



JAINISM

THE CREED FOR ALL TIMES

Dr. (Col.) D.S. Baya 'Sreyas'

THIS BOOK

This work is the result of nearly two years' intensive search and research for the right contents for a book that dwells on the subject of 'Right Vision', 'Right Knowledge' and 'Right conduct' for the evolution of the soul.

It is not a mere coincidence that the book has been completed on the occasion of the 2006th Birth Anniversary of Lord Prophet *Mahāvīra* whose teachings form its very basis. No time could be more suitable.

The comprehensive nature of the book is evident on each page. The very first section starts with a tribute to the Lord who was, undoubtedly a 'Messiah of Mercy.' A lucid introduction to Jainism also brings out its eternality in a historical perspective and rounds it up with a chapter on Non-violence, the most important hallmark of Jainism. It is followed by sections on Jaina Philosophy and Metaphysics, Jaina view of Cosmology (presented from a unique angle with reference to matter, space, time and mode), Two tiered Jaina Ethics and gems from the Jaina legends.

To address the practical utility of the Jaina precepts, the author has taken care to include six valuable essays on as diverse subjects as 'Personal Happiness', 'Social Harmony', 'World-Peace', 'Environmental Protection', 'Personality Development', and 'Leadership and Management Through *Anekānta*'.

The appendices on Jaina Glossary and Bibliography enhance its utility.

It is hoped that this book will fulfill the much-felt need for a comprehensive but a handy book on Jainism

JAINISM

THE CREED FOR ALL TIMES



BY

Dr. (Col.) D.S. Baya 'Sreyas'



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Dr. (Colonel) D.S. Baya

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PUBLISHER'S NOTE

Jainism is known for its antiquity. Paradoxically, it is equally modern and rational in its philosophy and approach. It highlights the inviolability and moral status and sanctity of all living creatures. It also recognizes the freedom available to each human being, but juxtaposes it with the responsibilities of the rational human beings. Jainism is also a compassionate religion, though over time, because of ignorance or misunderstanding, some of the sects have downplayed this aspect. Indeed, Jainism is the religion of the 21st century.

A large number of books on Jainism are available in Hindi and other Indian languages. But there is a need for a comprehensive book on Jainism in English language. It is encouraging that in the past two decades some scholars of international repute have made significant attempts in this direction. However, many more efforts are needed.

We are happy that Dr. (Colonel) D.S. Baya has responded to this requirement and come up with a very lucidly authored book that covers almost all the aspects of Jainism. Rightly, the book starts with a tribute to the last *Teerthankara Māhāvīra* and goes on to touch Philosophy, Cosmology and Ethics of the Jainas. The historical perspective included in the book enhances its utility. The most important feature of this work is a full Sixth Section, with six essays, devoted to the practical aspects of Jainism. The author discusses the application of Jaina precepts in diverse fields like personal happiness, social harmony, world peace,

environmental protection, personality development and management and leadership. This is a book both for the lay readers and scholars.

Dr. Kusum Jain and Shri Surendra Bothra have gone through the manuscript and given valuable suggestions, I thank them for their efforts. M/s Computer Hut, Udaipur too deserve our thanks for computer type setting and graphics. Thanks also to all others involved in the publication of this book.

D.R. Mehta

*Founder and Chief Patron
Prakrit Bharti Academy, Jaipur.*

FOREWORD

‘LIVE AND LET LIVE’ is the credo of Jainism, the faith preached by omniscient *Jinas* who founded it on the noble principle of non-violence towards all living-beings. It is this emphasis on non-violence that makes it the **‘Creed for All Times’**. The eternal principles of this wonderful and eternal creed and the conduct-rules that govern its ethics have been commented upon by various commentators that have left their marks on the sands of time, from time to time according to the demands of their times. However, the need for a good and easily comprehensible book on Jaina precepts and practices, in English language, has been felt for a long time.

I am very happy that Dr. (Colonel) D. S. Baya ‘*Śreyas*’ has answered this call and has presented the eternally relevant Jaina principles in such simple English language that even a layman will have no difficulty in understanding this noble faith. I am sure that not only the Jaina readers but a large number of non-Jaina ones will also benefit from this work.

An authentic life-sketch of *Bhagvān Mahāvīra*, that reconciles the beliefs of both the *Śvetāmbara* and the *Digambara* traditions, at the very outset, certainly adds a unique dimension to this work that is being published quite close to the 26th liberation-centenary of that noble soul.

The second introductory chapter adds a historical perspective to this faith that was initially propounded by *Bhagvān Rṣabhadeva* who lived aeons ago. Also, it is a praiseworthy effort to introduce Jainism’s indicators, its concept of reality, the interrelation between the soul and Karma and to establish that in spite of its lack of belief in the existence of an Omniscient, Omnipresent and Omnipotent God, Jainism is a theist faith that believes in the existence of the soul and rebirth after death. *Ahimsā* or non-violence is the central theme of Jainism and I am

satisfied to see that the author has done justice to this theme by devoting an entire chapter of the book to it.

The most important section of this book is its second section that contains its fundamental principles and describes the fundamental verities, the concepts of right-vision and right-knowledge and that of Non-absolutism and its predication. The 'Jaina Doctrine of Karma' has been covered very lucidly and it also explains it very scientifically.

The original thinking of Dr. Baya comes out in its third section in which he has explained the Jaina Cosmology with reference to the four variable parameters of matter, space, time and change.

The fourth section covers the two tier Jaina ethics – 'The Monastic Conduct' and 'The Lay Followers' Conduct' in an easy to follow manner.

Another feature of this book is its 'Legendary Section' that narrates four stories from the abundant Jaina lore. These stories – '*Andak*', '*Mrgāputriya*', '*Nami Pravrajya*' and '*Rohiṇī Kathā*' emphasise the importance of detachment, steadfast belief, knowledge and flawless practice of monastic conduct respectively. They certainly add to the attraction of this work.

The sixth and the last section is rightly entitled 'Practical Jainism' as it addresses itself to the problems facing the individuals, the society and the world at large and suggests that the Jaina precepts and practices offer sustainable solutions to these problems. The application of the Jaina principles, specially that of Non-absolutism, to the areas of 'Leadership and Management' and 'Personality Development' certainly adds to its value for the younger generation.

I must compliment the author for this excellent work and hope that his pen will remain tireless in pursuing similar other pursuits.

Dr. Sagarmal Jain

Founder Director
Prachya Vidyapeeth,
Shajapur (M.P.)

DEDICATION

**DEDICATED TO THE MEMORY OF
MY LATE FATHER
SVANĀMADHANYA ŚRĪ GAṆEŚALĀL JĪ BAYĀ
WHO INITIATED ME ON THE PATH OF
RIGHT-KNOWLEDGE**

ACKNOWLEDGEMENT

It is not possible to accomplish a work of this magnitude without guidance and help from different scholars and their works and I must admit that I have been immensely benefited in my search for the subject-matter for this work and have derived them from various sources, which I must acknowledge.

The ancient and present Jaina masters and scholars whose works have immensely helped me are *Ācārya Kundakunda*, *Ācārya Nemichandra Siddhantachakravarti*, *Ācārya Nanlalji*, *Ācārya Hastimalji*, *Ācārya Devendramuni*, *Muni Madhukar*, *Muni Mishrimalji*, Pt. Sukhlal Singhvi, Pt. Ratanlal Doshi, Dr. N. L. Jain, Sadhvi Dr. Vidyutprabha, Sadhvi Dr. Vineetpragya, Dr. Hermann Jacobi, Dr. Walther Schubring, Dr. Sagarmal Jain, Dr. Prem Suman Jain, Dr. T.G. Kalghatagi, Sadhvi Vineetabai Mahasatiji, Śrī Jnānamati Mataji, Dr. Subhash Kothari, Śrī Jinendra Varṇī, Dr. Nemichandra Jain, Dr. Bhagchand Bhaskar, and Śrī A.L. Sancheti.

I am deeply indebted to all of them.

I am also indebted to Prof. Sagarmal Jain who has constantly encouraged me in my endeavour and who has also, very kindly, written the 'FOREWORD' for this work. My gratitude also extends to Shri D. R. Mehta Sahib and Mahopadhyay Vinayasagarji of Prakrit Bharati, Jaipur who have given it a place amongst their prestigious publications and by whose efforts it is reaching the readers' hands.

The printers also deserve my thanks for bringing it out in such a fine shape.

– Śreyas

PREFACE

Jainism – the faith propounded by *Tīrthaṅkaras* (the Prophets Propounders of the Jaina faith), call it a creed, a faith or a religion – places a great emphasis on the universally appealing principle of ‘**LIVE AND LET LIVE**’ enshrined in its guiding principle of absolute non-violence towards all fine and gross living-beings of the universe.

Though Jainism, as the very name suggests, is the creed or the set of beliefs propounded by the *Jina* or the conqueror of the self by vanquishing the spiritual foes that hinder the soul’s progress towards its ultimate goal of spiritual emancipation or liberation from the mundane existence, which is fraught with sorrow and misery. However, it is not a sectarian religion within the confines of its rituals and traditions but a religion of humanity. With its comprehensive perspective and vision of spreading world-wide the culture and practice of non-violence, peace and harmony integrated with the concepts of detachment and lack of dogma, it has a global relevance in the contemporary world.

No claim about the superiority of any creed over the others can be justified. However, all faiths are a reflection of the stage of evolution of the seers who propound their precepts and principles and to that extent it can be said that Jainism, as a creed reveals a high degree of evolution of noble thoughts on the part of its Propounding-Prophets or *Tīrthaṅkaras* and it compares well with other noble creeds such as Buddhism, based on the noble principle of universal compassion, and Christianity that preaches

universal love. Also, it stands to the credit of Jainism that while other noble religious philosophies extend their compassion or love to humans or at the most to the visible gross life forms like animals, birds and fishes; Jainism extends the ambit of its practice of non-violence, compassion and love to all fine and gross life-forms up to the one sensed unicellular life.

Jainism's is one of the highly evolved religious philosophies of the world and it is based on the perfect vision (Omnivision or *Kevalya-darśan*) and the perfect knowledge (Omniscience or *Kevalya Jñāna* or *Sarvajñāna*) of its Prophet-Propounders and is, therefore, based on absolutely true and logical bases. The logical base of Jainism is most visible in its 'Doctrine of Karma' (*Karma-Siddhānta*), which is based on the principle of 'cause and effect' and has been perfected to mathematical precision by its seers. It lays down, to minutest detail, the relationship between the actions (at physical, vocal and thought levels) and the inevitable fruits or retribution thereof.

Its importance and universal appeal lies in the fact that it is a complete creed that encompasses the three essential areas of enquiry – Philosophy and Metaphysics, Cosmology, and Ethics – that urges its adherents to abide by the five most important moral and ethical precepts of Non-violence (*Ahimsā*), Truthfulness (*Satya*), Non-stealing (*Acaurya*), Sexual discipline or righteous conduct (*Brahmacarya*) and Rational possession meaning 'non-accumulation of undue wealth' coupled with lack of encumbrance in the form of attachment to whatever essential possessions one has (*Aparigraha*), which not only ensure their spiritual upliftment but also preserve good social order.

The most non-dogmatic creed, Jainism's underlying thought-current is that of Non-absolutism (*Anekāntavāda*), which says that everything in this world is relative (depending upon the view-point – '*Naya*' taken) and not absolute. This makes it the

world's most tolerant creed that can see and appreciate the others' points of view with an open mind without the blinkers of dogma. Its method of seven-fold predication (*Saptabhaṅgī Syādvāda*) that makes its own assertions and others' criticisms mild and inoffensive, giving it the most non-violent form of speech ever possible.

The twenty-four Prophets that propounded this creed, since time immemorial, are known as *Tīrthaṅkaras* or ford makers because they organised their followers in a four tiered religio-social organisation (*Tīrtha*) that serves as a ford to cross over the chasm of worldliness to attain *nirvāṇā*. This organisation is so sound that it has kept its essential form intact even after two and half millennia have elapsed since the *nirvāṇa* of the last *Tīrthaṅkara Bhagvān Mahāvīra*.

It is its sound organisation, universally appealing principles and wholesomeness of the creed that make it eternally –‘**THE CREED FOR ALL TIMES**’.

I have presented the essential features of this wonderful creed, called Jainism, if at all it can be called an ‘ism’, with their relevance in the solution of the problems of the present times, in six sections besides the benediction.

The first section is **introductory** in nature. Along with a brief but authentic description of the life-events of the last Prophet-Propounder of the current form of Jainism – *Bhagvān Mahāvīra*, some light has been thrown on the eternality, historicity, originality, form, concept of reality, the concept of the soul, that of karma, the beginningless association of soul and karma, freedom from the clutches of karma (*mukti*) and the question of theism or atheism of Jainism have been dealt with in the following three chapters of this section : –

1. *Mahāvīra* : The Messiah Of Mercy, and

2. Jainism : An Introduction.
3. *Ahimisā* (Non-violence) : The Foremost Hallmark of Jainism

The second section is about the **Jaina Philosophy and Metaphysics** and has the following six chapters: –

4. *Tattvārtha* (The Fundamentals).
5. *Samyagdarśan* (The Right View).
6. *Samyagjñāna* (The Right-Knowledge).
7. *Anekāntavāda* and *Syādvāda* (Non-Absolutism and Its Predication),
8. *Karma-Siddhānta* (The Doctrine of Karma), and
9. *Guṇasthāna* (Stages Of Spiritual Advancement).

The third section is on **Jaina Cosmology**. This subject has been dealt with in the following four chapters:–

10. Material Universe (*Dravya Loka*).
11. Spatial Universe (*Kṣetra Loka*).
12. Jaina Concept Of Time (*Kāla*), and
13. Changing Modes Of The Universe (*Bhāva*).

In the fourth section on **Jaina Ethics** (*Samyakcāritra* or Right-Conduct), the two tiered Jaina moral code (*Dvividh Vinaya*) has been dealt with in the following two chapters:–

14. Monastic Conduct (*Aṇagāra Vinaya* or *Muni Dharma*), and
15. Lay Followers' Conduct (*Sāgāra Vinaya* or *Śrāvaka Dharma*).

The fifth section is on **Jaina legends**. In this section I have given the following four representative tales from the abundant Jaina lore that bring to the fore the importance of detachment, right vision, right knowledge and right conduct respectively :–

16. *Nami Pravrajyā* (The Ordination Of *Nami*) from the *Uttarādhyayanāsūtra*,

17. *Aṇḍaka* (The tale of the eggs) from the *Jñātā–Dharmakathā*,
18. *Mṛgāputrīya* (The legend of *Mṛgāputra*) From the *Uttarādhyayanāsūtra*, and
19. *Rohiṇī Jñātakathā* (The legend of *Rohiṇī*) from *Jñātā Dharmakathā*)

In the sixth and the last section of this work, entitled ‘**Practical Jainism**’, the universal principles of the creed preached by *Bhagvān Mahāvīra* and their relevance in the present day times have been brought out in relation to the practical applications of the Jaina precepts in as diverse fields as ‘**Personal Happiness**’, ‘**Social Harmony**’, ‘**World Peace**’, ‘**Environmental Protection**’, ‘**Leadership And Management**’ and ‘**Personality Development**’ through the following six essays: –

- a. Jainism and Personal Happiness,
- b. Jainism and Social Harmony,
- c. Jainism and World Peace,
- d. Environmental Concerns of Jainism,
- e. Leadership and Management Through Anekānta, and
- f. Personality Development Through Jaina Precepts.

At this stage I must admit that due to the constraints of space, it has been possible to cover the subject only cursorily. But, as it is meant for the uninitiated laymen, it will eminently serve the purpose of exposing them to the essentials of this incredible creed – *Jainism*.

– Śreyas

Udaipur,
Makar Sankranti,
January 14, 2006.

JAINISM

THE CREED FOR ALL TIME

BENEDICTION

ṆAMO ARIHANTĀṆAM¹

Obeisance to the *Arihantas* the (Venerable) Slayers of
(Spiritual) foes.

ṆAMO SIDDHĀṆAM

Obeisance to *Siddhas*, the ultimate accomplished.

ṆAMO ĀYARIYĀṆAM

Obeisance to *Ācāryas*, the (venerable) masters heading the
religious orders.

ṆAMO UVAJJHĀYĀṆAM

Obeisance to *Upādhyāyas*, the (venerable) teacher-
preceptors.

ṆAMO LOE SAVVASĀHŪṆAM

Obeisance to all the *Sādhus*, the (venerable) ordained
ascetics.

ESO PAÑCA ṆAMUKKĀRO

Such five-way obeisance –

SAVVA PĀVAPPAṆĀSAṆO

Is the destroyer of all sins (and) –

MAṄGALĀṆAM CA SAVVESIM

Of all the auspiciousnesses –

PADHAMAM HAVAI MAṄGALAM

It is the very first (and the foremost) auspiciousness.

¹ Also 'ṆAMO ARHANTĀṆAM' meaning 'obeisance to the venerable spiritual leaders.

BENEDICTION EXPLAINED

For any devout Jaina, the day starts with a reverent recitation of this benediction involving bowing to the five venerable paragons of spiritual virtues called '*Pañca Parameṣṭhi*'. These five paragons epitomise spiritual achievements and, in turn, guide the spiritual journeys of the other followers of the faith. A brief account of each of these five paragons will be in order at the very beginning of this work.

Arihanta Or Arhanta—

Arihanta means the slayer of the foes. The term foe ordinarily means a person who is inimical to one's interest. Here, however, the term refers to enemies of the soul rather than those of the physical persona. They are – delusion (*Moha*) brought about by attachment and aversion, anger (*Krodha*), pride (*Māna*), guile (*Māyā*) and greed (*Lobha*), which are related to desire for the mundane welfare and its fulfilment or otherwise. The spiritual aspirant who slays these spiritual foes sheds delusion (*Mohanīya Karma*) and, thereby, gains true flawless vision (*Kevala-darśan*), perfect unlimited infinite knowledge or omniscience (*Kevala-jñāna*) and unhindered prowess as his hindering (*Antarāya*) karma are also destroyed in the process. In other words such a person (*Arihanta*, the slayer of spiritual foes) becomes enlightened (endowed with perfect vision and perfect knowledge) and capable of not only seeing things in their right perspectives but also of making others see them as such. He also becomes endowed with perfect and flawless conduct (*Yathākhyāta Cāritra*) and sets a perfect example for the others to emulate. In other words he becomes an *Arhanta* or the most venerable one. Being endowed with such enlightenment and perfect conduct,

the *Arhantas* feel obliged to propound and preach the true faith, as seen and realised by them, for the greater good of all. It goes without saying that such a true faith, preached by such perfect Prophet-propounders, is bound to be for the betterment of one and all. The *Arhantas* not only propound and preach the faith but they also establish a sound four-fold socio-religious order, consisting of ordained monks (*Sādhu*) and nuns (*Sādhvī*) and lay male and female followers (*Śrāvaka* and *Śrāvikā*) to ensure that the faith so propounded and preached by them is propagated down the ages. Such a religious order is known as '*Tīrtha*' and the Prophet-propounders who set up such orders are called '*Tīrthanikaras*'.

It is quite right that every follower of the Jaina faith, a beneficiary of the precepts propounded and preached by the *Arhantas*, remembers and bows to them the first thing in the morning every day of his life.

Siddha –

Siddha means a person who has accomplished what he has set out to accomplish. As the ultimate goal of every soul is to achieve the ultimate spiritual purity and liberation from the miserable mundane existence, spiritually speaking the term *Siddha* means the soul that has attained complete freedom from the karmic bondage, which soils it, and achieved spiritual salvation or *nirvāṇa*. They are the ultimate role models for every spiritual aspirant and every one looks forward to duplicate their accomplishment and resultant perfection that is manifested in the infinite quartet of infinite perfect vision or omni vision (*Ananta Darśan*), infinite or perfect knowledge or omniscience (*Ananta Jñāna*), Infinite (spiritual) prowess (*Ananta Vīrya*) and Infinite bliss (*Ananta Sukh*). The freedom from karmic bondage means completely separating or shedding of eight types of karma that bind the soul and keep it tied to mundane existence. They are –

four types of destructive karma (*Ghātiyā Karma*) that destroy the soul's capacity to attain enlightenment and four types of non-destructive karma (*Aghātiyā Karma*) that, though, do not hinder enlightenment but keep it tied down to the worldly life.

The four former types (destructive or *Ghātiyā* types) of karma are shed by the *Arhantas* before they attain enlightenment. They are –

1. Deluding (*Mohanīya*) karma that distorts the view or perspective of the soul,
2. Knowledge obscuring (*Jñānāvaraṇīya*) karma that bars the soul from gaining right-knowledge,
3. Vision obscuring (*Darśanāvaraṇīya*) karma that bars the soul from gaining right view or perspective on things and thoughts, and
4. Obstructive (*Antarāya*) karma that bars the soul from realising its true potential.

On destroying these four *Ghātiyā* or destructive types of karma the soul becomes enlightened and potent *Arhanta* but it is still confined to the physical body with which it was born. It is only on shedding the remaining four types (non-destructive or *Aghātiyā* types) that it becomes perfectly pure and ultimately accomplished or *Siddha*. They are –

5. Feeling producing (*Vedanīya*) karma that makes one to feel pleasure and pain,
6. Life-span determining (*Āyusya*) karma that decides the longevity of a living being when it is born in a particular life,
7. The physique or personality determining (*Nāma*) karma that decides the type of body or personality a living being will have during a particular birth and
8. The status determining (*Gotra*) karma that decides his place in the hierarchy of his fellow beings in a particular birth.

It can be seen that these four types of karma are associated with the body, which the soul resides in, in its corporeal form in a particular birth. Complete separation from these types of karma means complete freedom from the encumbrance of the body or to achieve bodylessness (*Aśarīratva or incorporeality*), which is the case with the *Siddhas*.

Siddhas are venerable and worthy of worship, as they are the ultimate in spiritual accomplishment and perfection and present an example of what can be achieved through adherence to the tenets of the right faith. It is, therefore, in fitness of things that every Jaina bows to them every day.

Ācāryas –

Ācāryas or the spiritual masters, who head the four-fold religious order, comprising the ordained monks and nuns and lay male and female followers of the faith, are saints with high a very degree of renunciation and spiritual accomplishments. They command reverence by virtue of their thirty-six qualities, namely—

- 1–5. Restraint of five sense-organs,
- 6–14. Observing perfect sexual abstinence characterised by nine types of restrictions,
- 15–18. Freedom from four great passions of anger, pride, guile and greed,
- 19–23. Observance of five great vows of complete non-violence, complete truthfulness, complete avoidance from accepting anything not offered by its rightful owner, complete sexual continence and complete lack of material encumbrance (possessions or attachment thereto),
- 24–28. Capable of undertaking five types of monastic duties, and
- 29–36. Observing five types of vigilance (*Pañca Samiti*) and three types of self-controls of body, mind and thought (*Triguṇti*).

Such spiritual masters wield great spiritual influence on the followers (ordained ascetics as well as the lay followers) of their respective orders and are highly venerated by them. They administer and control their religious orders in all its spiritual and organisational aspects and ensure that every member of their flock remains on the right path. They not only lead by their own personal example but also by ensuring that the writ of the faith prevails. They are also empowered to punish the defaulters in accordance with the scriptural provisions.

No wonder, then, that every member of the order feels obliged to bow to them every day, day after day.

Upādhyāya –

Upādhyāyas are the ordained monks who are preceptors, learned in scriptural learning, and who propagate the message of the Prophet–propounders by teaching and preaching the Jaina precepts to the fellow monks and nuns and the laity. They are venerated for their unsurpassed learning and are remembered and bowed to by every follower of the faith everyday.

Sādhu –

Sādhu or the saints (including the ordained monks and the nuns) are those who renounce the mundane life of worldly pleasures and accept monastic ordination for pursuing the goal of spiritual purification through the practice of non–violence, restraints and penance. Their restraints are all aimed at ensuring perfect non–violence towards all gross and fine creatures and include strict and flawless observance of five great vows (*Pañca Mahāvratā*), five types of vigilance (*Pañca Samiti*), three controls (*Triguṇ*), ten monastic duties (*Muni–dharma*) and twelve advanced monastic practices (*Pratimā*). They are the true followers of the path of liberation and are worthy of worship and veneration by the laity as well as by the fellow ascetics. They,

too, are remembered and bowed to by everyone everyday.

It will be noticed that this benediction, which is also known as the *Namaskāra Mahāmantra* (Great hymn of obeisance) and which has been hailed as the destroyer of all sins and giver of all that is auspicious is nothing but remembering and showing veneration to the five venerable paragons of spiritual virtues. It is also worthy of note that there is no mention of any particular person in its text. It is purely qualitative in nature and says that our obeisance is to all those who exhibit these spiritual qualities. It goes without saying that by remembering, recalling, venerating and bowing to such virtuous personae we are forced to reflect on the qualities that made them so venerable and feel motivated to inculcate them in our own selves. This motivation itself is the very first step on the journey to spiritual progress and perfection.

Abridged Forms of Namaskāra Mahāmantra –

Several abridged forms of this great hymn are in vogue. The following four that are more famous and in wide circulation are as follows: –

1. “*Arihanto Bhagavanta Indra–Mahitāḥ,*
Siddhāśca siddhisthitāḥ /
Ācāryāḥ Jinaśāsanonnatikarāḥ,
pūjyāḥ Upādhyāyakāḥ //
Śrī siddhānta–supāthakāḥ Munivarāḥ,
Ratnatrayārādhakāḥ /
Pañcaite Parameṣṭhinam pratidinam,
kurvantu no maṅgalam //”

(Lords *Arihantas*, the slayers of spiritual foes, are venerated by even *Indras* the celestial kings; *Siddhas*, the ultimate accomplished perfected souls, are situated in their eternal abode – *Siddhi*; *Ācāryās*, the heads of religious orders, ensure the progress of the *Jina* order; *Upādhyāyas*, the preceptor–teachers are highly venerated and *Munivarā*, the dedicated ordained

ascetics engaged in the study of the right precepts and practice of three conceptual gems. May these five paragons of spiritual virtues bring beneficence to the religious order everyday).

2. “*Namorhatsiddhācāryopādhyāyasarvasādhubyah* ||”
(Obeisance to all the *Arihantas*, *Siddhas*, *Ācāryas*, *Upādhyāyas* and the monks).

3. “*ASIĀUSĀ*”

It is an acronym that stands for the five paragons as follows:—

A	—	Arihanta or Arhanta,
SI	—	Siddha,
Ā	—	Ācārya,
U	—	Upādhyāya, and
SĀ	—	Sādhū.

4. ॐ — pronounced as ‘A’ ‘UM’ —

It is also an acronym that is expanded as follows:

A	—	Arihanta or Arhanta
Ā	—	Āśarīrī (Incorporeal or body less Siddha)
Ā	—	Ācārya,
U	—	Upādhyāya, and
M	—	Muni (ordained monk or Sādhū).

Like this, we can see that within the Jaina fraternity the reach of this great hymn, believed to be bestowed with miraculous powers to ensure the well-being of its believers, is universal.



SECTION – I

MAHĀVĪRA AND JAINISM

This section – **MAHĀVĪRA AND JAINISM** – introduces, in a historical perspective, *Mahāvīra*, the last Prophet-propounder of the creed, called Jainism and comprised of Non-violence (*Ahimsā*), Restraint (*Samiyama*) and Penance (*Tapa*) as the giver of the auspicious to its followers. After stating the three-fold nature of reality (*Sat*) according to the Jaina thought, it proceeds to state the Jaina view on the nature of the soul (*Ātmā*) and the karma and the concept of the beginningless association and that of liberation. While doing so it also dwells on the issue of theism versus atheism and whether Jainism is theist or atheist. In view of the paramount importance of *Ahimsā* or non-violence in the Jaina way of life, it has been dealt with in an entire chapter.

1

MAHĀVĪRA : THE MESSIAH OF MERCY

Vardhamān Mahāvīra –

Born a prince in the principality of *Kṣatriyakunḍagrāma* of the republic of Vaiśālī, *Vardhamān Bhagvān Mahāvīra* was the apple of the eyes of His parents – Noble king *Siddhārtha* of the *Jñātr* lineage and his charming queen consort, *Trisatā*, the beloved daughter of famous king *Cetaka* of *Videha*. He became the twenty-fourth and the last *Tīrthanikara* (Prophet Propounder of the Jaina faith).

Birth –

He was born on the midnight of the thirteenth of the bright half of the lunar month of *Caitra* in the year 599 BC when the moon was in conjunction with the *Uttarā-fālguni* constellation. There are a number of incidents associated with His birth. Some of them are equally believed by both the *Śvetāmbara* and the *Digambara* traditions and on some there are differences of opinions between the two. However, they are as follows: –

1. As a *Tīrthanikara* to be he was endowed with the three perceptions – Sensory, Scriptural and Clairvoyant – since his conception in the mother's womb.
2. His mother to be had the vision of fourteen divine and auspicious dreams¹, which only the mothers to be of the

¹ Digambara tradition believes in 16 auspicious dreams.

- Tīrthaṅkaras* and the *Cakravartins* have. These fourteen dreams were – 1. The white elephant, 2. The ox–bull, 3. The Lion, 4. The goddess *Lakṣmī*, 5. The flower–garland descending from the heavens, 6. The Moon, 7. The Sun, 8. The flowing flag, 9. The golden pot filled with clean water, 10. The lotus pond, 11. The sweet water sea, 12. The lotus shaped heavenly spacecraft (*Vimāna*), 13. The pile of precious gems and 14. The smokeless fire.
3. As soon as He was conceived, the gods showered great wealth and filled king *Siddhārtha*’s treasury with precious metals and gems.
 4. Since his conception the republic started prospering in every way and the parents decided to name the child as ‘*Vardhamān*’.
 5. The *Śvetāmbara* tradition believes that *Vardhamāna*’s soul was first conceived by *Devānandā*, a Brahmin lady, the wife of *Rṣabhadatta*, a learned Brahmin scholar. When *Śakra*, the heavenly king, realised that a *Tīrthaṅkara* must be born of noble parentage such as the kings and the queens only, he asked his lieutenant *Harinagameśī* god to interchange the foetus in the womb of *Devānandā* with that in the womb of queen *Triśalā*. The order was duly carried out and *Vardhaman Mahāvīra* was, thus, born of the royal womb.
 6. While *Vardhamān* was still in his mother’s womb, he thought that his foetal movements might cause discomfort to his mother and he stopped moving. The mother, however, thought differently and interpreted the lack of movement by the foetus as foetal death and became very much distressed. Realising the intensity of mother’s affection and attachment for even an unborn child, the Prophet to be vowed that he would not accept monastic ordination as long as his parents lived.

Chidhood And Education –

Vardhamān was a very handsome, healthy, intelligent, accomplished and an extraordinarily brilliant child who was rather serious by nature and very quick to learn. At the age of eight he was sent to the professors of arts and crafts (*Kalācārya* and *Śilpā-cārya*), who were very happy to have him as a pupil and taught him all that they knew with great enthusiasm and alacrity. *Vardhamān* quickly learnt all that they had to teach and became proficient in worldly as well as divine knowledge.

Mahāvīra Mahāvīra –

In his childhood itself *Vardhamān* was quite bold and fearless. Some events that brought his this quality to the fore and earned him the title of *Mahāvīra* that stuck to him for all times to come, were as follows: –

1. Once when *Vardhamān* was playing in the garden with his friends, a fierce serpent wound itself on the trunk of the tree on which they had climbed. The children were frightened and started crying. However, *Vardhamān* quickly got down and fearlessly catching the serpent from its tail left it at a safe distance.
2. Once a mad elephant loosened itself and started creating havoc in the streets. People panicked and started running helter-skelter. *Vardhamān* confronted it bravely and skilfully subdued it. Everyone praised him for his bravery.
3. Once a villainous magician adopted the form of a child and started playing with the group that was playing ‘pick a back’. As soon as *Vardhamān* rode his back, the magician started growing taller and taller. The other children panicked but not *Vardhamān*, he keeled him by pressing the magician hard on his vital points and forced him to bag his pardon for his villainy.

Prince Mahāvīra –

Mahāvīra Vardhamān grew into a fine young man but he was given to deep thought and kept to himself thinking and reflecting over things that others found of little interest. He thought about the pain and misery of the world at large and the pitiable plight of the worldly living beings. He wanted to devote his life to finding ways and means to mitigate the miseries and to discover a way of life that could make everyone happy. His parents and the elder brother, *Nandivardhan*, however, had different plans for him and got him married to a beautiful princess *Yāśasvatī*.¹ Soon he was a father of an extraordinarily beautiful daughter whose name was *Priyadarśanā*. However, his mood did not undergo any substantial change and he remained aloof and withdrawn from mundane pleasures. The time flew and soon he was twenty-eight when his parents passed away. He thought that the time was then ripe for him to leave the worldly life and to become a monk. He was, however, persuaded by his brother to wait for another two years, which he agreed.

Monk Mahāvīra –

At the age of thirty *Vardhamān Mahāvīra* left the princely life and accepted monastic self-ordination and became a monk. Immediately he also gained the unlimited telepathic perception. He plucked his hair in five handfuls disrobed himself of all clothes save a divine body wrap devotedly presented by *Devendra* the king of heavenly gods.² This piece of cloth, too, was discarded by him when it got entangled in the thorny bushes. *Mahāvīra* left his home-town and toured the countryside observing most severe penance and mostly devoting his time to intense meditative

¹ This is the Śvetāmbara belief; the Digāmbara tradition believes that Mahāvīra did not marry and was ordained a monk as a celibate.

² The Digāmbara tradition believes that no such piece of cloth was retained by Him.

contemplation. He went about like this for a period of twelve and a half years during which time he observed complete silence, speaking only to enquire about the route, or to seek permission to stay or to answer someone's questions. He also toured the part of the country inhabited by uncivilised and wicked tribesmen who subjected him to unbearable physical torture such as beating, etc. Once some cow-herd even drove pegs in his ears. He bore all those afflictions with courage and fortitude. At the end of this period, his penance and meditation bore fruit. He destroyed the four types of destructive karma and gained enlightenment.

Omniscient Tīrthaṅkara Mahāvīra –

Having destroyed the four destructive karma, *Mahāvīra* became perfectly undeluded, gained omniscience, omnivision and realised his full spiritual potential. When the news of His enlightenment reached the highly learned Brahmin priests – *Indrabhūti*, *Vāyubhūti*, *Agnibhūti*, etc, they decided to challenge Him. Eleven of them came and had a change of heart as soon as the Lord removed their lingering doubts about the real form of the soul etc. They became His very first and principal disciples (*Gaṇadharas*). Omniscient Lord *Mahāvīra* now started preaching and established a four-fold religious order comprising monks, nuns, as well as lay male and female followers. This order is known as 'Tīrtha' or the ford to go across the ocean of mundane existence and, therefore, the Lord Prophet is known as 'Tīrthaṅkara' or the establisher of Tīrtha. *Vardhamān Mahāvīra*, thus became the twenty-fourth and the last Tīrthaṅkara of the descendant phase of the current time-cycle. His teachings were on time honoured lines but he gave a new insight with which to interpret the existing knowledge. His very first sermon was regarding the nature of reality, which was continuously changing yet constant. When he said, "The reality about things and beings is that they are born, they are destroyed and they are constant." This seeming contradiction was resolved when he explained that

for everything the matter remains the same but its modes change all the time. When one mode gives way to another, the former is destroyed while the latter is born. This new insight into the reality of things enabled His principal disciples to interpret their learning with a new perspective and compose the twelve primary cannons and the fourteen pre-cannons.

Messiah Of Mercy –

Mahāvīra's teachings were based on only one principal premise – non-violence towards all the living beings how-so-ever big or small, developed or undeveloped, one-sensed or five-sensed, intelligent or unintelligent. All the precepts that He gave were designed to ensure this perfect non-violence in thought, words and deeds, and in action, order or approval. He maintained that all living beings wanted to live, none wanted to die; all of them loved pleasure and shunned pain. Therefore, our actions might be such as to ensure that we did not kill any creature, did not cause any hurt to any of its ten kinds of vitality and treated all of them with utmost care and compassion. He preached, “We must seek friendship with all and animosity towards none. We must not only live ourselves but let others live as well”. His merciful disposition and the feeling of universal love were so potent that His very presence could calm the most poisonous serpent, *Caṇḍakaśika*, that was famous for its poisonous hiss and was known to kill at sight.

He saw that the soul in its purest form was an abode of infinite knowledge, infinite vision, infinite prowess and eternal bliss and preached a three-way path to gain spiritual emancipation, on attaining which all these qualities of the soul are realised. He maintained that this was the most natural state of the soul, which was disturbed by the karmic encumbrance that could be shed by right endeavour (conduct) in the light of right-vision and right-knowledge. He preached that right-vision was nothing but the

ability to see things as they are in an undeluded state of mind. Right-knowledge was the knowledge that was interpreted in the light of the right perspective gained through right-vision and that the mental, physical and vocal activities in accordance with the right-knowledge and right-vision was the right-conduct. He preached a two-tiered code of conduct. One for the clergy was more severe and stringent and left no room for any violation. The other, for the laity was less so and catered to their need for leading householders' lives. He said that all the vows – major or minor – were to support one view that we must be as non-violent as possible. We must refrain from untruth and theft because they hurt others while we resort to them for meeting our selfish ends. Celibacy is advisable for it prevents us from indulging in many a sinful deed. We must renounce possessions as far as possible and completely overcome attachment for them, for it is one of the most potent cause of violence and thereby of keeping the soul shackled in mundane bondage.

He preached non-violence and universal friendship that translated itself into kindness and compassion for all. He was the true 'messiah of mercy'.

Revolutionary Mahāvīra –

Mahāvīra was a revolutionary in the true sense of the term. His message was far ahead of its time. He preached equality at a time when the society was in the grip of untouchability. He fought caste-system and maintained that it is the actions of a person and not the accident of his birth that determine his caste. One is a Brahmin if one's actions are righteous; one is a *Kṣatriya* if one protects the others; one is a *Vaiśya* if one trades with honesty and one is a true servant if one serves faithfully.

He had the courage of His convictions and stood up to condemn the violence that marred the religious ritual offerings in which the animal-sacrifice was rampant. He gave the clarion

call that nothing beneficial could result from bad and sinful deeds like killing innocent animals in the name of religion and that the perpetrators of such violence would certainly be condemned to suffer the miseries of hells.

At a time when intellectual strife was at its pinnacle and various religious philosophies, plunged in the darkness of their absolutist views, were at loggerheads with each other, each trying to prove others false, Lord *Mahāvīra* presented His unique gift of enlightened Non-absolutist view (*Anekāntavāda*) that paved the way for appreciation of the others' views in relation to their respective frames of reference.

Lord *Mahāvīra* could appreciate the changing needs of time and the changing human nature and tailored his creed to suit the needs of time. While twenty-two Prophets before him preached only a four vowed ethics, He could summon the courage to break from tradition and preached a five vowed code and convinced the learned followers of Lord *Pārśvanātha*, the twenty-third *Tīrthaṅkara*, that the time then needed the fifth vow of celibacy to be explicitly taken rather than implicitly understood. All of them appreciated the need and accepted the five-vowed faith of *Mahāvīra*.

No wonder, then, that His creed found followers in large numbers amongst all classes of the society and kings and knaves alike became His followers. *Śreṇika Bimbisāra*, the king emperor of *Magadha*, the most potent potentate of the time, became His follower and many more followed. His monastic order was open to all the four castes of noble Brahmins and *Kṣatriyas* and not so noble *Vaiśyas* and *Śūdras*. He had the courage to accept the untouchable eaters of carrion, like *Harikeśibala*, into His fold and convert them into highly accomplished monks that became venerated by gods, demigods, kings and laymen alike.

Liberated Mahāvīra –

Mahāvīra preached His gospel for thirty years for the benefit of the humanity, divinity, animal kingdom and the rest of the living world. His message of universal love and non-violence reverberated in the four corners of the country as well as in the heavens above.

At seventy-two, He was still spreading His gospel far and wide but time now came for His departure from the mundane existence, the event for which all living beings crave – liberation.

He was staying for the rainy season at *Pāvā*, when His four non-destructive types of karma were also exhausted and His spirit was ready to leave behind the confines of a body and was knocking at the doors of perfectly pure incorporeal existence. It wanted to go and make an abode on the *Siddhasīlā* in the uppermost part of the universe beyond which there is nothing but the infinite expanse of the non-universal space. At midnight on the fifteenth of the dark half of the lunar month of *Kārtika*, in the year 527 BC, the *nirvāṇa* call came and leaving the order established by Him in the able hands of His able principal disciple, *Sudharma*, He breathed His last to be one amongst the supremely accomplished, perfectly pure souls the *Siddhas*. The Jains celebrate this day as *Dīpāvalī* till date.

The following verse candidly sums up His supreme accomplishment: –

**“*Vīraḥ sarva suarāsurendra mahitaḥ, Vīraṇi budhā samisṛtā /
Vīreṇābhīhataḥ svakarmanicayaḥ, Śrī Vīrāya nityaṇi namaḥ*”**

(Meaning – “Daily obeisance to *Vīra* by whom His own karmic accumulation has been completely annihilated and so He

has become venerated by all the gods and their kings and whose praise is sung by the learned.”)

What follows in this work is a brief exposition of the precious precepts preached by such enlightened and omniscient Lord Prophet *Bhagvān Vardhamān Mahāvīra*.



2

JAINISM : AN INTRODUCTION

Jaina Dharma –

Jaina dharma is the faith propounded and preached by the enlightened *Jina* (the spiritual conqueror), on attaining omniscience.

Universal Character Of Jainism –

Jainism, though practised by a minuscule minority of the people of the world, has all the qualities of a universal faith. A religion or faith becomes confined to a particular region or a set of people by virtue of its lack of liberality imposed by its absolutist view--point or dogma. It is this lack of liberality that brings it in conflict with other religions and faiths. Jainism is, possibly, the only faith that has not come into any conflict with any other faith because of its non-absolutist heritage. Universal character is ingrained in its very nomenclature, its outlook, and its actions as well as in its key prayer--verse that we have already cited as 'BENEDICTION'.

The name Jainism is derived from the word '*Jina*', which means conqueror (of the spiritual foes like delusion, passions, etc.) and anyone who attains this accomplishment is a *Jina* irrespective of one's religious denomination. Its outlook is the most liberal as it maintains that there is a grain of truth in every view – presented by the believers of any philosophies – how-so–

ever limited in scope it may be. Therefore, there is no need to refute any view–point as false. It is this liberal outlook that keeps Jainas out of conflicts that rage between various other faiths and gives it its universal character. The Jaina activities or ethics are, again, not in conflict with any other faith as they are based on the principle of universal non–violence and aim at spiritual upliftment and plead a life–style of restraint and penance for its followers – both the clerics and the laymen. The key–prayer incorporates only bowing to five paragons of spiritual virtues and is absolutely qualitative in nature without any emphasis on any particular person or persons. Again, all those who possess those qualities are venerable to the Jainas irrespective of the caste or creed to which they might belong. What could be more liberal, more universal?

Eternality And Historicity Of Jaina Dharma –

Eternality – Jaina mythology holds that Jainism is an eternal faith that is believed to have been preached by infinite number of such *Jinas* in the beginningless past, is being preached by the *Jinas* present in another inaccessible region called *Mahāvīdeha Kṣetra* at present and which will be preached by infinite number of more such *Jinas* in the coming times. Each *Jina* re–emphasises the precepts, preached by the *Jinas* before Him, as their effect fades with the passage of time.

According to the Jaina belief, each aeon (*Kāla–cakra* or time cycle) consists of two phases – the ascendant phase known as *Utsarpiṇī Kāla* and the descendent phase known as the *Avasarpiṇī Kāla*. Each of these phases is further sub–divided into six eras known as *Ārā*. In each of these phases twenty–four *Jinas* or Prophet–propounders propound and preach the faith at widely separated epochs of time in the third and the fourth *Ārās* of each phase. Presently, we are living in the fifth *Ārā* of the *Avasarpiṇī Kāla* or the descendent time phase of the current time–cycle. In the third and the fourth *Ārās* of this descendent time phase, too,

twenty-four Prophet-propounders (*Tīrthaṅkaras*) propounded and preached the faith to the people of their times. The first of these *Tīrthaṅkaras* was Lord *Ṛṣabhadeva* who lived and preached innumerable years ago and the last – twenty-fourth – *Tīrthaṅkara*, *Lord Mahāvīra*, lived and preached nearly two and a half millenniums ago. The version of Jainism that we follow today was preached by *Bhagvān Mahāvīra*.

Historicity – The historicity of the Jaina tradition is amply borne out by both literary as well as archaeological evidence. The traditional history of the Jainas from the earliest times of the first *Tīrthaṅkara* Lord *Ṛṣabhadeva* (Circa third period of the present descendent time cycle) to the last *Tīrthaṅkara* Lord *Mahāvīra* (Circa 6th Century BC in the fourth period of the same phase of the current time cycle) can be traced from the events mentioned in the Jaina scriptures.

According to the Jaina tradition, ages ago the first *Tīrthaṅkara*, Lord *Ṛṣabhadeva*, was the initiator of the transition of the human civilisation from that of the culture of enjoyment (*Bhoga saṁskṛti* in which one didn't have to work for one's livelihood as all one's needs were fulfilled by divine trees called *Kalpavṛkṣās*) to that of the culture of action (*Karma saṁskṛti* in which one had to work for one's livelihood). He also established the traditions of agriculture, education, warfare, state-craft, legal system, etc. Actually, before Him the society was led by the headmen who were called *Kulakaras* (*Ṛṣabha*'s father – *Nābhīrāj* – was the last *Kulakara*) and He was the first ever king who ruled the country. After firmly establishing the systems of the society and the state and ruling for an immeasurably long period of time *Ṛṣabha* relinquished His temporal powers in favour

¹ “*Ādimāṇi Prthvināthāṇi ca, ādimāṇi Niṣparigrahaṇi /*
Ādimāṇi Tīrthanāthāṇi ca, Śrī Ṛṣabhasvāmināṇi stumaḥ ||”

of His eldest son, *Bharata*, and became the very first ascetic¹ engaged in the pursuit of spiritual enlightenment, after attaining which He preached the faith and established the four-fold religious order referred to as 'ford (*tīrtha*)' and became the very first *Tīrthaṅkara* (founder of the ford)¹, and salvation, which He, ultimately, attained atop Mt. *Kailāsa* referred to as *Aṣṭāpada* in the Jaina lore. The eldest of His one hundred sons, *Bharata*, became the very first paramount sovereign or king-emperor (*Cakravartī*) of the land that was named as *Bhāratavarṣa* after him. In this connection Dr. Hermann Jacobi wrote, "there was nothing to prove that *Lord Pārśvanātha* was the founder of Jainism. Jaina tradition is unanimous in holding *Lord Ṛṣabhadeva*, the first *Tīrthaṅkara* as its founder and there may be something historical in the tradition which takes Him as the first *Tīrthaṅkara*." With such reliable evidence being available, there is nothing to prevent us from believing that Jainism is the most ancient religious philosophies of the world that started with the advent of human civilisation and evolved with time.

After *Lord Ṛṣabhadeva*, there was a succession of twenty-three *Tīrthaṅkaras* who propounded and preached almost the same precepts and practices that the first *Tīrthaṅkara* had propounded with due modifications felt necessary due to the changing times and the changing human nature. Lord Mahāvīra (599–527 BC) became the last Prophet-propounder (*Tīrthaṅkara*).

Lord *Pārśvanātha*, the twenty-third *Tīrthaṅkara*, is accepted as a historical personality by the modern historians such as Vincent Smith, RC Mazumdar and RK Mukerjee, who regard Him as a great preacher of Jaina Dharma. He was the prince of Varanasi, who became an ordained monk, practised grave penance and achieved spiritual enlightenment, propounded the faith and preached it for nearly seventy years before He ultimately attained *nirvāṇa* atop *Sammedaśikhara* (*Pārasnāth Hill*) in the Jharkhand state. Before Him, the twenty-second Prophet, *Lord Ariṣṭanemi*,

was a cousin of *Lord Kṛṣṇa* and there could be little doubt about His historical veracity. He lived and preached in the *Saurāṣṭra* region in the western India and attained *nirvāṇa* atop the *Ūrjayantagiri* or Mt. *Gimār*.

Similarly, historical instances are found in the Jaina lore about the remaining twenty-one *Tīrthaṅkaras* as well and there is no reason to question Their historicity in the absence of evidence to the contrary.

Also, there is ample archaeological evidence to prove that the Jainism did not originate with the accepted historical figure – *Lord Pārśvanātha*, but aeons ago with Lord *Ṛṣabhadeva*, who is referred to as *Ādinātha* (the first lord) for this very reason. The following is an account of such archaeological evidence: –

- A. It has been recorded that king *Khāravela* of *Kaliṅga*, in his second invasion of *Magadha* in 161 BC, brought back an idol of *Agrajina* or the first *Jina* (*Ṛṣabhadeva*), which had been carried away from *Kaliṅga* three centuries earlier by king *Nanda-I*. This shows that in the 5th century BC, *Lord Ṛṣabhadeva* was worshipped and that His idol was highly valued by His followers.
- B. In the Indus valley excavations some nude male terracotta figures were found. It clearly shows that Jaina faith was followed by the people of the Indus valley civilisation as the worship of nude male deities is a very well-established practice in Jainism.
- C. On one of the seals were found engraved nude figures of six male deities standing in contemplative mood with their hands held very close to their bodies' (*Kāyotsarga mudrā*). This practice of contemplating in standing posture is peculiar only to the Jainas. This shows that the figures were of Jaina ascetics.

- D. The figures of male deities in contemplative mood in standing or sitting postures resemble the currently worshipped figures of *Jaina Tīrthaṅkaras*.
- E. On some seals we find the figure of a bull engraved under the figure of a nude male deity practising penance in the *Kāyotsarga mudrā* i.e. in a standing posture. These figures appear to be those of Lord *Ṛṣabhadeva* as in the Jain tradition there is an established practice of depicting the emblem (*lāñchana*) of each *Tīrthaṅkara* below their figures and that a bull is the emblem of Lord *Ṛṣabhadeva*.
- F. Sacred signs of swastikas, drawn in Jain and Hindu style are also found engraved on some seals.
- G. Some motifs on some seals found in Mohan-Jo-Daro resemble those found in the ancient Jain art of Mathura and suggest that Jainism was prevalent in that civilisation at that ancient time (3500–3000 BC).

Recently, reputed scholar saint *Ācārya Vidyānandajī*, has concluded from his research on the relics from the excavations at Mohan-Jo-Daro in the Indus valley, that Jainism was prevalent at least 5000 years ago.

All this evidence points at a very ancient origin of Jainism and it is now recognised as one of the oldest religions of the world.

We, therefore, can justifiably conclude that all the twenty-four *Tīrthaṅkaras* mentioned in the Jain scriptures and religious lore were historical persons and that Jainism originated an immeasurably long time ago with the advent of the first *Tīrthaṅkara*, Lord *Ṛṣabhadeva*, and that twenty-three Prophets that followed down the ages preached essentially the same precepts with certain modifications necessitated by changing times.

The Twenty-four Tīrthaṅkaras –

The twenty-four *Tīrthaṅkaras*, who propounded and preached the Jaina precepts to the people of their times in the current descendent time phase are –

1. Lord *Rṣabhadeva*,
2. Lord *Ajitanātha*,
3. Lord *Sambhavanātha*,
4. Lord *Abhinandana*,
5. Lord *Sumatinātha*,
6. Lord *Padmaprabha*,
7. Lord *Supārśvanātha*,
8. Lord *Candraprabha*,
9. Lord *Suvidhinātha*,
10. Lord *Śīṭalanātha*,
11. Lord *Śreyāṁisanātha*,
12. Lord *Vāsupūjya*,
13. Lord *Vimalanātha*,
14. Lord *Anantanātha*,
15. Lord *Dharmanātha*,
16. Lord *Śāntinātha*,
17. Lord *Kunthunātha*,
18. Lord *Aranātha*,
19. Lord *Mallinātha*,
20. Lord *Munisuvrata*,
21. Lord *Naminātha*,
22. Lord *Ariṣṭanemi*,
23. Lord *Pārśvanātha*, and
24. Lord *Vardhamāna Mahāvīra*.

The faith preached by these *Tīrthaṅkaras* – fordmakers – was essentially the same with modifications incorporated by each to suit the needs of His time. For example, the first and the twenty-fourth *Tīrthaṅkaras* preached a five dimensional *faith* (*Pañcayāma dharma*), consisting of the five great vows of completely refraining from violence, untruth, stealing, sexual

indulgence and possessions or attachment thereto; for the members of the clergy of their religious order while the remaining twenty-two Prophets preached a four dimensional faith (*Cāturāyāma dharma*) consisting of only four great vows except that of refraining from sexual indulgence. It, however, does not mean that they propounded a permissive monastic order but only means that their monks and nuns perfectly understood that completely refraining from any possessions or attachment thereto also had an implied injunction against sexual indulgence.

The Three Hallmarks Of Jainism –

When we talk about any creed our attention goes to the very basic components that give it a distinct identity. In the case of Jainism the three very basic ingredients that characterise it are 1. Non-violence (*Ahimsā*), 2. Restraint (*Saniyama*) and 3. Penance (*Tapa*). These three can, very easily, be said to be its hallmarks.

The word '*Dharma*' has very wide connotations and various seers and thinkers down the ages have defined it variously. One view holds that *Dharma* is nothing but a capacity to distinguish between the right and the wrong and then doing the right and to avoid the wrong. In this sense it is the very philosophy of life. Another view, very close to the first one, holds that *Dharma* is to do one's duty. The Jaina view is that to act in accordance with one's true nature is *Dharma* (*Vatthu-sahāvo dhammo*).

In keeping with the Jaina concept and definition of *Dharma*, the Jaina faith emphasises only those activities for its followers that lead them towards their true selves. The three hallmarks of Jainism – Non-violence, Restraint and Penance – are the means to lead the soul towards its true nature – purity – and to its ultimate destination – freedom from the misery of mundane existence, which is variously stated as Spiritual salvation, Spiritual emancipation, Liberation, Final deliverance, *Mukti*, *Nirvāṇa* or *Mokṣa*.

Three Hallmarks –

The ultimate aim of any endeavour of any living being is to gain pleasure. Pleasure could be either physical that feels good to the body and senses or it can be spiritual in which case it is called bliss. It is a matter of common experience that what is auspicious is blissful and what is inauspicious is painful. *Dharma*, which is sublime, ought to be auspicious. The Jaina seers have said that *Dharma* is the foremost auspiciousness. However, they have specified that only that *Dharma* is auspicious, which is characterised by Non-violence, Restraint and Penance and they have stated that even the heavenly gods bow to them that have their minds always firmly established in such a faith. The very first verse of famous Jaina scripture ‘*Daśavaikālika-sūtra* reads–

“Dhammo maṅgalamukkiṭṭhaṃ, Ahinīsā Sañjamo Tavo |
Devā vi taṃ namanisanti, jassa Dhamme sayā maṇo ||”

Non-Violence (*Ahinisā*) –

Non-violence is the first and the foremost tenet of Jainism. Every Jaina proclaims that it is every follower’s foremost duty to practice non-violence (*Ahinisā paramo dharmaḥ*). This concept is so central to Jainism and it is so important a hallmark that I have devoted entire third chapter of this book to it.

Restraint –

The second hallmark of Jainism is self-restraint or *Samiyama*. *Samiyama* means control. Hence restraint is nothing but proper self-control. The Jaina thought places great emphasis on *Samiyama* (*Vinaya*), so much so that the faith is said to be rooted in *Vinaya* (*Viṇaya mūlao dhammo*). Restraint is an exact opposite of lack of restraint, which is nothing but recklessness dealt with in the last section on non-violence. As recklessness arises from negligence, restraint is an outcome of vigilance. In more specific terms restraint is control on one’s body, mind and speech as well as on passions – anger, pride, guile and greed. It is not difficult

to appreciate that a person under the influence of these passions and not vigilant enough to control the activities of his body, mind and speech will tend to be unrestrained and reckless.

Part And Whole Restraint – Whole or complete restraint means carefully avoiding and not indulging in any sinful activity, which, in turn, involves complete suppression of passions and media of action – body, mind and speech – and is quite difficult to achieve. Only the very highly righteous monks are able to achieve this supreme accomplishment. However, even giving up one or more means of sinful activities by partly suppressing passions and media of activities is desirable and is, therefore, termed as part restraint. It must be understood that all unrestrained activities are sinful and they soil, tarnish and vitiate the soul as they result in karmic bondage and even part restraint prevents this karmic bondage to the extent that restraint is practised.

Types Of Self-restraint (*Samiyama*)² –

In the Jaina literature various types of restraints have been mentioned. They depend upon the media, means and victims of one's actions. Four types of divisions based on these varying considerations are as follows: –

1. This division is based on the control of senses and care in dealing with ten types of vitality of the living beings. The seventeen types of controls that fall in this category are given below: –

A. Restrained Senses (*Indriya Samiyama*) involving –

- i Restrained sense of touch,
- ii Restrained sense of taste,
- iii Restrained sense of sight,
- iv Restrained sense of smell,
- v Restrained sense of hearing,

² First Steps To Jainism, pp. 93–96.

- vi Restrained sense of thoughts (mind is considered to be half a sense-organ),
 - vii Restrained speech, which is also a function of the mind and the tongue.
- B. Restrained activities in relation to the vitalities of the living beings (*Prāṇa Samiyama*) –
- viii Not hurting touch-vitality (*Sparśa-prāṇa Samiyama*),
 - ix Not hurting taste-vitality (*Rasa-prāṇa Samiyama*),
 - x Not hurting sight-vitality (*Cakṣu-prāṇa Samiyama*),
 - xi Not hurting smell-vitality (*Ghrāṇa-prāṇa Samiyama*),
 - xii Not hurting hearing-vitality (*Śabda-prāṇa Samiyama*),
 - xiii Not hurting respiratory-vitality (*Śvāsocchavāsa-prāṇa Samiyama*),
 - xiv Not hurting longevity-vitality (*Āyu-prāṇa Samiyama*),
 - xv Not hurting Power-vitality (*Bala-prāṇa Samiyama*),
 - xvi Not hurting verbal-vitality (*Vacana-prāṇa Samiyama*),
 - xvii Not hurting thought-vitality (*Mana-prāṇa Samiyama*).
2. The second division, also prescribing seventeen self-controls is based on types of victims of our actions and miscellaneous other controls. They are as follows: –
- A. Restraints in dealing with five kinds of static one-sensed beings –
- i Restraints in dealing with Earth-bodied beings,
 - ii Restraints in dealing with Water-bodied beings,
 - iii Restraints in dealing with Air-bodied beings,
 - iv Restraints in dealing with Fire-bodied beings,
 - v Restraints in dealing with vegetational-bodied beings,

B. Restrained dealings with four types of mobile living beings—

- vi Restrains in dealing with two-sensed beings,
- vii Restrains in dealing with three-sensed beings,
- viii Restrains in dealing with four-sensed beings,
- ix Restrains in dealing with five-sensed beings,

C. Miscellaneous restraints —

- x Avoidance of attachment towards possessions,
- xi Vigilance in sitting, sleeping, walking, etc.
- xii Indifference towards mundane activities,
- xiii Careful disposal of the wastes and excretions,
- xiv Careful inspection and maintenance of monastic
 equipage,
- xv Thought control,
- xvi Speech control, and
- xvii Body control.

3. The third division also prescribes seventeen self controls and is as follows: —

A. Restrained Senses (Indriya Samiyama) involving:

- i Restrained sense of touch,
- ii Restrained sense of taste,
- iii Restrained sense of sight,
- iv Restrained sense of smell,
- v Restrained sense of hearing,

B. Restricting five means of karmic influx:

- vi Restricting violence,
- vii Restricting untruth,
- viii Restricting stealing,
- ix Restricting sexual indisipline,
- x Restricting accumulation,

C. Conquering passions:

- xi Conquering anger,
- xii Conquering pride,
- xiii Conquering guile,
- xiv Conquering greed,

D. Restrictions over the media of action:

- xv Controlled mind,
- xvi Controlled body,
- xvii Controlled speech.

4. The fourth division prescribes control over the four media of action –

- i Control over mind,
- ii Control over body,
- iii Control over speech, and
- iv Control over the implements of violence.

It is plain from this analysis that Jainism accords very high priority to self-restraint and the comprehensive coverage given to it proves that it is an essential part of Jaina ethics. From this analysis it also becomes quite apparent that self-restraint and non-violence are complementary and that it is impossible to practice one without adhering to the other.

Penance –

Penance (*Tapa*) is the third hallmark of Jainism. Observance of non-violence and self-restraint only result in avoiding fresh karmic bondage with the soul. However, the soul cannot achieve its ultimate goal of attaining spiritual emancipation without shedding the karmic bonds bonded earlier. Penance is the means to achieve such separation of the soul from the earlier bonded karma matter. The glorious place accorded to penance in the scheme of spiritual progress is evident from the fact that it has

been accepted as one of the three hallmarks of the faith. When the karmic bonds are destroyed, as a result of penance, the soul becomes purer and purer and there comes a time when all the karmic covers obscuring infinite vision and infinite knowledge are removed and the soul becomes enlightened and omniscient. With the passage of time when even the four non-destructive types of karma are also exhausted, the soul becomes fully emancipated and liberates from the shackles of mundane existence.

Qualities Of Penance –

From the qualitative point of view, penance may be of two types. The first type is the penance of the ignorant (*Bāla-tapa*), which is undertaken with a view to achieve mundane accomplishments such as wealth, good health, freedom from worldly worries, supernatural accomplishments like changing form at will, walking on water, walking on air, etc. The second type is the penance of the wise (*Pandita-tapa*), which is undertaken without any mundane desires and purely with a view to shed the karmic bondage associated with the soul and aims at only the final liberation of the soul. It is the second type of penance, which is the real or the right penance as it is the one that ensures freedom of the practitioner soul from mundane desires and passions.

External And Internal Penance –

From the practice point of view, the penance is either external (*Bāhya-tapa*) that is the visible type of penance by virtue of its mainly physical nature and relationship with external agencies or internal (*Ābhyantara-tapa*), which is the invisible form of penance by virtue of its mainly mental and spiritual nature and lack of relationship with external agencies. These two types of penance are respectively interrelated to each other as each type of external penance aids the practice of the corresponding type

of internal penance. For instance, fasting aids expiation; reduced diet penance makes the practitioner humble; mendicancy penance is mainly with a view to serving the elders, ailing and the feeble of the order; forsaking taste helps one overcome lethargy and consequent negligence and aids self-study; tolerance for physical pain gives one stability necessary to maintain the concentration while meditating and withdrawal helps in giving up all types of attachments. Each of these types are six in number, as follows: –

<u>External Penance</u>	<u>Internal Penance</u>
1. Fasting (<i>Anaśana</i>)	Expiation (<i>Prāyaścitta</i>),
2. Reduction (<i>Avamaudarya</i>)	Vinaya (<i>Humility</i>)
3. Mendicancy (<i>Bhikṣācaryā</i>)	Service (<i>Vaiyāvṛtya</i>)
4. Taste-control (<i>Rasa-parityāga</i>)	Self-study (<i>Svādhyāya</i>)
5. Physical tolerance (<i>Kāya-kleśa</i>)	Meditation (<i>Dhyāna</i>)
6. Withdrawal (<i>Pratisallīnatā</i>)	Renunciation (<i>Vyutsarga</i>)

The following are the details of these types of penance: –

External Penance (*Bāhya-Tapa*) –

1. **Fasting Penance (*Anaśana Tapa*)** – *Aśana* means food, which is of four types – Staple food (*Aśana*), Liquid food and drinks (*Pānak*), nutrititional supplements (*Khādya*) and taste improvers or mouth fresheners (*Svādyā*). Fasting means willingly giving up these types of food and the desire thereof. The fasting can be for fixed pre-decided duration (*Itvarika anaśana*) or for the entire duration of the remaining life (*Yāvatkathita or Āmaraṇa anaśana*). While the fasts of pre-decided fixed duration could be undertaken in various permutations and combinations, the fasts unto death are of three types, namely 1. *Bhakta-pratyākhyāna*, which involves giving up foods with no other restrictions, 2. *Ingini-maraṇa*, which involves confinement to a pre-decided place besides giving up of

all types of food, and 3. *Pādapopagamana*, which, apart from giving up all foods, involves cessation of all movements and lying motionless, like a fallen tree.

2. **Reduction Penance (*Avamaudarya* or *Unodarī Tapa*)**– Reducing one’s diet, clothing, other equipage and passions is called *Avamaudarya tapa* or reduction penance. The first two types are physical in nature and are referred to as material reduction penance and the third category is at the psychical level and is called psychic or volitional reduction penance. Each of these categories has several sub types.
3. **Mendicancy penance (*Bhiksācaryā Tapa*)** – To beg for one’s means of sustenance, which involves giving up one’s pride, as well as for serving the other old, feeble, ill and students in the monastic groups is called *Bhiksācaryā tapa* or mendicancy penance. With reference to matter, place, time and mode, this penance is of four types. Here it must be understood that this form of mendicancy is not out of penury but with a view to rendering service, limiting one’s requirements and conquering pride. The Jaina mendicant has several restrictions placed on the type of food and other necessities that can be accepted as alms and ensures that he accepts only the flawless ones, which help rather than hinder his spiritual practices.
4. **Penance of Forsaking Taste (*Rasaparityāga Tapa*)** – The aim of eating, according to the Jaina view is to sustain life and not to eat for tingling the taste buds. In other words a follower of the Jaina faith eats to live rather than living to eat. Also, it is more than probable that tasty food eaten with delight is overeaten and may result in lethargy, which will ultimately result in negligence and adversely affect spiritual performance. The six types of tastes/foods that are considered especially tasteful and result in attachment to food and which a steadfast adherent of the

faith gives up are milk, curds, butter, oil, sweets and salts.

5. **Penance of Tolerating Physical Discomfort (*Kāya-kleśa Tapa*)**– The aim of this type of penance is to make the body so tolerant and pliable that it does not flinch when rigours of spiritual life present themselves. However, body is also the medium of all religious practices and it is not to be hurt or harmed in any way by undertaking unduly harsh measures. To train oneself to overcome the love for physical comforts and to endure the hardships of spiritual life, the spiritual aspirant adopts various bodily postures, endures vagaries of weather, plucks own hair, etc. It is the physical adventure of the spiritualist that gives him the same type of pleasure as a mountaineer feels while enduring hardships while scaling the peaks.
6. **Withdrawal Penance (*Pratisallīnatā Tapa*)** – This penance involves withdrawal from mundane pleasures and devoting oneself to spiritual upliftment only. In other words all extrovert interests are subjugated in favour of introversion and means that the body, mind and speech are constantly watched and diverted inwards. This endeavour succeeds best when the physical environment is conducive to such withdrawal and, therefore, lonely residence free from distractions of residents, animals and way-farers as well as from the attractions wrought by various sounds, smells, touches, tastes and sights is recommended for the aspirant desirous of practising withdrawal. Such withdrawal results in conquest of passions and desires and ensures full attention towards spiritual pursuits.

Internal Penance (*Ābhyantara Tapa*) –

1. **Expiation Penance (*Prāyścitta Tapa*)**– To accept one's faults in observing the accepted vows of right-conduct and sins committed under the influence of passions etc,

to atone for them and to resolutely endeavour not to repeat such faults is the expiation penance. It can be achieved through confession and repentance by the defaulter himself and punishment and relegation or rustication awarded by the head of the monastic group.

2. **Humility Penance (*Vinaya Tapa*)** – To show reverence and veneration towards one's superiors in knowledge, virtues and monastic seniority by bowing, welcoming, rising on their arrival, recalling their virtues with admiration etc. is the humility penance or *Vinaya tapa*. To show veneration to the learned is *Jñāna vinaya*, to those of steadfast faith is *Darśan vinaya*, to those of steadfast conduct is *Cāritra vinaya*, to have reverent thought for such venerated personae is *Mana-vinaya*, to show veneration verbally is *Vacana-vinaya*, to do it physically is *Kāya-vinaya* and to do so formally for the sake of courtesy is *Lokopacāra-vinaya*. We have to admit that humility and courtesy are important personal attributes in social life of even the laymen, what to say of the ascetics.

3. **Service Penance (*Vaiyāvṛtya Tapa*)** – Rendering service to the needy, that is to the elders, the ailing ones, the feeble ones and those engaged in scriptural study, etc. has been called a penance as it requires the noble qualities like tolerance, patience, attention, and extra-ordinary will to serve in the person rendering it. The glory of service is evident from the fact that it has been given priority over gaining knowledge. It has been said in the *Uttarādhyayanāsūtra* (29.43) that one who renders selfless service to the deserving may, when one's psychic disposition is of the noblest kind, gain the fruit of rebirth as a *Tīrthaṅkara*. However, such service must be rendered without any selfish motives and includes providing food, accommodation, medicine, etc.

4. **Self-study penance (*Svādhyāya Tapa*)** – *Svādhyāya* includes scriptural study, teaching, reflection and dissemination. It is considered to be the extra-ordinarily highest form of penance as it helps one acquire right-knowledge on which the entire edifice of spiritual accomplishments can stand. It involves teaching and learning of scriptures (*Vācanā*), enquiry to clarify the doubts (*Pracchanā*), revision (*Parāvartanā*), reflection (*Anuprekṣā*) and preaching (*Dharma-kathā*). Also, through self-study one destroys the knowledge obscuring karma (*Uttarādhyayana*, 29.19).
5. **Meditation Penance (*Dhyāna Tapa*)** – According to the *Tattvārthasūtra* meditation is the concentration of the inner thoughts of a person of good constitution on a single subject (“*Uttamasamīhanansaikāgracintānorodho dhyānam*” – *Tattvārthasūtra*, 9.27). For an unenlightened worldly being the duration of concentration on a subject or an object is said to be one *antarmuhurta* or a period of less than forty-eight minutes after which his concentration shifts to focus on a different subject or object.

Jaina thought categorises meditation in the following four categories: –

- A. **Despondent Concentration (*Ārta-dhyāna*)** – The current of thoughts that flows within one’s mind when one is beset with miseries or apprehension thereof is called ‘Despondent concentration or *Ārta-dhyāna*’. The reasons, which actuate this concentration are –
1. Apprehension of something untoward to happen,
 2. Apprehension of separation from the dear ones,
 3. Apprehension of illnesses and 4. Acute desire to obtain objects of mundane pleasure. This type of concentration is signified by crying, sorrow, wailing and shedding of tears.

- B. **Cruel Concentration (*Raudra-dhyāna*)** – The current of cruel thoughts that are directed towards violence, lies, theft, and preservation of worldly pleasures is said to be ‘Cruel Concentration or *Raudra-dhyāna*’. Such concentration is of four types – 1. Constant Cruel thoughts, 2. Comprehensive cruel thoughts, 3. Several cruel thoughts and 4. Life-long cruel thoughts.
- C. **Pious Concentration (*Dharma-dhyāna*)** – To concentrate one’s mind on the teachings of the Lord, the means of karmic influx and the ways to stop them, the ultimate retribution of the performed actions and karmic bondage incurred therefrom, on the righteous conduct and it’s spiritual benefit is said to be ‘Pious meditation or *Dharma-dhyāna*’. According to the phases of concentration, the pious concentration is said to be of four types – 1. Concentrating on the scriptural teaching is called *Ājñā-vicaya dhyāna*, 2. To concentrate on means of refraining from bad thoughts – passions, attachment and aversion, etc – and deeds is said to be *Apāyavicaya dhyāna*, 3. To concentrate on the inevitable retribution of pious as well as sinful thoughts and deeds is termed as *Vipākavicaya dhyāna* and 4. To concentrate on the form (*Samsthāna*) of the universe is *Samsthāna-vicaya dhyāna*. A person who remains engaged in *Dharma-dhyāna* can be recognised by his voluntary inclination, interest and faith in the right faith and the scriptures that contain its teachings.
- D. **White (pure) Concentration (*Śukla-dhyāna*)** – The concentration achieved when an aspirant totally withdraws from worldly thoughts and concentrates on the spirit and the spiritual subjects is said to be ‘Pure meditation or *Śukla-dhyāna*’. This concentration is progressive in nature and starting

from 1. Concentration on the matter and modes in accordance with the Pre-canons to 2. Concentration on matter or mode of a single object, to 3. Concentration on the final and fine respiratory concentration of the omniscient Lords near their time of liberation to 4. Concentration on the purest soul when even the finest physical, mental and vocal functions are stopped in the final moment of liberation. It follows that this meditation is possible for only those aspirants who have achieved sufficient spiritual purity to be irrevocably on the path to spiritual liberation. This type of concentration is signified by discretion (*Viveka*), complete renunciation (*Vyutsarga*), lack of remorse (*A vyathā*) and lack of delusion (*Asammoha*).

6. **Renunciation Penance (*Vyutsarga Tapa*)** – To renounce everything or being in an ‘other than the Self’ frame of mind is said to be ‘Renunciation penance or *Vyutsarga Tapa*’. Renunciation can be either material in which the aspirant renounces attachment to own body (*Śarīra vyutsarga*), the monastic order (*Gaṇa-vyutsarga*), the monastic equipment (*Upadhi vyutsarga*) and the food (*Bhakta-pāna vyutsarga*) or dispositional in which he renounces the passions (*Kaṣāya vyutsarga*), all mundane desires (*Samisāra vyutsarga*) and the means of influx and bondage of eight types of karma (*Karma vyutsarga*).

Nature of Reality –

Various Indian philosophies define reality (*Sat*) variously. The *Vedānta* says that reality is permanent (*dhruva or nitya*); the Buddhists believe in an invariably transient (*Niranvaya-kṣaṇika*) reality; *Sāṅkhya* philosophy believes in permanent (*Kūṭastha nitya*) conscious (living) reality and a permanently transient (*Parīṇāmī nitya or Nityānitya*) non-living reality and the *Nyāya* and *Vaiśeṣika* philosophies believe that some elements of the

reality are permanent and the remaining elements are transient. However, none of these propositions can explain all the facets of reality and they all have their grey areas. The Jaina philosophy's stand on the nature of reality is reflected in the aphorist *Umāsvāti's* words – “*Utpāda-vyaya-dhrauvyayuktam sat* |” (*Tattvārthasūtra*, 5.29) maintains that the entirety of reality exhibits creation (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*).

Every object, either animate or inanimate is composed of two parts – one that remains permanent and ever unaltered while the other part is constantly changing with its one mode being expended when the following mode (*pariyāya*) comes into being. The examples of these seemingly contradictory propositions are very easily explained. The animate reality is the soul that resides in every living being. Its modes (dispositions or *pariyāya*) are constantly changing. When one spiritual disposition gives way to its following disposition the earlier disposition is said to have expended (*vyaya*) and the latter one is said to have been born (*utpāda*), while the conscious matter (*Jīva-dravya*) remains permanent and unaltered (*dhruva*) in all the time periods – past, present and future. As an inanimate example, let us take the case of water. When the water freezes we say that it has become ice. In this case the water (liquid) mode (*taral pariyāya*) is expended (*vyaya*) in favour of the ice (solid) mode (*thosa pariyāya*), which is created (*utpāda*) while the water-matter (Hydrogen-oxide H₂O) remains permanent (*dhruva*) in both its forms. It is also the case when water is heated and becomes steam or when it evaporates and becomes water-vapour. While its modes change from liquid to gaseous, the water-matter (*Jala-dravya*) remains unaltered in both its forms.

The Soul And The Karma –

We have referred to the living matter and the non-living matter earlier. It is the living matter that is called spirit or soul.

Jainism believes in plurality of souls and maintains that the universe is inhabited by infinite number of souls, each a conscious unit similar to the other in the sense that in its purest form it is incorporeal, without a wish or a will of its own and is endowed with the infinite quartet of knowledge, vision, bliss and spiritual prowess. The other attributes of the soul are that in their mundane existence they are corporeal and capable of associating themselves with inanimate matter. They assume the shapes and sizes of the bodies in which they are embodied. They have an initial association with karmic matter and depending upon the quality of the actions of their minds or bodies or speech they either attract and bond with particular types of matter called karma *pudgala* (tangible matter) or shed the earlier bonded karma-matter.

The term '*karma*' is, generally, taken in two senses. *Karma* means action as well as the *karma-matter* that is attracted and bonded with the soul due to the actions of the corporeal mundane soul. In the first sense karma is action and its reaction is the inevitable retribution or fruition that the embodied soul has to experience at some point of time. In the second sense the karma (karma-matter) associated with the soul soils and tarnishes its purity and keeps it bound to the mundane existence. Karma is of two types – meritorious or pious (*punya*) whose fruition is pleasurable and the sinful (*pāpa*) whose fruition is invariably painful. The only way to rid the soul from the initial as well as the freshly bonded karma is to practise penance. When the soul achieves complete and irresidual separation from karma-matter, it breaks away from the mundane existence and rises to the uppermost part of the universe where the abode of such liberated souls (*Siddhaloka* or *Siddhaśilā* or *Īśatprāgbhāra prthvī*) is. We shall examine this issue in greater detail when we come to the chapter on the 'Jaina Doctrine of karma'.

The Theism Of Jainism –

According to the orthodox Indian philosophies, believing in the teachings of the Vedas, Jainism is a heterodox atheist religious philosophy that does not believe in the existence of a trinitist God, who is the creator, sustainer and destroyer of the world and who, thereby, controls the destinies of everything and every being. However, in the context of the Indian religious philosophies, this premise is self defeating as the *Mīmāṃsā* philosophy, which is accepted amongst four orthodox theist philosophies also does not accept God as creator and stands with Jainism in refutation of the postulate that God is at the root of everything that exists. Actually, theism is a type of religious philosophy that incorporates a conception of God as a unitary being and everything in the world as a part—manifestation of His omniscient omnipresent omnipotence. However, Jainism believes in plurality of souls and maintains that all those souls that attain ultimate purity by irresidual separation from karmic bondage, gain omniscience, omni—vision, infinite bliss and infinite spiritual prowess and become Godheads. The Jaina concept of Godheads, however, does not subscribe to the theory of their reincarnation or their involvement in mundane affairs of guiding the actions and the destinies of the worldly beings as the perfected souls (*Siddhas*) are totally without attachment (*Vitarāga*) and do not have any wish or will of their own. They also do not, therefore, reincarnate to settle any untoward worldly affairs.

Against this backdrop, the Jaina concept of theism is that the religious philosophy that believes in the existence of the soul that keeps taking rebirth as long as it is in its mundane form and is responsible for its actions and the inevitable retribution thereof; the soul that is its own master and that, by its suitable actions and when the time ripens, by completely shedding the karmic bondage becomes a 'Perfect being' or Godhead. It is, therefore, not a Unitarian religious philosophy but a Pluralistic one.

Jainism is, thus, a pluralist theist philosophy that believes in infinite number of souls capable of achieving the status of Godheads.

Jaina Axioms –

The Jaina thought and its logic is based upon certain fore-truths that do not brook any arguments. The following are the Jaina axioms: –

- A. There are infinite numbers of souls, which are doers of actions through their bodies and enjoyers of fruits thereof.
- B. There is karma-matter, which soils the soul by its association.
- C. All souls have an initial association with karma-matter.
- D. All worldly existence is miserable.
- E. There is liberation from the misery of the mundane existence.
- F. There are means to achieve such liberation.

It is because of belief in these fore-truths that every faithful Jaina considers liberation from mundane existence as his foremost aim, and endeavours to achieve it. All Jaina Prophets visualise these truths, preach them and propound knowledge, and conduct that lead their flocks towards spiritual liberation.

Entire Jaina philosophy, metaphysics, cosmology and ethics are based on these fore-truths. We shall examine them in the sections that follow.



3

AHIMŚĀ (NON-VIOLENCE)

THE FOREMOST HALLMARK OF JAINISM

What Is Wrong With Himisā?

If we keep our eyes open and look around us, we cannot help noticing the huge incidence of violence that pervades the world in its most hideous and nefarious manifestation.

We must be shocked out of our reverie at the fact that 99.99 percent of this violence is man-made. The humankind has gone berserk. The world is beset with the killer instinct of the humans sharpened, many-fold, by the newer and newer means of destruction at its command. Be it the wars that rage amongst nations for political and economic reasons or the killing of the members of another creed in the name of religion or those of another race in the name of racial superiority or those of lesser species like the animals, birds and fishes for food or fun or the wanton destruction of the flora and fauna of any region in the name of progress or an unconcerned fouling of the environment, it is all violence in its most devastating forms. But are we so shocked? Each one of us must ask this question to oneself.

The humankind is drunk with the power bestowed upon it by its superior intellectual capacity as compared to other species that inhabit the planet Earth. The (so called) scientific and technological progress gives it the power of mass destruction, at times annihilating the complete species of living-beings. Many

a species is already extinct and many more are at the verge of extinction. Are many of us moved by this grim reality? The present indicators force us to infer that the answer to this vital question is in the negative. This leads me to another vital question – “Whither are we headed?” Not to the dark doom of the world of concrete and steel – totally bereft of vegetation and other lesser species of living-beings, I hope. If we go at the present rate, that day may not be in too distant a future. And if that happens, how long thereafter the human race, too, will last? ‘Not much longer’ should be the voice of reason.

What can save the Earth, its flora and fauna, its life-sustaining environment and the human race itself is a realisation of the harmful effects of unnecessary violence and disciplining ourselves so that the human race may continue to live in harmony with other living-beings of the Earth. The answer lies in the concept of *Ahimsā* or non-violence preached in greater or lesser measure by the seers down the ages – the seers or Prophets that brought various faiths and creeds into being.

The Jaina concept of *Ahimsā* excels both in form and content as it touches upon the finer facets of non-violence hitherto unnoticed by many others. The omniscient Jaina prophets – *Tīrthaṅkaras* – saw the ultimate in violence and the means to overcome it not only at the physical level but at the thought level as well. They spelled the norms for the survival of the members of not only the human race but that of all other species of living-beings down to the microscopically minute life-forms such as the fine creatures of vegetable origin as well. They presented vividly detailed models to show that the survival of any one species depends on the support and co-operation extended to it by the creatures of other species. In other words they preached non-violence so that the perpetuation of the natural life-cycle can be ensured and no species becomes extinct. They emphasised that harming or extinction of one species jeopardises the survival

of other species also. In their deeply realised wisdom, they gave us the 'declaration of dependence' and the *mantra* of 'interdependence of species' by saying that all living-beings live with each-others' support (*Parasparopagraho jīvānām*).

The Life-cycle –

What we and the animals, birds and fishes eat comes from the world of vegetation; what we excrete becomes food for the plants; we inhale the vital Oxygen released by the plants and they convert the Carbon-di-Oxide exhaled by us as food by the process of photosynthesis; the micro-organism survives on and converts the waste into manure that serves the food needs of the plant-life and the plants, in turn, provide food for higher life forms. The nature has its own checks and balances to keep everything to the required levels. The deer eats grass, the predators eat deer, the predators die and their bodies become the food for insects and carrion birds, and so the life cycle goes on balancing itself and providing for everyone's needs. It is only the human interference, driven by the race's greed rather than its need that the natural balance is disturbed. It is the human greed that results in mass deforestations, large-scale movements of species from their natural habitats to inhospitable circumstances and consequent destruction and extinction. The deforestation results in lesser rain-falls, global warming and famines and avoidable all-round misery. The human greed wipes out entire species and puts the survival of the others in gross jeopardy. The industrial progress, sans environmental concerns, has resulted in drilling holes in the Ozone layer, massive industrial and town effluents have polluted both, the ground and ground-water and effluent gases have not only resulted in global warming but have made breathing difficult for the living-beings.

Who is responsible for all this dismal picture that stares us in the face and who can take us out of this morass? The answer

is as clear as the lines on our palms; it is that the thoughtless and unconcerned gross violence that is responsible for all this misery and that only the pursuit of non-violence can save us.

This chapter endeavours to examine, at some length, the issues relating to *Ahimsā* (Non-violence) as juxtaposed to *Himsā* (Violence).

The Universal Character of Non-violence –

Non-violence supports not only the human lives but also those of all other creatures – big and small – of the universe. It is not possible to think of life without the support of non-violence. Also, no progress is possible in an atmosphere of violence and, therefore, non-violence is an essential ingredient of progress, material as well as spiritual. It is the pursuit of non-violence that results in noble human qualities like love, mercy, compassion, sympathy and morality. All the religions, societies and cultures of the world – Christianity, Islam, Hinduism, Buddhism Jainism, etc – have accepted the concept of non-violence in greater or lesser measure in accordance with the development of human values in their respective societies and cultures. The concept of non-violence emanated from a consideration for one's own kith and kin and gradually extended to the entire societies, cultures, humanity and to all the living creatures of the universe. It is, therefore, not surprising that all major religious philosophies of the world have preached non-violence in one-way or the other. The Jaina Prophets propounded it as the central theme of their creed around which their entire religious philosophy and ethics were woven.

While the Vedic seers saw it as a means of co-existence and mutual protection and universal friendship, the authors of the *Upaniṣadas* looked at it as a means of spiritual emancipation and accorded it the same importance as to austerity, charity, simplicity and truth. *Manusmṛiti*, the foremost book of Hindu law, prescribed

Non-violence, truth, non-stealing, piety and sensory restraint as the complete religion for the members of the four social classes of *Brāhmins* (the wise), *Kṣatriyas* (the warriors), *Vaiśya* (the tradesmen and the traders) and *Śūdras* (the menials). *Mahābhārata*, the most famous and important epic tale of victory of the good over the evil, says that **‘Non-violence is the complete creed and violence the ultimate sin’**.

Buddhism, yet another major religion of the Indian subcontinent, says that one who kills the living cannot be noble; the noble practice non-violence towards all the living. Depicting non-violence as spiritually liberating, it says that those non-violent ones who practise bodily restraints undoubtedly liberate. Lord *Buddha* is quoted as having said that he considered only those noble ones as Brahmins who never troubled the stationary or moving classes of creatures.

Guru Nānak, the first spiritual master of Sikhism, said that if a piece of cloth is soiled by blood-stains, how could the inner selves of those who drink blood be pure and pious?

‘Thou shalt not kill’ is the most important of Ten Commandments of the Old Testament realised by the Moses. On the positive side it preaches love, service and charity.

Jesus Christ not only accepted the Ten Commandments but went a step ahead and said, “Killing apart, you must not hurt the others. If someone slaps your one cheek, offer the other one to him. Love not only your friends but also your enemies.” It is plain that He emphasised non-violence even more than it was done in the Zoroastrianism.

Islam also advocates non-violence. “One who kills others without reason is liable to death-sentence as per law”, it says. To overload and to underfeed the animals is prohibited there. There, *Allah* (the supreme self) has been described as generous and merciful (*Rahmān-ur-Rahīm*).

Thus we see that non-violence has been universally accepted as a noble virtue and all religious philosophies of the world have emphasised it.

Non-Violence (*Ahimsā*) –

As mentioned earlier, non-violence is the only saviour of life and, hence, it ought to be the most important tenet and hallmark of any rational creed. Jainism has given it that distinction. In the following sections of this chapter I have examined various facets of violence and as to how they can be avoided for enjoying a wholesome life. Not limiting the discussion only to the negating of violence by prohibitive means, I have also dwelled, at length, on to the positive and creative side of non-violence.

Although non-violence is an essential ingredient of almost all the religions of the world; the meanings ascribed to it differ widely in accordance with the development of humane qualities like social consciousness, human discretion and sensitivity. The more socially conscious, discreet and sensitive a society became the more emphasis it laid on the observance of non-violence. Likewise, the scope of non-violence also enlarged from that towards the kith and kin to towards the members of one's own culture and creed to the entirety of the living universe. It will be worth our while to have a bird's eye view of the meanings ascribed to non-violence in various religious traditions.

The concept of non-violence preached by the Zoroastrians, Christianity and Islam remained limited to the kith and kin or, at best to the members of their own creed or the human race. Though the Christianity preached universal love and tolerance, the Crusades of the days of yore told a different story of hatred and intolerance. Though, in Islam the Allah has been depicted as the epitome of generosity and compassion, in practice the followers of Islam have not been seen to be sensitive enough to the

sensibilities of the members of other creeds whom they referred to as heretics and pursued holy wars against them.

On the Indian peninsular soil also, in the human societies before the Vedic period, the scope of non-violence was limited to the members of the human race. Although the Vedic seers emphasised the noble values like universal friendship and mutual protection and also preached the noble precepts of not killing any living being, in practice it did not flinch at praying for the annihilation of those inimical to their interests and prescribing animal-sacrifice as a religious ritual. They even went to the extent of saying that any violence to perform rituals prescribed in the Vedas was no violence.

The *Śramanic* traditions – Buddhism and Jainism amongst others – took the concept of non-violence to newer heights and opposed the religious violence on the ground that if shedding blood of innocent animals on the altar of the ritual sacrifice was not violence and did not yield hellish rebirths for the perpetrators of such violence, then what did? This resulted in more sublime form of Hinduism that shunned such gross violence and replaced the ritual sacrifices with pursuit of knowledge and devotion to the deity rather than offering animal sacrificial offerings. The Hindu ascetics – *Sanyāsins* also shunned flesh foods and subsisted on bulbs, roots and fruits abundantly found in the forests.

The Jaina thought gave the fullest possible expression to the meaning of non-violence and included not only the visible, gross and moving living beings in its ambit but also the immovable static living beings of the vegetable and other origins such as earth, water, air and fire bodied living beings. It did not stop at saying that non-violence was not confined only to not killing any creature but also to not hurting or compromising any of its ten kinds of vitality (described later in this chapter). It said that non-violence must be practised at nine levels – 1–3. Not indulging

in any violent activity bodily, vocally or mentally; 4–6. Not asking anybody else to indulge in any violent activity bodily, vocally or mentally; 7–9. Not approving of anybody's indulgence in any violent activity bodily, vocally or mentally. It is only a sad corollary to this noble and rigorous prescription of non-violence by the Jaina Prophets that even there the violence (towards fine creatures of the one sensed static living beings) practised in the construction of temples and prayer-halls, idol-worshipping, pilgrimage, etc has been condoned, thus taking the edge off from their criticism of the violence in performing the rituals by the Hindus and the followers of the other faiths.

The Basis Of Non-violence –

Various philosophers have advanced various grounds that promoted non-violence. Some said that the fear of counter violence prompted the weaker sections of humanity to follow the path of reconciliation and consequent non-violence. However, there are not many that subscribe to this misplaced view-point. If this were so, one would be non-violent only towards the strong and not towards the weak. The concept of non-violence towards the weakest of the weak is the non-violence of the strong and brave and not that of the weak and the cowardly. Others – liberal Hinduism and Lords *Buddha* and *Mahāvīra* – advanced more logical explanations. The Jaina thought placed the concept of non-violence on a sound psychological footings. “All living-beings love life, none wishes to die or suffer”, it says. “Therefore, we must not kill or torment the others as we would not like to be killed or tormented ourselves”, it proceeds to round the argument. According to this thought, this psychological truth and not fear or any such negative instinct is the basis of non-violence. Buddhism preached equality of life in all forms and so, no one might kill anyone. The *Gītā* also says that one ought to treat the others as one's equals and treat them with kindness and compassion. This shows that the real bases of non-violence are

the concepts of equality of life-forms, consequent respect for life, and the feeling of oneness towards the other creatures.

The Jaina Concept of Non-violence –

In the Jaina tradition, the concept of non-violence has clearly been interpreted in two ways – the proscriptive and the prescriptive. The very term '*Ahimsā* (non-violence)' is proscriptive as it preached negating of violence while the prescriptive form of non-violence prescribes the noble activities like help, service, charity, compassion, etc.

From negating of violence point of view, the very term 'non-violence' suggests that it is avoidance of violence towards all living beings. It will, therefore, be pertinent to examine what is violence. We shall examine this issue at three levels – 1. What can be termed as violence? 2. What are its manifestations? 3. Who are the victims of violence?

What Is Violence?

From a gross or perceptible point of view violence is to kill, injure or hurt any noticeable living being either knowingly or unknowingly. From a finer point of view, however, the term violence has different connotations. Generally, it means to kill, slay or hurt any living being through violent acts, injury, harm, deprivation, mutilation, disfigurement and causing pain and suffering to others. Again, violence or *himsā* can be either physical (*Dravya Himsā*) or at the thought or intention level (*Bhāva Himsā*). According to the *Tattvārtha-sūtra* of *Vācaka Umāsvāti* it means impairing or even hurting any one of the ten vitalities (*Prāṇa*) of even the most minute microscopic creatures of the finest *Nigoda* variety and includes such fine creatures of the vegetable kingdom that are seen, with difficulty, even under very powerful microscopes. The concept of violence is so firmly associated with the vitalities of the living beings that in the Jaina parlance violence is known as injury to vitality (*Prāṇatipāta*).

The ten vitalities are –

1. Vitality of the sense of touch (*Sparśa-prāṇa*),
2. Vitality of the sense of taste (*Rasa-Prāṇa*),
3. Vitality of the sense of smell (*Ghrāṇa-prāṇa*),
4. Vitality of the sense of sight (*Cakṣu-prāṇa*),
5. Vitality of the sense of hearing (*Śruti-prāṇa*),
6. Respiration vitality (*Śvāsocchavāsa prāṇa*),
7. Longevity (*Āyu prāṇa*),
8. Physical prowess (*Bala prāṇa*),
9. Verbal vitality (*Vacana prāṇa*) and
10. Mind-power (*Manah prāṇa*).

Killing a creature terminates all its vitalities while an injury or hurt may impair one or more of its vitalities either temporarily or permanently. Also, it must be understood that all creatures are not endowed with all the vitalities. While the finest creatures, the Unisensory or one-sensed (*Ekendriya*) ones like earth, fire, air, water and vegetation bodies have only four vitalities of touch, respiration, longevity and physical prowess, the rational pentasensory or intelligent five-sensed beings such as intelligent animals and human beings have all the ten vitalities.

Coming back to the question of violence, to cause even such a minor hurt as to render even one vitality, of even the finest unisensory being, incapacitated is violence because, even the most minute creature – the unisensory *Nigoda* or plant life – is endowed with consciousness (*Cetanā*), the power to feel pleasure and pain, wishes to experience all its vitalities and derive the pleasure due to it thereby. Hurting, injuring or impairing any vitality of any such being causes pain to it and is, therefore, violence. It can be deduced that the living beings of the higher categories are more so and that they can feel the effects of violence more vividly.

Having defined violence, we can now venture to define non-violence as ‘Not causing hurt, injury or impairment to any one of

the ten types of vitality of any living being either intentionally or unintentionally'. This, of course, is the ideal situation or absolute non-violence. In practice, however, it may not be possible to practise such absolute non-violence. We, therefore, have to draw a distinction between absolute non-violence (*Niścaya Ahimśā*) and practical non-violence (*Vyāvahāra Ahimśā*). Practically, we ought not to cause hurt, injury or impairment to any vitality of any creature by any of our intentional and deliberate action or through negligence. As long as we are alive in the mundane existence, we constantly interact with our environment, which comprises both the gross as well as fine animate beings and inanimate objects. This interaction constantly results in violent hurt, injury or impairment of one or the other vitality of mostly fine and invisible creatures but at times those of the gross and visible ones as well. The first type of violence is, generally, unavoidable and cannot be helped and will be caused in spite of our acting with utmost vigilance and will always be unintentional. We, possibly, cannot live without it. However, the violence of the second type – to gross and visible creatures – is generally caused either through intentional and deliberate action or through negligence. Both are sinful and avoidable. Out of these two, again, the intentional and deliberate violence is the most deplorable, abhorrent and disgusting and in the interest of peace, harmony and greater good of all, it is to be avoided at all cost. The violence caused by negligent or reckless action (*Pramattācaraṇa*) is though not that abhorrent, can be avoided by vigilance (*Apramāda*) and ought to be so avoided by all those who are right-minded and wish to promote good life for themselves as well as the others. This can only be achieved by

¹“*Kaḥaṇi care kaḥaṇi ciṭṭhe, kaḥamāse kaḥaṇi sae /
Kaḥaṇi bhuñjanto bhāsanto, pāva-kammaṇi ṇa bandhai? //*”

– Daśavaikālika, 4.7.

firstly, having non-violent intentions and, secondly, by acting with utmost vigilance.

Lord *Mahāvīra*, when asked by His principal disciple – *Gaṇadhara Gautama* – as to how one ought to act, stand, sit, lie down, eat and speak so as not to incur sin¹, replied that one, who acts, stands, sits, lies down, eats and speaks carefully (vigilantly), does not incur sin². So much so for vigilance as a tool of non-violence.

Pramāda or recklessness or negligence being the sole and potent cause of avoidable violence, a little deliberation on it will not be out of place here. *Pramāda* is caused by one or more of the following fifteen causes³ : –

The activities are of three types – those of the mind, body

² “*Jayamī care jayamī cīṭṭhe, jayamāse jayamī sae /
Jayamī bhuñjanto bhāsanto, pāva-kammamī na bandhai ||*”

– Daśavaikālika, 4.8.

³ First steps to Jainism, p. 84.

1. Intoxication (*Mada*),
2. Sleepiness (*Nidrā*),
3. Anger (*Krodha*),
4. Pride (*Māna*),
5. Guile or deceit (*Māyā*),
6. Greed (*Lobha*),
7. Misuse of the sense of touch (*Sparsanendriya*),
8. Misuse of the sense of taste (*Rasanendriya*),
9. Misuse of the sense of sight (*Cakṣurendriya*),
10. Misuse of the sense of smell (*Ghrāṇendriya*),
11. Misuse of the sense of hearing (*Karṇendriya*),
12. Gossip about food (*Bhakta kathā*),
13. Amorous talk/thoughts (*Kāma kathā*),
14. Talking about the matters of the state (*Rāja kathā*),
and
15. Thinking or talking about the matters of administration (*Deśa kathā*).

and speech and consequently, one ought to be vigilant about what one thinks what one does and what one speaks if one has to avoid violence.

We can conclude this discussion on practical non-violence by saying that one, who acts (mentally, bodily and verbally i.e. by thought action and words) without recklessness (vigilantly), without any ill-will towards anybody and without any intention to cause hurt, injury or impairment to any vitality of any living-being practises practical non-violence (*Vyavahāra ahimsā*). In other words practical non-violence includes not thinking ill, not acting ill and not speaking ill.

From this deliberation emerge two constituents of violence—negligence and injury to vitality. These two give rise to the following four combinations: –

1. Absence of negligence as well as injury,
2. Injury in spite of utmost vigilance,
3. Negligence not resulting in any injury, and
4. Negligence resulting in injury.

It can be appreciated that the first combination is the ideal combination and is perfectly non-violent. The second combination is practically non-violent as one can only be vigilant in his actions and if an injury occurs in spite of being vigilant, it is unavoidable and cannot be helped. The third combination cannot be accepted as non-violent, even from a practical standpoint as it is only a matter of chance that the injury did not occur in spite of the negligence of the perpetrator, it could have occurred and is, therefore, not to the credit of the negligent person. Though it did not result in any physical violence (*Dravya Himśā*) but such violence is termed as volitional violence (*Bhāva Himśā*) and ought to be avoided. The fourth category in which there is injury occurring due to the negligence is the worst case in point and ought to be avoided at all cost. From this discussion it is

quite clear that negligence is violence whether or not it results in injury to any vitality of any living being. This is quite logical, too, as negligence or recklessness is a state of mind and any act performed under such a state of mind will constitute volitional violence.

Violence to Others And Violence To Self (*Para Himisā Aur Sva-Himisā*) – About violence we generally think that it is an activity that hurts others. However, it must be clearly understood that while this may be true of the physical violence, the volitional violence (*Bhāva Himisā*) hurts the self more than it hurts the others. The violent thoughts or intentions or ill-will towards others injure the real nature of the self (soul) by disturbing its equanimity. Therefore, it is *Sva-Himisā* as well.

Manifestations Of Violence –

According to Jaina thinkers' view violence manifests itself in the form of acts of violence of different gravity under different circumstances. The four types of violence, categorised on the basis of the intention behind the acts of violence and the circumstances under which it is practised are –

1. **Intentional Violence (*Sanikalpī Himisā*)** – This is intentional, deliberate, aggressive and purposeless violence, which is to no one's benefit. It is violence for violence's sake. The examples of this type of violence are terrorist activities, hunting, organising bullfights, ram fights and cockfights, gladiators' contests etc.
2. **Violence In Self-defence (*Virodhī Himsā*)** – This is an essential form of violence, which is committed in self-defence when one's life, people and property are threatened and can be termed as protective violence committed in order to protect lives and honour and to establish peace and order in personal, social and national lives.

3. **Industrial or Occupational Violence (*Udyogī Himisā*)**–

This type of violence is unavoidable for the householders when they pursue various vocations for earning a livelihood. The examples of this kind of violence are agricultural and industrial activities. This may be termed as essential violence but only in some cases where the intention is to earn a livelihood through the practice of minimum violence. While even deliberate but necessary violence towards the static uni-sensory (one sensed) living beings, such as plants, earth, water, air, fire, etc. is permissible, the householders are forbidden to practise deliberate and intentional violence towards mobile bi-sensory (two-sensed) and higher forms of life. Even the lay followers of the Jaina faith are not supposed to pursue highly violent vocations such as running slaughter houses or plying the trade of butchers, poultry farming, cutting of forests, making of charcoals, etc.

4. **Essential Violence (*Ārambhī Himisā*)** – This type of violence is always unintentional and is necessary for performing various kinds of tasks necessary to lead a normal and meaningful life. The examples of such violence are walking, talking, bathing, washing and carrying out various household chores such as cooking, cleaning etc.

Who are the victims of violence?

Having considered violence and its manifestations we must deliberate on the victims of violence if we wish to get rid of gross or fine violence from our lives. As the readers must have gathered by now that violence being an aggression on one or more vitalities of the living beings its victims are all kinds of living beings with four to ten vitalities. The unintentional violence towards fine creatures of uni-sensory (one sensed) category with only four types of vitality is, generally, unavoidable and is termed

as fine violence (*Sūkṣma Himśā*) while the intentional violence against the mobile bi-sensory (two sensed) beings and other higher forms of life is considered to be gross violence and is to be totally avoided.

Non-violence –

Having dealt with the concept and form of violence in sufficient detail, we can now deal with the concept and form of non-violence.

As we had done with the term violence, to define it at the thought and action levels, so we can do with non-violence as well. As violence is taken as violation of one or more of the vitalities (*prāṇātīpātā*) of the living beings, so the term non-violence must mean lack of violation of any of their ten types of vitality (*prāṇātīpātā viramaṇa*). This lack of violation can be at the thought level as well as at the action level. Actually, for the rational beings the thoughts precede any deliberate and intentional action and, hence, volitional non-violence is more important than the physical non-violence.

All life forms love life and fear death, they like pleasure and avoid pain. They are equal in this consciousness. The concept of non-violence, therefore, must spring from the thought of considering and treating all life forms as equal to oneself. To be non-violent is to honour the rights to life and pleasure of the other living beings just as we would like our rights to life and pleasure to be honoured by the others. According to Jaina point of view all forms of living beings have equal right to lead peaceful lives. Just as we think that the others have no right to kill or hurt us so we, too, have no right to kill or hurt the others. The principles (mooted by some selfish thinkers) like '*Jīvo jīvasya bhojanam*' (one creature is the other's food) and 'living by killing' are self-contradictory as they violate the very basic principle of equality of lives.

We can appreciate that it may not be possible to avoid violence, especially that of the fine one sensed creatures, completely, 'lesser violence' better living' should be our guiding thought. As I had pointed out earlier, life is sustained by mutual support and cooperation between creatures of various species, therefore, the phrase 'co-operation for existence' must replace the phrase 'struggle for existence' in our life's dictionary.

Proscriptive Non-violence –

From the abovementioned it follows that from the negation of violence point of view, proscriptive non-violence means possible and avoidable avoidance of killing, hurting or compromising of any of the ten kinds of vitality of any living being either deliberately or through negligence.

It is true that the *Śramana* tradition in general and Jainism in particular have given the term 'non-violence' a much wider and deeper meaning than their other counterparts. The emphasis on the equality of life from the lesser developed one sensed beings to the fully developed rational five sensed beings has resulted in the proscriptive side of non-violence to overshadow its prescriptive or positive side. Here, we must not forget that Jaina philosophy is a non-absolutist philosophy and any one-sided interpretation of its principles is likely to lead one astray. From the multifaceted standpoint, the proscriptive side of non-violence is more relevant for the ordained ascetics while the laypeople have to adhere to it's positive and prescriptive side. We shall examine this aspect of non-violence in greater detail in the next section of the chapter.

Positive Side Of Non-violence –

So far all the examples of violence taken are destructive ones and non-violence has been defined as negation of such destructive activities. However, life based on only a set of denials

will not be a wholesome one but a form of drudgery. There are positive and creative sides of non-violence, which should not be lost sight of. We must recall that violence is causing hurt or injury to or impairment of any of the ten vitalities of any living being and is, therefore, undesirable. It must, there from, follow that any activity that promotes the well-being of the living beings and their vitalities must be the opposite of violence and must, therefore, be considered as desirable. Therein lies the positive or creative side of non-violence. The acts of charity, service and forgiveness; mercy, compassion and sheltering; helping, co-operating and protecting the helpless creatures must constitute acts of creative non-violence. The Lord (*Mahāvīra*) when asked by His principal disciple, *Gautama*, as to who was the true believer, the one who worshipped or the one who served, replied that the one who served was the true believer.

According to the Jaina thought non-violence is not a negative command only but also embraces the noble thoughts and acts. Jainism takes non-violence as synonymous to compassion (*Anukampā*), which is so important a concept that it has been taken as an essential attribute of *Samyaktva* or right-vision, the starting point of the right path to spiritual emancipation. Compassion is the feeling for the others' pain and misery and a desire and endeavour to do everything in one's power to mitigate it. It is this feeling for the others that actuates creative non-violence. It is not limited to not tormenting others but also to relieve the tormented ones of their pain and misery. If one studiously avoids hurting others but fails to be moved by their torments and does not act to relieve them, he could only be called heartless.

It is true that the prescriptive non-violence will certainly have some element of violence towards the fine creatures but we cannot shun it by saying that it is poisoned milk. The students of the science of medicine well know that even some poisons when

used in judicious doses save lives. So is the case of positive non-violence. The element of violence in such non-violence is for the greater good of the greater numbers and from the non-absolutist standpoint, it is perfectly justifiable. Even then, it is essential that though condonable, the violence part in the positive non-violence is still violence the tendency of the person rendering service must be to resort to as minimal violence as possible.

The issue of positive non-violence at the expense of some even minimal violence to lesser life forms has been hotly debated and some schools of thought proscribe violence totally and ban any act of compassion or service that involves such violence. They advance the following arguments in favour of their stands:—

- a. All life forms are equally important and one must not be saved at the expense of the other,
- b. Violence is bad, nothing good can come out of a bad practice,
- c. If a life is saved or served at the expense of another (even much lower form of) life, it smacks of attachment for the saved or served life and aversion towards the other forms of life. Attachment and aversion are causes of karmic bondage and must be shunned totally,
- d. Even the pious deeds result in karmic bondage,

If we examine each of these arguments in the light of non-absolutist view-point, they do not stand scrutiny as follows: —

- a. The natural life-cycle is such that one form of life thrives at the expense of the other. Plant life thrives at the expense of soil and water; the animal life thrives at the expense of plant life and so on. If we wish to save a mobile creature of two to five senses it would necessarily involve compromising the lives or vitalities of the lower species of one-sensed beings. When confronted with this problem of violence towards creatures of the lower species the masters had to resort to the principle of lesser and greater

violence and surmised that the violence towards the creatures of the lower species cannot, per se, be equated to that towards the creatures of the higher species. This principle, in itself, is also not arbitrary. It is based on the considerations like the mentality or the motivating factors behind such violence. The motivating factors can also be of two types – 1. Based on just discretion and 2. Based on selfish interests. It goes without saying that if the necessary violence towards the creatures of lower species is being resorted to with a just and discrete consideration, it is unlikely to result in same kinds of karmic bondages as the one resorted to with selfish motives.

- b. There is no doubt that from the absolute standpoint all violence is bad and must be shunned. However, life in this mundane existence cannot be led by sticking to the absolute alone and, of necessity, we have to resort to practicality. From the practical standpoint the necessary violence resorted to with just and discrete motives with a view to render selfless and detached volition is considered to be condonable and is said to be free from the incidence of karmic bondage. Therefore, from the practical standpoint all violence is not bad and the pious deeds do bear good fruits even when they involve some unavoidable violence towards lower forms of life in spite of taking all due care to avoid it.
- c. It is not wholly logical to say that when an effort is made to save some life at the cost of causing some inconvenience to another being it must involve attachment towards the former and aversion towards the latter. When we save a pigeon being attacked by a cat with a purely unselfish motive it does not involve any attachment towards the pigeon and aversion towards the cat. The whole action is motivated by our sense of duty. Surely, such action (termed as *iryāpathik karma* or detached action) cannot result in karmic bondage.

- d. Yes, the pious deeds do result in positive karmic bondage that is much easily shed than that of the impious variety. Even in fruition they are pleasurable as opposed to the painful retribution of the latter. Again, while analysing the issue of pious action in helping, protecting and rendering selfless service to the others, the point of detached action being free from karmic encumbrance must not be lost sight of. Here, it is pertinent to cite the example of the *Tīrthaṅkaras* who earn the merit by rendering selfless service to the ill, old and feeble and also of resorting to an yearlong spree of charity just before accepting the monastic vows as also their going about on preaching peregrinations after gaining enlightenment while they could have just sat at one place and avoided all fine violence towards the fine one-sensed beings. The reason why the enlightened ones chose to move about and preach rather than sitting silent and inactive was that all these actions were selflessly pious and with a view to benefit other lesser beings. These actions fell within the ambit of detached actions and were free from the incidence of karmic bondage. Also, I would like to mention that the ultimate aim of all spiritual endeavours is spiritual salvation and it is easy to approach through the path of piety rather than that of sin or inaction. The way from sin to salvation must pass through the patches of piety.

Non-violence In Relation To Environment –

The environmental issue was never more relevant than it is today. We are not only passing through the phase of environmental crisis but through that of environmental catastrophe. The Jaina concept of violence and non-violence impinges on this issue squarely. The Jaina seers had seen beyond the unseen and given us the concept of live earth, live water, live air, live fire and live vegetation much before Sir Jagdeesh Chandra Basu mooted the idea of vegetable life in early twentieth century.

This being so and the Jaina concept of violence being related to violation of any one of the four vitalities of these one-sensed life-forms, observance of non-violence towards them would necessarily involve refraining from polluting the earth, water, air and resorting to cutting of trees and forests. I must emphasise that even in admissible industrial violence for plying one's trade and earning one's livelihood the Jaina precepts proscribed highly environment degrading activities like deforestation, burning of jungles, charcoal trade, emptying and drying water reservoirs, trading in animals and animal-produce like teeth and tusks, hides, bones, flesh etc; trading in drugs and poisons was also prohibited.

Another environment balancing aspect of wild and marine life must also not be ignored. It is a well-known fact that undisturbed wild life restores ecological balance and that marine life maintains the purity of river and ocean water. Hunting and fishing are, to say the least, not only violent acts towards gross and rational five-sensed beings but also heavily environment degrading acts. Non-violent life cannot and must not permit such gross violation of life and environment.

Non-violence In The Scientific Age –

The scientific and technological advancement has been a mixed blessing for the humanity. It has given us the means of physical pleasure and eased the tedium but it has also resulted in some negative throw back in the form of competition, rat-race, tensions, environmental degradation, industrial diseases and the like. The increased mechanical and nuclear power at our command have also given us a false sense of security and a mentality to tread on the others' toes. All this does not augur well for the life-system in general and the human race in particular. After all, the means of mass destruction are only the tools of self-destruction more than they are the tools of others' destruction. The reports from the more advanced nations are more disturbing. The

incidences of alcoholism and drug addiction amongst the populace of so-called developed nations tell a different story. All the scientific and technological advancement has resulted in loss of peace of mind that was our very strength in the primeval existence. Rather than making us more humane such advancement has made us more and more beastly. Even as beasts we had our natural levels of satisfaction, which are sorely lacking in this age of grabbing more and more irrespective of requirements. The greed is the operative word instead of need and it is taking its toll.

The science and technology has made the world a smaller place with greater distances between hearts. From peaceful, loving and co-operative human beings we have become warring, hating and hostile beings. Even our animal instincts are gone. Rather than having a sublimating influence on our nature it has made us more racy and self-centred. The weapons that are considered as the means of security have, actually, become the sources of fear and insecurity. They have only resulted in arms-race and resultant increased threat. Our undue reliance on power of science and technology rather than the power of human heart and healing touch has made us more dangerous than the dragons of the days of yore.

Who is responsible for all this danger lurking at our doorsteps? The science and technology that was supposed to serve the humanity has become its master. Does the fault lie with science or with our thinking? 'Nothing is good or bad, only thinking makes it so' is an age-old adage, which is as relevant today as it was aeons ago. Science is neither good nor bad but its good and bad use makes it good or bad.

What is the way out of this morass? We have to revert back to our non-violence as it is the only glimmer of hope in the otherwise dismal scenario.

The Ideal Of Non-violence –

Non-violence has been defined at two levels – volitional and practical. While it is perfectly possible to attain completely non-violent attitude, in practice it is well nigh impossible to achieve its ideal perfection, which means not hurting even a single vitality of any – even the finest one-sensed living beings. However, it must be appreciated that even in practice the amount of violence that anybody indulges is directly proportional to the amount of physical facilities he indulges in. It implies that reducing one's sensory indulgence will also proportionately reduce violence and make one non-violent to that extent. From this we can conclude that the ascetics who enjoy minimal physical facilities commit minimal violence and amongst the lay people, too, those who lead an indulgent life are guilty of greater violence as compared to those that lead frugal lives. It follows that as long as we live an embodied corporeal life it is possible to avoid gross violence only and impossible to abstain from fine violence. For the corporeal existence complete and perfect non-violence is impracticable and remains only an unfulfilled ideal.

Here, it is worthy of comment that although the Jaina monks and nuns themselves lead reasonably non-violent lives, the amount of violence perpetrated in their names is substantial. If we take the examples of a large number of people walking with them from place to place when they go about their monastic peregrinations or a large number of people travelling long distances for gaining their glimpses and then setting up kitchens so that they may earn the merit of giving alms to them or undertaking the constructions of frivolous temples and prayer halls, at their behest, while simple ones will serve the purpose as well if not better.

We can conclude this discussion by saying that while it is not possible to avoid the minimal violence towards the fine

creatures as we continuously hurt one or the other kinds of their vitalities as we breathe, as we move about, as we speak, as we do any thing for that matter, as long as we remain conscious of the fact that we do so only because it is unavoidable and, thereby, avoid any unnecessary violence, we remain volitionally non-violent.

The Social Aspect Of Non-violence –

In the last section our thoughts were centred around non-violence at the personal level. However, our discussion will not be complete unless we also considered its social aspect also. One may argue that it may well be possible for an individual to practice utmost non-violence by grossly limiting his needs and activities but on the social plane it may well not be possible at all. Here, it is pertinent to note that the very fibre of society, which means co-existence, is made up of positive qualities like love, affection, sensitivity, tolerance, co-operation, etc, all of which spell non-violence. Any violent society will exhibit negative qualities like hatred, animosity, aggressiveness, etc and co-existence will well nigh be impossible. Violence, even at the thought level, breaks up societies.

Generally, there is a conflict of interests and sometimes it so happens that the interests of one rest on harming those of the others. Such circumstances give rise to violence in the society. As long as the interests of one conflict with those of the other and as long as there are individual interests that conflict with the group interests and the individuals act against the group interests; as long as there are individuals or groups of individuals that are bent upon meeting their ends at the expense of the others; as long as one state or nation act contrary to the interests of another state or nation and does not heed the voice of reason or justice; violence becomes unavoidable. Non-violence, certainly, does not mean that the non-violent individuals, societies or nations have to put

up with undue hegemony and violence of the others. When confronted with circumstances that are detrimental to their just and reasonable interests they have to act to defend their interests even by violent means. They, certainly, cannot be expected to observe cowardly non-violence. As long as even one member of human society believes in animal behaviour the society will have to act to restrain him in its larger interest. Until each individual member of the society becomes fair and just, it is futile to think of a non-violent society. Ridiculous as it may seem, one might have to resort to violence even to protect one's non-violent culture. The scriptures have vexed themselves eloquent to say that when the safety and security of the religious order or any of its members is threatened the members of the order, even ordained monks and nuns might act to protect themselves and the order. Violence in self-defence by the laymen and in the defence of the order even by the ordained ascetics have been condoned as necessary and unavoidable violence. As an example of one such necessary and avoidable violence we may consider that if a young nun is being abducted or molested in the presence of some monks, they must protect her, even by resorting to violence, rather than remaining impotent and silent spectators. The struggle for existence may, at times, become violent, but it can, certainly, not be called unnecessary and wanton violence. The same is the case with minimum necessary violence resorted to for the sake of life sustaining activities and industries.

Compassion : The Liberating Force –

Compassion has been variously hailed as a liberating force for the dispenser and as a mitigating force for the receiver. William Shakespeare has rightly said, "The quality of mercy is twice blessed; it blesses him that gives and him that takes." In this section of the chapter we will try and appreciate various facets of this force.

Compassion : The Concept –

Lord *Mahāvīra* laid down the scheme of soul's liberation from the mundane existence in the form of following a three-way path comprising Right-vision (*Samyagdarśana*), Right-knowledge (*Samyagjñāna*) and Right-conduct (*Samyakcāritra*). Out of these three, too, He laid the most emphasis on the first constituent of the liberating path – *Samyagdarśana* or the right vision. The concept of compassion is inseparably linked to the very first and the most important ingredient of the liberating path – right-vision that it has been hailed as one of its five indicators.

The vision is closely related to the very inner thoughts of a person known as *pariṇāma*. The *Pariṇāma* is said to have three kinds of manifestations, namely inauspicious (*aśubha pariṇāma*), auspicious (*śubha pariṇāma*) and pure (*śuddha pariṇāma*), in their increasing order of spiritual benefit. The first, inauspicious thought current or *aśubha pariṇāma* results in bonding of inauspicious karmic bondage and resultant painful retribution and increasing worldly transmigration. From the spiritual point of view, it is the most undesirable type of psychic disposition to have at any point in one's life. It hinders soul's liberation and keeps it wandering in the worldly wilderness. The spiritual journey from the inauspicious thought-current to the pure one must pass *through the auspicious or śubha pariṇāma*. *Śubha pariṇāma*, therefore can be looked upon as a launching pad for the pure thought-current or *śuddha pariṇāma*.

Compassion and Auspiciousness –

Compassion is the crux of auspiciousness. It is at its very core. Speaking purely from the karma-doctrine point of view, although the auspicious psychic disposition and the resultant actions are also taken as karma-bonding, it must be remembered that firstly, they are auspicious karma-bonding thoughts and actions, which result in pleasurable fruition, and secondly, they

also lead the soul towards purity of thought that frees it from the karmic bondage. Viewed from this standpoint, the auspicious thoughts and activities are desirable from the spiritual emancipation point of view as well.

The Jaina scriptures have vexed themselves eloquent in eulogising the auspicious thoughts and actions and in condemning the inauspicious ones. The auspicious thought-currents and activities have been termed as spiritually meritorious (*Puṇya-karma*) while the inauspicious ones have been called sinful thoughts and actions (*Pāpa karma*).⁴ Further, the soul whose psyche is imbued with the thoughts of compassion attracts the auspicious karma-matter towards itself, and the one who torments others attract the inauspicious or sinful karma-matter.⁵ The importance of compassion has been highlighted in the *Upāsakādhyayana* by saying that it is at the very root of dharma.⁶ According to *Praśnavyākaraṇasūtra*, the Lord had preached protection and kindness towards all creatures.⁷ In the canon laying down the essential duties for the followers of the faith, the Lord has once again said that service to the diseased is the true obedience to the Jina teachings and that one who serves the ill serves me.⁸ Another canonical dictate is to be ever ready to help the helpless.⁹

⁴ “*Suhapariṇāmo puṇṇaṃ asuho pāvaṃ ti havadi jīvassa /*”
– *Pančāstikāya*, 132.

⁵ “*Rāgo jassa pasattho aṇukampāsaṃsido ya pariṇāmo /*
Cittamhi ṇatthi kalusaṃ puṇṇaṃ jīvassa āsavadi //
Parapariṭāvapavādo pāvassa āsavaṃ kuṇadi //” – *Ibid*, 135,
139.

⁶ “*Dharmasya paramaṃ mūlamanukampā pracakṣate /*”
– *Upāsakādhyayana*, 230.

⁷ *Praśnavyākaraṇasūtra*, 2.2.22.

⁸ *Āvaśyaka*, *Haribhadrīya Tīkā*, fol. 661–62

⁹ *Sthānāṅga*, 8

What is Compassion?

Defining compassion, the author, *Ācārya Kunda Kunda*, says that anyone who feels the pain and misery of others like those suffering due to hunger, thirst, and other maladies and acts favourably in order to mitigate their misery is said to be compassionate.¹⁰ The *Vṛhatkalpa Bhāṣya* also says that anyone who is not moved by the others' misery is said to be compassionless; because, compassion means 'to be shaken by seeing others shaken'.¹¹ Another definition of compassion describes it as friendliness towards all the living beings,¹² and yet another one as mercifulness towards all static and moving beings.¹³ The *Tattvārtha Bhāṣya* by *Haribhadra* also describes it as a feeling of mercy for the miserable.¹⁴ The *Tattvārtha Bhāṣya* by *Siddhasena Gaṇi* defines compassion as the feeling of a well meaning, charitable and merciful person by which he identifies with the others in pain and treats their misery as his own and acts in a manner so as to mitigate their pain and misery.¹⁵ According to *Kunda Kundācārya*, to be religious one has to be merciful.¹⁶ The *Dhavalā* commentary to *Śaṭkhaṇḍāgama* says that compassion is natural to the living and to say that it is karmic activity is

¹⁰ "Tisidaṃ bubhukkhidaṃ vā duhidaṃ daṭṭhūṇa jo du duhidamaṇao / Paḍivajjaji taṃ kivayā tassaesa hodi aṇukampā ḥḥ" – *Ibid*, 137.

¹¹ "Jo u paraṃ kampaṇaṃ daṭṭhūṇa na kampaḥ kaḍḍhaṇa bhāvo / Eso u niraṇukampo aṇu pacchā bhāva jōṇaṇi ḥḥ"

– *Vṛhatkalpabhāṣya*, 1320.

¹² "Sarvaprāṇiṣu Maitrī anukampā ḥḥ" – *Tattvārthavārtika*, 1, 2, 30.

¹³ "Trasasthāvaṛṣu dayā anukampā ḥḥ" – *Tattvārthaślokaḥvārtika*, 1, 2, 12.

¹⁴ "Anukampā duḥkḥiteṣu kāruṇyaṃ ḥḥ"

– *Tattvārthabhāṣya*, *Haribhadra* Vṛtti, 1, 2.

¹⁵ "Anugrahabuddhyārdrikṛtacetasaḥ parapīḍāmātmanasamisthāmiva kurvato 'nukampanamanukampā ḥḥ"

– *Tattvārtha Bhāṣya*, *Siddhasena Gaṇi* Vṛtti, 6, 13.

¹⁶ *Bodhpāhuḍa*, 25

against the scriptural spirit.¹⁷ According to the ‘*Yoga Śāstra*’, compassion is nothing but a strong and uncompromisable desire to relieve and mitigate the pain and misery of the other without favour.¹⁸ *Ācārya Śivakoṭi* has also said that the disposition to relieve the pain of the miserable beings is compassion.¹⁹ *Muni Candra*, while commenting on *Dharma Bindu*, has said that favour shown to the living beings in pain and misery is compassion.²⁰ Other works like *Aṇagāra Dharmāmṛta* (2, 52); *Lāṭī Saṁhiṭā* (3, 89), and the *Tattvārtha* commentary by *Śrutasāgarasūri* (1, 2) have also given similar definitions of compassion and have upheld the view that compassion is the feeling of identification with the miserable and the mentality and activity of relieving their pain and misery. However, the term does not mean only being moved by seeing others in pain at the psychic or thought level but also to act, according to one’s capacity, to relieve their pain and misery. In this sense, the term compassion is quite comprehensive and includes both – compassionate thoughts and mitigating actions.

The concept of charity is closely linked to compassion because it can relieve others’ misery in more than one ways.

Who Deserves Compassion?

Generally, any human or subhuman creature that is in pain and is miserable for some reason deserves our compassion. However, in our immediate vicinity, the children, the old and the aged and the handicapped ones deserve our compassion the most.²¹ It is for this reason that our scriptures have always

¹⁷ *Dhavalā*, Book 13, p.362

¹⁸ “*Anukampā duḥkhiṭeṣu apakṣapātena duḥkhaprahāṇecchā* /”
– *Yogaśāstra*, *Svopajña Vivaraṇa*, 2, 15.

¹⁹ “*Kliṣyamānajanantūddharaṇabuddhiḥ anukampā* /”
– *Bhagavatī Ārādhana*, *Mūlā Comm.* 1696.

²⁰ “*Anukampā duḥkhitasatvaviṣayā kṛpā* /”
– *Dharma Bindu*, *Municandra Vṛtti*, 3, 7.

encouraged the followers and exhorted them to be compassionate and charitable. They have variously said the one may not be compassionless, may never be unmerciful, may never be proud, may ever be charitable and always content with oneself.²²

How Does Compassion Contribute Towards Spiritual Emancipation?

As already highlighted in the introductory paragraph, compassion is one of the five (subsidence, desire for liberation, aversion from mundane existence, compassion and unshakeable faith)²³ indicators or signs of right-vision – *Samyaktva* or *Samyagdarśana*. Anyone with right-vision must display the inner core quality of compassion. In other words we can say that a compassionate soul that is easily moved by the others' troubles and travails must be endowed with the quality of right-vision. Converse of this proposition is also evidently true: 'anyone

²² “*Mā hoha niraṇukampā ṇa vañcayā kuṇaha tāva santosaṇi / Māṇatthaddhā mā hoha piṇkimpā hoha dāṇayarā ||*”
– *Kuvalayamālā*, para 85.

²³ 1. “*Uvasama saṇivego vi ya nivveo taha ya hoi aṇukampā / Ātthikkamī ciya pañcavi havanti sammattaliṅgāimī ||*”
– *Pañcaliṅgīprakaraṇaṇi*, 1.
2. “*Praśamasanivegānukampāstikyābuhivvyakti lakṣaṇaṇi samyaktvaṇi |*”
– *Dhavalā*, 1/1,1,4.
3. “*Sanivego cia uvasama nivveo taha ya hoi aṇukampā atthikkamī cia ee sammatte lakṣhaṇā pañca |*”
– *Vṛhatkalpavṛtti*, 1.2.
4. “*Samiyaktvaṇi kīḍṛsaṇi bhavati? Pañceti, pañcabhiḥ śamasaniveganirvedanukampāstikyarūpairlakṣaṇaṇi liṅgair-lakṣitamupalakṣitaṇi bhavati |*”
– *Dharma Saṅgraha*, Ch. 2.
5. “*Sanivegaḥ praśamaḥ sthairyamī asammūḍhatvamasmayāḥ āstikyaṇanukampeti jñeyā samyaktvabhāvanā |*”
– *Mahāpurāṇa*, 29/97.

without compassion is certainly devoid of right-vision and therefore far from being religious or spiritually or even temporally dutiful'. Anyone who denies acts of compassion under self-contrived explanations of the canonical literature and quote scriptures to support their misplaced and false views is like devil quoting the scriptures. *Ācārya Abhayadevasūri*, the commentator of as many as nine canonical works, has, while commenting on the 36th aphorism of the 8th section of the fifth primary canon – *Vyākhyā prajñāpti* – that the Lords Jina have never proscribed the compassionate charity.²⁴

Right-vision is the very first step towards the final goal of spiritual emancipation and final deliverance. There is no gainsaying the fact that only the rightly inclined and righteous souls proceed in that direction. Thus, compassion is an essential ingredient in the psychic make up and activity profile of any spiritually inclined devotee. A compassionate soul is imbued with the highest and the noblest thoughts of selfless service to not only the humans but to the entire living world at large. Selfless service has been hailed as one of the twelve kinds of penance and makes a potent means of karmic separation from the soul and resultant liberation.

Can Compassion Ever Be Sinful?

No, compassion is the noblest manifestation of humaneness, which has been hailed as one of the four (humanity, right-knowledge, right-faith, and right-endeavour in the direction of self-restraint) rarest of the rare achievements that comes about after a lot of wandering in other species.²⁵ These four have been described, as the liberating quartet and the very crux of humanity

²⁴ *Vyākhyāprajñāpti*, Comm. by *Ācārya Abhayadevasūri*, 8.36.

²⁵ “*Cattāri paramaṅgāṇi dullahāṇīha jantuṇo /*
Māṇusuttamī suī-saddhā sañjamammi ya vīriyam /”
 – *Uttarādhyayanāsūtra*, 3.1.

is compassion. How can, then compassion ever be sinful? Yes, there is only one possibility and that is if one is not compassionate at heart and just puts up a show of it for name and fame, he certainly gathers no merit but collects a lot of sin in the process. Otherwise true compassion can never be sinful.

We can conclude this discussion on compassion by saying that compassion is meritorious. It is a stepping-stone towards higher spiritual achievements, and that it is the noblest form of selfless service, which makes it karma-shedding penance. Thus, compassion, at its best, is liberating and, at its least, it is meritorious.

Non-violence In Practice –

In the Jaina tradition the practice of non-violence has been prescribed at two distinct levels – monastic and laypersons. The prescriptions for the monastic non-violence are justly more rigorous and stringent while those for the laypeople are comparatively lax. The details of such practices have been discussed, at length, in the fourteenth and the fifteenth chapters that deal with Jaina ethics in relation to the lay followers and the ordained ascetics respectively. However, a brief account is being given here for the sake of continuity.

The Lay Followers' Non-violence –

The lay followers have fewer restrictions as compared to the ascetic members of the order. Their non-violence is limited to not committing any intentional, unnecessary and avoidable violence against any innocent creatures that are capable of motion. They as a rule can act in self-defence and also to protect their kith and kin as well as their servants, live stock and other material wealth. This is termed as refraining from committing any gross violence.

• The householders' violence may fall in any of the four

categories like –

1. Necessary violence that results from their day-to-day activities such as cooking, cleaning, etc. This type of violence is called *Āranibhī Himisā*. It can also be purposeful and unrelated or arbitrary. While purposeful violence is condoned, arbitrary violence is not.
2. Intentional Criminal Violence or *Aparādhī Saṅkalpī Himisā*, which is committed with criminal intent, is strictly prohibited for the believers.
3. Violence committed in pursuing means of livelihood such as that committed in constructing houses and business premises, digging wells, ploughing and irrigating the land for farming, etc. is termed as industrial violence or *Udyogī Himisā* and is condoned. And
4. Retaliatory violence or *Virodhi Himisā* becomes necessary for protecting the self, family and social institutions. Such intentional violence is condoned.

The Monastic Non-violence –

As can be expected, all ascetics – monks and nuns – observe a much more stringent and rigorous code of conduct with much harsher and stricter mode of non-violence. They observe non-violence at action and thought levels and neither knowingly kill or hurt any creature nor have them killed or hurt nor approve of any such violence either physically or verbally or volitionally. This is the most important of their monastic vows – *Mahāvratā* – and all their actions and thoughts are directed towards its most careful observance.

Vegetarianism: An Essential Attribute Of Non-violent Lifestyle –

It is said that the kind of food that a person takes shapes his thoughts. If his very food is derived by the most violent means

of hunting, slaying or killing animals, birds or fishes it is not possible for him to nurture non-violent thoughts. It has been observed that the flesh foods are deficient in the amino acid called Triptofen and this deficiency causes a reduction in the quantity of Serotonin in the brain, which, in turn, makes the non-vegetarian flesh eaters cruel, merciless, violent and aggressive. Statistics also support the view that flesh foods increase a person's tendency to commit criminal acts of violence.

It is plain that flesh foods, derived from animal sources, cannot be obtained without killing. Slaying of animals is essential for getting flesh foods. One can hardly slay a living writhing and bleating goat or calf, or any other creature for that matter, without being cruel and heartless. On the other hand, even when we concede to the existence of vegetable life-forms, foods of vegetable origin are obtained with comparatively much lesser violence. These two types of violence cannot be compared, as the animals, birds and fishes are fully developed life-forms that are capable of expressing themselves and struggling to escape the cruel fate that awaits even the most harmless of these creatures. Only the cruellest of the cruel can slay such creatures. It is, therefore, not surprising that flesh foods breed barbarous wildness in a person and makes him uncivilised. It deprives him of humane sensitivity, which is the very hallmark of humanity. The flesh eater may still look like a human being on the outside but within himself he is full of animal instincts worse than those of a predator.

Even from the health considerations vegetarian foods have long been accepted as healthier than the flesh foods. Flesh eating has been associated with a large number of diseases that the vegetarians do without. Flesh foods are difficult to digest, remain longer in the intestines and increase acidity, flatulence and many other disorders of the digestive system. Flesh foods are also carriers of many contagions of animal origin, which are transmitted to the humans consuming them. Even in the western

world, where the people are traditionally flesh eaters, they have realised the harmful effects of flesh foods and are converting to vegetarianism in large numbers. It is ironic that the Indians, especially the *Jainas* and *Vaishnavas* that have traditionally been vegetarians, are falling prey to the menace of flesh eating in the name of fashion.

Vegetables are the natural food for the human beings. Even the flesh eaters eat almost two thirds of their food from the vegetable origin. There are pure vegetarians but there are no pure non-vegetarians. One can, possibly, not survive on animal foods only. Flesh eating is against the very grain of human nature.

Non-violence : An Assurance Of Healthy Environment—

The mother Earth is not so much reeling under the pressure of population as it is under the environmental pollution caused by the irresponsibly consumerist human race. Whenever we tinker with nature even in the name of so called progress and industrial growth, we damage the natural balance between various elements and creatures of nature and disturb the ecological balance and damage the environment. The heavily polluted environment due to poisonous, carcinogenic and toxic solid wastes as also the liquid and gaseous effluents and consequent wasting of lands, unacceptable levels of toxicity in farm produce that gives rise to diseased men folk and livestock and heavily laden air that makes breathing not only difficult for the time being but results in many a breathing disorders are all results of human greed. The greedy humans exploit rather than explore the natural resources such as water, forests, minerals, fossil-fuels and the like without taking into account their rate of regeneration and, thereby, deplete them to a level whence they cannot recoup. All this is also a form of violence because it adversely impinges on not only fine, static and invisible one-sensed life-forms of earth, water, air, fire and

vegetation origin but also on gross, visible and mobile two-sensed to five-sensed life-forms of insects, animals and humans. The overall picture is so frightening that in the coming times, in not a very distant future, we are going to be faced with gross deficiencies of coal and petroleum products and cooking and natural gases but also of drinking water and clean air fit for breathing. The environmentalists have predicted that the time is not far when the current scenario of masked humans on the streets may change to those walking about with cylinders of clean air. It must be a matter of grave concern for all of us. The question of restoring ecological balance and ensuring environmental protection has, therefore, assumed vital importance and global dimension. It is essential that the efforts in this direction be directed immediately. If we fail to wake up to the disturbing signals like global warming, holes in the ozone layer, changes in weather and seasons patterns for the worse, progressive lessening of rainfall (Cherrapunji, known as a place for world's heaviest rainfall, receives only scanty rainfall now), and thickening of the air in the atmosphere, we and our future generations will be doomed to not only unhealthy but miserable lives from which there will be no remission. To ignore this concern is certainly gross violence towards not only the present generations of living beings but also towards the future ones.

We vex ourselves eloquent about chemical and nuclear pollution but give little thought to noise pollution and thought pollution that are even more dangerous. If we have to evolve any system for pollution free environment we have to address ourselves to these two forms of pollution also.

It is a welcome sign that due to the initiatives of some sane and well-meaning ecologists and environmentalists and those of the propagators of non-violence, the awareness has dawned and efforts are being made in this direction. Some scholars have also woken up to the teachings of their seers and prophets that may

translate themselves into environmental friendly policies. Religions, after all, have profound influences on their followers and anything that has religious overtones are likely to be observed with due alacrity. From this point of view, it is pertinent here, to mention the Jaina precepts that are environment friendly.

The following precepts and conduct rules that are the offshoots of the Jaina insistence on non-violence, and which are clearly enunciated in the Jaina scriptures go to promote not only environmental awareness but also make a positive contribution in restoring ecological balance and environmental protection: –

- a. Non-violent life-style that includes non-killing and non-destruction of any vitality of any living being – fine or gross (Fine life in the form of Water-bodied creatures, Earth-bodied creatures, Air-bodied creatures, Fire-bodied creatures, Vegetation-bodied creatures and gross life in the form of bacteria, insects, animals, birds, fishes and humans).
- b. Restrained life-style,
- c. Non-accumulation of material adjunct,
- d. Prohibiting pursuit of grossly violent forms of professions or industries,
- e. Prohibition of hunting and eating of flesh foods,
- f. Prohibition of eating at night, etc.

Conclusion –

Non-violence is at the centre of Jaina thought and philosophy. In this chapter I have tried to examine, at some length, the issues connected with violence and its opposite – non-violence. In doing so I have tried to explain that though the term non-violence seems to be a negative command, it also encompasses its creative and positive side in the form of rendering

selfless service to the threatened, ill, old and feeble as well as protecting of life and environment.

As mentioned earlier, non-violence is at the very root of Jainism and, therefore, all its precepts and practices are designed to serve this single and solitary purpose of ensuring enduring non-violence as far as possible.



SECTION – II

JAINA PHILOSOPHY

This is the most important section of this book that deals with the Jaina philosophy and metaphysics in all their vivid details and far-reaching ramifications. As would be expected, it starts with the chapter on fundamentals and then goes on to examine the issues of vital importance like the right-vision, right-knowledge, *Anekāntavāda* and *Syādvāda*, Karma Theory and Stages of spiritual progress of an aspirant, who treads the spiritual path, right up to his liberation from the mundane existence.

4

TATTVĀRTHA (THE FUNDAMENTALS)

The Fundamentals –

The Jaina view holds that the ultimate aim of all living existence is to attain *nirvāṇa* or liberation from the mundane worldly existence beset with the pain and miseries of birth, disease, decay and death. The Jaina philosophy does not believe in an almighty God who can grant liberation to any soul that serves Him or His cause and holds the individual living-beings responsible for their own actions – good or bad. The Jaina thinkers, therefore, have found the answer to this puzzling riddle of miserable worldly existence and liberation there from in terms of nine fundamentals that can logically explain the way it is attained. The liberating path lies in having the right-vision or right attitude (*Samyagdarśana*), the right-knowledge (*Samyagjñāna*) and observing the right-conduct (*Samyakcāritra*). Of these three ingredients of liberty, too, the first – *Samyagdarśana* is the very basic requirement because in its absence any amount of knowledge and any type of conduct only amount to false knowledge and false conduct. *Vācaka Umāsvāti*, in his *Tattvārthasūtra*, has said that *Samyagdarśana* is nothing but a firm belief in the fundamental verities (*Tattvārtha*), their proper knowledge is the right-knowledge and the conduct in accordance

with these fundamentals is the right conduct. The *Tattvārtha-sūtra* of *Vācaka Umāsvāti* mentions only seven fundamentals excluding the *Puṇya* and *Pāpa*. However, the later thinkers have included them and we shall describe them as such.

This chapter enumerates and briefly describes the nine fundamental verities – *Jīva* (the living), *Ajīva* (the non-living), *Puṇya* (acts of piety), *Pāpa* (sinful acts), *Āsrava* (karmic influx), *Sanivara* (karmic stoppage), *Bandha* (karmic bondage), *Nirjarā* (karmic separation) and *Mokṣa* (liberation).

Before we actually embark on the description of these fundamentals, it will be worth our while to have some understanding of the way these come about and influence the entire process of the soul's journey to its ultimate destination – liberation or *Mokṣa*.

The entire universe is composed of two types of matter the living matter and the non-living matter. The living matter or the souls are all essentially the same conscious and formless. The non-living matter is, again, of several types; only one of them (*Pudgala*) being concrete or tangible or formed. The souls are, however, susceptible to association with the concrete non-living matter (*Pudgala*), which gives them bodies as well as binds them to the world during their mundane existence. This accounts for the two fundamentals – the living matter (*Jīva*) and the non-living matter (*Ajīva*). The way in which the concrete non-living matter (*Karma-pudgala*) comes into the soul-field, and thereby in contact with it, is known as influx (*Āsrava*) and the process of binding of the karma matter with the soul is known as bondage (*Bandha*). It is the sinful or pious actions of a living-being (*Pāpa* or *Puṇya*) that are responsible for such interplay of the living and the non-living matters or for the karmic influx and bondage. Again, the soul cannot liberate unless the process of karmic influx and bondage is not stopped and the karma-matter already bonded with the soul is not irresidually separated from

it. The way in which the karmic influx and, thereby, bonding as well) can be stopped is termed as karmic stoppage (*Sanivara*) and the way it is separated from the soul as separation (*Nirjarā*). Once a complete separation of the soul from the karmic bondage is achieved, it liberates or gains its ultimate destiny called liberation (*Mokṣa*). Thus, if we look at them carefully, the basic fundamentals are only two – the living-matter (*Jīva*) and the non-living matter (*Ajīva*). Remaining seven fundamentals come about either through their association or dissociation. The time is now ripe for their detailed description.

1. Jīva Tatva (The Living Matter) Or The Soul –

Jīva or living matter is the one that is endowed with consciousness (*upayoga*), which makes it feel pleasure or pain. Another practical definition says that the *Jīva* is signified by the possession of at the very least four types of vitality – sense(s), power, life-span and respiration. Consciousness is nothing but the ability to feel and perceive or to visualise and know. (We shall deal with the subjects of visualisation (*Darśana*) and knowledge (*Jñāna*), in detail, in the second and the third chapters respectively). However, we must recall that *Jīva*, by itself, is formless, unmanifest and eternal. It manifests itself through its association with formed non-living matter in the form of its body and karmic adjunct. Detailing its other attributes, *Ācārya Nemicaṇḍra Siddhānta-Cakravartī* says that it occupies the space afforded it by its body, it is the doer of its actions and enjoyer of the fruits thereof, it is either mundane or liberated and, in its natural state, it has a natural tendency to rise.

This brings us to the classification of the souls. As we have mentioned in the last paragraph, the souls are either mundane (*Samisārī* – in the worldly existence) or liberated (*Siddha*).

The liberated souls (*Siddha*) are free of all (eight types of) karmic bondage, they are incorporeal and unmanifest, subtle but

spatial, they are neither heavy nor light and they have infinite knowledge, infinite vision, infinite spiritual prowess and eternally rest in the abode of the liberated souls, situated at the forefront of the universe, which is known as the *Siddhaśilā* or *Siddhaloka* or *Īsatprāgbhāra pṛthvī*.

The worldly living-beings are, again, of the following fourteen types: –

<u>Developed (<i>Paryāpta</i>)</u>	<u>Undeveloped (<i>Aparyāpta</i>)</u>
i. Fine one-sensed beings (<i>Sūkṣma Ekendriya</i>)	viii. Fine one-sensed beings (<i>Sūkṣma Ekendriya</i>)
ii. Gross one-sensed beings (<i>Bādar Ekendriya</i>)	ix. Gross one-sensed beings (<i>Bādara Ekendriya</i>)
iii. Two-sensed beings (<i>Dvīndriya</i>)	x. Two-sensed beings (<i>Dvīndriya</i>)
iv. Three-sensed beings (<i>Trīndriya</i>)	xi. Three-sensed beings (<i>Trīndriya</i>)
v. Four-sensed beings (<i>Caturendriya</i>)	xii. Four-sensed beings (<i>Caturendriya</i>)
vi. Irrational five-sensed beings (<i>Asañjñī Pañcendriya</i>)	xiii. Irrational five-sensed beings (<i>Asañjñī Pañcendriya</i>)
vii. Rational five-sensed beings (<i>Sañjñī Pañcendriya</i>)	xiv. Rational five-sensed beings (<i>Sañjñī Pañcendriya</i>)

The first, second, eighth and ninth categories of these living beings are immobile and are referred to as static living beings (*Sthāvara Jīva*) and include the Earth-bodied creatures (*Pṛthvī-kāya*), Water-bodied creatures (*Apkāya*), Air-bodied creatures (*Vāyukāya*), Fire-bodied creatures (*Tejaskāya*) and Plant life (*Vanaspati-kāya*). The rest are known as mobile creatures or *Trasakāyika Jīva* and have two to five senses. The five-sensed beings are, again, with or without reasoning minds. Having two to four senses are also known as incomplete sensed creatures (*Vikalendrīya Jīva*) and those having five senses as complete sensed creatures (*Pūrṇendriya Jīva*). Some thinkers also consider

the Air-bodies and the Fire-bodies as mobile as they can move in the three dimensions.

Sufficient And Insufficient Creatures –

Developments in respect of the living beings are in six areas—ability to imbibe food (*Āhāra paryāpti*), ability to form a body (*Śarīra paryāpti*), ability to respire (*Ānapāna* or *Śvāsocchavāsa paryāpti*), ability to feel through sensory organs (*Indriya paryāpti*), ability to communicate through vocal language (*Bhāṣā paryāpti*) and the ability to think and reason (*Manah paryāpti*). These are referred to as *paryāptis* or sufficiencies. On conception in the mothers' wombs the creatures enter the place of their birth (*Yoni-sthāna*). There, through their food consuming organ they consume the material necessary for the formation of their bodies and thereby form their bodies, respiratory organs, sensory organs, vocal organs and thinking organs, in this order. There are infinite number of creatures who die before developing these abilities, However, the living beings that are able to form their bodies before their deaths are said to be sufficient creatures (*Paryāpta Jīva*) even when they might not have acquired the latter four developments of respiration, senses, language and thought. The others that die before forming their bodies are said to be insufficient creatures (*Aparyāpta Jīva*). The sufficient creatures may have a minimum of four sufficiencies of food, body, respiration and senses in the cases of static fine one-sensed living beings through a maximum of all six in the cases of rational five-sensed beings. They might also be endowed with four to ten vitalities as under: –

<u>Class of Creatures</u>	<u>No. And Types of Vitalities Present</u>
i-ii. Fine and gross one-sensed beings	FOUR – Sense of touch, body-power, life-span and respiration.

iii. Two-sensed beings	SIX – Senses of touch and taste and body-power, speech-power, life-span and respiration.
iv. Three-sensed beings	SEVEN – Senses of touch, taste and smell and body-power, speech-power, life-span and respiration.
v. Four sensed beings	EIGHT – Senses of touch, taste, smell and sight and body-power, speech-power, life-span and respiration.
vi. Irrational Five-sensed beings	NINE – Senses of touch, taste, smell, sight and hearing and body-power, speech-power, life-span and respiration.
vii. Rational Five-sensed beings	TEN – Senses of touch, taste, smell, sight and hearing and body-power, speech-power, mind-power, life-span and respiration.

There is yet another classification of the living-beings on the basis of the part of the universe in which they dwell. They are as under: –

1. **The hellish creatures (*Nāraka Jīva*)** dwelling on the seven hellish grounds (*Nāraka-Bhūmi*) in the nether world (*Adholoka*),
2. **Sub-human creatures (*Tiryāṅca*)** live in the middle universe (*Madhyaloka*),
3. **The human-beings (*Manuṣya*)**, too, live in the human part of the middle universe (*Manuṣyaloka*) and
4. **Heavenly gods (*Deva*)** living in the heavens (*Devavimāna*) in the upper universe (*Ūrdhvaloka*).

At this stage it would be right to dwell a little on the matter of life and death. We have said earlier that the soul is unmanifest, incorporeal – bodiless and eternal. Then, who are the creatures that we see around us? Why are they born? Why do they die? Who takes birth and dies?

Yes, the soul is unmanifest, incorporeal, bodiless and eternal but, by virtue of its associability and bonding with the manifest non-living matter (*pudgala*), it acquires bodies and becomes corporeal during its mundane – worldly existence. What we see around us are the worldly souls that have bodies and are in front of us as corporeal creatures. We cannot and do not see the liberated souls that are incorporeal. As the eternal soul transmigrates in its mundane existence it continuously acquires and relinquishes bodies after specific periods of time called life-span (*Āyusya*) that is determined by its karmic associations prevailing at different times. Acquisition of a new body by the soul is termed as birth and relinquishing an existing body as death. It is like changing of clothes. Material body is nothing more than a garb for the soul. The *Śrīmad Bhagvadgītā* also says that the soul discards a worn out body and takes a new one just as a person discards worn out clothes and takes new ones. So, actually, it is the body, which is created and destroyed or the body is born and the body dies while the soul remains constant, eternal.

2. Ajīva Tattva (The Non-living Matter) –

As mentioned earlier, the universe consists of the living and the non-living matter. Also, that the living matter has a beginningless association with a particular type of non-living matter called karma-matter and which is the cause of its worldly existence and transmigration. The non-living universe consists of five types of non-living matter namely – *Pudgala*, *Dharma*, *Adharma*, *Ākāśa* and *Kāla*. These are widely divergent in their characteristics and have only one thing in common that they are

all lifeless. Of these only the *Pudgala* matter is manifest or formed, others are unmanifest or unformed. This section of the chapter is devoted to a reasonably detailed description of these types.

***Pudgala Dravya* (Manifest Matter) --**

The elemental matter that is variously referred to as physical element or physical matter is known as *pudgala* in the Jain parlance. This is the manifest part of the non-living universe and all that we see around us is a manifestation of this single type of matter. It is endowed with the attributes of form (*rūpa*), taste (*rasa*), smell (*gandha*), sound (*śabda*) and touch (*sparsa*), meaning that it can be seen, tasted, smelt, heard or felt by a touch. However, the *pudgala* manifests itself through its various modes that are caused by its properties of making sound (*śabda*), bonding of one part with the other(s) (*bandha*), fineness (*sūkṣmatā*), grossness (*sthūlatā*), configuration (*saṁsthāna*), divisibility (*bheda*), darkness (*tama*), casting shadows (*chāyā*), radiance (*udyota*), and heat (*ātapa*). The constantly changing universe we see and experience is nothing but the manifestation of the changing modes of the *pudgala* matter. If we analyse the name *pudgala* itself, it is made up of two parts 'pud' meaning 'to combine' and 'gala' meaning 'to disintegrate'. Thus *pudgala*, by its very nature, constantly keeps changing its modes by combination and disintegration. This change comes about in three different ways – 1. Naturally as the shapes of clouds keep changing on their own, 2. By conscious endeavour when it undergoes a change through some effort and 3. By a combination of nature and effort. Because of its constantly changing nature, the *pudgala* is defined in terms of four variables, namely – 1. *Dravya* (Matter), 2. *Kṣetra* (Spatial position), 3. *Kāla* (Time) and 4. *Bhāva* (Mode). Together, they are known as its own quartet (*Sva-catustaya*).

Eight major types of *pudgala* matter, called *pudgala-vargaṇā*, are 1. *Audārika vargaṇā*, the matter type that forms the

physical bodies of the living-beings, 2. *Vaikriya vargaṇā* special type of *pudgala* matter that is capable of transformation, 3. *Āhā raka vargaṇā*, the matter type with which the accomplished spiritual practitioners form bodies with special powers, 4. *Taijas vargaṇā*, the type of matter with which the subtle body electric field is formed that gives the body its glow, heat and power to digest, 5. *Kārmaṇa vargaṇā*, the highly subtle karma-matter that binds with the soul and becomes the cause of its worldly existence and transmigration, 6. *Śvāsocchavāsa vargaṇā*, the gaseous matter that is inhaled and exhaled by the living beings, 7. *Bhāṣā vargaṇā*, the mode of matter that creates intelligible sounds, and 8. *Manah vargaṇa*, the type of matter that creates thoughts in the minds of the rational living beings.

All *pudgala* matter is made up of ultimate indivisible particles called ‘*Paramāṇu*’, which combine to form various types of aggregates called ‘*skandha*’. Here, it must be clearly understood that *paramāṇu* is the ultimate and indivisible finest part of matter and it ought not to be confused with the currently employed scientific term ‘atom’, which has been divided into finer particles long ago. The finest particle known to science, today, is ‘quark’ and it may not be the ultimate finest particle. Of course, the science is yet to cross many frontiers of discovery.

Two, three or more (including numerable, innumerable and infinite) number of ultimate particles form the aggregates. The ultimate particle is not perceptible by senses but the aggregates are and the manifest universe we see around us is in the form of aggregates (*pudgala-skandha*) of various shapes, sizes, colours, tastes, smells, and touches. According to their sizes the material aggregates are of six types – 1. Very fine, 2. Fine, 3. Fine-gross, 4. Gross-fine, 5. Gross and 6. Very gross. The Jaina thinkers also accept a relationship between matter and energy and consider energy as a mode of matter, the contention that has been borne out by Albert Einstein’s discovery and the resultant equation

($E=MC^2$) giving a mathematical veracity to this relation.

Any discussion about the manifest matter will be incomplete if we did not mention its spatial dimension. All matter whether manifest or otherwise occupies space. This space is provided to it by the space-matter known as *Ākāśa*. As we shall dwell upon the details of the space-matter separately, it will suffice, here, to say that, depending upon their density, the smallest unit of space, known as *pradeśa*, is capable of accommodating a single *pudgala* particle as well as infinite number of such particles.

We conclude this exposition on *pudgala* by mentioning its twenty characteristics and five configurations as follows : –

Eight types of touches – Cold, hot, dry, oily, light, heavy, smooth or rough;

Five types of tastes – Sour, sweet, bitter, astringent and pungent;

Two types of smells – Fragrant and foul or pleasant and unpleasant;

Five types of colours – Blue, red, green, yellow and white; and

Configurations – Spherical, circular, triangular, tetrahedral and cuboidal. All other configurations are various combinations and permutations of these basic configurations.

Dharma Dravya (Medium Of Motion) –

The second type of non-living matter is *Dharma* or the medium of motion. It is defined as ‘an abstract neutral agency that supports the motion of the souls and the manifest matter through space without urging those at rest to move’. It has been compared to water that supports the motion of the fish but does not urge the fishes, that wish to rest, to move. It only provides a neutral medium for such motion and it neither moves with the

objects that move through it nor does it urge them to move. It is eternal and its expanse is uninterrupted in the entire universal space comprising innumerable space units. Though the concept of a neutral medium of motion is unique to the Jaina thought and it is not found mentioned in any other religious philosophy, the modern scientific concept of dynamic inertia, which states that any object in a state of uniform motion will continue to move unless acted upon by an external force, comes closest to it. The *Dharma-dravya* can be compared to 'ether' in which everything, including the electromagnetic waves, moves. It must be noted that the expanse of the *Dharma-dravya* is only up to the universal space and, therefore, no motion is possible in the non-universal space outside the universal space.

Adharma Dravya (Medium Of Rest) –

The next category of non-living matter is *Adharma* or the medium of rest. It is defined as 'an abstract neutral agency that supports the state of rest of the souls and the manifest matter in the space without urging those in motion to come to rest'. It has been compared to the shade of a tree that supports the rest of a traveller but does not urge to rest those that wish to move on. It only provides a neutral medium for such rest and it does not urge them to stop. It, too, is eternal and its expanse is also uninterrupted in the entire universal space comprising innumerable space units. Though the concept of a neutral medium of rest is also unique to the Jaina thought and it is also not found mentioned in any other religious philosophy, the modern scientific concept of static inertia, which states that any object in a state of rest will continue to stay in a state of rest unless acted upon by an external force, comes closest to it. It must be noted that the expanse of the *Adharma-dravya* is also only up to the universal space and, therefore, no position for either the souls or the manifest matter is possible in the non-universal space outside the universal space.

From the discussion on the *Dharma* and the *Adharma Dravya*, two things emerge – 1. They are the mediums of all motion and position in the space, and 2. They define the limit of the universal space. The universal space extends up to the extent that these mediums are present. Beyond this limit is the non-universal space in which no motion or position of any kind of matter – sentient or insentient – is possible.

Ākāśa Dravya (Space-matter) –

As the very name suggests the *Ākāśa-dravya* or the space-matter is the abstract matter that provides space to all other types of matter – *Jīva*, *Pudgala*, *Dharma*, *Adharma* and *Kāla*. The ultimately smallest unit of space is known as *pradeśa* and, depending upon their density, it is capable of accommodating one particle of matter or infinite number of them. Here, it is worthy of mention that a single particle of matter requires at least one unit of space for its accommodation but one unit of space is also capable of accommodating infinite number of material particles. This particular attribute of the space-unit (*pradeśa*) is known as miraculous power of accommodation or *Avagāhana-siddhi*. The concept of ‘black holes’, into which large objects vanish by being reduced to dense material points, may be explained by this definition of space-units.

The space, according to the Jaina thought, is divided into two parts – 1. The universal space (*Lokākāśa*) that accommodates all other types of matter, living (*Jīva*) as well as non-living (*Pudgala*, *Dharma*, *Adharma* and *Kāla*), and 2. The non-universal space (*Alokākāśa*) that affords no location to other types of matter for the media of motion and position are not present therein. In other words, it is only the space-matter, which is not restricted to the universal space and extends beyond it. About the nature of space-matter, the Jaina concept is in conformity with the concept of real void (*Śūnya-vāstavika*) capable of accommodation – *Avagāhana-yogya*.

Kāla-dravya (Time-matter) –

The next type of matter is *Kāla* or time. It is characterised by its passage and its presence is limited to the universal space. It is responsible for all the change in the living and non-living matter. The time is eternal and endless and is composed of time units that are known as *samaya* – the smallest unit of time defined as the time taken for a *paramaṇu* to travel from one space-unit to the next. The very next higher unit of time – *nimiṣa* is innumerable times greater than the *samaya*. The Jaina precept believes in a three-fold division of time in two ways – Firstly – 1. Past, 2. Present, and 3. Future and secondly – 1. Measurable time (*Saṅkhyāt kāla*) mentioned in terms of *samaya*, *nimiṣa*, *kāṣṭha*, *kalā*, *ghaṭī*, *Muhurta*, *Ahorātra*, *pakṣa*, *māsa*, *varṣa*, up to *pūrvakoṭi*, 2. Immeasurable time (*Asaṅkhyāt kāla*) mentioned in terms of *Palyopama*, *Sāgaropama*, etc., and 3. Infinite time (*Ananta-kāla*). Though the measurement of time has been dealt with, in detail, in the ninth chapter, the following is one of the representations of measurable time –

Measurable Time (Saṅkhyāt Kāla) –

<i>Samaya</i>	–	The smallest unit of time according to Jaina precept.
<i>Nimiṣa</i>	–	Time taken to bat an eyelid. However, it is equal to innumerable <i>Samayas</i> .
<i>Kāṣṭhā</i>	–	15 <i>Nimiṣa</i> .
<i>Kalā</i>	–	20 <i>Kāṣṭha</i> .
<i>Ghaṭī or Nāḍī</i>	–	20 <i>Kalā</i> (24 minutes approx.)
<i>Muhurta</i>	–	2 <i>Ghaṭīs</i> (48 minutes approx.)
<i>Ahorātra</i>	–	30 <i>Muhurtas</i> (24 Hrs. or a day and a night)
<i>Pakṣa</i>	–	15 day–nights,
<i>Māsa</i>	–	2 <i>Pakṣa</i> (a month),
<i>Rtu</i>	–	2 <i>Māsa</i> ,
<i>Ayana</i>	–	3 <i>Rtu</i> ,
<i>Varṣa</i>	–	2 <i>Ayana</i> or 6 <i>Rtu</i> or 12 <i>Māsa</i> (an year),
<i>Pūrva varṣa</i>	–	7056x10 ¹⁰ years,

Pañcāstikāya (Five Bodied Existences) –

Out of the six types of matter – one living and five non-living – mentioned above, five except the *Kāla*, are real (i.e. they exist) and form aggregates (bodies) while *Kāla* is real (it exists) but it does not form aggregates. The five that exist in bodied existence are termed as *Astikāyas* while time is excluded from this classification for its inability to form aggregates. Singly, they are respectively called 1. *Jīvāstikāya*, 2. *Pudgalāstikāya*, 3. *Dharmāstikāya*, 4. *Adharmāstikāya* and 5. *Ākāśāstikāya*. Collectively, the five are referred to as *Pañcāstikāya*.

3. Puṇya Tattva (Pious Activities) –

Puṇya is defined as those actions that yield pleasurable fruition for the doer to enjoy when he reaps the fruits of his actions. This definition is linked with the action (*karma*) and its inevitable favourable or pleasurable retribution. The meritorious actions attract pious karma-matter towards the soul (*Puṇyāsrava*) and under right psychic dispositions they get bound with it (*Puṇya-bandha*). When such karmic bondage ripens and yields fruits, they are invariably pleasurable. Thus, the discussion about the fundamental of merit cannot be de-linked from that of karmic influx and bondage.

The types of actions that are considered pious or meritorious are – *Praśasta Rāga* (commendable attachment towards the faith, the Prophets and the preceptors), *Anukampā* or compassionate disposition, *Dāna* or giving charity of food, clothes and shelter to the deserving, thinking well of others, giving verbal solace to the suffering, serving the elders and the aged, helping the needy, bowing to the venerable, etc.

From the stand-point of types of karmic influx and bondage that takes place while enjoying the fruits of earlier bonded

meritorious acts, the *punya* is of two types – 1. *Puṇyānubandhī-punya* in which one gathers more merit while enjoying the fruits of earlier merit. The example of such *punya* is when one gives charity out of the wealth that one got as a result of one's earlier merit, and gathers further merits. 2. *Pāpānubandhī Punya*, in which one gathers demerits or sins while enjoying the fruits of earlier merit. For example, when one squanders the wealth obtained through earlier merit in sinful pursuits, one gathers demerits while enjoying the fruits of earlier merit.

The list of favourable fruition that one can get through meritorious acts is long. However, some of them are as follows:–

- i. Pleasurable feelings,
- ii. High status,
- iii. Human rebirth,
- iv. Heavenly rebirth,
- v. Good body and health,
- vi. Fame,
- vii. Rebirth as a Prophet, etc.

Here, it must be clearly understood that *punya* is both, desirable and undesirable at the same time. From the point of view of pleasurable and favourable fruition, it is desirable but from the point of view of ultimate liberation from the mundane existence, it is undesirable. The reason being that it is itself binding upon the soul though with favourable karmic bondage. But, bondage is bondage, after all. Shackles whether made of steel or of gold are shackles and one type binds the captive as good as the other.

4. Pāpa Tattva (Sinful Activities) –

Pāpa is defined as those actions that yield painful fruition for the doer to suffer when he reaps the fruits of his actions. This definition is also linked with the action (*karma*) and its inevitable unfavourable or painful retribution. The sinful actions attract

impious karma-matter towards the soul (*Pāpasrava*) and under right psychic dispositions they get bound with it (*Pāpa-bandha*). When such karmic bondage ripens and yields fruits, they are invariably painful. Thus, the discussion about the fundamental of demerit is also linked with that of karmic influx and bondage.

In his work '*Pañcāstikāya*' *Kundakundācārya* defines sin as actions that are predominantly negligent, wicked thoughts, indulgent attitude in sensual pleasures and tormenting others. The activities that are considered sinful are – violent actions, telling lies, stealing, sexual indiscretion, unlimited accumulation, conspicuous consumption, anger, pride, guile, greed, aversion, quarrelsomeness, laying false blames, back-biting, jealousy, wrong beliefs, impious attachment towards the mundane pleasures and objects of sin, lack of compassion and uncharitable disposition, thinking ill of others, verbally tormenting the suffering, speaking ill of others, etc.

From the stand-point of types of karmic influx and bondage that takes place while enjoying the fruits of earlier bonded sinful acts, the *pāpa* is of two types – 1. *Puṇyānubandhī pāpa*, in which one gathers merit while suffering the inevitable retribution of earlier sins. The example of such *pāpa* is when one suffers in silence and in a state of equanimity of mind thinking that it is his own karma that he is to blame and helps others in spite of his suffering, and gathers merit. 2. *Pāpānubandhī Pāpa*, in which one gathers further demerits while suffering the retribution of one's earlier sins. For example, when one laments, cries and yells while suffering the retribution due to one's earlier bonded sins as well as indulges in further sinful pursuits, one gathers further demerits.

The list of unfavourable fruition that one can get through sinful acts is long. However, some of them are the bonding of following karma : –

- i. Knowledge obscuring (*Jñānāvaraṇīya*) karma,
- ii. Vision obscuring (*Darśanāvaraṇīya*) karma,
- iii. Delusion producing (*Mohanīya*) karma,
- iv. Pleasure hindering (*Antarāya*) karma,
- v. Inauspicious physique (*Aśubha Nāma*) karma,
- vi. Low status (*Nīca Gotra*) karma,
- vii. Painful feelings (*Aśātāvedanīya*) karma, and
- viii. Inauspicious rebirth (*Nīca Gati Āyu*) karma.

Here, also, it must be clearly understood that *pāpa* is always undesirable. It is undesirable from the point of view of painful and unfavourable fruition as well as from that of barring the ultimate liberation of the soul. One must, therefore, desist from sinful pursuits how-so-ever enticing they may seem at the outset, in ultimate analysis they are painful and binding.

5. Āsrava Tattva (Karmic Influx) –

All activities of a living being whether they are physical, mental or verbal result in vibrations that attract karma-matter (*karma-pudgala vargaṇā*) in its vicinity. This attraction and resultant entry of the karma-matter into the soul-field is termed as *Āsrava* or karmic influx.

There are three schools of thought as to the causes of karmic influx. They are as under: –

- A. The first school of thought believes that karmic influx results from the presence of passions (*kaṣāya*) and the activities of the *yoga* (body, mind and speech).
- B. The second school believes that it is caused by false-belief (*mithyātva*), indiscipline (*avirati*), passions and *yoga*.
- C. The third school of thought is of the view that karmic influx is a result of falsehood, indiscipline, negligence (*pramāda*), passions and *yoga*.

From the consideration of the quality of karmic influx, it can be of two types, namely –

- A. **Pious karmic influx (*Puṇyāsrava*)** is caused by pious psychic disposition of the creature while performing the activities of body mind and speech. The creature that has pious attachment towards the Prophets, preceptors and the co-believers, who is of compassionate disposition and whose mind is devoid of bad thoughts invites pious karmic influx.
- B. **Sinful karmic influx (*Pāpāsrava*)** is caused by impious psychic disposition. One, who is negligent in his actions, whose mind is full of envy and ill-feelings for others, who is indiscreet, undisciplined and unrestrained, who always remains engrossed in the pursuit of mundane pleasures, etc invites impious or sinful karmic influx.

From the consideration of level of influx, again, it is of two types –

- A. **Psychic Influx (*Bhāvāsrava*)** – The attraction of the karma-matter due to the mental thought processes of the pious and the impious types is termed as *Bhāvāsrava*.
- B. **Substantive Influx (*Dravyāsrava*)** – The physical entry of the karma-matter into the soul field due to the thoughts and activities of various kinds is termed as *Dravyāsrava*.

Again, from the consideration of the potentiality of the influxed karma-matter to bond with the soul also it is of two types, namely –

- A. **Non-bonding Influx (*Īryāpathik Āsrava*)** – When the activities of the body, mind and speech are conducted in the absence of any passion or desire or attachment, the karma-matter attracted towards the soul does not get bound with it and they fall apart in the very next instant that they are attracted. Such influx is termed as *Īryāpathik Āsrava*. The example that illustrates such influx is when dry sand is thrown on a dry and smooth wall it readily falls to the ground without sticking to the wall.

The coming in contact of the sand with the wall can be compared with karmic influx and its falling to the ground in the absence of any sticking agent to the absence of passions, desire and attachment that act as bonding agents for the influxed karma-matter.

- B. **Bonding Influx (*Sāmparāyik Āsrava*)** – On the contrary, when the activities of the body, mind and speech are conducted in the presence of passions or desire or attachment, the karma-matter attracted towards the soul gets bound with it. Such influx is termed as *Sāmparāyik Āsrava*. Again, in the same example if the sand is thrown on a wet and rough wall, it gets stuck there. Similarly, the influxed karma-matter gets bonded with the soul in the presence of bonding agents in the form of passions, desire and attachment.

It will be worth our while to dwell a little on the five causes of karmic influx.

- A. ***Mithyātvā* (False-belief)** – The false belief corrupts a person or a creature's vision. He is unable to see things in their right perspective and indulges in sinful activities thinking them to be pious. However, the law takes its own course and karmic influx takes place into his soul-field even if he thinks otherwise. He is not even aware of the harm being caused to himself. Falsehood is, therefore, a very potent cause of karmic influx.
- B. ***Avirati* (Indulgence)** – When one indulges in various pious and impious activities, the karmic influx takes place due to the vibrations caused in the soul-field. Indulgence in violence, untruth, theft, sex and unlimited possession and conspicuous consumption can be considered to be in this category.
- C. ***Pramāda* (Negligence)** – When one neglects to exercise due care in what one does due to the influence of arrogance, sensuality, passion, sleep or sloth and gossip

about food, sex, king or state, one invites karmic influx into one's soul-field.

- D. **Kaṣāya (Passions)*** – When one is under the influence of passions such as anger, pride, guile and greed, one invites karmic influx into one's soul-field.
- E. **Yoga (Activities of the body, mind and speech)*** – As mentioned earlier, such activities cause special vibrations in the soul-field that attract karmic influx.

This discussion on the 'fundamental of karmic influx' can be summed up by mentioning its forty-two causes –

- A. **Five sense-organs** of touch, taste, sight, smell and hearing.
- B. **Four passions** – anger, pride, guile and greed.
- C. **Five indulgences** in violence, untruth, theft, sex and attachment for possessions.
- D. **Three types of activities** of the body, mind and speech.
- E. **Twenty-five activities** like physical, jealous, violent, possessive, unrestrained, falsehood prompted, deceptive, instrumental, supervisory, creative, ordered, social, etc.

6. Bandha Tattva (Bondage) –

While discussing the fundamental of karmic influx we had mentioned that in the presence of suitable karma bonding agents such as passions, desire or attachment, the influxed karma-matter gets bound with the soul. This is termed as bondage and is brought about by the bonding properties of the bonding agents. The karma-matter bonded with the soul makes it impure and heavy and forces it to dwell in the mundane existence. It may be called the impure mode of the soul. When the karma-matter is completely separated from the soul by suitable means, it becomes pure and light and rises to the uppermost end of the universe to dwell in the abode of the liberated souls. This is the pure mode of the soul. Karmic influx and bondage are associated with the

impure mundane mode of the soul while stoppage (*Samivara*) and separation (*Nirjarā*) with the process of liberation resulting in its pure mode.

The question that arises is “Since when has the soul been in the grip of the karma–matter?” In the introductory chapter in Section–I, we have mentioned that the beginningless association of the soul with the karma–matter is one of the unquestionable axioms of Jainism. All mundane creatures, by virtue of their mundane status, have initial karmic encumbrance, which they keep reducing or augmenting through their thoughts, deeds and words.

The Causes Of Karmic Bondage –

The causes of karmic bondage are the same as the causes of karmic influx. It is only the presence or the absence of the karmic bonding agents – passions, attachment etc that makes the influxed karma–matter to stick or fall off. In the first case the bondage takes place and in the second it does not.

The Psychic And Substantive Bondage –

The subtle karmic bondage caused due to the psychic states such as attachment, aversion, delusion, etc of the creature is said to be the psychic bondage or *Bhāva–bandha*.

The substantive karmic bondage is the gross bondage in which the karma–matter actually bonds with the spatial units of the soul. This is known as *Dravya–bandha*.

Four Types Of Karmic Bondage –

Just as the food, when digested, is converted into flesh, blood, bone, bone–marrow and energy, the karma–matter while in the process of bonding with the soul gets converted into four states, which decide their nature, duration, potency and magnitude.

A. Nature Of Bondage or Quality–bondage (*Prakṛti-Bandha*) – According to the type of activity and psychic state at the time of bonding of karma–matter with the soul, it gets converted into any one or more of the following eight types of karma–matter that bonds with the soul and that decides the nature of retribution it will ultimately yield when it comes to fruition. These eight types are –

- i Knowledge obscuring (*Jñānāvaraṇīya*) karma,
- ii Vision obscuring (*Darśanāvaraṇīya*) karma,
- iii Feeling producing (*Vedanīya*) karma,
- iv Deluding (*Mohanīya*) karma,
- v Life–span determining (*Āyu*) karma,
- vi Physique determining (*Nāma*) karma,
- vii Status determining (*Gotra*) karma, and
- viii Obstructive (*Antarāya*) karma.

B. Duration Of Bondage (*Sthiti-Bandha*) – Each of the above mentioned eight types of karmic bondage remains bonded with the soul before it separates from the soul after yielding its fruition. This period is known as duration (*sthiti*) of that type of karmic bondage.

C. Potency Of bondage (*Anubhāga-Bandha*) – The intensity with which a particular type of karma yields its fruition is called its potency of bonding or *anubhāga*. It goes without saying that this potency and resultant intensity of retribution depends upon the intensity of the passions with which such karmic bonds are bonded.

D. Magnitude Of Bondage or Quantity–bondage (*Pradeśa-Bandha*) – the amount of different types of karma–matter that gets bonded with the soul due to certain action is said to be the magnitude of that particular bondage or *Pradeśa-bandha*. On this magnitude depends

the amount of resultant suffering or enjoyment to be yielded when the specific karma comes to fruition. Here, the difference between the potency and magnitude must be very clearly understood. The most potent karmic bondage resulting in very intense retribution may not be of maximum quantity. The potency depends on the intensity of passions and the magnitude upon the amount of activity at the time of bonding. Persistent action at low intensity will bond more quantity of karma-matter than momentary action under the influence of intense passions.

Though a more detailed discussion on the subject of karma will ensue in the chapter on 'Karma Theory', it is pertinent here to mention that all bonded karma-matter is separated from the soul either by giving its due retribution, on coming to fruition, or by expiation through appropriate penance. However, there are some immutable (*nikācīta*) types of karma that admit of no expiation but can be separated only by suffering their due retribution.

Another feature of karmic bondage is that one is free to act at will but is compelled to suffer the retribution due to his actions. One must, therefore be vigilant while acting rather than be repentant while suffering.

7. Samivara Tattva (Karmic Stoppage) –

Samivara or karmic stoppage is the seventh of the nine fundamentals. It has been defined as the prevention of karmic influx (*Āsrava-nirodh*) into the soul-field. Therefore, the means of stoppage will be just the opposite of those that result in karmic influx. Such stoppage prevents the incoming of the karma-matter into the soul-field and, therefore, precludes any possibility of its bonding with it. It, thus, indirectly helps in preventing further karmic bondage and leaves the way open for the spiritual aspirant

to concentrate on the process of karmic separation, which will ultimately pave the way for his liberation from the mundane existence. This can be understood by the example of a boat that has developed a leak in it and water has started seeping in. A wise sailor will first try to plug the leak and then concentrate on belching out the accumulated water. Unless the leak has been effectively plugged, no amount of belching out will result in throwing out all accumulated water. It is the case with the spiritual aspirant who wishes to achieve complete separation from the accumulated karma-matter in order to attain liberation from the mundane existence. Plugging the leak in the boat can be compared with karmic stoppage (*Sanivara*) and belching out of water with karmic separation (*Nirjarā*). The second cannot be effective without the first.

From the considerations of psychic and physical means of stoppage the *Sanivara* has been said to be of two types –

- i. **Substantive Prevention (*Dravya-Sanivara*)**– To give up activities that result in substantive karmic influx is substantive prevention.
- ii. **Psychic Prevention (*Bhāva-Sanivara*)**– To bear such psychic disposition that precludes the possibility of any psychic karmic influx is psychic prevention.

The Means To Achieve Karmic Stoppage –

At the very outset it must be understood that as the karmic influx results from self-indulgence, karmic stoppage can only be achieved through self-restraint. As the karmic stoppage is just the opposite of karmic influx the means to achieve it are also just the opposite of those responsible for karmic influx. This can be easily seen from the following table that compares the means of karmic influx with those of karmic stoppage: –

Means Of Karmic Influx

- i. False belief,
- ii. Indulgence,
- iii. Negligence,
- iv. Passions, and
- v. Indiscreet *yoga*,

Means Of Karmic Stoppage

- i. Right belief,
- ii. Restraint,
- iii. Vigilance,
- iv. Controlled passions, and
- v. Discreet *yoga*.

From this discussion emerge the twenty types of medium Do's and fifty seven types of maximal Do's that constitute a detailed classification of these means that result in karmic stoppage. They, as will be seen, form the 'Jaina ethics' and will be dealt with in detail later in this work. They are as follows: –

A. Twenty Do's –

- ❖ Observing five means of karmic stoppage, namely – Right-belief, restraint, vigilance, controlled passions and discreet employment of body, mind and speech. (i–v)
- ❖ Five types of renunciations, namely – violence, untruth, theft, sex, and possession. (vi–x)
- ❖ Restraint over five senses, namely – those of touch, taste, smell, sight and hearing. (xi–xv)
- ❖ Three disciplines over mind, body and speech, (xvi–xviii) and
- ❖ Discretion in the use of equipment and implements. (xix–xx).

B. Fifty-seven Do's –

- ❖ Three disciplines of mind, body and speech (*Triguṇti*),
- ❖ Five types of vigilance in moving, seeking, speaking, equipment maintenance and disposal (*Pañca-samīti*).
- ❖ Ten monastic duties – forgiveness, humility, simplicity, contentment, truth, restraint, penance, renunciation, poverty and celibacy (*Daśa Muni-dharma*).
- ❖ Twelve types of pious contemplation (*Dvādaśānuprekṣā*). These are about transient nature of everything in the universe (*Anityānuprekṣā*), helplessness against

karmic retribution (*Aśaraṇānuprekṣā*), miserable nature of the worldly existence (*Samisārānuprekṣā*), loneliness of the individual in taking the consequences of its actions, duality of the body and the soul (*Ekatvānuprekṣā*), uncleanliness of the body constituents (*Aśucitvānuprekṣā*), means of karmic influx (*Āsravānuprekṣā*), means of karmic stoppage (*Samivarānuprekṣā*), means of karmic separation (*Nirjarānuprekṣā*), form of the universe that makes our own insignificance in the cosmic design dawn on us (*Lokānuprekṣā*), difficulties to be encountered in gaining enlightenment and hence its value (*Bodhidurlabhānuprekṣā*) and, finally, the certainty of liberation through the practice of the faith as preached by the Lords *Jina* (*Dharmānuprekṣā*).

- ❖ Twenty-two monastic hardships (*Bāvīsa Parīśaha*) such as hunger, thirst, heat, cold, etc. And
- ❖ Five types of ascetic ordination – 1. Equanimity type (*Sāmāyika Cāritra*), 2. Relegation and reinstatement type (*Chedopasthāpanīya Cāritra*), 3. Specially purifying type (*Parihāra-viśuddhi Cāritra*), 4. Minimal greed-passion type (*Sūkṣma-samparāya Cāritra*) and 5. As enunciated type (*Ythākhyāta Cāritra*).

To conclude the discussion on *Samivara*, we can say that it is an important landmark in one's journey to the ultimate destination of liberation and that unless this landmark is crossed no spiritual progress is possible.

8. Nirjarā Tattva (Karmic Separation) –

The importance of karmic separation lies in the fact that unless the soul gets separated from the bonded karma-matter it cannot liberate. *Nirjarā* is nothing but a partial destruction or separation of the karma-matter bonded with the soul. It is natural that by such partial separation the soul gets partially purified of the karma-mire that soils it. This fundamental is, thus, reverse of

the processes of karmic bondage. Through the means of karmic influx the karma-matter enters the soul-field and through the process of bonding it gets stuck to the soul. It is the gradual process of karmic separation that renders the soul gradually purer and purer and then, if the means of karmic stoppage are in place, there comes a time when the karma-matter gets completely separated from the soul and it becomes absolutely pure. As we had mentioned in the characteristics of the living matter, the soul in its pure mode (liberated state) has a natural tendency to rise to the uppermost limit of the universe and reside there on the *Siddhaśilā* or the *Īsatprāgbhāra-prthvī* i.e. in the abode of the liberated souls. In this section of this chapter we shall examine the means and the process of such karmic destruction or separation.

Two Types Of Karmic Separation –

The karma-matter bonded with the soul gets destroyed or separated from it in two ways. –

1. The karma-matter gets separated on yielding the due retribution when it comes to fruition. This is termed as *Savipāka Nirjarā* (separation on fruition) and is possible only of that karma-matter that has already matured and come to the stage of fruition (*udaya*). This type of karmic separation happens all the time. The individual aspiring to karmic separation must mark that if he takes the retribution of his actions due to him calmly and without remorse, thinking that it is his own actions that he is answering for and without resorting to despondent and angered thoughts, he does not bind new sets of karma-matter and his separation is final. On the other hand, the aspirant who resorts to remorse, despondence and anger while suffering the retribution of his earlier bonded karma binds new set of karma-matter while getting separated from the earlier bonded ones and the whole process

becomes recurrent. It can be seen that this type of separation is involuntary and that one has no control over when and how of the karmic fruition.

2. It gets separated from the soul by the process of expiation through proper penance. This is called *Avipāka Nirjarā* (separation, through expiation, without fruition) and is possible even in the case of that karma-matter that has not matured to come to the fruition stage. This process of premature separation of karma-matter through expiation is called *Udīraṇā*. This type of separation happens only when the subject undertakes appropriate penance in order to expiate for his karmic encumbrance. This is the process that can uplift the soul and give it its desired goal of spiritual emancipation and liberation. As this is the process under our control, we must now concentrate our thoughts on it. However, it must be borne in mind that there are some types of karma that do not brook any interference in the process of their due and inevitable retribution.

Twelve Types Of *Nirjarā* –

Penance is the only means to achieve voluntary karmic separation or *Sakāma-nirjarā*. Therefore, the term penance and separation are, at times, taken synonymously. In this section we shall describe twelve types of penance that result in karmic separation. They are as follows: –

A. Six Types Of External (Physical) Penance –

- i. *Anaśana* (Fasting),
- ii. *Avamaudarya* (Reduced diet),
- iii. *Bhikṣācaryā* (Mendicancy),
- iv. *Rasa-parityāga* (Taste renunciation),
- v. *Kāya-kleśa* (tolerating body-pain), and
- vi. *Sallīnatā* (Withdrawal from physicality to concentrate on spirituality).

B. Six Types Of Internal (Psychic or Volitional) Penance—

- i. *Prāyaścitta* (Repentance),
- ii. *Vinaya* (Humility),
- iii. *Vaiyāvṛata* (Service),
- iv. *Svādhyāya* (Scriptural study),
- v. *Dhyāna* (Meditation),
- vi. *Vyutsarga* (Giving up bodily attachment).

The details of these types of penance have been given under the treatment of penance in the first chapter. However, here we shall dwell a little more on the subject of meditation.

Meditation —

Meditation is the penultimate penance and one of the most potent agent of spiritual purification and, thereby, of liberation. Spiritual benefits apart, meditation has been recognised as a means of reduction of tension and attendant maladies, which makes it a potent tool for leading a healthy life as well. Its importance in the modern era, beset with incessant rat-race and haunting schedules cannot be understated. It reduces tension, improves concentration and increases efficiency and what else?

Meditation is directly related to consciousness and, through improved concentration, effects it at all three levels, namely — those of cognition (specific knowledge or *Jñāna*), feeling or *Vedana* and conation (general mental awareness or *Darśana*).

Periods of meditation are moments of rest for the intellect and the senses tired from over indulgence. They become a means of relief from the tortures of physicality and also pave a path to tread away from tensions and upheavals of tiring schedules.

Thus, we see that penance is not all hunger and abstinence, but besides being a means of karmic separation, it is also a way of leading a healthy and hearty life. It is the redirection of the life-force or vitality in the right direction.

9. Mokṣa Tattva (Liberation) –

Liberation or *Mokṣa* is the last and the most important of the nine fundamentals of Jainism. It is the final and ultimate destination of every living being to attain. It is quite natural for the soul to seek liberation, as it is its natural state, the state of bondage being the unnatural one. It has been defined as ‘complete separation of the soul from the karma-matter’. The karma, as has been mentioned earlier, is of eight types four of them being destructive and the other four being non-destructive. The destructive types destroy the souls’ power to gain enlightenment while the non-destructive types do not prevent enlightenment and have only to be gone through their due fruition before one can finally exit the mundane existence and reach the final destination. The separation from four destructive types of karma results in enlightenment and an assurance of the fact that once the four non-destructive types are exhausted the soul will exit the mundane world and enter the realm of the incorporeal liberated souls. This is, therefore, called the psychic or objective liberation of the soul while the exit of the soul from the mundane existence after exhausting the four non-destructive types of karma as well is termed as substantive or physical liberation.

Here, I wish to make it quite clear that complete separation from the karma-matter means separation from the good as well as the bad types of karma-matter. This means that one cannot liberate unless one rises above sinning as well as piety. Piety, too, results in influx and bonding of karma-matter, though of the good variety that yields pleasurable fruition, but they also are binding on the soul and unless and until it sheds even the good type of karma-matter, and reaches a state of total freedom from karma, it cannot liberate.

Once the soul is liberated from the shackles of bonded karma-matter – both the good and the bad types – it becomes

absolutely pure and rises to the uppermost part of the universe where the land of the liberated or emancipated pure souls, called *Īṣatprāgbhāra-prthvī* or *Siddhaśilā* or *Siddhaloka* is situated and dwells there in a state of absolute bliss, complete consciousness, infinite knowledge and vision and spiritual prowess. There, the liberated pure souls exist in formless incorporeal state and pervades the space just like the light of a lamp.

Liberation being so important and desirable, the entire emphasis of all the religious philosophies, including that of Jainism, has been to devise and prescribe the means of attaining this goal. The Jaina thinkers realised that the path to spiritual emancipation lies in the pursuit of three gems of *Samyagdarśan* (right-vision), *Samyagjñāna* (right-knowledge) and *Samyakcāritra* (right-conduct). Some consider *Tapa* (penance) to be the fourth prong of the path to spiritual emancipation while the others consider it to be a part and parcel of right-conduct.

Here, it will be pertinent to mention the order in which the karma-matter is separated from the soul. Out of the four destructive types, first of all, the twenty-eight sub-types of deluding karma are separated from the soul and the soul is established in absolute right faith. Instantaneously all the sub-types of other three destructive karma namely the knowledge obscuring, the vision obscuring and obstructive are shed and there rises the sun-like *Kevalajñāna* or omniscience. Thereafter only the pleasurable feeling producing (*Śātā-vedanīya*), physique making (*Nāma*), status determining (*Gotra*), and life-span determining (*Āyu*) karma are left. These are such that they have to be shed by experiencing their fruition only. Some times it so happens that objectively liberated souls *Āyu* karma is about to be exhausted but its *Vedanīya* karma is still left in a considerable quantity. Under such circumstances, in the final moments of its life, the objectively liberated soul undergoes a phenomenon called *Kevali-samudghāta* in which it so spreads its soul spaces in the

entire universal space that it can feel all the remaining *Vedanīya karma* instantaneously and become completely free from the shackles of karma-matter to exit the world and enter the abode of the all accomplished (*Siddha*) souls.

From the rigorous process of attaining karmic-separation, it may seem that it is quite a dull and drab process. However, the reality is quite contrary to this mistaken view. The smallest separation also has its own compensation and as the soul becomes purer and purer its powers, intellectual capacity, physical well-being and material prosperity increase proportionately. The road to liberation is quite shady and full of blessings. Only one must stick to it faithfully.

About the nature of *Mokṣa* all philosophies are unanimous in holding the view that it is a state of the soul where there is all pleasure and no pain. Though different philosophies believe in plurality or singularity of the supreme soul, there is no dichotomy about the nature of *Mokṣa*.

Lastly, it will not be out of place to mention the attributes of the liberated souls. They are – omniscience (*Ananta Jñāna*), limitless vision (*Ananta Darśan*), infinite spiritual power (*Ananta Vīrya*), absolute bliss (*Ananta Sukh*), indestructibility (*Anaśvaratā*) and formless incorporeality (*Aśarīratva*) that is neither heavy nor light (*Aguru-laghutva*).

Conclusion –

One can only be wonder-struck by the logical simplicity of the systematic development of the subject-matter of the nine fundamentals mentioned herein. Their cause and effect relationship between various fundamentals is so apparent that no necessity of an arbitrator of a creature's destiny is ever felt in the scheme of things propounded here.

We can conclude this chapter on the note that the nine

fundamentals, described herein, are the very foundation stones on which the entire edifice of Jaina philosophy has been erected. Their proper understanding and belief in their existence and truth is vital to the spiritual progress of an aspirant. *Vācaka Umāsvāti* in his *Tattvārthasūtra*, has clearly stated that right-vision is nothing but a firm belief in the existence and truth of these fundamentals. Also, right-vision being the first and the vital part of the path to spiritual emancipation, it follows that without a firm belief in the existence and the truth of these fundamentals the liberation may only be a distant dream.

The fundamentals are thus firmly linked with the concept of right-vision or right-belief or right-faith or right-view or right-inclination or right-attitude or right way of thinking. This, then, forms the subject of our next chapter.



5

SAMYAGDARSAN (THE RIGHT-VIEW)

Everyone's Own Peep-hole –

A. G. Gardiner, the famous essayist, said, “Everyone looks at the world outside him through his own peep-hole”, this underlines the importance of having the right-view. In the presence of the right-view the things appear in their right perspective and in its absence even the right things appear to be wrong and *vice versa*. The Jaina thinkers have delved deep on the subject of having the right-view or the right-vision or the right-belief or the right-faith or the right-inclination or the right-attitude or the right perspective. So much so that they consider it to be the very basis of the faith at the very root of it when they say that the faith is founded on the (right) view itself (*Damisaṇa mūlao dhammo*). Another view has it that those of corrupt conduct can correct themselves and liberate but those of corrupt vision cannot liberate. This chapter presents the essential features of the Right-View, as seen by the Jaina seers of yore and interpreted by the saints and scholars down the ages.

Darśan And Samyagdarśan –

Darśan is defined as an expression of a living being's capacity for discrimination or the way it perceives things. In its true sense it can be said to be the intuitive perception coupled with discretion. It has also been said to be the general view or conation of things

around itself rather than specific perception or cognition, which is termed as knowledge. Thus a person or a living being for that matter, endowed with *darśan* develops a wider world-view rather than a limited one. This is what distinguishes conation (*darśan*) from cognition (*jñāna*). This very conation when coupled with right discrimination that can give its holder a right perspective on things that he perceives around himself, becomes right-conation or *Samyagdarśan*. It goes without saying that the outlook of a conative seer is much wider in its scope and it includes diverse points of view. In other words we can say that a seer has a synoptic view or a holistic view on things, which is completely comprehensive. In the context of a religious philosophy, however, it would mean having the right-faith or an unwavering belief in that faith. This brings us to the two meanings given to the word *darśan* – 1. Right-view and 2. Right-faith. In the first sense, the Jaina view ascribes it the quality of having a right-view by rising above attachment and aversion. It implies that one rises above dogma and parochialism. In the second sense it is synonymous with devotion to the view presented by the Prophets that propounded the faith we follow. Here, it is implied that we, the ordinary believers are not wise enough to have a completely comprehensive view and, therefore, we must steadfastly believe in the view presented by the Prophets, who had such comprehensiveness. The Jaina analysts have, over the ages, subscribed to the latter meaning of the term *darśan*. *Vācak Umāsvāti's Tattvārthasūtra* mentions, at the very outset that *Samyagdarśan* is nothing but a firm faith in the fundamental verities enunciated by the seers (Prophets).

Here, we must not gloss over the fact that taken in its second sense, the meaning of *darśan* militates against a man's reason, against the very speciality that sets him apart from the animal world. However, this is not an irreconcilable conflict. As long as man's reason looks outwards, it is in conflict with faith; as

soon as it starts looking inwards or becomes introspective it gives rise to faith. It not only becomes an aid to faith but an integral part of it.

The Importance Of Right–View –

To realise the full import of right–view, we must appreciate the dreadful nature of false–vision and gauge the harm that can come our way by having it. It has been said that false–vision is the ultimate disease, the ultimate darkness, the ultimate enemy and the ultimate poison. It is the greatest disease because the physical maladies adversely affect only the body, the mental illnesses do so to the mind but false vision corrupts the very soul. It is the darkest of the dark because even the darkest of night can be lighted by a mere lamp but the soul in the grip of false–vision cannot see right even in the broad day–light. It is the most potent enemy, for the other enemies only harm our worldly interests but it hurts to the very core and condemns the false–visioned to eternal cycle of worldly transmigration. It is, also, the most fatal poison since it kills the spirit rather than the body.

Its importance had been realised from the very early stage as is evident from the first place accorded to it amongst the three gems of the path of spiritual emancipation, namely – *Samyagdarśan* (Right–view), *Samyagjñāna* (Right–knowledge) and *Samyakcāritra* (Right–conduct). The *Tattvārtha–sūtra* very clearly states that these three, in that order, constitute the path of liberation.

From the spiritual point of view, the ultimate goal of every living being is liberation from miserable mundane existence. All that aids the realisation of that goal is important. Again, it is quite logical to think that one can liberate by following the religious faith. The importance of *Samyagdarśan* or the right faith lies in the fact that it is at the very root of the religious faith (*Damisaṇa–mūlao Dhammo*). Another view says that liberation

is possible by adhering to the ethical norms that constitute the right-conduct. Again, the logic tells us that the knowledge of the right-conduct is possible only through the right-knowledge, which is, in turn, possible only through the right-view. When information combines with perspective it becomes knowledge. In the absence of the right-perspective, given us by holding the right-view, the knowledge becomes only a set of information and is not integrated with the intellect to be assimilated as right-knowledge. It is the perspective that converts information into knowledge and the right-perspective converts the information into right-knowledge. Therefore, there is a lot of substance to the saying contained in the 30th verse of the 28th chapter of the *Uttarādhyāyasūtra* – ‘one who lacks vision, lacks knowledge; without knowledge the conduct does not become virtuous and without the virtuous (right) conduct there is no liberation.’

The most important spiritual feature of right-vision is that it keeps the aspirant, endowed with it, free from sinful pursuits. The very first Jaina primary canonical scripture, *Ācārāṅga* says – ‘the right-visioned aspirant commits no sin (*Sammattadanisīṇa karei pāvamī*).’ There are several reasons why it is so.

1. Firstly, the right-visioned aspirant sees things in their right perspective. His view of the fundamental verities is as it should be. He distinguishes the living from the non-living and thereby establishes a unity between his own self and the other living beings and treats them as such. He is, therefore, able to observe non-violence as per the dictates of his station in life.
2. Secondly, such an aspirant, by virtue of his subsided passions, controls his drives and remains away from sinful pursuits.
3. Thirdly, he is able to appreciate the duality of the soul and the body and, thereby, distinguish between the matters spiritual and those that are physical. By concentrating on

the spiritually beneficial pursuits, he remains free from sins.

4. Fourthly, he is able to appreciate the miserable nature of worldly existence and, therefore, strives for liberation from it.
5. Fifthly, his detached attitude keeps him away from many a sin.
6. Sixthly, he has a realistic view about the pleasure and pain, loss and gain, and honour and insult and is not unduly perturbed by them and, therefore, is not given to sins of revenge, retribution, despondence or anger, all of which ultimately result in committing of sins.
7. Seventhly, his discretion helps him in choosing the right from the wrong.
8. Eighthly, he is aware of the transient nature of life and wishes to spend his life in spiritually beneficial pursuits rather than wasting it in sinful ones.
9. Next, he realises the futility and ultimately painful nature of all sensory pleasures and, therefore does not lead a life of indulgence.
10. Next, his actions are in tune with his thoughts which are pious at the very least and spiritual at large.
11. Again, the right-visioned aspirant is afraid of only one thing in his life and that is committing sins. This fear of sins keeps him away from them and leads him to virtuous piety and righteousness.

From the worldly point of view also the importance of having a right-view cannot be denied. How the perspective changes the attitude of a person can be very well understood from this story from the Buddhist *Jātakas*.

Once, the only son of an old lady passed away. She couldn't

accept the fact of her son's death and insisted that the doctor should keep treating him. She not only cried inconsolably but also wouldn't let him be cremated. The old and sage doctor, who was treating her son, advised that she went and saw Lord Buddha, who only could help her son. The old lady went to Lord Buddha and requested him to make her son well. Buddha knew that if he plainly told her that her son had died, she wouldn't believe Him. He told her to fetch a handful of mustard grains from any household from the village that hadn't had a death in it. "I shall make your son alright as soon as you bring the mustard grains", He said.

The old lady rushed to the first house in the village and asked for the mustard grains. The lady of the house brought the grains readily and offered them to her. However, she couldn't accept the grains as she was told that the household had had deaths in the past. She faithfully went round each and every house in the village but couldn't find a single one that hadn't had deaths. Someone would say, "My father died here, my mother died here." Someone else would say, "only recently my son died in this very house."

Dejected, the old lady went back to where Lord Buddha was and said that she couldn't find the mustard seeds as there was no household in the village that hadn't had deaths in the past.

At this stage Lord Buddha explained the reality about the births and deaths to her. He said, "all those that take birth certainly die, this is the way of the nature." Your son was born and lived his life. He had to die now. There is no escape from death", He said.

This changed the old lady's perspective on death. The grief of losing a son that seemed unbearable a little while ago did not seem so unbearable after this change of perspective.

The Indicators Of Right–View –

Samyagdarśan or the right–belief has been said to be the very basis of ‘*dharma*’ – the faith. The belief (*darśan*) can be false (*Mithyādarśan*) as well as right (*Samyagdarśan*). Though it is an abstract and an internal phenomenon, it has its external indicators, too. The following are the eight external indicators of right–view or right belief according to the *Digambara* tradition of Jainism: –

1. *Samvega* – An intense desire for salvation,
2. *Nirveda* – Detachment towards everything else,
3. *Nindā* – Condemnation for the falsehood,
4. *Garhā* – Censure for the unrighteous,
5. *Upāsama* – Cessation of evil ways.
6. *Bhakti* – Devotion for the faith,
7. *Vātsalya* – Selfless affection, and
8. *Anukāṃpā* – Compassion.

These eight can, however, be included in the following five that are mentioned in the works of the *Śvetāmbara* tradition –

1. *Śama* – or *Upāsama* including ‘Nindā’ and ‘Garhā’.
2. *Samvega* – including Vātsalya’ and ‘Bhakti’.
3. *Nirveda* – Detachment from the mundane affairs,
4. *Anukāṃpā*, – Compassionate disposition, and
5. *Āstikya* – steadfast spiritual belief.

Praśama And Upāsama –

The complete suppression of passions – anger, pride, guile and greed – and resultant state of spiritual calmness and serene tranquillity is *Praśama*. It includes *upaśama*, which is only their part subsidence. In the case of *upaśama*, it is only the most persistent infinitely bonding passions, called *Anantānubandhī kaṣāya*, that are subsided. Unless the infinitely bonding persistent passions are subsided, the subject cannot hope for the right–vision to dawn, for such persistent passions cloud the vision. Once the

stage of *Praśama* is reached, the spiritual aspirant is at the verge of enlightenment or self-realisation. As the outer disposition of an aspirant is indicative of his inner calmness or otherwise, *Praśama* or *Upaśama* are vital indicators of his right or false vision.

Samivega –

The second indicator of right vision is *Samivega* or intense desire to attain liberation from the miserable and spiritually inhibiting mundane existence. The state of purity of the soul is its natural state and there is no wonder that every rightly inclined soul desires to revert back to its natural state, just as every traveller desires to reach back home from a tiring journey. As it is natural for every traveller, who is not a homeless nomad, to wish to come back home, so is the case with every soul, which is not false-visioned, to crave to reach the home ground of liberation.

Nirveda –

Nirveda is the psychic state in which the aspirant constantly feels that his worldly existence is like a prison where he has been imprisoned. He feels the futility of the worldly relations and mundane affairs from the spiritual point of view and develops a sense of detachment towards the mundane. This neutral detached disposition is evident in his every action. He does everything expected of him but as a matter of duty, without any sense of involvement and attachment. This sense of detachment is the third sign of right-vision.

Anukampā –

Anukampā or compassion is the fourth sign of right-vision. An aspirant imbued with compassion is not only moved by the pain and sufferings of the others but is also aware of the sufferings that the karmic bondage and worldly existence have wrought upon his own soul. As much as he is eager to mitigate the sufferings of the others by helping them, he is equally eager to mitigate his own sufferings by leaning on to the spirituality.

Āstikya –

Finally, the right-visioned aspirant can be recognised by his unwavering faith in the existence of the fundamentals, the universe with hellish grounds, heavens, human and animal world and the land of the liberated souls, which is the ultimate destination of all the souls. This firm faith keeps him on the right-track and gives him the wherewithal to achieve liberation from the mundane existence and reach the land of the liberated.

Four Organs Of Right-vision –

There are four well-defined organs of Right-vision. They are –

1. Acquaintance with the ultimate meaning and aim of life (*Paramārtha-samistava*) that includes a sense of deep devotion to the right path, its propounding Prophets and the preceptors that propagate it,
2. Visible practice of activities that lead to the ultimate goal like devotion and worship of the right faith and its propounding Prophets and preceptors (*Sudṛṣṭa Paramārtha-sevana*),
3. Shunning the company of those of corrupted vision (*Vyāpanna-varjana*) and
4. Not following the precepts of the false faiths (*Kudarśana-varjana*) are the four limbs of right-vision.

The wholesome right-vision has all these limbs intact. If any of these is not intact such vision can, at best, be only lame or mutilated.

Samyaktva or the right-belief has the following eight attributes and their corresponding flaws:–

Attributes

Nissañkiya (Niḥsaṅkita) or
freedom from doubt.

Nikkankhiya (Niḥkāṅkṣita) –
freedom from desire.

Nivigicchā (Nirvicikitsā) –
Freedom from revulsion.

Amūdhaditthi (Amūdhadrṣṭi) –
Comprehension of the faith.

Upagūhana – Protection of the
faith.

Sthitikaraṇa – Firming of the faith
of the deviants.

Vātsalya – Affection for the
faithful followers of the faith, and

Prabhāvana – Promotion of the
faith.

Flaws

Sanḥā (Śaṅkā) – doubt.

Kaṅkhā (Kāṅkṣā) – desire.

Vigicchā (Vicikitsā) –

Mūdhaditthi (Mūdhadrṣṭi)
– Non-comprehension.

Anupagūhana – Non-
protection of the faith.

Asthitikaraṇa – Non-firming
of the deviants.

Avātsalya – Non-affection
for the faithful followers of
the faith, and

Aprabhāvanā – Non-
promotion of the faith.

Types Of Right-vision –

From the point of view of dawning of the right-vision, it can be of two types – 1. Naturally dawning (*Nisargataḥ*) and 2. Dawning through external stimulation (*Adhigataḥ*). These have been further categorised into the following ten categories:–

1. ***Nisargaruci*** – The right-vision that dawns naturally by virtue of earlier recall, etc.
2. ***Upadeśaruci*** – The right-vision that dawns by someone else's preaching,

3. **Ājñāruci** – The right–vision that dawns through the teaching of the Lords *Jina*, which is referred to as instruction or *ājñā*.
4. **Sūtraruci** – The right–vision that dawns by studying scriptures,
5. **Bījaruci** – The right–vision that dawns by germination of the seed of one part of right–vision that ultimately grows into comprehensive right–vision.
6. **Abhigamaruci** – The right–vision that dawns when the meaning of the canonical texts becomes clear,
7. **Vistāraruci** – The right–vision that dawns by studying the explanatory literature on the scriptures,
8. **Kriyāruci** – The right–vision that dawns through various religious activities,
9. **Sanīkṣeparuci** – The right–vision that dawns by knowing, in nut–shell, that whatever has been preached by the Lords *Jina* is true and beneficial, and
10. **Dharmaruci** – The right–vision that dawns by believing in the fundamentals stated by the Lords *Jina*.

In the present times the sources of acquiring right–vision and maintaining it are – serving the right preceptors, listening to their discourses and studying the scriptures.

From the point of view of stability the right–vision has been said to be of the following three categories, which comes about by suppression (*upaśama*) or destruction cum suppression (*kṣayopaśama*) or the destruction (*kṣaya*) of one or the other or all of the seven types of bonded karma–matter – 1–4. Infinitely bonding persistent passions, namely anger, pride, guile and greed (*Anantānubandhī krodha, māna, māyā, lobha*), 5. Falsehood producing deluding karma (*Mithyātva Mohanīya Karma*), 6. Mixed delusion producing karma (*Miśra Mohanīya Karma*) and 7. Right–vision obscuring deluding karma (*Samyaktva Mohanīya Karma*) that produce false–vision and inhibits the right one : –

1. ***Aupaśamika Samyaktva*** – This is the right–vision that comes into being only through suppression of the aforementioned seven types of karma and is temporary, its duration being limited up to a period of one *muhurta* (48 minutes approx.). This type of right–vision vanishes when the deluding karma comes to fruition and the passions come to the fore.
2. ***Kṣayopaśamika Samyaktva*** – This type of right–vision comes into being through the suppression of some and destruction of the others of the aforementioned seven types of karma. It is also temporary and lasts up to a maximum duration of 66 *Sāgaropama*.
3. ***Kṣāyika Samyaktva*** – This is the permanent type of right–vision that comes into being by complete destruction of the aforementioned seven types of karma. This type does not lapse after it dawns.

From the angle of absolute and practical standpoints, again, the right–vision is of two types –

1. **The absolute right–vision** is only a state of mind and does not manifest itself in the form of devotion or worship of any deity etc. It considers the own soul itself as the treasure of all spiritual virtues that are waiting to be revealed through self–exploration.
2. On the other hand **practical right–vision** is visible in the form of devotion and worship of the prophets, preceptors and propagators of the right–faith.

Lastly, let us have a look at the five means that promote right–vision and the other five that endanger it. The five that promote it are –

1. **Stability (*Sthiratā*)** – to believe in and steadfastly adhere to the path of liberation preached by the Lords Jina is stability.

2. **Promotion of The Faith (*Prabhāvanā*)** – the right-visioned aspirant must consciously promote the right-faith and dispel the doubts that arise from within or without.
3. **Devotion (*Bhakti*)** – the right-visioned aspirant must remain devoted to the pillars of the faith such as its Prophets, preceptors and propagators.
4. **Skill (*Kauśal*)** – To gain a complete knowledge of the tenets of the faith with reasons thereto so that one is able to clarify any doubts expressed about it.
5. **Service to The Four Organs of The Faith (*Tīrthasevā*)** – serving the four organs of the faith, namely – the monks, the nuns, the lay male followers and the lay female followers not only promotes the right-vision but also strengthens it.

On the other hand, the five means that endanger the right-vision are –

1. **Doubt (*Śaṅkā*)** – doubt and disbelief in the words of the Lords *Jina* tarnishes the right-vision. Sometimes we are unable to comprehend something and start doubting its veracity. The steadfast belief requires that on such occasions we only lament the limit of our intellect and not doubt the words of the Prophets who were omniscient.
2. **Desire or Lust For Pleasures (*Kāṅkṣā*)** – At times it happens that we are attracted by certain temptations and fall prey to false-faiths. The right-visioned aspirant must be constantly vigilant to guard against such inducements and remain firm in the belief that own faith is equally beneficial if not more and one does not have to look over one's shoulders for any worldly welfare.
3. **Doubting The Result of Following The Faith (*Vicikitsā*)** – One must realise that all our actions – pious or otherwise – do not fructify immediately. There is

always a gestation period after which they come to fruition. There is, therefore, no reason to despair if our pious deeds or religious practices do not yield immediate benefits. This despair and consequent doubt in the beneficial effects of the religious practices is *Vicikitsā*.

4. Praising The Other Faiths (*Parapāṣaṇḍa Praśanisā*)—

it is a general observation that the poor merchandise comes in better packaging. The false-faiths are, similarly very well presented and they are, generally, able to attract more gullible people. A right-visioned aspirant ought to see through this guile and realise the truth of the matter and not fall prey to false propaganda. If he is discriminating enough, he will not be unduly attracted towards such other faiths, leave aside praising them.

5. Familiarity With The followers Of False faiths

(*Parapāṣaṇḍa Paricaya*)—Frequent contact with anyone has an induction effect on one's thoughts. 'Familiarity breeds friendship' is an age-old adage. One must, therefore, guard against who one fraternises with in the matters of the faith. Familiarity with those of the false faith is bound to corrupt one's own vision. Hence, the injunction to avoid contact with the others of the false faith. Also, 'one is known by the company one keeps.' If someone is seen in wrong company frequently, he is bound to be mistaken for being wrong himself.

Conclusion —

To conclude this chapter, I give below, in tabular form, a comparison between the right-visioned and the false-visioned in order to impress upon the readers the distinction between the two —

THE RIGHT-VISIONED

Desires spiritual liberation.

Looks inwards.

Limits worldly existence/
transmigration.

Voluntarily endeavours to
shed karmic bonds through
penance.

Bonds karmic bonds of
short duration.

Becomes fully involved in
religious practices.

Considers spiritual pleasure
as the real pleasure.

Believes in the fundamental
verities like living, non-
living, etc.

Has firm faith in the right-
faith propounded by the
right Prophets, taught by
the right preceptors and
propagated by the right
preachers.

Distinguishes between the
soul and the body.

Remains aloof from the
sensual pleasures.

He sheds more karma-
matter than he bonds.

Gains right-knowledge.

Achieves suppression, part

THE FALSE-VISIONED

Desires mundane pleasures.

Looks outwards.

Perpetuates worldly existence/
transmigration.

Involuntary separation of
karmic bondage by suffering
inevitable retribution.

Bonds karmic bonds of longer
duration.

Indulges in ritual observances
only.

Considers bodily enjoyable
pleasures as the real pleasure.

Does not believe in such
fundamentals.

Believes in all the wrong ones.

Does not so distinguish.

Remains engrossed in sensual
pleasures.

It is otherwise.

Gains false-knowledge.

Is unable to achieve such an

THE RIGHT-VISIONED

suppression and part
destruction or complete
destruction of the infinitely
bonding persistent passions
and delusion.

Stops the bonding of karma
—matter resulting in infinite
worldly wandering.

Considers renouncing
worldly pleasures to be
beneficial.

Remains detached even if
a householder.

Is discreet of worthy,
unworthy and knowledge
—worthy.

Can reach advanced
spiritual practices.

Is endowed with eight
attributes of right-vision.

Firmly believes in the
Jina-words.

Sheds great karma-matter
with little penance.

Employs his knowledge in
furthering the spiritual
cause.

Chooses the death of the
wise.

THE FALSE-VISIONED

accomplishment.

Cannot stop such bonding.

Considers mundane pleasures
to be beneficial.

Remains attached and deeply
engrossed in worldly affairs.

Is devoid of such discretion.

Cannot go beyond the
preliminary ones.

Is not so endowed.

Doubts and questions Jina-
words.

Sheds little karma-matter
through great penance

Employs it in the furtherance
of the worldly encumbrance.

Chooses the death of the
ignorant.



6

SAMYAGJÑĀNA (THE RIGHT-KNOWLEDGE)

The Ultimate Aim Of Life –

The ultimate aim of animate existence is to liberate from the mundane world, which is full of pain and misery of birth, disease, decay (old-age) and death. However the liberation or final deliverance depends upon irresidual separation of the karma-matter from the soul. Jaina seers prophesied a three-way path for attaining this stage of irresidual separation from karma-matter, called *mokṣa*, comprising – 1. *Samyagdarśana*, which we have already dealt with in the second chapter, 2. *Samyagjñāna*, which the subject of this chapter and 3. *Samyakcāritra*, which shall be covered in the section on Jaina ethics. This stage cannot be attained without practising right and righteous conduct, which, in turn, depends on knowing what is right and what is wrong in relation to the conduct. This discretion between the wrong and the right comes from right-knowledge. However, I must not sound so simplistic about a vast subject that has taken the seers ages to develop.

The Right-Knowledge –

The importance of Right-knowledge becomes evident when it is said that the knowledge comes first, the righteousness later (*Paḍhamam nānam tao dayā*). This chapter traces the concept of

five types of knowledge and dwells at some length on the subject of Jaina canonical literature, which is an ocean of traditional spiritual wisdom.

Jaina View On Knowledge –

We have already seen that amongst the knowledge and conduct the emphasis is on knowledge. Although it would not be correct to view any of the three ingredients of the practices to attain liberation as more or less than the others but practically speaking we can feel that knowledge takes precedence over the conduct as without the right-knowledge the conduct can never be right.

What Is Knowledge?

All living beings have one thing in common and that is consciousness. Through the awareness wrought by consciousness comes about the knowledge about the other living beings and the non-living things. Thus, knowledge is not something that comes from outside but it is that, which comes about from the inherent consciousness of the living-beings. Knowledge can, thus, be called an innate quality of the living-beings. Because through such knowledge one comes to know about the self as well as the others, it is said to be both – the self-illuminating as well as the other-illuminating. Here, it is worthy of note that all living beings, even the finest and inconsequential creatures like the *Nigoda* are endowed with knowledge, only its manifestation is very subdued.

What Is Right-knowledge?

Now, we can deal with the question, ‘What is right-knowledge?’ It’s simplest definition is that the knowledge that makes us distinguish between the beneficial and the harmful is the ‘right-knowledge’. On the contrary, the knowledge that does not so enable us is ‘ignorance’ and the knowledge that makes

us to accept the harmful as the beneficial is 'false-knowledge'. Here, the question arises as to how any knowledge, inherent to the soul, be false. This can be understood through an example. It is natural for a mirror to reflect a true image of the object that is put in front of it. However, if the mirror-surface were covered with a layer of dust, the image that it would reflect would not be clear and sharp. The thicker the layer of dust covering the mirror, the worse will be the image reflected by it. Now, through a beginningless association with the karma-matter, a layer of knowledge obscuring (*Jñānā-varaṇīya*) karma covers the inherent knowledge of the soul and it dulls its perception. The thicker the layer of the knowledge obscuring karma, the duller will be the perception and more distorted it will be. The dull perception is nothing but ignorance and the distorted one is false-knowledge. Through the process of separation of the karma-matter from the soul, we gradually remove this layer of knowledge obscuring karma as well and there comes a stage when we can see and perceive things as they are. This is called the dawn of right-vision and right-knowledge. When the layer disappears completely, there dawns the complete knowledge that can perceive and know all the universal entities in all their modes in all the three times – the past, the present and the future. This is **enlightenment** or **omniscience** or *Sarvajñatā*.

Five Stages Of Right-knowledge –

We have already discussed that right-knowledge is the knowledge from which the curtain of knowledge obscuring karma has been lifted to a certain extent. As this curtain obscuring the knowledge lifts progressively higher and higher, the higher and higher stages of right-knowledge get revealed. According to the clarity and extent to which it can perceive things, which is, in turn, achieved through destruction (*kṣaya*) or destruction cum subsidence (*kṣayopasāma*) of knowledge obscuring karma, five types of right-knowledge have been mentioned in the canonical

works. These are as follows : –

1. *Matijñāna* (Sensory Knowledge) – The perception gained through five sensory organs and the mind, which is considered as half a sense-organ, is called *Matijñāna*. It is gained in the following four stages : –

- a. *Avagraha*** or apprehension that something is there,
- b. *hā*** or consideration that what it could be by drawing on past experience,
- c. *Avāya*** or determination that it is such and such, and
- d. *Dhāraṇā*** or retention for further reference and gaining the capability for timely recall in future.

As all living beings are endowed with one or more sensory organ(s), they also have *Matijñāna*. It is also known as deductive knowledge (*Ābhiniḃodhika-jñāna*) as it is deduced from the experiences of the sensory organs. This type of knowledge has been said to be indirect (*parokṣa*), as it is not through direct realisation by spiritual means but through the medium of sensory organs and the mind. However, another view takes it as practically direct (*Sāṃivyavahāra pratyakṣa*), as it is gained through own senses and without the aid of any external agency.

2. *Śrutajñāna* (Scriptural Knowledge) – The second type of right-knowledge in the indirect category is scriptural knowledge. It is the knowledge gained through the study of and listening to discourses on scriptural contents. As the senses of sight, hearing, speech and thought are involved in reading, listening to and reciting the scriptures, it cannot be gained in isolation of the sensory knowledge. There are fourteen sub-types of the scriptural knowledge. Some of these merit description –

- a. *Samyagśruta*** or right scriptures are the ones that contain the teachings of the omniscient Prophets (*Tīrthaṅkaras*) and have been composed either by

their principal disciples (*Gaṇadharas*) or the canon omniscient preceptors (*Śrutakevalis*) or the preceptors in the know of at least ten *pūrvas* (Pre-canons). The scriptures composed by the preceptors knowing less than ten pre-canons may be right (free from corruption) or may be corrupted.

- b. *Āgamika Śruta*** – these timely studiable scriptures, such as *Ācārāṅga*, etc, include those canonical texts that can be studied only within time-periods laid down for scriptural studies.
- c. *Aṅgapravīṣṭa Śruta*** – These are the twelve primary canonical works composed by the principal disciples of the *Tīrthaṅkaras* (Prophet-propounders). These have been described in the next section on ‘Jaina canonical literature’.
- d. *Aṅgabāhya Śruta*** – These are the extra-primary canonical works, based on the primary canons and composed by the later preceptors.

The scriptural knowledge is prophesied, composed and propagated in three forms – 1. Meaning form (*Artha-rūpa*) in which the Lords Prophets preach. They only present views or thoughts or the ideas or the sense of what they wish to convey. This form is available to only those fortunate listeners, who form a part of the Lords Prophets’ congregation (*Samavaśaraṇa*) and listen to their discourses. 2. Maxim form (*Sūtra-rūpa*). The teachings of the Lords Prophets are composed into maxims or aphorisms, for the benefit of the posterity, by their principal disciples. These are now available to us in the form of primary canonical works. 3. *Sūtrārtha-rūpa* or in both the maxim and meaning forms. This version is also available to those disciples of the Lords *Tīrthaṅkaras* or those of their principal disciples, who were fortunate enough to listen to the discourses of the Lords *Tīrthaṅkaras* and hear the maxim-version as well from the *Gaṇadharas*.

Presently what we have available is the maxim form of canonical texts in the *Āṅgapraviṣṭa* and *Āṅgabāhya* category and their meanings as interpreted by the commentators down the ages.

According to the canon-omniscient sage *Ācārya Śayyambhava*, the author of the *Daśavaikālika-sūtra*, it is the study of these scriptures that awakens a sense of discrimination between the sinful and pious acts and keeps the aspirant away from misdeeds and engaged in the spiritually beneficial ones.

3. **Avadhijñāna (Clairvoyant Perception)** – The first direct type of knowledge, which is not derived through the sensory organs and is, therefore, said to be extra-sensory, is *Avadhijñāna* or clairvoyant perception. Direct perception is also either complete or incomplete. Clairvoyant perception being limited in its scope to only specific regions comes in the category of incomplete direct perception. It is of two types, namely – 1. *Bhavapratyayika* or class induced type, which is by virtue of birth in certain classes of living beings and is found in the heavenly gods and the hellish denizens. However, the clairvoyant perception of the hellish creatures is of the false variety and is referred to as *Vibhaṅga-jñāna*. 2. *Kṣāyopaśamika* or destructo-subsidential type. It is the type that is gained through the destruction cum subsidence of the clairvoyant perception obscuring karma and is possible in the case of the humans as well as in some five-sensed rational animals. The latter type of clairvoyant perception is of six sub-types again – i. *Ānugāmika*, which follows the soul birth after birth, ii. *Anānugāmika* or the one that does not accompany the soul after death, iii. *Vardhamāna*, which keeps on increasing in its scope, iv. *Hīyamāna* or the one that decreases with the passage of time, v. *Avasthita*, which remains constant, and vi. *Anavasthita* or the one that keeps flickering.

From the consideration of permanence, it is either *Pratipāti* or revocable, which can disappear after manifesting itself or *Apratipāti*, which is irrevocable, i.e. it does not disappear after it manifests itself. All the *Tīrthaṅkaras* are also born with clairvoyant perception, which is irrevocable or permanent. However, even though it is by birth itself, it is of the *Kṣāyopasaṃika* type rather than the *Bhavapratyayika* type.

It must be clarified, here, that though the two types of clairvoyant perceptions have been named as *Bhavapratyayika* and *Kṣāyopasaṃika*, the former, too cannot dawn without the due destruction or subsidence of the clairvoyant perception obscuring karma. The only difference between the two is that while for the former the hellish and the heavenly living beings have already achieved that destructo–subsidence before they are born as heavenly or hellish beings and they do not have to make any conscious effort like undertaking penance, etc, the latter type is an outcome of destruction cum subsidence achieved through conscious effort. It is, therefore, also referred to as *Guṇapratyayika* (virtue induced type) *Avadhijñāna*.

4. ***Manahparyāyajñāna* (Telepathic Perception)** – It is the second type of perception that falls in the incomplete direct category. It is signified by its holder's capability of reading the others' thoughts. Depending upon the stage of spiritual evolution of the holder, it can be either *Rjumati*, which can only apprehend some features of the thoughts rather in the form of an outline, or *Vipulamati* that can apprehend the others' thoughts in complete detail. Therefore, the *Vipulamati* type is purer and more comprehensive than the *Rjumati* type in as much as it is in a position to clearly apprehend the subtler and more numerous particular features of the objects being thought

of by the others. Also, the *Vipulamati Manaḥparyāya-jñāna* is permanent while the *Rjumati* type is transient.

A word about the comparison between the two types of incomplete direct perceptions, namely *Avadhijñāna* and *Manaḥparyāyajñāna* will not be out of place. 1. While the spatial extent of the former (entire universe in the case of the most potent type) is much vaster than that of the latter (only up to the *Mt. Mānuṣottara*), the purity and, consequently, the clarity of the latter is much better than that of the former. 2. The former type of perception is possible in all four classes of living beings while the latter is possible only in the case of spiritually evolved human beings. 3. The former addresses all types of objects while the latter has only the others' minds or thoughts as its objects.

These four types of knowledge – *Mati*, *Śruta*, *Avadhī* and *Manaḥparyāya*, are destructo-subsidential in nature and they invariably disappear at one stage or the other. Even the *Apratipati Avadhijñāna*, by birth in the case of the *Tīrthanīkaras* and the *Vipulamati Manaḥparyāya-jñāna*, which appears at the time of their monastic ordination, also disappear when the purest of pure complete and direct type of perception – **omniscience or Kevalajñāna** dawns. Now, we shall describe that supreme and ultimate perception that dawns only on complete destruction of not only the knowledge obscuring (*Jñānāvaraṇīya*) karma but the other three destructive types—deluding (*Mohanīya*), *vision obscuring* (*Darśanāvaraṇīya*), and weal obstructing (*Antarāya*) as well; which does not disappear after it has appeared once, not even on death or *nirvāṇa*.

5. **Kevalajñāna (Omniscience)** – Destructional (*kṣāyika*), completely direct (*sakala-pratyakṣa*), extrasensory

(*indriyātīta*), supreme (*parama*), pure (*śuddha*) and infinite (*ananta*) knowledge is what is called *Kevalajñāna*. It appears only on the complete destruction or separation of the four destructive types of karma that hinder the development of complete consciousness of the soul. Having appeared once, it becomes a permanent attribute of the soul and never separates from it. It appears in conjunction with and simultaneously with *Kevaladarśana*, which makes the perspective absolutely right and remains with the soul in its liberated state as well. This knowledge is unlimited in its scope, and infinite in its potential. Actually only change of modes that takes place in a liberated soul is in respect of its *Kevalajñāna* and *Kevaladarśana*. As the images in a perfectly clean mirror appear perfectly clear and real, the apprehension of all the modes of all the objects of the universe and the non-universal space, in the past, present and future is absolutely clear and uncorrupted. The *Kevalajñāna* can perceive all these as easily as one can perceive an object placed on the palm of one's hand. Commenting on the divine nature of *Kevalajñāna*, *Kundakundācārya* remarks, "Who would call a perception that cannot perceive the past, present and future modes of everything (in this universe and the non-universal space) clearly, divine?"

Jaina Canonical Literature –

In every faith scriptures or canonical works occupy an important position amongst religious texts. *Āgamas* enjoy the same position and importance in the *Jaina* faith as the *Vedas* in Hinduism, *Tripitaka* in Buddhism, the Bible in Christianity and the holy Koran in Islam. The *āgamas* are the compilations of the preaching of the most venerable *Arhantas* (enlightened and omniscient *Tīrthaṅkaras*), who had realised the truth and attained enlightenment through spiritual practices and purification.

Though the scriptures say that the *Aṅga Sūtras* or (the Primary Canons or the Foremost scriptures) are considered to have been preached by the *Tīrthaṅkaras* (Lords Prophet–Propounders of the *Jaina* faith), we must remember that they preached only the meaning (*Artha*), which was then codified into *sūtras* (maxims or aphorisms) by their principal disciples (*Gaṇadharas*). In other words, the *Tīrthaṅkaras* only presented the thoughts or the ideas, which were then given the garb of words and codified into *sūtras* (maxims) by the *Gaṇadharās*. Other extra primary canonical works (*Aṅga-bāhya Sūtras*) were subsequently composed by the *Ācāryas* (Heads of religious orders or Spiritual Masters), *Sthavīras* (Senior monks) and other learned preceptors (*Upādhyāyas*).

The *Jaina* tradition doesn't lay as much emphasis on words as the Hindu tradition. It considers words only as a means to convey the thought, idea or meaning. In its view the meaning is important not the words. It is this lack of emphasis on words that the *āgamas* of the *Jaina* tradition could not keep their linguistic character unaltered as the Vedas have been able to do over the millennia. This is the reason why the *Jaina* Canonical literature got divided into two streams, namely the *Ardha-māgadhī* canons and the *Śaurasenī* canons. At present, the *Śvetāmbara* tradition follows the *Ardhamāgadhī* scriptures and the *Digambara* tradition the *Śaurasenī* canonical works.

Ardhamāgadhī Canonical Literature –

Ardhamāgadhī Canonical works, as the name suggests, are the sacred *Jaina* scriptures composed in the *Ardhamāgadhī* language that was prevalent as the language of the masses in the region between *Magadha* (South Bihar of the present time) and the *Śūrasena* (Western U.P. of the present). As this was the region in which the last and the twenty-fourth *Jaina* Prophet, Lord *Mahāvīra*, generally toured and preached, He chose this language as the medium of His sermons. His teachings were subsequently

composed into canonical works by His principal disciples called *Gaṇadharas* and these were called *Aṅga Āgamas* or the primary canons. Later, as the time passed several other works of fundamental spiritual value were composed by other masters down the line and they were called *Aṅgabāhya Āgamas* or the extra-primary canons. However, this classification didn't prove to be final and for a long time several classifications of *Ardhamāgadhi* canonical works have been available. They are as follows –

The Aṅga Sūtras –

The earliest available classification of the *Ardhamāgadhi* canonical literature, which draws a line of demarcation between the works compiled and composed, by principal disciples of Lord *Mahāvīra*, on the basis of His teachings and those inherited from those of the twenty-three Prophets before Him. It is in the form of the *Pūrvas* and the *Aṅga Sūtras*. *Aṅga Sūtras* are twelve in number and the *Pūrvas* fourteen. However, in the context of the canonical literature prevalent in the religious order of Lord *Mahāvīra*, the fourteen *Pūrvas* form a part of the twelfth *Aṅga Sūtra* – *Dr̥ṣṭivāda*, which is believed to have been lost to the ravages of time and its knowledge, including that of the fourteen *Pūrvas* is not currently available. It has, therefore, become traditional to list only eleven *Aṅga sūtras* and mention the *Dr̥ṣṭivāda* and the *Pūrvas* separately.

The Eleven Aṅga Sūtras are –

1. *Ācārāṅga* – It is a treatise on the right monastic conduct. It is divided into two parts called *Śrutaskandhas*. The first part consists of nine chapters and within them forty sections called *Uddeśakas*. According to the content, language and the style of composition, the first part (*Śrutaskandha*) of the treatise is quite ancient. The second part is in the form of supplements (*Cūlikas*) and consists of three supplements and sixteen chapters. From the very

beginning there flows a current of non-violence towards all the living beings of the universe and an emphasis on the point that all the living beings love life, therefore one must avoid killing or hurting life in any manner. The subsequent chapters lay down the rules for monastic conduct based on this underlying philosophy of non-violence. The ninth chapter of the first part, entitled *Upadhānaśruta*, contains a fairly detailed description of the severe penance undertaken by Lord *Mahāvīra* before He gained enlightenment and omniscience as well as that of his tours in the land of the non-believers and consequent hardships and afflictions suffered by Him. The second part contains detailed regimens for various monastic practices.

2. ***Sūtrakṛtāṅga*** – It is a treatise that contains a detailed description of the *Jaina* and other religious philosophies of the time. This treatise is also divided into two parts – *Śrutaskandhas* – containing sixteen and seven chapters respectively. Its importance lies in the fact that it deals with all the major religious philosophies of the time such as *Kriyāvāda*, *Akriyāvāda*, *Niyativāda*, *Ajñānavāda*, *Jagatkarṣṭravāda*, *Loka-vāda*, etc and then proves as to how these are not fundamentally true.
3. ***Sthānāṅga*** – A treatise with ten chapters and seven hundred and eighty-three aphorisms, this work enumerates various things and concepts – both concrete as well as abstract – as per their numbers. In this regard it can be compared to the *Anguttaranikāya* of the Buddhist scriptures.
4. ***Samavāyāṅga*** – Just like the *Sthānāṅga*, this treatise also lists various things according to their numbers. However, while the things mentioned in the *Sthānāṅga* are of a general nature and interest, those that have found a mention in this work are the ones connected with the monastic life and conduct. Its first two hundred and ten

aphorisms list things from one to *Koṭā-koṭi* (10^{14}) and the remaining aphorisms contain information of miscellaneous nature.

5. ***Vyākhyā-Prajñapti or Bhagavatīsūtra*** – A treatise with eight hundred and sixty-seven aphorisms in forty-one chapters and with many sub-chapters in each, it contains the explanations and analyses of various things, concepts and precepts as given by Lord *Mahāvīra* to *Gaṇadhara Gautama*. The explanations given in this treatise are in the form of questions and answers. *Gaṇadhara Gautama* asks questions related to the fundamental principles, which are then answered by Lord *Mahāvīra*. At many places, in this treatise, there are descriptions of discussions between the followers of Lord *Mahāvīra* and those of the twenty-third Prophet Lord *Pārśvanātha* wherein the latter were convinced of the importance of the five dimensional faith (*Pañcayāma dharma*) preached by Lord *Mahāvīra* under the changed circumstances and embraced it with pleasure. Amongst other things this work also mentions the historically important events such as two great wars fought, in *Vaiśālī*, between the *Vajjis* and the *Ajātasatru Kuṇika* on one side and almost all the rest of the kingdoms and republics of the eastern and central India (comprising nine *Mallakis*, nine *Licchavis*, *Kāśī*, *Kauśala* and the eighteen other republics) on the other.

6. ***Jñātā-Dharmakathāṅga*** – A treatise in two parts (*Śrutaskandha*), it contains moral and religious stories told by the Lord (*Jñātaputra*) *Mahāvīra*. The nineteen chapters of the first part contain nineteen moral stories, which uphold moral values and expound morality. Ten stories of the second part are religious stories that aim at propounding and establishing the *Jaina* tenets through this medium of lucidly told captivating stories. All of them aim at promoting the value of renunciation, restraint and penance towards the attainment of spiritual emancipation.

Some of the well-known stories of this work are – *Meghkumara*, *Sthāpatyāputra*, *Rohiṇī*, *Draupadī*, *Gajasukumāla*, etc. The remarkable thing about this work is that the fourth chapter of the first part contains animal stories, which, it can be surmised, sowed the seeds of a major literary style in the coming times which ultimately gave major animal stories like in *Pañcatantra*, Aesop's fables etc.

7. **Upāsakadaśāṅga** – It is a treatise containing the accounts of the lives and spiritual practices of ten lay followers (*Upāsakas* or *Śrāvakas*) of Lord *Mahāvīra* in ten chapters. The rules of conduct to be followed by the lay followers of the *Jaina* faith have been laid down and explained through the medium of these stories. In the very first chapter the five minor vows (*Aṇuvrata*), three virtue enhancing vows (*Guṇavrata*) and four educational vows (*Śikṣāvrata*) as well as the possible excesses (*aticāra*) that can be committed have been very lucidly presented. *Ānanda*, the subject of the first chapter, was a very devoted devotee of Lord *Mahāvīra* and had taken the vows at the hands of the Lord Himself. He had attained the highly sensitive and extensive accomplishment of clairvoyant perception (*Avadhi-jñāna*) after undertaking rigorous lay followers' practices for twenty years. The remaining nine chapters also have similar accounts of the lives and practices of the other nine *Śrāvakas*. This work can easily be termed as the *Ācāraṅga* for the lay followers. As the first primary canonical work, *Ācāraṅga* lays down the conduct for the monks and the nuns, this work does the same for the lay followers of the faith.

8. **Antakṛddasāṅga** – A treatise in eight chapters to describe the lives and spiritual practices of ninety spiritual aspirants, from the religious orders of the twenty-second *Tīrthaṅkara* Lord *Ariṣṭanemi* and the twenty-fourth *Tīrthaṅkara* Lord *Mahāvīra*, who practised severe penance and liberated in

the same birth. All of them studied all the possible scriptures and practised severe penance followed by embracing of voluntary peaceful deaths through fasts unto deaths. The most moving accounts are those of *Rathanemi's* chastisement by *Rājimatī* and the ordination and *nirvāṇa* of *Gajasukamāla*.

9. ***Anuttaropapātikadaśāṅga*** – It is a treatise containing the accounts of the lives and spiritual practices of thirty-three great aspirants whose spiritual practices yielded them rebirths in the five ultimate heavens called *Anuttara-vimānas*. The gods of the ultimate heavens are unique in the sense that they are destined to attain the final deliverance in the human rebirth that they take after descending from these heavens. This work also contains a detailed description of the most severe type of end-practice (Voluntary Peaceful Death) of the *Pādapopagamana* type of *Samādhimaraṇa* in which the aspirant practitioner accepts fast unto death and lies down like a fallen tree without any movement what so ever except when he has to answer the nature's calls.

10. ***Praśna-Vyākaraṇa*** – The title of this treatise suggests that it ought to have been a treatise containing questions and answers related to spiritual matters pertaining to the own faith as well as the others. However, this purported original form of this work seems to have undergone some change over time. In its present form it exists in two parts that deal with karmic influx (*Āsrava*) and stoppage (*Samivara*). The first of the two parts of this work contains the descriptions of the five causes of karmic influx (*Āsrava-dvāra*) and the second part that of the five measures for ensuring karmic stoppage (*Samivara-dvāra*).

11. ***Vipāka Sūtra*** – It is a treatise that outlines the inevitable retribution of one's actions – both, pious and impious. In its twenty stories the first ten are devoted to showing as to how the sinful actions result in painful retribution

(*Duḥkha-vipāka*) and the next ten stories underline the pleasurable results of pious actions (*Sukha-vipāka*).

The Twelfth Aṅga Āgama ‘Dīttivāda (Dr̥stivāda)’ –

This *Aṅga Sūtra*, which is believed to have been lost over time, had five parts. They were –

1. **Parikarma** – containing the mathematical procedures and formulae for various calculations. It had five sub-sections, namely –
 - (a) *Candra Prajñapti*,
 - (b) *Sūrya Prajñapti*,
 - (c) *Jambūdvīpa Prajñapti*,
 - (d) *Dvīpasāgara Prajñapti*, and
 - (e) *Vyākhyā Prajñapti*.
2. **Sūtra** – describing each of the 363 false faiths, prevalent at that time, and then logically refuting each of them.
3. **Pūrvagata** – containing the fourteen *Pūrvas*.
4. **Anuyoga** – containing the descriptions of the lives and practices of sixty-three great personalities or torch-bearers (*Trisaṣṭi Śālākā-puruṣa*) of the Jaina faith.
5. **Cūlikā** – containing the supplements to various *Pūrvas*.

The third part – *Pūrvagata* comprised the fourteen *Pūrvas* (Pre-canon).

The Fourteen Pūrvas–

1. **Utpāda Pūva** – It described the coming into being (*Utpāda*), permanence (*Dhrauṇya*) and destruction (*Vyaya*) of animate and inanimate matter.
2. **Agrāyaṇīya Pūva** – It contained the descriptions of seven hundred good and bad standpoints (*Naya*), six matters (*Ṣaḍ-dravya*), seven fundamental verities (*Sapta tattva*), and nine substances (*Nava padārtha*).
3. **Vīryānuvāda Pūva** – It described the potentialities of six matters.

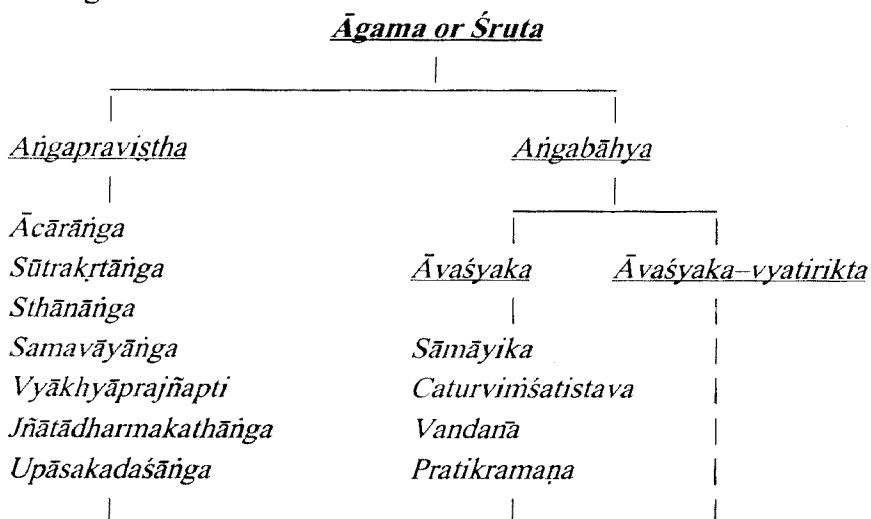
4. ***Astī-nāstipravāda Pūrva*** – It explained the existence and the non-existence of the animate and inanimate matter with reference, respectively, of their own quartet (*Svacatuṣṭaya*) of matter (*dravya*), place (*kṣetra*), time (*kāla*) and mode (*bhāva*) and that of the others (*Paracatuṣṭaya*).
5. ***Jñānapravāda Pūrva*** – describing the number, types, subjects and effects of knowledge.
6. ***Satyappravāda Pūrva*** – describing various tendencies of the truth and the untruth.
7. ***Ātmapravāda Pūrva*** – It described the qualities like doership (*Kartṛtva*), enjoyership (*bhokṛtva*), etc. of the soul (*Jīva*) from both, the absolute (*Nīścaya*) and practical (*Vyavahāra*) stand-points (*Nayas*).
8. ***Karmappravāda Pūrva*** – it contained the descriptions of the bonding (*Bandha*), existence (*Sattā*), fruition (*Udaya*), premature fruition (*Udīraṇā*), etc of karma.
9. ***Pratyākhyāna Pūrva*** – It describes various types of renunciations.
10. ***Vidyānuvāda Pūrva*** – It contained the descriptions of 700 types of petty and 500 types of great learning, procedures for perfecting various incantations for obtaining desired results (*Mantra-siddhi Vidhāna*), and eight-fold prognostics (*Aṣṭāṅga Nimitta*).
11. ***Avandhya Pūrva*** – Describing the auspicious events in the lives of sixty-three great personalities or torch-bearers (*Śalākāpuruṣa*) of the *Jaina* faith.
12. ***Prāṇāyu Pūrva*** – containing the knowledge of the science of healing and that of incantations (*Mantra prayoga*) for relieving the spells cast by evil spirits.
13. ***Trilokabindusāra Pūrva*** – containing the descriptions of the three worlds – higher, middle and nether; and the *Mokṣa* (the abode of the liberated souls) as also the actions that lead to *Mokṣa*.
14. ***Cūlikā Pūrva*** – detailing the procedures for attaining

various unusual accomplishments as follows –

- A. *Jalagatā Cūlikā*** – the art of walking on water by stabilising it.
- B. *Agnigatā Cūlikā*** – the art of stabilising fire, entering it and walking on it.
- C. *Sthalagatā Cūlikā*** – the art of treading the inaccessible lands such as Mt. *Meru* etc.
- D. *Māyāgatā Cūlikā*** – the art of breaking the magic and evil spells.
- E. *Rūpagatā Cūlikā*** – the art of adopting various forms such as those of lion, goat, elephant, horse, etc. at will.
- F. *Ākāśagatā Cūlikā*** – the art of flying in the sky (*Janghācāraṇa vidyā*).

Āṅgapraviṣṭha And Āṅgabāhya Āgama –

The second classification of the canonical works is in the form of *Āṅga* included (*Āṅgapraviṣṭha*) or Intra Primary canons and *Āṅga* excluded (*Āṅgabāhya*) or Extra Primary Canons. *Nandīsūtra* describes this classification, which is as shown in the chart given below:–



Antakṛddaśāṅga
Anuttaropapātikadaśāṅga
Praśnavyākaraṇa
Vipākasūtra
Dṛṣṭivāda

Kāyotsarga
Pratyākhyāna

Kālika

Uttarādhyayana
Daśāśrutaskandha

Utkālika

Daśavaikālika
Kalpikākalpika

Kalpa
Vyavahāra
Nīśītha
Mahānīśītha
Rṣibhāṣita
Jambūdvīpa-prajñāpti
Dvīpasāgara-prajñāpti
Candra-prajñāpti
Kṣullikāvimānapravibhakti
Mahallikāvimānapravibhakti
Aṅgacūlikā
Vaggacūlikā
Vivāhacūlikā
Aruṇopapāta
Varuṇopapāta
Garuḍopapāta
Dharanopapāta
Vaiśramaṇopapāta
Velandharopapāta
Devendropapāta
Utthānaśruta

Culla-Kalpaśruta
Mahākalpaśruta
Aupapātika
Rājapraśnīya
Jīvābhigama
Prajñāpanā
Mahāprajñāpanā
Pramādāpramāda
Nandī
Anuyogadvāra
Devendrastava
Tandulavaicārika
Candravedhyaka
Sūrya-prajñāpti
Pauruṣīmaṇḍala
Maṇḍalapraveśa
Vidyācaraṇaviniścaya
Gaṇividyā
Dhyānavibhakti
Maraṇavibhakti
Ātmaviśodhi

|
Samutthānaśruta
Nirayāvalikā
Kalpikā
Kalpāvatanisikā
Puṣpikā
Puṣpacūlikā
Vṛṣṇidaśā

|
Vītarāgaśruta
Vihārakalpa
Caraṇavidhi
Āturapratyākhyāna
Mahāpratyākhyāna

The Four *Anuyogas* –

The third classification of the canonical texts is based on the subjects dealt with therein. All the *āgamas* were divided into four parts called *Anuyogas*. They are as under:–

1. ***Caraṇa-Karaṇānuyoga*** – dealing with the rules of monastic conduct, flaws and atonement therefor. The canonical works included within this *anuyoga* are – *Kālika Śruta* (Timely studiable canonical works), *Mahā kalpa*, *Chedasūtras*, etc.
2. ***Dharmakathānuyoga*** – the canonical works that predominantly contain religious stories, such as – *Rṣibhāṣita*, *Uttarādhyayana*, etc. are included within this *anuyoga*.
3. ***Gaṇitānuyoga*** – the canonical texts such as *Sūrya-Prajñapti*, etc., which can be studied through mathematical rigour, form the content of this *anuyoga*.
4. ***Dravyānuyoga*** – the canonical works dealing with the material science, such as *Drṣṭivāda*, etc., are included within this *anuyoga*.

The Latest Classification –

The latest classification of canonical works is in the form of *Aṅga Sūtras*, *Upāṅga Sūtras*, *Mūla Sūtras* and *Cheda Sūtras*. Thirty-two scriptures recognised by the *Sthānakavāsī* (Prayer-house dwelling) and the *Terāpanthī Śvetāmbara* (White-clad)

Jaina tradition as canonical works (*Jaina Śvetāmbara Mūrtipūjaka* – White-clad Idol-worshipping tradition recognises forty-five scriptures as such) include eleven *Aṅga Sūtras* (Primary canons), twelve *Upāṅga Sūtras* (Subsidiary canons), four *Mūla Sūtras* (Basic canons), four *Cheda Sūtras* (Disciplinary canons) and *Āvaśyaka-sūtra* (Essential scripture). They are as follows:–

Eleven Aṅga Āgamas –

These are the same as mentioned under *Aṅgapraviṣṭha āgamas*.

Twelve Upāṅga Āgamas –

The *Upāṅga* (subsidiary) canonical works generally correspond to their respective *Aṅga* (primary) counterparts. They are –

1. *Aupapātika*,
2. *Rājaprasnīya*,
3. *Jīvābhigama*,
4. *Prajñāpana*,
5. *Jambūdvīpa-prajñapti*,
6. *Sūrya-prajñapti*,
7. *Candra-prajñapti*,
8. *Nirayāvalikā (Kalpikā)*,
9. *Kalpāvataṁsikā*,
10. *Puṣpikā*,
11. *Puṣpacūlikā*,
12. *Vṛṣṇidaśā*,

Four Mūla Sūtras –

1. *Uttarādhyayana-sūtra* – made famous by the belief that it is a compilation of the last sermons of Lord *Mahāvīra*, delivered just before His *nirvāṇa*, it is believed to be the

essence of entire Jaina sacred lore, hence the work of supreme importance and the best of Jaina study. Its thirty-six chapters contain the essence of the Jaina thought on almost every area of spiritual and moral issue. It contains material on all the four *Anuyogas* and its importance is all the more enhanced by the fact that it is one of the few Jaina scriptures that form the set of *Śramaṇa* poetry. Thirty-five of its thirty-six chapters are in melodious metric verse. Most popular of the Jaina scriptures, it is also known as the *Jaina-Gītā*.

2. **Daśavaikālika** – It is a compilation of the essential rules of right monastic conduct in a nut-shell.
3. **Nandīsūtra** – This basic canonical work by *Devavācaka Gaṇi* is an expose on the right-knowledge. The subject of five kinds of knowledge – sensory, scriptural, clairvoyant, telepathic and omniscience – has been dealt with in relation to their various aspects. It also contains the rolls of heads of monastic groups starting from *Ārya Sudharma* right down to *Devardhigaṇi Kṣamāśramaṇa* of the *Valabhi* conclave fame.
4. **Anuyogadvāra** – Mainly explanatory in nature, this work is considered to be an essential aid in the study of all the primary and secondary canonical works.

Four *Cheda Sūtras* –

1. **Niśītha** – *Niśītha* enjoys the most important position amongst the *Cheda Sūtras* (Disciplinary canons) that prescribes censures and atonement for various monastic misdemeanours.
2. **Vyavahāra** – It is again a treatise, by canon omniscient *Bhadrabāhu*, on the rules of monastic conduct that prescribes rules for seeking food (*Piṇḍaiṣaṇā*) by monks and nuns, monastic tours (*Vihāra*), repentance and atonement for various infractions, etc.
3. **Vṛhatkalpa** – This *Cheda Sūtra* is complementary to

Vyavahāra Sūtra and deals with similar subjects of monastic conduct, renunciation, exceptions and expiation thereof.

4. **Daśāśrutaskandha** – Another *Cheda Sūtra* by *Ācārya Bhadrabāhu*, this work is also known as *Ācāradaśā*. Its ten chapters deal with various aspects of monastic conduct. Its eighth chapter is the famous *Kalpasūtra* describing the *Cāturmāsa-kalpa* (conduct during the four months of the rainy season) of the *Jaina* clergy.

The Thirty-second Āgama –

Āvaśyakasūtra – This canonical work prescribes and describes six essential activities that must be undertaken by the monks and the nuns everyday without fail. These activities are – 1. *Samāyika* (observing periods of equanimity), 2. *Caturvimiṣṭi-stava* (paying homage to the twenty-four *Tīrthaṅkaras*), 3. *Vandanā* (Bowling to the five venerable paragons of spiritual virtues), 4. *Pratikramaṇa* (Retracting from the transgressions committed during the day, the night, the fortnight, the month–quartet or the year as the case may be, 5. *Kāyotsarga* (Observing periods of detachment towards the physical body) and 6. *Pratyākhyāna* (Giving up some sinful activity, food or physical facility as a part of one's daily spiritually uplifting activity).

Forty-five Āgamas –

As mentioned earlier, the White-clad Idol-worshipping tradition recognises forty-five scriptures as āgamas. They are as follows:–

Eleven **Aniṅga Āgamas** as listed earlier,

Twelve **Upāniṅga Āgamas** as listed earlier,

Six **Mūla Sūtras** –

1. *Āvaśyakasūtra*,
2. *Daśavaikālikasūtra*,
3. *Uttarādhyayanasūtra*,
4. *Nandīsūtra*,
5. *Anuyogadvārasūtra*, and
6. *Piṇḍaniryukti–Oghaniryukti*.

Six Cheda Sūtras –

1. *Niśīthasūtra*,
2. *Mahāniśīthasūtra*,
3. *Vṛhatkalpa*,
4. *Vyavahārasūtra*,
5. *Daśāśrutaskandha*, and
6. *Pañcakalpa*.

Ten Prakīrṇakas –

Generally, ‘*Prakīrṇaka*’ means ‘a treatise compiled on miscellaneous subjects’. According to *Malyagiri*, the commentator on the *Nandīsūtra*, the monks used to compose the *Prakīrṇakas* based on the sermons of the *Tīrthanīkaras* (the Prophets Propounders of the Jaina faith). Today, only ten of the twenty-two available *Prakīrṇakas* are recognised amongst the forty-five canonical works. These are as follows :–

1. *Āturapratyākhyāna*,
2. *Bhaktaparijñā*,
3. *Tandulavaicārika*,
4. *Candravedhyaka*,
5. *Devendrastava*,
6. *Ganī–vidyā*,
7. *Mhāpratyākhyāna*,
8. *Catuḥśaraṇa*,
9. *Vīrastava*, and
10. *Samistāraka*.

The Five Canonical Recitations –

From the very beginning the question of preservation of the sacred canonical lore was a matter of great concern for the *Jaina* monks. Unlike the Brahmin Vedic scholars, the *Jaina* monks didn't write the canonical texts on palm-leaves etc, but committed them to memory and passed them on to the next generation of monks by the word of mouth. This practice prevailed because according to the *Jaina* tenets use of mediums of writing such as the palm-leaves, bark, ink, pen, etc was considered as acts of violence towards the plant life and hence as sinful acts. The second reason for this concern was that the members of the *Jaina* clergy were a wandering lot, who never stayed in one place as per the dictates of their precepts. They were, therefore, unable to devote as much time to reciting and repeating the canonical knowledge as they might have liked to. Thirdly, unlike the Vedic hymns the canonical maxims had no role to play in the social and civic life of their followers and, as a result, weren't repeated often. Fourthly, at least twice in the known history, long famines, each lasting for as long as twelve years, had disrupted the monastic orders when the monks dispersed from the famine hit regions to distant places where they could find the where-with-alls to sustain their lives. They, obviously, could not keep up with their recitals and the canonical knowledge partly lost.

Due to these various reasons the canonical knowledge had withered and five times the efforts were made by assembling the conclaves of monks and collecting the canonical lore by collective recitations.

The First Recitation '*Pāṭaliputra Vācanā*'–

The very first recitation was held at an assembly of monks called at *Paṭaliputra* (Patna, Bihar) 160 years after Lord *Mahāvīra's nīrvāṇa*. This conclave, under the direction of Canon-omniscient (*Śruta-kevalī*) *Bhadrabāhu* and *Ācārya Sthūlibhadra*,

could recall the eleven Primary canonical texts (*Āṅga-praviṣṭha Āgamas*) and ten out of the fourteen fore-canon (Pūrvas) from the twelfth primary canon – *Drṣṭivāda*. According to the Jaina lore, after *Bhadrabāhu*, *Sthūlibhadra* was the only monk, who knew the fourteen fore-canon in text and only ten of them in meaning.

The Second Recitation –

The second recitation was held at a conclave assembled in the second century BC nearly three hundred years after the *nirvāṇa* of Lord *Mahāvīra*, at the *Kumārī* hill in Orissa, during the reign of emperor *Khārvela*. Not much is known about this conclave except that the efforts were made, here, to recall and revive the canonical knowledge forgotten during the Mauryan reign.

The Third Recitation ‘*Māthurī Vācanā*’–

This recitation was held at *Mathurā* under the direction of *Ārya Skandila* about 840 years after the *nirvāṇa* of Lord *Mahāvīra*.

The Fourth Recitation ‘*Nāgārjunīya Vācanā*’–

Yet another recitation was organised under the direction of *Ārya Nāgārjuna* at *Vallabhī* in the *Saurāstra* region of Gujarat almost at the same time as the Mathura conclave. The forgotten canonical knowledge was recollected but it was not reduced to writing.

The Fifth Recitation ‘*Vallabhī Vācanā*’–

The fifth recitation was again held at a conclave assembled at *Vallabhī*, in the year 980 after the *Vīra-nirvāṇa*, under the direction of *Ācārya Devardhigaṇī Kṣamāsramaṇa*. It is popularly known as the ‘*Vallabhī Vācanā*’. While in the earlier four conclaves the canonical lore was only recited orally and recommitted to memory, it was at this conclave that the canonical

texts were organised in their present form and reduced to writing.

Śaurasenī Canonical Literature –

As has been pointed out earlier, the *Digambara* tradition holds the view that only a part of the canonical knowledge, inherited from tradition and imparted by Lord *Mahāvīra*, was retained by the monks through their monastic *Śruta*-tradition and the *Śaurasenī* canonical works were composed by the learned masters based on this remnant knowledge. The *Śaurasenī* canonical works are as under –

Śatkhandāgama –

This most revered and the most voluminous of the *Śaurasenī* canonical works, in six parts, was composed by two *Digambara* monks – *Puṣpadanta* and *Bhūtabali* – under the auspices of *Ācārya Dharasena*. By various considerations and available evidence it has been surmised that this work was composed in the first century of the *Śaka* Era. The details of its six parts are as under:–

1. **Jīvātthāṇa** – In this part, *Jīvasthāna*, various attributes, nature and conditions of the living beings have been described in relation to eight considerations. These eight considerations are – 1. Reality (*Sat*), 2. Number (*San̄khyā*), 3. Area (*Kṣetra*), 4. Touch (*Sparśan*), 5. Time (*Kāla*), 6. Difference (*Antar*), 7. State (*Bhāva*) and 8. Maximum–Minimum (*Alpa–bahutva*).
2. **Khuddābandha** – In this part, '*Kṣudrakabandha*', in thirteen chapters, the karmic bondability (*bandhatva*) or otherwise (*Abandhatva*) of any living being has been analysed in accordance to his station in the journey towards spiritual emancipation (*Mārgaṇā–sthāna* or way–station). This part is very important from the point of view of 'Theory of karma (*Karma–Siddhānta*)'.

3. **Bandhasāmitta-vicaya** – This part, ‘*Bandhasvāmitva-vicaya*’ deals with the eligibility of various types of karmic bondage in various stages of spiritual development (*Guṇa-sthāna*) and various stations in the journey towards spiritual emancipation (*Mārgaṇā-Sthāna*). This part is also very important for the study of *Karma-Siddhānta*.
4. **Vedanākhaṇḍa** – The first two parts of the *Karma-prābhṛta* – *Kṛti* and *Vedanā* – are, together known as *Vedanā-khaṇḍa*. This shows that this part is quoted from the Pre-canon (*Pūrvas*). The first of these two, *Kṛti*, is mainly devoted to benediction and supplemented by stating various types of *Kṛti*. The second, *Vedanā*, has been analysed in, great detail, in sixteen chapters.
5. **Vargaṇā Khaṇḍa** – This part deals with the types of material particles that constitute *Karma Vargaṇā* or karmic material particles capable of bonding with the soul. The analysis is in three parts called – 1. *Sparśa* (Touch), 2. *Karma* and 3. *Prakṛti* (Nature).
6. **Mahābandha** – After the bondability study (*Bandhanīya adhikāra*) in the *Vargaṇā Khaṇḍa*, this sixth part of *Śaṭkhaṇḍāgama* deals with the four aspects of bondage – 1. Nature of bondage (*Prakṛti Bandha*), 2. Quantum of bondage (*Pradeśa Bandha*), 3. Duration of bondage (*Sthiti Bandha*) and 4. Intensity of bondage (*Anubhāga Bandha*) – in such great detail and it is so voluminous that it has been named as *Mahābandha*.

Kaśāyapāhuḍa (Kaśāya Prābhṛta) –

This important *Śaurasenī* canonical work, which basically deals with the subject of attachment (*Rāga*) and aversion (*Dveṣa*) was composed by *Ācārya Guṇadhara*. Conversion of these two basic attributes of the living beings into four great passions (*Kaśāya*) and their nature, duration, intensity and incidence constitute the subject-matter of this work. According to

Dr. Nemichandra Jain this work is of an earlier origin than the *Ṣaṭkhaṇḍāgama* and much earlier than the works of *Ācārya Kundakunda*. Its period of composition might be as early as the first century AD. The linguistic evidence also supports this inference, as its language is more ancient than the language of the *Ṣaṭkhaṇḍāgama*.

Kaṣāya Prābhṛta has a total of sixteen chapters (*Adhikāra*). The first eight of its chapters vividly describe the nature of deluding (*Mohanīya*) karma that is primarily responsible for the worldly wandering of the living beings. The remaining eight chapters are devoted to the analyses of spiritual evolution effected by gradually decaying deluding karma and its various conditions under various circumstances of spiritual awakening. The aspects of karmic influx, bondage, duration, fruition, separation, etc have been lucidly dealt with in great detail. In a nutshell this treatise presents a vivid analysis of attachment and aversion wrought by delusion; karmic influx, bondage, etc due to activities guided by such delusion and karmic separation when deluding karma is checked.

Canon—Equivalent *Śaurasenī* Literature –

The following are some of the *Śaurasenī* works of the most revered of great *Ācāryas* of the *Digambara* Jaina tradition that are considered to be equivalent to the canonical literature:—

Ācārya Kundakunda's Works –

The important works of *Ācārya Kundakunda* are –

1. *Pravacanasāra*,
2. *Samayasāra*,
3. *Pañcāstikāya*,
4. *Aṣṭapāhuḍa* comprising
 - i. *Damisaṇapāhuḍa*,
 - ii. *Suttapāhuḍa*,

- iii. *Cārittapāhuḍa*,
- iv. *Bohapāhuḍa*,
- v. *Bhāvapāhuḍa*,
- vi. *Mokkhapāhuḍa*,
- vii. *Liṅgapāhuḍa* and
- viii. *Sīlapāhuḍa*.
- 5. *Niyamasāra*,
- 6. *Bārasāṇuvekkhā*,
- 7. *Rayasāra*, etc.

***Tiloyapaṇṇatti* by *Yativṛṣabha* –**

This work is the *Śaurasenī* version of the *Jaina* cosmology that has some differences from the descriptions contained in the three *prajñaptis* – *Sūrya–Prajñapti*, *Candra–Prajñapti* and *Jambūdvīpa–Prajñapti* – on the subject, under the *Ardhamāgadhi* canonical works.

***Mūlācāra* by *Vaṭṭakera* –**

This is a valuable treatise that describes, in great detail, the rules and regulations of monastic conduct. Many of its verses are also found in the *Ardhamāgadhi* works like *Āvaśyaka niryukti*, *Piṇḍaniryukti*, *Bhattapaṇṇā*, *Maraṇasamādhī*, etc.

***Bhagavatī–Ārāadhanā* by *Śivārya* –**

This is yet another ancient *Śaurasenī* treatise by *Ācārya Śivakoṭi* (Circa 3rd Century *Vikramī Era*) that is divided in four parts – *Samyagdarśana Adhikāra*, *Samyagjñāna Adhikāra*, *Samyakcāritra Adhikāra* and *Samyaktapa Adhikāra*. These parts cover the subjects indicated by their titles in great detail.

***Kārtikeyānupreksā* by *Svāmi Kārtikeya* –**

It is a treatise devoted to twelve types of reflections that promote spiritual well-being.

Ācārya Nemicandra's Literature –

Ācārya Nemicandra Siddhāntacakravartī, an erudite scholar monk of the 11th century AD, wrote a number of works that are famous to date. They are:–

1. *Gommaṭasāra*,
2. *Trilokasāra*,
3. *Labdhisāra*,
4. *Kṣapaṇāsāra*, and
5. *Dravyasaṁgraha*.

Conclusion –

Knowledge is all-important. Its importance lies in the fact that all living beings are endowed with consciousness comprised of vision and knowledge and, therefore, it is a natural and essential attribute of all living beings. Knowledge is the recognition of consciousness. Lack of knowledge is inertia and a sign of inanimate existence.

Another important feature of knowledge is that right-conduct is possible only through right-knowledge and, hence, the seers have echoed the thought, “Knowledge first, conduct later”.

Even though knowledge is a natural attribute of life, its manifestation is hindered by the karmic veil known as *Jñānāvaraṇīya* (knowledge obscuring) karma. The five types of knowledge – *Matijñāna*, *Śrutajñāna*, *Avadhijñāna*, and *Manahparyāya-jñāna* become manifest as this karmic veil is gradually lifted. Once the four destructive karmic bonds are destroyed, the soul realises its full glory and the pure, irrevocable, infinite and divine omniscience dawns along with the simultaneous dawn of *Kevaladarśana*. It is to this end that entire gamut of spiritual practices is played. The dawn of omniscience is the culmination of all spiritual practices. Nothing remains hidden once this divine

enlightenment is realised. The ordinary mortal self becomes immortal supreme self.

The pursuit of knowledge, and the right-knowledge for that matter, is therefore, all-important, too.



ANEKĀNTAVĀDA AND SYĀDVĀDA

(NON-ABSOLUTISM AND ITS PREDICATION)

Anekāntavāda And Syādvāda –

Anekāntavāda echoes the spirit of Jainism. It is the foundation on which stands the entire edifice of Jaina philosophy. The three stanzas that the Lord *Tīrthaṅkara Mahāvīra* uttered the first thing in His maiden discourse laid the foundation of non-absolutist view-point that the faith propounded by Him was going to take. In ‘*Uppannai vā* (things come into being)’, ‘*Vigamai vā* (things are destroyed)’ and ‘*Dhuvē vā* (things are constant)’ the Lord hinted at the relativity of approach that was against the prevalent dogmatic absolutist approach, responsible for all the intellectual conflict and resultant strife between various religious philosophies of the time. He gave a conciliatory way of consideration that reconciled these conflicts and paved the way for better understanding of varying view-points.

Anekāntavāda or the theory of Non-absolutism is the unique philosophical gift to the humanity by the twenty-fourth *Jina* or Prophet Lord *Mahāvīra*. Herein, he says that the reality or the truth is many faceted and any ordinary being, with his limited vision and wisdom, can see only a few of its aspects. There is a lot that remains unseen and unknown by him. It will, therefore, be a perjury of truth to consider the partial truth, seen and known by him, to be the absolute truth, the whole truth and nothing but

the truth. It is this realisation and not a dogmatic insistence on one's views that gives the Jaina creed the tolerance that it is credited with and the right perspective to see and appreciate others' view-points as well. This chapter brings out various facets of this wonderful theory in all its glory and, with suitable examples, impresses upon its readers the desirability of the relative view developed by adherence to this theory and many an acrimonious exchange that can be thwarted by its application in personal, social, national and international lives.

So far, this important gift has remained confined to theoretical study only and, therefore, has failed to yield the desired fruits in personal and social lives of its followers. There is, therefore, a need to take it out of the scriptures and present it to the people at large so that they may put it to a pragmatic use and derive the benefits that can accrue thereby.

Syādvāda, on the other hand, is the inoffensive and, therefore, verbally non-violent way to express the relative truth that one gathers by the application of the theory of *Anekānta*. It is said to be the linguistic side of *Anekānta*.

Anekāntavāda –

Lord Prophet the ford maker, (*Tīrthaṅkara*) *Mahāvīra*, was absolutely committed to the investigation and propagation of truth. On attaining enlightenment He could see the fallacy of the absolute and dogmatic adherence to part-truths and the intellectual strife that it generated. He could see that if all the part-truths are reconciled and a comprehensive view is taken, we can be much nearer the whole truth. This view formed a part of His realisation and His real knowledge. He felt that when one aspect of an issue or an object is mentioned in isolation of the other aspects, it generates controversy, as the others may not be viewing it from the same view-point. The key to reconciliation, therefore, lay in considering an issue or an object from various angles and when

it is possible to view it from a limited perspective only, to make allowance for the other view-points as well. This is, in essence, the non-absolutist view or *Anekāntavāda*.

Several examples have been cited to illustrate the futility of the absolutist view and the utility of the non-absolutist one. The classical example is that of six blind men coming across an elephant and each feeling it from different parts of its body and forming an opinion of it according to his own experience. The first blind man who felt the elephant's trunk said it was like a banana-tree; the second one who felt its legs said it was like a pillar; the third one who felt its body said it was like a drum; the fourth one who felt its ears said it was like a fan; the fifth one who felt its tail said it was like a rope and the sixth one who felt its tusks said it was like a spear. They all stuck to their respective views and started quarrelling amongst themselves. They couldn't help it as each could not appreciate the others' views. Then came along a sighted person who heard their dispute and made each one feel the other parts of the elephant as well and thus, also made them see the others' view-points. When this happened, all their differences that seemed irreconcilable earlier were reconciled and all of them had a better concept of the elephant than they had earlier with their limited perspectives. Non-absolutism does this to all of us. It makes us open to others' view-points and enables us to have better concepts of things or issues.

In our day-to-day lives, too, we can see that the utility of the things around us and the relationships that we have in relation to others are never absolute. If we stuck to absolute view about them, we would find life difficult or make ourselves a laughing-stock in front of the others. Take the example of food. Food is essential and beneficial. This is an absolute statement. If we stick to it in isolation of the other considerations and keep eating in excessive quantities, we are inviting trouble for ourselves. When we correct ourselves and make the relative statement that

the food is essential but it is beneficial only in requisite quantities, we are saved all the trouble. This is non-absolutism in practice. Take another example of relationships. *Rāma*, as is well known, was *Dāśaratha*'s son, *Laxman*'s brother, *Sītā*'s husband, *Luv* and *Kuśa*'s father and *Ayodhyā*'s king. If someone took an absolute view and maintained that *Rāma* was only a son, or a brother or a husband or a father or a king, he will not only be making a fool of himself but also show his ignorance and arrogance. One has to accept the relative relationships in different contexts to be practical and non-controversial. This is practical non-absolutism.

The examples abound – the water, which is a giver of life by virtue of its qualities of quenching thirst and irrigating crops, is also a perpetrator of death by virtue of its being a cause of floods and drowning. Who does not know that the fire is destructive but, at the same time, it also helps us in cooking, warming etc. The food sustains life but the same food is poison for those suffering from Typhoid and Dyspepsia.

Let us take a philosophical example. The beauty of non-absolutist view is most evident in the Jaina concept of reality. The *Upaniṣadas* and the *Vedānta*, as presented by *Śāṅkara* believe in the absolute constancy (*Kūṭastha-nityatā*) of reality and say that the changes we see around us is all *Māyā* or illusion. The Buddhist school of thought believes in absolute transitory nature of reality and maintains that everything changes every moment, nothing is constant and everything is in a state of flux. It believes that things originate every moment and they are destroyed the very next moment. The believers of *Sāṅkhya* philosophy advance the view that the conscious reality (*Puruṣa*) is constant while the inert nature is variably constant (*Parīṇāmī nitya*). The *Nyāya* and *Vaiśeṣika* philosophies, on the other hand, believe in absolute constancy of the soul, ultimate particle, etc but maintain that the things like the pot (*Ghaṭa*), cloth (*Paṭa*), etc, we see around us are only transient and they just originate and get destroyed. Now, if

we were to stick to any one of these views in isolation, we would never get anywhere. The contradictions in these absolute statements are just too visible to merit any explanation. These absolutist approaches also resulted in such violent disagreements that Buddhists were forced to abandon the country of their origin as they were neither ready to reconcile to the majority view held by the *Vedāntis* nor could they withstand the virulent opposition that the latter forced upon them. The Jaina concept of reality, as enunciated in the three phrases mentioned in the very first paragraph of this chapter, summarised in the maxim '*Utpāda-Vyaya-Dhrauvyayuktam Sat*' so beautifully and so completely reconciles these two opposite views that there remains no room for any disagreement. It is a relative concept of reality that states the truth as seen by the omniscient *Tīrthaṅkaras*.

Truth, as we can see, is never absolute. Absolutely stated, we can at best grasp the part-truth. Sticking to absolute statements is arrogance and can be termed as violence. The Jaina thinkers call such arrogance as thought-violence. Such arrogance cannot promote non-violence. That is why they said, 'first be moderate in your views and then state them with reference to the contexts. It is not sufficient to state one's own position from one's own point of view; one must permit the other to state his point of view as well. Only then can one see the truth; only then can one be truly and practically non-violent.' It is, here, that the non-violent way of stating things from limited but relative perspectives comes in. This was made possible by the discovery of *Syādvāda* or relative predication.

Syādvāda –

Syādvāda, is a reflection of *Lord Mahāvīra's* absolute commitment to non-violence. His life's whole commitment and endeavour had been to uphold the view that while the truth must be revealed in its real sense, its statement must not suffer from

the flaw of opposing others in absolute terms and, thereby, hurting them; thus, causing violence of speech. However, this is possible only through relative statements when while stating one aspect of a thing or issue, we also keep an eye on its other aspects. The *Syādvāda* style of predication makes it possible by prefacing 'syāt' meaning 'in a certain context' before a statement.

From the *Syādvāda* system of seven-way predication, the Jaina seers have brought the precept of *Anekāntavāda* to the level of vocal practice. We all know that in this world nothing is absolutely good and that nothing is absolutely bad. Everything has in it some goodness and some badness. There are traces of goodness in bad things and vice-versa. If we were to make practical statements about something that we are not absolutely certain about, and know that there is something that is good in it and there is something that is bad as well and we are not sure about how much of it is good and how much of it is bad, the readers would agree that absolute statements like 'This is good' Or 'This is bad' will not be the true statements of its true nature. Under such circumstances, we can state the truth in one or more of the following seven ways: –

1. **In a certain context** it is good.
2. **In a certain context** it is bad.
3. **In a certain context** it is good and bad both.
4. **In a certain context** it is not possible to say whether it is good or bad.
5. **In a certain context** it is good but how good is not possible to say.
6. **In a certain context** it is bad but how bad is not possible to say.
7. **In a certain context** it is good in some way and bad in some other way but how good or how bad is not possible to say.

In philosophical terms these very alternative ways of expression (*bhaṅga*) can be put as follows : –

1. *Syādaṣṭi* – In a certain context it is.
2. *Syānnāṣṭi* – In a certain context it is not.
3. *Syādaṣṭi–nāṣṭi* – In a certain context it is as well as it is not.
4. *Syādaṣṭi–avaktavyam* – In a certain context it is inexpressible.
5. *Syādaṣṭi–avaktavyam* – In a certain context it is but it is inexpressible.
6. *Syānnāṣṭi–avaktavyam* – In a certain context it is not but it is inexpressible.
7. *Syādaṣṭi–nāṣṭi–avaktavyam* – In a certain context it is as well as it is not and it is inexpressible.

Here, I wish to quote an example (suitably modified) from daily life, which I have read in the book, ‘First Steps To Jainism’ by AL Sancheti, and which, I am sure, will make this rather abstract discussion quite easily understood. If a person is ill, say he has common cold and fever, and if someone enquires about his state of health, he is likely to come across one of the following seven alternative answers to his query, which are illustrative of all the possible conditions of the sick man. Also, these alternative replies beautifully represent the seven-fold predication of his state of health: –

<u>Statement</u>		<u>Interpretation</u>
1. He is somewhat well	–	The cold is better (the fever is not).
2. He is somewhat unwell	–	The fever has not improved (but the cold has).
3. He is well as well as unwell	–	As far as the cold is concerned, he is

		well, but as far as the fever is concerned he is not well.
4. I cannot say.	–	His condition is such that nothing can be said for sure.
5. He is well but cannot say.	–	He is somewhat improved but nothing can be said for sure.
6. He is unwell but cannot say	–	He is somewhat unwell but nothing can be said for sure.
7. He is well as well as unwell	–	He is somewhat improved, somewhat not improved and nothing can be said, for sure, about his condition.

We notice that all these alternative statements are relative and none of them is absolute. Also, they truly represent the goodness or badness of the thing under scrutiny in the first example and the condition of the patient in the second. Also, when we preface each statement with the phrase 'In a certain context (*syāt*)', we make our statements absolutely inoffensive. The modern scientific method of criticism also advocates bringing out the good points first and then the bad points, and that, too, only contextually and to present a happy mix of the two, in an as much inoffensive way as possible, so that it does not hurt.

In the philosophical example of the nature of reality, the Jaina view states that in the context of matter, everything is

constant and in the context of modes, every one of its modes comes into being and gets destroyed. This can, also, be understood by an example – Suppose, we give a golden ornament, a bangle, to the goldsmith, to be melted and remade into a necklace and he does our bidding. In this case, the bangle mode of the gold has been destroyed and the necklace mode has come into being but in both the modes the gold, as material, remains constant. Thus, the Jaina concept of reality is relative. From the material stand-point everything is constant but from the stand-point of modes (moods for the soul), everything is given to creation and destruction. When a person grows, his childhood gives way to youth, which in turn, yields to old age but the person remains constant in all three modes of life. This distinction between the matter part and the modes part of everything is clearly visible in nature as well as in life. *Syād-vāda* way of seven-fold predication brings this out beautifully.

I wish to make it quite clear that ‘*syāt*’ is the most misunderstood phrase of the logic-terminology. It **does not** mean ‘perhaps’ as interpreted by the other philosophers who decry the *Anekānta* of the Jaina philosophy and its seven-fold predication by prefacing ‘*syāt*’ before every statement as philosophy of uncertainty. It means ‘**In a certain context**’, as already stated earlier, and restated now for emphasis.

Applied Anekānta –

There are infinite numbers of objects around us and each has infinite modes that keep changing continuously. Through absolute predication, we can describe only one mode and make the truth disappear from our statement. To an ordinary person Margosa (*Nīma*) is a plant whose every part tastes bitter. However, for the ailing its constituents make for invaluable medicines. Therefore, it will be improper to view ‘*Nīma*’ from one angle only and to disregard its other qualities. When the

position in respect of an ordinary Margosa plant is such, it is well nigh impossible to know and state the infinite qualities of infinite number of things through absolutist statements. The Jaina philosophers deeply realised this and, therefore, they did not limit their concerns up to the human-beings only but extended them to include the sensibilities of the other creatures as well. They realised that like the humans the other creatures, too, enjoy the right to live. They, too, are free to express themselves through the means at their command. This is the outcome of the *Syādvāda* of Jaina philosophy.

The non-absolutist view is as essential in the day-to-day practice as it is essential in the field of philosophy and thought. Actually, this view-point gives us an essential flexibility and discriminating insight whereby we can distinguish between the good and the evil. The experience tells us that Absolutism is the root cause of differences and conflict while Non-absolutism that of agreement and friendship. In order to understand it more clearly let us take the example of traffic signs. Those who follow the traffic signs reach their destinations unhindered. Similarly, the seven ways of predications that constitute *Syādvāda* can be taken as the seven traffic-signs that regulate the traffic on the intellectual high-way. Following them does not augur any accidental conflict of thoughts and, therefore, *Syādvāda* is the surest remedy for intellectual conflict as well as intellectual exploitation.

Conclusion –

From the *Syādvāda* of the Jaina philosophy it is evident that we must also accommodate others' views and thoughts. The doors of our minds must always be open for the guest-thoughts. From the childhood itself we have, generally, been writing on the paper after leaving a margin so that we leave some space for correction as well as expansion and, resultantly, make our writings complete and error-free. The *Syādvāda* gives us a message to

leave a margin in every field of our thought and activity. Whether we engage ourselves in gathering knowledge or wealth and fame, the relativity must always be an essential attribute in all our endeavours. We must remember that to share is to understand non-absolutism and herein lies the key to our character. Non-absolutism makes our thinking flawless; flawless thoughts lead to flawless and relative speech and such speech is the vehicle of intellectual non-violence. The non-violent attitude does not permit us unnecessary accumulation and exploitation and our lives become free from binding attachment. Thus, *Syādvāda* is the formula for spiritual purification. The Jaina masters have said – ‘our salutation to the revered doctrine of *Anekāntavāda*, which is the preceptor of this whole universe and without which the conduct of the very worldly business itself is impossible’.

*“Jeṇa viṇā loyassa vi vavahāro savvahā na nivvaḍai /
Tassa bhuvanekkaguruṇo ṇamo Aṇegantavāyassa //”*



8

KARMA–SIDDHĀNTA

(THE DOCTRINE OF KARMA)

Soul And Karma –

Soul or spirit is the basis of entire Jaina philosophical development. Jainism believes that the soul is an independent entity responsible for its actions, performed through the medium of the body that envelops it as long as it stays in its worldly existence, and their inevitable retribution – good or bad, pleasurable or painful – in accordance with the quality of its actions. The soul is abstract, formless and manifests itself through its embodiment. Further it believes that such an independent soul is forced to suffer or enjoy the sufferings or enjoyments, that come its way, because it is kept in bondage by the karma. According to the Jaina thought the reason for this bondage and worldly wandering is the karma–matter that associates with it as a result of the actions of its bodily encumbrance. It is the karma that is responsible for the worldly transmigration and repeated births and deaths in various classes like heavenly gods, hellish denizens, human beings and sub–human creatures.

Karma –

Karma is a much talked about word that has universal circulation. It has its application in all walks of life in all parts of the world. Not only Indian religious philosophies but also the western ones have given importance to karma by referring to it

as good deeds and bad deeds. However, most philosophies do not go beyond action as its meaning. It is the Jaina philosophy that has given it a much wider meaning. In Jaina philosophy the word karma has two connotations – 1. The action and 2. The karma-matter.

The Karma Theory –

The Jaina theory of ‘Karma and its inevitable retribution’ is nothing new as many religious philosophies, including the western ones have talked about it. When *Gosvāmī Tulasīdāsa* says in his epic ‘*Rāmacaritamānasa*’ – “*Jo jas karahi so tas phal cākhā*”, he means the same thing as the western proverb “As you sow, so you reap”. However, Jaina Karma Theory is unique in its evolution to mathematical precision. This chapter brings out this perfection of the ‘Karma Theory’ as seen and propounded by the Lords *Tīrthaṅkaras* and propagated by the masters and preceptors over time. ‘*Karma*’ is important, from the spiritual point of view, because it is a constant companion to all worldly souls and unless this association between the karma and the soul is completely and irresidually ended *Mokṣa* (liberation : the ultimate goal) remains unattainable. In the Jaina parlance, the term ‘*Karma*’ has two meanings – 1. Any mental, verbal or physical action and 2. The karma-matter (matter of the *Karma pudgala pudgala vargaṇā*) that comes in contact with the soul and sticks to it as a result of this action. This needs certain getting used to and this chapter endeavours to clarify this aspect.

The Importance Of Karma Theory –

Famous Jaina spiritual master of the eighth century AD, *Ācārya Haribhadrasūri*, has said in his equally famous work ‘*Samarāicca Kahā*’ that ‘everyone gets the fruits of one’s earlier performed actions; in his pleasurable and painful experiences the others are just means and not the substantive causes’. This is one

truth that truly states the essence of 'Karma Theory', which if properly understood and appreciated may save us from many a trouble and misery. Most of the times we make the mistake of taking the agents as the principals and consider them as our friends and foes when they become the means of our pleasurable and painful experiences. If we develop the right perspective and take the agents as such, we can also develop the truly detached disposition and consequent victory over the delusion that causes attachment and aversion. A proper understanding and appreciation of 'Karma Theory' can, in this way, become the means of breaking the bondage of delusion with its attendant attachment, aversions and passions – anger, pride, guile and greed – and pave the way for not only a harmonious life but also for the ultimate goal of liberation.

The Place Of Jaina Karma Theory In The Indian Philosophical Field–

Jainism has contributed many unique features to the Indian religious philosophical field. Just like theories of absolute Non-violence and Non-absolutism, propounded by the Lords *Tīrthaṅkaras*. *Karmavāda* is yet another major contribution of Jaina philosophy to the field of Indian religious philosophies.

Generally, it is believed that Jainism is a philosophy that is based on the Karma Theory. Although this belief is not incorrect but it is not wholly true as well. To say that Jainism is based on the theory of karma only is a misrepresentation of facts. According to *Ācārya Siddhasena Divākara*, it is a philosophy based on five theories namely *Kālavāda* (Theory of time), *Svabhāvavāda* (Theory of nature), *Niyativāda* (Theory of destiny), *Pūrvakṛtavāda* (Theory of earlier action) and *Puruṣārthavāda* (Theory of endeavour). However, the reason for this misplaced belief is that the literature related to Karma Theory has, over time, occupied so much space that the other four theories, taken together, have been unable to get even a hundredth of its coverage.

The Available Literature On Karma Theory –

Though all primary (*Aṅga*) and subsidiary (*Aṅgabāhya*) canonical works mention karma and its impact on the soul, none of them can be said to be wholly devoted to the theory of karma alone. The professors and preceptors of *Karmavāda* are unanimous in holding the view that the theory of karma originated from the eighth pre-canon (*Pūrva*) called '*Karmapravāda Pūrva*'. As all the fourteen pre-canons have been lost, to the present generation of Jainas, due to the ravages of time; the original work is presently not available.

Presently the available works on Karma Theory are as follows: –

A. Works by *Śvetāmbara* masters –

- a. *Karma Prakṛti*,
- b. *Pañca Saṅgraha*,
- c. *Karma Granth*,
- d. *Karmastava*,
- e. *Karma Svāmitva*,
- f. *Ṣaḍśītikā*,
- g. *Śataka*, and
- h. *Saptatikā*.

The last six works from this list have been composed by *Ācārya Devendrasūri*, a *Śvetāmbara* Jaina master of the 14th century AD. They are, currently, more popularly known as first to sixth *Karma Grantha* and form the basis of the study of Karma Theory in the white clad sect of the Jainas.

B. Works by *Digambara* masters –

- a. *Mahākarma-prakṛti Prābhṛta*, and
- b. *Kaṣāya Prābhṛta*.

Both these works are believed to be quoted from the pre-canon referred to above.

The Existence Of The Soul –

The Jaina answer to the question “who gets bound by the karma and who suffers the retribution due to it?” is that it is the soul that is bound by the karma and it is the soul that suffers the inevitable retribution due to it. It is for this reason that we must establish the existence of the soul before we proceed any further with the subject of ‘Karma Theory’. The following seven proofs prove the existence of the soul: –

1. The self- experience,
2. Absence of any evidence to the contrary,
3. Denial also proves the existence of the denier,
4. Logic that like everything else in nature that exists in opposite pairs, the sentient soul exists as an opposite of insentient inanimate matter,
5. Scriptural proofs,
6. Opinions of the present day scientists, and
7. Rebirth.

The Beginningless Association Of Soul And Karma –

We have mentioned earlier that soul by itself is an independent entity, which is held in bondage by the karma–matter bonded with it. This bondage itself is the cause of its worldly existence and transmigration in various classes and species of worldly creatures. When the soul frees itself from the karmic bondage, it liberates and resides in the abode of the liberated souls called *Siddhaloka* or *Siddhaśilā*, never to return from there. This forces us to think as to when the initial association of the soul and the karmic matter took place. As the worldly soul, with its karmic encumbrance (without the karmic bondage the soul will not be a worldly soul but a liberated – *siddha* one), is supposed to be in this world from the beginningless time, from ever in the past, and no particular time or epoch can be assigned to its association with the karma–matter. Thus, as it is not possible to

trace any beginning for this association, it is believed to be beginningless.

Soul And Karma Are Separable –

Though the soul and karma have a beginningless association, they are separable with due effort. This separation and consequent liberation of the soul from the mundane world is the ultimate goal of all spiritual practice. This separation is so much desired because it is the only escape for the soul to gain freedom from the miseries of the world and to attain the eternal bliss. It also stands to logic because the state of freedom is natural (*Svabhāva*) for every living being and that of bondage is unnatural (*Vibhāva*). Every organism wishes to move from the unnatural state of bondage to the natural one of freedom. The entire gamut of *Karma-siddhānta* is about achieving this state of separation or liberation from the karmic bondage.

THE JAINA DOCTRINE OF KARMA

Karma : Definition –

Karma is defined as the insentient matter (*Pudgala dravya*) that associates with the worldly soul, beset with attachment and aversion, because of the constant vibrations that take place due to the activities of its body, mind and speech (together known as *yoga*).

Causes Of Karmic Association –

The five causes that promote such spiritual vibrations and consequent karmic association and bondage are –

- 1. False View–Point** – It makes the subject see things in a wrong perspective and consider spiritually harmful activities as beneficial.

2. **Indulgence or Lack of Discipline** – It keeps the embodied soul constantly engaged in intense activities, which incurs further karmic bondage.
3. **Negligence** – It causes unintentional activities yet it results in avoidable karmic bondage.
4. **Passions** – Passions like anger, pride, deceit and greed make one lose the sense of balance and discretion and under such a state of imbalance the soul indulges in unimaginable sins.
5. **Yoga** – In Jaina parlance the aggregate of body mind and speech is known as *yoga*. Though the reasons for indulging in any activity are the aforementioned four factors, all activities are carried out by these three agencies.

Karma At Material And Volitional Levels –

Although we have listed five causes of karmic association and bondage of the soul, they can all be contained in only the last two namely – Passions and Yoga. Also, it may not be incorrect if we said that the passions are primarily responsible for such an association and bondage for even the activities of the *yoga* do not result in karmic bondage in the absence of passions. Yet, again, the effect of four passions – anger, pride, guile and greed – may also be ascribed to only two reasons of attachment and aversion as these two only give rise to passions. We must be clear that what we do with our body and speech are actions, what we do with our mind are thoughts and passions or attachment and aversion are only psychic conditions or volitional dispositions.

Now, we may have the following two situations: –

1. Physical mental and vocal activities influenced by attachment and aversion.
2. Passionate thoughts without any activity of the body and speech.

It can be appreciated that in the first case the karma-matter (*Karma pudgala vargaṇā* of matter) is attracted towards the soul due to the vibrations caused by the physical, mental and vocal activities and they get bonded with it due to the presence of passions. These are referred to as material karma or *Dravya karma*. In the second case though there is every possibility of karmic bondage as soon as there is any yoga-activity, the actual bonding is not taking place due to the absence of such activity. This potentiality of attachment and aversion or passionate volitional disposition for incurring karmic bondage is said to be volitional karma or *Bhāva karma*.

Four Types Of Karmic Bondage –

We have seen that karmic bondage takes place due to passions and physical, mental or vocal activities. Depending upon the qualities and quantities of such actions and the intensity of passions while performing those activities, the karmic bondage may also be of varying degrees in respect of the following four variable parameters: –

1. Nature of bondage or quality-bondage (*Prakṛti Bandha*),
2. Quantity of bonded karmic matter (*Pradeśa Bandha*),
3. Intensity of retribution on fruition (*Anubhāga Bandha*),
and
4. Duration of bondage (*Sthiti Bandha*).

We shall deal with these aspects of karmic bondage one by one.

Nature Of Bondage (*Prakṛti-bandha*)–

The soul is endowed with infinite qualities. The karma-matter associated with it adversely affect one or the other of these qualities, depending upon the type of action and volitional disposition that resulted in the bondage and, which, in turn, attract and bond different types of karma-matter. By this reasoning the

karma—matter and consequent nature of karmic bondage should also be of infinite varieties. They may well be. However, they have been grouped under one or the other of the following eight categories: –

1. Knowledge obscuring (*Jñānāvaraṇīya*) karma,
2. Vision obscuring (*Darśanāvaraṇīya*) karma,
3. Feeling producing (*Vedanīya*) karma,
4. Delusion producing (*Mohanīya*) karma,
5. Life—span determining (*Āyu*) karma,
6. Genetic classification (physiques of different classes such as heavenly gods, human, animal or hellish denizens) determining (*Nāma*) karma,
7. Status (within a particular class) determining (*Gotra*) karma, and
8. Weal Obstructing (*Antarāya*) karma.

The functions of these different types of karma are obvious from their nomenclature itself. These have further been grouped in two groups, as follows, depending upon their ability to hinder the basic qualities of the soul or otherwise. The two groups are –

1. Destructive (*Ghātiyā*) karma, which inhibit the soul from realising it's potential of enlightenment and omniscience—
 - a. Knowledge obscuring karma,
 - b. Vision obscuring karma,
 - c. Delusion producing karma, and
 - d. Obstructive karma.
2. Non—destructive (*Aghātiyā*) karma –
 - a. Feeling producing karma,
 - b. Life—span determining karma,
 - c. Genetic classification determining karma, and
 - d. Status determining karma.

This, however, is their basic classification. Each of these

types also has some sub-types, which are 158 in all, as under: –

Basic Karma Type	No. Of Sub-types
Knowledge obscuring	005
Vision obscuring	009
Feeling producing	002
Delusion producing	028
Life-span determining	004
Physique determining	103
Status determining	002
Obstructive	005
Total :	158

The sub-types of this secondary classification are as follows:–

1. Five subtypes of Knowledge obscuring karma are –
 - a. Sensory perception obscuring (*Matijñānāvaraṇīya*) karma,
 - b. Scriptural perception obscuring (*Śrutajñānāvaraṇīya*) karma,
 - c. Clairvoyant perception obscuring (*Avadhijñānāvaraṇīya*) karma,
 - d. Telepathic perception obscuring (*Manahparyāyajñānāvaraṇīya*) karma, and
 - e. Omniscience obscuring (*Kevalajñānāvaraṇīya*) karma.
2. Nine sub-types of Vision obscuring karma are –
 - a. Ocular vision obscuring (*Cakṣu-Darśanāvaraṇīya*) karma,
 - b. Non-ocular vision obscuring (*Acakṣu-Darśanāvaraṇīya*) karma,
 - c. Clairvoyant vision obscuring (*Avadhi-Darśanāvaraṇīya*) karma,
 - d. Omnivision obscuring (*Kevala-Darśanāvaraṇīya*) karma,
 - e. Sleep : Vision obscuring (*Nidrā-Darśanāvaraṇīya*) karma,
 - f. Deep sleep : Vision obscuring (*Nidrānidrā-Darśanāvaraṇīya*) karma,
 - g. Drowsiness : Vision obscuring (*Pracalā-Darśanāvaraṇīya*) karma,

- h. Deep drowsiness : Vision obscuring (*Pracalāpracalā-Darśanāvaraṇīya*) karma, and
 - i. Very deep sleep : Vision obscuring (*Styānagrddhi-Darśanāvaraṇīya*) karma.
3. Two sub-types of Feeling producing karma –
 - a. Pleasurable feeling (*Sātāvedanīya*) producing karma, and
 - b. Painful feeling producing (*Aśātāvedanīya*) karma.
 4. Twenty-eight sub-types of delusion producing karma –
 - a. Three Vision deluding types –
 1. Falsehood actuated delusion,
 2. Mixed delusion and
 3. Permanent right-vision obscuring.
 - b. Sixteen passions – anger, pride, guile and greed – actuated delusion producing karma –
 - 1–4. Infinitely bonding passions actuated,
 - 5–8. Partial renunciation obscuring passions actuated,
 - 9–12. Renunciation obscuring passions actuated, and
 - 13–16. Momentary passion actuated deluding karma, and
 - c. Nine quasi-passions deluding karma actuated by –
 1. Laughter, 2. Attraction, 3. Distraction,
 4. Fear, 5. Sorrow, 6. Hatred,
 7. Female libido, 8. Male libido, 9. Neuter libido.
 5. Four sub-types of Life-span determining karma –
 - a. Heavenly life-span determining karma,
 - b. Human life-span determining karma,
 - c. Hellish life-span determining karma,
 - d. Sub-human life-span determining karma,
 6. 103 sub-types of genetic configuration determining karma fall in fourteen types of major body-configurations, eight types of peculiar physique giving karma, ten types of mobile physiques giving karma and ten types of immobile physiques giving karma which in turn, have their own sub categories.

- A. Fourteen body-configuration (*Pinda prakṛti*) determining karma –
- Four types of destiny-class (*Gati nāma*) determining karma,
 - Five types of organic-class (*Jāti nāma*) determining karma,
 - Five types of bodies (*Śarīra nāma*) determining karma,
 - Organs such as hands feet etc and sub-organs such as fingers etc determining (*Aṅgopāṅga nāma*) karma,
 - Physique bonding (*Bandhana nāma*) karma,
 - Physique making material collecting (*Sanighāta nāma*) karma,
 - Six types of bone-joints (*Samihanana nāma*) determining karma,
 - Joint-nail determining (*Kīlikā nāma*) karma,
 - Six types of shapes (*Samsthāna nāma*) karma,
 - Complexion determining (*Varṇa nāma*) karma,
 - Body-odour determining (*Gandha nāma*) karma,
 - Body-taste determining (*Rasa nāma*) karma,
 - Body-touch determining (*Sparśa nāma*) karma,
 - Birth-order determining (*Ānupūrvī nāma*) karma, and
 - Auspicious and inauspicious body-ambulation determining (*Vihāyogati nāma*) karma.
- B. Eight peculiar (*Pratyeka prakṛti*) physiques determining karma –
- Victory giving (*Parāghāta Nāma*) karma,
 - Special respiratory power giving (*Ucchavāsa Nāma*) karma,
 - Special heat radiation power giving (*Ātapa Nāma*) karma,
 - Cool light radiation giving (*Udyot Nāma*) karma,

- e. Neither light nor heavy body giving (*Agurulaghu Nāma*) karma,
 - f. Birth as a *Tīrthankara* giving (*Tīrthanīkara Nāma*) karma,
 - g. Proper placement of body-organs giving (*Nirmāṇa Nāma*) karma, and
 - h. Painful organs such as split tongue or six fingers etc giving (*Upaghāt Nāma*) karma.
- C. Ten types of mobile physiques giving karma (*Trasa Daśaka*) –
- a. Mobile physique giving (*Tras Nāma*) karma,
 - b. Gross physique giving (*Bādara Nāma*) karma,
 - c. Developed physique giving (*Paryāpta Nāma*) karma,
 - d. Individual physique giving (*Pratyeka Nāma*) karma,
 - e. Stable physique giving (*Sthira Nāma*) karma,
 - f. Auspicious physique giving (*Śubha Nāma*) karma,
 - g. Beauty and fortune giving (*Subhaga Nāma*) karma,
 - h. Pleasant voiced physique giving (*Susvara Nāma*) karma,
 - i. Obedience yielding (*Ādeya Nāma*) karma, and
 - j. Name and fame giving (*Yaśaḥ-kīrti Nāma*) karma,
- D. Ten types of immobile physiques giving karma (*Sthāvara daśaka*) –
- a. Immobile physique giving (*Sthāvara Nāma*) karma,
 - b. Fine physique giving (*Sūkṣma Nāma*) karma,
 - c. Underdeveloped physique giving (*Aparyāpt Nāma*) karma,
 - d. Common physique giving (*Sādhāraṇa Nāma*) karma,
 - e. Unstable physique giving (*Asthīr Nāma*) karma,
 - f. Inauspicious physique giving (*Aśubha Nāma*) karma,
 - g. Ugliness and misfortune giving (*Durbhaga Nāma*) karma,
 - h. Unpleasant voiced physique giving (*Duḥsvara Nāma*) karma,

- i. Disobedience yielding giving (*Anādeya Nāma*) karma,
 - j. Name and fame depriving (*Ayaṣaḥ-kīrti Nāma*) karma,
7. Two types of status giving karma are –
 - a. High status giving (*Ucca-Gotra*) karma, and
 - b. Low status giving (*Nīca-Gotra*) karma,
 8. Five types of Obstructive karma are –
 - a. Charity obstructing (*Dānāntarāya*) karma,
 - b. Gain obstructing (*Lābhāntarāya*) karma,
 - c. Major enjoyments obstructing (*Bhogāntarāya*) karma,
 - d. Minor enjoyments obstructing (*Upabhogāntarāya*) karma, and
 - e. Endeavour obstructing (*Vīryāntarāya*) karma,

Quantity Of Bonded Karma-matter (*Pradeśa Bandha*) –

The amount of karmic matter that the soul gathers and gets bonded with due to the activities of the body, it is embodied in, under the influence of passions or the delusory effects of attachment and aversion is said to be *Pradeśa Bandha*. Such karma-matter is bonded with the soul in the form of eight types of karma described under the head of *Prakṛti Bandha*. The comparative shares of each of the eight types is as follows: –

- a. The share of the 'Life-span determining (*Āyu*) karma' is the least,
- b. That of 'Genetic classification determining (*Nāma*) karma' is slightly greater,
- c. The share of 'Status determining (*Gotra*) karma' is equal to that of the *Āyu karma*.
- d. The shares of the 'Knowledge obscuring (*Jñānāvaraṇīya*) karma', 'Vision obscuring (*Darśanāvaraṇīya*) karma' and 'Obstructive (*Antarāya*) karma' are equal to each other but somewhat more than that of '*Āyu karma*'.

- e. The share of the 'Deluding (*Mohanīya*) karma' is more still, and
- f. That of the 'Feeling producing (*Vedanīya*) karma' is the greatest.

The amounts of karma-matter in these eight categories gets further divided into their sub-categories.

Intensity Of Karmic Bondage (*Anubhāga Bandha*) –

According to the 'Jaina Karma Theory' the intensity of karmic bondage depends upon the intensity of passions while performing the activities that bond it. The soul under the influence of more intense passions will incur more intense karmic bondage and the one with less intense ones will bond the karmic bondage of lesser intensity. In other words the greater the intensity of inauspicious psychic dispositions, the greater will be the intensity of the painful retribution yielding karmic bondage or sin. On the other hand the soul under the influence of highly intense pious volitional disposition will bond very intense pleasurable fruition yielding karmic bondage or piety. The intensity of pious karma is inversely proportional to that of the sinful ones and *vice versa*.

Duration Of Karmic Bondage (*Sthiti Bandha*) –

The time-period for which any bonded karma remains associated with the soul before its separation therefrom is called 'Duration Of Bondage' or '*Sthiti Bandha*'. This period of association is described in terms of minimum and maximum possible in respect of each type of karmic bondage. In Jaina terminology the minimum possible period of association for a particular type of karma is termed as its '*Jaghanya Sthiti*' and the maximum possible one as '*Utkrṣṭa Sthiti*'. The maximum and minimum possible periods of association in respect of each type of karma are as follows: –

Ser	Type Of Karma	Maximum Duration	Minimum
No.	Duration	Duration	
1	<i>Jñānāvaraṇīya</i>	30 <i>Koṭākoṭi Sāgaropama</i>	<i>Antarmuhurta</i>
2	<i>Darśanāvaraṇīya</i>	30 <i>Koṭākoṭi Sāgaropama</i>	<i>Antarmuhurta</i>
3	<i>Vedanīya</i>	30 <i>Koṭākoṭi Sāgaropama</i>	12 <i>Muhurta</i>
4	<i>Mohanīya</i>	70 <i>Koṭākoṭi Sāgaropama</i>	<i>Antarmuhurta</i>
5	<i>Āyu</i>	33 <i>Koṭākoṭi Sāgaropama</i>	<i>Antarmuhurta</i>
6	<i>Nāma</i>	20 <i>Koṭākoṭi Sāgaropama</i>	8 <i>Muhurta</i>
7	<i>Gotra</i>	20 <i>Koṭākoṭi Sāgaropama</i>	8 <i>Muhurta</i>
8	<i>Antarāya</i>	30 <i>Koṭākoṭi Sāgaropama</i>	<i>Antarmuhurta</i>

Notes :

1. A period of 48 minutes is known as a '*Muhurta*' less than that is an '*Antarmuhurta*'.
2. *Sāgaropama* (Ocean measure) is an immeasurably long period of time that is 10^{15} times the pit measure (*Palyopama*) estimated as the time taken to empty a large pit nearly eight miles cube and filled with smallest possible pieces of fine hair from which one piece is taken out after a lapse of 100 years.
3. *Koṭākoṭi* equals 10^{14} .

Various Stages Of Karma –

The description of various stages – such as bonding, fruition, transformation, existence, destruction etc – of karma-matter associated with the soul is available in the Jaina Karma Theory. Various stages of karma are – 1. Bonding (*bandhan*), 2. Existence (*Sattā*), 3. Fruition (*Udaya*), 4. Premature fruition (*Udīraṇā*), 5. Augmentation (*Udvartanā*), 6. Reduction (*Apavartanā*), 7. Transformation (*Sanikramaṇa*), 8. Suppression (*Upaśaman*), 9. Unchangeability except augmentation and reduction (*Nidhatti*), 10. Absolute unchangeability (*Nikācan*), 11. Gestation (*Abādhākāla*), and 12. Separation (*Nirjarā*).

A brief account of these stages is as under: –

1. **Bonding** – The process of association of karma–matter with the soul and their becoming intermingled like the water mixes with milk is said to be the process of bonding or '*Bandhan*'. It is of four types, namely – Nature, Quantity, Intensity and Duration of bondage.
2. **Existence** – The karma–matter so bonded with the soul remains associated with it up to the time that it (karma) separates from it (the soul) after yielding due fruition. This period of association is called '*Sattā*'. It must be understood that the karma–matter remains associated with the soul even during its gestation when it is not yielding fruition.
3. **Fruition** – This is the stage when the bonded karma actually yields the due fruition in the form of pleasurable or painful retribution. This stage is called '*Udaya*' and is followed by separation of the relevant karma–matter after yielding due retribution.
4. **Premature Fruition** – Bringing some types of karma–matter to yield fruition before their time with due effort, like penance etc, is called premature fruition or '*Udīraṇā*'. It can be explained by the example of ripening of fruits – In the normal course a particular fruit may take a specified period of time for ripening. However, by suitable physical or chemical methods, such as warming or sprinkling Calcium Carbide (CaC_2) powder, it can be made to ripen much earlier. Likewise the karma–matter of some kinds can be made to yield fruition before the lapse of their normal course of time. It must be noted that only those types of karma can be made to come forward for early fruition whose similar karma are yielding fruition at the time.
5. **Augmentation** – Increase in the intensity and duration of the bonded karma due to specific action or volitional disposition is called its augmentation or '*Udvartanā*'. It is also known as '*Utkarṣaṇa*'.

6. **Reduction** – Decrease in the intensity and duration of the bonded karma due to specific action or volitional disposition is called reduction or *Apavartanā*. It is also known as *Apakarṣaṇā*.

(From the principles of *Udvartanā* and *Apavartanā* it follows that the intensity or otherwise of some types of karma can be varied with due effort and under suitable states of volitional dispositions.)

7. **Transformation** – Changing the nature, duration, etc of one sub-type of karma-matter into another sub-type of the same basic type is known as transformation or *Saṅkramaṇa*.

(It must be noted that transformation is possible only amongst the sub-types of any basic type and not across the basic types. Only the karma-matters of similar nature are susceptible to transformation, those of different basic types are not so susceptible. However, there are some exceptions to this rule, too. No transformation is possible amongst the four sub-types of the *Āyu karma* as well as amongst the two sub-types of the deluding (*Mohanīya*) karma – *Darśan Mohanīya* and *Cāritra Mohanīya*.)

8. **Suppression** – The state of bonded karma-matter in which fruition, premature fruition, augmentation, reduction and unchanged retribution are not possible is said to be the state of suppression or subsidence or *Upaśaman*.

9. **Exceptional Immutability (Nidhatti)** – The state of the bonded karma-matter in which no changes like premature fruition, transformation, etc are possible is said to be that of *Nidhatti*. However, there are some exceptions. The changes in intensity and duration of the bonded karma-matter by way of augmentations and reductions are possible in this state.

10. **Absolute Immutability** – The state of karmic bondage in

which no change what-so-ever is possible and its fruition compulsorily takes place in the same form as destined, is known as *Nikācana* or absolute immutability. This can also be referred to as destiny or *Niyati*.

11. **Gestation Or Period of Inactivity** – The time that elapses between the bonding of a particular karma and its coming to fruition is known as hibernation or *Abādhākāla*. It is part of existence of karma, which is defined as the period between bonding and separation. This is the period in which the karma remains associated with the soul in the same form as it was bonded. It must be appreciated that it starts changing its form in terms of quantity, intensity and duration on coming to fruition.
12. **Separation** – the state of karma-matter, bonded with the soul, when it gets separated from it after yielding due retribution is said to be the stage of separation or *Nirjarā*.

The Means of Achieving Karmic Separation –

We have understood that the soul that is naturally free, pure and flawless is flawed and bound to stay in the miserable mundane existence due to its association with the karma-matter. It is now time to dwell upon the means to achieve separation of the soul from bonded karma-matter so that it can reveal its true, pure and flawless form and liberate from the clutches of the worldly existence to dwell in the abode of the liberated perfect souls – the *Siddhas*.

Jainism prescribes three means to achieve such separation. They are – 1. Right-Vision 2. Right-Knowledge and 3. Right Conduct. Some thinkers mention only two – knowledge and action. They take it that right-vision is an integral part of right-knowledge because we have concluded earlier that right-knowledge is not possible in the absence of right-vision. Again, some others mention four means – right-vision, right-knowledge, right-conduct and right-penance. The advocates of this view

consider penance as a separate means while those of the three-way path consider it included within the right-conduct.

Here, a question can be raised that when the Vedic philosophy considers the four-way path comprising action, knowledge, Yoga, and devotion as the liberating path, how is it that the Jaina philosophy advocates only a two or three way path for such an accomplishment? With a little thought it is not difficult to understand that the two out of four ingredients of Vedic path of liberation, namely action and yoga are included in the right-action of the Jaina path. Right-conduct of the Jaina pursuit includes – thought control, sensory organ control, purity of disposition, equanimity and the means to achieve them. The Vedic ingredient ‘action’ includes mind and body control and purity of disposition and equanimity are included in the ‘*Yoga*’ part. They are thus the same. The devotion part of the Vedic philosophy is equivalent to the right-vision of the Jaina philosophy. Both are based on belief. Knowledge ingredient is common to both these pursuits.

Like this, we can see that while the numbers and names of the means followed in the Jaina way and those prescribed by the philosophies of the Vedic stream, the three-way path prescribed by the Jaina seers is the aggregate of the liberating practices laid down by the other philosophies as well.

Karma : A Scientific Analysis –

Karma is a much talked-about word that has universal circulation. It has its application in all walks of life in all parts of the world. Not only Indian religious philosophies but also the western ones have given importance to karma by referring to it as good deeds and bad deeds. However, most philosophies do not go beyond action as its meaning. It is the Jaina philosophy that has given it a much wider meaning. In Jaina parlance the word ‘*karma*’ has two connotations – 1. The action and 2. The karma-matter.

Now, I present a scientific analysis of the nature of karma and the way it gets associated with the soul and affects its destiny. According to Jaina thought, karma-matter or '*Karma pudgala-vargaṇā*' is the finest variety of matter that has the capacity of invading the soul-space and associating with the soul. When we compare it with the existing scientific knowledge about matter and its wave and energy transformations, we can see that karma-matter may be in the form of some kind of electromagnetic waves that vibrate at different frequencies.

The fact that our thoughts and actions are affected by surrounding electromagnetic field is a foregone conclusion. People living in the vicinity of high tension (HT) electric transmission lines are known to suffer some neurological and psychosomatic disorders. It is because the strong electromagnetic field in their vicinity adversely affects their normal functioning and throws them out of tune. Similarly, the electromagnetic field created by the vibrations of karma-matter casts its influence on our neurological system and endocrine glands that are regulated by body-electricity and force us to behave in a particular manner.

The karmic (electromagnetic) waves are grouped in eight wave-bands, termed as *aṣṭa-karma*, just like normal electromagnetic waves are classified as Low-frequency band, High-frequency (HF) band, Very High Frequency (VHF) band, Ultra High-frequency (UHF) band, microwave band, etc. Each of these types gets attracted towards the soul when it performs any physical mental or vocal activity that itself causes it to vibrate at specific frequencies. Just like a radio receiver can select specific frequency-band when it is tuned to that frequency, the soul vibrating at a particular frequency also receives karmic waves of matching frequency and that is how some actions attract and bind knowledge obscuring karma-matter while some others bind other types.

Then comes the question of destiny and karmic retribution. Like a pre-set television-set, set to receive different channels at

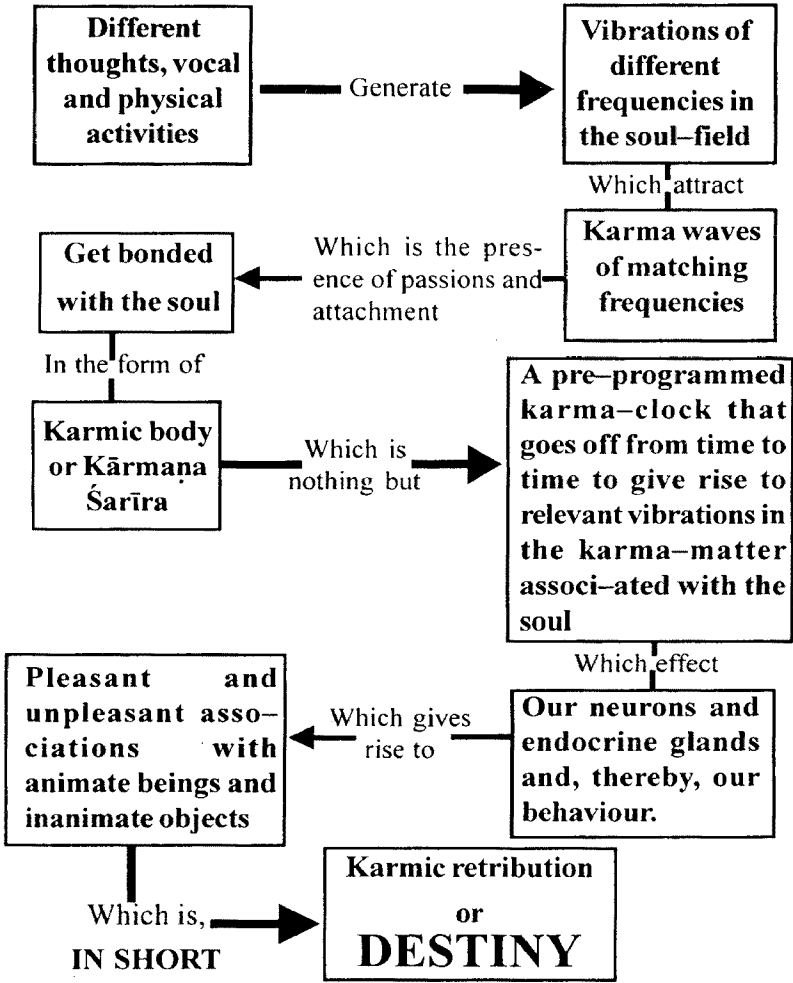
different times, the karmic associations also have a built in clock that decides the dormancy (*Abādhā-kāla*) and the time of fruition (*Udaya*) of a particular type of karmic bondage. When the time of fruition of a particular type of *karma* comes, the karma-body (*Kārmaṇa Śarīra*) and the soul associated with it are forced to vibrate at a specific frequency. This vibration manifests itself in the form of tendencies (*Bhāva*) that forces the soul (in its corporeal state through its body, mind and speech) to act in a particular manner and generates a resonance in the environment which attracts only those types of people and objects that resonate with it, the others remain unaffected. This explains as to why out of a plethora of people and objects we rhyme and click with only a few. Such association with specific people and objects result in our pleasurable or painful experiences in accordance with our karmic adjunct. This is our karmic retribution and this is our destiny. This scientific model has been graphically illustrated in the flow-chart on the facing page.

The Spiritual Benefits Of The Doctrine Of Karma –

Spiritual benefits of a soul are directly linked with its capacity of looking at things in the right perspective, its victory over passions, overcoming attachment and aversion and development of a truly detached disposition. Attachment (*rāga*) and aversion (*dveṣa*) are the two generals of the army of delusion (*moha*) that constantly attack the worldly living beings. Succumbing to delusion and attendant attachment and aversion gives rise to passions like anger, pride, deceit and greed, which are, in turn, responsible for all worldly misery and karmic bondage. A proper understanding and appreciation of ‘Karma Theory’ helps us in understanding the mechanism of attachment and aversion and can become the means of breaking the bondage of delusion – ‘*Mohanīya Karma*’ with its attendant attachment, aversion and passions – and pave the way for not only a harmonious mundane life but also for the ultimate goal of liberation through consequent

victory over the delusion that causes attachment and aversion.

A little deliberation on how a lack of proper perspective results in attachment and aversion and how a proper understanding of the basic principles of karma-theory helps us in overcoming them will not be out of place. Lack of perspective distorts our thought-process and makes us think that the person detrimental to our worldly interests is responsible for our misery



and we have a feeling of aversion (*dveṣa*) towards him and a feeling of attachment for the one whom we consider helpful to our mundane interests. A proper understanding of the underlying principle of karmic association and retribution puts our thoughts on the right track and we develop a feeling of neutrality or *mā dhyastha bhāva* so essential for spiritual advancement. This *mā dhyastha bhāva* ensures lack of attachment and aversion and consequent destruction of *moha*, which opens the sim-sim of enlightenment and emancipation.

The Summary Of Jaina Karma Theory –

Jainism believes that the pure and freedom loving soul is rendered impure and held in bondage by the karma-matter that gets bonded with it due to the activities of its embodying body and its passionate volitional dispositions.

The karma matter is generally referred to as ‘karma’ only, not withstanding the fact that the word ‘karma’ also means action. According to Jaina philosophy each karma exists in three states in relation to the soul – 1. Bonding state, 2. Associated state and 3. Fruition state. These three states are respectively known as 1. *Bandha*, 2. *Sattā* and 3. *Udaya*. The karma has been classified in the Jaina literature on the theory of karma in eight basic types and 158 sub-types. Such detailed and self-realised analysis of karma in relation to the worldly souls is not available in the literature of any other religious philosophy. For example – The *Yoga* philosophy by *Pātañjali* mentions three types of fruition of karma, namely 1. Organic class, 2. Life-span and 3. Enjoyment. This pales to a degree of inconsequentiality in comparison to the detailed description available in the Jaina literature.

The Jaina Karma Theory answers such questions as “How does karma get bonded with the soul?” “What are the causes of such karmic bondage?” For how long can the karma remain associated with the soul? “For how long will a particular type of

bonded karma lie dormant before it comes to the fruition stage?" Can the predestined time of fruition be altered?" "If yes, how?" "What are the types of volitional dispositions and endeavours of the body, mind and speech are essential for such alteration?" "When can a particular type of karma be changed into another type?" "What are the limitations of such a change?" "How can the intensity and period of association of bonded karma be increased or decreased?" "How can the fruition of most potent karma be stopped by stronger spiritual force?" "Why the retribution of certain types of karma cannot be tampered with even through the most rigorous endeavour?" "How the soul and not the body is the doer and the enjoyer of karma and its fruits?" "How the spiritual force is able to dislodge the most strongly entrenched karma-matter from the soul-space and achieve separation?" Etc.

We can conclude this chapter by saying that the 'Theory of Karma' is not unique to the Jaina philosophy but its treatment by the Jaina masters, in unsurpassed details, certainly is.



9

GUNASTHĀNA

(STAGES OF SPIRITUAL ADVANCEMENT)

The Soul's Journey From Delusion To Deliverance –

The condition of the naturally pure and free soul in a state of karmic bondage is quite different from its natural state. When the bonded inauspicious karma-matter is on the rise its (the soul's) spiritual power is subdued. It cannot realise its deplorable condition and its unlimited power and prowess. The all-powerful sovereign spirit becomes unable to feel its reality. Under such a state of bondage the conscious soul starts thinking that it is one with the inert body composed of insentient matter. It fails to appreciate the duality of the sentient soul and the insentient body and becomes totally engrossed in the pursuit of bodily enjoyment. It throws the spiritual concerns to the winds. This is its lowest state – that of complete **delusion** (*Moha*) – induced by the false belief that soul and body are the same. However, when the pressure of such deluding karmic influence reduces a bit due to karmic separation achieved through the process of inevitable retribution, albeit unconsciously, it starts to realise the duality of the body and the soul and comes to recognise the soul's powers. This is the dawn of right-belief and the beginning of its journey to rise from the dungeon of falsehood to the garden of truth. Though this journey to the final spiritual destination is a

continuous one, it is marked by certain land-marks on its way just like a train journey is continuous but is marked by some stations and junctions on the way. The final destination of the soul that has awakened from the deep sleep of **delusion** is **deliverance** or **Mokṣa**.

In this chapter we shall discuss the fourteen way-stations that mark a soul's journey from delusion to deliverance. In Jaina parlance they are known as 'Virtue-stations or *Guṇasthāna* or *Jīvasthāna*.

Rise From Deluding Falsehood –

Delusion is caused by the false-belief that soul is not different from the body that embodies it. Under the influence of such delusion the spiritual flaws like attachment and aversion, indulgence in material pleasures, negligence towards spiritual duties occurs and actions directed by the gripping passions take place.

According to the Jaina belief infinite number of extremely fine creatures belonging to vegetable kingdom and known as *Nigoda* live in a permanent state of delusion. Their condition is so acutely miserable due to continuous and quick births and deaths (they get born and die a innumerable times in as short an interval of time as blinking of an eye) that they get no respite to become conscious of their miserable condition. They live in such condition for an eternity and only some of them occasionally get a chance to come out of such miserable existence and come into the mainstream of living beings where it is possible to rise above falsehood and delusion. It is believed that only as many *Nigoda* creatures come into the mainstream as attain liberation and become *Siddha*. Again out of the *Nigoda* creatures that break free from their lot and come into the mainstream, too, only a few are endowed with the quality of liberatability and can rise above falsehood. They are called **Bhavya**. A large number of them are

not so endowed and cannot part with their false-beliefs and, consequently, can never hope to liberate. Such creatures are **Abhavya**.

Amongst the liberatable creatures there comes a time for each of them when pressure of karmic bondage eases due to one or more of the three reasons – 1. Destruction or separation (*Kṣaya*), 2. Suppression or subsidence (*Upaśama*), and 3. Part destruction and part subsidence (*Kṣayopaśama*) of deluding karma after yielding its due retribution and the truth in the form of right-vision or right-faith dawns like a glimmer of light in the blinding darkness. This dawn of rightness, which is the first step in the right direction, may be compared to the cutting of the Gordian knot.

This chapter is about the spiritual journey of the liberatable *Bhavya* living beings.

Guṇasthāna –

Guṇasthāna or *Jīvasthāna* is an epoch or a way-station in a soul's journey from binding and deluding falsehood to liberating and emancipating perfection of absolute right-belief, perfect knowledge or omniscience, eternal bliss and unlimited spiritual prowess. There are fourteen such identifiable epochs that mark the spiritual progress of a soul from absolute imperfection to absolute perfection. Here, we shall give a brief description of each of these stages of spiritual advancement. However, before we proceed to describe these virtue-stations (*Guṇasthāna*) we must understand some processes that are integral to their attainment. The following are the hallmarks of this process: –

- A. The process of progression or regression is a continuous process with infinite points on the way. Fourteen virtue-stations are only the traditionally identifiable stations.
- B. The process of ascending or descending on the scale of

virtue-stations is a spiritual phenomenon and there are no physical manifestations of this process.

- C. The process is controlled by the karma-matter associated with the soul at any given point of time. These are, in turn, the outcome of the physical, mental and vocal activities of the material embodiment of the soul as well as of its psychic or volitional dispositions such as passions, attachment and aversion and delusion or their opposites.

(The position of the soul on this scale is, therefore, a continuously changing one depending on the changes in these causatory factors.)

- D. There are three processes (*Karāṇa*) that help the process of spiritual progress. They are 1. Normal endeavour method (*Yathāpravṛtti Karāṇa*) in which the progress in cutting the Gordian knot of false-belief or getting bogged down in the mire of falsehood depends on the soul's own efforts, 2. Exceptional endeavour method (*Apūṛva Karāṇa*) in which the soul's progress is accelerated by exceptional spiritual endeavour, and 3. Passions annihilating method (*Anivṛtti Karāṇa*) in which the most persistent passions are shed by the soul.
- E. During its spiritual journey beyond a certain stage the soul is helped further only by karmic destruction (separation by annihilation) and not by suppression or destruction cum suppression. Accordingly, beyond the eighth station there are two paths or ladders that the soul can take. These are known as Subsidential ladder (*Upaśama Śreṇi*) and Destructional ladder (*Kṣapaka Śreṇi*). The first is reversible, that is the soul that ascends the subsidential ladder certainly regresses back. The second ladder is irreversible. The ascendance on this ladder is permanent and leads to the ultimate accomplishment of perfect spiritual emancipation and liberation from the miseries of the mundane existence.

The Fourteen Virtue–Stations (Gunasthāna) –

Now, we proceed to briefly describe the fourteen way–stations on the soul’s journey to perfection.

1. Falsehood Stage (*Mithyātvā Guṇasthāna*) –

This is the lowest spiritual stage of a soul. At this stage it is fully in the grip of false–belief and consequent delusion. All the infinite number of creatures of the *Nigoda* and stationary one sensed beings and a majority of the innumerable living beings of the mainstream classes of heavenly gods, human beings, animals and other subhuman beings and the hellish denizens also belong to this category. Their vision is coloured by the colour of false–belief and they are unable to see things in their right perspective. They either have no beliefs like the *Nigoda* creatures or if at all they have a belief it is invariably false. Even amongst the five–sensed living beings the false–faithed beings are always innumerable times more than those of the right–faith. It follows that the grip of falsehood is very strong and breaking away from its shackles is very difficult, to say the least. Also, the duration of this stage of the soul is also extremely long. The only way out of this stage is that of cutting the Gordian knot and breaking free by one of the three reasons of karmic separation, subsidence or destruction cum subsidence.

2. Lingering Taste Stage (*Sāsvādāna Guṇasthāna*) –

This is the second spiritual stage of a soul, attainable only on its way down from the stage of right–belief. When a soul that has not attained permanent right–vision regresses from higher stages of right–belief towards falsehood, there comes a stage when it nears wrong–belief but still has a lingering taste of right–belief. This stage has been compared with the state when someone who has eaten sweet milk–rice–pudding (*Khīra*) and vomits it back. Though the pudding has been vomited back the mouth remains filled with its lingering sweet taste for some time. Its maximum

duration is six *Āvalikās* and the minimum one is one *Samaya*. It is easily seen that from this stage the soul goes to the first stage of falsehood only.

3. Mixed Stage (*Mísra Guṇasthāna*) –

This is the third spiritual stage, attainable by a soul on the ascendant as well as on the descendant. The soul with a traceable falsehood–stage can ascend to this stage directly from the first while the soul that descends from the higher stages, of right–belief, passes this stage on its way down. This stage is attained when a soul that has attained temporary right–vision regresses from higher stages towards falsehood; there comes a stage when it is mixed up in the right as well as wrong beliefs. It has been compared to the state when someone who eats sweetened curds. His mouth is filled with the sweet and sour taste of sugar and the curds. This stage is not passed by a soul on the ascendant. Its duration is that of less than a *Muhurta* (a period of 48 minutes). Again, if the infinitely binding passions of the soul are not on the rise, it ascends to the fourth stage of a soul with right–belief but without restraint. If such passions are on the rise it descends to the first stage through the second.

4. Right–Believed Unrenounced Stage (*Avirat Samyagdr̥ṣṭi Guṇasthāna*) –

This is the fourth spiritual stage, attained by a soul on the ascendant as well as on the descendant. As has been mentioned above, a soul that has been able to overcome the infinitely binding passion quartet (*Anantānubandhī Kaṣāya Catuṣka*) and vision deluding (*Darśan Mohanīya*) karma, by either destroying them or suppressing or partly destroying and partly suppressing them, realises the right perspective. He is, then able to discriminate between the self (soul) and the other (body), as well as between the beneficial (*upādeya*), the knowledge worthy (*jñeya*) and the deplorable (*heya*). At this stage it believes in the true form of reality and has a steadfast belief in the fundamentals. It realises

that the path of spiritual emancipation goes through the right-belief, the right-knowledge and the right-conduct. That the belief in the fundamentals, as stated by the Lords Prophets, is the right-belief; the knowledge of these fundamentals is the right-knowledge and a conduct in accordance with the right-belief and the right-knowledge is the right conduct. However, due to the rise of the conduct deluding (*Cāritramohanīya*) karma and renunciation prohibiting passions (*Apratyākhyāna Kaṣāya*) it cannot restrain itself according to the dictates of the right-conduct how-so-ever much he desires to do so. The duration of various ingredients of this virtue-station are as follows: –

A. Right-belief –

- a. Minimum – Less than a *Muhurta*,
- b. Maximum –
 - i. Destructional – For ever,
 - ii Destructo-subsidential – 66 *Sāgaropama*.

B. This *Guṇasthāna* –

- a. Minimum/– Less than a *Muhurta*,
- b. Maximum – Somewhat more than 33 *Sāgaropama*.

This duration holds good only if the subject soul stays in this virtue-station only throughout. If it accepts restraint in the mean while, it can proceed further on the scale of spiritual virtues.

5. Part-Renounced Stage (*Deśavirat Guṇasthāna*) –

This is the fifth spiritual stage, attainable by a soul on the ascendant as well as on the descendant. This virtue-station is attained by a soul that has achieved the partial destruction or destruction cum subsidence of the conduct-deluding karma as well as the complete renunciation obscuring passions (*Pratyākhyānā-varaṇa Kaṣāya*). Still the complete restraint is hindered and the subject is able to adopt only partial restraints or the vows of the lay follower. Here, too, it must be understood that amongst such souls also there are some who observe all the twelve vows

and eleven advanced practices of the householders (*Śrāvaka Pratimā*) while some only accept and observe one or more of them. This stage can last from a minimum duration of less than 48 minutes to a maximum of somewhat less than a *Pūrvakoṭi Varṣa*.

6. Negligent Restraint Stage (*Pramatta Samiyatta Guṇasthāna*)

This is the sixth spiritual stage, attainable by a soul on the ascendant as well as on the descendant. At this stage even the conduct deluding karma in the form of complete renunciation obscuring passions are either destroyed or subdued. As a result the soul shuns violence and accepts monastic ordination and leads an ascetic life of five great vows etc. However, the soul is still under the influence of the gleaming passions (*Sañjvalana Kaṣāya*) and therefore, given to negligence in observance of monastic vows that it has accepted. In this virtue-station there is every possibility of the subject falling prey to such negligence as sleep, gossip, sense-enjoyments, passions, etc. The maximum and minimum durations of this *Guṇasthāna* are also the same as those of the fifth one.

7. Vigilant Restraint Stage (*Apramatta samiyatta Guṇasthāna*)

This is the seventh spiritual stage, attainable by a soul on the ascendant as well as on the descendant. The souls at this virtue-station do not exhibit any negligence and remain fully vigilant in the pursuit of their monastic vows. Unlike their counterparts at the last virtue-station, they do not fall prey to the negligence inducing practices like sleep, gossip, sensory indulgence and passions. At this stage the subjects are free from all forms of negligence and ever engaged in pious contemplation (*Dharma Dhyāna*). This is also the stage where the soul applies the first of the three soul purifying processes mentioned in the

earlier part of this chapter – that of normal endeavour or *Yathāpravṛttikaraṇa*. The minimum extent of this *Guṇasthāna* is one *Samaya* and the maximum is less than one *Muhūrta*.

8. Gross Passion Dissimilarity Stage (*Nivṛtti Bādar Guṇasthāna*) –

This is the eighth spiritual stage, attainable by a soul on the ascendant as well as on the descendant. The vigilant soul that has completely freed itself from the clutches of the first three vile types of passion–quartets – Infinitely binding, Renunciation hindering and Complete renunciation obscuring – attains this stage. This is the stage, which also decides the future of the subjects’ spiritual progress. Here, the souls prepare to mount the Destructional or the Subsidential ladder. Here, a word about the nomenclature ‘Nivṛtti Bādar Guṇasthāna’ will not be out of place. The word ‘*nivṛtti*’ here means dissimilarity. It is because the volitional dispositions of the souls at each *samaya* of its duration of one *Antarmuhurta* are innumerable dissimilar. Again, the passionate states of the souls remain gross up to the ninth stage and become fine only at the tenth stage, it is also known as ‘*Bādar*’. Another feature of this stage is that the souls employ exceptional endeavour method (*Apūrvā-karaṇa*) to attain spiritual purity and, therefore it is also known as *Apūrvā-karaṇa* stage. According to ‘*Guṇasthāna Kramāroha*’ spiritual contemplation is possible at this stage. The minimum and maximum durations of this stage are also the same as those of the seventh *Guṇasthāna*.

9. Gross Passion Similarity Stage (*Anivṛtti Bādar Guṇasthāna*) –

This is the ninth spiritual stage, attainable by a soul on the ascendant as well as on the descendant. ‘*Anivṛtti*’ means similarity. It is because the dispositional states of souls at specific points of time during the duration of this stage are similar, and

the types of passions that are being annihilated or suppressed are still gross (*Bādar*), it is known as *Anivṛtti Bādar Guṇasthāna*. Also, as the souls employ the most intense gross passion–annihilating method (*Anivṛttikaraṇa*), it is also known as *Anivṛttikaraṇa Guṇasthāna*. At this stage also the gleaming passions are not completely annihilated and their finest traces still persist. Here, the souls mount the Destructional or the subsidential ladder. Those who mount the Destructional ladder, begin the destruction of the remaining gleaming passions as well. Those that mount the subsidential ladder achieve their suppression, only to raise their heads, at a latter stage, the event that ultimately marks their downfall.

10. Fine Passions Stage (*Sūkṣma Samparāya Guṇasthāna*) –

This is the tenth spiritual stage. At this stage, too, the remaining very fine traces of greed, the most persistent of passions, are annihilated or subsided according as the soul has mounted the destructional or the subsidential ladder at the ninth stage. Because of the presence of the fine traces of greed–passion this stage is also under the grip of delusion, how–so–ever minute, and remains attached. Once, these traces are also suppressed or destroyed the soul progresses to the higher stage – 11th stage if it is on the subsidential ladder and directly to the 12th stage if it is on the destructional one. Also, this is the stage up to which both *yoga*–body, mind and speech – and *kaṣāya*–passion are present. After this stage even the greed–passion is absent and so are delusion and attachment.

11. Passion–subsided Detachment Stage (*Upaśāntakaṣāya Vītarāga Guṇasthāna*)

This is the eleventh spiritual stage on the scale of spiritual progress, attainable by only those souls that mounted the subsidential ladder at the ninth stage. The souls that achieve complete suppression of the gleaming passions’ quartet except

some traces of persistent greed-passion at the ninth stage and even the traces of greed at the tenth stage come to this stage of complete passion-subsidence and consequent state of complete detachment, albeit temporary. However, this stage can last only for a maximum period of less than a *Muhurta*, after which it starts its descent in the same way as it ascended due to the assertion of the suppressed passions and resultant attachment, aversion and delusion. This descent can be checked at any stage depending upon the strength or weakness of the subject's volitional disposition. However, the soul that has achieved permanent right-vision in the past does not slide back beyond the fourth stage but the one that had attained only subsidential or destructo-subsidential right-vision may also revert back to the first stage of falsehood and delusion. It must be understood that there is no way in which a soul can progress further from this stage. It is because any further spiritual progress requires complete separation of deluding karma from the soul, an accomplishment that is possible only when the passions have been completely annihilated and not merely suppressed. Also, those souls that mounted the destructional ladder at the ninth stage do not even touch this stage. They rise, directly, to the twelfth stage of Delusion-destroyed Detachment Stage. The duration of this stage is one *samaya*.

12. Delusion-Destroyed Detachment Stage (*Kṣīṇamoha Vītarāga Guṇasthāna*) –

This is the twelfth spiritual stage on the scale of virtue stations, attainable by only those souls that mounted the Destructional ladder at the ninth stage and thereby achieved complete destruction of the gleaming passions' quartet except some traces of persistent greed-passion at the ninth stage and even the traces of greed at the tenth stage. The complete annihilation of the passions results in total freedom from delusion induced by them and hence a state of complete detachment from everything worldly prevails and the subject concentrates only on

the contemplation of the pure and unflawed form of the soul. This pure and white contemplation (*Śukla Dhyāna*), possible only in the absence of delusion, goes on to achieve the soul's separation from the other three destructive types of karma, namely the Knowledge obscuring karma, the Vision obscuring karma and the Obstructive karma. As soon as this is achieved the soul rises to the next (thirteenth) stage on the spiritual scale – that of Embodied Omniscient Stage, the stage, which can be considered as a stepping stone to final deliverance or *Mokṣa*. The duration of this stage is only an *Antarmuhurta*.

13. Embodied Omniscient Stage (*Sayogī Kevalī Guṇasthāna*)–

This is the thirteenth stage on the scale of spiritual virtues, attained by a soul that has achieved a complete and irrisidual separation from the four destructive types of karma. This stage is marked by Perfect delusion free disposition achieved by the destruction of Deluding (*Mohanīya*) karma, the Omniscience achieved through complete annihilation of the Right–knowledge obscuring (*Jñānāvaraṇīya*) karma, Perfect vision achieved through destroying the Right–vision obscuring (*Darśanā–varaṇīya*) karma and Perfect spiritual prowess achieved by the separation of Obstructive (*Antarāya*) karma. It is called '*Sayogī*' because the perfect soul is still embodied in the body that is associated with it from birth. The freedom from the confinement of the body can be achieved only when the remaining four non–destructive types of karma are also shed by the soul. This happens with the passage of time as the life–span determining karma comes to an end. Two other non–destructive types of karma – *Nāma karma* and *Gotra karma* also come to an end with the *Āyu* karma. In some cases, however, some portion of feeling producing (*Vedanīya*) karma remains unexhausted and that has to be exhausted before the soul can liberate. As it is not possible to extend the life–span in any case, this exhaustion of the unexhausted *Vedanīya karma* is achieved by a special procedure called *Kevalī Samudghāta* in which the soul–spaces of the omniscient soul are spread

throughout the universal space and as a result it can experience the remaining *Vedanīya karma* in the remaining life-span. Having exhausted all the eight types of karma in this manner, the soul leaves the mundane existence forever and rises to the ultimate stage of attainment of spiritual perfection or *Siddhatva*, which is the fourteenth and final stage of spiritual progress called Incorporeal Omniscient Stage (*Ayogī Kevalī Guṇasthāna*). The soul can stay in the thirteenth stage of embodied perfection for a minimum period of an *Antarmuhurta* and a maximum of somewhat less than a *Pūrvakṛtī varṣa*.

14. Incorporeal Omniscient Stage (*Ayogī Kevalī Guṇasthāna*)

This is the fourteenth and the final stage of spiritual progress. It is attained by a perfected soul that has irresidually exhausted all the eight types of karma at the thirteenth stage. This accomplishment is achieved by stopping the bodily functions by the omniscient soul at the end of its life-span in the thirteenth stage. The soul stays in this state only for a time taken to pronounce five short vowels a, i, u, r and l, after which it rises to the uppermost part of the universe and permanently resides on *Siddhaśīlā*, or *Īsatprāgbhāra Pṛthvī*, the abode of the perfected incorporeal souls.

Conclusion –

The foregoing description of the fourteen spiritual virtue-stations or *Guṇasthāna* reveals as to how systematically and methodically the Jaina seers have realised these concepts in their lives and preached them for the benefit of the posterity. It tells us the various ingredients of spiritual progress – rightness of faith, belief, vision or perspective, gaining of right-knowledge, controlling of passions, restraining one's body, mind and speech, to be vigilant in performance of one's spiritual duties, not succumb to the lure of sleep, gossip, sensory pleasures, etc. so that one can make uninterrupted progress towards one's ultimate goal of spiritual emancipation and final liberation.



SECTION – III
JAINA COSMOLOGY

This section deals with the second area of enquiry – the form of the universe (*Loka*) that the thinkers from time immemorial have been curious to know. The subject has been dealt with in four chapters on the material (*Dravya*), spatial (*Kṣetra*), time-related (*Kāla*) and constantly changing (*Bhāva* or changing modes and moods) nature of the universe.

10

DRAVYA LOKA

(MATERIAL UNIVERSE)

Universal Matter –

According to the Jaina view the universe is comprised of six types of matter (*Ṣaḍ-Dravya*) of which only one is tangible, visible and concrete and the rest are intangible, invisible and abstract. The tangible matter is known as ‘*Pudgala*’, which is responsible for all the visible part of the universe and the five intangible ones, namely – *Jīva* (the animate matter), *Ākāśa* (space), *Dharma* (Ether or the neutral medium of motion or dynamic inertia), *Adharma* (Non-ether or the neutral medium of rest or static inertia) and *Kāla* (time). This chapter presents a bird’s eye view of the material universe.

Soul : The Life –

We have dealt with this subject, in some detail, in the chapter on nine fundamentals. The Living beings or the souls form the very first of the nine fundamentals that support the entire edifice of Jaina philosophy. There, we have described the aggregate of fourteen types of living beings starting from undeveloped fine one-sensed creatures to the developed intelligent five-sensed ones. We also dealt with the four classes of living beings, namely the heavenly gods, human-beings, animals, birds, fishes, insects, as well as the microscopically fine organism belonging to the

sub-human category and the denizens of hells. There, we learnt about the misery caused by the karmic bondage and saw that the culmination of the evolution of all life-form is in the form of perfectly pure ultimately emancipated soul liberated from the karmic bondage. These souls reside in the dwelling place of the perfected souls or *Siddhaloka*.

Non-Souls : The Lifeless Universe –

Again, the intangible part of the universe composed of all pervading space that extends even beyond the universal boundaries, the static and dynamic inertial forces that neutrally support motion and rest of souls and tangible matter, time that is eternal, that waits for none, that constantly moves ahead never to look back and that is responsible for all change, as well as the tangible matter have received some attention from us in the first chapter. Here, we shall deal with the tangible, concrete and visible ingredient of the universe – *Pudgala* – in greater detail.

Tangible Matter –

Everything in the universe that is visible and experienced through our senses is its tangible material part. It can be seen and experienced because it is formed, has definite shape, size and comes in the form of smallest particle *paramāṇu* to the great aggregate or *skandha*. Further, the tangible matter can be experienced because of its properties of colour, smell, taste, touch and shape.

Colour – tangible matter comes in five basic colours and innumerable shades resulting from their combinations. The five basic colours are black, blue, red, yellow and white.

Smell – the smells are two – pleasant and unpleasant.

Taste – the five kinds of tastes are – bitter, pungent, astringent, sour and sweet.

Touch – touches are of eight types, namely – hard, soft, heavy, light, cold, hot, smooth and rough.

Shape – the five kinds of basic shapes from which all forms are generated are – globular, circular, triangular, tetrahedral and cuboidal.

All the tangible properties of visible and noticeable part of the universe is due to these five fundamental properties and all possible variety that we see in the universe is because of various combinations and permutations of these fundamental properties.

Soul–Bodies : Life–Lifeless Combined –

The tangible lifeless matter associates itself with the souls in two ways – 1. As karma–matter bonded with it that forms its invisible karmic body (*Kārmaṇa śarīra*), which remains associated with it, birth after birth, as it transmigrates in its worldly existence, and 2. As the visible material body (*Audārik Śarīra*). What we see around us everywhere are the soul–bodies in multifarious manifestations of their material properties.

Besides the living beings that we see moving about, swimming about and flying about, there are bodies of motionless earth–bodies, water–bodies, vegetation, fire–bodies and air–bodies as well as other mobile and immobile items composed of one or more of these bodies.

Earth–bodies – Earth–bodies are either subtle or gross as well as either developed or undeveloped. Subtle earth–bodies are of one variety only and are spread all over the world. However, the gross earth–bodies are found only in parts of the world and are, of two types – soft or hard. Soft earth is in the form of black, blue, red, yellow, white and pale clay or fine dust. The hard one is in the form of earth, gravel, sand, stone, rock, rock–salt, iron, copper, tin, lead, silver, gold, diamond, orpiment, vermilion, realgar, antimony, coral,

compact mica, mica dust, hyacinth, natron, crystal, ruby, emerald, sapphire, *Candan*, red chalk, Sulphur, Lapis Lazuli, etc.

Water–Bodies – Water–bodies are either subtle or gross as well as either developed or undeveloped. Subtle water–bodies are of one variety only and are spread all over the world. However, the gross water–bodies are found only in parts of the world. The developed gross water–bodies are found in the form of pure water, dew, exuding moisture, fog and snow.

Vegetational–Bodies – Vegetation–bodies are either subtle or gross as well as either developed or undeveloped. Subtle vegetation–bodies are of one variety only and are spread all over the world. However, the gross vegetation–bodies are found only in parts of the world. The developed gross vegetation–bodies are found in the form of common–bodied ones in which innumerable souls share a common body and individual bodied ones. The individual bodied vegetation is of many kinds like – trees, shrubby plants, shrubs, large plants, creepers, grass, palms, knotty stemmed plants, mushrooms, water–plants, cereal plants, lentils, herbs etc. Common bodied plants are found in the form of bulbous roots like potatoes, roots like radishes and carrots, ginger, onion, garlic, plantains, *Haridrā* (turmeric) etc.

Fire–Bodies – Fire–bodies are either subtle or gross as well as either developed or undeveloped. Subtle fire–bodies are of one variety only and are spread all over the world. However, the gross fire–bodies are found only in parts of the world. The developed gross fire–bodies are found in the form of amber, ash–covered simmering fire, fire, flame, meteors, lightening, etc.

Air–Bodies – Air–bodies are either subtle or gross as well as either developed or undeveloped. Subtle air–bodies are of

one variety only and are spread all over the world. However, the gross air-bodies are found only in parts of the world. The developed gross air-bodies are found in the form of squalls, whirlwinds, fierce winds, high winds, storms, low winds, breezes, hurricanes, and many other kinds. Though these air-bodies cannot be seen with eyes but they can, certainly, be felt with other sensory organs like sense of touch and sense of hearing when the wind blows.

Composite Bodies – We have described bodies composed singly of earth, water, fire, air and vegetation. However, what we see around us are many composite bodies, which are composed of more than one of these bodies. For example, we can take the human and animal bodies that are composed of earth, water, air, fire and space. Even the inanimate objects like buildings, furniture, vehicles, clothes, etc are all composed of one or more of these bodies.

Conclusion –

The material universe is a complex entity, composed of living and lifeless matter. While we can see and feel the tangible matter in the form of its manifestation as various bodies like earth, water, air, fire and vegetation as well as in the form of composite bodies composed of more than one of these bodies.



11

KṢETRA LOKA (SPATIAL UNIVERSE)

Universal Space –

This chapter affords the reader an idea about the spatial expanse of the universe and its various parts such as the nether world (*Adholoka*) comprising the seven hellish grounds, the middle universe (*Madhya Loka*) where the humans dwell (*Manuṣya Loka*) including the *Jambūdvīpa*, the upper universe where the gods live in their respective heavens (*Devaloka*) are and, ultimately, the abode of the liberated perfect souls (*Siddhaloka*).

Spatial Dimensions (*Angula, Yojana And Rajju*)–

The universe is immense and equally immense are the units of measures that are used to describe its dimensions. Here, we start with introducing these units first.

Angula (The Finger–Measure) –

The basic Jaina units of measuring lengths is *Angula* or finger–measure. The practical unit of finger–measure is an *Utsedhāngula* (UA – used for measuring heights of bodies and idols), which is 1/7,68000th of an *Utsedha Yojana*. According to Dr. NL Jain, the value of one *Utsedhāngula* comes to about 1.7 cm on the average. Also, the *Utsedhāngula* is taken as equivalent to the width of eight barley grains put side by side. The other

finger measures are *Ātmāṅgula* (the length of the finger tip of an average healthy person : $1/84^{\text{th}}$ of his height) that is equivalent to two *Utsedha-āṅgula* and *Pramāṇāṅgula*, which is equivalent to 500 or 1000 *Utsedhāṅgula*. These three finger-measures were used for measuring heights of bodies and idols, lengths of items of utility and lands, land and sea distances as well as astronomical distances.

***Yojana* (The Larger Unit of Distance) –**

The *Yojana*, too, has been variously described. According to one view an *Utsedha Yojana* is equivalent to 7,68,000 *UA* or eight miles. Another view expressed in the book entitled 'Our True Geography', published by *Jambūdvīpa Vijñāna Samśodhana Kendra*, Palitana, holds it that the present day equivalent of an *Utsedha Yojana*, which equals four *Gāu* or nine miles or 15 Km.

Again, the *Utsedha Yojana* was only a measure of terrestrial measurement. For astronomical measurements the unit in vogue was the *Pramāṇa Yojana*, which is 400 times that of an *Utsedha Yojana* or equivalent to 3600 miles at the very least.

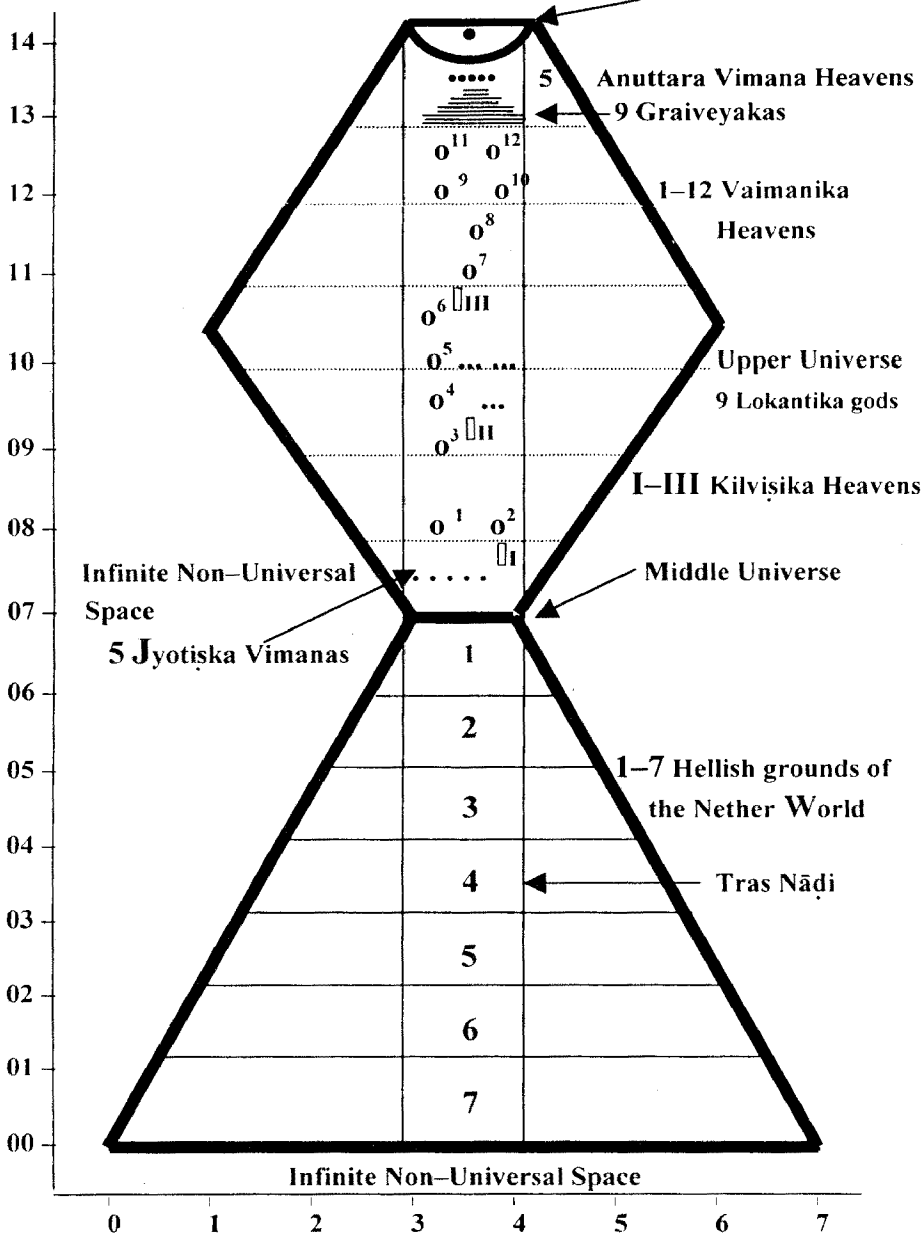
***Rajju* : The Measure Of Universal Space –**

When the distances are immensely incalculable, the units also have to be equally immense. *Rajju* is one such unit. The universal space has been mentioned in terms of this unit in the Jaina scriptures. To have an idea of the immensity of *Rajju*, we have this formula that beats all imagination – “If a heavenly god were to go at a speed of a hundred thousand (*Pramāṇa*) *Yojana* in an instant, for a period of six months, the distance described by him will be one *Rajju*. It is also the diametrical distance between one end of the outermost *Svayambhūramāṇa Samudra* (of the middle universe) to the other. No known measurable distance comes anywhere near. The present day concept of a ‘Light-year’ distance is quite stupefying but the finite but incalculable distance of a *Rajju* is decidedly flabbergasting.

Infinite Non-Universal Space

Infinite Non-Universal Space

Siddha Loka



FOURTEEN RAJJU UNIVERSAL SPACE

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The Universe —

The universal space, according to the Jaina reckoning is in the shape of a man standing with his feet apart and arms akimbo. As can be seen in the figure on the facing page, it is in the shape of two truncated cones, with their bases joined together, placed over another truncated cone. The distance from top to bottom is fourteen *Rajju* and the width at the base is seven *Rajju*, at the widest part between the top and the middle the width is five *Rajju* and that at the top and the narrowest part in the middle is one *Rajju*.

This is the measure of the universal space in which exist all the heavens (*Svargaloka*), hells (*Naraka-bhumis*), the human-lands (*Manuṣyaloka*) and the abode of the perfected souls (*Siddhaloka*).

It stands to logic that the lower half of the universal space, known as *Adholoka*, is occupied by the seven hellish grounds inhabited by the denizens of hells, the middle part of the universe, called *Madhyaloka*, is where the human-beings and the animal existence reside. The upper near half of the universal space is taken up by twelve *Vaimānika* heavens, nine *Graiveyaka* heavens and five *Anuttara-vimāna* heavens where the respective gods reside in all their heavenly splendour. The *Siddhaloka* or the abode of the liberated perfect souls is in the uppermost portion of the universe, beyond which there is nothing but non-universal space.

The one *Rajju* wide cylindrical space in the middle from top to bottom of the universal space is known as *Tras-nāḍi* and it is the only space in which the mobile living-beings of the universe are found. Rest of the space is filled with either the inanimate entities or the immobile living beings of the one-sensed variety.

The *Siddhaloka* –

At the very apex of the universal space is the abode of the liberated perfect souls known as *Īṣatprāgbhāra Pṛthvī* or *Siddhaloka*. It lies 12 *Yojana* above the *Sarvārthasiddha*, the topmost heaven. It is of shiny white colour, forty–five hundred thousand *Yojana* in diameter and eight *Yojana* thick in the middle, which tapers down to the thinness of a fly’s feather at the edges. The universal space extends up to one *Yojana* above this land and the liberated souls reside in the rarest atmosphere in the uppermost sixteenth part of this space over the *Siddhaśilā*.

The Upper Universe –

The upper part of the universe that is above the middle universe and extends upwards up to somewhat less than seven *Rajju* are located the heavenly grounds where the gods of various categories reside. These are – 1. Heavens of the twelve types of *Kalpa Vaimānika* gods, 2. Nine *Graivaiyaka* heavens, and 3. Five *Anuttara–vimāna* heavens. (The gods of the *Bhavanapati*, *Vāṇavyantara* and *Jyotiṣka* categories reside in the nether and the middle parts of the universe respectively).

1. **Twelve *Kalpa–Vaimānika* Heavens** – Directly over the middle universe are the twelve *Vaimānika* heavens. They are 1. *Saudharma*, 2. *Īśāna*, 3. *Sanatkumāra*, 4. *Māhendra*, 5. *Brahma*, 6. *Lāntaka*, 7. *Mahāśukra*, 8. *Sahasrāra*, 9. *Ānat*, 10. *Prāṇat*, 11. *Āraṇa*, and 12. *Acyut*.
2. **Nine *Graivaiyaka* Heavens** – 1. *Sudarśan*, 2. *Amogha*, 3. *Suprabuddha*, 4. *Yaśodhara*, 5. *Vatsa*, 6. *Suvatsa*, 7. *Sumanasa*, 8. *Somanasa*, and 9. *Priyadarśan*.
3. **Five *Anuttara–vimāna* Heavens** – 1. *Vijaya*, 2. *Vaijayanta*, 3. *Jayanta*, 4. *Aparājit*, and 5. *Sarvārthasiddha*.

The Middle Universe –

According to Jaina cosmology, this part of the universe, which is also known as *Tiryak-loka* is one *Rajju* wide and 1800 *Yojana* thick (900 *Yojana* above the middle level and 900 *Yojana* below it). It has innumerable oceans and continents in the form of concentric rings. Right in the middle is the continent called *Jambū-dvīpa* that is one hundred thousand *Yojana* in diameter and, which is surrounded by the *Lavaṇa-samudra* or the salty ocean, which is two hundred thousand *Yojana* in diameter. The outermost ring of the *Madhyaloka* is the ocean known as *Svayambhū-ramaṇa samudra*. This middle universe is the habitat of the human-beings as well as the creatures of the animal kingdom. One of the subcontinents of the *Jambū-dvīpa* is *Bharatkṣetra* or the land of our residence.

The Bharatakṣetra –

Our subcontinent of *Jambūdvīpa* is somewhat more than 526 *yojana* wide which is divided into two halves by a great mountain range known as *Vaitāḍhya* that runs from east to west. The northern half of the subcontinent is irrigated by two great rivers called *Gangā* and *Sindhu* that flow eastwards and westwards respectively and finally into the *Lavaṇa-samudra*. These two rivers and the *Vaitāḍhya* mountain divide the *Bharatkṣetra* into a total of six parts, by conquering which a king could earn the title of *Cakravartī*. The land of our habitation is supposed to be in the south-central part of this subcontinent, which is known as the *Ārya-kṣetra* or the land of the noble people. This is the part of the subcontinent on which the *Jina* Prophets take births and prophesy the right-faith from time to time in the eternal time-cycles.

Mahāvidehakṣetra –

There is yet other subcontinent, called *Mahāvidehakṣetra*, which is ever blessed with the presence of *Jina* Prophets. It is

believed that twenty *Viharmān Jinas* are presently touring this subcontinent and preaching the *Jina* gospel there.

The Nether Universe (*Adholoka*) –

As we have already mentioned, the seven hellish grounds are suspended in the nether universal space, one above the other. The vertical expanse of the nether universe is 900 *Yojana* less than seven *Rajju*. The seven hellish grounds therein are –

1. *Ratnaprabhā Pṛthvī*,
2. *Śarkarāprabhā Pṛthvī*,
3. *Bālukāprabhā Pṛthvī*,
4. *Pañkaprabhā Pṛthvī*,
5. *Dhūmrāprabhā Pṛthvī*,
6. *Tamaḥprabhā Pṛthvī*, and
7. *Mahātamaḥprabhā Pṛthvī*.

All these hellish grounds are wider than the previous ones the seventh ground being seven *Rajju* wide.

Conclusion –

This is a very brief description of the universal space. All worldly living beings constantly transmigrate into its various parts except the *Siddhśilā*; form where there is no coming back. Even this cursory coverage on *Jambūdvīpa* and *Bharatkṣetra* is enough to tell us that it does not conform to the modern cosmic and geographic details. The reasons for this difference are buried in the antiquity and a lot of research and further discovery is needed before the two may eventually reconcile.



12

KĀLA

(TIME : THE FOURTH DIMENSION)

Time (Kāla) –

Jaina concept of time runs along two distinct streams. According to the first, the time is characterised by its passage. This is a continuous and incessant process that never stops for anybody or anything. The time has been in a state of continuous flux from ever in the past, it is in a state of flux at present and will be in a state of flux forever in the future. It is this characteristic of time that has earned it the epithet, “Time and tide wait for none”. According to the second concept the time is the medium of change for everything and every-being that ever was, that is or that will ever be there. Things change with the passage of time, for in this ever-changing universe there is nothing that is constant and invariable.

Time is the fourth dimension that controls everything in the universe by not letting it to remain unaffected by its passage. It has never happened in the past, it is not happening at present nor is it ever likely to happen in future that the time has passed and the things have remained the same.

In this chapter we shall deal with the passage part of time. With respect to its passage, the time is divided into three distinct parts, the measurable time, the immeasurable time and the infinite

time. The measurable time ranges from the minutest ‘*Samaya*’ to the largest measurable unit *Pūrvakoṭi*. The immeasurable time can only be described in terms of guesses and ranges from the *Palyopama* (Pit–measure) and the *Sāgaropama* (Sea–measure) through its cyclic measures in terms of ascendant time–phase (*Utsarpiṇī Kāla*) and the descendant time–phase (*Avasarpiṇī Kāla*), Time–cycle (*Kāla–cakra*) to the ultimate concept of time–measure called *Pudgala–parāvartana*. The aim is to familiarise the readers with the intricacies of time that waits for none.

Time as a Material Constituent of The Universe –

As per the current available classification, the time is included amongst the fundamental substances amongst intangible inanimate types of matter. However, there has been some discussion on the issue of including time amongst material substances. The concept of *Pañcāstikāya* that excludes *kāla* from its reckoning and its mention as a *non–astikāya* forces us to believe that its inclusion amongst fundamental inanimate material substances could have been an afterthought.

The advocates of rejecting the independent matter status of *kāla* treat it only as a mode of *jīva* and *pudgala*. Another view–point that treats it as an independent universal material entity says that just as the motion and position have *Dharmāstikāya* and *Adharmāstikāya* as causatory universal entities, the change must also have a causatory universal entity. That causatory universal entity can be time only. Hence, ‘time’ is also an independent universal matter.

The Passage of Time –

Jaina canons mention two types of time. 1. The practical time (*Vyavahāra Kāla*), which can be measured in terms of numerable units such as *Samaya* to *Pūrvakoṭi*, etc. or which can be measured in terms of innumerable units such as *Palyopama*

and *Sāgaropama* etc. and 2. The absolute time, which is invariably infinite.

The basic Jaina unit of time is '*Samaya*'. It is so minute that one second has some 10^{500} *Samayas*.

The Importance Of Time –

Although it may not be possible to measure the passage of such minute time-unit with the measuring devices at our disposal toady, we can claim that our Prophets did not leave even such minute period of time unaccounted for and preached that one ought not to succumb to negligence in the performance of one's spiritual duties even for a *samaya*. This clearly shows the importance that the Jaina seers attached to even immeasurably small periods of time.

Some pertinent points that highlight the importance of time are as follows: –

1. Time is the medium of change. It upholds the universal law of change.
2. It provides continuity in the three time-periods – the past, the present and the future. Time is the only entity, which is there in these three times as a constant. Everything else is variable as far as its modes go.
3. It is the most dutiful of all media. It passes regularly irrespective of any irregular changes in the universe.
4. It does not repeat itself. The time once passed does not come back, ever.
5. Everything depends on time for its ageing and maturing.
6. All animate and inanimate objects change and wither with time. It does not spare anyone.
7. All-powerful nature also keeps in tune with the time.
8. All-powerful karma also depends on time for its maturing and fruition as per its limitations of time.
9. Even the God and the Lords Prophets are not beyond time.

10. The God's incarnates (not according to Jaina belief) and *Tīrthaṅkaras* also abide by the dictates of time. They, too, cannot increase or decrease their life-spans even by as minuscule time as a *samaya*.

These reasons are enough to force us to realise the importance of time and not to trifle with it.

Measuring Time –

Jaina tradition mentions time-measurements that fall in two categories. 1. Measurable but in terms of countless smaller units and 2. Measurable in terms of countable smaller units. We have mentioned one system of reckoning time under the sub-head of '*Kāla-dravya*' in the fourth chapter while dealing with inanimate substances in the Jaina concept of fundamental verities. Here, we shall present another system, found in the scriptures, as per the '*Jaina Tattva Darśan*' by *Śrī Vanitā Bāi Mahāsatiji* –

Measurable Time (*Saṅkhyāt Kāla*) –

<i>Āvalikā</i>	–	<i>The smallest measurable unit of time. (It equals innumerable Samaya, the minuscule time-unit).</i>
<i>Kṣullaka Bhava (KB)</i>	–	<i>256 Āvalikā,</i>
<i>Śvāsocchavāsa (Prāṇa)</i>	–	<i>17 plus KB,</i>
<i>Stoka</i>	–	<i>7 Prāṇa,</i>
<i>Lava</i>	–	<i>7 Stoka,</i>
<i>Muhurta</i>	–	<i>77 Lava,</i>
<i>Ahorātra</i> (Day and Night)	–	<i>30 Muhurta,</i>
<i>Pakṣa</i> (The lunar fortnight)	–	<i>15 Ahorātra,</i>
<i>Māsa</i> (The lunar month)	–	<i>2 Pakṣa (The bright and the dark lunar fortnights),</i>
<i>Ṛtu</i> (Season)	–	<i>2 Māsa or 2 lunar months,</i>
<i>Ayana</i>	–	<i>3 Ṛtu,</i>

<i>Varṣa</i> (Year)	–	2 <i>Ayana</i> (6 seasons or 12 months),
<i>Yug</i>	–	5 <i>Varṣa</i> ,
<i>Śatābdi</i>	–	20 <i>Yug</i> or 100 years,
<i>Pūrvāṅga</i>	–	84 hundred thousand years,
<i>Pūrvā</i>	–	84 hundred thousand <i>Pūrvāṅga</i> or 7056×10^{10} years,
<i>Śīrśaprahelikā</i>	–	The largest measurable time-unit that equals $84^{36} \times 10^{180}$.

Immeasurable Time (*Asanikhyāt Kāla*) –

Palyopama	–	Pit-measure (Said to be equivalent to a time period taken to empty a pit measuring 1 Yojana (8 miles approx.) cube and filled with fine pieces of hair when each piece is taken out after the lapse of a 100 years),
Sāgaropama	–	Sea-measure (10^{15} or ten <i>Koṭākoṭi</i> Palyopamas),

Time Cycles (*Kāla-cakra*) –

Each time-cycle consists of an ascendant time phase called *Utsarpinī Kāla* and a descendant time phase called *Avasarpinī Kāla*. Each of these phases is of ten *Koṭākoṭi* (10^{14}) *Sāgaropamas*. Thus, each time cycle is of twenty *Koṭākoṭi Sāgaropamas*.

Utsarpinīkāla – Ascendant time phase comprising six eras (*Ārās*) in which the pleasurable time is on the ascendant and painful time is on the descendant,

Avasarpinīkāla – Descendant time phase, again comprising six eras in which the pleasure is on the decrease and the pain is on the increase.

Currently, we are in the fifth era of the descendant (*Avasarpini*) time phase of the current – *Huṇḍā* time cycle of the duration of twenty *Koṭākoṭi Sāgaropamas*. According to the Jaina precept, the age of the universe is infinite number of such time cycles in the past and it will continue to survive for another infinite such time cycles.

Time Of Complete Material Experience (*Pudgala Parāvartana Kāla*) –

Time taken for any living being to experience the pleasure or the pain due to each and every particle of tangible matter in the universe is called *Pudgala Parāvartana Kāla*. Its variations are material, spatial, time related and mode related as well as gross and fine. This time is so inestimably immense that no formulae for its estimation have been given.

Infinite Time (*Ananta Kāla*) –

As the very classification suggests, it is endless time.

It will be seen that the Jaina concept of time is quite immense and mentions of such time–scales is not found in other religious philosophies.

Yet another feature of time is that its ultimate particles do not combine to form aggregates and, therefore, time exists in the form of individual time–particles only.

Conclusion –

Time is an essential material as well as controlling feature of the universe. It's characteristics of uninterrupted passage and of changing everything that comes its way, makes it the most powerful medium that exists. It is rightly said that everything depends on time.



13

BHĀVA

(MOODS AND MODES)

Reality : Permanence And Transience –

The Jaina concept of reality is three-fold. It is endowed with the attributes of production (*Utpāda*), destruction (*Vyaya*) and permanence (*Dhāvya*). It is evident that due to constant production and destruction the reality or *sat* or the universal entity is changing all the time. What changes is called mode (*Paryāya*) and what does not (the permanent aspect) is called matter (*Dravya*). This chapter dwells on the constantly changing nature of the universe and, with suitable examples, brings the lesson home that all that changes is transitory and not worth getting attached to. One must rise above the transient and dwell upon the permanent.

Constantly Changing Moods And Modes –

Change is the law of nature. It is natural for everything or being to change. Nothing remains the same as the time passes. The living beings are born, they get old, they suffer from diseases, they die, and they are reborn either in the same species or in some others. This is their change of modes or *Paryāya Parivartana*. The living beings, especially the intelligent ones, also undergo changes in their thoughts, their psyches, their volitional dispositions and their moods. The things are created they wear

out, they are broken, they are destroyed, they disappear and they reappear in some other forms. Nothing, living or lifeless remains the same. Everything or being is in a state of flux. The things change their modes; the living beings change their modes as well as their moods.

If we have a careful look at things and beings around us, we cannot be oblivious to this process of change. We see that in the nature the seasons change, the weather changes, the days and nights change, the landscape changes, the trees and plants change, a small seed becomes a sapling and grows to become a big Banyan tree. The trees grow, shed leaves that grow again, it ages, falls and is reduced to fire-wood or dust.

The child is born, grows to be a young man, and becomes a father himself. He grows old and dies. But is it the end of life? No, the person dies but the life goes on. He is reborn in another life to go through the same cycle of birth and death. How long? As long as the karmic bondage holds him to this worldly existence and he is forced by all-powerful karma to transmigrate in this world. He can liberate only after he has irresidually shed the karmic burden and freed himself to become a *Siddha*. But this is also not an end to the eternal process of change.

Changing Modes of The Living and The Non-living –

We must understand the process of change within the inherent permanence of everything that exists. As we have already seen, the universe is comprised of the living beings and the non-living things.

The Living Changes –

We must understand as to how the living souls change their modes and in what way they remain permanent. Jainism believes in rebirth after death. As long as a soul is in its worldly existence it is reborn after the death in a particular life. A worldly soul is

always embodied, that is it always has a gross material body, which is born, which grows old, which falls ill, and which dies. We must understand that all these changes are in respect of the body. Though the soul experiences the pleasures and pains through the body, it is embodied in, and undergoes consequent changes in moods; the sentient matter that the soul is does not change. It passes from one body to the other with every death and rebirth of its bodies. The soul is permanent. The bodies are its modes that change all the time, the sentient soul-matter does not. The bodies are born (production or *utpāda*), the bodies become diseased, they decay and they perish (destruction or *vyaya*), the souls remain eternally permanent (permanence or *dhrauvya*). The changes in the modes in the form of visible changes in the bodies and even the change of bodies on death and rebirth are easy enough to understand. Subtler are the changes in moods of the living beings and they take some understanding to follow. As we have mentioned earlier, the bodies are only means to generate experiences for the souls. The soul experiences pleasures or pains according to the fruition of the auspicious or inauspicious karma-matter associated with it owing to its past actions. The pleasurable and painful experiences generate corresponding feelings in the souls and they undergo suitable changes in moods. Though the change is not observable every time a change of mood takes place, it can be felt by the soul all the same. The mood-changes are also continuous and happen all the time. Even the liberated souls undergo changes of moods in the form of what they perceive from time to time (*Jñāna pariṇaman*) as well as what they see from time to time (*Darśana Pariṇaman*).

The Non-living Changes –

We must also understand as to how the non-living matter undergoes constant change and even then maintains its permanence. Let us take the example of an earthen brick. The brick maker takes the earth and processes into a brick. Someone

buys it and constructs a house from it. With passage of time the house falls to the ground and the brick crumbles back to become earth. In these instances the basic matter is earth. It has undergone the following changes of modes: –

1. From earth to brick,
2. From brick to house,
3. From house to rubble, and
4. From rubble to dust or earth again.

All these are changes of mode. The basic matter was earth, which was in the dust mode earlier and had been cast into a brick. The dust mode was destroyed, the brick mode was created but the basic matter – earth – remained the same in both these modes. Again, the brick mode gave way to house mode with the brick mode having been destroyed and the house mode coming into being. When the house falls to become rubble and when it is once again converted into dust the similar changes in modes take place. As far as the earth is concerned it was there in the dust mode, it was there in the brick mode, it was there in the house mode, it was there in the rubble mode and it is still there in the reconverted dust mode and it will remain the same in any other changes of modes that might be there in the future. The modes or the shapes of the basic matter – earth – have undergone the change, they have been created and destroyed but the earth maintained its permanence. That is the way of the reality – production, destruction and permanence.

Changes In Six Substances –

We have described the changes in the living matter and the tangible non-living matter or *pudgala*. The other four substances are – medium of transition or ether, medium of position or anti-ether, space and time. They also undergo change of modes constantly and remain constant as well. Let us see how?

Medium of Motion (*Dharmāstikāya*) –

This inanimate matter that fills the universal space supports motion of the souls as well as the tangible matter, which are also in states of constant flux. As anything transits through it, the arrangement of the medium in which it does so also undergoes a change. Thus every change in the modes of the souls and the tangible matter is also accompanied by a corresponding change in the mode of the medium – ether. However, in spite of this change of modes, the basic matter – ether remains constant. Change of modes is a result of destruction of one mode and the creation of the other and both these happen to the matter that is constant in the two situations.

Medium of Position (*Adharmāstikāya*) –

Having understood the change and constancy of the medium of transition, it would not be difficult to understand the changes that take place in the modes of the medium of position as anything or being changes its position in it.

Space (*Ākāśastikāya*) –

The function of space is to accommodate all other universal substances. As anything or being undergoes any change (which they do all the time), their spatial form also undergoes a change and hence the spatial arrangement of the space in which they accommodate themselves also changes. This is the change of mode for the space. However, the space-matter remains constant and unchanged.

Time (*Kāla*) –

We have dealt with the changes in time and the changes wrought by it in other things and beings in the last chapter and it needs no further elaboration here.

Conclusion –

Bhāva or the modes and moods of things and beings are changing all the time. They are continuously being destroyed and recreated and, in spite of all this change the basic substances are maintaining their inherent integrity – their permanence. This is, of course, in keeping with the true nature of reality, which is endowed with the qualities of production, destruction and permanence. If we understand this, we understand reality.



SECTION – IV

JAINA ETHICS

The Jaina thought lays a great emphasis on the purity of conduct in monastic as well as the lay social order. This section devotes itself to the codes of conduct and various other rules and regulations that regulate the monastic life and lay orders of the followers of Jainism.

SĀGĀRA VINAYA

(THE HOUSEHOLDERS' CONDUCT)

The Two Tiered Dharma Based on Right-Conduct –

In keeping with great emphasis on right-conduct by its followers, which is echoed in the epithet ‘*Viṇaya mūlao dhammo*’ meaning ‘The religion is based on (right) conduct’, Jainism prescribes a two tiered code of conduct – one, the more rigorous one, for its clergy (*Aṇagāra Viṇaya*) and the other, with lesser rigour for the laity (*Sāgāra Viṇaya*). It stands to reason that the code for the clergy has to be more rigorous and stringent as compared to that for the laity. This chapter brings out the salient features of these codes in necessary but sufficient details.

Though we are dealing with the conduct part of the faith here, we must not lose sight of the three pillars that uphold it and constitute the path of spiritual emancipation and final deliverance. They are right-vision, right-knowledge and right-conduct. It has been brought out earlier that the right-conduct is based on right-knowledge and, which, in turn, is based on right-vision. Also, it can be appreciated that a person steeped in wrongdoing cannot be expected to be endowed with right-knowledge and right-vision. These three prongs of religion are, thus, interdependent and support each other. Out of these two the first two – right-vision and right-knowledge coexist. Every living being has a fund of information stored in its mind all the time. It

is the vision or perspective that converts such information into true or false knowledge. If the perspective is wrong the interpretation of the information is bound to be wrong and it becomes false-knowledge; if the perspective is right the interpretation is right and the information becomes right-knowledge. Thus, the knowledge and view-point stand together. The right-knowledge gives a person discretion to distinguish the wrong from the right and a frame of mind to accept the right and to reject the wrong. It is this frame of mind which gives rise to actions – wrong or right. If the chain of thoughts is based on right-knowledge the actions will be right and it is bound to be wrong if the opposite is the case.

In this chapter we are dealing with the right-conduct for the Jaina laity in accordance with the right-knowledge preached by the Lords *Tīrthaṅkara*, which, in turn, is based on the right-vision, right-faith, right-belief and right-inclination centred around the soul rather than the mundane. The monastic conduct or the right-conduct for Jaina clergy has been dealt with in the next chapter.

The Householders' Conduct (*Sāgāra Dharma*)–

The householders' right-conduct that must help him in leading a wholesome life and also keep him moving in the right direction as far as his spiritual progress is concerned has many parts. They range from simply being on the right track to the more rigorous observance of twelve householders' vows and eleven advanced practices (*Pratimā*). These are being described in this section.

On The Right Track –

The least that can be expected of a person having a right-perspective on things is to lead his life in accordance with ethically accepted norms. These norms are not specific to any particular religion but are universally acceptable norms of leading a

wholesome life by not treading on others' toes. It is visible in the form of an unblemished life–style marked by thirty–five indicators, as follows, which are known as indicators of right–track or *Mārgānusāritā*: –

1. Just–livelihood,
2. Courteous nature,
3. Maintaining similarity of status and life–style in making social relationships,
4. Fearing sinful activities,
5. Observance of well–known auspicious regional and traditional customs,
6. Refraining from undue criticism,
7. Ensuring safety of household,
8. Keeping good company,
9. Rendering service to the parents,
10. Maintaining trouble–free habitation,
11. Refraining from ignoble activities,
12. Spending according to income so as not to incur debt,
13. To dress according to the regional and seasonal customs,
14. Gaining wisdom by –
 - a. Developing a desire to listen to the scriptures,
 - b. Listening to them,
 - c. Understanding the scriptural meaning,
 - d. Logically accepting it,
 - e. Discarding the illogical,
 - f. Dispelling doubt by analysis,
 - g. Be certain about one's knowledge.
15. Listen to religious discourse daily,
16. Fasting periodically. Especially when there is lack of appetite,
17. Observing regular meal–times,
18. Pursue the goals of religious customs, monetary gain and worldly enjoyments in such a way that the duty and justice are not compromised,

19. Giving charity to the ascetics, the poor and the destitute,
20. Avoiding stubbornness,
21. Siding with the virtuous,
22. Not travelling to the regions that are well-known for their wickedness,
23. Indulging in endeavours within one's capabilities,
24. Venerating the learned and the virtuous,
25. Supporting the dependants,
26. Being farsighted,
27. Being a specialist in one's field,
28. Being grateful,
29. Being popular by being humble, serving, helping, etc.
30. Having shame for undesirable activities,
31. Being kind and compassionate,
32. Being calm and quiet,
33. Being helpful,
34. Refraining from anger, pride, guile, greed, sensuality and giggle as far as possible, and
35. Exhibit sense-control.

The Faithful Householder –

The primary requirement of the faith that makes one a faithful householder is the right-vision gained by annihilation, subsidence or destruction cum subsidence of the deluding karma. The householder who achieves this stage is known as a faithful householder or *Darśan Śrāvaka*. According to Jaina precepts the indications of faith are –

1. Unwavering belief in the teachings of the Lords *Tirthaṅkaras*,
2. To believe that such Jina-teachings are wholly true, the best, complete, just, pure, sting-mitigating, liberating, and giver of eternal bliss by ending all forms of miseries. That one who abides by these teachings ultimately becomes the supreme soul.

3. Freedom from doubt in the truth of the Jina-teachings.
4. Wholehearted acceptance of Lords *Jineśvara* as one's saviours, the knotless *śramāṇa* (the monks who have cut the Gordian knot of attachment) as one's guru and the path shown by the Lords as the only liberating path.
5. Acceptance of the shelter of the *Arihanta*, *Siddha*, knotless *Sādhu* and the faith preached by the *Tīrthaṅkaras* for one's spiritual emancipation.
6. To have full faith in the six matters, seven substances, nine fundamental verities and the liberating path comprised of right-vision, right-knowledge and right-conduct.

Theism Of A Faithful Householder –

Unlike the definition of theism that considers only a belief in the almighty God that brings into being, supports and destroys the world is theism, its Jaina definition is much more broad-based. According to the Jaina view, one who believes in the existence of the soul, its eternal nature, its bondability with karma-matter, its destiny to enjoy or suffer the due retribution of the karmic bondage incurred due to its own actions performed through its bodily entity, belief in the existence of a state of liberation from karmic bondage and that of means to achieve such liberation is a theist.

The indicators of theism are as follows: –

1. He knows and describes the fundamental verities as they are,
2. He believes in the eternal blissful nature of the soul,
3. He believes in rebirth,
4. He believes in the existence of sentient (*Jīva*) and insentient (*Ajīva*) matter, karmic bondage (*Karma-bandha*), liberation (*Mokṣa*), sins (*Pāpa*), merits (*Puṇya*), karmic influx (*Karma-āsrava*), stoppage (*Sanivara*), experiencing pleasure and pain owing to one's pious and

sinful karma, and karmic separation (*Nirjarā*).

5. He believes that sinful activities result in hellish miseries and the pious ones in heavenly pleasures,
6. He believes in the existence of the Lords *Arhantas* as well as that of other extra-ordinary personalities such as *Cakravartī*, *Baldeva*, *Vāsudeva*, etc and venerates them.
7. He believes in the existence of all that exists and in the absence of all that does not.

The Reverent Householder –

A faithful householder must show reverence towards the objects of veneration like the Lords *Jina* as well as the venerable ordained ascetics of the order. They can show this veneration in three ways –

1. **Physically** – by bowing to them with folded hands,
2. **Verbally** – by verbally acknowledging their sermons or teachings,
3. **Mentally** – by having a feeling of praise, deference, reverence and admiration and by holding them in great esteem.

The Householders' Vows And Their Excesses –

The householders' conduct is guided by certain prescribed vows and their supporting rules and regulations. These vows fall in three categories – Five basic minor vows (*Aṇuvrata*), three qualitative vows (*Guṇavrata*) and Four educational vows (*Śikṣā-vrata*). These are further supplemented by eleven advanced practices known as *Śrāvaka Pratimā*. Also, there are certain activities that go to compromise these vows. The vows can be compromised in four stages – thinking or intending to flaw the vow (*Atikrama*), preparing to flaw the vow (*Vyatikrama*), collecting material to translate the intent into action (*Aticāra*) and compromising the vow by acting as per intention (*Anācāra*). The excesses of the vows fall in the third category (*Aticāra*).

The householders' twelve vows as under: –

I. Five Basic Minor Vows –

These are the householders' five basic vows that are in the five fundamental areas of non-violence, truthfulness, non-stealing, sexual discipline and non-possession or attachment thereto – of Jaina tenets.

1. **Giving up Gross Violence (*Sthūla Prāṇātipāt Viramaṇa*)** – To refrain from intentional killing or hurting of any vitality of the movable two and more sensed living beings is to observe the minor vow of 'Gross Non-violence'.

For obvious reasons the householders' non-violence cannot be as stringent as that of the ascetics. The violence can be classified into following three categories and we can see that with due care and vigilance the householders can avoid unnecessary violence.

- a. **Necessary Violence (*Āvaśyak Himisā*)** – The violence that results from necessary day to day activities such as cooking, cleaning, constructing houses, etc and business establishments, digging wells and ploughing and irrigating or farming cannot be avoided by the householders. This necessary violence can also be further sub-divided into household violence in which case it is called *Ārambhī Himisā* and the violence indulged in activities connected with earning a livelihood in which case it is called *Udyogī Himisā*. One must, however, be careful to avoid any unnecessary violence on this account.
- b. **Intentional Violence (*Saṅkalpī Himisā*)** – Killing or hurting any living being intentionally is intentional violence. However, there are two types of intentional violence – 1. **Criminal violence** and 2. **Retaliatory violence**. While the householders are prohibited from

indulging in any type of criminal violence, they may have to resort to some kind of retaliatory violence when some criminals or aggressors threaten the safety, honour or welfare of their selves, dependants, country, property and possessions. These are some exceptions to this rule of avoiding Intentional violence or *Sanikalpī Himisā*.

- c. **Relative Violence (*Sambandhī Himisā*)** – The violence towards the innocent is, again, of two types – relative and unrelated. The relative violence is one that is essential to safeguard the lives of the self as well as that of the others who depend on him for its safety. The removing of ticks from the coats of the domestic animals can be taken as an example of this kind of violence. Unrelated violence is the violence that has no purpose behind it and is an outcome of reckless behaviour.

It follows that the householders must never indulge in unrelated violence towards the innocent but might resort to duly punish the criminals and relative violence towards the innocent as well.

Excesses (*Aticāra*) Of The Vow Of Non-violence–

There are five excesses of this vow –

- a. ***Bandha*** – To tie persons or animals in tight bondage and to encage birds and animals.
- b. ***Vadha*** – To beat or punish a person or an animal unnecessarily and mercilessly.
- c. ***Chaviccheda*** – To dismember a living being.
- d. ***Atibhāraropana*** – To unduly heavily burden the porters, labourers and beasts of burden beyond their capacities to carry.
- e. ***Bhaktapānaviccheda*** – To deprive the servants and domestic animals of their food and drink.

2. **Giving up Gross Untruth (*Sthūla Mṛṣāvāda Viramaṇa*)**– To refrain from telling any intentional gross lies is to observe the minor vow of ‘Gross Truth’. The five types of gross lies are –
- I. Telling lies about a girl with bad intentions to damage her matrimonial chances (*Kanyālīka*),
 - II. Telling lies about livestock with an intent to earn undue profit by selling bad stock as good or to damage someone else’s profits by spreading bad rumours about his good stock (*Gavālīka*),
 - III. Telling lies about immovable property with the similar intentions (*Bhūmi-alīka*),
 - IV. To embezzle the property placed in trust (*Nyāsāpahāra*) and
 - V. To give motivated false evidence (*Kūṭasākṣya*).

The excesses (*Aticāra*) of this vow are –

- a. *Sahasābhyākhyāna* – To put blame on someone without due thought,
 - b. *Rahasyābhyākhyāna* – To reveal someone’s entrusted secrets ,
 - c. *Svadāra-mantrabheda* – To reveal the secrets shared by one’s own wife,
 - d. *Mṛṣopadeśa* – To preach false sermons, and
 - e. *Kūṭlekhakaraṇa* – To falsify documents.
3. **Giving up Gross Stealing (*Sthūla Adattādāna Viramaṇa*)** – To refrain from intentionally misappropriating any one’s material or animal property to own use is to observe the minor vow of ‘Gross Non-stealing’. Smaller thefts are taking of inconsequential things such as dust, ash, toothpick, etc that has no ill intent behind the theft and that does not cause a considerable loss to the owner. On the other hand gross theft is always with bad intent of causing loss to the owner. The five types of gross thefts are as follows ; –

1. Theft by breaking into the house,
2. Theft by pilfering from bundles and parcels,
3. Stealing by breaking the lock,
4. To misappropriate things left or unknowingly dropped by someone, and
5. Plundering by waylaying the people, travellers or wayfarers.

The excesses (*Aticāra*) of this vow are –

- a. *Stenāhṛta* – To purchase stolen goods,
- b. *Stenaprayoga* – To motivate someone to steal,
- c. *Viruddha Rājyātikrama* – Smuggling, tax evasion etc.
- d. *Kūṭa-tulā Kūṭa-māna* – To keep false weights and measures with a view to give less while selling and to take more while purchasing, and
- e. *Tatpratirūpaka Vyavahāra* – To sell bad and spurious copies of good popular brands.

4. **Giving up Gross Sexual Indiscipline (*Sthūla Maithun Viramaṇa*)** – To refrain from intentional indiscriminate sexual indulgence with one's own spouse or with other members of opposite sex or neuters or animals is to observe the minor vow of 'Gross Sexual Continence. This vow prescribes abstinence from all sexual activities with any other human member of the opposite sex or a neuter or a heavenly god or an animal except one's own married spouse. With one's own spouse also its prescription is that of moderate rather than excessive sexual indulgence. For these reasons this vow is also known as the vow of limited sexual indulgence and remaining content with one's own spouse or '*Maithun Parimāṇa Evam Svapatnī* (or *Svapati*)–santoṣa Vrat'.

The five excesses (*Aticāra*) of this vow are –

- a. Intercourse with an immature wedded spouse or *Itvarikā Parigrhitāgamana*,
- b. Intercourse with a person other than the wedded spouse or *Aparigrhitāgamana*,
- c. Unnatural sexual or amorous act or *Anarīgakrīḍā*,
- d. Unnecessary matchmaking or *Paravivāhakarāṇa*,
- e. To have intense sexual desire or *Kāmabhoga Tīvrabhilaṣa*.

5. **Giving up Gross Possessions (*Parigraha Parimāṇa*)** – To refrain from unlimited and unnecessary possessions or material adjunct with undue attachment towards them is to observe the minor vow of ‘Gross Non-possession’. This vow has two dimensions – physical possessions like money, grains, land, buildings, servants, maids and birds and quadruped livestock and pets and an attached disposition towards such possessions and consequent desire and greed for them. The first is external *parigraha* and the second is internal one. The intent and purpose of this vow is to instruct the faithful householder to suitably limit the external possessions and to control the internal desire and greed.

The five excesses (*Aticāra*) of this vow concern exceeding the laid-down or accepted limits in respect of physical or material possessions. They are as follows:–

- a. ***Kṣetra-vāstu Pramāṇātikrama*** – Exceeding the limit for lands and buildings,
- b. ***Hiranya-suvarṇa Pramāṇātikrama*** – Exceeding the limit for wealth in the form of precious metals like silver and gold,
- c. ***Dhana-dhānya Pramāṇātikrama*** – Exceeding the limit for wealth in the form of money and grains,
- d. ***Dvipad-Catuspad Pramāṇātikrama*** – Exceeding the limit for two legged and four legged personal and animal wealth,

- e. ***Kupya Pramāṇātikrama*** – Exceeding the limit for wealth in the form of non-precious metal articles and other household goods.

II. Three Qualitative Vows –

The qualitative vows are meant to enhance the quality of observance of the five basic vows. They can be considered to be supplementary to the five basic vows. They are as under:–

6. **Limiting Movement In All Directions (*Diśā Parimāṇa Vrat*) –**

This vow, as the name suggests aims at limiting the movement of the subject householder in ten directions – four cardinal directions i.e. East, West, North and South; four angular directions – Northeast, Northwest, Southeast and Southwest as well as two vertical directions – vertically upwards and vertically downwards. This vow, as can be guessed, is supplementary to the vow of non-violence. The lesser the area of operation, the lesser the violence committed in doing so. The householder accepts suitable practical limits in these ten directions and abides by them throughout his life.

The five **excesses (*Aticāra*)** of this vow concern **exceeding** the laid-down or accepted limits in respect of areas of operation in these ten directions. They are –

- a. ***Ūrdhva-diśā Pramāṇātikrama*** – Exceeding the limit in the vertically upward direction,
- b. ***Adho-diśā Pramāṇātikrama*** – Exceeding the limit in the vertically downward direction,
- c. ***Tiryak-diśā Pramāṇātikrama*** – Exceeding the limit in the eight horizontal directions,
- d. ***Kṣetra-vṛddhi*** – Increasing the area of operation in one or more directions,
- e. ***Smṛti-bhramiśa*** – Forgetting the laid down limits.

7. Limiting Items Of Utility (*Upabhoga–Paribhoga Parimāṇa Vrata*)–

The householders' seventh vow and the second qualitative vow is about laying down a limit on the number of items of utility that one can use. It is not difficult to imagine that this vow is supplementary to the vow of limited possessions. *Upabhoga* means one-time use. Hence all those items that can be used only once come into its ambit. They are – food, water, etc. *Paribhoga* means repeated use and all those items that are used again and again such as – house, clothes, jewellery, seats, beds, etc. fall in this category. There are as many as twenty-six types of items of food and utility that have been mentioned in the seventh primary canonical work – *Upā sakadaśāṅga* and *Śrāvaka Pratikramaṇa-sūtra*. They cover almost all types of items that were prevalent in the households at that time and during that period

The **excesses** (*Aticāra*) of this vow concern two areas of a householder's activities, namely concerning his food-habits and his vocation. The first part concerns infringement of the laid-down or accepted limits in respect of items of food and the second part about the vocational pursuits.

The Excesses included in the first Part are as follows: –

- a. ***Sacittāhāra*** – To eat the raw food beyond the accepted limit,
- b. ***Sacitta Pratibadhāhāra*** – To consume converted food attached to raw part,
- c. ***Apakva-auṣadhi Bhakṣaṇa*** – to consume uncooked food,
- d. ***Duṣpakva-auṣadhi Bhakṣaṇa*** – to consume half-cooked food, and
- e. ***Tuccha-auṣadhi Bhakṣaṇa*** – to consume such food in

which eatable portion is lesser than the portion that has to be discarded.

The fifteen excesses, included in the second part, which are connected with the householders' vocations that involve considerable violence (*Karmadāna*) and that must be avoided are as follows: –

- a. ***Añgāra Karma*** – To earn one's livelihood through the vocations that run on fire. Vocations like making charcoal, running brick-kiln, smithy, pottery, etc. fall in this category,
- b. ***Vana Karma*** – Dealing in forest produce such as timber, gum, etc that involves cutting of trees, logging, sawing etc,
- c. ***Śakata Karma*** – Cart making,
- d. ***Bhāṭi Karma*** – Hiring beasts of burden as well as giving carts and vans on hire,
- e. ***Sphoṭaka Karma*** – Blasting operations in digging wells and ponds and levelling and ploughing of ground, etc,
- f. ***Danta Vañijya*** – Tooth-trade meaning trading in organic products of animal origin such as ivory, shells, hair, tiger-nails, hide, etc,
- g. ***Lākṣā vāñijya*** – Trading in shellac,
- h. ***Rasa Vāñijya*** – Trading in wines and distillates,
- i. ***Viṣa Vāñijya*** – Trading in poisonous substances such as opium, arsenic, etc,
- j. ***Keśa Vāñijya*** – Trading in hairy beings such as slaves and animals,
- k. ***Yantrapīḍana Karma*** – The oil-mills, ginning mills, etc, where crushing and squeezing by machines is involved,
- l. ***Nirlāñchana Karma*** – Castrating, neutering and spaying of people and animals,
- m. ***Dāvāgni-dāpan Karma*** – Burning down farms and forests,
- n. ***Sar-draha-tāla Śoṣaṇa Karma*** – Drying of reservoirs, and

o. Asatijana Poṣaṇa Karma—Sheltering ignoble creatures and plying the trades such as prostitution, and hunting with dogs and birds of prey.

8. **Refraining From Meaningless Punishment (*Anartha-daṇḍa viramaṇa*)**—This vow is about refraining from such activities as do not benefit a householder in any way but proves to be harmful in the ultimate karmic analysis. The incurring of karmic influx and bondage for the purpose of earning one's livelihood and for protecting one's interests is called meaningful punishment (*Artha-daṇḍa*), and has to be gone through. However, activities like impious contemplation (*Apdhyānācaraṇa*); Negligent conduct (*Pramāḍācaraṇa*) like drinking, indulging in passions, oversleeping, gossiping; Giving or lending tools of violence (*Himsā-pradāna*) and rendering advice that might result in sinful activities (*Pāpakarmopadeśa*) etc are such that no good comes out of them. Indulgence in such activities is said to be meaningless punishment and must be avoided by a rational thinking householder.

Five excesses (*Aticāra*) of this vow are —

- a. *Kandarpa* — To indulge in such gossip as to enhance amorous thoughts,
- b. *Kautkucya* — To make suggestive gestures,
- c. *Maukharya* — Volubility or to speak more than required,
- d. *Samiyuktādhikaraṇa* — Assembly of tools of violence so that they can be readily used,
- e. *Upabhoga-Paribhogātirikta* — Accumulation of means of sensory enjoyment in quantities more than the accepted limit. This may result in infringement of the limits.

III. Four Educational Vows —

The aim of 'Educational vows' is to educate the householders in a manner that they may feel inclined to renounce more and more and to accept the monastic vows when the time is ripe.

Actually, they can be called monasticism preparatory vows. The four 'Educational vows' are as follows: --

9. **Observing Periods Of Equanimity (*Sāmāyik Vrat*)** – In this practice the householders are required to set aside periods of a *muhurta* (48 minutes) each and to change into prayer rig and sit down on the specified mat or rug and devote the time to scriptural study or pious contemplation. This practice is called *Sāmāyik* and is practised at two levels – 1. Practical level (*Vyavahāra Sāmāyik*) in which all the external arrangements are as mentioned and one is physically sitting in the contemplative posture and 2. Volitional level (*Niścaya Sāmāyik*) in which one establishes oneself in a volitional state of equanimity and contemplates only about the self. No external paraphernalia are necessary for achieving this state and it depends purely on the volitional state of the practitioner.

According to *Viśeṣāvaśyaka Bhāṣya*, the practical *Sāmāyik* is of four types –

- a. ***Śrut-Sāmāyik*** – Observing periods of equanimity devoted to scriptural studies,
- b. ***Samyaktva-Sāmāyik*** – The state of equanimity gained through the attainment of right-vision by dispelling falsehood : the fourth stage of spiritual progress,
- c. ***Deśavirat-Sāmāyik*** – The state of equanimity attained through partial renunciation : the fifth stage of spiritual progress, and
- d. ***Sarvavirat-Sāmāyik*** – The state of equanimity attained by the renunciation of all worldly relations and material adjuncts in the sixth and higher stages of spiritual advancement

It is evident that the state of equanimity starts with the attainment of right perspective and becomes

progressively more and more refined up to the final stage of incorporeal perfection of the soul.

In practice the periods of equanimity must be observed in as much purity as possible. Purity is expected in respect of –

1. Material means of this practice such as mat or rug used to sit on, woollen sweep, the mouth-wrap, study material, etc. (*Dravya śuddhi*),
2. The place for this practice should be peaceful and away from the hubbub of the worldly affairs (*Sthāna-śuddhi*),
3. The practice can be undertaken at any time of the day or night. However, it must be ensured that the practice-period is not less than a *muhurta* (*Kāla-śuddhi*), and
4. Utmost care must be exercised to maintain the purity of mood during the period of this practice and anger and despondence must not be allowed to pollute the pious mood (*Bhāva-śuddhi*).

From the above-mentioned description it becomes obvious that even a householder becomes like an ascetic during the period of this observance. *Viśeṣa-vāśyaka Bhāṣya* says, “While undertaking the practice of *Sāmāyik* the layman also becomes like a monk. Therefore, he must undertake this practice more and more”.

Five excesses of this vow are as follows: –

- a. *Manoduṣpraṇidhāna*** – To let the mind wander from the state of equanimity and piety and to think of worldly affairs. The flaws of indiscretion, desire for fame, desire for gain, pride, fear, binding wish (*nidāna*), doubt, anger, arrogance, and irreverence fall in this category.
- b. *Vacana-duṣpraṇidhāna*** – To allow oneself to utter inappropriate words during the practice of *Sāmāyik*. The flaws like bad language, thoughtless utterances, self-willed talk, unduly brief or verbose utterances, querulous talk, gossip, ridiculous utterances, incorrect

pronunciations, talking out of context and mumbling fall in this category.

- c. ***Kāyaduṣpranīdhāna*** – Making undue body movements. The flaws that fall in this category are – Sitting badly, keep moving, wandering gaze, violent bodily actions, taking unnecessary support of the wall or pillar etc, unnecessary spreading and collecting of arms and legs, sloth, cracking of fingers, to remove body-mire, downcast posture, sleeping or drowsiness, and accepting service from others during the period of practice.
- d. ***Sāmāyikasmṛtyakaraṇa*** – Forgetting that one is practising *Sāmāyik*, and
- e. ***Anavasthitakaraṇa*** – Inappropriate conduct of the practice of *Sāmāyik*. To leave the practice before the expiry of specified period and undue hurry are the flaws that come in this category.

10. **Area Limiting Vow (*Deśāvakāsika Vrat*)** – This is the second educational vow. It further limits the areas of operation accepted for the whole life but only temporarily, for specified periods. This vow takes the householders' practice very near that of the ascetics. In this vow the householder accepts stringent limits for movements in various directions as well as for the five basic vows on day-to-day basis. This vow is characterised by daily acceptance of the following fourteen limitations –

- a. Limiting consumption of raw and live consumables (*Sacitta-maryādā*),
- b. Limiting number of items to be taken as food and drink (*Dravya-maryādā*),
- c. Limiting number of highly nutritious foods or drinks that hinder concentration (*Vigaya-maryādā*),
- d. Limiting number of foot-wears (*Pannī-maryādā*),
- e. Limiting use of mouth-freshners (*Mukhavāsa-maryādā*),

- f. Limiting use of items of clothing (*Vastra-maryādā*),
- g. Limiting use of fragrant items (*Sugandha-maryādā*),
- h. Limiting use of vehicles (*Vāhana-maryādā*),
- i. Limiting use of beds (*Śayana-maryādā*),
- j. Limiting use of body applications and deodorants (*Vilepana-maryādā*),
- k. Limiting sexual activities (*Brahmacarya-maryādā*),
- l. Limiting movements in all directions (*Diśā-maryādā*),
- m. Limiting number of baths and washes – (*Snāna-maryādā*),
- n. Limiting the number of times to eat or drink (*Bhakta-maryādā*),

Five excesses of this vow are as follows: –

- a. *Ānayan Prayoga* – To fetch something from outside the limited area,
- b. *Presya Prayoga* – To send something outside the limited area,
- c. *Śabdānupāt* – To call someone from outside the limited area by non-verbal vocal calls,
- d. *Rūpānupāt* – To subvert the vow by attracting somebody's attention by bodily gestures, and
- e. *Bahirpudgal-prakṣepa* – To subvert the vow by attracting somebody's attention by throwing something at him.

11. **Fasting And Psychic Purity Vow (*Pauṣadhopavāsa Vrat*)** – This is the third educational vow of the householder also known as *Pratipūrṇa Pauṣadh*. In this vow he is expected to spend a day and night in spiritual pursuits only. This special observance, of fasting while observing periods of equanimity, is of much spiritual benefit. However, in practice it is observed at one of the following four levels: –

- a. **Āhāratyāga Pauṣadh** – Observance with the renunciation of the four types of foods,
- b. **Śarīra-Saniskāratyāga Pauṣadh** – Observance with the renunciation of all bodily cares such as bathing, massaging, brushing of teeth, etc.
- c. **Brahmacarya Pauṣadh** – Observance with the renunciation of all sexual activities, and
- d. **Avyāpāra Pauṣadh** – Observance with the renunciation of all household and business activities.

There is yet another type of observance that prescribes only part renunciations. It is known as *Deśa Pauṣadh*.

Five excesses of this vow are as follows: –

- a. Using uninspected and badly inspected shelters and beds,
- b. Using undusted and badly dusted shelters and beds,
- c. Using uninspected and badly inspected disposal grounds,
- d. Using undusted and badly dusted disposal grounds, and
- e. Improper practice of the vow. All the flaws of the *Sāmāyik Vrat* also apply to this vow.

- 12. Sharing With The Uninvited Ascetics (*Atithi Sanivibhāga Vrat*)** – The fourth educational vow and the twelfth vow of the householders is to share his food and other necessities with the members of the ascetic order who come to him to beg for them uninvited. The vow of poverty taken by the monks and the nuns makes it incumbent on them to beg for everything that they need and consequently makes it equally incumbent on the lay followers of the faith to happily part with such of their food and other necessities that the members of the ascetic order might need. Here, it must be noted that the Jaina ascetics do not accept anything on invitation. It is their limitation and practice that they can accept their food, in small quantities, from out of that cooked by the householders for their own consumption. Also, they can

accept any other item of necessity from out of that purchased by the householders for their own requirements. At the same time the ascetics can accept only those items that are free of various flaws, which might not be possible if they accepted invitations or fetched their requirements through someone else. It is because of these stringent conditions attached to the practice of mendicancy by the Jaina ascetics and consequent hardships faced by them that the lay followers consider it a privilege if they can provide them food and other monastic necessities when they call at their households for begging.

As the Jaina ascetics can accept only flawless items of food and other necessities, it is essential that the householders must also know about those flaws and offer only flawless items when the ascetics call at their households. Inclusion of this vow amongst the twelve duties of the householders ensures such knowledge and consequent purity of the practice of monastic mendicancy.

A householder who knows about these rules of offerings and willingly offers food and other monastic requirements to the monks and nuns is said to be a noble householder.

Excesses Of The Vow Of Sharing –

- a. ***Sacitta–Nikṣepa*** – To put the cooked food etc with the uncooked one with an intention of not giving to the mendicants.
- b. ***Sacitta Pīdhāna*** – To cover the cooked food etc with the uncooked one with an intention of not giving to the mendicants.
- c. ***Kālātikram*** – With an intention of not giving to the mendicants, to make oneself scarce at the usual time when the mendicants may call and then to perform the formality of showing readiness to give afterwards.

- d. *Paravyapadeśa* – With an intention of not giving to the mendicants, to declare own items as those of the others.
- e. *Mātsarya* – To envy the reputations of the other givers.

Advanced Spiritual Practices For The Lay Followers (*Śrāvaka-Pratimā*) –

Besides the twelve householders' vows, mentioned in the last section, there are eleven advanced practices that they can undertake with a view to make spiritual progress. These are known as '*Upāsaka Pratimā*'. They are as under: –

1. *Darśan Pratimā* – While the practices connected with the right-faith of an ordinary layman may suffer due to various constraints put on him by the society or the state, the faithful householder who accepts this *pratimā*, does not let his right-faith be compromised on any account. This advanced practice is undertaken for one month before he becomes ready to accept the second *pratimā*.
2. *Vrat Pratimā* – At this stage the lay faithful observes his householders' vows except the *Sāmāyik*, *Deśāvākāsik* and *Pauṣadhopavāsa* vows flawlessly. He has to practice this *pratimā* for two months before graduating to the next.
3. *Sāmāyik Pratimā* – In this *pratimā*, he flawlessly practices his *Sāmāyik* and *Deśāvākāsik* *vrat* for three months when he becomes ready to go over to the next advanced practice.
4. *Pauṣadhopavāsa Pratimā* – At this stage he undertakes the flawless practice of *Pauṣadhopavāsa* on every eighth and fourteenth of the two halves of the lunar months. He has to do this for four months to become eligible for practising the next *pratimā*.
5. *Divā Brahmācārī Pratimā* – In this observance he observes complete sexual continence during the days and limits his indulgences during the nights. The other

restrictions are on taking bath, night-eating, loose loincloth, etc. Its observance is prescribed for a minimum period of one to three days and a maximum of five months.

6. ***Brahmacarya Pratimā*** – The lay faithful is now ready to give up sexual indulgence completely albeit for a limited duration. He undertakes this *pratimā* for a minimum period of one to three days and for a maximum of six months.
7. ***Sacitta-tyāga Pratimā*** – Having practised the six advanced practices, he is now in a position to give up the use of live uncooked and unprocessed foods and other items of necessity. He does this for a minimum period of one to three days and for a maximum of seven months.
8. ***Ārambha-tyāga Pratimā*** – In this observance he gives up doing anything involving even minute violence himself. The minimum period of this observance is also one to three days and the maximum is eight months.
9. ***Preśyārambha-tyāga Pratimā*** – Here, he also gives up getting tasks involving violence done by the others. The only concession he has is to accept the food cooked for him. He undertakes this *pratimā* for a minimum period of one to three days and for a maximum of nine months.
10. ***Uddiṣṭa-Bhakta-tyāga Pratimā*** – At this stage he also gives up the food cooked for him. This he does for a minimum period of one to three days and for a maximum of ten months.
11. ***Śramaṇabhūta Pratimā*** – In this final advanced spiritual practice, to be undertaken by the householders, a lay follower leads the life like an ascetic except that he still maintains his worldly relations and begs for food etc only from his relatives, friends and acquaintances. Like the monks he stays in the prayer-halls, plucks his hair or gets tonsured and accepts the rules of five-way vigilance and three-way restraints. The minimum period of this observance is also one to three days and the maximum is eleven months.

It must be understood that these observances are progressive in nature and going on to the next stage does not mean discontinuing the practices of the earlier stages. A practitioner who goes on to the second stage, observes the practices of the first stage as well and the one who goes on to the third stage also observes those of the first two stages and so on and so forth.

The Three Desires Of A Faithful Lay Follower –

A faithful householder always desires the following three accomplishments: –

- a. Limiting of one's possessions in order to reduce one's sinful activities,
- b. Acceptance of monastic ordination in order to become free from all sinful activities, and
- c. To embrace death voluntarily and peacefully when his times comes.

Acceptance Of Voluntary Peaceful Death (*Samādhimarāṇa*)–

Birth, disease, decay and death have been described as greatest miseries and everyone is afraid of these events unless one methodically prepares oneself to face them boldly and with equanimity when these inevitable happenings happen. By overcoming fear of death and to accept the inevitable with grace reduces its misery. Therefore, this is the desire of every faithful householder to die in a state of peaceful psychic disposition.

For attaining this equanimity at the time of death the psychic preparation starts much earlier. The faithful contemplates the inevitability of death for all those that take birth. He knows from his scriptural studies and listening to religious discourses that one who lives a noble life of non-violence, truthfulness, propriety, and moral discipline has to get a better rebirth than the present one and consequently stops fearing death. On the contrary, he seems to welcome it to the extent that when his time comes he

stops taking food and takes the vow of fast unto death. He spends his last days in pious contemplation and the peace and tranquillity that is a natural outcome of this psychic disposition. In other words he embraces death voluntarily and peacefully rather than with fear and trepidation.

The Flaws Of The Practice Of *Samādhimaraṇa* –

All such psychic dispositions that may disturb the state of equanimity of the practitioner of *Samādhimaraṇa* are considered as flaws of this practice. They are as follows:–

- a. *Ihalokāśanisā Prayoga*** – To desire power and pelf in the human worldly rebirth that is to desire rebirth as a king or a courtier or a wealthy merchant , etc. as a result of the merit earned by this practice.
- b. *Paralokāśanisā Prayoga*** – To desire power and pelf in the other worldly rebirth that is to desire rebirth as a heavenly god or celestial king, etc.
- c. *Jīvaitāśanisā Prayoga*** – To desire to live on longer for the respect, honour and adoration showered by the people after accepting this vow.
- d. *Marāṇaśanisā Prayoga*** – To desire to die quickly when tormented by hunger, disease and geriatric discomforts, and
- e. *Kāmabhogāśanisā Prayoga*** – To desire human or divine enjoyments as a result of the merit so earned.

Conclusion –

We can sum up this chapter on the right–conduct for the lay followers of the Jaina faith by saying that their non–violent disposition makes them the protectors of all living beings. Also, that the provisions of this conduct are the prescriptions for noble, non–violent, truthful, proper, reliable, devoted, honourable, studious, and fearless citizenry that live honourably and harmoniously and die honourably and peacefully. What else could be a nobler way of life or of death?



15

ANĀGĀRA VINAYA (THE MONASTIC CONDUCT)

The Monastic Conduct (Aṇagāra Dharma) –

The very desire of every soul is to gain its natural state of infinite knowledge and perception and that of eternal bliss and unlimited spiritual prowess. All sentient beings, in general, and the intelligent thinking five sensed living beings like humans, gods and some animals desire it more intensely than others. However, it is only the human beings that can actually endeavour to attain this state of the soul that has been variously described as perfection, liberation, final deliverance, *Mokṣa* and *Mukti*.

The secret of this supreme and ultimate accomplishment, after which nothing remains to be achieved, lies in the irresidual separation of the karma-matter that has a timeless association with the soul and, which associates itself with it with every action of the embodied soul coupled with specifically karma-binding false and passionate psychic dispositions of delusion, attachment and aversion.

The monastic conduct with suitable psychic dispositions is the spiritual highway that can facilitate such karmic separation. The five great vows of complete and flawless observance of non-violence, truthfulness, non-stealing, sexual continence and non-encumbrance with their attendant psyches stops further karmic associations and what remains is to achieve the separation of the

earlier bonded karma-matter, which can be achieved by appropriate penance. The resultant progressive purity of the soul ensures its spiritual progress, through the fourteen stages mentioned earlier, culminating in its ascent to the final stage of 'Incorporeal Perfection' known as '*Siddhatva*'.

The Monastic Vows And Associated Psychic Dispositions –

The five monastic vows that are known as great vows for their stringent provisions are observed by the exclusion of any sinful activity by three means – mind, body and speech as well as three methods – doing, ordering or approving. They are the same as the five vows of the householders except that they are observed totally flawlessly and absolutely strictly. They accept these vows for life and observe them with utmost care as long as they live.

The five great vows and corresponding psychic dispositions that enhance their effectiveness are as follows: –

1. The First Great Vow : *Prāṇātipāta Viramana Vrat* (Renunciation Of All Kinds Of Violence) –

All ascetics – monks and nuns – take the vow not to kill or hurt any living being in any manner, nor to get them killed or hurt by others nor to approve of such killing or hurting by others. They avoid all forms of violence – physical, mental or vocal in all possible ways. In doing so they take care not to infringe upon any of the ten types of vitality of any fine or gross, movable or immovable, one sensed through five sensed, intelligent or unintelligent, developed or undeveloped living being. For observing such stringent non-violence they are known as the friends and protectors of all living beings. Thus, they inhibit the most potent source of karmic influx and bondage. This is the most important of the five vows taken by the ascetics and all their practices and dispositions are geared to promote this single

aspect of their lives. This vow is known as '*Prāṇātipāt Viramaṇa Vrat*' or vow to refrain from hurting or compromising any vitality of any living being because it is this that constitutes violence and refraining from it is non-violence.

The psychic dispositions and cares that help in observing this great vow and enhance its effectiveness are as under:—

- a. To carefully observe the ground and sweep it of any fine creatures that might be in the way while walking or moving from one place to the other.
- b. Not to bring any sinful or worldly thoughts to the mind.
- c. Not to utter any sinful or violent words.
- d. To seek and accept food and other monastic necessities after careful observation for any flaws and without showing any undue humility or gratitude, fear or favour to the giver.
- e. To carefully observe and sweep the places for disposal of waste materials or excretions for any fine and difficult to observe creatures in order to avoid hurting them in any manner.

2. The Second Great Vow : *Mṛṣāvād Viramaṇa Vrat* (Renunciation Of All Falsehood) –

The ascetics neither tell any lies, nor do they ask the others to tell any lies nor do they approve of anyone else telling any lies. They avoid falsehood mentally, bodily and vocally. They neither resort to lies either under the influence of passions, nor under the influence of attachment and aversion nor due to any fear or any other compulsion. Falsehood is deluding and defaming; it encourages enmity, hatred, disinterest and many other mental miseries. It ultimately takes the soul to bad destinies and is, therefore, worth giving up altogether. Having taken this vow, the ascetics always speak the truth, only the truth and nothing but the truth. The rule that guides his speech is to speak beneficial truths and to avoid verbosity. He neither gossips, nor utters

querulous words nor decries others nor enters into unnecessary argument. He, thus, reveals the truth and refrains from the lies.

The psychic dispositions and cares that help in observing this great vow and enhance its effectiveness are as under:—

- a. To speak thoughtfully and what one is sure about without undue hurry and haste.
- b. Not to speak in anger.
- c. To avoid greed.
- d. Forgo fear, and
- e. Forgo jocularly and ridicule.

3. The Third Great Vow : *Adattādāna Viramaṇa Vra* (Renunciation Of Taking Any Ungiven Thing) –

The Jaina ascetics do not accept anything unless its rightful owner offers it to give it to them. Besides many other restrictions as to its suitability for their acceptance, this is one of the most important injunctions that they cannot take anything unless its rightful owner gives it to them. They can neither take anything like this themselves, nor cause it to be taken by someone else on their behalf nor approve of anyone taking anything without the permission of the rightful owner. Their vow also makes it binding on them neither to think of taking any ungiven thing nor to speak of such an infraction nor to physically take it as such. It is clear that taking anything ungiven is a direct outcome of greed. Therefore, the ascetics have to overcome greed in order to observe this vow flawlessly. What to say of valuable articles, the ascetics cannot accept even any trivial items like a toothpick or a blade of grass unless their rightful owners offer them. The bylaws of this vow even prohibit the ascetics to use those items that are brought by them for others' use. The ascetics that have given up taking of ungiven things overcome fear, worry, sorrow and envy and are able to lead peaceful monastic lives. This vow applies equally to the items of food and other monastic necessities.

The psychic dispositions and cares that help in observing this great vow and enhance its effectiveness are as under:—

- a. The ascetics must seek permission for the use of suitable places of residence only after due thought and consideration of their requirements even if more accommodation is available.
- b. The shelters and beds etc must be used only after seeking due permission. Even trivial items must be used only after their owners have given permission for their use.
- c. While seeking permission for residential accommodation, the permission for using the prayer-halls etc must also be taken. Also, they must use only the permitted portions and not more.
- d. The brought food must be consumed only after seeking the permission of the guru or the most senior ascetic in the group.
- e. If the ascetics of other monastic groups are also staying in the same premises, the portion under their permission must be used only after seeking their permission.

4. The Fourth Great Vow : *Maithun Viramaṇa Vrat* (Renouncing Sexual Indulgence) –

Under this great vow, the most difficult of all vows, the monks and nuns renounce all forms of sexual activities with the human and divine members of the opposite sex or with the neuters or the animals. This they do with three means and three methods. They neither indulge in such activities themselves nor do they get others to indulge in them nor do they approve of anyone indulging in such activities. They do not indulge in any amorous activity at thought, speech or physical level. For ensuring a flawless observance of this great vow the ascetics comply with nine provisions that have been especially formulated for the safety of this vow. They are –

- a. The celibate monk must not stay, sit or sleep in a place that is inhabited by women, neuters and animals. He must stay in lonely shelters.
- b. He must not indulge in amorous gossip concerning the enticing qualities of women.
- c. He must not cultivate familiarity with women and must not talk to them for long and never in secluded places.
- d. He must not observe the beauty of women nor must he look at the enticing parts of female anatomy.
- e. He must not pay any attention to the women's laughter, sensual talk, sweet voices, etc audible from across the wall, curtain or partition.
- f. He must not recall the sexual and sensual enjoyments enjoyed when he was a householder.
- g. He must not take highly nutritious and invigoratingly stimulating foods as they awaken sensual desires.
- h. He must not overeat.
- i. He must not be unduly concerned about his physical appearance and must not use cosmetics.

These provisions are quite comprehensive and also include the psychic dispositions and cares that help in observing this great vow and enhance its effectiveness.

5. The Fifth Great Vow : *Parigraha Viramaṇa Vrat* (Renouncing Encumbrance) –

The possessions are of two types – External and Internal. The external possessions are material and the internal ones are volitional and psychic. All kinds of wealth such as lands and buildings, gold and silver, servants and animals, etc belong to the first category and attachment, attraction, revulsion, laughter, fear, sorrow, hatred, anger, pride, guile, greed, libido, and falsehood belongs to the second. Actually, concern for anything other than the self (soul) is an encumbering adjunct and must be avoided by those who have their sights set on spiritual

emancipation. Even if there is attachment towards own body, it is an encumbrance.

As the Jaina ascetics are said to be unencumbered (*Nirgrantha*). The question can be raised as to how is it that they are still in the possession of their own bodies as well as some monastic equipage such as woollen or peacock-feather sweep, wooden utensils or gourd for carrying water, books and other study material, as also some items of clothing and other necessities – how so ever minimal – by the ascetics of the white-clad (*Śvetāmbara*) sect? The answer lies not in their physical encumbrance but in the lack of attachment towards them.

The encumbrance is also an outcome of the greed-passion. It causes further spiritual damage, by associated anger, pride and deceit, that goes into their receipt, accumulation, enhancement, etc. Also, the gain gives rise to further greed and the vicious cycle goes on uninhibited unless it is checked consciously. We must recall, here, that greed is the most persistent passion that stays with the soul till the tenth stage of spiritual progress. Therefore, a conscious effort is called for overcoming this persistent passion.

The Jaina ascetics not only do not possess any valuable material belongings and whatever they have for sustaining their monastic practices is not encumbering for them, as they have no attachment for those belongings and look upon them as only necessary monastic aids. In doing so they abide by certain regulations such as –

- a. They do not desire to possess anything how-so-ever valuable or trivial.
- b. They do not accept anything unless it is within the limit laid down for their monastic equipage.
- c. They accept only that much of food that can be consumed then and there for the *Digambara* ascetics and that very

day for those of the *Svetāmbara* pursuit.

- d. They cannot store anything or even keep it overnight.
- e. The ascetics accept clothing for protection from the vagaries of weather, for saving themselves from social censure and covering their nudity only and not for looking good.

The Jaina canons are so emphatic about the bondage of encumbrance that the very opening verse of the second primary canon – *Sūtrakṛatāṅga* – says, “Anyone who has an iota of sentient or insentient encumbrance, cannot liberate”. For the ascetics the *Ācārāṅga* goes a step further and says, “The monk who is encumbered is like a householder”. Such being the damaging influence of encumbrance, it is in fitness of things that the Jaina ascetics do everything possible to shed it.

The psychic dispositions and cares that help in observing this great vow and enhance its effectiveness are as under:—

- a. An ascetic must be indifferent towards the pleasant or unpleasant words or sounds.
- b. He must be indifferent towards the pleasant or unpleasant sights.
- c. He must be indifferent towards the pleasant or unpleasant smells.
- d. He must be indifferent towards the pleasant or unpleasant tastes, and
- e. He must be indifferent towards the pleasant or unpleasant touches.

So stringent are the five great monastic vows.

6. *Rātribhojan Viramaṇa Vrat* (The Vow of Refraining From Eating at Night)

Besides these five great vows the Jaina clergy also accepts a sixth vow of not eating or drinking at night. The sixth aphorism of the fourth chapter of the famous *Daśavaikālikasūtra*, that

contains the essence of monastic conduct, lays down that all ordained ascetics must, at the time of their ordination itself, take the vow of refraining from imbibing all four kinds of foods – staple food, fluids, nourishing foods and taste improvers – after the sun sets. They may neither imbibe such foods themselves, nor ask someone else to so imbibe such foods nor approve of anyone imbibing any food at night.

Ten Monastic Duties (*Daśa Muni-Dharma*) –

The venerable ascetics also observe the following ten monastic duties besides the aforementioned five great vows and the vow of refraining from eating or drinking at night: –

1. Noble Forgiveness – by overcoming anger and developing tolerance.
2. Noble Greedlessness – by overcoming attachment for material adjunct.
3. Noble Simplicity – by developing a guileless disposition.
4. Noble Softness – by overcoming pride.
5. Noble Lightness – by renouncing external and internal encumbrance.
6. Noble Truthfulness – by overcoming falsehood.
7. Noble Restraint – by overcoming indulgence.
8. Noble Penance – by overcoming desire.
9. Noble Renunciation – by overcoming greed, and
10. Noble Celibacy – by overcoming lust.

Monastic Virtues –

The Jaina ascetics are endowed with 27 monastic virtues as under: –

- 1–5. Observing five great vows of non-violence, truthfulness. Not taking of ungiven things, sexual continence and non-encumbrance (*Five Mahāvratā*),
- 6–10. Controlling five senses of touch, taste, hearing, smell and sight (*Pañcendriya Nigraha*),

- 11–14. Careful about four passions – anger, pride, guile and greed (*Kaṣāya–Vivek*),
15. Volitional truth (*Bhāva Satya*),
16. True of methods (*Karaṇa Satya*),
17. True of means (*Yoga Satya*),
18. Forgiveness (*Kṣamā*),
19. Detachment (*Vairāgya*),
20. Propriety of thoughts (*Mana–Samādhāraṇatā*),
21. Propriety of speech (*Vacana–Samādhāraṇatā*),
22. Propriety of body (*Kāya–Samādhāraṇatā*),
23. Scriptural knowledge (*Jñāna–Sampannatā*),
24. Right–belief (*Darśan–Sampannatā*),
25. Right–conduct (*Cāritra–Sampannatā*),
26. Tolerance for pain and hardships (*Vedanā Sahasīlatā*),
and
27. Equanimity in death (*Mṛtyu Sahasīlatā*).

Six Essentials (*Ṣaḍdāvaśyaka*) –

Monastic life is essentially spiritual. It, therefore, prescribes certain essential practices that must be undertaken by every member of ascetic order without fail. There are six such activities, which are called six essentials or ‘*Ṣaḍdāvaśyaka*’. These activities have been so designed that they afford an ascetic aspirant opportunity for introspection and consequent correction if he starts going wrong at some stage in his monastic life. These six essential activities that must be undertaken everyday are as follows: –

1. ***Sāmāyik*** – Practising equanimity.
2. ***Caturvinīśatistava*** – Singing praise of twenty–four Lords Prophets who gave us the right–faith for our spiritual emancipation. This practice is to show gratitude to our greatest benefactors.
3. ***Vandan*** – reverently bowing to the spiritual preceptors who show us the path of salvation.
4. ***Pratikramaṇa*** – recalling all the infringements of the

right-conduct committed during the period under review and repenting for and retracting from the committed infractions with a reaffirming of one's faith by vowing not to commit such infringements in future. These are done every morning (*Rātrik Pratikramaṇa*) and evening (*Devasik Pratikramaṇa*), at the end of a fortnight (*Pākṣik Pratikramaṇa*), at the culmination of four-monthly cycles (*Cāturmāsik Pratikramaṇa*) and at the end of the year (*Sāmvatsarik Pratikramaṇa*). These observances afford the aspirant timely and periodic opportunities for introspection and correction.

5. *Kāyotsarga* – Practising periods of detachment from the body in order to achieve better concentration for spiritual pursuits.
6. *Pratyākhyāna* – Regularly renouncing something or the other in order to develop an attitude of detachment from the physical and an inclination for the transcendental.

Monastic Routine (*Sāmācārī*) –

The monastic life will cease to be the effective tool of spiritual emancipation if it did not adhere to a systematic and regular routine to direct their practical day-to-day conduct. The guideline for daily monastic routine is known as *Sāmācārī*. Besides matters like – obtaining the guru's permission for going out on some essential detail (*Āvaśyakī*); reporting back to him on return (*Naīṣedhikī*); doing anything with the approval of the guru (*Āprcchā*); asking again if the permission is denied the first time and the reason is pressing enough (*Pratīprcchā*); showing any food and other necessities brought from begging-rounds to the guru and then, with his approval, to invite the other members of the monastic group to share those things (*Chandanā*); requesting help from other members of the monastic group if it is convenient for them to render such help (*Īcchākāra*); atoning for one's misdemeanours by repenting for them by uttering '*Micchā me dukkaḍaṃ*' (may my actions become false meaning that 'may I

be pardoned')' (*Micchā-kāra*); acknowledging instructions from the guru and the elders by saying 'taha tti' (*Tathākāra*); rising from one's seat on the arrival of the guru and the elders in order to show reverence to them (*Abhyutthān*) and migration to other monastic groups for specific accomplishments (*Upasampadā*), the *Uttarādhyayanasūtra* mentions timely observance of the following eight monastic duties at their appropriate times of the day and the night: –

1. **Scriptural study** – in the first and fourth quarters of the day and the night,
2. **Meditation** – in the second quarters of the day and the night,
3. **Inspection And Dusting Of Monastic Equipage** – in the first fourths of the first and the last quarters of the day,
4. **Service** – as and when required by the guru and other old, feeble, student and sick members of the monastic group,
5. **Seeking And Consuming Food** – in the third quarter of the day,
6. **Disposal Of Wastes** – generally in the third quarter of the day, exceptionally at any time of the day or night,
7. **Sleep** – in the third quarter of the night, and
8. **Tour** – generally in the third quarter of the day, exceptionally at any time of the day.

Following such a regular and rigorous monastic routine keeps the members of the ascetic order in their best spiritual frame of mind and conduct.

Twelve Advanced Monastic Practices (*Bhikṣu Pratimā*) –

Monks resort to some advanced practices when they notice that leading prolonged normal monastic lives has not yielded the desired spiritual progress. These advanced monastic practices, known as *Bhikṣu Pratimā*, have been so designed as to achieve

great annihilation of karmic bondage in short periods of time. It is only to be expected that these advanced practices would be much more tedious than the normal ones. There are several kinds of advanced practices, undertaken by those who dare, all of which require a complete detachment from the bodily cares. Here, we describe those twelve advanced monastic practices and the special conditions under which they are observed as given in the canon '*Daśāśruta-Skandha*' of the conduct genre.

The special conditions that are equally applicable to all the twelve advanced practices are as under: –

1. The practitioner of these advanced monastic practices must, generally, remain silent only and speak only on one of the four occasions such as
 - a. To beg for food and water,
 - b. To enquire the route, etc.
 - c. To seek permission for staying at a place, and
 - d. To answer the asked question.
2. The practitioner of these advanced practices must not leave a place once stayed in on the occurrence of any afflictions such as burning by somebody, etc. He must stay calm and composed and maintain a state of equanimity of mind even under such murderous and fatal afflictions.
3. He must not take out any insect that may fall in his eyes nor must he rub his eyes for any relief.
4. He must remain engrossed in his meditation even if provoked by some person(s) for sexual intercourse.
5. He must not bother about and endeavour to take out if some thorn or wooden wedge gets lodged in his feet while on his monastic tours.
6. On his way from one place to the other he must stop and take shelter, even under a tree, as soon as the sun sets.
7. He must not sleep on the bare ground even for the wink of an eye.

8. He must not bathe or wash except when soiled by food or excreta.
9. He must not change his course to save himself from the attacks of wild beasts, maddened horses, bulls or elephants.
10. He must not change place for comfort from the discomfort of cold and heat.

It is only such unimaginably difficult observances that annihilate the karmic bondage in no time.

The twelve advanced practices are as follows : –

1. **First Month Long Advanced Practice (*Māsikī Bhikṣu Pratimā*)** – In this month-long practice the monk lives on only one helping of food and one helping of water once a day, taken in his own hands joined together to form a receptacle (*Kara-pātra*). For seeking this little food and water, too, he lays down several conditions and accepts the food and drink only if those conditions are fulfilled and goes without food and water if the conditions are not fulfilled.
2. **Second Month Long Practice (*Dvaimāsikī Bhikṣu Pratimā*)** – At this stage the aspirant monk lives on two helpings of food and two of water for a period of one month. Other conditions remain as in the case of first *Pratimā*.
3. **Third Month Long Practice (*Traimāsikī Bhikṣu Pratimā*)** – At this stage the aspirant monk lives on three helpings of food and three of water for a period of one month. Other conditions remain as in the case of first *Pratimā*.
4. **Fourth Month Long Practice (*Cāturmāsikī Bhikṣu Pratimā*)** – At this stage the aspirant monk lives on four helpings of food and four of water for a period of one month. Other conditions remain unchanged.

5. **Fifth Month Long Practice (*Pañcamāsikī Bhikṣu Pratimā*)** – At this stage the aspirant monk lives on five helpings of food and five of water for a period of one month. Other conditions remain as in the first *Pratimā*.
6. **Sixth Month Long Practice (*Ṣaṣṭhmāsikī Bhikṣu Pratimā*)** – At this stage the aspirant monk lives on six helpings of food and six of water for a period of one month. Other conditions remain as in the first *Pratimā*.
7. **Seventh Month Long Practice (*Saptamāsikī Bhikṣu Pratimā*)** – At this stage the aspirant monk lives on seven helpings of food and seven of water for a period of one month. Other conditions remain as in the first *Pratimā*.
8. **First Seven Day–night Long Practice (*Pratham Sapta Rātridivas Bhikṣu Pratimā*)** – At this stage the aspirant monk observes waterless fast for a period of seven days and nights. He leaves the inhabited area and goes out in the wilderness to meditate in lying down posture without bodily movements except for answering nature's calls at specified places. He remains unmoved in his meditation in spite of afflictions caused by humans, beasts or gods. Other conditions remain unchanged.
9. **Second Seven Day–night Long Practice (*Dvītiya Sapta Rātridivas Bhikṣu Pratimā*)** – At this stage the aspirant monk observes waterless fast for a period of seven days and nights. He leaves the inhabited area and goes out in the wilderness to meditate lying down or sitting on one's feet. Other conditions remain unchanged.
10. **Third Seven Day–night Long Practice (*Tritīya Sapta Rātridivas Bhikṣu Pratimā*)** – At this stage the aspirant monk observes waterless fast for a period of seven days and nights and meditates in cow–milking or warrior posture. Other conditions remain unchanged.
11. **Day–night Long Practice (*Ahorātra Bhikṣu Pratimā*)**
– At this stage the aspirant monk observes waterless fast

for a period of two days and meditates in a posture in which he stands with his legs slightly bent and his arms stretched to his knees. Other conditions remain unchanged.

- 12. Night Long Practice (*Rātrikī Bhikṣu Pratimā*)** – At this final stage of advanced monastic practice, the aspirant monk observes waterless fast for a period of three days and nights and meditates in a posture in which he keeps his body bent forward and keeps his arms outstretched. He keeps his eyes open and his gaze fixed on one inanimate object and bears all afflictions with equanimity. Other conditions remain unchanged. This practice is considered to be most critical and while its successful culmination may render the aspirant monk achieve great spiritual accomplishments such as clairvoyant perception or telepathic perception or even omniscience, failure may render him insane or afflicted with incurable malady.

These advanced practices used to be observed in the distant past and are no longer in current practice. The reason being lack of bodily prowess of the present day monks who lack the make and mettle of the monks of the days of yore. Also, for similar reasons, in those days, too, these practices used to be carried out only by the monks and not by the nuns.

Preparation And Practice Of Voluntary Death (*Sallekhanā Santhārā*) –

The ascetics also undertake this practice for the same reasons and rationale as mentioned under the same heading in the part of this chapter on Householders' conduct. The practice is carried out in two parts – the preparatory part called *Sallekhanā* and the practice part called *Santhārā*. *Sallekhanā* is the preparatory penance in order to purify the soul by weakening the body and may extend up to a period of twelve years. After the preparatory

penance, the ascetic proceeds to embrace death by giving up food when he realises that his living any longer is not only spiritually unproductive but, actually, counterproductive due to his inability to carry out the usual monastic practices for want of bodily strength or owing to disablement due to disease. The *Santhārā* or the actual embracing of voluntary death in a state of equanimity of mind is carried out in one of the following three ways: –

- a. ***Bhakta Pratyākhyāna*** – Renouncing all four kinds of food – Staple food, water, nourishing food and mouth–fresheners – for life and accepting fast unto death. In this form of observance, no restrictions are placed on his movements as well as on taking care of his own needs or accepting the services from the others.
- b. ***Ingini–marāṇa*** – Besides accepting fast unto death, confining oneself to a predetermined premises. Movement within the specified area is permitted. The subject may attend to his own requirements but may not avail of the others' services.
- c. ***Pādapopagamana*** – Besides accepting fast unto death the subject practitioner confining himself to the deathbed only and keeps lying like a fallen tree without any movement.

Improper Monastic Conduct –

There are some activities that are considered unsaintly and are contraindicated for the monks and nuns. *Daśavaikālikasūtra* mentions 52 such activities. They are –

1. Taking food cooked for them,
2. Taking items purchased for their sake,
3. To accept invitation,
4. Accepting food brought to their place of residence,
5. Night–eating,
6. Bathing,
7. Using perfumes,

8. Wearing flower garlands,
9. Fanning oneself,
10. Storing food,
11. Using householders' utensils,
12. Taking food from the royal households,
13. Accepting food from the giver who gives on desire,
14. Getting one's body pressed for relieving pain,
15. Mouthwash,
16. Enquire after householders' worldly welfare,
17. Looking at one's mirror image,
18. Gambling,
19. Wearing umbrellas,
20. Taking undue treatments without any serious ailment,
21. Wearing shoes,
22. Starting fires,
23. Accepting food from the provider of shelter,
24. Sitting on chair, sofas, etc.
25. Using beds and bedsteads meant for the householders' use
26. Sitting in others' households without any just reason,
27. Using body-pastes,
28. Accepting householders' services,
29. Working for a living,
30. Using untreated water,
31. Recalling household comforts when tormented by monastic hardships,
32. Taking fresh and raw roots even as medicine,
33. Eating ginger,
34. Sucking at sugarcane pieces,
35. Eating bulbous roots,
36. Eating roots like radish, carrots etc,
37. Eating fruits like mangoes, citrus fruit etc.
38. Eating raw seeds,
39. Eating raw rock-salt,
40. Eating raw salt from the salt-lakes,

41. Taking raw salt of the *Romak* variety,
42. Taking raw table salt of sea origin,
43. Eating raw salt collected from the saline sodic lands,
44. Taking raw black salt,
45. Perfuming the clothes etc by burning incense,
46. Vomiting by taking medicines,
47. Taking animas for clearing the bowels,
48. Taking laxatives,
49. Applying mascara to the eyes,
50. Applying tooth powder or brushing the teeth with twigs or brushes,
51. Massaging the body with oils, and
52. Adorning the body with good clothes and jewellery, etc.

It is plain from this list of unmonastic activities that the Jaina monastic code of conduct aims at spiritual beautification of the soul rather than its physical embodiment. The ascetics are required to lead a simple and spiritual life and not a comfort-loving, food-loving, physical and fashion-loving life.

Bearing Monastic Hardships –

Monastic life is not a bed of roses. It is a life to be devoted to spiritual pursuits by renouncing physicality. On its way to spiritual perfection the spiritual aspirant comes across many a hardship that tests his mettle. Those who endure these hardships succeed in achieving their ultimate aim of spiritual perfection and those who succumb to them fall by the way-side. The twenty second section of *Samavāyāṅga* and the second chapter of the *Uttarādhyayana-sūtra* mention twenty-two such hardships that the ascetics must endure. They are as follows: –

1. **Hunger** – when suitable flawless food is not available.
2. **Thirst** – when suitable flawless water is not available.
3. **Cold** – bearing intense cold in few clothes or wraps,
4. **Heat** – bearing intense heat of summer without fanning, bathing as well as by walking barefoot.

5. **Insect-bite** – bearing mosquito and other insect-bites with equanimity,
6. **Nakedness** – bearing nudity or discomfort of living with few clothes only,
7. **Distraction** – patiently bearing the distraction caused by hardships,
8. **Opposite sex** – remaining detached in the presence of the members of opposite sex,
9. **Touring** – patiently bearing the discomfort of constantly touring the country side for spreading the gospel,
10. **Uneven seat** – patiently bearing the discomfort of uneven seat,
11. **Unsuitable shelter** – to bear the hardship of unsuitable shelter,
12. **Wrath** – to calmly bear somebody's even uncalled for wrath,
13. **Beating** – to bear the beating with equanimity,
14. **Begging** – not to consider monastic mendicancy as degrading and bearing the insults, if any, with fortitude,
15. **Non-gain** – to bear the non-gain of food etc unruffled,
16. **Disease** – not to despair on falling ill,
17. **Grass-touch** – to bear the discomfort of getting scratched when sleeping on grass-beds,
18. **Mire** – to bear the discomfort of body and cloth mire when they get soiled,
19. **Reverence** – not to be proud when revered by important people,
20. **Learning** – to bear the discomfort of constant enquiry by the learners,
21. **Ignorance** – bearing the curse of ignorance with the thought that it is due to the effect of the knowledge obscuring karma, and
22. **Faith** – to remain steadfast in own right-belief and not waver by seeing others' name and fame.

Types Of Monastic Ordinations –

The scriptures mention five types of monastic ordinations starting from the simplest type called '*Sāmāyik Cāritra*' to the ultimate monastic conduct of the enlightened souls known as '*Yathākhyāt Cāritra*'. The three that fall in between are – '*Chedopasthāpanīya Cāritra*', '*Parihāra-vīśuddha Cāritra*' and '*Sūkṣma Samparāya Cāritra*'.

1. ***Sāmāyik Cāritra*** – In this type of ordination the initiated aspirant renounces all forms of violence, sensory enjoyments, passions and encumbrance as well as night-eating and aspires to gain a state of volitional equanimity.
2. ***Chedopasthāpanīya Cāritra*** – the aspirant ascetic is taken off the *Sāmāyik* conduct and re-established in the five great vows. This type of ordination has provisions for exceptions to the rules of conduct and awarding of due expiation therefor. The term '*ched*' refers to reduction in monastic seniority or expulsion from the monastic order as a punishment depending upon the severity of the infraction and *upasthāpana* means reinstatement after due expiation.
3. ***Parihāra-vīśuddha Cāritra*** – this is a more stringent form of monastic conduct in which both, the flaws and consequent karmic bondage are minimised.
4. ***Sūkṣma Samparāya Cāritra*** – In this type of conduct the aspirant ascetic overcomes all types of passion except some traces of greed-passion.
5. ***Yathākhyāt Cāritra*** – This is the monastic conduct of ultimate purity in which there are no spiritual flaws left. This state of conduct is achieved by the corporeal and incorporeal omniscient souls.

Renunciation And Exceptions –

Out of the five aforementioned types of monastic ordinations only the first two are being practised in the present times. The reason for such a limitation is the limitation of physical inability of the present day ascetics for the lack of appropriately strong physical constitutions.

The second type of ordination – *Chedopasthāpanīya* – indicates that in the present times the ascetics are bound to flinch from their expected monastic conduct and, therefore, prescribes suitable expiating penance or punishments in the form of reduction or excommunication. If there were no exceptions to the prescribed conduct there would be no necessity to prescribe the expiating penance and the punishments as well.

However, the monastic code for the present times also has some acceptable exceptions to the true monastic practices for which one can atone by undertaking awarded expiating penance or reduction in monastic seniority. The faults that exceed these acceptable exceptions come in the category of monastic misconduct and calls for severe punishments like excommunication or re-ordination after ascertaining that the subject defaulter is unlikely to commit such misconduct again.

VIGILANCE (*SAMITI*) AND RESTRAINT (*GUPTI*)

Care Causes No Sins –

When Lord *Mahāvīra* was asked as to how should an ascetic walk, stand, sit, sleep, eat and speak so as not to incur sin, the Lord replied that an ascetic who walks, stands, sits, sleeps, eats and speaks carefully does not incur sin. It can be inferred from this adage that one who is casual and careless in doing anything incurs sin. We can sum up this exchange in this phrase – “**Care causes no sins, casual conduct does**”. Therefore, for obvious reasons, Jaina ethics is very particular in ensuring physical, mental

and vocal discipline of its followers to the minutest details. There are, therefore, rules that govern the DOs and DON'Ts for the Jaina clergy in the matters of walking, talking, and thinking, as well as in seeking and consuming or using necessities such as food, clothing study material etc and discarding and disposal of wastes. These are at two levels – Prescriptive and Prohibitive. Five types of vigilance (*Pañca Samiti*) fall in the first category while the three types of restraints (*Triguṇti*) fall in the second. *Samitis* constitute the DOs as they tell the clergy as to how to do while *Guptis* constitute the DON'Ts as they tell it as to how not to do things. This chapter deals with these DOs and DON'Ts.

This alertness and self-control guards the purity and thereby protects the sanctity of the five great monastic vows. Therefore, taken together, these are also known as *Pravacan Mātā* or the godmother of monastic wisdom. To understand this status, we must appreciate that these DOs and DON'Ts are at the conduct level, which, in turn, are guided by knowledge and vision or '**monastic wisdom**'.

Samiti – Cautious or watchful action with due care and attention is called 'vigilance' or '*Samiti*'. The Jaina thought talks of five-way vigilance to be observed by the members of its ascetic order. The five areas of activity in which an ascetic is expected to be vigilant are – 1. Exercising vigilance in moving from place to place (*Iryā Samiti*), 2. Exercising vigilance in the use of language while talking or preaching (*Bhāṣā Samiti*), 3. Exercising vigilance in seeking food etc. (*Eṣaṇā Samiti*), 4. Exercising vigilance in looking after monastic equipage (*Ādānabhaṇḍa Nikṣepaṇā Samiti*), and 5. Exercising vigilance in disposal of wastes and excretions (*Pariṣṭhāpanikā Samiti*). It can be seen that *Samitis* are prescriptive in nature for they advocate cautious or watchful action.

Gupti – Withholding improper action is called self-control or *Gupti*. Depending on the type of activity to be withheld, they

are of three types. Withholding improper mental activity is mental self-control or *Manogupti*, doing away with improper speech is vocal self-control or *Vacan-gupti* and withholding improper physical activity is bodily self-control or *Kāya-gupti*. It is easy to see that these three types of self-controls or *Guptis* are prohibitive in nature as they advocate refraining from mental, vocal and physical impropriety.

In other words we can say that discrete activity is *Samiti* and refraining from indiscretion in the interest of preservation of the Self is *Gupti*. However, this classification is not final. The *Uttarādhyayana-sūtra* mentions eight *Samitis* instead of five *Samitis* and three *Guptis*. The author of that monumental work argues that the three *Guptis* are also not only prohibitive but prescriptive as well. When withholding of improper thoughts is recommended, proceeding with the proper thoughts is implied and it becomes prescriptive by implication. Similar arguments can be advanced for the vocal and physical activities as well.

In keeping with the present trend, we shall follow the classification of five *Samitis* and three *Guptis*.

Five-way Vigilance (*Pañca Samiti*) –

Bringing out the importance of vigilance, *Ācārya Śivakoṭi* (*Śivārya*) of *Bhagavatī-ārādhana* fame has written in his famous work *Mūlārādhana* that the vigilant ascetic who is ever alert and cautious does not get mired by the karma-mire and incurs no sin even while living in the world beset with it. As pointed out earlier, there are five areas of activity in which an ascetic is required to exercise vigilance. They are as follows: –

1. Vigilant Movements (*Iryā Samiti*) –

To exercise vigilance while moving from one place to the other by carefully observing the ground in front up to a distance of four hands (six feet) is *Iryā Samiti*. For proper exercise of this

type of vigilance it is essential to be careful about four considerations of movement, namely 1. Reason (*Ālamban*), 2. Time (*Kāla*), 3. Path (*Mārga*), and 4. Care (*Yatnā*).

From the first consideration of **reason**, the ascetic must move out of the place of residence only on purpose when it becomes absolutely essential. He is not to move about aimlessly. Even when going out on essential purpose, he must seek his Guru's permission by stating his purpose aloud three times. The essential purposes for which an ascetic may move about are for scriptural study, meditation, seeking food, water and other essential monastic requirements, for answering nature's calls, etc.

From the second consideration of **time**, the ascetic must move about only during the day-light hours and not at night. The reason for this injunction is obvious. They can observe any small creatures on the way during the day, which is not possible at night. While they are totally prohibited to go out at night for the purpose of seeking anything, movements with due care and continuous sweeping of the ground ahead with their woollen sweeps is permitted for answering the nature's calls. Even when ascetics are moving from one village or town to the other and it becomes dark on the way, they must find the nearest shelter and stay there until next morning when they can resume their tour. It is prescribed that they ought to stop as soon as the Sun sets even if they have to take shelter under a tree. For similar considerations of protecting fine lives, the ascetics are not allowed to tour or peregrinate from place to place during the rainy season.

From the third consideration of **path**, ascetics must generally move along only those land routes that are even. Only under exceptional circumstances can they move along uneven land routes and water-ways. They must also avoid treading on wet ground, water puddles, grassy or moss infested patches, etc. As far as air travel is concerned, the scripture mentions the flying

prowess of some specially accomplished saints who could make use of their special accomplishment under exceptional circumstances. The Jaina lore is silent about air-travel in the current sense of the term for the simple reason that it was not prevalent at the time when they were composed or even reduced to writing.

From the fourth consideration of **care**, the ascetics move with due care by observing the ground in front up to a distance of four hands while moving during the day, by sweeping the ground with their sweeps when it becomes necessary to move at night, and that, too, with due concern. The ascetics are not supposed to distract themselves by talking reading or reciting anything while moving so that they may concentrate only on the path ahead and their attention is not divided.

2. Vigilant Speech (*Bhāṣā Samiti*) –

To speak in discrete language without anger, pride, guile and greed, ridicule, fear, verbosity, and gossip when required and to speak in few true and beneficial words is to observe the rules of vigilant speech or *Bhāṣā Samiti*. Vigilant speech requires that the ascetics speak only purposefully and not without purpose, they must avoid ambiguity and speak at the appropriate time only and not out of turn. They must, at all times, be concerned that their speech does not compromise truth and, at the same time, does not hurt someone. They must not speak in harsh and querulous tones, avoid using fractious language, and must never utter such words as may cause violence. They must avoid speaking while walking and must not speak aloud late at night when others are either meditating or sleeping.

We can sum up the provisions of *Bhāṣā Samiti* in terms of the famous *Upaniṣadic* adage “*Satyam bruyāt, priyam bruyāt, Mā bruyāt asatamapriyam*” meaning ‘Speak the truth, speak the beneficial truth; Don’t speak harmful or untrue words’.

3. Vigilant Seeking Of Food etc (*Eṣaṇā Samiti*) –

To seek and obtain food and other monastic necessities like shelter, clothes, utensils, etc with due discretion is to observe the rules of vigilant seeking or *Eṣaṇā Samiti*. Food is the prime necessity for preserving the body, which is a means to perform even the monastic duties. According to the practices followed in the two traditions – *Digambara* and *Śvetā-mbara* – there is some amount of monastic equipage that their ascetics keep. Seeking these necessities requires exercise of a lot of care and watchful discretion. The ascetics have to be extra careful because exercising due care may even deprive them of accepting available food and other necessities and they may be tempted to overlook some provisions. Jaina practices prescribe seeking and accepting food only for sustaining life for preserving the body for monastic duties and not for satisfying their taste-buds or enhancing their bodily strength and looks. They are, therefore, to avoid 42 flaws of seeking food. *Mūlācāra* by *Vaṭṭakera* also mentions 46 flaws of origin, production, purposive food, etc, which must be avoided by the ascetics while seeking and accepting food. The spatial constraint of distance directs that food can be sought only within a distance of two miles, that of time specifies that food must be sought, brought and consumed within the third quarter of the day (these days, however, the food is sought brought and consumed three times a day. Nevertheless, time-constraint still applies and the ascetics are not supposed to keep the food for more than three-quarters of the day), the constraint of mood requires them not to have any attachment towards food or other material monastic possessions.

For a proper observance of these discretionary provisions, only those monks or nuns are allowed to proceed on food-seeking rounds, who have studied the '*Piṇḍaniryukti*' that contains detailed descriptions of all the flaws of seeking food and the ways to avoid them. Only those monks or nuns who have studies

Ācārāṅga can seek shelters and clothing. Even if the other ascetics may have to seek food etc under special circumstances the items brought by them are not used by other ascetics.

4. Vigilant Care Of Equipage (*Ādāna-bhaṇḍa Nikṣepaṇā Samiti*) –

The ascetics are required to carefully inspect and maintain all their possessions such as clothes, utensils, books, etc twice a day in the first fourths of the first and the last quarters. To take these items carefully, to clean them carefully so as to avoid killing or hurting any living being, how-so-ever small and to put them back on swept ground equally carefully after such an inspection and maintenance is vigilant care or '*Ādāna Bhaṇḍamātra Nikṣepaṇā Samiti*'. The four considerations of this vigilance are 1. To take and put back, after inspection and cleaning, carefully, 2. To inspect and clean all the area under use, 3. To carry out such inspection twice a day at appointed hours, and 4. To be duly concerned about the timely inspections and cleaning. Even the ground for disposal of wastes and excretions is required to be inspected and cleared, before hand, during the day-light hours and swept again just before disposing of something.

The reason for this provision is that anything that lies unused for some time harbours small insects and microscopic organism. Timely inspection, airing and cleaning prevents such harbouring and growth and consequent violence towards them.

The procedure for such inspections and cleaning has also been very carefully drawn and requires that the ascetics perform these tasks, with utmost care, by separating individual items and unfolding them for proper scrutiny. They are not supposed to shake them violently and not to distract themselves in other activities while carrying out these inspections and cleaning.

5. Vigilant Disposal Of Wastes And Excretions *Pariṣthāpanikā Samiti*) –

The ascetics have to dispose of certain waste materials such as broken utensils, worn out sweeps and unusable pieces of clothes as well as certain body-excretions such as faeces, urine, sputum, nasal discharge etc. Their vow of observing complete non-violence towards all forms of living being makes it incumbent on them to dispose of these things in such a way as to cause no or as minimal hurt to life as possible. For ensuring such vigilance they inspect the areas in the vicinity of the places of their stay and identify such places that are comparatively free from the infestation of insects and other difficult to observe fine creatures. Also, there is a social angle to the selection of disposal grounds. The items to be disposed of are of repulsive nature and their disposal at places in the vicinity of the habitation in the clear view of other inhabitants may invite social censure and ill-will from the neighbourhood. From these considerations the selected disposal grounds may fall in one of the four categories in their diminishing order of suitability – 1. Away from habitation and out of sight, 2. Away from habitation but observable, 3. Near the habitation but out of sight and 4. Near the habitation and within sight. However, the care must be taken to select places, which are free of living creatures. Dry grounds, dry pits, funeral grounds where the fire of the pyre has been extinguished recently, where no grass is growing and which is free from seeds.

Having selected the place, the ascetics dispose of various disposable things there only after carefully inspecting the place for any fine creatures and sweeping them off if there are any.

Three-way Self-control (*Triguṇti*) –

Withholding inappropriate action is *Gṇti*. Depending upon the type of activity the self-controls may be of three types – mental, vocal or physical. Consequently, there are three *Gṇtis*

known as 1. *Manogupti*, 2. *Vacan-gupti* and 3. *Kāya-gupti*.

1. Mental Self-control (*Manogupti*) –

To withhold the violent thoughts of the mind and to direct them towards non-violence is mental self-restraint or *Manogupti*. For example, to think of causing harm to someone, to think of the means to cause such harm and to think of collecting such means and of proceeding to cause such harm are the stages of mental impropriety and to withhold such thoughts is mental self-control. Mental self-control is of paramount importance for a spiritual aspirant as concentration and meditation both result from a controlled mind only. An out of control mind is like a stubborn horse with vice, which can only harass the rider. On the contrary, a restrained mind is like a well-trained horse that gives the rider immense riding-pleasure. It is said of the mind that it is the cause of all karmic bondage (*Manah eva manuṣyāpāni karma-bandhan- kārayoḥ*) as well as liberation therefrom. The inappropriate thoughts can be withheld in two ways – 1. By killing the thoughts and 2. By directing them in right direction. The first method results in resistance and revolt and many psychosomatic manifestations. It is the second method, which is positive and desirable.

2. Vocal Self-control (*Vacan-gupti*) –

Withholding inappropriate vocal activity is vocal self-control or *Vacan-gupti*. The examples of restrained speech are – not to utter hurtful words, not to order violent activities, not to tell lies, not to gossip, not to back-bite, to observe periods of silence etc. Vocal self-restraint is highly important because the sword-wounds heal with time but word-wounds rankle forever. Also, the whole body and the soul suffer the harmful effects of a bad tongue. According to the *Uttarādhyayanāsūtra* the Lord said to *Gaṇadhara Gautama* that by vocal self-restraint one can achieve the mental restraint as well.

3. Physical Self-control (*Kāya-gupti*) –

To refrain from physical preparation and execution of deeds harmful to the others is to observe physical self-control or *Kāya-gupti*. This is evident in refraining from thoughtless activities, unnecessary movements; sitting, standing and sleeping carelessly and in refraining from inauspicious activities. The direct outcome of physical self-control is achievement of karmic stoppage. Actually, physical self-control is the stepping stone to the vocal and mental self-control.

The way to achieve physical self-control is to develop a spiritual outlook. Unless we stop concentrating on physicality and sensory pleasures we cannot expect to control the physical self. The Jaina concept of duality of body and soul is an effective tool to achieve physical self-control and thereby the vocal and the mental self-controls as well.

The vigilance and restraint, *Samiti and Gupti*, or eight mothers of monastic spiritual wisdom (*Aṣṭa Pravacana-mātā*) are the means of ensuring the purity and rightness of the monastic conduct. In the words of Śivārya in *Bhagavatī-ārādhana*, “*Samiti and Gupti* protect the **right-belief, right-knowledge and right-conduct** of the ascetics in the same way as the mothers protect their children.

Conclusion –

Right-conduct is an inescapable requirement for the aspirants of liberation from the mundane miseries and gaining of eternal bliss. This chapter brought out, in sufficient details, the right conduct for the members of the monastic order in all their glories.

However, as the taste of the pudding lies in eating it, the gains to be gained from these conducts can also be gained only by practising them and not by merely reading about them.



SECTION –V

JAINA LEGENDS

Jaina literature, both canonical and otherwise, is very rich in religious tales or parables that the Prophets and the preceptors have been using since time immemorial to illustrate their points. This section narrates four representative tales from the Jaina lore. These are not the usual run of the mill type of stories, full of gossip, but stories with morals.

NAMI PRAVRAJYĀ

THE ORDINATION OF NAMI

The ninth chapter of the *Uttarādhyaṇasūtra* carries the story of the ordination of *Nami*, the legendary king of *Mithilā*. This tale is illustrative of the depth of true detachment when it occurs and that once it has occurred, one cannot be moved away from it even by the most enticing inducements. Juxtaposing the truly detached aspirant with the greedy one, it unequivocally declares that for the greedy the wealth of the three worlds is also insufficient, while for the contented it is quite meaningless. Like this it brings out the universal truth that nothing belongs to the truly detached and, whatever happens, he remains unmoved in his spiritual quest.

Nami's Plight –

Nami, the king of *Mithilā*, once suffered from burning high fever for six months. All treatments failed. His condition did not improve in spite of best of court physicians treating him with all the curative skills at their command. One of them suggested that sandal paste be applied all over his body. The queens started grinding sandalwood for making the paste. While grinding, their bangles struck against each other and made a tinkling noise that

the king, in his desperate disposition, could not bear. He asked the queens to stop the noise. The queens, in turn, retained only one bangle each, as a mark of their fortunate wedded status, and removed the rest. The noise stopped forthwith. How could a lone bangle tinkle?

Nami's Detachment –

When the king noticed that the sandal was still being ground but without the attendant noise, he inquired and was told about the queens having retained a bangle each and removing the rest. This incident proved to be a turning point in his life. He thought that crowd is the cause of noise, struggle, pain and misery and that lonesomeness is the cause of relief, peace and tranquility. Where there is the crowd of physicality, senses, mind, wealth, family and fraternity, there can only be pain and misery; there cannot be any solace. Where there exists only the lonesomeness of spirituality, there cannot be any pain, only spiritual solace.

Thinking like this his heart was filled with pious detachment from the mundane and his inclination became spiritual. He declared his intention to become a monk, left everything as it was and went out of the capital to take the monastic vows.

Nami was a highly benevolent and popular king. He was the apple of his subjects' eyes. When the word went round that the king had abjured the throne to become a monk, there was utter confusion in the capital. Everyone started wailing as if the whole capital was on fire. All over the capital there was pandemonium let loose.

Śakra : The Heavenly King's Sojourn To Mithilā –

The news of king *Nami*'s detachment and abjuration reached the heavens as well and hearing it *Śakra*, the king of heavenly gods, thought of testing the steadfastness of the king's detached

disposition. He donned the garb of a Brahmin mendicant and came to the place where the royal ascetic was and started talking to him.

Śakra Talks To Nami –

The dialogue that ensued between them went like this –

Śakra – ‘O’ Royal monk ! Why is there a din of pitiable wailing in your erstwhile capital town of *Mithilā*?”

Nami – “In *Mithilā* there was a great, attractive, fruity and shady tree that sheltered all the birds that perched on it and was, generally very useful for all the towns–folks. Today that tree has been blown down by a great storm and fallen. The shelterless birds are, therefore, wailing and there is general pandemonium in the town.”

Śakra – ‘O’ Royal monk ! Your erstwhile palace and queens’ quarters are on fire and a strong wind is fanning the fire. O’ Lord ! why don’t you even look at it?”

Nami – “Those, who do not have anything to lose, live happily and peacefully. There is nothing that is mine in *Mithila*, which I may lose if it burns? For a monk, who has freed himself of the attachment with sons, wives, household, business and affairs of the state, there is nothing that is dear or otherwise. I am alone. There is nothing that is mine nor am I of anybody or anything. There is perfect bliss for a monk with such detached disposition, who sees only the spiritual benefit and nothing else.”

Śakra – ‘O’ Royal warrior ! First you must secure your capital town by getting the city–wall with observation posts, sentry posts, city–gates, and moat constructed and setting up hundreds of fire–launchers thereon and only then take the vows if you must.”

Nami – “One liberates from the mundane existence when the

city-gate of faith is secured with the stoppers of penance and restraint; the moat, posts and fire-launchers of forgiveness; protected by the city-wall of restraint of mind, body and speech. When the bow of endeavour is held at the handle of patience and when the bowstring of vigilant movements is tied with the hand of truth and when the armour of karmic bondage, holding the soul captive in this world, is pierced by the arrows of penance."

Śakra – "O' Royal warrior ! You must go on your spiritual quest only after getting the palaces, the affluence giving houses and the lake-palaces constructed for your own aggrandisement and the benefit of your people."

Nami – "One, who doubts his capability to reach the destination only constructs a house on the way. Therefore, one must built a house at the final destination only."

Śakra – "O' Royal warrior ! You must accept monastic ordination only after bringing the thieves, way-layers, murderous robbers and pick-pockets under control."

Nami – "In this world, many a time the wrong punishments are awarded. Innocent people are punished and the wrong-doers escape punishment. I must, therefore, not resort to such punishment."

Śakra – "O' Royal warrior ! You must accept monastic ordination only after bringing the kings and principals that do not accept your suzerainty, under subjugation."

Nami – "What is the use of winning external wars? The warrior that wins his own self is much superior to the one that wins millions of warriors on the battle field. His conquest is the real and supreme conquest. Therefore, one must fight against one's own self. Real happiness lies in conquering the self. Five sense-organs, passions such as anger, pride, guile and greed and the mind are really very difficult to conquer. By self-conquest all these are won."

Śakra – “O’ Royal warrior ! You must accept monastic ordination only after getting abundant religious ritual offerings performed and after performing such offerings yourself, after feeding many *Śramanic* and *Brāhaminic* mendicants, after giving ample charities to the deserving and enjoying the fruits of your pious actions.”

Nami – “The observance of self restraint, inherent in monastic life, is better than giving a million cows in charity every month. Monasticism is beneficial and an assurance of spiritual wealth even when the monks cannot give anything in charity.”

Śakra – “O’ Royal monarch ! your desire to become a monk by leaving the household is not right. You must perform many a pious deed while staying a householder.”

Nami – “One, who undertakes even such rigorous penance as observing fasts for months on end and taking only as little food as can be held on the tip of a blade of grass, but with ignorance, cannot gain even the sixteenth part of the benefit to be drawn from observing the right monasticism as preached by the Lords *Jina*.”

Śakra – “O’ Royal warrior ! You must accept monastic ordination only after filling your treasury with invaluable gems and pearls as well as gold and silver and after acquiring abundant quantities of clothes, pots and vases.”

Nami – “The greed is insatiable and great like the expanse of the sky. Even if there be innumerable heaps of gold and silver, each as large as *Mt. Kailāśa*, they are not enough for the greedy. All the wealth of the earth like land, grains, gold and cattle are not enough to satisfy the greed of even one greedy person. I must, therefore not pursue the path of worldly wealth and follow that of spiritual wealth, restraint and penance to be gained through spiritual pursuits.”

Śakra – ‘O’ Royal Lord of the land ! It is surprising that you forsake the pleasures that are readily available to you here and hanker after the unavailable, unseen and uncertain pleasures of the afterlife. It seems you are being duped by useless intentions.”

Nami – “The worldly pleasures, which you talk about, are like thorns in the side that constantly rankle. They are like fatal poison or poisonous snake. Even those who cannot enjoy them but only desire them are also condemned to miserable destinies. The anger results in hellish rebirth; pride in lowly rebirths, deceit hinders good destiny and greed results in fear in this life and the one hereafter. ”

After this long dialogue the heavenly king, *Śakra*, was convinced of the steadfastness of king *Nami*’s detachment from the mundane pleasures and his intense desire to seek the ultimate goal of spiritual emancipation. He shed his disguise and coming into his real divine form, bowed to him and praising the royal ascetic with sweet and melodious words said –

Śakra – ‘O’ Royal monk ! what a surprise of surprises ! you have conquered the anger, you have vanquished the pride, you have dispelled guile and you have controlled the greed. Oh! your simplicity is praiseworthy, Oh! your humility is noble, Oh! your forgiveness is graceful, and Oh! your contentment is noble, too. O’ Lord! you are noble in this world and you will gain supreme nobility in the world hereafter as well. Shedding all karma-mire, you shall achieve the ultimate destination of liberation.”

Thus, praising *Nami* venerably, *Śakra*, the king of heavenly gods, devotedly circled around the royal ascetic three times and bowed to him again and again. Thereafter, bowing at his feet, marked with the auspicious marks of conch-shell and elephant-goad, the king of heavens, who wore beautiful and radiant crown

and ear-jewels, flew upwards into the sky and left for his heavenly kingdom.

The royal ascetic *Nami*, however, forsook his kingdom with royal riches and remained steadfast in his spiritual pursuits even after he was variously prompted, tempted, lured and enticed by *Śakra*, the king of the heavenly gods, himself.

The Moral Of The Story –

This story amply brings out the fact that those, who are spiritually motivated, do not consider the worldly wealth and grandeur of any consequence. They are neither prompted by the lures of worldly pleasures nor do they fall prey to the temptations of power and pelf. They overcome the attachments of the past associations and their detachment is so strong that they do not consider anything theirs and themselves of anyone's. *Nami's* words, "Nothing that is mine burns when *Mithilā* burns." Is an eye-opener for all those who remain firmly attached to their meagre wealth as well as deeply engrossed in inconsequential mundane pleasures.

This story clearly brings out the importance of spiritual pursuits over those of worldly ones when it says that self-conquest is much more important than conquering millions of warriors in a war. This fact is further emphasised when the royal ascetic refutes the contention of the king of gods that he should first subjugate those that do not accept his suzerainty. Here, *Śakra* tries to strike at the very ego of the royal ascetic but even then he does not rise to the bait offered.

Hinting at the nobility of monastic life *Nami* remarks that the pursuit of monasticism is better than giving great charities and indulging in other pious deeds while staying as a householder. Even the charity as great as giving away a million cows everyday is nothing as compared to the pursuit of proper monasticism in a state of detached disposition.

The passions in general and the greed in particular is roundly denounced when it is said that the entire wealth of the earth also cannot satisfy the greed of one greedy person and that greed is as vast as the expanse of the sky.

Like this, all the moral values that one ought to practice in order to lead a wholesome life and to achieve the ultimate destiny of liberation, have been amply highlighted in this story.

The story ends on the appropriate note that **‘all the extraordinary, enlightened and learned persons so get detached from worldly pleasures as the royal ascetic *Nami* had.’**



17

ANĀK THE LEGEND OF THE EGGS

This story from the sixth primary canonical volume (*Aṅga Āgama*) *Jñātā–Dharmakathāṅga* underlines the importance of steadfast belief and the favourable and unfavourable result that a believer or a doubter earns as a result of his right-belief or the lack of it. This legend brings out, in vivid details, the importance of steadfast belief through the parable of a peahen's eggs.

Peahen's Eggs –

In ancient times, in the *Subhūmibāga* garden of the capital town of *Campā*, a colourful and beautiful peahen laid two eggs in the shrubbery of *Tulsi* bushes and started protecting and hatching them with great care.

The Merchants' Sons –

In that beautiful capital town of *Campā*, there lived two prosperous merchants, by the names of *Jinadatta* and *Sagardatta*. Their sons were good childhood friends who had played and pranced together and were very fond of each other. So much so

that they met daily, discussed their household and business matters with each other and did everything with each other's counsel. They never hurt each other's feelings and never did anything that was against the other's wishes. Theirs was a perfect friendship where each trusted the other fully and co-operated wholeheartedly.

In *Campā*, there also lived an extremely beautiful young courtesan called *Devadattā* who was endowed with all attractive feminine charms. She was the apple of every one's eyes and even the highly placed government officials and royal personages vied with each other for a favourable glance from her.

Once, the two merchants' sons decided to go to the sylvan surroundings of the *Subhūmibhāga* garden and enjoy themselves in the company of charming *Devadattā*. Accordingly, they arranged for suitable vehicles, a large entourage of servants and followers and equipped themselves with ample foods and drinks and went to the courtesan's palace and invited her to accompany them to the garden for a tour of its natural abundance. Such was the reputation of the two merchants' sons that *Devadattā* accepted their invitation readily and agreed to accompany them to the garden. The three of them mounted the excellent chariot and enjoying the ride they reached the *Subhūmibhāga* garden. Bathing in the clean spring of the garden they helped themselves to the best food that was served to them by the fawning servants. They enjoyed themselves with various games and sports and when they refreshed themselves with some rest they started to walk down the lawns and shrubberies of the garden.

Walking down the lanes and alley-ways, they chanced to come to the same shrubbery where the peahen had laid her eggs. Seeing them coming towards her thicket the peahen took fright quacked loudly and flew away to perch on the branch of a nearby tree. The two merchants' sons were surprised at this commotion and decided to investigate the reason behind it. They entered the *Tulasi* thicket and were happy to see the peahen's two fine eggs.

Seeing the eggs they thought that it would be nice if they took the eggs home and got them hatched by their best hens and get two fine pea-chicks for their entertainment when the eggs hatched. They could also get the chicks trained and play wagers with them when they grew into fine and fully trained peacocks, they thought.

Accordingly, they called their servants and asked them to take an egg each to their respective homes and put them for hatching under the best hens in their respective poultry farms. The servants did as they were bid and took away an egg each and put it with the hens.

Having enjoyed the outing to their hearts' content, the merchants' sons also returned home and resumed their respective businesses.

The Doubting Son Of Sāgardatta –

After the night's rest when merchant *Sāgardatt's* son woke up in the morning, he thought of the peahen's egg and went to the poultry farm to have a look at it. He looked at the big and beautiful egg with admiration and started contemplating the gains he could get from the egg in due course. However, he was soon beset by doubt and thought what if the egg did not hatch at all. He picked it up caressed and shook it to check if the egg was still alive. He did so each time he visited the poultry farm. By his meddlesome activities the egg became bad and the foetus died inside. The egg never hatched. Sāgardatt's son became hopeless and cursed his fate.

The Trusting Son Of Jinadatta –

Jinadatta's son, too, went to the poultry farm and looked at the peahen's egg with admiration but he was fully assured that the egg would hatch with time and yield a beautiful peachick. He, therefore, left it alone untouched and untampered. When the time was ripe the egg hatched and a beautiful peachick came out of it. As the chick grew the merchant's son sent his servants to

fetch the peacock trainers and asked them to look after the chick well and to train it to become fine dancing peacock that could be shown in fairs and that could be competed against other such peacocks. The peacock trainers did their best by the chick and with the passage of time it became a healthy and handsome dancing and prancing peacock with full shock of beautiful shiny peacock feathers. It danced away to everyone's pleasure at the mere snap of fingers.

When the merchant's son snapped his fingers the peacock arched its neck delicately, spread its feather into full drawn umbrella of colours and danced to the tune of music.

Success Through Firm Belief –

The fame of the merchant's son's peacock spread far and wide and he was invited to stage its shows at various fairs and to participate in various peacock competitions in the town of *Campā* and elsewhere as well. He won a number of wagers and earned ample wealth and name and fame.

The Moral Of The Story –

Concluding this tale the Lord *Jñātaputra (Mahāvīra)* said that O' blessed ones ! those monks and nuns who remain undoubting and retain steadfast belief in the words of the omniscient *Jina* earn fame and honour here and noble rebirth or liberation hereafter. However, such monks and nuns as doubt the *Jina*-words become perplexed and lose even their available gains and misery becomes their fate. Therefore, all of you must develop the virtue of freedom from doubt and steadfastness of belief.



18

MRGĀPUTRĪYA

THE TALE OF MRGĀPUTRA : THE SON OF MRGĀ

This story from the first *Mūlasūtra*, *Uttarā dhyayana*, brings out, in vivid details, the virtue of proper knowledge of what one sets his mind to do and then, by the strength of one's –right–knowledge, to set all doubts at rest. In this story *Mrgāputra* decides to become a monk and when his parents raise various doubts about his life as a monk, he replies to each of their questions to their satisfaction and wrests their permission after satisfying them.

Mrgāputra—

In the ancient times there ruled in the town of *Sugrīva*, surrounded on all sides by the sylvan surroundings of parks, gardens and forests, the king *Balabhadra*. *Mrgāvatī* was his queen–consort and the crown–prince was *Balaśrī* who was also known as *Mrgāputra*. *Balaśrī*, was a very dear and obedient son and a valorous and brave crown–prince whom the foes feared. In the ample and opulent palace he lived luxuriously like a young heavenly god.

The Detachment of *Mrgāputra* –

Once, while looking out of the palace–balcony, *Balaśrī* saw a pious, austere and restrained *Śramaṇa* monk who was passing that way and recalled his monastic life that he had led in his past life. He realised the futility of leading a mundane life and became totally detached from worldly ways. He wanted to become a monk and went to his parents to seek their permission to do so.

He said, “O’ father ! O’ mother ! I have come to know the misery that attends the worldly creatures and have realised the futility of leading the miserable worldly life; I have realised the transient nature of things including my own body and have come to know of the fallacy of sensory pleasures that ultimately result in more misery than the pleasure they give; I have realised that the worldly wealth and riches do not accompany anybody when one dies and that one day I, too, shall have to leave all this and die; I have, therefore, set liberation from this miserable mundane existence as my goal and I do want to leave this miserable world beset by birth, decay, disease and death and follow the path of liberation. As a wayfarer who leaves without victuals falls on bad times and is tormented by hunger and thirst, so a traveller of the path of liberation who goes without having taken the way–fare of spiritual practices also falls on bad destiny and wanders. As the owner of a burning house takes out expensive items and leaves worthless ones to burn so do I wish to salvage my soul from this world that burns in the fire of decay and death. I seek your permission to become a monk.”

On hearing *Mrgāputra*’s detached talk his parents who were in the grip of parental affection and were deeply attached to him, wished to dissuade him from his intended monastic ordination and wanted to frighten him away from his intent by narrating the hardships and affliction that he was likely to encounter in his monastic life. However *Mrgāputra*’s detachment was steadfast

and he was not to be dissuaded by any fear of inducement. What follows is a dialogue between *Mṛgāputra* and his parents that brings to the fore the deep insight he had about his intended monasticism and consequent firmness of his intent.

The Rigours of Monastic Life –

Mother – “Son ! the monastic life is very hard, the mendicant has to take many a difficult vows and has to lead a very austere life. It is very difficult to observe the vow of not hurting the vitalities of any creatures so is to be ever vigilant about not to utter any lie. It is equally difficult observe the vow of non-stealing like not to take even a toothpick without being given by its rightful owner; even to observe the vow of celibacy will be very difficult for a person like you who has revelled in luxury and sensual pleasures all his life. Also, it is very difficult to renounce everything like riches and grains, servants and animals, etc. It is very difficult to give up attachment towards all these things and beings.”

Father – “Son ! it is very difficult to give up night-eating for ever and to bear hardships like hunger and thirst, heat and cold, reprimand and beatings etc are very difficult too. For a soft and delicate person like you the monastic practices such as plucking the hair etc, not once but repeatedly throughout your life, will be as difficult as to swim across an ocean. Similarly, to observe penance is like walking on the edge of a sword or to chew the grains of steel. To lead monastic life in the prime of one’s youth is as difficult as swallowing the flame of fire, as holding the air in a cloth-bag and as weighing Mt. *Meru* on a kitchen-scale. Therefore, O’ son ! stay in the royal palace and enjoy pleasures that are difficult to get even by the heavenly gods. Once you have enjoyed these pleasures to your content go and become a monk in your old-age.”

Mrgāputra – “O’ mother ! O’ father ! what you have just said is true but nothing is difficult for one who has overcome the delusion caused by mundane attachment. In this indefinite worldly wandering, birth after birth, I have experienced many fearful pains and miseries, faced many a frightful fear, bore many a tormenting tortures in hellish and other births in four living species. In the hellish births I have born heat that was infinitely hotter than fire, cold that was colder than ice. There, I was cooked on fire, sawed by saws, dragged on pointed thorns, pierced by swords, spears, beaten by iron bars and cut to pieces. There, I was pressed in large and heavy presses and torn by frightening wild beasts. There, I was put under red-hot yokes, lashed by whips and picked by the sharp beaks of fearful birds of prey like vultures and eagles. O’ dear father ! Hellish pains and miseries are infinite times more unbearable as compared to the ones we see here. There, there is no respite even for a moment. Thus, I have born many hardships, afflictions and painful miseries such that the hardships of monastic life will pale in comparison.”

Seeing that their son was steadfast in his detachment from the mundane and that he knew about what he was wanting to do, it was clear to the parents that there was no stopping him from becoming a monk. However, they tried again.

The Parents – “Son ! it is fine if you wish to become a monk but have you thought that in the monastic life it is very painful not to take treatment when one becomes ill and indisposed?”

Mrgāputra – “O’ mother ! O’ father ! what you say is true but who treats a deer in the forest when it falls ill, who gives it medicine and who feeds it looks after it? As it recovers health all by itself and returns to the grazing ground so I will also lead the monastic life without treatment and

looking after by others. As a deer moves about in the jungle unrestricted so a monk also goes about his monastic peregrinations and rises in the spiritual purity. As a deer goes alone in the forest so, sustained by my monastic restraints and austerities, I will also move about alone and discharge my duties.”

Rendered speechless by irrefutable arguments of their son, the parents yielded to his request and permitted him to accept monastic ordination, as he desired. They said –

The Father – “Son ! do as it pleases you.”

Mrgāputra – “O’ mother ! O’ father ! permitted by you, I shall lead a perfect deer like monastic life that will help me in destroying the karmic bondage responsible for all miseries.

The Mother – “Son ! do as it pleases you.”

Thus, having obtained the parents’ permission after variously convincing them, *Mrgāputra* discarded all delusion and attachment just as a great serpent discards its old skin. Renouncing all worldly possessions as one sheds the dust from one’s clothes; he proceeded on his monastic sojourn.

He became endowed with five great monastic vows, he was carefully guided by five comportments (*Samitis*) and restrained by three self-restraints (*Guptis*). He was ever-ready to accept increasingly rigorous external and internal penance and shed pride and prejudice altogether. He became a protector of static and mobile life-forms and developed equanimity in gain and non-gain, pleasure and pain, praise and criticism, honour and insult and life and death. He freed himself from the clutches of pride, passions, punishment, spiritual thorns, fear, laughter, wishes, worry and bondage and became fully engrossed in the pursuit of perfect monastic practices.

Like this, after leading a monastic life full of the pursuit of

right-vision, right-knowledge, right-conduct and right-penance for a number of years, *Mṛgāputra* observed a month-long end-practice of *Sallekhanā-Samādhimaraṇa* for a period of one month and gained the unparalleled gain of spiritual perfection of the *Siddhas*.

Moral of The Story –

Concluding this story, the Lord said, “O’ blessed ones ! Just as, becoming detached, *Mṛgāputra* stuck to his detachment and was not dissuaded from accepting monastic ordination in spite of the best persuasion by his parents who painted a frightening picture of monastic hardships and discomforts and liberated to attain spiritual perfection, you, too, must treat worldly wealth as a source of misery and worldly attachments as the most frightening and pursue the path of monasticism unwaveringly. It is the only unparalleled path that can yield spiritual emancipation and ultimate destination of spiritual perfection endowed with infinite vision, infinite knowledge, infinite bliss and infinite spiritual prowess.



ROHINĪ KATHĀ

THE LEGEND OF ROHINĪ

This story from the sixth primary canonical volume (*Aṅga Āgama*) *Jñātā–Dharmakathāṅga* brings out, in vivid details, the importance of steadfastly adhering to the monastic vows and the glory or otherwise that the observers or the shirkers earn as a result of their earnest endeavour or the lack of it.

Rohinī–

In the *Rājagṛhī* town of yore, ruled by King *Śreṇika*, there lived a wealthy merchant by the name of *Dhanya*. His wife, *Bhadrā*, was gentle and beauteous. He had four sons named *Dhanapāla*, *Dhanadeva*, *Dhanagopa* and *Dhanarakṣita*, in that order. The four daughters in law of the merchant *Dhanya* were, respectively, called *Ujjhikā*, *Bhogavatī*, *Rakṣikā* and *Rohinī*.

Dhanya's Thought –

Once, while sleeping at night, *Dhanya* had a thought that he was quite influential in the matters of the state and the society. So much so that even the king consulted him on important social, political and business matters of the state. It was because he was

very wise and reliable that not only his family and relatives but even the people at large shared their secrets with him and consulted him and sought his advice on their private affairs and he provided them with appropriate guidance that was to their benefit. It was so because he was reliable, authentic, dependable and worthy of their trust. It was so because he always kept their trust, never betrayed them, and never let them down. Truly, he was their friend, philosopher, guide, leader, guardian and well-wisher.

He was, however, besieged by the thought that if something untoward like crippling illness, seizure, losing the trust of the king and consequent deportation, disablement in an accident like falling from a height, falling from grace, getting bed-ridden, migration to another state or death happened to him, who will support his family and friends and keep them together like the string that ties the broom-strands.

“It will, therefore, be proper for me to invite the members of the families of my four daughters-in-law and call a council of all my relatives, friends and well-wishers in the morning and after welcoming them with due respect and ceremony and treating them with ample food and drinks and giving them abundant gifts test their (four daughters-in-law’s) capabilities in front of them so that I and they might know as to which of them is what”, he thought. “By testing them like this I will be able to know as to which types of duties each of them is capable of handling in the household, within the family, amongst the family and friends and in the society, at large”, he went on thinking. “I shall give each of them, five grains of paddy and see as to what each does with them”, his thoughts ran on.

The Council –

Accordingly, in the morning he invited his family, friends, well-wishers and the members of the families of the four daughters-in-law and having welcomed them with due ceremony

and respect and treating them with ample food and drinks and presenting them with abundant gifts he called their council.

Then, in front of all of them and the four daughters-in-law took five grains of paddy and called the eldest daughter-in-law, *Ujjhikā*, to his presence and said, "O' dear daughter ! here, I have in my hands, five grains of paddy that I wish that you take from me and preserve and protect them and return them to me when I ask for them." Saying this, he handed over those five grains of paddy to *Ujjhikā* and asked her to take her seat. *Ujjhikā* accepted those grains very politely and said, "Very well, father ! I shall do as you command."

Ujjhikā's Logic –

However, taking those five grains of paddy, she went to her chamber and thought that her father-in-law's stores were full of sacks full of paddy and that she could take out five grains from any of the sacks and return as and when he asked for them. What was the use of going through the botheration of preserving and protecting those very five grains, she thought. Thinking like this, she threw them away and resumed her business.

Bhogavati's Logic –

Similarly, the second daughter-in-law, *Bhogavati*, was also given five grains of paddy and asked to preserve and protect them and to return them when asked for. She, too, took them and retired to her chamber and thought that she could take five grains of paddy from the store and return them when the father-in-law asked for them. However, she did not throw them away but dehusked them, popped them in her mouth and swallowed them.

Rakṣikā's Logic –

Likewise the third daughter-in-law, *Rakṣikā*, too, was given the five grains of paddy with similar instructions. She took them and going back to her chamber thought that there might be

something special about the grains given her if her father in law, a wise man, had asked her to preserve and protect them. She tied them in a neat cloth and put them away in her jewellery-box, put the jewellery-box under her pillow and taking due care to check them three times a day, went about her work as usual.

Rohini's Logic –

Then, *Dhanya*, the merchant called the youngest daughter-in-law, *Rohinī*, and gave her the five grains of paddy with the same instructions as he had given to the three elder daughters-in-law. However, she thought that there ought to be some very special reason for the sage father-in-law's instructions and that the best way to preserve and protect and increase the five grains was to multiply them through cultivation.

Thoughts Into Action –

She, then, called the members of her maidenhood family and requested them that they must sow those five grains in the next sowing season and when the crop came, they must collect the produce there from and re-sow them and keep on repeating the process until she asked for the resultant produce. She also asked them to protect the crop by erecting fence around the plots in which they sowed those grains and the produce from the pests by suitable preservation. They did as she bid them to do. In the very first sowing season, her brothers cleaned and prepared a small plot of land and when the rain fell they sowed the five grains given them by their sister. Gradually those grains sprouted and grew into fine plants with glistening and tender green leaves. The brothers transplanted them in proper plots and they grew into paddy plants with dark green leaves and stout stems. Soon, the plants fructified and were laden with paddy ears. On ripening they cut the stems, with ripened yellowed ears, with freshly sharpened sickles and put them away to dry. When the ears dried

they rubbed them to separate the outer husk and collected the fresh paddy in suitable bowls and stored them in a corner of the granary.

When sowed a second time, the paddy so collected became many a bowls full, which, too, they stored till the next sowing season. They repeated the process in the third and the fourth rainy seasons as well and each time the quantity of paddy increased many times.

Dhanya Recalls The Paddy Grains –

When it was the fifth year running since the merchant, *Dhanya*, gave the paddy grains to his daughters-in-law, he had the thought that he must call the council of his family, friends and well-wishers again and find out as to what each of them (the daughters-in-law) had done with the grains given her.

Accordingly, he invited them and after welcoming them with due ceremony and respect and treating them with ample food and drinks called the four daughters-in-law to his presence and proceeded to enquire of them one by one.

Ujjhikā's Insult –

First of all he called the eldest daughter-in-law, *Ujjhikā*, to his presence and said, "Dear daughter ! is it true that five years ago I had given you five grains of paddy and had asked you to preserve and protect them and to return them to me when I asked for them?"

Ujjhikā – "Yes, father ! it is true."

Dhanya – "Then, daughter ! return those paddy grains to me now."

Ujjhikā – "Very well, father ! I shall get them presently."

Saying this she went to granary and taking out five grains of

paddy from one of the bags returned to where *Dhanya* was and said, "Here, father ! here are those five grains of paddy."

Thereupon the merchant asked her to tell him under oath if they were the same grains that he gave her five years ago?"

Ujjhikā – "No, father ! they are not the same, they are different."

Dhanya – "Well ! whatever happened to the grains I gave you to preserve and protect?"

Ujjhikā – "Father ! when you gave me those grains I had agreed to preserve and protect them as you had asked me to but when I went to my chamber and thought that the granary was full of paddy, so, what was the use of preserving and protecting merely those five grains. I could give you the grains out of the granary when you asked for them", I thought. "Thinking like this, I threw those grains away and brought these grains from the granary to give them to you."

Hearing this, the merchant was very angry and fuming with anger and in front of all the family and friends and well-wishers, admonished her and appointed her the cleaning woman of the house and said, "You are very apt at throwing away things. Therefore, this is the only job fit for you. Henceforth, you will clean and collect all the refuse from the house and throw it away, as is your wont." Everyone present there also discredited her for her carelessness and frivolity. She accepted her assignation with much shame and censure.

Bhogavati's Bungling –

Then he called the second daughter-in-law, *Bhogavatī*, and asked her to return the five grains of paddy that he had given her five years ago. *Bhogavatī*, too brought five grains of paddy from

the store and gave them to her father-in-law. On being asked if those were the same grains as were given to her, she too replied that they weren't as she had swallowed them and gave the same reason for her action as *Ujjhikā* had.

Again, the merchant was annoyed and appointed her the kitchen maid of the house and entrusted her with the tasks of cleaning, beating, de-husking, cooking and serving food to the members of the family and the guests that came to the house. She, too was shamed by all those present there and had to look down for her inaptitude and lapse.

Respected Rakṣikā –

The third daughter-in-law, *Rakṣikā*, when asked to return the grains, could readily bring back the same grains as she was given and gave them to the merchant. When asked, she confirmed that those were the same grains as she was given and that she had preserved them in her jewellery-box and had carefully looked after them for all those five years.

The merchant was happy on hearing her reply and praised her for her careful preservation of the entrusted grains. He, then, appointed her the treasurer of the household and entrusted her all the wealth for safekeeping. All those present there also praised her for her sense of responsibility and careful preservation and perseverance.

Rohiṇī's Glorious Surprise –

Then, it was the turn of the youngest daughter-in-law, *Rohiṇī*. When the merchant asked her to return the five grains that he had given her for preserving and protecting five years ago, she said, "Well, father ! kindly provide me with many carts and vans so that I may return those five grains to you."

Dhanya – "How is it, my daughter ! that you will bring

those five grains of paddy in many carts and vans?”

Rohinī – “It is like this, father ! In these five years, through successive cultivation, those five grains of paddy have become hundreds of pots full of paddy. Therefore, O’ father ! I require many carts and vans to fetch them here.”

Then, the merchant, *Dhanya*, gave her many carts and vans. Taking those carts and vans she went to her parents’ house and brought back those hundreds of pots full of paddy to the place where the council met.

As she drove through the town with those many carts and vans full of paddy, the towns-folks commented, “Behold the wise daughter-in-law of *Dhanya*, who can return five grains of paddy in so many carts and vans. *Dhanya* is fortunate to have a daughter-in-law like her.”

When the carts and vans full of paddy were presented to the merchant, he was very happy and contented and accepted them with hearty satisfaction. Then and there he appointed *Rohinī* as the chief of the household and declared her as capable of taking his place whenever the need arose.

The Moral Of The Story –

Concluding this story, the Lord said, “O’ blessed ones ! like those four daughters-in-law of *Dhanya*, the monks and nuns are also of four types.

Those who take the monastic vows only to throw them to the winds are like *Ujjhikā*. They not only earn bad names for themselves in this world, but also endlessly wander in the cycle of mundane existence. Many a monk and nun and lay follower also makes fun of them.

The monks and nuns who take the vows, fall prey to the

lures of the tongue, and compromise their vows in favour of the worldly pleasures like gastronomic delights are like *Bhogavatī*. They, too, earn bad names for themselves in this world and transmigrate endlessly. Monks, nuns and lay follower also make fun of them.

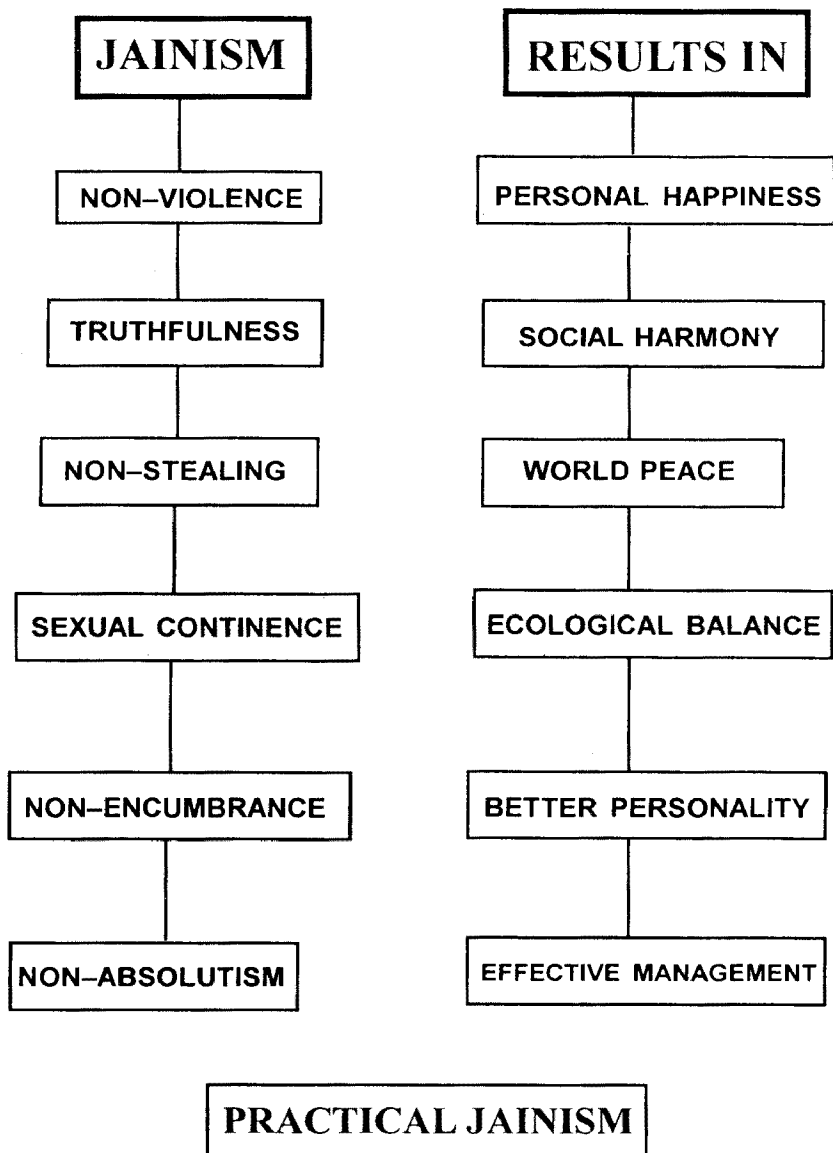
The monks and nuns who take the monastic vows and protect and preserve them carefully are like *Rakṣikā*. They are praised, honoured and worshipped by many a monk, nun and lay follower and they practice flawless monasticism in their lives.

The monks and nuns that not only protect and preserve their monastic vows but also enhance them by steadfast and creative imagination are like *Rohiṇī*. They earn everyone's praise and are worshiped by all the monks, nuns and the lay followers in this world; in the world hereafter, too, they gain divine rebirth or altogether liberate from the mundane existence.



SECTION – VI
PRACTICAL JAINISM

This section is about the problems facing the world and how the Jaina precepts and practices help in finding solutions to those problems. These are as shown in the model given below: –



JAINISM AND PERSONAL HAPPINESS

Personal Happiness –

When we discuss personal happiness, our attention must focus on the matters and attitudes that ensure this vital ingredient of a wholesome life. While most spiritual leaders down the ages have pictured the worldly existence itself as full of pain and misery, Jainism offers a glimmer of hope in an otherwise hopeless situation. This essay examines the issues that cause misery and explains as to how adherence to Jaina precepts and following the Jaina way of life can relieve such misery and give happiness.

The first question that we must answer before proceeding any further is – “What is happiness?” The Oxford dictionary defines happiness as a feeling or expression of pleasure, contentment or satisfaction. If that were the case, unhappiness or misery is a feeling or expression of pain, discontent or dissatisfaction.

Causes Of Misery –

Now, we come to the causes that result in such a feeling or expression of pain, discontent or dissatisfaction. They are not far to seek. We can list them as follows: –

- A. Attachment for the desirable things and beings and aversion for the undesirable ones, which can be grouped under one head – delusion –and which, in turn give rise to the following four,

- B. Greed,
- C. Deceitful disposition and actions,
- D. Anger emanating from violent disposition and activities guided by such mentality, and
- E. Vanity and pride.

The sequence is very straight and easy to follow. The attachment for the desirable and physically pleasurable objects, called material wealth, and living beings that make for one's physical and emotional comfort, called animal or personal wealth, results in an insatiable desire for them. This is greed. The greedy person resorts to deceit in order to gain such wealth by depriving the others of the things and beings desired by him. If his scheming fails and he fails to gain such wealth and his desires remain unfulfilled, it gives rise to anger. An angry person invariably resorts to mental and physical violence, which is most of the times indiscriminate and at times misplaced. If his schemes succeed and he is able to accumulate the desired wealth by fooling others to part with it, he goes on an ego trip and his pride hits a new high. Such a vane and proud person is often unreasonable and irrational. This lack of reason and rationality causes all the misery for which, too, he blames the others and if this goes on unchecked his misery and pain find no end. Greed is, therefore, termed as the mother of all evils. Even the *Bhagvadgītā* condemns it as an agent of destruction and indiscretion.

Jaina Way : Panacea For Ending All Misery And A Potion For Happiness –

When we have a look at the Jaina precepts and practices, we are astounded to find that they present to the miserable world the remedy for ending all misery and finding real happiness.

Right–Perspective – The very first principle that the Jaina seers

and preceptors present to their followers is the inescapable need to have the right perspective on everything – live or lifeless – that surrounds us. We term this as ‘Right-view’ or *Samyagdarśana*. This right perspective helps us in overcoming undue attachment and aversion and, thus, enables us to free ourselves from the clutches of delusion. This, in turn, helps us in rationalising and limiting our desires and the chain of misery is broken paving the way for happiness to dawn.

Right-Knowledge – Next we come to the right-knowledge or *Samyagjñāna*, which gives us the ability to know the right from the wrong and saves us from avoiding the pitfalls that are, mostly the result of ignorance. Right-knowledge also results in the development of right perspective through the appreciation of the transitory nature of the world and a comprehension of the fundamentals like the agents of karmic bondage and liberation and is, thus, another powerful instrument of happiness.

Right-Conduct – Having dealt with the precept part, let’s now come to the practice part or the right-conduct as the Jaina philosophy calls it. It is the right-conduct that is the essence of Jaina way of life. This is the practice part of Jainism. This runs in two distinct streams one for the clergy and the other for the lay followers. The first is much more rigorous than the second but they run on parallel lines – each incorporating the basic injunctions and guidelines that steer clear of misery and lead to much wanted happiness. It is the practice of contentment and satisfaction derived through limiting of needs and desire. Unlimited desires can never be fulfilled and they always cause misery, dissatisfaction and discontentment.

Happiness Through Meditation –

Jainism lays a great emphasis on meditation by its followers and out of the four kinds of meditations decries the first two inauspicious kinds – despondent reflection and reflection actuated

by anger and advocates pious and pure reflections. It can be easily seen that the first two types cause unhappiness while latter two promote happiness.

Happiness Of The Clerical Life –

The life for the clergy is governed by the five great vows of observance of complete non-violence, truthfulness, non-stealing, sexual abstinence and non-possession and guided by the regulations that help them in a flawless observance of their vows. Let us examine the positive effects of observing these vows on their lives. For a better comprehension we shall do it in the reverse order. The vow of non-possession keeps them away from all forms of greed – the mother of all evils. The vow of sexual abstinence keeps them away from the most powerful temptations and consequent miseries. The vow of non-stealing or, put in better words, the vow of not taking anything ungiven keeps them from eyeing others' possessions and from misappropriating them to one's own use. The vow of complete truthfulness helps them in accepting their faults, if any, undertaking the due atonement and forgetting the matter for all times to come rather than hiding their faults and getting constantly stung by the attendant feeling of guilt. The vow of complete non-violence towards all the creatures from the smallest to the biggest ones helps them in developing a feeling of universal love and brotherhood, to overcome the feeling of animosity towards even the wrongdoers and gain an inner equanimity and harmony. All the five vows if truly observed, thus, reduce all tensions and help the monks and nuns to lead a life of complete contentment and satisfaction.

Happiness Through The Lay Followers' Life-style –

The Jaina injunctions and regulations that govern and guide the Lay followers' lives are essentially the same as the ones for the clergy but at a lesser degree of rigour. They are, therefore, termed as minor vows – *Aṇuvrata* as compared to the great vows

or *Mahā-vrata* of the clerics. The five minor vows for the laity are abstention from 1. Intentional gross violence, 2. Intentional gross lies, 3. Intentional gross thefts, 4. Intentional gross violations of the sexual discipline and 5. Unlimited possessions and conspicuous consumption. There are seven other supporting vows which help them in flawless observance of these basic vows and promoting the social harmony between the members of the religious order. These vows go to create a sound personal life and a harmonious social order in which an individual member can lead a life of satisfaction and contentment that is devoid of undue tensions and frictions arising from leading unregulated lives that infringe upon the lives of the others by treading on their toes. Need we to mention that such life is the life full of pleasure, contentment, satisfaction and happiness.

Conclusion –

We can conclude this essay by saying that Jaina tenets and a life led in accordance with their dictates is a life free of tensions, grudges, discontentment, dissatisfaction and attendant misery and full of relief, harmony, contentment, satisfaction and attendant happiness.

In other words – **Jaina way of life is the answer to personal happiness.**



JAINISM AND SOCIAL HARMONY

Importance Of Social Harmony –

Everyone is aware of the pain and misery that is wrought upon the society and its individual members in a society torn by strife and conflict and the state of pleasure and happiness that prevails in a society blessed with harmony, agreement and understanding. A state of social harmony is of paramount importance because the societies in states of disharmony are in states of discontent as well and it is the harmonious societies that make all-round progress.

Harmony is nothing but a state of agreement and understanding of mutual feelings, interests and opinions. The conflict arises when we fail to appreciate the feelings, interests, opinions and view-points of others and abruptly reject them in favour of conflicting views. In any society such a state of affairs breeds mutual hatred and results in unresolved conflicts. As the very aim of every form of existence is to gain pleasure and happiness, it stands to logic that human beings have been in search of ways and means to resolve such conflicts and promote harmony. Jaina seers are no exception to this rule and they, too, have been on the lookout for such means. In this essay we propose to examine as to how effective the search by the Jaina seers down the ages has been and how effective the Jaina precepts and a life led in accordance with these precepts are in resolution of social conflicts and paving the way for social harmony.

Causes Of Social Conflicts –

Every society can be either homogeneous or heterogeneous. The societies with its members from same caste and creed and that exhibit similar attitudes, interests and dispositions are said to be homogeneous and those that have members belonging to different castes and creeds, that exhibit varying attitudes, interests and dispositions are said to be heterogeneous. We can well infer that it is the heterogeneous societies that are more prone to social conflicts rather than the homogeneous ones. However, there may be occasions when even the homogeneous societies also suffer pangs of social conflict. The causes of social conflict can be grouped under the following heads: –

A. In Heterogeneous Societies –

- (i) Religious intolerance,
- (ii) Intolerance for different social customs,
- (iii) Lack of appreciation for different views,
- (iv) Racial and cultural differences,
- (v) Exploitative and expansionist attitudes of some social groups, etc.

B. In Homogeneous Societies –

- (i) Sectarian views and ambitions,
- (ii) Conflicts arising out of property and possession disputes or those over wealth and women,
- (iii) Personal vanities and ambitions,
- (iv) Passional dispositions of individuals and leaders, etc.

When we have a look at these causes of social conflict, it dawns upon us that none of these causes are irremediable and that these can be resolved with due application and sincerity on the part of the individuals and the leaders of the societies concerned. In what follows we will be able to see and appreciate that sincerely applied and followed the Jaina precepts have the

capacity to resolve all such conflicts and are, therefore, prime need of the hour at a time when the societies everywhere are being torn asunder by these very causes.

Jainism : The Remedy For Social Conflicts –

In this part of the essay we will see as to how various Jaina principles and precepts resolve various causes of social conflicts and contribute to the promotion of social harmony. The most potent conflict resolvers are the principles of right-vision, right-knowledge, non-violence, respect for others' property rights, truthfulness, controlled greed, sexual discipline, simplicity of life-style, inconspicuous consumption, non-absolutism, subdued passions, mutual respect and universal love. We shall now discuss their effectiveness one by one.

Right-Vision –

Most conflicts arise out of our inability to see things in their right perspective. The Jaina thought lays most emphasis on development of this ability and thereby equips its followers with an insight that can see things as they are and not with a distorted view. This insight resolves the conflicts arising out of lack of proper perspectives. The causes that fall in this category and which are easily resolved by having a right perspective are racial, religious and cultural intolerance.

Right-Knowledge –

Lack of proper knowledge also gives rise to conflicts. Most religious and cultural conflicts fall in this category. We are unable to appreciate the others' religious tenets, precepts and norms for want of their knowledge and feel threatened by this lack of knowledge. Gaining proper knowledge of own as well as that of the other religions and cultures are of utmost importance for conflict resolution. Jaina emphasis on gaining right-knowledge is well known. So much so that it is considered to be one of the three liberating elements.

Non-Violence –

If we were to state the most important tenet of Jainism, it is non-violence. We cannot help but realise that violent thoughts are at the very root of all conflicts and the conflicts escalate when such thoughts are translated into actions. Jainism advocates giving up violence at both levels, resolution of all differences in a non-violent manner and thereby facilitates a conflict free life for its followers as well as for the society at large.

Respect For Others' Property Rights –

History is evidence to the fact that wealth and women have been the causes of most conflicts. The third major and minor vows for the clergy and the laity respectively enjoins them to respect others' property rights and refrain from their thefts or forcible possession. All conflicts arising out of matters of wealth either do not arise or get readily resolved if this principle is sincerely and faithfully followed. This applies equally effectively in both types of societies – homogeneous as well as heterogeneous. Another aspect of this issue is greed control. We have discussed earlier in this work that greed is the mother of all evils. Most conflicts have greed for material as well as emotional adjuncts as the root-cause. Jaina vow of non-possession for the members of the clergy and those of simplicity of life-style, limited possession and inconspicuous consumption by the laity is the clarion call for neutralising all conflicts that arise out of uncontrolled greed.

Subdued Passions –

Another related aspect is that of rising passions – anger, pride, and deceit that, too, is a contributory factor in initiation as well as escalation of conflicts. Jaina precept holds that passions form the glue that binds the karma matter with the soul to inhibit its spiritual progress. All right minded Jaina believers are, therefore, advised to subdue their passions in the self-interest, which indirectly helps in conflict resolution and promotion of social harmony.

Truthfulness –

Lies, lies and lies. Some never seem to tire of telling lies. Many a conflict has lies at its root. Lies when found out give rise to disbelief and consequent lack of trust, which, in turn results in conflict. The Jaina way firmly denies its followers the taking of shelter behind lies and advocates strictest adherence to truth in all walks of life. Need it be mentioned in so many words that adherence to truth promotes trust and resolves conflicts.

Sexual Discipline –

Jaina vow of sexual abstinence by the members of clergy and that of strictly disciplined sexual life by its lay followers keep them away from conflicts originating from the most potent cause of conflict – women.

Principle Of Non-absolutism –

One of the most important agent of social harmony that is the remedy for conflicts arising out of differing view-points is the principle of non-absolutism that states that in this changing world of ours nothing is absolute. There are, therefore, no absolute truths and no absolute untruths. The truth has infinitely many facets, which only an omniscient visionary can see and know. We, with our limited vision and perception can at best see and appreciate only a few of those infinitely many aspects. Therefore, it is imprudent for any of us to insist upon that insufficient knowledge as the absolute truth and thereby cause conflicts. This realisation instils in us a respect for the others' views and is, thus, the greatest harmonising factor.

Universal Love –

The spirit of universal love is reflected in the Jaina addict that reads, **“Friendship for all the creatures, respect for all the virtuous, compassion for all the miserable, a disposition of equanimity in adversity; Grant me O’ Lord ! always and every**

time.” Most conflicts arise out a feeling of animosity towards the others for one reason or the other. A feeling of universal love, when it starts flowing in our veins drives a death knell in any such feeling of animosity and paves the way for absolute social peace tranquillity and harmony. Jainism is so particular about this principle of universal love for all the living beings that it advocates complete or all possible avoidance of hurt or injury not only to the big and discernible life but also to the smallest microscopic creatures like the invisible bacteria and *Nigodiās* of the vegetable origin. It goes without saying that such feeling of universal love transfers itself to the members of the society at large and promotes social harmony.

Conclusion –

We conclude this essay on social harmony through the pursuit of Jaina precepts by saying that the very Jaina way of life is to rise above conflicts and seek harmony in personal as well as the social life. Following the Jaina precepts, therefore, paves the way for social harmony.



JAINISM AND WORLD-PEACE

World Peace : The Need Of The Time –

The world today is in the grip of conflict and strife. It is being torn asunder by threats of wars and terrorism. The Ethnic conflicts are at an all time high and various fundamentalist groups are fanning these conflicts to make their presence felt and to make political capital out of them. The world today is at its most unsafe epoch. The situations are being made more complicated by political and economic hegemonistic tendencies of some powerful nations and terrorising tendencies of some ethnic groups. Wherever we cast a glance on the globe, our eyes fall on trouble spots. Be it the Middle East, Far East or Southeast. Arab-Israel conflict has become a festering sore; the United States of America has waged wars in Afghanistan and Iraq and is now threatening Iran with dire consequences; North Korea is escalating its fatal arsenal at the annoyance of the USA; Pakistan is fomenting trouble and actively supporting the separatist terrorist groups in Kashmir with men and material and moral support and the ethnic conflict in Sri Lanka has claimed thousands of innocent lives and it still shows no sign of subsiding. This is not to mention the lesser intra-national insurgent movements that have various political, economic, religious and ethnic reasons. All of them are violent in nature and portend death and destruction. The world, at large, is in their grip and is looking askance for some hope of amity and peace.

Causes Of Conflict –

The causes of conflict can be broadly divided into the following four categories: –

- A. Political** – The political aspirations, justified in some cases and unjust in some others, of some groups, when not met, result in their violent expressions and the conflicts come into being. However, whether just or unjust they result in human misery and loss of not only human but other forms of life as well. The examples abound – The Chechen movement in Russia, the Tamil movement in Sri Lanka, and insurgency in Kashmir are glaring examples of this kind.
- B. Economic** – When one group or nation greedily eyes the economic resources of another group or nation the conflict becomes inevitable. The US ambition of controlling oil resources of the Middle East is one such example.
- C. Ethnic** – The separatist tendencies of one ethnic group from the domination of another group as well as rejection of just claims of one ethnic group by another numerically or otherwise stronger group always results in ethnic discord and violent conflict. The Arab–Israeli conflict, the Tamil insurgency in Sri Lanka, the Chechen uprising in Russia can be seen in this light.
- D. Religious** – When one religious group tries to dominate the other, when there are forcible or enticing conversions, when there is religious intolerance amongst various religious groups that have to coexist for geopolitical reasons, the conflict cannot be avoided. The expansionist tendencies of some religious denominations also significantly contribute to such conflicts. The Religious fundamentalism of all kinds and conversions by some missionary groups fall in this category. There is no need to say that this single cause is the most dominant cause of

strife in the world today. Whether it is the WTC episode of September 11 or Terrorist strikes in India and Indonesia, they have a common message for all of us. Religious expansionist ambition and religious intolerance mean war, terrorism, conflict and strife.

Besides these major causes of conflict there are some more that must not be overlooked if we aim at a world at peace with itself. They are as under: –

- A. Egocentric Approach** – When an individual or a group starts thinking that what it thinks or believes in is the only right thing, everything else is wrong, it spells trouble for every other individual and group may also think likewise and the conflict becomes inevitable. Such approach is called absolutist approach and is a surest cause of conflict. All the religious discord and animosities between the followers of different creeds from times immemorial including the religious wars and campaigns are witness to conflicts arising from this mentality.
- B. Economic Inequity** – Wealth when concentrated in the hands of some classes, attracts the envious attention of the deprived masses. The root cause of this inequity is greed.
- C. Tensions** – Undue ambition, extravagance and lack of understanding results in tensions, which when left unresolved manifest themselves in the form of psychopathic disorders and violent expressions. They shatter peace and tranquillity and make lives miserable.
- D. Unethical Applications Of Science And Technology** – Scientific and technological advancements were meant to be boons for humanity in particular and for the other forms of life on the planet in general. Instead their unethical application has resulted in the development of nuclear, biological and chemical weapons of mass

destruction. The unethical means employed by the producers of such weapons to find market for their wares have resulted in sponsored wars where the parties instigated by such traders go to war and become hapless buyers of such weaponry manufactured by these unscrupulous perpetrators of misery.

Jaina Answer For Conflict Resolution And For Ushering In World Peace –

Jainism offers solutions to all the problems cited above that cause conflicts. The Jaina precepts such as non-violence, truthfulness, non-stealing, moderate possessions and inconspicuous consumption, non-egocentric approach and universal love go a long way in the direction of resolving all such conflicts. In the paragraphs that follow, we will see as to how each of these precepts contributes to conflict resolution and thereby to promote world peace.

Non-violence – is the single most potent conflict-resolving factor. It is as effective in international arena as it is in national, social and personal lives. Here I would like to mention that as long as India and China both sincerely adhered to the principle of *Pañcaśīla*, their conflicts did not come to a head. Following the principle of non-violence makes it possible for nations to avoid wars and even smaller armed conflicts. An appreciation of this most humane principle may induce a feeling of abhorrence for wanton killings even in the minds of the most hardcore terrorists. There is no doubt that a universal acceptance and application of this Jaina tenet will leave the world tranquil and peaceful.

Truthfulness – Diplomacy these days has come to mean saying one thing and doing quite the other. This queer policy may succeed for some time but when the affected parties realise that they had been taken for a ride by clever diplomatic manipulations

the conflict complicates further rather than getting resolved. Such sheltering behind cleverly hidden lies becomes the greatest stumbling blocks in the process of achieving peace. It will also not be incorrect to say that creating markets for one's warlike merchandise by the manufacturing country is often based on its false propaganda and falsely instigating one neighbouring country against the other. It is not difficult to imagine that if a world order based on absolute adherence to truth could be created, it will be a world bereft of strife and full of peace and amity.

Non-stealing – The Jaina concept of non-stealing is not only refraining from theft as such but also to refrain from taking or accepting anything, how-so-ever small and inconsequential, without the permission of its rightful owner. Such absolute adherence to respect for the others' property rights in the international dealings will not leave any room for disputes of territory and other economic conflicts. It can be said with some authority that if such a situation prevails, no conflicts will assume the proportions where wars may have to be fought and peace may have to be shattered. This applies equally to the matters of tangible as well as intellectual properties.

Moderate Possessions And Inconspicuous Consumption– Imagine a world order where the developed countries moderate their needs, which often border on wasteful luxury and conspicuous consumption, and share their wealth with the underdeveloped countries. Will there be hungry and deprived billions in the world then? The answer is an obvious 'No'. Can there be any conflict in a world with no hunger and deprivation? The answer will again have to be a 'No'. This seems to be a Utopian ideal but that is what Jainism preaches to its followers. If the entire world were to follow the Jaina precept of moderate possessions and inconspicuous consumption, the world may well be rid of conflict and the peace may prevail.

***Anekāntavāda* : The Harbinger Of Peace And Prosperity** – It is the egocentric approach to things where an individual or a country thinks that what it feels for the world at large is the only right thing to do for each and every nation and who-so-ever disagrees with its views is to be roundly thrashed. It spells doom for the world. Such absolutist views are resented by everyone and give rise to conflict at every stage. Jainism with its non-absolutist principle of *Anekānta*, which advocates that the truth is multifaceted and everyone's views may have something that is right and worth consideration and thereby respects everyone's views, is the surest formula for conflict resolution and melting away of tensions in international matters. All sorts of conflicts, ethnic disputes, religious intolerance, ideological differences and racial discrimination can be resolved through the application of this one principle. Need I to mention that if all disagreements are sorted out in accordance with the *Anekānta* approach, there will be no discord or contention and peace will be within reach.

Universal Love – A feeling of universal love, friendship and fraternity that runs through the Jaina way of life, which respects the integrity of even the microscopically small life-forms, be adopted universally, it will result in universal non-violence and a feeling of compassion for all. The world so imbued with love and compassion will not resort to violence in finding solution to any of its problems how-so-ever complex. This, we can appreciate, is the most potent potion for remedying the problems of the world riddled with violence, strife and terrorism.

Conclusion –

In this essay we have tried to examine the problems that give rise to conflict and consequent disputes, wars, armed uprising, insurgency, terrorism and strife in general. We identified the political, economic, ideological and egocentric reasons for such disharmonious state of affairs. When we examined all these issues

in the light of Jaina perspective and its precepts of non-violence, truthfulness, non-stealing, moderation in consumption and accumulation of wealth, non-absolutist view-point, and universal love, we noticed that if the world be imbued with these noble ideals, the conflicts will not be able to withstand their radiance.

It is quite reasonable to conclude that Jainism, with its nobility of approach, is certainly the way of life that can put an end to the world-wide conflict and contention and pave the way for peace, prosperity, amity, harmony and tranquillity in the international life.

Jaina ideals offer a hope for the world torn by violence and terror.



ENVIRONMENTAL CONCERNS OF JAINISM

Environmental Calamity –

The human greed, consequent reckless exploitation of natural resources and careless release of polluting wastes into the vulnerable Eco-system has taken the toll of the ecological balance in nature and has resulted in the environmental imbalance that has made life difficult not only for the humans but also for all the other forms of life on this planet.

Environmental Concerns Of Jainism –

The Jaina motto '*Parasparagraho Jīvānām*' voices the environmental concerns of Jainism. This motto means that all forms of lives, how-so-ever big or small and how-so-ever higher or lower on the scale of evolution are interdependent and one form cannot survive without the support of the other forms. It, therefore, implies that all living beings must maintain a judicious balance with the other living beings and live in harmony with them. This is further strengthened by the basic Jaina precept of non-violence towards all forms of life from the microscopic one sensed earth, water, air, fire bodied creatures as well as vegetation through the intelligent five sensed creatures such as some animals and the humans.

The Causes Of Environmental Degradation –

The causes of environmental degradation and ecological imbalance are not far to seek. They can be grouped under the following heads: –

1. Unplanned and reckless exploitation of natural resources,
2. Wasteful conspicuous consumption by human beings,
3. Removal of balancing agents from the Eco-system, and
4. Thoughtless release of polluting wastes from homes and industries into the delicately balanced Eco-system.

The Jaina Remedy –

The Jaina way of life firstly prevents all these causes and secondly, helps in the restoration of the disturbed ecological balance as it regards non-violence and harmony between various parts of the Eco-system as inseparable. Lord *Mahāvīra*, in His preaching, laid utmost emphasis on maintaining harmony between the six types of life forms and said, “A considerate follower of the faith must treat all the six forms of life with equal concern and never act so as to hurt or injure them.” (*Daśavaikālika*, 4.29).

Ecological Balance And Jaina Way Of Life –

The Jaina answer to this eternal problem lies in making the most evolved of the earthly beings, the human beings, responsible for its solution. As the Jaina way of life, for both – the clergy as well as the laity, has been evolved around the principal of non-violence towards all life forms irrespective of their stages of evolution from the most evolved humans through the animals, birds and fishes as well as the insects and the microscopic organism, it makes for the preservation of the ecological balance by countering all the causes that go to disturb it. Jainism prohibits its followers from destroying of the interdependent life support systems that ensure such a balance by realising that other living

beings that constitute the Eco-system also do a lot of good.

Jainism tackles these issues on two levels – spiritual as well as practical. Spiritually, it advocates that protection of all the six categories of living beings and that leading a life of minimal interference in the natural existence is soul purifying because it does not incur any sin and helps one in achieving separation from the earlier bonded karma. Practically, the Jaina injunctions for the clergy as well as the laity are such as to inhibit them from any interference in the Eco-system of the nature.

Jaina Vows And Environmental Protection –

As far as the Jaina clergy is concerned, their vows of complete non-violence, complete adherence to truth, non-stealing, sexual abstinence and non-possession are so stringent that their way of life does not militate with the ecological balance in any way. From the non-violence point of view, they do not kill hurt or torment any living being, do not eat meat, do not trample or pluck vegetation, do not use anything that may be live and thereby may have a chance to hurt it. For them to pollute, disturb, hurt or destroy anything in the nature is to commit violence towards the creatures that constitute it and, therefore, they walk, talk, eat, sit, stand and lie down after taking care that they do not hurt any living being in the process. Their observance of complete and absolute non-violence ensures that they do not interfere with the ecological balance but promote its protection. They faithfully abide by the dictates of their holy canons that maintain that all life is equal and to hurt or kill any living being of the lowest denomination such as that from the vegetable kingdom or from the microscopic variety is also sinful. So much so that the Jaina monks and nuns do not eat raw vegetables, drink untreated water, or tread upon wet patches or cross over puddles or rivers unless there is no other way to go across. Also, they do not enter rivers or pools or lakes for bathing. Their vows of celibacy non-possession, five-way vigilance and three-way

restraint also keeps them away from all temptations and helps them in practising complete non-violence and thereby helping protection of the ecological balance. They are so conscious about environmental pollution that monks and nuns of some sects even tie pieces of cloth over their mouths so as not to cause air pollution.

Jaina laity, too, observes such restrictions as the monks and the nuns but only less rigorously. Their minor vows of refraining from gross violence (meaning strict and inviolable vegetarianism), gross untruth, gross stealing, gross violation of sexual discipline, and unlimited possession and conspicuous consumption go a long way in making them follow a life style that does not grossly infringe upon the natural environment. Besides the fact that many Jaina laymen and lay women follow some of the restrictions meant for the clergy, the Jaina householders are also prohibited from pursuing such vocations as cause mass destruction of life of any fine or gross kind. They do not fell trees, cut or burn forests, empty ponds and dig mines, run slaughterhouses or trade in meat or any products thereof. They even do not run such industries that have harmful effluents and cause heavy pollution of ground, air or water. They do not hunt or keep animals or birds of prey as pets. They also do not resort to use of pesticides and, in general, refrain from all forms of avoidable violence towards all forms of life that constitute the Eco-system. They consider all these as grave sins and term them as '*Mahārambha*'. Some Jaina householders also restrict the quantity of water and number of vegetables that they can take.

Vegetarianism : The Most Important Environmental Protection –

Vegetarianism is one of the strictly inviolable injunctions for the Jaina clergy as well as the lay followers. Also, it is the most important environment protecting measure. It is said that the animals that the non-vegetarians eat in one month eat away vegetable food that can sustain hundreds of hungry humans for

one whole year. Non-vegetarianism is an environmental threat in more than one way.

Firstly, it takes away those animals from the Eco-system that are the natural food of the animals of prey.

Secondly, it causes the extinction of a large variety of floras by the animals that are artificially raised for meeting the demands of the flesh-foods.

Thirdly, it is responsible for the extinction of many kinds of faunas by starving them of their natural food.

Fourthly, It disturbs the natural ecological balance by tampering with its ingredients.

Fifthly, the chemical fertilisers and pesticides used in order to meet the artificially inflated demand of vegetable food for feeding the livestock for flesh-foods and poultry also cause irreparable harm to the Eco-system.

Sixthly, the butcheries and slaughter houses release such effluents in the surroundings, which are a major cause of ground, surface water, sub-soil water and atmospheric pollution.

All these considerations force us to conclude that meat eating is most injurious to the environment.

Conclusion –

We can conclude this essay on environmental concerns of Jainism by quoting from the Rio declaration that very significantly incorporates the Jaina thought:

“We believe that the universe is sacred because all is one. We believe in the sanctity and the integrity of all life forms. We affirm the principles of peace and non-violence in governing the human behaviour towards one another and all life.”

“We view ecological disruption as a violent intervention into the web of life. Genetic engineering threatens the very fabric of life. We urge governments, scientists and industry to refrain from rushing into genetic manipulation.”

Also, to quote from Dr. N.P. Jain: “Jaina ecological consciousness is grounded in a judicious blend of divine holism and vision of non-exploitative science and technology. Instead of ignoring or side tracking one another, religion and science must go hand in hand and chart a single path to guide humans spiritually in the direction of preservation of our planet and conservation of its resources. The scientific approach, reasoning and practices prescribed by Jaina religion are, thus, highly relevant today when environmental concerns are on the top of human agenda.”

“Jaina philosophy exhorts and inspires human beings to become the spiritual agents for preserving the grace and dignity of Mother Earth and enhancing the productivity and vitality of the natural phenomenon. After all, all human beings, nature and the other living beings are a part of an organic whole – a oneness in the vast eternity of time and space.”

Jainism has preached this from time immemorial.



LEADERSHIP AND MANAGEMENT THROUGH ANEKĀNTA APPROACH

Management and Anekāntavāda –

Management means the art of optimal application of resources to achieve the organisational goals. Here, the key word is optimal application of resources. If the resources were unlimited or there was no compulsion to achieve the organisational goals, there would be no need for management of any kind. However, the resources being limited and there being a need to realise the organisational goals, the managerial skills are needed. All organisations need management. The organisations can be broadly classified into two categories – service providing organisations, which only provide human services and do not manufacture or sell any material products and industrial organisations, which produce and sell material products. The first kind of organisations are basically man–power organisations and they mainly depend on man–management for their best output. The second kind is more comprehensive as it manages finance, material, as well as man–power resources for ensuring best output. The time resource is common to both these types. In managing any kind of resource a manager has to consider many factors that affect his decision and profitability of the organisation. It is where the multidimensional approach or *Anekāntavāda* comes into play.

Anekāntavāda or multidimensional approach means that we consider an issue from all possible angles and do not get swayed by one of its more prominent aspects. Considering only one of the aspects is called one-sided approach and may not produce the best results. As any organisation would demand from its managers the best results that can be produced through the given resources of enterprise, land, man-power, money, material and machine, it becomes incumbent on them to resort to multidimensional approach. *Anekāntavāda* is, thus, essential for the success of the management systems. Its application is as relevant in the field of man-power management as it is in the fields of enterprise, land, money, material and machine management. In the following paragraphs we shall consider as to how the application of *Anekānta* or multidimensional approach helps in optimising profits.

Applied Anekānta in Various Fields of Management

As the aim of any organisation is to apply limited resources in order to maximise profits, it employs management techniques through its managers. Here we must be very clear about the term 'profit'. Profit always does not mean monetary gain only. It can be tangible as well as intangible. For example when a company produces and sells some product, its sales revenue minus its production and marketing costs means its profit and it can be measured in terms of monetary gain. However, when a religious organisation such as an order of the priests preaches the gospel the profit is in terms of moral ethics and spiritual upliftment of the parish, which cannot be measured in tangible terms. However, both the organisations try to get the best output from their resources and, therefore, take into account a host of considerations for ensuring it. This consideration of more than one aspect of things and reconciling seemingly conflicting inputs is where the theory of *Anekānta* is best applied.

Organisational Essentials and Anekānta –

Any organisation needs certain essential inputs for it to function effectively. One or more of the following ingredients are essential for an organisation: –

- A. Enterprise** – It is the individual or a group of individuals that shoulder the entire responsibility for the organisation. They employ the capital, which in turn hires or purchases the other ingredients, and enjoy the profits or suffer the losses. In the ultimate analysis it is the entrepreneur that has the final say on any matter in the organisation. However, he delegates powers and responsibilities to the managers for day to day functioning of the organisation. In smaller organisations, however, the entrepreneur is also the manager. The entrepreneur decides the location (land) of his enterprise, the capital to be employed (money), the personnel to be hired (man-power), raw material to be purchased (material) and the machines to be installed (machine). For taking all these decisions he has to consider many inputs some of which may be mutually conflicting and has to reconcile them. He employs the multiple approach in all these fields. He can hardly dispense with *Anekānta*.
- B. Money** – Once the entrepreneur decides to raise an organisation he has to arrange capital for translating his ideas into action. He can do so from own resources, by taking loans from the banks and other financial institutions, from private moneylenders, etc. Each of these sources has its own pros and cons. While the loan from the banks may be at lower interest rates, it may have some conditions attached to it, which may be difficult to fulfil. Also it may not be available at the nick of time. At such times the private loan at higher rates of interest may be the only answer. One has to weigh the pros and cons and decide as to which type of money source to mobilise when.

A strict adherence to only one norm – say bank loan – only may cause some very critical operations to be stalled at times and may result in heavy losses. One has to consider all the aspects and adopt the multiple approach in accordance with *Anekānta*.

- C. Land** – Land includes the factory, offices or the business premises of the organisation. Again a number of variables have to be considered before a decision can be taken about a suitable site. Considerations like cost, distance from the habitation or market-place, distance from the area where the raw material is available, etc are mutually conflicting. The inexpensive land may be very far from the main business district of the town and may not prove profitable in the long run. The transportation of raw materials and final products to far off places may prove quite expensive. So saving on the cost of land may mean a direct saving but may result in indirect expenses, which may be very heavy and adversely affect the profitability of the organisation. The Management has to reconcile these conflicting issues and take a decision in accordance with the rules of multiple approach – *Anekānta*.
- D. Manpower** – Again, the hiring of manpower resource is riddled with many conflicting elements like quality versus wages. One has to consider as to which positions are to be filled with well-qualified personnel, of proven ability, at much higher wages and which ones to be filled with those of minimum qualifications at lower wages. One has also to consider as to which staff can be trained on the job and which have to be hired fully trained. All these decisions depend on the multiple approach and are best decided in the light of *Anekānta*.
- E. Machine** – Considerations of cost always militate against those of quality. Again, shutting down for regular maintenance and replacement of worn out parts requires

careful consideration. Too early and too late may both be counterproductive. Too early means higher costs and too late means frequent breakdowns. Both spell doom for the organisation. The manager has to be resilient enough to take decisions on the merits of each situation, taking into account different conflicting considerations. Here, too, *Anekānta* comes to his aid.

- F. Material** – Material management is a rather complex subject. Judicious inventory of raw materials and finished products are important. Inventories mean costs but lack of inventories means starving plants and dissatisfying shortages and consumer alienation. Multiple approach is essential to handle this subject as well. *Anekānta* is the answer, again.

Anekānta Applied to Different Areas of Management–

Anekānta approach also comes to the fore in different areas of management such as Financial, Personnel, Production and Marketing management. This is being discussed in the paragraphs that follow: –

- A. Financial Management** – Capital investments, borrowing of capital and its application in various areas of operation such as rent, wages, installations, maintenance, procurement, production, inventory holdings, marketing, advertisement as well as profits taking and ploughing back requires consideration of a host of conflicting issues. Only *Anekāntic* multiple approach can help the managers to arrive at judicious and balanced decisions that can maximise profits.
- B. Personnel Management** – Besides the considerations of hiring and firing discussed earlier, one has to consider the motivation of the workers to put in their best and to

interdepartmental and intradepartmental co-ordination. The manager has to know that he is dealing with people, who have different motives and propensities. Some may be moved by pecuniary benefits while for some recognition may be more important. Again, rewards – promotions and punishments – demotions may persuade some others. Trade unions are also ever-ready to throw the spanner in the wheel. Manager who cannot reconcile these conflicting considerations cannot ensure the desired profitability of the organisation and may soon be shown the door.

C. Production Management – Production management involves procurement of raw materials of right qualities in right quantities, to have their adequate stock in order to meet the plant's demand for a considerable period, to ensure proper running of the plant with lowest mean time between failures (MTBF), to ensure proper quality assurance, to produce in accordance with projected market demand so as to avoid shortages as well as inflated inventories. Some of these requirements are in direct conflict with some of the others. The reconciling of such conflicting requirements is the hallmark of *Anekānta*.

D. Marketing Management – No organisation can survive unless it can sell what it produces. The Marketing pundits aver that in a market steeped in competition, it is not only the best product that sells but also the best-advertised one that does. Marketing involves market-research, advertisement, demand and supply analysis, customer satisfaction, and competitive price-structure and a host of other considerations. The marketing manager has to consider as to how much to spend on the marketing research, advertisements, incentives to the marketing network and the customers, so as to attract enough attention and yet to keep the prices competitive. The 5

P's of 'Marketing Mix' that includes the considerations of Product, Price, Place, Promotion and Packaging beautifully sum up all these considerations. No need to mention that *Anekāntic* multiple approach is the only one that can save the day for the marketing manager when the chips are down.

Anekānta and Management Functions –

Finally, we come to the important area of management functions and examine as to how the time-tested principle of *Anekānta* aids the managers to discharge these functions effectively. The management functions are four – 1. Planning, 2. Organising, 3. Co-ordinating and 4. Controlling.

A. Planning – No endeavour can be expected to succeed unless it is backed by sound planning. Planning requires taking into account, and reconciliation of as diverse and conflicting considerations as costs of various material as well as service inputs, market-research, competition, etc. Planning can be effective only if various factors are not only considered and reconciled but different view-points are also taken into account and rationality is always maintained. Any bias based on absolutism makes the planning flawed and renders the organisational goals susceptible to failure. An *Anekāntic* manager will not be swayed by such biases and ensure maximising the profitability of his organisation.

B. Organising – A manager is as effective as his organising ability. To a large extent it depends on his leadership qualities like ability to enthuse and motivate the workers and management cadres to draw the best out of them, to ensure proper financial, material, production and marketing management. To do all this he has to constantly juggle with a large number of conflicting considerations. His success or failure depends on his ability or inability

to consider all these and to draw logical conclusions. It is obvious that only a multiple approach or *Anekāntic* approach can accomplish this seemingly impossible miracle.

C. Co-ordinating – Modern industrial, service-sector, social, political or religious organisations are agglomerations of large number of departments and subordinate organisations. Unless all these function as organic wholes, the success of the organisation remains questionable. The top manager who has to achieve this organic integrity of the organisation has to co-ordinate their functioning. As all the departments and sub-organs have their own motives, such co-ordination is by no means a simple task. It is not difficult to see that such co-ordination can only be achieved through the reconciliation of the motives of various sub-organs by following the *Anekāntic* approach.

D. Controlling – Having co-ordinated, the top manager has also to ensure that all the sub-organs of the organisation function in accordance with the arrived at decisions. This is the function of management control. Again, for effective control the top manager has to depend on various means such as Management Information System, Systemic checks, giving timely corrections, subordinate accountability, etc. It goes without saying that an effective control can only be achieved by dealing with all these means by adopting the multiple approach or *Anekāntavāda*.

Conclusion –

In this essay we have seen that the effectiveness of any organisation depends on its ability to function as an organic whole. This involves planning, organising, co-ordination and controlling by the manager in as diverse areas as finance, personnel,

production and marketing by judicious balancing the six essential ingredients of organisation like enterprise, land, money, manpower, machine and material to ensure maximum profitability of the organisation.

At each stage in the three divisions of this essay we have concluded that effective management is possible only through the adoption of *Anekāntic* multiple approach at all levels of management.



JAINA PRECEPTS FOR PERSONALITY DEVELOPMENT

Personality –

Personality is the sum total of a person's physical, intellectual, psychological, social, moral and dynamic traits. It is also the overall impression that a person makes on the others. A person, as is evident, may have desirable as well as undesirable traits. These traits make him likeable or disliked. The importance of a desirable personality lies in the fact that a person's success or failure in every walk of life – professional, family, social, political, religious and spiritual – depend on it.

Personality Development –

As the very name suggests, personality development means development of desirable physical, intellectual, psychological, emotional, social, moral and dynamic qualities of a person.

Physical Aspect Of Personality –

The visual impact of a person is due to his physical personality. It includes all those aspects that are externally noticeable. They include : –

(a) Appearance –

- (i) Physique,
- (ii) Grooming, and
- (iii) Dress.

(b) Bearing –

- (i) Gait,
- (ii) Carriage, and
- (iii) Seat and posture.

(c) Body-language shows –

- (i) Confidence or diffidence,
- (ii) Submission or resistance, and
- (iii) Careful or careless nature, etc.

(d) Mannerisms –

These are significant body movements that indicate various personality traits such as emphasis, nervousness, confidence or the lack of it, etc.

(e) Eye-contact –

A person's eyes tell much more in an instant than it is possible to find out about him by talking to him for hours. They are indicative of his inner qualities and his nature.

Intellectual Aspect Of Personality –

The audio-visual impact of personality is complete only when the visual physical personality is supplemented by the audio intellectual personality. Intellectual aspect of personality includes all those elements, which project a person and create an impression at the intellectual level, which is much stronger than the visual physical impact. These elements are –

- (a) **Intelligence** – It is a person's ability to understand abstract relationships between things and objects. It can be verbal, and non-verbal. Intelligence tests are designed to test this aspect of a person's personality.
- (b) **Knowledge** – It involves 1. Learning, and 2. Memory, which is a combination of retention, and timely and relevant recall.
- (c) **Imagination** – It is a person's ability to visualize various

aspects of things and situations. It has a direct impact on his –

- (d) **Creativity and Problem solving ability** – It is the applied aspect of imagination, knowledge and skill.
- (e) **Expression** – Effective expression of one's thoughts has always been important for achieving success. There is a colloquial saying that means '**one who speaks well sells well**'. There is a lot of sense in this saying. In all our endeavours from trade and industry to preaching by the religious leaders, one sells something or the other. Some sell merchandise, some sell services, some sell ideas and some sell themselves. Nevertheless, there is some kind of selling that goes on all the time. For selling well or in other words making our wares or ourselves acceptable to others we must have good expression.

Psychological And Emotional Aspect –

This is the most invisible aspect of a person's personality, yet it is in no way less important than the others are. It manifests itself in the form of –

- (a) Quality of adjustment with others at home, work, and in the society in general.
- (b) Mental health and emotional stability including tensions or the lack of it, Depression and other psychosomatic manifestations and enjoyment or otherwise of work in particular and the life in general.

The impacts of this aspect of personality on personal, social and professional lives are multidimensional. They include –

- (a) The person may be happy or unhappy according to his emotional and psychological disposition,
- (b) A happy person spreads happiness around himself and an unhappy person does just the opposite.

- (c) The family, social and professional lives of an emotionally stable person are well-adjusted and happy,
- (d) A happy person is a much better worker than the unhappy one. His output and quality of work are many times superior than those of the unhappy ones.
- (e) A well-adjusted person enjoys much better popularity, respect and recognition than an ill-adjusted one.
- (f) An ill-adjusted and emotionally unstable person easily succumbs to the lure of vices such as drinking, drugs, etc.

Solutions to psychological and emotional problems include

- (a) Having role-models,
- (b) Analytical rather than emotional approach to problems,
- (c) Rationalisation of unfavourable situations,
- (d) Expression of pent-up feelings in constructive ways such as painting, music, vigorous physical activities – sports, etc.
- (e) Catharses, and lastly,
- (f) Professional help, if needed.

Moral Aspect Of Personality –

The character qualities like honesty, truthfulness, non-stealing etc. fall under the purview of moral aspect of a person's personality. No gainsaying the fact that on these character-qualities depend a person's dependability and acceptability.

Influence Of Jaina Precepts on Personality Development –

The Jaina precepts cast a lasting impression on the personality and mould it in the most desirable mode. The following paragraphs contain an analysis of the way in which it is achieved.

A. Physical Personality –

Appearance – A person's appearance is deeply influenced by his state of health. It is now a proven fact that vegetarianism is healthier than non-vegetarianism. As the Jaina precepts strongly advocate vegetarianism, it helps its followers in ensuring better health and appearance.

Bearing – Gait, carriage and posture of a humble person create a much better impression than those of a proud or arrogant one do. Jaina emphasis on humility is well-known and hence it is a positive influence on personality.

Dress – The thumb-rule for acceptable way to dress is simplicity. Jainism is a strong advocate of this virtue and it makes for a good dress-sense.

B. Intellectual Personality –

Intelligence And Knowledge – Study or *Svādhyāya* is an integral part of Jaina way of life. The very words of the Lord echo through the pages of *Uttarādhyayanāsūtra* that one must study at the appointed times and then reflect on the studied subject in lonely isolation. The study part itself includes the steps such as learning, questioning, repeating, contemplation and teaching. Needless to say that these injunctions go a long way in improving the intelligence and knowledge part of the intellectual aspect of personality.

Imagination Creativity And Problem Solving Ability– The Jaina emphasis on simplicity, frugal existence, limited possession and inconspicuous consumption instil in its followers a spirit of improvisation and it is impossible without fertile imagination and creativity. Problem solving is only a natural corollary to these two traits.

Verbal Expression – The importance of **good expression** for creating a **good impression** has been

brought out earlier. The Jaina precepts deal with this aspect of personality at two levels – prescriptive and prohibitive. While it prescribes true, beneficial and limited speech, it prohibits gossip and bad talk. No need to say that these two injunctions make for good and impressive expression and spell success for the subjects.

C. Psyche And Emotions –

Adjustment – Jaina precepts of non-violence and universal love make its followers universally well-adjusted not only in the limited sense of the family, social and professional lives but on a much wider scale with each and every living being as well as with his natural environment.

Mental Health Emotional Stability And Freedom From Tensions – We have brought out in the preceding essays that following the Jaina precepts yields Personal happiness, social harmony and overall peace and amity. It stands to reason that in such an environment conducive to peace and harmony induced by the Jaina precepts the tensions melt and emotional stability and mental health prevail. The causes of tensions are ill-adjustment, greed, pride, machination and guile. Also, the regular practice of meditation helps in tension-reduction. Jaina emphasis on contentment, humility and straightforwardness, detachment and love for others effectively neutralise these causes and induce a tension-free atmosphere.

Moral Aspect Of Personality –

It goes without saying that entire Jaina lore is about promoting moral values amongst its followers. Be it truthfulness, non-stealing, sexual discipline or rational possessions and simplicity of life-style, they all aim at the same thing – morality. Need I to mention that a strong moral fibre that runs through the

Jaina precepts makes its followers the most ethical, reliable and dependable people that we can come across. This single aspect of personality overshadows all the others put together and makes the holders of this single trait the most acceptable and desirable persons.

Conclusion –

We conclude this essay on the note that Jaina precepts and the strict moral code that they advocate develop the most desirable personality traits in their adherents. **They make the best personality development course that can ever be had.**



CONCLUDING REMARKS

In conclusion we can say that Jainism is a wholesome creed that not only caters to the spiritual emancipation of an individual but also makes him a righteous, honest, unselfish, charitable, peace-loving and well adjusted person with sound family functions and social satisfaction; a better citizen with national outlook and a better human being with a wholesome world-view.

Its principles of non-violence, truthfulness, non-stealing, sexual discipline, rational possession and inconspicuous consumption make it a sound philosophy to live by for a better and happier living, social harmony and world peace.

With the motto '*Parasparopagraho Jīvānām*' its tenets are such as to ensure perfect non-violence and integrity of all forms of life, environmental protection and ecological balance.

Its practical applications in the fields as diverse as personal happiness, social harmony, international relations, world-peace, leadership and management, personality development and environment makes it suitable as a universal creed.

At this stage I must admit that given the constraints of space, it has been possible to cover the subject only cursorily. But, as it is meant for the uninitiated, it will eminently serve the purpose of exposing them to the essentials of this incredible creed – Jainism.

The all time eternal and universal appeal of the Jaina precepts truly makes Jainism the **‘CREED FOR ALL TIMES’**.



APPENDICES

- 1. Transliteration Convention**
- 2. Selected Glossary**
- 3. Bibliography**

1. TRANSLITERATION CONVENTION

(Key To Diacritical Marks)

अ	A, a	क	KA, ka	प	PA, pa
आ	Ā, ā	ख	KHA, kha	फ	PHA, pha
इ	I, i	ग	GA, ga	ब	BA, ba
ई	Ī, ī	घ	GHA, gha	भ	BHA, bha
उ	U, u	ङ	ṆA, ṇa	म	MA, ma
ऊ	Ū, ū	च	CA, ca	य	YA, ya
ए	E, e	छ	CHA, cha	र	RA, ra
ऐ	AI, ai	ज	JA, ja	ल	LA, la
ओ	O, o	झ	JHA, jha	व	VA, va
औ	AU, au	ञ	ÑA, ña	श	ŚA, śa
अं	AM, am̐	ट	ṬA, ṭa	ष	ṢA, ṣa
अः	AḤ, aḥ	ठ	ṬHA, ṭha	स	SA, sa
ऋ	R, r̐	ड	ḌA, ḍa	क्ष	KṢA, kṣa
ॠ	L, l̐	ढ	ḌHA, ḍha	त्र	TRA, tra
		ण	ṆA, ṇa	ज्ञ	JÑA, jñā
		त	TA, ta	श्र	ŚRA, śra
		थ	THA, tha	क्	K, k, etc.
		द	DA, da		
		ध	DHA, dha		
		न	NA, na		

2. SELECTED GLOSSARY

- Ācārya* – (Spiritual) Master; Head of a monastic order.
- Āgama* – Received; imported. In the present context it means the canonical knowledge received from the tradition of omniscient *Tīrthaṅkaras* and the canon-omniscient *Ācāryas* (at least in the know of ten pūrvas).
- Āgama* – Scriptures or Canonical works. Particularly, Jaina canonical works are referred to as *Āgama*.
- Ālocanā* – Confession and criticism of own conduct flaws.
- Agni-praveśamarāṇa* – Death by self-immolation.
- Akāmamarāṇa* – Involuntary death by the ignorant.
- Aṇagāra Cāritra* – Monastic conduct.
- Aṇuśiṣṭi* – Instructing given by i. by the departing *Ācārya* to his successor and ii. By the *Niryāpakācārya* to the kṣaaka, in accordance with the canonical dictates.
- Aniyat Vihāra* – Unpredicted residence or tour.
- Antaḥkriyā* – The end-practice of embracing ‘voluntary peaceful death’ or Samādhimaraṇa.
- Aprāsṭa* – Ignoble.
- Aprāsṭa marāṇa* – Ignoble death – suicide committed in a fit of depression, frustration, etc. This is the suicide committed under the influence of most severe passions.
- Arihā* – Eligibility.

- Artha* – Meaning; interpretation.
- Arthaśuddhi* – Correct interpretation of text specially that of the scriptural text.
- Aticāra* – Flaws or excesses of right conduct.
- Avicāra* – Without deliberate consideration.
- Bahumāna* – Great regard.
- Bāla* – The ignorant one who has the right view but does not practice the right-conduct or the one is at the Avirat Samyagdr̥ṣṭi stage of spiritual development.
- Bāla-bāla* – The most ignorant who is devoid of all three – the right-vision, right-knowledge and the right-conduct (*Avirat Mithyā-dr̥ṣṭi*).
- Bāla-bālamaraṇa* – The death of the most ignorant who is devoid of all three – the right-vision, right-knowledge and the right-conduct.
- Bālamaraṇa* – The death of an aspirant at the bāla or Avirat Samyagdr̥ṣṭi stage.
- Bāla-pañḍita* – The lay aspirant who is endowed with the right-vision and right-knowledge but devoid of the right monastic conduct. However, he is part renounced (*Deśavirat Samyagdr̥ṣṭi*).
- Bāla-pañḍitamaraṇa* – The death of the lay aspirant who is endowed with the right-vision and right-knowledge but only part renounced (*Deśavirat Samyagdr̥ṣṭi*).
- Bhaktapratyākhyāna* – Renouncing (three or four kinds of) food.
- Bhaktapratyākhyāna-maraṇa* – Embracing voluntary death by renouncing food.
- Bhāvanā* – Repetition; Contemplation; Thought current.

Bhikṣu Pratimā – Advanced monastic practices.

Cāritra – Conduct.

Cyāvit – Forced separation by using external means.

Cyut – Natural separation.

Deśavratī – Part renounced, Observer of one or more of householders' twelve vows.

Dhyāna – Meditation.

Dīśā – Direction; Liberating sermon.

Dveṣa – Aversion.

Gītārtha – Master or preceptor highly learned in scriptural or canonical knowledge.

Garhā – Self denouncing and denigration for own misconduct.

Giripattanamarāṇa – To die by jumping off a mountaintop.

Grddhaprṣṭhamarāṇa – Death by entering the carcass of a large animal and waiting for the carrion birds to pick one's flesh and bones.

Hāni – Loss, depletion. In the present context it means gradual lessening of food given to the kṣapaka who has not been able to overcome the desire for food. This is done by explaining to him the value of overcoming the attachment for food.

Inginīmarāṇa – Embracing voluntary death by renouncing food and restricting movements to a confined area and service and assistance by the others.

Jalapraveśamarāṇa – Death by self-drowning.

Kāla – Time.

Kālamāna – Period.

- Karma* – 1. Action. 2. Karma matter or particles of *Karma Pudgala Vargaṇā*. 3. Karmic encumbrance earned through one's actions.
- Kaṣāya* – Passions – anger, pride, deceit and greed.
- Kavaca* – Armour. Here, it means the quality of the *kṣapaka* to remain calm in the face of extreme hunger and pain by constantly reminding himself that such pain and misery is due to the rise and fruition of earlier bonded karma and that his very end-practice is a means to find a release from such trouble in future.
- Kevalī* – Enlightened omniscient.
- Kevalīmaṇḍa* – The death of the enlightened practitioners who have realised omniscience. (Also refer to *Paṇḍitamaraṇa*)
- Kevalajñāna* – Purest and infinite knowledge or omniscience.
- Kṣāmaṇā* – Quality of tolerance developed by forgiving others for their faults.
- Kṣamaṇā* – Seeking others' forgiveness for own faults that may have hurt them. In the present context, it is the pardon begged by an *Ācārya* aspiring to practice *Sallekhanā–Samādhimaraṇa* just before he departs for joining another monastic group.
- Kṣamāpaṇā* – begging others' pardon for one's faults that may have hurt them. In the context of *Sallekhanā–Samādhimaraṇa*, it is the last pardon begged, near the final moments of one's life, from the members of the monastic group to which a *kṣapaka* had migrated for his end-practice.
- Kṣapaka* – The practitioner aspiring to undertake the practice of *Sallekhanā–Santhārā*.

<i>Leśyā</i> –	Spiritual hue or aura.
<i>Liṅga</i> –	Gender or appearance.
<i>Mārga</i> –	Way : the liberating path.
<i>Mārgaṇā</i> –	Journey (for searching the supervising <i>Ācārya</i> for the practice of <i>Sallekhanā–Samādhimaraṇa</i>).
<i>Mithyādarśana</i> –	False vision, false view, false belief, false attitude or false inclination.
<i>Mithyādṛṣṭi</i> –	One who is in the grip of <i>Mithyādarśana</i> .
<i>Mithyāṭva</i> –	Falsehood.
<i>Moha</i> –	Delusion produced by false-vision.
<i>Nāma</i> –	Name.
<i>Nāma nikṣepa</i> –	Describing or referring by name.
<i>Naya</i> –	Standpoint; Point of view.
<i>Nidānamaraṇa</i> –	To die after making a binding wish.
<i>Nikṣepa</i> –	Description; reference.
<i>Nindā</i> –	Decrying or condemning own misconduct.
<i>Ninhava</i> –	Heretic; preacher of falsehood against the precepts propounded by the omniscient Lords; Ungrateful disciple.
<i>Niruddha</i> –	Restricted or constrained.
<i>Niruddhataṛa</i> –	Very restricted or highly constrained.
<i>Niryāmaka/Niryāpaka</i> –	Serving and assisting monk or nun.
<i>Niryāmakācārya/Niryāpakācārya</i> –	The <i>Ācārya</i> under whose supervision and guidance the practice of <i>Sallekhanā–Santhārā</i> is undertaken.
<i>Niṣcaya naya</i> –	Absolute standpoint.

- Paṇḍita* – The enlightened and restrained practitioner (vigilant monk) endowed with right-vision and right (monastic) conduct. Spiritually speaking, one at the *Apramatta-samīyatta* stage is said to be a *Paṇḍita*.
- Paṇḍitamaraṇa* – The (voluntary) death of the enlightened and restrained practitioner or a vigilant monk endowed with right-vision and right (monastic) conduct.
- Paṇḍita-paṇḍitamaraṇa* – The (voluntary) death of the ultimately enlightened (omniscient) and ultimately restrained (practising the purest monastic conduct known as *Yathākhyāt Cāritra*) practitioner or a *Kevalī*. It is also known as *Kevalīmaraṇa*.
- Parīkṣā* – Suitability test, examination.
- Paramaniruddhatara* – Most restricted or extremely constrained.
- Pariṇāma* – Contemplation; Thought current.
- Parityāga* – Renunciation; Disposal.
- Paścātāpa* – Repentance.
- Phala* – Result or fruit of one's actions.
- Pragaṇacaryā* – Migration to another monastic group.
- Prakāśhan* – Exhibition. In the present context it means exhibiting various kinds of food to the *kṣapaka* in order to gauge his lack of desire for food or otherwise.
- Praśasta* – Noble.
- Praśasta maraṇa* – Noble and peaceful voluntary death embraced by any of the three means of *Sallekhanā-Samādhimaraṇa*.
- Pratīlekhana* – Inspection and rectification.

Pratimā – 1. Idol, image; 2. Advanced practices.

Pratyākhyāna – Taking the vow of some renunciation such as of giving up food, etc.

Prāyaścitta – Atonement for a flaw or a misconduct.

Prāyopagamana / Pādopagamana / Pādapopagamana maraṇa
– Embracing voluntary death by renouncing all kinds of food and lying down at a place without any movement, like a fallen tree, and doing away with self-service as well as with service and assistance by the others.

Pudgala – Concrete formed matter that can be discerned by sense organs.

Rāga – Attachment.

Ratnatraya – The ‘TRI-GEM’ or the triad of right-vision, right-knowledge and right conduct that constitutes the liberating path.

Sikṣā – Education; Scriptural learning.

Śrāvaka Pratimā – Lay followers’ advanced practices.

Śreṇi – Ladder or stair case.

Śstrāvapātanamarāṇa – Death by the use of a weapon such as self-slaying or self-disembowelling, etc.

Sāgāra Cāritra – Householders’ or lay followers’ conduct.

Sakāmamarāṇa – Voluntary death by the enlightened practitioners.

Sallekhanā – External and internal penance to weaken the body and passions before undertaking the practice of *Samādhimarāṇa*.

Samñyāsamarāṇa – A synonym of *Samādhimarāṇa*, meaning ‘the death of an ascetic’.

Samādhi – State of equanimity of mind or psychic

disposition; spiritual peace.

Samādhī – The state of equanimity of mind or that of being peaceful, calm and tranquil.

Samādhimarāṇa – Voluntary Peaceful Death.

Samatā – Maintaining equanimity in the face of favourable and unfavourable situations.

Samaya – The immeasurably smallest unit of time; Instant; Precept.

Samyagdarśana – Right vision, right view, right belief, right attitude or right inclination.

Samyagdr̥ṣṭi – One who is endowed with *Samyagdarśana*.

Samyagjñāna – Right-knowledge.

Samyakcāritra – Right conduct.

Santhāra – 1. erally, the grass-bed on which the kṣapaka lies for his end-practice. 2. Metaphorically, the practice of *Samādhimarāṇa*.

Savicāra – With due and deliberate consideration.

Smarāṇa – Recalling; reminding. To remind the kṣapaka, who loses his balance due to hunger or pain, about the nobility of the vow of end-practice taken by him.

Susthita – Well established – *Ācārya* who is practices flawless monastic conduct himself and is capable of guiding others in the practice of such monastic conduct.

Sūtra – Text.

Tadbhavamaraṇa – repeated deaths in the same species.

Tadubhaya – Both – text and meaning.

Tapa – Penance or austerity.

Tarupattanamaraṇa – To die by jumping off a treetop.

Tyakt – Renounced or left voluntarily.

Udyuktamaraṇa – A synonym of *Samādhimaraṇa*, meaning deliberate (voluntary) death.

Upadhāna – Observance with a specific purpose.

Upadhi – Monastic equipage such as Peacock–feather whisk (*Picchi*) and Water–gourd (*Kamaṇḍalu*) in the *Digambara* tradition and permitted clothes (*Vastra*), pots (*Pātra*), blanket (*Kambal*), Woollen whisk and broom (*Rajoharaṇa and Katāsana*), etc in the *Śvetāmbara* tradition.

Upādhyāya – Teacher–preceptor of canonical knowledge.

Upasampadā – Approaching the selected Ācārya for acceptance as a disciple.

Uttamārtha – 1. Literally – the ultimate goal of spiritual liberation,
2. Metaphorically – seeking the ultimate goal of spiritual emancipation and final deliverance by practising *Samādhimaraṇa*.

Vaiḥāyasamaraṇa – Committing suicide by hanging oneself.

Valanmaraṇa – Death after breaking the monastic vows due to inability to bear the hardships of monastic life.

Varganā – Class. Particularly of concrete matter (*Pudgala*).

Vinaya – Humility; conduct–rules.

Viśabhakṣaṇamaraṇa – Death by self–poisoning.

Vratī – Monk, observer of fully restrained monastic conduct.

Vrata – Vow, renunciation.

Vyañjana – Consonant; meaningful word.

Vyavahāra – Practice; Business.

Vyavahāra naya – Practical standpoint.



3. BIBLIOGRAPHY

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OPINIONS



An admirable feature of the work is its attempt to reconcile the beliefs of both Śvetāmbara and Digambara traditions – which is very much noticeable in the section providing the life-sketch of Bhagvāna Mahāvīra.

- Prof. Kusum Jain



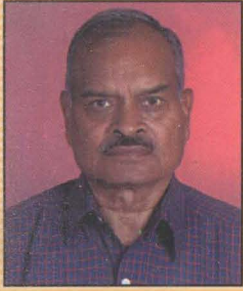
The original thinking of Dr. Baya has come out where he has explained the Jaina Cosmology with reference to the four variable parameters of matter, space, time and change.

- Dr. Sagarmal Jain



This is a book both for the lay readers and scholars.

- D.R. Mehta



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Dr. Col. Dalpat Singh Baya 'Śreyas', who comes from a devout Jaina family of Udaipur, was initiated into the realm of Jaina studies by his illustrious father *Svanamdhanaya Shri Ganeshlalji Baya*, himself a renowned exponent of Jainism, and devoted to spreading the gospel.

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His talent has been well recognized and he has been awarded prestigious awards like Ganesh Lalvani award and Late Shri. Pradeep Kumar Rampuria Award for his notable contribution to Jaina literature.

This book, an original contribution of the author, is an outcome of his studious and intensive research for presenting the essential but comprehensive basics of Jainism from the laymen's point of view.

With its conceptual clarity, simplicity of expression and lucid style of explanation the book will prove to be highly useful in providing basic understanding of the fundamental tenets of Jainism for the layman as well as the non-Jaina scholars.

The author has successfully tried to encompass almost every aspect and dimension of Jain faith including its history, cosmology, ontology, epistemology, ethics and even mythology. The last section "Practical Jainism" attempts to establish relevance of Jain precepts to the problems faced by our contemporary society and highlights the applied aspect of this universal creed.

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