result of restraint. At that time, there was a system of joint family. There was a family of Anand, a lay-follower of Lord Mahavira. He had a limit of forty million gold coins to be used to earn interest and forty million gold coins to remain in the depository. He relinquished all that was more than this. He had a limit to his possessions of land, building, cowsheds.

Mahavira did not prescribe any rule for accumulating the wealth but focused his attention on two major factors:

1. The right means in the process of earning money.
2. The limitation of personal consumption.

Mahavira had prescribed the articles of consumption that can be limited. It was a special list which has never been prepared by an economist. Some of the rules governing that list are:

- number of clothes
- quantum of wealth
- quantity of water
- number of vehicles, and so on.

A dedicated person takes a vow, “I shall not keep more than so many clothes. I shall not use anything more than one shirt or one dhoti in a day. For cleaning the body, I will not keep more than one towel.”

These were the limits followed by a person who possessed millions of gold coins at that time.

A committed person limits the quantity of water being consumed. The misuse of water today is much more than ever before. It cannot be easily imagined how much terrifying the water crisis is going to be in future. A person committed to religious faith limits the use of water by pledging, "I shall not use more than a given number of pitchers of water for bathing."

Modern means of transportation have made the world such a small place that having started in the morning, a person can go to any work to any corner of the country and come back in the evening. But the unnecessary use of transportation leads to waste of fuel and polluted atmosphere.

One must put a limitation on the use of the means of transportation as well. 'Today I will not make use of vehicle more than a given limit'. Put a limitation to travel. 'Today I will not go beyond the limit of one hundred kilometers'. Put a limitation to the use of footwear also. 'I will not use shoes or chappals beyond a limit'.

If this awareness is created, it will result in a considerable amount of restraint. And thus control over the wanton way in which energy and fuel are being wasted can be established.

Mahavira gave these two philosophies for his followers:

1. limitation of individual ownership
2. limitation of personal consumption.

Based on these two tenets, the society was developed. As a result, the society pursued a happy, health and peaceful life. Today it is essential that our present-day economists and consumerised people should realize the truth, through which new society can be created.

Karmavada - I



There is hardly any person in Indian tradition, who is not familiar with the word 'karma'. The doctrine of karma is deeply rooted and is believed by most of the Indian religions. The success and failure in one's life depends upon one's karma. A person who leads a luxurious life is believed to be a result of one's previous favourable karmas. On the contrary, someone leading a miserable life, considers it to be the result of their inauspicious karmas acquired in the past. All the theistic philosophers of India endorse the theory of karma.

The soul is a conscious and invisible element. While in the worldly state it is covered by subtle layers of karmas. According to Jain philosophy karmas are one of the subtlest form of material. The constant activity of the mind, speech and body, called yog in Jainism, is the main cause of attraction for karmic particles and they attach to the soul. The bondage of karma with the soul is a continuous process. It has been in action since time eternal. The mithyatva (perverted belief), avrata (non restraint), pramada (remissness), kasaya (passions) and yog (activity) are the main causes of influx of karmic matter into the soul. Karmic matter is extremely subtle. One cannot see or feel it through the eyes or other senses, not even through any kind of microscope or other devices. Only the person who has extra sensory perception can perceive and realize it.

Division of karma

According to the Jain doctrine of karma, the karmas are of two types:

1) Ghati Karma

The karmas which obscure the fundamental nature of the soul are called ghati karma. Ghati karmas are of four types-

a) Gyanavarniya karma (knowledge-covering)

The Soul in its abstract state has unlimited knowledge. But it is covered by the dust of the karma particles. The karmas which veil our knowledge are called knowledge-obscuring karmas (gyanavarniya karma). When our eyes are covered with a strip of cloth, the world around us cannot be seen. In the same way gyanavarniya karmas veil our capacity to attain knowledge.

b) Darsanavarniya karma (intuition-covering)

The Soul also has infinite power of intuition. But it is also covered by the dust of karmas. The karma which covers our intuition is called intuition obscuring karma (darsanavarniya karma). It is just like a gate-keeper or a watchman. For example, as the gate-keeper prohibits the entry of every visitor to the residence of a dignitary, similarly darsanavarniya karma obstructs our powers of intuition.

c) Mohaniya karma (deluding)

Deluding karma (mohaniya karma) deludes the soul by distorting its faculty of enlightened faith and conduct. Mohaniya karma is

intoxicating. As a drunk person loses his control over the conscious mind, similarly, mohaniya karma distorts the faith and conduct of a person and they get perverted.

d) Antaraya karma (obstructing)

Antaraya karma (obstructing karma) causes obstruction to the manifestation of the inherent spiritual powers. It is compared with a treasurer who does not allow a person to acquire a required article from the treasury, even though the king has permitted him to take. In the same way, unless antaraya karma is subjugated, one cannot gain the power to access the possession of any object.

2) Aghati Karma

The karmas which are responsible for the existence of the soul in a worldly form are called aghati karmas. They are divided into four sub-types-

a) Nama karma (body-making)

The nama karma (body-determining karma) is the cause of attainment of different bodily forms in the four realms of existence (viz. hellish, animal, human, celestial). As a painter makes new pictures, in the same way due to nama karma, different kinds of bodies and their structure and feature manifests.

b) Ayusya karma (life-span-determining)

Ayusya karma (life-span-determining karma) determines longevity. It can be compared to shackles. As a man fettered with shackles is not able to free himself without breaking them open, in the same way, without enjoying the fruits of ayusya karma a man cannot transmigrate from one life to another, and in the same way without annihilating ayusya karma, one cannot attain salvation.

c) Gotra karma (status determining)

On account of the gotra karma (rank-determining karma) one happens to possess high or low status in society. As a potter makes different types of big and small pots, in the same way the gotra karma, causes one to have a high or low status.

d) Vedaniya karma (feeling-producing).

The feeling-determining karma (vedaniya karma) is the cause of feelings like pleasure and sufferings. It is just like a sword with its sharp edges smeared with honey. If one licks the sword, he will be delighted with the taste of the honey for a moment but at the same time feels the pain of cut on his tongue. The joyful experience of honey's sweetness is compared as satavedaniya karma, but the cut in the tongue leads to a painful experience is like the asatavedaniya karma.

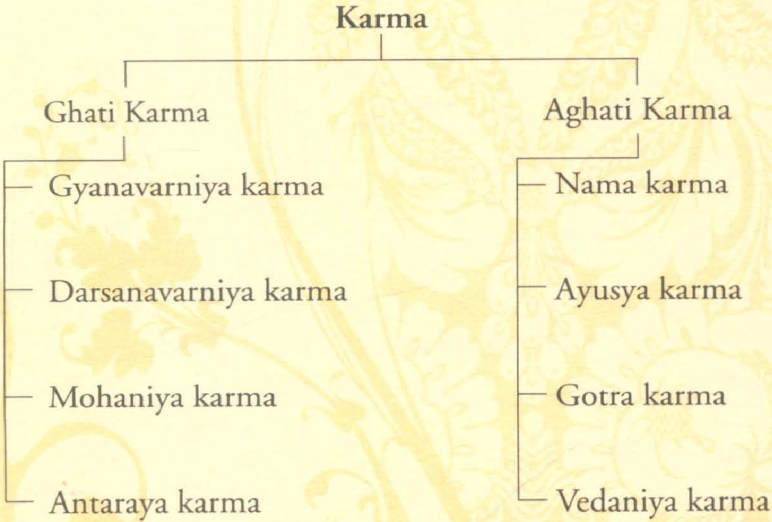
Cause of Individual Differences

According to Jain philosophy, karma plays an important role in the creation of personal identities. It is because of the karmas that each individual is different. A person with loads of caliber, having the potential and abilities, sometimes remains unrecognized whereas someone less talented and deserving, enjoys the limelight. All these problems result from a single root cause: karma. One may be tall or short, healthy or unhealthy, may be born in a higher caste or lower caste. All these differences are due to the realisation of karmas.

Relation of Soul and Karma

The relationship between karmas and the soul dates back to eternity. No worldly soul is devoid of karmas. A particular karma which exists with the soul remains for a limited period. None of the karmas can exist with the soul forever. Thus we can conclude that the relationship between karma and the soul is since time immemorial, but that of particular karmas can be said to have a beginning and an end in terms of their attachment to the soul. The relation of karmic matter with the soul should not be deemed impossible on the ground of the formless nature of the self. Though the self is a physical body by itself, its relation with karmic matter is an inherent fact which has no beginning in relation to time. This relation makes the self subject to morphological determination.

Karma is material, while the soul possesses metaphysical qualities and is formless. A mutual relationship between the two develops when the soul gets covered by layers of karmic matter and attains a physical entity. The worldly soul enveloped with karmas attracts new karmas. This vicious cycle only ends when the soul attains moksha by liberating itself from the bondage of karmas and hence does not attract new karmas.



Karmavada - II



Some people believe that karma is powerful and is the doer of whatever takes place in their lives. But this notion is incorrect and should be discarded. If everything happens only because of karma then there would be no use of the efforts made for attaining salvation. Karmas have their own limitations of cause and effect and can be nullified to a certain extent.

A person performs good or bad actions, which cause the bondage of karma. Karma itself does not act independently in giving its fruit. Dravya (person), kshetra (place), kala (time), and bhava (modes) are four factors or parameters which influence the functioning of karma. We sleep because of the existence of darsanavarniya karma. Here I would like to cite an example. While reading this book you might be sleepy. This is because of rise of this karma. But since you are listening to this precept attentively, the effect of darsanavarniya karma has been nullified. Say you don't go to asleep during the daytime and you don't sleep until ten at night. This does not mean that darsanavarniya karma does not exist during daytime. In reality the karma is in existence, but it gives its fruits only in accordance with dravya, kshetra, kala and bhaava. We go to sleep in one place but not in another. Sometimes we get sound and sometimes we are disturbed. Place and time are two powerful factors which affect the fruition of karma. Living beings doomed in hell don't get sleep

because of the painful tortures experienced by them. But we cannot take it for granted that they have destroyed darsanavarniya karma. As a matter of fact, darsanavarniya karma exists there, but the beings in hell don't get sleep because of their sufferings. Hence, these are the limitations of the karmas in giving their fruits or results which are not solely responsible for all the effects.

States of Karma

There are ten states of karma viz.

1) Bandha (bondage) :

Bondage is the coalescence or assimilation of karmic matter with the soul. In this state the karmic particles get merged with the soul, just as the mixture of water and milk is inseparable. Bondage is of four types:

- 1) Prakriti (nature)
- 2) Sthiti (duration)
- 3) Anubhaga (intensity)
- 4) Pradesh (mass of karmic matter).

When karma gets bound to the soul, it does not get the power to be identified immediately, it requires a definite time to nurture itself and till that time it remains in the dormant stage.

2) Udvartana (augmentation) :

Augmentation is the process of increase in the duration and intensity of karma.

3) Apavartana (attenuation) :

Attenuation is the process of decrease in the duration and intensity of karma.

4) Satta (existence) :

Existence is the time between non-fruitition and persistence.

5) Udaya (realisation) :

Udaya is the state of realisation of karmas. It is of two types.

a) Pradeshodaya – When the realisation of karma takes place within the space points of the soul (atmapradesh) and cannot be experienced outwardly it is known as pradeshodaya.

b) Vipakodaya – When the fruition of karma takes place and can be experienced outwardly it is known as Vipakodaya.

6) Udirana (premature realisation):

Premature realisation is the realisation of karma before the fixed time.

7) Samkramana (transference) :

It is the mutual transformation of the subtypes belonging to the same genus. In this respect the mutual transformation takes place between the substance of the same type of karma. The samkramana of subtypes of gyanavarniya, darsanavarniya, vedaniya, nama, gotra, antaraya is possible but the subtypes of ayusya and mohaniya cannot be inter-changed. For instance, with regard to darsanavarniya karma transformation between the chakshu and achakshu darsanavarniya is possible.

8) Upasama (subsidence) :

Subsidence is the process which makes deluding karma (mohaniya karma) unfit for self-realisation, premature realisation, nidhatti and nikachana

9) Nidhatti :

Incapability of all these process except augmentation and attenuation.

Nidhatti is the process which makes the deluding karma incapable of all these processes except augmentation and attenuation.

10) Nikachana : (Incapacitation of all these process)

The condition which renders such karmic matter incapable of all these operations is called nikachana.

The theory of karma as propounded by Lord Mahavira is meticulous. In this context the Lord ordained or formulated various aspects of mutually changeable formations in karmas such as udirana, samkramana and apavartana. He laid down that karma could be changed or annihilated. Its fruit could be enjoyed or experienced prematurely or belatedly. Through proper efforts karmas can undergo change conditionally. The principle of samkramana has a scientific basis. Modern scientists are making efforts to bring about changes in the future generations through genetic research.

The principle of samkramana in Jainology may find consistency with the modern scientific experiments in the genetic field. As it was said earlier, Jainism believes not only in karma but also in kala (time), suabhava(nature), purusartha (exertion), and niyati (destiny).

It is an established fact that inauspicious karmas can be transformed into auspicious ones and vice versa, due to our intense efforts or serious lapses. I would like to elaborate this statement with the following example:-

An astrologer once predicted the future of two brothers. He told the elder one that he would be hanged within a certain period while he told the younger one that he was destined to be a king. Both were

taken aback because they thought it to be absurdity initially. After returning home the elder one thought that the astrologer's word might come true. He became alert and cautious. With strenuous efforts he turned over a new leaf with the vision of death facing him.

On the other hand the younger one aspired to be a king became extremely careless and reckless. He fell an easy victim to bad habits, which degraded his personality beyond imagination.

After some days the elder brother was going somewhere when a poisonous thorn pricked his feet. He suffered for some days. The younger one was passing by a hut and spotted an unusual area which he dug and found a bag full of gold coins.

After four months, the brothers approached the astrologer and told him that his words had not come true. The astrologer affirmed that his predictions seldom failed. He explained to them that the elder brother had improved his behaviour completely and that is why the punishment of being hanged changed to being pricked by a thorn. The younger one was told that he had become too careless and proud and so his reward of getting the kingdom was reduced to simply a bag of gold coins.

Thus it is crystal clear that behavioural patterns, good or bad can influence and contribute to the respective changes in the modes of karma to a great extent.

The person who has grasped the true meaning of karmavada cannot be dogmatic or eccentric. He steers clear of evils. It is a principle of karmavada that the fruit of good karma is favourable and that of bad karma is unfavourable. It is the foundation of our moral value system. When a person is convinced that the result of bad karma will be bad, he tries to abstain from the evil deeds. He would never indulge in any evil practice like adulteration, theft etc. In fact the principle of karmavada is of utmost importance to ensure moral values in the day to day lives of the people at large.

The theory of karmavada energizes the positivity in life and brings enthusiasm and spirituality. After believing it staunchly one would certainly think twice before falling prey to hopelessness, inactivity or laziness. One would remain undisturbed by happiness and sorrow alike.

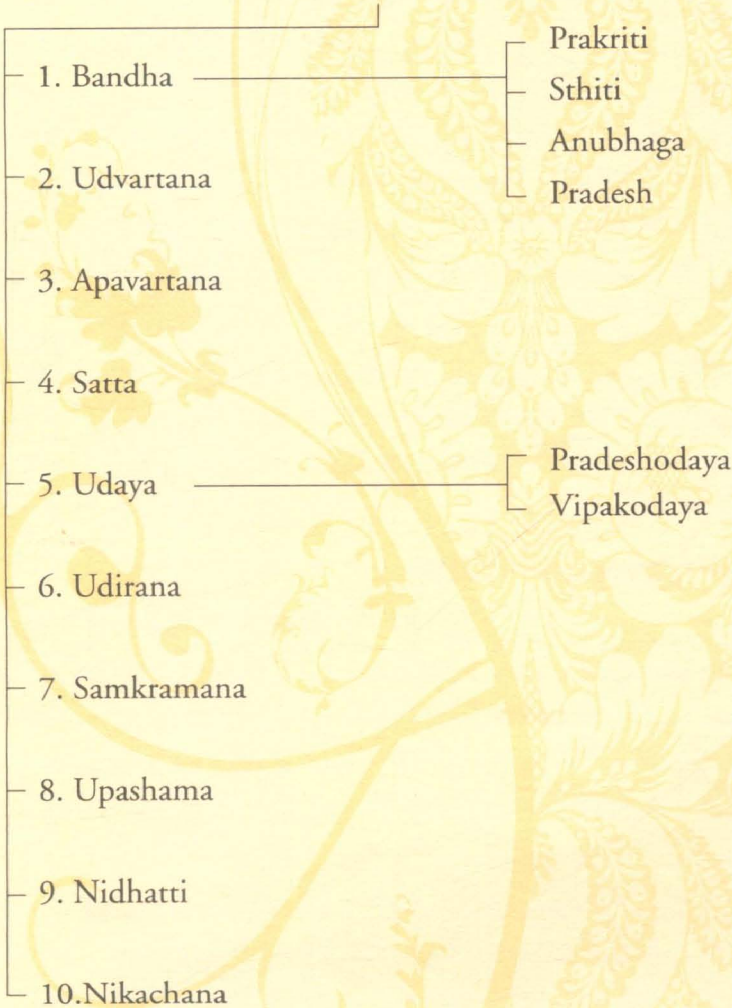
It is karma which is responsible for the cycle of birth and death. Our present state is due to our past karma. A person enjoys or suffers only because of his attachment and relevant karma.

We shape our destiny in accordance with our ideas, God is not responsible for our present condition. We ourselves are responsible for it. If we properly understand the mystery of karma, we can shape a bright future and achieve our goal through good deeds.

The soul is not under the subjugation of any external agency. For the upliftment of the soul, it is not necessary to beg anything from anyone. Jain philosophy holds that all souls are equal and have similar potentialities.

According to karmavada, a soul which attains the higher stage of development becomes a pure soul or paramatma itself. A soul's energy is obstructed by karma but one can overcome the hurdles by unveiling the coverings through development of inherent powers. Each and every soul can elevate itself through its own efforts.

States of Karma



Gunasthana



The soul passes through an infinite number of stages while travelling from the lowest to the highest stage of spiritual development. According to Jainism these have been classified into fourteen different stages of spiritual development called Gunasthana. So long as the soul is bound by karma, it can never attain emancipation. Jain philosophy believes that there is a ladder with fourteen steps with which a Jiva can climb up to the supreme stage called Moksha.

Sometimes a soul climbing up the ladder of subsidence suddenly slips downward due the rise of karma. In the process of falling down he may attain the state of mithyatva (the first stage).

1) Mithyatva Gunasthana:

The first stage is the state of perversity of attitude towards truth. A man blinded from birth is incapable of distinguishing black from white, likewise, a man in the mithyatva gunasthana cannot differentiate right from wrong.

Even in a soul with perverse belief, there exists some right appraisal of truth which differentiates between living and non-living existences. And this is the reason why even such a state of the soul is

designated as the state of spiritual development. Every living being possesses a small degree of partial purity. Even a soul absolutely unfit for emancipation (abhavya) and the soul in the nigoda state also possess at least some degree of purity.

2) Sasvadasamyagdrishti:

The soul does not pass on to the second stage of development from the first, but only halts at it while scaling down from some higher stage of spiritual development. In this stage, one may have some taste of righteousness.

3) Samyagmithyadrishti:

A person of mixed belief has an inclination to the right as well as the wrong like the inseparable taste of the mixture of sugar and curd. He is free from mithyatva but not settled in samyaktva. The soul stays in this stage for an antarmuhurta (spilt of a second), and later on either falls back to the first stage or rise up to a higher stage of right vision.

4) Aviratasamyagdrishti:

In this stage, a person has right vision and attitude towards the realities, but due to lack of self-restraint, he is non-abstinent. From this stage, the soul can rise to the higher stages only by self-control and self-discipline.

5) Desavirat:

This is the fifth stage of right belief with the capacity for partial abstinence. At this stage, the soul is not capable of complete abstinence from sinful deeds because of the rise of the third type of *kasaya* (*pratyakhyanavarana*). This stage of spiritual development is achieved in a life of a Jain *shravak* (a layman), who realizes the importance of conduct and practices the twelve vows of a *Laity*.

6) Pramattasamyat:

The sixth *gunsthana* can be attained by a monk who is completely aware of the five *mahavratas* he vowed to observe during renouncement. He then spends his life in penance and meditation, and is detached from worldly matters.

7) Apramattasamyat:

In this stage there is complete self-control with self-awareness and there is no negligence in the observance of the vows. One is completely free from remissness and fully absorbed in the self. This stage lasts for an *antarmuhurta*. After that the aspirants may slip down to the sixth stage.

8) Nivritibadar or Apurvakarana:

In this stage the soul attains special purification which he had never experienced before. Here the soul reduces the duration and intensity of the previous *karmas*. A pair of ladders originates from this *gunasthana*.

- a) Upasama Shreni – the ladder of repression
- b) Kshapak Shreni – the ladder of elimination

Maximum stay of a soul at this stage is of an antarmuhurta. The soul performs the process of apurvakarana¹ while climbing up either of the two ladders at this stage.

9) Anivrittibadar:

The ninth stage of development is anivrittibadar. There is a slight possibility of an attack from gross passions. At this stage, the aspirant gains control over subtle forms of maya and reaches above the sense of being a male or a female.

10) Suksama-Samparaya:

At this tenth stage, the soul is free from the influence of all the passions except the very subtle attachment towards his own body. He rises to the eleventh state of absolute subsidence of passions if he has opted for the ladder of repression then he will attain the eleventh stage otherwise directly goes to the twelfth stage, if he opted for the ladder of extirpation.

11) Upasantamoha:

This is the eleventh stage of spiritual development where mohaniya karma has been fully pacified. The soul descends to lower stage when passion rises again. At this stage, the soul is chadmasta, i.e.

¹ Unprecedented adhyavasaya (subtle level of consciousness which interacts with karmic body) which occurs at the very inception of climbing up of spiritual ladder.

enveloped by the influence of karma other than deluding karma. It has suppressed attachment and hence is known to be free from attachment (vitraga). The soul stays for an instant at the minimum in this stage or for an antarmuhurta at the maximum.

12) Ksinamoha:

At the twelfth stage of spiritual development, the passions have been completely annihilated. The difference between this stage and the former one is that, in the former stage the soul is in the subsidence state and in the latter stage it is in the destructive state. The soul remains for one antarmuhurta in this stage. As soon as a soul enters this stage, all the mohaniya karmas get destroyed and the soul is free from all passions.

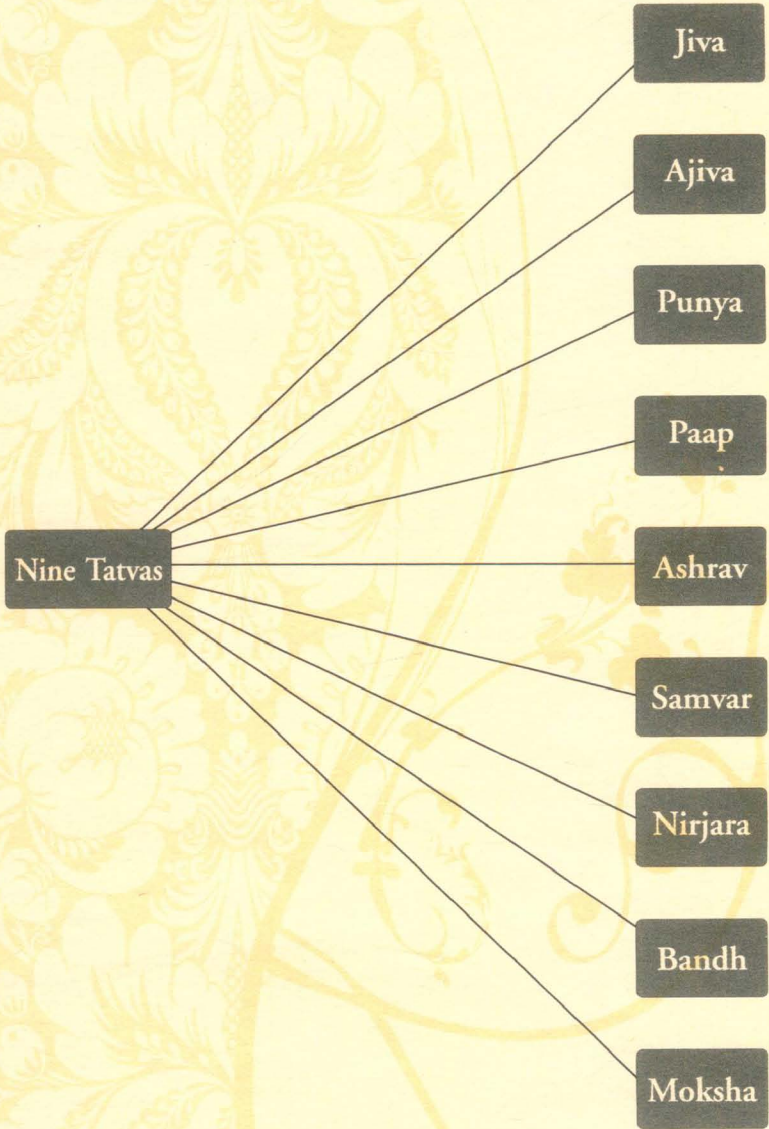
13) Sayogikevali:

This is the thirteenth stage. In this stage among the five asravas (mithyatva, avirati, pramada, kasaya and yoga) the first four are totally annihilated. The yoga remains and therefore he is sayogi kevali (with activity). Before attaining this stage, a Jiva destroys gyanavarniya karma, darshanavarniya karma and antaraya karma. The soul is now omniscient (kevali). It has now attained infinite knowledge, infinite faith, infinite bliss and infinite power. However there remains the rise of the four aghati karmas viz. vedaniya karma, ayusya karma, nama karma and gotra karma. The activities of the mind, body and speech still exist, but there is no new bondage.

14) Ayogikevali:

This is the last and the final stage of spiritual development. The self is free from all activities and is motionless like a rock. This stage lasts for a very short time. At the end of the stage, the Jiva destroys aghati karma and the soul attains its true state of eternal bliss.

THE NINE PRINCIPLES OF REALISM



Jiva



There are two main streams of philosophy – Idealism and Realism. Jainism espouses a realistic approach. The Jain understanding of reality centers on the interaction between the soul and matter, which is responsible for the cycle of birth and death (samsara). For liberation of a worldly soul, Jainism believes in nine truths which are called 'tatvas'. These are the fundamental principles of realism and have been delineated by the Jain agamas. They are:

1. Jiva(soul)
2. AJiva(non-soul)
3. Punya(merit)
4. Paap(demerit)
5. Asrava(cause of influx of karma)
6. Samvara(stoppage of cause of influx of karma)
7. Nirjara(shedding of karma)
8. Bandha(bondage of karma)
9. Moksha(emancipation)

Albert Einstein was once asked, “What do you want to become in your next birth?” He replied, “I have made many efforts to know the objective world in this life but I want to be a saint in my next life so that I might know the knower”. To know the knower is the characteristic of jiva or consciousness.

Jain philosophy is considered to be dualistic. It believes in the existence of both jiva and ajiva. They are accepted as real. Jiva does not derive from ajiva, nor is ajiva derived from jiva. Both are without beginning and are infinite. Consciousness is the defining characteristic of a soul or jiva. It is found even in the nigoda state, the smallest of all living species and through progressive development reaches to its maximum in the omniscient or perfect soul.

Consciousness is formless, so it cannot be perceived. Sense is cognizant only of material objects and so those who consider it as the ultimate source of knowledge reject the existence of soul. It is argued that a thing cannot exist as it cannot be sensed (Impalpable). Jain philosophy rejects this reasoning and asks, why should we accept limited tools of knowledge as the ultimate arbiter of the truth? Can we deny the existence of microscopic forms of life before we had the tools to perceive them? Knowledge of material objects is dependent on material objects. The more powerful the means of observation, the clearer becomes our knowledge relating to concrete, material objects. But what about abstract, non-material entities? Objects unobserved by the senses cannot be relegated to the realm of the 'unreal', instead they are observed by the jiva directly without any mediator.

The existence of the soul can be ascertained through inference. Just as air can be felt through tactile perception, so the soul can be realized through its functions which are knowledge and perception. Our soul is intimately connected with the events of our previous

births, but we remain ignorant about it. Sensory perception obscures our knowledge of all events. Only by self-contemplation and meditation can we unfold the knowledge of the events of our previous births.

The soul is immortal and the death of the person does not mean the death of the soul. Anatomy and physiology accepts that the human body undergoes decay at every moment. The cells of the body are transformed completely in the span of seven years, but our existence remains constant. The same is true for the soul. The soul thrives independently of the state of the body.

According to Jain philosophy, the soul is eternal but its forms or modes are ever-changing. Thus while an individual is born and will cease to exist upon his death, his soul exists without beginning or end.

The great philosopher H.H. Acharya Shri Mahaprajna explains the existence of the soul in simple language: "There is a subtle body in our gross (physical) body, known as taijas sarira (bio-electrical body). Further still, there is a more subtle body call karmana sarira (karmic body made of karmic sub atomic particles), and thereafter resides the soul. It directs our conduct, through behaviour. The rays of consciousness pass through the taijas sarira and karmana sarira and manifest in the gross body. Thus we can prove the existence of the soul through its inference."

According to Jain philosophy, the soul is the doer of karma and also the enjoyer of its consequences. It is the existence of karma that is the root cause of transmigration and emancipation.

Jainism considers that the soul takes its size according to the body in which it resides. It is neither ubiquitous like space, nor very small like an atom. When the soul resides in a small abode, its space-points contract like an ant's, and in a large abode they expand. The contraction and expansion of space-points of the soul are not restricted. Just as the light of a lamp illuminates a room whether big or small, the jiva likewise pervades the entire body, big or small. This is also true about the karmana sarira (karmic body).

Classification of Jiva

Jivas have been classified into two types:

- (1) Samsari (worldly soul)
- (2) Siddha (liberated soul)

Samsari jivas transmigrate from one life to another while siddha jivas are free from the cycle of birth and death. Both types of jivas are infinite in number. The following table explains their differences:

SAMSARI JIVA	SIDDHA JIVA
Covered by karmas	Uncovered by karmas
With bondage	Without bondage
In the cycle of birth and death	Free from cycle of birth and death
With sense organs	Without sense organs
With form	Without form
With body	Without body

Samsari jivas are further subdivided:

(1) Bhavya and abhavya

Bhavya means capable of attaining emancipation and abhavya means incapable of attaining emancipation. The virtue of consciousness is in each living being, but very few can develop their internal power completely. Those with this power are called bhavya and others abhavya. All stones cannot be transformed into statues. Only those at the hands of a skilled sculptor will be molded and chiseled appropriately. Likewise, those individuals who benefit from the proper environment can attain emancipation, others cannot.

(2) Trasa (mobile) and sthavar (immobile)

Those living beings which can move in order to avoid what is unwholesome and acquire that which is wholesome are called trasa. Those beings devoid of this capacity are called sthavar. There are five classes of sthavar jivas:

- (1) Earth-bodied beings;
- (2) Water-bodied beings;
- (3) Fire-bodied beings;
- (4) Air-bodied beings
- (5) Plants.

They possess only one sense- that is the sense of touch. Beings in

possession of two, three, four and five sense-organs are trasa. For example, worms, ants, black-bees and human beings possess two, three, four and five sense-organs respectively.

(3) Suksam (subtle) and badar (physical)

Among the five classes of sthavar jivas, suksam (micro-organism) jivas are spread ubiquitously whereas the badar jivas occupy only a part of cosmic space.

(4) Samanaska (endowed with mind) and amanaska (devoid of mind)

Jivas which possess the capacity of sustained mental capabilities are those which are endowed with mind. Souls devoid of the capability of generating thoughts are considered to be mindless. The denizens of hell and heaven as well as the vertebrate animals, including human beings, are Samanaska. Invertebrate animals and human beings born asexually are without a mind.

Relationship between the soul and the body

The soul and the body are two different substances. The soul is formless while the body has form, but still they have a relation. Jain philosophy tries to solve this problem of interaction through the concepts of gross and subtle bodies. At the time of death, the gross body remains but the subtle body continues to be bound with the soul and travels with it when it enters its next birth. The soul and

subtle body enter another gross body. The relation between the soul and the subtle body is considered to be without any beginning, eternal and ageless. The subtle body remains with the soul as long as the soul has karma. When the karmic particles are shed, the soul achieves its pure state that is formless. At this point it has no connection with either of the bodies. The relationship between the body and soul is without a beginning but it is not without end. The soul, by its own efforts, can free itself from its association with the body. And then the soul becomes perfect and enjoys its own pure state without any interference from either an internal or external source.

Ajiva



Everything in the universe is either animate (jiva) or inanimate (ajiva). Inanimate beings are devoid of consciousness, but both of these interact with each other. The worldly jiva cannot perform any activity without the help of ajiva.

Ajiva is of two main kinds:

- I. Arupi Ajiva (formless)
- II. Rupi Ajiva (with form)

It is of only one kind:

- (a) Pudgalastikaya

Arupi Ajiva

In the Agamas (The Jain scriptures), substances having form are called 'murta' or 'rupi', while those substances which have no form are called 'amurta' or 'arupi'. They have no colour, no smell, no taste and no touch. Although arupi substances are invisible to our eyes, they still have their own existence.

The kevalgyani (omniscient person) can know about the presence of these arupi substances through their direct knowledge (pratyaksh gyana). It is on the basis of the description given by the kevalgyanis that we can explain the arupi ajiva. It is of four kinds:

- (a) Dharmastikaya (medium of motion)
- (b) Adharmastikaya (medium of rest)
- (c) Akashastikaya (space)
- (d) Kala (time)

1. Dharmastikaya

Dharmastikaya is a substance which acts as a medium for motion, enabling the movement of pudgal and jiva. Just as water facilitates the movement of a fish, but does not cause it to move, likewise, movement of the jivas is possible only through the medium of dharmastikaya. Without this medium, movement is impossible.

Dharmastikaya is a single entity. It pervades the entire cosmos, is eternal, and it neither has colour, smell, touch nor taste. It has an infinite number of pradesas (space points). Though it is stationary, it assists other objects in motion. It is an “Unmoved Mover”. It is formless. No place in the cosmos is devoid of dharmastikaya.

In the Bhagawati Sutra, Gautama asked Lord Mahavira, “How does dharmastikaya assist the jivas”?

Lord Mahavira replied, “If the medium of motion did not exist, movement would not be possible. How would people move? How would the waves of sound travel? The whole world would have remained stationary.”

2. Adharmastikaya

Adharmastikaya is the substance which gives indirect assistance (without itself exercising any activity) to the repose of sentient beings and matter, as the shadow of a tree gives assistance to a traveler. Adharmastikaya is an unmoved entity which pervades the entire universe.

In Bhagwati Sutra, Gautam asked, "What is the use of adharmastikaya for the jivas ?

Lord Mahavira replied, "If the adharmastikaya were not to operate as the principle of rest, how would one stand and how would one sit? How would one sleep? How could one concentrate? How could one remain silent and inactive? How could one keep the eye-lids steady? The world would have constant movement. All that is steadiness in this universe is due to the principle of adharmastikaya".

Dharmastikaya and adharmastikaya are absolutely non-physical in nature. They are amurta or arupi. They are neither light nor heavy, nor are they objects of the senses and perception. Their existence is inferred only through their function. They are not active forces but rather, are merely passive media. The substances dharmastikaya and adharmastikaya are fundamental to Jain philosophy. They pervade the entire cosmos and are the distinctive characteristics of loka (the cosmos) distinguishing it from aloka (the supracosmos). Dharmastikaya and adharmastikaya do not exist in aloka. Since there are neither living beings nor matter (ajiva) in aloka, the question of motion or rest does not arise.

3 Akashastikaya

The distinguishing characteristics of akasha (space) is its act of accommodation. All the five substances, dharmastikaya, adharmastikaya, kala, pudgal and jiva exist and have accommodation in cosmic space. Akash however, is not contained in anything, but is self-subsistent. It is conceived as containing six substances because it is the locus of all the five substances and also of itself. Dharmastikaya and adharmastikaya, although they exist in the entire extent of cosmic space are not independent of their locus. It is the akasha which is the ultimate locus of everything. It has no form. It is eternal and pervasive. It is subtle substance and does not obstruct other substances. Akash is of two kinds:

- (a) **Lokakasha (cosmic)**
- (b) **Alokakasha (supra cosmic)**

(a) Lokakasha (cosmic)

Space which comprises and accommodates the six substances is called loka. The height of lokakash is fourteen rajjus (a rajju is a conceptual measure consisting of innumerable pramana yojanas, each pramana yojana being almost equivalent to eight thousand miles. In shape it resembles a supratisthika sansthan which is explained as follows:

One bowl placed convex wise (i.e. upside down) at the bottom, the second bowl placed concave wise (i.e. with the face upward) and the third one placed convex wise (like the bowl at the bottom) upon the second. The resultant configuration depicts that of the supratisthika.

Lokakash consists of three parts:

1. Tiryak Or Madhya Loka (horizontal or mid region)

In elevation, it is eighteen hundred yojanas and in extension, equivalent to the dimension of innumerable continents and oceans. It is the abode of the human beings, animals, birds, plants etc.

2. Urdhva Lok(upper vertical)

It is a little less than seven rajjus in height and is the abode of celestial beings.

At the extreme summit of the universe is situated the siddha sila which is the abode of liberated souls. It is self luminous. All pure souls reside in eternal bliss in the siddha-sila.

3. Adho Loka (lower vertical)

It is a little more than seven rajjus in dimension (depth). It is the abode of helish beings.

(b) Alokakash

Due to the absence of the medium of motion and of rest, the pure empty or void space is called aloka. There are no animate or inanimate objects in it. It is eternal, infinite, formless and perceptible only to the omniscient.

Gautam asked Lord Mahaviraa, "What is the use of akash for the jivas and ajivas"?

Lord Mahaviraa replied, “If akash were not present, where would the jivas be? Where would the dharmastikaya and adharmastikaya pervade? Where would the machanism of pudgala be possible? The whole world would be without foundation”.

4. Kala

The final ajiva or non-living entity to be considered is kala. It assists in bringing about the changes that take place in the universe. It is eternal, formless and infinite.

Kala is to be inferred from duration, transformation of things into various modes, action, movement, priority and posteriority.

Why does every thing change? Why is there newness or oldness? Why is there a succession of events at all? All these are due to the substance called kala.

Just as the pedal under a potter's wheel helps in the movement of the wheel without compelling it to move, similarly time assists the changes produced in the substances, though it does not compel them to change. The time substance is invisible to human eyes, but it is cognized by the omniscients.

Samaya (instant, 1 sec.), avalika (innumerable samaya), muhurta (48 minutes), ahoratra (day and night), paksa (fortnight), masa (a month), samvatsara (a year), yuga (a cycle of twelve years), palya, sagara, avsarpani and pudgal paravartana are the traditional division of time.

Rupi Ajiva

Rupi ajiva is of one kind:- Pudgalastikaya

Pudgalastikaya (physical order of existence of matter) :

What is possessed of touch, taste, odour and colour is called pudgalastikaya. The term pudgal has two parts- “Pud” and “Gala”. Pud refers to integration i.e. fission. 'Gala' refers to disintegration or decomposition. Substances which have the characteristics of constant fusion and fission are styled as pudgala.

Pudgala has form, so it can be experienced through the sense organs. dharmastikaya, adharmastikayas, akashastikaya and kala cannot be perceived because they are formless.

Pudgalastikaya is also possessed of the following characteristics:- sound, integration subtlety, extensity, configuration, disintegration, darkness, reflection, hot effulgence, cold effulgence and lustre etc.

Pudgal can be categorized into four groups ranging from its most subtle forms:

1. Skandha (aggregated compound)
2. Desh (traction)
3. Pradesh (point)
4. Parmanu (the ultimate atom)

1. Skandha

An aggregated compound is the integrated conglomeration of two to an infinite number. For instance, the conglomeration of two parmanu gives rise to a compound of two pradeshas (atomic points). In the same way, we can get the compounds of three or ten or an uncountable or infinite number of paramanus.

2. Desh

An imaginary division of an entity.

3. Pradesh

The smallest desh (division) which is further indivisible. Like desh, pradesh is also an intellectual division. It is an undetached part of a thing, the dimension of which is identical to that of a parmanu. A parmanu however, being a separate entity, is different from pradesh.

4. Parmanu

It is an indivisible particle of matter. It is said, “The parmanu is the only ultimate cause of material bodies and is subtle and eternal. It has one kind of taste, one kind of smell, one kind of colour, and two kinds of touch. Its existence is inferred from its material bodies”.

(i) Colour :

It is of five kinds viz.

(1) Krisna (black) (2) Nila (blue), (3) Rakta (red), (4) Pita (yellow) and (5) Sukla (white)

(ii) Taste :

It has five varieties viz.

(1) Tikta (bitter), (2) Katu (acidic), (3) Kasaya (astringent), (4) Amla (sour), (5) Madhura (sweet)

(iii) Smell :

It has two varieties, viz.

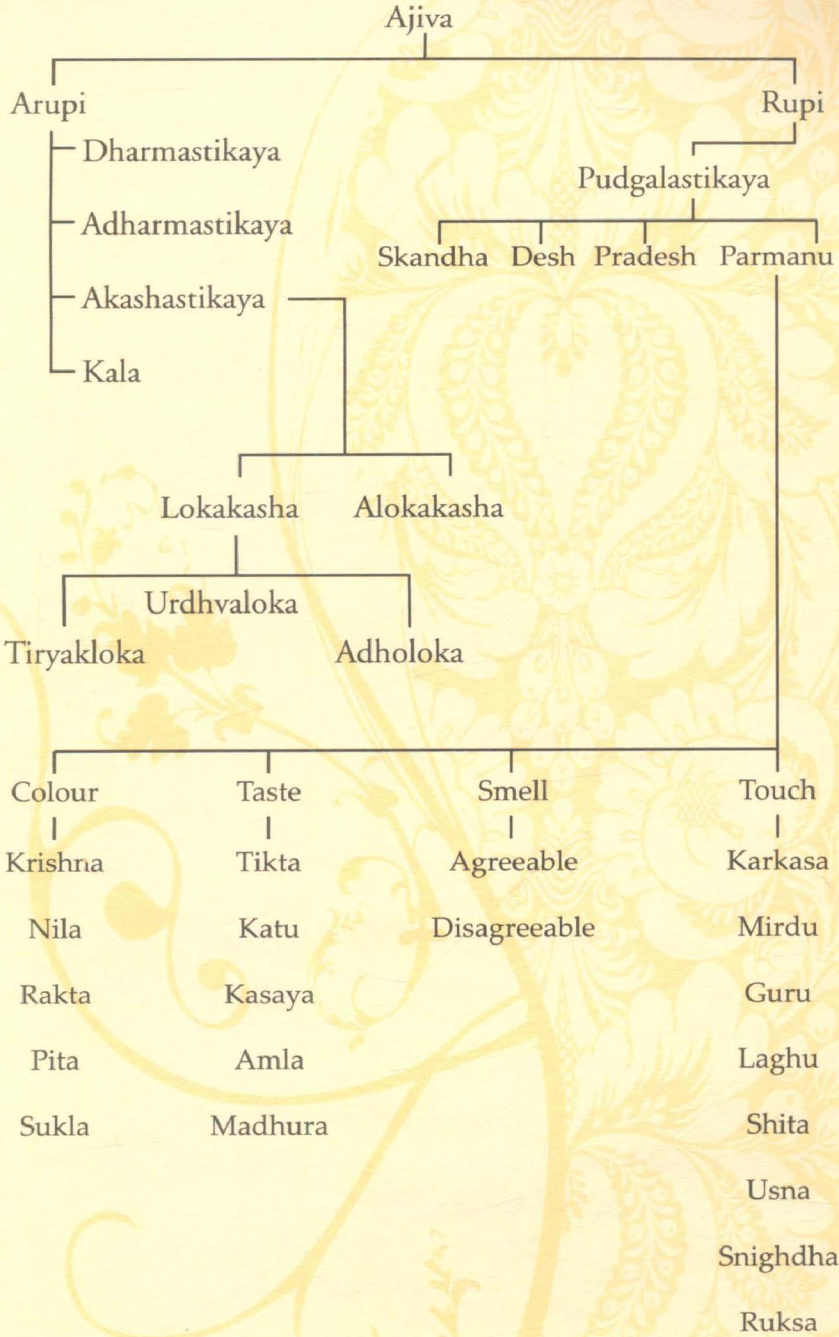
(1) Agreeable (sugandh) and (2) Disagreeable (durgandha)

(iv) Touch :

It is of eight types, viz.

(1) Karkasa (hard), (2) Mridu (soft), (3) Guru (heavy), (4) Laghu (light), (5) Shita (cool), (6) Usna (warm), (7) Snighdha (viscous), and (8) Ruksha (dry).

These are five ajiva entities in the universe. Jain philosophy believes that the basic substances of the universe cannot be created out of anything. All the substances of the universe have always existed. They are eternal, only their modes change. The universe has no beginning and no end. Nothing and no one created the universe, nobody protects it and nobody will bring it to an end. The universe is governed by universal laws.



Punya



In this world, every action of a human plays a major role in the dynamics of their personal life. As long as the soul is related to the body it indulges in both physical and mental activities. Even when a person is not indulging in any physical activity, their mind is working continuously. Each activity retains its mark of existence in the form of karmic particles and one has to bear the results of these karmic particles in the due course of time. According to the doctrine of karma, if one performs a good deed, one earns meritorious karmic particles and if one performs bad deeds, one earns demeritorious karmic particles.

Not only auspicious karma, which produces feelings of pleasure, is called punya, but also, anything that leads to the bondage of punya karmas is called punya. There are nine causes for the bondage of punya karmas. They include offering food, drink, shelter, bed and clothes to ascetics. In addition, meritorious thoughts, verbal actions, physical activities and offering of homage lead to the accumulation of punya karmas. Pious and right activity is the cause of the bondage of punya. If somebody helps ascetics in leading a life of non-violence and non-possession, it will lead to the accumulation of punya.

Until karmic particles are bound to the soul, they do not come to fruition and until that time, the jiva cannot feel the sensation of pleasure or pain. It is the effect of the fruition of bound karmas that produces the sensation of pleasure, also called punya.

There are four karmas which lead to the assimilation of punya karmas.

1) Nama Karma

According to Jain theory, the fruition of auspicious nama karma governs the personality of an individual and enables it to attain physical beauty and strength of body. By this karma one becomes popular and leaves a good impression on others without actually doing anything. This auspicious nama karma is responsible for the melodious voice which charms all those who hear it. It also makes a person's words respected. Due to this karma one acquires name and fame. Being born as a human, being born as a god, and being endowed with five senses are also the result of this auspicious karma. The greatest reward of this karma is Tirthankar nama karma, which helps in becoming a Tirthankar, i.e, an omniscient who establishes the tirtha, (sadhu, sadhvi, lay followers male and female)

2) Ayusya Karma

Because of auspicious ayushya karma, one acquires a long life. There are three ways through which one can acquire a long, auspicious life: (1) giving up violence, (2) giving up lying and (3) offering food, clothes and housing to those who lead a self-restrained and disciplined life.

3) Vedaniya Karma

On account of auspicious vedaniya karma, one experiences the sensation of pleasure. It occurs through eight media: (1) Pleasant words, (2) Pleasant form, (3) Pleasant smell, (4) Pleasant taste, (5) Pleasant touch, (6) Pleasing mind, (7) Pleasing speech and (8) pleasing body. All these pleasant things can be acquired due to this auspicious karma. Compassion for all living beings, self-restraint, blameless activity, forbearance and purity cause the inflow of pleasure.

4) Gotra Karma

Due to the rise of auspicious gotra karma, one comes to possess high or low status in society and in the family. Caste, family, physical power, profits and prosperity are caused by auspicious gotra karma. Those who avoid feeling pride while possessing prosperity, beauty and power, attract more auspicious gotra karma.

Punya and Dharma (righteousness)

The binding of merit is necessarily concomitant with dharma, as it is a necessary prerequisite. Dharma, in this case, represents spirituality (in particular penance) which is the *sine qua non* of all the activities that produce merit. The function of penance is primarily to produce purity by means of the elimination of karmic matter. Meritorious bondage is an incidental product that accompanies spiritual purity, exactly as chaff is an incidental growth accompanying the corn which is the essential product of the seed.

Without dharma, punya is not possible, yet both are different from each other. Dharma is related to jiva because it is the activity of jiva. Punya is ajiva because it is a form of karma, albeit auspicious karma. Karma is matter and matter is ajiva. Dharma is the cause of emancipation while punya is a form of bondage and thereby a cause of transmigration. Dharma is a mode of soul whereas punya is a mode of matter.

There are four types of karma in Sthananga Sutra:

a) Shubha - Shubha (auspicious-auspicious)

This type of karma is virtuous both in its fruition (udaya) and outcome (vipak). It paves the way for the emancipation of the Jiva. For example, a man obtains material prosperity and comfort as a result of auspicious karma. In his life he also performs good deeds, consequently he will acquire auspicious karmas and will get prosperity in his next birth. This is called 'punyanubandhi punya'. King Bharat Chakravarti acquired auspicious karmas and as a result was born as a Chakravarti (great emperor). And as a king, he performed good deeds of penance, self-discipline, detachment and attained liberation.

b) Shubha - Ashubha (auspicious-inauspicious)

With this type of karma one has all means of happiness available, but leads a bad life and earns inauspicious karma as a result of bad activities. This kind of punya is known as papanubandhi punya because it gives birth to new papa (inauspicious karma). Brahmadatta Chakravarti got prosperity due to his previously acquired auspicious karma, but later on he indulged in physical pleasure, which resulted in inauspicious results.

c) Ashubha - Shubha

With this type of karma one's present life becomes troublesome, but one realizes that one's miseries are the result of previous karmas. In realizing this, one endures the paap karmas with equanimity. This is known as punyanubandhi paap. Harikeshi was born into a chandal¹ family as a result of his previous bad activities. But in this life he performed auspicious deeds and accepted the life of a monk.

d) Ashubha - Ashubha

With this type of karma one undergoes a miserable life in the present as well as in the next birth due to inauspicious karmas. On account of this papa, one experiences agonies in this life and also absorbs oneself in sinful activities. Hence one acquires inauspicious karmas for his future. This is known as paapanubandhi papa. Kaalasaukarik's example can be mentioned here.

Once, Shrenik, the king of Magadha, forbade him from killing of buffaloes for one day. Kaalsaukarik's disobedience of the order enraged the king, who then forced him to descend into a deep pit (a dry well). Kaalsaukarik, who regarded the killing of buffaloes as a duty in conformity with his family tradition, was perplexed at this stage to annihilate it.

After a deep reflection over the problem, Kaalsaukarik at last found an outlet for the raging fire of violence that was burning him. He collected the mud in the well and shaped it into buffaloes and killed them and thus fulfilled his duty of killing those buffaloes. Such type of action becomes the cause of papanubandhi paap.

Paap



Karma is the root cause for the transmigration of souls. There are eight types of karmas in Jain philosophy. Mohaniya karma is one of them. It is known as the vikarak karma i.e. it distorts the faculties of faith and conduct. It is the root cause of demerit, sin or binding inauspicious karma. When fruition of inauspicious karma takes place then, the soul indulges in inauspicious physical, vocal and mental activities. These inauspicious deeds (paap) are of eighteen types. They cause defilement of the soul. These eighteen kinds of sins are:

1) Pranatipat Paap :

“Prana” means living being and “atipat” means to kill. To kill living organism through any activity of mind, speech or body is called pranatipat paap. Killing is a great sin. No one has the right to kill anyone through any means.

Killing takes place in various forms, one kind of it is the use of cosmetics and perfumes that use extracts of animals as their ingredients. At times these products are also tested on animals, such as rabbits or mice, as a result of which these innocent living creatures are killed or suffer severe ailments. By using these products we are encouraging these heinous acts and hence become part of the violence.

2) Mrishavada :

“Mrisha” means lie and “vada” means to tell or to speak. To tell a lie is called mrishavada. There are four causes of lying: anger, greed, fear and fun. Deliberately spreading falsities, revealing others' secrets, making false documents etc. fall under falsehood.

Speech is a necessary medium of communication. One makes friends as well as foes through speech. So one should be very careful about what to say. One should always remember that firm faith in truth always yields good results in the long run.

3) Adattadana :

“Adatta” means given without consent and “adana” means to take or accept. To take a thing that has not been given by the owner or without the permission of the owner is adattadana. Stealing others property is a sin. Condoning or encouraging theft, receiving stolen property, use of false weights and measures, not paying taxes, smuggling, adulteration and so on are the various forms of adattadana.

In aspiring to become a millionaire, a man may indulge in the acts of theft and exploit others. This is a obstacle in the way of spiritual development. One should respect the rights and ownership of all living beings including humans, animals, insects and vegetation.

4) Maithuna :

Maithuna means to indulge in sexual activities, to fulfill one's sexual desires. Lust creates encumbrances to spiritual development. A man who craves for sexual pleasure will not be able to resist his temptations. He is sure to stray from a blissful life.

In the Jain agamas, a simile is given to understand the evil consequences of kambhoga (sexual disposition). Kambhoga is like the kimpak fruit, which is very beautiful in appearance and tastes sweet. People are attracted by its colour and taste and devour it. But as soon as they eat it, they die because it is a poisonous fruit. In the same way, we get happiness in fulfilling the carnal desires of the senses, but they yield inauspicious karmas.

5) Parigraha :

“Parigraha” means attachment for possessions. Unlimited acquisition and hoarding of wealth, beyond basic requirements, leads to the sin of parigraha. Accumulating things beyond one's needs demonstrates the greedy nature of man. But extreme attachment to materialistic things makes a man restless.

Modern man is prone to accumulate more and more for his comforts and luxuries. Typically he is engrossed in acquiring money by any means. He forgets that money is not the ultimate aim of life, nor is the source of peace and happiness. It is rightly said, “Money can give you books but not knowledge, medicine but not health,

material (corporal) comforts but not peace.” Even then, people hanker after it, and this craving is a great hurdle in attaining spiritual purity. Contentment is the best way to live a spiritual and peaceful life.

6) Krodh :

Krodh refers to anger which may be caused by external stimuli or it may be generated by karmic bondage. It is the root of most evils. It mainly manifests due to the absence of tolerance. In anger, a person cannot distinguish between good and evil. Sometimes they are even ready to commit suicide. Anger causes one to lose physical, mental and emotional health and therefore is a great impediment to spiritual progress. One should practice the contemplation of forgiveness to exercise control over one's instincts of anger.

7) Mana :

“Mana” means conceit. As long as there is ego, one cannot get rid of pride. Bahubali, the youngest son of Lord Rishabha, the first Tirthankar, had false pride about his sadhana. Though he meditated for twelve months in a standing posture of kayotsarg (meditation), he could not achieve kevalgyana (omniscient knowledge) because of his pride. Mana is an obstacle in acquiring a higher state of spirituality. One can control this emotion of conceit by practising the contemplation of mriduta (modesty).

8) Maya :

“Maya” means deceit. In order to gain profit, we cheat others without any hesitation. The illustration of Ravana can be cited here. Ravana disguised himself as a saint and kidnapped Sita. The result was that a fierce war took place between Rama and Ravana. Ultimately Ravana was killed. It was the victory of truth over evil. One who is straightforward and truthful can get rid of his instinct of deceit.

9) Lobha :

“Lobha” means greed. Due to greed, a person has the desire to accumulate more and more wealth. He makes efforts to fulfill his desire, but his longing for money can never be satisfied. Take the example of Mammana, who had an ox made of gold. Though he was wealthy, he desperately wanted another ox strewn with diamonds and so he worked hard without taking care of his health. Even at midnight he used to collect wood to earn more money. A man who has the instinct of lobha cannot lead a contented life. Contemplation of contentment can help to overcome greed.

10) Rag and (11) Dvesh :

“Rag” refers to attachment and “dvesh” refers to aversion. Both are the root causes of the bondage of karma. To see and to know is the nature of pure consciousness. We always see an object with a feeling

of attachment or hatred. The reality is that nothing in this world is good or bad by itself. It is only our thinking which makes it so. Rag and dvesh are the root causes of inauspicious activities. So long as rag and dvesh are in a man's heart, he cannot make spiritual progress. To get rid of them, one should cultivate the feeling of complete detachment and equanimity, only then one can attain peace.

12) Kalah :

“Kalah” means to indulge in quarrelling. Kalah destroys peace in all walks of human life. Where there is a group of people, there will be some difference of opinion and interests. This may give rise to quarrels. Kalah is a big hindrance in the attainment of spiritual elevation. To refrain from worldly quarrels, one should observe the vow of silence.

13) Abhyakhyan :

Deliberately making false accusations about someone is called abhyakhyan. For example, one student excels in his studies and always receives the highest grades. The other students, out of jealousy, accuse this student of cheating. Such false accusations are responsible for the bondage of inauspicious karma. Refraining from false accusations makes one's life free from unnecessary tension.

14) Paisunya :

“Paisunya” means backbiting. Man indulges in such practices to earn praise and favour done from others. One may reveal the secrets of others to flatter someone. Backbiters always try to get information about others' weaknesses and tries to achieve success.

15) Parparivada :

“Par” means others and “parivada” means to indulge in defamation. Engaging in condemnation of others is called parparivada. Ultimately this practice results in one's own misery. Instead of defaming others, one should try to appreciate the virtues of others.

16) Rati - Arati :

“Rati” means attraction for unrestrained sensual pleasure, and “arati” means apathy to self-restraint. Absence of right knowledge leads to rati-arati. One should have the right attitude towards sensual objects, which are only a source of transitory happiness and in return bring pain and suffering.

17) Maya - Mrishavad :

Telling a fraudulent lie coupled with deceit is known as mayamrisha and is an immoral activity. In ancient times, the status of man solely depended upon his character. But today, unfortunately,

the status of a man is determined by the amount of wealth he possesses. In order to get wealth, his selfish thought forces him to commit unimaginable acts of sin. To save one's soul, one should never indulge in maya-mrishavad.

18) Mithyadarshan Shalya :

“Mithyadarshan shalya” means the thorn of perverted faith. Perverted belief is compared to a piercing thorn because it is the cause of excruciating pain for the spiritual aspirant who ceaselessly struggles to get rid of it by spiritual exertion. The practice of right faith removes mithya darshan shalya.

All these sins are hindrances in the path of emancipation. One can eradicate them by practising contemplation, meditation and swadhyaya of agamas (reading and understanding the holy scriptures).

Ashrava



The jiva and matter are both different from each other. The jiva is formless, while matter has form. As long as the jiva remains in its own nature, that is infinite knowledge, infinite faith, infinite bliss and infinite power, there is no inflow of karmic matter. But as soon as the jiva indulges in the acts of the mind, body and speech, it attracts the karmic particles of karmavargana (modecules of karmic sub-atomic particles). This influx of karma is known as ashrava. In the book "Illuminator of Jain Tenets" ashrava is defined as "the state of soul which is responsible for the incoming of karmic matter into soul." i.e. the cause of bondage of karma is called ashrava. As in a well or a lake, water flows through channels, so does karma enter the soul through the channels of ashrava.

There are five types of ashrava:

1) Mithyatva (perversity):

Comprehension of the untruth as truth, due to the emergence of faith-deluding karma is known as mithyatva.

Understanding the means of spiritual purity (dharma) as spiritual impurity (adharma), and spiritual impurity as spiritual purity, is a kind of mithyatva. According to Jain philosophy, violence is not accepted as dharma but non-violence is dharma. Some people

consider the act of killing a living being as dharma. According to them essential violence is not violence. So it should be considered as dharma. But, according to Jain philosophy, violence is violence. It cannot be considered as non-violence or dharma in any condition because violence in any form leads to bondage of soul. They say violence is essential for the sustenance of life. So it should be considered as dharma. But it is clear that it cannot be considered so, because violence in any form leads to the bondage of the soul. Activities such as fasting, practicing celibacy and restricting the intake of food which strengthens our self-restraint is considered as forcible suppression by some people, and hence they consider it as adharmā.

The path that does not lead to emancipation regarded as the path of emancipation, is another kind of mithyatva. For example, to think that taking birth in heaven or liberation is possible by sacrificial rites (by sacrificing people or animals) cannot be the path of emancipation. It is mithyatva.

In reality, the threefold path of right knowledge, right faith and right conduct is the path of emancipation. Regarding it as a path that leads one astray, mithyatvai turns away from it.

Considering living beings as non-living beings and vice versa is also a kind of mithyatva.

Souls which are emancipated if understood as non-emancipated and vice versa is another kind of mithyatva.

Due to prejudice or perversity, a person regards an ascetic as non-ascetic and a non-ascetic as an ascetic is also a kind of mithyatva.

2) Avirati (non-abstinence) :

Nonabstinence means non-renunciation or desire to consume more and more objects of sensual pleasures. This asrava prevents one from following the path of renunciation. This leads to indulgence in sensual pleasures.

Due to the rise of the deluding karma called mohaniya karma, the feeling of non-abstinence arises.

3) Pramada (remissness) :

Pramada means the absence of vigour and enthusiasm in activities of righteousness. On account of the rise of deluding karma called indulgence-producing karma, one is filled with remissness.

As a matter of fact, pramada is a state of unawareness of the self. In this state people pay heed only to unrestrained activities for materialistic pleasures, and forget or neglect the soul. Indulging in mischievous and unrestrained activities such as malice, bad jokes, playing games, etc are considered as pramada.

4) Kasaya (passion) :

Feelings of attachment and hatred are kasaya. Anger, pride, deceit and greed are all forms of passion. Each one has a further four sub-categories:

- a) Anantanubandi (cause of endless transmigration)
- b) Apratyakhyana (cause of non-renunciation)
- c) Pratyakhyana (cause of prevention of complete renunciation i.e. allowing only partial non-abstinence).
- d) Samjwalana (cause of prevention of freedom from passions)

The first type of anger is compared to a scratch on a stone which persists for an indefinite period. The second is compared to a scratch on the ground which is less persistent. The third is a scratch on sand which does not last long and the fourth is like a scratch on water which is instantaneously obliterated.

The first type of pride is compared to a pillar of stone which does not bend. The second is pillar of bones which hardly bends because of its flexibility and intensity. The third is like a pillar of wood which bends a little and the fourth a bower of creepers which is totally flexible.

The four types of deceit are respectively compared to the root of a bamboo tree which is very crooked, the horn of a sheep which curves a little, the wavy line of urine made by a walking bull, and the skin of a bamboo peeled off which is still less curved respectively.

The four types of greed are compared to the colour of a silk worm, mud, safflower, and turmeric respectively which differ in degree in respect to its intensity and duration.

5) Yog (activity):

The vibration of the soul due to mental, vocal and bodily activities is called yog. They are produced by the destruction or destruction-cum-subsidence of the viryantaraya (hinderance prouding) karma as well as the rise of the namakarma (status determining).

There are two types of yog:

- a) Shubha yog (auspicious activity)
- b) Ashubha yog (inauspicious activity)

Shubha Yog means the spiritual actions related to penance. Such auspicious activities causes the bondage of auspicious karmic matter (punya).

Ashubha yog means evil or sinful activities. Such activities attract inauspicious karmic matter (paap).

The four causes of influxion of karmas viz. mithyatva, avirati, pramada and kasaya are the causes of the bondage of demeritorious karma. In the case of yog ashrava, the ashubha yog ashrava causes demeritorious bondage, whereas shubha yog ashrava causes meritorious bondage along with destruction of karma.

Mental, vocal, and physical activities continue till the thirteenth gunasthans viz. sayogi kevali¹ The complete stoppage of yog is

1 the omniscient having the activities of yoga.

possible only in the fourteenth gunasthan. In this gunasthan, the Jiva becomes emancipated or free from ashrava. According to Jain philosophy, the jiva attains salvation immediately after the state of the destruction of all karmas.

Mithyatva ashrava persists in the first and the second gunasthan, avirati ashrava continues until the fifth, pramada until the sixth, kasaya until the tenth, in ashubh yog until the sixth and the shubha until the thirteenth gunasthan.

Acharya Bhikshu has explained the concept of ashrava as follows:

- a) Just as there is an inlet in a tank, a door in a building and a hole in a boat, so there is ashrava of a jiva.
- b) The inlet in the tank, the door in the building, the hole in the boat, are a part of the tank, building and boat respectively. They are not two different entities. The same is the case of jiva and ashrava.
- c) Just as water flows through the inlet to the tank, similarly, karma enters the soul through ashrava.
- d) Just as the water and the tank, a man and the door, the water and the hole are separate, so are karma and ashrava. Just as the water flows in through the inlet, but the water is not the inlet; a man enters through a door, but is not the door; water flows in through the hole, but is not the hole; similarly, karma enters the soul through ashrava, but karma is not ashrava.

The influx of karmic particles is due to the activities of mind, body and speech. The ultimate goal of a sadhak is to stop or inhibit the influx of karma by the observance of samvara (i.e. the means of stoppage of the influx of karma).

Samvara



Samvara means the stoppage of influx of karma. It is the first significant factor in the process of liberation of the soul from karmic matter. Samvara is the opposite and antagonistic counter-force to ashvara (which refers to the inflow of karma into the soul) since it prevents the incoming of new karma into the soul. Using the same example, a boat (soul) with a hole allows the inflow (ashvara) of water (karma), but if the hole is sealed off, there would be no influx anymore.

Let us consider another example. A man wants to empty a pond. He works hard to remove the water from the pond, but the water level remains unchanged. This is due to fresh water continuously flowing into the pond through canals as well. To empty the tank completely he first needs to stop the inflow of water by blocking the canals. The same principle applies to our soul. Our soul is like a pond and the karmas are like water flowing into it. Ashvara is the canal through which the new karmas are continuously flowing in. Thus samvara - the stoppage of accumulation of new karmas - is the first and essential medium through which we can eventually get rid of karmas.

There are five types of samvara:

- 1) Samyaktva samvara (right faith)
- 2) Vrat samvara (abstinence)
- 3) Apramada samvara (absence of remissness)

4) Akasaya samvara (absence of passion)

5) Ayoga samvara (absence of activity)

1) Samyaktva Samvara

“Right faith” consists of a firm conviction in the truthfulness of the truth. Tranquility, desire for salvation, detachment, compassion and spiritual belief are the defining characteristics of right faith. It is possible to attain this in the fourth stage (gunsthana) of spiritual development.

2) Virati Samvara

Renunciation of sinful propensities, which are of the nature of sinful activities or of internal craving. This is possible, only partially, in the fifth stage (gunsthana) of spiritual development, while in the higher stages (beginning with the sixth) it is possible in full.

3) Apramada Samvar

Absence of remissness means having the awareness to fully engage and involve oneself in the activities of renunciation. This is possible only at the seventh stage (gunsthana) of spiritual development and persists in the higher stages.

4) Akasaya Samvara

Absence of passions means the absence of anger, pride, deceit, greed etc. This is only possible at the stage of being vitrage(dispassionate) at the thirteenth stage (gunsthana) of spiritual development.

5) Ayog Samvara

Absence of physical, mental and vocal activities consists of absence of vibration. This occurs in the fourteenth stage (gunsthana) of spiritual development.

Stopping the influx of karma can be achieved by practicing the following things-

- a) Samiti (carefulness in daily routine)
- b) Gupti (control over mind, body and vocal activities)
- c) Dharma (righteousness)
- d) Anupreksha (contemplation)
- e) Parisahajaya (conquest over hardship)
- f) Charitra (right conduct).

a) Samiti:

This is the second way of inhibition of karmas.

1) Irya- careful movement in walking or restraint in movement. One needs to walk only for the purpose of performing necessary religious duties.

2) Bhasa- careful speech consists of sinless utterance.

- 3) Esana- proper alms begging consists of careful search for food and water that is free from blemishes. Esana Samiti is of three kinds:
 - i) Gavesana- examination of the acceptability of food.
 - ii) Grahanaisana- examination of the alms itself
 - iii) Paribhogaisana- examination of the mode of consumption of the alms received.
- 4) Adana nikshep samiti- it means to be careful in receiving and keeping things after examining the place in which they are to be placed.
- 5) Utsarga samiti- this means to be careful in choosing a place of disposal. These samitis are not possible without gupti. Therefore, to reach the stage of liberation, aspirants need to practice samitis.

b) Gupti

This is the first way of inhibiting influx of karmic matter (samvara) by disciplining our mind, body and speech

- Kaya gupti- discipline of body
- Vacana gupti- discipline of speech
- Mano gupti- Discipline of mind

c) Dharma

This is the third way of inhibiting karmic inflow. There are ten types of dharma:

- i) Forgiveness
- ii) Humbleness/ modesty
- iii) Straightforwardness
- iv) Gentleness

- v) Lightness
- vi) Truthfulness
- vii) Self-restraint
- viii) Penance
- ix) Renunciation
- x) Celibacy

Practising forgiveness etc. in one's day-to-day life, controls one's passions and stops the pointless activities of mind, speech and body. It leads a person to emancipation.

d) Anupreksha (contemplation):

This is the fourth way of inhibiting karma. Anupreksha is a kind of meditation. There are twelve types of anupreksha i.e. concepts to meditate upon namely; impermanence, helplessness, transmigration, loneliness, distinctness of soul from body, the impurity of the body, influx of karmas, inhibition of karmas, shedding of karma, righteousness, the cosmos, and the difficulty of attaining enlightenment. By practising contemplation one becomes quite detached and is able to attain the highest form of emancipation.

e) Parisaha Jaya:

This is the fifth way of inhibiting the inflow of karmic particles. This requires enduring twenty-two parisaha (hardships): hunger, thirst, cold, heat, insect bites, nudity, boredom, women, travel, sitting and the posture for practising austerities, the sleeping place, indignation for reproach, injury caused by others, seeking alms, lack of gain, physical ailment, the touch of thorny grass, dirt, honor and reward, lack of intelligence and loss of faith. These are prescribed in order to

facilitate the strict observance of the vows and the weakening of karmic bondage. One should endure all these hardships with a view to inhibiting the inflow of karma.

f) Charitra (right conduct)

This is the sixth way of inhibiting karma. Charitra means to stop sinful activities by right conduct. It is necessary to reach the stage in which the inflow of karma can be stopped.

A person desirous for salvation must make strenuous efforts to gradually stop the influx of new karmic particles.

Nirjara



The theories of Jain philosophy can be classified under two headings: those concerning the six substances and those concerning the nine categories. Though the nine categories are included in the six substances and vice versa, there is a fundamental difference between the two. The theories of the six substances explain the metaphysical structure of the cosmos whereas the nine principles delineate the path of spirituality. This topic is concerned with the nine categories. Among the nine categories, the seventh is called nirjara. Nirjara denotes the process of purification of the soul through the separation of karmic matter from the soul by the means of penance. Nirjara is of two kinds:

- 1) Sakama nirjara (voluntary)
- 2) Akama nirjara (involuntary)

The shedding of karmas with the specific aim of emancipation is called sakama nirjara, while the automatic eradication of karma particles through their maturation is known as akama nirjara. The latter is unmotivated and effortless, whereas the former is motivated and requires effort on the part of the jiva. When a person meditates or fasts (which are various forms of penance) with the sole aim of eliminating karma, the nirjara that takes place is sakama.

As penance leads to nirjara, it is essential to understand its various kinds. There are twelve forms of penance: six external and six internal.

External Penance:

1) Anasana (fasting)

Anasana means the giving up of fourfold eatables viz. 1) cereals, lentils, fruits and vegetables etc; 2) water, soft drinks etc; 3) dry fruits and 4) mouth fresheners. This is of two kinds:

- a) Itvarikam (short-term fasting)- fasts which last for a short duration, from one day up to six months.
- b) Yavatkathikam (life-long fasting)- fasts which are undertaken unto death.

2) Unodari (semi-fasting)

Unodari implies reduction in the consumption of food, the use of clothes, the use of utensils and the suppression of passions (anger and the like). This penance may be practiced by curtailing one's basic necessities.

3) Vritisamkshepa (conditional acceptance of alms)

Vriti samkshepa signifies the restraint on the acceptance of alms by self-imposed restrictions. It can be observed in the context of dravya (the number of foods), kshetra (place), kala (time) and bhava (mode). For example, by limiting the dravya (the number of

different kinds of foods); or a monk may restrict himself to obtaining his meals from a limited area (kshetra); or one can place restriction on when a meal may be taken (once a day or not before noon etc) and lastly, one may place conditions on oneself like only accepting food from a donor sitting or standing in a certain position.

4) Rasaparityaga (abstinence from delicious foods)

Renunciation of delicious dishes such as sweets, fried foods, butter, oil etc. is known as rasaparityaga. Certain foods trigger the emotional impulses, so one should renounce them. One should eat only for the sake of sustaining life and not for taste. Also, one should concentrate on suppressing one's attachment to food.

5) Kayaklesha (austerity)

Although this literally means physically strain, it really means to undertake postures such as kayotsarg, virasana, utkatukasana etc. The practice of special postures (asana) helps one to attain steadiness of mind, body and speech.

6) Pratisamlinata (seclusion)

Pratisamlinata is the process of harmonizing the soul with itself by withdrawing the sense organs and the like from the external objects. It involves four aspects:

- a) Restrain of the sense organs
- b) Avoidance of vicious activities and the performance of virtuous ones.

c) Control of passions

d) Living in seclusion or living with others but with detachment

The above six penances are external, preliminary and preparatory means of emancipation. These penances help an individual to conquer the senses, attain firmness and control over one self and disintegrate karma from the soul. The practice of external austerities leads to a life of detachment and purification of the soul. They influence the gross body and are also essential for internal penance. Control over the diet is the most fundamental penance, as without the control of meals, one cannot reach one's goal. Purity of diet or food is necessary for purity of behaviour.

Internal Penance:

1) Prayaschitta (atonement):

Prayaschitta is a practice of atonement to purify the soul. A person commits a mistake on account of negligence or lapse of attentiveness, but then repents for his wrong-doing from the core of his heart and goes to his acharya or the head of the group to admit his wrong action and requests for punishment to cleanse his soul. Prayaschitta includes self-criticism and repentance in order to avoid repeating one's mistake. It is ten types :

- 1) Alochana - confession
- 2) Pratikramana - repentance
- 3) Tadubhaya - the combined performance of both these two
- 4) Vivek - discrimination
- 5) Vyutsarga - seperation
- 6) Tapa - expiatory penance
- 7) Cheda - reducing the standing of a saint

- 8) Mool - reinitiation
- 9) Anvasthanya - temporary expulsion
- 10) Paranchita - re-initiation after rebuke or reproach

2) Vinaya (reverence):

Vinaya consists in imparting profound respect to one's superiors. It is of seven kinds:

- a) Reverence for knowledge; b) Faith; c) Conduct; d) Modesty of thought; e) Modesty of speech; f) Modesty of physical movement; g) Observance of proper etiquette.

These are small but powerful acts of respectful behaviour. Each one of these activities develops the virtue of politeness and destroys pride. It is helpful in the shedding of karma.

3) Vaiyavrittya (service):

Vaiyavrittya consists of service, both aid and relief, to those who are leading a life of self-restraint. There are ten categories of vaiyavrittya depending on to whom the service is given: the Acharya (pontiff), the Upadhaya (preceptor), a Sthavir (senior), a Tapasvi (practitioner of penance), a sick monk or nun, a novice, kula (a group of monks), gana (a commune of monks), sangh (the religious order). In Jain tradition, great importance is given to vaiyavrittya. It is written that one who serves a sick monk, serves the Tirthankars themselves.

4) Svadhyaya (spiritual study):

Svadhyaya means to study the religious scriptures. Svadhyaya is of five types:

- a) Vachana : the teachings of scriptures and their meaning.
- b) Pricchana : enquiry into words requiring clarification.
- c) Parivartana : recitation of a memorized text.
- d) Anupreksha : contemplation of a text and its meaning.
- e) Dharmopadesha : preaching to disciples through various anuyogas (discussions).

Just as nutrition is necessary for the development of the body, svadhyaya is essential for the development of the mind and the soul. It is a powerful means of annihilating accumulated karma.

5) Dhyana (concentration or meditation):

Dhyana means concentration of one's mind on oneself or on a particular object, or it can refer to the cessation of activities of the mind, body, and speech. Dhyana has been classified into four types two of which are inauspicious and two auspicious:

- a) **Artta dhyana (concentration due to anguish):** Artta dhyana is concentration for the attainment of covetable objects of the senses such as pleasant sounds, images, tastes etc.
- b) **Raudra dhyana (concentration due to anger):** Raudra dhyana is concentration of the mind for the purpose of perpetuating violence, falsehood, stealing for the preservation of worldly things or for sensual indulgence.

c) **Dharmya dhyana:** Dharmya dhyana is the concentration of the conscious mind on the nature of reality or on spiritual upliftment. It is of four types:

- i) Agya scriptural revelation, the teaching of the omniscients
- ii) Apya (passions) the cause of the rise or cessation of passions
- iii) Vipak (fruition) the results of karma
- iv) Sansthana the forms or configuration of substances, the universe and the entire range of modes.

d) **Shukla dhyana:** Shukla dhyana is the pure concentration of the mind.

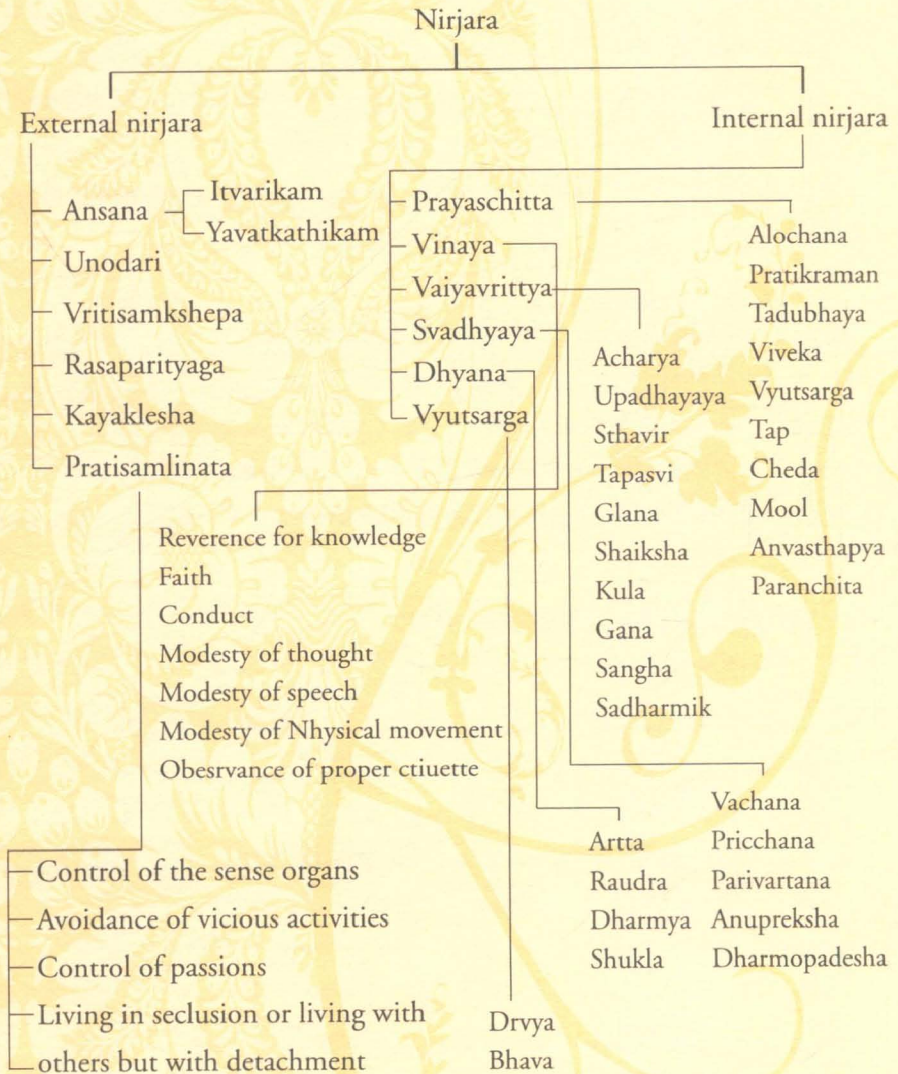
The first two dhyana are to be abandoned by a monk while the third and the fourth dhyana are prescribed for a monk. Meditation is regarded as occupying the supreme place in the realm of nirjara. The person who meditates on the soul and detaches all his thoughts from the external world entirely, casts off all karmic matter.

6) Vyutsarga (abandonment):

Vyutsarga means the giving up or detaching oneself from the body and passions. It may be giving up material objects or overcoming inner passions. The external vyutsarga pertains to four things the body, the commune of monks, and food and drink. The spiritual vyutsarga relates to three things giving up of passions, worldly life and karma.

The internal six penances are so-called because they are directly related to the soul and are essential means of attaining spiritual

emancipation. The goal in performing these austerities is to train a monk and nun for a life of contemplation and meditation. The internal penances ultimately bring about total emancipation of the soul.



Bandha



The assimilation of punya and paap, the two types of karmic matter, by the soul, results in a mutual mixture, like that of milk and water and is called bandha. It is without a beginning from the perspective of an unbroken continuity, but has a beginning from the perspective of the bondage of particular karmas at different times. Just as we cannot decide whether the hen came first or the chicken, in the same way we cannot decide whether the jiva came first or the 'karma', nor can we decide when the bondage started. The jiva does not exist in the cosmos without karma, since without it, it attains moksha. Karma's existence on its own is also not possible since the jiva attracts karma.

The assimilation of karma is of four types:

- i) Pradesh (mass or quantity)
- ii) Prakriti (nature or quality)
- iii) Sthiti (duration)
- iv) Anubhag (intensity)

i) Pradesh:

The quantity of accumulation of karmic particles with the soul is known as pradesh bandha.

ii) Prakriti:

The specific nature of karmic matter is called prakriti. It constitutes the nature of bondage. The nature of gyanavarniya and darshanavarniya karmas is to obscure gyana and darshan respectively. Vedniya karma produces happiness or misery, mohaniya karma produces illusion, ayusya karma determines the span of a particular life, while nama karma constitute the personality, and the structure of a body. Gotra karma causes birth in a high or low family and antarya karma hinders the basic characteristics of the soul.

Sub-types of the karmas are as follows:

1) Gyanavarniya Karma has five sub types:

- a) Mati gyanavarna obscures knowledge obtained through the sense organs and mind.
- b) Shrut gyanavarna obscures knowledge by intuition
- c) Avadhi gyanavarna obscures extra sensory knowledge.
- d) Manhaparyava gyanavarna obscures the capacity of mind-reading
- e) Keval gyanavarna obscures omniscience/perfect knowledge

2) Darshanavarniya Karma has nine sub-types:

- a) Chaksu darshanavarniya obscures visual experience.
- b) Achaksu darshanavarniya obscures experience obtained through the sense organs other than the eyes.
- c) Avadhi darshanavarniya obscures experience obtained before the knowledge of clairvoyance.
- d) Keval darshanavarniya veils the omniscient experience.

- e) Nidra is responsible for making a person sleepy.
- f) Nidra-Nidra results in a kind of sound sleep.
- g) Prachla results in a kind of sleep where one is subjected to sleep even while sitting or standing.
- h) Prachla-prachla results in a kind of sound sleep which one encounters even while walking.
- i) Styanardhi results in a deep sleep where activity is possible even while sleeping.

3) Vedniya Karma has two sub-types:

- a) Satavedniya is responsible for the sensation of pleasure.
- b) Astavedniya is responsible for the sensation of pain.

4) Mohaniya Karma has two sub-types:

- a) Darshan mohaniya restricts one from obtaining right faith.
- b) Charitra mohaniya affects the conduct of a person.

5) Ayusya Karma has four types:

- a) Narakayusya determines the life span of hellish beings.
- b) Tiranchayusya determines the life span in species like animals and birds.
- c) Manusyayusya determines the life span of human beings.
- d) Devayusya determines the life span of those who abodes in heaven.

6) Nama Karma has two sub-types:

- a) Shubha nama is the assimilation of auspicious karmic matter. It results in fame and name, a good body etc.
- b) Ashubha nama is an inauspicious karma. It results in defamation, and unhealthy body etc.

7) Gotra Karma has two sub-types:

- a) Uchhagotra karma leads to a higher status for an individual in the family and society.
- b) Nichagotra karma leads to a lower status for an individual in the family and society.

8) Antaraya Karma has five sub-types:

- a) Dana antaraya karma hinders inclination for charity.
- b) Labha antaraya karma due to the rise of this karma, a person is deprived of profits.
- c) Bogantaraya karma deprives one from the benefit of luxuries.
- d) Upabhogantaraya karma prevents the enjoyment of materialistic pleasure.
- e) Viryantaraya karma prevents a person from performing acts of strength and stemina.

iii) Sthiti:

The duration of the bondage of karma with the soul is called sthiti bandha. No karma is without a beginning or an end. Each karma has its own duration. For instance, the maximum duration of the

gyanavaraniya, darshanavaraniya, vedaniya, antaraya is thirty kota koti sagaropama, mohaniya karma is seventy kota koti sagaropama, nama and gotra karma is twenty; ayusya karma is thirty-three sagaropama.

iv) Anubhaga : is the intensity of fruition. It is of two types:

- a) Tivra anubhaga: where the intensity of fruition is strong.
- b) Mandaanubhaga: where the intensity of fruition is mild.

The intensity of fruition of karma depends on the intensity of the passion at the time of karmic bondage. That which is caused by a strong passion is strong and that caused by mild passion is mild. Karma is a material entity, but just as in the case of a wholesome or unwholesome diet, there is no question of inherent absurdity in the soul's attainment of the resultant fruit through it. The stronger the passion, the greater is the period of duration and intensity of fruition of karma.

The philosophical literature on karma theory offers the analogy of a sweet (modaka) with its varied medicinal properties. A sweet that may be used for curing diseases of the phlegm and intestinal disorders. Similarly, some types of karma are responsible for obscuring knowledge, others for obscuring intuition etc.

Secondly, as some sweets last for a day, while some others last for a week and some lose their efficiency after a while. Similarly the duration of karmic particles that affect the soul differ.

Thirdly, as some modaka are sweeter than others, in the same way the effect of karmas also differ in their intensity.

Just as a sweet may be half or full in size, similar description can be given about the karmic particles accumulated by soul.

Bandha can also be classified into two types:

- 1) Shub bandha causes the inflow of benevolent karma.
- 2) Ashubha bandha causes the inflow of malevolent karma.

Violence, stealing, incontinence, etc. are the inauspicious activities of the body. Lying, using harsh words, back-biting etc are inauspicious activity of speech. Lust, animosity and envy cause the inflow of inauspicious karma through mind. The opposite kind of activities cause the inflow of auspicious karma. The general effect of benign activity is pleasure and evil activity is pain.

In short, these are the two main causes of karmic bondage *kasaya* i.e. passion and *yoga* i.e. activities of body, speech and mind. Moreover, passion results in *stithi* and *anubhag bandh*, while the later results to *prakriti* and *pradesh bandha*.

Bandh can be divided in the following two types as well:

a) Samparayika bandha :

Bondage due to passions are termed *samparayika bandha*. Here the duration and intensity of bondage is more rather than less. This bondage lasts up to the tenth *gunasthan* (spiritual stage) because passion works up to the 10th stage.

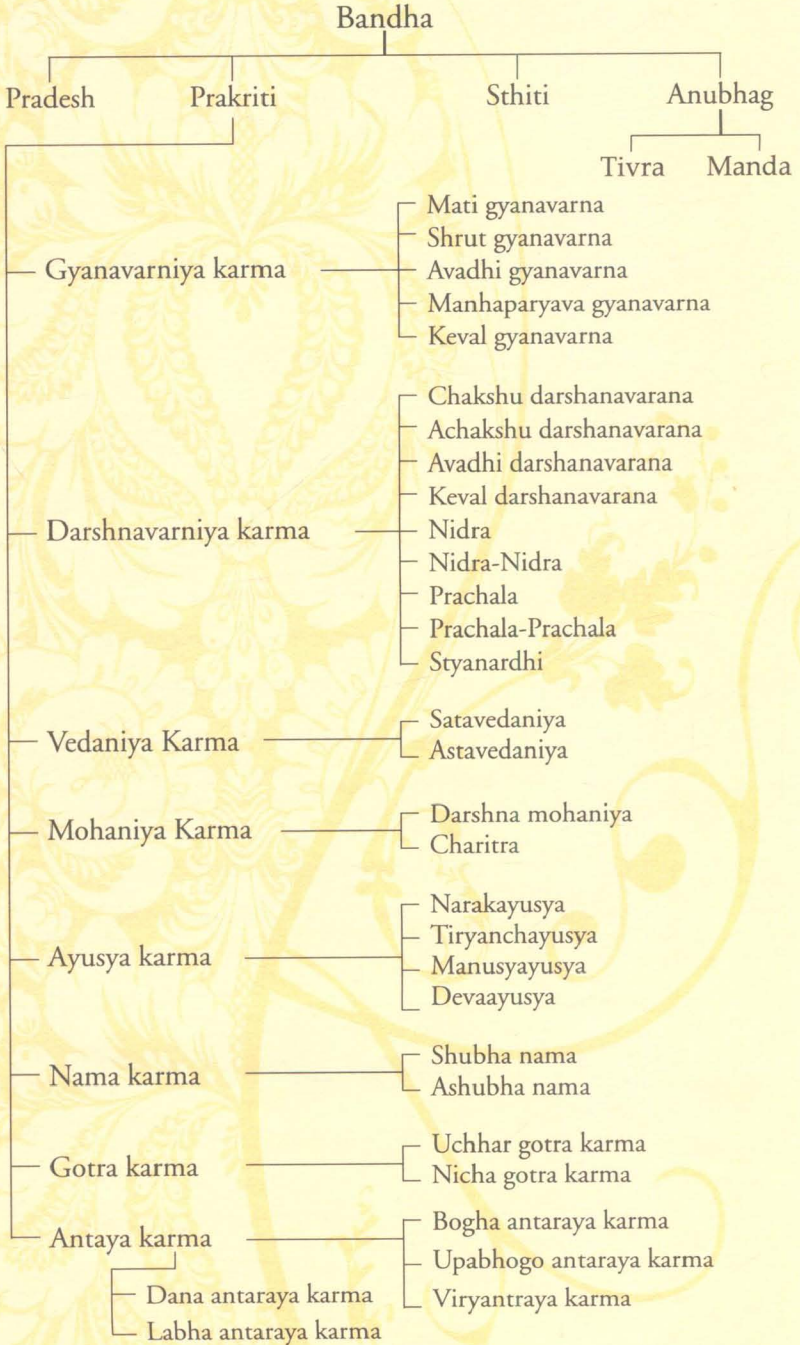
b) Iryapathika bandha :

The bondage which lasts for a minimum period i.e. three units of time, is called iryapathika bandha. This bondage takes place when souls are free from passions i.e. after the 10th gunasthan.

The bondage of merit depends on auspicious activity. It has a dual role - shedding off karma's as well as the bondage of merits. The bondage of meritorious and demeritorious karmas is a hindrance in attaining emancipation. Hence an ascetic will not perform auspicious activities with the purpose of acquiring punya, the fruition of which leads to materialistic pleasure and happiness

According to Jain philosophy, one achieves liberation after the complete destruction of punya and paap. The question arises here: "What is the difference between bandha (bondage) punya (merit) and paap (demerit)?" The state of non-emergence and non-fruition of auspicious and inauspicious karmic material (that is merit and demerit qua substance), which are not capable of producing their effects is called bandha. When the karmic material emerges into a state of activity, capable of producing its effects (that is merit, demerit qua function) they are called punya and papa.

So long as the soul is not liberated, it gathers new karma each moment. Just as water co-exists with milk, karma is mixed with the soul until nirvana.



Moksh



The last of the nine fundamentals of Jain philosophy is Moksha (liberation). This is the ultimate destination of a jiva. It is the state of perfect bliss. According to the book "Illuminator of Jain Tenets", emancipation means the establishment of the soul in its own nature. This is accomplished with the annihilation of all karmas. Liberated souls are known as enlightened and emancipated, and are also called paramatma. These emancipated souls are infinite. They are not subject to reincarnation because the cause of wandering in this world has been totally obliterated. All their karmas are destroyed in two stages: in the first stage, the ghati karmas are destroyed, resulting in the state of omniscience or kevalgyana. Such a human entity is known as vetraga. The second stage involves the termination of the four aghati karmas naam, ayushya, vedaniya and gotra.

The contact of karma with the soul has no beginning, just as every seed is a product of a tree and a tree has its own beginning in another seed and hence, the relation of a seed and a tree has no beginning, similarly the relationship of the karma and the soul is cyclic in nature. When the seed is burnt in fire, it will never regenerate another tree. In order to attain moksha the vicious cycle of birth and death, i.e. attachment and hatred, is burnt by meditation and penance.

As soon as the weight of the karmic particles is released, the soul soars up to the top of the cosmos. As long as the weight of karmic matter exists, worldly pressures affect the soul. However, as soon as the karmic weight or pressure is destroyed, the soul becomes light and is free from internal and external obstruction in its way to reach its ultimate goal. As the soul gets rid of all the karmas, three events take place simultaneously in one time unit: the soul's separation from the body, the soul's upward journey and its arrival at the end of cosmic space. In Jain terminology, this part of space, the end of lokakasa, is known as the siddhasila (the abode of liberated souls).

Liberated souls are engrossed in their nature of infinite knowledge, infinite enlightenment, infinite energy and infinite bliss.

The Acaranga sutra explains the liberated soul as "The liberated soul is neither long nor small, nor triangular, nor quadrangular, nor circular. It is not black nor blue, nor red, nor green, nor white. Neither is it heavy nor light, neither cold nor hot, neither harsh nor smooth. It is without body, without resurrection, without contact of matter. It is neither feminine nor masculine nor possesses neuter gender. It has no sound, no colour, no smell, no taste, no touch."

Some philosophers opine that the pleasures of heaven are endless. But according to Jain philosophy, these pleasures also have an end. Though the life span of a heavenly being is immensely longer than that of a worldly being, with the destruction of auspicious karma, one comes back to worldly life. One does not enjoy that happiness forever. Jain philosophy believes in the state of bliss that never ends, which is only possible with liberation or emancipation.

Some philosophers argue that one day the world will be left with no living beings if infinite number of jivas will get liberated. But according to jain philosophy, though this world consists of an infinite number of jivas, and once an infinite number of jiva have been liberated, there will still exist infinite number of jivas. If you were to ask a student of mathematics, “What would remain if one was subtracted from infinity?” The answer would be “infinity”.

Independent Existence

Each liberated soul has its independent existence. After liberation it does not become a part of a super-soul or Brahma. Just as in a room with a number of lamps, each has its own light and each light is similar to another, yet has it's own existence; similarly, each emancipated soul is blessed with equal internal attributes and though they are similar, they do not merge into one cosmic soul.

The Integrated trinity of the spiritual path (The path to Moksha)

Right faith, right knowledge and right conduct leads to the path of liberation. Right faith begets right knowledge which in turn begets right conduct. Right faith is the cause while right knowledge and right conduct are the effect. This integrated trinity determines the spiritual path.

Right Faith

This is the first important factor for achieving our ultimate goal. The person who believes in the right faith understands that his soul resides in the body, but he is not the body, the soul differs from the body. The soul has consciousness whereas the body is made of matter.

Right Knowledge:

The second factor is that right faith must be accompanied by right knowledge. Right faith and right knowledge are contemporaries and related as cause and effect. For instance, though a lamp and its light have an element of togetherness, the light is the effect of the lamp and the lamp is cause of the light. Right knowledge is of five types:

- a) **Matigyana** : knowledge obtained through the senses and the mind.
- b) **Srutagyana** : knowledge obtained through reading and hearing scriptures.
- c) **Avadhigyana** : extrasensory perception or clairvoyance is the knowledge obtained through self without the sense of perception.
- d) **Manahparyavagyana** : mind-reading knowledge, knowledge of the thoughts of other people.
- e) **Kevalgyana** : perfect knowledge or the highest form of knowledge.

Right Conduct

The third important factor contributing to liberation is right conduct. Mere faith or knowledge is not enough, right conduct is equally essential. Right conduct consists of abstinence from causing injury, falsehood, theft, unchastity and attachment to possessions.

Right faith means firm conviction in the fundamental elements. Right knowledge is the proper knowledge of the elements. Acting in accordance with right faith and right knowledge is defined as right conduct. According to Utradhyayana Sutra, "There is no right knowledge without right faith, there is no right conduct without right knowledge and there is no perfection without right conduct."

A religion is like a great river, informed by a source beyond the merely human, conveyed by great teachers in word and deed, and faithfully debated and discussed by students and worshippers over the centuries.

Here, in this concise study of the world's oldest religions, the authoress Mukhya Niyojika Sadhvi Vishrut Vibha has succeeded in conveying the essentials of Jainism, giving the reader a basic understanding of its core principles and teachings in a way that is clear and direct. History and legend, principle and precept are explained and explored, providing an excellent overview of the important subject.

Philip Carr-Gomm
Chief of the order of Boards,
Ovtes and druids, London

I like the doctrines of Jainism greatly. If I were to be reborn, I wish to be born as a Jain.

George Bernard Shaw

In the ancient history of India, the name of Jain Dharma is evergreen and immortal.

Col. Toad

The Jain Dharma belongs to the highest rank of religions. The main principles of the Jain Dharma are based on scientific thinking. As science keeps progressing it keeps proving the soundness of the Jain philosophical principles.

Dr. L.P. Tessitory

The Jain Dharma is an entirely independent religion in all respects. It has not borrowed ideas from other religions; nor is it imitation of other religions.

Herman Jacobi

Jainism is unique in preaching kindness to all animals; and in preaching the need to give protection to all animals. I have not come across such a principle of benevolence in any other religion.

Ordi Corjeri

Jain Vishva Bharati

Ladnun, Rajasthan, India

