

The  
**Science** of *Life*



As explained by: LORD MAHAVIRA

**A BOOK OF HEALTH AND  
PERSONAL WELL-BEING**

# **The Science of Life**

- As explained by Lord Mahavira

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A Book of Health & Personal Well-being

## Dedication

The book is dedicated to Acharya Bhikshu, who said that the words of Lord Mahavira are true religion and opinions contrary to it are unholy. Mahavira said, **"Whatever I am saying is not from a text or a scripture. It is based on my own experience. You need not accept it on the basis of deep reverence for me. You have power to discriminate. You have to realize and verify it through your own experience."**

**Religion Beneficial Best (is)  
Non-violence, Self-control, Penance.  
Even Gods Worship Him  
Whose Mind Always (Engages) in Religion.**

- *Dashwakalik Sutra*

## PREFACE

Life is nature. Human life is nature's creations. From time immemorial man is comprehending the whole nature and meaning of universe. As he starts seeking to know it, it starts unfolding more of itself. Some great ascetics have been able to know its latent power but their own experience does not reach others as the words have their limitations. Expression has limited power. It works as stepping stone only.

"The Science of Life" is a book based on teachings of ascetics, who follow with mathematical accuracy their own science of eating, culture of restraints and penance, commandments of karma, precepts of non-violence, art of detachment and vision of life. It is neither a religious book nor does it teach religion. The recluses do not believe in conversion and absolute religious independence and freedom to man without any interference by any God, his Prophet or his deputy or beloved is great so the responsibility is co-extensive with it. It is a scientific explanation of the nature and meaning of life and a guide as to how we should behave to draw this real nature and meaning into our own life.

It is important to understand that Jainism as a discipline or process rather than as a belief system. Mahavira is one of the known great ascetics, a highly spiritual genius of all time and the most versatile thinker we know of in ancient India. Mahavira taught the scientific explanation of nature and meaning of life and

a guide as to how we should behave, how to draw the real nature and meaning into our own life. Mahavira did not teach doctrine about enlightenment, but rather taught people how to realise enlightenment themselves. His teachings have come to us in a very fine tradition of Guru and disciple. The way of life prescribed by him is fulfilling and science has found the words of ancient wisdom very valid even in this highly advanced technical age. The book brings forth many little known facts of his teachings and explains their benefits for health and well-being of humanity.

## Index

Physical Fitness 11

Three Restraints

Food

Water

Breathing

Six Physical Penances 64

Purification of Mind 125

Five Mental Restraints

Six Mental Penances 149

Equanimity 163

Wisdom 174

Independence 193

## Physical Fitness

### Prologue

Jain ascetics do not take a bath and *Agam*, sacred ancient law book of Jains, advised mendicants not to shine their teeth with brush or any powder etc. is a typical ascetic virtue. The long history of lore accumulated by trials and errors that had been passed down to monks, kept them healthy. This sounds strange. Apparently, it gives a false picture of attitude to cleanliness of the wandering ascetics, who practice entire and uniform abstinence by controlled eating and fasting. Some remain stark naked and live upon one meal a day. Others wear very limited unstitched porous white cotton clothes, which harden them and make their body more resistant to weather changes - exaggerated dread of cold and heat. They eat and drink only after sunrise and before sunset by begging. They do not eat walking. They accept no invitation to a meal. They relish dry bread equally as most exquisite dish. They sleep on hard floor. They walk barefoot. Most of them wear a cloth over their mouth to avoid accidental injury to insect life, and for the same reason a soft broom is used to sweep the path in front of one's feet. They do not tread on greenery or grass. They keep away from violent passions like melancholy, hatred, which appear to have the greatest influence on mind and body. They accord high place to non-violent conduct, truth, non-



possessiveness, non-stealing and celibacy to purify the mind.

For several generations the knowledge devolved passing the legacy from teacher to disciple in an oral tradition. Much of the wisdom of the ancient world died out during the dark ages or become corrupt during the long time flow. Reasons not mentioned for the said extraordinary rules in the texts make it very mystique. Disciples interpreted according to their limited understanding. One has to meditate on and answer is to be learned through science.

Science often termed as law of nature is a superb method for learning about physical objects and their properties. It is very honest. When a scientist discovers something the entire world accepts it without any argument, because they talk about universal rules, rules which are applicable to all the people. Science is the ultimate knowledge. It is self-experienced. Science is capable of verification and not a descriptive or passive discipline based on observation of nature. Scientists do not follow the spiritual practice but scientists have, to a very large extent, engaged themselves in exploring the rules operating in nature and explained them with the help of delicate instruments. Science gives an opportunity to learn facts at a microscopic level. They have split the atom and perceived the tiny particles of which it is composed. This could be done only with the help of delicate instruments.

Jain ascetics cover their mouth supports the germ theory of disease much ahead of western world realised it. They postulated the theory that even a pin head can contain millions of microbes. For ages untold, Jains drinks only inanimate, free from any life quantum,

water - by boiling or adding a small quantity of lime or ash in the drinking water. This treatment causes clumping of bacteria and other foreign particles to settle out during a several hours of sedimentation and stops further germination. Sludge is thrown away and fresh water is filled every morning. The ash trees produces is a natural antiseptic that inhibit infection.

The various discoveries in science exhort all who value health and immunity from physical and mental suffering to live up to the simplicity dictated by Nature as is being practiced by these wandering ascetics, who walk village to village to advocate vegetarianism as a means of self-improvement, water as the only drink for a wise man and teach to be content with little to pursue the practice of body abstentions and to eat no more than is absolutely necessary to support life, considering that what exceeds this is disease and death, and done merely to give the palate, a satisfaction which, though momentary, bring on the body a long and lasting train of disagreeable disease and at length kills it.

The law of physiology is just as inexorable as the law of physics. Law and order pervades the universe, the same yesterday, today and forever and is the same from star-dust to man; from electron to mind. The carbon in the body, bread, sugar, coal, and the diamond is the same. The problems that were besetting man centuries ago are the same even today. What were experienced thousands of years ago can be experienced by any one today also. Experience knows no limit.

As humans we have evolved from Nature and we ultimately depend on Nature for our survival. There is no compromising with Nature. All are under the stringent rules of Nature and Nature is not partial

toward anyone. Natural law is universal and common to all humanity. It transcends difference in culture, religion and various formulations of moral laws. No man can disobey the law of health to which he has been bred up by Nature without paying for it. A healthy relationship with Nature is imperative for living a good life.

Jainism is a deep seeing into the nature of things as they are and rooted in nature, as dynamic as it. It is an appreciation of natural law and also of natural ethics and natural life-style. It is recognition of the ever changing nature of reality and a search for that which is constant. The word Jainism is derived from the Sanskrit verb root *jin* (to conquer). Those who win this battle are termed as *Jina* (conqueror). Jina conquered their mortality by destroying their ignorance and passion of lust and hate. They followed the path themselves and achieved liberation and salvation, from cycle of birth and death, and helped people cross over from the material to spiritual realism, from bondage to freedom. The term Jaina is therefore used to refer to laymen and ascetics of this tradition. Jainism prescribes a path of nonviolence towards all living beings, and emphasises spiritual interdependence and equality between all forms of life.

Jainism accepts anyone who wants to embrace this spiritual path. There is no specific ritual for becoming a Jain. One does not need to ask any authorities for admission. One becomes a Jain on their own by adopting the path of self-realisation as shown by Jina. Whatever has been propounded by Jina is nothing but truth. This is the basic requirement in following Jainism. All other aspects, such as visiting

temples and other rituals are secondary. There are no pandit or priest in Jainism.

Jainism is one of the oldest spiritual paths and original systems, independent of all other thoughts, conceived and enunciated by Risabha, known as the first ford, usually called Jina or Tirthankars of a series of twenty-four. He reigned over Indian Sub-continent for many thousands years in the remote past in the earliest development of civilization. He is said to have discovered for all humans the place to ford the stream of unending striving, suffering and reincarnation. As legends record, in his period human life span was very long and diet was meagre in comparison to the huge size of the human body.

Jain thinkers did not limit their world by preconceptions and kept on knowing the way things really are and saw the universe to be eternal working by its inherent laws and continues. There is nothing paranormal in the universe, except our limited understanding of nature and miracles and divinity are the fitments of human mind. It is the correct appreciation of nature, man and God. God is just a natural part of universe.

The twenty-fourth and the last Tirthankara is referred by his epithetic name Mahavira, an epithet conferred upon him for his extra ordinary capabilities, made it equivalent to his personal name. He was born in 599 B.C.in Kaundinyapura near modern Patna (India). He was given the name Vardhman at the time of his birth, because following his conception, the people and nations enjoyed peace and prosperity. He abandoned home in 569 B.C to pursue his ideal of self-conquest. He attained omniscience in 557 B.C. and

achieved Nirvana or liberation from rebirth, the true goal of all sentient beings, in 527 B.C. He lived for 72 years. Mahavira was a senior contemporary of Budha. He was referred as "*Nigrantha* (Without any ties - external or internal) *Natputra*" by the Budhas.

Mahavira's life is a story of an uncompromising severity. He is called Mahavira, all conquerors, not of the battles of the world but of the battles of inward life. He did not conquer kingdoms; but he conquered his own self by a steady process of austerity, discipline, self-purification and understanding and realized the inward dignity of his own Self.

Mahavira was more of a reformer and propagator of an existing religious order. However, Mahavira did reorganise the philosophical tenets of Jainism to correspond to his times. Mahavira was a philosopher as well as a Tirthankara. He made his enquiries in order to solve the problem of life and gave a new revelation to the religion preached by his predecessors.

The preaching of Mahavira are very simple and effective. It influences every aspect of human life. Although he preached 2500 years ago, his preaching are relevant even today. It bears special significance for the spiritual advancement of mankind. He gave the message of equality of living beings and limitation of desire to achieve peace of mind and tranquillity. His message is full of optimism, self-reliance, self-discipline and self-purification to develop inherent and infinite potentialities of human self.

The teachings of Mahavira are preserved in an ancient language which normally seem outdated and of ambiguous meaning and have come down to us

through a very tradition of Guru and disciples. The complete volume of his teachings is not available. A large part of this literature has fallen into oblivion. Whatever is extant consists of thousands of question answers. Today there is great need to propagate the teachings of the great Master.

Jain seers gave a deep thought to human self and investigated the conditions upon which health and life depend, and the means which they are sustained in their virtue and purity. They propounded the truth from different viewpoints and also relatively and there is nothing which they say is unreasonable and everyone has recourse to them without any external assistance. And the value of these systems lies not in their historical veracity but in their ability to embrace and enhance present life and meaning.

Jainism is basically neither a science of health or a system of cure—Allopathy, Homeopathy, Nature Cure, Water Cure, Ayurveda, Unani, Mental Science, Christian Science, etc. nor it is a sea bathing, mountain air, visit to health resort, and change of climates, a particular food and herb, or physical fitness fad, professed by so-called experts. Jainism does not have name for the vitamins and trace mineral the herbs contained or even state exactly how they work. But the *Samyaktava*, balanced life, expounded by Jinis is a complete science of life comprising a system of body, mind and soul care. It serves as a valid foundation upon which to build a true way of life. It is a discipline aimed at inward cleaning - an unqualified path of personal purification, i.e. body, mind and conscience and aims at emotional upliftment of the human than intellectual advancement and mental progress. When the vices like

pride, deceit, greed, jealousy, fear, hatred, passions etc. are removed, and then the thoughts get purified, it has implication far beyond health and wellness.

Mahavira said, **“All living beings love their life, they wish to relish pleasure, dislike misery. Nobody likes to be killed; they wish to enjoy life and love to live long. Life is dear to everyone.”**

The craving for life is the strongest disposition in the world and love for life has made man most receptive on the subject of health conservation. The man is willing to try anything that might help him get the next breath. Anything that might add his wealth of medical knowledge always piqued his interest. This is the main theme of the ethics of conduct. Psychologically speaking it is a natural tendency among all living beings to enjoy a life of peace or a natural death.

Mahavira said, **“One should not injure, subjugate, enslave, torture or kill any living beings including animals, living organisms and sentient beings. This doctrine of Non-violence is immaculate, immutable and eternal.”**

Jainism goes beyond concerns for mankind. Not only human life is precious; animals, birds, even plants and other kinds of vegetation needed man's protection. If man destroys nature, it will hit back in the shape of environmental degradation threatening the very existence of man. Man has no moral authority to destroy them as they too have life. The harm done to other beings is considered harm to oneself since it results in the formation of the heaviest new *karmic matter*, toxin/foreign elements. Non-violence and kindness to all living beings is kindness to oneself. For thereby one's self is saved from various kinds of sins and resultant

suffering and is able to secure his own welfare. Extreme carefulness not to destroy any living being, a principle carried to its very last consequences, has shaped Jain psyche, identity and way of life. Nowhere else has this basic virtue been so scientifically, scrupulously and thoroughly integrated with the main doctrine? They follow it with such dedication that it is just amazing.

Jainism tackles the inculcation of the religious code of conduct enshrined in main precepts through a very wise and practical hierarchical scale of vows by strict regulation of diet which shows how elaborately and practically Non-violence has been made to enter into the day-to-day lives of its votaries.

**Food:** Strict adherence to Non-violence, Jains do not eat food obtained with unnecessary cruelty. Many practice a lifestyle similar to vegans due to the violence of modern dairy farms, and others exclude meat, honey and root vegetables, such as potatoes, onions, roots and tubers from their diets in order to preserve the lives of the plants from which they eat. Because by eating these under root vegetables injury is caused to countless micro-organisms growing around the roots when plant is pulled out, destroying an entire life-cycle.

The research conducted by modern science has confirmed that under-roots contain countless *living beings*, germs as was stated by the Jain scholars some thousands years ago. Also, consumption of most root vegetables involves uprooting and killing the entire plant because the bulb is seen as a living being, as it is able to sprout. Whereas consumption of most terrestrial vegetables doesn't kill the plant which lives on after plucking the vegetables or it was seasonally supposed to wither away anyway. Onion is made of many cells, so eating it would mean killing many lives.



Root vegetables are known to produce grossness (potatoes etc.), gassy distress (onions, garlics etc.), negative energy and increase of sensuous feelings which lead to an increase in passion and ignorance and detrimental to meditation besides producing offensive breath and body odour. It should be pointed out that garlic and onion are avoided by spiritual adherents because they stimulate the central nervous system, and can disturb vows of celibacy.

Jains neither eat nor drink from sunset until one Muhurat after sunrise (Muhurat is a unit of time of ancient India and still prevalent in Jains. It is equal to 48 minutes of present system. In a day and night there are thirty muhurats. Jains follow this cloak for all their rituals.) or *paurisi*, one quarter of day-time after sun-rise. This principle is based on reverence for all forms of life and the theory that only way to save one's soul is to protect every other soul. In night lot of microorganism and other small organism use to grow which were not present in the presence of sunlight due to ultraviolet rays of Sun. Even in bright light one cannot see that entire organism. And that is why eating at night means killing those small life substances which we cannot even perceive in fully illuminated place.

There is a grand health reward for renouncing all types of food and drinks at night. The physicians and medical literature support Jain's tenet. For better sleep, experts recommend that: Finish eating at least 2-3 hours before your regular bed time. There is a deep founded relationship between the Sun and digestive system as well. The digestive system becomes slow and weak during the night. Sunlight aids in digestion and weight loss, increasing the metabolism by stimulating thyroid

production. Without the Sun's rays, the full value from food could not be derived. The Sun unlocks the vitamins in food. Sunlight enhances waste elimination by improving liver function. During the day sunlight kills pathogens, which helps in reducing problems of ulcers, acidity etc.

Science too has established the health benefits of day-dining. The human body apparently evolved a daily rhythm in response to the length of daylight. The artificial lights do not produce a complete spectrum of light, and they upset natural body rhythms that are tuned to the light of nature. All forms of artificial lighting negatively affect our health. Artificial lights produce an excess of one or more of the colour rays. The anabolic activities that take place efficiently only at night when interfered with by artificial lighting are disturbed. As the Sun sets, the ratio of oxygen also comes down. Therefore, the processes of growth and repair of cells and tissues are hindered and the body is robbed of some of its life force. Sun's energy has an invigorating effect on all the vital functions.

The stimulating effect of the Sun on the secretions of the liver, gall bladder, pancreas, bladder and salivary glands is easily felt. These organs only dry out under the Sun's rays when the substances which stimulate secretion in the body are lacking. The secretion of saliva by each gland is controlled by two different types of nerves; sympathetic and parasympathetic nerves and are a part of nervous system. The parasympathetic nerves supply is most active during the day whilst eating and creates more watery saliva and turns up the flow of saliva by releasing a chemical, acetylcholine, which stimulates the glands to make more saliva, The

general pattern of saliva production is that it is greater during the day than at night and when upright rather than lying down.

Honey is forbidden in Jain discipline as its collection would amount to violence against the bees by driving them away and usurp their hard achieved collection of honey. In most of cases beehives are burnt to get it. Jains do not use leather and silk. Leather, after all comes from a dead, presumably a murdered animal.

Mahavira said, **“Consumption of meat arouses one’s passions, this leads him to taking intoxicants and indulging himself in gambling. Thus he falls a prey to all the vices.”**

It is specified that food that increases meat within the body is equivalent to meat eating. The prescription of strict vegetarianism is the prime and unique characteristics of Jain way of life. It is only a matter of intellectually knowing what one should or should not eat to transform the body into a temple in which soul can live with integrity, in harmony with mind and body. Food provides more than the sum of its nutrients - protein, carbohydrates, fat, vitamins, and minerals. Since it is not possible to consume food without indulging in some form of violence or injury to living beings, it is better to select plants which have only one sense. Eating food prepared by killing animals having two or more senses would lead to greater sin and attract karma and thus vegetarianism is a conscious effort to minimise the karmic bondage. Vegetarianism is one’s sensitivity, for life; one’s respect, one’s reverence for life. The classic law of *Karma* and principle of non-violence are truly spiritual approach to vegetarianism.

The vegetarian food, such as fruits,

vegetables, whole grains, and soybeans, is healthful, delicious, pleasing to the eye and known as nature's diet. It is recognized that choosing natural foods brings one into harmony with nature and helps to heal and maintain health. The energy of natural food changes the vibration of the nervous system so that it forces the lower vibration, negative thoughts out of the system. Vegetables bring the light and energy they absorb and store through photosynthesis into human body. Grains, legumes, nuts, and seeds bring into body the light, energy, and life force that can create a new living plant. This way of eating creates a whole new experience and lightness in the body.

The common and persistent fallacy that one must eat flesh in order to be strong has no foundation in fact; indeed the exact contrary is true. Vegetarian diet affords the most plentiful, wholesome, nourishing invigorating diet and is known to confer a wide range of health benefits. A healthy vegetarian diet can be a powerful aid to development and healing process. Studies suggest that an average person should consume at least 20 to 35 grams of fibre each day. Diets low in fat and saturated fat and high in fibre may also lower blood pressure. Vegetarian food is often high in fibre-rich bulky contents influence the health of the digestive tract and produces less total calories, thus may be beneficial for obesity. Vegetarian diets provide less saturated fat and antioxidants, promote overall lean body composition, and seem to produce fewer carcinogens in the body than meat eaters.

Science too has established the health benefits of eating vegetarian food. Research results have documented a 50 percent reduction in heart disease and longer life expectancy in people who eat a well-planned

vegetarian diet. Beef has six times the cholesterol of milk. Consumption of vegetable protein in place of animal protein lowers blood cholesterol levels and may provide other cardiovascular benefits. Recent findings of the American Cancer Society reveal that breast cancer kills three times as many American women as Japanese women. In addition, colon and prostate cancer in Japan is significantly lower than in North America. Given this expanding list of benefits, informed Westerners are eagerly incorporating various forms of vegetarian food into their diets, hoping to experience a wide range of health benefits, including: potential anti-cancer properties; menopausal symptom relief: osteoporosis protection: and cardiovascular health.

One is affected quite differently by fresh, whole, live, organic foods compared to meat and processed foods which also carry pesticides, hormones, antibiotics, preservatives, and artificial flavours and colours. In addition to digesting the food, human liver and kidney must work harder to process all these chemicals in meat and processed food compared to organic food. In addition to the physical nutrients and the energy of the food components, food also absorbs the energy of the individuals who prepare, sell, distribute, harvest, and grow the food and the equipment and techniques used to store, prepare, and cook the food can be just as important to health as what is eaten. Furthermore, when one eats meat, one takes in the animal's energy, including the energy of how it was raised and the poisons released in his body out of fear and trauma of being slaughtered. The consumption of meat can cause a transmission of a number of diseases from animals to humans.

The connection between infected animal and human illness is well established. Only recently, however, have scientists begun to suspect that there is a similar connection between animal meat and human cancer, birth defects, mutations, and many other diseases in humans. Our eliminating organs, the liver and the kidneys, have been framed to meet the demands of man's natural diet, but not adapted to handle the diet of civilized man in the excessive use of flesh and concentrated foods and the use of alcohol and beverage. Meat requires digestive juices high in hydrochloric acid. The stomach of human like other herbivores produce acid less than one-twentieth the strength of that found in carnivores. Another crucial difference between the meat-eater and the vegetarian is found in the intestinal tract, where the food is further digested and nutrients are passed into the blood. Carnivores have intestinal tract 3 times of their body length so rapidly decaying meat can pass out quickly. Since man, like other non-flesh-eating animals has a alimentary canal; twelve times his body length, rapidly decaying flesh is retained for a much longer time, producing a number of undesirable toxic effects.

Non-vegetarian food consumes more energy to get digested which leaves little energy for mind, which result in mental trances. Non-vegetarian food make the mind impure and degrade it. Moreover, it is a fact that producing non-vegetarian food requires far more water and other natural resources than plant food.

Food obtained by cruelty is not acceptable to Jain monks. Equally, food which have any life content is not acceptable by ascetics. Food might be lifeless by nature or is made lifeless by cooking. Vegetation not sub-

jected to fire, heat etc. so life form is alive, such as salad, sprouts, partially cooked food. Even ripe fruits should be completely peeled (the best nutrients are often in the peels, however) and without any seed in it or washed in hot water. Many fruits and leaves contain high levels of toxic substances. The prime cause of food borne illness includes parasites, viruses and bacteria. Hot and cold foods left standing for long at room temperature provide an ideal climate for bacteria to grow. Fresh does not always mean safe. The organisms that cause food poisoning are not the one cause spoilage. Proper cooking or processing of food destroys bacteria. The digestive system reacts to a diet consisting of too much to salad and raw food. It is more to do with the effect they have on the body. So a hot food will heat the body up and a cold one cools it down. Spicy food, as well as tasting hot will also heats the body up, which is why a lot of us sweat after a really hot curry. A lot of raw foods are cold in nature too, such as salads and raw vegetables and eating too much of them will have a detrimental effect on digestive system and slow down metabolism.

The way we eat has an enormous impact on the health of the planet. By choosing to eat local and organic produce, we can curb global warming and air pollution, avoid toxic pesticides, support local farmers and enjoy fresh, tasty food. Trucking, shipping and flying in food from around the country and the globe takes a toll on the environment and on public health and enough air pollution besides the food loses much of its nutrients.

Jain considers salt as having life content. So they do not sprinkle salt on food stuff. Foods and beverages should have little salt (sodium). An average healthy

person should have at least 500 mg (milligrams) of sodium a day but no more than 2300 mg (1 tablespoon) a day. Avoiding excessive salt in the diet is also important because salt increases blood pressure which directly affects kidney health. With increased salt, the volume status of kidneys rises which puts further strain on them. Research shows that eating less than 2300 milligrams of sodium per day may reduce the risk of high blood pressure. Most of the sodium, people eat comes from processed and fast foods. Adding other spices or herbs to the foods instead of salt and foods high in potassium, which counteracts some of sodium's effects on blood pressure is good.

Mahavira said, **"Monks should shun Vigay. In excess they stimulate the passions. A passionate person is always attracted by the sensual desires just as a bird is attracted by a tree laden with ripe fruits. If a monk feels that he is not fit without eating vigay, he should eat vigay in a limited quantity and in a proper procedure. Otherwise he should not eat vigay."** (Sugar, honey, wine, milk and milk products, oil and meat are classified as *Vigay*.)

The definition of Vigay shows real insight into nature of things. A major characteristic of Jain belief is the emphasis on consequence of not physical but also mental behaviour. Food also affects man mentally, memory and ability to focus, think clearly, and relax, by affecting body's chemistry. In assimilating the food, the physical and energetic forces of food interact with physical, emotional, mental, and spiritual levels - and in turn determine health and the quality of life.

Mahavira has referred to withering away of the karma-body, ego, passion and grossness (obesity). Body



often stores negativity in excess fat as blocked energy, which is catalyst to negative emotions like pride, sex etc.). Eliminating sugar etc. from diet or reducing your intake can reduce your risk for diabetes, obesity and kidney disease. You are also likely to lose calories chemicals and sodium. Obesity is a health hazard. Obesity, more recently recognized as one, together account for roughly half of all cancer cases. Too many weight prone people die before their time. The more lean muscle one has the better his heart works. It does not have to strain.

A major characteristic of Jain belief is the emphasis on consequence of not physical but also mental behaviour. Food also affects man mentally, memory and ability to focus, think clearly, and relax, by affecting body's chemistry. In assimilating the food, the physical and energetic forces of food interact with physical, emotional, mental, and spiritual levels - and in turn determine health and the quality of life.

Mahavira said, **“Undigest food is Karma.”**

Human beings can digest even lethal poisons without any side effects if eaten in graduated doses. Digestion is the process our bodies use to break down and absorb nutrients stored within food. Digestion is more valuable than the food.

Ninety to 95% of all sickness and disease comes from bad habits of eating. Most of us have grown up eating just whatever we see others eating. There has been education or study about what one ought or ought not but little thought has been given on how one should eat. Purpose of food is not just to satisfy the hunger. It matters what is eaten but it is more important that what

is eaten should be digested and absorbed into the blood, thus furnishing nourishment and wastage is extracted.

In a hurried lifestyle that so many lead, it may be difficult to allow enough time to eat ones' food. If one does not properly chew food, what is eaten goes through the digestive system as large pieces of food, making the digestive organs work that much harder, as there is no teeth anywhere else in the body. Stomach acids are not working sufficiently - which is often the case in those following a modern-styled diet and gobbling it hastily on the run - food can remain in undigested clumps and move into the intestines where it rots and festers away. It will create and become waste in the blood stream, thereby increasing the acid level in the body. The solution to the problem is much simpler than one thinks.

**Mahavira said, "Gautama, Ascetic consuming inanimate, faultless and begged food, not prepared for himself does not violate self-discipline."**

Mahavira preached in the common man's language and used comparisons and analogies to make his point clear. He explained through a very simple and easy to understand illustrations. Monks and nuns are advised to eat like a cow so their food is called "goachari". In native dialect "go" stands for cow and "chari" stands for eating. Cow is often used as an indicator of a healthy and comfortable herd. A happy, healthy animal will produce more milk or have a higher production of muscle.

A cow grazes on the grass without uprooting it. Monks and nuns take painstaking effort to avoid various errors or omission in their begging of alms.

Monks do not collect all their food requirements from a single householder. The quantity is limited to what the householder can forsake from his own meal keeping sufficient for himself. They only accept food that has not been specially prepared for them. They do not accept any invitation for meal.

A cow chews its cud at a safer time to digest it properly. It is enjoined on monks not to eat immediately after returning from begging of food because at that time bodily humour is disturbed. When excessively tired, one should not take meal. Jain discipline prescribes *kayosagga*, deep relaxation, of 25 respirations before taking meal. Relaxation techniques can bring it back into a balanced state. Hot food cools down and becomes more digestible. One should give enough time to eat the food so that he is aware of what he is doing, not disturbed by something else. One should not eat in haste or too slowly. Monks take their food squatting on ground. To sit on heels with knees bent up close to body does not allow overfilling of the belly and is a deterrent to obesity. Naked monks eat their meal standing once in a day. One should not be making hissing sound and chewing sound. One should not drop down bits of food while eating.

While taking food, one should be free from infatuation, anger and addiction to tasty food. Our entire physiological system is extremely sensitive to our moods. Our body has a delicate balance. Once this balance has been disturbed we suffer a lot of illnesses like cancer. Digestive activity slows down significantly when worry or anxiety cause tension in the abdominal

area. Stress is hard on the stomach. It is no coincidence that the digestive system is hindered during stress. Experts now see stress as a major player in a wide range of digestive problems, including irritable bowel syndrome, indigestion, and heartburn. Under the stress of anger, the ailments like the weakness of heart and aggravation of bile's are produced.

Cows must chew their food twice in order to digest it properly. It takes extra effort to get all of the nutrients from the food. This allows them to thrive on a diet mainly made up of grass. Cows chew grass more completely, which improves digestion. Cows chew their cud 40-60 times before swallowing it. Cows eat and thrive on plant by-products that other animals cannot digest.

Mastication or chewing is the process by which food is crushed and ground by teeth. It is the first step of digestion. Chewing generates saliva. Salivary glands secrete a fluid that contains water, electrolytes, mucus, enzymes, called amylase and lysozyme. Saliva increases the surface area of food and food is made softer and warmer and the amylase in saliva begins to break down carbohydrates in the food. Salivary enzymes can digest as much as 80 per cent of starches, 30 percent of protein and 10 percent of the fat before food even reaches the stomach and carried into the bloodstream directly through the flesh in the mouth. Oils are lightest contents of the food and if they are not properly mixed in bolus or broken down they overflow the bolus. This can be very harmful because it can stick on the inner layer of the digestive track. Proper crushing and grinding of

food by teeth also helps fats to assimilate with saliva so that they do not float to the top of the bolus in the stomach like butter in a mixy. More the food is dissolved in saliva better the result it will give. This helps subdivision of food and can absorb the nutrients. The more one chews the food, the more completely the digestive process takes place and less work is left for the rest of other digestive organs, including the stomach, pancreas, liver, gall bladder, and intestines. As food is chewed, the vibration of the nerves in the mouth sends a message of the amount and kind of digestive juices required ahead to the stomach and other digestive organs.

Chewing assists with acidity levels in the digestive track. In the field of natural healthcare, the pH or acid-alkali balance of the body has an impact on almost every aspect of well-being and health. Bicarbonate ions regulate the pH levels in the mouth and oesophagus. pH is the scientific term representing level of acidity. It is a calculation based on the concentration of hydrogen ions present in a liquid. A healthy pH is about 30% acid and 70% alkaline. Acidic are negative and alkaline are positive elements. An acidic pH balance of the body, on the other hand, makes the body weak and susceptible to sickness. As the body becomes more acidic, the internal environment becomes inviting for harmful bacteria to grow and proliferate. Acidification of the blood, which is caused by the loss of electrons, can be prevented by negative electric ions which contain an abundant amount of electrons improving the body's immunity and resistance to

illnesses. Cleansing body of these microforms and their toxic waste is vital to regaining a healthy balance within the system.

One should chew slowly taking small bites and take a few seconds to rest in between bites. Using the tongue to periodically position the food between the teeth while chewing so that teeth can break down the food properly and continue to chew until the food becomes somewhat of a liquid or is broken down enough so that it actually passes down the throat involuntarily. "We should drink the food and eat the liquid," says an old proverb. To drink food and eat the fluid is an art. Crawling insects like snake, lizard, crocodile, and chameleon gulp the food and produce venom. In the beginning it requires to give some very conscious attention and effort to reform the eating habits. But with discipline, desire and proper application, over a period of time, the art of chewing can be established and mastered for the rest of the life without further thought. As this habit develops, one will be swallowing before he realizes it. The correction of this habit will go far toward reforming an individual's diet in every way. Use of liquids during a meal may be necessary when they are needed to satisfy thirst, rather than to force or wash food down one's throat. A certain amount of liquid is essential to carry on the digestive process. But even liquids should be drunk by taking small mouthfuls (sipped), not guzzled. If food is properly masticated one need a very little quantity of drink with the meal.

Experiments show that slow eating is important as a matter of taste and enjoyment, which stimulates

the flow of digestion juices. It is extremely unhygienic to eat foods which are not relished. Food must be liquefied before any real taste emerges. This is true even of ice cream, which until it melts in the mouth, is quite tasteless. Slow eating is a great aid in proper choice of foods. Research has found that saliva contains specific proteins that are growth factors that make taste buds develop and mature and allow the taste buds in tongue and mouth to fully register the flavours of the food, whether bitter, salty, sour or sweet, which can enrich eating experience making it more pleasurable and enjoyable. Without these growth factors, taste buds degenerate. Sweetness, usually regarded as a pleasurable sensation, is produced by the presence of sugar, some proteins and a few other substances. Mastication converts carbohydrate into glucose and it provides sweet taste to food and quick energy and flavour is the overall, total sensation induced during mastication.

Mahavira told to eat left over/ stale food, cooked on earlier day/ days. Stale means not spoilt. Stale bread is dry and leathery and calls for lot of munching. The food which gets cold after cooking decrease in nutritive value and becomes unhealthy, if heated again. Mahavira did a wide range of experiments with food, food related habits and fasting. He ate bland irregular coarse cereals, namely *odan*, *manthu* and *kulash*, which are unwholesome and sapless food, for eight months continuously. Current evidence indicates that consumption of such food items reduces cardiovascular disease risk, while posing little threat to positive energy

balance. The structural components of such food items is largely resistant to enzymatic and microbial degradation in the gut and thus, acts as a physical barrier to the release of intracellular components. If the cell wall is not ruptured, cardio protective and energy yielding compounds, such as unsaturated lipids, lipid soluble antioxidants and phenolic compounds are lost in the faeces. But in so doing, this may also alter the efficiency of their mastication and swallowing larger particle size could lower the bio accessibility of their intracellular components, thereby modifying their potential influence on health. Mastication can rupture cell walls and improve the bio accessibility of nutrients within the matrix. The appearance, odour, taste, and texture of foods are altered to enhance their appeal.

Chewing can be a deeply spiritual function. Mastication is primarily an unconscious (semi-autonomic) act, but can be mediated by higher conscious input. The motor program for mastication is a hypothesized central nervous system function by which the complex patterns governing mastication are created and controlled. It plays an important part in the working of the nervous system. It has a direct connection with heart and brain. Chewing should be carried out consciously. Mastication means going inside. The purpose of the exercise is to promote mindful eating and awakening. Awakening means mind should be free from all thoughts and drawn to eating only - eating with total absorption. Chewing slowly and noticing the amazing array of subtle and overt flavours and textures



as it rolls around tongue and odour molecules from the ground-up food inside the mouth float upwards and that remarkable smell journey thus clearly increases senses of taste and smell besides metabolism of food and oxygen in the body. As one begins to realize the current of consciousness flowing in the sense organs and mind one proceeds progressively from sensory organs to that to the extra sensory experience.

*Ayambil*, the austerity called, is considered very auspicious and efficacious. Jains consider it better than fasting for the day. *Ayambil* is only eating one item of food, which should be bland, boiled or cooked, and devoid of enhanced taste, milk, curd, ghee and green or raw vegetable. It calls for lot of munching. A parable has been narrated by a country folk of deserts of India, where water is scarce and very deep in the earth. They adopt a practice exactly as *Ayambil* and within six months of practice religiously, they develop extra sensory skill which helps them to know the depth of water and whether it is potable in the earth just by smelling the top surface of the earth. Long experience tells that *Ayambil* is helpful in treating paralysis and can control diabetes and cholesterol.

Mastication acts as a potent antioxidant by inhibiting the process called lipid per oxidation (oxidation of fats, including cholesterol and its components). Scientists say that life is oxidation. Oxidation results from the breakdown of oxygen molecules as they combine with other molecules in our body. Biological system, e.g. eating, breathing cell metabolism etc. creates oxidants. The common

examples of oxidation in the world around us is browning of a freshly cut apple or the rusting of metal. Human body constantly absorbs toxins from many sources, such as polluted air and water, bacteria and viruses, chemicals and pesticides, food additives and bacteria in food and magnetic waves. Internal sources are wastes from our body's metabolic processes, excessive body fats or sugar, and stress. Infections and environmental toxins like cigarette smoke, ozone or auto emissions increase oxidative stress. The fat cells then cling onto those toxins meaning the fat stays on our bodies and it gets harder and harder to lose. The lung is a vulnerable organ to the free radical damage which can drain antioxidant levels. Unlike molecular oxygen, oxygen-free radicals are highly reactive and because damage to cellular components could lead to a depressed immune system, infection, cardiovascular disease, joint disease, mental decline and ageing process if not controlled properly.

Antioxidants neutralize harmful effects of by-products known as free radicals made normally when body changes oxygen and food into energy. They protect healthy cells from oxidative damage and thus help the body to stay in balance. It helps the body to convert hydrogen peroxide into water and oxygen, thus preventing the formation of carbon dioxide bubbles in the blood and uses hydrogen peroxide to break down potentially harmful toxins in the body, including alcohol, phenol and formaldehyde. Antioxidants not only lower the risk of developing heart disease, but can

slash cholesterol and even get diabetes under control, suggest experts.

The act of chewing is relaxing. Thorough chewing helps to prevent the heavy feeling that sometimes follows a meal. It is believed by many to also facilitate managing and losing weight because it slows down the eating process, allowing time for the body to signal to the brain when it is full. Mastication may be an important life habit to keep the health preventing and improving arteriosclerosis, a condition in which the walls of the arteries become thick and hard, making it difficult for blood to flow. The proper functioning of glucose metabolism is an important element in the control of diabetes and diabetic complication. A study done demonstrated that stimulation by mastication significantly improved hyperlipidaemia, especially it reduced the levels of total cholesterol and triglyceride. The mastication also significantly suppressed small dense LDL level. Moreover, mastication has an effect to increase serum elastase level. These effects of mastication are clear in the case with insulin resistance. Thorough mastication significantly augments plasma glucose and serum insulin concentrations.

Proper mastication helps combat heart disease, cancer and ageing and more. Everyone is fearful of old age. Old age is a natural transformation of all human beings irrespective of sex, status, virtue and behaviour. Disease and disability are considered an inevitable part of growing older. Old age is feeling of hopelessness, despair and a lack of energy. The power of the senses is youth and emaciation of this power is old age. Old

age descends through the senses. Aging is associated with changes in body composition; an increase in fat mass and a decrease in fat-free mass, particularly in muscles and immune system slows down. As the nervous system ages, one loses the power to control. If life is lead properly, old age is the refinement of body and mind. Old age is a good matured like a sweat ripe fruit which has experiential maturity. After experiencing nearly sixty to seventy years of an eventful life, a mature experience should not be sad. Maturity generated by age can never occur in youth. Death, the ultimate disease of humankind, is a punishment for some failure, and conversely, old age is a valued reward. House where old and aged lives is a temple. They are ornaments of the house and assets of the society.

The energies of human body degenerate gradually during the period of human life. First of all, the signs of degeneration appear in eye. At the age of 10 years, flexibility of the eye muscles starts decreasing, and reaches its maximum decrepitude at sixty. Another sign of eye's weakness becomes manifest in the capacity of vision's extension and clarity and also visibility in poor light. This sign starts appearing at forty. The same process occurs in weakening of the powers. The auditory power, however, starts declining only at twenty. The late fifties and early sixties are crucial time of life to focus on disease prevention. Those in maturity or middle age, the metabolism tend to slow down, and does not demand or consume as much energy as before. Heavy and invigorating foods are not digestible in old

age. These are like poisons. The intensity of tasting and smelling capacities starts decreasing at fifty and sixty, respectively. The digestive juices get affected also at twenty, and at sixty, their strength is reduced to fifty percent. At fifty, the secretion of pepsin and trypsin declines drastically. These juices are quite essential to keep the digestion intact. In fact, the weakness in digestion grows with the age only on account of deficiency in juices. Because the metabolism is slower, toxic residues and morbid humours build up in the system much more quickly and can be much more problematic. Negative life-style contributes to physiological dysfunction with age. Non-activity brings old age faster.

The receptivity of human brain is maximum at early twenties after which it starts declining, although at a very slow rate. After 40, the rate starts increasing alarmingly, and on reaching eighty, is reduced to the same strength as it was at 12. The centres of sense organs are situated in the cerebellum. The power of sense organs deteriorates on deterioration of those centres. Some people, especially the elderly or those with nervous system disorders, lose control over their organs, e.g. bladder control. If one's back discs are damaged he mostly loses strength. With age, the brain requires nutritional support not only for the protection of brain cells, but also for enhancing levels of central nervous system, neurotransmitters. Human brain is only 2 per cent of a person's mass, but it consumes 20 per cent of oxygen inhaled and a fifth of the blood heart pumps. . Mind needs 20 volts electricity. It is provided

by oxygen and glucose. Mastication is the generation of the chemical energy that supplement the vital force so necessary for life and the more oxygen is sent to brain, sense organs and gums directly through the flesh in the mouth by digestion of carbohydrates. Scientists have also discovered that munching is magnificent for the memory. It may help keep dementia in the elderly at bay. It seems that the more one chews the more short-term memory cells he develops. According to studies, chewing stimulates the endocrine system, keeping hormones in balance for a happier, younger-looking. In particular, the parotid glands just under cheekbones release a cell-rejuvenating substance. When people get older, they lose their teeth and difficulties with chewing and swallowing may cause older people to eat soft foods that are processed and low in fibre.

**Oral Hygiene:** Mahavira advised mendicants not to shine their teeth with brush or any powder. For Jain monks there is no between-meal snacks or nibbling at sweets between meals. They do not eat or drink after sunset to sunrise. If there is sufficient time between the intakes of foods then the impact is limited and the teeth can repair themselves. Saliva gradually neutralizes the acids which cause the pH of the tooth surface to rise above the critical pH. This makes them get along without the aid of the tooth brush or any other tooth cleaning material and need not start the day with a mouthful of chemicals. How it is possible that the germ killing chemicals would have no effect on the health of the teeth, their supporting tissues and oral mucosa. Rubbing teeth with charcoal or other abrasive substances can wear out the enamel.

Jains considers it a great penance to wash the dish in which they eat food after meal and drink the wash out. This awareness entails them to use up the food remains not only stuck to the utensils in which they eat but also inside the mouth, which eventually cleans the teeth and gums after meal. If one gargle with water between teeth to rinse food particles out after meal one does not require to brush the teeth. It reaches those pocket areas between teeth and gums that cannot be maintained with the tooth brush which leaves plaque mostly untouched. It also stimulates the gum tissue to increase the flow of blood, which brings nutrition and oxygen to that area. It will also remove waste from the tissue. This is done to all the gums and teeth and one who does so need not visit a dentist in his life time.

Oral hygiene is an important adjunct of the hygiene of the body. What happens in mouth is actually a mirror for the whole body. Defective teeth are a threat to health by reason of impairment of mastication and consequently of digestion, the admixture of healthy saliva especially in the digestion of starch. Calorie-adjusted nutrient intakes decrease with progressively impaired dentition status, independently of age, smoking status and alcohol use. Intakes of fibre and most vitamins and minerals are inversely correlated with masticatory function. Bacteria harboured in the cavity of teeth may infect the general digestive system by being swallowed with the food are forced into the circulation and may be carried to distant parts. They clog and obstruct the small tissues, interfering with the nutrition of the joint tissues, causing deformity, enlargement and acute inflammations, such as rheumatic fever.

Over 90% of gum and teeth problems begin between the teeth. Certain bacteria in the mouth live off the remains of foods, especially sugars and starches. In the absence of oxygen they produce lactic acid, which dissolves the calcium and phosphorous in the enamel. The numerous bacteria that flourish overrule the protecting power of mouth secretions and mucus membranes, which is available to them like other regions of the body. After meal snacks or sweet drinks like milk, coffee etc. at night at the diminished flow of saliva during sleep allows acids to strengthen their attack on the teeth. Food stuff like cakes, pastries and chocolate stimulate the production of mouth acid which rots tooth enamel and induces decay. Refined sugar is the worst offender.

Saliva is unable to penetrate through plaque, however, to neutralize the acid produced by the bacteria. This requires alkalizing and oxygenating the sulcus and teeth area once every 24 hours, which is more than just brushing the teeth. A toothbrush is not designed to clean anything more than 1-3 mm, which is a normal healthy gum condition. Wrong brushing technique is common cause of dental wear and tear. If tooth brushes are used after the bristles begin to lose their shape and curl outside, they may actually do more harm than good. Indigenous cleaning agents such as charcoal powder, common salt, charred rice husks and neem datuns are not as some believe superior to the tooth brush, but actually harmful.

Bleeding gums, pus pockets, foul breath and other characteristics of periodontal disease may have underlying heart disease or even cancer. Some forms of inflammatory rheumatism are thought to be caused



by the infection of pyorrhoea, and in general the health is injured in proportion as the teeth are affected. The removal of a pyorrhoea tooth affected a speedy disappearance of sugar in the urine. After the cure of the pyorrhoea, there is disappearance of symptoms of gastric and intestinal disorder; amoebic dysentery oral lesions has diminished the bacterial and other poisons which previously had been swallowed and had been causative of some grade of gastritis.

Improving dental health may improve overall physical health. The tooth is a tissue which needs a particular kind of nourishment. Like any other organ of the body, it must be properly exercised. There must be an abundance of chewing of the right kind and it must be well done. Mastication is an exercise of teeth and jaws and hence it improves dental health, while lysozyme in saliva kills bacteria, destroys micro-organisms, removes toxic substances and thus maintains a clean and hygienic mouth. It is true that a properly balanced diet is necessary for the general sustenance of the body; the tissues of the tooth are composed chiefly of lime, phosphoric acid and nitrogen. Tuberculin-tested cereals which have not been denatured; wheat, corn, barley and oats are types. Rice which has not been polished and which has not lost the important principles of the rice bran may also be given once or twice a week in moderate quantity. Crisp chewy food - apples and celery - stimulates structure of teeth. Starch, sugar, candy and polished rice should be avoided. Softer diets with more carbohydrates stimulate the production of mouth acid which rots tooth enamel and induces decay. Natural fibres in the coarse food exert a cleaning action on teeth. There is not any reason why the teeth should

not last as long as the eye or the ear. Teeth are most durable and can last around several thousand years after the body is put to rest in peace after death.

**Water:** Mahavira said, **“O! Monk however severe you are inflicted of thirst, you should protect yourself, restrain and abstain from cold *sentient* water and drink only hot *lifeless* water, free of sentient, if available.”**

The Jain scholars proclaimed since time unknown that water contains innumerable bacteria and bred further and advised against use of raw water. Hence they take great pain to make sure that no minuscule animals were used for water source. Many living beings are killed by drinking water with bacteria and many physical diseases appear. By drinking boiled or *lifeless* water (use of ash or lime stops further germination) one can save oneself from the sin of violence and probable diseases. Monks drink meal left over or food stained in utensils wash outs. Carbon contents of food particles make water safe.

Body mechanism reacts in a positive way to hot water. The effect upon the system of the temperature of food and drink is also a matter of important consideration. Drinking water at body temperature is best, because then the body won't lose energy heating/cooling the tummy back to body temperature. The closer to body temperature water is, the easier the body takes it, where it needs to go. It would be most significant when eating or digesting food. However, the cold will solidify the oily stuff that has been just consumed. Also, as the body cools, the natural heat that drives metabolism is reduced, meaning less calories and lower levels of energy. It will slow down the digestion and coats the intestines with sludge leading

to cancer. It is proven that too much cold water can stimulate kidney problems and pains in body joints. When body is fed with warm nourishing foods this actually supports the spleen, strengthening the digestive system. Hot water makes digestion system work smoothly. It has been found that hot water improves blood circulation and boost body immunity.

Modern science has discovered that boiled water should be taken to avoid diseases. For this reason, public propaganda is undertaken for drinking boiled water at the time of epidemics like cholera, malaria, etc. Water should be drunk by taking small mouthfuls (sipped), not guzzled so that it is mixed with saliva. Lysozyme in saliva kills bacteria, destroy micro-organisms and remove toxic substances. It is best to drink hot soup or warm water after a meal..

There are plenty of hidden sources of water in diet and 20 percent of body's water need come from the foods one eats. Water is also formed in the body as a result of oxidation of macronutrients. It is known that human bodies need plenty of fluid, but this can as well include milk, fruit juice, soft drinks and even the food. Fruits and vegetables are an excellent source for water. Watermelon and strawberries are 92% water, so it ranks highest on the list. Oranges and pineapples 87%, grapefruit, and melons like cantaloupe and honeydew, pears, apples, apricots, raspberries are also strong contenders. Vegetables, though not as full of water as fruit, can also provide a nutrient-rich water source such as celery 95%, cucumbers 96%, tomatoes 94%, Cabbage 93%, cauliflower 92% green peppers, and lettuce 96%, spinach 92%, radish 95%. Carrots 87%. It is far better to get what you need from vegetables, fruits and other

whole foods; it is advised that you get your fluids from natural sources than tap water. There is positive evidence for the health benefits of fruits and vegetables.

Water is the most important dietary constituent. According to physiology human body is made up of 72% of liquids like water etc. Water plays a much more critical part in daily life and is required for the distribution of nutrients, electrolytes, hormones and other chemical messengers throughout the body. It is an essential component of blood, transports oxygen as well as infection-fighting cell and antibodies to the place where they are needed in the body. Human body needs water in order to regulate body temperature, heart rate, and blood pressure, it removes waste, and protects joints and organs. The major advantages of the water are that it contains no calories, which is important for those who are concerned about weight gain, and there is no sugar in water, which is a great benefit for maintaining healthy teeth. For the body to function properly, one can stay fully hydrated throughout the day by drinking water and other fluids, as well as eating foods that are hydrating.

Thirst is common amongst sufferers of the disease. The body cannot tolerate large deficits or excesses in total body water, so consumption of water must be roughly concurrent with the loss (in other words, if one is perspiring, one should also be drinking water frequently). Water needs vary but depend on the food a person eats, environmental temperature and humidity, a person's activity level and other factors. There can be other reasons for a feeling excessively thirsty. For example, eating an ever so slightly heavy meal can actually raise your thirst levels, especially

when you have been feasting on a particularly dry meal. Another reason – which is more detrimental – could be a consequence of diabetes. People might eat less when they consume food that contains more water, but drinking water separately with food makes no difference. Salts dissolved in water maintain the proper electrolytes balance inside and water facilitates digestion, since enzymes work best in a fluid environment.

Water is excreted from the body in multiple forms - through urine and faeces, through sweating and by exhalation of water vapour in the breath. With physical exertion and heat exposure, water loss will increase and daily fluid needs may increase as well. Urine becomes of a yellow or amber colour, has a very strong odour indicates that the body does not get enough of water. When dehydrated, unnecessary sweating should be avoided, as it wastes water. Drinking water beyond the needs of the body entails little risk when done in moderation, since the kidney will efficiently remove any excess water through the urine with a large margin of safety.

For healthy body quantity of water in body should be balanced. Researchers have concluded that no one really knows in fact how much water human organism needs. Water is essential for life, but too much of water ruins health. If drinking water is related to life, restrained drinking of water prolongs life. Water is the most passive element and the greatest absorber of energy. Excess water may fill up and replace needed calories. Excess water results in gas related diseases and arouses passions and as such toxicates human mind. There is very little scientific support that drinking of water in large quantities has additional benefits of

health, such as clearing out of toxins, improving skin or relieving headaches. Similar misconceptions concerning the effect of water on weight loss and constipation have also been dispelled. Not much evidence has been found whether drinking extra water helps our kidney flush out toxins from the body.

Moon is the nearest planet to earth and has an enormous effects on the oceans of the earth and so inside the human body. The periodical ebb and flow of tides of sea change time in accordance with the lunar dates. The astrologers believe that human mind gets directly affected by the moon. They analyse the condition of the mind on the basis of the moon. Specific dates of lunar calendar have been found having tidal effects of lunar and solar cycles on change of pH and fluid balances of human body. On the 5th, 8th, 11th, 14th and the full moon day of the bright fortnight and the 5th 8th, 11th, 14th and no-moon day of the dark fortnight the moon is exactly in front of the earth and so water in human body get agitated. Eating fruits and green vegetables, which have nearly 90 percent water contents, on these days increases water contents in the body. Hence avoiding certain alkaline food and fasting on those days is a good healthy practice of Jains. Jains also restrict use of green and leafy vegetables during rainy season. Similarly they do not consume juicy fruits like mango etc. in rainy season. The substances found in a humid climate tend to be full of humidity themselves and so are heavy for digestion; they contribute too much water to the system, making it difficult for the digestive fire to remain hot enough to function efficiently.

Jain monks stay in wet climate and do not travel in rainy season or it is raining. The seasons of the year

also play a part, in particular the weather/ temperature outside. A dry climate is inherently healthier than a wet climate, because it is easier for fluid to stagnate in the body in a wet climate. Stagnation encourages obstruction of the channels, which permits breeding of parasites. Parasites, barbarian organisms that in or out of the body breed in stagnant water, disturb order; a well-ordered system is easier to maintain in the absence of stagnation. Both the external temperature and the internal body heat influence digestive processes. The spleen regulates the digestive system and drives the metabolism. The spleen is said to thrive in a dry and warm environment. The Spleen's functions are easily disrupted by excessive dampness, whether in our environment or within the body. It has an intimate relationship with humidity and dampness, conditions we often experience at this time of year.

Junk food and binge drinking are two mainstays of modern life style for many. Sudden modifications in the external temperature of either excessive heat or cold react upon the circulation, respiration, and the nervous system in a variety of ways and indirectly affect the digestive apparatus. Things with a cold nature will slow down the movement of vital energy and lead to stagnation and for the digestive system thus slower processing of food and bowel motility. Thus it starts to put a strain on spleen and digestive system. The cold food causes the digestive system to slow down it can lead to stagnation of food system and also to bloating and wind. However, too many raw and cold natured foods and cold drinks will impair and weaken the spleen. Its ability to transport fluid around the body and separate the food nutrition from the bad nutrition

is weakened. This can be one of the ways in which dampness starts to accumulate in the body. Hot food and drinks in cold weather, cold food and beverages in hot weather, are instinctively resorted to by almost every one, although this is, no doubt, as much due to mental association and, perhaps, a temporary agreeable sensation of the temperature in swallowing as it is to any decided influence exerted over the body temperature. If it is the middle of summer the reason we feel like eating cold and cool food such as salads, is because they can help to counteract the heat at that time of year. This means that the body will not be affected to the same extent by eating cold foods when it is hot. This is not an excuse to only eat cold foods and cold drinks at that time of year though! When the weather is cold it is beneficial to actually eat more warming foods as this help drive the metabolism through the cold winter months.

Cold water/ drinks fosters thirst so does the cold drinks. Soft drinks do not have any nutrition value (in terms of vitamins & minerals) and contains extra sugar (Sugar has been classified as *Vigay*.) and calories that you do not need. It also contains carbonic acid, chemicals i.e. colourings, phosphoric acid and minute quantities of ethylene glycol (which is acknowledged in the soft drink world for making it really chill). This is popularly known as anti-freeze which prevents water from freezing at and instead drops it by 4-5 degrees. This chemical is a known slow poison in the calibre of arsenic. Water is generally considered safe to drink so long as the pH is between 5 and 9. The pH for soft drinks is 3.4. This acidity is strong enough to dissolve teeth and bones! Imagine what the drink must be doing to soft



intestines and stomach lining. Aerated drinks contain carbon dioxide, which nobody in the world would advise to drink.

The impact of cold soft drinks after each meal can be guessed from the fact that body needs an optimum temperature of 37°C for digestive enzyme functioning. The temperature of cold soft drinks is very much below 37°C or even close to zero degree. This dilutes the enzymes and stress the digestive system. The food taken does not be digested. In fact it will be fermented! The fermented food produces gases, decays and becomes toxin, gets absorbed by the intestine, circulates in the blood stream and is carried to the whole body. Hence toxin is accumulated in other parts of the body, developing into various diseases. The research shows that consumption of sugar sweetened beverages, including soda, fruit drinks punches, and sports drinks, leads to weight gain and increased obesity rates among children and adolescents. Such consumption has been linked to less healthy diets and a number of other negative health consequences, including decreased bone density, dental decay, headaches, anxiety and loss of sleep. Consumption also has been linked to tooth decay.

Jainism teaches to avoid all situations and actions which may lead to violence. Alcoholic beverages, stimulant drinks like coffee, tobacco and drugs are the roots of considerable violence, physical as well as mental. This is violence of the subtle life processes which may lead to violence of others as well. Jains do not consume fermented foods (beer, wine and other

alcohols) to avoid killing of a large number of microorganisms associated with the fermenting process. Alcohol and processed food contain toxins and are harmful to the body. Alcoholic beverages and fermented drinks would prevent mindfulness or cause heedlessness. It dulls the mind. Alcohol and drugs impair the ability to think and discriminate between undesirable and desirable actions. Alcoholic beverages have calories but are low in nutritional value.

The use of caffeine is prohibited or restricted by Jain Acharyas because of its addictive properties and harmful physical effects. Each time one drinks acidic soda, coffee, tea, and energy drinks his body uses its own buffers (from bone and DNA) to raise the body's alkalinity to maintain healthy blood pH level of 7.35 to 7.45. Liquids that contain caffeine, such as coffee and cold drinks causes constipation by causing dehydration.

Jain regards tobacco, another stimulant, as a malignant poison that affects the health of its users. By smoking carbon dioxide, nicotine, tars and many chemicals enter the body through the lungs instead of oxygen. Research continues to support the harmful and deleterious effects of the use of cigarettes and tobacco products. Cancer, high blood pressure, and heart disease have all been linked to tobacco use.

**Breathing:** Mahavira replied to Gautama, “**Even a single sense bodied living being breaths.**” The principal characteristic of life is respiration. That which breathes is possessed of life and that which does not is lifeless. This is the criterion of living being. Life is nothing but a series of breaths. Life is measured by

the number of breaths one takes. It is always said 'breaths are numbered'. As per Jainism the period of life is predetermined. When one is born one is given a certain number of breaths. A soul cannot undertake transit until and unless next life-span is determined. The texts say, in the present era the average life expectancy of human beings is 125 years divided in three phases equally with a view that the life span of the next birth is determined in any of these three. The interpreters of the text say that the first forty years are youthful, second forty years are prime age and thereafter deterioration in physique starts to take place. As per a scientific analysis, apparently most mammals live about five times the age of their maturity. In man, this would mean that the normal life-span should be about a century and a quarter, an age which is now reached only in one case out of millions. The quicker one spends one's breaths, the sooner one dies. One should save one's breath so that one can live longer. The slower, deeper and fuller breathing – more the years one can live.

Mahavira carried out severest austerities of various types. Immediately after leaving his palace for search for knowledge he started, beginning with breath, to calm himself down and reduced the beats of heart until they were only the few. He indulged in *kayosagga*, deep relaxation and meditation. He attained a state in which his consciousness was eternally awakened. His dependence on external energy (intake) reduced dramatically. He neither ate nor drank. Nor he spoke nor slept. He was in full agreement with hunger and

fatigue. He ate food only for 365 days in a period of twelve and half years. All his fasts were without drinking water. He slept for only 48 minutes during the period of his self-awakening. He proved that one can sustain life for a long period without food or sleep. Modern science says that every breath we take kills a few hundred thousands microbes. By controlling inhalation and exhalation we can reduce this quantum.

The healthy operation of the human energy system requires the adequate formation of energy. Each cell, tissue and organ in the body requires a substantial amount of energy to have optimal function. This process is dependent upon a sufficient intake of oxygen and essential nutrients, vitamins and co-factors. The energy requirements for all our physical and mental activities is derived from the food we eat and air we breathe. The amount of air taken up by the system daily outweighs that of the solid food. Our greatest source of energy is from oxygen. Oxygen is the food for heart. Illness such as heart disease and cancer have been attributed by many scientists to an insufficient supply of oxygen to the body. **Dr Otto Warburg (Nobel Peace Prize Winner 1931) showed that if a cell is deprived 35% of the required level of oxygen for 48 hours, then that cell is likely to become cancerous. Lack of oxygen is not only the underlying cause of cancer but is also the cause of most diseases – from AIDS to yeast infections.** When heart is starved of oxygen carried in blood, the result is heart attack and chest pain. Loss of oxygen is loss of life.

All cells need an energy supply to carry out their functions. The food and oxygen are transported to the cells in humans by the blood in the circulatory system. The proper functioning of the circulating system is responsible for the delivery of oxygen and nutrient to all cells in the body as well as removal of carbon dioxide and other gaseous waste products from biological system, which keeps you in respiratory alkalosis (increase pH of the body) and make you feel toned up. It requires keeping muscles toned so they can apply pressure and thus motion to the blood vessels that carry the supplies to, and the waste away from, the cells. President William Howard Taft (1909-1913) employed a physical trainer to keep him fit. Following the close of the Taft administration, he managed to secure a list of all or nearly all of the centenarians in the United States. He personally visited everyone. He asked to what they attributed their long life. One never used tobacco, and gave that as the reason. But another used tobacco all his life and still lived past a hundred years. One tea totalled but another drank beer and brandy all his life. And so it went. When he had interviewed them all, he analysed his notes and was surprised to learn that only one thing was common to them all. Yet not one gave it credit for his long life. Everyone has taken a vigorous daily rub down; some with a bath towel, following a daily bath; some with a brush. But in one way or another, each had stimulated blood circulation even to the extremities of toes and fingers by daily rubbing or massaging.

Each cell of the body is a complete living entity with its own metabolism. It needs constant supply of oxygen and sufficient nourishment. Oxygenation of cells is most essential for life as without it they could not move, build and turn food into energy via respiration in the form of the metabolism of energy-rich molecules such as glucose for life activities. Every cell in the body is surrounded by lymph. Dead cells, blood proteins, and other toxic material must be removed by the lymphatic system. The lymph collected throughout the body drains into the blood through 2 ducts located at the base of the neck, ultimately ending up in the 'thoracic duct'. This duct empties the lymph into the veins, where it becomes part of the blood plasma. From there, the lymph returns to the liver for metabolism, and finally to the kidney for filtering. In addition to filtering out toxic materials, the lymph nodes also produce substances which fight off invading bacteria and viruses and destroy abnormal cells which developed within the body, such as cancer cells. The lymphatic system is an essential part of the immune system. Breathing drives this into action.

The lungs are important eliminator of body wastages eliminating 70% of metabolic waste? The remainder should be eliminated through defecation 3%, urination 8%, and perspiration 19%. An average person reaches peak respiratory function and lung capacity in his mid-20, the period of physical growth. Between youth and old age the lungs begin to lose respiratory capacity between 9 and 25% for every decade of life. 45% of lung volume is gone by age 70. As age proceeds,

cells in the body start to die off faster than it is replaced. The same occurs with the lungs. They shrink in size and ability to absorb oxygen. The smaller the lungs, the greater the chance of getting sick or dying – of almost all causes. In ordinary breathing only about 10 per cent of the lung contents is changed at each breath. So, unless something is done to maintain or improve breathing capacity, it will decline, and with it, general health, life expectancy, and for that matter, spirit too.

Human can control duration and intensity of respiration. Breathing is one of the few functions which, within limits, can be controlled both consciously and unconsciously. Ordinarily breathing should be unconscious, deep, slow and rhythmic and through the nose, which filters, moistens and warms the air. Breath should be so smooth that one does not realize that one is breathing that it increases tranquillity and also gives rest to the brain and the body. Breathing exercises should be employed to ensure slowness and evenness of breathing - In, slow-deep, smile and release out slowly, rest, perceiving the whole phenomena and hearing the inner voice. One who can see within himself or can listen his inner voice is very happy. Internal experience of the individual is spirituality. Breathing exercises can be carried anywhere, anytime. There is no restriction of space and time. No special posture is required but preferably standing or sitting straight or lying down on back so that spine is straight. The inhalation as well as exhalation should be slow and the pace of breathing should not be fast but prolonged. While exhaling, empty lungs completely by deflating

the whole abdomen. More air at a slower pace, not by inflating the manly chest but abdominal breathing by dropping the diaphragm down can reach into even lower lobes of lungs, which are somewhat pear-shaped, receive the greatest amount of oxygen and a much larger percentage is changed. When stomach inflate and deflate that is deep breath. It is right breath. By deep breathing, lungs are filled to their full capacity and the whole system is forced into action, and the circulation of the blood in the abdomen is more efficiently maintained, thus equalizing the circulation throughout the body. Abdominal breathing decreases heart rate and relaxes body and mind. The blood pressure is also favourably influenced, especially where increased pressure is due to nervous or emotional causes. Breathing to the chest is more shallow and rapid. Shallow and rapid breathing has many possible medical causes. Forced rapid breathing is comparatively valueless, and indeed may be positively harmful. Oxygen is absorbed only according to the demand for it in the body and not according to the supply.

There is nothing more important to our life or our health than our breathing. The breathing is not only life giving, it is also health-giving. Breathing and health are closely related. Health is achieved and maintained through the free flow of oxygen throughout the body. Oxygen is "Fire of Life". The more fire is present in a person's body the more that person is conscious, enthusiastic, daring and radiant. Respiration is directly linked to digestion. Conscious abdominal breathing can



help promote digestion. One of the keys to health is to keep the lymphatic system open and flowing freely. Good breathing improves the immune system ensuring that one does not fall sick easily and flushes out unwanted toxins making one feel lighter and cleaner within. Deep breath and exhale thoroughly massage the thoracic duct upward into the neck so that the fluid flows abundantly and makes lymph system, body's sewage system, work better.

The quality of life depends to a large extent on the quality of breath. Correct breathing leads to good health, a clear mind and a vibrant spirit. Breathing well allows to function at your physical and mental best. Breath is a bridge between body and mind as well as between sympathetic and parasympathetic systems. Right breathing integrate body and mind. The mode of breathing is closely related to mental condition; either influences the other. Sense organs are controlled by mind, which in turn is governed by the movement of breath in the body. Slow breathing can make one more alert, activate conscious centre and increase awareness of what is happening inside - physically, mentally and emotionally. The emotions, breath and health seem to be clearly and deeply related to each other. Depending on the manner in which the individual inhales and exhales, it will effect body system as well as mental and emotional systems. If breathing is steady and relaxed mind will be equally quiet and relaxed. Deep breath makes one more energized and reduces the number of thoughts and emotions coming into mind. By breathing long, a person can reduce the negativity

of emotions. One, who breaths long, finds solution to many problems. Breathing control is the first step towards spirituality.

Mahavira said, **“The infernal breathes in and breathes out ceaselessly, because they are in utmost distress.”**

There is change in the frequency of respiration due to amount of suffering (mental agony or tension). In times of tension and mental affliction the number of respiration increases. Respiration rates may increase with fever, illness and with other medical conditions. The lesser the suffering, the lower the rate of respiration, the more the suffering, the higher the rate of respiration. Fear, anger, jealousy, hate – all have their impact on breath. Under passion breaths become short and rapid. Anger strikes a man when his breath is short. One should not shout, which increases frequency of respiration.

Incorrect posture and wrong diet cause incorrect breathing, which results in several health hazards. Sex, sleep, excess and heavy food have their direct impact on respiration. Man spends 200 calories and breaths 30 times a minute during sex – twice the rate of normal breathing. The number of breath increases during sleep. So excess sleep is considered one of the major factor in reducing the life span. Excess and heavy food can increase shortness of breath leading to obesity. Too much hot or cold has its impact on the breathing.

The act of breathing is an automatic, highly regulated mechanical function of the body. Normal breathing must continue at all times whether awake or asleep. Sleep is a complex neurological state. Its primary

function is rest and restoring the body's energy levels. It is during the night when we are at rest that the lungs redouble their efforts to inhale the life-giving oxygen to recharge the human dynamo. In healthy sleeping individuals, most muscular and neural activities will slow or even shut down but respiration goes on under a neuromuscular "auto pilot." However, if something goes wrong with the auto pilot during sleep, breathing may become erratic and inefficient. The breathing pauses are often accompanied by choking sensations which cause wake up, intermittent snoring, night-time insomnia, early morning headaches, and excessive daytime sleepiness. The absence of restful sleep may cause deterioration of performance, depression, irritability, sexual dysfunction, and defects in attention and concentration.

Snoring is a sign of abnormal breathing. Habitual loud snoring is the most common symptom of breathing disorders that occur during sleep. It occurs when physical obstruction causes fluttering of the soft palate and the adjacent soft tissues between the mouths, external orifices of the nose, the upper part of the windpipe, and the passage extending from the pharynx to the stomach. Repeated interruption of sleep by breathing abnormalities such as heavy snoring, leads to fragmented sleep and abnormal oxygen and carbon dioxide levels in the blood. The person who snores not only sleeps restlessly, but also is at risk for serious disorders of the heart and lungs. Snoring can therefore be life threatening because it can lead to high blood

pressure, irregular heartbeats, heart attacks, and sudden death.

There are many good and bad reasons why men die, but no underlying necessary reason why they must die. If the body's reserves are carefully hoarded they will carry us well beyond the century and a quarter mark with youthful enthusiasm and zest. Their depletion is one of the most common calamities of modern life. The root cause of any disease or malfunction is the accumulation of *karma*, toxic substances, in the body. The toxic accumulation depletes the cells of its oxygen and energy and promotes ill health. If metabolic wastes are not excreted it results death because body would become poisoned. The alkaloids and alcohols, with which gastro-intestinal decomposition charges our bodies, rob us of our reserves, greatly weaken our vital resistance and sooner or later produce a state of physiological collapse. The human body cures itself. But only when it is supplied with what it needs – sufficient oxygen- it will do what it was designed to do – that is, maintain health and keep diseases away. Breathing not only provides life-sustaining nourishment but proper breathing can also neutralize toxins in the body. There is no better medicine than oxygen and no better way to get it, without extra cost, than learning to control one's birth. Actually, the breathing can be an important therapy.

Mahavira has given a great deal of information revealing the mysteries about breathing of the earthly living beings with one sense to those with five senses. The minutest details about the order of breathing

process of the earthly creatures that live in one place have been mentioned in the texts. There have been attempts so far to understand the long chapter from the philosophical and elemental points of view. But further thought is required to seek inherent wisdom in these words from health angle as well. Understanding the breath means understanding the human machine. How each breath can be used to develop and control the body?

**Physical Penances:** Mahavira said, “**Make use of things with proper restraint, and an act with proper self-restraint is not virtually *karma*. Restrain yourself and annihilate all karmas. Hard work, strong will power and self-confidence along with restraint can change the destiny.**”

Convention and habit are the basis of human action. The custom, with time, becomes a second nature, forcing men to use that, whether good or bad, to which they have been habituated, and habit get the better of reason in many things. Such mistaken notion is entirely owing to the power of custom, established by our senses and irregular appetites. These have blinded and besotted men to such a degree that leaving the paths of virtue; they follow those of vice, which lead them imperceptibly to an old age burdened with strange and mortal diseases.

Body forms habits which become its nature. Habit is different from nature. Nature demands what is needed. Anything that is not purely natural is not the requirement of our body. In undistorted nature it is limited by objective needs and is therefore capable of satisfaction. Natural desires are limited but those which spring from false opinions are

unlimited. Habits are practice and it does not have any limit. Body creates desires by habits. It does not have any relation with biological world. Habit takes the advantages of inattentiveness, inclination and sometimes too strong for reason. Our lives are a reflection of our habits more than our education.

The body has no discrimination and goes on demanding. It has a built in process of how to demand. It tells what to eat. It tells what to do. The whole arrangement is mechanical. It goes on repeating. It goes on doing things which are not even good for it. Just as bodily urges are cyclical, their fulfilment brings only momentary relief, soon after which they recur, so with many mental desires – they tend to be insatiable and unlimited and can become permanent prison, if given free rein. If one identifies with the urge, it dominates him; if one doesn't, he can dominate it. When human follows his urges blindly, consciousness becomes the slave, and the material desires, the mechanical ones, become the master. They carry him in the fulfilment of the urges to every "do's" and "don'ts" and thus become his master. He becomes the slave to his urges. As a result, he behaves like a reckless person and fills the earth with chaos, exploitation, bloodshed, misbalances and oppression throughout the human society. If the urges are brought under human control, man becomes responsible and behaves nicely in every field of life, filling the earth with honesty, peace and justice all around.

Man has some inborn tendencies of which the tendency to rest, search for food/water and indulge in sex are the most dominating. Bodily urges, which

seemingly force one to perform certain actions, present relatively little choice. In the case of thirst and hunger or physical addiction to nicotine or drinking wine or itching of skin surface (the urge to scratch it) etc., the initial signals emerging from the natural bodily processes are only a temporary warning, whose memory must suffice to influence to appropriate action. The feelings may abate after a while. It serves as information rather than action and needs an evaluation. The more intense the discomfort felt, the stronger the urge. Sometimes the urges are physical as if body's needs. At other times they are mental.

Physical urges are one way the body tells what it wants but as time passes they subside. The body is a very subtle and miraculous mechanism. It adjusts to anything if one has the will - the greater the will, the sooner the body is adjusted again. Body becomes healthier, because it is natural. The body is fighting with us; it sends signals; but we do not heed that. Even though the body has urges one has the amazing ability to reason and practice self-mastery and practicing these great virtues daily and recognizing that one is doing it will make him stronger and able to say 'no' to bigger urges. It infers that bodily urges involve mental force and call for volitional interference by way of resistance or some convenient pre-emptive measures to control. Mental drives are not permanent features once acquired. They can, more or less consciously, be attenuated and eventually eliminated, by making suitable choices over time - for instance, training oneself to respond differently to the same stimuli by sensitivity,

cunning effort and time till such new response becomes second nature.

Emotional maturity is something that one must develop in one's life by knowing how to respond to situations in a mature and responsible manner. It means, in essence, controlling urges rather than allowing urges to control one. That does not mean one should hide or repress one's urges, though one can use muscle relaxation, guided imagery and other relaxation tools to reduce their intensity. Inner strength is attained by overcoming inner resistance. The ability to resist urges is commonly described as self-control or willpower. Willpower is the ability to control or reject unnecessary or harmful urges.

Self-control is the measuring stick of the human. To know one's power is self-control. The self-control is essentially a mental muscle. Certain physical and mental forces can weaken or strengthen self-control. These forces are normally dissipated by inner conflicts, or confusion, or by various external demands and responsibilities of life. Strength comes from indomitable will. The will power is psychic nourishment. It is the ability to arrive at a decision and follow it with perseverance until its successful accomplishment.

Self-discipline is the companion of will power. It is the inner power that overcomes the desire to indulge in unnecessary and useless habits, and the inner strength that overcomes inner emotional and mental resistance for taking action. It is one of the corner stones of success, both spiritual and material. A person who is awake to the practice of discipline and self-restraint can only know what is



real pleasure and bliss. Pleasure and pain are confined to the individual alone. None else can take upon him the pleasure and pain of others.

Self-control cannot be achieved without purification of body and mind. Mahavira prescribed 12 physical and mental penances for physical and mental purification. Indian word for penance is *tap*, fire. Penance means fire – inner fire, the spiritual power the body amassed through self-denial. Penance ignites it; bolster it. It purifies. The performance of penances is the process of purging the soul of accumulated karmas (foreign body) by conscious efforts. Jain texts recommend penance for spiritual advancement and purifying the soul as the final goal. The falling away of karma due to austerity and conquering of hardships is righteous activity. Penance is an integral part of rational living. Desires are outflow of energy and to preserve it is penance. Purification has also been known to increase energy and vitality.

Penance means control over senses and ability to direct them. It is a road to self-control. Self-control means tranquillity. Passion destroys balance. Self-control means balanced. Self-restraint is not negative but positive. It is total acceptability, accepting as it is. This brings a great transformation. It endows with the stamina to persevere in whatever one does. Learning self-control produces a wide range of positive outcomes. It bestows the ability to withstand hardships and difficulties, whether physical, emotional or mental. It grants the ability to reject immediate satisfaction, in order to gain something better, but, which requires effort and time.

One can improve self-control through practice, testing oneself on small tasks in order to strengthen the willpower for bigger challenges.

In the concept of physical penance the shaking off of the impurities of the physical body is the primary purpose while the shaking off of the *karma*, passions is incidental. Approximately 90% of all disease and discomfort is related to an unclean colon. Internal cleansing is essential for a healthy, active lifestyle, especially in this fast paced, fast food society. As such the first four penances are related to food and food related habits. - Fasting; Unodari, Abstain from Dainties & indifferent to Taste and Withdrawal are for purification of body. The other two are Bodily austerities and Steadiness. On a physical level, penance is a process that can help detoxify the body and mind and alleviate physical pain, illnesses and diseases.

**Fasting:** Every Jain festival is a day of fasting, whether it is *Samatsari*, Dewali or remembering a great man's life. The fasting is a celebration. Fasting is to abandon food as well as desire for food. Eating has little to do with hunger. People eat according to learned behaviours, etiquette, meal and snack patterns, acceptable foods, food combinations, and portion sizes. Various food guides provide suggestions on foods to eat, portion sizes, and daily intake. What and how people eat is determined by a variety of factors, including economic circumstances, cultural norms, and religious restrictions. It is rather shocking to realise that when millions are underfed others overeat and produce an endless array of miseries in their lives in both mental and physical afflictions. Excessive eating, eating at short

intervals and eating without hunger i.e. lacking the appropriate knowledge of food results in increase of the concentration of the acidic.

The digestive system is overburdened when there is an excessive acidic element in the body. Acidity deposits toxins inside the joints, muscles, and organs. The toxins trigger free radicals to go haywire inside the body. Pain in the body can also be caused by acidic accumulations throughout the nervous system. Back pain, neck pain, and headaches are common pain conditions affect millions of people world over every day. The body becomes more inviting to viruses and **bacteria**, as well as more vulnerable to mucus, congestion, and other chronic recurring health issues such as sore throat, persistent headaches, cold and flu, fatigue, gout, chronic pain and achiness or arthritis. If wrong eating is persisted in, the acid fermentation first irritates the mucous membrane of the stomach; the irritation becomes inflammation, then ulceration, then thickening and hardening, which weakens the immune system and aggravates most chronic conditions and ends in cancer at last due to lack of oxygen and nutrient.

It is common knowledge that food and water are essential for life. If eating food is life, giving up food is even bigger form of life. Fasting means a temporary cessation of the inflow of nutritive substance. Fasting is a rest—a physiological vacation, primarily of the organism. This is a rational care of and gives the surfeited organism every natural or hygienic advantage that will facilitate its own spontaneous return to biological and physiological normality, opportunity to consume its surplus.

An average person contains 5 to 25 pounds of waste build-up in the colon? Withholding raw materials and by stopping the inflow of decomposition-poisons from the Alvin canal, the consumption of a burdensome nutritive excess, the removal of circulating and deposited toxins, the normalization of blood chemistry, cellular and tissue rejuvenation, the absorption of deposits, exudates, effusions and growths, permit the repair and recuperation of the organs of the body and improve the body's powers of digestion and assimilation.

The removal of a burdensome redundancy always results in increased vigour and improved function. Fasting speedily ends the intake of decomposition-toxins and thus gives the organism an opportunity to catch up with its work of excretion. Instead of digesting food, their digestive secretions and enzymes can serve to digest, neutralize and eliminate toxic wastes from the body via the GI tract. Not only are the toxins that circulate in the lymph removed, but the toxins deposited in the tissues are removed and excreted.

Fasting is a house-cleaning measure which deserves to be better known and more widely used. Fasting does not remove the toxins. This is done by the excretory functions of the body. Fasting only affords them the opportunity to perfect their work. Fasting restore the neutrality and body becomes healthier. In the fasting state, the body will scour for dead cells, damaged tissues, fatty deposits and tumours, abscesses, all of which are burned for fuel or expelled as waste. The elimination of these obstructions restores the immune system functionality and metabolic process

to an optimum state. Fasting restores good digestion and elimination, and peristaltic action is quickened. The freer the body is of toxic materials flowing through the blood and lymphatic system, the clearer is the ability to think.

One can survive without food for some days but not without water. Water as it is, is most unsafe medium to survive. Our system also generates water by combustion going on in it. Fasting without drinking water gives better purification. Not only food and water but all objects which are foreign to the self are to be discarded when one is performing fasting. Renunciation should also include untimely sleep, unwanted physical urges, tendencies and all types of physical and mental violence. Fasting is penance only when the person observing it does not entertain any inauspicious thoughts, when it does not result in bodily weakness, and when the activities of mind, speech and body remain unimpaired.

Mahavira as soon as initiated into monkshood he practiced meditation and observed fast for three days. Jainism has special significance for fasting for 3 days at a stretch. The intestines have enough food for 3 days and an average person has enough reservation of energy to keep him alive for 90 days without taking food. The cleansing and detoxification symptoms, and the loss of weight and muscle mass, are the most severe and intense for the first three days, energy levels also tend to be lowest and most problematic. Energy levels seem to return to relatively normal levels after the first 3 days have passed. The tongue becomes coated and the breath foul as the body excretes waste through every opening.

As the fast continues, the cleansing process becomes more thorough. During extended fasts the body removes: dead, dying and diseased cells; unwanted fatty tissue, trans-fatty acids, hardened coating of mucus on the intestinal wall; toxic waste matter in the lymphatic system and bloodstream; toxins in the spleen, liver and kidney; mucus from the lungs and sinuses, imbedded toxins in the cellular fibres and deeper organ tissues; deposits in the microscopic tubes responsible for nourishing brain cells and excess cholesterol. Fasting for 3 days can help us to know our natural requirement of food.

Fasting is not a method of causing pain to the body or the mind. The renunciation which does not bring forth joy is not renunciation at all. An ascetic is not an enemy of body unlike a glutton is fair-weather friend of body. The body put through the fire of penance is not vulnerable. Austerity is not suffering. It is transformation. Fasting is not to destroy the body, it is to destroy the demands. This is not the method of torture; it is the method of strengthening. Percept of penance is "I am not body." Soul and body are two separate entities. The soul is one's real identity. Body has entity different from soul. Giving pain to the body is hurting the other. Hurting the others is against the principles of non-violence. The practice of tolerance leads to the ability to distinguish the soul from the mind and body. Penance cannot have the overtones of causing pain to the body. It can only have the overtones of bearing pain. Penance is the way to get rid of pain. When the clasp of pain has to be broken, then it cannot also be invited simultaneously.

Fasting does affect the body but it helps fully the development of the inner capabilities. One must go through it as a cleansing, as a purity, as a catharsis, as a change, as a mutation. Fasting combines health consciousness along with rituals. After meal one feels drowsy and fasting gives opposite result. The body uses quite a bit of energy to digest food, and when fasting this energy becomes available for other uses. Energy is limited. Either you use it in digestion of food or mental development.

There is an unwarranted fear of fasting that strength diminishes from the catabolism of proteins from muscle fibres. Although protein is being used by the body during the fast, a person fasting even 40 days on water will not suffer a deficiency of protein, vitamins, minerals or fatty acids. Some negative health consequences have been observed as a result of fasting practices, however, especially those carried out over longer periods. For example, excess acids can build up in the digestive system during a prolonged fast. The gastric acidity results in a sour taste in the mouth, a burning in the stomach, and other symptoms of illness. To bring about a balance between a person's energy and his inner capabilities, fasting is advised till the mind is healthy and happy. If the mind is not pure then even the fasting is not. Fasting is neither an ordeal nor a penance, if penance is unnatural it is suffering. It makes body unhealthy. It is not wholesome. As per Jain texts, "A person should practice fasting only after taking into consideration his physical strength, prowess, devotion, state of health and the knowledge of time and place."

Fasting is the simplest, easiest and most effective way to find out that man does indeed have the power

and freedom to heal and take control of body. Fasting helps one to transcend addiction and attachment to food, and to realize that man doesn't live by bread alone. It is the change of seat of power, who the master is? Body must not be master, otherwise one cannot go inward. If one feels hungry let the body feel and not the mind. It will be painful in the beginning, but it is a bliss, when reached beyond body and becomes the master. And once the body has known it, the body gets adjusted.

Fasting is a big and far reaching exercise in the domain of human nature and enables one to bear the hardship of difficult time and situation. Penance does not only mean just fasting, it actually grooms a person to face the odds and inevitable more courageously and audaciously. Freed from having to satisfy physical hunger, one can then turn one's attention to feed the mind and spirit. One gains self-confidence in one's ability to control life process, to set a goal and carry out an intention. The mind gets clearer, and spiritual awareness deepens.

Jainism is known for the extreme asceticism. Penance or the sustained mortification of karma body and control over the body as related with the soul is elaborated and insisted on in the Jaina canons. Mahavira himself carried out severest austerities of various types for the period of twelve and half years of his journey towards awakening. He ate food only on three hundred and sixty days, i.e. an average of eleven days' fasting for one day meal. He did not fast for less than two days at one time. Some times for 8 days, 15 days, three months, four or five months, he did not eat. During all his fasts he did not drink water. He left



breaking of his fast to karma or destiny. His excursions for alms were fruitless many a times.

Mahavira did not eat to get rid of lust for life. He utilised his penances to develop his inner spiritual evolution. He looked at the penances as merely instruments to enable one to introspect on the self. One should get so much engrossed in the self that he forgets all that is non-self including the body and its wants. It was for this reason that hard penances came naturally to Mahavira. His physical frame never decayed as a result of his penances. His immune system became so strong that he did not fall ill during his life time. It is said that his physical prowess and personality were outstanding throughout his life. This could be possible because he was living only in the spirit, and could train his body to yield to his spirit.

Fasting can be done partially or in total for one time or for prolonged period. For those who cannot do long fasts, Jains have a simple and beautiful system of resolves, which are very helpful to make one to stop eating or drinking on the run, eating fast food, giving up *vigay* etc., tasting of delicacies or dainties or for any other reason and eating only when hungry and happy to have a wholesome meal to eat is a good start. Scientists are also looking at the effect of intermittent fasting or reduced meal frequency. In animals, like mice, reduced meal frequency appears to have a protective effect on the brain and may also help with heart function and regulation of sugar content in the blood.

**Unodari** is a vow that promotes decreased food intake. *Odari* is an Indian word meaning a belly. Unodari means a belly, which is not full. Eating less

than what body demands. It is a stop when it is irresistible. It is a state when one has the flavour of the food just eaten, stomach is not filled completely and wants to eat more. Mahavira said, "An monk should be quantifier." If the food taken is properly digested in time without impairing health, it is the proper quantity. For a monk it means diet barely sufficient for observing self-discipline. He should not only know the quantity of food required by him to keep him fit and healthy, but also know the quantity of sleep, study and meditation suitable for him. Untimely and inappropriate sleep, study and meditation can also be harmful. One has to always eat a little less than the full stomach. Reduce consumption of food and drink steadily, using one's mental, intuitive force to reduce biological needs. Those who take wholesome and healthy food, in lesser quantity, never fall sick and do not need the services of a physician. They are their own physician. Our body and brain work at their best only when the stomach is empty.

Scientists are discovering that what you eat, how frequently, and how much may have an effect on quality and years of life. Of particular interest has been calorie restriction, a diet that is lower by a specific percent of calories than the normal diet but includes all needed nutrients. Medical literature tells us one should be eating sufficient calories to keep him healthy and fit. Calories are a way to measure the energy value of food. Body burns calories to use for basic body functions. During the process of eating, drinking, sleeping, cleaning etc. the body constantly burns calories to keep it going. There are a right number of calories for each one to eat each day. This number depends on age,

activity level, and whether one is trying to gain, maintain, or lose weight. Calorie restriction keeps function of metabolism in order. Metabolism is the amount of energy (calories) the body burns to maintain itself. Research in some animals has shown calorie restriction of up to 40 percent fewer calories than normal to have an impressive positive effect on disease, markers of aging, and, perhaps, life span. Also a diet lower in calories greatly retards most forms of cancer and forestalls many signs of aging in animals.

**Abstain from dainties and indifferent to Taste:**

According to broader view of this type of penance the practitioner is to minimize the number of tastes (sweet, sour...) and control on number of daily eatables. It can be done partially or in total for a short time or prolonged period of time. The reason being that one should eat to live and not live to eat. Mahavira preferred left-over food from people's meals rather than complete meal. Mahavira told to eat stale food, food which is still edible but has lost its deliciousness, effervescence or palatability. As per medical science, body makes many proteins itself. Body can itself fulfil its requirement of many needed nutrients.

The purpose of this penance is emasculation of the senses subduing sleep and unobstructed pursuance of study. The reason for this is that the digestive system does not have the capacity to digest so many different type of food properties. It gets over-burdened. It needs extra energy to digest and one feels drowsy after meal. The digestion is governed by physiological chemistry. It is not what we eat that is crucial to our health, but what we digest and assimilate. After a meal, the body

should produce energy that makes it fresh. The highest efficiency in digestion demands that we eat in such a way to offer the least hindrance to the work of digestion. The food can't be energy because the absorption of nutrients is disrupted. Fermentation and poisoning of the body occurs along with much discomfort.

In one time too many different types of food stuff should not be taken. Mixing actually reduces the natural values of the food. Some food gets digested quickly and hit the blood stream faster. Different food types require different digestive secretions. Digestive enzymes are secreted in very specific amounts and at very specific times. Mixing appetitive with aversive send conflicting message to the brain and digestive system and body's enzyme release for digestion gets confused. An acid process (gastric digestion) and an alkaline process (salivary digestion) cannot be carried on at the same time in an ideal way in the stomach. Food such as fresh fruits, vegetables and foods rich in certain fatty acids may foster a healthy immune system, while carbohydrates and fats provide energy and take longer time in digestion. Fruit acids not only prevent carbohydrate digestion, but they also produce fermentation. Before long, they cannot proceed at all, as the rising acidity of the stomach soon completely stops carbohydrate digestion. This is because the enzyme, ptyalin, acts only in an alkaline medium; it is destroyed even by a mild acid.

Digestion of carbohydrates (starches and sugars) and of protein is so different. Carbohydrate foods require carbohydrate-splitting enzymes, whereas protein foods require protein splitting enzymes, etc. When they are mixed in the stomach they interfere with

the digestion of each other. When a person is eating protein and carbohydrates at the same time, it could lead to conflict within the digestive enzymes. Fat depresses the action of the gastric glands by delaying the development of appetite juices and inhibiting the pouring out of the proper gastric juices for meats, nuts, eggs or other protein. Fats may lower the entire gastric tone more than fifty per cent. Milk does not digest in the stomach, but in the duodenum, hence in the presence of milk the stomach does not respond with its secretion. The use of acid fruits with milk does not cause any trouble and apparently does not conflict with its digestion.

**4. Withdrawal (*Pratishilanta*):** Mahavira said, **“When self-restraint awake, senses of hearing, seeing, smelling, tasting and touch asleep; when self-restraint sleeps all the five becomes active. Beauty, fragrance, music, taste and touch are creators of many problems. The pleasure you want to draw from them; you have much more of it with you. Find it. Practice vigilance against the great delusion (of sensual gratification)”.**

Human body has been endowed with five sense organs. The senses are our conduits to the external world. They allow the world around us to come into our minds. The five cognitive senses bring information to us through our sense organs (eyes, ears, nose, mouth, and skin); the five corresponding active senses allow us to act upon that information through speech, movement, manipulation, procreation, and elimination. The sense organs are necessary for us to perceive and relish our environment, and to perpetuate ourselves. Eating good food, enjoying pleasant conversations, good aromas, beautiful objects, loving touch and so on

are all necessary to sustain and perpetuate ourselves. Our material needs are the demands imposed on us by our sense organs that love and repeat the pleasant sensations and avoid painful sensations. Bodily pleasures need not be shunned. However, when we start getting attached to the bodily pleasures, devoid of equanimity, that these pleasures become a source of pain. When you seek something and you do not get, it causes misery.

Withdrawal is the fourth physical penance. It is withdrawal of senses from external matters or worldly pursuits and is essential for devoting the soul towards its own upliftment. Withdrawal means to be modest and to follow restrains with respect to material, space, time and feelings. It is the ability to limit or influence of our sensory input. It is a practice of turning the mind to introspection by voluntarily shutting out distractions provided by the senses.

To renounce tasty foods which one likes very much and avoid savoury food is withdrawal. Food is an important factor for the body. It is essential to keep the body going on. However, most of us suffer from food cravings as we have indulged in instant sensory gratification in the past, and now the senses crave the same gratification. If we start seeking pleasure in eating, we crave food and a saga of misery begins. Sometimes, this craving is so intense that we cannot avoid eating food that is harmful for us. Gratification trap us in a cycle of craving. They are all hard to give up because they are addictive, but they are all easy to give up once we understand what we are doing and why. The most people have a sweet tooth - a strong appetite for sweet food and finds it hard to resist. Sugar, whether added

to food by you or the manufacturer, is the greatest threat to human health, bar none. Sugar systematically destroys many of our organs without symptoms until it is too late. First the liver, then the pancreas, then the kidneys and ultimately the heart. Sugars supply a lot of calories with few, if any, nutrients, but it promotes tooth decay. Your palate adjust significantly and quickly when you delete sugar from your daily intake. You can suddenly experience a whole range of flavour that either you did not know existed before and were muted by the presence of sugar. One thing people often remark after they have been off sugar for a month or so is that suddenly they can smell it. The path of self-discovery is not the path of renunciation or deprivation. It is a path of embracing all the beautiful things that life has to offer, in the healthiest manner.

Withdrawal is a positive trait and this experiment should not only confined to eating or drinking but it should also be extended to moderating of every other pleasure, appetite, inclination or passion, bodily or mental, even to our attachment and possession. It takes practice to resist the fragmenting seduction of modern life. It needs constant endeavour to watch the activity of the mind, speech and body and to divert them inward, which requires continuous watch upon the senses, control of passion etc., and restraint of sense organs and to remain Equanimeous towards desirable and undesirable act. Restraint of passion, anger, conceit, deceit and greed is a great art. It means when anger grip the mind just withdraw from it. Smile when someone gives abuses. Its practice lead to a profound state of relaxation, expanded self-awareness, and inner stability. It helps us master both the body and the mind,

which leads to spiritual absorption or eternal tranquillity. He who draws away the senses from the objects of senses on every side his intelligence is firmly set in wisdom.

**5. Bodily Austerities:** Mahavira said, **"When odds come in your way, face them boldly. See what I have achieved and do not underestimate yourself. Make full use of your capabilities and stabilise them and then only you can conquer the inner world. One who acquires power and patience remains cheerful forever."**

The path of Mahavira is of equality, capability and stability. The pursuer of great perseverance does not think without capabilities.

In this world there are many pressures created by the pairs of good-bad, bitter-sweet, dark-light, summer-winter, hunger-thirst etc. Becoming attached to or excessively elated with success, praise, fame and pleasure can be a set-up for suffering when the wind of life changes direction. Ignorant of the source of sufferings, a person appears to be always dejected and is engrossed in senses, would then neglect his work and family, feel weak, irritable and apathy, and resorts to drinking alcohol or addicted to intoxicants, sleeping, indulges in fantasy and speaks arrogantly

Mahavira said, **"Just as one cannot find any essence in the stem of a plantain tree, so also one can never find true happiness from sensory pursuits. A person who has fallen prey to sensual enjoyments and vices is like a traveller who is unable to control his roguish horse and fails to reach his destination".**

The root cause of sorrow is the attachment. People are more concerned to gross body and attached to sensual pleasures. Attachment causes suffering and



sensory attachments are no exception. Happiness derived from a combination of the senses and sense objects is always a cause of distress. And therefore they are subject to many sufferings or many ailments.

Mahavira said, "One who swims along with the current of the worldly life is entangled in the cycle of birth and death. One who swims against it, get liberated. The unprotected and unrestrained soul wanders aimlessly in the worldly sojourn; the careful and restrained soul is liberated from all miseries. Knowing this, protect yourself by controlling the senses." Happiness and misery arise from sense perception and one must learn to tolerate them without being disturbed. In as much as happiness depends to a large extent on ability to negotiate adversities or misfortune. Human beings have potential to master circumstances instead of being a slave to them. Life acquired meaning only through the odds it overcome.

The body needs comfort, but to subordinate the body of excess ease and comfort is detrimental. The desire for comfort and luxury conceal courage. When we are comfortable there is no longer a motivation to seek, learn and grow. Our soul still yearns to explore but our body is no longer motivated. Human energy multiplies when translated into action and becomes dormant when kept at a stand-still. Bodily austerity refers to a personal endeavour of discipline and striving for perfection in the journey to awakening accompanying suffering and pain. It is training the body to tolerate with patience and equanimity, difficult and hard situations in life, by putting it through severe endurance tests. An important key to perfecting the body is to create physical tension to relieve one of

physical and mental tension In fact it means inflicting some pain on the body by adopting certain postures or by exposing it to the vagaries of weather just like remaining in hot sun in summer season and or in cold with naked body or minimum clothes in winter. Difficulties impose enormous emotional strains, which are an inescapable consequence of determination and will.

Mahavira said, **“The person who restrains himself from food, water and sex help him in bringing these instincts under control, leading towards inculcating as the guiding spirit of life. Tolerance of hunger and thirst, remaining celibate, tolerating cold and heat – all these are conductive to the purging of karma.”**

There is, however, an essential condition of purging, which is freedom from any kind of affliction while tolerating these hardships. Bodily freedom is the principle of perfecting the body and to get freedom from all kinds of pain. That a practitioner should follow this path as well as invite pain seems to be contradictory. When one acquires the ability to withstand these pressures, the pressures themselves disappear and the body becomes more seasoned.

Physical hardship emboldens a man and brings freedom from all pains so that he does not develop his desires for luxuries or negligence towards duty. No pair of opposites torment him. This practice is to free the body from tensions. Combined, freedom from pain and freedom from fear are happiness in its highest form. The knowledge acquired at a time when one experiences convenience vanishes away when one begins to experience inconvenience. Hence (at the time

of acquiring knowledge) an aspirant ought to put himself to inconvenience keeping in mind his capacity for tolerance. Bodily penance also teaches you not to ascribe so much importance to your physical self.

Mahavira said, **"A monk bears hunger, thirst, discomfort, cold, heat, fear and anguish with an unperturbed mind. Toleration of suffering caused to the body because of this will entail him great benefits."**

One who has not been seasoned cannot far hardships. A well-tuned body is more resistant to colds, disease and infection. One who is tolerant of the affliction of the twins like cold and heat is spiritually freed due to his being free from the passions. It is known now that too few negative ions and too many positive ions, have been linked to heart attacks, aggravated asthma, migraines, insomnia, rheumatism, arthritis, hay fever and allergies. The person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation. Experience all the dualities. Tolerate them. See them. Accept them. Don't be afraid of experience, because the more experience you have, the more mature you become. To discipline and train the body and to have no attachment to body and bodily comforts, the disciple bears heat or cold, do not use fan or AC, do not take a bath, tonsure the head and face, remains naked or wears minimum seamless cloth, walk barefoot, do not take siesta, sleeps on hard floor with restrictions on time, abstain from medicines . All these form part of this category of penance. However, under this penance the body is not to be destroyed or harmed-as there is no enmity towards the body. The body has to be maintained as a medium for practicing religion. However, it has to be kept under

control. Also the disciple does not feel any pain as a part of these practices. If at all he gets pleasure and satisfaction from these efforts, just like a mountaineer gets satisfaction from the hard labour and difficulties he encounters while conquering a peak.

Heat Effulgence: Jain discipline prescribes heat effulgence, a rite of exposure to the Sun and Sun-gazing. During the time of Mahavira scores of monks used to perform the penance by facing the Sun on the sun-baked ground and the cold nights with naked body seated in a single posture. They sought out the coldest locations in the winter months and the most sweltering environments in the summer, always naked, to train their bodies for the hardship of the journey towards awakening. They sat in the rays of the Sun continuously. They did not eat anything for days or whatever meagre meals they took were supplemented by the rays of the Sun, which they absorbed. The monks responded to the intense heat exposure using a meditative attentiveness characterized by a dynamic balance between alertness and relaxation, which promotes insight and adaptive coping.

Jainism prescribe three kinds of heat effulgence – ordinary, medium and best. In the first step the heat of the Sun is absorbed on back by lying down by facing the Sun on sun-baked ground and in the night with naked body seated in hero posture. As a further step, heat is absorbed by facing the Sun in a squatting position where a person rests his body on the feet, without touching the ground with buttocks. In the final stage in standing posture either on two feet or one foot with hands stretched right up and taking deep breathing. At first, the heat is soothing and as the body

begins to respond to the heat through the combination of massive amounts of sweating, stretching and utilizing muscles to their limits, and sustaining the mental focus necessary brings a feeling completely drained – yet the body's muscles experience a release of tension, promoting a deeper state of relaxation and totally rejuvenated. As the heat becomes more intense, the participant is challenged to keep the mind relaxed, requiring meditative attentiveness. As the experience moves from relaxation to endurance, one can focus on thoughts and feelings that help one to adapt, cope, and thrive when faced with adversity. This meditative attentiveness and sense of positive adaptation seem to encourage problem solving and further build on the state of cognitive arousal, such as memory.

Heat effulgence delivers positive effects to mind, body and spirit, stimulate the sympathetic nervous system and activate the hypothalamus-pituitary-adrenal hormonal axis, an increase in noradrenalin and produce profound physiological changes. Unlike typical forms of exercise, it causes an increase in B-endorphins and does not increase the concentration of adrenaline in the blood stream. Heat effulgence promotes self-regulation by helping one gain insight through introspection, mark a commitment to personal goals, improve frustration tolerance and maintain balance and harmony. However, rather than slipping into a state of relaxation resembling rest or sleep, further exposure keeps the mind and body active.

The Sun, has been associated with happiness and positive feelings. On the other hand, dark, urban environments, covered by heavily polluted skies are often associated with misery and fear. The Sun contains

vital life energies that are critical to the immunity and health. When the body is exposed to the sun-rays, it accumulates the vital energy which is obtained from solar energy. The solar radiations are not only the source of life to the physical body but they are also the secret of the source of strength to the psyche. It promotes physical and mental health and spirituality. With this the brilliance increases and loss of light is prevented.

The effect of sunlight is direct on mind and sunlight has been found to affect mood and consequently the biological processes in the body. Sun rays also stimulate the pineal and pituitary glands to secrete hormone, which stimulate and significantly boost the entire immune system as well as strengthening the eye themselves. One withstands the heat as proof of fitness and commitment. The experience is a lesson in humility as the intensity grows. Then comes the feeling of strength and rejuvenation. The invigorating ritual brings the participant to a higher level of maturity.

Mahavira told to his disciple Goshalak, that one who does fast continuously for every two days, breaks it with a handful of grains and meagre water (cupped hands can contain), take heat by gazing Sun by stretching hands over shoulders can develop fiery power within six months.

Body has two types of energies - physical and mental. It contains electricity, light and heat. Mental energy operates nervous system and its source is subtle body. Source of inner fire is subtle body, pervading in the physical body all over with two specific centres i.e. brain and navel. Digestion, potency and nobility are the derivation of subtle body and produce lustre and glory. Subtle body inhibiting in physical body cannot

come out but the energy produced by self-restraint, meditation, austerity, devotion and penance can come out and has fiery power potential, a virtue to overcome weakness and catalyst to tolerance, endurance, self-restraints will power, and enhance the spiritual purity.

Sunlight is an essential nutritive factor to both plant and animal life. The rays of the Sun can also serve as full diet. The heat of the Sun can serve as food only when the subtle body is active, not otherwise. Sunshine is needed for absorption of vitamin D for lowering the blood cholesterol within the body which occurs when the Sun shines on the skin. Vitamin D aids a large number of critical functions in the body without which, systems begin to fail. A deficiency of vitamin D may cause temporary discomfort, depression and fatigue. Studies on rats have shown that vitamin D deficiency not only interferes with brain development during the fetal period but also leads to permanent changes in the adult brain. Vitamin D participates in the brain's defence against oxidative degeneration. Vitamin D helps absorb calcium in the body and maintains phosphorus levels which are critical for bone development, prevent osteoporosis and tooth decay, makes stronger denser bones, and speeds bone repair. It is because of this that it is of great value in the prevention of rickets and tuberculosis. It also helps with weight loss and reduces muscle fatigue and skin disorders. It improves immunity and is also known to reduce the incidence of cancer and heart diseases. According to studies, adequate quantities of the vitamin D help combat all forms of depression and type II diabetes. The kidney plays an essential role in converting vitamin D into a useable substance for the

body. Sunlight keeps our blood warm and pure and supplies life-giving energy to every organ of the body. With sufficient sunlight, the oxygen-carrying power of the blood is increased, the circulation of the blood is improved, and consequently the blood's power to repair and build tissue is increased. Thus normalizes the blood pressure and blood sugar, strengthens the cardiovascular system and lowers the heart attacks rate. The influence of sunlight is also intimately related to the number of red cells and haemoglobin in the blood. An insufficiency of light will cause an increase in the serum or watery portion of the blood and a corresponding decrease in the quantity of blood fibrin and red corpuscles, resulting in anaemia.

Sun gazing is an ancient method of healing that was prevalent in India and very well explained in the teachings of Mahavira, which clearly show a deep awareness and understanding of the need for sunlight and its value. The retina is the only outside nerve that has direct contact with the brain. It is therefore the best way to get Sun's rays directly into the brain itself. Gazing directly into the Sun greatly benefits weak eyesight. The UV rays of Sun are vital for vision. To take the heat of the Sun with the eyes open, to gaze at the Sun can be both beneficial and detrimental.

Mahavira said, **"A monk who knows the elements of righteousness should not desire to take a bath even though feel extremely tired due to heat. Nor he should sprinkle water on his body or fan the body."**

Living in hot location can actually be good for health too. There are health benefits associated with the increase in body temperature. Clogged respiratory passages are opened by heat, giving relief from colds



and other minor respiratory problems. The heat produces an artificial “fever” and urges every organ of the body into action will especially insure an even distribution of the blood necessary for the normal functioning of all organs, including the extremities. Of course it is unlikely that “any disease” can be cured by fever, but it is common knowledge that many bacterial and viral agents do not survive well at temperatures higher than normal body temperature. It is also possible that damaged cells repair themselves quicker in fever conditions due to the increased metabolic rate. Staying warm helps keep one alert and improves cognitive power, such as memory.

Heat promotes sweating. Sweating is as essential to our health as eating and breathing. It accomplishes three important things: rids the body of wastes, regulates the critical temperature of the body at 37°0 C (98.6° F), and helps keep the skin clean and pliant. The skin and kidney filter the wastes, excreting them in sweat and urine so the skin is called the “third kidney.” The skin is the largest organ and far more complex than the kidney or any other organ except the brain. It is composed of blood vessels, nerve endings, vessels for carrying lymph, pigmentation, oil glands, hair follicles, cells that waterproof and deny entry to bacteria and, of course, the tubular, coiled sweat glands through which, either the sensible or insensible perspiration is supposed to be perpetually transmitted. To a certain extent the skin also absorbs oxygen and exhales carbon dioxide, the amount being about one-thirtieth of that excreted by the lungs.

Perspiration is recognised by health practitioners’ world over as perhaps the most effective

method of removing both difficult chemicals and heavy metals toxins from the body. Sweating is such an effective de-toxifier that flushes out toxic metals such as copper, lead, zinc and mercury which the body absorbs in polluted environments. A fifteen minute sweating can perform the heavy metal excretion that normally takes healthy kidney 24 hours to accomplish. Besides, the skin gives off other gases, water and solid matter, amounting to from one to two pounds during the day, which contains spit, minerals, lactate and urea, a metabolic by-product, if not disposed of regularly, can cause headaches, nausea and, in extreme cases, vomiting, coma and even death. Sweat may also draw out lactic acid responsible for stiff muscles and a contributor to general fatigue. Sweating can also remove excessive salts.

This is generally believed that sweating is beneficial for cases of mild hypertension. Studies indicate that sweating help persons with high blood pressure and heart problems. Heat dilates capillaries and increases blood flow to the skin in an attempt to draw heat from the surface and disperse it inside the body. The heart is pressed into a faster pace to keep up with the additional demands for blood. Impurities in the liver, kidney, stomach, muscles, brain, and most other organs are flushed out by the faster flow of juices. The inner temperature rise also affects the function of important endocrine glands, the pituitary in particular. The oxygen needs of the body increase by about 20 percent so the lungs, another important eliminator of body wastes.

The monks initiated in the discipline of Mahavira do not take to fanning (cold or hot) because they need

to be tranquil (calming of the passions) even in hot summer/ winter and avoid injury to air-bodied beings. A fan can help keep the air moving. By blowing air around, the fan makes it easier for the air to evaporate sweat from the skin. Evaporation of sweat cools the skin so as to get rid of extra heat in blood due to the latent heat evaporation of water. It is important to realize that fan does not lower air temperature and body feels comfort through evaporation of the sweat from the skin but it does so at the cost of body fluids, which can increase health risk. Skin will suffer from loss of moisture. Without adequate protection, the dryness can persist and start affecting the inner layer of the skin.

Body exposed to electric fans or air conditioners for too long loses water and causes hypothermia. There are cases of extreme heat and humidity where a fan can actually push heat onto the human body. An electric fan creates a vortex, which sucks the oxygen from the enclosed and sealed room and creates a partial vacuum inside. It induces air movement that increases evaporation and lowers skin temperature, but in warm environments increased wind speeds of hot air can actually raise the skin temperature and thus produce opposite results by increasing core body temperature. In the process of human respiration, inhaled fresh air is exhaled with a lower concentration of oxygen gas, and higher concentration of carbon dioxide gas, causing a gradual reduction of oxygen and build-up of carbon dioxide in a completely unventilated room. Many a times a direct contact with air current from a fan could lead to death from increase of carbon dioxide saturation and decrease of oxygen. The risks are higher for the elderly and patients with respiratory problems.

Those who spend a good amount of time under a fan or in an air-conditioned environment are not able to readily cope with hot summer temperatures. Occupants of office buildings with central air-conditioning systems consistently report mucous membrane irritation, breathing difficulties, and constitutional/neurological symptoms such as headache and fatigue. Air conditioning units can also circulate air-borne diseases, Micro-organisms is found within the AC units and that may cause breathing problems. Moisture in AC cause health effects that are irritant, toxic, or allergic, and it may cause pneumonia, a serious disease. Those who have worked for prolonged periods in air-conditioned offices are more susceptible to colds, flu and other minor ailments. Air conditioning aggravates the effects of arthritis and gout etc.

Mahavira attached supreme importance to the spiritual practice of abandoning the body. This is why there is no place for bath, anointing, collegium, massage etc. in his spiritual discipline. Bathing results in several impurities like destruction of innumerable minute beings, arousal of passion, breach of restraint and adverse inclination. True nature of purity and impurity needs to be understood. Dirtiness of inner body is the real impurity. That should be purged with right understanding.

The body has its self-system of cleaning. Body allows sweat to pour off cleaning it naturally. Purging sweat from the pores is actually the body's way of cleaning itself down. Sweating opens clogged skin pores and stimulate the healthy flow of a body's own natural water and pores are better opened to breath oxygen for

the cells of the body. It is so important that death by accumulated poisons occurs in a matter of hours if the skins, and its sweat passages, are smothered. Sweat happens to contain an antibiotic that is completely natural. This antibiotic helps to regulate the amount of bacteria that reacts against and is living upon the skin. Sweating helps them to maintain healthy youthful skin. The cleansed feeling that comes from sweating more than one ever knew to be possible. In cold weather, a warm glowing feeling often lingers for hours following a sweat bath. In hot weather, the body seems cooler afterwards when sweat is wiped out from the body. Sweating experience promotes relaxation, stress relief and self-disclosure.

Man is very careful about drinking water but what about the water he bathes in everyday? All of us bathe in tap water polluted with faeces, radiation or other contaminants. Chlorine is a skin and mucous membrane irritant that is used to make water safe for human consumption. Chlorine is also a poison. Just as its harshness attacks pathogens and parasites, it attacks delicate body tissues when breathed or absorbed through the skin. Combined with chlorine, these chemicals can be incredibly dangerous to the delicate tissues in the lungs and causes lung and sinus problems even for those with healthy respiratory systems. In fact, inhaling chemical-laced steam during a shower actually provides more exposure to dangerous chemicals than drinking that very same water. There is widespread belief that sweating, for example, in a sauna, helps the body to remove toxins, but the belief is without scientific support. The hot water causes pores to expand and these enlarged pores absorb impurities of water

instantly. Water baths might let the bad air into the body through the pores. Avoid baths which might let the bad air into through pores.

Modern science says that as a natural agent, water takes only an inferior place, above it comes natural air, whilst Sun takes precedence over every other natural agent, and is the greatest essential wherever organic life exists. The nervous system which is an inherent principle of our organism is acted upon by light, especially through the skin. Air-hygiene concerns the skin quite as much as the lungs. Air bath and sun baths are atmospheric cure and more important than water baths. The cooling power of natural air not only increases the heat production of the body during exposure, but raises the basal metabolism to a higher level. The fire of life is made to burn faster. An air-bath promotes healthy skin and aids it in the performance of its normal functions. Air plying over the body may increase metabolism fifty per cent in ten minutes. Thyroid extract the only claimed stimulant of metabolism, is said to require a year to accomplish this same thing. Exposing the body to natural air reduces the hydrogen ion content of the blood to normal and strengthen the skin by restoring its natural functions and vitality and elasticity it has absorbed from its primitive state when directly in contact with the skin. Sitting under a fan is not complete cleaning. Sweat is not pure water; it always contains a small amount (0.2–1%) of solute.

The Sun bath could be the most vigorous activity. Sunshine is the most natural and effective antiseptic available to us. Sunlight kills many germs and enhances the immune system by increasing gamma globulin, and

raising the number and effectiveness of the white blood cells which destroy germs. Recovery from illness then comes easier and quicker. At the same time, it is cleansed from inside out by the skin. Sunshine is also one of the most effective healing agents known. It has been shown that after a fast or a wasting illness, obtaining sufficient sunshine will enable the body to build higher quality flesh. Sunshine is the finest cosmetic, helping the body to smooth away wrinkles, to strengthen and tone the skin, and, at the same time, to insure a soft, delicate texture and overall beauty. It is also known that sunlight accelerates the growth of hair. It may also be said that, in general, the pigmented skin is stronger, contributes to the health of the entire organism and, therefore, is subject to fewer diseases, and is less sensitive to heat and cold.

A person's need for sunlight is dependent upon his ability to make use of these light rays. Overindulgence of the sunbath will lend to additional enervation and serves no useful purpose. Sunlight can kill cells in the body if the cells are exposed too much to the intense rays of the Sun. It may result in sunburn, dry, coarse skin and nervousness. In short, too much heat and sunlight is enervating. Intense heat exposure unchecked can result in heat disorders such as heat stroke, heat exhaustion, and heat collapse. Moderation and discrimination should always be exercised. The hot sun is very exhausting and should be avoided. Tanning should not be considered the primary objective of sunbathing, and suntan lotions or oils should not be used because they will clog the body's skin pores and inhibit the oil-secreting glands of the body from working properly.

**Mahavira said, "A monk should stay natural and should not apply any mark or make up. He should abstain from garland, fragrant powder and sandal paste. He should not message his body with oil or any ointment. He told not take any laxative or medicine to clear his bowels and nor remove eyes, nose, earwax."**

A person cannot surrender himself to his soul or consciousness, unless he becomes free from the instinct or urges for the embellishment or beautification of the body. Sweating is a key component in good detoxification for best health and yet we block our pores with chemicals,, antiseptics daily and do not get physical enough to break a good sweat. Now doctors say, "The tiny glands in the outer ear canal constantly pump out a watery substance, which gets mixed with bits of dead hair and skin and together is called earwax. Earwax is a self-cleaning agent, with protective, lubricating and antibacterial properties. Excess earwax normally treks slowly out of the ear canal, with an extra boost from chewing and other jaw movements, carrying with it dirt, dust and other small particles from the ear canal. Then, dried-up clumps of the stuff fall out of the ear opening. It has a physiological function, and unless there's a reason to remove it, one should just leave it alone. Cotton-tipped swabs or other objects should not be used to remove earwax.

**Mahavira said, "If a monk does not find a place to keep away from cold so he can take the heat from fire. This idea should not come to his mind."** An important part of being healthy is having the necessary flexibility and adaptability to adjust to seasonal changes in the weather. Even to face scorching heat, the body has to be trained. Repeated cold exposure does train



the few defences to function metabolism more efficiently. One who wears more woollens in winter has very little capacity to face the cold. Working in an environment of about (with 45 percent humidity) is most comfortable. However, the ideal working temperature could be as low as 16 deg C without special clothing to ward off the cold. Generally, cold weather is not a danger unless the skin is exposed for prolonged periods in subfreezing temperatures. If it is not too cold, body adapt to cold temperature pretty well. Cold temperatures perform a great public health service by killing off disease mongering insects and microorganisms. On the whole the body burns off or prevents accumulation of negative energies, clearing a path toward spiritual evolution. A study published in The New England Journal of Medicine in the late 1970s famously debunked the belief that the common cold is linked to cold exposure.

While the body has some very effective mechanisms to adjust to extreme heat conditions, it has very few tricks to deal with the cold. The body's metabolism is slowed down by extreme cold and flu viruses spread more readily once the air is dry and chilly. Its first line of defence is to constrict blood vessels and limit blood flow to the extremities (primarily hands and feet) and to the skin's surface. That way, less body heat from the blood is lost through the skin into the environment. The body's only other defence against the cold is shivering, which generates heat by increasing the body's metabolism. A common symptom of cold weather is its effect on urine production. Exposure to cold causes a reduction in blood flow to the surface of the skin by constriction of blood vessels. This reduces

the overall volume of the circulatory system so increasing the blood pressure. The body's response to this is to reduce the fluid volume by getting rid of water in the urine.

Exercise or physical activities in cold with clothing removed are an excellent means of hardening the skin and promoting good digestion. Undressed in the cold one feels more healthy and vigorous. Experience tells it has a positive impact on immune system and increases tolerance. It is common belief by facing the cold one can raise will-power and consolidate memory. People spend the winter trying to stay warm and avoid getting cold, but a little bit of exposure may not be such a bad thing. Cold is believed to do health wonders, and there is some science suggesting that it might be so. It has been suggested, for example, that moderately cold temperatures could be good for the vasculature because it trains blood vessels in the skin to be responsive.

Cold weather may also help slim down, by stimulating metabolically active brown fat (muscles and cells that are of less-use). When the body is exposed to cold temperatures the adrenaline or thyroid hormones activate brown fat stored in the body to torch calories while keeping the body warm, and may play a role in regulating body weight, without any side effects. People living in colder climates must take advantage of the warmer months to secure an ample supply of sun-made reserves to carry them through sunless periods. This is not to say that the body stores up sunshine, but rather it stores up substances produced with the aid of sunshine to be used in times of stringency. Along with vitamin D, other materials are synthesized in the body

with the aid of the Sun's rays. These body reserves will be adequate as long as the general mode of living throughout the year is not enervating.

Conductive heat loss should be prevented as much as possible. If one sits on cold ground something insulating material should be placed on the ground so one does not lose heat and not touch a metal either. Special care should be taken to properly cover the hands and head. A significant amount of heat is lost through the head and hands since there is an abundance of blood vessels in these areas. A scarf or similar should be put in front of mouth to pre warm the cold air, as cold dry air is one of the recognized asthma trigger. Wear cap preferably with ear protection. One is at risk for frostbite at temperatures below at which extreme caution should be taken to protect the skin from exposure, thus limiting the chances of developing frostbite. Early symptoms of frostbite include a tingling, stinging, or aching feeling in exposed area followed by numbness.

**Clothing:** Air-hygiene concerns the skin quite as much as the lungs. Air may be shut out not only by tight houses but also by tight clothes. Therefore the hygiene of clothing assumes a new and unsuspected importance. The hygiene of clothing includes ventilation and freedom from pressure, moderate warmth and cleanliness and allows free access to air to the skin. Loose, porous clothing allows free access of air to the skin.

Cold weather requires considerable care in dressing. Those who have learned to clothe themselves properly find that they have grown far more independent of changing weather conditions. Only the minimum

amount of clothing that secures warmth should be worn. Use many thin, warm layers rather than a few thick layers. It will insulate better and allow stripping off layers if the temperature climbs. One should wear at least three layers of clothing, beginning with an inner layer of cotton weave to allow skin to breathe. The middle layer should be a fabric like wool or synthetic fabric to absorb sweat and retain insulation. The third, outer layer should be a tightly woven fabric to break the wind and allow some ventilation.

**Tonsure:** In Jainism tonsure is a part of the rule of becoming a monk or nun. This involve shaving the head and face. They do not use blade or knife but the hair is pulled out with the fingers strand by strand. This tonsure is renewed twice a year to keep the scalp bare and devoid of lice.

**Barefoot:** Mahavira said, **“Walk vigilantly looking straight ahead but not beyond four hands’ measure. Do not speak while walking. Subjects of five senses and five types of study - reading, clarification of doubts, recitation, reflection and preaching - should be given up while walking.”**

It is mandatory for the monks and nuns who have accepted five great vow (non-violence, etc.) and have totally renounced worldly ways, to walk barefoot. Walking barefoot enables a more natural gait, eliminating the hard heel strike and instead, allowing for a rocking motion of the foot from heel to toe generating smaller collision forces. The feet is nowhere flat and a high medial longitudinal arch of foot is a competent design to avoid hurt to insects that may come under it. Barefoot serves as a reminder to others who pursue a material life to protect and be concerned

for Mother Nature. Walking carried out with full attention can avoid some of the possible issues include cuts, abrasions, bruises, or puncture wounds from glass, nails, rocks, or thorns, as well as poisonous plants, animals, or parasites that can enter the body through the cuts on an injured bare foot as well as having a much reduced incidence of problems such as callouses. When body does one thing and mind is somewhere else, it causes tension between the two. The tension is cause of tiredness.

Going barefoot is natural, painless and non-debilitating. Shoes are not necessary for healthy feet and are the cause of most foot troubles. Feet that have never worn shoes rarely exhibit problems such as bunions, corns, and 'fallen arches', aren't prone to more than ordinary foot eversion on standing and walking due to the associated weakness or stiffness of the joints of the foot and weakness of the muscles controlling them. Children who habitually go barefoot were found to have stronger feet, with better flexibility and mobility, fewer deformities like flat feet or toes that curve inwards, and fewer complaints detrimental to the longitudinal arch of the foot. A study found that shoes may increase stress on the knee and ankle, and suggested that adults who walked barefoot may have a lower rate of osteoarthritis.

Going barefooted all day long is not merely the best exercise for feet but a valuable step towards achieving good health and true happiness. The left and right feet together contain a quarter of the body's bones, and each foot also has 33 joints; 100 tendons, muscles, and ligaments; and countless nerves and blood vessels

that link all the way to the heart, spine, and brain and provide plenty of insightful data. You can detect everything from diabetes to nutritional deficiencies just by examining the feet.

Man can draw vital energy and strength out of the earth through his feet. The healing power is strong in leaves and herbs, powerful in the air, but very powerful indeed in the earth. When you see the earth your eyes do not get tired. The energy going out will be reflected back duly multiplied. The glabrous skin found only on palmo-plantar is remarkably strong against external force and friction as well as against the invasion by external injurious agents. Even though plantar skin thickens as a result of going barefoot, the soles of bare footers' feet do not become thick, hard, dead layers of skin; rather, the soles become a supple layer of living leather still an organ of touch and joy and should be graciously accepted as such. While walking barefoot, especially on uneven and surfaces like sand and rocky beaches, you are stimulating many of the pressure points in the feet yourself. Some of the benefits of these are better digestion, elimination, enhanced immune function, backache healing and much more.

Cleaning the dust and a little rubbing after a day's hard work and keeping the feet dry, particularly after walking through a damp environment are the only care needs to keep feet healthy and free from heel fissures and cracks even during the winter. Unresolved foot problems can have unexpected consequences. Untreated pain often leads a person to move less and gain weight. Individuals with [diabetes](#) or other

conditions that affect sensation in the feet are at greater risk of injury while barefoot.

**Rest:** Mahavira said, **"A monk should sleep for two *prahars* and a scholar for one *prahar* only."**

Prahar is the Indian name of a quarter of a day or night. Day starts from sunrise to sunset and the other half is calculated as night. So duration of prahar is not fixed and varies with the length of day or night. In summer nights are short and in winter nights are long. The monks should sleep only in the prescribed period. The right period prescribed for them is second and third prahar of the night. To rest is peace, ease or refreshment resulting from sleep or the cessation of an activity. Rest is considered essential for repair of muscles. -

Monks do Kayotsarga with different numbers of respirations at different times i.e. before study, meditation, before going out and coming in for alms etc. before sleeping, after seeing a dream etc.

For deep relaxation of mind and body one goes into sleep. Sleep is seldom refreshing. It is a relief. It is health giving. The first characteristic of a happy person is the ability to sleep peacefully and wake up refreshing. Quality sleep is that of sufficient duration and depth that results in one feeling awake and refreshed throughout the day. A good sleep means sleeping without external stimuli and get up of own at a regular hour. The quality of sleep improves with physical work/exercise well before bedtime, often requiring less total sleep time. It is believed that sleep gives the body a chance to recuperate from the day's activities but in reality, the amount of energy saved by sleeping for even eight hours is miniscule. So one should sleep just to meet the requirement of the body i.e. you can be

productive, mentally sharp and emotionally balanced and full of energy all day long.

Scientists are still learning about the concept of basal sleep need. Sleep needs are individual. Just like any other characteristics individual is born with. Each person has his or her own biological clock that may respond differently to external stimuli than others. The amount of sleep he needs to function best may be different for an individual than for someone who is of the same age and same gender. Women have the tendency to sleep longer than men. Sick people usually need more rest so their immune system can work better. The quality of sleep often depends on age, health, circadian system, body metabolism, physical work level and gender. Usually, the faster the metabolism, the more sleep needed. Researchers have also found out that there is a strong relationship between the amounts of sleep and body temperature: Tendency to fall asleep rises as body temperature reaches its minimum and vice versa. Therefore, if we go to bed long before our body temperature reaches its minimum, our time asleep could result longer as we are further away from the time when our body temperature starts to rise again. Although the average duration of sleep acts as a good guideline, it does not tell us about the quality of sleep. Extensive data collection reveals that people, who sleep between 6.5 hours and 7.5 hours a night, as they report, live the longest.

How much sleep does one need is a question that has baffled scientists for centuries and the answer is no one is really sure. Some people seem to get along fine with very little sleep (ranging from 1 to 5 hours a night) and lead a productive live, while the others may



feel very tired even after nine hours of sleep. One thing sleep research certainly has shown is that sleeping too little can not only inhibit productivity due to decreased ability to pay attention and ability to remember and consolidate information, and lack of sleep can also lead to serious health consequences. On the other hand, some research has found that long sleep durations (nine hours or more) are also associated with increased morbidity (illness, accidents) and mortality (death). Jain monks do not take midday siesta. Daytime sleepiness is often characterized a general lack of energy, even after apparently adequate night time sleep.

One needs to pay more attention to his body when he is not in motion. Jain monks sleep on back on a hard bed/floor. Sleeping on back is considered difficult. Many people cannot sleep straight. Sleeping on a hard surface provides just the right amount of resistance body needs for proper alignment, optimal breathing and healthy circulation and has the added benefit of increasing circulation and oxygen to the brain. Sleeping on a hard surface will align the spine and help the growth hormone, produced in the pituitary gland and distributed throughout the body, travel through the body unimpeded. Sleeping on a hard surface on the back helps avoid wrinkles.

According to the doctrine of karma, the rising of intuition-deluding karma is the cause of sleep. Sleep is regarded one of basic instincts. Mahavira proved that by constant awakening of conscience through meditation and bodily changes one can conquer it. Mahavira did not care for sleep for the sake of pleasure and slept only for short hours. During a long period of 12 and half years of his devotion for search of

knowledge, he slept only for a *muhurat*, 48 minutes, in order to be completely awakened. Most of time he remained in meditation and whenever he had urge for sleeping he started walking to and fro.

**Ailments and Cure:** Mahavira said, “**Muni should not desire for treatment of ailment and bear it while indulged in self-realisation. Neither he should carry out treatment himself and nor get done by others. This is the real monkhood.**”

Human organs are provided with a large factor of safety and can withstand a great deal of abuse, but the cumulative effect of this abuse leads to accumulation of fermentative and putrefactive toxins pouring in from the digestive tract in excess of the body's ability to neutralize and eliminate them in the vital tissues. The body can become filled with toxins when it consumes more than what it can utilize or get rid of. When it is not detoxed on a regular basis, toxins can create imbalance in the body which leads to stress, anxiety and disease.

The body knows how to keep healthy. Several barriers protect organisms from infection, including mechanical, chemical and biological barriers. Things go awry and disease manifest when these self-repair mechanism fail to function properly. The cause of disease is not the germ that is present, but the wrong mental and physical habits that has reduced the powers of the body and make it possible for parasites and germs to live in its cavities. Parasites and germs are not the causes of disease of the body, but incidents of the disease. Germs are as helpless in a truly healthy body as a feather in a gale. It is the distal end of an inflammatory process whose proximal beginning may

be any irritation. The end is degeneration from a lack of oxygen and nutriment, in degenerating, the septic material enters the circulation, setting up chronic septic poison called cancer cachexia.

The body has its own way of trying to heal itself. Our body keeps giving us subtle hints and indications of discomfort over a period of time but we fail to recognise them until we find ourselves facing a major health crisis. Belching is the signal of the body that it is overloaded and asks to stop/reduce vigay. Cold is really but an effort of the system to cast out impurities, chiefly through the mucous membranes of the throat and nose. Fever is the body's defence against bacteria, microbes and consequent infections. Hypocrite wrote more than two thousand years ago, "Give me the power to create fever and I shall cure any disease." The human body has many ordinary modes of achieving elimination: the liver, lungs, kidneys, colon, etc. When these are overloaded, the natural reaction of the body is to separate itself from poisons through the process of boils, mucous, vomiting, coughing, diarrhoea, inflammation, bleeding, swelling, redness of gums, fever and many others. These are immune system response of the body. It helps the body to heal itself. Should elimination be impossible or uneconomical of body energy, the toxic overload will go into storage forms in the joints, vessels, muscles, organs; almost any tissue in the body.

Treatment normally means taking medicine or undergoing surgery. Medicine is the lowest kind of treatment. Medicine covers up ailments but it does not heal. They may eliminate some of the cosmetic or acute problems through aspirins and Band-Aids. But the

underlying chronic condition remains, and eventually symptoms will appear. The more people are into quick fix and focus on the acute problems and pain, the more that very approach contributes the undergoing chronic condition. Drugs usually hinder the self-healing efforts of the body and have many undesirable side effects, crop up of fresh diseases, both known and unknown and their use must be tightly controlled. Even health improving drugs have side effects when these are discontinued because the body grows reliant on them and loses its natural ability to heal.

Drugs cannot cure diseases; disease continues. It is only its pattern that changes. In the long run, however, the drugs itself creates more serious problems than the original disease. Drugs also produce dietary deficiencies by destroying nutrients, using them up, and preventing their absorption. Medical literature frequently states that most fatal diseases start with a cold and warns that cold should not be neglected, lest it be the forerunner of more serious illness. Medical science has cure for many critical diseases but does not have any cure for cold, a simple disease. It is not disease at all. It is a natural way of healing. It is an indication. To cure the indication is ignorance. When one is inflicted with a cold, he runs to doctors. Physicians and patients alike generally attach greater importance to the taking of medicines. Doctors prescribe antibiotics for everything – even colds and flu. Antibiotics do not cure a cold or speed up recovery. Both antibiotics and antiviral medications are ineffective against most viruses that cause common cold.

The problem with antibiotics is that they kill all the beneficial bacteria in the body along with the bad.

Plus, body becomes immune to antibiotics over time, thus loosening the effectiveness of the antibiotics. Moreover, the toxicity they produce occurs at a time when the body is least capable of coping with it. The worst of it is that these wrong remedies instead of helping, aggravate the disease. Once considered an art, medicine is now big business, controlled by burgeoning conglomerates. A great deal of medicine is still an art and relies on trial and error. Most remedies are based on speculation and claims that have not been verified by studies/supported by scientific evidence. Doctors are interested in disease and not in living. Treatment of physical ailment is not complete treatment. Hypocrite, father of modern medicine, told to treat the patient.

Body is not cured by drugs unless the immunity system recovers. Integrity of the immune system is the most important defence against any disease. Disorders in the immune system can result in disease. The immune system of biological structure and processes protect it against disease by identifying and killing pathogens and tumour cells. Basic immune health depends on healthy functioning of the thymus gland, lymphatic system and spleen plus the germ killing ability of white blood cells especially macrophages produced in the bone marrow. The immune system is enhanced by sleep and rest, and is impaired by stress. Specific foods may also affect the immune system e.g. fresh fruits, vegetables and food rich in certain fatty acids may foster healthy immune system. Some herbs are believed to stimulate the immune system. Obesity, alcoholism and drugs are common cause of poor

immune system function. Malnutrition is also most common cause of immune deficiency.

The power to restore health thus lies not in drugs, but in nature. The state of medicine today requires that we take responsibility for our own health and healing giving the Nature a chance to restore the disturbed equilibrium. Treatment can also be done naturally. No treatment means curing naturally. Nature prevents disease and maintains health. Nature heals. There are natural self-repairing mechanisms in the body that stop-bleeding, fight infections, kill cancer cells, reduce pain and inflammation, eliminate toxins and so on. The body detoxes itself naturally, but there are things you can do to help the process. External help like control of diets can facilitate and quicken recovery. Cures should be affected rather by regulating diet rather than by the use of medicines, but we start drugging and put more toxins in the body instead of obnoxious taken out of body fully, ignoring its signal that the organs of the body need a vacation.

As per Jainism the ailment is due to the rise of *sensation karma*, medically known as foreign elements, toxin of definite fruition. Karma refers to the after effect or reactions. There is accumulation of karma in the body. Karma ripens and produces its effects. The ordinary human brain thinks in terms of duality – light and shade, sweet and sour, good and bad. That duality does not exist in nature. It is not related to any incidence, but when our mental conscience is connected to it we experience it. Sensuous karma covers soul's eternal bliss. On rise of sensuous karma, body experience happiness and misery. Sensuous karma is of two types – auspicious and inauspicious. If karmas are

auspicious, one feels happy and if inauspicious one feels misery or disease. Disease is one. Only the name is changed according to its location in organs of the body. On account of Karma separation the Karma body becomes attenuated and as a result physical body becomes healthy and pleasing.

Jainism prescribes treatment of the malady, liquidation of karma, by means of *penance*, fasting etc., *swadhyaya* or self-knowledge, *kayotsarga*, deep relaxation and rest in a state of non-attachment to body and *meditation* and not taking resort to the science of medicine. Physical and mental illness and instability can be removed or controlled through the process of penance (fasting etc.), the means of shedding off the *karmas*, toxins, self-study identify them, and relaxation stop influx of karma and meditation liquidate them. Meditation has been termed as fire which burns all karma. These things are more important than a medicine. All medical procedures of treatment are not ultimate remedies to tranquilizing the rise of karma and there is, however, definite bondage of evil karma on account of the treatment involving the violence.

#### **Fasting:**

Mahavira said, **“When fever comes a monk should do *attham tap*, fasting for 3 days at least.”**

Everything you eat or drink has ability to help heal your body or to poison it. It is an important rule of life is, “When feeling bad, cease all eating. Instead of using medicine, rather, fast a day.” This is one of the most important rules that may be observed in the care of the ailing body. Fasting is a cure to put the digestive system in order. The starting point of ailment is digestive system. 70% of immune system is located in

inner system, which means if the gut is overrun by bacteria there is good chance that the immune system is not functioning at its best. A fast, rest and giving up of enervating habits, mental and physical, will allow nature to eliminate the accumulated toxin. When intake of food stops the fire of stomach swallow the toxins in the body in the form of bacteria, microbes and ailments like fever, boils and eye ailments are cured. Detoxing the body and mind is a process that is important for the body to function at a normal capacity. Detoxification helps clean out the body which can lead to a more balanced and calm mind and body.

Fasting allows a deep, physiological rest of the digestive organs, and the energy saved goes into self-healing and self-repairing. Fasting not only removes obstructions and helps the body to heal itself. It is also rejuvenating and life-extending. The suffering that one goes through in fasting is just a little uneasiness. And that suffering is good and healthy, because out of that suffering comes transformation and the body becomes healthier, because now it is natural. Fasting has been described as an operation without surgery. Penance is the cure of bodily ailments and mental agony. Fasting brings calmness and equanimity of mind. While fasting one becomes more aware of one's body process, life and with everything one is doing. It becomes a period where one can evaluate all that one is doing more objectively, and naturally have more time for contemplation.

#### **Self-knowledge:**

Mahavira said, **"Ignorance is the root of human suffering. An ignorant person with the ambition of living a trouble-free and prosperous life hankers after**



pleasures, time and again, though it is dreamlike, ephemeral and unsteady. He desires pleasure but gets suffering thus diseases body. Yet people are engrossed in the consciousness of sense gratification, the mind influenced by ignorance and take their bodies far too much for granted and do not think twice about them unless something goes wrong. Thereby they get disaffection, miserable existence etc. and have to repent."

Neither an experience of pain nor an experience of pleasure is an appropriate cause for curing an ailment but one who conducts one's life well, gets cured either by way of pain or by way of pleasure. Likewise, one engaged in putting an end to one's delusion might experience either pain or pleasure but neither pain nor pleasure is what puts an end to one's delusion. When the mind is liberated from the cage of ignorance and delusion, it is considered to be free from disease. If man were in possession of a perfect knowledge of self he would not need to be sick at all. Inner health is beyond any sickness. And it is there, just to be discovered.

It is not natural to be sick. In order to preserve good health, or to restore it if one doesn't have it, one has to understand the biological principles of life and proactively take care of the body and mind from time to time the better chance one can extend one's life and could survive. With knowledge of one's body, its various organs and systems and how they work and thoroughly wash them free of poisons and nourish them, there seem to be no reason why one should not maintain health and fitness and thus prolong enjoyment of a happy long life. It is obvious, therefore, that the art of keeping well is not well understood. Sickness and

disease come only from violation of nature's law of body and mind - the physical laws of health. Suffering is consequence of false judgments of value, which cause negative emotions and a concomitant vicious character.

The approach of the modern medical system is more on combative lines after the disease has set in, treats the symptoms and suppresses the disease but does little to ascertain the real cause. Physicians generally prescribe medicines according to the visible symptoms, without taking into account the inner principles and the causal aspect of the disease. No disease can be cured without removing the cause itself. The cause is always in the inner; the effect is in the outer.

Man can cure himself. No man can be a perfect physician to anyone but himself. The reason of which is that any man may, by repeated trials acquire a perfect knowledge of his own constitution, and the most hidden qualities of his body and what food best agrees with his stomach. Self-study in a state of deep relaxation cures not only bodily ailments but is also a sure remedy for mental agony. By self-analysis one knows the ailment and its cause. Diagnosis is half the cure. It is rightly said that the body and mind has its own cure for its ailment. There is a solution available within the body itself, which can be discovered. If one sincerely makes use of one's inner powers, one can reduce the effect of bad considerably.

The body attached to sensuous pleasure is weak. People experience pain due to their weak and fragile body. Attachment is karma. Everything is its extension and the remedy lies in subsidence of karma. Attachment to body - self-identification with the body is verily the root of all evil. Restlessness means connected to body.

The pains caused by ailments are deep in proportion to the attachments. Emotions such as anger, jealousy and depressions are intimately tied to attachment. All fears, errors and vices originate from it. Emotions which produce gall, heat the blood. Being kind is health-promoting.

**Kayotsara** is an important aspect of treatment. The word 'kayotsarga' is made of two words, 'Kaya' meaning body and 'utsarga' meaning moving away or rising above. Kayotsarga, therefore, means to give up attachment to body i.e. one's physical comfort and body movements, thus remaining steady, either in a standing or other posture and concentrating upon the true nature of the soul as being separate from the body. Its practice requires to perceive the whole body with mind's eye; feel the sensation of life force or consciousness in every organ or every cell of the organs. It is the stoppage of restlessness of body and fluctuation of mind and deep relaxation of all organs and muscles which improve their functioning and increase awareness of what is happening inside the body and mind - physically, emotionally and spiritually - to extend control over them.

Kayotsarga means stoppage of activities of body, mind and speech. Body is a machine and it also needs rest. Rest and relaxation are understood to be a big factor in enhancing recovery, as it is when the body is at rest that it is able to direct the most energy towards the various chemical and mechanical processes of detoxification. The body keeps on healing itself successfully. Time is a great healer. Patience is a great virtue and key to good living. Wild animals living in forests sit down at a place when they are afflicted by

any disease. They remain there till they are cured. It is important to get as much rest as possible when infected as the body's immune system is fighting of the disease. During relaxation the nervous system tells the immune system to calm down or back off. A mind which is relaxed often better able to tap unconscious stores of intuitive guidance and wisdom than the normal.

Mental attitude does have considerable influence on physical condition. Restless is unhappiness or unrest is especially of mind. Tension creates a mental pressure on an individual. Tensions make a person angry and irritated. Once a person is full of anger, he destroys himself, even though he does not harm others. Anxiety and inability to trust are two common symptoms in our society and humanity is suffering from grief and tension in modern times. Stress is harmful when it becomes overwhelming and interrupts the healthy state of equilibrium that the nervous system needs to remain in balance. Unfortunately, overwhelming stress has become an increasingly common characteristic of contemporary life. Stress impair the immune system of the body, which either becomes hyper-reactive or fails to generate enough number of anti-bodies. Body develops an allergic reaction, inflammation or catch an infection too soon as well. In the long run, persistence of these conditions may lead to personality disorders or provide a fertile ground for life-style diseases like diabetes, blood pressure, cardiac dysfunctions and so on.

Medical profession has made great strides toward eliminating communicable diseases, yet is having little success coping with the increase of the non-communicable diseases such as cancer, heart diseases, diabetes, kidney diseases. Conventional medicine views

high blood pressure as incurable because they do not know what causes it. There is a mental aspect to every physical disease. These physical diseases are believed to have a mental component derived from the stresses and strains of everyday living. Medical science has not been successful in finding solution to mental and emotional diseases.

Kayotsarga is a great relief and relieve body and mind of all tensions and stress. Kayotsarga is a preparatory stage of meditation. Jainism prescribes the method to become aware of and to pacify negative emotions and laid down the foundation of the wisdom which can be developed through concentration meditation and moral discipline based on love and compassion. Meditation is restraint of feelings and attitude and to experience the spirit and consciousness inside the body, which is totally separate from the body and is ever free from disease, old age and death. Sleep is a rest, but it gives rest to physical body only. But meditation is more restful. It gives rest to mind by calming down emotions. Healing is a natural process. It is also true of emotional states too. It is one of the methods used to gain control over one's emotions and passions.

Meditation focuses on the direct healing of the patient's body and mind. Pain is considered to indicate blockage or stagnation of the flow of oxygen. If you see the affected area pain will disappear. Research has proved that on visualization that having a mental image blood flow improving to an organ can actually cause blood flow increase to that organ. Energy flowing in the body thus can be directed to assist in the process of

health and healing. By traveling inside the body one can destroy even the blood clot.

Meditation first teaches us to be aware, and then gives us the capacity to slow down and take control, to stop or to go as we please. When we slow down via meditation, we slow down metabolism, slow the heart and lungs, drop the body temperature, and so on. The lower heart rate means less oxygen is needed in each breath, and fewer breaths needed in total. Cells demand less oxygen. There is less wear and tear of body organs and cell mechanisms, less toxic chemicals are produced, more energy is saved and the natural process of repair and rejuvenation are allowed to go on unimpeded.

Of course, meditation does more than pathology heals. Dozens of studies suggest that meditation can help with anxiety, stress, insomnia, addiction and depression. Numerous studies show that it also improve psychological functioning and the sense of well-being. Meditators show, among other things, enhance maturity, creativity, self-control, marital satisfaction and actualization of their psychological potential.

**Mahavira said, "A monk inflicted by disease should not lose his self-control and bear the pain calm and quite. It is not myself alone who suffers but all creatures in the world too suffer, thus a wise man should ruminate and patiently bear the affliction that befall him, without giving way to his passions. Knowing that all hardships and afflictions are a result of one's past deeds, ascetics bear them patiently like a debtor who patiently strives for payment of his debts."**

Man can also become diseased due to natural calamities or other factors. For cure of ailments four factors are essential: Treatment, self-control, knowledge of digestible and non-digestible and patience. In our quest to stay well and disease-free and sometimes when malady becomes unbearable, it is imperative to visit a doctor or take medicines. But this should not be only solution. Simultaneously, the solution lies in the practice of meditation and friendliness with disease to be sought so that one remains healthy and balanced. Suffering cannot be avoided altogether, but can be used to grow and move forward stronger, wise and healthier. Every wound offers an opportunity to discover its cause and purpose. When disease comes establish friendliness with disease as it enhances tolerance power also. By the power of determination, one establishes friendliness with the ailment and forget the pain altogether. People who establish friendliness with ailment render the ailment ineffective Life is a reward and it is given only to those who have earned it, who deserve it. Health is not a gift, but is an acquisition, which means something earned through right efforts in the right direction. Habits and lifestyle can win over genetic deficiency in most of cases.

The healing art is undergoing a gradual but radical revolution due to the growing realization that an ounce of prevention is worth a pound of care. Preventive methods are being applied by the people themselves. It is possible to prevent nearly 90% of diseases that kills us. Observance of the laws of hygiene affords wonderful results in producing vitality and endurance. Insurance companies are discovering that even weak and sick people will, if they take good care

of themselves, outlive those with robust constitution, who abuse them. Today health ideals aim at exuberant and exultant physical state. People have the opportunity to vastly extend their longevity, improve well-being and expand ability to experience the world around. It is estimated that with the knowledge which already exists, over 15 years can be added to the average life, if properly applied.

**6. Steadiness:** Mahavira said, **“The monk with strong will is unshakable on account of his patience and strong bone-joints, can bear the burden of the discipline like a mighty bull.”**

A monk who makes no movements of his body while sleeping, sitting or standing and checks all activities of his body is said to observe the sixth penance of bodily steadiness. Bodily steadiness is the ability to remain in a body position that is firm, but relaxed for extended periods. It is the practice intended primarily to maintain vitality, well-being, and promote intellectual growth in the mind, gain a profound understanding and knowledge of its nature and strengthening and expansion of neurological connections serve in the spiritual quest and illumination. Steadiness with a conscious relaxed breath, have a cleansing effect on body and mind, while calming emotions. Every spot of the body, however small it is, has its secret, which would bring happiness to those who know about it and unleash it. Steadiness plays a great role in awakening them.

Mahavira meditated squatting on toes, hero, milking and standing postures, without the smallest motion. He did not wipe his eyes nor did he scratch his body. Correct posture involves the positioning of



the joints to provide minimum stress on the joints of the body. Right posture oxygenates the brain by positioning the body in good spinal alignment. Sitting or standing in good alignment gives self-confidence and induces positive thinking. One can listen to inner sound being seated in proper posture; valour and courage are manifested and the digestive power is enhanced and there is an increase in buoyancy and stamina. The benefits of practicing meditation with bodily steadiness are: removal of bodily and mental lethargy, development of capacity to bear pain as well as pleasure, acquisition of deep reflection, and enhanced power of concentration in pure meditation.

Posture can also affect how one thinks about oneself. When chest is open and not contracted, it gives the impression that one is open and ready to listen to others. When one is optimistic his backbone is straight. Stooping posture in any case is not healthy. Bent backbone is the sign of desperation. In old age backbone bends not because of weakness but due to loss of hopes. Scientists say that man could develop its brain when he started standing.

## Purity of Mind

**Mahavira said, “Even if a person walks about unclad and mortifies his flesh by observing austerities and fasts for months together, if filled with deceit, he will be born an endless number of times. One who is free of deceit is pure and once he is pure, he becomes steadfast in righteousness. Such a person attains the highest emancipation like the lustre of fire sprinkled with butter. Those who are short-tempered, ignorant, egoistic harsh hypocritical and deceitful drift in the worldly-current as a piece of log in the flow of water.”**

One who pays a lot of attention to the physical body and not to the mind, may be physically healthy but not necessarily mentally fit. In short, if one pays attention to the body, mind and intellect equally, there will be a total and perfect integration of the personality. Mind and body are very closely related and affect each other for weal or woe. Body and mind communicate with each other - consciously and subconsciously. For the integration to take place, the only solution is to understand the mind.

**Mahavira said, “Like the body, the mind is an instrument of the soul. Once the mind is purified for the highest spiritual purpose of life, all other purposes are automatically taken care of.”**

Freedom is supreme happiness. Dependence is extreme misery. Fearlessness is real freedom. Freedom from pain in body and freedom from fear in mind are happiness in its highest form. The greatest achievement of the life is mental peace. The impurity of

mind (and psyche or emotion) and the impure conduct make the body dull or gloomy and sick. The purity of mind and conduct purifies the body and makes it healthy and lustrous. Fear and anger bring confusion and misery rather than peace, happiness and fulfilment.

Mahavira himself conquered fear and exhorted us to shed fear. He preached what he experienced after subjecting himself to rigorous austerities and self-discipline. He did many experiments on fearlessness and friendliness. He chose the path full of thorns and pebbles. Immediately after leaving his palace of kingdom, he went all alone almost naked and silent plunged into the jungle full of beasts of all kinds, where he remained oblivious to food, people and elements. He lived in rains as also burning Sun. He never wore any covering whatsoever. He lived in barbarians and savage tribes. He was struck with stick, or with fist or with lance-head or with slaps or with earth-cold or with potsherd. They would cry with joy while striking him once and again. People, throwing him up, made him fall down, pushed him out of his position. Abandoning his body, and completely dedicated to the inner world, he endured all sorts of mistreatments with great fortitude, without any pre-made resolve. He lived in dreary and dilapidated buildings rumoured to be haunted by demons and ghosts. Fear never touched him. Like an armoured hero at the head of the battle, Mahavira was armoured with self-restraint. He tolerated all hardships, remaining unmoved from meditation and continued his travels. He shut off all five senses and sensations pouring in through the sensory nerves and conquered inner enemies such as ego, pride, anger and delusion. The struggles of the

battlefields pale into insignificance when man contends with internal enemies. He was fearless and therefore truly free - real freedom when soul is free from all karmic matters.

Fear is the most common and the most natural emotion. Fear has been called mother of all emotions. Fear is a rather uncomfortable experience that often upsets people. Aggression, anger and cruelty are manifestation of fear in their essence and lead to disruption of brain functions and can be dangerous to the point where it leads to decay of personality. Whatever we feel manifests in our body. Toxic emotions - fear, anger, hatred, frustration, resentment, grief, loneliness, sadness and dejection are ferocious germs that keep eroding ones health and consequently make one sick. The digestive fluid in the body get disturbed under fear and anger. Fear and shock in mind make our body tense.

Fear is the biggest factor of tension and stress. It has direct impact on whole of the system of the body. Body chemical and metabolism are disturbed. Fear commonly occurs with shifts in the work of the nervous system, causes sudden increase in heartbeat, resulting in the weakening of lungs which is a vast source of strength, enlarged pupils and slows down excretion of acids and fluids (saliva) and influx of adrenalin in blood that supplies muscles with extra oxygen and minerals and may cause psychosomatic disorders. The tension and agitations caused by them are felt for a long time. The immune system or the immunity power of the body seems to be greatly affected by mental level of unhappiness and emotional distress, which fear brings.

Mahavira said, **"One who is fearful gives up the**

**practice of austerity and self-restraint. He is unable to shoulder any important responsibility and becomes incompetent to tread the path of righteousness."**

Pain and fear can limit one's ability to enjoy a normal life. Pain and fear can dominate every waking moment, curtail activity and numb the mind. The rise of passion, obscure the capacity of abstention from immoral and sinful activities and bodily gratification. Fear dulls the mind and heart, blunting thinking. It would be futile to expect a fear-ridden brain to function normally. A fearful person may lose his ability to process information and to exert cognitive control over his behaviour. Such a brain cannot think constructively. Thinking born of fear is negative and destructive. In fact, fear is the outcome of wrong thinking.

Happiness depends upon being master of one's mental attitude. A man's individuality is determined by his thoughts. One becomes fearful because one accepts certain ideas and beliefs. Two-thirds of ailing and diseases are the fruit of human imagination and fear. Destroy the latter and give another bent to the former, and nature will do the rest. The mind is never free of fear — fear of disease, fear of old age, fear of death and separation, fear of loss, etc. Fear is the creator of evil spirits. It takes the form of a ghost or demon. In the very moment of fear, the ghost begins to take shape before the eyes. It is the projection of a fear-afflicted mind. Is such a mind capable of any knowledge?

Freedom from fear means freedom from all kinds of evils. Fear is the cause of all kinds of evils. It is fear which compels man to commit violence and theft, to tell lies and to accumulate riches. One tells lies because one is afraid of telling the truth. It is fear which

is the root cause of all kinds of malpractices in trade and commerce. It is fear which makes us accumulate riches and wealth. It is fear which has resulted in the invention and stock-piling of all kinds of weapons. Nations are afraid of each other, and therefore, they seek protection in armaments. Fear causes more fear. From the weapons made of stone man has come to nuclear arsenal capable of devastating the entire world. One causes injury to others and kills them out of fear. One should not be afraid that he will go to hell if one relinquished religion. If one adopts religion for the fear of hell, he is not a truly religious man.

Fearlessness is the starting point of rational living. To conquer fear is the beginning of wisdom. Only the one who has transcended fear can experience equanimity, essential to a correct understanding of the human situation in the world. The first condition for rational thinking is total freedom from fear. The freedom from fear has to be preceded by freedom from mind, which in turn will be preceded by freedom from various other factors. The mind must be absolutely fearless. Indeed, the whole environment must be free from fear, only in the right atmosphere rational thinking is possible. Mahavira prescribed self-control and mental fortitude as means of overcoming destructive emotions, like fear, anger, greed, pride, jealousy and clear judgment, to keep the inner world healthy and pure. He prescribed five pre-requisites for becoming fearless and asked monks to observe 5 major self-restraints. These are their principal vows, besides five kinds of carefulness and three kinds of restraints in daily activities.

The values of vows and self-restraint are the main contributions of Mahavira. Observance of vows gives the ability to direct the mind towards the wholesome mode. Resolve is a process of training the mind to develop trust and faith in one and provide a direction for the whole life. Resolve is a tool to focus the energy, the life force, so that it becomes like a indomitable strength. Resolve grows very well and its effect is to awaken the willpower within, by uniting the conscious awareness with the unconscious forces, lying dormant. The purpose of resolve is to influence and transform the whole life pattern, not only the body, but also the mind, the emotions, and the spiritual forces.

**1. Vow of Non-Violence:** Mahavira said, **“Non-violence is the principal vow. All other vows are its subsidiary. Only a non-violent person is fear free.”**

The practice of non-violence is the essential cause of freedom from fear. Violence induces fear. The person who lives on violence experiences fear. One saves oneself by making others fearful. All forms of life are interrelated, interdependent. Man is not separate. We are living in a totally interactive world and everything here is interactive. The same is also applicable for life or consciousness. Life certainly cannot exist in isolation. If all living species, except one in the universe or even on earth vanish, the last one also will not be able to survive. Therefore life is a result of interdependence with other living species. And to destroy other living beings is not only ugly, anaesthetic, inhuman, unscientific – it is like committing a small suicide. One who does not value life does not deserve it.

Mahavira said, **“One who is fearless does not make others fearful. All living beings desire to live.**

**They detest sorrow and death and desire a long and happy life. Hence one should not inflict pain on any creature, nor have any feeling of antipathy or enmity. One should be friendly towards all creatures. What you desire for yourself, desire for others too. What you do not desire for yourself, do not desire for others too. This is the essence of religion."**

The reasons behind the doctrine of non-violence are both altruistic and egoistic and are based on rational consciousness, not emotional compassion; on individual responsibility, not on a social fellow-feeling. Life or soul in whatever form it may be is everywhere is sacred and it is pursuing its own evolution, a path of self-help unaided by any divine being. It is not to be disturbed or disintegrated by any kind of violence. Essentially there is no difference between the souls, be it the soul of an elephant or of an ant. Just as each individual seeks life and avoids pain, so one can infer that all life has the same sentiments. One should therefore avoid actions that injure others, second, all intentional actions that affect other living beings result in the accumulation of karma that adheres to one's soul. The weight of karma contamination is the root cause of transmigration and suffering. So one must not cause harm to other living beings if one wants to attain release from bondage to the cycle of rebirth, which is the logic of non-violence.

**Mahavira said, "Nothing is higher than neither Mount Meru nor anything more expansive than the sky. Similarly know that no religion is equal to non-violence in this world. "**

The non-violence is supreme science of living. Non-violence is the essence of religion. It is a doorway of righteousness. It is the real nature of soul. Not to kill any living being is the quintessence of all wisdom.



Certainly, one has to understand that non-violence and equality constitute eternal religion. Giving protection to living beings in fears of death is known as life charity, which is supreme amongst all charities. It is a duty toward self, toward family, toward society and toward humanity at large. The culture of non-violence originates from a rational mind and a pure heart. This is the path to contentment and mental peace. Enmity generates fear, which in turn weakens body and mind. The secret of good health, longevity and happiness lies in a life of non-violence.

Mahavira said, **“Non-violence must begin in the mind.”**

Mahavira put equal emphasis on violence of mind as that actual violence. Unless one is at ease in the inner world, one cannot practice non-violence in the external world. Non-violence of mind and speech leads to the non-violence of action. Ends cannot justify means. Means must be compatible with ends. The implications of non-violence are far wider; it is more than not doing violence, it is more than an attitude, it is a whole way of life. Non-violence is not just in act, at the level of thoughts and speech but also it consists in not even desiring to do wrong. Violence comes from ego; it does not belong to the soul. The hateful mind is also violence. Hate is subtle form of violence. Violence in thought is as bad as physical violence. Unless the mind is compassionate, non-violence is not possible. If the mind is condemning other people yet the tongue speaks sweet words, then that is not non-violence. The seeds of non-violence live within the inner consciousness. Keeping consciousness pure is therefore an essential part of non-violence. Pure consciousness means consciousness that

is uncorrupted, uncontaminated and undiluted with the desire to control others. Violence may be committed, commissioned or consented to. Non-violence should be practiced in all its aspects and one should abstain from committing injury in nine possible ways. One should not commit through mind, speech and body and each through the manner of personally committed, commissioned through others and giving consent for commitment by others.

**Vow of Truth:** Mahavira said, **"Fearless is the first step to know the truth. One who is fearful cannot know the truth. Truth is the quintessence in this world. Truth is more tranquil and deeper than the deepest ocean. A wise person who treads the path of truth transcends death. A person who speaks the truth becomes trustworthy like a mother, venerable like a preceptor, and dear to everyone like a kinsman."**

Mind can be purified by speaking the truth. Truth may not be pleasing. Face the truth without fear. Things are as they are. Lying is defined as speaking hurtful words and thus the mind gets contaminated. In this world, falsehood is condemned by all saints. A person who utters a lie is trusted by none. Hence one should give up falsehood. Telling lie, deception, fraud and malpractice in trade - these are the four animal instincts which drag the soul to sub-human existence.

Mahavira said, **"Just as a blind man needs the help of a guide to show him the path, speech also requires the guidance of the intellect."**

A wise person speaks exactly what he sees; his speech should be brief, free from ambiguity and clearly expressed. His speech should neither be deceptive nor cause anxiety to anyone. Skilful use of language is a

sacred skill. Mahavira insisted that we must understand others fully before we speak. One should speak after ripe reflection. That speech is proper which is beneficial, moderate, measured and affable.

Non-violence and truth are twins. One cannot live without the other. Non-violence of the mind should be translated into non-violence of speech. Harmful, harsh, untrue, unnecessary, unpleasant and offensive speech is violence. Language can express only partial truth; therefore non-violence is an essential guide to our spoken words.

Mahavira said, **“Just as a diseased bitch is driven away from everywhere, so also the ill-natured, insubordinate and talkative person is expelled disgracefully from all places. An aspirant should keep his mind, five-sense-organs, hands and feet under his control and save himself from falling prey to evil thoughts and the use of evil language.”**

Truthfulness is asceticism of speech. Control over speech is a great experiment of non-violence. Communication is a necessity but unnecessarily loud, hostile, angry, or hurtful communication is mindless extravagance. One who observes silence can have control over his speech. Conversation enriches the understanding but silence is the school of genius. Speaking connects with outer world whereas silence is the connection with inner world. Silence means that one should not speak non-sense. Silence is more eloquent than speech. One who is not silent he cannot know the truth.

Mahavira said, **“A monk hears many things with his ears and sees many things with his eyes but it is not proper to reveal all such things in public. A monk**

**should withdraw his thoughts from sensations and be silent within."**

Mahavira put a very high value on silence. A monk is called muni. Muni is an Indian word. Its root word is maun, means silence. Hence muni means 'the silent one'. Among the activities of hearing, thinking and meditating, silence is most important because by silence one can make progress quickly. The practice of silence is like fasting of speech. The speech-fast is even more beneficial than the food-fast. Silence stops feeding ego. Silence however is not just the physical silence, but also the inner-calm that is created within the mind itself.

Silence is the process of thoughtlessness and gives rest to mind. It is a state of mind where there are no thoughts. The mind is totally silent. Watching TV and not speaking, is not silence. It involves emotions. The emotions control and direct the level and tone of voice. Mental resolve, "I shall keep my speech silent, mind meditative and body relaxed." is required to practice silence. The best training for mind is gravity in thoughts. One needs to gain full concentration to stop one's thoughts. No speech comes out of the mouth without first occurring in the mind. Mind is subtle, speech is gross. Even when a person remains silent but his thought process is on, it still comes under the category of speaking. One may not speak, but the speaking continues internally in the form of thoughts. It is clear that his vocal cord is active. Silence means the de-activation of the vocal cord.

The moment a thought comes to the mind, the words are bound to come. The brain does not manufacture thoughts from nothing. It has to be fed

something to use as raw material for manufacturing thoughts. The raw material is what one has fed to it in the past. Our memory, thought process and imagination can be expressed using a language. They all have words. If one does not feed it words, and has trained it by avoiding verbalization, the brain cannot manufacture thoughts from a vacuum. Wherever there is usage of words and even if they take a macroscopic form, the vocal chords get activated. At a macroscopic level one can say silence means not speaking but when one looks at the microscopic level silence means the de-activation of the vocal cord. Silence is a restraint of mind, speech and body. Laughing, chanting, clapping or shouting are against the principles of silence so monks should abstain from them.

Mahavira said, **“Speak, but speak only when it is absolutely necessary and only to Sravaka, listener.”**

In Jain literature Sravaka is a technical term, meaning one who surrenders to listening, who minds the words, who are within the listening limit. These people are rare who know how to listen. For this silence is more appropriate. Listening is more important than talking. Listening is the first of eight functions of mind. Listening is like eating. Digestion is more valuable than eating. Mahavira asked monks “Do not command. Speak in the language of sermons. Give sermons only those who are willing to listen.” Sermons are helpful to others.

Being truthful involves being humble and open to new discoveries, and yet accepting that there is no final or ultimate discovery. Truth means understanding and realizing the true nature of existence and the true nature of oneself; accepting reality as it is and being

truthful to it, seeing things as they are without judging them as good or bad. It means "Do not lie" in its deepest sense: do not have illusions about yourself. A person of truth goes beyond mental constructs and realizes existence as it is. According to Jainism, there is no universal truth but a subjective truth which differs from person to person. Knowledge is accessible according to individual's means. Each individual is in possession of his own knowledge which is confined to himself. There is no strict rule that governs knowledge; it is totally individual and subjective. Absolute negation or absolute affirmation is impossible in the knowledge in the sense that the individual could both believe and disbelieve any theory of knowledge. Truth is what is: one accepts what is as it is, speaking of it as it is, and lives it as it is. Any individual or group claiming to know the whole truth is by definition engaged in falsehood. Living in truth means that one avoids manipulating people or nature because there is no one single truth that any mind can grasp or tongue can express.

Mahavira recognized the partial and incomplete nature of ordinary human knowledge and emphasized the need of a comprehensive outlook; mutual understanding, tolerance and understanding the view point of others, discard absolutism of thought, mental reservations, and misunderstanding. Desire, hatred, pride, anger and greed stem from partial one-sided understanding of things dogmatically presumed to be the whole truth. How many times have we embarrassingly realized the inappropriateness of our anger, jealousy, pride, or greed when we came to see the "full picture"? Greed for money vanishes when it is

understood that money can't buy health, friends or happiness. Excessive pride gives way to humility when we come to appreciate the wonderful qualities and accomplishments of others. Anger and hatred disappear when we realize that other objects, situations, or persons are no threat to us. To the extent that we appreciate that the knowledge from which the destructive passion arise is partial, we are encouraged to restrain ourselves until our understanding increases.

Mahavira said, **"Modes are infinite and laws are infinite."**

Mahavira did not accept a one-sided view in any field and The "Real" means that which is existent at a particular time. One cannot lay claim to total knowledge just by knowing a few laws. It is indispensable to acquire full knowledge of Truth. Truth perceived from different angles appears contradictory, but in reality those partial visions are complimentary. The truth is not the partial views about reality but by taking all of them into consideration. Matter may be small or large, living or non-living, it is so vast that none can realise it in its entirety at the same time. Every substance in the universe is related to every other substance. Thus reality is manifold. Due to relativity, matter has many attributes. The truth about any object or substance consists in the recognition that it contains various properties from various standpoints and that its characterization in terms of some of them does not exclude or contradict its characterization in terms of others. The ultimate principle should always be logical and no principle can be devoid of logic or reason. The complex and multifaceted nature of reality should be examined from a relative point of view of time, space,

substance, and mode. It is the logic that guarantees our capacity to know and provides us with criteria by which we should be able to test our knowledge. To ignore the complexity of reality is to commit the fallacy of dogmatism. Dogmatic views amount to violence. Wealth is tangible accumulation but thoughts are our subtle possession and violence at thought level is subtle violence so Mahavira established the concept of non-violence to intellectual level by propagating the principle of Non-absolutism. Non-absolutism is a model of tolerance.

**3. Vow of Non-possessiveness:** Possessiveness and fear cannot be separated. Free from non-essential acquisitions is real freedom. Fear and loss of mental equilibrium take place in a person, who is affected by material condition. Although there are many sources of fear, the main source is excessive accumulation of wealth. Dependence is extreme misery. If wealth is hope for independence, one will never have it. The only real security that a man can have in the world is a reserve of knowledge, experience and ability. Accumulative instinct is the root cause and the father of all sins. By this problems multiply.

Attachment is possessiveness. Attachment for material things put a man in a bewildering condition of existence. When the mind is full of attachment, one creates artificial necessities. It is on account of attachment that a person commits violence, utters lies, commits theft, indulges in sex and develops a yearning for unlimited hoardings. Complete non-attachment and renunciation is the gift of the soul. It should be spontaneous and from within and not sporadic or



externally imposed. The actions of one who is free from attachment get reduced to bare necessities.

Possessiveness is a source of violence. When we are possessed by our possessions we lose self-control. When we lose self-control we are controlled by things outside of ourselves and feel that we are robbed of our peace of mind. This possessiveness is the source of scarcity. Application of non-violence in the field of material is non-possessiveness, non-attachment to worldly things. Non-possessiveness means no accumulation of material things; sharing and living without ostentation and without a display of wealth, dress, food and furnishings and to limit possession to what is necessary or important. One should not acquire what is not necessary, recognizing that whatever is acquired will bind one tightly. Less one spends too much time in the care of possessions more time one will have for the care of the soul. Simultaneously, the bondages of karma particles which are caused by actions also subside.

Non-possessiveness is the most important ethics. It embraced all aspects of indiscipline and abstinence from it and is recognized as the removal of the very root of all immorality. It is founded on the role which desire and craving played in human affairs. There is the abundance of Nature. Only when one wants to own, control and possess it, he creates scarcity. Because one can never possess everything, one always wants more. The moment one is satisfied, and doesn't want to control and possess, he has abundance. Paradoxically this abundance is only available to those who learn to live

within the limits of one's needs. Enjoyment without renunciation is all suffering.

Mahavira taught a scientific explanation of nature, meaning of life and a guide as to how we should behave to draw this real nature and meaning into our own life. He taught that one should lead a life of 'simplicity': 'self-restraint', 'sufficiency' and 'frugality'. Simplicity doesn't mean to live in misery and poverty. But have what one needs, and don't want to have what one doesn't need. Being satisfied with less is self-control. Considerable research shows that once we have escaped poverty and our basic needs are met further income or possession add remarkably little to our well-being. If life is simple, needs will be few. The idea that whatever or however much one gains, is never enough is the source of anguish. One should move from "more and more" to "enough!" There is nothing lacking in the world. Nearly fifty percent of industry is working to fulfil the requirement while others are not at all necessary for life. But they are working and producing. Man is made to recognize them as his requirement.

**4. Vow of Non-stealing:** Mahavira said, "**As theft is the cause of disrepute, noble people do not indulge in it. It is decried by all saints. It creates enmity amongst friends and relatives. It procures much attachment and avarice**".

It is a tendency of one's lower nature to try to 'get something for nothing.' In other words, people will tend to expect something is 'owed' to them without their having to really work for it. Such an attitude is the mind-set of a thief; it is the attitude of one who desires

without deserving, who wants without working, and who takes without giving, and Mahavira called it violence, which can be committed by a fearful mind.

The teachings of Mahavira are to guard one's soul against acquisitiveness. Non-stealing means refraining from acquiring goods or services beyond one's essential needs. It is difficult to know what the essential needs are, so a person should assess, examine and question, day by day, what his need is and what is his greed. The distinction between need and greed can be blurred and therefore the examination of need should be carried out with honesty. Attraction for other's property, attachment, desire, non-restraint, greed, malpractices in trade, buying stolen property, smuggling goods, disobeying the rules of law, adulteration and taking other's articles without permission - all these amount to stealing.

"Do not steal." goes further than any legal definition. If we take more from nature than meets our essential need, we are stealing from nature. For example, clearing an entire forest would be seen as a violation of nature's rights and as theft. Similarly, taking from society in the form of housing, food and clothing in excess of one's essential requirements means depriving other people and is therefore theft. If we are using up finite resources at a greater speed than they can be replenished, then we are stealing from future generations. Taking what is not ours is called stealing. Buying what we cannot afford to pay for is also called stealing. Eating food that we cannot digest will steal away our health. We are robbing from ourselves when we expect other people to make us happy or fulfil our

images and expectations. What we lose is our peace of mind. Acquiring things that we cannot maintain will steal away our peace of mind.

The practice of non-stealing requires constant vigilance. We have to be very sharp and focused to see what we are doing and thinking, and how our thoughts and actions affect our life, the lives of our loved ones, and the whole world. Non-stealing means to keep our ego in check. To regain peace of mind we have to make peace with ourselves. We do this by coming to grips with ourselves and making a firm resolve to 'keep it simple.' To keep it simple all we need to do is get our own ego out of the way: stop looking for attention, stop seeking appreciation or recognition, stop expecting ease without effort, and stop wanting without working. All of these thieving activities are driven by ego-mentality. This is why we need to remove ego from our mind. We need to break the mind-ego connection, and when we do we are free. When we are really free, there is absolutely no tendency to steal and no fear of losing what we have, because what we really have can never be lost or stolen.

**5. Vow of Celibacy:** Mahavira said, **"Sex in itself neither brings calmness nor produces mental agitation like affection or hatred in man but man himself makes many resolves of love and hate and get viciously entangled due to his passion."**

The person, who wishes to attain freedom from fear, must inevitably control his lust. Sexual desire is the demand of body and mind. Behind this there is a chain of past impressions – impressions left by our endless cycle of births. One can erase such impressions and overcome difficulties by bodily power but through

spiritual force. People can, by willpower, altogether abstain from sex for years or even all their life and bring observable positive effects on personality and society. There is a difference between biological and psychological requirements. The fear of non-existence or to obey a natural order is clearly a mental urge which springs from thought, rather than a physical one.

Mahavira said, **“There are four types of senses – food sense, fear sense, sex sense and possessive sense.”**

Beasts are very much food conscious. Man is libidinous. Except man, sex appetite of all living beings is periodic. Among humans, the sex urge is strongest in adolescence and youth, and perhaps. Of course, some older people and females seem considerably influenced by lustful feelings, but this may rather be a sign of emotional immaturity guided by external forces, than natural necessity.

Sexual indulgence augments attachment and infatuation. Possession and sex are interlinked. The highest pleasure in terms of material is sex pleasure. The whole world is moving under its spell and a materialist cannot move at all without this motivation. The man becomes slave to money and beauty. People are after money and power in the hope that they have more of those, they can have more sex. They can have more beautiful women or men; they can have more variety. Money and power give them freedom of choice. The concept of woman being the source of the highest worldly happiness is the result of shrouded perception; really it is not. The person who is free of sexuality, whose sexuality has become a transformed phenomenon, is also free of money, is also free of

ambition, and is also free of the desire to be famous. Immediately all these things disappear from his life.

Mahavira said, **“Continence is four fold – of the mind, body, speech and possession.”**

Chastity is love without lust or restraints of senses, which means renunciation of lustful desire. Bodily happiness is only a shadow of real happiness. Besides enjoyments of the body are only short-lived and the sources of consequent misery, disease and death. Chastity has implication beyond sexual temperance, consisting by not living in the flesh but outside the flesh. Celibacy excludes not only libidinous acts, but also sinful thoughts or a desire of the flesh. Worldly life is necessary for the preservation of humanity and the continuation of the religion. It has become widely accepted in our culture that the sex is not sinful but natural, and sex within marriage is both proper and necessary for mental hygiene and physical wellbeing. For householders chastity means no fidelity in marriage and to curb their sexual acts as much as feasible while still maintaining a fulfilling and producing offspring.

Non-violence can be seen as a noble gesture of love for all creatures. All intentional actions that affect other living beings result in the accumulation of karma that adheres to one's soul. Love and sexual activity are grounded in non-violence. While the emotion love spontaneously arises as a human disposition, its further refinement, control, diffusion and articulation are accomplished through non-violence. Thousands of minute one and two-sensed being reside in the genitals and the higher number of organisms living in damp groin and in the moist area between a woman's breasts.

Millions of sperm meet a violent end when they are helplessly ejaculated. One should therefore avoid actions that injure others.

Mahavira said, **“Religion is the pond, celibacy is its sacred shrine, which is full of tranquillity and placid with serene thought process of soul. Having made ablution there, it becomes pure, clean, thoroughly cooled and devoid of impurity.”**

A living body is not merely an integration of limbs and flesh but it is the abode of the soul which potentially has perfect perception, perfect knowledge, perfect power and perfect bliss. It should not only be kept in perfect order by careful actions of mind and body but any thoughts, speech or acts that demean, debase, or abuse the body are against the principle of chastity. Sex is an outlet to discharge the energy of the body. Misuse of energy is harmful for both man and the nature. To stop this outlet of energy is called celibacy.

Celibacy has been classified as a source of life and has been given great importance. Celibacy has been termed as a powerful catalyst, which confers long life and bright mind. Strength, health and blissful life are the benefits of celibacy. One's health will be good only when food and sex restraints are practiced. Owing to intense lewdness and lustfulness, reproduction organs weaken, thereby weakening the brain and nervous systems, and thus they are bereft of knowledge, intuition, bliss and penance. The fullest development of body, mind and intelligence is not without control of the sexual instinct. A person who leads pure celibate life during the period of growth of body, which is mid-twenty after birth, will have better development of body

and its various faculties. The body is energized, the intellect and memory get sharpened, and speech becomes lucid and powerful. Its observation without break develops retentive faculty and intuition. From this arises the capacity for grasping and retaining power. By observance of celibacy, steadiness of concentration is achieved and the experience of a state of noble thinking gets extended.

Celibacy is a great quality that is difficult to be practiced by weak. Observance of celibacy even in a dream is not possible for persons with limited capacity and loose character, who are timid, helpless, and slaves to their senses. Only persons of Great Spirit are able to observe this conduct in its true sense. He, who is neither infatuated nor attracted even after observing feminine charms, really observes the most difficult conduct of celibacy. Vow of celibacy by an old and feeble is meaningless. Such a person is misleading himself.

Sexuality is anti-ethical to spirituality, because the loss of control, the carelessness, the inherent destruction of life and the passionate fervour of sexuality are the stumbling blocks on the path of self-realisation. Psychologists accept that tension of sex is perpetual. Without seducing sexual propensity one cannot become spiritual. For spiritual road one has to remain absolutely pure. Celibacy has an extensive creative power because it is the most effective means of developing and liberating the inner consciousness. One can train one's inner powers only if one is completely continent. Celibacy is said to be the supreme austerity. Abstinence is a real virtue. And unless lust is controlled and strict chastity is observed,



the mind never become quiet, perfect meditation and concentration is not possible.

**Mahavira said, "There are many women in the world who are famous everywhere for their purity and chastity. They are like the goddesses on the earth and even revered by gods. All classes of living being pay homage to a celibate monk who stands rooted in the difficult vow of celibacy."**

The great charm of all power is modesty. Chastity has been classified as a great moral virtue. Someone who has conquered his biology and is able to transmute/sublimate the sexual energy into more productive pursuits is highly admirable. The man who observes faultless, true and complete celibacy deserves all praise and veneration, not only from common people of the world, but also from all great souls.

Celibacy is the best companion of a saint. Celibacy is said to be the most difficult of all vows and therefore it is considered as the principal vow. For monks, it means control of all biological instincts, functions and senses ignoring all environmental, artificial and other provocations or distractions. There should be no gradual tapering off of sexuality in stages, for no allowance is made for the expression of this urge in a monk's life. For monks or nuns who have devoted their lives to an intense effort to gain liberation, merely, one sexual encounter incurs enough karma to hamper that effect significantly. No penance is sufficient for a monk who violates this fundamental vow in the smallest degree. Breach of this vow is the downfall of devotion. Saint, therefore, has to nourish this vow of celibacy all with due care and alertness.

Jain monks and nuns observe celibacy in nine prescribed ways: Not looking at a person of the opposite gender with the sense of sensual pleasure. Not thinking of the past sensual pleasures of one's own life. Not being alone with a person of opposite gender. Not talking about a person of the opposite gender with pleasure. Not sitting at the same place where a person of opposite gender has been sitting until certain amount of time has lapsed. Not staying nearby where a couple might be staying. Not consuming intoxicants, such as alcohol or drugs. Always eating less than one's hunger. Not decorating the body.

**Mental Penances:** Mahavira said, **“Even religious person, a spiritually raised soul, can fall into the endless cycle of birth and death because of passion. Passion creates a slope that leads the soul to the lower life forms.”**

Every day one faces numerous inconveniences, irritations and situations that are beyond one's control. If one can change them, that is fine, but this is not always possible. One must learn to put up with such things and accept them cheerfully. Learn to be more patient and tolerant with people and events but one may lose control and indulge in many inappropriate and unethical thoughts and actions.

Mahavira said, “A revengeful person creates enmity and then takes delight in being revengeful. This chain continues and brings in its wake endless misery.”

The process of concluding resentment, indignation or anger as a result of a perceived offense, difference or mistake, set up barriers that deprive a person of peace, happiness, fulfilment, can corrupt the body, leave a lasting effect on the mind, and affect personal or social

well-being. One who harbours such thoughts hatred will never cease and, he keeps creating an identity around his pain, and that is what reborn. These negative feelings are the cause of unnecessary grief in the life and often lead to lack of inner peace. Nurturing ill feelings and grievances hurts all and causes lack of sleep.

Detoxification takes place on a mental level as well. Mental detoxification can help in getting rid of past problems and issues in addition to healing relationships. Going through mental detoxification helps eliminate negative energy, thoughts, and beliefs. Mental detoxification also helps with a person's emotional health and well-being because as one goes through the process, he will find that he has deep-rooted feelings in his subconscious mind such as anger, anxiety, fear, or resentment. When one eliminates this negative energy, he is able to feel much lighter and has a healthier outlook on life. Mahavira prescribed 6 mental penances for purification of mind.

**1. Penitential Retreat:** Mahavira said, “At the end of every day an awakened person should contemplate thus - what noble deeds have I done and what have not done? And what good deeds remain to be done which I could have but did not accomplish? Just as a child speaks of his good and bad acts in an innocent manner, one ought to confess one's guilt with a mind free from deceit and pride. Just as a person burdened by load experiences relief when he unburdens the load, an aspirant who by reviewing his wrong deeds and confessing them before his spiritual guide experiences lightness.”

Penitential Retreat is an internal process of refining the character and behaviour to make it simple

and good. It is a prayer done whole-heartedly of repeatedly seeking forgiveness from various creatures - even from single sensed beings like plants and microorganisms that they may have harmed while eating and doing routine activities. Its text very humbly seeks forgiveness and lays foundation of friendship for the entire universe.

Thus a periodic introspection to reflect on spiritual journey and mental set up penitential retreat, a critical and analytical process of auditing of all the transactions conducted by the soul is advised to maintain a balanced state of mind. Penitential retreat is a practice performed by monks twice a day of contemplation and reflections on vows and past transgressions and making resolutions for the next period. Lay followers do it periodically - daily, fortnightly or yearly.

Forgiveness is one of the main virtues that need to be cultivated by its followers. Forgiveness forms part of one of the ten characteristics of the religion. Forgiveness calmly proceeds to release them by going back to their roots. Forgiveness is not humiliation. If the mind is equi-disposed there would be spread out of sweet fragrance of forgiveness in the life. An act of forgiveness changes the heart of guilty by any nature. The forgiveness creates the life harmonious from non-harmonious stage, by making free from the state of enmity, non-speaking and anger. Forgiveness helps one to conquer anger and adjust according to circumstances. When anger is conquered, the spirit of forgiveness springs in the soul. His forbearance is perfect, who does not get excited with anger even when terrible afflictions

are caused to him by celestials, human beings and animals.

**Mahavira said. "By anger etc the soul is bound by actions. By forgiveness etc the soul is freed from the bondage of the very actions. One who stops the bind effect of actions paves the way for a state of complete freedom from actions. This is or can be experienced here and now in this world."**

Forgiveness means, the key to remove the bitterness and passion from the heart. The world friendliness is incorporated in forgiveness. The person who forgives others and does not revive past quarrel can live peacefully. Forgiveness means an act, to totally make free, the soul from the charge of anger, pride etc.

The festival of Paryusana, which is enjoying the prime position of the festivals in Jainism, of which the last day, is Samvatsari. It is a spiritual festival. It is a day of self-restraint and renunciation. Jains fast on this day perform introspection, make self confession and while doing so they offer forgiveness to all the souls of the universe for the transgressions they have made while involved in routine activities. As a matter of routine, the next day they personally greet seeking forgiveness of the superior and the superior of the youngster, joining both the hands, bowing down and saying "I forgive all living beings, may all living beings forgive me. I cherish friendliness towards all and harbour enmity towards none." - With a true essence of the heart mixed up in. Letters and telephone calls are made to the friends and relatives, who cannot be reached personally, seeking forgiveness, to give up all claims on account of an offense. They should forgive and ask forgiveness, appease and be appeased, and

converse without restraint. It is a true forgiveness. This is an occasion of repenting for the misdeeds as well as pain and unhappiness given to others. The art of victory by bowing down means forgiveness.

Forgiveness is seen as a practice to prevent harmful thoughts from causing havoc on one's mental well-being. By begging forgiveness one obtains happiness of mind; thereby one acquires a kind disposition towards all kinds of living beings; by this kind disposition one obtains purity of character and freedom from fear. The moral superiority in the act itself allows one to feel virtuous. Forgiveness is an antidote for poisons that liberates enormous healing powers in both the forgiver and the forgiven. People who are taught how to forgive become less angry, feel less hurt, are more optimistic, become more forgiving in a variety of situations, and become more compassionate and self-confident. Studies show a reduction in experience of physical stress and an increase in vitality. The soul experiences infinite happiness by forgiveness. Studies show that people who forgive are happier and healthier than those who hold resentments. It leads to improved functioning in their cardiovascular and nervous systems. Another study found the more forgiving people were, the less they suffered from a wide range of illnesses. The less forgiving people reported a greater number of health problems – increased heart rate, blood pressure and levels of adrenaline and non-adrenaline.

**2. Humility:** Mahavira said, **“Humility is the way to greatness. From the roots of a tree the shoots develop and from shoot the branches and twigs. Thereafter the leaves, flowers and fruits full of rich taste spring forth. Likewise, humility is the root of righteousness**

**and emancipation the final object. By humility, a person learns the knowledge of scriptures quickly, gains eminence and finally get liberated."**

Penitential retreat has been termed as prime mental purification penance in order of mental penances for purification of soul and humbleness is the next. Humility is an important virtue for conceit spoils the finest genius. To a person who is not humble righteousness and austerity are of no avail. Humility is the foundation of righteousness. Humility is itself austerity and being a mental austerity, it is great religion. Peace and humility are cousins. Peace prevails where there is humility. Forgiveness is the axiom of peace, but not as powerful as humility. The practice of self-restraint and austerity should make one humble and modest. Modesty opens us to other people's virtues and removes the false sense of pride.

**Mahavira said, "He who is modest gains knowledge and he who is arrogant fails to gain it. Only he who knows these two axioms can be educated and enlightened. Therefore, one should not abandon humility at any cost."**

Modesty and courtesy has been given immense importance in righteousness. A language free of modesty is against righteousness. Humility brings modesty and modesty is the key to all good and great achievements in life. Humility is the gateway to liberation; through humility one acquires self-restraint, penance and knowledge. One who is humble and modest is easily suitable for obtaining liberation. Learning tempered with humility is beneficial in this world and the next. Just as a plant cannot grow without water, learning will not be fruitful without humility.

Even a person with less scriptural knowledge can annihilate his Karmas, if he has humility.

Mahavira said, **“Pride, which is unbending like a pillar of stone, drags the soul to hellish existence. Wipe out the persistence of ego, the number one enemy of compassion.”**

When pride is overcome, a person becomes modest. It's hard to be humble. There is perhaps not one of our natural passions so hard to subdue as pride. Violence comes from ego; it does not belong to the soul. Pride is violence and humbleness is non-violence. Pride is the source of fear. More feared more pride. Intolerance itself is a form of egotism. Many could forgo heavy meals, a full wardrobe of clothes, a fine home etc. It is ego they cannot forgo. One who feels himself to be wise and more important than the rest, blocks his progress and stagnates. A person who is proud is disliked by all. Pride means I am something. Humbleness means giving up this madness. A true monk is one who is not proud of his own lineage, beauty, gains and scriptural knowledge. Thus discarding all pride, he remains deeply immersed in the spiritual contemplation. Mahavira said, “A person who is proud is disliked by all. He definitely confronts conflicts, enmity, fear, grief and disrespect in this world and the next. A person who is not modest should not be instructed about right conduct, of what use are the ornaments for the person whose hands are muted.”

Mahavira said, **“Whatever you do, do yourselves and for yourselves and so if one is humble it is for himself and not for the other person. Noble persons**



**patiently bear the harsh, wounding and humiliating utterances of the wicked."**

Humbleness is not a social order or etiquette but it is an attribute of soul. Humbleness should not only be towards the respected one. It should be irrespective of status, superiority and virtuosity. One should not be judge of good and bad.

**Mahavira said, "Humility, simplicity, compassion and serenity - these are the four virtues that enable the soul to acquire human existence."**

Humbleness can be achieved if one stops finding faults with others and mend one's shortcomings. Humbleness should be the basis of every action. Humbleness is the soul of conduct. It should not be based on egotism. Humbleness starts with discipline - to know discipline; to accept it and to follow it thoroughly and not feel proud of even one's humility is the highest treasure. Humility can also help one develop as a person and enjoy richer relationships with others. More humbleness means more receptive.

**3. Service:** The third mental penance is 'Service'. By service one acquires the meritorious karma which bring about for him the form and status of a Tirthankara. Samayika is an important ritual of Jainism but service has been given more value than Samayika. Mind is purified by giving service to others. A purified mind only can become calm and peaceful. And if mind be not still it is not easy to meditate or concentrate it on the Ideal. Though the penance (service) seems to be physical activity, it makes a person humble and serves the purpose of overcoming ego and hatred. Attributes like kindness, courage, love and sincerity, are not measurable in the physical world, but they are

intense human characteristics that open the inner man wider and have a great impact on health, physical and mental well-being. By anger energy get depleted and one feels tired, but by love compasasion, kindness, one get more energy and get refreshed and more healthful. There is a connection between service and longevity.

Mahavira said, **“Service to old and experienced persons, keeping away from the company of wicked people, study of the right texts with concentration of mind and to give a deep thought to their meaning, to keep the mind steadily calm and quite is the right path and road to salvation. Just as water of earthen jar becomes aromatic in contact with fragrant lotus, but tepid and tasteless in contact with fire, so also the company of the pious enhances one’s wisdom and the company of the wicked distorts one’s understanding.”**

To give service as duty without caring for praise or criticism is *nirjara* or shedding of karma. Service which is rendered without joy helps neither the server nor the served. If one derives anything out of it, it is not service. All pleasures and possessions pale into nothingness before service which is rendered in a spirit of joy. Service brings one closer. One should always be prepared to give shelter to the shelterless and help to the helpless. Only the truly humble are able to serve the saints and obtain from them the right understanding of reality which in turn leads them by stages to liberation.

**4. Swadhyaya:** Mahavira said, **“Swadhyaya uncovers knowledge.”**

Swādhyāya is an Indian word and is one of the most important aspects for all the schools of thought. Its simple meaning is to study. Jain scholars have given

its many meanings – self-study, self-analysis, to know the self. Looking from the absolute point of view, the fruit of engaging in self-study is self-realization. Knowledge is the object and one who knows is the subject. To know the knower is called swadhyay. Swadhyaya enables one to acquire knowledge of the well-beings of the self, subjugation of evil thoughts, inclination for renunciation, tranquillity in thought, word and deed, strength of conduct, austerity, supreme disposition and benevolence. Swādhyāya is for getting rid of false views, acquiring right knowledge about what is right and what is wrong, understanding the art of living and getting inspiration to put it in practice.

Among the twelve physical and mental austerities, there is none that equals or will be equal to the Swadhyaya. It is one of the basic nine elements (shedding of karma) of the Jain philosophy. Swadhyay like humility, meditation, is one of the internal austerities that purify consciousness (soul) i.e. shedding of karmas. Swadhyay is for all human beings, regardless of their level of knowledge, spiritual progress, intelligence, grasping power or memory power. It sublimates knowledge obscuring karma and soul gets purified. One experiences peace and tranquility when the fire of four deadly passions is extinguished by the water of scriptural knowledge, noble conduct and austerity. Swādhyāy and meditation are necessary to keep our mind and emotions healthy. It is incomparable and indispensable. It yields immediate rewards. One of the differences between human beings and animals is that human beings have the ability to do self-analysis and animals don't.

To obtain the benefits of self-study, association with another self-realised soul or following of their spiritual teachings is necessary. Through years of meditation, experimentation and practices, Tithankaras have discovered the real knowledge and they have shared with us. Their knowledge which offers hope and promise for us all have been documented by Jain sages in minute details. Path suggested by them is available to us through *Agamas*, scriptures. They act as paradigm. Faithfully following their suggested path, we can certainly experience some degree of peace and tranquillity. It is a direct way for the purification of self, overcoming of sorrow and lamentation, extinguishing of suffering and grief, for walking on the path of truth and liberation. We usually read to acquire information, but reading can also cultivate wisdom. Each word of Jina is meaningful and auspicious. These are mandatory for monks and nuns and are equally practical for lay followers. By reading and reflecting on words of the Jina, their ideas and perspectives gradually becomes our own. To study these scriptures is Swadhyay. For this agams are its adherence. Accordingly to study agams is also its purpose. Swādhyāy is traditionally divided into five parts: (1) Studying and explaining the sacred texts and their meanings; (2) Asking questions to clarify doubts (3) Repeating the texts and their meaning. (4) Contemplating on the meaning of the sacred books; (5) Listening and engaging in spiritual discussions, inquiries, teaching, etc. Where possible, guidance of learned saint should be obtained.

**5. Meditation:** Mahavira said, “Just as the head is most important to the body and the roots to a tree meditation is fundamental to all religious practices. Just as fire fanned by powerful winds destroys heaps of firewood in no time so also the fire of mediation destroys heaps of karma in a moment.”

To concentrate one's mind upon one subject is meditation. As the mind is scattered over various objects, its powers are fettered away. Meditation helps to increase the power of concentration by making the mind, steady and assists in managing and balancing one's passions. The meditation also helps to reduce vices, which in turn reduces our past bad karmas.

Meditation is the route to knowing. Meditation has power through which the truth would emerge out automatically. With the meditation psychic energy can be sharpened and one attains a higher level of consciousness, which transcends thoughts, where direct experience begins. Meditation cuts the very roots of imagination, thoughts, dreaming, hallucination, and illusion and increases the consciousness level to higher state and the power of conscience can establish link with any object and find out the subtle details.

Mahavira practised unblinking perception by fixing of gaze steadily on a particular material particle quite frequently. He did his experiments in silence and he could made deep enquiry and found explanations. The inner power of enquiry enabled him to recognise the forces of the universe and an order in it. Our sensual perceptions reach only the outer surface that is temporary and transient, the real substance within is permanent and transcendental. The permanent

substance, the soul, is the source of power of every living creature.

Mahavira said, **“In the battlefield, the only protection is a suit of armour. Similarly, to fight with passion the only preservation is meditation. Just an unshielded fighter loses his life in the battlefield; an aspirant cannot remain unperturbed when meted out with fit of passion. A person whose mind is absorbed in meditation is not perturbed by jealousy, dejection and grief, nor by miseries born of passions.”**

Meditation can make one inwardly rich and know one's transcendental nature. It is the methodology of the science of awareness. Meditation is the way to the mastery of one's own being.

Sleeping is considered a process of recharging and rejuvenating oneself. Generally, it takes about six hours of deep sleep to reach a level of relaxation and oxygen consumption and its impact is for a short duration. In meditation, one can achieve the same result within minutes. Meditation keeps the mind and body relaxed throughout the day.

Meditation is a process of making friend with mind. Try and try again patiently, persistently and above all not to commit the mistake of struggling with the mind. Regular states of concentration and equanimity can be achieved with consistent focus.

**6. Solitude** is staying at a lonely place which would be congenial to meditation. It should not be frequented by women, eunuch, she-animals and depraved house-holders. It helps in celibacy, self-study and meditation. When we are alone it is an opportunity

to speak to ourselves and receive undivided attention. It can teach one independence, rest the mind, enhance an appreciation of silence and give one the opportunity to have a good look at oneself. Our weaknesses are revealed in our aloneness, which we can use to make our strength. It is a test and many times increase our patience while we wait through our loneliness. There is a time for comfort and rest and a time for stimulation. If you are feeling lonely it is a time for stimulation.

Mahavira said, **"The fire of penance which is set ablaze by righteous character when combined with the wind of right knowledge, will burn the seed of karma which is the cause of mundane existence, like a forest-fire which burns heap."**

The multitude of auspicious and in-auspicious karmas accumulated during endless transmigration can be destroyed by practice of penance. Those who desire to attain purity must practise penance unnoticed and without any desire for praise. Austerity is to observe the strict regularity and keen punctuality in day to day workings with a willing will and cheerful spirit. It broadens the heart and cheers the mind.

The penances are merely instruments to enable one to introspect on the self. Physical and mental penances should be observed side by side. Even though the inner aspect of penances is duly emphasized in Jainism, yet the importance of physical penances is also not underrated. Physical austerity involves physical endurance and renunciation of something perceptible, whereas the mental austerity involves control of mind. As there is gradual reduction of diet and outfit etc. in the physical penances like semi-fasting etc., there is a

progressive attenuation of the passions of anger, pride etc. in the practice of the spiritual (internal) penances.

## Equanimity

Mahavira replied to Gautama, **“Mind alone is the cause of bondage and emancipation of human being is superficial and casual. Mind is not the soul, as speech like mind, is different from the soul. Non-living substances have no mind”**.

Human life is an integration of body, mind and soul. Body is governed by the mind. The mind does not have any concrete existence of its own or function by itself. Mind is only an instrument. The master is someone else. Mental activity is at the base of all activity of the soul. Through the spirit, natural strength of mind is elevated to its supernatural perfection. The existence of soul is much deeper than intelligence (phenomenon related to mind), which implies that the mind only represents the surface level of consciousness.

Mahavira said, **“The mind is that fierce, unruly and dreadful horse which runs hither and thither in all directions. Just as a monkey cannot sit still even for a single moment, so also the mind cannot remain free from evil thoughts even for a single moment. The mind should be constantly engaged in right reflections and kept away from evil thoughts.”**

Mind is the aspect of intellect and consciousness experienced as combinations of thought, perception, memory, emotion, will and imagination including all



unconscious cognitive processes. The emotions – love, hate, fear, joy – are more primitive or subjective in nature and are different from the mind as such. Likewise happiness, pain or sorrows are mere states of mind than real. The flow of emotions begins and turns on the mind. Many thoughts and ideas enter the mind and do not allow the man to be solitary for a fraction of moment. Taming the mind is like taming a wild animal. It requires infinite patience, preservice and will power.

Attachment or infatuation is the basic emotion and the others like joy, fear, despair etc. are its extensions. Aversion or envy is its natural corollary. Aversion is one of the more obscure forms of love. The root of suffering is attachment. Possessiveness and greed are the main causes which create tension in the life of an individual and also in the society at large. Whatsoever one thinks or does, is always motivated by either attachment or aversion. It is on account of attachment that a person commits violence, utters lie, commits theft, indulges in sex and develops a yearning for unlimited hoardings. Jainism means practice of detachment.

Attachment breeds desires or vice versa. The past impressions make mind wander and the memory of past experience and the desires for the future ones that breed attachment and aversion. Origin of human sorrow, suffering and dissatisfaction is desire, which includes physical ambition, craving, longing and selfishness of all kinds. Desire is the root cause of endless miseries. Desires bring suffering, anxiety and misfortune. Souls suffer because of desires, attachments and anguish,

which leads to misery. By nature the man is pursuer of desires.

Mahavira said, **“The dreadful tree of desires brings forth dreadful fruits; this tree being permanently uprooted. O Serene One! Give up all expectation, desires and prodigality.”**

The desire is a basic instinct and so very difficult to get rid of. There is no end to the mind's desires. Desire grows on what it leads. A person clung to desires cannot be satisfied by any amount of fulfilment of the desires. The desires increase in proportion of their enjoyment. This is the reason for the insurmountability of the desires. A person feels tormented being stricken by desires, and he feels agony in thought, word and deeds caused by the environment outside and mind within. The torment produced by agony and the like is temporary but the agony due to desire is long drawn and persistent. A person who has not refined or sublimated his desires will live a perturbed life of restlessness, discontentment and mental agitation.

The sensual objects do not produce satisfaction, nor does the passion likewise. Any action for sense gratification for achieving results in terms of material happiness, either in goodness or in passion, is subject to reaction good and bad. Auspicious actions bring beneficial results and evil actions bring in harmful results. An individual is pure, enlightened, detached and independent only when it deters itself from worldly desires. Joy is not fulfilment of desires but it is happiness of soul which is lifted above every circumstances. True health and happiness springs from the abandonment of all desires. Illness and unhealthiness create desires. When one is healthy, one is desireless or contented. Real

peace lies in contentment. By contentment soul obtains equanimity, discrimination and lasting joy. Attachment to objects is the destroyer of reason. Certainly, for the conquest of the senses, freedom from all possession is a must.

**Mahavira said, "The renunciation of attachment is useful for controlling the sense-organs as the mahout's hook is useful for controlling an elephant and the moat for protecting a town. A monk who is totally detached, calm and serene in his mind, attains that blissful emancipation which even a universal monarch cannot ever have."**

Equality, tranquillity and austerity – these three are the constituents of a true monk. Renunciation consists in abstaining from sweet food, objects that arouse attachment and hatred and habitation that causes the sense of mineness. Absence of attachment for home, family life etc constitutes detachment, and reduction in defiling instincts of anger, arrogance, deception and greed and is a convenient method to achieve one-pointedness of mind which can also be achieved by practice.

**Mahavira said, "A true monk is one whose limbs, speech and senses are under his control, who is forever immersed in the contemplation of the self, and who understands the true spirit of scriptures."**

Monk observes self control, vows and austerities and attachment and aversion do not cause any disturbance or tension in him. He does everything carefully and with proper restraint and maintains calmness. Use of things consciously not virtually binds him. The monk have compassion on all beings; he is of a forbearing nature, restrained and chaste and maintains

equanimity in his success and failure, happiness and misery, life and death, blame and praise and honour and dishonour and he is indifferent to joy and sorrow. A spiritual seeking liberation from the cycle of birth and death embraces difficulties in order to overcome old attachment and preferences. His ultimate purpose is to cultivate equanimity or sameness towards all pairs of opposites.

**Mahavira said, "The irresolute and fleeting mind which is difficult to be controlled becomes steadfast and tranquil by *Dharam-dhyan*. To give up all fallacies and to be absorbed in the contemplation of the self is supreme Dharam Dhyan."**

Dharam-dhyan is a combination of two words in native dialect. Dharam means nature, essence, characteristic etc. and *dhyan* means concentration of mind, meditation, contemplation etc.

A lay follower who is constantly being pulled in one direction or another by things or conditions him because of the pressure of ordinary life either wants or hopes to avoid. These include praise and blame, pleasure and pain, success and failure, gain and loss. One can be comfortable with things - A beautiful house, a beautiful garden, no worries about money - yes, one can be comfortable, but one remains the same: comfortably discontented. Being rich does not solve the problems. Joy that money brings is often short lived. Contentment happens only when one goes inwards. Contentment is one's innermost nature. Contentment does not belong to things. Joy is not fulfilment of desires but it is happiness of soul which is lifted above every circumstances.

Mahavira said, **"While observing the vow of *Samayika*, (The root word of *Samayika* is *Samay* means Soul or self and thereby meaning of *Samayika* is to be with oneself) a temporary ascetic state, a householder becomes equal to a saint. By adhering to the vows, even a house-holder can be pious."**

Samayika is a vow meditative and renouncing state of mind (not to be ruled by passions, desires, likes and dislikes) for a muhurat (Muhurat is a unit of time of ancient India and still prevalent in Jains. It is equal to 48 minutes of present measure.) performed by sitting or standing or a posture when you can stay steadily and with ease silently and relaxed at a quiet and peaceful place, preferably a secluded place, to just remain utterly unoccupied and doing nothing, abstaining from any worldly activity, perceive in meditation with the mind's eye the phenomena and sensations taking place within oneself. Concentration and training the mind for perception, one begins to realize the current of consciousness flowing in the body and mind. It is called contemplation of one's self. It is a tensionless state of consciousness or a state of self absorption. It helps mental concentration. Rosary or counting mantra are only preliminary means to help withdraw mind from other objects and fix it on Self.

The votary should sit on covered ground and under a roof to avoid dampness of earth and air. Dampness is considered life containing.

Mahavira said, **"When the mind becomes stable like the water of a clear pond, then the reflection of the soul can be seen in it. The soul within is God itself. There is no God outside; one has to make a journey within."**

Sitting in isolation increases the consciousness level. Peace is the basis of every religion. Peace summarizes the teachings of all the scriptures. Peace is not a thought, not a concept; it is a nonverbal experience. To be free from the worldly attachments and to live within or to be self-composed is peace. It is above mind, head, and heart and senses - more peaceful more integrated, to feel a certain depth within. Real peace means neither to be happy nor to be unhappy but always calm and stable, independent of circumstances and mind tranquil together with a sense of freedom, when thoughts and worries cease, and there is no stress, strain or fear. One, who has pure and righteous emotions, detached from all injurious or impious actions, observes threefold control of body, mind and speech and restrains his senses, behaves equally as one's own self and towards all living beings mobile and immobile, is said to have attained a feeling of coolness, calmness, contentment and harmony and the tossing of the mind stops and concentration develops. Samayika is evenness of mind, devoid of attachment and aversion, unshakeable freedom of mind, a state of inner equipoise that cannot be upset by gain and loss, honour and dishonour, praise and blame, pleasure and pain.

Mahavira said, **"When one is completely engrossed in the contemplation of the self, he is said to have right vision."**

Samayika is contemplation of the self. Contemplation means transformation of consciousness. Contemplation is the activity that refines and discovers virtues. Carried out continuously it allows reaching one's potential. Contemplation is the most continuous and self-sufficient. It aims at nothing outside of itself.

It directs one's highest activity toward the highest objects.

Samayika is an exploration of whole being - unprejudiced, without condemnation, without thinking at all, just watching to dive deeply into one's being, breaking all external relations and distractions with an effort to drag one from the past and future into the present. It is a whole body and mind awareness of the present moment; to be fully present; not to be lost in day-dreams, anticipation, indulgence or worry. Living in present is to establish the soul in the present. One, who stays in the present or soul does not lose calm and balance, can control physical movements, mental fluctuation and austerity in speech.

Mahavira said, **"Whatever you do see to it. Be a witness to it."**

Samayika is simply watchfulness, awareness. It is a sustained endeavour to cleanse the mind of unwholesome mental forces which run beneath the stream of consciousness vitiating thinking, values, attitudes and actions. One who is devoted towards his soul feels no difference between sunshine and shadow i.e. remains equal in all situations. The mere insight into and knowledge of this reality, is of everyday use in the conduct of individual and collective lives.

The goal of Samayika is to achieve a feeling of perfect calmness and to understanding the unchanging truth of the self. It is believed that meditation assists in managing and balancing one's passions. During samayika one maintains full control over the body, speech and mind. Control over body keeps us away from disease, control over speech debars from unnecessary arguments and by control over mind one

is not goaded by passions and impulses and grow stronger mentally.

Samayika is right perception. Perception is the function of soul. As the perception matures the flow of thoughts would be weakened by itself. Every thought takes one away from oneself. Thoughts influence behaviour, actions and goals. As long as various kinds of thoughts agitate the brain, one doesn't experience peace. If one becomes a watcher the mind starts disappearing: Thoughts start disappearing, just as the light disperses. One can stop the thought process by systematically training the mind.

Samayika is a state of consciousness without any thought; silence or zero-thought, a state of mind which is free from emotions of like and dislike, and feelings of pleasure and pain. Freedom from thought is total illumination. A quiet mind is receptive to insight. By silencing the mind, one can experience equanimity. It is a true and the only panacea for all ills. Thus restraining the activities of the mind helps us to shed the accumulated karma and instils complete steadiness. Samayika cleans the filth from the mind thereby purifies the soul and where purity of mind resides discord cannot stay.

Mahavira said, **"The Samayika of a householder will be fruitless if he reflects upon mundane matters while practicing samayika, as his concentration will become meaningless."**

During Samayika, if one thinks about material happiness, family, friends and relationships, all of which are not true reflections of the soul. Only when the mind is emptied of worldly thoughts then the thoughts of the Self can fill their place. Samayika is a



complete undisturbed control on thoughts, speech and posture for the specified period. This does not mean that there will not be any control or discipline during rest of time. Non-attachment to worldly objects make it easy and is a concentric method to achieve one-pointedness of mind which can also be achieved by practice. Rigorous effort or practice for specified periods is to strengthen the resolve for disciplined life style all the time. Jains perform Samayika as often as possible and at any time of the day.

Samayika is a method by which one can develop an attitude of harmony and respect towards other living beings and nature. Meditation enhances the feeling of amity, respect and harmony. Viewing all the living beings as one's own self, and to face every situation in an equal manner are the essences of samayika. Samayika is therefore also a name of equanimity, a state devoid of attachment and aversion. Level-headedness or equanimity is the ground for wisdom and freedom and the protector of compassion and love and is essential to a correct understanding of the things. Right concentration leads to profound and lasting equanimity. To remain calm and balanced, especially in the midst of difficulty and not to be ruled by passions, desires, likes and dislikes is the chief characteristic of a person who practice Samayika.

Samayika is an end as well as means in itself. As a means it is a practice for attaining equanimity while as an end it is the state in which self is completely free from the flickering of alternative desires and wishes as well as excitements and emotional disorders. It is the state in which one is completely free from attachment and aversion or resting in one's own self. One who

meditates in one's own real nature with non attached thought, activity and realizes his self through righteous and pure concentration can attain the equanimity. One, who always practices real nature, can attain the equanimity. Thus, realization of self is only possible through equanimity and equanimity is only possible through the meditation of one's own real nature.

Samayika's maturity is Vitragta, freedom from worldly attachment. Purity increases with the growth of detachment and equanimity. It is possible to stop inflow of karma by detachment and equanimity. Equanimity is a protection from the praise and blame, success and failure, pleasure and pain, fame and disrepute. The practice of Samayika will teach us how to preserve inward integrity and balance of mind and how to conquer the world from an environment both hostile and intractable. The strong presence of inner calm, well-being, confidence, vitality, or integrity can keep one upright. As inner strength develops, equanimity follows and one begins to let go of the reactive tendencies. When the mind is calm, without hostility and without ill-will it produces a radiance and warmth of being. Equanimity comes from inner strength or stability. Inner peace ultimately leads to external peace. Samayika stands for equanimity whereby one can go along the path of liberation in the form of right knowledge, right faith and right conduct.

## Wisdom

**Mahavira said, "O man! Achieve wisdom and why do not you attain it? It is late to acquire right knowledge after death. "**

The mind is a means of rational thinking and wisdom. Wisdom means capability to know what is true coupled with just judgement of action. Source of wisdom is not text books. It is development of conscience, irrespective of text books. By self-restraint, penance and meditation man can develop intuition. Wisdom dissolves mental prison, reduces sufferings and speeds up awakening. By loosening the bonds of egoism, wisdom also fosters concern and compassion for others.

Mahavira tortured his body and strived for days, nights, months and years for deep search for knowledge. Through years of meditation, experimentation and practice, he achieved real knowledge - a spiritual path to liberation. Mahavira has laid emphasis on gaining the philosophical knowledge as well as on the right conduct that can lead to the infinite happiness and has shown the means thereof.

The whole religion of Jainism is based on search for knowledge. The Jain scholars have given supreme importance to knowledge, because the entire claims of rationalists is based on knowledge. The theory of knowledge is the vital part of Jain philosophy. It is quite

consistent with its metaphysics, ethics, philosophy of soul and doctrine of karma.

The classification and descriptions of knowledge, given by the Jaina scholars, is convincing, minute and highly scientific. Knowledge plays an important part in the conception of soul and its emancipation. Knowledge is the soul's intrinsic, inherent, inseparable and inalienable attribute, without which no soul can exist, in comparison to which everything else is accidental. Jainism is a science of raising the human consciousness to the highest level of omniscience. The focus of Jainism has been purification of the soul by means of critical knowledge, rational faith and right conduct.

**Mahavira said, "Knowledge, faith, conduct and austerity constitute the path of liberation."**

The underlying philosophy of Jainism is that renunciation of worldly desires and self-conquest leads to perfect wisdom. By knowledge one understands the nature of substances, by faith one believes in them, by conduct one puts end to the flow of karmas and by austerity one attains purity. One who is situated in right knowledge, right faith and right conduct can only contend inner enemies. Karmas can be reined in and altered by the right conduct and efforts.

**Mahavira said, "The value of righteousness is much greater than possessing all the treasures of the third world. He who does not tread the path of righteousness in this birth repents at the time of death."**

The right faith, right knowledge and right conduct, collectively is righteousness; right way of life and together constitute the path to salvation. For right

character it requires rational faith and rational knowledge to be implemented into a perfect form.

**Right faith:** Mahavira said, “**An individual must ultimately find the reality/truth himself.**”

Mahavira attached supreme importance to the way of direct perception. Indian word of faith is called *Darshan*. Literally, *Darshan* means to see. One knows the reality by seeing, not by thinking. Basically, *Darshan* is a technical term. It is not merely sensibility of eyes but more commonly used to mean philosophy, principles, trust, doctrine, feelings, reliance, assumption, frame of reference, paradigm or faith. In the more general sense, it is the way we see the world - not in terms of our visual sense of sight, but in terms of perceiving, understanding and interpreting. And our attitudes and behaviours grow out of those assumptions. Each man creates the essence (meaning) of his life; life is not determined by a supernatural God or an earthly authority. Each one is free to act rightly or wrongly i.e. to work in harmony with Nature and Nature's laws, or go against them, depending on one's choice. The way we see things is the source of the way we think and the way we act. So faith is how one sees oneself fitting into the world at large and guides the action. What we perceive is selected by our desires, coloured by our emotions and fragmented by our wandering attention. What we see outside us reflects what is inside us. We do not see ourselves or the world clearly or accurately. Fear, anger, hate and lust are emotional response related to one's perception, which can cause physical reactions and have many physical and mental consequences.

Jain scholars worked against blind faith and preached that we must know ourselves, try to

understand reality, the path leading to it, examine it, test it, verify it and then, if satisfied, if convinced of its effect build faith on its foundation. The rational faith is a determination to find out the means of the reality without any bias or preconceived notion. It clears confusion, misunderstanding and delusion. Rational faith is achieved through intuition or through acquisition of reasoned knowledge. Once one gets rational faith, understanding or wisdom, it becomes crystal clear on the answer to the workings of the world and of the limits of one's desire. Conviction or confidence grounded in wisdom is especially powerful. Wisdom or rational faith is an important factor in learning to have and accepting awareness, to be present for whatever is happening without the mind or heart contracting for resisting. That is rational faith. Rational faith or enlightened world-view provides the direction in making right choice and living with right discipline. It is the confidence on which one lives his life.

Mahavira said, **"Without right faith there is no right knowledge; without right knowledge there is no virtuous conduct; without virtues, there is no annihilation of karmas and without annihilation there is no liberation."**

Enlightened world-view begets enlightened knowledge, which in turn begets enlightened conduct. So faith is the cause, knowledge and conduct are effect. Jain seers have held rational faith in high esteem and treated it as the most important goal of human life and regarded it as an indicator of inner spiritual transformation. Right faith is the beginning of spiritual awakening. They have asserted very emphatically that since rational faith puts the soul on the path of liberation for the first time, it must be looked upon as a very valuable spiritual achievement. Until we succeed in

acquiring this virtuous state, there can be no liberation. At the very simplest level, it means having an insight as well as conviction to recognize “truth as truth and untruth as untruth” regarding the soul and body and their true nature. Once the truth is known, the vision is clear and the conviction is there, other things start falling in place. Without its presence, scriptural knowledge remains merely the information in one’s memory bank; neither does this knowledge nor conduct transform into the instruments of liberation. With rational faith, knowledge becomes rational knowledge. Once rational faith is obtained, one becomes clear about his goal or focus in life and then the right conduct falls in place and finally to liberation.

**Mahavira said, “No one is more aware of the extent of his own ignorance than he himself. Everyone knows and thinks about the acute pains of birth, old age and death. Still none develops detachment from sensual pleasures. Oh! How severe is the kind of illusion. Illusion exterminates thousands of truths. As a cart man who intentionally leaves the smooth highway and gets on a rugged road, repents when the axle breaks, so the ignorant one, who transgresses the path of righteousness and embraces unrighteousness, repents at the time of his death over the broken axle of his life.”**

Rational faith is devoid of fallacy and illusion. A right believer knows what is to be accomplished and what is to be relinquished. The person with wrong perception is not capable of self-restraint.

**Right Knowledge:** Mahavira said, “The vitiated mind is like a furious elephant, but can be controlled by the goad of knowledge. Just as a threaded needle does not get lost even when it falls on the ground, so a person endowed with sacred

knowledge does not get lost in the worldly sojourn. Knowledge is that which helps to understand the truth, controls the mind and purifies the soul. One should devote his time in acquiring knowledge and in meditation and thereby save oneself from the bondage of fresh karmas. Perfection is attained through knowledge and by meditation all karmas are annihilated. **By annihilation, liberation is achieved."**

Knowledge is extremely important because an ignorant person cannot distinguish the meritorious deeds from the evil ones, identify right and wrong. He does not know his duties and therefore he remains entangled and indecisive. With the removal of ignorance by knowledge one gets free from doubts and becomes fearless. Knowledge does not come from supernatural sources, but from human observation, experimentation, rational analysis. Admission of ignorance is often the first step in our education.

Mahavira said, **"First knowledge then action."**

One who has right knowledge only can pursue the path of right conduct. Such a person will have compassion in heart and strength in mind. That by which we know the truth, control the restless mind and purify the soul is called knowledge. Right knowledge or discriminative knowledge, is to know the reality without doubt and error. Reasoned knowledge of aspects of reality is attained through experimentation and practice. Experimentation means information and evidence obtained through the study of scriptures, observation of nature and experience. The nature of reality is to be determined in conformity with the evidence of experience undeterred by the consideration of abstract logic. The mere insight into the knowledge of reality, is



of everyday use in the conduct of individual and collective life.

**Mahavira said, "He who knows the self to be wholly different from the impure body and comprehends it to be the knower of all substances, is said to be master of all scriptures."**

The root centre of right knowledge is the knowledge of self, to know the Self. To know oneself as one is, is most essential. Consulting one's own mental state, including one's beliefs, desires, thoughts, feelings and sensations, can result in meaningful self-knowledge. Self-knowledge guide the development of self-concept and inform of mental attributes and whether these attributes are stable or dynamic. This involves looking inward or introspection. Only self-knowledge can make one master of one's inner powers and fills the life with light, knowledge and splendour. Fearlessness of mind is gained only by laying bare the truth about oneself. Knowledge is not information, it is transformation. Knowing about is cheap because it is only information, it is not transformation. But knowing oneself is transformation. The one who knows oneself can know others realistically. The practice of self-knowledge makes us less deluded less weak and less imperfect. The conquest of self-delusion is absolutely essential to religious progress.

Knowledge of the Self does not dawn on a mind which is not purified by non-attachment and renunciation. The latter are the necessary means for attaining the end of the knowledge of the Self. If a man gets attached to renunciation and non-attachment without recognising them as means to the final end, he loses the sight of the end and loses the game.

Knowledge should dilute attachment, stop fluctuation of mind, increase compassion and friendliness and purify the soul. Knowledge which binds to the material world is ignorance. Ignorance cannot enlighten a person. Rational knowledge gives rational character and balanced life. Outlook becomes positive. Approach devoid of rational knowledge cannot be regular. Knowledge lets one move towards spiritual upliftment. Knowledge liberates.

Mahavira said, **“Pride is illusion.”**

Pride of knowledge is the greatest illusion. What you know is little and there is always more to learn.” Knowledge is the inherent power of soul and what we gather from outside is information. More we learn more we feel pride. Knowledge refines the behaviour and one becomes polite. Humbleness, simplicity, non-violence and peace are knowledge. Pride, anger, carelessness, illness and idleness - these are five obstacles in the path of acquiring knowledge.

**Right Character:** Mahavira said, **“Essence of knowledge is character. Knowledge and conduct together lead to success, just as in a forest fire, when a blind and lame help each other both manage to reach destination. A chariot does not move by one wheel alone.”**

It is character that communicate most eloquently. Strength of character is really strength of mind when a man has cultivated these virtues through purification of body, mind and spirit, he can be said to have developed right character. Purer the soul better are the decisions it can take. Distorted attitude, distorted thinking and distorted decisions emanate from an impure soul. True independence of character empowers us to act rather than be acted upon.

Mahavira said, **“Knowledge of numerous scriptures is of no use to a person who has no character. Can crores of burning lamps give light to a blind person.”**

One must embody these principles in one's own life; conduct is equally essential. Without character, human birth is futile. Even a little knowledge will yield great fruit if it is accompanied by virtuous conduct. Noble conduct is the ladder which leads to liberation. Righteousness arises from the application of right knowledge, intuition, self-control and austerities. Right conduct involves being at peace with oneself and with one's sentient and insentient environment. Character is valuable as it adorns your capabilities. Right conduct is obstructed by passions and sensual pleasures extinguish the light of knowledge. All the sufferings sprout from passions. The rise of passion, obscures the capacity of abstention from immoral and sinful activities and worldly tendencies.

Character and bliss merge to become one. One who is situated in rational conduct, need not search for peace elsewhere, for one enjoys peace and wellness within oneself. Peace and tranquillity are deeply related to conscience. One who does not experience bliss, has a perverted character. A pervert seeks bliss in external objects and intoxicants like smoking, drinking and narcotic drugs and abuses substances or uses wealth and power for ego gratification etc.

Mahavira said, **“A person who has no right faith, even if he undertakes severe austerities for thousands of years, cannot achieve enlightenment.”**

A man in the state of perversity of attitude cannot differentiate right from wrong. Weakening of attitude

becomes weakening of character. False faith results in ignorance, which goes on increasing by its own force and precludes vision. We can evaluate and learn from others' experience as well as our own. Total faith in the teachings of Tirthankaras is the first critical step for right understanding and to reinforce rational understanding, self study and contemplation, are essential. Obviously, rational understanding entails study, observation and experimentation with an open unbiased attitude. It avoids all preconceived notions and blind adherence to any faith or individual. Knowledge obtained through such an approach is right knowledge and the conduct conforming to right faith and right knowledge is right conduct.

Mahavira said, **“There are two faculties and five ways in which one obtains knowledge, cognition or capability to know, of the things and the world in which one lives.”**

The soul or consciousness has both perception and intelligence. As conscious, the soul experiences in the three ways: Some experiences merely the fruits of karma; some, their own activity; some again, knowledge. Consciousness operates through understanding. The understanding is divided into two species i.e. perception and cognition. Perception is the method to grasp the outer world. Perception is direct and cognition stands for the passive experience of the phenomena, the experience of psychical state leading to pure knowledge. The five instruments of knowledge are divided into two namely, immediate cognition and mediate cognition. The cognition is derived through sensual cognition, namely by ears, eyes, nose, tongue and touch and known as Empirical knowledge,

Articulate knowledge, and non-sensual cognition namely Clairvoyance, Mind Reading and Omniscience.

Identification, approximation, exertion, retention are many divisions of mind. Development of one division takes place by hearing from other sources, other people or beings, through observation of signs, symbols or words and stored in one division of mind. This type of knowledge is gained through association, attention, understanding and varied interpretations of the meaning of things. It is an initial stage of learning. One gets it from parents, schools, college, books etc. It includes all canonical, scriptural or both knowledge. This is a system of education.

One learns something by external source and it becomes a part of his memory. It is only a recording. It is not based on individual's experience. Knowledge borrowed from others is untrue, knowledge gathered from the outside is untrue. It hides ignorance but it does not make one wise. If a thing is told repeatedly one starts accepting it as true. The moment one believes in something, one starts enforcing one's belief, whether it is right or wrong.

**Empirical knowledge** is gained through senses and experience and thought. It is not a system of education and it develops in a division of mind where knowledge already exists and it does not need any external factor for expression. Empirical knowledge is self-experienced and self dependent. It is only through practice and first hand experience we achieve real wisdom. Personal experience is the right way of receiving real knowledge. Experience changes everything. A sensitive mind and keen observations make anyone a storehouse of valuable experiences.

Each individual is in possession of his own experience. Experience based on right understanding will prove his best friend. Empirical knowledge is contemplative.

**Articulate knowledge** is passed on through words and reason. Knowledge which is fit for articulation and making others to understand it, is Articulate knowledge. Words of spiritual leaders who have vanquished all attachment of the world is also classified as articulate knowledge. Their experience will mark the beginning of our own journey.

Empirical and Articulate knowledge are closely related like milk and water. No individual or living being can be totally devoid of or bereft of empirical knowledge and articulate. These two are indirect means of knowledge since one has to depend upon some external source such as the senses or the mind to know things. These knowledges are not free from errors. A person who knows through his senses can know only apparent things he cannot know the subtle truth.

Mind is all-pervasive, i.e. it pervades over the whole body. The difference between knowing by the senses and by the mind is that the senses come to know only the present mode of a substance, while the mind can know the manifold forms belonging to all the phases of time the present, the past and the future of material and non-material objects. The mind can come to know even without the help of the senses. The mind is endowed with the ability to think in manifold ways.

Mahavira said, **“One who sees his birth, can see the occurrences of his past lives.”**

To resolve, to discriminate and decide, to arrogate, to remember or recollect are four phases of mind. Memory of the past life is a type of empirical

knowledge. Some people recollect what they might have seen or experienced during the childhood, others do not. Similarly the memory of previous lives may occur in some cases and not in most others. The reason for non-occurrence lies in the soul's leaving a body while clinging to attachment for the external objects and in getting attached to the new body that it obtains. As such, it does not recollect the earlier state. One, who behaves otherwise, who has retained the scope for earlier states, can bring forth the experience of previous life.

Similarly, knowledge of the previous lives can occur, if circumstances, like destruction of Karma, are conducive to bring forth memory of the earlier states. Continuance of the mental faculty is a must for that. Getting a life devoid of mental faculty would preclude the possibility. Purity of soul required for knowing previous lives or exceptionally powerful memory proves the continuity and the fruition of observing restraints, external and internal austerities etc. undertaken in previous lives. Jain texts state that as many as 9 births can be visualised through this type of knowledge in its highest form. Previous lives can also be recalled through meditation or focused concentration. When mind is not distracted by outside world and extends beyond personal problems it becomes quite receptive.

The memory of previous lives is very helpful in developing detachment from the world, and a spiritual affection for eternal imperishable ever-lasting soul. Past life memory can not only trigger the amelioration of physical condition but it can also heal emotional scars. Each time a past life is relived, the emotion

becomes less intense and possibility of gaining insights from the experience are increased. This method of spiritual rehabilitation is a type of counselling known as auditing, in which practitioners aim to consciously re-experience painful or traumatic events in their past in order to free themselves of their limiting effects. Better understanding of the self is possible through the process of retrospection. A person who retrospects and unravels his memories till its roots, knows the mysteries of life.

**3. Clairvoyance:** Mahavira said, “**Mind has many layers and so the mode to know.**”

The object of knowledge and knowledge are both independent. Mere knowing does not lead to knowledge. Knowing is an activity, an effort. The substance, the attribute and the mode can be knowledge according to the capability of knowledge. The senses and the mind are the media of knowing. The ability of these two is limited and cannot know the true nature. The eyes have a limitation and so do the five senses have a limitation. One only knows what is within one's frequency range. He does not know everything but do know something. Only one mode (part) can be known at a time. But an object can be known simultaneously, all at a time only by unobstructed consciousness or self.

Human senses and mind are preoccupied and mind is engrossed in small petty things, which limit their capacity. Birds and animals are all innocent. They could smell things, sense things that a human mind could not. When senses and mind are not engrossed the subtle senses start working. To know the things by the subtle senses is called Clairvoyance.



Clairvoyance or direct visual intuition is the third level of knowledge, where one can know things beyond the capability of the senses, which enables a person to know things or objects even at a distance of time or space, without their coming into contact with sense organs or mind. It is beyond the boundaries of ordinary awareness and faculties. If one looks or feels at a microscopic level and understands the microscopic truth that lies beneath, then he can develop awareness of more than the eyes can see, the ears can hear, the nose can smell, skin can feel or the tongue can taste, can see events or objects through an inner sight, develop an ability to view events before they occur, view past events, learn the history of an object by perception.

Clairvoyance can be acquired by a person who has purity of thought and developed his intuitive awareness by austerities. It is super sensory sensation and is very powerful. It reaches very far. Clairvoyance is possible in one whose Empirical knowledge is rich. Clairvoyance is direct, where one need not have to depend upon some external source to know about things but like empirical and articulate knowledge, Clairvoyance is also an imperfect means of knowledge and prone to error. Subtle knowledge is not spiritual knowledge.

**4. Mind Reading Knowledge** is the direct knowledge of the state of mind of others. It means to know the mind. To look into different aspects of mind. One who can read his mind can also know its different layers because these are available. Basically, man is spirit, soul, or bio- energy. Because man is soul he creates energy, by thought. In Jainism thoughts are called *pudgal* (matter). It has sound, colour etc. It keeps

wandering through various conditions. Every thought one thinks is like a radio wave being transmitted, available for anyone in the universe to pickup. .

The soul is pure and transparent in its original form. The soul assumes various forms in accordance with the effect of the various pudgals on it. The effect of thinking, of the environment, and of food falls on the body and the mind either deeply or lightly. The colour of the body also changes in accordance with that effect. The face of an angry man grows red; and blood seems to rush out of his eyes. The face of a man, who is in despair or dejection, grows pale. The brightness of his face fades away. The face assumes a different colour under the impact of love or infatuation. The Jain Dharma gives the name *Leshya* to the various transformations that the soul undergoes. The propensity and mental reaction are called *Leshya*. All these changes take place on account of *Leshya* or state of mind.

The *Leshyas* have been properly classified on the basis of the colours that appear or disappear in the face, on account of the effect of propensities, and thoughts. *Leshya* is a portrait of man's mental state. Closely related to the concept of the *leshya* is the aura, a coloured emanation which surrounds all individual and which the medium can perceive. By noting variations in the hues of a person's aura, the medium is able to describe his nature, individuality, mental propensities, future, illness etc. The shrievaling of the aura is considered a sign of impending death.

An intuitive person or visionary who with the practice of meditation, get his consciousness concentrated and gradually develops power which enables him to realise and know all vibrations emerging

from the conscious and unconscious body in the form of *pudgal*, flowing in thought process and see it. He sees visions, symbols, colours, etc. in the mind's eye transforming the thought into an image. He is sometimes considered intellectual. Understanding is very important to him.

Human mind can not only intuit the existence of his or her own mind through introspection but can have direct access to the state of mind, including beliefs, desires and particularly emotion of others. When we have full control on our own mind we can know the mind of others also. One who has access to his subtle mind can know the subtle mind of another. It is gained through the reading of others' minds and thoughts. It is without the help of any medium or agency.

**5. Omniscience:** "Mahavira said, **"Just as when the water becomes clearer, one is able to view the reflection with greater clarity, so when the self becomes inspired to know the reality, one starts acquiring knowledge with greater consistency."**

The soul has an inherent capacity to know all things, if the soul were in its perfection. In perfect condition the soul is pure perception and knowledge. The purity of the soul is defiled by the absorption of the unconscious substances. The variety of perception is nothing but the variation in degree of the karmic obstructions, or purity of self. Every living being possesses a small degree of partial purity. Higher the degree of purity higher the capacity to know. When the opposing energies are completely overthrown, the soul vibrates at its natural rhythm and exercises its function of unlimited knowing. On the total destruction of all possible karmic veils, pure perception, infinite

knowledge, occurs. Pure conscience endowed with infinite energy, bliss and knowledge lead to comprehend all substances and their modifications. Through the progressive development of the self which leads to annihilation of all obstructions of knowledge, i.e. only when all the knowledge obscuring karmas have been totally annihilated It reaches the state of omniscience. Omniscience which is already within the self, can be manifested after destruction of deluding karma.

Omniscience also called absolute knowledge is the very nature of the self, the supreme state. It is the direct intuition of the real existence, intelligence and bliss. It is the pure, absolute, complete, whole and total knowledge unlimited by space, time or object. It is without parts and is stainless. This quality is masked by karmic particles that surround the soul. The man endowed with absolute knowledge, knows this world and also the world beyond. Every soul has the potential to obtain omniscience by shedding off these karmic particles. An entity who has gained independence from all bondages achieves the absolute true consciousness.

Omniscience means infinite awareness of all substances along with their qualities and variations. Omniscience is knowledge itself that does not require any outward means for its awareness. It is always there, unattached, unlimited, and without any constraint, in the consciousness. It is the perception of the cognising faculty of self that results from direct awareness rather than sensory input. It is independent of senses, can be only felt and cannot be defined. There is no mind working. In this state acquiring knowledge is not a process. This state is somewhat like a mirror in which

the knowledge of all reality in space and time reflects and which thus ends all ignorance and curiosity that are the prerequisites for 'acquiring' knowledge.

Jainism prescribes a path to enhance the energy and consciousness levels by practicing non-violence and other forms of energy through meditation and penance. It rejected all ideas of fatalism and held that the sole prerequisite for omniscience was birth in human form. Omniscience is not the product of good deeds, thoughts or intentions. Attaining omniscience requires annihilation of all karmas, good or bad, if karma is left it must bear fruit.

Omniscience is the highest type of perception which falls in the category of extra-sensory perception. There are also several stages in perception. Mind Reading knowledge and Omniscience are the direct or immediate knowledge and are perfect means of knowledge and convey the truth without error and cannot be wrong. In fact these can be acquired by purified souls and there is no scope of error. Even in a liberated state a soul has the ability of perception, which it does intuitively without sense organs. Knowledge is both perfect and imperfect. Liberated souls possess perfect knowledge, which is free from doubt, delusion and wrong perception. Knowledge is also both standard and relative. The former is based on a fact and the latter upon a perspective or stand point.

## Independence

Mahavira said, **"That which is most difficult to acquire and which is transient like the flash of lightning, if such human birth is wasted carelessly by a man, he is an unworthy person and not a noble man. A person who does not utilise well his human birth cannot acquire it once again. Without the human form, enlightenment is difficult. Neither can he get such disposition which will be appropriate for practising right conduct. Those who exert themselves at the proper time do not repent afterwards."**

Life is neither a divine gift nor accidental. It is earned through unknown numbers of transmigration. The soul gets human birth as a result of many good deeds done in its previous births and therefore it is very precious. Human life is the very centre of existence. Human birth is capital, proper utilization of this capital begets heavenly world, and improper utilization engenders sub-human existence.

Mahavira said, **"Recognize religion by wisdom and also ascertain the reality of things by it. The highest wisdom makes it possible for one to recognize religion and ascertain the reality of things."**

Life is a great mystery. Life is not just an assemblage of atoms and molecules; its existence is much deeper. Right from its beginning, human thought engaged itself in the query about the root cause of creation. The history of investigating truth is very old. Historical and pre-historical metaphysicians,

philosophers and modern scientists have incessantly made an effort to know the origin of life and universal laws of nature. Philosophers world over engaged themselves with the query and propounded various doctrines. Religion is the age-old endeavour of mankind to become clearly and completely conscious of the values and goals of life and deals with evaluation of human thought and action.

Mahavira said, **“Religion is the real nature of an object.”**

Religion is neither a cult nor a creed; nor is it a reserved system of any community. Religion is not entirely related either to an individual or to a society; nor is it confined to any area. Religion is the essential nature of an individual or an object. Just as the fire moves up, wind moves horizontally and water moves down, in the same manner, the essential nature of the individual is to seek self-realization and spiritual elevation. It is purity of soul. Human nervous system is highly developed and born only as a potential. Only human life enables to search for knowledge and understand spiritual nature. Spirituality leads to finding what you seek yourself and greater meaning and purpose in your existence.

Mahavira said, **“If one doesn’t develop the potential and is not growing spiritually, he is wasting a precious opportunity.”**

Phenomena of life are vast and deep. Science tells us immeasurably more about the mysteries of body and mind than the ancestors knew, and yet, it increasingly seems that we are yet to know something more essential about it than we do, something that escapes us. The more thoroughly all organs and their

functions, their internal structure and the biochemical reactions that take place within them are known by doctors, the more we seem to fail to grasp the basic, purpose and meaning of the system that they together create and which one experiences as unique identity or soul, self or conscience. Spirituality means internal experience of the individual and realizing its true identity, soul – the spirit within. It is an understanding that whatever happens take place in the inner most layers of consciousness. It is above mind, head, heart and senses, more peaceful, more integrated to feel a certain depth within.

Mahavira said, **“Soul is the origin of body.”**

The religion preached by Mahavira is purely spiritual, with self-knowledge as the starting point and self-realization or direct perception of soul as the final end. To know oneself or one's real identity one should also know one's body. Body is the door to go inside. Jain texts, Acharang Sutra, states that one who perceive in meditation with the mind's eye the phenomena and sensations taking place in his body, gradually succeeds in perceiving the subtle body and thus one can understand the numerous mysteries of human body. By further practice of this technique of meditation and training the mind for such perception, one begins to realize the current of consciousness flowing in the body. This enables a person to understand one's true nature and realize self. It enables man to bring together his scattered energies and manifest his hitherto concealed potential.

Spirituality is associated with mental health and aimed at personal well-being. Happiness is closely related to health. World Health Organization defines



mental health as a state of well-being in which every individual realizes his or her own potential, can cope with modern stresses of life, can work productively and is able to make a contribution to community. Without purity of body and mind spiritual clarity tends to elude a person. As one proceeds progressively from perception of the body to that of the subtlest level of human functioning then the effect of that purification or regulation naturally percolates into the rest of the system, into the grosser level of the system. Intensity of his vigilance increases. To establish contact with the soul (consciousness) makes one alert about the own mysterious internal encroachers as anger, greed, ego, which invade our internal universe so silently that we are unable to trace out their attacks. Anger, pride, deceit and greed are the cause of restlessness. Restlessness has direct impact on health and wellbeing. Research has proved that on visualization that having a mental image blood flow improving to an organ can actually cause blood flow increase to that organ. Energy flowing in the body thus can be directed to assist in the process of health and healing. By traveling inside the body one can destroy even the blood clot.

Spirituality means know your own identity. Spirituality needs proper understanding of real nature of one's own self as well as of the worldly things by deep seeing into the nature of things as they are. The external world is ephemeral, temporary and even changing; in fact the body will die one day, sweeping all those worldly accoutrements away like a mere pile of dust. The inner realm is timeless, eternal and deeply profound. Jain ascetics from time unknown years of meditation on contemplation of universe and the

reincarnation of soul realized that the universe is vast and it has no beginning or end with respect to time. All its substances or entities are eternal and indestructible. All things and events in the universe follow the laws of nature and all transformations of the entities of the universe occur on account of their mutual interactions according to their respective intrinsic attributes. Universe is run by its own cosmic laws. There is no need of someone to create or manage the affairs of the universe.

Life is spiritual and material constituents of the body. The soul and non-soul are eternal, uncreated, independent and co-existing categories. All living beings are made of said two substances. There are countless living-beings, organisms, at different stages of personal evolution and are attached to matter or substance and vulnerable to the inflow of matter. They are of two types. They are mobile bodies ranging from bacteria to human, from infernal to celestial beings. They can walk of their own. They can resist and have two to five senses. The immobile living beings are single sensed and in the form of earth, fire, water, air and vegetable bodies. They can neither resist nor walk. There are souls in rocks, plants, insects, animal, human being, spirit and so on.

Spirituality is the source and essence of soul. Soul is an independent, sovereign entity that possesses an inalienable right to its own entity, a right derived from nature as a rational being has its own silence, bliss and ecstasy. Each soul is one complete whole in itself, immortal and retains its individuality even in liberation. Soul remain intact even in the most undeveloped state of worldly existence. Soul is imperishable, inherently

full of knowledge and eternally blissful, means power beyond bond. The pure soul is free from the activities of mind, body and speech. It is conflictless, detached, formless, substratumless, dispassionate, blemishless, and free from delusion and fear. Consciousness is the nature (i.e. innate quality) of the soul. Sentience is the application of consciousness, which is not tangible. Consciousness makes all experience possible because it is capable of perception and experience.

An essential condition of a balanced mental state is the knowledge of the distinction between the soul and non-soul or *pudgal* (Pudgal is a Prakrat word which is identified with matter in modern scientific terms. Prakrat is an ancient Indian language. It is the initial language of Jain literature. ). The soul or self is distinct from the body, which can be broken, or the mind which can be moulded, but it is something which is superior to the relics of the body or the fluctuations of mind. Birth, old age, disease, death affect the material body but not the spiritual entity. The spiritual and physical entities have a real existence, and they are not temporally distinct, that is, one neither precedes, nor a consequent of the other. Even when entrapped or housed in a body, soul remains an independent entity. Soul and conscience are not the qualities of a body rather they have their own manifestations. It survives even when the body perishes. Whatever a soul possesses, whether capacity for speech, breath or thought, is a result of the interaction with matter. But, without the soul, the organs through which these activities operate become inanimate matter. They cannot be shared or transferred. This is the foundation of all moral and spiritual life.

Non-soul, is the lifeless inert matter in all its forms. Soul and non-soul are mutually heterogeneous entities, one being quite different and opposed to the other. However, the existence of soul and non-soul is interdependent. So neither soul is produced by non-soul nor is non-soul produced by soul. The animate does not become inanimate nor vice versa. The existence of the one cannot be possible, without the other. The soul has been associated with matter in this way throughout an eternity of beginningless time. The soul and matter are the basic building blocks of cosmos. The affectionate tie between soul and non-soul is the nature of worldly life. In brief, there are two fundamental principles, namely soul and non-soul, which when elaborated becomes six: the five extended substances viz: 1. Medium of motion 2. Medium of rest 3. Space 4 Matter and 5. Soul and the Sixth- time, as path, which is not an extended substance or aspects of reality that fabricate the world we live in. Out of the six, five constitute insentient and the one is the sentient substance, viz: soul. The extended substances namely, the medium of motion, medium of rest and space are numerically single entities. Again considering the quality of corporeality (or perceptibility through senses), the four out of five are non-corporeal, only the matter is corporeal. Soul does not possess any of the attributes of matter, which has shape, size, weight or colour. Soul is non-corporeal and hence imperceptible.

Soul is the dynamic aspect and non-soul the passive aspect. Soul is subject and non-soul the object. For a soul, the non-soul in which it is caught is a burden, a baggage. Even though the soul is formless, and cannot be perceived by the senses, nevertheless because of its

psychic activities or activities of consciousness it becomes manifest and perceptible through the medium of body. It manifests itself in two ways: by way of power and knowledge. Whereas the matter also has the feature of power it does not possess knowledge and thus knowledge and not power or motion serves as a dividing line between the soul and non-soul. Soul is the knower and the enjoyer, while non-soul is the known and the enjoyed, perceived by the soul through the senses.

Spirituality is a journey of disengaging the knower from the world of physics and engaging the knower in knowing or realizing the self. Knower has characteristics explicitly different than those of the known, also termed matter. Mind, intellect and psyche are not the knower but can be considered its reflections. The knower cannot be known physically as it does not follow physical laws. It is beyond any physical means of detection because it is nonphysical or metaphysical.

The presence of knower in a body means the presence of perception ability. The body that houses the knower is physical and thus obeys laws of physics. The sense organs through which we take the world in, i.e., know about it, are highly evolved and sophisticated physical systems. We normally tend to attribute perception to these organs but perception to them because of presence of consciousness, i.e., the knower in them. The knower and the known thus form two mutually exclusive worlds. The world of known is the world of physics where we have amassed huge knowledge of things that can be known. But in this world the knower becomes unknown as it is out of focus.

But the interesting paradox is that knower cannot be in focus as it is engaged in knowing.

Mahavira said, **“Gautama, energy is the origin of activity.”**

Spirituality is to find out the rules governing the co-existence of a perennial soul and a transitory body. Jain ascetics gave elaborate thought to the realm of life and death. They established that everything in the world is part of a causal process and cannot exist in or by itself; that things are interdependent, and that this is true as much for human beings as for physical phenomena. The world was continually created by the actions, good or bad of human beings and found a self-sustaining mechanism of systematic operation of total deterministic control over destinies, which operates endogenously as natural universal law, self-regulating through the working of actions or *karma*. Whatever an individual does is his *Karma*. *Karma* is an Indian word and a perfect meaning of action. Living being cannot exist in the world without Karma. Karma resided in intention, expressed or not, as much as in action. All that we say, do or think affects our lives and creates consequences that haunt or help us. Every action, whether it is physical or mental, has its effect. Burn with rage, and anger sears itself into our brains, speak with love and love conditions our mind. One is free to do karma but equally liable for its reaction. One cannot escape the consequences thereof. The individual and it alone is responsible for all it does. Nothing can intervene between the actions which one does and the fruits thereof. One always reaps what one sows; there is no shortcut. This is the principle of karma.

**Mahavira said, "The living world of ours is afflicted, miserable, difficult to instruct, and without discrimination. In this world full of pain, the individual beings suffer by their different acts. None can escape the effect of their own past actions. All living beings in the world experience individually the fruits of their past karmas and wander in different exigencies according to their deeds. Karmas are very powerful in this world and nothing is more powerful than karmas. Just as an elephant tramples a forest full of lotuses so also when karmas are strong, they render all other powers weak."**

Spirituality means to look within and find out the cause of our action and to put an end to it. There is no happiness or misery. It is only outcome of our past deeds. Wherever we go, wherever we remain, the results of our actions follow us. Karma or action is the cause of our conduct, emotion and urges and causes certain consequences in the same way as physical actions. Our condition in life is the result of the things we do and the things we think, of our actions and our attitudes. Once done they become our masters and must fructify. The scientific principles recognized in nature are also applicable to mind and morals. There is a close relationship between our actions themselves and the intentions behind those actions and soul. Based on actions, a soul undergoes transmigration and incarnates in various states of existence. Karma is the regulating force of our emotions and circumstances. Actions are seen to have consequence, some immediate, some delayed, even into future incarnations. Today's deeds will be the future of tomorrow.

*Karma* is also conceived as something non-soul or inert substance, made essentially of pudgals, (Pudgal is a Jain word. Basically, it is a scientific word and its working meaning is matter.), which infiltrates the soul - obscuring its natural, transparent and pure qualities - according to nature of the actions. Pudgal or matter - physical order of existence is devoid of consciousness and is characterised by taste, colour etc. and thus can be apprehended by sense perception. Pudgals are infinitely small, which are eternal, cannot be created and indestructible. In the gross form it is grasped by senses but senses cannot reach its subtle form. Pudgal is a combination of *puran* (fusion) and *galan* (fission). The Pudgal embodies energy and prone to motion and evolution and can travel swiftly from one part of the universe to another at infinite speed. Pudgals are thus all things that are continuously changing by the process of supplementation or disintegration, and thus explains the various states of matter and the myriad variety of materials around us. Everything in the universe, except the soul is made out of pudgals. At the rise of bodily genetic Karma particles get into flow towards the soul, assimilated when he is involved in the activity through the operations of the mind, speech and corpus. They are rather arrested or bonded due to passion or emotional phases of the soul interacting with the external world with an ego, attachment or aversion. These bound particles have been called as Karma. This binding of the karma to the consciousness is called bondage.

Thus the karma has two broad meanings: action and bondage of karma clusters with the soul on account of that action. The material karma is called fluent karma,



and the resultant emotions – pleasure, pain, love, hatred, and so on – experienced by the soul are called psychic karma. The relationship between the material and psychic karma is that of cause and effect. The material karma gives rise to the feeling and emotion in living beings, which in turn give rise to psychic karma, causing emotional modifications within the soul. These emotions, yet again, result in inflow of fresh material karma. They are the material carrier of a soul's desire to physically experience this world. The karma fluent pervades the whole universe and has a tendency to modify the future of a living being by entering into it and creating effects of merits and demerits.

The soul cannot exist in the world without karma and there cannot be karmic bondage without the existence of soul. The karma's power of producing fruit ceases after the fruit has been produced. The karmas have effect only when they are bound to the consciousness. Soul contaminated by karma substances, loses its powers according to the intensity of the coverage by karma particles. Karma makes consciousness to act within the material context of the universe creating deformation in the very dispositional activities and behaviour of the soul keeping him bond or dependent in eight ways according to their effects on the potency of the soul, i.e. impending its perception, knowledge and energy and bringing about delusion, physical and mental circumstances, longevity, spiritual potential and experience of pleasant and unpleasant sensations.

The karmas are attracted to the consciousness by individually or combination of the instrumentality, process, modality and motivation pertaining to action.

With a combination of any of the elements of the above four factors, there are 108 ways with which the karmas can be attracted to the soul. Even a silent assent or endorsements of acts of violence done by someone else far away, have karmic consequences for the soul. When attracted to the consciousness, they are stored in an interactive karmic field called Karma body, which emanates from the soul. Thus the Karma body is an integrated seed consisting of dispositions, predilections and traces left by past desires and is the store house of past deeds and the intelligence that control all functions of mind and body. Karma body is the base of the physical body. The physical body cannot exist without the Karma body. At the time of death the soul is released from the physical body, but not from the Karma body. It along with soul once again proceeds on a journey and again enters a physical body for a new birth.

Mahavira said, **“Emancipation results from cessation of the influx of karmic bondage. Hence a noble soul desirous of stopping influx should contemplate stopping the influx of karma.”**

All spiritual philosophers declare that life is a journey and it is one of the goals of religion to liberate mankind as far as possible from the bondage of egocentric cravings, desires, and fears and to attain it shall be the aim of all human beings. Jain philosophy endorses abandoning of karma or matter and acceptance of soul. Binding of karma is not governed by determinism. The two principal causes of karmic bondage are: remissness and activity (of mind, speech and body). The bondage which occurs due to physical act only is called instantaneous bondage and has only

a transient, short-lived karmic effect, while the bondage due to passions and emotions cause a long term inflow of karma prolonging the cycle of reincarnations. The soul which is not free from attachment incurs long-term bondage. The lust and hatred are principal causes of karmic bondage. Lust has two aspects: deceitfulness and greed; hatred has two aspects are anger and pride. The soul binds karma by its own efficiency, the denial of which is expressed by enthusiasm, action, strength, energy, self-excretion and self-efficiency. Each soul exerts its energy for its action and enjoys the fruits thereof. Self-mastery is the root cause of worldly events. Karma is only a secondary cause, because it can be changed by the power of self-mastery. The soul possessed the eternal capacity to get rid of Karma through self-mastery since self-mastery can effect changes in the fruition of karma.

Mahavira said, **“Man! You are your own friend, why do you seek the company of one without? Man! Discipline thyself. By doing so, you will be liberated from all miseries and sorrows.”**

Spirituality is not inaction. Mahavira exhorted against inaction, which has been dubbed as *Pramad*. *Pramad* is a widely quoted word of Jain literature that means an error, a mistake, an oversight, confusion and also something like indolence, carelessness, negligence, lethargy etc. It is spiritual inertia. Inaction is nothing but degrading for a man to think himself weak and at the mercy of unseen Powers, it pushes him down more and more into the mire. It is through work that one gets the true test and measure of himself, one then discover the limitations of one's powers and abilities. Wordly success is dependent on destiny but self-effort is

necessary for spiritual advancement. The karma remains in the living being till it is cleansed through neutralizing actions. Karmic consequences are unerringly certain and inescapable. No divine grace can save a person from experiencing them. Mahavira stressed the importance of self-efforts and purity of conduct in place of devotion to God. It believes in self-endeavour, as opposed to the hand of a supreme being, for spiritual uplift and happiness.

Mahavira said, **“Knowing that all hardships and afflictions are a result of one’s past deeds ascetics bear them patiently like a debtor who patiently strives for payment of his debt. Just as a bird flutters its wings and removes the dust by shaking off itself, so the spiritual aspirants engrossed in austerities, annihilates the accumulated karmas of previous births.”**

Spirituality is independence. It is possible to both modify karma and to obtain release from it, by sublimating the self by mean of practice of austerities and self-control and purity of conduct. Even then, in some cases, there is no option but by spiritual effort, the person can inhibit future production of imprint by enjoying the result of the past imprints with equanimity. The person who has deep faith in self-efficiency and the law of karma is independent and does not invoke any help from any divine power in moments of danger. Monks are warned to refrain from propitiating the worldly Gods as an act of true religious or spiritual sadhana.

Mahavira said, **“For living beings four combinations are rare to obtain: human birth, listening to scriptures, faith in religion and energy to practice self-control. True religion is the one and only island,**

**the bed-rock, the refuge and the most excellent shelter. That righteousness is supremely auspicious whose constituents are non-violence, self-control and austerity. Even the celestials revere him whose mind is always absorbed in such righteousness."**

Spiritualist is religious. Religion can be practised in human life. Religion has to be lived, because that is the only way to learn it. Religion enables to comprehend the true nature of soul in order to get it freed from impurities (passions etc.). Emancipation through the removal of karmic matter from the soul is attainable only through righteous living according to ethical discipline. The principles of non-violence are based on equality of all living beings. Not to hurt tells us how to preserve a purely inward integrity and balance of mind, and how to deal with other fellow men and with other living and non-living beings to conquer the world from an environment both hostile and intractable, through self-restraint one gives up the forbidden deeds and austerity enables to conquer the hardships and senses.

**Mahavira said, "By adhering to the vows, even a householder can be pious. "**

Leading a spiritual life does not mean leading the life of an ascetic. Some view righteousness, wealth and pleasure as different and contradictory and renunciation of active life is the best way out of the trap of karma, of endless life and suffering. Jainism is basically a way of healthy, meaningful and fulfilling life. The principle of nonviolence is the most fundamental and well known aspect of Jain spiritual practice. Mahavira did not ask the people to renounce

the world, because without injury it is difficult to live in this world. Non-violence is not to control the outward events of one's life, but to control the inward temper by which one faces these events. In all his teachings he emphasized that we must not be goaded by the passions and impulses of violence. But, to all intents and purposes, we must control our mind to allow us to grow stronger mentally, so that our life can become serene, pure and holy. Attachment and lack of control over desire cause suffering. Bliss is the bio-product of restraints and control. This is the quintessence of all wisdom. Attachment or the sense of ownership in relation to objects or individuals is the root cause of all the bondage in the world. Any attachment, positive or negative, is cause of bondage of karma with soul. Spirituality is only a change of attitude. When materialistic attitude becomes self-oriented it is called spirituality. Thus the disciples are enjoined upon to detach from the outer world and make a journey into the inner world with a goal of self – realization.

The ascetic life is a continuation of the householder's life. The monks had renounced private property and liberated himself from the greed, folly, conceit and ignorance of the ordinary mass of people and set spiritual liberation as aim of life. By this act he earned an exalted place in society, and the promise that he would be fed and clothed by the general population. Monks were bound to layman by an ethic of social responsibility. In exchange, he offered himself to society as a model of virtuous behaviour and self-awareness. The monks who had reduced their personal desires and

lived interpedently with like-minded human beings, had much to teach a society that was involved increasingly and fractiously in the pursuit of wealth by restraining the common man from evil action, directing him towards honourable ends, sharing his knowledge dealing with his difficulties and doubts, and showing him way to the end of craving and ignorance that causes the cycle of rebirth and suffering. In the company of monks there is development of ethical conscience in lay followers. Ethical conscience may develop resolve to undertake vow.

Jain scriptures describe the conduct elaborately expected from a monk as well as a householder. The layman's twelvefold rules of conduct are essentially the same as the five vows of the monk, differing only in the vigour of observance that is expected. Moderation is the keynote for householders and severity for ascetics. There is a single ethical code for all without new rules being imposed. Jainism defines that everyone should strive to adopt these vows according to individual's capacity, and circumstances. The ultimate goal is to accept them as full vows. Righteousness, wealth and pleasure are imbibed in the true spirit then they will only be complementary and householders are equally eligible for salvation.

**Mahavira said, "When thousands of holes in the ship are plugged, there is no inflow of water in it. Similarly when false faith is given up, the influx of karmic bondage is arrested."**

Spirituality has many stages. Spiritual development is a constant process and transformation

in the karmic state constantly takes place in accordance with the changes in the evil and good predispositions of the soul. The worldly carrier of the soul is sustained and nourished by perverse knowledge and would last as long as the perversion lasts. Even in the soul with deluded world-view, there is spiritual development in a very meagre measure. Jain scholars have identified fourteen stages of progress of soul due to development of its qualities through which the soul progresses from impure to final liberation. A soul is able to make spiritual progress only when it is able to eliminate the cause of bondage i.e. Irrationality and deluded world view, non-restraint or a vowless mind, speech and body, careless and laxity of conduct, passions or negative emotions. The first one is the enlightened faith. The progress in spiritual journey starts with right world view, which is considered the emergence of right knowledge and right conduct. The enlightened world-view, partial vows and complete vows are the gradually higher stages of the experience of the spiritual development.

**Mahavira said, "Knowledge and enlightened world view accompany the soul while conduct, austerity and self-restraints are rested to the present life alone."**

Spirituality is a process of living beyond the body. Soul is a source of well-being, happiness, strength, beatitude and merit in the present life and the life hereafter. Human body is the essential vehicle of soul on its journey towards liberation. The purpose of the body is to make it useful to burn karma, which prevent us from reaching our actual fulfilment, enlightenment. A life that is lead in agreement with



moral and ethical principles is considered beneficial and as such a person should desire for a life of self-restraint and nourish and prolong it so long as he feels that he is achieving newer and newer spiritual height by means of his living. It is living a life governed by not fate, but individual choice.

Human body is a composition of pudgals. Integration and disintegration of pudgal takes place continuously. Thus body is subject to disease, old age and death of which death is most basic, most universal and inescapable. A diseased or disabled body is demanding and thereby rise of various karma and thereby deterioration in the scale of spirituality. All diseases are due to lust for life. Lust for life is the greatest fear and debars to know the real meaning of life and becomes only a means to stop death. Life is a journey from birth to death. Death is a part of life. Life cannot exist without death, neither can death exist without life. The body is a shadow, one who takes birth has to leave it one day. One is not it. This is the law of nature, none can escape it. There is no science which can stop death. Medicines cure but it cannot prevent death. Nectar is imagery. Poisons are definite. Desire is always desire for life. Everyone wants to go to heaven but no one wants to die. Death means deep sleep. Death is the negation of that which is negative and affirmation of that which is positive. Man suppresses the awareness of having to die although this is an ever present reality. Every day a little of our life is taken from us - we are dying every day - the final hour when we cease to exist does not of itself bring death, it is merely completes the death process. We fears what is not to be feared and feel safe what is not safe. For it is not death that is a fearful thing, but the fear of death. The horrors

connected with it are a matter of imagination. It is our uncontrolled desires that create masks put on us. They vanish when the mask is taken from the image of death.

Man's power of life is his freedom. He refuses to accept anything which could limit his freedom. One should be free from hankering after life or fear of death. When spiritual achievements become impossible, a hopelessly unhealthy body is to be abandoned with full comprehension of the act of dying. This is not suicide. Suicide, however, is a death that is related to an urge of malice. Suicide is an escape, dictated by fear. When one becomes desperate and meaning of life is reduced to despair. The suicide made out of emotion is considered as the death committed by a deluded person, which is a misuse of freedom to die. It is utterly detrimental to one's spiritual journey. Jain scholars said that one who commit suicide may have to be born again and again in the world and suffer endless misery. Suicide involve self-murder and it is strong karma, which is unamenable to any kind of transformation. Death means separation of the soul from the body. The right way of dealing with death is the belief in continuation of life after death, called the immortality of soul. The technique of spiritual health negates the sorrow emanating from the separation of the soul and the body. When one realizes that his soul is separate from his body, he can overcome fear of suffering caused by disease, old age and death. Self-realised soul is though in body completely independent of it and is able both to live and to die and can choose freely between them.

Mahavira did not only teach the art of living but he also taught the art of dying and prescribed *shalekhana*.

Spirituality means we should leave behind smaller gains where we can achieve greater benefit for our soul. The death committed by an enlightened person or a tranquil death is a right use of freedom to die. Shalekhana is a process of living beyond the body in a state of self-absorption by reduction in diet or by giving up heavy and indigestible food, tasty and sap foods, fasting for one day and then for two days and then for three days..... Unto death. It is not killing one's self by oneself, but it is a spiritual practice of self-realisation. Death is not the aim of such meditation. Death occurs as an incidence. Fasting is allowed if the person by reason of decrepitude, confined to bed with some incurable illness, or a physical or mental condition making the performance of duties impossible, vow to abandon his body and purify his soul by purging old karmas, preventing the creation of new ones and 'remaining indifferent to death'.

Shalekhana is seen as the ultimate way to expunge all sins/karma liberating the soul from the cycle of birth and death. It is a voluntary act of rational thinking and marks the beginning of a journey of understanding the inherently painful and flawed nature of earth. The essence of man is his existence. It takes tremendous courage to resist the lure of appearances. The courage to die is the test of the courage to be. Faith in the elevation of the soul is the source of courage. The courage to take death upon oneself is the true meaning of doctrine of immortality of soul. Courage is the strength of soul capable of conquering whatever threatens the attainment of the highest goal. Death is accepted only through a state of confidence in which death is not threatening. He directs the course of his

life, and can stand death in a “heroic affect” and a love for universe where he mirrors.

Shalekhana is a spiritual practice to free oneself from the fear of death. If you know that you are going to die today, all fear of death disappear. No fear will interfere and you will not be worried what will happen tomorrow. It is a great relief. It is self-surrender in a higher, more complete and radical form. We are not always aware of our having to die, but in the light of the experience of our having to die our whole life is experienced differently. The mental state of a person at the time of death is important in determining the future quality of life; a calm and contented death, for example, with the mind focused on spiritual matters, is more preferable. Such mental disposition is highly auspicious for leaving the human body – tranquil death. It is regarded as conducive to spiritual well-being.

All pains are due to attachment to body. Shalekhana is a state of awareness or consciousness devoid of mental and emotional pains. If there is any physical pain, it has power to bear it. Doctors are finding that even critical physical disorders are cured at the last moments of the death.

Mahavira said, **“If a man controls his mind he can attain Godhead. First control the mind and then action.”** An ascetic is one who has complete mastery over his mind. Only when the mind is under control attachment and aversion, which are the causes of worldly suffering can be destroyed. Anger, pride, deceit and greed are the four powerful enemies which stimulate sinful deeds. These are the four animal instincts which drag the soul to sub-human existence. Anger spoils good relations, pride destroys humility,

deceit destroys amity and greed destroys everything. Unless passions are conquered, men have to be borne and to die again and again and their moving will not completely end, even in eternity. One who desires the welfare of his self should renounce these four flaws. If a person controls his passion, he can conquer the whole world." Spirituality means full control on mind. The four passions: anger, conceit, deceit and greed are awake, they are even on the lookout for anyone whom they can entrap and devour. One must therefore be always awake and alert, must always discriminate between right and wrong. One has to be very sharp and focused to see what one is doing and thinking, and how one's thoughts and actions affect one's life, the lives of others, and the whole world.

Mahavira said, **"An aspirant, who is vigilant in all his activities, he remains uncontaminated like the lotus in water and not bound by evil karmas"**. Any action committed knowingly or unknowingly, has karmic repercussions. Injury or harm caused by carelessness is as reprehensible as harm caused by deliberate action. One automatically accumulates bad karma if he accidentally eats meat from his begging bowl. If an act produces violence, then the person is guilty of it, whether or not he had an intention to commit. Accidental physical harm may not count as violence if there was no violent intention, but lack of compassion or care may be a sufficiently violent intention. He is responsible for his ignorance and carelessness. His very ignorance and carelessness constitute an act to do violence and hence entail his guilt.

Mahavira said, **"Indolent and incompetent persons will keep themselves away from self-restraints**

**and penance under the pretext of inappropriate time. He who is in- vigilant is unwise and he who is vigilant is wise."** There is no good time and bad time. Intoxication, merriment, passions, inertia and gossip – these five belong to the realm of non-vigilance and abstention from such negative traits is vigilance. Carelessness causes inflow of karma which vigilance averts the same. Vigilance is achieved after an arduous course of spiritual discipline and keeps the ascetic alert and wakeful.

Mahavira said (his last sermon), **"Oh Gautama! It is very difficult to acquire human birth. One acquires it after very long span of time for the karma that bind the soul are very powerful. Therefore, be not careless even for a while."** Fear assails negligent on all sides. Only the awakened are free from fear." This is the core of entire code of conduct which if followed and practiced in letter and spirit will safeguard from most adverse consequences. Effort should be made to control mind for every second, minute, hour, day and night throughout life. Concentration at every moment of time during every activity of mind, speech and body is the only solution to avoid wrong. Every act should be done with full alertness and awareness. An awakening is a moment of clarity in which a new insight or understanding is gained. With this new awareness the experience of life is seen differently, and new possibilities are opened. This trains the brain to be disciplined and concentrated. Whatever is undertaken with spiritual concentration becomes highly efficacious. It should be a state of effortless spiritual awareness, not one that comes as a laboured accomplishment. Eternal vigilance is necessary to annihilate the powerful

enemy lust. Apramad, ceaseless awareness and awakening, is the basis of Mahavira's dedicated spiritual practice, which is not a process but sheer spiritual consciousness – a pure awareness. It is a sustained endeavour to cleanse the mind of unwholesome mental forces which run beneath the stream of consciousness vitiating our thinking, values, attitudes, actions and goals. Elimination of delusion and eschewal of indolence opens the gateway to a pure life. By being fully aware, alert and conscious of the constantly moving present, one will experience his true nature.

Mahavira said, **“The spiritual knowledge helps man to swim across the ocean of birth and death and leads him to gain immortality.”**

The destruction of karmic veils and the higher degree of purity of the soul is possible through the valid knowledge. The moment perversion is removed and knowledge purified into right knowledge, the process of self-realisation commences. It is the enlightenment which eradicates the passions of infinite intensity. Since the desire to live is **eternal**, impressions are also beginning less. The impressions being held together by **cause, effect, basis and support**, they disappear with the disappearance of these four. One whose passions have all vanished, whose desires have all disappeared, and who has no desire left within him. Then there is no reason for karma body to live with the soul and the soul is freed from its bondage. It is real freedom - freedom from the imprisonment by Karma. However, before a soul reaches the end of all sufferings, it first becomes the possessor of perfect knowledge and the

liberated soul is referred to as a state of 'only knowledge' i.e. omniscience.

There is an intimate relation between the state of salvation and omniscience. Omniscience is total detachment or liberation. Omniscience connotes freedom, self-realisation and self-knowledge. Truth is a radical personal realisation and liberates. True knowledge is within the self. It can be experienced when the soul becomes liberated from earthly bondage. The supreme and unlimited knowledge is possessed only by the purified souls free from earthly bondage. Pure soul is liberation. Liberated souls possess perfect knowledge, which is free from doubt, delusion and wrong perception.

The liberation of the soul into an individual state of total knowledge and bliss is not an abstract concept, but a state of being toward which every moment of every life should be a single step. This is the last stage of spiritual development. There is no act thereafter. It is devoid of birth, existence, destruction, recognition, and experience. The liberated soul is uncommon, independent and full and thus self-contained and self-assured. He knows the objects directly. It is literally solitude, isolation and the state of not being connected with anything else and utterly self-sufficient and blissful inwardly. It is like a self-contained universe that neither influences nor is influenced by anything outside itself. Liberated soul is deity, God, called Jinas and are worthy of highest adoration. God is not a figment of a rich imagination, but a person of flesh and blood. A man



who has rose to become God, a pure conscience, by burning all his karmas. He has conquered passions of lust and hate and is bestower of knowledge. Jainism does not accept divine incarnation. Nobody is born a God. You earn it. There exists a potential God in every single human being. All we have to do is listen to ourselves. It is possible to attain salvation by emulating the life a life of Jina.

Spirituality is not religious dogma or ideology but the domain of awareness where we experience truth, goodness, beauty, love intuition, creativity and insight and focused attention. The fundamental principle of teachings of Mahavira is rationalism. Linking to Nature, adopting simplicity in life and personal purification are the bedrocks of his teachings. To follow the path shown by him may seem to be hard. But once an individual adopts the way of living shown by him, he/she is rewarded with a life full of peace, harmony and happiness. One may be healthy mentally, physically, but that does not make one a perfect man. Unless one knows the beyond, the mysterious, one knows nothing. The spiritual evolution of mankind advances does not lie in the fear of life, the fear of death, and blind faith, but in striving after rational knowledge that is going to beautify existence and make man more blissful, healthier, more intelligent, and more aware of the tremendous mystery that surrounds him. To know the reality or to seek the interrupted happiness are identical. The purpose of all living beings is to develop consciousness to the fullest extent so that the true nature of the universe is experienced.

The eternal mystery of the world is its intelligibility. True religion fastens to this element of intelligibility and creates a system of thought and action which leads to true harmony and bliss. And it is indeed so with Jainism.” - *Albert Einstein*

There is nothing wonderful in my saying that Jainism was in existence long before the Vedas were composed.”- *Dr. S. Radhakrishnan, President, India*

“Lofty ideas and high ascetic practices are found in Jainism. It is impossible to know the beginning of Jainism.”- *Major-General Forlong*

“Jainism is of a very high order. Its important teachings are based upon science. The more the scientific knowledge advances the more that Jain teachings will be proven.”- *L. P. Tesseroti, Italy*

“The Jain religion has made a deep impression on my heart. Consequently, I have given up drinking and consumption of non-vegetarian food. If there is reincarnation, I would like to be born in a Jain family.”- *George Bernard Shaw*

“The Jains have written great masterpieces only for the benefit of the world.”- *Dr. Hertel, Germany*

“The rational basis of Jainism has contributed to the growth of scientific temper and the fight against superstition and blind belief. Rejecting the rigidities of doctrine, Jainism presented a new openness and a new freshness in our approach to matters considered spiritual. This approach has helped in grappling with social, religious and even economic problems facing mankind. Jainism is part and parcel of the rich tradition of rational intellectual discourse that has flourished in this ancient of India.” -*Dr. Manmohan Singh, the Prime Minister of India:*



## **U S Dugar**

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Hailing from a business community. Writing is his pastime- primarily on religion, good living and better health.

Whenever he comes across a new thing or a new idea, he likes to experiment with it.

If he experiences something worth while, he like to share the same with others. To him, writing is a means of sharing successful experiences in life with others.

