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Foreword

We are very glad to Publish the second Pushpa 'Jainism' this year in the sweet memory of our great Acharya Shree Vijaya Vallabhsuriji.

Last year we published 5000 copies of 'Mahavir' from Vallabh Smarak Nidhi and we are proud to inform Jain Jagat that 'Mahavir' is read by many of our leaders & learned men of all parts.

This book contains four small articles of three learned scholars and epitome of Jainism जैन धर्मका स्वरूप of Holy Acharya Shree Vijay Anand Suriji in Hindi.

The matter of all the articles is very rich & gives substantial food for students of Jainism and other scholars.

A very little scheme of only a Pice Fund can do many things & we see many lovers of Acharya Shree small or great, Rich & common people all donate sincerely & the Smarak Fund is still increasing. Samiti requests all the lovers of Acharya Shree to continue this scheme so that we can publish useful books of literature and do needful work of education.

We are very thankful to Dr. Hiralal Jain M. A. L. L. B. D. LIT. of Vaishali Jain university & Prof. P. R. Jain M. A. of Atmanand Jain College, Ambala. & Prof. K. L. Bhandari learned scholar of Indore, whose articles are taken for this book.

Let us remember Acharya Shree Vijaya Vallabh Suriji more & more by realising his dreams & let us work hard for the uplift of our Jain Samaj for which our Gurudev was a torch-bearer.

The message of Jainism will go round the world & Ahimsa & only Ahimsa will bring word wide peace sooner or latter.

Bombay

24-10-57

Vallabh Jayanti.

Secretaries

Vallabh Smarak Nidhi.

JAINISM

What is Jainism

(1)

There was a time when the whole society of men lived in peace and harmony, without any trouble and without any struggle, every one getting what he wanted and being satisfied with what he got. There was then no distinction of the ruler and the ruled, the master and the servant, and no idea of mine and thine. There was then no religion. But the happy state of things was disturbed when the idea of private property and ownership caught the fancy of man. The harmony of society was then broken and an era of struggle for life and existence, with its consequent warfare and trouble, commenced. It was at this stage that the great teachers of the age preached religion in order to avoid, or, at any rate, to control, as far as possible, the clashes of wordly interests by placing before men certain higher ideals.

Thus, according to Jainism, religion originally came in, not for safeguarding the future

life of men in heaven, but as a measure to keep peace on earth, promote goodwill amongst man-kind and inspire hope of a higher life in the individual.

SYADVAADA OR ANEKANTAVADA.

Various systems of religion have grown in the world at different times in different lands. If analysed closely and intelligently, they will all be found to contain the same truths and the same morals. Differences will be found to exist in details and for the reason that particular aspects of truth and morality are emphasized in one in a particular manner and not so emphasized in another. Jainism has attempted a "rapprochement" between these seemingly warring systems by a breadth of vision which goes under the name of *Syadvada* or *Anekanta*. The Doctrine of *Anekanta* draws attention to the fact that there are innumerable qualities in things and beings that exist, and ever so many sides to every question that may arise. We can talk about or discuss only one of them at a time. The seeming differences in statements vanish when we understand the particular point of view. I say, "I am mortal". Another man says, "I am immortal". These are diagonally opposite statements between which there seems

to be very little common ground. Can we accommodate both in one system? Jainism says, "Yes; please try to understand the view point of each statement before declaring them to be irreconcilable. Is it not that the one who says he is mortal is emphasizing the phenomena of birth and death of this body, about which there can be no dispute; while the other who says he is immortal is thinking of the imperishable nature of things in their essence? The form of things may change. but their substance, call it the soul or the primal matter, continues to subsist. Nothing that is, can be annihilated. In the Jain terminology, the one who calls himself mortal is true from the point of view of form or acquired qualities; while the other who calls himself immortal is true from the point of view of substance or inherent and essential qualities. Thus, what is irreconcilable opposition in the eyes of others, is to a Jain not only a mere difference of point of view but a necessary stage in understanding a thing in all its aspects. The two statements are supplementary of each other and go together to convey the truth. It is because a part is mistaken for the whole that the difference arises. Jains illustrate this by a significant story.

Seven blind men went to get an idea of the elephant. Each of them could feel with his hands only one part of the huge animal, and when they sat down to compare notes, they began to quarrel. The one who had only felt the elephant's leg said that the animal was like a huge round pillar; the other who had felt the tail declared the animal to be merely like a stick; while the third who had felt the elephant's ear affirmed on oath that both of them were wrong, for, he was sure the elephant was like a winnowing basket. Thus they quarrelled without any hope of coming to terms for each had the conviction of personal experience in the matter. Till, at last, a man with eyes told them that they were all right and all wrong. They were right because each of them had stated a part of the truth; and they were wrong because they wanted to pass a partial truth for the whole truth. Put all the partial truths together and you get the whole elephant.

THE WHOLE TRUTH,

Every difference in religious and philosophical ideas, in fact, in all opinions and beliefs may, in this light, be understood to furnish not a cause for quarrel, but a welcome step

towards the knowledge of the real truth. It is from this point of view of its synthetic outlook that the jain system has been claimed by its own logicians as a synthesis of the so-called false beliefs.

We have thus seen how a difference, or, to be more accurate, a seeming difference of opinion may rise between two persons when they are actually speaking about two different aspects of the truth. There would, similarly, be a great manifestation of difference when they both use the same word in different senses. One say, "God is the Creator of the Universe." Another says, "God is not the Creator of the Universe." In spite of their utter difference the two statements can very well be reconciled if the idea of God in each case is analysed when it will probably be found that the one who believes God to be the creator means by God the ultimate power of Nature which is at the root of all that exists; while the other means by it the absolved soul, the ideal of peace and supreme bliss which his opponent perhaps calls by some other name such as the *Muktaatma* or the like.

There can hardly be anything of practical value in life which will hold good for all times

and all places in exactly the same way. Yet these important factors of time and place are frequently neglected or forgotten in estimating the truth of different statements, and this furnishes yet another fertile source of misunderstanding: Similarly, when one kind of profession began to attract too many people, irrespective of their capacity for it, while other important and vital professions began to be neglected on account of the hardness of life involved therein, it became justifiable to bring into force the law of *Varnasrama*, so that there might be men enough for all kinds of necessary work in society. It would, however, not be just nor fair to maintain and emphasize these institutions of animal sacrifice and caste-restrictions when the time for them is passed.

COMMON UNDERSTANDING

This is the doctrine of *Syadvaada* or *Anekanta* or view points which forms the basis and the *sine qua non* of the Jain system of thought. It requires that all facts and assertions should be studied in relation to the particular point of view involved and with reference to the particular time and place. If these differences are clearly understood, the differences in

principles will vanish and with them the bitterness also. Obviously, this is the best means of promoting common understanding and goodwill amongst the followers of different faiths. One might say that this is mere common sense and that the principle is pre-supposed in every system of thought. It must, however, be remembered that the principle if kept in the background is always forgotten when needed most, and that common sense, unfortunately, is a thing which is most uncommon. In the Jain system the principle is always kept in the forefront, and hence, *religious toleration, fellowship and coexistence, is the essence of Jain philosophy.*

AHIMSA

I shall now deal with another principle of Jainism which is also of very great importance and of universal application, but which has frequently been misunderstood and misrepresented. This is the principle of *Ahimsa* or non-injury to living beings.

Primarily, the preaching of *Ahimsa* was directed against the institution of animal sacrifices in which hundreds and thousands, nay millions of dumb and harmless creatures were butchered

in the name of religion. This necessarily set the Jain saints a-thinking and they asked the questions. "Is this shedding of blood really necessary for the betterment of the soul?" They received an answer from their inner conscience that the shedding of blood was not only not necessary but it was against all canons of settled and peaceful religious life and holy conduct. But when the mind is blinded by fanaticism reason, which alone can guide us as to the requirements of time and place, becomes obscured and superstition and custom take its place.

So the Jain saints decided to reawaken people as to their duty towards themselves and towards all other beings. They emphasized *Ahimsa* as the rule of good conduct. Briefly stated, it comes to mean this: Life is sacred in whatsoever form it may exist. Therefore, injure no life, and let this be the highest ethical principle. Be a gentleman: a gentleman is one who has no tendency to do violence. Every religion worth counting recognizes the sanctity of human life; Jainism wants the same feeling to be extended to the other forms of life as well namely, beasts, birds and smaller creatures.

INJURY TO LIFE.

But one might say that life in the world is well-nigh impossible with absolute abstention from injury to all forms of life. So Jainism distinguishes various kinds of injury according to the mental attitude of the person committing it; for it is the intention that causes sin. It is conceded that the good deal of injury to life is involved even in the daily duties of an ordinary man, such as walking, cooking, washing and the like pursuits. The various operations of agriculture and industry also cause destruction of life. Life again, may have to be injured and even destroyed in the act of defending one's own life and property.

So, with the catholicity which characterizes all its rules, Jainism does not prohibit a householder from committing these three kinds of *Himsa* which may be called accidental, occupational, and protective; rather, shirking from them would be considered a dereliction of duty. It is only the injury for injury's sake, for the merest pleasure or the fun of it without any thought and without any obvious higher end to serve, that a householder is recommended to guard himself against. Whenever the occa-

sion arises, let him ask himself the question. "Is it necessary for me to injure this being. and if so, what is the minimum amount of injury that will serve the need?" This much care and caution would save him from a lot of wanton destruction.

It is not the infliction of physical injury alone that constitutes *Himsa*, but violence in words and violence in thought is also *Himsa*, and one must abstain from these too. Would these be called by reasonable men principles calculated to weaken communities and nations? In this age of armament and bitter struggle, one feels inclined to say "yes" to this question. But if religion has to fulfil its mission of bringing peace on earth and goodwill amongst mankind, it must always emphasize the ultimate good, and declare evil as evil howsoever unavoidable it may appear at any particular time.

Consistently with this view, Jainism wants abstention from injury to life to be established as a rule of good conduct; it wants to make people gentlemen who have no tendency to do violence to anybody. With its outlook of *Anekanta*, Jainism recognizes that it is not always easy or good to abstain from inflicting

injury; in such cases it recommends us to go by the rule of minimum of injury.

OTHER ETHICAL VOWS.

The other Jain ethical vows are truthfulness, abstention from stealing, and sex-fidelity which need no comments here. They, together with *Ahimsa*, it might be said in passing, constitute such a nice and simple code of good conduct that reasonable observance of it would leave no scope for the application of any of the sections of the Criminal Procedure Code.

The fifth and last vow requires some explanation here. It is called "*Parigraha Parimana Vrata*" or the vow of setting a limit to the maximum wealth that one would possess. As said above more than once, the aim of Jainism is to avoid, as far as possible, undesirable clashes, in life and consequent disharmony in society. Under the present vow, a householder is recommended to fix beforehand the limit of his worldly belongings which he would never try to exceed. If and when he has reached that limit, he will either try to earn no more, or, if the earnings come inspite of itself, he would devote the surplus to charitable purposes the recognized forms of which are medical help,

spread of education. distribution of food and other measures of relief from suffering.

The spirit of the vow is clear. One should not be too greedy or selfish. The common wealth is limited, and so, in fairness to other, one should take to himself only as much, as according to his own reasonable estimate, he needs. This, is good for the individual satisfaction as well as for the society. One cannot fail to recognize in this vow a very quiet and peaceful attempt at economic equalization by discouraging undue accumulation of capital in individual hands. It is, however, no fault of the religion itself if such noble principles have frequently been recognized in their violation rather than in their observance. At the same time, it cannot be denied that the vow has created in the Jain community a very charitable disposition as a result of which large amounts of money are devoted every year to deeds of philanthropy and so many charitable institutions are being permanently financed by the community.

THE DESTINY OF MAN

Yet another principle of Jainism might be mentioned here. Jainism does not preach that there is any special power ruling over the

destinies of men from behind or above. On the contrary, it teaches that every individual works out his own destiny by his own mental and physical exertions which, by themselves, generate energies that bring to him agreeable or disagreeable experiences. This is the *Karma* theory of Jainism which has been worked out in great detail. According to it, nothing as a rule, will come without effort, and no action will go without its appropriate result. It makes each individual fully responsible for his progress or decay—a sort of complete individual autonomy. The jains worship, not the creator or the destroyer of the universe, but those great saints whom they believe to have known the ultimate truth and to have preached it to humanity. These saints they call *Tīrthankaras* that is, those who made it easy for others to cross over the ocean of life.

It will be seen that in a religious system like this there is no place for a distinction of caste and creed, and for a struggle for form and ceremony. But if within the jain community these weaknesses exist, they are in spite of specific religious injunctions against them and as a result of the close association of the Jains

with communities where these play an important part.

In its philosophy as well as ethics Jainism has close affinities with Hinduism and Buddhism, and, in fact, with every other religion such as Christianity and Islam which have the same end in view, namely, the salvation of mankind. It, however, stands to the credit of Jainism that it actively seeks a synthesis with all other systems through its outlook of *Anekanta* and logically proves that it is one truth which is revealed to us through its several aspects. It also wants non-violence in thought, word and deed to be established as a rule of good conduct. Thus, it makes a definite move towards a common understanding amongst all faiths that have been and that may be, and a feeling of brotherhood among all men.

GREAT ANTIQUITY.

The Jain literary traditions claim a great antiquity for the religion which had been promulgated and revitalized from time to time by no less than twenty-four *Tirthankaras*. THE LAST OF THESE WAS LORD MAHAVIRA. He was born a *Kshatriya* prince, his father and mother being Siddhartha and Trisala, the king

and queen of Kundalpur in the kingdom of Vaisali.

The luxuries of royalty made no appeal to him. His mind was steeped in thought about the greatest problems of life, namely, the sufferings of mankind and how to overcome them. The solution could never be found in the entanglements of the palace and the kingdom. He therefore renounced the world at the age of 30 and devoted himself to the practice of austerities, cultivating that discipline of the body and the mind which is absolutely necessary for the right understanding of life and nature.

This he did for a period of twelve years at the end of which Supreme Wisdom dawned on him. He found out the cause of misery and the way to remove it. The essence of his philosophy is already set forth above. This he preached for the remaining thirty years of his life winning a large number of adherents to his creed. He attained *Nirvana* at pavapuri (Bihar) at the age of 72 leaving behind a strongly organized community which has continued to flourish, with varying fortunes, throughout Bharatavarsha during the course of the last twenty-five centuries.

The community has shared fully in the cultural evolution of the country and made substantial contributions to the national religion and philosophy, art and literature. Great was Mahavira's birth, greater still was the life that he led, and the greatest was the Truth that he revealed to mankind in the form of the Jain creed. May the memory of His Holy Preachings inspire in us that breadth of vision, that spirit of toleration and that feeling of humanity which is the highest and most urgent need of the world today.

OM SHANTI
MAY THERE BE PEACE

Dr. Hiralal Jain

M. A. L. L. B. D. LIT.

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The Fundamentals of Jainism

I

Speculations about man, the universe and the relation between them, and about the goal of human life have been agitating man's mind from times immemorial. This has given rise to many philosophycal systems and religious doctrines, one of which systems is known as Jainism. Its followers, nowadays mostly confined to India, hold a prominent place in this country. They have a most ancient culture,¹ holy places scattered throughout the country and numerous historical monuments as symbols of their glorious past and evidence of their love of art and sculpture.

It is quite wrong to believe, as was held in the greater part of the 19th century, that Jainism was either a break away from the Vedic religion of the ancient Indian Aryans or

1 See J. P. Jain : Jainism The Oldest Living Religion.

merely an offshoot of Buddhism.² The Jains believe their system to be eternal truth, revealed for the benefit of mankind in every era by innumerable Tirthankaras³ or jinas (Victors). These are omniscient expounders of the nature of things, preachers of truth and organizers of the *Sangha* or Holy Order of ascetics, and teachers of the laity, both men and women.

Owing to insufficient historical data scholars may hesitate to accept the claim of Jainism to be a most ancient system of thought. But there is irrefutable literary evidence that Jainism was flourishing in India definitely in the eighth century B C, and even during the Vedic age. According to Dr. S. Radhakrishnan,⁴

“Jainism prevailed even before Vardhamana [Mahavira], or Parshvanatha. The *yajurveda* men-

2 See Hermann Jacobi's Introduction to the Jaina Sutras, Part I, in the sacred books of the East. Vol. XXII.

3 A Tirthankara is defined as he “who shows the broad fording-place of virtue, the best of all, reaching which men overcome pains and sorrows.”—SAMANTABHADRA; Brihat-svayambhu, Stotra. 9.

4 Indian philosophy, Vol. I. P. 287.

tions the names of three Tirthankaras—Rishabha, Ajitanatha and Aristanemi. ”

Buddhist literature contains evidence that Lord Mahavira did not reveal any new truth or found a new system. The four vows (*Chaturyama Dharma*) preached by Lord parshavanatha, the last Tirthankara before Lord Mahavira, were in vogue before Lord Buddha attained enlightenment.⁵ Lord Mahavira was but one of the promulgators of Jainism; his parents were followers of Lord Parshavnatha.⁶

Jainism is distinguished from other religions and philosophies by its clear-cut theological and metaphysical doctrines. The main purpose of this article is to acquaint the educated laity with the basic principles of Jainism without going into details. The exposition will be based mostly on original, authoritative works.

Unbiased Indological research by European and Indian scholars has revealed in ancient India two distinct currents of culture, namely, the Vedic or Brahmanic and the Shramanic

5 Pandit Sukhlal: *Nirgrantha Sampradaya* parts I and II.

6 Acharanga Sutra, II, 15, 16 and Kalpa Sutra.

They were so antagonistic in approach that some ancient scholars regarded their opposition as eternal, like that between a serpent and a mongoose or a cow and a lion.⁷

The old Shramanic culture included the doctrines accepted by the Jains, the Buddhists, the Sankhyas and the Ajivakas. The Sankhyas have entered the Vedic fold, the Ajivakas are found no more and only Jains and Buddhists may now be regarded as representatives of this culture. Prof. A. N. Upadhye describes it as.

an indigenous system of thought; call it for convenience the Magadhan religion, which was essentially pessimistic in its worldly outlook, metaphysically dualistic if not pluralistic, animistic and ultra-humane in its ethical tenets, temperamentally ascetic, undoubtedly accepting the dogma of transmigration and the Karma doctrine, owing no racial allegiance to the Vedas and Vedic rites, subscribing to the belief in individual perfection and refusing unhesitatingly to accept a creator⁸.

7 Patanjali; Mahabhashya on the panini Sutras, 2, 4, 9.

8 A. N. Upadhye : Pravachana sara, Preface, p. 12.

Pandit Sukhlalji, one of the greatest living authorities on Indian religion and philosophy, has very lucidly summed up the basic difference between these cultures:—

Brahmanism or the ancient Vedic movement was established on the attitude of inequality while the latter [Shramanism) was based on the attitude of equality. This basic difference is obvious in these three respects, *viz*, concerning society, concerning the end to be achieved and concerning the outlook towards living creatures.⁹

Both Jainism and Buddhism deny the authority of the Vedas, reject priestcraft and the rigidity of the caste system based on birth, deify the human soul, follow the doctrine of Ahimsa more earnestly than others and stress ethical standards. But other tenets of theirs differ, as do also their literature and their history.

Jainism accepts the existence of the eternal, nonmaterial soul which persists through all changes and migrates from one body to another until finally liberated. Buddhism, denying the existence of such a soul, believes in an unbro-

ken series of states, each depending on the condition just preceding it and giving rise to the succeeding one. The Jain and Buddhist concepts of liberation are also different. The tenets of Jainism, moreover, are claimed to have been promulgated by various Jinas at different times, while the Buddhist doctrines were preached for the first time by Lord Buddha himself.

Jainism lays stress upon external and internal self-denial, while Lord Buddha was opposed to external austerities, regarding them as useless for purifying the mundane soul. While the two systems have common words like "Jina" "Arhat," etc., used in both for deified souls, the word "*Niggantha*"¹⁰ (*Nirgrantha* in Sanskrit and *Nigganttha* in Pali) meaning "free from all fetters," internal as well as external, is used exclusively for Jain monks and deified persons.

Prof. Dalsukh Malvaniya, a well-reputed Jain scholar, holds that in the Upanishads, regarded as the fountainhead of all other Indian philosophical systems, the foundation of Jainism is not found. This fact establishes its

10 Acharanga Sutra 109; Bhagavati 9. 6. 383.

independence and originality. The exposition of Karma, of the *gunasthanas* (stages of spiritual developement), of the order and creation of the universe, of atoms, matter, the six substances, etc., found in the canon attributed to Lord Mahavira, goes to prove this system to be the result of the labour of many centuries before his time as well as different from and independent of Upanishadic thought.¹¹

Jainism maintains that truth and untruth have been existing and will continue to exist side by side. Professor Kapadia has rightly said:...

According to the Jainas their religion as propounded by their omniscient Tirthankaras is nothing but truth, and hence they are inclined to believe that there was never an age when Jainism did not exist at least in some part of the world and that there will never come an age when it will be completely wiped off from the surface of our globe.¹²

As to specific literary evidence to justify this claim, we have referred to Lord Arishtanemi

11 Agama Yuga Ka Anekanta Vada p. 12.

12 H. R. Kapadia : The Jaina Religion and Literature, Vol. I, p. 7.

being named in the *Yajurveda* (IX. 25). The *Adi Parva* of the *Mahabharata* refers to *kshapaka*; which means a Jain monk. The *Bhagavata Purana* (V. 3-6) gives the life of Lord Rishabha. The word *skramana* occurs in the *Ramayana* (1, 14-22) and commentators interpret it as meaning a skysclad Jain Monk. In the *Prabhasa Purana* Lord Nemi is referred to as a Jina who obtained salvation on Mount Raivata.

The Buddhist *Shatashastra* (5th century of the Christian era) mentions Lord Rishabha as the founder of Jainism.

Archaeological proofs of the antiquity of Jainism are also not wanting. In the Orissa inscription of the Emperor Kharavela (160 B. C.) Rishabha is mentioned as Agradjina. The Kankali Stupas of Mathura also prove the antiquity of the system. Some scholars maintain that nude figures dicovered at Mohenjo-daro are in the Yoga posture peculiarly Jaina.¹³ prof. Pran Nath of the Banaras Hindu University deciphers Seal No, 449 as "*Jinesha*" (*Jin-i-Sarah*).¹⁴

13 The Modern Review, August 1932, pp 155-16.

14 The indian Historical Quarterly. Vol. VIII, Supplement., p. 18.

The foremost peculiarity of Jainism is that it claims no non-human source. Its tenets are based on the knowledge of the Victors, who have attained perfection by their own efforts in this very universe. According to Jainism it is the human soul alone which can reach the highest degree of purification. All souls are possessed of fulness and perfection. Jainism is totally against offering devotion to any being, human or divine, in the hope of gaining bliss immortality or perfection through the mercy of that being. The full development of the soul cannot be gained through outside aid. Lord Mahavira emphatically declared "Man, thou art thine own friend, why wishest thou for a friend beyond thyself?"¹⁵ One has to struggle with one's own enemies, having faith in one's own strength. The true victor is expected to defeat his passions and sense cravings and not his fellow beings.

Fight with this, your own body; why should you fight with anything else?"¹⁶

Fight with yourself. Why fight with exte-

15 Acharanga Sutra 116.

16 Sutrakritanga, 154.

rnal foes ? He who conquers himself, through himself will obtain happiness.¹⁷

The noble, human character of Jainism makes it free from mystic ritual, unholy superstition and the feeling of helplessness or inferiority. That is why the late Virchand Raghavagi Gandhi,¹⁸ the first torchbearer of the message of Jainism to the modern West declared in one of his speeches:—

The philosophy of the Jainas is not essentially founded on any particular writing or external revelation but on the unfoldment of spiritual consciousness, which is the birth-right of every soul. Books, writing and scriptures may illustrate, wholly or in part, this truth, but the ultimate fact remains that no mere words can give full expression to the truths of Jainism, which must be felt and realized within.¹⁹

According to Jain metaphysics, this universe is without beginning or end. It has always existed and will continue to exist for ever, undergoing countless changes which are produced

17 Uttaradhyana, IX. 35.

18 Delegate to the parliament of religions, Chicago Word's fair. 1893.

19 The Jaina philosophy, pp. 15-16.

simply by the inherent powers of different substances without any intervention of an eternal God or Creator.

Substance has been defined as possessing some unchanging essential characters (*gunas*) and other changing modes (*Parya-yas*).²⁰ The essential characters of a substance are found permanently in it and it is on account of them that the substance exists. Non-essential or accidental characters of a substance, are always subject to succeeding changes.

The world, according to Jainism, is changing as well as unchanging. Jainism rejects both the theory of impermanence accepted by the Buddhists and the theory of absolute permanence expounded in the Vedanta system. It believes in permanence in change. From one point of view, substance is permanent and from another it is subject to change. That is why substance or reality is also defined as consisting of three elements; origination, decay and permanence.²¹

Parya-yas originate and decay but the *gunas* remain permanent. Consciousness, for

20 Tattvarthadhigama Sutra, 5. 38.

21 I bid., 5. 30.

example, is regarded as a quality (*guna*) of the soul. There cannot be any time when the soul is absolutely devoid of consciousness. But pleasures, pains, etc. are merely various modes (*par-ya-yas*) of the soul. They appear and disappear.

II

Substance is classified in Jainism as follows:—

1. *The Soul or "Jiva."* Consciousness is the very essence of the soul. In its pure and natural form the soul is believed to have unlimited knowledge, perception, strength and bliss. The inherent characteristics are the same for all souls are divided into two classes: emancipated (*Mukta*) and wordly (*baadha* or *samsarin*). The emancipated souls have purified themselves of the dross of Karmic matter, risen to the highest *loka* and attained infinite knowledge and perception and unmixed bliss.¹ The wordly souls are in embodied form, clouded by the Karmic matter which gives rise to various pleasures and pains according to its nature and intensity.

The Jains believe that all living beings are selfexistent and eternal, found originally in

1 Panchastikayasamayasa, 28.

an impure condition but with the potentiality of purifying themselves. Once they become pure or liberated, no power on earth can stain them. Souls are different from the body and are infinite in number. The soul is "possessed of knowledge and perception, is immaterial in its pure form, is the doer of all actions, is of the size of the body it occupies at the time is the enjoyer of the fruits of its actions."²

"It is tasteless, colourless, unmanifest and has intelligence as its quality. It is soundless without any distinguishing mark and without defined configuration."³

2. *Matter or "Pudgala."* Matter is regarded as liable to integration and disintegration. Material Substances can combine to form larger and larger wholes and can also break up into smaller and smaller parts, ending in *anu* of atoms. Matter possesses touch, taste, smell and colour⁴. It is divided into atoms and molecules⁵ (*Skandha*). Two or more atoms may combine to form bigger molecules. All substances

2 Dravya Sangraha, 2.

3 Pravachanasara, 2. 80

4 Tattvarthadhigama Sutra, 5. 23.

5 Ibid, 5. 25.

except the soul are devoid of consciousness. The atoms, according to Jainism, are fundamentally alike, having the abovementioned qualities and not different for earth, water, fire and air, as in the Nyaya system.

3. *Space or "Akasha."* Substances must have room to exist. That which affords this room is called *Akasha*. *Akasha* is of two kinds *Lokakasha* (the space containing the world of souls, matter, time, etc) and *Alokakasha* (the empty space beyond such a world).

4 *Time or "Kala"* The substance responsible for modifications and changes in things is known as time. In its absence nothing could continue to exist or undergo a change.

5. and 6. "*Dharma*" and "*Adharma*" These two substances are a distinguishing feature of the Jain system. They do not mean virtue and sin as these words ordinarily imply, The Jains believe that there must be some substances which help souls and material objects to move or to rest, These are known as *Dharma* and *Adharma*, respectively. Just as water helps a fish in its movement in the river or the shade of a tree helps a passer-by to take rest, so these two substances help worldly objects in

their movements and rest. They do not make them move or rest, but simply perform, the function of assistance. It is due to them that the division of *Lakakasha* and *Alokakasha* is inferred. There would be no end to the upward movement of the liberated soul if these substances did not exist.

Jains do not believe in a personal, eternal God who has been from the start all-pervading pure, omniscient and all-powerful and is also the creator of this universe. In Jainism the deified liberated souls, countless in number, take the place of God. The aim of their devotion is merely to guide and inspire a sincere devotee to follow in their footsteps.

The individual soul can attain Godhood by continuous efforts. It is the human soul which on complete purification from foreign Karmic matter, attains to the highest level of divine perfection. Thus in this system man himself becomes God, depending upon his own help. The following words of Shri Jawaharlal Nehru may well be regarded as a tribute to the Jain point of view concerning God or deified human souls—

‘It has always seemed to me a much more

magnificent and impressive thing that a human being should rise to great heights mentally and spiritually and should then seek to raise others up, rather than that he should be the mouth-piece of a divine or superior power. Some of the founders of religions were astonishing individuals, but all their glory vanishes in my eyes when I cease to think of them as human beings. What impresses me and gives me hope is the growth of mind and spirit of man, and not his being used as an agent to convey a message.”⁶

The theory that there is one personal God with virtues and powers for ill, controlling all the activities of the universe, cannot produce desirable moral qualities in the heart of the worshipper. : Aldous Huxley rightly maintains that “belief in a personal moral God had led only too frequently to theoretical dogmatism and practical intolerance and to the commission in the name of the divinely moral person of every kind of iniquity”⁷.

The basic feature of the Jain conception of God is that worship is absolutely impersonal

6 The Discovery of India.

7 Ends and Means, p. 301.

and all human souls worthy of Godhood are given reverence without distinction of colour, caste or country. The *Jaina Nav kara Mantra*; recited by the Jains many times a day, pays homage not to individuals but to five classes of *Parameshthins* (Supreme Ones):—

1. *Arhats*, embodied souls which have attained omniscience.

2. *Siddhas*, who have discarded even the body and attained final liberation.

3. *Acharyas*, heads of the monastic order.

4. *Upadhyayas*, teacher-saints.

5. *Sadhus*, ordinary ascetics.

Every known object has innumerable characters or *Dharmas*. Only *Arhats* or omniscient souls can know an object in all its various aspects. Our knowledge is relative and partial. consequently our judgments about a thing are true only from a certain standpoint. We cannot claim that an object exists only in the way or form in which we know it. Others may see it from a different angle. It is also a common experience that after the lapse of some time

the same object seems to us different. The Jain system believes in realism and holds the existence of all objects to be real. The standpoint from which the Jains explain the existence of the universe is known as *Syadavada* or *Anekantavada*.

Critics often say that it is impossible for an object to exist and not to exist at one and the same time. But the object is existent from one point of view and non-existent from another. The object "man" exists as a man but has no existence as an animal. We can prove the existence of the table as a table, but as a bench the table has no existence. Hence ordinary human beings cannot pass absolute judgment about any object as not all its characters are within the scope of our knowledge.

So, according to the Jains, every judgement should be qualified by the word "*Syta*" or "somehow" or "from a certain point of view" to avoid possible false statement and the causing of misapprehension. On the basis of *Syadavada* the Jain logicians have developed the *Saptabhanginaya* or the seven forms of judgment the details of which can be learned from ancient works as well as from the scholarly

writings of some distinguished modern scholars of Jainism.⁸

Syadavada aims at harmonizing seemingly discordant doctrines and teaches us toleration as well as intellectual freedom. Dr. S. C. Chatterjee and Dr. D. M. Datta have pointed out the beneficial effects of the *Syadavada* theory-

“The principle underlying *Syadavada* makes Jaina thinkers catholic in their outlook. They entertain and accept the views of other philosophers as different possible versions of the universe from different points of view. The only thing that the Jainas dislike in other thinkers is their dogmatic claim that they alone are in the right. This claim amounts to the fallacy of exclusive predication (*Ekantavada*). Against such a fallacy of philosophical speculation a protest has been raised recently in America by the Neo-realists, who have called it the fallacy of exclusive particularity. But no Western or Eastern philosopher has so earne-

8 *Syadavadamanjari. Syadavadaratnakara Saptabhangitarangini, Ashtasahasri, Prameyakamalamartanda: The Jaina Philosophy of Non-Absolutism, A Critical study of Anekantavada* by SATKARI MOOKERJEE; etc.

stly tried to avoid this error in practice as the Jaians have done.⁹

Turning to Jain ethics, the *summum bonum* of the Jain religion is the attainment of salvation or *Moksha*, which means freedom for ever from an endless circle of births and deaths in the various forms of gods, human beings, animals or infernal beings. This freedom is gained through one's own steady and strenuous striving. The path leading to this salvation consists of right vision or faith, right knowledge and right conduct.¹⁰

The bondage of the soul from times immemorial is regarded as real, although the soul is inherently perfect and pure and can remove all obstacles and attain perfect illumination. For this purpose the soul must willingly subject itself to a series of practical disciplines, rules of conduct and various internal and external penances. The stages of spiritual development, about 14 in number, are called technically *gunasthanas*.

The Jain Tirthankaras were aware of human

9 *An Introduction to Indian Philosophy*. p. 93

10 *Tattvarthadhigama Sutra*, I. 1.

weaknesses. They knew that the path of renunciation is not easy for all to follow. Hence they preached and propagated two sets of rules of conduct—one for monks and the other for householders. It is repeatedly stressed that both sets of rules are *Dharma*, or the Virtuous Path. The path of the householders does not lead to sin.

The Jain monks and nuns are required to practise the five great vows in their perfect and highest possible forms: Non-injury, Truthfulness, Nonstealing, Celibacy and Non-attachment to worldly objects. Their life is one of complete self-help. They are not to be a burden on society in any way. They always travel on foot, wear the fewest possible clothes (some even discard clothing altogether), have no house or property of their own and are expected to know many languages for the purpose of propagating the message of peace among the people of different nations. They keep to a simple, purely vegetarian diet, just sufficient to keep body and soul together, beg their food from different houses and have neither attachment nor enmity towards any living being. The detailed rules for their conduct are given in the *Acharanga*

Sutra, the *Dashavaikalika*, the *Uttaradhyayana* and the *Tattvarthadhigama Sutra* etc,

Shravakas and *Shravikas*-male and female householders-are also expected to follow these vows, though in a somewhat modified form. They have to practise some other important vows also. They take no food after sunset. They are enjoined to earn their livelihood in a just manner; to help the needy and the poor, to show reverence to the ascetic order, to study religious scriptures and to be tolerant to other faiths. Monogamy, and that also with the practice of self-restraint, is regarded as the ideal form of marriage. Honest dealings are emphasized. One Acharya has said:—

Even the virtuous cannot accumulate heaps of wealth by honest earnings. Has any one seen the rivers flooded with pure water?¹¹

Honest and just living does not lead to hoarding. By it one can earn only enough to make both ends meet. Jain householders in general have been peace loving, faithful and upright throughout their history. Their rules of conduct can be learned in detail from the *Upasakadasha-*

11 GUNA-BHADRA : *Atmanushasāna*, 45.

nga, the *Yogashastra*, the *Ratnakarandashravakachara*, etc.

The matter which so far has kept the soul in bondage and has prevented it from attaining final liberation is known as *Karma*. It is bound up with the soul. It is regarded as material and of very subtle form. Every action, every word, every thought, produces, besides its visible effect, an invisible transcendental one which, under certain conditions, materializes in reward or punishment, according to its nature or force. The intellectual, spiritual or material differences found in various beings are understood to be the result of the different individual *Karmas*. *Karma* has eight main divisions, each with many subdivisions. The Jain Acharyas have given an exhaustive account of the various *Karmas*, dealing with the problem in minute detail. Readers are referred to the *Gomattasara Karma-kanda* and the *Karmagranthas*, etc., for a full account of the problem. Dr. L. Glasenapp considers that "in no other system, perhaps has Karma been taught to be of such concrete, realistic, physical nature as here."¹²

12 *The Doctrine of Karman in Jain Philosophy* p. viii.

From the above brief account the antiquity and independence of Jainism and its salient features can be seen. It has been well written that Jainism is the means to the introduction into this mundane world of a reign of peace, ordered harmony, and reasonable sweetness which are most wanting in these days of rank materialism and uncompromising self-aggrandisement, wherewith this blessed land of Bharata has become surcharged.¹³

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13 NAHAR AND GHOSH : *Epitome of Jainîsm*,
p. xvii.

Services of Jainism

to

INDIA.

Jainism is a religion of varied and Multifarious activities. It held a very prominent position in the literary world of ancient India and has produced great geniuses in every branch of literature. The Jain scholars and philosophers have composed works so voluminous and learned on Philosophy, Hologic, Grammar, Mathematics, Prosody, Comparative Religion, History, Biography, Astronomy, Lexicography, Medicine and various other subjects too numerous to mention here, that they excite the wonder and admiration of even the Western civilized world. The famous and ancient libraries of Cambay, Jaisalmer, Patan and several other places and the private libraries of many Yatees and Sadhoos bear out fully the truth of my assertion. An idea of the value and importance of these works can be formed from

the following remark of Dr. Buhler. He says-
 "They (the Jains) have accomplished so much of importance in Grammar, in Asrtology as well as in some branches of letters, that they have won respect even from their enemies and some of their works are still of importance to European science."

This is a very great compliment to the talented activity of Jain scholars and we thank Dr. Buhler for his appreciation of their works.

Out of the large number of famous Jain writers I mention here the names of a few only.

Bhadrabahu, Abhayadeosuri, Silangacharya and many others have written big commentaries in Sanskrit on many Jain Suttras. The commentaries are famous for purity of style and deep philosophical thoughts.

Merutungacharya, Harichandracharya, Vagbhatta, Jayashekhar, Nayachandrasuri and various other poets have composed poetical works of so great merits, that they can vie with the greatest works of Kalidas and Bhavabhuti.

Umaswati, Haribhadrasuri, Hemchandracharya, Manikyanandi. Mallisen, Ratnaprabhacharya and many other writers are famous for

writing learned treatises on Jain Logic, the formidable system, of Syadwad which is peculiar to Janism, is very famous and unsurpassed as a system of Logic.

Kamalshil, Hemchandracharya and Haribhadrasuri were invited with great honour by the kings of their times to hold controversies on philosophy with Buddhist and Hindu scholars, and history records that the Logic of the Jain philosophers was so very powerful and convincing that their adversaries were vanquished and the garland of Victory was placed on their necks.

As Grammarians & Lexicographers, the Jains have no equals. Shaktayan, Hemchandra and Dhanpal are famous in these departments of literature. Shaktayan is a very ancient Grammarian and has supplied materials to the famous Panini for his works on Grammar.

Shaktayan has been very highly spoken of by Guslav Oppert who has edited his work.

Hemchandracharya is a reputed encyclopaedist and is said to have composed three crores and a half of couplets on different subjects.

Vinayacharya, Ramchandracharya, Vagbhata, Ajitsen and others have written learned

works on Rhetoric. Ramchandra, Yashaschandra and Hemchandra have contributed many works to the Sanskrit Drama.

The Jain writers have written many works on Mythology. The Jain Ramayan and the त्रिषष्टिशलाका पुरुष चरिय of Hemchandra are famous.

The special feature of Jain Mythological writer is that their works do not contain the exaggerated accounts, so often found in Hindu Ramayan, Purans and Mahabharat. The Jain Mythology depicts the heroes in their true colours. According to Jains, Rawan was not a demon and had but only one head and Hanuman and his followers were not monkeys, but were a class of men called Vanars.

Bhadrabahu, Padmaprabhasuri, Narayanchandra and others are famous for writing works on Astrology.

The Jains have produced great Mathematicians also. The work of Mahaviracharya on Mathematics has been recently brought to light by M. Rangacharya of Madras. It is a very scholarly work and throws much light upon the subject of oriental Mathematics. Professor David Eugen Smith, Professor of Mathematics of Columbia University, Teachers College of

New York, very highly praised this treatise. He remarks—"The shadow problems, primitive cases of Trigonometry and Gnomonics suggest a similarity among these three writers, yet those of Mahaviracharya are much better than are to be found either in ब्रह्मगुप्त or भास्कराचार्य and no question is duplicated.

The Jains have been great Historians and Biographers. They have most accurately recorded the historical events of their times. Jain Rasas, Pattavalis, inscriptions on monuments and on the pedestals of images have supplied materials to many historians for writing authentic history and biographies. Hemchandra, Merutunga, Haribhadra and others are famous for writing many historical works of great authenticity.

The Jains have contributed much in many of the departments of literature but in the short space of this booklet it is not possible to give an exhaustive list. But from the bare outline of Jain works given above a sufficient idea can be formed of the great services Jainism has done to literature in general.

It must be noted here that the Jain literary activity was not confined to a particular

province and to a particular language. Almost in every part of India and almost in every language they have achieved marvels. If we cast a glance at the sacred places of Pilgrimages and the innumerable Jain Temples in every part of India and several other religious institutions, we shall feel convinced of the fact that the Jains spread far and wide over India. From the life of Shri Mahavir we found, that during the last thirty-two years of his life, he visited almost all the important places in India and converted provinces after provinces to Jainism. Kosal, Videha, Magadha, Anga and Bihar were the chief places of his Missionary activity. His travels extended even as far as the foot of the Himalayas and the wild country of Arabia. The Digambar Acharyas converted the whole of Tailangan and Karnatic to Jainism. This widespread activity of the Jains naturally led them to help the advancement of several other languages, besides Prakrit and Sanskrit. Dr. Buhler says:—"In southern India where they worked among the Dravidian tribes, they also advanced the development of their languages.

The Canarese literary language and the Tamil and Telgu, rest on the foundations laid

by the Jains. In like manner the Gujrati language has received great patronage from the Jain writers and it owes its present greatness to them alone. Thus we see that Jainism has been greatly instrumental in laying the foundations of several languages. This fact speaks volumes for its greatness and for its impartiality towards all languages.

From literature, let us proceed to see what Jainism has achieved in the field of Science. The Jain Philosophers appear to have fully anticipated it. The mysterious puzzle, what is man and what is Universe and what are their relations with each other, has been most satisfactorily solved by the Jain Tirthankars.

Jainism says that the Universe is uncreated and has no beginning and no end, that the union of soul with matter is eternal, that nature is but an endless series of cause and effect and man is the architect of his fortune.

It discards the ridiculous theory of the existence of an all powerful, invisible being, possessing the powers of creating and destroying the universe at his will and presiding over the destinies of men. Modern science also is slowly arriving after a long struggle, at these

immortal truths preached by the Jain Yogis of ancient time.

Jainism next teaches that the Universe is full of life in it, that every inch of it consists of innumerable minute living beings, that plants and water, clay and stones when they come fresh from earth, have life. For some time science was credulous but after indefatigable researches it has arrived at those conclusions and at last supports these Jain theories. Fire and lightning also contain life according to the Jains but science has not as yet advanced so far as to prove this. But a time must soon come with the rapid progress of science, when many of the truths of Jain Philosophy, which appear absurd at this imperfect stage of modern investigations, shall be proved to be true beyond all possibilities of doubt. The Jains have voluminous works in which they deal most ably and scientifically, with the wonderful and mysterious process by which life is evolved out of death. A perusal of these works will show that the Jains were great bacteriologists and that excepting the Jains no other philosophical system in India has gone into so many details of life-building and on most perfect lines. I am proud to say that it is a crowning glory of Jainism.

Again the Jain atomic theory, the conception of time and space, धर्म and अधर्म i, e. the fulcrum of motion and rest find the full support of science.

The Jain measure of the history of the world by enormous periods of time such as Aras, Sarpini, Sagropams and Palyopams, was for some time looked upon as incredible and imaginary. But the latest researches made by modern science fully endorse the views of the Jains. Mr. R. S. Grew, the great archeologist in determining the age of human races, dates the first appearance of man on the planet 3,00,000 years back. Another scientist goes still further back and fixes the date about three million years in the past. Further investigations of science in this field will reveal still more wonderful results but on the strength of what science already knows at this stage we can without any hesitation fully support the Jain assertions about the enormous length of time that intervened between each of the twenty-four Tirthankars.

The Jain conception of the vastness of the Universe, the Lok and Alok and the magnitude

of the stellar bodies was not credited by Western scholars, but recent discoveries and researches in the field of astronomy serve to fully endorse the Jain views.

The Jains have done much also in the cause of Biology, Zoology, Anatomy, Botany, Physiology and various other subject pertaining to science. They have very accurately classified the living beings according to their organs of touch, sense, taste, capacity of food etc. Without being lengthy on these subjects, it will be sufficient for our present purpose to point out that there is a big field for the Western scientists for research in Jain Philosophy and that their labours shall be amply repaid.

Having dealt with the marvellous and unique services which Jainism has done in the cause of literature, Science and art, we shall now proceed to see how it has acquitted itself in doing its duty towards the animal kingdom.

Ahimsa has been the underlying principle of Jainism. Many other religions have also preached this principle, but it was Jainism alone which acted up to it and carried it out fully.

Jainism instituted a regular crusade against

the animal sacrifices prevalent in ancient times. So great was its influence in checking *Hinsa*, that, Shankarachary had to change the whole aspect of Hinduism and modify its principle of Karmakand.

This mighty religion has been extremely unselfish in its service to this country. Wherever the Jains spread, they did not crave from the rulers whom they converted, the grants of Jahagirs or money. No ! They were far above the self and self-denial was the ruling principle of their lives. They exhorted the mighty chiefs to grant the boon of *Abhayadan* to all living beings. They moved the hearts of the Rajput rulers and Mohamedan emperors and acquired from them, Formans and proclamations forbidding the slaughter of any animal in the whole of India, during their Pajhosan days. Thus the Jains by preventing the slaughter of animals have conferred an everlasting blessing on humanity.

In their extreme unselfishness the Jains have not stopped, in simply preventing animal slaughter, but have done and are doing even now benevolent services to lower creatures at enormous expenses and great personal sacrifice,

in founding what may be called hospitals for sick and enfeebled animals, where they are fed and taken care of, until they die a natural death.

The special feature of Jainism is its claim to Universal brotherhood. It opens its portal to all, irrespective of caste and creed. Its main object is to lead all men to salvation and admits within its sacred pall the Aryans and the Non aryan's alike. In ancient times when the masses groaned under a tyrannic priesthood, Jainism came forward and freed them from its tyrannical yoke. Like some of its contemporaneous religions it does not preach that the high born only, have the privilege of reading the sacred books and penetrating into the truths of religion. On the contrary it very nobly and boldly proclaims that Jainism is the common property of all, high and low, rich and poor, and that every one has the right of drinking at the fountain of knowledge revealed by the omniscient Tirthankars. Thus Jainism has been the solace of millions of human beings and helped them in their evolution.

The essential criterion of Jainism has been its spirit of absolute toleration and nonpersecution. The Jains never forced their religion

upon others. They opened the treasures of their religion before the masses and the latter being convinced of its sterling merits accepted it. In ancient times, when mighty king like Chandra Gupta, Samprati, Kumarpsl and several others were converted to Jainism and when it was made a state religion, Jainism like its hostile sects, never took advantage of its patrons to persecute the followers of other religions

The Jains were content in following their own way of religious worship and never molested others. Whatever work of proselytizing they did, they did by means of their inspiring presence, commanding personality, by vanquishing their opponents in Religio philosophical controversies and by means of powerful and wide spread missionary activity. You cannot find a single example of such high handedness, on the part of the Jains.

One most important aspect of this mighty religion should not pass unnoticed. The part its Saints and Munies have played and are still playing in the welfare of society and in moulding its character, is unique in the annals of the world. History tells us that Jain monks worked a great revolution, in the thought of

unthinking masses and infused sense and light were there had been more of superstition and ignorance. The holy Jain saints with a bold and revolutionary spirit explained in common language the truths, which were jealously guarded by others. Their soothing spirit and magnetising influence, penetrated into the lowest of society and raised the moral and spiritual tone of the masses. Their rules of ascetic life required them not to stay at one and the same place, for more than prescribed days and therefore they had to move from place to place. This wandering life of theirs proved very useful in disseminating the principle of morality in different places and in watching over the lines of education. The influence of their high virtues of fellow-feeling, compassion, selfsacrifice, voluntary poverty and indifference to *Parigraha* in any shape, has done incalculable good to the Jain society. The proportion of jail going population of a society is a sure index to the ethical condition of a society. From the Jain Administration report of Bombay of the year 1901, we find that out of 7355 Jains only one man was sent to prison in that year. This shows that the Jains stand highest in morality, and that Jainism has made its followers the

least foulty men of the world. We infer from this the grand moral “ what law and fear of punishment, could not do, Jainism has accomplished by means of its simple and chaste process of missionary activity. ”

Now, the Jains as merchants have formed a very rich, powerful and influential factor of the Indian community. They have contributed much to the happiness and prosperity of India. From the description of some Jain Shrawaks in the Jain Sutra *Upasaka-dasa*, we find that they possessed immense wealth and held great influence with the community. They were famous not only for their considerable wealth, but as admirable examples of loyalty, truthfulness and devotion to other's welfare. Indian History is full of instances of Jain merchants who have distinguished themselves by their benevolence and selfsacrifice, in critical times of famine and scarcity at the time of Mogal Emperors and Rajput Ranas. The popular saying पहेले शाह और फेर बादशाह convinces to what height of greatness and influence the Jain merchants had reached in the past. Even now they have a lion's share in the country's trade and exercise immense influence with other communities. An adequate idea of their great and widespread

commercial activity, can be formed from Colonel Todd's remarks in the Annals of Rajasthan. He says " More than half the mercantile wealth of India passes through the hands of the Jains." This same opinion has been held by Lord Curzon and other Statesmen about the present Jains.

The Jains have been great politicians. The political History of india in the past is closely interwoven with that of the Jains. Jainism has produced powerful rulers like Shrenik, the nine Nandas, Chandragupta, Samprati, Siddharaj, Kumarpal and many others. Almost all the Ministers of these rulers were Jains. Among them the names of Tejpal and Vastupal are famous. The Jains have been best administrators, best financiers and best judges. In the reign of the Moghal Emperors they held great powers, but their talents were best displayed under the Rajputs. Almost all the important departments of Rajput states were given in their charge and it is a matter of great satisfaction that they have faithfully discharged their duties. The Dewan of the present Maharana of Udaipur is a Jain and even now the Jains play an important part in the Rajputana States, in their various departments,

Jainism has also produced great yogis, All the *Tirthankaras* were Yogis of the highest type. All the Jain monks were Yogis but they were yogis of a very different type from those that are met with in the history of other religions. High compassion, extreme forbearance and supreme mercy were the emblems of the lives of the Jain Yogis. Instances of their patience and forbearance, unparalleled in the history of the world are found in the Jain literature. Several Jain Yogis are recorded to have been persecuted and tortured by the followers of hostile sects and though they possessed great yogic powers by means of which they would have, if they had chosen, burnt to death their tormentors, yet, so great was their self-control, so unique the power of self endurance, that they bore all with the greatest calmness, equanimity and indifference. We cannot find in the whole range of history, a single example of a Jain monk who thought of greatest tortures, lost his temper and in a way injured his persecutor. On the other hand if we read the lives of the other Hindoo saints, we find many Rishis and Munis, who have not only cursed but have in their wrath destroyed their enemies by means of their yogic powers even

for trifling reasons. Thus a comparative picture will show that the Jain saints have risen highest in their power of self control, forbearance and patience and that the peace, everlasting peace and mercy have been the guiding principle of their lives and I am here proud to say that they are unparalleled in the history of the world for the message of (शान्ति) peace.

x x x x

In the short space of this booklet, I have tried to show what Jainism has done for India. Language is too poor to describe the brilliant record of services, Jainism has done in the various departments of Indian Literature. It has produced great philosophers who have dispelled ignorance and superstition. It has produced great poets whose works have charmed the soul. It has produced pious saints who have struck at the root of many tyrannical customs. It was Jainism alone that upheld the cause of the non-creation, and spread broadcast the principles of universal brotherhood in every nook and corner of India and brought about harmony in political, social and religious matters. It has been the patron of science and art. It has been a religion of peace and freedom. It has offered hopes to the highest as well as to the

lowest and has opened its protals to all, irrespective of caste or creed. It dethroned the tyrannical Monarch of the Rishies, who had usurped all the rights of freedom which humanity inherits and makes man the providence of man. Jainism is a religion of great possibilities and possesses the potentiality of a universal religion. Looking to the brilliant victory Jainism has achieved in the past and is still capable of achieving in the future, I can without any hesitation declare that Jainism is one of the greatest religions of the world.

Before concluding I would like to draw the kind attention of the oriental scholars to the fact that their labours have been hitherto confined chiefly to the literay aspect of Jainism, but there is a rich vein of scientific knowledge underneath the principles of Jainism and researches in that field would materially benefit the scientific world and the labours of scholars shall amply be rewarded.

K. J. Bhandri
INDORE CITY.



श्री परमात्मने नमः

जैन-धर्म का स्वरूप



संसार की नित्यानित्यता

[जैन दर्शन, संसार एवं संसार के समस्त पदार्थों पर हर पहलू से विचार करता है, जैन सिद्धान्त के मन्तव्यानुसार यह संसार किसी अपेक्षा से अनादि, अनंत, नित्य-शाश्वत है एवं किसी अपेक्षा से यह अनित्य-नाशवान है] अर्थात्—

यह संसार द्रव्यार्थिक नय* की अपेक्षा से अनादि, अनन्त और सदा शाश्वत है और पर्यायार्थिक नय† की अपेक्षा से समय समय में उत्पत्ति और विनाश वाला है ।

* द्रव्यार्थिक नय सामान्य का बोधक है । द्रव्य अर्थात् मूल पदार्थ को अपेक्षा से, जैसे—घड़े के लिये मूल पदार्थ मिट्टी है, घड़ा रहे या उसका नाश हो जावे, परन्तु मूल पदार्थ मिट्टी किसी न किसी रूप में अवश्य विद्यमान होगी ।

† पर्यायार्थिक नय, विशेष का अथवा गुण और पर्याय का बोधक है । मूल द्रव्य के परिणाम (आकार) को पर्याय कहते हैं, जैसे—मूल द्रव्य मिट्टी या उसके परमाणु हैं, उसका घड़े के रूप में जो परिवर्तन है, उस परिणाम को पर्याय कहते हैं ।

काल के विभाग

इस संसार में अनादि से जो काल-चक्र चल रहा है, जैन शास्त्रों में उस काल के मुख्य दो विभागों किये हैं—एक अवसर्पिणी, दूसरा उत्सर्पिणी ।

(१) अवसर्पिणी काल—अर्थात् उतरता हुआ समय । जिस काल में आयुष्य, बल, सुख, अवगाहना आदि सब अच्छी बातें दिन प्रति दिन घटती जाती हैं उसे अवसर्पिणी काल कहते हैं ।

(२) उत्सर्पिणी काल—अर्थात् चढ़ता हुआ समय । जिस काल में आयुष्य, बल, सुख, अवगाहना आदि शुभ वृत्तियों की दिन प्रति दिन वृद्धि होती है उसे उत्सर्पिणी काल कहते हैं ।

उक्त दोनों कालों के ६-६ विभाग हैं जिनको आरे कहते हैं, इनके नाम और क्रम निम्न प्रकार हैं:—

१—अवसर्पिणी काल के छः आरे—(१) सुखम सुखम, (अर्थात् एकान्त सुखम), (२) सुखम, (३) सुखम दुःखम, (४) दुःखम सुखम, (५) दुःखम और (६) दुःखम दुःखम ।

ये छः आरे पूरे होने पर एक अवसर्पिणी काल होता है और उसके बाद फिर उत्सर्पिणी काल प्रारम्भ होता है ।

† हिन्दू शास्त्रों में जिस प्रकार काल के सतयुग, कलयुगादि चार विभाग किये हैं, उसी प्रकार जैन शास्त्रों में काल के मुख्य दो भेद और उनके विभाग रूप छः छः आरे बताये हैं ।

हिन्दू शास्त्रों की मान्यता अनुसार वर्तमान में कलियुग है, जैन शास्त्रों की मान्यतानुसार वर्तमान में भारतवर्षादि क्षेत्रों में अवसर्पिणी का पांचवाँ आरा है । नाम भेद होते हुए भी तात्पर्य दोनों का एकसा है ।

२—उत्सापणी काल के छः आरे (जो कि अवसर्पिणी से बिल्कुल उल्टे होते हैं)—(१) दुःखम दुःखम, (२) दुःखम, (३) दुःखम सुखम, (४) सुखम दुःखम, (५) सुखम और (६) सुखम सुखम अर्थात् एकान्त सुखम ।

इन छः आरों से एक उत्सर्पिणी काल होता है । इसके बाद फिर अवसर्पिणी काल आता है । इसी प्रकार क्रमशः एक दूसरे के बाद होते रहते हैं, यह अनादि अनन्त काल की प्रवृत्ति है ।

तीर्थङ्कर कब होते हैं ?

प्रत्येक अवसर्पिणी और उत्सर्पिणी के तीसरे और चौथे आरे में चौबीस अर्हन्-तीर्थङ्कर अर्थात् सत्य धर्म के कथन करने वाले उत्पन्न होते हैं । जो जीव धर्म के बीस कृत्य करता है, वह भवान्तर में तीर्थङ्कर होता है । वे बीस कृत्य ये हैं:—

तीर्थङ्कर के बीस कृत्य—

(१) अरिहन्त । (२) सिद्ध । (३) प्रवचन अर्थात् श्रुतवान् (चतुर्विध संघ । (४) धर्मोपदेश, गुरु-आचार्य । (५) स्थविर । (६) बहुश्रुत (ज्ञानवान्, उपाध्याय । (७) अनशन आदि विचित्र तप करने वाले तपस्वी साधु—इन सातों से वात्सल्य करे अर्थात् इनके साथ अनुराग करे, इनके यथावस्थि गुण अर्थात् यथार्थ में जो गुण हैं उनका कीर्तन करे और यथा योग्य पूजा भक्ति करे ।

(८) पूर्वोक्त अरिहन्तादि सात पदों का बारम्बार ज्ञानोपयोग करे अर्थात् उनका स्वरूप अपने ज्ञान में बार-बार चिन्तन करे ।

(९) दर्शन सम्यक्त्व—अर्थात् वीतराग भगवान के कहे गये तत्त्वों पर निर्मल और दृढ़ श्रद्धा रखे ।

(१०) विनय पद—ज्ञानी और ज्ञान के उपकरण के प्रति विनय भाव रखे । इन दोनों में अतिचार दोष न लगावे ।

(११) चारित्र्य पद—अवश्य करने योग्य संयम व्यापार में अतिचार-दोष न लगावे ।

(१२) मूल गुण* और उत्तर गुणों† में अतिचार दोष न लगावे ।

(१२) क्षण‡, लव×, आदि काल में संवेग+ भावना एवं शुभ ध्यान में रहे ।

(१४) तप करे ।

(१५) साधुओं को उचित दान दे ।

* पांच महाव्रत—अहिंसा, सत्य, अचौर्य, ब्रह्मचर्य और अपरिग्रह ये त्याग के प्रथम पाया-रूप—मूल भूत होने से इन्हें मूल-गुण या मूल व्रत कहते हैं ।

† उक्त मूल-व्रतों की रक्षा, पुष्टि एवं शुद्धि के लिये जो व्रत स्वीकार किये जाते हैं उन्हें उत्तर-गुण या उत्तर-व्रत कहते हैं ।

‡ क्षण - एक घड़ी का छठा भाग ।

× लव—सभय के एक सूक्ष्म परिमाण—मुहूर्त के ७७ वें अंश को लव कहते हैं ।

+ सांसारिक बन्धनों का भय ही संवेग है, अर्थात् सांसारिक भोग जो वास्तव में सुख के बदले दुःख के ही साधन बनते हैं, उनसे डरते रहना अर्थात् कभी उनके लालच में न पडना संवेग है ।

(१६) दस प्रकार की वैय्यावृत्य† (सेवा) करे ।

(१७) गुरु आदि के चित्त में कार्यकरण (वैयावृष) द्वारा समाधि उत्पन्न करे ।

(१८) अपूर्व ज्ञान ग्रहण करे ।

(१९) श्रुत भक्तियुक्त प्रवचन की प्रभावना करे और श्रुत का बहुमान करे ।

(२०) यथाशक्ति देशना, उपदेश और तीर्थ यात्रादि करके प्रवचन की प्रभावना करे ।

इन बीस कृत्यों में से एक, दो, तीन, चार, उत्कृष्ट (अधिक से अधिक) बीस पद के सेवन-आचरण करने से जीव तीर्थङ्कर पद उपार्जन करता है । इस प्रकार ज्ञाता सूत्र में कहा है ।

जो जीव तीर्थङ्कर होता है उसे निर्वाण अर्थात् मोक्ष की प्राप्ति हो जाती है, वह जीव संसार में फिर नहीं आता ।

पूर्वोक्त धर्म कृत्यों को करके जितने तीर्थङ्कर हो चुके हैं और जितने भविष्य में होंगे, उनका ज्ञान और उपदेश परस्पर विरोधी नहीं होता बल्कि एक जैसा होता है ।

तीर्थङ्कर दो प्रकार के धर्म का उपदेश देते हैं:—

(१) श्रुत धर्म—जिसमें द्वादशांग-गणिपिडग का वर्णन करते हैं ।

† वैय्यावृत्य सेवा रूप होने से जो सेवा योग्य हों ऐसे दस प्रकार के सेव्य-मेवा करने योग्य पात्रों के कारण इसके दस भेद हैं, सेवा करने योग्य ये दस हैं—१ आचार्य, २ उपाध्याय, ३ स्थविर, ४ तपस्वी, ५ ग्लान, ६ शैक्ष, ७ कुल, ८ गण, ९ संघ और १० साधर्मिक (साधु)—ठाणांग मूत्र ।

(२) चारित्र धर्म—इसमें साधु और गृहस्थ धर्म का वर्णन करते हैं ।

श्रुत-धर्म

श्रुत-धर्म में—नवतत्त्व, षड्द्रव्य, षट्काय और चार गतियों का वर्णन होता है जिनका संक्षिप्त निर्देश यहां किया जाता है ।

नवतत्त्व

१ जीव, २ अजीव, ३ पुण्य, ४ पाप, ५ आस्रव, ६ संवर, ७ निर्जरा, ८ बन्ध और ९ मोक्ष, ये नवतत्त्व हैं ।

१ जीव—जैन सिद्धान्तानुसार जीव का लक्षण है चैतन्य स्वरूप, वह जीव ज्ञानादि धर्मों से कथञ्चिद् भिन्न है और कथञ्चिद् अभिन्न है तथा जीव परिणामी अर्थात् विविध प्रकार की गतियों और जातियों में उत्पत्ति रूप परिणामों का अनुभव करने वाला और भोगने वाला है । शुभा-शुभ कर्म का कर्त्ता और भोक्ता, तप आदि साधनों द्वारा सर्व कर्मों का नाश करके मोक्ष पद को प्राप्त होने वाला है । द्रव्यार्थे—(द्रव्य की अपेक्षा से) जीव सदा अनादि अनन्त अविनाशी और नित्य है । पर्यायार्थे—(पर्याय की अपेक्षा से) अनेक अवस्थाओं की उत्पत्ति और विनाश वाला है ।

२ अजीव—पूर्वोक्त सब लक्षणों से जो विपरीत हो अर्थात् जिसमें चैतन्य आदि लक्षण न हों उसे अजीव कहते हैं । इसे पांच भागों में विभक्त किया है ।

१ धर्मास्तिकाय, २ अधर्मास्तिकाय, ३ आकाशास्तिकाय, ४ पुद्गलास्तिकाय, और ५ काल । [इनका विवेचन आगे पृष्ठ ९ पर किया गया है]

३ पुण्य—जिसके उदय से जीव को सुख हो उसे पुण्य कहते हैं ।

४ पाप—जिसके उदय से जीव को दुःख हो उसे पाप कहते हैं ।

५ आस्रव—मिथ्यात्व, अविरति, कषाय, प्रमाद और योग इन कारणों से कर्मों के आने को आस्रव कहते हैं ।

६ संवर—कर्मों के आस्रव का निरोध करना संवर कहलाता है ।

७ निर्जरा—बन्धे हुए कर्मों का अर्थात् जिन कर्मों का स्पृष्ट, बद्धस्पृष्ट, निद्वत्त और निकाचित* रूप से बन्ध किया है उन कर्मों का तप, चारित्र, ध्यान, जप आदि द्वारा जीव-आत्मा से पृथक् करना ' निर्जरा ' तत्त्व कहलाता है ।

८ बन्ध—जीव और कर्म का परस्पर स्त्रीर-नीर अर्थात् दूध और पानी की तरह लोलीय भाव-मिलाप होना बन्ध तत्त्व कहलाता है ।

९ मोक्ष—स्थूल शरीर-औदारिक, x सूक्ष्म शरीर-तैजसा

* निकाचित—जिन-कर्मों का बन्ध अतिगाढ-दृढ होता है, उसे निकाचित कहते हैं । इस बन्ध वाले कर्म प्रायः सबको भोगने ही पड़ते हैं ।

x औदारिक शरीर—अर्थात् उदार प्रधान पुद्गलों से बना हुआ शरीर । जैसे कि मनुष्य, पशु, पक्षी आदि का शरीर औदारिक है ।

† तैजस शरीर—किये हुए आहार को पचा कर रस, रक्त आदि रूप में परिणत करने वाला शरीर तैजस शरीर कहलाता है ।

और कर्मणः। इन सबका साधन द्वारा आत्मा से अत्यन्त वियोग होना अर्थात् उनका फिर कभी बन्ध न होना मोक्ष तत्त्व कहलाता है।

षड्-द्रव्य

१ धर्मास्तिकाय—जो पदार्थ जीव और पुद्गल के चलने में सहायक होता है, उसे धर्मास्तिकाय कहते हैं, जैसे कि मछली के चलने में जल सहायक होता है।

२ अधर्मास्तिकाय—जो पदार्थ जीव और पुद्गल के ठहरने में सहायक होता है उसे अधर्मास्तिकाय कहते हैं, जैसे कि मुसाफिर को वृक्ष छाया ठहरने में सहायक होती है।

३ आकाशास्तिकाय—जो सब पदार्थों के रहने के लिये अवकाश दे उसे आकाशास्तिकाय कहते हैं। जैसे बेरों के लिये कूँडा*।

४ जीवास्तिकाय—यह चैतन्यादि लक्षणों वाला है, इस का वर्णन पहिले जीवतत्त्व में किया जा चुका है।

५ पुद्गलास्तिकाय—कारण रूप परमाणुओं से लेकर सर्व कार्य रूप, रस गन्ध, स्पर्श, शब्द, आतप, उद्योत, छाया, पृथ्वी,

† कर्मण शरीर—जीव के साथ लगे हुए कर्मों का विकार रूप सब शरीरों का कारण रूप कर्मण कहलाते है।

तैजस और कर्मण शरीर का अनादि काल से जीव के साथ सम्बन्ध है और विना इनके वियोग के मोक्ष नहीं होता।

* कूँडे में बेर आधेय और कूँडा आधार, इसी तरह आकाश सर्व पदार्थों का आधार है।

चन्द्र, सूर्य, ग्रह, नक्षत्र और तारे तथा नरक, स्वर्ग आदि का स्थान एवं पृथ्वी, जल, अग्नि, वायु और वनस्पति रूप शरीर ये सब पुद्गलास्तिकाय के कार्य हैं।

दृश्यमान वस्तुओं में जो परिवर्तन होता है या हो रहा है, तथा वर्तमान समय में विज्ञान (साइंस) के आधार पर जो विचित्र प्रकार की वस्तुएँ उत्पन्न हो रही हैं, ये सब पुद्गलास्तिकाय की शक्ति से हो रही हैं जिनका विस्तृत वर्णन जैन धर्म के योनिप्राभृत आदि शास्त्रों में मिलता है।

६ काल-द्रव्य—यह नये से पुराना आदि जगत व्यवस्था का निमित्त है।

षट्-काय

जैन धर्म में छः वस्तुओं को जीव सहित माना है, जिनको षट्काय कहते हैं, उनके नाम ये हैं—१ पृथ्वीकाय, २ अप्काय, ३ तेजस्काय, ४ वायुकाय, ५ वनस्पतिकाय और ६ त्रसकाय। इनमें—

१ पृथ्वीकाय—एकेन्द्रिय अर्थात् केवल स्पर्शनेन्द्रिय वाले असंख्य जीवों के शरीरों का एक पिण्ड है परन्तु इस पृथ्वी के जिस भाग पर अग्नि, क्षार, ताप, शीत आदि का मिलाप होता है उस भाग के जीव मर जाते हैं और उन जीवों का केवल शरीर रह जाता है उसे अचित पृथ्वी कहते हैं।

२ अप्काय—पानी ही जिन जीवों का शरीर है, उसे अप्काय कहते हैं संसार में जितना पानी है, वह सभ असंख्य जीवों के शरीरों का पिण्ड है, अग्नि आदि शस्त्रों के लगने से

अपकायिक जीव मर जाते हैं और उन जीवों का केवल शरीर रह जाता है, वह अचित्त अप्काय कहा जाता है, अन्यथा सब जल सजीव है ।

३ तेजस्काय—अर्थात् अग्नि । अग्नि भी असंख्य जीवों के शरीर का पिण्ड है, जब अग्नि के जीव मर जाते हैं तब उन जीवों के शरीर का पिण्ड कोयले, भस्म, आदि रूप में रह जाता है ।

४ वायुकाय—पवन-वायु भी असंख्य जीवों के शरीर का पिण्ड है । वायु के जीवों का शरीर आंखों से दिखाई नहीं देता एवं पंखे आदि से जो वायु उत्पन्न होती है उसमें जीव नहीं होते क्यों कि वह असली-वास्तविक पवन नहीं है, परन्तु पंखे आदि की प्रेरणा से पुद्गलों में वायु के समान परिणाम होने से वायु प्रतीत होती है ।

५ वनस्पतिकाय—कन्द, मूल, काई आदि व वनस्पतिकाय में अनन्त जीव होते हैं और वृक्षादि वनस्पति में असंख्य जीव होते हैं । जिस वनस्पति का अग्नि आदि से सबन्ध होता है एवं जो वनस्पति सूख जाती है, वह वनस्पति के जीवों का शरीर होता है, उसमें वनस्पति के जीव नहीं होते । जैसे-सूखी लकड़ी आदि ।

पूर्वोक्त पृथ्वी, अप्, तेजः, वायु और वनस्पति इन पांचों कार्यों में केवल एक स्पर्शनेन्द्रिय होती है, इस लिए उक्त पांचों कार्यों के जीव एकेन्द्रिय कहलाते हैं । इनका विस्तार से स्वरूप प्रज्ञापनासूत्र में वर्णित है और इन पांचों में जीव हैं, इसके प्रमाण आचारांग सूत्र की निर्युक्ति में हैं ।

६ त्रसकाय—द्वीन्द्रिय, त्रीन्द्रिय, चतुरिन्द्रिय और पंचेन्द्रिय, इन चार जाति के जीवों को त्रसकाय कहते हैं ।

अन्य मत वाले वनस्पति काय को पृथ्वी काय के अन्तर्भूत मानते हैं तथा पृथिवी, जल, अग्नि और वायु इनको चार तत्त्व या चार भूत मानते हैं, परन्तु जैन धर्म इस प्रकार स्वीकार नहीं करता । जैन धर्म में तो इनको जीव माना है । अर्थात् इन जीवों ने शरीर रूप में जो अनन्त परमाणु ग्रहण करके कर्मों के निमित्त से असंख्य शरीरों का जो पिण्ड रचा है वह पृथ्वी, जल, तेज, वायु और वनस्पति है, ऐसा मानते हैं और ये पाँचों ही प्रवाह रूप से अनादि हैं, पहिले के जीव मरते जाते हैं और उन्हीं शरीरों में तथा अन्य शरीरों में नवीन जीव इन्हीं पाँचों में से मर कर (पर्याय बलद के) उत्पन्न होते हैं और उन जीवों के विचित्र प्रकार के कर्मोदय से विचित्र प्रकार के रङ्ग रूप होते हैं । इनके शरीरों में जो परमाणुओं का समूह है, उसमें अनन्त प्रकार की शक्तियाँ हैं और उनके परस्पर मिलने से अनेक प्रकार के कार्य जगत में होते हैं, एवं इनके परस्पर मिलने से—(१) काल, (२) स्वभाव, (३) नियति, (४) कर्म, (५) उद्यम—परस्पर की प्रेरणा इन पाँचों शक्तियों से एवं पदार्थों के मिलने से विचित्र प्रकार की रचना अनादि प्रवाह से होती रही है और होगी । ये पाँचों शक्तियाँ जड़ एवं चैतन्य पदार्थों के अन्तर्भूत ही हैं, पृथक् नहीं । इस लिये इस जगत के नियमों का नियन्ता और कर्त्ता ईश्वरको नहीं मानते, प्रत्युत यह मानते हैं कि जड़ और चैतन्य पदार्थों की शक्तियाँ ही कर्त्ता और नियन्ता है ।

चार-गतियाँ

जैन धर्म में चार गतियाँ मानी गई हैं । १ नरक गति, २ तिर्यच गति, ३ मनुष्य गति और ४ देव गति ।

१ नरक गति—उसे कहते हैं जिसमें जीवोंको केवल दुःख ही दुःख होता है, किंचिन्मात्र भी सुख नहीं होता । इन नरकवासियों के रहने का स्थान सात पृथ्वीयों में माना है, उनके नाम ये हैं—१-रत्न-प्रभा, २-शर्कर-प्रभा, ३-बालुका-प्रभा, ४-पंक-प्रभा, ५-धूम-प्रभा, ६-तमः-प्रभा, ७-तमस्तम-प्रभा । ये सातों पृथ्वियाँ अधोलोक में हैं, इन पृथ्वियों के परस्पर अन्तर आदि विषयों का स्वरूप-वर्णन प्रज्ञापना आदि शास्त्रों में है । उक्त सातों पृथ्वियों में रहने वाले जीवों को नरक गति के जीव कहते हैं, उनको किस प्रकार के दुःख होते हैं इत्यादि बातों का स्वरूप वर्णन प्रज्ञापना, प्रश्न व्याकरण, सूत्रकृतांग आदि सूत्रों में है ।

२ तिर्यच गति—पृथ्वी, जल, अग्नि, वायु और वनस्पति तथा द्वीन्द्रिय, त्रीन्द्रिय, चतुरीन्द्रिय और गाय भैंस, घोड़ा आदि पञ्चेन्द्रिय ये सब तिर्यच गति के जीव कहे जाते हैं ।

३ मनुष्य गति—मनुष्य मात्र इसी गति में माने जाते हैं ।

४ देव गति—इसमें चार जाति के देवता माने गये हैं । उनके नाम ये हैं—१ भुवनपति, २ व्यन्तर, ३ ज्योतिष्क, ४ वैमानिक । इनमें भुवनपति और व्यन्तर इन दो जातियों के देवता इसी पृथ्वी के ऊपर, नीचे तिर्यक् भाग में रहते हैं ।

ज्योतिष्क देवता—सूर्य, चन्द्र, ग्रह, नक्षत्र और तारे जो हमें आकाश मण्डल में दिखाई देते हैं, ये ज्योतिष्क देवता हैं ।

इनमें से सूर्य और चन्द्र तिर्यक्-लोक में असंख्य हैं और मंगल आदि ८८ जाति के ग्रह, अभिजित आदि २८ जाति के नक्षत्र और तारे ये सब तिर्यक्-लोक में असंख्य हैं। यह सब ज्योतिष्क देवता रूप तीसरी जाति का देवलोक है।

वैमानिक देवताओं में चौथा भेद वैमानिक देवताओं का है, ज्योतिष्क देवताओं के ऊपर असंख्य कोड़ी-कोड़ी योजन के अन्तर पर १ सौधर्म, २ ईशान ये दो देव लोक बराबर है। इनके ऊपर असंख्य योजन के अन्तर पर ३ सनतकुमार और ४ माहेन्द्र ये दो देवलोक हैं, इसी प्रकार असंख्य असंख्य योजन के अन्तर पर अगले-ऊपर के स्वर्ग है, उनके नाम क्रमशः ये हैं—५ ब्रह्म, ६ लंतक, ७ शुक्र, ८ सहस्रार, ९ आनत, १० प्राणत. ११ आरण और १२ अच्युत।

इनके आगे उपर को नव प्रैवेयक देव लोक हैं, उनके नाम ये हैं—१ भद्र, २ सुभद्र, ३ सुजात, ४ सौमनस, ५ प्रियदर्शन, ६ सुदर्शन, ७ अमोघ, ८ सुप्रबुद्ध और ९ यशोधर।

इनके ऊपर पांच अनुत्तर विमान बराबर में हैं उनके नाम ये हैं—१-पूर्व दिशा में विजय, २-दक्षिण दिशा में वैजयन्त, ३-पश्चिम में जयन्त और ४-उत्तर में अपराजित। इस प्रकार ये देव चारों दिशाओं में हैं और इनके मध्य में ५-सर्वार्थसिद्ध हैं। इस प्रकार कुल मिलकर वैमानिक देवताओं के २६ भेद हैं।

इन सब देवताओं के भुवन, नगर, विमान आदि का स्वरूप लम्बाई चौड़ाई, एवं ये सब आकाश में किस प्रकार खड़े हैं तथा इनमें रहने वाले देवताओं को किस प्रकार के सुख हैं, तथा

उनकी आयु, अवगाहना आदि का विस्तार सहित वर्णन प्रज्ञापना सूत्र, संग्रहणी सूत्रादिकोंमें है ।

सर्वार्थसिद्ध विमान के ऊपर १३ तेरह योजन के अन्तर पर लोकान्त है, उस लोकान्त आकाश को जैन मान्यतानुसार सिद्ध क्षेत्र कहते हैं । इस आकाश क्षेत्र में मुक्तात्माएँ रहती हैं, उसके ऊपर अलोक है अर्थात् केवल आकाश ही आकाश है, वहाँ पर धर्मास्तिकाय, अधर्मास्तिकाय, जीवास्तिकाय, पुद्गलास्तिकाय और काल, इन पाँचों में से कोई भी द्रव्य वहाँ पर नहीं होता । इस लोक के चारों तरफ ऊपर नीचे जहाँ केवल आकाश ही आकाश है उसे अलोक कहते हैं । यह अलोक अनन्त है और इस अलोक में जड़ और चैतन्य की न तो गति हुई है और न होगी । उक्त दोनों लोक और अलोक किसी ने भी नहीं रचे बल्कि ये अनादि अनन्त और स्वतः सिद्ध हैं ।

कर्म

जैन धर्म में आठ कर्म माने गये हैं, उनके नाम ये हैं—
१ ज्ञानावरणीय, २ दर्शनावरणीय, ३ वेदनीय, ४ मोहनीय, ५ आयु, ६ नाम, ७ गोत्र और ८ अन्तराय । इन आठों कर्मों के १४८ मध्यम भेद हैं, इन कर्मों का विस्तार सहित वर्णन षट्-कर्मग्रन्थ, पंच संग्रह, कर्म प्रकृति, प्रज्ञापना आदि सूत्रों में है ।

कर्म—उन्हें कहते हैं । जिनके प्रभाव से सर्व संसारी जीव देह धारण करके अनेक प्रकार की सुख दुःखादि अवस्था भोग रहे हैं । ये कर्म वास्तव में जड़ हैं, जीवों के शुभाशुभ काम

करने से जो अनन्तानन्त परमाणु* के अनन्त स्कन्धा आत्मा के साथ सम्बन्धित होते हैं, उनको 'कर्म' कहते हैं। जैसे—तेल से चुपड़े हुए शरीर पर सूक्ष्म रज जम जाती है, वैसे ही पूर्वकृत कर्मोदय से जीव में क्रोध, मान, माया, लोभ, राग, द्वेष आदि रूप चिकनाहट से जड़ का सम्बन्ध आत्मा से होता है। जब ये कर्म उदय होते हैं, तब उनके कारण जीव १२४† तरह के सुख-दुःख भोगते हैं, इत्यादि अनेक तरह से कर्म का स्वरूप जैन मत में माना है।

संक्षेप में जैनों का मन्तव्य

- १—अरिहन्त और सिद्ध इन दोनों पदों को परमेश्वर पद रूप मानते हैं।
- २—एक ही ईश्वर है, इस प्रकार एकान्त रूप से नहीं मानते हैं।
- ३—ईश्वर को सर्व-व्यापक नहीं मानते, परन्तु ईश्वर-पद की ज्ञायक-ज्ञान-शक्ति सर्व व्यापक मानते हैं।
- ४—ईश्वर को सृष्टि का कर्त्ता नहीं मानते।
- ५—संसार को प्रवाह से अनादि मानते हैं।
- ६—ईश्वर को जगत् का नियन्ता नहीं मानते हैं।

* परमाणु—पुद्गल अतिसूक्ष्म स्वतन्त्र भागको अर्थात् छोटे से छोटे जर्रे को परमाणु कहते हैं।

† स्कन्ध—पुद्गल परमाणुओं के मिले हुए समूह को स्कन्ध कहते हैं।

‡ पुण्य-सुख के ४२, पाप-दुःख के ८२ कुल १२४ हुए, इनके भेदों के लिये देखो 'नवतत्त्व,' गाथा १० से १५।

- ७—जगत् का नियन्ता जड़ और चैतन्य की काल स्वभाव, नियति, कर्म और पुरुषार्थ रूप अनादि शक्तियों को मानते हैं।
- ८—ईश्वर जीवों के शुभाशुभ कर्म-फल का दाता नहीं परन्तु ईश्वर पद को साक्षी ज्ञातृरूप से मानते हैं।
- ९—ईश्वर जो चाहे कर सकता है, इस प्रकार नहीं मानते हैं।
- १०—ईश्वर को जीवन मोक्ष अवस्था में अर्थात् त्रयोदशम-गुण-स्थान में धर्मोपदेश का दाता मानते हैं, परन्तु विदेह मोक्ष हुए पीछे नहीं।
- ११—ईश्वर का जगत् में अवतार होना नहीं मानते।
- १२—मोक्ष पद को अनादि अनन्त मानते हैं।
- १३—मोक्ष पद में अनन्त आत्मायें मानते हैं।
- १४—मोक्ष पद (आत्मत्व) जाति की उपेक्षा से एक ही मानते हैं*।
- १५—जहां सभी आत्मायें परस्पर एकात्मा हैं, वहां अनन्त आत्मायें हैं दीपकों के प्रकाश की तरह स्थानान्तर की जरूरत नहीं।

* परमात्म पद को प्राप्त आत्मायें मोक्ष में अनेक है, वे सब दीपकों के प्रकाश की तरह एक दूसरे में मिली हुई हैं, अतः आत्मत्व जाति की अपेक्षा से हम उन्हें एक ईश्वर भी कह सकते हैं।

† जैसे एक स्थान पर कईक दीपक हों तो उनका प्रकाश एक दूसरे में मिल जाता है, सब दीपकों के प्रकाश के लिये अलग-अलग स्थान की आवश्यकता नहीं। इसी तरह प्रत्येक आत्मा के लिये भिन्न-भिन्न स्थान की आवश्यकता नहीं।

- १६—जगद्वासी जीव और मोक्षात्मा, दोनों स्वरूप में एक समान हैं, परन्तु बन्धाबन्ध से भेद है× ।
- १७—जगद्वासी आत्मा शरीर मात्र व्यापक है,* सर्व व्यापक नहीं ।
- १८—जगद्वासी आत्मायें अपने किये शुभाशुभ कर्मों से अनेक तरह की योनियों में उत्पन्न होती हैं ।
- १९—जगद्वासी आत्मा अपने अपने निमित्तों से कर्म-फल का भोक्ता है दूसरा कोई फल दाता नहीं ।
- २०—संसार में जड़ और चैतन्य द्रव्य अनादि हैं ये किसी के रचे हुए नहीं ।
- २१—जगत् में जीव अनन्तानन्त हैं, अतः जीवों के मोक्ष में जाने पर भी संसार कदापि जीव रहित नहीं होगा ।
- २२—जीव के स्वरूप और ईश्वर के स्वरूप में एक सदृशता है ।
- २३—कर्मों के सम्बन्ध से जीव समल है और कर्म रहित होने से ईश्वर निर्मल है ।
- २४—जो अठारह दूषणों रहित हो उसको देव अर्थात् परमेश्वर मानते हैं ।

× संसारी और मुक्त आत्मा दोनों वैसे तो एक जैसे हैं परन्तु केवल इतना अन्तर है कि संसारी आत्मा के साथ कर्म लगे हुए हैं और मुक्त आत्मा के साथ कर्म नहीं हैं ।

* जो आत्मा जिस शरीर में जाती है वह उसी शरीर प्रमाण में हो जाती है । कीड़ी में कीड़ी के देह प्रमाण आत्मा है और हाथी में हाथी के देह प्रमाण । आत्मा सर्व व्यापक नहीं होती ।

२५—पञ्च महाव्रतधारी सम्यक्त्व ज्ञान सहित शुद्ध धर्म प्ररूपक को गुरु मानते हैं ।

२६—पूर्वोक्त अठारह दूषण रहित देव ने जो मुक्ति का मार्ग कहा है उसको धर्म मानते हैं ।

२७—द्रव्य ६ मानते हैं ।

२८—तत्त्व ९ मानते हैं ।

२८—काय ६ मानते हैं ।

३०—गति ४ मानते हैं ।

३१—जीव और अजीव दो राशि अर्थात् इस जगत् में चैतन्य और जड़ ये दो ही वस्तुएँ हैं ।

पूर्वोक्त जो कुछ सामान्य रूप से लिखा है, इनका सम्यक् स्वरूप (यथार्थ विस्तृत वर्णन) चार निक्षेप§, सात नय‡, दो प्रमाण‡, स्याद्वाद‡, और सप्तभङ्गी की रीति से जाने, उसको 'श्रुत धर्म' कहते हैं ।

इस श्रुतज्ञान के स्वरूप कथन के लिये द्वादशाङ्ग-गणिपिटक श्रुतज्ञान है ।

§ चार निक्षेप द्रव्य, क्षेत्र, काल और भाव ।

‡ सात नय-१ नैगम, २ संग्रह, ३ व्यवहार, ४ ऋजुसूत्र, ५ शब्द, ६ समभिरूढ और ७ एवं भूत ।

‡ दो प्रमाण—१ प्रत्यक्ष, २ परोक्ष । स्मरण, प्रत्यभिज्ञान, तर्क अनुमान और आगम प्रमाण 'परोक्ष प्रमाण' के अन्तर्गत हैं ।

+ स्याद्वाद—एक ही वस्तु में भिन्न-भिन्न दृष्टि बिन्दुओं से विविध धर्मों का विचार करना, स्याद्वाद कहलाता है । जैसे एक ही पुरुष में पिता, पुत्र, चाचा, मामा आदि का व्यवहार होता है ।

पूर्वोक्त कथन पर सम्यक् प्रकार से श्रद्धा करने को ही सम्यग्दर्शन कहते हैं। ये दोयों ही (द्वादशाङ्ग-गणिपिटक श्रुतज्ञान और सम्यग्दर्शन) श्रुत धर्म में गिने जाते हैं। यह संक्षेप में श्रुत धर्म का स्वरूप कथन किया है।

अरिहन्त परमेश्वर की त्रिकाल विधि से पूजा करनी इत्यादि सब सम्यक्त्व की करणी (क्रिया) को कहते हैं।

चारित्र धर्म

चारित्र धर्म को तीर्थङ्करों ने दो प्रकार से कथन किया है।
१ साधु धर्म, २ गृहस्थ धर्म।

१ साधु धर्म

इसमें साधुओं के लिये १७ प्रकार का संयम पालने की आज्ञा है संयम के १७ भेद ये हैं—

पांच महाव्रत—१ प्राणातिपात विरमण, २ मृषावाद विरमण, ३ अदत्तादान विरमण, ४ मैथुन विरमण और ५ परिग्रह विरमण।

चार कषाय—१ क्रोध, २ मान, ३ माया और ४ लोभ।
इन चारों का त्याग।

पाँच इन्द्रियों के विषय से निवृत्ति।

तीन दण्ड—मनो दण्ड, वचन दण्ड और काया दण्ड। इन तीनों का त्याग।

इस तहह कुल मिलाकर १७ प्रकार का संयम पाले। तथा—

१ क्षमा, २ मार्दव, ३ आर्जव, ४ निर्लोभता, ५ लाघव

अकिंचनता, ६ सत्य, ७ संयम, ८ तप, ९ शौच और १० ब्रह्मचर्य । यह दस प्रकार का यति धर्म पाले ।

४२ दूषण रहित भिक्षा ले ।

रात्रि को चारों आहार न करे ।

बासी न रखे, अर्थात् कोई भी खाद्य पदार्थ अपने पास बचा कर न रखे । बिना कारण एक नगर में सदा न रहे^x ।

किसी मकान तथा चेला, चेली या श्रावक, श्राविका पर ममत्व न रखे ।

किसी प्रकार की भी सवारी न करे ।

पक्षी की तरह अपने धर्मोपकरण लेकर नङ्गे पावों से ग्राम व नगरों में विहार करके जगज्जन-चारों वर्णों को धर्मोपदेश करे ।

धर्म सुनने वालों से किसी प्रकार का चढ़ावा न ले ।

भिक्षा भी थोड़ी थोड़ी बहुत घरों से लेवे[†] । भिक्षा ऐसी ही ले, जिससे भिक्षा देने वाले को किसी प्रकार का कष्ट न हो ।

× जैन साधु चातुर्मास वर्षाऋतु के अतिरिक्त बाकी समय में एक नगर से दूसरे नगर धर्मोपदेश आदि के लिये विवरते रहते हैं, एक स्थान पर अधिक नहीं ठहरते । अन्य धर्मों में भी ऐसा ही विधान मिलता है ।

‘पर्यटेत् कीटवद् भूमिं, वर्षास्वेकत्र संविशेत् ।’

(विष्णुस्मृति अध्याय ४ श्लो० ६)

अर्थात्—जैसे कीड़ा भूमि पर फिरता रहता है वैसे ही साधु को भी भी फिरते रहना चाहिये और वर्षाऋतु चैमासे में एक ही जगह पर रहे ।

† अन्य धर्म शास्त्रों में भी इससी पुष्टि होती है अत्रिष्मृति में कहा है:—

चातुर्मास में लकड़ी के पाट पर और शेष आठ महीने भूमि पर शयन करे ।

यदि कोई शत्रुता करे तो उसका भी कल्याण चाहे ।
इत्यादि अनेक शुभ गुणों से संयुक्त जो पुरुष हो, उस पुरुष को जैन मत में साधु मानते हैं और उसका जो कर्त्तव्य है उसको साधु धर्म कहते हैं ।

उक्त साधु धर्म का स्वरूप यहां पर संक्षेप रूप से कथन किया है ।

२ गृहस्थ धर्म

गृहस्थ धर्म यह दो प्रकार का है—१ अविरति सम्यग्दृष्टि और २ देशविरति ।

१ अविरति सम्यग्दृष्टि—उसे कहते हैं जो किसी प्रकार की भी विरति (त्याग) नहीं कर सकता, परन्तु त्रिकाल अरिहन्त की पूजा करता है और आठ प्रकार के दर्शनाचार को निरतिचार (निर्दोष रूप से) पालता है । वे आचार ये हैं—

‘ चरेंद् माधुकरों वृत्तिम्.....।

एकान्नं नैव भुञ्जीत बृहस्पति समादपि ॥ ’

अर्थात्—मधुकर भौरा जिस तरह अनेक फूलों पर बैठ कर उनमें से थोड़ा थोड़ा रस उनको हानि पहुँचाये बिना ले लेता है और तृप्त होता है, उसी तरह साधु को भी भिन्न भिन्न घरों से आहार लेना चाहिये ताकि घरवालों को किसी तरह का कष्ट न हो ।

आगे चल कर यहाँ तक स्पष्ट कहा है कि अगर ब्रह्मस्पति समान व्यक्ति भी हो तो भी उससे सम्पूर्ण भिक्षा नहीं लेनी चाहिये ।

(१) जिन वचन में शङ्का न करे ।

(२) जिन मत के सिवाय अन्य किसी मत की वांछा (इच्छा) न करे ।

(३) जिन मत की करणी (क्रिया) के फल में शङ्का न करे ।

(४) किसी पाखण्डी आदि के मन्त्र, यन्त्र, तन्त्रादि का चमत्कार, ऋद्धि, सत्कार, सन्मान, पूजा, भक्ति, इत्यादि देख कर मूढ़ दृष्टि न हो अर्थात् मन में जैन धर्म पर अनादर न लावे ।

(५) गुणवन्त के गुणों की महिमा स्तुति करके वृद्धि करे ।

(६) यदि कोई धर्म से गिरता हो तो उसको हर एक उपाय से जैन धर्म में स्थिर करे ।

(७) जो अपना सधर्मी हो, चाहे वह किसी जाति का हो, उसकी अपने प्रिय कुटुम्बी से अधिक अशन (भोजन), वसन (वस्त्र), पुष्प, तम्बोल, धन, धान, दान आदि से भक्ति करे, इसे वात्सल्य कहते हैं । इस प्रकार सधर्मी से वात्सल्यता करे ।

(८) तीर्थयात्रा, रथयात्रा आदि महोत्सव करे; पूजा, प्रभावना और सदाचार को ग्रहण करे; धर्मोपदेश करे, जिससे अरिहंत भाषित धर्म की प्रभावना हो (जिसके करने से धर्म की दीपनावृद्धि हो, उसको प्रभावना कहते हैं) ।

उक्त आठों आचार यथाशक्ति पालन करे । यह अविरतिसम्यग्दृष्टि श्रावक का धर्म संक्षेप से कहा है ।

२ देशविरति—देशविरति श्रावक का धर्म तीन प्रकार का

है। (१) जघन्य, (२) मध्यम और (३) उत्कृष्ट। अविरति सम्यग्दृष्टि श्रावक के कर्त्तव्य जो ऊपर लिखे गये हैं, वे कर्त्तव्य तो तीनों प्रकार के देशविरति श्रावकों के भी हैं, उनसे जो विशेष गुण होते हैं वे ही यहां पर लिखे जाते हैं।

(१) जघन्य श्रावक के लक्षण—जो जान कर स्थूल जीव की हिंसा न करे, मद्य (शराब) मांसादि अभक्ष्य वस्तुओं का त्याग करे और नमस्कार सहित प्रत्याख्यान^x करे, उसे जघन्य श्रावक समझना चाहिये।

(२) मध्यम श्रावक के लक्षण—जो धर्मोचित गुणों से व्याप्त हो, षट् कर्म और षडावश्यक करे तथा श्रावक के बारह व्रत धारण करे, ऐसे सदाचार युक्त गृहस्थ को मध्यम श्रावक कहते हैं। मध्यम श्रावक के सम्बन्ध में आगे विस्तृत लिखा गया है।

(३) उत्कृष्ट श्रावक के लक्षण—जो सचित्त आहार को त्याग दे, दिन में एक बार भोजन करे और ब्रह्मचर्य का पालन करे, ऐसे गृहस्थ को उत्कृष्ट श्रावक समझना चाहिये।

यहां पर मध्यम श्रावक का स्वरूप लिखते हैं। धर्म की योग्यता के निम्न लिखित २१ गुण होने चाहियें।

१ गम्भीर हो।

२ रूपवान—सम्पूर्णोङ्गोपाङ्ग सुन्दर पञ्चेन्द्रिय पूर्ण हो।

३ प्रकृति सौम्य—स्वभाव से सौम्य आकार वाला हो।

४ लोकप्रिय—इस लोक और परलोक विरुद्ध काम न करे और दान, शील आदि गुणों से संयुक्त हो।

^x कम से कम दो घड़ी का पञ्चक्खान जिसे नवकारसी कहते हैं।

५ अक्रूर—अक्लिष्ट अध्यवसाय, मन का मलीन न हो ।

६ भीरु—इहलोक और परलोक के अपाय-दुःखों से डरता हुआ निःशङ्क अधर्म में प्रवृत्ति न करे ।

७ अशठ—निश्छद्माचारनिष्ठ अर्थात् किसी के साथ ठगी न करे ।

८ सदाक्षिण्य—अपना काम छोड़के भी पर का (दूसरे का) काम करदे ।

९ लज्जालु—अकार्य (न करने योग्य कार्य) करने की बात सुन कर लज्जित हो और अपना अङ्गीकार किया हुआ धर्म—सदनुष्ठान कदापि त्याग न करे ।

१० दयालु—दयावान, दुःखी जन्तुओं की रक्षा करने का इच्छुक हो, क्यों कि धर्म का मूल ही दया है ।

११ मध्यस्थ—राग-द्वेष विमुक्त बुद्धि, पक्षपात रहित हो ।

१२ सौम्यदृष्टि—किसी को भी उद्वेग करने वाला न हो ।

१३ गुणरागी—गुणों का पक्षपाती हो ।

१४ सत्कथा—सपक्ष युक्त सत्कथा सदाचार धारण करने से जिसके कुटुम्बी जन शोभनीय प्रवृत्ति के कथन करने वाले तथा सहायक हों अर्थात् धर्म क्रिया करते हुए को परिवार के लोग निषेध न करें ।

१५—सुदीर्घदर्शी—जिससे परिणाम में अच्छा फल हो, इस प्रकार अच्छी तरह विचार कर कार्य करे ।

१६ विशेषज्ञ—सार और असार वस्तु के स्वरूप को जाने ।

१७ वृद्धानुराग—परिणत मतिज्ञान, वृद्ध सदाचारी पुरुषों के अनुसार चले ।

१८ विनीत—गुरुजन का गौरव-आदर करे ।

१९ कृतज्ञ—किसी पुरुष ने इहलोक या परलोक सम्बन्धी थोड़ासा भी उपकार किया हो तो उसके उपकार को भूले नहीं अर्थात् कृतघ्न न हो ।

२० परहितार्थकारी—दूसरों के उभय लोक हितकारी कार्य करे ।

२१ लब्धलक्ष—जो कुछ सीखे और श्रवण करे उसके परमार्थ को तत्काल समझे ।

षट्-कर्म

पहिले कह चुके हैं कि षट्-कर्म और षडावश्यक करे, वे षट्-कर्म* ये हैं—

१ देव पूजा, २ गुरु उपासना, ३ स्वाध्याय, ४ संयम, ५ तप और ६ दान ।

षडावश्यक

षडावश्यक ये हैं—१ सामायिक, २ चतुर्विंशतिस्तव, ३ वन्दन, ४ प्रतिक्रमण, ५ कायोत्सर्ग और ६ प्रत्याख्यान ।

*देव पूजा गुरुपास्तिः स्वाध्यायः संयमस्तपः ।

दानं चेति गृहस्थाणां षट्कर्माणि दिने दिने ॥

(उपदेश तरंगिणी तरंग ३ श्लोक १)

बारह व्रत

श्रावक बारह व्रत धारण करे, यह पहिले कह चुके हैं।
वे बारह व्रत ये हैं—

(१) स्थूल प्राणातिपात-विरमण व्रत—निरपराधी त्रस जीव की संकल्प हिंसा× का त्याग करे।

(२) स्थूल मृषावाद-विरमण व्रत—१ द्विपद । २ चतुष्पद ।
३ अपद अर्थात् भूमि आदि स्थावर वस्तु सम्बन्धी, इस लिये

× १ संकल्प हिंसा, २ औद्योगिक हिंसा, ३ आरम्भी हिंसा और
४ विरोधिनी हिंसा। इस प्रकार हिंसा को चार भागों में विभक्त कर सकते
हैं। इनमें से गृहस्थी को संकल्प हिंसा का त्याग होता है। चारों की
संक्षिप्त रूप रेखा यहां लिखी जाती है:—

१ संकल्प हिंसा—उसे कहते हैं जिसमें संकल्प करके किसी
जीव को मारा अथवा कष्ट दिया जावे। जैसे-कोई कीड़ी अथवा और
कोई जीव सामने जा रहा है, उस समय उसे बिना कारण ही केवल
हिंसा के भाव से प्राण रहित करना संकल्पी हिंसा है।

२ औद्योगिक हिंसा—उसे कहते हैं कि जीवन निर्वाह के लिये
खेती, व्यापार, कारखाने खोलने, वाणिज्य आदि करने में होती है।

३ आरम्भी हिंसा—उसे कहते हैं जो कि भोजनादि बनाने में
होती है, ऐसे कार्यों में प्रयत्न करने पर भी अनजान में छोटे छोटे जीव
मर जाते हैं।

४ विरोधिनी हिंसा—उसे कहते हैं जहाँ पर दूसरे जीव को
मारने या उसे दुःख पहुँचाने के तो भाव नहीं होते, परन्तु दूसरा जीव
अपने को पहिले मारना चाहे या दुःख देना चाहे तो ऐसे अवसर पर
अपनी रक्षा के लिए विरोध करने में जीव बध हो जाते हैं। अपनी

मृषा (झूठ) बोलने का त्याग करे । ४ कोई पुरुष मौतबर (विश्वसनीय बड़ा आदमी) समझ कर अपना धन या और कोई वस्तु रख जाये और फिर जब वह मागने के लिये आवे तो ऐसा झूठ न बोले कि तू मेरे पास अमुक वस्तु रख ही नहीं गया । ५ कूट-साक्षी अर्थात् झुठी गवाही न दे । इस तरह उक्त पांच प्रकार का झूठ न बोले । यह दूसरा स्थूल मृषावाद विरमण व्रत है ।

(३) स्थूल अदत्तादान-विरमण व्रत—१ सचित्त-द्विपद चतुष्पदादि । २ अचित्त-सुवर्ण रौप्यादि । ३ मिश्र-अलंकृत स्त्री आदि इनकी चोरी का त्याग करे तथा कोई धन आदि रख गया हो अथवा किसी का धन दबा हुआ हो या पड़ा हो उसको ग्रहण न करे । यह तीसरा स्थूल अदत्तादान-विरमण व्रत है ।

(४) स्वदार सन्तोष-परस्त्री-विरमण व्रत—जो स्त्री पर विवाहिता अथवा संगृहीता या वेश्या इत्यादि हो, इनके साथ मैथुन सेवन का त्याग करे और स्वदार-संतोष अंगीकार करे । यह चौथा स्वदार सन्तोष-परस्त्री-विरमण व्रत है ।

(५) परिग्रह-परिमाण व्रत—नव प्रकार के परिग्रह जैसे धन धान्य क्षेत्र वस्तु आदि को, स्वेच्छा परिमाण से अधिक रखने का त्याग करे । यह पांचवां परिग्रह-परिमाण व्रत है ।

(६) दिशा-परिमाण—धर्म-कार्य को छोड़ कर अपने व्यापारादि के लिये षट् दिशाओं में से अमुक-अमुक दिशा में

रक्षा करने वाले का अभिप्राय जीव को मारने का नहीं होता, बल्कि अपनी रक्षा करना होता है ।

इतने इतने योजन से अधिक न जाऊंगा, ऐसा नियम अंगीकार करना, यह छट्ठा दिशा-परिमाण व्रत है ।

(७) भोगोपभोग-परिमाण व्रत—मांस, मदिरा, रात्रिभोजन आदि २२ अभक्ष्य भक्षण का त्याग करे और पन्द्रह प्रकार के वाणिज्य का त्याग करे अथवा परिमाण करे । पन्द्रह वाणिज्य के नाम ये हैं:—

१ अंगार कर्म, २ बन कर्म, ३ शकट कर्म, ४ भाटक कर्म, ५ स्फीटक कर्म, ६ दंत वाणिज्य, ७ लख (लाक्षा) वाणिज्य, ८ रस वाणिज्य, ९ केश वाणिज्य, १० विष वाणिज्य, ११ यंत्र पीलन, १२ निर्लीछन कर्म, १३ दवदान, १४ सरोवर द्रहादि शोषण और १५ असति पोषण । इनका विस्तार जैन धर्म के शास्त्रों से जानना । यह सातवां भोगोपभोग व्रत है ।

(८) अनर्थदण्ड-विरमण व्रत—१ अपध्यान करना, २ पापोपदेश करना, ३ हिंसाकारक वस्तु देनी और ४ प्रमादाचरण । इन चार प्रकार के अनर्थ दण्ड का त्याग करे । यह अष्टम अनर्थ दण्ड-विरमण व्रत है ।

(९) सामायिक व्रत—सर्व संसार के धंधे छोड़ कर जघन्य से जघन्य (कम से कम) दो घड़ी (४८ मिनिट) तक सावद्य योग (पाप सहित क्रिया) का त्याग कर धर्म ध्यान में प्रवृत्त हो । यह नवमा सामायिक व्रत है ।

(१०) देशवकाशिक व्रत—पूर्वोक्त सर्व व्रतों का और भी संक्षेप करना, दसवां देशवकाशिक व्रत है ।

(११) पौषधोपवास व्रत—चारों प्रकार के आहारों का

अथवा पानी के अतिरिक्त तीन प्रकार के आहारों का त्याग कर आठ पहर पर्यन्त पौषध की क्रिया करे और धर्मध्यान धावे। यह ग्यारहवां पौषधोपवास व्रत है।

(१२) अतिथि संविभाग व्रत—न्यायोपार्जित धन से जो अन्न अपने खाने के लिये तैयार हुआ हो उसमें से निर्दोष भिक्षा साधु को देवे। अन्धे, लूले, लंगड़े आदि जो मांगने आवें उनको अपनी शक्ति के अनुसार अनुकम्पा दान दे। यह अतिथि संविभाग नामक बारहवां व्रत है।

इन बारह व्रतों का स्वरूप विस्तार सहित श्राद्ध प्रज्ञप्ति, आवश्यक सूत्रादि शास्त्रों में कहा गया है।

गृहस्थ धर्मी-श्रावक के अहोरात्रि के कृत्य संक्षेप में यहां लिखे जाते हैं—

दिन कृत्य

रात्रि का आठवां भाग अर्थात् चार घड़ी रात्रि जब शेष रहे तब निद्रा छोड़ कर मन में सात आठ बार पञ्च-परमेष्ठी को नमस्कार-स्मरण करे। उसके बाद मैं कौन हूँ? मेरी क्या अवस्था है? मेरा क्या कुल है? मुझ में मूल गुण^x कौन कौन से, कितने और कैसे हैं? उत्तर गुण[†] कौन कौन से हैं? किस वस्तु का मेरे नियम अभिग्रह विशेष है, तथा मेरे पास जो धन है उसमें से—१ जिन भवन, २ जिन बिंब, ३ इनकी

^x बारह व्रतों में से आदि के पांच व्रतों को अणुव्रत तथा मूल गुण कहते हैं।

[†] बारह व्रतों में से अन्तिम सात व्रत उत्तर गुण कहलाते हैं।

प्रतिष्ठा, ४ पुस्तक लेखन, ५ से ८ तक चतुर्विधसंघ भक्ति और ९ शत्रुञ्जय आदी तीर्थ यात्रा इन नव क्षेत्रों में से मैंने किस क्षेत्र को स्पर्श है ? अर्थात् किस ओर धन खर्च किया है ? किस क्षेत्र को नहीं स्पर्श ? जो क्षेत्र स्पर्श नहीं किया अर्थात् आराधन नहीं किया, उसको आराधन करूँ और दशवैकालिक आदि जो शास्त्र गुरु मुख से श्रवण नहीं किये, उनको श्रवण करने का प्रयत्न करूँ । श्रावक सर्वदा संसार से विरुक्त होकर दीक्षा लेने का ध्यान कदापि नहीं छोड़ता तथापि वह अवसर पर दीक्षा लेने का मनोरथ करे । इस प्रकार निशा (रात्रि) शेष में जाग कर चिंतवन करे ।

जब रात्रि मुहूर्त (दो घड़ी ४८ मिनिट) मात्र शेष रह जाये तब षडावश्यक करे । यदि कार्यान्तर से व्याकुल हो षडावश्यक न कर सके तो भी प्रत्याख्यान-आवश्यक यथाशक्ति जरूर चिन्तवन करे । श्रावक जघन्य से जघन्य (कम से कम) सूर्योदय से दो घड़ी पर्यन्त (नमुक्कारसी का) नमस्कार सहित प्रत्याख्यान करे ।

इसके बाद सूर्य का अर्द्ध बिम्ब दिखाई दे तब निर्मल मनो-हर वस्त्र पहिन कर घर देहरा में जिनराज की पूजा करे और बाद में महोत्सव पूर्वक बड़े मन्दिर में जाकर पूजा करे । पूजन विधि विस्तार भय से यहां नहीं लिखी, वह जैन शास्त्रों से जानना ।

देवपूजा करने के बाद नगर में गुरु हों तो उनके पास जाकर विनयपूर्वक वन्दना करे और उनसे व्याख्यान सुने; एवं बाल, वृद्ध, रोगी आदि साधुओं के खानपान, औषध, पथ्यादि देने में प्रयत्नशील हो ।

बाद में न्याय और नीति पूर्वक व्यापार करके धन उपार्जन करे। न्यायोपार्जित धन से शुद्ध भोजन बना हो, उनमें से नैवेद्य से जिनराज की मध्याह्न सम्बन्धी पूजा करे और मुनि आवें तो उनको दान दे। एवं वृद्ध, रोगी, अतिथि, चौपाये आदि की सार-संभार करे। अन्न, औषध, पशु, चारा-पानी आदि की चिन्ता करके सात्विक (रस-लोलुपता रहित) योग्य भोजन करे। अर्थात् सूतक-पातक आदि लोक विरुद्ध और संसक्त अनन्तकायिकादि आगम-विरुद्ध मांस, मदिरादि उभयलोक विरुद्ध भोजन न करे। तथा लौल्यता-रस-लोलुपता से अपनी पाचन शक्ति से अधिक भोजन न करे। बाद में धर्मशास्त्र का परमार्थ चिन्तन करे। अथवा योग्य वाणिज्य करके अपराह्न दिन (दोपहर के बाद का समय) व्यतीत करके सूर्यास्त से पहिले फिर जिन पूजा करे। यदि दिन में दो बार भोजन करना हो तो चार घड़ी दिन शेष रहते हुए भोजन कर ले।

त्रिकाल पूजा की विधि इस प्रकार है:—

प्रातःकाल वास सुगन्धी चन्दनादि द्रव्यों से पूजा करे। मध्याह्न में फूल नैवेद्य आदि से पूजा करे और संध्या को धूप, दीप, आरात्रिक (आरती) आदि से पूजा करे। इति दिन कृत्य कथन।

रात्रि-कृत्य

यहां पर किञ्चिन्मात्र रात्रिकृत्य भी लिखते हैं:—

षडावश्यक करे, और योग्यकाल में निद्रा ले। प्रायः ब्रह्म-चर्य का पालन करे। सोते हुए पंच परमेष्ठी-नमस्कार स्मरण करके सोये।

सर्वथा ब्रह्मचर्य पालन में समर्थ न हो तो ऋतुकाल में संतानार्थ अथवा वेद विकार शमनार्थ निज स्त्री से उदासीनता पूर्वक विकार शमन करे। परन्तु विषय में अत्यन्त रक्त होकर भोग न करे। गृहस्थी श्रावक का यह संक्षेप से रात्रि-कृत्य कहा है। वैसे तो इस पुस्तक में गृहस्थ-धर्म का वर्णन भी संक्षेप से किया है।



मैं क्या चाहता हूँ ?

“ होवे कि न होवे, परन्तु मेरा आत्मा यही चाहता है कि साम्प्रदायिकता दूर हो कर जैन समाज, मात्र श्री महावीर स्वामी के झण्डे के नीचे एकत्रित हो कर श्री महावीर की जय बोले तथा जैन शासन की वृद्धि के लिए एसी एक “ जैन विश्वविद्यालय ” नामक संस्था स्थापित होवे । जिस से प्रत्येक जैन, शिक्षित हो कर, धर्म को बाधा न पहुँचे, इस प्रकार राज्याधिकार में जैनों की वृद्धि होवे ।

फलस्वरूप सभी जैन शिक्षित होवें और भूक से पीडित न रहें । शासनदेवता मेरी इन सब भावनाओं को सफल करें, यही चाहना है ” ।

वल्लभसूरि



Jain Monks and

There are thousands of Sadhus in the world but the Jain monks and nuns are well known for their austerity and severe vows. They have to practise the five great vows in their perfect and highest possible forms: Non-injury, Truthfulness, Nonstealing, Celibacy and Non-attachment to worldly objects. Their life is one of complete self help. They are not to be a burden on society in any way. They always travel on foot, wear the fewest possible clothes (some even discard clothing altogether), have no house or property of their own and are expected to know many languages for the purpose of propagating the message of peace among the people of different nations. They take only simple, purely vegetarian diet, just sufficient to keep body and soul together, beg their food from different houses and have neither attachment nor enmity towards any living being.

Prof. P. R. Jain M. A.
