

धम्मो मंगलमुक्खिट्ठं, अहिंसा संजमो तवो ।
देवा वि तं नमसंति, जस्स धम्मो सया मणो ॥



“That which is non-violence, self restraint and austerity is Dharma (Spiritual Values).
It is by virtue of spiritual values that supreme spiritual beneficence results.
To him whose mind is (absorbed) in spiritual values even gods pay homage.” Saman Suttam-82

STUDY NOTES V.5.0

Select Papers on Jainism

VOLUME II

November 13th, 2012



Papers on Jain history, culture & society; philosophy and way of life
Specifically for ISSJS program (Integrated within the American University System)

International School for Jain Studies

www.isjs.in



Preface

I am pleased to present this updated Version V.5.0 of collection of papers / articles / essays termed as 'Study Notes' and prepared under the auspices of The International School for Jain Studies and assisted by its affiliate Parshwanath Vidyapeeth, Varanasi.

The distinguished scholars, who are the experts in their field of activity, are the faculty members of the school during the last five years and have contributed to these notes. Some selected papers by the alumni of the school have also been included.

This version has incorporated massive changes as the Study Notes have been now compiled in three volumes as under:

- | | |
|------------|---|
| Volume I | Jain History, Society and Culture |
| Volume II | Jain philosophy including Karma doctrine |
| Volume III | Selected topics and application of Jain doctrine to resolve modern day issues |

The entire academic program of the school has also been reorganized on the above lines as can be seen from the syllabus enclosed. These papers aim to give a comprehensive experience of all aspects of religion, philosophy, cosmology, metaphysics, psychology and ethics along with papers on Jain history, culture, preceptors, and evolution of different sects, rituals, art and paintings, pilgrimages and their importance. Based on the feedback received from the visiting scholars attending the school since its inception in 2005, this syllabus is being continuously updated. The curriculum designed keeps the needs of learned scholars from countries like USA, Canada, Russia, Europe, Japan, Korea, Thailand and Cuba etc. attending the summer school in mind as well as while preparing these notes. References for further research are provided at the end of each paper. Further it is hoped that these papers

- Provide one stop reference to participants of the school for preparing and follow up their academic program while attending the summer schools
- Be a guide book for further research

Parshwanath Vidyapeeth, Varanasi, which has become our affiliate since 2010 and is managed by the school, deserves a note of special thanks. Dr. S. P. Pandey, Associate Professor of the Vidyapeeth, has taken great pains to reorganize the three volumes and ensure proper



- Editing for language, format, diacritical marks
- Addition of several new papers to version V.5.0
- Deletion of old papers from V.4.0.
- Update papers for references and details.

I thank Dr. Pandey and his colleagues who had spent several hundred sleepless nights to achieve the above objectives. I hope this collection of essays in new format will succeed in its aim and give the message of Jain spiritual prowess, Jain way of life, its practical approach to non-violence, vegetarianism, international cooperation (*parasparopagraho jīvānām*), Live and let live to all the living beings (*kliṣṭeṣu jīveṣu kṛpāparatvam*) and friendship with all (*satveṣumaitri*).

This note will be incomplete without expressing my heartfelt thanks to the authors and faculty members of the school who have on a voluntary basis taken the time to prepare and present these papers. I thank Mr. Sushil Jana of the school to ensure compilation and presentation in book form.

I invite all readers of these papers and scholars of Jainism to please send their views and comments on the papers presented here as well as new papers for addition/inclusion in Version 6.0 This will be the true test of the success of the efforts spent in bringing out this version.

We are trying to bring these notes in eBook format also and hopefully soon we shall be able to put the same on www.isjs.in

With Regards & Jai Jinendra

Shugan Chand Jain

New Delhi

DIACRITICAL MARKS

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Curriculum for ISSJS

S.No	Course Number	Title	Lecture 4W	Lecture 6W
A		Orientation day Program can be common to all (4lectures)		
A.1	A.1.1	Registration, collection of dues and documentation (Informal)	1	1
	A.1.2	Facilities provided to all attending participants including books etc	1	1
A.2	A.2.1	Facilitation, socialization, Indian and Jain customs	2	2
	A.2.2	Rules & regulations to be observed while attending the ISSJS programs; Hand book. Individual meeting of participant with ISJS representative for special needs.	2	2
A.3	A.3.1	Introduction to Jainism	3	3
	A.3.2	Jain salutations, mantra, signs	3	3
A.4	A.4.1	Indian philosophical scenario and placing Jainism in Indian philosophical systems	4	4
B		Academic Program		
B.1.0	Module 1	History, society and culture		
	B.1.1	History		
	B.1.1.1	Pre-historic, ancient: Time cycles, eternity, 1st to 23rd tirthankaras with special emphasis on 1st, 22nd and 23rd tirthankaras.	5	5
	B.1.1.2	Mahavira: His life, society during his time, reforms/teachings	5	6
	B.1.1.3	Post Mahavira: schism, sects and sub sects. Important personalities (monks and laity) till 18th century A.D.	6	7
	B.1.1.4	Developments in 18-20th century A.D. Contemporary Jainism	6	7
	B.1.2	Jain Society		
	B.1.2.1	Jain Society India	7	8
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	B.1.2.3	Status of women in Jain society (historical) doctrine and its practice	8	10
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	b.	Ahinsa Sthal, Delhi		
	c.	Dadabari, Delhi		
	d.	Sanskriti, Delhi		
	e.	Hastinapur Jmbudwip and other Jain temples		
E		Others		
		Saturdays will be reserved for travel, social visits, pilgrimage etc i.e. Modules C & D. Sundays will be treated as OFF days and left for either for personal work of attending students /scholars.		
		Tourism is not a part of the program and to be organized by the participants themselves (incl visit to Taj, ghats in Varanasi or places of interest in Delhi, Jaipur)		
	Note:	The above constitutes the comprehensive syllabus for ISSJS2013.4W & 6W programs. First figure is for lectures for 4W and second for 6W. 6W will have one week of library research and presentation of		



paper. Several 4W programs can be organized simultaneously if required as to limit the number of participants in each program to 20-22 maximum.

Each working day, there will be two academic lectures and one tutorial before lunch.

Each lecture will consist of 1 hour of lecture and 30 minutes of discussions

Books recommended

1. Study Notes published by ISJS. Available from www.isjs.in
2. Religion and culture of Jains by Dr. J.P Jain
3. Jainism Key to Reality edited by Shugan Jain
4. Jain Way of Life by Yogendra Jain
5. Jain Path of Purification by P.S.Jaini
6. Jain community, social survey by Vilas Sanghave
7. Jains in India And abroad by Prakash.C. Jain
8. www.jainworld.com

Grading System (TO AWARD 3 CREDITS FOR 4W participants):

It is based on three parameters namely:

1. Attendance in the program
2. Student participation in the classrooms and outside
3. Evaluation of the weekly papers or quizzes as part of some lectures) by a faculty member



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B.2.1.1 Reality (Sat) and Concept of Dravya (Substance) in Jaina Philosophy

Dr. Veer Sagar Jain & Dr. Shugan Chand Jain

1.0 Reality: Preamble

Looking at the colorful and different forms of existences in the universe, it is natural to be inquisitive about the form and nature of reality i.e. their ultimate source of origin. Is it one entity with its manifold modifications or manifestations or the reality itself is manifold. Therefore all philosophers and philosophies start their enquiry about self and the universe around, with first understanding the reality (sat) and its nature. They soon came up with two related alternatives namely:

The problem of change - Is changing real?

The problem of one and many - Is reality one or many?

In this paper we shall discuss Jain views of reality with reference to western philosophers.

1.1 Prominent Indian philosophers

Like the western philosophers, Indian philosophers also made similar statements, e.g.:

- Śaṅkara's Advaita-Vedānta presents the thesis of unchanging, eternal, and conscious comprising one reality '*Brahma*.' Change, plurality and all worldly things are illusory.
- On the other hand Buddhists consider change as real. (Only Nāgārjuna like Śaṅkara denies the reality of worldly things. Other schools of Buddhism do not deny worldly things)
- Sāṃkhya believes in duality of existence namely: Puruṣa (sentient) and Prakṛti (insentient)
- Nyāya talks of multiplicity of existences like air, water, fire and earth as different forms of insentient besides soul being sentient.

Jain philosophers and spiritual leaders accept existence of all beings as real and reality itself being multiple, with broad grouping as sentient and insentient beings. Basic considerations about their views on reality are based on the following:

- It accepts Reality comprising permanence, change, multiplicity and identity or similarity simultaneously. This is supported by our experience of always finding particularity and universality or generality simultaneously.



- They look at an explanation that is free of fallacy of partial view of reality as any generalization about reality on the basis of single characteristic suffers from the flaw of mono-polar view of reality or its not being active/ transformation.
- It is therefore based on the doctrine of multiplicity of viewpoints (Anekāntavāda). Hence the reality should be viewed both from permanence viewpoint (substance) as well as momentary (mode) viewpoint also.
- It therefore considers both permanence as well as change as real. So they consider reality as permanence with change.

1.3 Nature of Reality in Jainism

The nature and characteristics of reality (*sat*) are given by the three *Sūtras* from *Tattvārtha-Sūtra* by Jainācārya Umāsvāti.¹ This means that substance (*dravya*) is the indicator or representation of reality; *sat* is with origination, destruction and permanence simultaneously and substance is with modes and attributes. These will be discussed further in section 2.1 while discussing the characteristics of substance later on. Basically Jains talk of duality of existence / reality² namely: Living beings (*jīva*) and Non-living beings (*ajīva*).

2.0 Need to know the nature and form of substance/dravya.

As per Jain philosophy, this cosmos (*loka*) is another name of an amalgam of infinite substances. Therefore to know this cosmos, it is essential that we understand properly the concept and nature of substance (*dravya*). Without knowing the nature of substance, we cannot understand the characteristics of any entity properly / correctly. As the cosmos is said to be an amalgam of infinite substances, knowledge of the nature of substance will help us understand the entire process of origination, destruction and changes taking place in the cosmos better. One of the Jain *ācāryas* has gone to the extent of saying the foundation of all worldly or spiritual knowledge is the knowledge of the *dravya* itself.³

Ācārya Nemicandra Siddhāntadeva referred to earlier, says that the main reason of our worshipping the Jain ford-makers is that they gave us the true description of the substances like *jīva* (living beings) and *ajīva* (non living beings).²

¹ *Sat dravyalakṣaṇam; Utpāda-vyaya-dhrauvyayuktaṁ sat; Guṇaparyāyavad dravyam/ Tattvārtha-sūtra, Sūtras* V.29, 30, 38:

² *Jīvamajīvaṁ davvaṁ jīnavaravaṣaheṇa jeṇa nidditthaṁ, Devimḍavimḍavaṁdaṁ vaṁde taṁ savvadā sirsā / Dravya saṅgraha* by Nemicandra Siddhāntadeva Verse 1.

³ *Anena dhimān vyavaharamārga buddhvā punarbodhati suddhamārgama/Niyamasāra* by Kundakunda, verse 52

Thus without having the knowledge of *dravya*, how can anybody know correctly the constituents of the cosmos and to achieve our objective or attaining Bliss i.e. supreme soul status. Thus all our religious activities like worship, fasting is likely to become ineffective. One of the most respected *Jainācāryas* to date, Kundakunda says⁴ that the main reason to destroying delusion is to know the substance, its attributes and modes. We therefore infer that the knowledge of substance, its modes and attributes enable us to have the correct knowledge of soul and supreme soul thereby destroying delusion, the root cause of all our problems. Hence it is not only important but also essential to have full knowledge of the nature and concept of substance.

2.1 Characteristics of substance / *dravya*.

Dravya is a definitive term of Jain philosophy that in general represents an entity or an object. This is why 2nd century AD Jainācārya Umāsvāti in *Tattvārtha-sūtra* (considered as the most comprehensive Jain holy text) says⁵ that *dravya* / substance is the characteristics / indicator of reality (existent). What is real is substance. Now the question arises what is reality / *sat*? He then proceeds to say⁶ that reality is with origination – destruction and permanence. As per Jain philosophy, all objects / entities in this cosmos, whether sentient or insentient, are with origination-destruction-permanence characteristics i.e. substance is with origination – destruction and permanence simultaneously. New form of an entity is called its origination; giving up its old state is called destruction and the continuation of the nature of the substance is permanence; e.g. destruction of the state of milk results in origination of the state curd and the continuation of its being dairy product i.e. a bye product of cow's milk, for use by us, continues its existence. This way each and every entity in this cosmos goes through origination-destruction-permanence continuously at every moment. Hence all these entities are termed as substance and are real / *sat*.

Besides reality /existent, another characteristic in Jain philosophy of substance is that it is always with attributes and modes (*pariyāya*) as given by Umāsvāti in *Tattvārtha-sūtra*⁷ which says 'Those parts of the substance, which co-exists with it, are called attributes (*guṇa*) and those that occur serially (*krama*) are called modes (*pariyāya*). There is no entity in this

⁴ *Jo jāṇadi arihaṃtaṃ davvatta guṇatta pajjayattehiṃ, So jāṇadi appāṇaṃ moho khalu jādi tassa layaṃ* / *Pravacanasāra*, Kundakunda, verse 80

⁵ *Saḍdravyalakṣaṇam*, *Tattvārtha-sūtra*, V.29

⁶ *Utpāda-vyaya-dhrauvyayuktaṃ sat* ; *Āptamīmāṃsā* by Samantabhadra, verse 72, *Tattvārtha-sūtra*, V.30

⁷ *Guṇapariyāyavad dravayam*, *Tattvārtha-sūtra* V.38



cosmos, which is not always accompanied with attributes and modes. Knowledge, intuition, happiness etc are the attributes of living beings while mind-based knowledge, verbal testimony etc are the modes of knowledge. Similarly form, taste, odour and touch are the attributes of matter (pudgala) and black / white /yellow etc are the modes of attribute colour.

Thus we conclude that *dravya* is what is real and real is with origination- destruction and permanence or with attributes and modes.

Jain texts use the word *dravya* primarily to represent substance. However we also find the terms like object /entity (artha), thing (padārtha), object of knowledge (jñeya or prameya) etc. as synonyms of *dravya*.⁸ All these synonyms and other terms used are with the object of acquiring knowledge about them. *Dravya* is also called existent (vastu).⁹

2.2 Categories of substance 'Dravya'

There are infinite substances in this cosmos which can all be classified in six categories namely:

Jīva:	Living being
Pudgala:	Matter
Dharma:	Principle of motion
Adharma:	Principle of rest
Ākāśa:	Space
Kāla:	Time

Jain philosophy talks of duality of existence / reality i.e. it propagates Duopoly of existence of living and non-living beings (all the five non living being categories are grouped in this category). Jains say that both living beings as well as non-living beings are existent and hence eternal truth and not imaginary or pseudo-reality. Similarly knowledge and object of knowledge, eternal and temporary, soul and supreme soul etc are all existent and real.

We shall briefly discuss each of these now. Jain literature however discuss at length the nature of living beings and matter as these are primary substance types which are helpful in following the path of spiritual purification and attaining emancipation.

⁸ 'Aryate gamyate parichidyate vā eti arthah' 'i.e. the entity cognized is the object.

⁹ 'Vasanti guṇāḥ yasmin tat vastu' or an entity in which attributes exist is called substance'



A. Jīva or living beings

An entity with consciousness and its manifestation as knowledge and intuition etc are found is termed as living being. From absolute viewpoint, living beings do not possess attributes like taste, touch, odour or colour and hence are non-concrete. While existing in the cosmos as empirical living being, it lives/exists due to its capabilities of breathe, sense organs, life span and overall energy while as pure soul, it exists at the summit of the cosmos and exists/ lives forever with its attributes of knowledge, intuition and bliss.

The nine special characteristics of living beings (jīva) are briefly discussed below:¹⁰

i. Jīvatva or ability to live

An entity which lives, as per transcendental viewpoint with the energy and capability of its consciousness and as per practical viewpoint with its four vitalities namely: capabilities of breathe, lifespan, sensual organs (enabling touch, taste, smell, hear, form) and its energy (mind, body, speech), is called to have *jīvatva* or is called *jīva*.

ii. Upayogamaya or able to manifest

Here *upayoga* means primarily manifestation of consciousness into intuition (darśanopayoga) and knowledge (jñānopayoga). There are further sub divisions of these two manifestations of consciousness that we do not discuss at this stage. This is based on the premise that this manifestation of consciousness is the primary or main characteristic of *jīva* in Jain philosophy which is indicated as functional consciousness is the differentia of the living beings.¹¹

iii. Amūrtika - non-concrete

Jīva by its nature is non-concrete and attributes like touch, taste, colour and odour are not associated with it.

iv. Kartā or Doer/ Agent

From absolute viewpoint, it is the doer of its nature and from practical viewpoint it is the doer of the matter *karmas*.

¹⁰ *jīvo uvaogamao amuttikattā sadeha parimāṇo; bhottā saṃsārattho siddo so vissasodḥagaī.* Ācārya Nemicaṇḍra Siddhāntadeva's text *Dravyasaṃgraha*, verse 2

¹¹ 'Upayogolakṣaṇam', *Tattvārtha-sūtra*, II.8



v. Svadehaparimāṇa or is of the size of the body it owns

Jīva expands or contracts in shape and size according to the body it lives in at different times. When it is liberated of all its karmic impurities, it is of the size and shape slightly less than the last body it owned.

vi. Bhoktā or enjoyer

From absolute viewpoint, it is the enjoyer of its nature and from practical viewpoint it is the enjoyer of its matter *karmas*.

vii. Saṃsāraṣṭha or exists in this cosmos.

From the beginning-less time, it exists in this cosmos at different places and destinies.

viii. Siddha or Pure soul

When it is fully free from all the karmic impurities, then it attains the status of *siddha* (one who attained its objective) or *mukta* (free from bondages). It stays in this status forever and is omniscient, detached and in a state of bliss. It does not get born again in any other form (no reincarnation).

ix. Ūrdhvagamana or to move upwards

Like the flame of a fire, its nature is to always move straight up but due to karmic bondage it appears to be moving in different directions.

B. Pudgala or Matter

Pudgala is a substance type that is concrete i.e. with touch, taste, smell and color attributes. It is active like *jīva*. However unlike *jīva*, its activity is not purposive to spontaneously result in its manifestation of its nature. It is thus affected to a large extent by *jīva* and is capable of greatly affecting *jīva*, due to its omnipresence. It is a major component of empirical soul and almost all knowledge acquired by empirical soul is through the use of matter as a means or the medium. Benefits and uses of *pudgala* for *jīva*¹² are immense such as i. Identification of empirical soul and its activities are all due to matter associated with it; ii. Acquisition of knowledge by *jīva* to rid / dissociate itself of matter is matter; iii. Spoken words, activities of mind, body and speech, thoughts are all matter.

¹² *Śarīravādmamanah prāṇāpānāpudgalānām, sukhdukhajīvitamaraṇopagrahāśca/Tattvārtha-sūtra*, VI/19.21
Parasparopagrahojīvānām, Tattvārtha-sūtra, VI/21



The entire universe and its contents are perceptible due to matter only as it is the only concrete substance. Its basic or distinguishing characteristics are to associate with or dissociate (fusion and fission) from other matter (of same type or different) or to be attracted to *jīva* and be of use to it. The word *pudgala*, a definitive term of Jain philosophy is a union of *pud* (to complete or combine) + *gala* (to separate) i.e. fusion and fission. Thus matter particles can combine to form lumps/aggregate (*skandha*) or the lumps can break to form smaller lumps and continue the process to reach the last stage i.e. *Paramāṇu* which is the smallest part which cannot be further subdivided. Some characteristics of matter are:

Matter in its primitive form is of just one type i.e. sub-atom or *paramāṇu*. It is the basis of all matter and energy. Both energy and matter can be interchanged. Light, Heat and other forms of energy are thus matter. Light is an aggregate of matter. Its speed is said to be 186000 miles per second by Einstein. *Paramāṇu*, as per Jains can travel at the highest speed of 14 *rajju*s per time instant called *samaya*. Ācārya Amṛtacandra in *Tattvāratha-sāra* says that the *paramāṇu* has a natural tendency to move downwards versus of *jīva* to move upwards.

Matter is of two types namely aggregate or lump (*skandha*) and *paramāṇu*. Lump is a collection of *paramāṇus* and is perceptible. Lump /aggregate is further classified as of six types namely fine-fine, fine, fine-coarse, coarse-fine, coarse, coarse-coarse. *Paramāṇu* even though with perceptible qualities cannot be perceived by senses and is classified as absolute (non divisible) and real like atom to give molecules. *Skandha* is further classified in six categories as follows:

Gross-gross: Lump, which can be broken in parts and the parts, cannot be lumped together again e.g. wood, stone.

Gross: Lumps, which cannot be broken in parts but divided and can be mixed together again e.g. milk, water etc.

Gross-subtle: Those which can be seen but cannot be touched or held e.g. shade, light etc.

Subtle-gross: Those which cannot be seen but cognized by some other sense organs e.g. words, sound, heat, odour etc.

Subtle: Cannot be cognized by any sense organ directly like karma particles.

Subtle-subtle: Even smaller e.g. lumps of two or three *paramāṇus*.



- Matter has eight types (4 pairs of opposite attribute of which one can be present at a time) of touches (2 out of 4 present at a time in any *paramāṇu*), 5 colors, 5 tastes and two smell types. Thus a total of 200 different types of aggregate (i.e. of different characteristics) can be formed. Science has to date found 102 types of basic elements.
- Matter types which are of use to *jīva* are called clusters/*vargaṇās* and are of eight types namely *kārmaṇa*, luminous (*Tejas*), gross body (*Āudārika*), protean body (*Vaikriyaka*), conveyance body (*Āhāraka*), mind material (*Mano vargaṇā*), speech material (*Bhāṣā-vargaṇā*) and breathe material (*śvāsocchvāsa vargaṇās*). Gross bodies, protean bodies and conveyance bodies are three types of matter endowed with associability. All clusters are respectively used by *jīva* to have *kārmaṇa*, *tejas* (luminous), physical and protean/celestial (for hellish and heaven beings) bodies, *āhāraka* or knowledge body for ascetics of higher order and remaining clusters for mind, speech, body and breathe.
- *Paramāṇu* is the smallest and indivisible part of aggregate. It cannot be destroyed even by the sharpest and most lethal arm / fire or water. It is without space points, besides its own one space point. It is slightly concrete and slightly non concrete.
- *Paramāṇu*, which is the basic part of matter has special characteristics and is defined as the smallest indivisible part of matter. It is like a dimensionless and mass-less geometric point that has existence but almost no size and weight. It travels in a straight line if unobstructed otherwise it can travel in any direction including in waveform but under the influence of other entities. (Ref scientists Max Plank, Neil Bohr etc and others who proved this to be so).
- *Paramāṇu* in normal state occupies one space point but in special conditions, one space point can have almost infinite *paramāṇus* in it. Scientists have proved that specific gravity of matter in nebulae is approx 10^{-24} while some stars are said to be composed of matter which is 2000 times denser than gold. *Paramāṇu* can have one each color, smell, taste and two touch (hot or cold and hard or soft) qualities. As per Einstein's theory of relativity, $e = mc^2$, matter can be converted into energy. So a *paramāṇu* can have almost infinite speed as *paramāṇu* which is almost mass-less and can travel 14 *rajjus* (i.e. the whole universe) or $1.4 * (10)^{21}$ miles per *samaya* at its fastest speed while its normal speed is one space point (*pradeśa*) in one *samaya* (smallest unit of measurement of time).
- Bonding of *paramāṇus* is only due to the dry (arid) and cohesive (smooth) attributes present in different proportions. This is similar to positive and negative charges of protons and electrons. The remaining five substance types are non-concrete and cannot



be cognized by our sense organs directly. Word, Bondage, subtle, gross, darkness, shadow, light, heat etc. are the modes of matter.¹³

Now we shall discuss the four supportive substances i.e. by themselves these substances do not act but they support the activities of both active substance types namely *jīva* and *pudgala*.

C. Dharma or Principle of motion & Adharma or principle of rest

Here the terms *dharma* and *adharma* do not mean the contemporary meaning of religion and non religion. Jain philosophy says that like living beings and non-living beings, there are two more entities known as dharma or principle of motion and *adharma* or principle of rest. Both are real and existent and hence have all the attributes associated with *dravya*. Because they are non-concrete, they cannot be cognized directly by sense organs. Even the scientists have proved the existence of these entities.

*Dharma*¹⁴ in Jainism has been defined as a substance which itself does not move but helps the moving living beings and matters in their movement, just as water of river assists to movement of moving fishes. The fish swims by its own force but the water is essential for swimming. Principle of motion supports the motion of those objects (living beings and matter), which are moving e.g. water supports the movement of fish or the rail-lines support the movement of trains. It is one in number and omnipresent throughout the cosmos.

Adharma (ibid ref 14) is the principal of rest and pervades the whole universe. This is the auxiliary cause of rest to the soul and matter. *Adharma* has been defined as a cause of helping the matter and souls which are at rest, in taking rest just as earth, which is at rest, helps those who want to stay and take rest. It is a substance, which supports the resting entities (living beings and matter), e.g. the shade of a tree supports a tired traveler's intention to rest. It is like force of friction in modern science. It is also one in number and omnipresent throughout the cosmos.

The medium of motion and rest never lose their special characteristics of facilitating movement and rest etc., and their common characteristics of existence etc., they are eternal,

¹³ *Saddo bamdho suhamo thūlo samthāṇabhedatamachāyā; ujjodādasahiyā, puggala dāvassa pajjāyā.*

Dravya Saṃgraha, verse 16

¹⁴ *Gati-sthityupagrahau dharmādharmayorupakārah, / Tattvārtha-sūtra*, V.17



fixed in number (i.e. in one each and co-existent continuum) and colour less (non-material). These are also without activity. There are innumerable points of space in the medium of motion, the medium of rest. The cosmos is divided into two categories namely space or *lokākāśa* where all the substances exist and void or *alokākāśa* where only space exists. Both *dharma* and *adharma* pervade the entire *lokākāśa*.

It is important to note that both these principles of motion and rest are the efficient cause (nimitta) only for the entities to be in these states. They, on their own do not encourage or cause these entities to move or rest. This point is very emphatically clarified in all texts of Jain¹⁵.

D. Ākāśa or space

The entity, which provides space for all *jīva* and matter, is called *ākāśa* or space. It is also one in number and omnipresent through cosmos and beyond. Even though it is one in number, yet from the point of view of six substance types, it is divided in two conceptual parts, namely *lokākāśa* and *alokākāśa*. *Lokākāśa* is the space where all the substances are found. It is surrounded by an infinite space called *alokākāśa* which is like void i.e. no other substance exists there except just space. To give an example, consider a glass half full with milk. Then in speaking terms one can say that this glass is with milk and this glass is without milk to give a feeling that there are two glasses though only one glass exists. Similarly *ākāśa* is just one but divided in two parts for the sake of understanding and function.

E. Kāla or Time.

The entity, which supports transformation or change taking place in living beings and matter, is called *kāla* or time. It is also non-concrete and innumerable in number. Time also is a non-living being substance. It has no body as it occupies only one space point and has no extension or body. Still it is classified as a substance as it has the essential characteristics of substance namely origination, destruction and permanence and that which is an aggregate of qualities and modes. Both these characteristics also apply to time. For other substance types, transformation in them cannot be conceived without the presence of time. Like jewels, it is spread throughout space (*lokākāśa*). From practical viewpoint, it is denoted as year, month, week, day, and hour, minute; second etc but these are all modes of *kāla*. It is through time that changes are reflected in the other substances. This proves the importance of time. This fact itself proves existence of *kāla*. In Śvetāmbara texts, generally they do not consider

¹⁵ 'Acchaṃtā neva so neī' and 'gacchaṃtā neva so dharadī', *Dravya Saṃgraha*, verses 12,13



kāla as substance but because of its usefulness, sometimes they do accept *kāla* as substance also. Primary attributes of time¹⁶ are assisting substances in their continuous transformation; modifications, in their priority and non-priority in time etc. From practical viewpoint time is expressed in terms of year, month, day, hour and minute etc. Smallest unit of time is called *samaya* (infinitely small part of time). Time is said to consist of infinite time-instants¹⁷

2.3 Classifications of dravya

Substances can be classified or grouped in two classes based on their similar attributes. The most prominent classification is as sentient (*jīva*) and insentient (*ajīva*). Similarly substances are classified as concrete and non-concrete or active (*sakriya*) and passive (*niṣkriya*) or self-same (*svadravya*) and non-self-same (*paradravya*) as below.

1. Concrete and non concrete: Only matter is concrete.
2. Active and passive: Only *jīva* and matter are active.
3. Self-same and non-self-same: This classification is seen in spiritual texts only where the soul/ *ātmanā* is *svadravya* and all other living beings and other substance types are *paradravya*. This classification is essential to understand and contemplate on the self for spiritual purification.
4. *Astikāya* (have many space points or extension) and *Anastikāya* (one space point only or non extendable): Except time, all other substance types are with many space points and hence are classified as *astikāya* while time is with one space point only and not an *astikāya*. *Kāla* is also called as without any space point. Thus, except time, all other substance types are clubbed together and called *pañcāstikāya* or the five substance classes with extension or have bodies. A Kundakunda's famous text *Pañcāstikāya* describes these five substances only.

¹⁶ *Vartanāpariṇāmakriyāḥ Paratvāparatve ca kālasya, Tattvārtha-sūtra, V.22*

¹⁷ *So(a)nantasamayāḥ, Tattvārtha-sūtra, V.40*



#	Name	Nature	Number	Space points	Concrete	Sentient	Active	<i>Astikāya</i>
1.	Jīva	Knowledge, bliss	infinite	innumerable	No	Yes	Yes	Yes
2.	Pudgala	Fusion & fission	infinite	do	Yes	No	Yes	Yes
3.	Dharma	Supports motion	one	do	No	No	No	Yes
4.	Adharma	Supports rest	one	do	No	No	No	Yes
5.	Ākāśa	Provides space	one	do	No	No	No	Yes
6.	Kāla	Supports change	innumerable	one	No	No	No	No

It is important to note that as per Jain philosophy, the total number of substances in this cosmos do not change i.e. no new substance is created and no existing substance gets destroyed; they just change form. Hence all substances are eternal i.e. they were existent in the past, exist now and will continue to exist forever. Also it is true that they keep on transforming continuously. No substance stays in the same state even for a minute fraction of a second i.e. transformation is the nature of all substances.

It is also to be noted that transformation of any particular substance is within certain limits. No substance will ever leave its nature i.e. sentient can never become insentient and vice versa. Thus *Jīva* can never become matter and matter can never become *jīva*. Similarly we can surmise for other substance types also. Similarly each substance is the material cause of its own transformation; no other substance can be so. Other substances can have a relationship like cause and effect only i.e. other substances can be the efficient cause of transformation in the main substance.²⁰

Another important feature of substances in Jain philosophy is that 'each substance is eternally independent and complete in itself. No substance has origination from ab-initio i.e. totally new and no substance gets totally destroyed. Similarly no substance is dependent on other substances. No substance does anything for any other substance and neither obstructs in the functioning of other substances. From practical point of viewpoint, however it is said that all substances are inter related but from absolute viewpoint no substance is the doer of anything for any other substance.¹⁸ Every substance stays in its nature and they do not enter or interfere in the nature of other substances. Following verse from Kundakunda is worth mentioning here in this context¹⁹.

These substances do meet each other, interact with each, support other's activities; but they never leave their nature or adopt the nature of other substances. Like Kundakunda, other *Ācāryas* have also said similarly; notably Ācāryas Vīrasena and Kārtikeya.

3.0 General and specific attributes of substances.

As we have seen earlier, each substance has infinite attributes. Some attributes out these are generic in nature i.e. found in more than one substance types while the others are termed specific or unique to a particular substance type. Generic attributes which are found in all substances, be they sentient or insentient are as follows:

- Existence / eternal existence (Astitva) i.e. by its virtue the substance exists forever and can be neither created nor destroyed.
- Causal efficiency or functionality (Vastutva) i.e. every substance is capable of performing a purposeful action (artha kriyā)
- Substantive-ness or fluency or persistence (Dravyatva) i.e. due to this attribute the substance keeps on changing e.g. the ocean keeps on changing its modes by having waves at every moment but it always stays as ocean.
- Objectivity or measurability (Prameyatva) i.e. by its virtue a substance can become an object of knowledge.
- Extension in the space / occupying space or some sort of form (Pradeśatva) i.e. by virtue of this attribute a substance can occupy space and have some shape / form.

¹⁸ *Samayasāra* by Kundakunda commentary verse 309

¹⁹ *Samayasāra* chapter *kartā– karma, Aṇṇoṇṇaṃ pavisaṃtā diṃtā ogāsamaṇṇamaṇṇassa, Melamaṇ vi ya other, ṇiccaṃ sagasabbhāvaṃ na vija haṃti* .



- Eternal persistence or identity / essence / invariance (Agurulaghutva) i.e. an attribute which prevents the substance and its attributes from leaving its substance hood or attributes, e.g. sugar even if mixed with poison does not leave its nature of being sweet.

Generic attributes which are found in more than one substance types:

- Insentient e.g. matter, space, time etc except living beings.
- Non-concrete e.g. all substance types except matter.

Specific attributes, specific to a particular substance type are as follows:

- Living beings: Knowledge, intuition, conduct, bliss, energy etc.
- Pudgala: Touch, taste, odour, colour or from etc.
- Dharma: Supports motion
- Adharma: Supports rest
- Space: Provide space to stay / exist.
- Time: Supports change/transformation

We thus conclude discussion on substances as per Jain philosophy. For further details the texts Kundakunda's *Paṃcāstikāya* with commentaries; Nemicandra's *Dravya Saṃgraha* with commentaries; Kundakunda's *Pravacanasāra*, Part I with commentary, *Paṃcādhyāyī* by Pt. Rājmal and Umāsvāmi's *Tattvārtha-sūtra* are recommended.

B.2.1.3

Matter and its types

Prof. M. R. Gelra

According to Jainism, the universe comprises of six “existents”. They are soul, matter, space, time, medium of motion, and medium of rest. In contrast with standard physics where one deals with matter in time and space coordinate systems, in Jainism it is the soul which is to be studied in terms of time, space and matter. These all are regarded as “substances” which is also a helpful way of considering them.

1.0 Pudgala

Pudgala is one of the fundamental realities of the universe. The fundamental reality has been termed as ‘*Dravya*’ in Jaina philosophy. Six types of are considered in Jaina system.

They are:

1	Dharmāstikāya	Medium of motion
2	Adharmāstikāya	Medium of rest
3	Ākāśastikāya	Space
4	Pudgalāstikāya	Matter
5	Kāla	Time
6	Jīvāstikāya	Soul/ living beings

Out of the six *dravyas* including *Pudgala*, first five are *Ajīvas* (no life), and the sixth *dravya* is *jīva* (having life). Secondly except time, the remaining five *dravyas* are *astikāyas*, that is, they exist in continuum.

1.1 What is Dravya?

Acharya Tulsi defines *dravya* as: “*Guṇa paryāyāśrayo dravyam*”. This means, “the substratum of attributes / (guṇa) and modes (paryāyā) is *dravya* (substance). Umāsvāti in *Tattvārtha-sūtra* says, “*Utpādavyaya dhrauvyayuktam sat*”¹. *Sat* means existent and existent is known to us through *Dravyas* (substances). Hence that entity alone, which is associated with and characterized by these, features namely: origination, destruction and permanence

¹ *Tattvārtha-sūtra* V.29



simultaneously are called substance. *Dravya* does not deviate from its essence- that is from these specific attributes.

1.2 What is Pudgala?

The word '*pudgala*', as found in Jaina literature is loosely equivalent to the scientific term 'matter'. It has two parts *pud* and *gala*. The first part *pud* means 'to combine' and second part *gala* means 'to dissociate'. So the etymological meaning of *pudgala* is that *dravya* (substance) which undergoes modifications by combination and dissociation is called *pudgala* - *Puraṇagalandharmatvāta pudgala iti*. The definition is significant because these processes of combination and dissociation do not occur in the other five substance types. Succinctly, *pudgala* means tangible entity having four qualities of touch, taste, hue (color) and odor². *Pudgala* is *ajīva*, that is, it does not have consciousness. There is an absence of cognition in *pudgala*.

1.3 Positive Entity

The question arises whether *Ajīva* is only a negative form of *Jīva* or it is a positive entity. Jainas emphasize that *Ajīva* is a positive entity also because *dravyas* have their characteristic qualities. *Pudgala* is *nitya* or eternal and *avasthita* or immutable.

1. **Eternal means:** *Pudgala* does not give up its general and the specific nature.
2. **Immutable means:** while retaining own nature, not to assume a nature that belongs to some other *dravya*.

Therefore *Pudgala* shall remain *pudgala* always. It shows that universe will remain everlasting due to the permanent presence of *Jīva* and *Ajīva*.

Limitation in existence

In addition to their characteristics qualities, there is a universal law that *Jīva* (soul) can never change to *Ajīva* (non- living) and *Ajīva* can never change to *Jīva* (living).

² (i) *Sparśarasagandhavarṇavantaḥ pudgalāḥ, Tattvārtha-sūtra-V.23*

1.4 Characteristic modes

Schubring, an eminent German Indologist has mentioned that among all inanimate fundamental realities, *pudgala* alone is palpable because it has four qualities, namely:

Touch:	cold, hot, rough, smooth, light, heavy, soft and hard
Taste:	acid, sweet, sour, bitter and astringent
Smell:	fragrant, foul
Color:	black, blue, red, yellow and white

Due to these qualities *pudgala* can be experienced through senses; that is through touch, taste, smell, sight and hearing. In addition to these qualities *pudgala* has a form. Jainas have used the technical words *rūpa*, *mūrta* / concrete for the word, form of the *pudgala*. We find an interesting discussion in this connection. All *pudgala* are said to be possessed of *rūpa* and here *rūpa* literally means colour but Jainas have described *rūpa* as form also.

The change in magnitude and intensity of various essential attributes of *pudgala* causes the evolution of certain other secondary qualities. They are: sound, binding, grossness, configuration, splitting, darkness, subtleness, shadow, hot radiation and cold radiation.

2. Other Indian Philosophies:

The term *pudgala* has been employed by other Indian Philosophies. The Buddhists imply *pudgala* to mean *Jīva*, that is, conscious. It is just opposite to Jain concept of *pudgala*. And in the systems like Vaiśeṣika, Nyāya, Sāṃkhya, *pudgala* is known by the names like *pradhāna*, *paramāṇu* and *prakṛti*. The Jain philosopher does not believe in class distinction of atoms like earth, air, fire and water as the Vaiśeṣika philosopher does. The atoms are homogeneous and give rise to different species of matter like earth, air etc. on account of the manifestation and cessation of qualities. They have proposed as follows:

Earth	touch, taste, smell, color,
Water	touch, taste, color
Fire	touch, color
Air	Touch



3.1 Atomic theory

Mahaprajna has put the atomic theory in historical perspective. Indian philosopher Kannad and western philosopher Democritus are widely considered as the pioneers of particle theory. Democritus represented the era of 460-374 B.C. The evolution of Kannad's '*Vaiśeṣika-sūtra*' is considered to be around 1st century A.D. whereas, the period of Lord Mahāvīra is 599- 527 B.C. His atomic theory precedes those of Kannad's and Democritus, but the historians of the philosophy have ignored this fact. The reason is neither the bias nor the discrimination; it is perhaps the unavailability of Jaina literature and lack of its serious study. Both Jain and Vaiśeṣika philosophies agree to the fact that *paramāṇu* is indivisible. But they disagree about the adjectival attributes of the *paramāṇu*. In Jaina philosophy, all *paramāṇu* are identical as far as their physical form is concerned. But their classification is possible on the basis of quantum of various attributes (touch, taste, hue and odor) they possess as amalgam of *paramāṇus*. Since the extent of these attributes may vary from one unit to infinite units, Jainas believe that there are infinite such permutations and combinations possible. It must be observed that the atomic theory is just a part of whole theory of *pudgala*.

3.2 Sparśa (touches) of Pudgala

Classification of Pudgala is:

1. Paramāṇu or Dion

As stated earlier, it is the smallest part of a *pudgala* which is further indivisible. These dions can possess two touches (*sparśa*) out of the basic; positive- negative (*snigdha-rukṣa*) hot – cold (*uṣṇa-śīta*). Author has carefully christened them as 'dion' by their virtue of having two touches. Though these dions could be of infinite varieties depending upon the qualities they possess, however, they can be subcategorized in four broad types depending on which two touches they inherit out of the four available:

- Type 1 combination of positive and hot
- Type 2 combination of positive and cold
- Type 3 combination of negative and hot
- Type 4 combination of negative and cold

It must be noted here that there is a restriction on having both the touches of same pair. Another important observation is that all four broad categories mentioned above have three attributes, namely taste, hue and odor. Infinite varieties of dions stem of the fact the quantity of the attributes in them may range from one unit to infinite units.

2. Bahu- pradeśī Skandha or Quadons

These *pudgalas* are one step higher in the hierarchy. Two or more dions combine to form 'multi – touch clusters' typically named *Bahu-pradeśī Skandha* in the Jaina literature. These clusters, now, can possess all the four touches thus as christened as quadons. These quadons, since are made up of multiple dions, have all the four touches, namely, positive-negative and hot- cold. Quadons could comprise a minimum of two up to a maximum of infinite dions. When there is infinite joining together, it is known as “*ananta-pradeśī skandha*”. These quadons with infinite dions again come together to constitute an entity which is the first step of migration from micro towards macro level.

3. Ananta- ananta-pradeśī Skandha or octons

From this state onwards, the state of *pudgala* is such that it possesses eight touches – four primary ones, positive- negative and hot and cold, four secondary touches namely, light-heavy and soft – hard. Out of the four secondary touches, the former two are responsible for the constitution of mass of the octons. It thus turns out that the Jainas do not consider mass as the primary property of a *pudgala*, but it manifests only after the formation of octons from the relative quadons and dions.

3.3 Mass of Pudgalas

This brings us to the second method of classification applicable to the *pudgalas* which is based on the property of mass.

3.3.1 Sūkṣma (subtle)

As far as dions and quadons are concerned, they do not have light heavy attributes, thus are almost mass less. They are so subtle that they do not obey certain principles of physics. One important example is that they are capable of attaining infinite speed far beyond the physical limit of speed of light.



After treating mass as essential quality of matter, even science is convinced that certain facts be explained only if mass less particles are treated as realities. Scientists are already discussing some particles like photons, gravitons and gluons. Once the scientists are able to work out the entire set of physical laws applicable to such mass less particles, it will revolutionize the way we understand physics. Hopefully, many enigmatic questions will be answered then.

3.3.2 Bādara (Macro)

When the *pudgalas* achieve their third state of octons, they start manifesting mass. From this stage onwards, they come in the realm of human perceptions and predications. Octons are, therefore, referred to as *Vyāvahārika-paramāṇu* also. In this state, they become comparable to the atoms as known to the modern science.

4.1 Pudgalas and qualities of matter

The third classification of *pudgalas* is on the basis of the quality they impart to other *pudgalas* to which they are attached. It is a very interesting Jaina doctrine that the qualities of matter like big - small, micro - macro, light - heavy, long - short, integrated - fragmented, radiant - dark, hot - cold etc. are nothing but the types of *pudgalas* only. Besides, these *pudgalas* may vary in shape also. To consider all substances and all properties as *pudgalas*, indicates the deep insight of Jaina philosophical knowledge.

4.2 Pudgalas and association with soul

A fourth classification is based on the various groups of octons which remain attached to the *Jīva* (soul). In Jaina philosophy, there are eight sets of quadons and octons which are related to the *Jīva*.

• Set of octons forming mortal body	Audārika-vargaṇā
• Set of octons forming transformational body	Vaikriya-vargaṇā
• Set of octons forming projectile body	Āhāraka-vargaṇā
• Set of octons and quadons forming respiration	Svāśocchvāsa-vargaṇā
• Set of quadons forming thought	Vacana-vargaṇā
• Set of quadons forming radiance	Taijasa-vargaṇā
• Set of quadons forming karmic body	Karmic-vargaṇā



In Jaina philosophy the relation of *Jīva*, that is soul and substance has been elaborately discussed. Whereas, in Vaiśeṣika philosophy, individual *paramāṇu* is classified in four types only, viz. earthly, aquatic, irradiating, and aerial.

The difference in classification has given rise to atomic theory which is unique to the Jaina school of thought

4.3 Functions

There are numerous functions of *pudgalas*. Some are beneficial to *Jīva*'s body, speech, *mind*, or internal organ, breathing as these are functions of *pudgala*. Distress, pain, death - these too are due to *pudgala* which are harmful to *Jīva*.

All the five bodies, namely *audārika* etc are made up *pudgala*, karmic body is supra-sensuous, it yields fruits like pleasure and pain etc. when conjoined with another *concrete* substance of the type of *audārika* etc. (five bodies).

The activities of speech and *manas* (mind) are also operated by *pudgala*. Jainas have put forward the *karma* theory in which they explain that due to manifestation of some type of *karma*, the activities of the body take place. *Bhāṣā*, *manas*, *prāṇa*, these are all found to suffer obstruction and suppression through the instrumentality of *pudgala*.

4.4 The Definition of Pudgala on the basis of its function

Body, speech, *manas* - or internal organ, in-breath and out-breathe - these are benefits due to *pudgala*, that is, these are functions of *pudgala*.

Of the numerous functions of *pudgala* some are enumerated here which prove beneficial or harmful to the *Jīvas*. All the bodies of the types *audārika* etc. are certainly *paudgalika* that is, are certainly made up of *pudgala*. And though the karmic body is supra-sensuous it yields fruits like pleasure, pain etc when conjoined with another *mūrta* substance of the type *audārika* etc.- just as paddy seeds yield fruit when conjoined with water etc; hence it too should be considered to be *paudgalika*.

Of the two types of *bhāṣā* or speech that of the type is a specific capacity which is acquired as a result of the particular type of the karmas, since it is dependent on *pudgala*, is *paudgalika*. And the aggregates belonging to the material grouping of the form of speech



that are converted into speech when impelled by a soul possessed of the capacity in question constitute speech of the *dravya* type.

Manas of the *bhāva* type in the form of *labdhi* and *upayoga* is *paudgalika* because it is dependent on *pudgala*. On the other hand, those aggregates belonging to the material groupings of the form of *manas* which, as a result of the particular type of the karma prove beneficial to a soul in its task of considering the merits and demerits etc. that is, which stimulate the capacity of this soul- constitute *manas* of the *dravya* type. Similarly, *prāṇa* that is out-breathe which a soul expels outwards from the abdomen and *ucavāyu* or *apāna* that is in-breathe which a soul conveys inwards into the abdomen are both *paudgalika*, and as much as they are life-giver they prove beneficial to a soul.

Bhāṣā, *manas*, *prāṇa* and *apāna* these are all found to suffer obstruction and suppression. Hence just like body they are all doubtless *paudgalika*. The transformation of a *Jīva* of the form of easement is pleasure and it is produced through an internal cause of the form of special type of karma and an external cause of the form of the concerned substance, place etc. Distress, verily is pain and it is produced through an internal cause of the form of impure karma and an external cause of the form of the concerned substance etc.

The continuance of out-breathe and in-breathe in the case of an embodied soul as a result of the manifestation of *āyu-karma* is like the discontinuance of out-breath is death. All these modifications pleasure, pain etc. are produced in *Jīvas* through the instrumentality of *pudgala*. Hence in relation to *Jīva* they are treated as benefits due to *pudgalas*.

5.1 Pudgalāstikāya

The expression *astikāya* with *pudgala* is significant. According to Schubring the liberal version of *astikāya* is, 'mass of all that is'. The Jaina philosophers postulate six *dravyas* (substance) of which the five, namely *Jīva*, *dharma*, *adharma*, *ākāśa* and *pudgala* are *astikāya*. *Astikāya* means a substance that has a continuation of indivisible space points resulting in an extended body. The other interpretation of the term *astikāya* is the particle 'ast' indicates the persistent nature of a substance, whereas the expression "*kāya*" stands for the aspects of *utpāda* (origination) and *vyaya* (cessation). The term "*kāya*" has also been interpreted to indicate the plurality of *pradeśas* (points) in the substances, *kāya* means an aggregate.



B.2.1.5

Concept of Soul / Self (Ātmā) in Jain Philosophy

Dr. Veer Sagar Jain

Jain philosophy is based on the duality of existence i.e. as living beings and non-living beings. Here also the main focus of Jain philosophy is the living being only and there also it is the self / soul or which is specific to me the individual 'I'. To understand this through an example, we can say that *ātmā* is the addressee while the rest of the living beings and non-beings are like the address on the envelope. Therefore a number of philosophers have called Jain philosophy highly spiritual. The holy texts of Hindus, namely *Vedas* and *Purāṇas* also mention that the first preacher of Jain religion, Lord Ṛṣabha, was an exponent of the science and knowledge of soul. A reader will find extremely detailed and logical description of soul in Jain philosophical literature. There is no aspect of soul which has not been elucidated by Jain preceptors / *Ācāryas* in Jain literature. Not only have they explained the subject but also they have analyzed the subject with facts and figures and with all their pros and cons.

1. The reason behind such a detailed treatment given to the subject by Jain philosophers and *ācāryas* had been that the knowledge of self / soul is the foundation of the religion and ignorance about it is the cause of all pain in this world. One starts becoming religious by acquiring the knowledge of the self. Without knowledge of the self, our religious activities do not yield the desired spiritual beneficence. Jains say that one who knows the self knows everything, the cosmos, the canonical literature and on. In fact he has achieved emancipation. However the one who does not have the true knowledge of the self and has the vast knowledge of all books and other worldly arts, sciences and objects are still termed as ignorant (*ajñānī*). Therefore, as per Jain *ācāryas*, the first and foremost essential duty of every individual is to acquire the true knowledge of self, even at the expense of leaving all his worldly affairs. Until one has the knowledge of the self, he cannot progress further on the path of spiritual purification¹.

¹ (i) Commentaries on *Samayasāra*, *gāthā* 15, 17

(ii) *Paramātmaprakāśa* 2/99 commentary.

(iii) *Chahadhālā* 4/9

(iv) *Yogīndu*, *Yogasāra* 53



To describe the detailed explanation of the self in the Jain literature, one article or even a book may not suffice. Therefore I suggest the books (given at the end of the paper), which the inquisitive reader can refer to know more about the self.

I will now attempt to explain the concept of soul through the following points / topics.

- Existence of soul / self (ātmā)
- Difference between soul and *jīva* (living being)
- Synonyms of *jīva* and self in Jain texts and their meaning
- Etymological meanings of soul and *jīva*
- Nature of *jīva*, its nine basic virtues
- Elimination of wrong concepts of soul/ self
- Types and subtypes of *jīva*
- Nature of soul as per spiritual texts like *Samayasāra*
- Experiencing the self and the ways to do so
- Three types of soul / ātmā
- Summary

1. Existence of soul / self (ātmā)

Some people, due to their ignorance or insistence of their own perspective, blame Jain philosophy as atheists. To support this they say that Jain philosophy does not believe in soul/supreme soul, merit/demerit, heaven/hell etc. However this is totally false. We cannot discuss all the reasons and support this statement but insist that Jain philosophy believes very clearly and in lucid terms the existence of soul/supreme soul, heaven/hell and merit/demerit. Jain philosophy not only believes in the existence of soul but proves its existence with all its logic, examples etc.

Jain *ācāryas* in their philosophical works have presented many reasons/logic to prove the existence of soul. Samantabhadra (3rd century AD) has written a full text on 'The Existence of Soul', named as '*Jīvasiddhi*' and gave many reasons to establish the existence of soul. Some important reasons given by Jain *ācāryas* to prove the existence of soul are as follows:

Like a mechanical statue, with its features, tries to establish the existence of its sculptor, similarly capabilities (prāṇas) like breathing etc. establish the existence of soul.²

² *Sarvāthasiddhi*, V.19

I am happy, I am sad etc. etc such feelings involving 'I' automatically proves the existence of soul.³

Since there is the word 'Soul'; therefore there should be a meaning of this word also. An entity which does not existence is also not representable by words.⁴

Attributes (knowledge and bliss etc.) cannot exist without their owner (gūṇī). That owner of these attributes is soul only.⁵

Besides these supporting arguments, *Syādvādamāñjarī* gives this foolproof reason to establish the existence of soul. "What is the knowledge that this is soul? Is this knowledge a doubt (sañśaya) or perverse (viparyaya), or indecisiveness (anadhyavasāya) or is true? It has to be some sort of knowledge. If it is a doubt, then it proves the existence of soul, as we do not doubt non-existent entities. If it is perverse, then also it proves the existence of soul, as an unknown or less known entity cannot have perverse. It cannot be indecisiveness, as from the beginning-less time we have experienced soul. And if it is true knowledge than it automatically proves is existence.⁶

Thus we find Jain literature full of assertive reasons to prove the existence of soul.

2. Difference between jīva (living being) and soul (ātmā)

Both *jīva* and *ātmā* are synonymous really. Function and nature of both of them is same. However both the terms are used differently and it is important to understand these terms and their usage.

The word *jīva* is used in philosophical / textual and doctrinal discussions while the word *ātmā* is used in spiritual discourses. We can also say that *jīva* is the object of knowledge and study while *ātmā* is the object of meditation and experience. We can also say that *jīva* is the subject of academia / universities and *ātmā* is the subject of temples / holy places where monks stay. In fact we are all living beings but soul is used just for self and not for all. An example is we call man to all male human beings but we call husband specific to a woman;

³ *Syādvādamāñjarī* 17

⁴ *Ibid* 17

⁵ *Āptamīmāṃsā*, 84

⁶ *Syādvādamāñjarī* 17



houses are many but home is one specific to an individual. Similarly living beings are infinite but soul is just self or I out of all living beings. I am soul / self for me but a living being for you all. Mathematically we can express this as follows:

Jīva + feeling of 'I' = *ātmā*

ātmā - feeling of 'I' = *jīva*

In the terms of Logic texts, we can differentiate *ātmā* and *jīva* as pervaded (vyāpya) and pervader or one who pervades (vyāpaka). Soul is pervaded and *jīva* is pervader. Thus we can call *ātmā* as *jīva* but not vice versa. Like mango and tree are related as pervader and pervaded, so are *jīva* and *ātmā*. Hence a tree is called a mango tree but any tree cannot be called mango. Thus we see it is essential to understand the difference between souls / self and living beings.

3. Synonyms of *ātmā* and *jīva* in Jain texts and their meanings

Jain texts, especially *Dhavalā* (Ācārya Vīrasena 10th century AD) and *Gommaṭṭasāra* (Ācārya Nemicaṇḍra Siddhāntacakravartī 11th century AD), mention a number of synonyms or equivalents of *jīva* along with their meanings clearly. Briefly some synonyms of living being (empirical soul) are given below:

- 1 Jña Because it cognizes.
- 2 Jñānī Because knowledge is one of its attributes.
- 3 Jñātā Knower or one who knows.
- 4 Kartā Doer of its own nature; from practical viewpoint doer of its matter acts.
- 5 Bhoktā Enjoyer of its own nature; from practical viewpoint enjoyer of its matter acts.
- 6 Vaktā Speaker or who speaks.
- 7 Saktā Infatuated with the body, family, friends and worldly possessions.
- 8 Prāṇī Has forces/capabilities of breathe, sense organs, lifespan and general energy.
- 9 Viṣṇū Co-exists in the entire body it owns.
- 10 Svayaṃbhū Originates and develops by itself.

- | | |
|--------------|---|
| 11 Śārīrī | With a body. |
| 12 Dehī | With spatial extensions. |
| 13 Mānava | Built of and by knowledge. |
| 14 Jantū | Gets born in the four destinies i.e. hellish, human, sub-human, heaven. |
| 15 Mānī | With the passion – pride. |
| 16 Māyāvī | With the passion – deceit. |
| 17 Yogī | Owner of the activities of mind, body and speech. |
| 18 Saṅkuṭa | Contracts in a small body |
| 19 Asaṅkuṭa | Expands to a very large body. |
| 20 Kṣetrajña | Capable of knowing all territories in the cosmos. |
| 21 Antarātmā | Stays inside the eight matter <i>karmas</i> . |

The above synonyms in fact indicate the attributes of *jīva* as per Jain texts.

4. Etymological development of the words *jīva* and *ātmā* and their special meaning.⁷

Even though there are numerous synonyms of the words soul and living beings in Jain texts, yet the most commonly words are *jīva* and *ātmā*. Therefore we shall attempt to understand the meanings and significance of these two words specifically. *Jīva* in Jain literature has been described as the one who lives, lived in the past and shall live in the future namely:

*Pāṇehiṇ cadūhiṇ jīvādi jīvissadi jo hi jīvido puvvaṇ*⁸
Daśasu prāṇeṣu yathopāttaprāṇaparyāyena triṣu kāleṣu jīvanānubhavanāt jīvati,
*ajīvait, jīviṣyati eti vā jīvaḥ.*⁹

Etymological development and meaning of the word *Ātmā* is said to be an entity that always manifests (transform, changes, originates and destroys) as knowledge. *Ātmā* in Sanskrit

⁷ (a.) *Dhavalā* 1/1/1/2

(b.) *Gomaṭṭasāra Jīvakāṇḍa* , 365,366

⁸ *Pravacanasāra* 147

⁹ *Tattvārtha-vārtika* I.4



formed with the syllable '*ata*' (*ata sātatyagamane*) having two meanings namely to go and knowledge and both are applicable here.

5. Understanding the nature of soul by its nine attributes / characteristics.

To present a lucid description of *jīva*, Jain *ācāryas* have used the nine characteristics of *jīva*. Ācārya Nemicandra Siddhāntadeva (11th century AD) in his text *Dravya-saṅgraha* has explained all these nine characteristics in thirteen verses (*gāthās*). These nine characteristics are very briefly given below:

1. *Jīvatva*

An entity which lives, as per absolute viewpoint with the force and capability of its consciousness and as per practical viewpoint with its four forces /capabilities of breathe, lifespan, sensual organs and its energy, is called to have *jīvatva* or is called *jīva*.

2. *Upayogamaya* or able to manifest

Here *upayoga* means primarily manifestation of consciousness into intuition (*darśanopayoga*) and knowledge (*jñānaopayoga*). There are further sub divisions of these two manifestations of consciousness that we do not discuss at this stage. However it is to be understood that this manifestation of consciousness is the primary or main characteristic of *jīva* in Jain philosophy e.g. the verses '*upyogo lakṣaṇam*'¹⁰ and '*cetanālakṣaṇo jīvaḥ*'¹¹ indicate this concept clearly.

3. *Amūrtika* - non-concrete

Jīva by its nature is non-concrete and attributes like touch, taste, colour and odour are not associated with it.

4. *Kartā* or Doer/ Agent

From absolute viewpoint, it is the doer of its nature and from practical viewpoint it is the doer of its matter *karmas*.

5. *Svadehāparimāṇa* or is of the size of the body it owns.

Jīva expands or contracts in shape and size according to the body it lives in at different times. When it is liberated of all its *karmic* impurities, it is of the size and shape slightly less than the last body it owned.

¹⁰ *Tattvārtha-sūtra* II.8

¹¹ *Sarvārthasiddhi* I.4



6. Bhoktā or enjoyer

From absolute viewpoint, it is the enjoyer of its nature and from practical viewpoint it is the enjoyer of its matter *karmas*.

7. Saṁsāraṣṭha or exists in this cosmos.

From the beginning-less time, it exists in this cosmos at different places and destinies.

8. Siddha or Pure soul

When it is fully free from all the karmic impurities, then it attains the status of *siddha* (one who attained its objective) or *mukta* (free from bondages). It stays in this status forever and is omniscient, detached and in a state of bliss. It does not get born again in any other form (norenecarnation).

9. Ūrdhvagamana or to move upwards

Like the flame of a fire, its nature is to always move straight up but due to *karmic* bondage it appears to moving in different directions.

6. Elimination of wrong concepts of soul/ self.

Jain *ācāryas* used the above nine characteristics of *jīva* to remove the misconceptions about *jīva* of different philosophies/ philosophers. Besides these, they have also given logical explanations emphatically to clearly explain the Jain concept of *jīva*. Given below is the explanation of *jīva* as per Jain philosophy.

- | | |
|---|---|
| i. <i>Jīva</i> has existence. | It cannot be treated as void or non-existent or imaginary. |
| ii. <i>Jīva</i> is completely independent. | It is not a part of any God. It exists by itself. |
| iii. Infinite <i>jīvas</i> exists in this cosmos. | They look similar but are different and infinite. |
| iv. <i>Jīva</i> is capable of manifestation. | Neither created by nor a combination of the five basic elements. |
| v. Its nature is consciousness | Consciousness is not just an attribute but is nature of <i>jīva</i> . |
| vi. Its non-concrete and indestructible. | It is neither with extensions, nor with origination / destruction. |



- vii. It is elastic by nature. It is neither omnipresent nor a pointless existence. It expands and contracts fully as per the body it owns.
- viii. Doer / agent of its acts Nobody else is the benefactor or agent of its activities. It is responsible for all its activities and their results.
- ix. Knows and experiences its self. 'Sva-para-prakaśaka' i.e. it knows its own self as well as all other beings also.
- x. Delusion, attachment etc. Delusion, attachment and aversion etc. are not its nature but they exist to some extent. They look like that but after destroying all these, it can attain pure state.

7. Classification of Jīva or types and subtypes of Jīva.

As per Jain philosophy, there are infinite *jīvas* in this cosmos. By their characteristics, they look alike but from modal viewpoint they are all different. They are classified in different categories like on the basis of the sense organs or on the basis of their ability to move or the basis of their place of existence etc. One such classification is shown in the chart below.

Jīva

Saṁsāri/empirical	Mukta / liberated
Sthāvara / immobile (One sensed)	Trasa / mobile (2-5 sensed)
Water bodied	2 senses
Air bodied	3 senses
Fire bodied	4 senses
Soil or earth bodied Vegetation	5 senses

Similarly *jīva* can be classified in a number of ways based on its destiny (*gati*) (like human, sub-human, heavenly and hellish) or its capability to achieve liberation (*bhavya* and *abhavya*) or its state of spiritual purification (*guṇasthānas*) etc.

8. Nature of the soul as per spiritual texts like Samayasāra and others.

As we have seen earlier that the word *jīva* is used in philosophical/textual and doctrinal discussions while the word *ātmā* is used in spiritual discourses. We can also say that *jīva* is the object of knowledge and study while *ātmā* is the object of meditation and experience. Jain philosophy is considered highly spiritual philosophy in which meditation on the self and its knowledge attribute are the focal points for study and practice. Jain *Ācāryas* like Kundakunda in their texts have emphasized these two points extensively. Hence we shall discuss soul from the spiritual viewpoint only.

It is said that existence of soul and its experience are inexplicable i.e. cannot be described by speech. Therefore we do find description of *jīva* in affirmative terms texts but description of soul is seen more from the negation form. Affirmatively Jain texts only say that soul is an amalgam of intuition, knowledge, and conduct etc. and even these are refuted immediately saying that these are different while soul is inseparable or cannot be divided into parts. Ācārya Kundakunda says that from practical viewpoint we say that knowledge, intuition and conduct are the attributes of soul but from absolute viewpoint it has neither of these; it is just the knower.¹² Similarly *Samayasāra* explains these in a negation style¹³⁻¹⁴. The particular verse of *Samayasāra* found in all the five texts of Kundakunda, says that soul is without taste or form or odor and is inexplicable, is with consciousness, is without any gender and you know it like this. In the second verse it says, “I am one, pure, with intuition and knowledge, non concrete. Except my nature of intuition and knowledge, not even an iota of other matter is mine”.

Another way of enunciating the difference between soul and living being is that living being is always described as a collection of pure and impure manifestation of its nature but soul is always described as per its just pure nature and without any impurities associated. *Niyamasāra*¹⁵ maintains that from absolute viewpoint soul is without bondage, without any attachments, free of all flaws, without any desire or anger or deceit or pride. Even the

¹². *Vavahāreṇuvadissadi ṇāṇissa caritta daṇsaṇaṇ ṇāṇaṇ,*
ṇa vi ṇāṇaṇ ṇa caritaṇ ṇa daṇsaṇaṇ jāṇago suddho. Samayasāra 7

¹³ *Arasamaruvagaṇḍhaṇ avattavaṇ cedaṇāguṇamasaddaṇ,*
Jā ṇa aliṇḡagahaṇaṇ jīvamaṇidditṭhasantṭhāṇaṇ || Samayasāra 49

¹⁴ *Ahamekko khalu suddo daṇsananaṇamaiaosadārūvī,*
ṇa vi attha majjha kiṇci vi aṇṇaṇ parmānumettaṇ pi || Samayasāra 38

¹⁵ *Niyamasāra, 44,48.*



empirical soul from the absolute viewpoint is like *siddhas* (existing in the summit of the cosmos) without body or sense organs or destruction and is pure and without any *karma* attached to it.

9. Method of experiencing the existence of the soul.

Jain texts repeatedly suggest/preach that we must experience the nature and existence of soul. Amṛtacandra says that this is the only way to destroy delusion, “Meditate upon self, stay contented with self and be focused on it; you will attain contentment and then bliss”.¹⁶

Even Kundakunda has said the same at number of places in his texts.¹⁷

Many spiritual texts of Jain say that one can never experience self with the aid of external media and the only way to experience is by meditating upon the knowledge attribute of the self.¹⁸ The practitioner who wishes to experience the self should think / contemplate that the entity which intuitively knows is me and everything else is non-self.¹⁹

We can explain the process of experiencing the soul in simple and lucid terms as follows:

1. Acquire true and correct knowledge of soul and understand it properly.
2. Divert all wandering and external tendencies of sense organs and mind towards the inner self or soul i.e. from gross body to subtle body and then to soul.
3. Get rid of thoughts of attachment, aversion and just concentrate / meditate on the inner self.

10. Three types of soul: external, internal and supreme

Jain texts talk of three types of soul namely; external (*bahirātmā*), internal (*antarātmā*) and supreme (*paramātmā*).

External: The self that thinks that the body it owns is the soul is deluded and ignorant²⁰.

Internal: The self that understands its nature properly is with right vision and faith.²¹

¹⁶ *Ayi kathamapi mrtvā tatvakautūhali san,*

Anubhava bhava mūrteḥ pārśvavartī muhūrtam

Prathagadha vilsantaṁ svaṁ samālokya yena

Tyajasi jhagiti mūrtyā sākamekatvamoham //Samayasāra, commentary, verse 23

¹⁷ *Samayasāra* 206

¹⁸ *Samayasāra* 205, commentary verse 143

¹⁹ *Samayasāra*, 298,299

²⁰ *Yogīndu*, *Yogasāra* 10

²¹ *Ibid* 8



Supreme: The self that is completely detached from external impurities and is omniscient. Supreme soul is of two types namely with physical body (known as Arhanta) and without physical body (known as Siddha).²²

Status as external soul is to be eliminated; that of internal soul is good and the status of supreme soul is the aim to be realized.

11. Summary

To conclude, we see that Jain philosophy has detailed spiritual and logical explanation of soul. Jain thinkers have proved the existence of soul, synonyms of soul, its types and sub types, nature of self, need to experience the self and detailed the ways to do so. There are infinite living beings in this cosmos and each one is soul/ self just for itself. Everyone can become supreme soul by giving up its status of external soul, moving to the status of internal soul and then meditating upon it. Once we achieve the status of supreme soul, then we can get out of the cycle of birth-death i.e. *samsāra* and enjoy our nature of knowledge and bliss (*jñānānanda*) forever.

²² *Ibid* 9



1. Recommended books for further reading

<i>Samayasāra, Niyamasāra, Pañcāstikāya</i>	Ācārya Kundakunda
<i>Dravya-saṅgraha</i>	Ācārya Nemicandra
<i>Paramātmaprakāśa</i>	Yogindudeva
<i>Ṣaṭdarśanasamuccaya</i>	Ācārya Haribhadra Sūri
<i>Syādvādamāñjarī</i>	Ācārya Malliṣeṇa
<i>Structure and function of soul in Jainism</i>	Dr S.C.Jain Bhartiya Gyanpeeth, Delhi
<i>Jain Darśana mein ātma Vicāra</i>	Dr. Lal Chand Jain, PVR Instt. Varanasi

SOUL

PURE

- INFINITE KNOWLEDGE
- INFINITE PERCEPTION
- INFINITE CONDUCT (DETACHMENT)
- INFINITE POWER
- INFINITE BLISS
- NO BODY
- NO BIRTH OR DEATH

SANSARI / EMPIRICAL

- LIMITED BY KARMIK VEIL
- LIMITED BY KARMIK VEIL
- AFFECTED BY ACTIVE KARMAS
- LIMITED BY KARMIKA VEIL
- DEPENDS ON ACTIVE KARMAS
- OWNS AT LEAST THREE BODIES
- LIFE SPAN, ASSOCIATED BODY

Table 0.1 Soul / Jīva

Distinguishing quality: Sentient. Number: Infinite

Quality	Empirical soul Saṃsārī jīva 6	Pure soul Mukta jīva 6	Remarks
Manifestation of consciousness (<i>upayoga</i>)	Vision, knowledge	Omniscient Consciousness	Empirical Soul has its knowledge and vision obscured by respective <i>karmas</i> while pure soul is just knowledge and vision.
Live Lives (Jītā heiṇ)	Senses, age, power, breathe	Non concrete	Pure soul was empirical soul in the past. Pure soul has consciousness as its life and enjoys its own nature.
Non concrete (<i>amūrtika</i>)	YES But looks like concrete due to karmic bondage.	YES	Empirical soul behaves like matter and thus interacts with matter.
Agent / Doer (<i>Kartā</i>)	Of matter karmas due to activities of mind, body and speech	Of its own nature i.e. infinite vision, knowledge, bliss and power	Doer of own nature (<i>svabhāva</i>) as well as affected by others (<i>vibhāva</i>).
Enjoyer (<i>Bhoktā</i>)	Of results (pain, pleasures of matter <i>karmas</i> .	Consciousness and of its own-nature only.	Enjoyer of the results of its own actions.
Size (<i>svadeha parimāṇa</i>)	Adapts to the size- of the matter body associated with it	Slightly less than the last human body it owned. Fixed.	Soul is owner of countless space points and adjusts



except at the time of
changing-mode
(*samudghāta*).

itself to any size of
the body it owns.
Pure soul has no
karmas bonded and
is hence of constant
size.

Existence

Exists everywhere in
the cosmos in
different forms/
modes and
capabilities.

Only at the summit of
cosmos. Does not
move from there.

Pure soul just stays
at the summit of
cosmos, as there is
no dharma and
adharma dravya
beyond that.

Upwards movement*
(*urdhvagamana*)

Has the capability. Is
the nature of pure
Soul.

Stationery, does not
move

Pure soul has a
natural tendency to
go up but due to its
bondage with
karmas, does not do
so always

B.2.1.6 Seven Verities (Tattvas) in Jainism (Based on Tattvārtha-sūtra)

Dr. Anekant Kumar Jain

Introduction

Total release of karmic matter from the self (soul) by self-realization is liberation/emancipation/salvation. Everybody feels pain in transmigration and wants to eliminate this pain. Right belief-knowledge-conduct together constitutes the path of liberation. Umāsvāmi, the *Ācārya* revered by all sects of Jains, wrote an important text in *Samṣkṛta* in the first century AD. This text called *Tattvārtha-sūtra*, considered as Bible of Jains, has ten chapters and 357 *Sūtras*. This text is also called as text for attaining liberation (Mokṣa Śāstra). *Tattvārtha-sūtra*¹ describes *Samyagdarśana*, *jñāna* and *cāritra* as means of emancipation.

Umāsvāmi defined right belief as firm belief in the true nature of the principles/verities/*tattvas*. Right belief arises from the innate disposition or by acquisition of right knowledge². The living being (*jīva*), the non living beings (*ajīva*), influx (*āsrava*), bondage (*bandha*), stoppage (*saṁvara*), dissociation (*nirjarā*) and liberation (*mokṣa*) constitute the seven *tattvas*/verities³. *Sūtras* 2nd and 4th from first chapter of *Tattvārtha-sūtra* define right belief and verities.

This classification of the fundamental principles into seven verities is metaphysical with overtones of spiritual values. To these seven verities, merit (*punya*) and demerit (*pāpa*) have been added and the nine entities called *padārthas* giving them a flavor of religious content.

1. Jīva, the living being

In this world, we do not meet *jīva* or pure soul as such. *Jīva* or the living being is a mix of pure soul and non-living being i.e. pure soul bonded with karmic matter. In common parlance, *jīva* is translated as soul or living being. An average individual, due to ignorance, regards his body as his soul and all thoughts and attention go to keep it in comfort. The root cause of our suffering lies in our ignorance of the essential characteristics of our soul.

¹ *Samyagdarśana jñānacāritrāṇimokṣamārgaḥ Tattvārtha-sūtra*, I.1)

² *Tattvārthaśraddhānam samyagdarśanam*, *Ibid* I.2

³ *Jīvā jīvāsravabāṇḍhaṁ nirjarāmokṣastattvam*, *Ibid* I.3



According to Jain philosophy, living beings are neither created nor destroyed. As already indicated, living beings and non-living beings are the two substance types which comprise the universe. The primary characteristic of living beings is consciousness that distinguishes it from non-living beings. Manifestation of consciousness is its inherent feature, as without it, it cannot perceive and cognize which are the prerequisites of any kind of knowledge.

1.1 Distinctive characteristics of jīva (Living being)

The further distinctive characteristic of living being (jīva) is its manifestation of consciousness⁴. That, which arises from both internal and external causes and concomitant with consciousness, is *upayoga* (active or attentive consciousness). Consciousness manifests itself in two ways namely intuition (darśana) and knowledge (jñāna). The difference between intuition and knowledge is that the former is detail-less knowledge (a feeling of sheer existence) while the later is with all the details of the object of knowledge. It is important to understand the difference between these two terms as they occur very frequently in Jaina texts. *Darśana* is an indeterminate stage in the process of cognition. The object of knowledge gets in contact with sense organs and initiates the process of cognition. At this stage it is just a mere awareness of the existence of the object. So at this stage there is an indefinite and indistinct idea about the object in question. The details about the object are not perceived and so there is no question of identifying the object as belonging to a particular class or group. The process of discrimination or analysis that is inherent in the human mind enables the enhancement of mere sensual awareness into sensual perception. The vague consciousness of the object presented to the senses is replaced by a definite comprehension of its class and characteristics. The distinction of the object is grasped and this paves the way for a further expansion of the knowledge domain.

According to Pūjyapāda knowledge is with details and the intuition is without details. Apprehension of the mere object (the universal) is intuition and awareness of the particulars is knowledge.

1.2 Two main types of living beings⁵

Living beings are further described as of two types, namely empirical souls or the transmigratory soul (saṃsārī-jīva) and pure or liberated souls (Muktātmā). Transmigration

⁴ *Upayogo lakṣaṇam*, *Tattvārtha-sūtra* XI.8

⁵ *Saṃsārīṇo muktāśca*, *Ibid* II.10

(metem-psychosis) means moving in an endless cycle of birth-death-birth and the living beings going through transmigration are called *saṃsārī jīva* / empirical souls. Those living beings who have freed themselves from transmigration are the emancipated / liberated/ pure souls (Muktātmā).

1.3 Living beings are inter-related / inter dependent/ help each other

Souls are also substances. One of the functions of soul is to help one another⁶. The word *paraspara* means reciprocity of action. *Parasparasya upagraha* means rendering help to one another. What is it? Is it the mutual help between master and the servant or the teacher and taught. The master renders help to servants by paying them in cash while the servants render their physical and mental services to the master in return. The preceptor teaches what is good in this life and thereafter and makes his disciples follow them. The disciples benefit their preceptor by their devoted services. What is the purpose of the repetition of the word '*upagraha*'? It indicates that living beings are also the cause of pleasure and pain, life and death of one another. This *Sūtra* is very important and famous in Jain community and used as a logo of Jainism.

2. Non – Soul (ajīva)

Jaina cosmology regards the universe as comprising six substances that are technically called *dravyas*. It is real and consists of *Jīva* (soul) and *Ajīva* (non-soul). While the Jaina *Ācāryas* have divided the substances into broad categories of *Jīva* and *Ajīva*, or Living and non- living, they have further divided *Ajīva* (non-living) into five categories, namely: *Pudgala*, *Dharma*, *Adharma*, *Ākāśa*, *Kāla*⁷.

The non soul substances (bodies) are the medium of motion, the medium of rest, space and matter. Here in the first *Sūtra* the term '*Kāya*' is derived from 'body'. Here it is applied on the basis of analogy. The non-soul substances are called bodies on the analogy of the body of a Living being. The word 'body' is intended to indicate a multitude of space point. The space-points of the Medium of Motion are a multitude.

According to Kundakundācārya also there are only five *Astikāyas* (extensive substances), like *Jīva*, *Pudgala*, *Dharma*, *Adharma* and *Ākāśa*. Time (*Kāla*) is not *Astikāya* because of

⁶ *Parasparopagraho jīvānām, Tattvārtha-sūtra* VI/21

⁷ *Ajīvakāya dharmādharmākāśapudgalahKālaśca, Tattvārtha-sūtra*, VI/39



only one space point. Out of these *jīva* and *pudgala* (and in *pudgala* also it is only karmic matter which is of interest in the discussions of *tattvas* or verities) are active and other four types of *ajīva* i.e. *Dharma*, *Adharma*, *Ākāśa* and Time (Kāla) are inactive and just support the activities or interactions between *jīva* and *karmas*. Here we shall discuss only *pudgala* and *jīva* and the remaining shall be discussed in the paper on substances.

2.1 Pudgala (Matter)

'*Pudgala*' is a definitive word used for matter in Jainism. Matter (*Pudgala*) has been defined as that which undergoes modification by combination (*Pud* = to combine) and dissociations (*Gala* = to dissociate). It has *rūpa* form, meaning, the qualities of colour, touch, taste and smell i.e. it possesses a form (*Mūrta*) or defined as concrete. Matter signifies anything that is liable to fusion and fission. It is an eternal substance with regard to quantity and quality. It may increase or diminish in volume without any addition or loss of particles. All material substances are characterized by the tendency to form aggregates (*Skandha*) or to break up into smaller and smaller parts. The smallest part, which cannot be divided further, is the sub-atom (*paramāṇu*). Compound objects of the material world including senses, mind and breath are the aggregates of atoms. Sound has been regarded not as a quality but only as a modification of matter. According to Kundakunda, matter is an entity, which can be cognized by the five-sense organs. The entire universe and its contents are perceptible due to matter only as it is the only concrete substance. Its basic or distinguishing characteristics are to join with or dissociate from other matter (of same type or different) or to be attracted to *jīva* and be of use to it.

Matter types which are of use to *jīva* are called clusters/*vargaṇās*. Clusters are of eight types namely *kārmaṇa*, luminous/electric (*Tejas*), gross/physical body (*Āudārika*), protean/celestial body (*Vaikriyika*), conveyance body (*Āhāraka*), mind material (*Mano-vargaṇā*), speech material (*Bhāṣa-vargaṇā*) and breathe material (*Śvāsocchvāsa-vargaṇā*). Gross bodies, protean bodies and conveyance bodies are three types of matter endowed with associability. All *vargaṇās* are respectively used by *jīva* to have *kārmaṇa*, *tejas* (electric), physical and protean/celestial (for hellish and heaven beings) bodies, *āhāraka* or knowledge body for ascetics of higher order and remaining *vargaṇās* for mind, speech, body and breathe.

Matter exists in two states namely *paramāṇu* and aggregate/ lump. Matter is further in four classes namely: *skandha* (aggregate), *Skandha-deśa* (aggregate occupying space), *Skandha-pradeśa* (aggregate occupying limited space) and *paramāṇus*. Lump/ *Skandha* is a

collection of *paramāṇus* and is perceptible. *Skandha* is further classified in six categories as follows:

Gross-gross.	Lump, which can be broken in parts and the parts, cannot be lumped together again e.g. wood, stone.
Gross	Lumps, which cannot be broken in parts but divided and can be mixed together again e.g. milk, water etc.
Gross-subtle	Those which can be seen but cannot be touched or held e.g. shade, light etc.
Subtle-gross	Those which cannot be seen but cognized by some other sense organs e.g. words, sound, heat, odour etc.
Subtle	Cannot be cognized by any sense organ directly like karma particles.
Subtle-	Even smaller e.g. lumps of two or three <i>paramāṇus</i> .

Pudgala is a substance type that is concrete i.e. with touch, taste, smell and color attributes. It is active like *jīva*. However unlike *jīva*, its activity is not purposive to spontaneously result in its manifestation of its nature. It is thus affected to a large extent by *jīva* and is capable of greatly affecting *jīva*, due to its omnipresence. It is a major component of empirical soul and almost all knowledge acquired by empirical soul is through the use of matter as a means or the medium. *Tattvārtha-sūtra*⁸ (V.19-21) beautifully describes the benefits and uses of *pudgala* for *jīva*.

Thus matter is of immense use to the *jīva*. Identification of empirical soul and its activities are all due to matter associated with it. Even acquisition of knowledge by *jīva* to rid / dissociate itself of matter is matter. Spoken words, activities of mind, body and speech, thoughts are all matter.

Matter has eight types (4 pairs of existent-nonexistent attributes) of touches (2 out of 4 present at a time in any *paramāṇu*), 5 colors, 5 tastes and two smell types. Thus a total of

⁸ *Śārīravādmamanah prāṇāpānāpudgalānām/ sukhdukhajīvitamaraṇopagrahāśca/V/19-20*
Parasparagrahojīvānām, Tattvārtha-sūtra, V/21



200 different types of aggregate (i.e. of different characteristics) can be formed. Science has to date found 114 types of basic elements.

3. Āsrava or influx

Activities (called yoga in Jain texts) of mind, body and speech cause vibrations in the environment around soul. These vibrations cause the *kārmaṇa-varaṇās* (matter particles) flow towards the soul. This flow of karmic particles towards soul is called *Āsrava*. The soul forgets its own nature due to its being veiled by karmic impurities called *karmas* themselves. *Jīva's* involvement in the transmigratory cycle is due this influx. Just like water flows in a pond through a number of streamlets, so also *karma* particles flow towards soul from all directions due to activities of mind, body and speech⁹.

3.1 Punya (merit) and Pāpa (demerit)

According to Umāsvāmi, there are two kinds of influx namely: *Punyāsrava* or influx of meritorious karmic particles and *Pāpāsrava* or influx of De-meritorious karmic particles. Auspicious activities of mind body and speech are the causes of meritorious influx while inauspicious activities of mind body and speech are the causes of de-meritorious influx. If we add these two to the seven verities then we have nine *padārthas*.

What is good and what is bad? Killing, stealing, copulation, etc are the wicked activities of the body. Thoughts of violence, envy, calumny etc are wicked thought activities. Opposites of these are good activities. An activity performed with good intentions is good and those performed with bad intention is bad. Good activities and intentions are the cause of influx of meritorious particles while evil activities and intentions are the cause of influx of de-meritorious particles.

3.2 Two types of influx.

Influx is also classified in another way as follows:

- (i) *Bhāvāsrava* or psychic influx
- (ii) *Dravyāsrava* or matter influx

⁹ *Kāyavādmanah karma yogaḥ/ sa āsravaḥ /Tattvārtha-sūtra, VI/1-2*

The former is concerned with thought activities and the later with actual influx of matter particles. The causes of the former i.e. psychic influx are activities of five senses like attachment, e.g. flow of water into the boat through holes in its body when the boat is actually floating over water. Matter influx is the actual karmic particles, which fills our environment. Psychic influx is further classified in five categories namely delusion (mithyātva), lack of self-control (avirati), inadvertence (pramāda), passion (kaṣāya) and activities performed by mind, body and speech (Yoga).

3.3 Influx varies from person to person

According to Umāsvāmi, there are two kinds of influx namely that of persons tainted with passions which extends transmigration and the other of persons who are free from passions which prevents or shortens it or is not affected by it.

Living beings can have two types of dispositions, namely those actuated by passions (called sakaṣāya) and those who are free from passions (called akaṣāya). Passions are anger, deceit, pride and greed. These passions are called *kaṣāya* in Jain texts. *Sāmparāya* is *saṃsāra* (transmigration). *Karma* which leads to *saṃsāra* is called *Sāmparāyika*. *Īryā* means *yoga* or movement / vibrations. *Karmas* caused by vibrations are called *īryāpatha*. The influx of the former *karma* operates in the case of persons of perverted faith actuated by passions while the influx of later *karma* takes place in the case of ascetics who are free from passions.

4. Bandha (Bondage)

The principle of bondage is an important spiritual concept of Jainism. It is the bondage which leads one to ever increasing involvement in transmigration. Bondage is caused by influx of karmic particles. Influx brings bondage¹⁰. An individual living being that is actuated by passions attracts particles of matter filling the environment, which are fit to turn into *karma*. This is called bondage.

How does influx of *karmas* bind the soul? The process is illustrated by the example of a person who has fully smeared his body with oil and stands out in the open where wind is blowing. It is natural that particles of dust should stick to his body. Similarly when the soul is rendered weak by various kinds of passions and thought activities, it gives room for karmic

¹⁰ *Sakaṣāyatvajjivāḥ karmaṇo yogyānpudgalānādatte sa bandhah, Tattvārtha-sūtra, VIII/2*



particles to stick to it and get converted into *karmas*. It is invariably the process that the psychic influx or the thought activities are the direct and proximate causes of matter influx.

4.1 Bhāva-baṇḍha, psychic bondage and dravya-baṇḍha or matter bondage

It is the conscious state of mind that binds the *karma* with the soul when the soul is excited by any of the causes like passion or attachment/aversion. Bondage is also of two types namely

- *Bhāva-baṇḍha* or bondage by emotion or psychic bondage
- *Dravya-baṇḍha* or matter bondage.

According to Nemicanda Sidhāntadeva-¹¹

1. That modification of consciousness consisting of attachment or aversion by which *karmas* are bonded to the soul is known as psychic bondage. Psychic bondage is therefore the alliance of the soul with mental or psychic activities that are produced when the soul is excited with attachment or aversion to the worldly objects.
2. There is an association of soul with actual *karmas*. This union consists of the interpenetration of the soul and *karmas*, and the bondage resulting bondage is called matter bondage.

4.2 Causes of bondage

According to Umāsvāmi, *Mithyātvā* (wrong belief), *Avirati* (non-abstinence), *Pramāda* (negligence), *Kaṣāya* (passions) and *Yoga* (activities) are the causes of bondage.¹²

4.2.1 Wrong belief

It is the perversity of outlook. Wrong belief in these seven verities is called wrong belief. It has many subdivisions like *ekānta* (solitary viewpoint), *viparyaya* (opposite of right knowledge), *vinaya*, *saṁśaya* (doubt) and *ajnāna* (lack of knowledge).

¹¹ *Bajjhadī kammanī jeṇa du chedaṇabhāveṇa bhāvabandho so*

Kammamādpadesāṇaṁ aṇṇoṇṇapavesaṇaṁ idaro. Dravya-saṁgraha, 32, Tattvārtha-sūtra VIII/2

¹² *Mithyādarśanāviratipramādakaṣāyayogā bandhahetavaḥ Tattvārtha-sūtra, VIII/1*

4.2.2 Non abstinence

It is the absence of self-control. A person who has no control over his senses indulges in sense pleasures and he loses direction for self-realization. There are five vows in Jainism namely non violence, non-stealing, speaking the truth, non possession and celibacy. Non-abstinence primarily means non-adherence to these five vows¹³.

4.2.3 Negligence

Negligence here means indifference to higher values of life. Indulgence in sensual pleasures leads one to negligence and it again leads to activities like listening to reprehensible talks (vikātha) or activities leading to sensual pleasures again. Reprehensible talks can be about affairs of an individual, state, leader, organization, women etc.

4.2.4 Passions

Passions create states of the soul, which are intensely affective in nature. Feelings and emotions like anger, greed, deceit and pride are responsible for the influx and bondage of *karmas*.

4.2.5 Activities.

Activities of mind, body and speech cause vibrations in the environment and affect the state of the soul.¹⁴

4.3 Four kinds of bondage

Bondage is of four types according to the nature and species of *karmas*, duration, fruition and quantity of space points.¹⁵

4.3.1 Prakṛti baṇḍha / Nature of the bondage

It refers to the nature of *karma* that has been bonded with the soul.

¹³ *Hinsānisteyābrahmhparigrahebhya Viratirvaratam. Ibid, VII/1*

¹⁴ *Tattvārtha-sūtra, VI/1*

¹⁵ *Prakṛtiṣṭhityanubhavapradeśāstdvidhayah. Ibid, VIII/3*



4.3.2 Duration of bondage

It refers to the state i.e. present and when it gets activated and is extinguished i.e. separated from the soul after fruition.

4.3.3 Potency or strength of karmas

It refers to the intensity of experience resulting from the *karmas* which leads to the intensity of bondage.

4.3.4 Space-points of karmas

It is concerned with the extensiveness and the aggregation of karmic particles associated with the soul.

The three fold activities determine nature and space point bondages while the passions determine duration and potency of bondage. This diversity of bondage is due to the degree and intensity of passions. If the soul does not take the modes of activities and passions, then the karmic particles are destroyed. Hence the soul is not the cause of bondage.

The four types of bondages as discussed above are intimately associated and affect the soul accordingly.

So far we have seen that the soul gets involved in the cycle of life and is bound due to influx of *karmas*. This bondage is beginning-less but it has an end. The soul with its inherent capacity is pure and perfect and can achieve the ultimate state of eliminating all types of bondages to it. This is possible by means of a process, which gradually stops new bondages and then eliminates the effects of existing bondages (*kṣayopāśama*). From now onwards the self-realization starts.

We therefore have to take steps in this direction namely *Samvara* or stoppage of influx and bondage (new) and *Nirjarā* or dissociation of existing *karmas* with the soul. These steps follow that order i.e. *Samvara* first and *Nirjarā* then.

5.0. Samvara - (Stoppage of influx of new *karmas* in soul)

Samvara or stoppage of the influx of new *karmās* is the first significant step in the process of liberation of the soul from *karma*. *Samvara* is the opposite of *Aśrava*, as it prevents the



attraction of *karma* particles towards the soul. Umāsvāmi defines *Samvara* as obstruction of influx of *karmas*.¹⁶

It is the harbinger of spiritual development that chooses the entry for new *karmas*. Continuing the earlier simile, if the entry of water in to a boat through a hole is to be stopped, the hole must be plugged. If the wind is blowing in through the window, the window must be closed. This is the common-sense remedy. The same principle applies to stoppage of influx of new *karmas*. If the influx is to be stopped, the activities, which cause it, must be stopped. If the passions are the cause, they must be subdued. Many of *karmas* are due to wrong belief. When a person is in a state of delusion or in the grip of a passion, he will not know what is good for the soul. He becomes deeply involved in attachments of the world and affected with miseries of various kinds.

5.1. Dravya-samvara and Bhāva-samvara

Samvara is of two types- *Dravya-samvara* and *Bhāva-samvara*. *Dravya-samvara* refers to the stoppage of the influx of the karmic particles. Psychic accompaniment of the influx of karmic particles has also to be stopped. The stoppage of the psychic accompaniments and psychic causes of the influx of *karma* is the *bhāva-samvara*.

5.2. The means of stoppage

According to Umāsvāmi stoppage is affected by restraint (*Gupti*), carefulness (*Samiti*), virtue (*Dharma*) contemplation (*Anuprekṣā*), conquest by endurance (*Parīśahajaya*), and conduct (*Cāritra*).¹⁷

5.2.1 *Gupti* (attitude of restraint/control)

That, by which the soul is protected from the causes of transmigration, is control (*gupti*).

According to Umāsvāmi - Restraining activity truly is control.¹⁸

There are three kinds of *Gupti*:

1. *Manogupti* (restraint on mental activity)
2. *Vacanagupti* (restraint on speech activity)

¹⁶ 'Āsravanīrodhaḥ samvaraḥ ' *Tattvārtha-sūtra*, IX/1

¹⁷ *Sa gupti samitidharmānuprekṣāparīśahajayacāritaiḥ* *Tattvārtha-sūtra*, IX.2)

¹⁸ *Samyagyoganigraho guptiḥ*, *Ibid*, IX/4)



3. *Kāyagupti* (restraint on body activity)

5.2.2. *Samiti* (carefulness)

Carefulness in walking, speech, eating, lifting and lying down and depositing waste products constitute the five-fold regulation of activities.¹⁹

5.2.3 *Dharma* (virtue)

There are ten virtues described by Umāsvāmi - Supreme forbearance (*Kṣamā*), Modesty (*Mārdava*), straight forwardness (*Ārjava*), Truthfulness (*Satya*), purity (*śauca*), self-restraint (*Samyama*), austerity (*Tapa*), renunciation (*Tyāga*), Non-attachment (*Ākiñcanya*), celibacy (*Brahmcarya*) constitute moral virtues or duties (*Dharma*). The practice of these moral virtues coupled with the thought of evil caused by the opposites of these leads to stoppage of karmic inflow.²⁰

5.2.4. *Anuprekṣā* (Contemplation)

Anuprekṣā or reflection or contemplation on transitoriness etc. helps one to practice moral virtues such as forbearance and consequently leads to effective stoppage of *karmas*. Reflection is mentioned in the middle for the sake of both. He who practices contemplation in this way is enabled to practice the moral virtues and also subdue of afflictions.

There are twelve types of contemplation according to Umāsvāmi. (TS/IX/7)

1	Anityānuprekṣā	Contemplation of Transitory-ness
2	Aśaranānuprekṣā	Contemplation of Helplessness
3	Samsārānuprekṣā	Contemplation of Transmigration
4	Ekatvānuprekṣā	Contemplation of Loneliness
5	Anyatvānuprekṣā	Contemplation of Distinctness
6	Aśucitvānuprekṣā	Contemplation of Impurity

¹⁹ *Īryābhāṣaiṣaṇādānanīkṣepotsargāḥ samitayaḥ, Ibid, IX.5*

²⁰ *Ibid IX/6*

7 Āśravānuprekṣā	Contemplation of Influx
8 Saṁvarānuprekṣā	Contemplation of Stoppage
9 Nirjarānuprekṣā	Contemplation of dissociation
10 Lokānuprekṣā	Contemplation of universe/cosmos
11 Bodhidurlabhānuprekṣā	Contemplation of rarity of enlightenment.
12 Dharmānuprekṣā	Contemplation of truth proclaimed by religion.

5.2.5. Pariṣahajaya (Conquest by endurance)

Pariṣahajaya is conquering the afflictions. According to Umāsvāmi the afflictions are to be endured so as not to swerve from the path of stoppage of *karmas* and for the sake of dissociation of *Karmas*.²¹

5.2.5.1. Types of afflictions

There are following twenty-two afflictions to be endured:²² (TS/IX/9)

1 Kṣuta	hunger
2 Pipāsā	thirst
3 Śīta	cold
4 Uṣṇa	Hot
5 Damśamaśaka	insect - bites
6 Nāgnya	Nakedness
7 Arati	absence of pleasure
8 Strī	women
9 Caryā	pain arising from roaming
10 Niṣadyā	discomfort of postures

²¹ *Mārgācyavananijarārtham Pariṣodhacyāḥ /Tattvārtha-sūtra*, IX.8

²² *Ibid*, IX.8



11	Śayyā	uncomfortable couch
12	Kroṣa	scolding
13	Vadha	injury
14	Yācanā	begging
15	Alābha	lack of gain
16	Roga	illness
17	Tṛṇa- sparśa	pain inflicted by blades of grass
18	Mala	dirt
19	Satkāra puraskāra	reverence and honour (good as well as bad reception)
20	Prajñā	conceit of learning
21	Ajñāna	despair / uneasiness arising from ignorance
22	Adarśāna	Lack of Faith

5.2.6. – Cāritra (Conduct)

Umāsvāmi mentioned five kinds of conduct.²³

- 1 Sāmāyika equanimity
- 2 Chedopasthāpnā re-initiation
- 3 Parihārvisuddhi purity of non injury
- 4 Sūkṣmsāmparāya slight passion
- 5 Yathākhyāta perfect conduct

It is clear from what has been stated above that stoppage results when there is all round spiritual development. It is the activities and passion that lead to transmigration. Their cessation and conquest over passions stop the influx of Karmic matter, that is, results in *Dravya-saṁvara*.

²³ *Tattvārtha-sūtra*, IX.18



6.0 Nirjarā – (Dissociation of Karma)

After *saṁvara* we came to the process of *nirjarā*. The function of *saṁvara* is to arrest the influx of *karma* through different sources by stopping the inlets. But the function of *nirjarā* is to remove the accumulated *Karma* already present in the soul.

According to Pūjyapāda – ‘The *karmas* fall off after giving pain or pleasure, as these cannot stay on after complete fruition, just as food and similar things decay in course of time. Dissociation takes place after the fruition of *Karmas*.

6.1. Two kinds of dissociation of Karmas

The separation of or dissociation of *Karmas* is of two kinds, namely ripening in the usual course (Vipākā or Akāma) and being made to ripen prematurely i.e. (Avipākjā) or (Sakāma).

In the great ocean of transmigration, the individual self wanders for countless periods of time, whirling round and round among the four states of existence in various births. And the auspicious and inauspicious *Karmas* associated with the self, reach the stage of fruition gradually and complete their ripe period and then dissociate themselves from the self completely. This is the first kind of dissociation.

6.2. Method dissociation

Dissociation is effected by penance and also by other ways, according to Umāsvāmi- Penance (austerity) is dissociation also- *Tapasā nirjarā ca*.²⁴ Penance (Tapa) is very important for both *saṁvara* and *nirjarā*. Though penance (religious austerity) is included under the moral virtues, it is mentioned separately in order to indicate that it effects both stoppage and dissociation and that it is the chief cause of stoppage of influx and dissociation.

²⁴ *Tattvārtha-sūtra*, IX.3



6.2.1. The twelve types of Penance (austerities) It is of two kinds:

1. External Austerities (Penance)

There are six types of external austerities²⁵ –

- 1 Anaśana fasting
- 2 Avamodarya reducing the diet
- 3 Vṛttiparisamkhyāna special restrictions for begging food
- 4 Rasaparityāga giving up stimulating and delicious dishes
- 5 Viviktaśayyāsana lonely habitation
- 6 Kāyakleśa mortification of the body

These are called external, as these are dependent on external things and can be seen by others.

2. Internal Austerities (Penances)

There are six types of internal austerities²⁶ –

- 1 Prāyaścitta Expiation
- 2 Vinaya Reverence
- 3 Vaiyāvṛitti Service
- 4 Svādhyāya Study of *Āgamās*
- 5 Vyutsarga Renunciation
- 6 Dhyāna Meditation

These are called Internal because these are development on internal things and can be experienced by the practitioner only.

The soul regains its purity after the *Karmas* have fallen off either due to enjoyment or destruction. Ācārya Kundakunda has dealt with this subject in verses 144 to 146 of the *Pañcāstikāya*. According to him, a person who has practiced a number of austerities and observed rules for the purifications of his activities will be able to shed away many of his

²⁵ *Tattvārtha-sūtra*, IX.19

²⁶ *Ibid*, IX.20

Karmas. A person who understands the real nature of the self and the futility of attachment to objects of the world will have right knowledge and thereby acquire the ability to destroy the *Karmas* due to his purity of thought and action. He alone will be able to cast away his *Karmas*, who on an account of his right knowledge contemplate on the self with full concentration. The force which right belief, right – knowledge and non-attachment generates becomes the course of premature shedding of *Karmas*. Pursuit of self-absorption results in shedding *karmas* by thoughts (Bhāva-nirjarā) first followed by Karmic shedding (dravya-nirjarā).

7.0 Mokṣa (salvation / liberation)

The last verity of the seven verities is called *Mokṣa*. This is the ultimate goal of every religious practitioner like *Sādhu*, *muni* or monk. When the self is freed from the bondage of *Karma* and has passed beyond the possibility of rebirth it is said to have attained *mokṣa*. *Mokṣa* is the highest ideal to be attained by the self at the time of perfection.²⁷

Owing to the absence of the cause of bondage and with the functioning of the dissociation of *Karmas*, the annihilation of all *Karmas* fully is Liberation.

No new *karmas* flow in owing to the absence of causes such as perverted faith and as on. And the already acquired karmas fall off gradually in the presence of causes that lead to dissociation of *Karmas*. Owing to the absence of the cause of bondage and the functioning of dissociation indicate the case denoting liberation. Therefore Liberation is the total destruction of all *Karmas* at the same time, after leveling down the duration of all the remaining there *Karmas*, so as to be equal to that of the age determining *Karma* (*Āyusya-karma*). The final stage of self-realization is the stage absolute perfection in this stage of *śukladhyāna*. This stage lasts only for the period of time required to pronounce five short syllables. At the end of this period the soul attains perfect and disembodied liberation. This is a stage of perfection. However, the Jain conception of *mokṣa* does not obliterate the individuality of each soul. It is neither merged nor is identical with anything higher than itself. Its individuality is not lost. This is the permanent personality of the soul even in the state of perfection immediately after attaining release from all *Karmas* the soul darts up to the top/summit of the universe.²⁸

²⁷ *Bandhahetvabhāvanirjarābhyām Kṛtsnakarmavipramokṣo mokṣaḥ*, *Tattvārtha-sūtra*, XI/2

²⁸ *Tadnantaramūradvam gacchtyālokāntāt*, *Tattvārtha-sūtra*, XI.5



8.0 Summary / Conclusion

Annexe I shows the seven verities and the two states of bondage i.e. merit and demerit. If we see closely at the chart, we find that the seven verities relate to *jīva* and *pudgala* (primarily karma) as the constituents of cosmos and the remaining five verities are the states of their interaction and the resultant *jīva*. The next two states i.e. influx and bondage is the indicator of *saṁsāra* or the world, as we know it or the transmigratory state of the *jīva*. The next two verities i.e. stoppage of influx and dissociation are the spiritual state of *jīva* where *jīva* tries to free itself of the karmic bondage and attain the state of pure soul called *mokṣa*, the last verity. Merit and demerit are the results of the interactions of the *jīva* and *karma* as auspicious (merit) and inauspicious (demerit).

Annexe I

Seven Tattvas / Verities/ Nine padārthas / entities

Jīva	Ajīva	Influx Āsrava	Bondage Bandha	Stoppage Saṁvara	Dissociation Nirjarā	Liberation Mokṣa
			Merit Punya	Demerit Pāpa		
Constituents of universe. <i>jīva</i> and <i>pudgala</i> active, others supportive		World/universe. Causes delusion, inadvertence, laziness, passions and activities. <i>Pravṛtti</i> /engagement. Moral ethics		Spirituality, Disengagement/Detachment, <i>Nivṛtti</i> , Major vows, <i>guptis</i> , <i>saṁitis</i>		



B.2.2.3.1

Samyagdarśana: Right Belief

Dr. Sushma Singhvi

1.0 Introduction

Man's attempt to explain widely different human conditions has yielded religious and philosophical systems of incredible diversity. Within a given cultural environment however, it is usually possible to discover certain core beliefs "given" accepted by nearly all thinkers of that culture, which underlie the multitude of conflicting doctrinal developments. The history of Indian thought provides a clear example of this phenomenon; indeed, we can properly understand the doctrines of virtually all-Indian schools as efforts to encompass consistently, within a soteriological framework, the implications of two basic assumptions:

- i. Man has been forever bound in a state of suffering.
- ii. This bondage is fundamentally due to some kind of spiritual ignorance.

This ignorance receives various names: *avidyā* for the Buddhists, *aviveka* for the Sāṃkhya, for the Jainas. In every case, however, it represents a misunderstanding or lack of awareness of one's "true nature", as well as of the factors, which cause that nature to be hidden from manifestation. Thus it follows that elimination of ignorance provides the key whereby the shackles of bondage, hence of suffering, can be removed.

Certain difficulties come immediately to mind. If one has been in state of bondage since beginningless time, why will he suddenly turn away from delusion and set out upon a new course? What are the conditions that could bring about this momentous shift, conditions which have never been present before? These are among the most difficult questions that any soteriological system must face, for each possible answer presents its own set of problems. If, for example, the factors required turning a soul away from delusion and towards salvation that has been eternally present in that soul in some potential, then we must seek the crucial external causes, which bring those potentialities into a manifest state. Can the soul, moreover, in any way influence the appearance of such "efficient causes", or does it remain totally at their mercy, languishing helplessly in bondage until some force beyond its control brings them into play?



2.0 The Jain Solution

Perhaps more than any other Indian religious tradition, Jainism is imbued with an emotional commitment to self-reliance. Thus Jains have found both theistic (grace) and fatalistic (sudden escape) doctrines repugnant, for these doctrines not only negate the efficacy of the Tirthamkaras path, but they totally deny soul's ability to influence its own future.

Jains grant the soul great powers of manipulation with regard to the karmas. For a Jain the knowledge, bliss, and energy can never be totally extinguished, whereas karmic influence is subject to complete elimination. Hence the soul possesses a sort of built-in advantage, an ever-present tendency to develop its qualities and temporarily reduce the influence of the karmas. When Jains say that a soul is free to work at its own salvation, it is this inherent tendency towards self-improvement that is referred to. Thus a soul will again and again progress to transitory states of relative purity and insight, only to be driven back by onrushing *karmas*, until a moment when the attainment of such a state coincides with the sort of external "activating" conditions mentioned above. We do not know precisely what happens at that moment; it would appear, however, that the *bhavyatva* (capability to become free) is moved to exert its catalytic influence upon the energy qualities, thereby redirecting it towards *mokṣa*. The mysterious event completely alters the future of the soul; its bonds of *saṁsāra* begin to unravel, and ultimate salvation is assured.

The first step therefore is to encompass the notion of; it is due to which the further development is possible.

2.1 Definitions of Samyagdarśana

Samyagdarśana is rendered as right belief or right faith or right attitude or right conviction. From the real point of view, *samyagdarśana* means a sense of realization of self. From practical point of view *samyagdarśana* means a firm belief in the fundamental principles of Jainism, as propounded by *Jinas*. *Vyavahāra-samyagdarśana* i.e. practical point of view may be said to be the means of *nīścaya-samyagdarśana* i.e. real point of view. Nature of *samyagdarśana* as defined and expressed by different *ācāryas* in their works is given as follows:

The *Uttarādhyayana* defines *samyaktva* as belief in the nine categories.¹ In the *Darśanapāhuḍa*, Kundakunda also defines *samyagdarśana* as a firm belief in the six

¹ *Uttarādhyayana*, 28.14

substances and nine categories. In *Mokṣapāhuḍa*, he expresses the same idea in different words by defining *samyagdarśana* as belief in the *dharma* devoid of violence, in faultless deity and the way of life, prescribed by the omniscients. In *Niyamasāra*, *samyagdarśana* is explained as a belief in liberated souls, Jaina scriptures and Jaina principles.² In *Mūlācāra*, the *samyagdarśana* is defined as belief in nine categories.

Svāmīkārtikeya added belief in non-absolutism as a condition for *samyagdarśana*. He held that the nature of nine categories cannot be rightly ascertained without the help of *pramāṇa* and *naya*.

Umāsvāti, who is followed by Amṛtacandrācārya and Nemicanda Siddhāntacakravartī, defines *samyagdarśana* as belief in the seven predicaments of Jainism.³

Samantabhadra defines *samyagdarśana* as a belief in true deities, true scriptures and true teachers as against the three follies of belief in pseudo-belief and pseudo-teacher. Samantabhadra also speaks of the eight essentials of right faith and the necessity of freedom from eight types of pride for a right believer.

Vasunandi in the *Śrāvakācāra* says that, in addition to belief in the seven predicaments, *samyagdarśana* includes belief in liberated soul and Jain scriptures.

2.2 Characteristics of right belief.

Criterion or Right Belief, according to Jainism is the manifestation of the following characteristics:

Praśama or śama	Calmness or tranquility
Samvega	Absence of hankering
Anukampā	Compassion
Āstikya	Belief in the existence of soul forever, <i>karman</i> etc.

Right belief is the starting point of the life of a *śrāvaka* (votary). The essence of a religion is determined by the nature of belief upheld in it. The moral code of a religion necessarily based on the nature of the belief propounded there. The mental and moral discipline

² *Rayasāra*, Kundakunda, 4

³ *Tattvārtha-sūtra*, Umāsvāti, I.4



prescribed for a layman, *srāvaka*, in Jainism is inspired by the 5 criteria of belief / faith noted above:

1. An excited person, who becomes the victim of his own ill-considered actions, and is overcome by such negative ideas as that of rage, hatred and jealousy, cannot focus his energies with a single-minded devotion to the purpose of liberation. The calmness comes from the realization of the true aim of life.
2. A true aspirant of liberation is not only detached from all worldly pleasures but is also afraid of them because these allurements can take him away from the right path. This is called *saṁvega* and comes from the realization of the fact that happiness comes from within and not from without, hence he remains absent of hankering.
3. A right believer is not a bigoted, hard-hearted and bitter man but has respect for all, willing to let others lead a happy life, and has tendency of proving helpful in the miseries of others.
4. He understands the equality of all.
5. He has friendship for all (*maitrī*) but feels special bondage of kinship for those who are spiritually advanced (*pramoda*). Those who are away from truth, he tries to improve their lot (*karma*). But if they do not listen to him, he does not develop any hatred for them; he rather becomes indifferent to them (*mādhyasthya*).

Besides these five primary moral qualities, a right believer is asked to renounce eight types of pride, i.e. the position of relatives on the maternal side (*jātimada*), the position of relatives on the paternal side (*kulamada*), beauty (*rūpamada*), strength (*śaktimada*), austerities (*tapomada*) and honour (*arcanāmada*).

The awakening of belief/faith: the spiritual awakening of a person sometimes takes place after a prolonged association with saints and study of religious literature. It can also take place spontaneously without any effort. This awakening is called *saṁyagdarśana* i.e. right belief or right view of things. This right view is technically called *saṁyagdarśana* which we have rendered as right belief/faith. Belief in essence is a kind of knowledge based on the vision of truth. In Jainism, this belief is explained as the consequence of lessening the intensity of passions as anger, pride, deceit, and greed. These passions have a deluding faith. They act as impediments to spiritual awakening. These impediments are due to *Karman*, which covers and mutilates the inherent qualities of the soul.

2.3 Samyaktva is of ten Kinds⁴:

- 1 *Nisaggarui* (nisargaruci) Spontaneous faith in *Jīva*, *Ajīva*, *merit*, *demerit Influx* (Āsrava), *stoppage* (Saṁvara) etc. in the framework of substance, space, time and modes, as propounded by the *Jina*.
- 2 *Uvaesarui* (upadeśaruci) Firm faith in the above mentioned tenets on the basis of the instructions of a follower (with imperfect knowledge) of the Jina or the Jina himself.
- 3 *Aṇārui* (ājñāruci) Faith in the command (of the enlightened one) as a result of the suppression of lust, hatred, delusion and ignorance.
- 4 *Suttarui* (sūtraruci) Firm faith consequent upon the deep study of scriptural law in all its varieties.
- 5 *Bīyarui* (bījarui) Faith that permeates arising from a single word through all others, even as a drop of oil poured in water spreads over the entire surface.
- 6 *Abhigamarui* (abhigamaruci) Faith arising from a deep understanding of the scriptural law.
- 7 *Vitthārarui* (vistāraruci) Faith arising from a detailed study of everything through various organs of knowledge and different standpoints.
- 8 *Kiriyārui* (Kriyāruci) Faith arising from a genuine active interest in the triple gems namely *Daśaṇa*, *Jñāna*, and *Cāritta*, as well as penance, modesty, truth, careful conduct and restraining.
- 9 *Samkhevarui* (saṁkṣeparuci) Faith arising from a brief study of the scriptural lore, which is free from obstinate attachment to wrong views, even though not well versed in them.
- 10 *Dhammarui* (dharmaruci) Faith arising from a deep understanding of the ontological realities, the scriptural lore and the moral and mental discipline.

⁴ *Uttarādhyayana* 28.16



Four fold *Sammatta-saddhāṇa* (samyaktvaśraddhāṇa):- A true cultivation of faith consists in acquaintance with the highest truth and association with those who have realized the truth and avoidance of the company of the misdirected people.

2.4 Three Signs of Sammatta:

- | | |
|--|---|
| 1 <i>Sussusā</i> ⁵ | Strong desire to hear the scriptures. |
| 2 <i>Dhammarāo</i> | Predilection for the practice of the discipline. |
| 3 <i>Gurudevānām jahā Samāhiya, Veyāvacce Niyama</i> | Compulsive reverence for the teacher and the deity. |

2.5 The five transgressions (Aticāras) of Sammatta⁶:

- | | |
|--|---|
| 1 <i>Samkā</i> (śamkā) | Doubt about the variety of the tenets propounded by the <i>Jina</i> in part or as whole. |
| 2 <i>Kamkhā</i> (kāmkṣā) | Desire mundane or super mundane. This is the interpretation given by Umāsvāti and Siddhasenagaṇi. Haribhadra in <i>Āvasyakaṭīka</i> has given a different meaning, which appears more plausible and cogent. As addition to or appreciation of many fold doctrines, (<i>kāmkhā aṇṇaṇṇamsaṇa gaho</i>) in part or in whole. |
| 3 <i>Vittigicchā</i> (vicikitsā) | Misdirected intelligence resulting in doubt about the outcome of a spiritual discipline. |
| 4 <i>Parapāsaṇḍapasamsā</i>
(parapākhāṇḍaprasāmsā) | Appreciation of followers of heretical creeds. |
| 5 <i>Parapāsamdapasamthava</i>
(parapākhāmdasamstava) | Association with heretical teachers. |

⁵ *Sūtrakṛtāṅga* 1.9

Dasavaikālika 9.1

⁶ *Tattvāratha-sūtra* Umāsvāti VII.18



The fourth transgression differs from the fifth in as much as the former means secretly thinking admiringly of wrong believers, whereas the latter means announcing the praise of wrong believers loudly. Banarasi Dass in his *Nāṭakasamayasāra*⁷, (13-38) has given the following list of transgressions of right faith:

- Fear of public censure
- Attachment towards worldly pleasures
- Thinking of attainment of worldly pleasures in the next birth
- Praise of false scriptures
- Service of wrong believers.

2.6 The eight limbs of Sammatta⁸:

The firmness of an aspirant's belief is indicated by the following eight qualities, which are essential characteristics of *Samyagdarśana*. All these characteristics together make the faith complete and effective.

Nissamkiya (niḥśamkita): absence of doubt the variety of the tenets propounded by the Jina in part or as whole. The right believer, because of this quality, is free from the seven fears of

- This world
- Another world
- Death
- Pain
- Accident
- Absence of protector and
- Absence of forts, etc⁹

This shows a state of complete fearlessness, which is obviously necessary for a moral life.

Nikkamkhiya (niḥkāṁśita): absence of appreciation of manifold doctrine or having no desire for the worldly pleasures. It comes from the firm belief that worldly enjoyments are ephemeral, fraught with miseries, root of sins and evils. A right believer, therefore, has a

⁷ *Nāṭakasamayasāra*, (13-38)

⁸ *Uttarādhyayana*, 28.31

⁹ *Samayasāra*, Verse 228

Tattvāratha-Vritti VII.23 i



detached view of life. According to Amṛtacandrācārya, he has non-absolutistic attitude and avoids one-sided view.¹⁰

Nivittigicchā (nirvikitsā): absence of doubt in the result of spiritual discipline. A right believer should not have any repulsion from the impurity of the body of a person possessed of three jewels.¹¹

Amūḍhadiṭṭhi (amūḍhadṛṣṭi): un-deluded vision. Right believer does not follow the wrong path even if it may sometimes lead to seemingly favorable results. He disassociates himself from that person who follows the wrong path.¹² This is not out of any hatred for them but because of the possible dangers of deviating from right path by their association.¹³ He should not recognize violence as right under any fear or greed. He should avoid pseudo-*guru*, pseudo-*deva*, pseudo-scripture, pseudo-conduct and common false conceptions.

Uvavṛñhana (upabrñhaṇa): confirmation of faith. The right believer should perpetually endeavor to increase his spiritual qualities.¹⁴ Another name for these characteristics is Uvavūha (upagūhana), consisting in concealing one's own merit and demerits of others.

Thirīraṇa (sthirīkaraṇa): steadfastness of faith. Any time any one may be tempted by passions to follow the wrong path. It is the duty of the aspirant to re-establish him and others also on the right path by reminding him of its glory.¹⁵

Vacchala (vātsalya): Affection for faith. It includes respect for spiritual principles and for those who follow them.¹⁶ One must be devoted to meritorious persons, show respect to them and speak nobly.

¹⁰ *Purusārthasidhyupāya* by Amṛtacandra, 24

¹¹ *Ratnakaraṇḍa-śrāvakācāra* 1.13
Yogasāstra 2.17

¹² *Ratnakaraṇḍa-śrāvakācāra* 1.22,23,24

¹³ *Mulārādhana*, 144

¹⁴ *Purusārthasidhyupāya* by Amṛtacandra, 28

¹⁵ *Ratnakaraṇḍa-śrāvakācāra* 1.16

¹⁶ *Bṛhadvṛtti*, Leaf 67



Pabhāvanā (prabhāvanā): glorification of faith.¹⁷ One should try to propagate the truth to others also by means of charity, austerity, devotion, profound learning, by such means as are suited to the time and place.

It may be observed here that the first five characteristics pertain to the individual life of the aspirant whereas the last three pertain to the social aspect of religion.

A question is raised on the numerical discrepancy between these eight limbs and five *aticāras* in respect of faith/belief. Expanding the connoting of the last two *aticāras* namely *parapāśamdapasamsā* and *parapāśamdasamthava* to cover the opposite of the last five limbs eliminates the discrepancy.

Kundakunda in his *Samayasāra* has also explained the above eight characteristics from a different point of view.¹⁸

3.0 The process of Samyagdarśana

There is always a tendency in the soul to run away from the circle of worldly existence. But this centrifugal tendency is thwarted by a centripetal force that keeps the soul tracing the circumference of the world process. The centripetal force consists in the passion of attraction (*rāga*) and repulsion (*dveṣa*) or rather root like perverted attitude (*mithyātva*) towards truth. The centrifugal tendency is the soul's inherent capacity for emancipation, that is, the part of characteristics potency of the soul, which still remains unhindered or unobscured. It is this centrifugal tendency that ultimately leads the soul to the right path, to the virtuous ones only, because different individuals have different degrees of power manifested in them.

The soul, during the course of its eternal wanderings in various forms of existence, sometimes is possessed of an indistinct vision of its goal and feels an impulse from within to realize it. This impulse is the work of eternal centrifugal tendency. The impulse is a kind of manifestation of energy, technically known as *yathāpravṛtta-Karaṇa*. It is not always affective and so does not always invariably lead to spiritual advancement. But sometimes it so strong and irresistible that it goads the soul to come to grip with the centripetal force and to weaken it to an appreciable extent in the struggle that ensues. Here the soul is face to face with what

¹⁷ *Ibid*, Leaf 567, *Yogaśāstra*, Hemacandra, 2.16 *Vṛtti*

¹⁸ *Samayasāra* 227



is known as *granthi* or the Gordian knot of intense attachment and repulsion. If the impulse is strong enough to cut the knot, the soul is successful in the struggle and ought to be emancipated sooner or later within a limited time. The struggle consists in the twofold process known as *apūrvakaraṇa* and *anivṛttakaraṇa*.

By the *yathā-pravṛttakaraṇa* the soul is confronted with the concentrated force of the passions, and the other two *karaṇas* enable the soul to overpower and transcend the force. The force of the passions was there from all eternity. But it is only on some occasions that the soul is feelingly conscious of this force. Such consciousness means coming face to face with the knot (*granthi*). This consciousness is the work of the process called *yathā-pravṛttakaraṇa*. During this process the soul undergoes progressive purification every instant and binds the karmic matter of appreciably less duration. Further more, there is increase in the intensity of the bondage of auspicious *karmas* accompanied with the decrease in the intensity of the bondage of inauspicious *karmas*. And as a result the soul gets an indistinct vision of goal of its tiresome journey. This may be thought as the implication of the conception of *granthi*- and the soul's coming face to face with it.

Originally the soul lies in a state of spiritual slumber. Gradually it awakens and becomes self-conscious. Moral and spiritual consciousness dawn only when it is sufficiently conscious of and confronted with the force that has eternally been keeping it ensnared and entrapped. But this consciousness alone is not sufficient to enable the soul to overcome the force. A more powerful manifestation of energy is necessary for the purpose. And the soul that lack in this requisite energy fails to fulfill the mission and withdraw before the force. It is only the soul having the requisite energy by way of the two process of *apūrvakaraṇa* and *anivṛttikaraṇa* at the end of which the soul develops such spiritual strength as is destined to gradually develop and lead it to the final emancipation. In the process of *apūrvakaraṇa*, which like the *yathānivṛttakaraṇa* lasts only for less than forty-eight minutes, *antaramuhūrta*, the soul passes through such states as it never experienced before (*apūrva*). The soul had considerably reduced the duration and intensity of the *karmas* in the process of *yathānivṛttakaraṇa*, and reduced them still further in the *apūrvakaraṇa*. The *karaṇas* are spiritual impulses that push the soul to fulfill its mission and realize the goal. And this is possible only if the soul can reduce the duration and intensity and also the mass of the karmic matter associated with it. What the soul did automatically without any moral or spiritual efforts until now, it now does consciously with spiritual exertion. During the process of *apūrvakaraṇa* the soul undergoes such purification, as has colossal effect on the duration

and intensity of the bondage of new karmas as well as the accumulated ones. This is made possible by the following four sub processes, which begin simultaneously from the very first, instant of the main process:

1. *Sthitighāta*: destruction of duration
2. *Rasaghāta*: destruction of intensity
3. *Guṇaśreṇī*: the construction of a complex series of the groups of karmic atoms, arranged in geometrical progression with an incalculable common ratio, transplanted from the mass of karmic matter that would have come to rise after an *antarmuhūrta* for the sake of their premature exhaustion by fruit and
4. *Apūrvasthitibandha*: an unprecedented type of bondage of small duration, whose length much smaller than that the duration hitherto bound.

The soul undergoes yet another sub process known as:

5. *Guṇasamīkramaṇa*: transference of karmic matter.

This process transfers a portion of the karmic matter of the inauspicious type of *karma* to some other types of *karma*. The mass of karmic matter thus transferred increases every moment until the end of the *apūrvakaraṇa* process.

There are thus five characteristics sub-processes in the process of *apūrvakaraṇa*. At the end of this process the knot (granthi) is cut, never to appear again.

The first process of *yathāpravṛttakaraṇa* leads one face to face with the knot and the second process of *anivṛttikaraṇa* leads the soul to the verge of the dawn of the first enlightenment that comes like a flash on account of the absolute subsidence of the karmic matter of the vision deluding *mithyāṭva-mohanīya karma*.

The soul undergoes the same five sub-processes in the process of *antarakaraṇa*, whereby the soul divides into two parts the karmic matter of the vision deluding *Karma* that was to come into rise after the *anivṛttikaraṇa*. The first of the two parts the soul forces into rise during the last few instants of *anivṛttikaraṇa* while the rise of the second part is postponed for an *antarmuhūrta* during which no karmic matter of the vision deluding *karma* is allowed to rise and produce its effect on the soul. Thus at the end of the process of *anivṛttikaraṇa* the vision deluding *karma* has no effect on the soul for an *antarmuhūrta*. This *antarmuhūrta* is the period when the souls enjoys the first dawn of enlightenment or the spiritual vision i.e.



samyagdarśana or *samyaktva* the manifestation of *Praśama*, *saṁvega*, *nirveda*, *anukampā* & *āstikya*.

4.1 Compassion (Anukampā)

The soul has what are called “attributes” or characteristics or qualities. The attributes are manifested or become apparent in various human behaviours; one such being that can be termed as *anukampā* that the compassion, (beyond the commonly experienced emotional love) and therefore not susceptible to the changes and uncertainties which occur with emotion. That is, emotional love can change to the emotions of hatred and bitterness. The notion of compassion (unconditional love) is neither based on psychological need nor on reciprocal benefit. One does not love unconditionally or one does not become compassionate for the “pay-off”. Compassion is some underlying force or energy, which when expressed results in unbiased manifestation of beneficial human characteristics such as sense of equality, caring, releasing misery. Compassion is the fundamental attribute of human nature, valued throughout the globe, and throughout the ages.

Granted hatred, harm and destruction have occurred under the guise of love but this is not the same as compassion that is an aspect of a more developed human nature. Compassion attribute of soul motivates or determines the benevolent conduct of people in their relation to other living beings. There are cases of young children, who without prior influence refuse to eat meat because it is from animals that have been killed, or because they do not want animals to be hurt or to suffer.

This nature instinct of compassion attribute influences people's conduct and result in their attempting not to harm living beings.

It comes from within, ‘inside’ and not from outside, this natural need of *anukampā* motivates non harming behaviour towards nonhumans and which results among other in greater feelings of harmony, peace, happiness, and identity with them.

Philosophies, one of them like Jaina philosophy can do a great service to many people by providing a rational base for what is a complex and often difficult to articulate, fundamental human experience, traditionally referred to as the ‘soul’.

Society at large is experiencing an increase in incidents of violence leading to harm and detrimental debilitating feelings of fear and insecurity. In light of the increasing need of



humans to give in harmonious co-existence with other life-forms on this planet and importance of compassion for such occurrence, it would be important and beneficial to investigate *samyagdarśana* phenomenon with its kinds and limbs, so that humans can further develop non harming aspect of their nature.

Our own happiness and well being is linked to our treatment of all living beings. *Samyagdarśana* provides the insights into the reality of our non-harming nature represented by *śama* or *praśama*, the first characteristics of *samyagdarśana*. Regarding *anukampā*, the compassion, the logical questions arise:

How can someone love another being and at the same time be willing to kill that being?

How can someone possess the capacity to love and happiness and also the capacity to kill? The current animal rights movements has primarily been focusing on the treatment of certain nonhumans discussing upon the characteristics that animals have in common with humans. Based on this ethical philosophical standpoint each living being should receive the same moral treatment as that advocated for humans, that is equal concern, care and consideration. Thus the thrust has been on presenting a greater understanding of what is know as the 'other'. Service to other is service to self and others, service to individual and universe.

Why does the sight or thought of other's suffering (animal suffering etc.) provoke a strong reaction to assist them in some people and little or no reaction in others?

Why do some people attempt not to harm any living being while other people do not hesitate to exploit and kill non humans if they desire so?

Why people change from harming to no harming?

It is because of manifestation of inherent attribute '*anukampā*'. It is the self that enables the development of such benevolent behavior. Some may say this change is a subject matter of psychology and sociology. Yet the philosophy of self also involves these questions. If someone professes to love animal, one cannot kill and eat them or satisfy fashion desire like using promoting use of animals for testing cosmetics, encouraging use of silk, leather etc. Knowledge & practice of *anukampā* can resolve the contradiction of love and killing, overcoming the emotional love by *anukampā*, the compassion.



The question is 'is *anukampā* possible?' The answer is yes; it is not only possible but it is found to be the expression of fundamental nature of human in their ideal state, perfect state.

Emotions are subject to change often depending upon ever changing situations and circumstances. *Anukampā* is an attribute of self or soul, this knowledge and reason can overcome the emotional terrorism and hatred.

Concern for other life forms is the underlying principle of *anukampā*. *Anukampā* is an expression of permanent pure soul, which implies consistency, and sustained impartiality overtime. This *anukampā* is natural not conditional, and represents pure soul, it cannot change in hatred or disliking.

Lack of energy or fatigue may affect emotions, anger, hatred may manifest in place of love but *anukampā* is not subjective, it is universal and based on self-control, it cannot cause destruction, pain, and suffering. Hatred and happiness cannot live together. Happiness out of compassion is an attribute of soul; it does not include killing, harming and hatred.



B.2.2.4

Jain Concept of Omniscience

Br. Hem Chand Jain

Benediction

*Mokṣamārgasya netāraṃ, bhettāraṃ karma bhubhrutāṃ
Jñātāraṃ viśva tattvānaṃ, vande tadgūṇa labdhayell*

I bow to the leader and promulgator of the path of liberation, the destroyer of the large of karmic impurities and the knower of the reality completely so that I may also realize these qualities.

1.0 Introduction

According to Jaina metaphysics, our universe is an amalgam of six kinds of substances, namely soul (Jīva), matter (Pudgala), principle of motion (Dharma), principle of rest (Adharma), space (Ākāśa) and time (Kāla). Except soul, all the other five substances are non-souls (Ajīva). Thus the whole universe consists of souls and non-souls. Souls are infinite in number, matter (Pudgalas) are infinite times more, principle of motion (Dharma), principle of rest (Adharma), space (Ākāśa) are each one in number and omnipresent while time (kāla) is innumerable. The soul's distinguishing quality is consciousness, which manifests itself as knowledge and perception. Distinguishing qualities of matter are touch, taste, smell and colour. All that is visible/perceptible in universe is matter. Soul and matter are both active i.e. have the capability to act and move while the other substances are inactive and just support the actives of both souls and matter. Except matter, remaining all the five substances are non-concrete (Arūpi). Space provides accommodation to all the other five substances.

Here the term 'Dharma' (religion) should not be confused with principle of motion (Dharma). Defining *Dharma*, Samantabhadra in his famous work 'Ratnakaraṇḍa-śrāvākācāra' observes that 'Religion is something that takes the mundane beings out of the worldly misery and establishes them in the highest bliss. I will preach that true religion'.¹ All the living beings in the universe want pleasure and are afraid of the pain and pangs of transmigration. Jain *Tīrthaṃkaras* have shown the path to remove miseries and attain true happiness. Here, one should know that everything in this universe is independent and eternal. This universe is

¹ *Deśyāmi samīcīnam, dharmam karma nivarhaṇam. Saṃsāra dhukhataḥ sattavaṇi, yo dhartyuttame sukhe, Ratnakaraṇḍa-śrāvākācāra by Smanatabhadra, 11211*



without a beginning and end. No one has created it, no one can destroy it; it is there on its own merit, it simply changes every movement because “permanence with change” is its inherent nature. Each soul, in mundane existence, is having bondage of *karma*. Due to this bondage, the soul is suffering from different miseries in the four states of existence. It is continuously trying to ward off misery but without finding the right means, misery does not end. The root cause of all miseries and bondage are, the wrong belief about the self and non-self, perverse knowledge and ill conduct. Complete release from karmic bondage is liberation and it is attainable through adopting the right means. Right Faith/ vision, Right Knowledge and Right Conduct, the three together are the path to liberation.² That which leads to liberation is *Dharma* in true sense. The Lord of *Dharma* (religion) has said - Right Faith, Right Knowledge and Right Conduct are True Religion and reverse to these wrong faiths, wrong knowledge and wrong conduct augment miseries of worldly life and are “*adharma*”. In the absence of true knowledge of self and non-self the whole of mankind is groping for happiness in the darkness of uncertainty and doubt. If knowledge is false, the belief or faith will definitely be false and vice versa. A true aspirant for liberation has to understand the nature of these substances and realities as the knowledge of which is condition precedent to right belief (insight).³

Svāmī Kārtikeya maintains that ‘the intrinsic inherent nature of substance is ‘*Dharma*.’ Supreme forbearance, modesty etc, ten types of pure dispositions of the soul are ‘*Dharma*.’ The triple jewels (right faith, right knowledge and right conduct) are ‘*Dharma*’ and protecting the life of all living beings is ‘*Dharma*’, i.e., “Non-violence is the highest religion”. This is as propounded by omniscient Lord Mahāvīra 2600 years ago along with the doctrine of total detachment⁴.

2.0 Characteristics of Omniscience

As per Jainism the omniscient monks with super natural corporeal body are called ‘*Arihantas*’. The omniscient souls without corporeal body are called ‘*Siddhas*’. Both classes of souls are termed as true spiritual leaders (sacce deva) the adjective “true” has been used

² *Samyag-darśana-jñāna-cāritrāṇi mokṣamārgaḥ, Tattvārtha-sūtra*’ by Umāsvāmi, Verse I.1

³ *Ratnakaraṇḍa-śrāvaka-cāra* by Smanatabhadra, || 4 ||

⁴ *Dhammo vatthu sahāvo, khamadi bhavo ya dasviho dhammo- rayaṇattāyam ca dhammo, jīvāṇam rakkhāṇam dhammo, Kārtikeyānuprekṣā* || 476 ||



to differentiate them from celestial beings that are also termed as gods but they are not omniscient.

The main adjectives or characteristics of *Arihantas* are:

Vītarāga i.e., totally detached from the worldly things and affairs, free from delusion, illusion, attachment- aversion, all sorts of passions, birth and death and 18 types of blemishes, viz. hunger, thirst etc.

Omniscient, i.e., perfect knowledge by which the whole of the universe (all substances with their attributes and modifications) and non- universe are reflected/ known.

Āpta i.e., true counselor or guide. This adjective has some specialty of its own. One who is wholly detached and omniscient is a *kevalī*. All *kevalīs* are not wise counselors or guides and the *siddhas* have no use of words, so only Tīrthaṃkaras whose divine sermons/ sounds (letter less speech or words) show the true path to liberation to auspicious beings (*Bhavya Jīvas*), are called true '*Āpta*'. Literally '*Āpta*' means "He who has attained/achieved worth attaining/achieving".

2.1 Scriptural proof with respect to Omniscience

Defining omniscience, Umāsvāmi in *Tattvārtha-sūtra* has written the aphorism '*Sarva-dravya paryāyeṣū Kevalasya*, i.e., the subject of omniscience is 'all the attributes and modifications of three tenses (past, present, and future)' and its owner knows them all simultaneously in one unit of time (samaya) without any instrumentality of senses and mind. In the annotation of this aphorism Pūjyapāda in *Sarvārtasiddhi* says that "the past, present and future modifications of all the substances are infinite and omniscience operates in all these. These are no substances or mass of modifications, which are beyond the all-pervading omniscience. The splendor of omniscience is without any limits". To the nature of omniscience, Kundakunda maintains that "If the unborn modifications of future and the dead ones of the past are not known to the omniscient (sarvajña) omniscient, then who will call this sentience as divine'.⁵ Amṛtacandra says that "The sequence operated, infinite and wonderful modifications of the past, present and future and the deep and infinite mass of substances are so exquisite to the pure soul as if those substances have been engraved in, painted, entered deep, nailed inside, drowned wholly or merged completely and reflected in

⁵ *Pravacanasāra* by Kundakunda, verse - 39



the glory of pure consciousness and its manifestation”. Further he has written in verse 47 annotations.⁶

Samantabhadra in “*Āptamīmāṃsā*”, Amitagati in *Yogasāra*, Akalaṅka in “*Aṣṭaśati*” and Vidyānanda in “*Aṣṭasahasrī*” have established the principles of omniscience at large. As a matter of fact the existence of “omniscient being” is the main topic of Jaina logic and the whole logical thought is dedicated to the establishment of the concept of an omniscient.

The people with preserve attitude think that the independence of substances is deprived by fixing futurity as definite, but they forget that if further is taken for granted as take uncertain, the astrology, astronomy will be proved imaginary, when solar-eclipse, lunar-eclipse etc. will take place this can not be foretold the Jaina philosophy is full of definite declarations of further events which will happen lacs of years afterwards. All those declarations are very emphatic in their assertions of futurity. In words, they are like this – “Things will happen like this only and not otherwise. If we deny the certainly of futurity in the omniscient being we will have to deny whole of the Jaina Scriptures?! But before things any such wrong step, I would like to request the eager seekers of truth to ponder over coolly, calmly as it is a great principal of sequence bound modifications of all the substances. They may have a natural cause-and-effect-relationship in between them, yet the omniscient knows simultaneously all the events of futurity as well as all the events of the past.

Once a true aspirant of liberation attains omniscience, he never loses it again. It is the fullest form of manifestation knowledge attribute of soul. There are no different degrees of omniscience. It is not caused by any eternal means. It is the complete enfoldment of our consciousness by itself. In the state of omniscience the consciousness ceases to be influenced by time etc. eternal causes whereas in the first twelve stages of spiritual development, i.e., is the state of non- omniscient the consciousness gets influenced by time etc. The omniscience is regarded as “All comprehensive Channel” of knowledge because it is characterized by the absence of Karmic bonds. In case of non-omniscient beings there are many different degrees of knowledge (knowing-activity) varying from minimum two types to maximum four types of imperfect knowledge.

Some scholars may argue to how great Kundakunda has written in *Niyamasāra* that the omniscient god knows and sees all (the substances with their all modifications) from the

⁶ *Tattva-Pradīpikā* by Amṛtacandra, Verse 200



conventional (vyavahāra) point of view and from the realistic (Niścaya) point of view he knows and sees his soul only? Here one should not get confused with the earlier statement but he should know that all the prepositions are based on the principal -prepositions depending on the self and congruous to the self are real, while those depending on non-self and not congruous to the self are conventional. This is made clear in the 'Sanskrit commentary' on the above verse.

In short, whatever depends on others is conventional. As such omniscient knows, sees his own soul is real assertion while that he knows and sees other is conventional assertion. This is the sum and substance of the above statement. But, that "He knows and sees non-self entities from conventional aspect" does not mean that He does not know them actually.

Further in the above context a question has been raised and answered well in *Paramātmā-Prakāśa* chapter 1 verse No. 52 commentary as under:

Question: If the omniscient knows non-self substances from the conventional aspect only, then his omniscience should also be deemed to be so from conventional aspect, not real one?

Answer: It has been called conventional, because just as omniscient knows the self – soul as part and parcel of his own being, He does not know non-self substances similar and identical to that of the self, but not that He lacks the knowledge of non-self substances. If He knew the non-self substances with the same oneness affinity as with his own self, he would have been happy - unhappy by knowing the pleasures and miseries of others and would have himself become attached or aversions which, in fact would have been a great fault.

"One who knows the omniscient Lord in respect of his substance, attributes and modifications knows his own soul also and his delusion disappears." The remedy of conquering delusion has been shown in this verse; i.e., one who knows his own soul (true nature of soul), his delusion is eliminated. Thus, the understanding about the characteristics of *Arihantas* has been made compulsory for the annihilation of perverted belief.

The substance and the attributes of our own soul and those of the *Arihantas* are exactly similar, difference lies only in the present modification over modification is completely developed and the same is our ideal and aim. This is the reason that along with the



realization of the self, the recognition of true God *Arihantas*, true scripture (His divine discourses) and true monks is absolutely necessary for the achievement of right faith.

Omniscience is the basic foundation of Jaina philosophy, so we need to know its nature and the process of achieving it. Without faith of true God, true scriptures and true monks is not possible because the difference of true faith of true God, true scripture and true monks is not possible because differentiate of the true God is omniscience and passionlessness (complete detachment). The origin of scriptures lies in the divine voice of the omniscient *Arihantas*. The true monks are followers of the path shown by the omniscient God.

One who is going on wrong path cannot reach his destination. Likewise one who is having wrong concept about the self and non-self, yet thinks that he is on right path of liberation, he will never attain liberation. Samantabhadra in his '*Ratnakaraṇḍa-śrāvaka-cāra* (a sacred book on householder's religion) has written the following verses:

The belief in the true God, scripture and preceptor (monk) by fulfilling the eight requirements of true belief and without three kinds of follies* and eight kinds of pride** is called Right Faith.

The belief that the Jaina Tirthaṃkaras are the true Gods, the Jaina canons are the true scriptures and the Jaina saints the true preceptors is called 'Right Faith'. The three kinds of follies are:

Folly of senseless deeds in the name of religion, viz. bathing in so called scared rivers & oceans; setting up heaps of sand & stones, immolating oneself by falling from a precipice or being burned up in fire etc.

Folly of devotion, viz. worshipping with desire to obtain favour, of worldly false deities who themselves are full of passions, likes-dislikes etc.

Folly of devotion of hypocrites consists in the worshipping of false ascetics who have attachment-aversion with worldly things. The eight types of pride boasting for:

Learning

Worship

Family



Tribe
Power
Affluence
Religious Austerity and
Person having strong or comely body

2.2 The eight Limbs of Right Faith

The eight kinds of limbs of Right Faith are:

- Unshakable faith in the nature of substances
- Entertaining no desire for sensual enjoyment
- Loving the virtuous persons and monks for their excellent qualities without feeling disgust to see their soiled impure bodies.
- Non-recognition of the authority of false creeds and senseless acts at the name of religion.
- To remove the ridicule raised by ignorant and incompetent persons on the naturally pure path of Jainism. And also not to expose publicly the weaknesses of a layman or of a monk who is trying his best to be free from all faults and weaknesses.
- To help and re-establish therein them who, due to whatsoever reason, are wavering in right faith or conduct
- Entertaining love and proper respect for one's co religionists with pure heart and by crooked motives
- To establish the glory of the Jaina doctrines by removing in all suitable ways, the dense clouds of ignorance

Now, coming back to our main topic of omniscient, we must know the true characteristics of an omniscient God. Samantabhadra in his '*Ratnakaraṇḍa-śrāvaka-cāra*' has described as per below:

Naturally, in the nature of substances, the true God must be free from all sorts blemishes/faults and weaknesses which are found in all mundane beings.

The knower of all things (omniscient) and the revealer/expounder of *Dharma* (true religion/path of liberation); else in no other way can Godhood/divinity be constituted. He alone who is free from hunger, thirst, senility, disease, birth, death, fear, pride, attachment,



aversions, infatuation, worry, conceit, hatred, uneasiness, sweat, sleep, and surprise (18 blemishes) is called a God.

He who is the enjoyer of the highest status, who is of unsurpassed splendor, who is free from all kinds desires and impurities of sin, who is endowed with omniscience and devoid of beginning, middle & end and who is a friend savior of all kinds of living beings - such a Teacher is called '*Hitopadeśī*' (who gives useful discourses showing the path of liberation).

Just as a drum gives you out sound in consequence of the contact of the drummer's hand, but without any desire on its own part, so does the teacher reveal the truth without any personal motives of his own.

That one is true scripture which is the word (revelation) of omniscient Tīrthaṃkara, which cannot be over-ridden in disruption, nor falsified by perception, reason or testimony, which reveals the nature of things, which is helpful to men, animals and all other kinds of beings and which is potent enough to destroy all forms of falsehood.

That preceptor (monk) is praiseworthy who has no desires for sensual pleasures, who has renounced all worldly occupations and possessions and who is always absorbed in study, meditation and self-contemplation. (Only such a capable soul-monk with right faith knowledge & conduct can attain omniscience and none else).

Also Samantabhadra has described the characteristics of Right Knowledge as under:

That which reveals the nature of things/substances/elements neither insufficiently, nor with aggression nor perversely but exactly as it is / as they are and with certainty, that the knower of scriptures call Right Knowledge. Based on this definition the adage –“Be wise, do not be over wise, do not be under wise and do not be otherwise”, is prevalent in ethics.

The Third Jewel of the right path to liberation is observing of Right Conduct and it has been described by Samantabhadra as under:

To whom Right Knowledge has accrued by virtue of the acquisition of right faith on the destruction of Right Faith on the destruction of the darkness of faith - obstructing infatuation that excellent soul begins to practice the rules of Right Conduct to get rid of personal likes-dislikes (attachment-aversion) that is to attain to the state of desirelessness.

From above discussion it is very clear that the attainment of perfection is the culmination of a gradual course of self-absorption, which needs to be followed step by step. The preceptors have therefore, divided the pathway into fourteen stages each of which represents a particular state of development, partial elimination of natural traits and qualities. These fourteen stages of spiritual purification are called “*Guṇasthānas*” and are as under:

1.	Mithyātvā	Perverse belief, wrong faith, gross ignorance
2.	Sāsādana	A momentary psychic state of soul in the process of falling from the right faith prior to touching false faith.
3.	Miśra	Mixed feeling, hovering between certainty and doubt.
4.	Avirata-samyagdṛṣṭi	Vow less true believer. This stage arises when faith deluding and the interest type of conduct deluding <i>karmas</i> are wholly or partially subdued or destroyed.
5.	Deśa-virata	A true believer observing <i>Aṇuvratas</i> , small vows. This arises when the intense passion (conduct deluding) is also subdued or destroyed. This is a votary householder's stage.
6.	Pramatta-virata	A stage of possession less, occupation less and homeless naked monk observing complete conduct with slightly imperfect vows. This arises when the <i>Pratyākhyānāvaraṇa Prakṛti</i> is also subdued partially. The mild passion ‘ <i>Sarjvalana</i> ’ is in operation.
7.	Apramatta-virata	A stage of perfect observance of vows of a true monk with real right conducts of self absorption but with slow rate.
8.	Apūrvakaraṇa	A true monk with excessively increasing purity of thoughts with ascending ladder of perfect conduct and pure meditation. The ‘ <i>Sarjvalana</i> ’ mild passion being in subduing or vanishing state.
9.	Anivṛttikaraṇa	A true monk in highly advanced state of pure thought activity than the preceding one.
10.	Sūkṣmasamparāya	A true monk in a very high spirituality advanced state than the preceding one with the slightest ‘ <i>Sarjvalana</i> ’ greed passion which is also fully under control and remains to be eradicated in this stage.



11.	Upaśānta-moha	Subsidence of delusion. A true monk touches this stage then only when he ascends by ' <i>upaśamaśrenī</i> ' (subsided ladder or flight of step) after 7 th <i>guṇasthāna</i> . This stage arises from the total subsidence of ' <i>Mohaniya-karma</i> ', for a while and he falls back certainly due to rise of deluding <i>karma</i> .
12.	Kṣīṇa-moha	Destruction of delusion, i.e., completes eradication of the ' <i>Mohaniya Karma</i> '. A true monk reaches this stage if he ascends by ' <i>Kṣapaka Śrenī</i> ' eradicated ladder after 7 th <i>guṇasthāna</i> and he certainly goes up and attains the omniscience in 13 th <i>guṇasthāna</i> .
13.	Sayoga-kevalī	Sa=with, yoga=three channels of activity, i.e., mind, speech & body and <i>Kevalī</i> / Jina means omniscient. This is the stage of <i>Jīvana-mukti</i> characterized by the total destruction of the four kinds of <i>Ghāti-karmas</i> (destructive Karmas) and possessing omni- perception, omniscience, infinite bliss, infinite power etc. natural traits, but indicating the association with the physical body due to operation of " <i>Aghāti-karmas</i> " (non-destructive Karmas). Those who evolve out the <i>Tirthaṃkara-nama-karma</i> become the <i>Tirthaṃkaras</i> who reveals the true ' <i>Dharma</i> ' (religion). Surrounded by celestial beings (gods & goddesses) and human beings who offer him devotion, the omniscient Tirthaṃkara explains the truth in "Om" voice called divine speech and it is interpreted into popular speech for the benefit of masses by the highly advanced disciple monks called " <i>Gaṇadharas</i> ". The truth thus known is called " <i>Śrutī</i> " (revelation) and its perfect accuracy is guaranteed by the omniscience, which does not manifest until and unless the ' <i>Mohaniya Karma</i> ' is totally annihilated. He (the omniscient) is totally free from partisan feeling because he has no trace of any attachment-aversion. He has conquered delusion so he is called "Jina". He is absolutely passionless; hence his revelation is cent percent true.
14.	Ayogya-kevalī	<i>Ayogya</i> = without mind, speech & body and <i>Kevalī</i> = omniscient. This is the last stage on the path to liberation and is followed by the soul's ascent to " <i>Nirvāṇa</i> " on the exhaustion of the ' <i>Aghāti karmas</i> '. The soul who passes this stage is called " <i>Siddha</i> ". A perfectly successful

		<p>accomplished soul free from Karmic matter & body & body possessed of omni-perception, omniscience, infinite bliss, and infinite power etc. natural traits in fully blossomed state. He is now no longer subject to any depressing influence of matter. He rises up immediately to the top most part of the universe to reside there for ever in the enjoyment of all those divine attributes which we may have never dreamt of. He the “<i>Siddha</i>” being the ideal of absolute perfection becomes the object of meditation and worship for we all the “<i>Bhavyas</i>”(souls capable to attain Nirvāṇa) in the three worlds. The words fall short; rather have no power to describe his glory & attributes.</p>
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Above discussion reveals that the arrangement of ‘*Guṇasthānas*’ is not based on any artificial path but it is based upon the natural effects observable in the being who takes himself scientifically in hand to control his destiny.

Jainism is nothing but the path of purification of soul and the science of attaining Godhood. Jainism is the illuminator of the path to liberation and also encourages the mundane beings to follow that path and assures that those who follow this path will definitely attain all blissful state of Godhood. Therefore, knowing and experiencing our souls is utmost necessary for the destruction of delusion and knowing the *Arihantas* (embodied omniscient God) in respect of their substance, attributes and modification is very essential to know our own souls.

Kundakunda in his ‘*Pravacanasāra*’ verse No. 82 declares:

All the *Arihantas* attained ‘*Nirvana*’ by destroying the ‘*Karmas*’ in the same pathway of attaining Godhood- our salutations to them.

In annotation of this verse Amṛtacandra says:

“Let there be no more exposition and discussion. My understanding is settled well”.

In the introduction of this verse he has written that “This is the only path of spiritual advancement as experienced and revealed by the omniscient Beings. Thus I have corrected/systematized my own understanding”.



From above discussion it is clear that omniscience or omniscient is the knower of events only, not the doer of those events. The modifications or events are all without any sequence, not otherwise; i.e., a substance is sequence bound in respect of its modifications and without any sequence in respect of its attributes. This way the theory of relativity applies in a substance, which is a mass of attributes and modifications.

Amṛtacandra in '*Ātmakhyāti*' annotation on verse 2 of '*Samayasāra*' writes as:

The soul or any substance, being possessed of multifaceted nature in such as has admitted sequence bound modifications and attributes without any sequence, both of which constitute its very existence. In short we can generalize as follows:

- Each soul is independent and not under any other substance.
- Substantially all souls are equal none is higher or lower.
- Each soul possesses the seed power of infinite Knowledge and bliss. Happiness does not come from outside.

Not only soul but all substances are possessed of the nature of "Permanency with a change", i.e., they on their own continue changing/modifying without quitting their inherent intrinsic nature/qualities.

Mundane beings are unhappy and miserable because of their perverse faith, false knowledge and false conduct. They can be happy by abandoning perversity and attaining Right Faith (insight) - Knowledge - Conduct.

There is no imaginary so called creator God. Every soul may become a God by discriminating the self from non-self.

The omniscient God is only the knower and seer of the universe and not the creator-destroyer-protector.

Jaina philosophy is basically that of non-doing/non-doership as this principle is established with omniscience and the sequence bound modifications.



Every soul (mundane being) is potentially omniscient, that is to say, the consciousness of every living being is endowed with the capacity to know all things, unlimited by time or space or distance.

All things, whatever exists in this universe possess the basic quality of knowableness; hence they are known by perfect knowledge (omniscience) on annihilation of knowledge obscuring *karma*, perception obscuring *karma* & power obstructing *karma* and proceed by the annihilation of deluding *karma*.



B.2.3.1

Knowledge – Jñāna

Dr. Shugan C. Jain

Preamble

Oxford English dictionary defines knowledge as:

- i. Expertise, and skills acquired by a person through experience or education; the theoretical or practical understanding of a subject;
- ii. What is known in a particular field or in total; facts and information; or (iii) be absolutely certain or sure about something.
- iii. Philosophical debates in general start with Plato's formulation of knowledge as 'justified true belief'

However there is neither a single agreed definition of knowledge presently nor any prospect of one, and there remain numerous competing theories. Knowledge acquisition involves complex cognitive processes like perception, learning, communication, association and reasoning and used to develop better understanding a subject to use it for a specific purpose if appropriate.

Religious meaning of knowledge is:

Christianity: Knowledge is one of the seven gifts of the Holy Spirit.

Islam: The Knowing" (al-ʿAlīm) is one of the distinct attributes of God. The Quran asserts that knowledge comes from God and encourages the acquisition of knowledge.

Indian religions talk of two kinds of knowledge direct (parokṣa) i.e. knowledge obtained from books, hearsay, etc. and indirect is the knowledge borne of direct experience, i.e. knowledge that one discovers for oneself.

Knowledge is the most discussed subject in Jaina canonical literature which consider knowledge in its totality i.e. source, types, use and method to attain it. Its importance is established by the fact that attaining omniscience is an essential pre-requisite to achieve emancipation (Mokṣa). *Dhavalā* by Vīrasena Svāmi, *Pravacanasāra* by Kundakunda, *Tattvārtha-sūtra* by Umāsvāti and commentaries on it by Umāsvāti, Pūjyapāda, Akalaṅka and others plus a separate appendix prepared at Vallabhi-vācanā called *Nandīsūtra*

containing just knowledge are the important sources for understanding the Jain theory of knowledge.

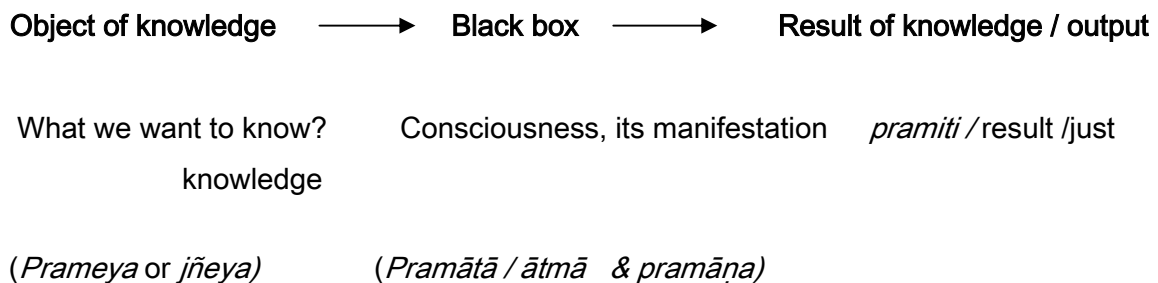
Discussions of Knowledge (jñāna) in Jainism

Knowledge is an attribute of the soul. In fact knowledge is said to be the nature of the soul as it is found only associated with the soul. In empirical soul, it decreases or increases as per the thickness of karmic veil on it.

Let us look at the example of moon to understand the Jaina concept of knowledge and soul concomitance: We see full bright moon on the full moon night called *Purnimā*. After that night we start seeing moon gradually becoming less visible due to its being obscured by the relevant position of sun/earth and moon itself as well as other obstructions like clouds, trees, hills etc, till on the no moon night called *Amāvasyā* we do not see the moon at all. This cycle does not mean that the light/ shining attribute of moon has gone but it simply gets obscured by impediments stated above. So as an example only; soul can be taken like moon and its attribute knowledge like brightness or light emitted by the moon.

Pure soul is perfect knowledge. There is never a moment when even the empirical soul, be it in any destiny or state is without a trace of knowledge otherwise it will become by definition a non-soul. The states of imperfection and perfection, expressed by such terms as *mati-jñāna* and *kevala-jñāna* are in turn the modes of the attribute knowledge in partial or complete states. The empirical soul being defiled by knowledge obscuring *karmas* therefore needs certain media or external devices to acquire knowledge of others. Also there are limitations to its knowledge capabilities in terms of place, area, time or the substance type.

Knowledge as a system in Jain philosophy:





Jñāna definition

Some of the definitions and benefits of knowledge in Jain literature are given below:

- *Jñāna* is an attribute of soul, which is capable of knowing both self and others.¹
- '*Nāṇaṃ ṇarassa sāro*,² says that the sole purpose of human mode is to acquire knowledge, as *jñāna* and soul are concomitant.
- *Niryuktikāra* Bhadrabāhu II says '*ṇāṇassa sāramāyāro* or the sole purpose of knowledge is to develop and practice right conduct to achieve the ultimate objective'.
- *Sūtrakṛtāṅga*, the second canonical text starts with *Bujjhejja* meaning to know or try to know and then practice to destroy the bondage.

Thus we see that *Jñāna* is defined by different *ācāryas* from time to time. Pūjyapāda³ defines it as, 'The means by which cognition takes place', 'one who knows' and 'the knowledge'. *Dhavalā*⁴ defines *jñāna* as 'The specific entity which provides the true knowledge of the object', 'entity which enables to decide the true nature of a substance' and 'means of cognizing substance, modes and attributes'. *Nandī-cūrṇi* on the other hand defines *jñāna* as 'Just cognizing', 'means of cognizing' and 'the cognizer'. Other scriptures also define *jñāna* similarly. So we can define *jñāna* all inclusive as the:

Process of knowing or cognition can thus be viewed as measurement system, the measure or standard also, knower (owner or the processor of knowledge)?

Result of cognizing (knowledge): i.e. elimination of ignorance about the characteristics of the object. *Jñāna* here implies acquiring the knowledge about what is good for adoption and what is bad to be given up for achieving the ultimate objective. Further *jñāna* is a capacity (of soul) to know completely and directly as state (gross or subtle), distance, spatial and temporal constraints are not hindrances. Status of knowledge as right (*samyak*) or wrong (*mithyā*) depends on the attitude of the owner of knowledge. An individual with right attitude (*samyak-dṛṣṭi*) will have right knowledge and vice versa.

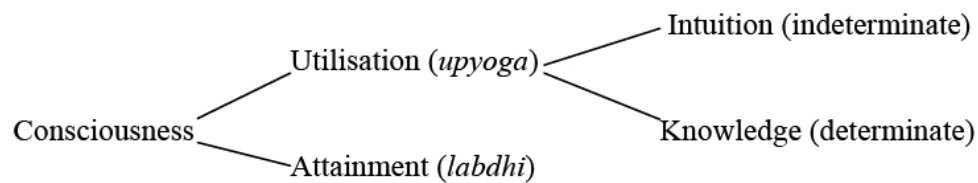
¹ *Jainendra-sidhānta-kośa*, Jinendra Varni, V.II p-255

² *Bodha-pāhuḍa* by Kundakunda

³ *Sarvārthasiddhi*- Commentary on *Tattvārtha-sūtra*, 1.7

⁴ *Ṣaṭkhaṇḍāgama* (Dhavlā) by Virasena 1.1.4 /142 /3

Caitanya or consciousness is the essence of *Jīva*. The two manifestations of consciousness are intuition/*darśana* and knowledge/*jñāna*, the former is simple apprehension and the latter conceptual knowledge. The consciousness itself takes two forms namely attainment (*labdhi*) and utilization (*upayoga*). Attainment is the capacity to know whereas utilization involves its application for the purpose of knowing. The utilization of consciousness itself takes two terms namely intuition or *darśana* (which is indeterminate i.e. not definitive cognition) and knowledge (which is determinate, is definitive). *Darśana* is simple intuition of generalities of things while knowledge is with particulars or specific attributes of the thing. These two utilizations of consciousness occur either simultaneously or in continuous sequence of intuition followed by knowledge.



Empirical soul cannot have pure knowledge or complete knowledge of a thing. Hence the object has to be viewed from many angles/view points to have near complete knowledge of the same. Lord Mahāvīra always replied from at least four angles namely substance, mode, time and space/place view points, e.g. when asked about *loka*, he said, "From substance view point it is one and with limits; from space/place view point, it occupies countless space but is limited and bound on all sides by *aloka*, from time perspective it is eternal i.e. was always there and will always be there, from mode view point it is infinite i.e. changing continuously and things existing in it are changing also.⁵ Later on from *Bhagavatī* and other *āgamas*, we find an object is always viewed from two view points at least i.e. from transcendental or absolute or substance view point which gives the substance or permanence perspective and from practical or mode view point which gives the changing state of the object at a particular point of time. These viewpoints were further classified into seven *nyayas* (partial knowledge) being discussed in different *āgamas*, which provide us the means to know an object from a specific viewpoint of the cognizer. The knowledge thus acquired through the doctrine of viewpoints, was expressed using *syāt* (in some respect or a little bit '*kiñcīta*').

⁵ *Bhagvatī Sūtra* 2/44-45



Characteristics of Jñāna

Jīva is described as sentient (*cetana*) having sentiency (*cetanā*) and its manifestation (*upayoga*) as the two essential characteristics. These characteristics set *jīva* aside from all other substances, which are all insentient.⁶ Thus soul / *jīva* and *jñāna* are concomitant and the soul is the knowledge and the knower itself. Nature of pure soul has been defined as infinite intuition / vision / *darśana*, infinite knowledge, infinite bliss and infinite energy. Thus pure soul has the capacity to know all objects irrespective of temporal or spatial distances and as vividly as either present or in the near vicinity. Soul and *jñāna* are of the same size and co-existent. If it were not so, then either the parts of soul will be without *jñāna* or *jñāna* itself will exist at a place other than soul.

Jñāna does not have spatial and temporal limitations, but is a capacity. Distance, spatial or temporal constraints are not hindrances for the soul to know. Knowledge, being co-existent with soul is as independent as existence and does not depend on any other knowledge. Further no physical contact, direct or indirect with objects is necessary for the emergence of knowledge.

Senses etc are only the media of acquiring *jñāna*. They can cognize only the concrete (*rūpi*) objects and that too their present modes only. Thus empirical soul or pure soul defiled/bonded with matter karmas, whose *jñāna* capability is masked with matter karmas (especially *jñānāvaraṇīya*) acquires knowledge through external media like senses and mind. Pure soul does not need any media to cognize as it can cognize all substances (concrete and non-concrete) and their modes of past, present and future. Thus the knower and *jñāna* is only the soul / *Jīva*.

Knowledge types

Jain literature is perhaps the only one of its type to have extensive discussions on *jñāna*. In fact *kevala-jñāna* (omniscience) is an essential requirement to achieve emancipation / *nirvāṇa*. From absolute or transcendental viewpoint, *jñāna* is of one type only i.e. omniscience which is a quality of pure self. However due to the masking of pure soul by *karmic* cover; it is classified into different categories, depending on the extent of the *karmic* cover it has, which are in fact the modes of pure knowledge.

⁶ *Nandīsūtra*, edited by Acharya Mahaprajna.

Knowledge is of one type only. However, for the sake of explaining and its systematic investigation ranging from the most imperfect knowledge of one sensed *jīva* to the perfect knowledge of five sensed omniscient, right knowledge or *samyak-jñāna* had been classified as of five types of knowledge in the canonical literature:

- *Matī* or mind based or sensory perception: includes sense perception, memory (smṛti), recognition (sañjñā), hypothetical reasoning (cintā), and inference (anumāna).
- *Śruta* or verbal testimony: knowledge generated by words
- *Avadhi* or clairvoyance or knowledge with limits: *avadhi* cognizes distant (temporally and spatially) physical objects
- *Manahparyaya* or telepathy or knowledge of mental modes i.e. which perceives directly the modes of other person's mind and hence the thoughts and their objects
- *Kevala* or omniscience

The last three are supra empirical and are generated by special type of meditation and spiritual purification while the first two are empirical knowledge only and acquired through sense organs and mind. Further they maintained that the first three *jñānas* may be true (*samyak*) or wrong (*mithyā*) depending on the state of knower as having *samyak-darśana* or not. *Samyak-darśana* was defined as the tendency or attitude that was conducive to spiritual progress. Thus knowledge being valid or not was dependent on spiritual progress and not on logic. This is the first phase of knowledge development in Jain canonical literature.

Matijñāna - Sensuous Perception or Mind Based Knowledge⁷

Sensuous perception is defined as the knowledge acquired through the aid of the five senses and mind. This originates with intuition followed by the four steps namely:

- Out linear-grasp; *avagraha* or awareness of some existence
- Discrimination; *īhā*, a desire to know whether it is THIS or THAT
- Perceptual judgment; *avāya* is ascertainment of the right and exclusion of the wrong
- Retention of judgment; *dhāraṇā*

There is a rule concerning complete cycle of the four steps indicated. Sometimes 1, 2 or even first three steps can occur and then forgotten. These four steps result with the aid of

⁷ *Pravacanasāra* by Kundakunda V. 15



the sense organs. After retention of judgment; memory, comparison, logic or inference can occur serially and are the functions of mind. All these four steps after retention of judgment are also included in *matijñāna*.

Jain thinkers have defined touch or skin (*sparśana*), taste (*rasanā*), smell (*ghrāṇa*), form / colour or eye (*cakṣu*) and hearing (*śravaṇa*) as the five types of sense organs. Further they also consider *mana* / *manas* (mind) as no-indri (quasi sense) and the integrator of all the remaining five senses. Of these six senses, eyes and mind are not competent for contact-awareness while the remaining four senses perceive the objects only on contact with them. Therefore contact awareness is possible through later four senses only while the object-awareness is possible through all the six senses. *Matijñāna* is preceded by visual intuition / *cakṣu* and / or non-visual intuition / *acakṣu-darśana*.

Since all the senses and body are indicated as consisting of matter, *matijñāna* is limited to knowing concrete objects only, i.e. objects which can be cognized by the senses as they have attributes which are the subjects of the five senses. Non-concrete objects, like soul/self, *ākāśa*, *dharma*, *adharma* and *kāla* are not the subjects of *matijñāna*. Hence we see that the sphere of its cognition even though is very limited, yet it is of prime importance as it is the knowledge, which affects our daily life.

Stages of sensual perception discussed

Let us take each stage of development of sensual perception at a time for brief discussion.

Avagraha: - Out linear-grasp. Apperception

Avagraha is the general knowledge of an object when it is brought in contact with sense organs. It consists of two stages namely *vyañjanāvagraha* (contact-awareness) and *arthāvagraha* (object-perception / awareness). Contact-awareness is the relation of the physical sense organ with the subject transformed into its sense data such as sound-atoms. Object-perception on the other hand is the last stage of contact-perception and is an instantaneous flash. Initial bare contact of the sense organs take place at the moment it reaches the senses. This is the stage of contact awareness. This contact awareness gradually proceeds towards the plane of consciousness and is called object awareness. Bhadrabāhu II in *Āvaśyaka-niryukti* defines *avagraha* as cognition of sense data. Further it is instantaneous, i.e. it lasts only for one instant that is infinitesimal (*samaya*) and beyond human conception. However it relates to object-perception and not to contact-awareness,

which continues for countless number of instants gradually proceeding towards the plain of consciousness. Sequencing of *Avagraha* cognition is given in table below:

Stage	Activity name	Details
1	Avgrahaṇa (Receiving)	Sense organs and object in contact continuously. Over a period the perception takes place and not at the first instance
2	Updhāraṇa (Holding)	From first <i>samaya</i> to countless <i>samaya</i> , cognition of generic attributes get clearer.
3	Śravaṇa (Hearing)	Receives cognition of the generic attributes of the object or its class.
4	Avalambana (Grasping)	Grasp of the generic attributes of a specific object or its class.
5	Medhā (gradual (awareness))	Inquisitiveness of other attributes of the object arises during this stage.

Following example will clarify the occurrence of *avagraha* in the cognition process.

“A man is asleep and is to be awakened by a telephone call. . The sound of telephone ring, which Jaina thinkers regard as composed of matter *paramāṇus* (subtle-atoms) reach his ears and awaken him. This is the stage of awareness (*darśana*). However the sound subtle-atoms reach his ears in succession, and countless instants elapse before the ears are sufficiently saturated with these subtle-atoms so that the person may be awakened to consciousness. As soon as the person is conscious, contact-awareness is over and then there occurs object-perception, which lasts only for one instant.”

The knowledge that occurs with the help of eyes and mind is of the expressed object only. The rest of the four senses i.e. ears, nose, tongue and body can perceive both expressed and non-expressed objects. Expressed and non-expressed objects are sub divided in twelve groups, from the viewpoint of their cognition; e.g. Multiple (*bahu*); Few (*eka*); Complex (*bahuvridha*); Simple (*ekavidha*); Quick comprehension (*kṣipra*); Slow comprehension (*Akṣipra*); Partially exposed (*aniḥśruta*); Unspoken (*anukta*) and Non-constant (*adhruva*) etc.



Sense organs cognise only the general features of the object during *avagraha*. The object is free from association with names at this stage. For example in the above example, the man who is awakened is just conscious of some sound and not of the specific source or nature or its purpose etc. Actually he is at this stage not even aware of 'This is sound' which becomes firm only in the third stage of *matijñāna* i.e. *avāya*. The object-perception being instantaneous cannot be considered to have developed such a form.

Īhā - discrimination

Īhā is the inquisitive pursuit for the knowledge of specific details of the perceived datum i.e. a desire to know whether it is THIS or THAT. Thus similarities and differences of the object with other objects become the subject of consciousness in this stage. It follows in the wake of *avagraha* whereby the object is cognized distinctly. For example in *avagraha* a person simply hears (partial cognition) a sound while in *īhā* he cognizes the nature of the sound also. The process of *īhā* thus continues for a certain period of time though it never exceeds one *muhūrta* (48 minutes).

Some Jain scholars subscribe to this view and hence declare that contact-awareness is the beginning of awareness, object-perception is dawning of awareness and *īhā* is the determinate tendency towards the ascertainment of the particular nature of the object. Though *īhā* is a kind of discrimination, yet it is different from doubt. It strives to ascertain the true nature of the object by means of reason and logic to lead towards the acceptance of truth and avoidance of the untruth. *Īhā* cognition starts immediately after *avagraha* and its stages are listed in Table below.

Stage	Activity name	Details
1	Ābhogantā (leaning towards),	Intuition starts after contact of the object being cognised.
2	Mārgaṇatā (searching),	Intuits <i>anvaya</i> and <i>vyatireka</i> attributes of the object.
3	Gaveṣaṇatā (fathoming),	Intuits <i>anvaya</i> attributes after rejecting <i>vyatireka</i> attributes.
4	Cintā (discursive thought)	Repeated intuition of the object for its <i>anvaya</i> attributes.
5	Vimarśa (enquiry)	Enquires about <i>nitya</i> / <i>anitya</i> and similar opposing attributes.

Avāya or Apāya - perceptual judgment

After *īhā* arises *avāya*. *Avāya* excludes the non-existent characteristics of the object. *īhā* is enquiry about right and wrong; *avāya* is ascertainment of the right and exclusion of the wrong. It is thus perceptual judgment. For example, when on hearing the sound one determines that the sound must be of telephone and not of conch shell or a person because it is accompanied by certain rhythm being repeated. *Avāya* cognition starts immediately after *īhā* and its stages are indicated in the Table below.

Stage	Activity name	Details
1	Āvartana limited determination	Nature of the object starts being cognised after <i>īhā</i> .
2	Pratyāvartana, repeated determination	Repeated intuition of the object of the knowledge.
3	Apāya (determination)	<i>īhā</i> ends and the cognition of the object of knowledge get ready for retention.
4	Buddhi, vivid determination	Stabilization of the clear cognition of the object.
5	Vijñāna (determinate cognition).	Clearer cognition of the object is achieved and ready for retention

Dhāraṇā - retention of judgment

Avāya is followed by *dhāraṇā*. *Dhāraṇā* means retention of the perceptual judgment for a number of instants, which can be countable or non-countable. *Nandīsūtra* gives *dhāraṇā* (holding), *sthāpanā* (placing), *pratiṣṭhā* (fixing) and *koṣṭha* (firmly grasping) as the synonyms of *dhāraṇā*. Akalaṅka defines it as condition of recollection, which is *saṁskāra* (trace). Vidyānanda also says so and further clarifies that ‘it is like *īhā* of the nature of knowledge called recollection’. Vādideva Sūri says it is only concentrated persistence of *avāya* for a certain length of time. It is not by any means the condition of recollection in future, as it cannot last up to the time of recollection. Hemacandra⁸ says that *dhāraṇā* is the basis or cause of *smṛti*.

In our daily life, we can compare *dhāraṇā* to writing in certain books or memory, after ascertaining validity / truth, new information or updating old information for retrieval or use later. *Dhāraṇā* does not include retrieval of information from memory or written records. In psychology, activities of memory are described as encoding (*sthāpanā*), storage (*koṣṭha*) and retrieval. Following characteristics of *dhāraṇā* emerge from the above discussions:



- It is the last stage of cognition by sense organs.
- No new cognition takes place during this stage but it is only the retention of the judgment.
- Sequence of *dhāraṇā* cognition. It starts immediately after *avāya* as given in Table below

Stage	Activity name	Details
1	dharaṇā	Cognition of the object of knowledge continues to exist (avicyuti)
2	dhāraṇā (holding),	<i>Vicyuti</i> of the object knowledge due to its non usage i.e. is capable of being recalled from memory for days.
3	sthāpanā (placing),	Object of knowledge is kept in storage (brain) for unlimited time.
4	pratiṣṭhā (fixing)	Object of knowledge with its clear identity is kept in storage (brain) for unlimited time.
5	koṣṭha (firmly grasping)	Permanent retention in the memory, like rice in storage chamber.

Intellect as enhanced mind based knowledge:

It is of interest to note the two ways classification of *ābhinibodhika-jñāna* (mind based knowledge) in *Nandīsūtra* (verses 31-38); namely *śrutaniśrita* i.e. backed by scriptural learning or *aśrutaniśrita* i.e. not backed by scriptural learning. The four stages of sensual perception indicated above can be either *śrutaniśrita* or *aśrutaniśrita*. *Aśrutaniśrita* is further subdivided into four intellects (buddhis) by *Nandīsūtra*, namely:

Autpātika-buddhi or instantaneous comprehension i.e. it comprehends instantaneously the true nature of a thing never seen or heard before. It does not depend on sense organs or words. This implies original thinking as it does not include any thing read /heard or seen before. Digambara literature assigns knowledge acquired in previous births as a cause for this intellect. Akalaṅka says that owner of this intellect is said have wisdom (Prajñā) and can give discourse to even the owner of knowledge of 14 *pūrvas*. (Example cock having a fight with itself (mirror given by the prince).

- *Vainayika-buddhi* or intellect born out of faithful service to an intelligent person or text i.e. it is capable of completing a difficult task and is fruitful in this life and thereafter. (examples of faithful service of the guru resulting in this intellect in the disciple (story of

two friends learning astrology one with complete dedication to guru becomes expert and the other acquires knowledge but no dedication to guru and hence has no effective intellect).

- *Karmajā-buddhi* or intellect developed by practical experience i.e. intellect which comprehends the truth due to attentive consciousness of both practical and theoretical sides of an action / object. It is born out of experience. Most people appreciate this intellect for worldly attainments /benefits; (ex goldsmith can differentiate between pure gold and alloy)
- *Pāriṇāmikī-buddhi* or mature intellect i.e. intellect which fulfils its purpose by means of inference, reasoning and analogy and results in well-being and ultimately salvation.

These *buddhis* are purely mental only and not inspired by just learning. *Dhavalā* talks of all these *buddhis* also but in the context of karma theory whereby all these intellects are due to the knowledge acquired in earlier life and giving special faculties (in the form of development of certain parts of the brain which processes knowledge which respond very fast due to prior learning in earlier lives and cognition occurring without the need of five sense organs) to the *jīva* in the present life. Such a person is called an intelligent person or a genius.

***Śrutajñāna*⁸ - Verbal or Scriptural Knowledge / Verbal Testimony**

Originally it means knowledge embodied in the scriptures and falls in two categories namely *Anga-praviṣṭa* and *Angabāhya*. *Śruta* literally means ‘what is heard’, so *śrutajñāna* is also called as knowledge developed due to hearing. Later on whatever is heard is also defined as *śruta*. *Śrutajñāna* thus got redefined as knowledge by testimony and not by acquaintance. This implies that expression of sensual perception in syllables / signs is *śrutajñāna*. The objects of this knowledge may be both concrete and non concrete (i.e. physical and non physical or *mūrta* and *amūrta*) in the entire *loka* and of all times.

Thus verbal testimony (*śrutajñāna*) can be defined as ‘Knowledge or cognition of other related entities with the aid of mind using the knowledge cognized through the medium of sense organs’. It also follows from this discussions that *śrutajñāna* is matter as it is based on sensual perception which itself is matter as per Jain theory of knowledge. It is normally of two types namely verbal (through words heard or read) and inference (e.g. seeing smoke to know the existence of fire).

⁸ *Nandīsūtra* edited by Mahaprajna



Śruta is classified in two categories namely material scripture (Dravyaśruta) and psychic scripture (Bhāvaśruta). Sermons of omniscient composed as *Dvādaśāṅga* by *gaṇadharas* is *Dravyaśruta* while the knowledge acquired by their listener or reader is called *Bhāvaśruta*. As verbal testimony is preceded by sensual perception, it is identified as of two types namely verbal (through words heard or read) and inference. Since the subjects of the five sense organs are touch, taste, smell, sound and form; *śrutajñāna* can accordingly be classified as *Akṣara* (i.e. which can be represented by words /syllables, signs etc) and *Anakṣara* (which cannot be so represented by words, syllables, forms etc, e.g. smell, taste, touch etc.).

Akṣara literally means indestructible. Even though all knowledge is *akṣara*, still the conventional meaning of *akṣara* is a syllable or alphabet. *Saijñā-akṣara* is the indicated meaning assigned to a syllable as per its form, size etc. as the same is always conveyed by that syllable. *Vyañjana-akṣara* is the pronunciation or spoken form of syllables. *Dhavalā* talks of 64 syllables (33-consonants, 27- vowels, 4-*auyogavaha* for a total of 64). Their different permutations and combinations give words (*padas*), which are countless. *Anakṣara*, like inhaling, exhaling, thunder etc. is actual material scripture, are not written or spoken like syllable and is the cause of *śrutajñāna*. Living beings without mind i.e. with 1 to 4 senses and without mind have this type of *śrutajñāna* that originates without the use or effort of speech faculty.

Types of *śrutajñāna*:

Verbal testimony can be classified in many ways and accordingly is of many types e.g.

- Based on the state of owner or *śrutajñāna* (Dravyaśruta & Bhāvaśruta)
- Based on the determining cause of *śrutajñāna*
- Form / representation

Śruta is classified in two categories namely material scripture (Dravyaśruta) and psychic scripture (Bhāvaśruta). Sermons of omniscient composed as *Dvādaśāṅga* by *gaṇadharas* is *Dravyaśruta* while the knowledge acquired by their listener or reader is called *Bhāvaśruta*. However from the perspective of the listener, it is with a beginning and end (reasons subsidence cum destruction mode is temporary).

As verbal testimony is preceded by sensual perception, it can be classified as; verbal (through words heard or read) and inference (e.g. seeing smoke to know the existence of fire).

Since the subjects of the five sense organs are touch, taste, smell, sound and form; *śrutajñāna* can accordingly be classified as *Akṣara* (i.e. which can be represented by words /syllables, signs etc) and *Anakṣara* (which cannot be so represented by alphabets, words, syllables, forms etc (e.g. smell, taste, touch etc.)). *Sanjñākṣara* is the indicated meaning assigned to a syllable as per its form, size etc. as the same is always conveyed by that syllable. *Vyañjanākṣara* is the pronunciation or spoken form of syllables. *Dhavalā* talks of 64 syllables (33-consonants, 27- vowels, 4-*auyogavaha* for a total of 64). Their different permutations and combinations give words (*padas*), which are countless. *Labdhyākṣara* is the subsidence cum destruction of *śrutajñānavarṇīya karmas* and subsequent use of *śrutajñāna*. It is the facility by which mind and senses are able to cognize the syllables (*akṣara*). *Sanjñā* and *Vyañjana* are both *dravya-śruta* while *labdhyākṣara* is *bhāva-śruta*. *Labdhyākṣara* is possessed by only those persons who are competent to learn alphabets / syllables and is possible through all the five senses. *Anakṣara*, like inhaling, exhaling, thunder etc. is actual material scripture, are not written or spoken like syllable and is the cause of *śrutajñāna*. Living beings without mind i.e. with 1 to 4 senses and without mind have this type of *śrutajñāna* that originates without the use or effort of speech faculty.

The *sanjñijñāna* is considered in three ways; in as much as there are three varieties of *Sanjñā* (cognitive activities) namely:

- Discursive thinking that takes in accounts the past, present and future (*kālikī*);
- Consciousness that discriminates between what is to be avoided and what is to be adopted for life but cannot think of past and future (*hetupadeśikī*)
- Consciousness due to the knowledge of right scriptures. (*dṛṣṭivādupadeśikī*)

Sanjñā in *āgamas* mean the mental faculty of living beings (instincts) enabling their owner to decide the involvement in good and leaving the bad. Every living being has ten instincts like instincts for hunger, fear, sex, attraction, possessions etc. *Nandīsūtra* uses *kālikī* and no-indri interchangeably for mind. It is said to be the highest level of mental faculty and assigns six activities for it namely *īhā* (discrimination), *apoha* (exclusion), *vimarśa* (enquiry), *mārgaṇā* (searching), *gaveṣaṇā* (fathoming) and *cintā* (discursive thought). *Hetupadeśikī* is the lower level of *Sanjñā* and is generally concerning present tense only. Living beings with it are generally using the faculty to accept right food and avoid wrong acts/ foods. *Dṛṣṭivādupadeśikī* is based on attitude and / or vision. According to this, the person who has the right attitude (*samyak-dṛṣṭi*) is *Sanjñī* and a person with wrong attitude is *asanjñī*. This



state of mental development is due to subsidence cum destruction of *mithyātvā-mohanīya* and *śrutajñānavaraṇīya karmas*. Activation of *mithyātvā-mohanīya* and subsidence cum destruction of *śrutajñānavaraṇīya karmas* results in *asanjñī-śruta*. *Asajñī* are not able to indulge in right and avoid wrong activities. However it does not mean that they don't have the instincts at all but they have little traces of them only.

Kundakunda in *Pañcāstikāya gāthā* 41.2 says that it is of four kinds namely:

- i. *labdhi* or association i.e. capability to understand an object represented by a word.
- ii. *bhāvanā* or attention: To contemplate on an already known object repeatedly for deeper understanding.
- iii. *upayoga* or understanding: To derive knowledge from cognition e.g. this is red and that is blue etc.
- iv. *naya* or viewpoint: To understand the meaning conveyed by word with a specific angle/viewpoint.

This classification of *śrutajñāna* is very important to understand the process of acquiring it. *Labdhi* corresponds to association of ideas (i.e. process of getting the meaning of one idea through its associated ideas); *Bhāvanā* is direction of one in idea with a view to get at the associated idea; *upayoga* is the process of understanding the meaning of idea consequent upon *bhāvanā* and *naya* is viewing the meaning from different relations. The first three are concerned with the psychic process of acquiring knowledge through the ideas contained in the books and the last is way of understanding things from different aspects.

During philosophical era (Darśana-yuga) when logic was the main criterion of truth realisation and *āgamas* as secondary, extension of *śrutajñāna* from the perspective of transferring knowledge to others also took place in the form of *syādvāda* (conditional dialectic) and *Naya* (view point). This doctrine is based on the premise, "Object of knowledge is with infinite attributes and modes. Empirical self cannot know them all simultaneously by indirect means. Even if one knows them directly, like an omniscient, still he cannot express them through words simultaneously. Thus the expression of knowledge in words is always conditional and partial. When the cogniser has a specific objective or view point to know an object, then his knowledge is called as with reference to a specific viewpoint or *naya*". Thus *śrutajñāna* is of as many types (as the forms of speech or words and they are countless).

This is the basis of the doctrine of *anekānta* for self-cognition, *syādvāda* for its expression for others and *naya* for partial cognition by listener or speaker. Similarly classification of *pramāṇa* (as organs of valid knowledge) is possible based on certain specific consideration as they can also be of countless types/classes.

Avadhi-jñāna / *Sīmā-jñāna* - Clairvoyance or Knowledge with Limitations *Avadhi-jñāna* implies knowledge with some limitations (*Avadhi*) with respect to substance, space, time and modes. It is cognized directly by the self/soul (without the assistance of senses and mind). Only concrete objects are its subjects (objects of knowledge). The power or potency of *Avadhi-jñāna* depends on the level of subsidence cum dissociation of *avadhi-jñānāvaraṇīya* karmas resulting in its having different levels of limitations of cognizing concrete objects with respect to spatial, temporal, substance and modes considerations. It can disappear also after its acquisition if it is of lower level or it can grow till the self attains omniscience. It is of immense use in worldly pursuits (like crystal ball gazing to tell future or advising others on worldly problems) but in attaining emancipation, it is of no use. Concerning the limitations of *avadhi-jñāna*, these are as follows: As usual, there can be countless subdivisions or types of *Avadhi-jñāna*. *Nandī* and *Tattvārtha-sūtra* talk of two types primarily, namely *bhava-pratyaya* (congenital or due to destiny in which born and associated throughout he lifespan in that destiny) and *guṇa-pratyaya* (due to merit or level of spiritual purification of *karmas* bonded with the soul).

Bhava-pratyaya is due to the birth (due to the activation of *nāma* and *āyu-karmas* of specific types) of living beings (e.g. denizens of hell and heaven). *Guṇa-pratyaya*, on the other hand is due to dissociation cum subsidence of *avadhi-jñānāvaraṇīya-karmas* of the individual resulting from its spiritual purification effort (right faith and right conduct).

S.No	Name	Explanation
i	<i>Anugāmī</i>	Stays with the owner wherever he goes i.e. in different place/ mode/birth. Example: sunlight.
ii	<i>Ananugāmī</i>	Stays with the owner in his present birth / place / mode only. Example: Question raised by a fool.
iii	<i>Vardhamāna</i>	Increases in potency after its origination till the owner become omniscient. Example: Fire ignited in dry leaves heap.



- iv *Hīyamāna* Decreases in potency after its origination. Example: Light of the lamp without oil.
- v *Pratipātī* Destroyed after its origination. Example: Lightening
- vi *Apratipātī* Potent to know beyond cosmos. Stays till omniscience attained.

Manahparyaya-jñāna - Telepathy or Cognition of Mental Modes

Manahparyaya / *Manahparyāya-jñāna* is the cognition of the objects thought of or contemplated by others. As thoughts are the functions of mind, it uses the mind of others to know the objects being thought; so the knowledge derived is called the *manahparyaya-jñāna*.⁹ Objects thought earlier, or are being thought, or shall be thought in future can be the subject of *manahparyaya-jñāna*. Since its subject is the modes of minds, its area of knowledge is limited to *manuṣyaloka* (abode of human beings) only.

When a person is engaged in mental activity i.e. thinking / contemplation or analysis; then the self attracts a specific type of matter particles called *manovargaṇās*. These *manovargaṇās* are said to result in an eight-winged lotus shaped lump called *mana* situated near the heart (anywhere in the body as per Śvetāmbara philosophers). These *manovargaṇās* take the shape / form of the object being thought and thought process (mode of *dravya-mana* or physical mind) of the person at that time. As per Jain philosophy, ascetics with high and special spiritual achievements, i.e. those born in *karmabhūmi* or the place where *Ārthaṃkaras* are born, possess longevity, right faith and self control and have fully developed sense organs (*pariāpta*), free from passions (*apramatta*) and possess extraordinary powers (*rddhis*) develop this ability to know the thoughts (present, past and future) of the minds (their own as well as of the other person) by contemplating on respective *manovargaṇās* directly.

The following example will clarify this point.

A person goes to two ascetics (one of them is an *avadhijñānī* and the other is (*manahparyaya-jñānī*) staying together. The person's objective, being a non-believer in Jain philosophy, is to belittle their cognizing capabilities. He therefore catches a small bird and holds it in his palm. He thinks that he will hold the bird in his fist and ask the ascetics what he

⁹ *Pravacanasāra* by Kundakunda V 22-24 , *Tattvārtha-sūtra* 1/9-10

holds in his fist, i.e. is the bird live or dead. He can let the bird fly or kill to negate the answer provided by the ascetics. His objective is to tell the ascetics that they both are wrong and their knowledge is limited. So he asks them as to what does he have in his fist? Replies by the two ascetics are as follows:

Avadhijñānī: He knows that the man has a living bird and was about to say so but was stopped by **Manahparyayajñānī:** from saying so.

Manahparyayajñānī: He says to the man, “Why do you want to have ill feelings towards us and spoil your thinking and future? If I say you have a living bird, you will kill it to prove me wrong. If I say that you have a dead bird, you will let it fly. Hence there is no use of your ill thinking and you should use your energies to improve your present and future lives.”

Kevala-jñāna - Omniscience

The total destruction of *mohanīya* (deluding) *karma* is followed by short interval lasting for less than a *muhūrata* (forty eight minutes) after which the *karmas* obscuring *jñāna* and *darśana* as also *antarāya* (obstructing) *karmas* are destroyed completely (and the person is called *Arhanta* then) and then the soul shines in its full splendor and attains omniscience which intuitively knows all substances with all their modes (gross and subtle, concrete as well as non concrete). *Kevala-jñāna* emerges after the total destruction of the four obscuring *karmas*. It is the nature of pure self. Hence Jain theory of knowledge is based on the concept of *Arhanta*, a living human being becoming omniscient, as this *jñāna* is *kṣāyika* i.e. results only after destruction of all obscuring *karmas*. It has the following salient features:

The other four types or stages of *jñāna* namely *matī*, *śruta* etc. also disappear and only *kevala-jñāna* exists. This is also supported by the fact this *jñāna* is called *kevala* (meaning only) *jñāna*. This is pure knowledge or the state of pure soul (i.e. without any flaws or bondages or impurities) as pure knowledge and pure soul are concomitant and coexistent. This *jñāna* is not a mode of *jñāna* but is the nature of pure soul. Kundakunda states¹⁰ The knower has knowledge of his nature and all the objects are within the range of his knowledge; just as the objects of sight are within the ken of the eye, though there is no mutual inherence’.

¹⁰ *Sarvārthasiddhi* by Pūjyapāda V.16,17



It knows all objects, concrete or non-concrete or sentient / insentient or self and others directly.¹¹ The owner of this *jñāna* cognizes all objects including itself directly i.e. without the need of assistance of any external sources like sense organs, minds or light etc.¹² *Kevala-jñāna* itself is not an attribute but is a *jñāna* itself. Hence it does not need two streams to know the self and others separately.¹³

Even though it knows all substances and their modes, yet it neither enters them nor becomes like them. It just knows them and that is it. It does not develop attachment or aversion to the object of knowledge. Like a mirror, all objects are seen in this without touching or affecting the mirror. However unlike mirror, which sees only a part of the object (front part facing it), this *jñāna* sees and knows everything (front, rear, top, bottom and internal plus future /past) of the object.

Different Entities / Limbs of Knowledge (Object of Knowledge, Knowledge, Source) Object of knowledge - Jñeya, Prameya

Jain philosophy talks of existent as reality / being / *sat* as the object of knowledge or simply as object. Existent is the indicator of substance (dravya), which is with origination, destruction and permanence simultaneously. Substance is a collection of qualities and modes. Thus substance is like persistence with change i.e. it is eternal but transforming continuously into different modes. It has infinite attributes and is existent. Thus the object of knowledge assumes serious complexity due to its ever-changing nature.

Substance is classified in two categories primarily namely sentient (*Jīva*) and insentient (*Ajīva*). *Jīva* is further classified as empirical (*saṁsārī*) and pure (*mukta* or *siddha*). *Ajīva* is further classified in five categories namely matter (*Pudgala*), principle of motion (*dharma*), principle of rest (*adharma*), space (*ākāśa*) and time (*kāla*). *Jīva* and *pudgala* are active while the remaining are inactive and just support the activities of these active substances. *Pudgala* is concrete i.e. cognizable by senses and the rest are non-concrete and hence are not subjects of senses.

¹¹ *Sarvārthasiddhi* by Pūjyapāda, Para 265

¹² *Jainendra-siddhānta-kośa* by Jainendra Varni II/430

¹³ *Jainendra-siddhānta-kośa* by Jainendra Varni II/408

Source of knowledge and its owner - Jñātā

Soul / self or *Jīva* is differentiated from other substances by its distinguishing characteristic of *jñāna*. Hence *jñāna* is found nowhere else except in *jīva*. Both soul and *jñāna* are concomitant and co-existent and the soul is the knower (Jñātā).

Jñāna and soul are both of the same size else parts of soul will be without *jñāna* or *jñāna* will exist somewhere (other than soul) *svdehaparimāṇa, Dravyasaṁgraha Gāthā- 10*

Means of Indirect Cognition by Empirical Self

Empirical soul needs other media to cognize the objects as it is masked by *jñāna* and *darśana* obscuring *karmas*. Accordingly it has sense organs (indriyas). Mind is also described as quasi-sense in Jain scriptures. There are five senses namely skin (touch sense), tongue (taste sense), nose (smell sense), eyes (colors and forms sense) and ears (hearing sense). Eyes and mind can perceive their objects without touching or contacting them while the remaining sense organs need contact with their subjects to cognize. Each sense organ has limitations of the distance and time for their respective subject as detailed in *Dhavalā*. Further the *jīva* is classified according to the number of sense organs it has (starting with touch and moving on to taste, smell, see and hear). *Jīva* with up to four senses cannot have mind and the five-sensed *jīva* can be with or without mind. Sense organs are classified as physical (Dravya) and psychical (Bhāva) and shown below in Fig1.

Physical sense organs are further classified as form (*Nivṛtti*) and *upakaraṇa* (capability to use physical organs to perceive matter). *Nivṛtti* is further classified as external (form of each sense organ as we see it) and internal which is the internal part of sense organ associated with the external part. *Upakaraṇa* / enabler are essential as they assist and protect (*upakāra*) both internal and external sense organs (e.g. eye brow and black eyeball are the *upakaraṇa* of eye). Psychical sense organs on the other hand are the manifestation of soul resulting in the inclination and capability of each sense organ to know their respective subjects. Psychical sense organs are further classified as capability and its utilization, which are due to the dissociation cum subsidence of *mati-jñānāvarṇīya-karmas*. Matter sense organs are effective only when associated with psychical sense organs (as they have the cause-effect relationship). Each sense organ can cognize only its own attribute, e.g. skin can cognize touch, eyes can cognize form and colour and so on.

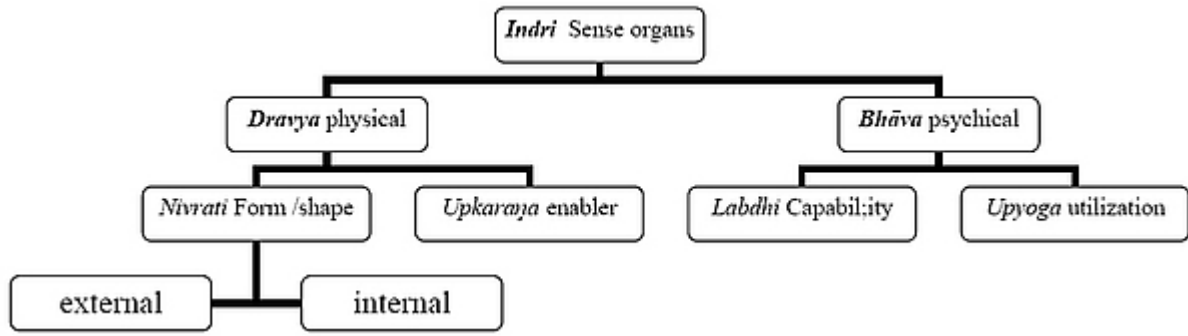


Fig.1

Jīvas are also classified according to the number of sense organs they have like one sense organ (sthāvara or non mobile) and *trasa* (mobile bodies and with 2 to 5 sense organs and with or without mind). Further ear and eye are called *kāmī* as they cognize with the association of the word and form of the object while the remaining three sense organs are called *bhogī* or enjoyer as they contact and feel the object for cognition. Further eye is said to be *aprāpyakārī* as it does not get in contact with the object while the remaining four are said as *prāpyakārī* as they get in touch directly or indirectly with the object. Detailed cognition and spatial capabilities of different sense organs are given in *Dhavalā*.

Mind is the quasi sense organ as per Jain scriptures. It is also known as *sarījñā*, *no-indriya* (nonsense organ) or *anindriya* (internal-sense organ). It is different from consciousness as it is primarily an integrator of all sensual perceptions (the word *sarvārathagrahaṇam-manah*¹⁴ specifies the instrumental character of mind and different from soul which is an agent). It is also of two types namely matter and psychical or conceptual. Physical mind or *dravya-mana* is identified as a lotus like matter structure with eight petals near heart. Svetāmbaras consider mind to be existent everywhere in the body along with the soul (?). Hemacandra in *Pramāṇa-mīmāṃsā* defines it as a combination of *manovargaṇās* busy in contemplation / memory or imagination and changes its size and form every moment. Psychical mind or *bhāva-mana* on the other hand is divided in two parts namely capability and its utilization (like in psychical sense organs) and is born out of the conscious substance (cetana-dravya-janya). Discrimination (īhā), Judgment (avāya), Retention (dhāraṇā), Memory (smṛti), Comparison (pratyābhijñāna), Discussion / argument / logic (tarka), Inference (anumāna) and scriptures (āgama) are all different aspects of mental contemplation. Comparative analysis of functions and capabilities of sense organs and mind are given in Table 1.2

¹⁴ *Pramāṇa-mīmāṃsā* by Hemacandra, *sūtra* 24

Table 1.2

Feature	Sense Organ	Mind
Functions	Perception (by contact or from distance of the object)	Contemplation, memory, imagination. Sensual perceptions analysed
Object of cognition	Concrete, in the vicinity	Concrete / non-concrete objects
Time	Object of present time only	Objects of present, past and future.
Cognition process	One at a time by each sense organ.	Many objects at the same time
Initiation of cognition	Contact (except eye) essential	Contact not required.

Process of Knowing

Soul (Ātmā or Jīva) is an inseparable lump of innumerable space points. It is of the same size as the physical / matter body it owns. *Jīva's* unique characteristic of sentiency and its manifestation (*darśana* and *jñāna*) distinguishes it from other substances. Pure soul is pure knowledge. Empirical soul, defiled with *karmas* has a mask of matter *karmas*, which obscure its *jñāna* characteristic partially. The nature and extent of the knowing capacity of the soul is obstructed by *jñānāvarṇīya-karmas* (one of the eight types of *karmas* classified according to their nature), which mask the soul, and permits it only an imperfect comprehension of the world. Further it is said that the thicker the cover of *karmas*, the more obscured is the *jñāna* quality of soul.

As the senses are matter themselves, so the empirical soul can cognize only concrete entities requiring the assistance of sense organs. But when the soul is totally free of *karmic* mask (especially of *jñānāvarṇīya-karmas*), its cognition becomes limitless and is extended to all types of entities (concrete or non-concrete of present, past and future). Thus cognition power of soul increases as the *karmic* veil masking it decreases. Pure soul cognizes all entities directly and does not use any media for cognition. It cognizes directly and simultaneously all objects of knowledge.



Darśana - Intuition

Darśana implies intuition of generalities (sāmānya) of things without particulars (viśeṣa). There is no grasping of details in *darśana*. It just gives a feeling of say existence of the object or of being. Before we know an object in details, there is a stage where we simply see, hear, or otherwise become conscious of a thing in a general way without knowing the ins and outs of it. We simply know it as being or it belonging to a class. It is thus detail-less knowledge (in Jain *āgamas* it is also called *Nirākāra* or formless *upayoga* or indeterminate cognition) or intuition. It is not necessary that this state of intuition be only through the senses. Accordingly it is identified as of four types:

- *Cakṣu* (visual intuition)
- *Acakṣu* (intuition of the object through senses other than the visual sense)
- *Avadhi* (peculiar kind of clairvoyant capacity), which is able to intuit things and events at distant places and times, past or future, without the use of sense organs and hence directly by the soul i.e. objects and events not evident to sense perceptions are obvious to it. It perceives only concrete things.
- *Kevala* (intuition par excellence) and associated with pure consciousness. It refers to the all-perceiving faculty of an omniscient.

Thus the last two types of *darśana* are not sensual perception but a sort of indistinct awareness, which precedes the more complete or complete awareness in case of *Avadhi* and *Kevala* respectively. Concerning the first type of manifestation of consciousness i.e. *darśana-upayoga*, Jains talk of realization of the self - occurring in *darśana* and hence they use the word *darśana* instead of belief in *samyak-darśana*. On this basis, sometimes they say that *darśana* is *svaprakāśaka* i.e. self-revealing or activating to distinguish it from *jñāna-upayoga* (Table 1.1). Vīrasena in his commentary *Dhavalā* states that intuition is the introspection of the self as every entity is with both specifics and generalities. This is partially true as both *darśana* and *jñāna* are cohesive and occur together either serially or simultaneously, e.g. when one becomes introvert i.e. looks and gets immersed in his soul, then the object of knowledge also becomes the object of *darśana* and the cogniser starts cognizing the object.

Jñāna - Cognition or Knowledge

Darśana, which occurs on the first contact of the object with the knower, is followed by the cognition process (Avagraha) for cognition of specifics or details about the object. Empirical

soul uses *pramāṇa* and *nayas* to cognize an entity. As every substance has infinite qualities and modes and there are infinite substances; so the empirical soul cognizes them using *pramāṇa* (for complete knowledge of the substance) and *naya* (for partial knowledge of the substance from a specific view point or objective). Empirical souls can cognize only concrete objects (*matī* and *śruta* with the assistance of senses and mind; *avadhi* and *manaḥparyāya* directly though) while pure self has just *kevala-jñāna*. Further *matī* and *śruta-jñāna* are the only types of acquired *jñāna* (the other three types of *jñāna* are direct by soul). Some *ācāryas* say *śruta-jñāna* can cognise non-concrete objects also, though indirectly with the aid of sermons of *kevalīs* / omniscient. We shall now try to see how the empirical soul and pure soul use their sentiency faculty and its manifestation to know the objects of knowledge.

Cognition by Empirical Soul

The empirical soul, by its very nature, needs the assistance of external agencies, either as a medium or as an aid to acquire knowledge of the object of knowledge. The physical or celestial body, accompanying the empirical soul is used as a means or a medium to acquire and transfer knowledge. The human beings are said to have the five sense organs and the body comprising the nervous system including the brain (for processing), mind and a host of nerve centers. The *kārmaṇa-śarīra* (like a database of programs and data in computers) accompanying the empirical soul is a storehouse of the traces (karmas) and activated by the *taijasa-śarīra* (which connects the *kārmaṇa-śarīra* with soul and the nervous system for information exchange purposes). The empirical soul is affected by the activities (called *yoga* in Jain literature) of the sense organs as well as the activation of the *karmas* and called as psychic or *bhāva-mana*, which cause the lumping of mind particles (manovargaṇās) in the form of a lotus shaped entity called mind. This physical or material mind, in turn, interacts with the nervous system including the brain to transmit appropriate signals to sense organs and psychic mind back and forth. Brain is the first connection of physical mind. It processes all signals from physical mind and transmits the results for processing by other sense organs and vice versa. The brain has the capability to store information processing modules in its various limbs so that it process data received from sense organs and physical mind quickly and without recourse to physical mind all the time.

The empirical soul acquires knowledge through indirect means i.e. *matī* and *śruta-jñāna*. Table 1.3 gives the steps involved in acquiring these types of knowledge in a sequential manner. Thus we see that *avagraha*; the first stage of *matī* cannot start without intuition (i.e.



feeling of existence of the object by the cognizer) and the object getting in the zone of cognition of the cognizer, i.e. getting in contact with each other direct or virtual.

Similarly *īhā* without *avagraha*; *avāya* without *īhā*; *dhāraṇā* without *avāya*; *Smṛti* without *dhāraṇā* and stages at serial number 7,8,9 and 10 are all serial and require preceding stage to occur to enable the succeeding stage take place. *Smṛti* is however used in *īhā* and *avāya* also.

We have also seen that the empirical soul can acquire on its own, without the use of sense organs, the knowledge of concrete objects through two types of *jñāna* namely *avadhi* and *manahparyāya* directly. These are said to be partial / *ek-deśa* as they know the concrete objects only but directly without the assistance of sense organs. Soul, due to the subsidence cum destruction of *avadhi* and *manahparyāya-jñānāvarṇīya-karmas*, attains a capability to know all concrete objects directly. However to some extent, these two types also are dependent on the physical body of the cogniser (*Avadhi*) and the mind of the other person for *manah- manahparyāyajñānā*.

Avadhi knows the objects through some or all-specific space points of the soul associated with the body and spread throughout the entire body (*bhava-pratyaya* particularly). These space points are of the shape of conch shell, *svastika*, *kalaśa* etc. for auspicious knowledge while for the inauspicious cognition these are of the shape like chameleon etc. Further these space points keep changing or getting added / deleted as a result of the purity level of the soul (i.e. subsidence cum dissociation of *avadhi-jñānāvarṇīya-karmas*). Empirical souls in hellish and heavenly destinies have *avadhi-jñāna* by birth and limited in nature.

With *matijñāna*, the cogniser knows the physical mind of the others and then *manahparyāya* cognises the objects being thought (or were /will be) by the mind of others as the thoughts are said to be the modes of the mind itself. *Manahparyāya* knows the objects with the assistance of mind and hence *matijñāna* is its *darśana*. Being the empirical soul, it knows the mind and its modes; this *jñāna* knows only the concrete objects thought of by the mind of others and not the non-concrete attributes associated with them. As the owner of this *jñāna* is with a high order of soul-purity, his soul is able to directly cognise these objects and is of right type only.

Avadhi, *manaḥparyāya* and *kevala* being direct cognition by the soul do not need any media or assistance. These types of *jñāna* depend on the status of *karmas* masking the pure soul only. *Avadhi* and *manaḥparyāya* have limitations, as they are cognized by the empirical soul due to dissociation cum subsidence of respective *jñānāvarṇīya-karmas*.

To acquire knowledge of worldly and physical objects, Akalaṅka divided *Matijñāna* into two types, namely *sāmvayavahārika-pratyakṣa* (direct by tradition) and/ or *parokṣa* (indirect) comprising memory, comparison, logic, inference. Further he kept *śrutajñāna* as scriptural knowledge for spiritual discussions as the last type of *parokṣa-jñāna*. In this process of acquiring knowledge, *śruta* is generally representing the knowledge acquired from others. In a way, it can be seen that *śruta* is further refinement of already existing knowledge, as it is first used as memory in acquiring knowledge then in updating this memory for use later on. It is acquired with the assistance of *matī* and is useful in enhancing the process of acquiring knowledge. Hence *matī* or mind based knowledge can be said as the most important type of knowledge to know the physical objects.

6.0 Origin and Growth of jñāna Doctrine in Jain Philosophy

We shall now review developments in the concepts and literature on *jñāna* in Jain philosophy.

a. Pre-Mahāvīra Time to 1st Century BC. Canonical Era

Basis of our knowledge of Jain theory of knowledge is the transfer of knowledge on the tradition of preceptor to disciple for quite some time as no efforts were made for a long time to document the sermons of Bhagavāna Mahāvīra or earlier tīrthaṃkaras. Jain definition of the *loka* states that *loka* is eternal i.e. not created by anyone and existent from beginning-less period. The entire time period divided into epochs and each epoch has a series of 24 tīrthaṃkaras practicing and delivering the *Dvādaśāṅgas*. Thus *jñāna* origin is beginningless as it is accepted as a co-existent quality of soul.

Fourteen *Pūrvas* (old texts), which are the organised source of knowledge before Mahāvīra's time and non existent now, have *Jñāna-Pravāda* as number 5th *pūva* dealing exclusively on the subject of *jñāna*. *Dvādaśāṅgas* (compiled by Gautama, the principal apostle of Mahāvīra and based on His sermons) all through have discussions on *jñāna*. So the period from Mahāvīra's time till say 1st century BC can be considered as the time of *Yogi-pramāṇa* as the basis of right / valid knowledge (due to the presence of either omniscient themselves or



the *śrutakevalīs* or *ācāryas* having knowledge of some *purvās* or some *Aṅgas*. Knowledge is described in canonical texts as of five types shown in Fig 1 to 3.

Five types of knowledge as per Fig.1 – Ref. *Bhagvatī-sūtra*

Regrouping the five types of *jñāna* in two categories namely direct (*pratyakṣa*) and Indirect (*parokṣa*) Fig 2 - Ref *Sthānāṅga*.

Sensual perception being included both as direct and indirect, i.e. *Matī* divided in two categories namely sensual perception as direct and memory, comparison, logic, inference as indirect. Fig 3. Ref. *Nandīsūtra*.



Fig.1

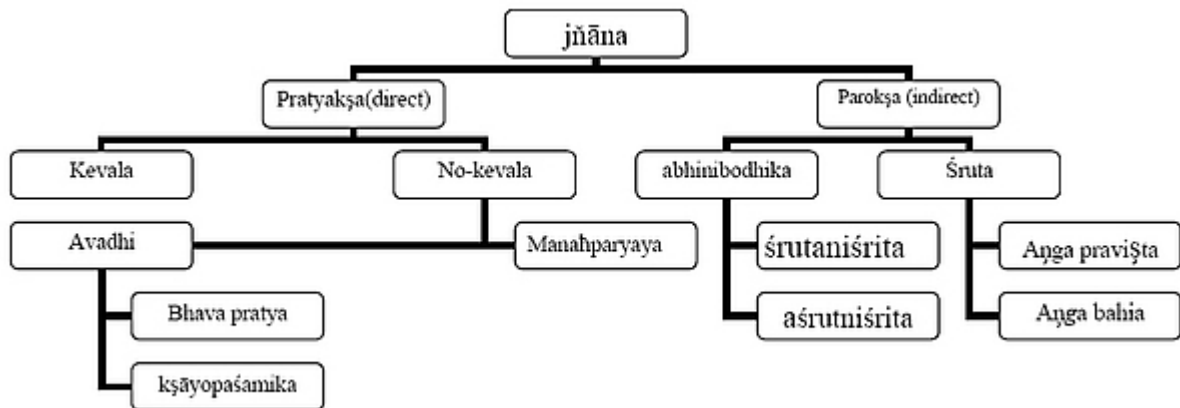


Fig.2

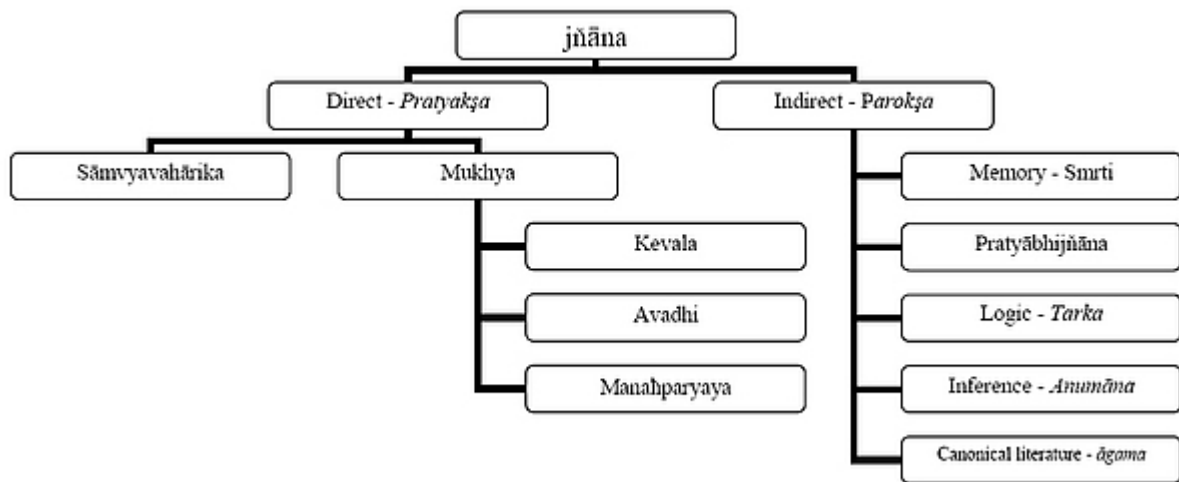


Fig3

The beginning of Jain logic is evident in the works of Kundakunda's (analyzes every aspect of reality from three view points), Samantabhadra (Āptamīmāṃsā) establishing the essence of omniscience; Umāsvāti (Tattvārtha-sūtra), Siddhasena Divākara (equating knowledge with *pramāṇa*) in the period 1-4th century AD. They considered knowledge as valid or not from the point of view of logic and not just spiritual progress. They classified *pramāṇa* into two viz *pratyakṣa* (direct) and *parokṣa* (indirect) first based on its origination by the soul directly or through some other external media. The next phase of Jain logic / theory of knowledge were initiated by Akalaṅka, called father of Jain logic (720-780AD). He wrote *Laghīstraya*, *Nyāyaviniścaya*, *Pramāṇasaṅgraha*, *Siddhiviniścaya* and commentary on *Tattvārtha-sūtra* called *Rājivārtika*. He studied all Indian schools of logic and then gave final shape to Jain logic, which was compact, comprehensive, authentic and subtle. Competent Jain logicians like Māṇikyanandi (Parīkṣāmukha), Prabhācandra (980-1065AD) wrote commentaries on *Parīkṣāmukha* and *Laghīstraya* named as *Nyāyakumudacandra* and *Prameya-kamala-mārtanḍa* a host of other logicians like Vādidevasūri etc. later on followed. Then in 1108-112AD Hemacandra wrote an excellent systematic textbook on logic called *Pramāṇa-mīmāṃsā* followed by other logicians later on who wrote commentaries on this and Divākara's works. Yaśovijaya (1608-1688AD) wrote *Tarkabhāṣā* and *Jñānabindu* dealing with subject systematically.

Kundakunda in *Samayasāra* (gāthā 5) introduced the concept of *pramāṇa*; *Tattvārtha-sūtra* equated *jñāna* to *pramāṇa* and further classified it as direct and indirect 8. Āryarakṣita tried to define *pramāṇa* and gave its four types as per *Nyāyāśāstra*. Umāsvāti equated *jñāna* to *pramāṇa* in *Tattvārtha-sūtra*. Samantabhadra established the validity of Jaina omniscient



(*āpta*), *anekānta* (multiple view points or relative pluralism), *syādvāda* (conditional dielectic) and *naya* (view point) in *Āptamīmāṃsā*, *Svayambhū-stotra* and *Iṣṭopdeśa*. Siddhasena used logic to further detail the *Anekānta* and *Naya* doctrine and used them to discuss *jñāna* as indicated in scriptures earlier. Pūjyapāda also did a comparative analysis of *jñāna* with other philosophies. Haribhadra wrote *Anekānta-jayapatākā* and also tried to establish harmony between Jain and Patañjali-yoga systems. Akalaṅka put Jain *pramāṇa* on firm footing and wrote *Tattvārtha-vārtika*, *Aṣṭaśatī*, *Laghīstraya* etc. He is described as the father of Jain *Nyāya*. Later on his followers namely Vidyānanda (commentaries on Akalaṅka's works), Māṇikyanandī (Parikṣāmukha to describe Jain *Nyāya* in *sutra* form), and later on Hemachandra (*Pramāṇa-mīmāṃsā*) etc. wrote extensive literature on Jain *pramāṇa* and *nyāya*.

Hemacandra¹⁵ says," literally *pramāṇa*, when studied in parts, stands for *pra-* means in excellent form i.e. to the exclusion of doubt; *mā-* means to determine and the suffix *-ṇa-* means an instrument. Thus the whole word *pramāṇa* stands for 'what is the most effective instrument of the determination of reality in its true character through the preliminary exclusion of doubt'".

b. Recent Developments. 11th Century AD till now

11th century marks the beginning of Ācārya Hemacandra's era. He wrote *Pramāṇa-mīmāṃsā* and simplified the definition of *pramāṇa* as per the Jain scriptures namely *samyagārtha nirṇaya pramāṇam* or *pramāṇa* is an entity, which assists in the determination of the right meaning of the object. He was followed by Prabhācandra (commentaries *Prameya-kamala-mārtanḍa* on *Parikṣāmukha* and *Nyāyakumudcandra* on *Laghīstraya*), Abhayadeva's commentary on *Sanmati-tarka-prakaraṇa*, Yaśovijaya using Akalaṅka's concepts of *Pramāṇa*, *nyāya* to write books on Jain *nyāya* like *Jaina-tarka-bhāṣā*, *Jñānabindu*, commentary on *Śāstra-vārtā-samuccaya*. Vimaladāsa wrote *Saptabhaṅgī* to elaborate the concept of this important aspect of *anekānta*. This is the era of developing literature with clarifications on Jain *nyāya* for commoners and the process continues to date.

¹⁵ *Pramāṇa-mīmāṃsā* by Hemacandra V.1



B.2.3.2

Concept of Naya in Jainism

Dr. Anekanta Jain

1. Introduction

This universe of ours is complex and it comprises of infinite realities. It is impossible for human intellect to have the simultaneous view of the totality of the infinity and infinitum, with all its subjective and objective characteristics, and with all its aspects of dialectical opposites, such as one and many, similar and dissimilar, eternal and ephemeral, determinate and indeterminate, prior and subsequent, cause and effect, good and bad, beautiful and ugly. The view taken by the finite *Jīva* (self/soul) and presented by its limited intellect is never a whole view. It is always partial. It is nearly a relative view – relatable to this beliefs, prejudice, mood and purpose of the seer.

It would be seen that a single substance is endowed with infinite modification and there are infinite classes of substances; and to know one substance fully is to know the whole range of the objects of knowledge. This is possible only in omniscience, which is called *Kevala-jñāna* in Jainism, and its domain is beyond the cognition of the senses. A substance is endowed with qualities, attributes modes and modifications. Although the substance is the same, it comes to be different because of its passing through different – modifications. So when something is to be stated about a substance, or anything for that matter, viewed through flux of modifications, there would be seven modes of predication. This is known as *Naya* in Jainism.

2. The Concept of Naya

Different thinkers have taken different views and perceptions about the universe, reality, and the ultimate end. The philosophical standpoints propounded by them are nihilism, monism, dualism, materialism, atheism, and the like, each one of these 'isms' expresses only one aspect of manifoldness; and in turn, there can obviously be various points of views. According to Jain Philosophy, each view is true from a particular stand-point of the seer and none of them is exhaustive. This perception or conception of grasping a particular standpoint at a given situation presented through the concept of *Naya* in Jainism, and it is even called as *Nayavāda* and *Syādvāda* are the two main wings of *anekāntavāda*.

2.1. Systematic Development of the Concept of Naya



The age of canonical texts and literature of Jainism was the millennium following Mahāvīra. This age was followed by an era of philosophical writings. The Jain *ācāryas* felt a serious need to construct new terminology for explaining the import and importance of *Naya* to the contemporaneous world. “In large part such an initiative was inspired by the necessities of the time, which was characterized by the ongoing philosophical and logical debated about the nature of reality often giving rise to competition and engendering conflicts among the debaters.¹ The major Indian traditions attempted to explain the efficacy, worth and validity of their own points of views about the nature of reality. The Vedāntists held the view of one ultimate unchanging reality, *Brahman*², whereas for the Buddhists everything was in flux and momentary.³

During the first century AD, Ācārya Umāsvāti (also known as Umāsvāmi) undertook the task of defining the reality in his famous treatise *Tattvārtha-sūtra* on the basis of Mahāvīra’s teaching. He articulated three levels for the comprehension of reality: permanence, origination and cessation (or end).⁴ Ācārya Siddhasena Divākara, taking a step ahead from Ācārya Umāsvāti, came up with the new terminology *anekānta* to reconcile the apparently opposing perspectives on the nature of truth and reality. The concept of *naya* is a part of the *anekāntavāda*. Siddhasena’s main treatises which explain *anekānta* and *naya* are *Sanmatī-tarka* and *Nyāyāvātāra*.⁵ *Nayavāda* recognizes that ordinary, non-omniscient, knowledge claims they are based. Consequently, claims from one perspective must always be balanced and complemented by the claims from other perspectives.⁶

2.2. Kinds of Naya

¹ *Tattvārtha-sūtra*, by- Ācārya Umāsvami, Ed. By – Pt. Phool Chand Shastri, Chapter – 1, *Sūtra* – 6, Published by Shri Ganeshvarni Digambara Jain Research Institute, Varanasi – (U.P.) Second – 1991, Pp-10

² *Laghīyastraya*, by Ācārya Aklaṅkadeva, Trans. Pt. Kailashchandra Shashtri, Third *Pravacanapraveśa*, Sixth *Pravacana Pariccheda*, *Kārikā*-52 Pub. Shri Ganeshvarni Digambar Jain Research Institute, Varanasi (U.P.) First-2000, Pp 77

³ *Pramāna-naya-tattvāloka* – by Shri Vādideva Sūri, Ed. Panyas Arun vijayaji Maharaj, Chapter 7, *Sūtra* – 1, Pub. Shri Mahvir Vidyapeeth Kalyana Kendra, Bombay, Second – 1994, Pp. 190

⁴ *Nayachakko*, by Shri Mailla Dhavala, Ed. Pt. Kailash Chandra Shashtri *Gāthā*-171, Pub. Bharatiya Jnanpith, New Delhi, Third-2001, Pp.98

⁵ *Sammatī Tarka* – Sidhasena Divākara. Eng. Version Pt. Sukhlal Sanghvi, Bechardas Doshi, Chapter-III, *Gāthā* – 47, Pp. 164.

⁶ *Samayasāra* – by Kundakunda, commentary by Acharya Amṛtcandra, *Bandhādihikāra*, *Gāthā* – 272, Published by Kundakunda Kahan Digambara Jain Teerth Trust, Jaipur – 15, Tenth-1995, Pp. 434.

While operating within the limits of language and seeing the complex mature of reality with its multiple aspects, Mahāvīra used the language of *naya*. *Naya* is the partial expression of the truth. It enables us to comprehend the reality part by part. There are two kinds of *naya*: *Niścaya-naya* and *Vyavahāra-naya*. *Niścaya-naya* enables us to understand the reality from the viewpoint of the substance without denying the existence of modes. *Vyavahāra-naya* allows us to comprehend the reality from the perspective of modes and attributes, but does not deny the existence of substance. Take for instance a gold vessel. From the perspective of *Niścaya-naya*, it is matter in the form of gold. From the perspective of *Vyavahāra-naya*, it is a vessel. Both the statements are true, because relative to the vessel, gold is the substance and vessel is its mode. However from the perspective of substance, the gold vessel is matter, and gold is its mode. Hence, to have a comprehensive view of reality, it is essential to understand the co-existence of both the *nayas*. In other words, to recognize the many facets of reality, we must consider it both in terms of the eternal and unchanging substance and also in terms of modes which are infinite, transient and changing. Thus, reality is both permanent and changing.⁷

2.3. Distinction between Pramāṇa and Naya

Pramāṇa and *Naya* are the different ways of knowing the reality. They enrich our knowledge of real things. *Pramāṇa* is the valid knowledge of multiform object endued with many qualities. *Pramāṇa* is valid Knowledge of itself and of things not known before. It is the instrumental cause of right knowledge, which must be free from doubt, vagueness and perversity. Lack of discrimination between the real and unreal creates wrong knowledge. Mental or physical disturbances create wrong attitude, which again is the cause of wrong knowledge. Objects possess different characteristics, which can be fully comprehended by omniscience only. Our perceptions and knowledge have their own limitation and hence we often take a partial view of thing. This is *naya*. *Naya* is the valid knowledge of one part, aspect, quality, or mode of multiform object. *Naya* is a part of *pramāṇa*. It is partial valid knowledge. It deals with a particular aspect which the speaker has in view; it is therefore a theory of stand – points. That is why it is said *Pramāṇa-nairadhigamaḥ*.⁸

⁷ *Tattvārthavārtika* – 1/33/2, by – Acharya Aklaṁkadeva, Ed. Prof. Mahendra Kumar Jain Pub. Bharatiya Jnanpith, New Delhi – Fourth – 1993, Pp-95

⁸ *Tattvārtha-sūtra*, I/6



Ācārya Akalaṅka has described the standpoints as the hidden intentions or presuppositions of inquirers, different points of view of persons searching for truth. He further states that a *pramāṇa* results in knowledge while a standpoint is only a view of the knower. Each viewer views a thing from a particular point. For the ascertainment of reality, the doctrine of standpoints (*naya*) is necessary, in addition to that of *pramāṇa*. In other philosophical schools, it is asserted that reality is revealed and cognized only by the means of knowledge. According to the Jainas a thing has innumerable characteristics, and a *pramāṇa* may reveal a thing as a whole, but not its all particular features. Thus the standpoints (*nayas*), by putting emphasis on one aspect or other, can help us to grasp reality in a complete and proper manner.

A *Pramāṇa* reveals the thing as a whole of (*sakala-grahī*) while a *naya* reveals only a portion of it (*aṁśa-grahī*). A *naya* is only a part of *Pramāṇa*. A *pramāṇa* is compared to an ocean, while *nayas* are like drops of ocean kept in different pitchers. A *naya* is defined as a particular opinion (*abhiprāya*) or a viewpoint (*apekṣā*) a viewpoint which does not rule out other different viewpoints, and is, thereby, expressive of a partial truth about an object (*vastu*) as entertained by a knowing agent (*jñāta*). A *naya* is a particular viewpoint about an object or an event, there being many other viewpoints which do not enter into, or interfere with the particular viewpoint under discussion. Although the other viewpoints do not enter into the perspective of the particular viewpoint under discussion they constantly, as it were, attack its frontiers and await its reconciliation with them in the sphere of a fuller and more valid knowledge which is the sphere of *pramāṇa*.

2.4. Naya and Nayābhāsa

If we took an object from multiple points of view, we can say that there are many kinds of *naya* because object is composed of multiform characteristics, and one *naya* knows only one characteristic. *Naya* or incomplete judgment is only one of the qualities of that object and leaves the rest untouched. This does not mean that one rejects all other qualities except one, while advocating *naya*. The point is that a particular *naya* (viewpoint) selects one of the infinite qualities not rejecting the other viewpoints (*nayas*). If only one particular *naya* is accepted and all other are rejected it becomes a fallacious standpoint, which is called *Nayābhāsa*.

3. The Seven Nayas

The realities of the world are innumerable and they can be grasped from innumerable points of view. According to Ācārya Akalaṅka, in *Sanmati-tarka*, the standpoints are the presuppositions of inquiries, embodying the points of view from which they are investigating the thing in question. In ordinary cognition, the knower partially sees the thing from particular point of view. Consequently, the nature of thing that is revealed to him is necessarily conditioned and limited by this particular viewpoint which is giving only some partial knowledge. Ācārya Siddhasena says, “Since a thing has many characters, it is completely comprehended only by the omniscient. But a thing becomes the matter of a *naya*, when it is perceived from a particular standpoint.’

The Jaina *ācārya* propose seven *nayas* even though there are many. These seven *nayas* are broadly divided into two categories:

- Dravyārthika Naya* (substance view, dealing with generality)
- Paryāyārthika Naya* (model view, dealing with particularity)

Substance standpoint is the view of looking at the identity of things (*abheda*), while modal viewpoint is the view which looks at the differences of things. Man speaks of something either from the standpoint of identity or from that of difference. Statements of things from the former point of view are put under the head of Substance viewpoint. Propositions of objects, according to their differences, fall under the category of modal viewpoint. Many minor classifications of things ranging between general (*dravyārthika*) and particular (*paryāyārthika*) viewpoints are possible. But briefly speaking, there can be only two groups of statements. The viewpoint of identity on which the statements of generalization are founded is called the *dravyārthika naya*; while the viewpoint of difference on which the statements of particularization are founded *paryāyārthika-naya*.

Dravyanayas are of three kinds:

1. Naigama–naya
2. Saṁgraha–naya
3. Vyavahāra–naya

They are also called *artha-nayas*. They refer to objects or meanings. *Paryāya* or *paryāyārthika nayas* are four kinds:



1. R̥jusūtra-naya
2. Śabda-naya
3. Samabhirūḍha-naya
4. Evaṁbhūta-naya

They are also called *Śabda-nayas*, for they refer to words.

3.1. Naigama-naya⁹

Naigama-naya is interpreted in two ways. First, Pūjyapāda takes it as the standpoint which emphasizes the purpose of series of actions, which is not yet completely accomplished. A person going with an axe, being asked for what purpose he is going, answers, 'I am going to bring a wooden measure.' He is going to cut a bamboo and make a measure out of it. The measure is the purpose to be realized in the action. Secondly, Candraprabha Sūri interprets *naigama-naya* in another manner. It is the common-sense point of view, which considers things as possessing both generic and specific qualities, which are not distinguished from one another. Advaita-vedānta denies the specific qualities. Buddhism denies the generic qualities. The Jaina holds that a thing is an organic unity of both generic and specific (particular) qualities.

3.2. Saṁgraha -naya¹⁰

Saṁgraha-naya is the class point of view. It refers to mere generality devoid of all particular or specific qualities. It considers things from general points of view, ignores the special features, and treats them as mere 'being'. The *Saṁgraha-naya* is of two kinds: *Para-saṁgraha* and *Apara-saṁgraha*. *Para-saṁgraha-naya* is the highest class view. All individual things in the world may be considered from the most general point of view as mere 'being' irrespective of their particular features. *Apara-saṁgraha-naya* is the inferior class view. This *naya* considers *dharma*, *adharma*, space, times, soul and non-soul as identical with one another, since they have substantially. It considers all earth vessels as earth irrespective of their particular features. This is the inferior class view.

⁹ *Sarvarthasiddhi*, 1.33

¹⁰ *Jaina Tarka Bhaṣa*, Yaśovijaya, (Naya Parichcheda) p.60

3.3. Vyavhāra-naya¹¹

Vyavhāra-naya is the practical point of view based on sense perception. *Vyavhāra-naya* is the particular standpoint which considers the particular individuals alone, without taking cognizance of their generic qualities and specific qualities.

3.4. Rjusūtra-naya¹²

Rjusūtra-naya is literally the straight standpoint which considers only transitory modes of a thing at the present moment apart from the permanent substance. It does not consider the past modes which have vanished, and the future modes which have not yet come into existence. For example, 'pain exists at the present moment.' Here the transient mode of pain at present moment is considered, and its substratum, the soul is ignored. It is the extreme opposite of *Samgraha-naya*. Further, *Rjusūtra-naya* is narrower than *vyavahāra-naya* which considers individual things with certain duration.

3.5. Śabda-naya¹³

Śabda-naya is the standpoint which refers to words and their meanings. A word implies a particular object, an attribute, a relation, or an action. Each word has its own meaning. Different words also may refer to the same object. The relation between the words and their object are relative and absolute. Words differing in gender, number, person, case and the like may refer to the same object. *Puṣya* (masculine), *Tārā* (feminine) and *Nakṣatra* (neuter), mean the same object – star. *Dārāh* (plural) and *Kalatra* (singular) mean the same object - wife.

3.6. Samabhirūḍha-naya¹⁴

Samabhirūḍha-naya refers to the different meanings of words according to their roots. *Indra* literally means 'all prosperous'. *Śakra* literally means 'all powerful'. *Purandara* literally means 'destroyer of the enemies'. *Samabhirūḍha-naya* emphasizes the literal meaning of the words and ignores their identical derivative meanings. The three words we have just seen have the same derivative meanings. They refer to the king of gods in heavens. *Samabhirūḍha-naya* is a special application of the *Śabda-naya*. It distinguished the synonyms from one another,

¹¹ *Jaina Tarka Bhaṣa*, Yaśovijaya, (Naya Parichcheda) p.61

¹² *Ibid.* p.61

¹³ *Ibid.* p.62

¹⁴ *Ibid.* p.62



and applies each word appropriately to a specific object according to the etymological meaning.

3.7. Evambhūta-naya¹⁵

Evambhūta-naya is a special application of *Samabhirūḍha-naya*. It restricts a word to one particular meaning which emphasizes one particular aspect of an object suggested by its root meaning. The word *gau* literally means 'a moving animal.' A moving cow is *gau*. When it is at rest, it should not be called a *gau*. It should be designed by a different word according to this *naya*. It uses a word in the strictest etymological sense.

4. Conclusion

In conclusion, it could be said that the *nayas* serve to categorize the different points of view from which reality could be investigated. *Nayavāda* also encourages investigators to assume other perspectives, including the important perspective of the other as persisting, but constantly changing, entity or reality. A substance has infinite powers, and can be known from various points of view. The *nayas* are partial, one-sided views, which are not adequate to the complete reality. They give only relative truths, and not absolute truths. All affirmations and negations are relative to time, place, and circumstances. This is what the doctrine of *naya* maintains in Jainism.

Helpful Books:

- *A comparative study of the Jaina theories of Reality and knowledge* – Y.J. Padmarajah MLBD – 1963
- *The Central Philosophy of Jainism*, by Bimal Krishna Matilal, University of Toronto Canada, Pub. L.D. Institute, Ahmedabad-9
- *Nyāya-dīpikā* Primary text for Jain logic – by Itaru Warkirgo, Pub. Pratibha Prakashan – Delhi.
- *Jaina Philosophy: An Introduction* by- Mohanlal Mehta Pub. Bhartiya Vidya Bhawan, Bangalore – 1.
- *Compendium of Jainism*, T.K. Tukol, Pub. Karnatka University, Dharwad, Karnatka, First Edition – 1980
- *Jaina-tarkabhāṣā*, Upādhyāya Yaśovijay, Sri Trolak Ratna Dharmika Pariksha Board, Pathardi

¹⁵ *Ibid.* p.62

B.2.3.2.1 Nīścaya (transcendental) and Vyavahāra (practical) Naya

Dr. Shugan Chand Jain

1.0 Reality / Sat / Existent

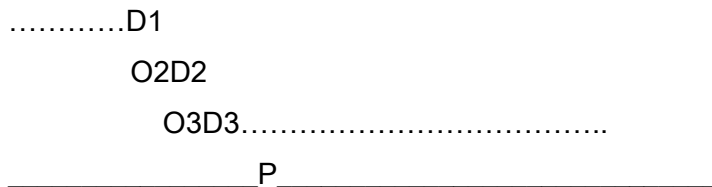
Umāsvāmi defines reality through its *sūtras*

*Satdravyalakṣaṇam*¹ i.e. Substance is the indicator of real.

*Utpādavyayadhrauvyayuktam sat*² i.e. nature of real is origination, destruction and permanence.

*Guṇaparyāyavaddravyam*³ i.e. substance is with mode and attributes.

But he did not elaborate about the nature of the relationship existing between them. Kundakunda established the relationship between them on the basis of concomitance. According to him, “Till such time a new mode is created, the old mode cannot be destroyed. Similarly without the destruction of one mode, other mode cannot originate. Hence both of them i.e. origination and destruction have concomitance of their existence.” Similarly he related permanence to them by saying that origination and destruction can take place only when we accept existence as permanent. This can be explained easily by the following schematics for a small series of modes of an already existent object.



I.e. destruction of the previous mode and the origination of the present mode take place at the same instance while substance is always present.

Thus according to Jain *Nyāya* (logic), both substance and mode are truth /real. When we are unable to visualize the substance hidden under the waves of modes, then we consider

¹ *Tattvārtha-sūtra*, Umāsvāmi, V/29

² *Ibid*, VI/32

³ *Ibid*, VI/33



modes as primary and the substance as secondary. Similarly when in the tranquil ocean of the substance, the modes i.e. waves are quite then substance becomes primary and modes as secondary. Different philosophers have presented different views of the truth based on determinate (savikalpa) and indeterminate (nirvikalpa) knowledge. In the indeterminate experience, we just come in contact with the object without knowing any specifics about it (i.e. something is there) while determinate experience being based on sensual perception results in perception of different details of the object.

The third *sūtra* above implies that every substance has infinite modes and attributes. Further there can be pairs of opposing attributes coexistent in an entity at any given time. Samantabhadra in *Āptamīmāṃsā* has used permanence without origination and destruction in place of the generic attributes and origination and destruction in place of specific attributes of the entity. He has also said that origination, destruction and permanence are identical and different as shown in the following verse:

Kāryotpādaḥ kṣayo hetoniryamāllakṣaṇāt pṛthak |
Na tau jātyādhavasthānādanpekṣāḥ khapuṣpavat ||

Origination and destruction of an activity is due to a cause/reason. There is a rule of causation in origination and destruction. Cause of the origination of an activity also becomes the cause of the destruction of substance/base. Cause for the destruction of the soil becomes the cause for the origination of the pitcher. Similarly cause of the destruction of the pitcher becomes the cause for the origination of the broken pieces of the pitcher.

When our cognitive alternative tends to be unifying then we find the substance and mode gets lost in the background; and when the same is discriminative then the mode appears and the substance disappears in the background.⁴

⁴ *Pjīyavijuttam davvam davvavijuttā ya pajjayā natthi/*

Doṇham aṇaṇnabhūdam bhāvam samaṇā parūvimi// Pañcāstikāya by Kundakunda, gāthā 12

There is not much distance between true. There is no bifurcation like one alternative is true and other is false; and that both are false if we accept that universal is independent of particular and particular is independent of universal. Both become true when they are both considered relative to each other. Similarly both become false when they start rejecting each other and become true when each starts talking of its subject/ domain.

Every object has two types of existences namely:

- Existence in its own nature (*svarūpāstitva*)
- Existence like similar objects (*sādṛśyāstitva*)

Svarūpāstitva provides unique identity to the object that differentiates it from other objects belonging to similar or dissimilar classes of objects. Due to it only various modes of the object keep themselves different from the modes of other objects. Further it assists the object to maintain its identity over a period of time in all of its modes and keeps it aloof from other objects. *Svarūpāstitva* is also called vertical universal or *urdhvatā-sāmānya*. This is called the substance as it flows through its serial modes i.e. results in its generations.

Sādṛśyāstitva causes the feeling of similarities between two different objects. This is also called *tiryaka-sāmānya* (horizontal universal) or *sādṛśya-sāmānya*. It is not correct to imagine existence of one entity or universal like cow-ness or man-ness in a number of independently existing cows and men. They cannot be accepted as the combined modes of two dissimilar substances as two objects of extremely different spaces cannot be the material cause in one mode as the spontaneous reaction takes place only after receiving an indication. A person who develops a feeling of sameness amongst many persons after observing some common parts / features amongst them can only experience existence of man-ness amongst them (due to the existence of *sādṛśya-sāmānya* amongst them). Hence we should accept existence of *sādṛśyāstitva* as the cause of similarities amongst different objects that is present to some extent in each object. Vertical universal or *svarūpāstitva* had been discussed earlier and so we accept two types of universal attributes.

Similarly the part / component which cause the serial transformation from one mode to another in a substance are called particular / specific or *viśeṣa*. Specific / particular or *viśeṣa* cause the feeling of difference between two objects is called *vyatireka-viśeṣa*. This implies that the feeling of same in two modes of an object is due to vertical universal while the



feeling of difference (like aging) in the same object is due to *viśeṣa* called *pariyāya* or mode as indicated in *Parīkṣamukha*⁵,

*“parāparavivartavyāpi dravyamūrdhvatāmṛdiva sthāsādiṣu |
ekasmin dravye kramabhāvinahḥ pariṇāmāḥ pariyāyā ātmani harṣaviṣādādivat⁶||*

Further the feeling of sameness in two different objects is due to vertical-universal attribute and the feeling of differences amongst them is due to *vyatireka-viśeṣa*. This is explained in *Parīkṣāmukha* as follows:

*sadṛśapariṇāmastiryark khaṇḍamuṇḍādiṣu gotvavāt⁷ |
arthāntaragato visadṛśapariṇāmo vyatireko gomahiṣādādivat⁸||*

Hence every object in this universe is with universal and specific attributes. This is the nature of the substance by which the part causing the feeling of sameness in an object is universal and the part, which is the cause, the feeling of differences in the same is called specific.

Origination - destruction - permanence in an object relates to transformation in the object. The permanence component of the substance relates to vertical universal and the origination - destruction to *viśeṣa* called mode or *pariyāya*. Past being the material cause of present and present being the material cause of future proves that the three moments are tied to the inseparable cause – effect - cause sequence. Existence of this combination of universal and specific attributes in an object indicates the existence of infinite attributes in the object.

2.0 Cognizing the Reality

Umāsvāmi in the *Tattvārthasūtra*⁹ says that the object of knowledge (*prameya*) can be cognized by *pramāṇa* (organs of valid knowledge) and *naya* (doctrine of viewpoints). *Pramāṇa* makes the entire truth as its *prameya* while *naya* makes only a part of truth its *prameya*. For people like us we have to use *naya* doctrine to cognize an object as per our objectives. This *sūtra* also forms the basis of the doctrine of *Anekānta* or multiplicity of viewpoints. To know any entity, we have to view it from at least two viewpoints as follows:

⁵ *Parīkṣamukha*-4/5

⁶ *Parīkṣamukha*. 4/8

⁷ *Parīkṣamukha*-4/4

⁸ *Parīkṣamukha*-4/9

⁹ *Pramāṇanayairadhigamaḥ, Tattvārthasūtra* 1/6



Origination (utpāda) destruction (vyaya) i.e. from mode (paryāya) or practical viewpoint
Permanence (dhrauvya) i.e. from substance (dravya) or transcendental (nīścaya) viewpoint

Here we have interchangeably used modal and practical views; substance and transcendental viewpoints. However *Nayacakra* in verse 182-183 says that transcendental and practical viewpoints are the main viewpoints while substance and modal viewpoints are the means to know them respectively. This appears to be so as we see use of transcendental and practical viewpoints used primarily in spiritual discussions (adhyātma) while substance and modal viewpoints used in canonical literature. This justifies their use in canonical literature as means to learn and experience spiritualism. Thus these are the two ways / methods of explaining the same concept / entity.

Today we shall discuss the transcendental, some times referred as absolute viewpoint also, and practical viewpoints to develop a better understanding of pure soul and empirical soul. *Ācārya* Kundakunda in *Niyamasāra* and *Samayasāra*, and Samantabhadra in *Āptamīmāṃsā* have used these extensively to make the reader appreciate and understand this difficult topic so that the Jain concept of pure and empirical soul is understood clearly.

Transcendental viewpoint looks at an entity without breaking the same in parts and as per its true nature and without the impact of other entities. On the other hand practical viewpoint keeps on differentiating (or breaking it into parts) an entity and impact of other entities on it so that its true nature can be understood properly. In short we can say the following main features of the two viewpoints:

Subject of transcendental viewpoint is the entity without dividing it in parts or it looks at similarities / universal attributes of the entity while practical viewpoint looks at differences or parts or a specific attribute in the entity.

Transcendental viewpoint looks at the entity only while practical viewpoint views the impact of other things on the entity primarily.

Transcendental viewpoint talks of the pure state of the entity and its nature while practical viewpoint looks at the union of the entity with others or like other entities.

Transcendental viewpoint says that the nature and transformation of an entity as its own without intermixing them or their effects on each other. Practical viewpoint on the other hand



even includes the efficient causes of transformation as if they have as the nature of the main entity and describes the entity in the form of other entities.

For example, we call the tree of almonds, almond with the kernel and shell as almond also even though only the kernel of almond is of use to us and is the real almond. Similarly we call our body, family and house as ours or us even though only our pure soul (sometimes embodied with karmic impurities also) as us. Even at this stage, like almond with the peel, the empirical soul is bonded with external matter and so it is only pure soul we are interested in. Thus the pure soul becomes the subject of transcendental viewpoint while all other transformations or manifestations of pure soul with other karmic matter bonded with it are the subjects of practical viewpoint. Pure soul is therefore called to have transcendental or eternal existence. It is worthwhile to see the distinctions of empirical and pure soul for different attributes as placed in Annexe 1.

From the table we see that pure soul and empirical soul, both being non-concrete and slightly concrete, cannot be a subject of sensual perception. Hence we base our knowledge about them through their association with matter as material body and thus say sometimes that body and soul is same. This statement is from practical viewpoint to use body as a means to go deeper and understand and experience the empirical soul first and then the pure soul. Similarly attributes of pure soul like infinite perception, knowledge and conduct are referred as the path of attaining pure soul status. We can discuss other attributes shown in table from both transcendental and practical viewpoints accordingly.

As per definition of viewpoint doctrine, the intention of the knower is very important. So a person whose objective is to attain pure soul status has to view the soul from pure soul status only and perform activities of conduct, knowledge acquisition etc so that he can experience the attributes of pure soul and move forward to achieve that status completely. On the other hand in our day-to-day worldly lives, we have to know the means i.e. right knowledge, belief and conduct and practice them to achieve our worldly objectives while keeping the nature of pure soul in mind. For example to succeed in our profession we must have faith in our own resources, capabilities; acquire the knowledge of the business i.e. what it is, its scope and competition, money involved, technology and management skills needed; and then start acquiring knowledge and perform activities. This is what Jain path of purification i.e. right belief – knowledge - conduct together is the path to attain liberation is all about. One has to make efforts to succeed in its objectives.

It is important to keep in mind that on their both transcendental and practical viewpoints are incomplete and not the whole truth. Jain logicians like Kundakunda, Siddhasena Divākara, Samantabhadra and Hemacandra have even kept consideration of just one viewpoint as perverted or *mithyā* knowledge. Like the ocean when its waves are influenced by movements of air and celestial bodies, then waves, like modes become primary and the peaceful ocean beneath i.e. transcendental viewpoint becomes secondary but both co-exist. Similarly when the ocean is calm and quiet then the peaceful state becomes primary and the stormy or wave formations become secondary. However one has to be careful as to when to focus on one or the other viewpoint, e.g. we must know when to get on and get off the boat while crossing a river lest we either do not cross the river or get drowned in the river.¹⁰

Coming back to empirical and pure soul again, it is interesting to note that empirical soul is said to be the doer/ agent and enjoyer of its *karmas* (practical viewpoint) while pure soul is the doer and enjoyer of its own nature (transcendental viewpoint). Here the implication is that the empirical soul, because of its association with karmic matter is influenced by, influences the external entities i.e. karmic matter either bonded with it or likely to be bonded with it or to be separated from it and even other living beings. It is this concept, which is of paramount importance in Jain path of spiritual purification i.e. the pure soul dissociates itself completely from karmic bondage. Similarly the Jain doctrine of *Karma* is detailed on the basis of the influence of matter *karmas* on various attributes and dispositions of the soul.

3.0 Types of Transcendental and Practical Viewpoints

Jain logic is based on detailed analysis of an entity. Similarly the intentions of innumerable people to know an entity can be innumerable. Therefore Siddhasena even went to the extent of saying that there are as many viewpoints as the number of entities and their modes and the knower. However for the sake of ease in understanding they are all clubbed under these two viewpoints. Jain logicians have gone a step further and divided each viewpoint in two further categories as follows:

- Transcendental viewpoint: Pure and impure (śuddha and aśuddha)
- Practical viewpoint: *Sadbhūta* and *Asadbhūta*

By the very definition of transcendental viewpoint, we cannot think of different limbs or parts / classifications of this viewpoint. However different *ācāryas* have referred to it by different

¹⁰ *Samayasāra* by Kundakunda, *gathā* 12



names such as pure (śuddha), impure (aśuddha), supreme (parama-śuddha) and true (bhūtārtha) transcendental viewpoints after making some additions to the explanations given earlier. Later on they started using them as different types of transcendental viewpoints also. For our discussions, we shall not go in details of these different types of viewpoints.

Coming to practical viewpoint, it is possible to divide it in different types according to our intention and the infinite existences to be cognized and their utility. Broadly it is divided in two types namely *Sadabhūta* or and *asadabhūta*. In *sadabhūta* we talk of vertical universal (feeling of same in two modes of an object) attributes and serial transformation from one mode to another in a substance (called particular / specific or *viśeṣa*) like ageing. In *Asadabhūta* we talk of similarities and differences of one entity with others like herd of cows, forest having many types of tree and plantations and animals. However it is be noted that practical viewpoint is used only to improve our understanding the attributes and nature of an entity and carry on our day to day life by discriminating between good and bad. Other Jain texts have further classified practical viewpoint on different basis as of 4, 7, 46 and innumerable. The most popular classification used is of seven viewpoints, which shall be discussed as a separate lecture later on under the topic epistemology.

Annexure 1 Soul / soul

Distinguishing quality: Sentiency (cetanā)

Number: Infinite

Quality	Empirical soul Saṁsārī jīva 6	Pure soul Mukta jīva 6	Remarks
Manifestation of Consciousness (upayoga)	Vision, knowledge	Omniscient Consciousness	Empirical Soul has its knowledge and vision obscured by respective <i>karmas</i> while pure soul is just knowledge and vision.
Lives (Jītā hai)	Senses, age, power, breathe.	Non concrete	Pure soul was empirical soul in the past.
Non concrete (amūrtika)	YES But looks like concrete due to karmic bondage.	YES	Pure soul has consciousness as its life and enjoys its own nature.



Agent / Doer (Kartā)	Of matter karmas due to activities of mind, body and speech.	Of its own nature (svabhāva) i.e. infinite vision, knowledge, bliss and power	Empirical soul with matter <i>karmas</i> behaves like matter; interacts with matter, attracts them towards it and bonding them with its own <i>svabhāva</i> as well as affected by others (<i>vibhāva</i>).
Enjoyer (Bhoktā)	Of results of its actions pain, pleasures of matter karmas.	Consciousness and of its own nature only.	
Size (svadeha parimāṇa)	Adapts to the size of the matter body-associated with it except at the time of changing mode (samudaghāta).	Slightly less than the last human body it owned. Fixed.	Soul is owner of countless space points and adjusts itself to any size due to the karmas associated with it. Pure soul has no <i>karmas</i> bonded and is hence of constant size.
Existence	Exists everywhere in the cosmos in different forms / modes and capabilities.	Only at the summit of cosmos. Does not move from there.	The empirical soul is born as beings in human, sub-human, hellish & heavenly forms according to its <i>karmas</i> and accordingly exists at appropriate place in cosmos.
Upwards movement* (ūrdhva gamana)	Has the capability. Is the nature of pure Soul	Stationery does not move.	Pure soul just stays at the summit of cosmos, as there is no <i>Dharma</i> and <i>Adharma dravya</i> beyond that. Empirical soul due to its bondage with <i>karmas</i> , does not do so always



Anekāntavāda - Non-one-sidedness

Truth is knowledge of reality. According to Jaina philosophy, truth is a vast and wondrous complexity. However, reality is extremely difficult to fully grasp because of its four aspects:

- Its extension over time (past, present, future)
- Its extension across space
- The mix of changing forms and
- Fixed qualities that characterize the different substances which create the universe

The fact that those substances and forms are constantly undergoing new beginnings (origination) and endings (destruction), are still remaining *permanent*, all at the same time.

We often see some individuals pushing what they feel are the only correct point of view. The dogma monger sees his or her perspective on human experience and the world as the only one that matters or makes sense. He tends to dismiss, ridicule or condemn those holding a different perspective. He may also prompt antagonism. In doing so he commits violence against others in his thoughts and speech, which all too often leads to physical violence by people mistaking dogma for intelligence.

We've heard that in order to understand things as they truly are we need to be "objective". However, unless we know how to detach ourselves from the things we wish to understand and comprehend that true objectivity starts with letting go all of our forgone views and biases, we can never be objective. We are each clouded by an environment that prejudices us, by past experiences that have shaped us, and by fixed ideas about the world that seem to make sense in our limited minds.

If we would approach our own natural omniscience we could fully comprehend this great universe. We would see the origins and destinies of every soul and substance, including our own selves. Persons who have attained such autonomy and whom Jains refer to as *Jinas* or *Kevalins*, experience this state of omniscience at all times.

We, however, aren't quite there yet. Our situation is different. Our five senses are our indirect means to knowledge, but whatever they may grasp is always partial, and not always reliable. We see this partiality in the proverbial study of an elephant by seven blind men. Each man touches only part of the elephant and concludes that the creature is like a tree trunk, a rope, a fan, a wall, and so on. The same applies to our views and beliefs. We



worldly souls tend not to rise above the limitations of our senses and experiences. So, our individual concepts of reality are not just incomplete, they are valid only from a particular point of view.

“Absolute truth” cannot be grasped from any one point of view, by itself, because any viewpoint is dependent on the time, place, nature and state of both the viewer and whatever is being viewed. Hence, we can point to infinity of partially valid perspectives. What appears true from one point of view is open to question from another. Naturally, we need to benefit from the labors of seeing things from different perspectives - including ones we might not prefer initially - in order to gain any kind of realistic impression.

This attitude begins a science of thinking called *Anekāntavāda*, which is the principle of “non-one-sidedness”. *Anekāntavāda* is an informed and engaging method of reason. Such a principle does not ask us to try balancing in our minds a “multiplicity of viewpoints” regardless of whether they hold merit or not. It is also not the same as “relativism” or “non-absolutism”, meaning the belief in no absolutes. Rather than denying the existence of absolute truth, *Anekāntavāda* only reaffirms it - but with the cutting admission that truth is such an intricate and many-ended thing that no single belief system, no tower of dogma, no “grand unifying theory”, and no faith or religion can ever do it justice.

Exploring the idea’s four components will further reveal its meaning:

AN is like the prefix “non-”, which makes the opposite of whatever comes after it

EKA means “one” or “singular”

ANTA means “end”, “boundary” and “conclusion”, a conclusion drawn from an observation or an investigation or analysis

VĀDA means “way of being”, similar to the suffix “-ness”.

Together they mean non-one-sidedness. A remarkable term it might seem but its tremendous practicality is for any of us seeking to learn reason, investigate, theorize, visualize, systemize, solve or understand some issue, something, or someone.

Non-one-sidedness is the principle of not settling for just one single conclusion about the truth or untruth of a given statement, or about the actual nature or makeup of an object or thing. While the whole truth about anything is a wide and complex reality, a particular object or issue of interest can be anything we choose: the mind of a person, a philosophy, an event, a physical object, or any claim such as, “The universe is infinite,” or “Man has free



will,” or “War is a necessary evil,” or “Emotional stress causes cancer,” or “Corporations are beneficial to society”, or “Light is composed of energy particles,” or anything else more simple or complex.

And why not be satisfied making just one conclusion about these things, whatever that conclusion may be?

To help us see why, first let’s simplify our words a bit. We’ll use the term “picture” or “big picture” to stand for the full, unobstructed truth about the given statement or object, with all its broad aspects and its tiny intricacies. “Angle” will denote our one chosen way of looking into or investigating that big picture and the word “part” will simply mean that limited area of the big picture that we see from one particular “angle”, perspective, or point of view.

Just like every one of the seven blind men, any single perspective that we might take is inherently blind to some part, or many parts, of the big picture. Being attached to just one set of criteria for judging the truth or validity of something tends to distort our perception of it, by making other relevant facts and other possible criteria seem less significant to us, or by excluding them from our thinking altogether. If we would actually see and be aware of those other parts of the picture, we would also see that they could be crucial to the validity of whatever conclusion we might draw.

One conclusion, by itself, can be the result of only one single investigation coming from one way of perceiving or approaching the reality or situation at hand. If one blind man investigates only the elephant’s leg, and on that basis alone decides an elephant is like a tree trunk, he would be partly right but mostly wrong.

That is because any one way of looking at things almost always leaves out some or most aspects of whatever is actually and fully going on in the big picture. Doing any observation or analysis based on the limited part of the picture we’re able to grasp at one given time - what little bit of the proverbial “elephant” we can observe in just one attempt - leads to only one limited conclusion, which often *appears* wrong from a different angle, or way, of studying the picture. A single conclusion, by itself, is usually a mere part of the whole truth because it comes from a study of only part of the big picture.

In other words, there’s a lot more to a great big elephant than just a leg that feels like a tree, or an ear that feels like a fan, or a tail that feels like a rope. It is clear that just one way of



looking at an object or a statement, and just one investigation based upon that one way or theory, and just one judgment about the object or statement derived from that one single investigation just isn't enough!

Say we even try to see the reality from a very wide angle, thinking that this way we will get a sense of the big picture. Even then, because we are not yet perfect and all knowing, we typically miss important details and nuances that would impact the validity of the conclusion we would draw from seeing the matter so broadly. And on the other hand, when we look only at details, we obviously lose perspective on the larger system or grand scheme of things.

Non-one-sidedness is a solution. To really understand something as fully as we can, first we need the steel to set aside and relax (but not discard) our initial biases, preconceptions, paradigms and theories. This means among other things that we shouldn't shrink from considering either the fine details or the broad generalizations.

We set out to do one investigation after another, multiple inquiries into our object, statement or issue of interest -each investigation or observation done from a different perspective, angle, paradigm or theory.

In order to accomplish this we simply change our position, meaning we put ourselves in different shoes or we adopt a totally new or different method of investigation (depending on the kind of subject matter we're dealing with). We shift our sights to as many different perspectives as we are able to discover or synthesize. At each unique angle we stop for the opportunity to do a brand new observation or analysis, each one leading us to perhaps a new and unique conclusion.

Then, we consider each conclusion that we are able to draw as one partial truth, as one aspect, dimension, sampling or part of the whole truth about the object or statement. At last we have the more involved intellectual job of attempting to integrate together each of those partial truths into a more complete understanding of the big picture. We use each conclusion - each *anta*, or boundary - to help structure a whole new concept of what the object under study, or the statement under analysis, entails. We might not get the big picture quite right the first time we try integrating all the partial truths we have derived. But that only means we need to continue the process. The more different perspectives we adopt, and the more different independent investigations we do, the more different conclusions we will gain, and



the more deeply and comprehensively we are bound to understand. The more powerful will be our information, our ability to analyze, our solutions and our creativity.

Non-one-sidedness multiplies the freedom of the mind. Jains see even this principle from more than one angle. Its two philosophical developments are known as *Nayavāda*, which is the scrutiny of contentions through a variety of specific perspective modes, and *Syādvāda*, which is the truth-analysis of any given statement using disparate combinations of

Its affirmation,

Its negation, and

The admission of its inexpressibility

While academic in nature, these methods of insight are a major contribution to epistemology and logic.

Anekāntavāda is intellectual humility that empowers the user. It is an essential part of being non-violent in our thoughts and words. It shows us why we shouldn't wed ourselves to rigid opinions that disconnect us from reality and stifle the pursuit of fuller understanding. It also demonstrates why we should not cower to ambiguous or nihilistic positions with little or no sense of right and wrong. Non-one-sidedness encourages us to examine and be critical of all beliefs and claims from many different angles, helping us recognize the value of others' views and opinions as well as the limitations of our own. This means respecting a person's individuality by discovering his or her concept of the world and trying to see things through that model.

Fostered by a mature view of human experience, on a different level Jains are able to appreciate the sincere insights of those who may interpret Jain ideas in new or innovative ways.

B.2.3.5 SYĀDVĀDA - Conditional Dialectic Expression of Anekānta

Dr. K. C. Sogani

The significant fact about knowledge is its communicability. When knowledge is for one's own self, the question of communicability can be displayed with; but when it is for the other, the question needs serious consideration. Communicability is accomplished through properly worded propositions. Thus knowledge to be communicable is to be reduced to propositions. This goes without saying that formulation of propositions is dependent on the content of knowledge. It is not idle to point out that if there is discordance between the content of knowledge and formulation of propositions, serious misunderstandings are bound to arise. *Syādvāda* is the linguistic device to represent without any omission and distortion the content of knowledge. Thus in a way *Syādvāda* and knowledge become observe and the converse of the same coin.

Knowledge, according to the Jaina, reveals itself and the object. In consequence the Jaina thinkers propound that the object has infinite characteristics some known, some in the process of being discovered and many as yet unknown. This is known as the doctrine of *Anekāntavāda*. *Syādvāda* is the method of communicating the manifold characteristics of a thing to the other. In the absence of this technique real knowledge of a thing cannot be passed to others without any incongruence. Thus *Syādvāda* is the expression of *Anekāntavāda* in the mode of cognition; *Syādvāda* is the mode of expression.

The significant point to be comprehended in regard to *Anekāntavāda* is that every characteristics of a multiphase thing is maintaining its identity through the existence of its opposite as its aspect. In fact, a thing cannot be the same thing without the negation of other things in it. For example, a colour cannot remain a colour without the negation of other characteristics like taste, smell etc. in it thus non-existence is as much an essential aspect of the real as existence is. Negative propositions cannot be asserted without accepting non-existence as an element in the constitution of the real. Similarly, the characteristics of one and many permanence and change, generality and particularity are reconciled in a thing without any incongruity. Thus when the Jinist is faced with the problems of expressing the complex content of knowledge in language in a way, which can communicate to the other the knowledge as such, he had to devise the method of *Syādvāda*. The word '*Syāt*' implies that the subject *Ghaṭa* is a manifold of attributes, of which the attribute of being colourful referred to in the propositions is there in the *Ghaṭa* as a matter of fact. This should not be



understood, as it is generally done, to mean that the existence of colour in the *Ghaṭa* is doubtful. In other words, certainty of colour along with the manifoldness of characteristics is indicated by the word '*Syāt*'.

The word '*Syāt*' can also be understood differently, though the difference is of expression and not of meaning already discussed. As already pointed out, a thing is the repository of infinite attribute. Hence the apprehension of it from a particular angle of vision or point of view, technically called *Naya*, does not exhaust the whole of the multiphase thing. It is important to note that the *Naya* is objectively given and not subjectively contemplated. So in order to avoid the possible misunderstanding that a thing is exhausted by a particular *Naya*, every predication should be preceded by the word '*Syāt*' thus making us aware of the possibility of other predications in regard to that thing. Thus *Syādvāda* is the custodian of clarity, certainty and non-ambiguity in the field of philosophy. It is by no means the doctrine of doubt and uncertainty.

Although an existence is possessed of infinite attribute yet the knowledge of it is not a simple affair. The question is what is it to know a thing? And how many propositions are requisite to express the content knowledge? The conviction of the Jaina is that seven distinct propositions, neither more or less, are needed to express the content of knowledge in regard to an existent. The significant point to be noted here is that each proposition is not the result of mere subjective necessity possesses attributes as an ontological truth. All this implies that since the existents or their characteristics are infinite in number, seven propositions can be expressed with reference to each. Consequently, there will be infinitely seven – fold propositions without any inconsistency.

Let us now illustrate the doctrine of seven – fold propositions by taking an example of the attribute existence or permanence or oneness etc. in respect of pen.

1. The first proposition is: *Syāt* pen exists. This means that the existence of pen is contextual, the context being its own *Dravya* (substance), *Kṣetra* (Space), *Kāla* (time) and *Bhāva* (state). It is by virtue of this context that the pen derives its individuality and becomes meaningful. In fact this context is interwoven into the constitution of the pen itself, so it cannot be separated from the object. This proposition controverts the possibility of unqualified existence of a thing without the consideration of substance, space, time and state.

2. The second proposition is: *Syāt* pen does not exist. The proposition does not, as it seems, negate the existence of pen referred to in the first propositions, but it states the non-existence of pen in respect of other *Dravya*, *Kṣetra*, *Kāla*, and *Bhāva*. Thus it strengthens the first propositions rather than cancels it. The pen is pen only because it is not pen. In other words the existence of pen in respect of its own *Dravya*, *Kṣetra*, *Kāla*, and *Bhāva* cannot maintain its identity, if non-existence of pen in respect of other *Dravya*, *Kṣetra*, *Kāla*, and *Bhāva* is not considered the concomitant aspect of pen. Thus both existence and non-existence is co-present in the pen without any contradiction. According to the Jaina, non-existence is as much constitutive of the nature of thing as existence. The critics fail to see that contradictory statement can be made about a thing, if context is changed. The conviction of the Jaina is that if this proposition is denied, it shall be difficult for us to account for the differences of things. Hence, by asserting this proposition. We come across a new aspect of thing, which is not given in the first proposition.
3. The third proposition is: *Syāt* pen exists and does not exist. In this proposition the two attributes of existence and non-existence in their relevant contexts are successively predicated of the pen. Thus this proposition, which appears merely the summation of the first two propositions is not really so. It expresses a new aspect of pen under consideration. This aspect is not present either in the first or in the second proposition considered separately. If mathematics is our guide, the third proposition is nothing but a summation of the first two. But according to the Jaina experience, which is our sole guide, tells us that the combination or separate units give rise to a distinctive meaning, not apprehended in any of its constituent elements.
4. The fourth proposition is: *Syāt* pen is inexpressible. In this proposition the two attributes of existence and non-existence instead of being asserted successively as in the third proposition, are asserted simultaneously. The need for simultaneous assertion of these appositive attributes is man's desire to express in words the apprehension of pen as such. Since words are incapable of expressing this apprehension of pen the pen is inexpressible. It may be noted here that inexpressibility is a novel and factual characteristics of pen. The distinction between the third and fourth propositions is that in the former the novel attribute is the result of consecutive togetherness of the elements of existence and non-existence, whereas in the latter it is the result of simultaneous presentation of the two elements in question. It goes without saying that this inexpressibility is not absolute, it is only so in the context of the two opposite attributes



being together synchronically. “The common-sense principle implied in its recognition is that what is given cannot be rejected simply because it is inexpressible by a single positive concept”. The fifth, sixth, and seventh propositions are:

5. *Syāt* pen exists and is inexpressible.
6. *Syāt* pen does not exist and is inexpressible.
7. *Syāt* pen exists and does not exist and is inexpressible.

All these propositions according to the Jaina represent a new aspect of the real. It may be noted here that the Jaina texts have not discussed these propositions clearly. Now the question arises: What is the basis of regarding the number of propositions as seven, neither more nor less than this? The answer of the Jaina is that since affirmation and negation are possible in regard to the real, there are only seven questions possible in regard to the real. These questions know a thing, which in turn is dependent on the seven objective aspects of the real. In fact, the enquiry starts upon the initial doubt, for example does a pen exist or not? Or is a thing permanent or changing? And the answer is seven distinct propositions or *Bhaṅgas*.

What I feel here is that the Jainas in propounding the seven propositions are making use of mathematical knowledge, which necessarily leads to these seven *Bhaṅgas*. Out of these the first four are empirically verifiable or understandable and the last three are mathematical possibilities. That is why the Jaina texts have not explained the first four ones. But there is nothing wrong in saying that they are possibilities confirmed by mathematics. So if one speaks of more than seven *Bhaṅgas*, there will either be duplicated or assertion of propositions neither confirmed by mathematics nor by experience, if one speaks of less number of propositions, there will either be omission or suppression of the aspect of the real given to us either mathematically or experientially.

It may now be argued that since Jaina philosophy is known as *Anekāntavāda* (non-extremism and non-absolutism) does the seven-fold prediction apply to *Anekāntavāda* itself? The answer of Jaina is in the affirmative. *Syāt Anekāntavāda*, *Syāt Ekāntavāda* and so one will be the seven propositions (*Saptabhaṅgī*). Knowledge which takes into account the nature of the real as consisting of an infinite plurality of attributes is called *pramāṇa* and this is non-absolutism, knowledge which takes into account one attribute without negating the other attributes present in the real is called, *Nyāya* and this is *Ekāntavāda*. In other words



the *Anekānta* can not be sub stained without admitting *Ekānta* as it's opposite, just as a tree can not be saved if the branches are taken out.

Of the many charges alleged against the doctrine of *Syādvāda*, the most fundamental is that of self-contradiction. In other words, the charge is that the Jaina doctrine flagrantly violates the law of non-contradiction which says that A cannot be both A and B at the same time. Thus how can pen have the characteristics of both existence and non-existence? Before answering this objection, let us first discuss the attitude of the Jaina towards the law of non-contradiction propounded by formal logic. The conviction of the Jaina is that the law of non-contradiction is a priori and thus does not state any facts about reality. If it were asked what is the criterion of contradiction the reply of the Jaina would be that it is experience and not pure thought. It is by the former that the notion of contradiction should be decided. Two facts are contradictory, if they are not found to coexist in experience just as light and darkness, heat and cold, and the like. On the contrary, if experience confirms the coexistence of seemingly contradictory attributes in a thing it should be regarded as valid. Thus the Jaina insists that the source of the law of non-contradiction should be sought not in a priori thought, but in experience of the behaviour of things. Following this mode of logic, the Jaina finds no empirical contradiction in asserting that the pen has the characteristics of both existence and non-existence, as has been explained above.



B.3.2

Karma Doctrine of Jainism

Dr. Shugan C. Jain

1.0 The Karma Doctrine

The word *karma* has many meanings namely to act, activity, and special types of matter particles which get associated with soul.

The doctrine of *Karma* is the central dogma of the Indian religions. It means: every action, every word, and every thought produces, besides its visible, an invisible a transcendental effect called as *vāsanā* (trace) or seeds left behind. Further every action produces certain potential energies which, under given conditions, are changing themselves into actual energies, forces which, either as rewarded or punished, enter sooner or later into appearance. As in the case of a bond which, although the amount borrowed may long ago have been spent, continues to exist and only loses its validity on the repayment of the capital sum, so also the invisible effect of an action remains in existence long after the visible one has disappeared.¹ This effect does not confine itself to the present life, but continues beyond it; it destines qualitatively and quantitatively the state after death. Actions performed during the present existence are the causes of the future existence, and the present life is, in its condition and duration, the result of the actions of the preceding one. The picture at Annex I describes beautifully this doctrine of *karma*.

Thus the natural difference between individuals, one finds, are explanation that is so plausible that inversely they prove the validity of the *Karman* theory. The idea of the eternity of the transmigration (*saṃsāra*), as soon as life was contemplated pessimistically, necessarily led to the endeavor to bring the painful re-birth to an end and eradicate the power of the *Karman*.

Jains are the most realistic of all that have had their origin in India. Their fundamental idea of *karma* as a complexity of material particles infecting the sinful souls is indeed unique. The fine matter called *pudgala* (as known in Jainism) particles, which can become *karma*, fills the entire cosmos. An empirical soul does some activity, as a result of its energy (*vīrya*) quality through the faculties of mind, speech and body. All these activities are *karma* and mind, speech and body are the media through which it acts. This is okay. But with these activities,

¹ *Doctrine of Karma* by H. V. Glasenapp, Parshwanath Vidyapeeth, Varanasi

called *karma* or psychic activities affect subtle matter particles and they get attracted towards the space points of the soul and then form unison with them. However it is to be noted that all matter particles attracted towards the soul are not bounded with it. Bonding of these particles depends on the state of the soul at that time i.e. state of attachment, aversion and passions affecting it at that time. If the soul is free of these impurities (i.e. is in a state of *vītarāga* or detachment) the attracted particles fall off like dust particles from a shining and polished surface. These subtle particles when bound with soul are called matter or *dravya karma* and they are concrete and have taste, touch, odour etc. As the empirical soul keeps on performing psychic activities, these material *karmas* keep on getting bonded with the soul depending on the state of the soul at that time.

That the soul, pure in itself, is polluted through its actions and, in order to regain its natural state, must be freed from its stain has been adopted by the Jains in the real sense of the word, and has been worked up into an original system, which even now is the foundation of the belief of over five million people.

The matter that entered into union with soul separates itself into a greater number of particles, the *karma-prakṛtis* with varying effects. Their number and character are conditional upon the conduct of soul; if it is good, the *jīva* assimilates good *karma* species, he binds good *karmas*; when bad, he binds bad *karma*. The *karma* may stay latent for a long time but may appear after a long time or quickly when the right moment arises. The duration and intensity of the effect of *karma* depends upon the state of mind (*adhyavasāya*) at the moment of assimilation. When its efficacy expires it becomes extinguished.

Matter eternally infects the soul; soul's union with the *karma* has no beginning and, at every moment it is gathering new matter and in natural course of things has no ending. The deliverance of soul from the *karman* is, therefore, only possible through a series of special processes by the *jīva* to first eliminate the absorption of new *karman* and to eliminate the *karma* already bound with it.

This doctrine of *karma* has been remarkably described by Jains in a systematic manner. Texts like *Śaṭkhaṇḍāgama*, *Pañcasanigraha*, *Karamgranthas*, *Gomaṭṭasāra* etc give detailed explanations of this doctrine. Salient feature of Jain karma doctrine can thus be listed as follows:



- *Karmas* are material aggregates of extremely fine or subatomic wavelets pervading entire cosmos like sunlight. They are sense imperceptible.
- Not all the above particles are *karmas*. It is only those particles, which are capable of associating with *jīvas*, are *karmas*.
- *Karma* influences the physical and spiritual properties of *jīva* by
 - Obscuring
 - Defilements
 - Counteracting
 - Chaining with attachment and aversion
 - Linking with past and future
 - Making *jīva* dependent and
 - Creating sufferings for him.
- Their existence is conformed by difference in physical and spiritual conditions of *jīvas*.
- The *karmas* may be Sacred or profane, General or quasi- physical and Volitional or destructive.
- The materiality of *karmas* is confirmed due to
 - Color etc. in them,
 - Origination of volitions and feelings of pleasure and pain etc.
- The karma undergoes bonding and de-bonding.
- The karma doctrine is not applicable to
 - Liberated souls / *siddhas*
 - Permanent *nigodas* or micro organism
 - Non-liberation-ables / *abhavya*.

The Jains have dealt *karma* doctrine under four heads namely:

- Name and kind of *karmas*
- Definition, causes and mechanism of bonding
- Possibility of shedding of *karmas*
- Methods of shedding

2.0 Name and Kinds of Karmas

Karmas can be contemplated from four points of view, namely:

- i. According to the manner of their effect (*prakṛti*) or species
- ii. According to the duration of their effect (*sthiti*)
- iii. According to the intensity of their effect (*rasa*)
- iv. According to their quantity, i.e. number of their *pradeśa* bonded

2.1 Species (*prakṛti*)

As indicated earlier, the soul's state (and its activities in that state) transforms simple *karmic* matter into appropriate 'specific function *karmas*' which interact with soul in their own ways.

There are 8 primary species (*mūla-prakṛti*) of the *karma*, namely:

- i. *Jñānāvaraṇa*, which obscures knowledge, i.e. affect knowledge quality of the soul.
- ii. *Dāśanāvaraṇa*, which obscures undifferentiated cognition or intuition.
- iii. *Vedanīya*, which produces the feeling of joy and grief,
- iv. *Mohanīya*, which obstructs belief and conduct, i.e. misguides the soul and make it confused and desirous of others.
- v. *Āyus*, which determines the duration of life for the next birth,
- vi. *Nāma*, which gives the various factors of individuality through body features.
- vii. *Gotra*, which gives family and surroundings,
- viii. *Antarāya*, which hinders the *jīva* in his capability of resolution and enjoyment, limit the energy (*vīrya*) attribute of the soul to weaken every aspect of the soul.

Each of these *mūla-prakṛtis* is divided into a number of *uttaraprakṛtis* i.e. sub-species. The latter can, on their part, be separated into yet smaller sub-divisions, so that the entire number of the *karmas* is exceedingly large as are given in Annex II. Thus we see there are a total of 148, which can exist (*sattā*). Similarly in activation (*udaya*) state of *Karma*, these *prakṛtis* number only 122 as those associated with bondage are not included and the 20 of taste, touch, odour and colour are taken as just 4 instead of 20. Similarly in *Bandha* state the number goes down to 120 as two *prakṛtis* of *mohanīya* i.e. *samyagmithyātva* and *samyaktva* cannot be bound by *jīva*.

The *Karma prakṛtis* can be grouped in two classifications namely *ghātiā* i.e. obscuring (which to some extent affect the nature of the soul) and *agāhtiā* or non-obscuring (which do not



affect the nature of the soul but are to be enjoyed by it). These distinctions of the *karmas* are important for Jains mainly to defend their acts on the basis of morality. For example it is said that Lord R̥ṣabha in his previous birth put a mouth band on a cow so that the cow does not eat; as a result of which during his ascetic life he had to go without food for six months; charities or service of monks result in nice births in heavens etc or not sharing or imparting knowledge to others may result in knowledge obscuring *karmas* affect that individual later in the present or future lives.

2.2 Duration of Karma Effect (sthiti)

The time that *karma* remains associated with the soul is called duration (sthiti) of the *karma*. *Sthiti* literally means existence of *karma* with the soul. The maximum duration of all *karmas* whether good or bad is considered inauspicious and the minimum duration is considered good. Duration of *karma* of a living being is dependent on his psychic state (adhyavasāya) and therefore on the strength of passions (kaṣāyas). The more sinful a being is, the more is the duration of the *karma* bonded while the purer the psychic states the shorter is the duration of bondage.

The duration is of two stages i.e. state called *abādhā* of *karma* (when the *karma* just exists as associated with the soul) and the other when the *karma* is active. Duration of different *karma* is different and expressed in the units of time from smallest being *samaya* and the largest being *utsarpiṇī*. For details please see *Doctrine of Karma* by Glasenapp.

2.3 The Strength of Karma Effect (rasa or anubhāga)

The *karma* shows its effect, according to circumstances, in a more or less similar manner. The intensity of this effect corresponds to weakness or otherwise of the four *kaṣāyas* / passions (anger, deceit, greed and pride). According to the four-degrees (anantānubandhī, pratyākhyāna, apratyākhyāna and sañjvalana) of passions, four degrees of strength are recognized.

With the bad *prakṛtis* the strongest (anantānubandhī), the 4th degree of the *rasa* is produced by the most violent passions, those of life long duration. Similarly the decreasing intensities are produced by *pratyākhyāna*, *apratyākhyāna* and *sañjvallana* states of passions with the last one being the weakest. With the good *karma* species, reverse is the case. However a *rasa* of first degree i.e. *anantānubandhī* does not exist with the good *prakṛtis* which are



discussed in stages of spiritual purification (*guṇasthāna*) or mysticism doctrine in the *karmagranthas* and such texts.

2.4 The Quantity of Space Points (*pradeśas*) of Karma

The *jīva* assimilates *karma* matter, which is within its own space points, called *pradeśas*, (infinitely small space of the *jīva* which can be grossly compared to a pixel in a photo) and not matter lying outside of them, just as fire only seizes inflammable material which is lying within its reach. Therefore every part of the soul is filled with *karma* particles, which if the necessary conditions are fulfilled, adhere to the *jīva* just like dust to a body besmeared with oil. The *jīva* seizes a *karma* particle simultaneously with all his parts, because an exceedingly close connection exists between all the *pradeśas* of a *jīva*, as with the links of a chain.

The *Karma* particles absorbed by the *Jīva* develops into the 8 species of the *Karma*, as food consumed at a meal changes itself into blood and other constituents of the body. The shares, which fall to the 8 *mūla-prakṛtis*, differ from one another; their measure corresponds to their *sthiti*. The part following to *mūla-prakṛtis* is then further divided among the *uttara-prakṛtis*. Thus the extent of the *pradeśabandha* of the different *prakṛtis* does not depend on ethical factors, as with *sthiti* and *rasa bandhas* but upon mechanical ones.

3.0 Concept of Bandha (bondage), Saṁvara (stopping influx) and Nirjarā (dissociation) of Karmas

3.1 Karmic Bonding²

Karmic bonding may be described under four heads:

- i. Bonds (nature and definition)
- ii. Kinds of Bonds
- iii. Bondable (Aggregates) and
- iv. Bonder *jīvas*

Bonding requires association of at least two entities. The bonders must have the necessary properties for bonding. *Bhagavatī* indicates presence of an adhesive (*sneha*) between the

² *Jainendra-siddhanta-kosa*, Ganesh Varni, Bharatiya Jnanapith, New Delhi, 1944



jīva and *karma* particles to lead to bonding. However, material *karmas* and non-material soul cannot have bonding together.

In current science, the atoms bind together due to opposite charges with necessary internal and external energy for bonding. They have been called as 'smooth and rough' in scriptures with lightning as their example. The material *karmas* and worldly *jīvas* should also have these properties. The free *karma* particles are very powerful, but a large amount of their energy is spent during their conversion into bondable *karmas*. Still, they have sufficient energy to cause continuous *jīva* -*karma* bonding. The worldly *jīva*'s association with *karmas* is already charged. These *karmas* particles are charged as described in scriptures:

3.1.1 Theories of Bonding

Currently, there are many theories regarding karmic bonding, some traditional and some recent based on scientific experimentations. The first one has developed from time to time based on factors of bonding and nature of *karma* and *jīva* while the latter are the results of developments of atomic theory.

In the first instance, Jainism was taken as an ascetic religion. All its theories were based on their spiritual progress. Accordingly, the first theory involved bonding due to activities emerged from physical and social possessions. The theory postulates that

- ✓ All activities are sinful and they bind *karmas*. Activities and *Karmas* are synonyms. The activities (mental, speech or physical) emerged from passions; attachment and aversion etc result in binding *karma*.
- ✓ The control on activities (mental, speech or physical) leads to lesser bonding.
- ✓ It is only actual actions, which leads to bonding other factors are just instrumental.
- ✓ The activities of ascetics performed vigilantly may not lead to rebirth.
- ✓ All activities of laity are long-time bonding ones.

The scriptures mention 25 kinds of activities, which may be incidental, natural, induced due to ignorance or thought that may bind *karmas*.

Similarly there is theory of functional consciousness, which states 'When entities or sensual perceptions are in proximity, they create passions, which are a form of consciousness and

which, then, lead to bondage'. Recently Kachhara, Nahata and Mardia have developed bonding theories based on formation of molecules and chemical compounds.

3.1.2 Nature of Karmic Bond

There are different opinions about factors in karmic influx and bonding, which are simultaneous processes. Their description is scattered in many places under different contexts and, hence, they vary from 1 to 28. *Dhavalā* favors four causes with 57 sub-varieties. Some other texts like *Tattvārtha-sūtra* follow five causes with 72 varieties. In fact, ignorance, different kinds of volitions and wrongness are the basic causes. On detailed analysis we find that almost all kinds of internal and external activities lead to bondage. The degree of bondage depends upon their nature and intensity. The scriptures give specific details under spiritual stages. One must see that all the causes are extensions of only one causes or wrongness. The *jīva* or empirical soul is taken as *karma* bonded since beginningless time.

According to the moral value of their activity - and corresponding also to the kind of *karma*, which they bind – the *jīvas* can be divided into six categories. The first is characterized by the possession of the greatest sinful, while each following one improves and the last is finally standing in the state of highest attainable purity. The attainment to one of these six classes shows itself in the soul externally; the soul, which is free by nature from all distinctions perceptible by the senses, receives colour, taste, smell and touch. In short it becomes a defined type, which distinguishes from the other souls although not recognizable by the senses. This type of soul is called *leśyā*. The different *leśyās* are distinguished according to different colours, which they give to the soul namely black, dark blue, gray, fiery red, lotus pink and white. *Leśyā* is considered to be a product of passions (*kaṣāyas*) or activity called *yoga* in the Jain texts or a product (*pariṇāma*) of 8 *karmas* by different authors.

3.1.2.1 Kinds of Bondage

Dhavalā and other *karma* texts have classified karma bonds in many ways including the four major divisions under different heads namely:

Space point bond	<i>pradeśabandha</i>
Species bond	<i>prakṛtibandha</i>
Intensity bond	<i>rasa or anubhāgabandha</i>
Duration bond	<i>sthiti bandha</i>



The nature of these bonds has been discussed earlier in section 2.0. The spiritual stages of purification, the different species of *karma* and their cause and effect are detailed in *Dhavalā* and other *karma* texts.

3.1.3 The Causes of Bonding

The penetration of matter particle into the soul and its transformation into *karma* proceeds through the activity (yoga) of the *jīva*. The species of the *karma* into which the matter can be transformed is, in addition to *yoga*, conditional upon three other causes of which each as long as it operates, affords the *bandha* of a certain number of *karma-prakṛtis*. The four causes of bondage are:

Mithyātvā	Wrong belief. (5)
Avirati	Lack of self-discipline or lack of interest in observance of the vows. (12)
Kaṣāyas	Passions. (25)
Yoga	Activities. (15)

Each of these chief causes is subdivided into a number of subdivisions, the secondary causes as shown in () against each. Each *chief cause results in* binding certain types of *karma* species. For example hostility against knowledge and undifferentiated cognition (i.e. *samyag-jñāna* and *darśana*); those who know and the means of cognition; disregard of the doctrine and its commandments; lack of respect/ dedication towards teachers and masters and destruction of books are the causes of bondage of knowledge obscuring (*jñānāvaraṇa*) and undifferentiated cognition (*darśanāvaraṇa*) *prakṛtis*.

3.2 Stoppage of Bonding or Saṁvara

Two processes are required for de-bonding namely: no bonding of new *karmas* (*saṁvara*) and dissociation of accumulated *karmas* (*nirjarā*). In fact, Kundakunda states stoppage is instrumental in dissociation. Bonding is due to passion. Hence, activities or observances without passions are required. As stoppage leads to flushing, the factors for it are also the factors for dissociation. Various texts have mentioned observances for being without passion. Here we shall refer to *Tattvārtha-sūtra*.

Obstructing of influx i.e. flow of matter particles towards the soul is stoppage (*saṁvara*). It is of two types namely: psychic and physical (*dravya*). The cessation of activities that lead to



transmigration is psychic stoppage (bhāva-saṁvara). When these activities are checked they result in karmic matter being interrupted (dravya-saṁvara) from flowing towards the soul. The means of stoppage are:

*Sagūptisamitidharmānūprekṣāpariṣahajayacāritraiḥ*³

i.e. Stoppage is affected by attitudes of control /restraint and carefulness, virtue, contemplation, endurance of afflictions and conduct. That by which the soul is protected from the causes of transmigration, is:

- Control or restraint (gūpti) i.e. restraint on activities of mind speech and body.
- Careful movements to avoid injury to organism in regulation are carefulness (samiti) (care in walking, speaking, food, picking and placing and excretions).
- Which takes to the desired goals is virtue (dharma). These are Supreme-forgiveness, humility, honesty, non-greediness, truth, restraint, austerity, renunciation, celibacy and non-possession.
- Meditating on the nature of body and so is contemplation (anūprekṣā). Twelve contemplations are on world (transmigration), soul's transientness, refuge lessness, solitariness, separateness, impurity of body, influx, stoppage, dissociation, rarity of enlightenment and Jina teaching.
- To endure the bodily afflictions for the sake of dissociation of *karmas*. Conquest by patient endurance is (pariṣaha). 22 afflictions are: hunger, thirst, heat, cold, insect-bite, nakedness, disliking, women, wandering, seating, sleeping, agony, injury, begging, non-gin, illness. Blades of grass, dirt, reward and honor, wisdom, ignorance and lack of faith
- Conduct (cāritra) is observance of vows and other spiritual purification activities assigned. Five types of conduct are equanimity, re-initiation after atonement, purity though exclusion, subtle passion and perfect conduct.

The above means are explained in details in *Tattvārtha-sūtra*.⁴ As these are effective in stoppage activities, these are mentioned as instrumental causes. Stoppage is also affected by penance/austerities (*tapa*). Austerities are mentioned separately to show that it is effective in both stoppages of new bondage of *karmas* as well as dissociation of existing *karmas*.

³ *Tattvārtha-sūtra*, IX.2

⁴ *Tattvārtha-sūtra*, IX.4-18.



Austerities are:

External:

- Fasting, under eating, giving up one specific taste daily
- Limitation of begging foods,
- Lonely habitation
- Physical mortification;

Internal:

- Expiation (9)
- Reverence (4),
- Selfless service (10),
- Self studies (5),
- Renunciation (2)
- Meditation (4)

3.3 Karmic De-bonding / Dissociation or Nirjarā

The spiritual objective of life is to acquire infinite bliss over physical pleasure. *Karmas* bonded with the soul are the major hindrance factors in fulfilling it. To eliminate their effects, there are the stages of influx, bonding, stoppage, fruition and dissociation to consider and act suitably.

We have already discussed bonding in details. We have to consider what happens after bonding?

The empirical soul or *jīva* has to develop a force of austerities etc. to counteract the force of attraction and aversion (main causes of bondage). The force of austerities must be greater than the force of attraction and aversion if ultimate spiritual progress is desired. The debonding process i.e. enhancing the forces of austerities and gradual elimination of the forces of attraction and aversion when followed continuously results in elimination of all the karmic bondage with the empirical soul till the pure soul state is achieved.

There are ten operations in Karmic systems where bondage and existence are also counted and which do change the volitional states of *jīva* or empirical soul and lead to de-bonding. These operations result in ten states of *the karmas* bonded with empirical soul, which shall be discussed later on in section 4.0.

Each of eight types of *karma* can only be bound so long as its cause of bondage is in existence. If the cause disappears, the *bandha* of the corresponding *prakṛti* ceases. Further the causes can only be eliminated successively and not out of order i.e. *avirati*, and *yoga* respectively.

3.3.1 Processes of Dissociation

The *karmas* are bonded with *jīva* for specific duration depending upon intensities of various bonding factors. If we have to de-bond ourselves, we will have to undergo three processes either simultaneously or consecutively:

- Checking the Influx or bonding of new *Karmas*
- Letting *Karmas* produce their effects naturally or pre-maturely
- Flushing of accumulated *Karmas*

The first process is discussed in section 3.2 earlier.

It is stated that *karmas*, bonded with the empirical soul already, affect the various capacities of *jīva* until their duration lasts when they are automatically flushed out like ripened fruits from trees. The rate of fruition depends upon substance, location, time, mode, birth state and duration etc. Thus the *jīva* experiences these fruits and then dissociates them off (*nirjarā*). This process will go on forever unless the first process i.e. stoppage of new bonding takes place. However still it can be almost an endless process as the duration of existence of *karmas* and their strength of each bonding can be extremely large and it may not be possible for the *jīva* to continue the first process during all this time. Further it is necessary that *jīva* experiences the fruits of karmic activation, even though it is miniscule or not felt sensually.

Jain texts however detailed specific activities, like penance, which speed up the ripening process of existing *karmas* (like we ripen raw mangoes with some chemicals). This is possible as by definition, as detailed in section 4.0 later, *karmas* have different states and most of them, except the one, can be changed by prescribed ethical practices and penance/austerities. *Tattvārtha-sūtra* in its chapter IX details the means of speedy flushing of *karmas* associated with the empirical soul. Detailed relationship of various species of *karmas* and their effect in this process of speedy dissociation are detailed in *Dhavalā* and other *Karmagranthas*.



The *karmic* fruition has four varieties like the four bonds. For example the durational fruition has two varieties:

1. With effort
2. Natural

Dissociation when total i.e. when all the *karmic* bondages are eliminated from empirical soul, then the empirical soul attains the status of pure soul / pure soul / *Mokṣa*.

4.0 States or Modes of Karmas

Jains do not subscribe to Fatalist and Theists theories and give significant commitment to self-reliance. This means that the soul has innate capability or energy (*vīrya*) to influence its own future even though *karmas* are extremely powerful and affect soul in many ways shown earlier. Thus soul is the material (*upādāna kāraṇa*) cause of its defilement and obscuration. Its energy attribute actively differentiates the karmic matter into appropriate efficient cause (*nimmita-kāraṇa*). The energy attribute of the soul can affect the matter *karmas* in eight different ways (out of ten possible states of *karmas* marked by * below out of ten states of *karmas*). Thus changing the state of the *karmas* can change auspicious and inauspicious results of karmic activation. Refer *Bhagavati-sūtras* no 23, 24, 44, 47, 357 and *Gommaṭṭasāra (karmakāṇḍa) gāthās* 441-450. This indeed is the cornerstone of the Jain doctrine of *karma* and *puruṣārtha* / self-effort and refuting fatalists (*niyativāda*) and theists i.e. no supreme power being benevolent for our achievements or luck. Even though we are born with some past *karma* and associated luck, still we can change our destiny by our efforts.

An empirical soul makes special efforts, like undertaking meritorious activities (e.g. *bhakti* / devotion, service to others, charity etc that are practiced to enhance the effectiveness of merit (*punya*) *karmas* or to reduce the duration and intensity of de-meritorious *karmas*; penance and observing vows etc to be able to continue performing spiritual purification activities so as to achieve stoppage and dissociation of *karmas*. Thus the entire path of spiritual purification is based on these capabilities of the empirical soul and different states of the *karmas*.

There are ten states of *karmas*, which are identified as:

1. *Bandha* or bondage,
2. *Sattā* or existence,
3. *Udaya* or activation / realization,
4. *Udīraṇa* or premature fruition ,
5. *Udvartana* or increasing the duration and/or intensity of the *karma*,
6. *Apavartana* or reducing the duration of existence and activity,
7. *Saikramaṇa* or interchange of nature
8. *Upāsama* or subsidence,
9. *Nidhatti* or immunization of *karmas* against certain external activities and
10. *Nikācanā* or immunization of *karmas* against all external activities.

Let us briefly understand these states of *karma* and their effects and corresponding efforts needed.

4.1 Bandha or Bondage *

State of soul and *karmas* being united is called *bandha*. In *Bhagavati*, example of boat with holes and water creeping inside the boat, filling the boat, and making boat and water as one union is given by Mahāvīra to Gautama to explain *bandha* of *karmas* with the empirical soul. Jain philosophy uses the term *bandha* more in terms of the act of bondage. From the viewpoint of means of activity, the cause or method of bondage is *bandha*. Similarly the entity, which gets bonded, is *bandha*. All these meanings are interchangeably used to explain *bandha* as a system.

4.2 Sattā or Existence

In Jain philosophy, reality, existence, generality, entity, and object are all called existence. Like storage of cereals after harvesting, storage of the *karmas* with the empirical soul and the existence of the store of *karmas* prior to their activation are called *sattā* of *karmas*. As per *Kaṣāya-prābhṛta*, *kārmaṇa-vargāṇās* (matter particles) after their conversion to *karmas* till they become active to yield results is *sattā* i.e. the period from the time the *karmas* get bonded and till they start yielding results is *sattā*.



4.3 Udaya or Activation*

The activation of *karmas* existing with the empirical soul to yield auspicious or inauspicious results is called *udaya* and from now onwards the *karmas* are busy yielding appropriate results to be experienced by empirical soul and continue doing so till their active time is finished and they dissociate from the soul. Example of rose flower, which starts emitting pleasant odour from the time it starts to bloom till the flower's bloom time is over at which stage the flower starts shedding its petals and leaves the plant. *Udaya* is said to be of two types namely result-yielding activations called *vipākodaya* (i.e. the *karma* gets active to yield results and then their dissociation from the soul after its duration is over) and *pradeśodaya*, which implies experience of results in the space points of the empirical soul only and not externally by the *jīva*.

4.4 Udīraṇā or Premature Fruition*

It is also like activation of *karma* with the difference that the activations of *karmas* is made ahead of their natural time by external special means i.e. the efforts of the empirical soul. Example of greenhouse farming, where the plants are made to grow at an accelerated place to yield fruits/vegetables/flowers by use of ultraviolet light and close control of temperature and humidity. Similarly by special efforts of the soul, the duration of the existence of *karmas* with the empirical soul is reduced so that the *karmas* become active (i.e. ready to yield fruits like plants) for enjoyment by *jīva* sooner than scheduled originally at the time of bonding.

4.5 Udvartana or Enhancing the Duration and Intensity of the Karma.*

The process of increasing the predetermined duration and intensity of a specific species of the *karma* by special spiritual purification activities of the empirical soul is called *Udvartana*. Thus *Udvartana* enhances the characteristics of *sthiti-bandha* and *anubhāga-bandha*.

4.6 Apavartana or Reducing the Duration of Existence and Activity.

Apavartana means to reduce. This means the reduction in the duration of the period of existence (*sthiti*) of *karmas* with the empirical soul and then the duration of the active period (*anubhāga* reduction) of the *karma* existing with the empirical soul is *apavartana*. This also is achieved by special efforts of the soul.

4.7 Saṅkramaṇa or Interchange of Nature*

Saṅkramaṇa means interchange of one activity or type of entity with another. Thus the special efforts by which the secondary species (*uttara-prakṛtis*) of a chief species (*mūla prakṛti*) of *karmas* are interchanged (within the same chief species), and this is called *saṅkramaṇa*. However *Āyūṣya*, *Darśanamohanīya* and *Cāritramohanīya mūla-prakṛtis* do not allow *saṅkramaṇa* of their secondary species.

4.8 Upaśama or Subsidence*

To suppress activation of the most potent *karma* of the eight types of *karmas* i.e. *Mohanīya* or deluding, and making it ineffective from its activation is called *Upaśama* or subsidence. During *Upaśama* of *karma*, *pradeśodaya* and *vipākodaya* do not exist i.e. they are made redundant by special spiritual purification exercises by the empirical soul. Subsidence exists for some time only as the suppressed *karma* becomes active again or can be dissociated by the empirical soul using special spiritual purification activities. *Mohanīya karma* cannot be activated, premature fructified, immunized against certain or all activities during subsidence.

4.9 Nidhatti or immunization of karmas against certain external activities.*

To make the existing *karmas* immune to *udvartana* and *apvartana* is called *Nidhatti*. *Nidhatti* makes the bondage of *karmas* with the empirical soul stronger so that the results of this bondage are enjoyed by the soul for longer duration or at a later stage and as per the bondage only.

4.10 Nikācanā or Immunization of Karmas against all external Activities.

To make the existing *karmas* immune to all activities of the soul is called *Nikācanā*. This implies that the state of *Nikācanā* of the *karmas* is extremely strong where the soul becomes sort of ineffective and just enjoys the effects of the bonded *karmas*. To some extent it can be said to be a state of *niyati* or determinism.

Annexe I

Jain Theory of Karma



Annexe II

Karma types / Prakṛtis

1.0 *Ghātiā* / obscuring

2.0 *Agāhtiā* / non obscuring

1.1 Knowledge obscuring (Jñānāvaraṇa)(5) 2. 1 Experience/ (Vedanāya) (2)

1.2 Intuition obscuring (Darśanāvaraṇa) (9) 2.2 Life span determining (Āyusya) (4)

1.3 Deluding (Mohanīya) (28)

2.3 Body construction (Nāma) (93)

1.4 Obstructing/ hindering (Antarāya)(5)

2.4 Family status determining (Gotra) (2)

S No	Name	Subtype 1	Subtype 2
1.1	Jñānāvaraṇa	5*	
1.2	Darśanāvaraṇa	4**	5***
1.3	Mohanīya	3+	25++
1.4	Antarāya	5****	
2.1	Vedanāya	<i>Sātā</i> (pleasure)	<i>Asātā</i> (pain)
2.2	Āyusya	4 destinies^	
2.3	Nāma	93^^	
2.4	Gotra	high	low

Notes

Mati-k which causes the obscuration of the knowledge transmitted through the senses and mind; *śruta-k* which produces the obscuration of knowledge acquired by interpreting signs (i.e. Words, writings, gestures); *avadhi-k* which hinders transcendental knowledge of material things (clairvoyance obscuring); *manaḥparyāya-k* which hinders transcendental knowledge of the thoughts of others, (telepathy obscuring) and *kevala-k* which obscures the omniscience inherent in the *jīva*

** *Caṣur-k* or through eyes; *acaṣur-k* or sense organs other than eyes; *avadhi-k* i.e. clairvoyance; *kevala-k*



- *** *Nidrā-k* (pleasant sleep); *nidrā-nidrā -k* (deep slumber); *pracalā -k* (sound sleep while sitting or standing) and *styānagrddhi-k* exceeding intensive sleep.
- **** *Dāna-k* (giving charity); *lābha-k* (receiving); *bhoga-k* (enjoyment); *upabhoga-k* (repeated enjoyment) and *vīrya-k* (will power.)
- + *Darśana* or faith deluding (3)
- ++ *Cāritra* or conduct deluding. It has 16 passions, 6 small passions and 3 genders.
- ^ Human, sub human, heaven and hell.
- ^^ States of existences (4) Classes of beings (5), bodies (5); chief and secondary parts of bodies (3), bindings (5), *saṅghātans* (5), firmness of joints (6), figures (6), colours (5), odours (2), tastes (5), touches (8), *ānupūrvīs* (4), gaits (10), *trasa-prakṛtis* or moving capabilities (10), *sthāvara-prakṛtis* i.e. Stationery (10)

Table 0.3

S.No	Categories	Sub - Categories*	Description
1.0	<i>Ghātīā</i> – Obscuring		
1.1	<i>Jñānāvaraṇīya</i> (Knowledge obscuring)	5	Knowledge obscuring or does not let full knowledge quality to be utilized by soul.
1.2	<i>Darśānāvaraṇīya</i> (Vision obscuring)	9	Perception obscuring.
1.3	<i>Mohanīya</i> (Deluding))	28	Bliss defiling or misleading the soul from its own nature thereby developing wrong tendencies
1.4	<i>Antarāya</i> (Obstructing)	5	Energy obscuring or limiting of the soul
2.0	<i>Aghātīā</i> – Non obscuring		
2.1	<i>Vedanīya</i> (Feeling)	2	Pertains to feelings or experiences of happiness and unhappiness by soul
2.2	<i>Nāma</i> (body making)	93	Responsible for construction and features



of the body associate with the soul.

2.3	<i>Āyuh</i> (Age)	4	Describes the longevity or the life span in the coming destiny or life mode.
2.4	<i>Gotra</i> (family determining)	2	Status determining <i>karma</i> in the current or new life cycle / mode.



B.3.1

Control of Kashāyās (Toxic Emotions)

Anop Bora

Introduction

Jainism has identified the control of Kashāyās¹ (emotions of anger, arrogance, deception, and greed), Nokshāyās (other related passions), and base impulses as the main determinant of one's spiritual progress.

In fact, it regards the erasing of these intertwined emotions all the way down to the micro-level from one's character as essential for achieving one's highest potential--i.e., Moksha (liberation).

It places so much importance on this topic that hardly any Jain ritual, prayer or worship is devoid of a plea to Tirthankaras to provide continual guidance and insight to overcome these emotions. Jain seers and sages have labeled them as highly destructive and advised their followers repeatedly to be constantly aware of them and direct their efforts initially at reducing their intensity and eventually eliminating them altogether.

Jainism's recognition of the vicious role played by Kashāyās, the benefits derived by lessening or eliminating them, and their inverse relationship with peace, harmony, and spiritual ascendance could comprise a major contribution of Jainism to mankind.

Spiritually speaking, the Jain religion links Kashāyās with the generation of new karmic particles and resulting bondage. The karmas in turn are characterized as the major cause of the cycle of birth and death and the bodily forms that a worldly soul goes through.

Its core teaching states that the damage caused by the Kashāyās has an immense impact not only on the present life but also on future lives as well. The less the intensity of these

¹ (The word Kashāya is made up of two words, Kash & Aya. Kash means Samsar or worldly life. Aya means gain. The literal meaning of Kashāyā is to gain samsar again & again, meaning as long as we have Kashāyās, the cycle of birth and death will continue. Anger, arrogance, deception, and greed plunge us in samsar. Therefore, they are called Kashāyās.)



destructive emotions, the better the quality of life, lighter the karmic burden and faster the rise on the spiritual ladder.

It is no wonder that the Kashāyās have been equated with inner enemies in the very first line of the most sacred mantra (Navkar Mantra) that many Jains recite daily from birth to death.

Types of Kashāyās

Jainism has divided up Kashāyās in 25 categories. **The primary ones are anger, arrogance, deception, and greed.** In addition, it has identified 9 other related passions-called Nokashāyās. Nine Nokashāyās include laughter, feelings of happiness and unhappiness, grief, fear, disgust, sexual craze towards men, women and bisexuals. They serve as a catalyst to invoke the primary emotions.

Each of the four primary emotions is further subdivided into four categories (thus making a total of 16). These 16 subgroups of Kashāyās plus 9 Nokashāyās make a total of 25. (Note: This group of 25 is labeled as CHARITRA MOYANIYA KARMA in karmic language.) The subdivisions of anger, arrogance, deception, and greed are based upon the intensity and duration of each of them. The intensity in turn depends upon the degree of attachment, underlying intention, strength of vigor, and means employed. The subdivisions are:

- (a) Anantānubandhi Kashāy (Highly intense emotion): This type of emotion stays with a person for an extended period and could be regarded like a deep groove cut into a piece of rock. It takes years for the groove to disappear from the rock. In the same way, it takes a long time to get rid of this type of extreme emotion and hence considered highly detrimental to one's well being.
- (b) Apratyākhyaniya Kashāy (strong emotion): This type of emotion usually tapers off after about a year. It is likened to a mud wall that slowly melts away with the arrival of monsoon.
- (c) Pratyākhyaniya Kashāy (mild emotion): This type of emotion goes away after a few months. It is less intense than the previous category but more intense than the next category. It is compared with a line in the sand that disappears when a strong current of air passes over it.



- (d) *Samjvalan Kashāy* (very mild emotion): A person shows a mild form of reaction in a spur of moment under the influence of this type of emotion but becomes calm quickly. It is compared with a line in water created by a moving finger.

The above subgroups are shown in a tabular form below as illustrated in the scriptures:

<i>Kashāy</i>	<i>Anantānubandhī</i>	<i>Apratyākhyānī</i>	<i>Pratyākhyānī</i>	<i>Samjvalan</i>
<i>Anger</i>	line in rock	line in earth	line in sand	line in water
<i>Arrogance</i>	stone pillar	bone	piece of wood	cane
<i>Deceit</i>	Bamboo root	horn of arm	urine of cow	shaving of wood
<i>Greed</i>	fast color	grease	mud	water color

It is interesting to note that the primary emotions take many forms and shades in human life (and animals too), validating the subdivisions outlined in the scriptures. For example, anger may be expressed as a mild anger, angry outburst, emotional rage, hate, animosity and vengeance, while arrogance could take the form of self-importance, egotism, conceit, self-praise and jealousy. Deception may surface in cheating, dishonesty, distortion, hypocrisy, dirty politics, cunningness, fraud and trickery; on the other hand, greed could show up in the form of self-indulgence, delusion, discontentment, mad craving for money, sex, and power.

It is a common knowledge that our minds are filled with many of these emotions round the clock. Unfortunately, most of us do not recognize the havoc they inflict upon our thought processes and upon our behavior. Because of the critical impact they have on our short and long term future, let us examine them in a bit more detail and discuss the steps suggested by our seers to overcome them.

Anger

Anger is indeed one of the most powerful emotions. People react to life situations at times with anger rather instinctively—without realizing the consequences. They get angry, lose

their sense of discretion, and some times, ruin relationships with their loved ones in a split second—the relationships that might have taken them years to build.

It is not only the social damage that anger inflicts upon us. It is also the damage to the body and mind. It is scientifically proven that when we get angry, our heart pumps faster, blood pressure goes up, blood flow quickens, muscles tense, and more sugar is added into the blood stream. Headaches, tension, stomach problems are also said to have been connected with anger.

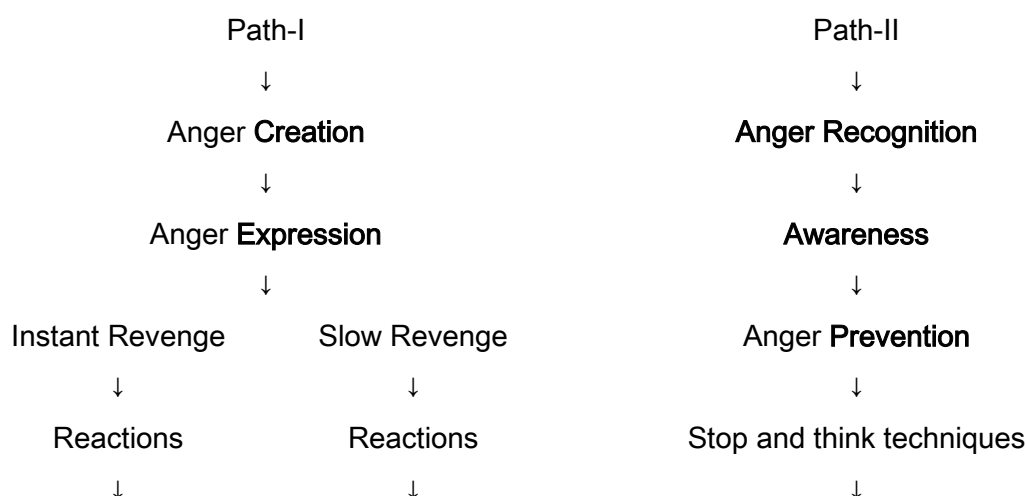
If we go one step further and analyze the long-term effects of anger, the implications are rather devastating because they show up in the form of heart disease, weakened immune system, and diminished life expectancy.

From the vantage point of the Karma theory, anger has very serious consequences too. The stronger the intensity and duration of this emotion, the stronger the karmic bondage—the bondage that causes dire consequences not only in this life but also beyond.

To overcome this emotion, first we need to understand the underlying **process**:

Provocation (anger initiator)

(Provocation Catalysts could come from past memories, interactions with others, disagreements, unfavorable situations, greed, and other sources.)





- | | | |
|------------|-----------------|---|
| -Violent | -Speak ill will | 1. Count 10. |
| -Defensive | -Stop speaking. | 2. Think positively. |
| | -Hate | 3. Resolve conflict through negotiations. |
| | -Revenge | 4. Use religious remedies: |
| | | -Forgiveness |
| | | -Understanding |
| | | -Compassion |

As the left side of the above chart depicts, the anger has two components: creation and expression. Most people follow path-I and upon provocation get angry and express their anger either instantaneously or slowly over a long period of time—sometimes for decades! The intensity of anger expression depends upon the person's psychological makeup and karmic burden.

Usually anger expressed in this fashion is destructive because it is accompanied with a number of other harmful emotions such as hate, sense of revenge, violence and many others that linger on in a person's psyche for a long time.

Obviously, we won't have to deal with anger expression if we stop it right before it raises its ugly head—i.e., from the very moment it pops up. It means the instant we start getting angry, we need to quickly recognize the emotion and take a detour (path II)! **If we realize it and become aware of it, then most probably we will be able to control it.**

This means we must allow our mind to stop from reacting fast. If we just pause, reflect and think for a while, it will be difficult to get angry! That is one of the reasons modern psychiatrists recommend counting 10 when we are about to explode, and suggest other ideas as well to tackle the anger provoking situations.

Now let us look at the religious remedies. First of all, almost all major religions of the world have identified anger as one of the major sins. The common antidotes recommended are **FORGIVENESS, COMPASSION, AND UNDERSTANDING**. It appears that the emphasis is on anger **CONTROL** and **PREVENTION** rather than **EXPRESSION**.



Those who came up with these spiritual cures had human weakness and foibles in mind and advised us to react to anger generating stimuli with a compassionate heart and an attitude of forgive and forget. The following Biblical passage and Jain composition on forgiveness express a similar thought:

Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving.

(Ephesians 4:31)

I forgive all souls, may all souls forgive me, I am on friendly terms with all, I have enmity towards none.

(Translation of Khamemi Savva Jive.... Jain Scripture)

Arrogance

Arrogance is probably a more destructive human emotion than anger because the latter at least needs an external catalyst, while arrogance does not. We can hide the anger, but arrogance is apparent to all around us. Anger in many cases is transient in nature and it may subside in due course and may be easy to forget and forgive, but arrogance is an ongoing phenomenon fueling fire on a continual basis.

An arrogant person is constantly occupied in boosting his own ego and does not hesitate to employ devious means to earn undue respect, prestige or salutations.

If we study the history of mankind, we will find that it is replete with stories of people who fell from grace or were destroyed or ruined by arrogance. Here is a short story from Greek Mythology:

Icarus- main character of the story- arrogantly believed that he could fly with artificial wings; his arrogance lead to his literal downfall, however, as he flew so close to the sun that the wax with which his wings were fastened melted. In Western philosophy and literature, this story of Icarus is considered to be the classic example of arrogance.

I know of a major US corporation that was doing very well for years. They copied a competitive product to grow even faster. The competitor claimed that the product infringed



their patents but was willing to settle for only 200 million dollars. But being rich, the former was just too stubborn and arrogant. It fought in the court for almost 10 years, lost in the end, and wound up spending almost 9 billion dollars by the time the dispute came to an end.

These stories such as the ones described above support the common knowledge that the people who are affected with arrogance usually become 'blind' and stubborn, live in a dream world, and cannot see what others see. Nor do they realize that they have a serious mental disease.

Usually they walk around with a large ego, surround themselves with like minded selfish friends and they tend to see—with jaundiced eyes—arrogance in others, not in themselves! They are out to prove to the world how smart and superior they are compared to others.

Jain masters—who have identified this vice, among others, as dating all the way back to Lord Adinath's era—have suggested the use of **humility** and **politeness** in day to day interactions, and have structured many religious practices to fix the problem. They are designed not only to soften one's arrogance, but also to soften other vices that are closely linked with arrogance, such as anger, deception, lust and greed—starting from early childhood.

The following practical steps can help us to recognize arrogance and rectify our behavior:

- Acknowledge the problem - The first step is the recognition and acceptance of the problem. Unless one accepts that there is a problem and is willing to do something about it, nothing can happen. If a sick person refuses to accept the fact that there is something wrong, he or she will not seek medical help.
- Do a reality check - One way we can deflate our ego is to see that there is always someone who is better than us no matter how inflated we feel about our wealth, power, knowledge, talent, appearance, and so forth. Karma theory (Cause & Effect) teaches us that the objects of our arrogance and good fortune are the fruits of our karmas from the past and could all disappear one day because every thing in life is transient and cyclic.
- Know that this too shall pass - Every time we go through an ego boosting situation, we need to think that nothing is going to last forever.
- Remind ourselves that truth has many angles and perceptions are relative – Like the blind men describing the elephant, we must remind ourselves that ours is not the only



correct viewpoint. To find the right approach, we need to be polite and receptive enough to listen to the ideas and viewpoints from people with different cultures and backgrounds. Sometimes we will discover that we were way off in our approach! Being polite does not mean a total agreement with the view points of the opponent. It only means listening to the other party consciously. Listening with a spirit of reconciliation cannot co-exist with arrogance! This is one of the main messages of ANEKANTWAD—another cardinal principle of Jainism.

- Recognize the equality of souls - We need to respect all life and all human beings. Jainism clearly says: All souls are equal. This means that any temporary perception of superiority should not blind us and make us arrogant.
- Humility produces positive results - We need to understand that humility generates respect, co-operation and pleasant vibrations while dealing with our fellow human beings. Arrogance on the other hand invites contempt, dislike and hate. Our choice should be obvious.
- Arrogance obstructs and humility fosters resolution of conflicts. More problems have existed throughout history because of ego clashes. If we show humility to others in resolving a conflict, even our opponents will calm down and show a way to get out of it. On the other hand, if we are perceived as arrogant, our opponents will play hard ball and devise ways to teach us a lesson, thereby lowering the chances of resolution.

Deception

The human mind has an uncanny ability to craft devious means and cheat others to satisfy one's low level desires to procure more money, power, prestige or many other worldly objects. Greed and perverse knowledge (wrong beliefs) are the primary drivers of this emotion. They make the person resort to lies, stealing, fraud, dishonesty and hypocrisy.

The person with deceit does not hesitate to employ any unethical and immoral means to achieve the end objectives. He thinks one way, speaks something else and acts altogether differently -showing a lack of harmony between his thoughts, speech and action. The history of mankind contains many stories showing that deception does not work in the long run. Eventually the dishonest person gets caught and suffers from the social, monetary and mental consequences. Deception in general ends up in an ugly manner. It is just a matter of time.



The huge Bernard Mad off scandal that came to light recently is an excellent example of how far greed and deception can push a person down. Mad off yielded to these negative emotions. He caused pain and suffering not only to himself but also to thousands of his fellow human beings.

Karmic consequences of deceptive behavior are horrendous. It is said in the scriptures that deceptive thoughts and behavior make one suffer not only in this life, but also cause one to be born as an animal in the next life. Since the root cause of deception is unlimited greed based upon ignorance, we need to step back and examine and correct our real character, motives, and goals in life.

The antidotes for deception are leading a simple life and maintaining a straightforward disposition. The “simple life” obviously entails harboring limited desires, which abrogates the need to resort to dishonest means. A straightforward person will act without a hidden agenda, have a much lighter karmic burden, and will live a more peaceful and serene life.

Greed

Greed is the most powerful and dangerous of all emotions and is the most difficult to control. It provides fuel for the fires of anger, arrogance and deception and is therefore considered the father of all sins (evil activities). It can stay with a person even after the other three primary emotions are wiped out. According to the Jain scriptures, this emotion stays with a person all the way to one of the higher rungs of the spiritual ladder (10th Gunasthānak).

Gandhiji once said that there is enough in the world to satisfy every one's needs but not enough to satisfy every one's greed. Greed begets human desires; the greater the number of desires, the higher the mental turmoil and dissatisfaction. There is just no end to the craze and madness to seek more and more. The result is dissatisfaction, stress, tension and mental and health problems.

The cure prescribed the religion is CONTENTMENT, by limiting one's desires to a more reasonable level, and maintaining a balance between one's greed and needs.

Types of Nokashāyās

As stated earlier, the scriptures have identified 9 Nokashāyās. They are quasi kashayas that help generate the primary emotions. They are:

1. Laughter based upon ill intentions.
- 2-3 Emotions of happiness or unhappiness are founded upon the experience of favorable or unfavorable circumstances that in turn are the product of our past karmas (Shātā and Ashātā Vedaniya Karmas). JAINISM recommends the use of equanimity in the face of either situation.
- 4 Grief: Distress and anguish shown at the loss of loved ones or the glorious past
- 5 Fear: Fear of authority, enemy, next life, loss of wealth, loss of life due to an accident, not being able to earn a livelihood, death, and loss of reputation.
- 6 Disgust and Contempt
- 7-9 Sexual passion towards female, male and a bisexual person.

Kashāyās, Nokashāyās and the Karmic Cycle

The Jain religion regards the entire spectrum of Kashāyās and Nokashāyās as nothing but the product of past karmas. Here is the way the cycle occurs:

1. When the past karmas come to fruition and an event occurs, people react with emotions rather blindly. Their emotional reactions are normally based upon ignorance and wrong beliefs (Mithyatva) and thus on an impure state of mind.
2. Emotions generated are of two broad categories at this stage: Rag and Dwesh or attachment and aversion.
3. Attachment gives rise to two primary emotions (deception and greed) and 5 Nokashāyās (laughter, feelings of happiness and 3 emotions related to sexual passions).
4. Aversion gives rise to the remaining two primary emotions (anger and arrogance) and 4 Nokashāyās (feelings of unhappiness, grief, fear and disgust).
5. Emotions identified above lead to verbal and physical actions involving violence, lies, stealing, sexual acts, possessions/wealth accumulation.
6. Mental, physical and verbal acts then lead to formation of new karmas leading to further bondage.
7. The bondage becomes a cause for a new cycle of birth, growth, decay and death.
8. Thus the cycle of worldly life continues to move indefinitely.



It may be instructive to note the relationship between the toxic emotions and verbal and physical acts of sins (step 5 above). In Jainism, sins such as violence, speaking lies, stealing, sexual lust and mad craze after money are considered to have their roots in Kashāyās and have proclaimed that there is a strong connection between the two.

One is a cause; the other is an effect. For example: violence does not start in a vacuum. Usually it is preceded by either a trace of anger or ego or greed or a combination thereof. Without violent thoughts, there can be no violent action. Even a giant war starts with a single angry thought on the part of an individual and then—before we know it—it catches a wild fire.

The same reasoning applies to other vices. Jainism says that if you control these deadly emotions, the control of physical behavior would follow automatically. This is very profound, as here the Jain philosophy is showing a way to bring about a spiritual transformation at the individual level that in turn leads to a better society.

Contemporary Societal Ills

Wars and terrorism in different parts of the world, financial collapse, and global warming are some of the major ills that have impacted the lives of millions all over the world recently. If we analyze each of them, we can easily trace the root causes back to the use of poisonous emotions. Iraq war probably was based primarily upon arrogance and anger, birth of terrorism on anger, hate, and deception, financial meltdown on arrogance, deception, and greed, and global warming on greed. Even we look back at the past; we will find the same common thread. Unfortunately, the political and business leaders who make decisions base their decisions to satisfy their personal egos without giving a due consideration to the spiritual aspect.

Had they abided by the Jain principles and diminished the extent to which the toxic emotions and base impulses had infected their behavior, the societal concomitant harm could have been mitigated and the world would have been a much better place.



Discussion on how to control Kashāyās and break the Karmic Cycle

The root causes of the toxic emotions are ignorance and wrong beliefs. JAINISM has recommended many ways to address these causes and structured daily rituals (spiritual practices) as well.

The first step suggested to remove ignorance revolves around knowing, understanding, and forming a firm conviction about the true nature, identity and power of our own soul (swarup/inner self).

The scriptures assert that the worldly souls have been wandering around eternally because we lack a full appreciation of who we are; as a result, we have been eternally suffering. This ignorance manifests itself in the way we think and act.

Because we do not know our true nature, we equate soul with body while, in fact, they are totally different from each other. Because of this fundamental error on our part, we tend to mistake the latter for the former. The correct approach is (1) to consider that the emotions are different from soul (2) to make our soul (sometimes called the inner voice) the driver and controller of our thoughts, emotions, and behavior and (2) to make the mind and body obey it.

In reality, that is not what happens. Typically, when we receive a stimulus, the mind jumps, takes the charge and orders the body to take action without the soul (self) being cognizant.

The simple solution is to slow down before reacting to any stimulus. This will allow our soul/consciousness to take the lead and utilize its intrinsic qualities of forgiveness, humility, straightforwardness, contentment, charity, and compassion.

The scriptures maintain that the fire of anger can best be extinguished through the exercise of compassion and forgiveness, arrogance through humility, deception through straightforwardness and greed through contentment.

The best way to slow down our reactions to day-to-day stimuli is through the practice of meditation. It is through meditation that we focus on our inner self, calm our minds, and



reflect upon how we react. Once our mind becomes tranquil, we can start reacting positively to stimuli with a correct attitude.

We can start appreciating our real nature and listening to what our inner voice is telling us. At this stage, we can start drawing out from our dormant divine qualities, and getting answers to our questions from within.

At this point, our own experience can lead us to start thinking about the karmic cycle that governs our lives and to start developing a strategy to break this cycle through the control of emotions. This means that the next time we run into a pleasant or an unpleasant situation, we will not react in the same way.

We can start reflecting that everything that happens is due to our own past karmas and that no useful purpose is served by blaming and punishing others for our troubles. With this frame of mind, perhaps we can start controlling our mind and acting dispassionately so as to minimize the formation of new KARMAS.

When we read the stories of Lord Mahavir, we realize that this is the path he followed, as he won over the inner enemies of defiling emotions and achieved liberation.

The remedial process of eliminating the toxic emotions and base impulses is simple to comprehend; and yet, when a real situation arises, most of us fail miserably. We simply forget the core message and our mind just overpowers us. We react instinctively without giving much thought to the situation at hand and then regret afterwards. The emotional thoughts are generated at the mind level without us being conscious of them. Because the mind plays tricks with us, we need help from wherever it is available.

One person who can provide such help and make a profound change in our daily kashaya-laden behavior is a spiritual guide (sadguru). He can steer us in the right direction, help us see the truth and more importantly our faults, provide feedback and put us on the right path. He can also work on our belief system and continually serve as a role model for us to follow.

In addition to getting help from a spiritual mentor, we also need to stay in the company (satsang) of religious people for positive reinforcement and engage in self-study on a daily



basis. Another step worth looking at is the development of an attitude of detachment (Vairagya).

This idea is summed up in the scriptures very clearly under the axiom of Anitya Bhavana or Reflection of Impermanence. It states that all material things in life are temporary, transient in nature and come with an expiration date, a date that is out of our control. Pondering over this truth plus 11 others written in the scriptures should serve as a reminder of the way things really are and enlarge our perspective. They are designed to make us detached and passion-free in our approach to solving the daily problems of life.

The practice of the following major rituals is yet another technique to control Kashāyās.

- Samayik (48 minute meditation to improve self awareness) – This daily ritual calms the mind and one's inner self. It also improves clarity of thought and helps us gain equanimity.
- Pratikraman (Introspection and asking for forgiveness for one's mistakes) – This is an extremely powerful tool because it provides an opportunity to acknowledge one's faults and seek forgiveness. Lasting for approximately 1 hour, this ritual is recommended for every morning and evening. If not feasible, then a longer version is recommended every fortnight, every 4 months, or once every year at the minimum.
- Daily reminder of 12 Bhavanas (Reflections)
- Paryushan (Festival of Forgiveness) observed for 8 days every year.
- Das Lakshana (Festival of spiritual attributes) observed for 10 days every year.

The above practices—if carried out consciously and regularly—have the power to make one passion free. They have the power to bring out divinity from us and make us more humble in our dealings with other human beings. Every one of them has a purpose and has an additive value, the sum total of which could have a profound impact on us.

I asked a Jain scholar about 35 years ago if he had any simple advice for me to control emotions. His answer was short but very powerful. He said: "Watch your thoughts." I did not understand the message at the time, but looking back, I feel his message showed a deep insight.



His message said loud and clear: “Thinking is everything. Every thought has karmic consequences.” Perhaps he knew that most human minds are driven by Kashāyās and watching and recognizing them would be an excellent first step towards winning them over.

Concluding Thoughts

The Jain religion is one of very few religions that have analyzed the root cause of human suffering and offered an effective cure for mankind. It views the problems at the macro level as a reflection of what is happening at the micro level inside most of us.

That is the rationale behind its focus on the inner spiritual transformation of each and every sentient being—paving the way for happiness for all now and eventual liberation from the cycle of death and birth. This approach indeed holds the key to change the whole world. Unfortunately, the ancient Jain philosophy has remained unknown to date to the majority of people on the face of the earth.

When we read or watch the news about the daily events in the news media, we can observe that most of them are occurring because of the rampant use of toxic emotions by people. Driven by these emotions, the world in more recent times has turned upside down/inside out.

It is bogged down in violence, stealing, greed, hatred, sex, religious fighting and terror. Hundreds of people are getting killed every single day. Millions of people do not get even a single good meal to eat in a day.

In this kind of environment, JAINISM offers a practical and ethical philosophy and tools for living a passion free, restrained, tolerant life, full of love and compassion. A lifestyle marked by the constant awareness of the destructive role played by the toxic emotions and their control in our thoughts and behavior will help us to be more compassionate, forgiving, humble and peaceful in living with fellow humans.

This could create peace, friendship and harmony throughout the world. The need of the hour is for us to understand and practice this philosophy with an open mind. Perhaps President Obama recognized this point when, in the course of presenting his official remarks on Diwali on October 14, 2009, he offered the following reflection on Jainism: "In Jainism, [Diwali] celebrates the attainment of Nirvana by Lord Mahavira, one of a long line of spiritual leaders



known for achieving enlightenment by freeing themselves of base human impulses and emotions."

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B.3.4

Spiritual Awakening, Devotion and Meditation: Jaina Perspective

Prof. Kamal Chand Sogani

1.0 Spiritual Awakening

The pronouncement of the *Ācāraṅga*¹ that the ignorant are asleep and the wise are awake inspires us to be aware of the highest in us, which is our Real Nature. In Jain terminology we may say that this is tantamount to achieving *Samyagdarśana* (Spiritual Awakening). When we are asleep we are in the state of spiritual perversion known as *Mithyādarśana*.

1.1 The Role of Samyagdarśana (Spiritual Awakening) in the life of an Individual

Jainism regards spiritual awakening (*Samyagdarśana*) as the beginning of the spiritual pilgrimage, and it is the foundation of the magnificent edifice of liberation. Even performing very severe austerities by persons devoid of spiritual awakening do not attain spiritual wisdom even in thousands and millions of years. Just as a leaf of the lotus plant because of its own nature and constitution is not defiled by water, so also an awakened person because of his spiritual nature is not sullied by passions and sensuous attractions. Value-knowledge and ethico-spiritual conduct is acquired through spiritual awakening. The spiritually awakened self considers his own self as his genuine abode and regards the outward dwelling places as artificial. He renounces all identification with the animate and inanimate objects of the world, and properly weighs them in the balance of his awakened spirit. Thus he develops a unique attitude towards himself and the world around him.

Without *Samyagdarśana* conduct is incapable of surpassing the province of morality. An ascetic who bases his asceticism on the mere moral concepts cannot be said to be superior to a householder whose interior has been illumined with the light of *Samyagdarśana*, inasmuch as the former is paving the way for the achievement of empyreal pleasures far away from the blissful state of existence, while the latter's face is turned in the right direction, which will in due course yield whatever is worthy of his inherent nature. The spiritually awakened persons regard the auspicious *bhāvas* as the temporary places of stay, when they find themselves incapable of staying at the pinnacle of truth and realization. These *Bhāvas* serve as a halting place for them and not as a permanent dwelling. Thus such individuals absolve themselves even from subconscious egoism in performing auspicious activities. On the contrary, those who are only morally converted regard the acquisition of auspicious

¹ *Ācāraṅga* - *Suttā amuṇṇi muṇiṇo sayā jāgaranti, Ācāraṅga -cayanikā*, 44, p. 32.



mental states and performance of auspicious activities as ends in themselves, hence they are bound to endless mundane existence, which shall deprive them of spiritual bliss for all time before spiritual awakening. Besides, their profound learning and the austere penances performed by them even for thousands of years or more are spiritually unfruitful in the absence of *Samyagdarśana*.

1.2 Function of Spiritual Perversion and Its Nullification

Spiritual perversion acts as a barricade to soul's true life. It is the root of all evils, the seed of the tree of *Samśāra*. The person experiencing spiritual perversion becomes perverted in his attitude. It poisons all our activities, so as to check the realization of the *Summum Bonum* of life. Moreover, it is responsible for the perversity of knowledge and conduct alike. So long as spiritual perversion is operative, all our efforts to witness the sun of self's glory are bound to fail. Thus it is to be rooted out in the interest of rendering its unwholesome function null and void. In other words, spiritual awakening is to be attained, which in turn will make knowledge and conduct conducive to the attainment of *Paramātmān*. It is only after the acquisition of spiritual awakening that the person attains the primary qualification for even marching towards emancipation from the wheel of misery. If spiritual perversion is at the root of worldly life and living, spiritual awakening is at the root of liberation.

1.2.1 Judgment of the occurrence of Samyagdarśana in the life of an Individual

Now the question is: Is there any way to Judge the occurrence of spiritual awakening in the life of an individual? The answer given is this that though spiritual awakening is a subjective phenomenon, yet the Jaina *ācāryas* have given certain **individual and social characteristics** that accompany *Samyagdarśana* (spiritual awakening).

Individual Characteristics

- i. The spiritually awakened regards, without any doubt, kindness to all creatures as *Dharma* and any injury to them as *Adharma*. Now the question is: How to acquire the state of doubtlessness? The answer can be given by saying that either the individual should stop thinking and resort to a sort of blind faith or he should employ himself in the task of vigorous thinking. Blind faith is the path of mental slavery, but vigorous thinking is the path of awakened mind. To my mind Jainism has subscribed to the latter view. Reason should be freely allowed to play upon kindness and cruelty to creatures, so as to arrive at rational decision, Mahāvīra never threatened the critical faculty in man,



inasmuch as he seems to be aware of the fact that by paralyzing the critical faculty in man, he will be cut at its roots. For the spiritually awakened, kindness to creatures emerges from the very process of rational thinking. Thus the individual will be free from any doubt in observing kindness to creatures. This is known as the *Niḥśamkita* characteristic of the spiritually awakened. Along with this characteristic it may be said that the spiritually awakened self is without any iota of fear and pride. He is not frightened when worldly pleasures Part Company and troubles accompany him. Nor is he perturbed by the life hereafter. He has no fear of death, disease, accidents, and insecurity and of losing prosperity. Again he has comprehended the futility of pride and consequently he has for saken pride of learning, honour, family, caste, power, opulence, penance and body.

- ii. The spiritually awakened is required to impose upon him restraint in the realm of desires. Man is a bundle of desires. Desires do not arise in vacuum. They presuppose goods. Desires may admit of two kinds, namely, possessive and creative, corresponding to the two kinds of goods, namely, material and creative. The difference between the two kinds of goods is that the former admits of exclusive individual possession, while the latter can be shared by all alike. Thus the possessive impulses aim at acquiring private goods, whereas the creative ones aim at producing goods that can be enjoyed by all without any conflict. "Material possessions can be taken by force", but "creative possessions cannot be taken in this way". The desire for material goods makes man's personality egocentric, which is the cause of social tensions and frustration. Creative desires lead the individual towards self-satisfaction and social progress. Thus the spiritually awakened is free from possessive desires and develop *Niḥkāmṅkṣita* characteristic in his personality and makes himself free from the desire for material possessions.
- iii. The spiritually awakened individual begins to comprehend that many religious superstitions, social paths of life and other forms of follies and falsities are derogatory to individual progress; therefore they are condemned in every age of history. But the change is met with great resistance. The reason for this is that individuals look at change with doubt and uncertainty. Besides love for conventionality and vested interests run counter to the acceptance of novelties in thought. All these obstacles mar individual dynamism. Thus the spiritually awakened individual becomes free from follies



(Mūḍhatās) and develops *Amūḍhadṛṣṭi*² characteristic in his personality. It is only through such individuals that society progresses and a scientific outlook gains ground. Such individuals are forward looking, and are free from the pressures of narrow traditionalism. They are always open-minded and are ever eager to learn from history and experience.

- iv. The spiritually awakened individual develops virtuous dispositions of honesty, gratitude, forgiveness, modesty etc. This is known as *Upagūhana* characteristic.³ It may be noted here that though mere thought is important to bring about any individual transformation, it is only virtues in addition to thought that can effect transformation in the life of an individual and transmute existing state of affairs. It cannot be gainsaid that noble thoughts can be translated into action through the medium of virtuous dispositions.

Social characteristics

Besides, there are certain social characteristics that emanate from the spiritually awakened individual. It is true that there is nothing over and above the good of the individual men, women and children who compose the world. The proper adjustment of 'I' and 'thou' leads to the healthiest development of both 'I' and 'thou'. All individuals should live together in such a way that each individual may be able to acquire as much good as possible. Thus every individual, therefore, shall have certain responsibilities towards one another. This is the same as saying that an individual has certain social responsibilities.

- i. The spiritually awakened individual does not hate a meritorious being owing to certain diseased bodily conditions and the like. This is known as the *Nirvicikitsā*⁴ characteristic. We may extend it by saying that to create differences between one individual and the other on the factors of religion, race, nationality etc. is derogatory, therefore, should be condemned ruthlessly. These are irrelevant inequalities.
- ii. The negative conditions of not hating others are not sufficient, but the positive condition of loving them (*Vātsalya*) is very much necessary. To love is to see that every individual without any distinction, of race, religion, sex and nationality, receives equal opportunities of education, earning and the like. Where there is love there is no exploitation. To treat

² *Ratnakaraṇḍa-śrāvakācāra* of Samantabhadra, 14

³ *Purusārthasidhyupāya* of Amṛtacandra, 26, (Rajachandra Ashrama, Agas)

⁴ *Ratnakaraṇḍa-śrāvakācāra* of Samantabhadra 13



other individuals as mere means is decried and denied. Where there is *Vātsalya*, all our dealings with others will be inspired by reverence; the role of force and domination will be minimized. Thus the spiritually awakened develops *Vātsalya* characteristics.⁵

- iii. It is likely that individuals may deviate from the path of righteousness. In dealing with persons, they may become so selfish as not to allow them their due share of liberty; they may become very possessive. Pride of power, use of force, and exploitation of the weak may look to them normal ways of life. To establish them in the good life is *Sthitikarāṇa*.⁶ The spiritually awakened individual develops *Sthitikarāṇa* characteristic. This is very much necessary in a society where the role of creative impulses is to be established.
- iv. The good ways of life, of thinking and doing things should be made widely known to people at large, so that they may feel obliged to mould their lives in that pattern. For this, we need psychological methods of transmitting knowledge to be followed in all earnestness. The scientific techniques of radio, television and the like are to be utilized for propagating good ways of life. If the researches in the laboratories are not taken to and utilized in the fields, they will serve no significant purpose. They will be like doing things in seclusion. Similarly, if the findings in the human laboratory in the realm of values are not taken to human beings in general, things will deteriorate and conditions will not change. The spiritually awakened individual develops the characteristic known as *Prabhāvanā*⁷ for propagating ethical-spiritual values by such means as are best suited to time and place.

In addition to these eight characteristics indicative of *Samyagdarśana*, there are other characteristics, which accompany the subsistence of spiritual awaking. These are⁸

- i. Reduction of passions to the extent of acquiring mental peace; *Praśama*
- ii. Turning away from the causes, which enhance worldly career; *Samvega*
- iii. Expression of the non-skeptical attitude towards the spiritual nature of Reality; *Āstikya*
- iv. Manifestation of universal compassion; *Anukampā*

⁵ *Kārttikeyānupreṣā*, 419-20, (Rajachandra Ashram, Agas).

⁶ *Ratnakaraṇḍa-śrāvākācāra* of Samantabhadra 16, *Purusārthasidhyupāya* of Amṛtacandra, 28

⁷ *Purusārthasidhyupāya* of Amṛtacandra, 30, *Ratnakaraṇḍaśrāvākācāra* of Samantabhadra 18, *Kārttikeyānupreṣā*, 421-422

⁸ *Rājavārtika* of Akalaṃka, I. 2/30, Bharatiya Jnanpith, New Delhi.



1.2.2 Origination of *Samyagdarśana* (Spiritual Awakening)

The Occurrence of *Samyagdarśana* or spiritual awakening is sometimes consequent upon the instruction of those who have realized the divine within themselves, or are on the path of Divine-realization, while at other times, the self is reminded of its spiritual heritage automatically without the help of any outside instruction.⁹ The importance of instruction is paramount, since the self in whom spiritual awakening has taken place without apparently any direct instruction must have received instructions, if not here, in some previous birth. In other words, he who has not got any instruction since beginningless past is incapable of being awakened spiritually; and he who has got such an opportunity in some previous birth may be so awakened without any instruction at present. Thus instruction is unavoidable. It shall not be contradictory to aver that "the secret of knowing God, of realizing Him, is, whether we like it or not, in the hands of mystics." "It is through them alone as spiritual teachers or *Gurus* that we shall have to bring about the spiritual conversion in us."¹⁰

Spiritual awakening not to be confused with moral and intellectual accomplishments: There may be a tendency to confuse spiritual awakening with moral and intellectual accomplishments. One may say that he who is intellectually enlightened and morally converted is spiritually awakened. How can a man after attaining to the fair height of intellectual knowledge and moral uplift be spiritually barren? Though it is astonishing, yet it is regarded as a fact by the Jainas. The "*Dravya-līṅgi-muni*" is an instance of this sort of life. No doubt, intellectual learning and moral conversions may facilitate spiritual awakening in, certain selves, but this cannot as a rule bring about the latter. A spiritually unawakened man may be an astute intellectualist, a resolute moralist, but he will lack that spiritual quality by virtue of which he may be called a real saint, a seeker of spiritual truth, a person moving on the spiritual path. Thus spiritual awakening is to be sharply distinguished from moral and intellectual accomplishments.

2.0 Devotion

It is generally recognized that devotion in Jainism is a contradiction in terms, since devotion presupposes the existence of a Being who can actively respond to the aspirations of the devotee, and in Jainism such a conception of being is inadmissible. It is true to say that Jainism does not uphold the idea of such a being known as God, but it undoubtedly

⁹ *Tattvārtha-sūtra*, Umāsvāti, I. 3 (Bharatiya Jnanpith, New Delhi)

¹⁰ *Yoga of the Saints* P. 57, 58



recognises the *Arhat* and the *Siddha* as the divinity-realized souls who may be the objects of devotion.

Devotion, Devotee and Devotional Object

(a) Devotion

Devotion implies the sublime affection, circumscribed by the immaculacy of thought and emotion, towards the divinity-realized souls or towards those who are advanced on the path of divine realization.¹¹

(b) Devotee

The devotee profoundly knows the object of his devotion, namely, *Arhat* and *Siddha*. Every fiber of his being feels the supremacy and sublimity of the object of his devotion to such an extent that when the devotee finds himself confronted with the omniscient and omnipotent God (*Arhanta* and *Siddha*), he abruptly and spontaneously proclaims himself to be shameless,¹² ignorant like an obstinate owl¹³, child, etc. This is a sort of religious humility, self depreciation, self-devaluation and a consciousness of "creaturehood".¹⁴ This strange and profound mental reaction of calling oneself a creature in the face of that which is transcendent is not a conceptual explanation of the matter but a mode of submergence into nothingness, an attempt to convey the content of the feeling response in the best possible way.

The devotee is so much attracted by the divine consciousness that he expresses his deep yearning for establishing the holy feet of God in his heart forever.¹⁵ Intoxicated by the devotional juice, the devotee announces that he keeps God in his heart and so allows Him (God) to cross the ocean of mundane miseries; but after a moment, he reverses the position by saying that God serves as the air inside the leather bag of his heart for crossing the ocean of world.¹⁶

¹¹ *Sarvārthasiddhi* of Pūjyapāda, VI-24, (Bharatiya Jnanpith, New Delhi)

¹² *Bhaktāmara* 15 (Digambara Jaina Pustakalaya, Surat under the title "*Pancastotra Saṃgraha*")

¹³ *Kalyāṇamandira-stotra* of Kumudacandra, 3 (under the title "*Pancastotra Saṃgraha*")

¹⁴ *Idea of the Holy* P. 21

¹⁵ *Purusārthasiddhyupāya* of Amrtacandra, 30, *Ratnakaramḍa-śrāvākācāra* of Samantabhadra

¹⁶ *Kalyāṇamandira-stotra* 10



The spirit of utter consecration is manifested when Samantabhadra proclaims that that is intellect which remembers God, that is head which bows down at His feet, that is successful life which lives under His pious shelter, that is speech which sings His praise, that is a sacred man who is engrossed in His devotion, and that is a learned man who bows down at His feet.¹⁷ The devotee who finds all the objects of the world quite impotent to bestow upon him spiritual solace surrenders himself to God (Arhat and Siddha) for putting an end to transmigratory existence and to tribulations and fears.¹⁸

(c) Devotional Object

The object of devotional consciousness is "wholly other" in the sense of its being *Anupama*, i.e., it is absolutely and intrinsically other than everything that is and can be thought of.¹⁹

It is "majestic" in the sense that its infinite characteristics are incapable of being described by us.²⁰

Notwithstanding the fact of being possessed by the subjective feeling of the status of a creature and the objective feeling of the devotional object being supreme and "wholly other", the devotee is led to the singing of the praise of God (Arhanta *and* Siddha) on account of being captured by the fire of devotion like the deer who resorts to save its child from the clutches of a lion out of love or like a cuckoo (koyala) which sings in autumn merely due to the presence of small mangoes. This refers to the "element of fascination" in the devotional object.²¹ Though the object is awe-inspiring on account of its infiniteness, yet it is fascinating and very easily captivates and transports the devotee with strange exultation. The consequence of his emotions is that his vocal cords begin to function automatically in extolling the deity, though in a limited way.

Importance and effects of devotion

According to Kundakunda, he who bows with great devotion at the feet of *Jina* undermines the root of *Samśāra*.²² Pūjyapāda pronounces that the Self by dint of its devotedness

¹⁷ *Jina śataka* of Samantabhadra, (Veer Seva Mandira, Delhi), 113;

¹⁸ *Svayambhūstotra: Tattvapradīpikā*, 80 (Sri Ganeshavarni Digambara Jaina Shodha Sansthan, Varansai).

¹⁹ *Yuktyānuśāsana*, of Samantabhadra, 4 (Veer Seva Mandira, Delhi)

²⁰ Ibid. 2

²¹ *Bhaktāmara*, 5, 6, Idea of the Hoy, P. 31

²² *Bhāvapāhuḍa* of Kundakunda, 153, (Paṭani Digambara Granthamala, Marotha under the title of *Aṣṭapāhuḍa*)



towards *Arhanta* and *Siddha* can transform itself into the state of *Paramātmān*.²³ Vādirājamuni represents that notwithstanding deep intellectual attainments and untainted moral accomplishments the doors of the edifice of liberation are locked by delusion and incapable of being thrown open by the aspirant without applying the key of profound devotion.²⁴ Since God is incomparable and unlike anything else, our devotional outpourings are incapable of unfolding His being, says Vādirājamuni. Despite this disharmony between our words and His Being, our expressions permeated with the nectar of devotion are capable of bestowing upon us the desired fruits.²⁵

All sorts of mundane pleasantness and super-mundane results follow as a consequence of devotion to God, nay perforce accompany the devotee. Thousands of imperiling disturbances and obstructions disassociate themselves from the devotee. He who has heard God's pious name and has poured his heart and soul into it, has escaped the mountain of distresses. He who unwaveringly and with tears of joy and with jubilant voice adores God relieves himself from diverse heartrending diseases.²⁶ Though God has transcended the duality of praise and censure, yet the singing of His glory sweeps away the filth of vices from the mind of the devotee.²⁷

Samantabhadra points out that just as iron is turned into gold by a mere touch of the *pārāsa* stone, likewise the devotee is transformed into an effulgent personality and his words are reckoned as pregnant with great momentousness.²⁸ According to Vādirājamuni it is by devotion that the obstacles that might baulk the movement of the devotee towards heavenly pleasures and his pilgrimage towards liberation are overthrown; and the devotee gets endowed with such a penetrating intellect that he never encounters any difficulty in memorising the scriptures.²⁹

Samantabhadra exhorts that in his case devotion has resulted in fearlessness and in the dissipation of several diseases, and in making him a magnificent, respectable and virtuous

²³ *Samādhi-śataka* of Pūjyapāda, 97, (Veer Seva Mandira, Delhi)

²⁴ *Ekībhāva-Stotra* of Vādirāja, 13, (Digambara Jaina Pustakalaya, Surat, under the title "*Pañcastotra Saṃgraha*")

²⁵ *Ekībhāva-Stotra* of Vādirāja, 21

²⁶ Ibid-3

²⁷ *Svayambhū-stotra* : 57

²⁸ *Jinaśataka* of Samantabhadra, 60

²⁹ *Ekībhāva-Stotra* of Vādirāja, 23

personality.³⁰ *Bhakti*, according to Dhanañjaya, blesses a devotee with eminence, richness and success.³¹

Thus, it may be seen that according to Jain conception the effects of devotion are mundane pleasures (in this world and in heaven), super-mundane happiness, abrogation of distress and disturbance, banishment of physical diseases, removal of vices and attainment of virtues, overthrowing of the obstacles, acquisition of penetrating intellect, development of effulgent personality and weighty tongue, wide recognition, achievement of success and riches and, lastly, attainment of fearlessness.

3.0 Dhyāna (Meditation)

Dhyāna represents the concentration of mind on a particular object. The stability of thoughts on one object is recognized as *Dhyāna* and the passing of mind from one object to another is deemed to be either *Bhāvanā* or *Anuprekṣā*, or *Cintā*.³²

Dhyāna is the indispensable, integral constituent of ethico-spiritual conduct, and consequently, it is directly related to the actualization of the divine potentialities. It is the clear and single road by which the aspirant can move straight to the supreme good.

The object of concentration may be profane or holy in character.³³ The former is designated as inauspicious concentration (*Aprasāsta Dhyāna*), while the latter is called auspicious concentration (*Praśasta Dhyāna*). The *Praśasta* category of *Dhyāna* has been deemed to be potent enough to make the aspirant realise the emancipated status.³⁴ On the contrary, the *Aprasāsta* one forces the mundane being to experience worldly sufferings.³⁵ Thus those who yearn for liberation should abjure *Aprasāsta Dhyāna* and embrace *Praśasta Dhyāna*. In dealing with *Dhyāna* as *Tapa*, we are completely concerned with the *Praśasta* type of *Dhyāna*, since it is singularly relevant to the auspicious and the transcendental living.

³⁰ *Jinaśataka* of Samantabhadra, 47, 114

³¹ *Viśāpahāraśtotra* of Dhanañjaya, 40 (Digambara Jain Pustakalya Surat under the title "*Pañcastotra Saṃgraha*").

³² *Ṣaṭkhaṇḍāgama* Vol. XIII, Page 64, (Jaina Sahitya Uddharaka Fund Karyalaya, Amraoti)

³³ *Kārttikeyānuprekṣā*, 468, (Rajacandra Ashrama, Agas).

³⁴ *Tattvārtha-sūtra* of Umāsvāti IX- 29

³⁵ *Sarvārthasiddhi* of Pūjyapāda, IX-29



The practice of the fourfold virtue of *Maitrī* (friendship with all creatures), *Pramoda* (appreciation of the merits of others), *Karuṇā* (compassion for those who are in trouble) and *Mādhyastha* (indifference to those who are irrational), constitute the mental pre-requisite conditions of *Dhyāna*.³⁶

The aspirant should avoid those places which are inhabited by the vicious, hypocrites, gamblers, drunkards and the like, and should choose a bank of river, an island, a cave, a summit of a mountain and other places of seclusion for practicing spiritual concentration.⁴⁶ For him, whose mind is immaculate, stable and detached, every posture, every place, and every time is fit for meditation.³⁷

Many places in the body have been enumerated for mental concentration, namely, the two eyes, two ears, the foremost point of the nose, the forehead, the place between the two eyebrows.³⁸

The best kind of *Dhyāna* is to meditate upon the self by fixing one's mind in it after renouncing all other thoughts.³⁹ The *Dravyasaṃgraha* regards the renouncement of bodily activity, mental activity and vocal activity along with one's own absorption in the self as the best meditation.⁴⁰

³⁶ *Jñānāṃava* of Śubhacandra, XXII-20.

³⁷ Ibid. XXVII - 23 to 33, XXVIII-2 to 7

³⁸ *Jñānāṃava*, XXVIII-21

³⁹ *Kārttikeyānupreksā*, 480, (Rajachandra Ashrama, Agasa)

⁴⁰ *Dravyasaṃgraha* of Nemicaṇḍra, 56, (Jaina Vidya Sansthana, Sri Mahaveeraji)

B.3.5

Guṇasthāna - Stages of Spiritual Development

Jaina Mysticism and the Mystic Way

Dr. K. C. Sogani

Introduction

The equivalent expressions in Jainism for the word ‘mysticism’ are: *śūddhopayoga*,¹ *Arhat*² and *Siddha* state³, Paṇḍita-paṇḍita-maraṇa⁴, *Paramātmān-hood*⁵ *Svasamaya*⁶, Paṇḍita-paṇḍita-maraṇa⁷, *Sāmāthyā-yoga*⁸, *Ahiṃsā*,⁹ *Jñānacetanā*,¹⁰ *Sayambhū*,¹¹ *Samatva*¹², etc. All these expressions convey identical meaning of realizing the transcendental self. The traditional definition of Jaina mysticism may be stated thus: Mysticism consists in the attainment of *Arhat*hood or *Siddha* hood through the medium of *Samyagdarśana* (spiritual awakening), *Samyagjñāna* (value knowledge), and *Samyagcāritra* (ethico-spiritual conduct) after dispelling *Mithyādarśana* (spiritual perversion), *Mithyājñāna* (perverted value knowledge), and *Mithyācāritra* (perverted conduct)¹³. Kundakunda (1st century AD) departs from this terminology when he says: ‘Mysticism consists in realizing the *Paramātmān* (transcendental self) through the *Antarātmān* (internal self) after renouncing the *Bahirātmān* (external self)¹⁴. Haribhadra (7th cent A. D.) also employs a different terminology when he announces: ‘Mysticism consists in arriving at the state of *Vṛttisamkṣaya* (cessation of mental states) through the stages of *Samyagdr̥ṣṭi* and *Cāritrī* after abandoning the stage of *Apunarbandhaka*¹⁵ (*Mithyādr̥ṣṭi* in transition)¹⁶. At another place he says, ‘Mysticism consists in attaining to *Parā-dr̥ṣṭi* (transcendental insight) through *Sthirā* (steady spiritual

¹ *Pravacanasāra* of Kundakunda, I. 14. (Rajachandra Ashram, Agas)

² *Dravyasaṅgraha*, 50, 51 (Jaina Vidya Sansthan, Shri Mahavirji)

³ *Bhagavatī-ārādhana*, 2144 (Prakash Chand Sheelchanda Jain, Chandani Chowk, Delhi)

⁴ *Ibid.* 27

⁵ *Mokṣa-pāhuḍa* of Kundakunda, 5 (Patni Digambara Jaina Granthamala, Marotha, under the title "*Aṣṭa-pāhuḍa*)

⁶ *Pravacanasāra*, II. 2.

⁷ *Yogadr̥ṣṭisamuccaya* of Haribhadra, 178 (L. D. Institute of Indology, Ahmedabad)

⁸ *Ibid.* 8

⁹ *Puruṣārthasidhyupāya* of Amṛtacandra, 44, (Rajachandra Ashram, Agas)

¹⁰ *Pañcāstikāya* of Kundakunda, 38-39, (Rajacandra Ashrama, Agasa)

¹¹ *Pravacanasāra* I. 16

¹² *Jñānāṇava* of Śubhacandra, XXIV, 3 (Rajacandra Ashrama, Agas)

¹³ *Rājavārtika* of Akalaṅka, I. 1/38 (Bharatiya Jnanapeetha, New Delhi).

¹⁴ *Mokṣapāhuḍa*, 4, 7

¹⁵ *Yogaśataka* of Haribhadra, Hindi edition, P. 111 (Gujarata Vidyasabha, Ahmedabad)

¹⁶ *Yogabindu* of Haribhadra, 31, 252, 366 (L. D. Institute of Indology, Ahmedabad)



insight), *Kāntā* and *Prabhādr̥ṣṭi* is (elementary and deep meditation insights) after passing through *Mitrā*, *Tārā*, *Balā*, and *Dīprā*¹⁷ *dr̥ṣṭis*¹⁸.' All these definitions of mysticism are fundamentally the same. *Paramātmān* refers to *Arhat*-hood, *Siddha*-hood, *Parā-dr̥ṣṭi*, and the state of *Vṛttisaṅkṣaya*, *Antarātmān* points to *Samyagdarśana*, *Sthirā-dr̥ṣṭi*, and *Samyagdr̥ṣṭi*, and consequently to *Samyagjñāna*, *Samyakcāritra*, the state of *Cāritrī* and the *Kāntā* and *Prabhā-dr̥ṣṭi*, *Bahirātmān*, refers to *Mithyādarśana* the state of *Apunarbandhaka* along with *Mitrā*, *Tārā*, *Balā* and *Dīprādr̥ṣṭi* and consequently to *Mithyājñāna*, and *Mithyācāritra*.

Thus we may say that the *Paramātmān* is the true goal of the mystic quest. The journey from the *Antarātmān* to the *Paramātmān* is traversed through the medium of moral and intellectual preparations, which purge everything obstructing the emergence of potential divinity. Before this final accomplishment, a stage of vision and fall may intervene. Thus the whole mystic way can be put as follows:

Awakening of the transcendental self,
Purgation,
Illumination,
Dark-period of the soul, and
Transcendental life

According to Underhill, 'Taken all together they constitute the phases in a single process of growth, involving the movement of consciousness from lower to higher levels of reality, the steady remaking of character in accordance with the 'independent spiritual world'¹⁹. But the Jaina tradition deals with the mystic way under the fourteen stages of spiritual evolution, technically known as *guṇasthānas*. However, these stages may be subsumed under the above heads in the following way:

¹⁷ The type of enlightenment accruing from eight *dr̥ṣṭi* may respectively be compared to the type of light given out by the sparks of straw fire, cow-dung fire, wood fire, the light of a lamp, the luster of a gem, the light of a star, the light of the sun, and the light of the moon (*Yogadr̥ṣṭi-samuccaya* 15). Thus it varies from the indistinct enlightenment to the most distinct one. The first four *dr̥ṣṭis* (*Mitrā*, *Tārā*, *Balā*, and *Dīprā*) occur in the stage of *Apunarbandhaka* (*Mithyādr̥ṣṭi* in transition) hence they are unsteady, while the last four, in the stages of *Samyagdr̥ṣṭi* and *Cāritrī*, hence they are steady.

¹⁸ *Yogadr̥ṣṭi-samuccaya*, 13, 19, 178

¹⁹ Mysticism by Underhill, P. 169. (Methuen, London).

- Dark-period of the self prior to its awakening *Mithyātvā-guṇasthāna* (First)
- Awakening of the self *Avirata-samyag- dṛṣṭi-guṇasthāna* (Fourth)
- Fall from awakening
 - (a) *Sāsādana-guṇasthāna* (Second)
 - (b) *Miśra-guṇasthānas* (Third)
- Purgation
 - (a) *Viratāvirata-guṇasthānas* (Fifth)
 - (b) *Pramattavirata-guṇasthānas* (Sixth)
- Illumination
 - (a) *Apramattavirata-guṇasthānas* (Seventh);
 - (b) *Apūrvakaraṇa-guṇasthānas* (Eighth);
 - (c) *Anivṛttikaraṇa-guṇasthāna* (Ninth);
 - (d) *Sukṣmasamparāya-guṇasthāna* (Tenth);
 - (e) *Upasāntakaṣāya guṇasthānas* (Eleventh);
 - (f) *Kṣīṇakaṣāya-guṇasthānas* (Twelfth)
- Dark-period post illumination Fall to the first or the fourth *guṇasthāna* from the eleventh
- Transcendental life
 - (a) *Sayogakevalī-guṇasthāna* (Thirteenth)
 - (b) *Ayogakevalī-guṇasthānas* (Fourteenth)

1. Dark Period of the Self prior to its awakening or Mithyātvā Guṇasthāna.

In this *gūṇasthāna* the empirical souls remain in a perpetual state of spiritual ignorance owing to the beginningless functioning of *Mohanīya-karma*. This *Karma* on the psychical side genders a complex state of *Moha* having spiritual perversion (*Mithyādarśana*) and perverted conduct (*Mithyācāritra*) as its ingredients. Here the effect of *Mithyādarśana* is so dominant that the self does not evince its inclination to the spiritual path, just as a man invaded by bile infected fever does not have liking for sweet juice.²⁰ This *Mithyādarśana* vitiates knowledge and conduct alike. In its presence both knowledge and conduct, however extensive and suffused with morality they may be, are impotent to disintegrate the hostile elements of the soul and to lead us to those superb heights, which are called mystical. Consequently the

²⁰ *Gommaṭtasāra-jīvakāṇḍa* of Nemicaṇḍa, 17 (Bharatiya Gyanapeeth, New Delhi)



darkest period in the history of the self is the one when *Mithyādarśana* overwhelms the self. It obstructs all our mystical endeavours.

Thus the plight of the self in *Mithyātvā-guṇasthāna* resembles that of a totally eclipsed moon or a completely clouded sky. It is a state of spiritual slumber with the peculiarity that the self itself is not cognizant of its drowsy state. Led astray by the perverted attitude, the soul staying in this *guṇasthāna* identifies itself with bodily colour, physical frame, sex, caste, creed, family, friends and wealth.²¹ The consequence is that it is constantly obsessed with the fear of self-annihilation on the annihilation of the body and the like²² and is tormented even by the thought of death.²³ Besides, it is the victim of the seven kinds of fear²⁴ and the eight kinds of pride.²⁵ Again under the influence of *Mithyādarśana* 'One accepts the *Adharma* (wrong religion) as the *Dharma* (right religion), the *Amārga* (wrong path) as the *Mārga* (right path), the *Ajīva* (non-soul) as the *Jīva* (soul) the *Asādhū* (non-saint) as the *Sādhū* (saint), the *Amukta* (un-emancipated) as the *Mukta* (emancipated) and vice versa.'²⁶ Kundakunda²⁷ and following him Yogīndu, Pūjyapāda, Śubhacandra, Kārttikeya etc. recognise this *Mithyātvā-guṇasthāna* as the state of *Bahirātman*. In this *guṇasthāna* there are such souls as will never triumph over this darkest period and hence will never win salvation.²⁸ They are technically called *Abhavyas*. Haribhadra aptly calls them *Bhāvābhinandīs*²⁹ (those who welcome transmigratory existence). In contrast to these souls, there are, according to Haribhadra, *Apunarbandhakas* who are also occupying this *guṇasthāna*.³⁰ The difference is that the latter are moving in the direction of becoming *Samyag-dṛṣṭi* and consequently do not commit sinful acts with much strong inclination, do

²¹ *Paramātmaprakāśa*, I. 80 to 84.

²² *Jñānāṇava* of Śubhacandra XXXII, 18, (Rajachandra Ashram, Agas)

²³ *Samādhisataka* of Pūjyapāda 76 (Vira Seva Mandir, Delhi)

²⁴ *Mūlācāra* of Vaṭṭakera, 53 (Rajachandra Ashrama, Agasa): Fear of (1) this world (2) other world, (3) death, (4) unrest from disease, (5) accidental occurrence (6) insecurity, and (7) loss of affluence or self-control.

²⁵ *Ratnakaraṇḍa-śrāvākācāra* of Samantabhadra, 25 (Vira Seva Mandir, Delhi): Pride of (1) learning, (2) honour, (3) family, (4) caste, (5) power, (6) opulence, (7) penance, and (8) body.

²⁶ *Sthānāṅga-sūtra* (vide, Studies in Jaina Philosophy by Nathmal Tatia, Varanasi) P. 145, (P.V. Research Institute, Varanasi)

²⁷ *Mokṣa-pāhuḍa*, 8

²⁸ *Samayasāra* of Kundakunda, 273 (Jaina Vidya Sanstana, Jaipur)

²⁹ *Yogaḍṛṣṭisamuccaya*, 75

³⁰ *Yogaḍṛṣṭisamuccaya*, Introduction, K. K. Dixit, PP. 5 to 11.

not attach undue value to the worldly life and maintain proprieties in whatever they do³¹, whereas the former are *Mithyā-dṛṣṭi* is proper, and consequently they are mistaken as to the nature of things, evince no disgust for worldly existence and are like the man to whom unworthy acts appear worthy of performance. The *Apunarbandhakas* may be further said to have developed first four *yoga- dṛṣṭis* namely, *Mitrā*, *Tārā*, *Balā* and *Dīprā*. It may be *Bhavābhinandīs*.

2. Awakening of the self or Avirata-samyag-dṛṣṭi Guṇasthāna

Spiritual awakening is the result of *Granthibheda* (cutting the knot of ignorance).³² By virtue of cutting the knot, the *Bhinnagranthi* sees supreme verity and acquires unswerving conviction in the true self.³³ This occurrence of *Samyagdarsāna* (spiritual awakening) is consequent upon the instruction of those who have realized the divine within themselves or are on the path of divine realization.³⁴ 'Even as a person born blind can see the world as it is on the sudden acquisition of eyesight, so can a soul having experienced the vision the truth as it is. Even as a person suffering from long-drawn disease experiences extreme delight on the sudden disappearance of the disease, so does a soul eternally bound to the wheel of worldly existence feels spiritual joy and bliss on the sudden dawn of enlightenment.'³⁵

This is to be borne in mind that the spiritual awakening is to be sharply distinguished from the moral and the intellectual conversion. Even if the man in the first *guṇasthāna* gets endowed with the capacity of intellectual and moral achievements, it cannot be said to have dispelled the spiritual darkness. The characters portrayed by Jaina *ācāryas* of *Dravya-līṅgi Muni* and of the *Abhavyas* who have attained to the fair height of intellectual knowledge and moral uplift illustrate this sort of life without spiritual awakening. Thus the flower of mysticism does not blossom by the water of mere morality and intellectuality, but requires spiritual manure along with it.

It will not be idle to point out here that the soul in this *gūṇasthāna* is called *Samyagdṛṣṭi*, *Antarātman*,³⁶ *Bhinnagranthi*,³⁷ and the occupant of *Sthirā-dṛṣṭi*,³⁸ being spiritually

³¹ *Tattvārtha-sūtra*, I. 3 (Bharatiya Jnanpīṭh, New Delhi under the title "*Sarvārthasiddhi*" of Pūjyapāda)

³² *Yogaśataka* of Haribhadra, 13 (L. D. Institute of Indology, Ahmedabad)

³³ *Samayasāra*, 228

³⁴ *Kārttikeyanuprekṣā* 418, (Rajachandra Ashrama, Agasa)

³⁵ *Puruṣārthasidhyupāya* of Amṛtacandra 29; *Kārttikeyānuprekṣā*, 420

³⁶ *Kārttikeyanuprekṣā* 423



awakened, the *Samyagdr̥ṣṭi* considers his own self as his genuine abode regarding the outward physical dwelling places as artificial.³⁹ He renounces all identification with the animate and inanimate objects of the world and properly weighs them in the balance of his discriminative knowledge.⁴⁰ His is the only self that has acquired the right of *Mokṣa*. Besides, he practices universal compassion (*Anukampā*)⁴¹, does not hanker after worldly opulence and empyrean pleasures,⁴² shows no feeling of disgust at the various bodily conditions caused by disease, hunger⁴³ etc., and is free from all fears.⁴⁴ Again, being overwhelmed by fear, inferiority and greed for profit, he does not recognize *Himsā* as *Dharma*.⁴⁵ Apart from this, he has deep affection for spiritual matters and strengthens the conviction of those who are faltering in their loyalty to the path of righteousness⁴⁶ and disseminates spiritual religion through various means best suited to time and place.⁴⁷

3. Fall from awakening or (A) *Sāsādana-guṇasthāna* and (B) *Miśra Guṇasthāna*

If the spiritual awakening is due to the total annihilation of *Darśana-mohanīya* (Vision-deluding) Karma, the self has thrown over all the chances of its fall to the lower stages.⁴⁸ But if the spiritual awakening is consequent upon the suppression of *Darśana-mohanīya Karma*, the self either falls to the lower stages or remains in the same stage with the emergence of certain defects ordinarily incognizable.⁴⁹ If the self descends to the first *guṇasthāna*, again darkness overwhelms him;⁵⁰ or the self falls to the third *gūṇasthāna*, namely, *Miśra guṇasthāna* wherein total skepticism as regards matters spiritual prevails.⁵¹ *Sāsādana gūṇasthāna* is the intermediary stage of the self which has fallen from the peak of the

³⁷ *Gommaṭtasāra-jīvakāṇḍa*, 647

³⁸ *Bhāvanāviveka* by Pt. Chainsukhdass, 93, 100 (Jaina Vidya Sansthan, Jaipur)

³⁹ *Labdhisāra*, 108

⁴⁰ *Yogadr̥ṣṭisamuccaya*, 78, 79 80

⁴¹ *Studies in Jaina Philosophy* by Nathmal Tatia, P. 273.

⁴² *Kārttikeyanuprekṣā* 197 (Rajachandra Ashrama, Agas)

⁴³ *Yogabindu*, 266

⁴⁴ *Yogadr̥ṣṭisamuccaya*, 155

⁴⁵ *Samādhi-śataka* of Pūjyapāḍa, 73, (Vira Seva Mandir, Delhi)

⁴⁶ *Mokṣa-pāhuḍa*, 17

⁴⁷ *Rājavārtika* of Akalaṅka, 1 2/30 (Bharatiya Gyanapeeth, New Delhi)

⁴⁸ *Puruṣārthasidhyupāya* of Amṛtacandra, 24 (Rajachandra Ashrama, Agas)

⁴⁹ *Ibid.* 107

⁵⁰ *Gommaṭtasāra-Jīvakāṇḍa*, 19

⁵¹ *Darśana aura Cintana*, Pt. Sukhalal P. 276.

mountain of *Samyagdarśana*, but has not arrived at the stage of the *Mithyātvagunasthāna*.⁵² In this stage the peculiar taste of the fall from *Samyagdarśana* like the peculiar taste of sweet food after its vomiting is experienced.⁵³

4. Purgation or (A) Viratāvirata-guṇasthāna and (B) Pramatavirata Guṇasthāna

After dispelling the dense and intense darkness caused by the vision-deluding (Darśana Mohanīya) *karma*, the passionate and ardent longing of the awakened self is to purge the conduct deluding (Cāritra-mohanīya) *karma* which now stands between it and the transcendental self. Only those who are in possession of sturdy will are capable of doing so, says Amṛtacandra.⁵⁴ In the fifth *guṇasthāna*, the aspirant who is a householder is incapable of making himself free from all *Hiṃsā* root and branch.⁵⁵ In consequence, he adopts the five partial vows (Aṇūvratas) along with the seven *Śīla-vratas* in order to sustain the central virtue of *Ahiṃsā* as far as possible.⁵⁶ This state of the self's journey has been called *Viratāvirata* or *Deśavirata-guṇasthāna*, since here the aspirant avoids intentional *Hiṃsā* of two to five-sensed *Jīvas*, but he has to commit the intentional *Hiṃsā* of one sensed *Jīvas* namely the vegetable bodied, fire bodied⁵⁷ etc. Besides, the *Hiṃsā* which is committed in being engaged in a certain profession, in performing domestic activities and in adopting defensive measures, cannot be avoided by him.⁵⁸ This shows that the householder's life is a mixture of virtue and vice,⁵⁹ which obstructs the purgative way pursued by the mystic.

Hence the aspirant, being motivated by certain incentives to spiritual life (*Anuprekṣās*) gradually renounces the householder's type of living, becomes a saint in order to negate *Hiṃsā* to the last degree.⁶⁰ In consequence, the saint observes five *Mahāvratas*, five *Samitis*, three *Guptis* and practices internal and external austerities with special attention to meditation, devotion, and *Svādhyāya*. Besides, he gets food by begging, eats only a little, gets over sleep, endures troubles, practices universal friendship, adheres to spiritual uplift,

⁵² *Puruṣārthasidhyupāya* of Amṛtacandra, 37

⁵³ *Ibid.* 75

⁵⁴ *Puruṣārthasidhyupāya*, 75

⁵⁵ *Ratnakaraṇḍa-śrāvakācāra*, 51; (Vira Seva Mandir, Delhi) *Puruṣārthasidhyupāya* of Amṛtacandra, 136

⁵⁶ *Gommaṭtasāra Jīvakāṇḍa*, 30, 31.

⁵⁷ *Jaina Darśana* by Pt. Chainsukhdasa, P. 65. (Sadbodha Granthamala, Jaipur).

⁵⁸ *Ethical Doctrines in Jainism* by K. C. Sogani, P. 87 (Jivaraja Granthamala, Sholapur)

⁵⁹ *Ibid.* P. 120

⁶⁰ *Mūlācāra*, 897, 898, (Bharatiya Jnanapeetha, New Delhi)



and turns away from acquisitions, association and life-injuring activities.⁶¹ Thus from the life of *Muni*, 'vice totally vanishes and there remains virtue which will also be transcended as soon as the flight into the realm of spirit is made.' Since in this stage complete meditational self-submergence is lacking, though there is complete self-restraint (*Samyama*), this stage is styled *Pramattavirata-guṇasthāna*, i.e. here *Pramāda* exists with self-restraint.⁶² Nevertheless this stage may be regarded as the terminus of purgative way. It may be noted here that the self in the fifth *guṇasthāna* and onwards is called *Cāritrī*.⁶³

5. Illumination of

Apramatta Virata
Apurvakaraṇa
Anivṛttikaraṇa,
Sukṣmasamprāya,
Upasāntakaṣāya and
Kṣīṇankaṣāya Guṇasthāna

These *guṇasthānas* from the seventh to the twelfth are the meditational stages or the stages of illumination and ecstasy. In other words, these are the stages of *Kāntā* and *Prabhā-dṛṣṭis*.⁶⁴ It is to be noted here that the self oscillates between the sixth and the seventh *guṇasthānas* thousands of times and when it attains steadiness, it strenuously prepares itself either for suppressing or for annihilating the conduct-deluding *Karmas*.⁶⁵ This oscillation is the result of the struggle between *Pramāda* and *Apramāda*. By the time the aspirant reaches the seventh *guṇasthāna*, he has developed a power of spiritual attention, of self-merging and of gazing into the ground of the soul. It is through the aid of deep meditation that the mystic now pursues the higher path. In consequence, he arrives at the eighth and the ninth stages known as the *Anivṛttikaraṇa* and the *Anivṛttikaraṇa-guṇasthāna*, where exists the state of profound purity. In the tenth *guṇasthāna* known as *Sūkṣma-samprāya* there is only subtle greed that can disturb the soul.⁶⁶ The soul suppresses even this subtle

⁶¹ *Śaṭkharidāgama* of Puṣpadanta and Bhūtabali, Vol. 1, PP. 175, 176, (Jaina Saṅskṛti, Sanrakṣaka Sangha Sholapur)

⁶² *Yogabindu*, 352

⁶³ *Yogadṛṣṭisamuccaya*, 162, 170

⁶⁴ *Labdhisāra* (commentary), 205, 217

⁶⁵ *Gommaṭtasāra Jīvakārīda*, 50, 57

⁶⁶ *Ibid.* 62



greed in the eleventh *guṇasthāna*s known as *Upasāntakaṣāya* and thus absolves itself from the rise of all types of passions. If the self follows the process of annihilation instead of suppression it rises directly from the tenth to the twelfth *guṇasthāna* known as *Kṣīṇakaṣāya-guṇasthāna*.⁶⁷ Here the conduct deluding *Karma* is destroyed instead of being suppressed. Pūjyapāda rightly observes that meditation produces supreme ecstasy in a mystic who is firmly established in the self. Such an ecstatic consciousness is potent enough to burn the *Karmic* fuel; and then the person remains unaffected by external troubles and never experiences discomposure.⁶⁸

6. Dark Period of the Soul post Illumination:

Owing to the suppressed passions gaining strength, the illuminated consciousness of the eleventh *guṇasthāna* falls to the lowest stage of *Mithyātvā* or to the fourth stage of *Avirata Samyagdr̥ṣṭi-guṇasthāna*. The consequence is that the ecstatic awareness of the transcendental self gets negated and an overwhelming sense of darkness envelopes the mystic. It may be noted that not all mystics experience this dark period. Those of them who ascend the ladder of annihilation escape this tragic period, whereas those who ascend the ladder of suppression succumb to its dangers and pains. Mystics of the latter type no doubt will also reach the pinnacle of transcendental life, but only when they climb up the ladder of annihilation either in this life or in some other to come.

7. Transcendental life of (A) Sayogakevalī and (B) Ayogakevalī-guṇasthāna:

The slumbering and the un-awakened soul, after passing through the stages of spiritual awakening, moral and intellectual preparation, now arrives at the sublime destination by dint of ascending the rungs of meditational ladder. In the thirteenth stage the soul possesses dispassionate activities (Yoga) and omniscience (Kevalajñāna), hence it is known as *Sayogīkevalī-guṇasthāna*.⁶⁹ It is a state of *Jīvana-mukta*, a supermental state of existence and an example of divine life upon earth. The fourteenth stage is called *Ayogakevalī-guṇasthāna*, as there the soul annuls all activities (Yogas), but preserves omniscience and other characteristics. In this stage the soul stays for the time required for pronouncing five syllables - a, i, u, ṛ, ḷ.⁷⁰ After this, disembodied liberation results (Videha Mukti). To be more

⁶⁷ *Iṣṭopadeśa* of Pūjyapāda, 47, 48 (Rajachandra Ashrama, Agas)

⁶⁸ *Gommaṭtasāra Jīvakāṇḍa*, 64, *Ṣaṭkhaṇḍāgama*, Vol. 1. P. 191

⁶⁹ *Gommaṭtasāra Jīvakāṇḍa*, 64, *Ṣaṭkhaṇḍāgama*, Vol. 1. P. 191

⁷⁰ *Jñānāṛava* of Śubhacandra, XLII 59.



clear, the self in the *Sayogikevalī* and *Ayogakevalī-gūṇasthānas* bears the title of 'Arhat'⁷¹ and after this, the title of 'Siddha'⁷². This state of *Siddha* is beyond all *guṇasthānas*⁷³.

It may be noted here that the self in these *gūṇasthānas* is called *Paramātmān*⁷⁴, the doer of *Vṛttisāṅkṣaya*⁷⁵, and the possessor of *Parādr̥ṣṭī*⁷⁶. This perfected mystic is established in truth in all directions⁷⁷. He experiences bliss, which is super sensuous, unique, infinite, and interminable⁷⁸. Whatever issues from him is potent enough to abrogate the miseries of tormented humanity⁷⁹. His presence is supremely enlightening. He is the spiritual leader of society⁸⁰. Just as a mother educates her child for its benefit and a kind physician cures diseased orphans, so also the perfected mystic instructs humanity for its uplift and dispenses spiritual pills to the suffering humanity⁸¹. He is always awake⁸². He has transcended the dualities of friends and foes, pleasure and pain, praise and censure, life and death, sand and gold, attachment and aversion.⁸³ Since he is the embodiment of spiritual virtues, he leads a life of super-moralism but not of amoralism⁸⁴. Thus we may conclude by saying that the cognitive, conative and affective tendencies of the perfected mystic reveal their original manifestation in supreme mystical experience, which is ineffable and transcends all the similes of the world⁸⁵.

⁷¹ *Bhāvanāviveka* 233

⁷² *Ibid.*

⁷³ *Gommaṭtasāra Jīvakāṇḍa*, 10

⁷⁴ *Ibid.* 63-64

⁷⁵ *Yogabindu* 405

⁷⁶ *Yogaḍṛṣṭisamuccaya*, 178, 179

⁷⁷ *Ācārāṅga* 1/146 (Agama Prakasana Samiti, Beawer)

⁷⁸ *Pravacanasāra*, 1 13, (Rajachandra Ashrama, Agasa)

⁷⁹ *Jñānāṛava* of Śubhacandra, XLII-34, (Rajachandra Ashrama, Agasa)

⁸⁰ *Svayambhūstotra* of Samantabhadra, 35 (Vira Seva Mandir, Delhi)

⁸¹ *Ibid*

⁸² *Ācārāṅga-sūtra*, 106

⁸³ *Pravacanasāra*, III. 41; *Svayambhūstotra*, 10

⁸⁴ *Jñānāṛava* of Śubhacandra, XLII-33

⁸⁵ *Ācārāṅga-sūtra*, 176, *Jñānāṛava*, XLII- 75, 76, 77



B.4.1.1 Religion and Morality (Ethics) - Jaina Perspective

Dr. Kamal Chand Sogani

1.0 Introduction

Jainism is one of the oldest living religions of the world. It represents the continuation of indigenous *Śramanic* culture that is at least as old as the *Vedas* themselves, so far as the literary evidence goes, though the archaeological evidence takes *Śramaṇism* far back to Harappan civilization, which is regarded as non-Vedic in origin and outlook. The Jaina faith has, no doubt, influenced Vedism on the one hand and Buddhism on the other, though being influenced by them in the course of its gradual development.

1.1 Religion and Morality not Identical

There is no denying the fact that Jainism is humanistic in its approach and spiritualistic in its depth. An unbiased eye can look into its religious fervor and moral earnestness. These two elements are so greatly intertwined in it that one is apt to confuse religion with morality and vice versa. The fact is that one cannot be reduced to the other. In practice, though the two are closely associated, yet, they are quite distinguishable. Jainism subscribes to the view that “religion if taken seriously and rationally will be deeply moral; but it is not morality”¹. The two are not identical. Thus it will not be contradictory to aver that a religious man will be necessarily moral. But a moral man may not be necessarily religious. In other words, religion is coextensive with morality, but morality is not always coextensive with religion. A man may be moral without being religious. All this shows that the realms of religion and morality are theoretically distinguishable. The Jain faith vehemently criticizes the view which identifies religion with personal and social morality, and which defines it merely as “the consciousness of the highest social values”. The Jain saints and sages have always exhorted us to look beyond the mere moral nature of man to transcendental horizons of life, thereby justifying that social righteousness is not the be-all and end-all of human life. This is not to decry social morality, but to save religion from being identified with it, and to keep the domain of religion as quite distinct from that of morality.

¹ *Religious Consciousness* by Pratt. Page 10 (Macmillan, New York)



1.2 Religion and Theology not Identical

Side by side with the tendency of identifying religion with morality, there is witnessed another tendency of defining religion in theological terms, i. e. with reference to God, the creator of the universe. Since Jainism does not uphold the idea of God as the creator, sustainer and destroyer of the world, the above definition does not bring forth the characteristic feature of religion. If this definition of religion is adhered to, Jainism, Buddhism, Sāṃkhya, Yoga and Mīmāṃsā are excluded without any justification. Now the question arises: What constitutes the universal core of religion? The question can be answered by considering the utterances of the saints and mystics all over the world, in all cultures, religions, places and ages. Pratt rightly concludes, "Religion is not so much theology as life it is to be lived rather than reasoned about"².

1.3 Religion as a Transcendental Mystical Experience

Religion is a transcendental mystical experience, which is permanent, trans-subjective, blissful, intuitive, super sensuous, infinite, incommunicable and ineffable. It is the non-conceptual state of existence wherein all differentiations disappear. "To be emptied of all empirical contents is the universal character of that experience."³ "What is left is the pure ego, the self itself, seeing itself as reflected in itself."⁴ Brightman rightly remarks, "Mystical experience is immediate, but cannot be called immediate experience of God, it is rather an immediate experience of the self, which may be taken as a sign of the reality of God, provided philosophical thought finds this idea tenable."⁵ Thus the Jain view of religion lays stress on realizing the transcendental nature of the self, which the individual feels as his own. This shows that theology does not find favor with Jainism, so is the case with theological definition of religion.

After setting aside the sociological and theological definitions of religion let us now proceed to discuss the characteristic features of Jainism as a religion. The question now confronts us: What are the constitutive factors that endow Jain faith with religious fervor? In other

² *Religious Consciousness* by Pratt. Page 7 (Macmillan, New York)

³ *Mysticism and Philosophy* by Stace, Page 109 (Macmillan, New York)

⁴ *Ibid.*

⁵ *Philosophy of Religion* by Brightman, Page 171 (Prentice Hall, New York)



words, how Jainism has occupied itself with religious outlook? The answer can be searched in delineating.

1. The nature of self.
2. The goal of human pursuance.
3. The doctrine of *Karma*.
4. The meaning of spiritual awakening (*Samyagdarśana*).
5. The incentives to spiritual life.
6. The spiritual perspective of *Ahiṃsā*.
7. The practice of devotion.
8. The observance of *Sallekhanā* as the spiritual welcome to death.
9. The stages of spiritual development known as *Gūṇasthānas*.
10. Moral practices like *Aṇuvrata*, *Mahāvratā* etc.

2.1 Ethics

Now the question is: Is ethics possible without religion in Jainism? According to Jainism those who are not spiritually awakened can lead a moral life. Thus in Jainism ethical living is possible without religious living. The equivalent expression in Jaina ethics for the term 'right' and 'good' is *Śubha*. We all know that ethics deals with right and wrong, good and bad. Here the question that confronts us is this: How to determine according to Jainism, what is morally right for a certain agent in a certain situation? Or what is the criterion of the rightness of action? The interrelated question is what we ought to do in a certain situation or how duty is to be determined? The answer of Jaina ethics is that **right**, **ought** and **duty** cannot be separated from *the good*.

2.2 Teleological Theory of Right Accepted in Jaina Ethics

The criterion of what is right etc. is the greater balance of good over bad that is brought into being than any alternative. Thus, the view that regards goodness of the consequences of actions as the right-making characteristic is termed the teleological theory of right as distinguished from the deontological theory of right which regards an action as right simply because of its own nature regardless of the consequences it may bring into being. The Jaina ethics holds the teleological theory of right (Maximum balance of *Ahiṃsā* over *hiṃsā* as the right-making characteristic).



2.3 Act-Teleology accepted: Rules as Guiding Moral principles

The question now arises whether Jaina ethics subscribes to act-approach or rule-approach in deciding the rightness or wrongness of actions. It seems to me that though the Jaina *Ācāryas* have given us moral rules, yet in principle they have followed that every action is to be judged on the goodness of the consequences expected to be produced. Since to calculate the consequences of each and every action is not practically possible, Jaina have given us guiding moral principles in the form of *Aṇuvratas* and *Mahāvratas*, *Gūṇavratas* and *Śikṣāvratas* and so on. This means that Jaina ethics accepts the possibility that sometimes these general moral principles may be inadequate to the complexities of the situation and in this case a direct consideration of the particular action without reference to general principles is necessary.

May be, keeping this in view, Samantabhadra argues that truth is not to be spoken when by so doing the other is entangled in miseries.⁶ Svāmīkumāra in the *Kārttikeyānuprekṣā* disallows the purchase of things at low price in order to maintain the vow of non-stealing.⁷ According to moral rules exceptions cannot be allowed. This implies that Jaina ethics does not allow superstitious rule-worship but at the same time, prescribes that **utmost caution is to be taken in breaking the rule**, which has been built up and tested by the experience of generations. Thus according to Jaina ethics, acts are logically prior to rules and the rightness of the action is situational.

2.4 Teleological Nature of Duty:

It is of capital importance to note here that according to Jaina ethics, duty is not self-justifying; it is not an end in itself. "The very nature of duty is to aim beyond itself. There can no more be a duty to act, if there is no good to attain by it." Thus, duty is an extrinsic good, good as a means; this does not deprive duty of its importance in ethical life, just as health does not become unimportant by its being extrinsic good. (The pursuance of *Aṇuvratas* for the householder and *Mahāvratas* for the *Muni* may be regarded as dutiful actions).

2.5 Evaluation of the Moral Worth of an Action

We have so far considered the criterion by which we are to determine what we morally ought to do in a given situation, how the rightness or wrongness of action is to be decided. But the

⁶ *Ratnakaraṇḍa-śrāvakācāra* by Samantabhadra, 155, (Veer Seva Mandira, Delhi).

⁷ *Kārttikeyanuprekṣā*, 335, (Shrimad Rajachandra Ashram, Agas).



question that remains to be discussed is: **How the moral worth of an action is to be evaluated?** How does, in Jaina terminology, an action become *punya* and *pāpa* engendering? In other words, how does an act become virtuous or vicious, praiseworthy or blameworthy, morally good or bad?

1. It is likely that an act by the criterion of rightness may be externally right but internally immorally motivated. A man may seem to be doing things according to a moral rule, but it may be with a bad motive.
2. Again, an act by the standard of rightness may be externally wrong, but it may be done with a good motive. For example, one may kill the rich in order to serve the poor.
3. An act may be externally right and done with good motive.
4. An act may be externally wrong and done with a bad motive.

Thus there are four possibilities:

1. Right act and bad motive,
2. Wrong act and good motive,
3. Right act and good motive
4. Wrong act and bad motive.

The third and fourth category of acts, according to Jaina ethics may be called *Śubha* (auspicious) and *Aśubha* (inauspicious) acts. The first category of acts (right act and bad motive) may look proper externally but its moral significance is zero. All deceptions are of this nature. The moral worth of the second category of acts (wrong act and good motive) is complicated and can be decided only on the nature of the case.

Though in Jaina ethical works, importance of good motive is recognized as contributing towards the moral merit of an action yet the Jaina *ācāryas* have clearly stated that he who exclusively emphasized the internal at the expense of the external forgets the significance of outward behavior. In consequence, both the internal and external aspects should occupy their due places. Ewing rightly observes, “They (good motives) lead us into evil courses on occasion if there is not at the back of our minds a moral consciousness which prevents this, so the strictly moral motive should always in a sense be present potentially.”⁸

⁸Ewing, *Ethics*, P. 129.



2.6 *Śubha* (Good) and the *Śubha* (the Good) to be distinguished

We have said above that according to Jaina ethics right, ought and duty cannot be separated from *the good*. Now the question that confronts us is: what is intrinsically desirable, good or worthwhile in life according to Jaina ethics? What intrinsic values are to be pursued according to it? The answer that may be given is this: What is intrinsically good and valuable or what ought to be chosen for its own sake is the achievement of '*Ahiṃsā* of all living beings', the attainment of knowledge etc.

But the basic question that remains to be discussed is the definition of good or *Śubha*. The question 'what is good?' is different from the question, as Moore says, 'what is *the good*?' i.e. what things are good? In order to understand '*thegood*' or the *Śubha* the first step is to understand, what is good or what is *Śubha*?

2.7 Definition of *Śubha* Ethics and of *Dravya* in Metaphysics

What, then, is good or *Śubha*? How is *Śubha* or good to be defined? According to the *Jainism*, *Śubha* is an experience in tune with *Ahiṃsā*. We can better understand the nature and importance of the question, 'What is good or *Śubha* in the realm of ethics?' when we find that it is like the question, 'What is *Dravya* (substance) in the realm of metaphysics?'

The definition of *Dravya* given by the Jaina *ācāryas* is: '*Dravya* is that which is *Sat*⁹ (being).' Here 'being' is used in a comprehensive sense*) and not in any particular sense**). But no particular thing can be apart from 'being'. Logically speaking, we may say that 'being' is the highest genus, whereas particulars are its species and the relation between the two is of identity indifference. Similarly, when I say that *Śubha* is an experience in tune with *Ahiṃsā*, I am using the term '*Ahiṃsā*' in the comprehensive sense and not in any particular sense. But no particular *Śubha* can be separated from *Ahiṃsā* and *Ahiṃsā* manifests itself in all particular *Śubhas*.

Comprehensive meaning of *Ahiṃsā*: The oldest Jaina *Āgama Āyāro* (*Ācārāṅga*) remarkably pronounces that none of the living beings ought to be killed, ought to be ordered, ought to be enslaved, ought to be distressed and ought to be put to unrest.¹⁰ It is a unique and unparalleled statement in the entire Jinist literature. I need not say that it basically embraces

⁹ *Pañcāstikāya* by Kundakunda, 10, (Shrimad Rajacandra Ashram, Agas).

¹⁰ *Ācārāṅga-cayanikā*, K. C. Sogani, Prakrit Bharati Academy, 64, p.44



all the aspects of social experience in its normative perspective. The political organization, the economic orientation and the institutional set up can easily derive inspiration from this ethically significant statement. Owing to the all-inclusive nature of *Ahiṃsā* the *Puruṣārthasidhyupāya* seeks to explain falsehood-truth, stealing-non-stealing, non-chastity-chastity, possession-non-possession etc. as forms of *Hiṃsā-Ahiṃsā*. This way of expression regards *Ahiṃsā* as the essence of all virtues, thus giving the supreme status to *Ahiṃsā* it deserves.

In a Particular sense, *Ahiṃsā* means only non-killing.

In a logical sense it can be said that *Ahiṃsā* is the highest genus and particular *Ahiṃsās* are its species, and the relation between generic *Ahiṃsā* and particular *Ahiṃsā* is a relation of identity in-difference. As for example, in non-killing and non-exploitation, though the identical element of *Ahiṃsā* is present, yet the two are different. So the above is the most general definition of *Śubha* just like the definition of *Dravya*. It may be noted that we can understand 'being' only through the particulars, similarly, the understanding of general *Ahiṃsā* is possible only through the particular examples of *Ahiṃsā*, e.g. non-killing, non-exploitation, non-enmity, non-cruelty, etc. *Ahiṃsā* is the most general definition like the definition of *Dravya* as that what is *Sat*. The former can be thought of evaluative, just as the latter can be thought of factually i.e. value neutrally.

2.8 Does definition of *Śubha* (Good) Require the Definition of *Ahiṃsā*?

It is all right that good is definable as the experience in tune with *Ahiṃsā*, but it may be asked: what is *Ahiṃsā*? Now the question '*Ahiṃsā*?' in the value-world is like the question 'What is *Sat*?' in the factual world. Just as *Sat* is understandable through the particular examples of things like pen, table, book etc., so also *Ahiṃsā* is understandable through the particular examples of *Ahiṃsā*, like non-killing, non-exploitation, non-enmity, non-cruelty etc. When it is so easily understandable through examples, the craving for the definition of *Ahiṃsā* is pedantry, serving no purpose. *Ahiṃsā* can be taught by examples, just as in arithmetic $2+2 = 4$ can be taught to a child with the help of an example like two balls + two balls = 4 balls and gradually the child learns to do big sums without examples. In the same way *Ahiṃsā* can be understood gradually. The argument of understandability cannot be adduced in the case of *Śubha* without definition. For understanding *Śubha*, definition is a necessity, but a similar necessity does not exist for *Ahiṃsā* in view of the above-mentioned facts.



2.9 Intrinsic Goodness as *Ahiṃsā* -Utilitarianism

The question that confronts us is: what is intrinsically desirable, good or worthwhile in life, according to the Jaina? What intrinsic values are to be pursued according to him? The answer that may be given is this: What is intrinsically good or valuable or what ought to be chosen for its own sake is the achievement of *Ahiṃsā* of all living beings, the attainment of knowledge, the leading of a virtuous life, and the experiencing of freedom and good emotions. Thus the criterion of intrinsic goodness shall be the fulfillment of ends, like *Ahiṃsā*, knowledge, virtues etc. We may say here that realization of goodness or *Śubha* is a matter of degree and this depends on the degree of fulfillment of ends.

An altogether good shall be wholly fulfilling the ends and wholly satisfying the seeker. The Jaina texts speak of the partial realization of *Ahiṃsā* and the complete realisation of *Ahiṃsā* and of other ends. This theory of intrinsic goodness may be called *Ahiṃsā* -Utilitarianism. This means that this theory considers *Ahiṃsā* and other ends to be the general good.

2.10 *Ahiṃsā* as a Means and as an End

The Jaina recognizes that *Ahiṃsā* can be both good as a means and good as an end. This means that both means and ends are to be tested by the criterion of *Ahiṃsā*. Whenever we judge that a thing is 'good as a means', we judge both that it will have a particular kind of effect, and that effect will be good in itself. It may be noted that ethical judgments regarding 'good as a means', may not be universally true; and many, though generally true at one period, will be generally false at another¹¹ whereas ethical judgments regarding 'good in itself' are universally true.

In both these kinds of good, the criterion of good as *Ahiṃsā* is to be adhered to. I may say in passing that the principle that "the end justifies the means" need not be rejected as immoral if the above criterion of means and ends is conceded. It may look paradoxical that *Ahiṃsā* is an end. But it is not so. Perhaps in order to avoid this misunderstanding that *Ahiṃsā* cannot be an end the *Sūtrakṛtāṅga* has pronounced that *Ahiṃsā* is the highest good. In a similar vein, Samantabhadra has also said that *Ahiṃsā* of all living beings is equivalent to the realisation of the highest good.¹² This shows that there is no inconsistency in saying that *Ahiṃsā* is both an end and a means. Thus, the expression *Ahiṃsā* -Utilitarianism seems to me to be the most apt one to represent the Jaina theory of intrinsic goodness.

¹¹Moore, *Principia Ethica*, p. 22.

¹²*Svayambhūstotra: Tattvapradīpikā*, 119; (Shri Ganesvarni Digambara Jaina Sodha Samsthana, Nariya, Varansai).



B.4.1.1.1

Applications of Jaina Ethics in Daily Life Issues

Dr. D. N. Bhargava

Introduction

The Jain life style is respected by the vows, which a householder or a monk adopts. However, beyond this, there are certain others characteristics of Jain life style. While we are dealing with the formal vows for the householders and the monks in separate lessons, in this lesson we propose to deal with such aspects of Jain life style, which do not generally fall within the domain of vows. For this we have to understand some basic concepts.

The Concept of Righteousness

This first point is regarding the concept of righteousness. The Jainas hold that any person should have right attitude towards life. In the first place, this means that he aims at the achievement of right goal. Wealth or health may be necessary for a worldly life but they do not lead to the achievement of *Summon Bonum* of life. The *Summon Bonum* of life is self realization. When we have this end in view, certain type of life style follows automatically.

Bad Habits

In the first place, one would avoid the following bad habits.

- Drinking
- Eating meat
- Gambling
- Hunting
- Theft
- Having illicit sexual relations with the wife of others.

It would be clear that these bad habits are hindrance not only in spiritual life but in worldly life also. It is just possible that a person may find that business in wine or meat could bring more money, but even than a Jain is not expected to enter into such business.

A Balanced View

Secondly, Jain attitude towards life is that of **non-absolutism**. He cannot therefore. Be a fatalist; even though he believes that fate also play its own role. Similarly, he believes that



one should help each other in social as well as spiritual life, but he should not be dependent on other for his success, because success depends mainly on one's own efforts. The role of others and circumstances is only marginal. A Jain should, therefore, be independent. This concept of independent leads to the belief that no external super – natural entity like God interferes in our life, even through devotion to perfected souls brings about purity.

Dignity of Labour

Thirdly, as the Jains believe in exertion (shram) they are called shramanas. It implies that whatever is not in our hand is of little significance. For example, the birth if a person is not in his own hands. Therefore, a person is to be judged not by birth but by his action. Looking down upon any person, because he is born in a so-called low family, is not permissible.

Casteism therefore, has no place in Jain view of life. In fact humanity belongs to one caste. In fact the basis of casteism is the profession which one follows. Spiritualism has nothing to do with the profession. Therefore, caste has no role in **Jainism** as it is pre-dominantly spiritualistic. We know what havoc has been wrought upon by casteism, particularly in our country. The matter of the fact is that socially every profession fulfils one or the other necessity of the social and as such no profession should be considered as inferior.

Physical labour came to be looked upon in our country. Therefore those who could afford avoiding physical labour did so. They **thought** themselves to be superior to others. This led to a class struggle. The matter of the fact is that physical labour is not only a social necessity but also an individual necessity. This Jain monk does all physical work by himself. In a society however division of labour should not result in discrimination against those who are given to manual work. Therefore exploitation, injustice, cruelty, dependence, selfishness and non-confidence and ego have no place in Jain life style. This means that a Jain believes in a civilized society based on equality, fraternity and freedom.

Freedom from Excitement

The second characteristic of Jain life style is freedom from excitement. Excitement leads to indiscrimination. Detachment means remaining unperturbed and calm under any circumstances. One should respect the views of others and try to make adjustments with those with whom one does not agree. Uniformity in thought or way of life is not possible. One has to see unity in diversity. Non- absolutism is the guiding principle in this direction.



Fearlessness

Non-violence is the cardinal moral virtue. One can observe non-violence only if one is fearless. A fearful will always think of eliminating those from whom there is danger. Only a fearless person can give freedom to others. In social context non-violence does not mean that one has not to defend his country. It only means that one should not be warmonger. It also needs preservation of **environment** by not exploiting the nature. Life is dear to everyone and we must have respect for life of not only human being but also even the animals.

Necessity and Desire

A distinction must be made between necessity and desire. Necessities are always limited, desires are unlimited. A social being has right to fulfill his necessities but a check must be exercised on the desires. One would find that one desire is not necessary. It may also be pointed out that an austere way of living is always preferable to a luxurious way of life because luxury makes one weak whereas austerity makes one strong. Exploitation leads to inequality and dissatisfaction. Exploitation of a nation by any another nation is also bad.

Spirit of a Dialogue

One has to be free from prejudices. Truth has no boundaries. It can be approached from different angles. One has to others view point also. Truth is multi-dimensional. A dialogue between those who have different viewpoint is necessary to have an approach towards life.

Equanimity

Equanimity is the highest virtue. In life one has to face favorable as well as unfavorable circumstances. If one is disturbed in these circumstances one cannot retain his balance of mind. He loses his peace of mind. When there is no peace of mind one cannot follow the right path because in fact, he cannot distinguish right and wrong.

Helpfulness

Out of the eight essential qualities of a right believer, which have been described in the lesson, the last three have social implications. They are re-establishing in truth those who debate from it, sense of brotherhood amongst the follower of right faith and preaching the



importance of spiritualism. This means that a Jain has not only to be satisfied with his own progress he has also to help others in their spiritual journey.

The very foundation of four-fold Jain order is an example of inter-dependence of the monks and the householders on each other. The monk has to depend on the householders for his physical necessities as food whereas the monk serves as a living example of spiritual life for a householder.

Three-fold Path of Sādhana

The Jain view of life is not lopsided. It gives equal importance to faith, knowledge and conduct. Those, who believe that only devotion will do, are wrong. Devotion does help in purification but this purification should lead to purity in conduct also. Similarly knowledge of the metaphysical reality is necessary to have a proper view of morality. For example, if we believe that all life is one, just as the Vedantists do, or everything is absolutely transitory, as the Buddhist believes, then the very basis of ethics will be shaken. Samantrabhadra says that without knowing the real nature of things which is permanency in transitoriness, all moral distinction between the anti-thesis of bondage and liberation, *punya* and *pāpa*, heaven and hell, pleasure and pain will be blurred. Belief, for example, in the metaphysical view that the nature of things is absolutely transitory would make it impossible to carry on any financial transaction, or to explain the fact of memory, or to have any relation like that of husband and wife. This brings out the importance of right knowledge.

The Third Dimension of Supra-morality

Another characteristic of Jain view of life, which shares with other system of India, is too distinguished between the practical path and transcendental morality. What we call as good is only a path and not the goal. Good leads to favorable circumstances but not to liberation. Bad leads to unfavorable circumstances, which means that good should be preferred to bad. But in both the cases, the attachment is there. Both of them have to be abandoned in favor of a life of pure **consciousness**. The consciousness is neither good nor bad. It is knowledge simple and pure. Good and bad lose their importance at that transcendental stage. In practical terms, it means that one should not entertain any idea of superiority while performing a good action.



Secular Society

Another characteristic of Jain view of life is that they accept all social institutions and rules which do not come in contradiction to his right attitude and observance of vows. This makes one socially acceptable in spite of his own way of spiritual life.

Necessary Evils

As the Jains are known for their devotion to non-violence, it may be pointed out that a Jain householder has his own limitations. He has to share the responsibilities towards his family of earning livelihood and procuring necessities of life for them, as also to defend himself and his country from the offenders. For fulfilling his responsibilities towards his family, he has to adopt a profession. He has to be careful that he chooses a profession in which there is the least **violence**. In spite of this, it is not possible to avoid every kind of violence. Such a violence, which is involved in his profession, is accepted evil for him. Similarly, one has to be careful that while performing the daily routine of a householder like cooking. He takes maximum precaution against violence but still he is bound to commit certain violence. Which is the second necessary evil? As regards the right of self-defense, a householder has never to be offensive but as he has to defend himself, the violence involved in such a situation is the third necessary evil.

All the above necessary evils cannot be a householder but he can certainly avoid intentional violence, which means he should not commit violence for the sake of fun or satisfying his intense passions. Thus, he can lead a worldly life and still start journey towards spiritualism.

Relevance of Jain Way of Life

From what has been said above, we can safely conclude that Jain way of life leads to a civilized society on the collective level and a peaceful life at the individual level. It would be relevant to analyze as to how this way of life can universally solve the problems of human life.

Conclusion

It may be noted here that through the rules of conduct as prescribed by Jainism and recorded by us appear to be too elaborate and sometimes even superfluous, yet basic idea behind these rules is that of self-realization. When there is a feeling-realization of the true nature of the self and when one is completely lost in the bliss self-meditation, the



observance of all the moral rules becomes spontaneous, coming from within and not being an imposition from without. The problems of human life arise out of various factors, which can be classified under the following board heads:

- Scarcity
- Injustice
- Ignorance
- Selfishness

Scarcity

In spite of the great strides of science and technology we know that humanity suffers from scarcity. Science tries to solve this problem in its own way by inventing tools for increasing production, by importing means of comforts and luxuries, and by developing new means of fighting against the furies of nature. But we know that apart from the scarcity caused by natural circumstances, there is also an artificial scarcity created by indulgence into such selfish tendencies as hoarding and profiteering not only by individuals but by nations also, trying to expend and wanting to occupy others territories by force.

“The greater the possessions, the greater the happiness” is the motto of many. Jainism teaches us quite the opposite: “the lesser the possessions the greater the happiness”. Happiness comes from what we are and not from what we possess. We should realize the blissful nature of the self, become free and be not the selves of worldly objects. This puts an end to the struggle for wealth and other possessions. For those who can reach the highest stage of monkhood, scarcity becomes a self-imposed virtue followed voluntarily in pursuance, of complete freedom from bondage; for those who cannot attain that height, limitations of possessions, coupled with a sense of detachment towards what one has, is recommended. The idea behind the vow of non-possession is not a morbid feeling of self-mortification but a sense of, and belief in the inherent bliss of the self.

The answer of Jainism to the problem of scarcity is; be not attached to the worldly objects; be not their selves; turn to the self within wherefrom comes the true happiness. Has does not imply a life of inertia, but that a **contemplation** and contentment.

What is true of the individual is true of the nations. The glorifications of a king who desire to conquer others territory (vijigīṣu), through very common in other ancient Indian literature, is



foreign to Jaina literature; the greed for expansion is unmistakably condemned in the too well known story of *Bharata* and Bāhubali.

Injustice

The bigger fish swallow the smaller ones. The mighty and the aggressive prosper; the humble and the meek suffer. The result is the rule of jungle. In the sphere of politics, we kill and crush in the name of caste, creed and colour. The result is war and bloodshed.

Jainism brings us hope of justice in the form of doctrine of *karman*. As we sow, so shall we reap? Through there is no God who sits upon judgment on us, there is a law, based on the theory of cause and effect, which works automatically and unfailingly.

All life is equal and the stronger have no right to do any injustice to the weaker; and if they do, they do not harm anybody but themselves. Ill feeling vitiates our morals structure first; it harms anybody else afterwards. To kill a man with a hot rod of iron, the killer will burn his own hands first before he can kill the other. It is not so much out of regard for the life of others that we are forbidden to kill, as out of regard for our own selves.

We should meet an injustice not with force but with forbearance. Enmity leads to enmity; but if we do not retaliate, it subsides. Pārśva's attitude of equanimity to *Dharaṇendra* and *Kamaṭha* beautifully illustrates the Jaina attitude, when the former tried to save him from the latter who tried to kill him.

Jainism has also opposed from the beginning any social injustice arising out of casteism or racialism. 'Mankind is one community', says Jinasena. **Mahatma Gandhi** successfully applied the creed of non-violence to redress the injustice of one nation against another. The creed of non-violence, if applied to the international problems, has the potentially of wiping out the institution of war from the surface of earth. Thus, the answer of Jainism to the problem of injustice is four-fold: doctrine of *Karman*, equality of life, non-violence and equanimity.

Ignorance

In spite of the spread of education in modern times, the problems of life seem to multiply rather than decrease. Of what use is knowledge, which binds us rather than liberate? Jainism teaches us that all knowledge is relative and co-related. Let us be respectful to every thought. Let us not assume the attitude of finality about our knowledge. One-sided attitude only complicates problems rather than solve them. It does not give us any solution to such ethical questions as 'determinism' and 'freedom of will'. Non-absolutism shows us the



path of synthesis between fate and human effort; knowledge and action; and supra-moral plane of life and practical code of morality.

The answer of Jainism to the problem of knowledge is represented in its doctrine of non-absolutism.

Much of misunderstanding between one nation and the other could be solved if we could adopt the attitude of non-absolutism on political problems.

Selfishness

Selfishness lies at the root of all problems. All immoral practices arise out of selfishness nature of man. Selfish can be overcome by realizing the true nature of self. According to *Vedanta*, the individual self (*atman*) is identical, with the universal self (*Brahman*); and the *summum bonum* of life is to realize this identity. This broadens our outlook and lifts us above selfishness. Buddhism, on the other hand, asks us not only to destroy our ego but also to believe that the self, for which we struggle so much, is a non-entity. Both of these views represent entity and that each should have a distinct existence. What Jainism lays down is neither a belief in the unity of life nor in the non-entity of the self, but a distinction between the self (*Jīva*) and the non-self (*ajīva*) and a victory over passion which are based on a false conception of the identity of the two.

An ordinary *Jaina* (*samyagdr̥ṣṭī*) is not allowed to indulge in feelings of **anger**, **pride**, hypocrisy and greed continuously for more than a year, a householder at an advanced stage (*śrāvaka*) for more than four months, and a monk for more than fifteen days. Perfection or liberation is attained when these feelings are completely overcome; and not, as the *Vedanta* will have us believe, when the self merges into the universal self; as the Buddhism believes, when it is annihilated. We need not discard commonly experienced, separate, existence of the self.

The above ethical idea, which Jainism gave with reference to individual *sādhana*, could be interpreted afresh in the context of modern day problems to suggest that all nations could also maintain their individuality, and yet live in peace and harmony if negative ideas of anger, pride, hypocrisy and greed could be renounced. It could, thus, teach the possibility and utility of coexistence in modern times and bring the hope of a brighter future for war-ridden humanity of today. If Jaina ethics could bring home to us that alone, its purpose will be more than achieved.



B.4.1.3 Śramaṇācāra - The Code of Conduct of the Jaina Monk

Dr. D. N. Bhargava

1.0 Jainism is an Ascetic Religion

The moral code of Jainism preaches asceticism to its extreme. The idea is that if spirit is something beyond senses, then all sensual pleasures must be only an obstacle in the realization of the soul. They, therefore, must be renounced. Once this principle is accepted, no concession is to be made in the name of practicability. Of course, this ideal cannot be achieved normally all at once. Therefore there are gradual stages of renunciation. A person who wishes to fulfill his social obligation cannot give up all worldly activities, but gradually as one realizes the importance of spiritual attainment and gains confidence and power, he proceeds towards the higher goal, leaving aside the material necessities of life. This journey leads to monkhood.

1.1 The Importance of Asceticism in Jainism

In the earlier scriptures of the Jainas, we find that the gospels are addressed mainly to monks. It means that Asceticism occupies the central place in Jainism. In Brahmanism on the other hand, householder occupies the central place. In later Hinduism, asceticism was accorded a place in the fourth stage of life under the *āśrama* scheme. In Jainism, ascetic character was retained from the very beginning till today. In Hinduism, also asceticism continued to occupy increasingly important place day by day. In the *Mahābhārata*, we find how a conflict was going on between the older religion of activity and the newer religion of renunciation. According to *Bṛhadkalpabhāṣya*, even a *śrāvaka* is to be taught *Yatidharma* before *śrāvaka-dharma* i.e. he is to be instructed in the life style of a monk first, so that he can know the ultimate goal of life. In Hinduism, action or *Karma* preceded the study of *jñāna* or *Vedānta*. It appears that Hinduism was very much influenced by the ascetic tendencies of Jainism and Buddhism.

1.2 Asceticism and Society

Coming to asceticism of the Jain tradition, a Jain monk has to devote himself absolutely to spiritualism. No doubt, he depends on society for such bare necessity of life as food, but he is not obliged to fulfill any social duty. In fact, his contribution to the society is not mundane but spiritual. It is true that spiritualism plays an important role in regulating the social behavior in the sense that it puts a check on the bad activities of the members of the society.



Morality is the first condition for all spiritual progress and the same morality is essential for any social progress. In this way, asceticism plays a role in guiding the society but its main object is spiritual realization. It is held that perfection lies in spiritualism and not in worldly progress. In a way, worldly pleasures are a hindrance to spiritual realization and, therefore, they cannot be recommended. The scriptures of the Vedic tradition, the *Gītā* for example appear to have a different view. They hold that worldly progress and spiritualism can go together. This is how Lokmanya Tilak interpreted *Gītā*. However, the interpretation of the *Gītā* by Śaṅkara has an ascetic overtone. Thus, we find that though the Vedic tradition has been wavering regarding the importance of asceticism, the Jaina tradition is firm about its conviction. The influence of Jainism on Vedic tradition can be clearly seen in the description of the life style of R̥ṣabhadeva in the *Bhāgavat Purāṇa*.

2.0 Jaina Monk

The conduct of a Jaina monk is the highest example of asceticism. He is expected to practice in what he believes. Let us therefore, have a look at the code of a Jaina monk to understand how asceticism is to be put in practice. This forms a unique chapter of Indian civilization and of the history of asceticism as a whole.

2.1 Who Can Become a Monk?

A monk can practice spiritualism without any distinction of caste or colour. Harikeśī was a Pariah who was admitted to the order of monkhood and he is referred to with highest regard even though socially Pariah was considered to be belonging to the lowest cadre of the society. The conditions laid down for a person for qualifying for initiation for monk-hood are such, which do not discriminate between person and person on the basis of cast. One must be above the age of 8, should not be too old, should be physically and mentally fit and should not have any such social obligation as debt. The main emphasis is on moral qualities. On the whole we can say that any person who is physically fit and morally sound can be admitted to monkhood.

3. 0 Two Types of Monks

In *Śvetāmbara* tradition those monks who observed more strict code of conduct, form a separate category called *Jinakalpī* (i.e. who live like Lord Mahāvīra); whereas those, who are not so strict, are called *Sthavirakalpa*. *Jinakalpīs* supposed to be not in vogue in modern times. *Sthavirakalpa* observes not only the moral code but also the rules, which are



prescribed by the Order. This kind of distinction is available in Vedic tradition also, where *Paramhansa* or *Turiyāitīta* monks are distinguished from ordinary type of ascetics. It only means that even among ascetics we have gradation of higher and lower type. However, there are some qualities, which are to be observed by all ascetics. For example all ascetic should observe five great vows (mahāvratas); must have an attitude of restraint and practice the same (*samitis*); must observe mental vocal and physical discipline (*guptis*); should have control over their senses, must lead a life of austerity, should have control over their food habits, and should be detached, full of forgiveness and forbearance. Let us have a description of some of these qualities in some detail so as to understand the heart of asceticism with special reference to Jainism.

3.1 Five Great Vows (Mahāvratas)

The five great vows form the foundation of the Jaina tradition. They are called great because they are to be observed without any exception whereas in the small vows of the householder, a concession is given, so that he can fulfill his obligation towards his family and society. The great vows on the other hand are unconditional and absolute. There have been some modifications in the details of these five great vows but the basic structure has remained intact through ages.

The first great vow is the vow of non- violence *Ahiṃsā*, which consists in abstinence from injury in any form and in any condition to any living being, small or great, inferior or superior. As Jainism believes that not only man and animals and all vegetable but even fire, air, water and earth have life, and a monk is supposed to lead a life, which does not interfere, with life as such. This makes his movement very much restricted. He cannot touch fire or water or cannot dig earth or cannot use fan. Naturally, this makes his life full of hardships for example, if he is thirsty, he cannot drink water of any kind but only that water which has become inanimate through such procedure as boiling. He cannot take even boiled water if it has been boiled for him. He can take only that water which a householder might have boiled for himself and is willing to share that water with the monk by remaining satisfied with only that quantity of water, which remains after offering that water to the monk. It is clear that in this way a monk becomes so much dependent on the householders that he cannot have any sense of ego or pride. By this sort of conduct, he becomes instrumental in extending asceticism to a smaller degree amongst the householders also who has to limit his requirements if he wishes to fulfill the requirements of the monk.



3.1.1 Detachment

The core of non-violence is detachment and compassion. Compassion does not consist in fulfilling the demands of the flesh but in inspiring one to get rid of demands of flesh. Attachment is suicidal for the aspirant. All behavior of a Jaina monk regarding movement, speech, handling of things, food, and even thinking is regulated by this one spiritual value of detachment. Non-violence implies strict vigilance. In the scripture it is mentioned that when a straw was placed in the ear of a sleeping monk Āryadeva, he removed it so carefully that if it were not a straw, but a worm, it would not be hurt. He did it very gently.

3.1.2 The Scope of Non-Violence (Ahimsā)

It is said that of all the vows the Jaina attached the greatest importance to non-violence. Non-violence is not a philosophy of inactivity but a philosophy, which values the life of all and does not like interfering in the freedom of any living being. It goes beyond mere humanitarian but encompasses the whole nature. Today when we are worried about environment, the Jaina concept of non-violence becomes very relevant because it preaches non-disturbance of the balance of nature. For Jainism, nature is not something that can be handled in any way; it is rather throbbing with life and has to be handled with kindness. Jainism has also analyzed the causes of violence. In fact, the cause of all sins lies in our passions, which include anger, greed hypocrisy and pride. It is not that the Jaina monk gives up all activities; he gives up only violent activities. Of course, he practices *Ahimsā* to the last degree and therefore, his activities become very much restricted. But his spiritual activities extend to the largest degree possible. When we look at non-violence from social point of view the Jaina concept of non-violence may appear to be incomplete. The Jaina monk, for example will not resort to violence even if he is attacked. The social being, on the other hand, would like to reserve the right of self-defense. We have to understand that since a monk has given himself to absolute spiritualism; even defense of his own body at the cost of spiritualism is not advisable for him. His vow of non-violence is unconditional. He will not only be kind to those who are kind to him, but also to those, who are unkind to him also. He can do so because he is so much engrossed in the spiritual bliss of his inner self that physical miseries do not move him. He avoids violence mentally, physically and vocally. He also avoids inspiring others to commit violence and if somebody has committed violence he avoids approving of it.



3.2 The Vow of Truthfulness (Satya)

The second vow is that of truthfulness. No false word is to be uttered out of attachment, aversion, fear or anger or greed. For this purpose, he has to avoid insulting, teasing and use of harsh words. He should not use speech, which excites others. He should not only be true, but modest and gentle in his speech. The example of wearing the outfit of a non-Jaina monk to get food and drink is also quoted as an example of falsehood.

3.3 The Vow of Non-Stealing (Acaurya)

The vow of non-stealing is much more comprehensive than what we normally understand by the term. Even if something is lying in the house of a householder and monk finds that it is of no use for the owner of the house, he cannot take it without the express permission of the owner. He can neither show any attraction of benefit to a householder to get something from him nor use either fear for this purpose. He should have detachment even to whatever little he has. He cannot claim any ownership of the place in which he is staying. He should gladly share his possession with the fellow monks. He should not gather any requisite secretly. Thus the vow of non-stealing means perfect honesty in one's behavior.

3.4 The Vow of Celibacy (Brahmacarya)

The fourth vow consists of celibacy or control of sexual desire. Under this vow he has not to decorate his body. He has to avoid exciting and excessive food, songs and dance, and exciting and passionate behavior. He has to avoid any contact, especially in private or on one to one basis with members of opposite sex. In case of any emergency, also the rule of the celibacy is to be observed in letter and spirit.

3.5 The Vow of Non-Possessiveness (Aparigraha)

The last and fifth vow is that of non-possession. As even a monk has to possess such instrument of acquiring knowledge as books, it cannot be said that he should not possess anything. It only means that whatever he possesses, he should have no attachment to it. Moreover, he should not possess anything, which is not allowed by the scriptures. There is a difference of opinion regarding the list of possession that a monk can have. This becomes the one article of the main reasons of division between the Digambara and the Śvetāmbara. It appears that the Śvetāmbara scriptures allowed very few items of clothe and utensils for a monk but the list increased by the passage of time. The Digambara on the other hand did not allow even a cloth for a monk. The *Ācārāṅga-sūtra* though mentions clothes, alms-bowl,



blanket and broom for the monk. The Digambara tradition classifies the possession of the monk under three heads:

Means of attaining knowledge i.e. scriptures

Means of observance of vows i.e. a broom of peacock feather by which one can gently remove insects etc. so that they are not injured by the movement of monk

Means of purifying the body i.e. a pot of wood to carry inanimate water for cleaning the body after nature's calls.

Later on, especially the Śvetāmbara scriptures increased the list of the possession of a monk to include such articles as a staff and an umbrella, even though, in practice, the monks do not have them today. The list went on increasing by including needle, razor, nail cutter and ear cleaner etc. *Bṛhatkalpasūtra* gives in as many as seventy articles as possession of a monk. In latter period it appears that the monks accepted even gifts of land. The rules were, however, so clear and strict that such practices which were against the spirit of the vow could not continue for long.

3.5.1 The Importance of Non-Possessiveness

It is important that possessions are not only external but internal also. The Jaina scriptures include laughter, liking and disliking, sorrow, fear and disgust as internal possessions. Even though non-violence is considered to be the cardinal moral virtue, yet the greatest contribution of the Jainas to asceticism is the vow of non-possession, which they carried to such an extreme that the Digambara monks do not keep any cloth to cover even their body. Why there is so much insistence on non-possessiveness is explained by the fact that almost all sins emerge out of the desire to possess. There is struggle and violence for usurping the belongings of others so that one can enjoy them. One resorts to falsehood and thefts for becoming rich. Detachment must be translated into practice by not accumulating things beyond a limit. In fact, a householder is also expected to put a limit on his possession and as he enters monkhood he becomes all the more rigid and does only with the bare minimum.

3.6 Observing other attitudes to Support the Observance of the Five Great Vows

The deepest form of attachment is found towards body. Asceticism therefore, culminates into not only refusing the body any comfort or luxury but also voluntarily accepting situations



which are not favorable to the body. We shall discuss austerities in a separate lesson. As a means to protect the above five great vows a monk is supposed to observe three fold self control (gupti) and five fold vigilance (samiti). In self-control, one is to avoid all harmful activities where as in vigilance one has to see to it that others are not injured by one's activities.

3.6.1 Three-Fold Discipline (Guptis)

The discipline of mind means freedom from thought of passions, delusion, attachment, aversion, and other impure thoughts. The discipline of speech means avoiding talks about sex, politics, anti-social activities and food. Discipline of body means physical activities are to be avoided such as piercing or beating etc.

3.6.2 Five-Fold Vigilance (Samitis)

Of the five-fold vigilance; the first is regarding the movement. The monk should not traverse on the path where there are ants, seeds, vegetables etc. He should move only on a path, which is free from the chance of injuring any living being. He should move only in daylight, as, in the night, the path is not properly seen. He should not have any attraction towards the object of five senses while moving. He should move only for religious purposes. He should look forward on the ground to the extent of four cubits. The idea is that he should move only when it is necessary for religious purpose and that too with full vigilance.

The second is discipline of speech, whereas vigilance of speech means the positive aspect of using speech, which should be short, sweet and beneficial.

The third vigilance is regarding begging of food. One has to take food to keep his body. For a monk the purpose of life is to achieve the ultimate end of life i.e. liberation. He takes food only with this end in mind. Of course, he has to see that no violence is involved in the process of acquiring food. The food should not be prepared for him, nor should he suggest the type or quantity of food should be or approved by him. As already said, whatever little a monk gets in begging, it should be out of the things which the householder has prepared for himself. The householder shares this preparation voluntarily by putting control over his own share. The purpose of taking the food is to sustain life so that one can make study, meditate serve other monks and perform religious duties. Two parts of stomach are to be filled with food and one with water. And the fourth one is to be left for passage for air. The monk should not take food if he finds any impurity like nails, hair, insects, bones, chaff, grain



particles, pus, skin, blood, flesh, seeds, fruits, bulbs and roots. A monk should not go out for food when he suffers from diseases or when some misery befalls him, or when he wants to defend his celibacy or when he wants to refrain from causing injury to living beings or when he is desirous of renouncing the body.

Whatever articles a monk has, he has to handle them carefully. He should remove insects from the place where he wants to put an article. When a monk feels call of nature, he has to choose a place, which is, devoid of all life. Thus, we find that all the activities of a monk are to be regulated in accordance with the observance of the code of conduct.

4.0 Other Supporting Activities for Practicing Spiritual Purification

There are a number of activities detailed which the monk should practice regularly so that he develops detachment and practice non-violence to enable him to meditate on the self/soul.

4.1 Ten Fold Dharma

To strengthen the moral virtues a monk should have forgiveness, humility, straight forwards, contentment, truth, restraint, penance, renunciation, detachment, and celibacy. These qualities are excellent because they are to be cultivated with the purpose of spiritual development only and not with any worldly gain. These qualities come automatically to a monk if he is clear about his goal. The goal is to check the inflow of karmic matter, which is a foreign element and which pollutes the purity of soul.

4.2 Attitude towards Hardships (22 Pariśahas)

With such a strict code of conduct, it is but natural that a monk should face many hardships, which he is expected to overcome with detachment and forbearance. He should understand that the physical pains and pleasures are transitory in nature and they come and go. A worldly man tries to overcome such hardships by various means, which are not always free from sins. However, the monk has to face hardships with fortitude. He should not feel disturbed at all. It increases his will power, so necessary for treading the path of asceticism.

The monk has to deny comforts to the body. The hardships which he may face, are 22 in number: hunger, thirst, cold, heat, insect bites, nakedness, discontentment, woman, fatigue from walking etc., disturbance by animals, sleeping or sitting on hard earth, abuse, beating, begging failure to get alms, etc., disease, contact of thorny shrubs, etc., discomfort from dirt, respectful or disrespectful treatment, pride of knowledge, lack of knowledge and failures in



religious practices. The idea behind the above hardships is that whatever the circumstances the monk should not deviate from his prescribed code of conduct which includes rules for begging food, observance of religious duties, non possessiveness, non violence, sex control, detachment, freedom from greed, freedom from attachment to body, non despondency and steady fastness. All this proves to be of great help in checking the inflow of karmic matter and also shedding of the already acquired karmic matter. Penance means voluntarily imposing on oneself circumstances, which are physically unfavourable. We shall speak about them in a separate lesson. Here we have dealt with only with the unfavorable circumstances, which a monk may have to face involuntarily.

4.3 Six-Fold Essentials (Āvaśyakas)

In his daily life the monk has to perform certain essential duties. The first of them is *Sāmāyika*. It is the most important quality, which means equanimity in life and death, profit and loss, union and separation, friend and foe, and happiness and misery. A monk has not to make any distinction between one who belongs to him and the other who does not belong to him. Detachment, faith in scriptures, abstention from vices, three-fold self control and all other moral virtues along with Meditation, form *Sāmāyika*. One should be detached from good or bad names, forms, material, place, time, or emotion.

Those realized souls have attained perfection by destroying desire, conquering the passions and death with equanimity. It is true that the realized souls who have attained liberation do not answer to our prayers in the way in which God is supposed to answer, but our prayer to them purifies us.

The second duty is that of paying respect to the preceptor and the images of *Arihantas*. In fact a monk pays respect to those who observe vows and not to those who are undisciplined even though they may occupy high position in the worldly sense of the term.

The third duty is to criticize one's moral transgression by confessing them before one's *Guru*. One should not conceal anything from his *Guru*. He should be free from crookedness and observe balance of minds in all situations. Another essential quality is to avoid sinful activities in future. The monk should be sorry for whatever sinful activities may have been performed by him in the past.

Another duty is to feel detachment from the body.



4.4 Rules for Begging Food

The Jain scriptures understand that the food is the most fundamental necessity of human life. Even this necessity is to be reduced to the minimum. As he has to go for begging, he should put the householder to the least possible difficulty. Food is to be taken for maintenance of body and not for the taste of the tongue. In fact, the earlier scriptures are full of prescriptions regarding food. The faults, which may occur in procuring food, are classified into four categories.

4.4.1 The First Category of Faults

The mistakes on the part of the giver are sixteen in number. The monk should not accept food:

- If it is specially prepared for him;
- If some additional food or new item has been cooked on seeing him;
- If he uses sterilizes food and it has been mixed with unsterilized food or water;
- If he is asked to take the food together with layman;
- If the food is offered to him after being removed from the place of its preparation;
- If the food is remnant of offerings;
- If the food is offered at wrong time;
- If pots containing food are removed from one place to another at the sight of himself, if pots are washed before him or a lamp is lit;
- If the food has been purchased for him;
- If the food has been borrowed for him;
- If the food has been obtained in exchange for some other article;
- If the food has been brought from another's house;
- If the food has been kept uncovered;
- If the food is offered at a place where he can reach only by mounting a ladder;
- If the food is offered out of fear;
- If someone has objected to the offering of food;

4.4.2 The Second Category of Faults

The following sixteen faults pertain to the receiver and should be avoided by the monk. The food becomes condemnable:

- If it is achieved by teaching the giver the way of looking after the children
- If it is obtained by delivering some message



- If it is obtained by telling someone about his future, etc.
- If it is obtained by describing one's high lineage or occupation
- If it is obtained by flattering the giver
- If it is obtained by giving medical advice or medicine
- By showing anger
- By showing pride
- By deceit
- By showing greed
- By praising the giver in anticipation
- By praising the giver afterwards
- By imparting occult powers
- By imparting mantras for snake-bite etc
- By imparting secrets for winning over one's love

4.4.3 The Third Category of Faults

It consists of the following ten faults concerning the manner of giving. The food becomes condemnable:

- If there is any doubt about its purity
- If it is offered by hands or in utensils which are besmeared with oil or ghee
- If it has been placed on unsterilized water or green leaves
- If it is covered with unsterilized water or green leaves
- If the pots are not handled carefully by the giver
- If it is unclean
- If it is mixed with earth, insects or unsterilized things
- If it is not sterilized so as to make it incapable of breeding any living creature
- If it is offered from pots or hands besmeared with flour, chalk, and the like
- If it has been thrown away

4.4.4 The Fourth Category of Faults

While taking the food, the monk should be free from the following four faults:

- Mixing up hot things with cold, which have ceased to be sterilized
- Over-eating
- Having attachment to food
- Condemning food while eating it



5.0 The Ascetic Order: The Role of Ācārya

Though asceticism in its pure form is an individual's journey, yet the Jaina tradition avoids absolutism in any fields. Therefore, the Jaina monks have a community of their own where they help each other for spiritual development. Of course, monks of a very high order have been allowed to remain aloof but ordinarily a monk is expected to be a member of *Saṅgha* of which a *Ācārya* as its head. The *Ācārya* organizes and regulates all spiritual activities of the *Saṅgha*. He has the following duties:

Sūtrārthasthirīkaraṇa – Decide the meaning of the scriptures

Vinaya – Should be humble to all

Gurupūjā– Should be reverential to those who are senior to him in spiritual development

Saikṣābahumāna – Should show respect for the aspirants of spirituality

Dānapatisraddhāvṛddhi – Encourage the giver to give alms

Buddhibalavardhana - Enhance the intellect and capacity of his students

Besides, the *Ācārya* should also keep in mind the following things:

1. He should be careful in giving any order
2. He should see that the junior monks behave properly towards senior monks
3. He should see that the order of reading the scriptures is not violated by the monks
4. He should provide proper facilities for those monks who are either diseased or engaged in penance for studies
5. He should do everything in consultation with other monks
6. He should see that every monk gets the equipment that he requires
7. He should also take care of the equipments of monks

5.1 Rules of Behavior towards Fellow Monks

In an Order, it is necessary that rule of conduct which prescribe behavior amongst the member of the Order are followed. For the sake of chastity, monks and nuns are not allowed to touch each other.

The society of monks is guided by what is called *Sambhoga*. The rules of *Sambhoga* are twelve in number:

1. *Upādhisambhoga* - The possessions of a monk are called *Upādhi*. The monks should exchange these *Upādhis* with other monks with care.



2. *Śrutasambhoga* – The monk should instruct other monks with regard to the scriptures.
3. *Bhaktapāna* – The food given to other monks should be pure.
4. *Ajjalipragraha* – The monk should pay due respect to other monks.
5. *Dānasambhoga* - Pupils can be exchanged with the other monks of the same group.
6. *Nimantraṇa* – A monk can invite another monk of the same group for exchange of food, possessions and pupils.
7. *Abhyutthāna* - The monk should pay due respect to other monks of the same group by giving them seat etc., and by standing from his seat on their arrival.
8. *Kṛtikarma* – Should give proper salutation etc.
9. *Vaiyyāvṛtya* – The old, diseased, and disabled monks should be served with due respect and care.
10. *Samavasaraṇa* – He should join the assembly at the time of religious discourse.
11. *Sannisadya* – The monk can share his seat with the monk of his own group but not with the nun.
12. *Kathā-prabandha* – He should discuss various religious matters with fellow monks.

The order is thus an organized form of asceticism but the primary form of asceticism is to be practiced by an individual all- alone even when he is a member of an Order.

5.2 Twelve Reflections

The practice of asceticism is not a bed on roses. It is a very difficult path. What sustain an aspirant on this path are certain reflections, which have been classified into twelve:

1. The first is the transitory nature of things. Nothing is permanent in the world. If we get attached to a particular thing we are bound to suffer.
2. Nobody can escape death, nor can anybody save one from death. It is, therefore, unwise to depend on relatives, wealth, or position because all of them are helpless before death.
3. The soul is transmigrating from one body to another body from time immemorial. It has undergone all possible favorable and unfavorable situations. There is no end to this journey unless one adopts the path of spiritualism.
4. Even though we live in a society speaking truly, we are all alone. We have to suffer the miseries all alone and there is none to share them.
5. One has to realize that the self is distinct from body. Pampering the body is of no use for the self.
6. The body, which consists of flesh, blood, and bones, is impure all in and all out.



7. The universe is very huge and the man is so small that he has no point in being proud of himself.
8. It is a very rare chance that one gets the knowledge of right path. Once it is attained one should not miss this rare chance.
9. Because of our activities, there is constant inflow of *karma*, which covers our true nature.
10. This inflow of *karma* is to be stopped if we want to protect our purity.
11. The already accumulated *karmas* are to be shed.
12. The real nature of truth is to be realized.

With these reflections, the monk becomes steadfast in asceticism.

6.0 Summary

From the aforesaid description of the conduct of a Jaina monk, it would be clear that asceticism is a form of pure spiritualism, which does not admit of any concession for worldly life. There is a contradiction between the spiritual life and mundane life, which is clearly brought out by what has been said above. The goal of asceticism is spiritual realization, for which an aspirant has to forsake physical comforts and undergo hardships.

The institution of Order of Jaina Monk is perhaps the oldest Order of the world. Its study is an important chapter in the history of asceticism. It may also be pointed out that even though the journey of spiritualism is individualistic yet the Jaina Tirthamkaras laid down the foundation of an order where the aspirants could help each other without interfering in their freedom. This is perhaps the secret of longevity of Jaina asceticism.

Suggested Readings

1. Sogani, Kamal Chand, *Ethical Doctrines in Jainism*, Pub. : Lalchand Hirachand Doshi, Solapur.
2. Bhargava D.N, *Jain Ethics*, Pub. : Motilal Banarsi Dass, New Delhi.
3. S.B. Deo, *History of Jain Monachism*, Pune.
4. B.C. Law, *Mahāvīra and his life and teachings*, London.
5. H.L. Jain, *Bhāratīya Saṁskṛti Men Jaina Dharma Kā Yogadāna*, Bhopal.
6. Acharya Mahaprajna:, *Jaina Darśana: Manana aura Mīmāṁsā*, Ladnun

Questions:

1. What is the position of a Jain Monk vis-à-vis a Jain householder?
 2. What are the conditions of eligibility for a Jain Monk?
 3. What is the difference between great vows and small vows?
 4. What is the importance of non- possessiveness?
 5. What is the meaning of self-control and vigilance in the case of a Jain Monk?
 6. What is the spirit of rules for begging food for a Jain Monk?
 7. What are the common rules of an order of the Jain Monks?
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Annexure 1

28 Mūlaguṇas (According to the Digambaras) of Monks

1. 5 Mahāvratas:

1. Non-Violence
2. Truth
3. Non-stealing
4. Celibacy
5. Non-Possession

2. 5 Samitis (Carefulness):

1. Moving about
2. Right speech
3. Procurement of provision
4. Receiving and placing things
5. Right disposal of refuse

3. 5 Indriyanigraha:

1. Vision
2. Hearing
3. Smell
4. Taste
5. Touch

4. 6 Āvaśyakas:

1. Equanimity
2. Praising the lord
3. Salutations



4. Repentance
5. Abandoning the body

5. 7 other miscellaneous:

1. Plucking the hair
2. Nudity
3. Not to have bath
4. Sleeping on the ground
5. Not to brush the teeth
6. Stand while eating
7. Eat once a day

27 Mūlaguṇas (According to the Śvetāmbaras) of Monks

1. 5 Mahāvratas:

1. Non-Violence,
2. Truth,
3. Non-stealing,
4. Celibacy,
5. Non-Possession

2. Not to eat after sunset

3. 5 Restraint on senses:

1. Vision,
2. Hearing,
3. Smell,
4. Taste,
5. Touch

4. Discarding 4 passions:

1. Anger,
2. Deceit,
3. Greed
4. Ego

5. Bhāva Satya

6. Kāraṇa Satya

7. Yoga Satya

8. Forgiveness



9. Vītarāgatā
10. Restraint on mind, body and speech
11. Engaging in knowledge, faith and conduct
12. Equanimity in death

22 Paṛiṣaha (Hurdles or Afflictions) to be won over by Monks:

1. Hunger
2. Thirst
3. Cold
4. Hot
5. Gadflies/ Mosquito
6. Nakedness
7. Distaste
8. Women
9. Movement
10. Seating
11. Bedding
12. Harsh words
13. Beating
14. Begging
15. Non-Receipt
16. Disease
17. Touch of grass
18. Dirt
19. Honour
20. Miraculous intellect
21. Ignorance
22. Non-vision



B.4.2

Śrāvakācāra (Ethics of the Householder)

Dr. Kamal Chand Sogani

1.0 Ahimsā as the Foundation of Jaina Ethics

Ethical discipline constitutes an important aspect of Jainism.¹ The foundation of the ethical discipline is the doctrine of *Ahimsā*.² The laying down of the commandment not to kill and not to damage is one of the greatest events in the spiritual history of mankind.³ This is for the first time clearly expressed in Jainism.

1.1 Classification of Living Being from One-Sensed to Five-Sensed Beings

The *Jaina Āgama* classifies living beings (*Jīvas*) into five kinds, namely, one-sensed to five-sensed beings.⁴ The minimum number of *Prāṇas* possessed by the empirical self is four (one sense, one *Bala*, life-limit and breathing), and the maximum number is ten (five senses, three *Balas*, life-limit, and breathing).⁵ The lowest in the grade of existence are the one-sensed *Jīvas*, which possess only the sense of touch and they have only the *Bala* of Body, and besides they hold life-limit and breathing. These one-sensed *Jīvas* admit of five-fold classification⁶, namely, the earth-bodied (*Prthvivikāyika*), water-bodied (*Jalakāyika*), fire-bodied (*Agnikāyika*) air-bodied (*Vāyukāyika*) and lastly, vegetable-bodied (*Vanaspatikāyika*) souls.

1.2 Progressive realization of Ahimsā (Householder and *Muni*)

The entire Jaina ethics tends towards the translation of the principle of *Ahimsā* into practice. The Jaina regards as the ethical *Summum Bonum* of human life, the realisation of perfect *Ahimsā*. In fact *Ahimsā* is so central in Jainism that it may be incontrovertibly called the beginning and the end of Jaina religion. The statement of Samantabhadra that *Ahimsā* of all living beings is equivalent to the realisation of *Parama Brahma* sheds light on the paramount character of *Ahimsā*. Now, this idea of *Ahimsā* is realised progressively. Thus he who is able to realise *Ahimsā* partially is called a householder, whereas he who is able to realise *Ahimsā* completely, though not perfectly is called an ascetic or a *Muni*. It belies the

¹ *Indian Thought and its Development* by Albert Schweitzer, Pages 82-3, London 1951.

² *Ācārāṅga-sūtra*, 132, (Agama Prakshana Samiti, Beawer

³ *Ibid.*, 129

⁴ *Ibid.*

⁵ *Sarvārthasiddhi* of Pūjyapāda, II-14/288, Bharatiya Jnanapiha, New Delhi

⁶ *Ibid.* 110

allegation that the ascetic flees from the world of action. Truly speaking, he recoils not from the world of action but from the world of *Hiṃsā*. No doubt the ascetic life affords full ground for the realization of *Ahiṃsā*, but its perfect realization is possible only in the plenitude of mystical experience, which is the *Arhat*.

Thus the householder and the ascetic are the two wheels on which the cart of Jaina ethical discipline moves on quite smoothly. It is to the credit of Jaina *ācāryas* that they have always kept in mind these two orders while prescribing any discipline to be observed. They were never in favour of confounding the obligations of the one with the other. In consequence, Jainism could develop the *ācāra* of the householder with as much clarity as it developed the *ācāra* of the *Muni*. Being overwhelmed by the ascetic tendency, it has not neglected the *ācāra* of the householder. By developing the doctrine of *Aṇuvratas*, *Guṇavratas* and *Śikṣāvratas* for the householder it has shown the way in which the householder should direct his course of life. I feel that the doctrine of *Aṇuvratas*, *Guṇavratas* and *Śikṣāvratas* is the unique contribution of Jainism to Indian ethics.

2.1 Nature of Ethico-Spiritual Conduct

Let us now proceed to deal with the nature of ethico-spiritual conduct, which transforms the potential excellences of the self into actuality. With the light of value knowledge, which enables the aspirant to look into his infirmities, the pursuit of ethico-spiritual conduct sweeps away the elements, which thwart the manifestation of uninterrupted happiness and infinite knowledge. Value knowledge illumines the path and ethico-spiritual conduct leads to the goal. In addition to spiritual awakening and value-knowledge emancipation presupposes ethico-spiritual conduct as well. Really speaking, ethico-spiritual conduct emanates from the internal necessity, which the spiritually awakened has developed in him. Thereby he then expunges the disharmony existent between his present and future conditions, and between his potential conviction and actual living.

So important is the pursuit of ethico-spiritual conduct for realising the transcendental nature of self that Kundakunda calls it *Dharma*.⁷ Such conduct as will conduce to the emergence of a state of self which is devoid of infatuation (*Moha*) and perturbation (*Kṣobha*) by virtue of the subversion of all kinds of passions in their most comprehensive extent is called *Vītarāga*

⁷ *Pravacanasāra* of Kundakunda with the Commentaries of Amṛtacandra and Jayasena, I.7, Rajachandra Ashram, Agas



Cāritra. This should be distinguished from *Sarāga-cāritra* which results in auspicious activities by virtue of auspicious psychological states.

The auspicious activities are no doubt the part of ethico-spiritual conduct; but the inauspicious activities emanating from inauspicious psychological states are in no way be the part of conduct, hence they are to be completely relinquished. Thus, in order to stamp out the inauspicious psychological states from the texture of self, the aspirant must abstain himself root and branch from violence, falsehood, theft, un-chastity and acquisition. The engrossment of the self into such vicious deeds is indicative of the expression of the most intense passions, which can be wiped off by negating to perform the vicious deeds.

The negative process of purifying the self by weeding out these villainous actions of necessity requires the pursuance of the positive process of Non-violence, truthfulness, non-thieving, chastity and non-acquisition. Both of these processes keep pace together. The elimination of these vices requires the cultivation of virtues of non-violence, truthfulness, non-thieving, chastity and non-acquisition. Of these virtues, non-violence is the fundamental. All the rest should be regarded as the means for its proper sustenance, just as the field of corn requires adequate fencing for its protection. The householder can partially acquire these virtues, which are then called partial non-violence (*Ahiṃsā -Aṇuvrata*, partial truthfulness *Satya-Aṇuvrata*, partial non-thieving (*Acaurya-Aṇuvrata*), partial chastity (*Brahmacarya-Aṇuvrata*) and partial non-acquisition (*Parigraha-parimāṇa-Aṇuvrata*).

2.1.1 Spiritual Awakening, Inauspicious Activities and Morality

We cannot forbear mentioning in passing that even a spiritually awakened person may be occupied with the aforementioned evil deeds; the recognition of which would at the first sight tend to annul the distinction between the wise and the ignorant, or between the spiritually awakened and perverted souls. But this assumption is based on a certain misapprehension. Notwithstanding their extrinsic similitude they evince intrinsic disparity; i.e., the wise under some latent constraint unwillingly perpetrate such evil actions, and the ignorant while rejoicing commit them. From this it is obvious that spiritual awakening is not incompatible with the most intense forms of inauspicious activities. It will not be inconsistent if it is laid down that both the wise and the ignorant are capable of extirpating inauspicious psychological states. But the difference is that while in the former case there is spiritual morality, in the latter, there is only dry morality, which is possible without spirituality. Dry morality is socially useful, but spiritually barren; while spiritual morality is fruitful both socially and spiritually.



Being subtle and far-reaching, the internal distinction between these two types of morality eludes our limited comprehension. We may simply say that, for the spiritually awakened, morality is a means; while for the perverted it is an end in itself. It is to be borne in mind that morality, of whatever type, can in no case be useless; hence it deserves our respect wherever it is witnessed.

2.1.2 *Vikala-cāritra* (Partial Conduct) and *Sakala-cāritra* (Complete Conduct)

It astonishes that in spite of not being the part of conduct in any way, the aforementioned vicious deeds refuse to be completely relinquished at the start on account of their being ingrained in the mind of man. Hence, there arises the concept of limited morality technically called *Vikala-cāritra* (partial conduct) in contrast to absolute morality known as *Sakala-cāritra* (complete conduct) wherein these vicious deeds are completely renounced. He who observes the former, being not able to renounce the vices to the full, claims the title of a layman; while he who observes the latter, being able to hold the spirit of renunciation to the brim, is called a '*Muni*'.

2.1.3 Meaning of the Commitment of *Hiṃsā*

For explaining *Vikala-cāritra* (partial conduct), and *Sakala-cāritra* (complete conduct) let us be clear about the meaning of *Hiṃsā*. The term *Hiṃsā* may be defined as the committing of injury to the *Dravya-prāṇas* and the *Bhāva-prāṇas* through the operation of intense passion infected *Yoga*⁸ (activity of mind, body, and speech). Suicide, homicide and killing of any other life whatsoever aptly sum up the nature of *Hiṃsā*, in as much as these villainous actions are rendered conceivable only when the *Dravya-prāṇas* and the *Bhāva-prāṇas* pertaining to one self and to others are injured. The minimum number of *Dravya-prāṇas* has been considered to be four, and the maximum has been known to be ten; and the *Bhāva-prāṇas* are the very attributes of *Jīva*. The amount of injury will thus be commensurate with the number of *Prāṇas* injured at a particular time and occasion. If the bodily movements etc., are performed with circumspection, nevertheless if any living being is oppressed, it cannot be called *Hiṃsā* for the infecting element of intense passion is missing.⁹ On the contrary, even if, by careless bodily movements no animate being is oppressed, the actions are not free from *Hiṃsā*. Here though the Soul has not injured others, yet it has injured itself by defiling its own natural

⁸ *Puruṣārthasidhyupāya* of Amṛtacandra, 43, Shrimad Rajachandra Ashram, Agas

⁹ *Puruṣārthasidhyupāya* of Amṛtacandra, 45, Shrimad Rajachandra Ashram, Agas



constitution.¹⁰ We may thus say that both the indulgence in *Hiṃsā* and the negation of abstinence from *Hiṃsā* constitute if, by careless bodily movements no animate being is oppressed, the actions are not free from *Hiṃsā*.¹¹ In other words, he who has not abandoned *Hiṃsā* though he is not factually indulging in it, commits *Hiṃsā* on account of having the subconscious frame of mind for its perpetration. Again, he who employs his mind, body and speech in injuring others also commits *Hiṃsā* on account of actually indulging in it. Thus, wherever there is inadvertence of mind, body or speech, *Hiṃsā* is inevitable.¹²

2.1.4 Internal Mind and Outward Action

It will be the height of folly and impertinence if any man conceitedly argues that it is no use renouncing the performance of certain actions, but that the internal mind alone ought to be uncontaminated. But it is to be borne in mind that in lower stages, which exceedingly fall short of self-realisation, the external performance of a man has no meaning without his being internally disposed to do so. Hence the external and the internal influence each other; and in most cases the internal precedes the external. Thus, in no case, the outward commission of *Hiṃsā*, without the presence of internal corruption can be vindicated. He who exclusively emphasizes the internal at the expense of the external forgets the significance of outward behaviour.¹³ He loses sight of the fact that the impiousness of external actions necessarily leads to the pollution of the internal mind, thus disfiguring both the aspects, namely, the internal and the external. In consequence, both the *Nīścaya* and *Vyavahāra Nayas*, i.e., both the internal and external aspects should occupy their due places.

2.1.5 Intentional and Non-Intentional *Hiṃsā*

Hiṃsā is of two kinds, namely, intentional and non-intentional.¹⁴ The intentional perpetrator of *Hiṃsā* engages himself in the commitment of the acts of *Hiṃsā* by his own mind, speech and action; provokes others to commit them; and endorses such acts of others. Besides, *Hiṃsā*, which is unavoidably committed by defending oneself from one's foes, is denominated as non-intentional defensive *Hiṃsā*. This leads us to the philosophy of fighting defensive wars.¹⁵

¹⁰ *Puruṣārthasidhyupāya* of Amṛtacandra, 46, 47, Shrimad Rajachandra Ashram, Agas.

¹¹ *Ibid.*, 48.

¹² *Ibid.*, 48.

¹³ *Ibid.*, 50

¹⁴ *Jainendra-siddhāntasāra* by Pt. Chainsukhadasa, Page 63, Sadbodha Granthamala, Jaipur

¹⁵ *Ibid.*, Page 63.

2.1.6 Ahimsā (*Aṇuvrata* -*Mahāvratā*)

The householder, being snared in the meshes of infirmities, is incapable of turning away completely from *Hiṃsā*; hence he should keep himself away from the deliberate commission of *Hiṃsā* of the two-sensed to five-sensed beings.¹⁶ The commitment of *Hiṃsā* in being engaged in a certain profession, in performing domestic activities and in adopting defensive contrivances, cannot be counteracted by him. Thus he commits intentional injury to one-sensed *Jīvas*, namely, the vegetable-bodied, the air-bodied, the fire-bodied, etc.; and non-intentional injury in performing *ārambha* (domestic activities), *Udyoga* (profession) and *Virodha* (defense). He can therefore observe the gross form of *Ahiṃsā*, which is known as *Ahiṃsā Aṇuvrata*. Even in the realm of one-sensed *Jīvas* and in the realm of non-intentional injury he should so manage to confine his operations as may affect the life and existence of a very limited number of *Jīvas*.¹⁷ In these two provinces the point to note is that of alleviating the amount of injury that is apt to be caused and not that of total relinquishment which is not possible without jeopardizing the survival of man. Nevertheless, *Hiṃsā* even in the realm of one-sensed *Jīvas* and in the realm of non-intentional injury is unjustifiable. If we reflect a little, we shall find that man is subject to *Hiṃsā* by the very condition of his existence. Yet instead of aggravating the natural weight of *Hiṃsā* by falling foul upon one another and by our cruel treatment of the animal and vegetable kingdoms, we should endeavour to alleviate this general curse, to the extent to which we are capable of doing, by conforming ourselves to the sacred injunctions enjoined by Jaina spiritual teachers. The observer of *Ahiṃsā Aṇuvrata* should avoid gambling, hunting, drinking, meat eating, and the like. Vegetarianism is therefore prescribed. It limits us to the unavoidable injury caused to only one-sensed-*Jīvas*. This is the philosophy of vegetarianism propounded by Jainism.

The Muni extends active friendship to all living beings from the one-sensed to the five-sensed without any exception, and consequently all forms of intentional *Hiṃsā* are shunned and the question of being engaged in a certain profession, in performing domestic activities and in adopting defensive contrivances does not arise in his case. Thus the *Muni* follows *Ahiṃsā Mahāvratā*. The *Muni* is a world citizen. He, therefore, draws the attention of men to

¹⁶ *Puruṣārthasidhyupāya* of Amṛtacandra, 75, Rajachandra Ashrama, Agas.75; *Cāritra-pāhuḍa* of Kundakunda, 24, (Patani Digambara Jaina Granthamala Maroha under the title *Aṣṭapāhuḍa*, *Ratnakaraṇḍaśravakācāra* of Samantabhadra, 155, (Veer Seva Mandira, Delhi).53; *Puruṣārthasidhyupāya* of Amṛtacandra, 77 (Rajachandra Ashrama, Agasa); *Vasunandī-śravakācāra*, 209, (Bharatiya Jnanpith, New Delhi). *Yoga-Śāstra* of Hemacandra II. 21, (Prakrit Bharati Academy, Jaipur)

¹⁷ *Puruṣārthasidhyupāya* of Amṛtacandra, 91, (Shrimad Rajachandra Ashram, Agas)



the inefficacy of *Hiṃsā* for solving social, national and international disputes. He himself is the embodiment of *Ahiṃsā* and exhorts others to develop reverence for life as such.

2.2 *Satya* (*Aṇuvrata* - *Mahāvratā*)

It implies the making of wrong and improper statement by one who is overwhelmed by passions such as anger, greed, conceit, deceit and the like. Falsehood is of four kinds.¹⁸ The first kind of falsehood refers to the affirmation of the existent as non-existent,¹⁹ the second refers to the declaration of the non-existent, as existent,²⁰ the third refers to the representation of the existing nature of things as different from what they are²¹ and the fourth is indicative of speech which is disagreeable to others.²² The *Muni* avoids all these four forms of falsehood, and therefore, he is said to observe *Satya Mahāvratā*. But the householder has to speak harsh, unpleasant, violent words for defense, for running the household and doing professional management, therefore, he observes *Satya Aṇuvratā*. The observer of *Satya Aṇuvratā* does use words, which are soothing, gentle and ennobling. If any speech causes *Hiṃsā*, it should be withheld. Ultimately the criterion of *Satya* and *Asatya* is *Ahiṃsā* and *Hiṃsā* respectively. Thus *Satya* speech should lead to *Ahiṃsā*.

2.3 *Asteya* (*Aṇuvrata* - *Mahāvratā*)

Steya means the taking of things under the constraint of passions without their being given by the owner.²³ It may be noted here that things constitute the external *Prāṇas* of a man and he who thieves and plunders them is said to deprive a man of his *Prāṇas*.²⁴ This is not other than *Hiṃsā*. The *Muni* who observes *Mahāvratā* does not take anything whatsoever without the permission of others, but the householder uses such things freely as are of common use without their being given, such as well water, and the like.²⁵ Thus he is observing *Asteya Aṇuvratā*. It may be noted here that the *Muni* does not use even the common things without their being given by others. The householder does neither take those things which are

¹⁸ *Puruṣārthasidhyupāya*, 92

¹⁹ *Ibid.* 93.

²⁰ *Ibid.* 94.

²¹ *Ibid.* 95.

²² *Ibid.* 102.

²³ *Puruṣārthasidhyupāya* 103

²⁴ *Ibid.* 106

²⁵ *Yoga-Śāstra*, II. 66; *Ratnakaraṇḍa-śrāvākācāra* of Samantabhadra, (Veer Seva Mandira, Delhi), 57.



forgotten and dropped by others nor give them to anyone else.²⁶ Purchasing of costly things at reduced prices is stealing, which is probably due to the fact that one may sell a thing after getting it by improper methods.²⁷ Adulteration, abetment of theft, receiving stolen property, use of false weights and measures, smuggling, and the like are considered as part of stealing.

2.4 Brahmacharya (*Aṇuvrata - Mahāvratā*)

Sex-passion is *Abrahma*. He who frees himself completely from sexual inclination is observing *Brahmacārya Mahāvratā*. However, householder, who abstains himself from the sexual contacts with all other women except his nuptial partner, is observing *Brahmacarya Aṇuvrata*.²⁸ Sex-passion is *Himṣā* and *Brahmacarya* is *Ahimṣā*. The householder keeps himself away from adultery, prostitution, unnatural methods of sexual enjoyment and the like.²⁹

2.5 Aparigraha (*Aṇuvrata - Mahāvratā*)

Attachment to things is *Parigraha*.³⁰ Those who have a feeling of attachment to things in spite of their external renunciation are far from *Aparigraha* and those who have external things are not free from internal attachment.³¹ Thus if one is prone to remove internal attachment, one should correspondingly throw aside external possessions also. Attachment is a form of *Himṣā* and those who wish to practice *Ahimṣā* should avoid attachment. The householder is incapable of renouncing all *Parigraha*, therefore, he should limit the *Parigraha* of wealth, cattle, corn, buildings, etc.³² this is *Parigraha Parimāṇuvrata*. The *Muni* renounces all *Parigraha* of worldly things. Thus he follows *Aparigraha Mahāvratā*.

²⁶ *Kārttikeyanuprekṣā*, 335, (Shrimad Rajachandra Ashram, Agas)

²⁷ *Puruṣārthasidhyupāya* of Amṛtacandra, 110, (Shrimad Rajachandra Ashram, Agas)

²⁸ *Vasunandī-śrāvakācāra*, 212; Yaśastilaka and *Indian Culture* by Handiqui, Page 267 (Jivaraja Granthamala, Sholapur)

²⁹ *Puruṣārthasidhyupāya* of Amṛtacandra, 111, (Shrimad Rajachandra Ashram, Agas)

³⁰ *Puruṣārthasidhyupāya*, 112

³¹ *Puruṣārthasidhyupāya* of Amṛtacandra, 124 to 128,

³² *Kārttikeyanuprekṣā*, 342, (Shrimad Rajachandra Ashram, Agas). *Ratnakaraṇḍa-śrāvakācāra* of Samantabhadra, (Vir Seva Mandira, Delhi). 68, *Yoga-śāstra*, III. 1.



Parigraha-Parimāṇuvrata is socially very important. We should bear in mind that economic inequality and the hoarding of essential commodities very much disturb social life and living. These acts lead to the exploitation and enslavement of man. Owing to this, life in society is endangered. Consequently, Jainism pronounced that the remedy for the ill of economic inequality is *Parigraha Parimāṇuvrata*. The method of *Parigraha Parimāṇuvrata* tells us that one should keep with one self that which is necessary for one's living and the rest should be returned to society for its well being. Limit of wealth and essential commodities are indispensable for the development of healthy social life. In a way wealth is the basis of our social structure and if its flow is obstructed because of its accumulation in few hands, large segments of society will remain undeveloped. The hoarding of essential commodities creates a situation of social scarcity, which perils social life. In order to resist such inhuman tendency, Jainism incessantly endeavored to establish the social value of *Parigraha Parimāṇuvrata*.

Apart from the *Aṇuvratas*, the *śrāvaka* (the householder) has to observe the three *Guṇavratas* and four *Śikṣāvratas* known as seven *Śīlavratas*. These *Śīlavratas* serve the useful purpose of guarding the *Aṇuvratas*. They effect a positive improvement in the observance of *Aṇuvratas*. That which refrains unlimited movement in any direction is *Digvrata*; that which refrains from going to some region is *Deśvrata*. That which refrains wanton activity is *Anarthadaṇḍavrata*. All these three are styled as *Guṇavratas* (vows of withdrawal).

3.1 Nature of *Digvrata*

It consists in fixing the limits of one's own movements in the ten directions.³³ For the purpose of demarcation are utilised the well-known signs, such as oceans, rivers, forests, mountains, countries and *yojana* stones. As regards the time limit, Samantabhadra³⁴ and Akalaṅka³⁵ explicitly prescribe its life-long observance, while the other *ācāryas* implicitly state so. The *Śrāvaka-prajñapti*³⁶ tells us that since the householder is like a heated iron ball, his movements, wherever they are made, entail *Hiṃsā*. If the area of his movements is

³³ *Ratnakaraṇḍa-śrāvakācāra* of Samantabhadra, (Vir Seva Mandira, Delhi).69;

Puruṣārthasidhyupāya of Amṛtacandra, 137

Sarvārthasiddhi, VII. 21

³⁴ *Ratnakaraṇḍa-śrāvakācāra* of Samantabhadra, 68.

³⁵ *Rājavārtika*, of Akalaṅka, VII. 21, (Bharatiy Jnanapeeth, New Delhi)

³⁶ *Śrāvakācāra-prajñapti*, 281, (Bhāratīya Jnanapitha, New Delhi), *Yogasāstra* III. 2

circumscribed, he will thereby save himself from committing *Hiṃsā* as such outside that area. Thus by the avoidance of even the subtle sins beyond the determined limits, the *Aṇuvratī* (householder) becomes like a *Mahāvratī* (ascetic) in respect of the regions lying beyond those limits.³⁷ Besides, the *Kārttikeyanuprekṣā* tells us that by fixing the limits in all the ten directions the passion of greed is controlled.³⁸ This may be explained by saying that the *Digvratī* has automatically renounced the getting of wealth, even if it can be easily got, from the area outside the limits.³⁹ It will not be idle to point out here that the limitation of movements in the external world tends to reduce the internal passions, thereby fulfilling the purpose for which the *Digvrata* is enjoined.

3.2 Nature of *Deśavrata*

The *Sarvārthasiddhi* expound the nature of *Deśavrata* as limiting one's own movements to the region determined by certain villages and as renouncing the rest of the places.⁴⁰ Vasunandi has explained it by affirming that it implies the abandonment of the habitation of those countries or places where the observance of vows is threatened or rendered difficult.⁴¹ It is very interesting to note that Śrutasāgara, the 16th century commentator of the *Tattvārtha-sūtra* has subscribed to the view of Vasunandi by saying that the *Deśavrata* consists in discarding those places which obstruct the due observance of *vratas* and which occasion insalubrities mind.⁴²

3.3 Nature of *Anarthadaṇḍavrata*

Kārttikeya defines *Anarthadaṇḍavrata* as renouncing the commitment of such acts as is not subservient to any useful purpose.⁴³ Being frivolous, they simply engender insalubrities mind, which results in depravity. The *śrāvaka-prajñāpti* affirms that actions without any purpose bring about more Karmic bondage than the actions with some end in view,

³⁷ *Ratnakaraṇḍa-śrāvakācāra* of Samantabhadra, 155, (Vir Seva Mandira, Delhi).70; *Puruṣārthasidhyupāya* of Amṛtacandra, 138, (Rajachandra Ashrama, Agas),. *Sarvārthasiddhi*, VII. 21.

³⁸ *Kārttikeyanuprekṣā*, 341

³⁹ *Sarvārthasiddhi*, VII.

⁴⁰ *Sarvārthasiddhi*, VII.

⁴¹ *Vasunandī- śrāvakācāra*, 215.

⁴² *Tattvārthavṛtti* of Śrutasāgarasri, VII. 21

⁴³ *Kārttikeyanuprekṣā*, 343



inasmuch as the former may be committed at any time even without any necessity, while the latter are performed at some specific time out of some necessity.⁴⁴

3.3.1 Forms of Anarthadaṇḍavrata

The perpetration of barren and inane actions admits of multitudinous forms, but for the sake of comprehension five forms have been recorded. Kārttikeya, Samantabhadra, and the commentators of *Tattvārtha-sūtra* like Pūjyapāda and Akalaṅka, recognise five forms of *Anarthadaṇḍas*. They are:

- *Apadhyāna*,
- *Pāpopadeśa*,
- *Pramādacarita*,
- *Hiṃsādāna*
- *Duśruti*

Firstly, *Apadhyāna* implies inauspicious reflections, which procreate nothing except a vicious trend of thought. This involves the fact of peeping into another man's faults and infirmities, coveting another man's wealth, seeing another man's wife with an evil eye,⁴⁵ witnessing the dissension among persons,⁴⁶ mutilating, imprisoning and killing others and getting interested in hunting, victory, defeat, war, adultery, theft, gambling and the like.⁴⁷

Secondly, *Pāpopadeśa* means the giving of evil instructions to persons earning livelihood by service, business, writing documents, cultivating land and working in the field of art.⁴⁸ Samantabhadra, Pūjyapāda, and Akalaṅka include in *Pāpopadeśa* the following things: the talk of selling slaves and beasts profitably and the giving of direction to hunters, fowlers and the like.⁴⁹ Thus the provocation of vicious tendencies on account of which an individual may indulge in corrupted, passionate, and life-injuring ways may briefly sum up the meaning of *Pāpopadeśa*.

⁴⁴ *Śrāvakācāra-prajñapti*, 290

⁴⁵ *Kārttikeyanuprekṣā*, 344

⁴⁶ *Ratnakaraṇḍa-śrāvakācāra* of Samantabhadra, 155, (Vīra Sevā Mandira, Delhi). 78; *Sarvārthasiddhi*, VII. 21.

⁴⁷ *Puruṣārthasidhyupāya* of Amṛtacandra 141, 146

⁴⁸ *Ibid.*, 142

⁴⁹ *Ratnakaraṇḍa-śrāvakācāra* of Samantabhadra, 155, (Vir Seva Mandira, Delhi)., 76; *Sarvārthasiddhi*, VII. 21.

Thirdly, *Pramādacarita* consists in doing such actions purposelessly as digging the ground, uprooting trees, trampling lawns, sprinkling water, burning and quenching fire, plucking leaves, fruits and flowers, wandering⁵⁰

Fourthly, *Hiṃsādāna* implies the giving of the instruments of *Hiṃsādāna* like knife, poison, fire, sword, bow, chain etc to others.⁵¹ According to Kārttikeya the rearing of violent animals like cats etc., and the business of weapons like iron etc. come under *Hiṃsā*.⁵²

Lastly, *Duśruti* implies the listening to and teaching of such stories as are passion exciting. Besides, the study of literature aggravating worldly attachment, describing erotic things, and dealing with other intense passion exciting things has also been included in *Duśruti*.⁵³

Keeping limited things of use (*Bhogopabhoga-parimāṇa-vrata*); pursuing self-meditation (*Sāmāyikavrata*); observing fast in a specific way (*Proṣadhovāṣavrata*) and offering food etc. (*Atithisarivibhāgavrata*) to a non-householder guest who observes self-restraint and propagates ethico-spiritual values- all these four have been proclaimed to be *Śikṣāvratā* (vows of pursuance).

3.4 Nature of *Bhogopabhoga-parimāṇa-vrata*

We now proceed to deal with the nature of *Bhogopabhoga-parimāṇa-vrata*. The word *Bhoga* pertains to those objects which are capable of being used only once, for instance, betel-leaf, garland, etc., and the word *Upabhoga* covers those objects which are capable of being used again and again, for instance, clothes, ornaments, cots,⁵⁴ etc. Thus the *Bhogopabhoga-parimāṇa-vrata* implies the limitation in the use of the objects of *Bhoga* and *Upabhoga* in order to reduce attachment to the objects.⁵⁵ It may be pointed out here that this *Vrata*

⁵⁰ *Kārttikeyanuprekṣā*, 346, 6; *Ratnakaraṇḍaśrāvākācāra*, 80; Sarvārthasiddhi, VII. 21; *Puruṣārthasidhyupāya* of Amṛtacandra, 143

⁵¹ *Ratnakaraṇḍa-śrāvākācāra* of Samantabhadra, 155, (Vir Seva Mandira, Delhi) 77; *Śrāvākācāra-prajñapti*, Comm. 289; *Puruṣārthasidhyupāya* of Amṛtacandra, 144, *Sāgāradharmāmṛta* of Āśādhara, V. 8 (Bhharatiya Jnanapeeth, New Delhi)

⁵² *Kārttikeyanuprekṣā*, 347

⁵³ *Ratnakaraṇḍa-śrāvākācāra* of Samantabhadra, 155, (Vir Seva Mandira, Delhi), 79; *Kārttikeyanuprekṣā*, 348, *Sāgāradharmāmṛta* of Āśādhara, V.9

⁵⁴ *Ratnakaraṇḍa-śrāvākācāra* of Samantabhadra, 155, (Vir Seva Mandira, Delhi), 83.

⁵⁵ *Kārttikeyanuprekṣā*, 350, *Ratnakaraṇḍaśrāvākācāra* of Samantabhadra, 155, (Vir Seva Mandira, Delhi).82; Sarvārthasiddhi, VII. 21; *Sāgāradharmāmṛta* of Āśādhara, V 13.



includes not only the positive process of limitation, but also the negative process of renunciation. Kārttikeya tells us that the renunciation of those things that are within one's own reach is more commendable than the renunciation of those things that are neither possessed, nor likely to be possessed in future. Samantabhadra points out that the *Vrata* does not consist in giving up things unsuitable to oneself along with those which are not worthy to be used by the exalted persons, but that it consists in the deliberate renouncement of the suitable objects of senses, since the above two types of things are not even used by commonplace persons.⁵⁶ Amṛtacandra tells us that the layman should renounce, according to his capacity, the use of objects which are not prohibited.⁵⁷

3.5 Nature of *Sāmāyika*

Sāmāyika is the positive way of submerging the activities of mind, body and speech in the *Ātman*.⁵⁸ The consideration of seven requisites is necessary for the successful performance of *Sāmāyika*.⁵⁹

- 1 Place That place, which is free from disturbing noise, gathering of persons, and insects like mosquitoes, flies, etc., is the suitable place for *Sāmāyika*.⁶⁰ In other words, the place of silence and solitude, whether it is a forest, a house, a temple or any other place, should be chosen to perform *Sāmāyika*.⁶¹
- 2 Time *Sāmāyika* should be performed three times a day, i.e., in the morning, noon and evening.⁶² The great Amṛtacandra says that the householder should consider the act of *Sāmāyika* as obligatory and perform it at least twice a day, i.e., in the morning and evening.⁶³ He further remarks that its performance at other times will conduce towards the enhancement of the spiritual and moral characteristics; hence it is not improper, but beneficial.⁶⁴

⁵⁶ *Ratnakaraṇḍa-śrāvakācāra* of Samantabhadra, 155, 86, Kārttikeyanuprekṣā, 351,

⁵⁷ *Puruṣārthasidhyupāya* of Amṛtacandra, 164, (Rajachandra Ashrama, Agas)

⁵⁸ *Rājavārtika*, VII. 21/7.

⁵⁹ *Kārttikeyanuprekṣā*, 2

⁶⁰ *Kārttikeyanuprekṣā*, 353

⁶¹ *Ratnakaraṇḍa-śrāvakācāra* of Samantabhadra, (Vir Seva Mandira, Delhi), 99.

⁶² *Kārttikeyanuprekṣā*, 354, (Rajachandra Ashrama, Agas)

⁶³ *Puruṣārthasidhyupāya* of Amṛtacandra, 149,

⁶⁴ *Ibid.*

- 3 Posture Sitting and standing postures are generally recommended for the performance of *Sāmāyika*.⁶⁵
- 4 Meditation The aspirant should purge the mind of sensual pleasures by concentrating on the sermons of the Jina, adopt submissive and surrendering gestures, and finally, either repeat the devotional hymns mentally or absorb himself in self-meditation;⁶⁶ and three folds purity of mind, body and vocal

3.6 Nature of *Proṣadhopavāsavrata*

Samantabhadra⁶⁷ and others, enunciate⁶⁸ the *Proṣadhopavāsa-vrata* as 'renouncing the four kinds of food on the eighth and fourteenth lunar days in each fortnight'. Probably keeping in view the infirmness of disciples, *Kārttikeyanuprekṣā*⁶⁹ also includes the eating of unseasoned food once a day in the *Proṣadhopavāsa-vrata*, and Amitagati⁷⁰ and Āśādhara⁷¹ also comprise the taking of only water in this *Vrata*. The observance of this *Vrata* requires the performance of meditation, the study of spiritual literature, and the avoidance of bath, perfumes, bodily embellishment, ornaments, cohabitation and household affairs.⁷² The *śrāvaka-prajñapti* prescribes that the relinquishment of food, bodily embellishment, cohabitation; household affairs should be affected either partially or completely in the *Proṣadhopavāsa-vrata*. As regards the place for the performance of this *Vrata*, a temple, the abode of *Sādhus*, a *Proṣadhopavāsa-vrata* or any holy place should be chosen for one's stay.⁷³

3.7 Nature of *Atithisamvibhāga-vrata*

He who offers four kinds of gifts to deserving recipients is pursuing the *Atithisamvibhāga-vrata*.⁷⁴ Four kinds of gifts have been recognised; namely, food, medicine, books and

⁶⁵ *Kārttikeyanuprekṣā*, 355, (Rajachandra Ashrama, Agas)

⁶⁶ *Ibid.*, 355-356.sss

⁶⁷ *Ratnakaraṇḍa-śrāvakācāra* of Samantabhadra, 106, (Vira Sevā Mandira, Delhi).

⁶⁸ *Puruṣārthasidhyupāya* of Amṛtacandra, 151, (Rajachandra Ashrama, Agas). *Sāgāradharmāmṛta* of Āśādhara, V. 34; *Kārttikeyanuprekṣā*, 359, (Rajachandra Ashrama, Agas).; *Yāśastilaka and Indian Culture*, Page 282.

⁶⁹ *Kārttikeyanuprekṣā*, 359,

⁷⁰ *Amitagati-śrāvakācāra*, VI. 90, (Anantakirti Digambara Jaina Granthamālā, Mumbai)

⁷¹ *Sāgāradharmāmṛta* of Āśādhara, V. 35

⁷² *Kārttikeyanuprekṣā*, 358, (Rajachandra Ashrama, Agas), 8

⁷³ *Śrāvakācāra-prajñapti*, 321, 322; *Sarvārthasiddhi*, VII 21

⁷⁴ *Kārttikeyanuprekṣā*, 360,361



fearlessness.⁷⁵ Food, medicine, *Upakaraṇa* (religious accessories) and the place of shelter is the other list of four objects.⁷⁶ All these things should be worthy of the *Pātras*. Only such things should be given as are useful for the pursuance of studies and for practicing austerities of a very high quality, and as do not bring about attachment, aversion, incontinence, Pride, sorrow, fear and the like.⁷⁷ Just as water washes away blood, so proper gifts to saints would for certain wipe off the sins accumulated on account of the unavoidable household affairs.⁷⁸ The paying of obeisance to the holy saints causes noble birth; the giving of *Dāna* to them entails prosperous living; their servitude promotes high respect; their devotion determines gracious look; and the extolling of their virtues brings about celebrity.⁷⁹ Vasunandi tells us that the gift to *Pātras* is just like a seed sown in a fertile land; the gift to *Kupātras* is just like a seed sown in a semi-fertile land; and the gift to *Apātras* is just like a seed sown in a barren land.⁸⁰

4.1 Eleven *Pratimās*: (Eleven Stages for Becoming Excellent *śrāvaka*)

The eleven *Pratimās* are denominated

- i. *Darśana*,
- ii. *Vrata*,
- iii. *Sāmāyika*,
- iv. *Proṣadha*,
- v. *Sacittatyāga*,
- vi. *Rātribhuktityāga*,
- vii. *Brahmacārya*,
- viii. *Ārambhatyāga*,
- ix. *Parigrahatyāga*,
- x. *Anumatityāga*,
- xi. *Uddiṣṭatyāga*

Darśana-pratimā: The first stage is *Darśana-pratimā*. After the attainment of *Samyagdarśana* the aspirant who should be styled *Dārśanika-śrāvaka* resolutely forsakes the use of odious things such as meat, wine and the like, and becomes indifferent to worldly and heavenly

⁷⁵ *Kārttikeyanupreṣā*, 362, *Amitagati-śravakācāra*, IX. 83, 106, 107; *Vasunandī-śravakācāra*, 233

⁷⁶ *Ratnakaraṇḍa-śrāvakācāra* of Samantabhadra, 117, *Yasastilaka and Indian Culture*, Page 283

⁷⁷ *Puruṣārthasidhyupāya* of Amṛtacandra, 170

⁷⁸ *Ratnakaraṇḍa-śrāvakācāra* of Samantabhadra, 114

⁷⁹ *Ibid*, 115

⁸⁰ *Vasunandī-śravakācāra*, 240-242



pleasures, and nourishes the spirit of detachment. If we subtract the attainment of *Samyagdarśana* from this stage we shall get the eleven stages of moral advancement in contradistinction to the eleven stages of spiritual advancement owing to *Samyagdarśana*.

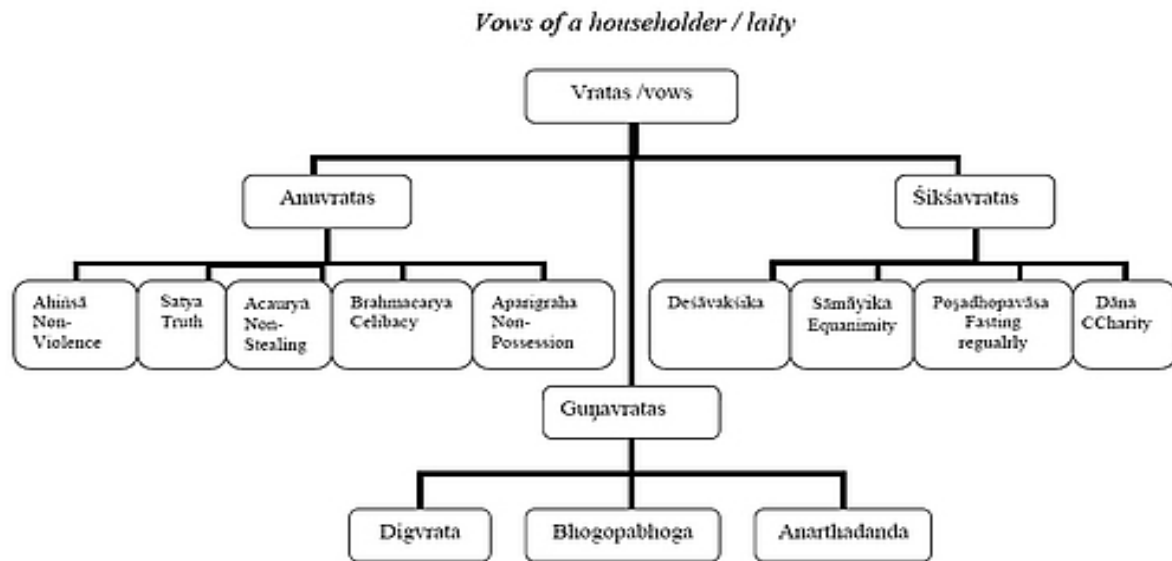
Vrata-pratimā: The second stage is called *Vrata-pratimā*. This second rung of the ladder of the householder's evolution of conduct comprises the scrupulous observance of *Aṇuvratas*, *Guṇavratas* and *Śikṣāvratas*. We have already dwelt upon the nature of these *vratas*, so need not turn to them again.

Sāmāyika and *Proṣadha Pratimās*: The third and fourth stages bear the designations of *Sāmāyika* and *Proṣadha Pratimās* respectively. A question may be asked: when *Sāmāyika* and *Proṣadha Pratimās* have been treated as *Aṇuvrata*, why have they been regarded as constituting the third and fourth *Pratimās*, respectively? As a matter of fact, these sum up the entire spiritual life of the householder. Besides, *Sāmāyika*, and *Proṣadhopavāsa* are closely interrelated and so influence each other. *Proṣadhopavāsa* assists in the due performance of *Sāmāyika* and sometimes *Sāmāyika* encourages the performance of the other with purity and zeal. In the science of spirituality theory cannot countervail practice. So, if these two *Vratas* are elevated to the rank of *Pratimās*, it is to favour the deepening of spiritualconsciousness, and hence it is justifiable.

The remaining *Pratimās*: All the subsequent stages rest on the relinquishment of *Bhoga* and *Upabhoga*. *Sacittatyāga-pratimā* consists in renouncing the use of articles having life, namely, roots, fruits, leaves, barks, seeds and the like. The observer of the discipline prescribed by this stage does not also feed others with those things, which he himself has renounced. The next stage is recognised to be *Rātri-bhuktivirati*. This stage refers to the object of *Bhoga* predominantly food. He who has ascended this stage neither eats food nor feeds others at night. The next stage known to as *Brahmacārya-pratimā* prescribes absolute continence. This is indicative of the further limitation in the objects of *Upabhoga*. The eighth stage of householder's advancement, which is known as *ārambhatyāga* signifies the discontinuance of service, cultivation, and business, in short, the means of livelihood. Besides, he neither suggests others to do business, etc., nor commends those who are doing so. The next stage, namely, *Parigrahatyāga-pratimā* enjoins the abandonment of all kinds of acquisitions except clothes, and in those too the observer is not attached. In the tenth stage, the aspirant refuses to give advice or suggestion regarding matters concerning the householder, hence it is called *Anumatityāga-pratimā*. Here all the objects of *Bhoga* and



Upabhoga have been renounced except clothes, and proper food cooked for him. The highest point of householder's discipline is arrived at in the eleventh stage when the aspirant renounces home and goes to the forest where ascetics dwell and accepts vows in the presence of a Guru. He performs austerities, lives on food obtained by begging, and wears a piece of loincloth. Thus he is designated as excellent *śrāvaka* and the stage is called *Uddiṣṭatyāga-pratimā*.



Transgressions / Flaws of Vows

1. Non-violence

- Binding living beings in captivity
- Beating living beings
- Mutilating limbs
- Overloading excessive weight on living beings
- Withdrawing or providing insufficient food or water to living beings.

2. Truth

- Untruth pertaining to ownership
- Forgery or adulteration of goods
- Misrepresentation as witness
- Divulging secrets of others
- Using harsh language



3. Non-Stealing

- Pick up goods not given and employing thieves to obtain things
- Receiving stolen merchants
- Using false weights and measures
- Adulterating commodities

4. *Digvrata* Vow for Directional Movements

- Ignorantly going in upward direction
- Ignorantly going in downward direction
- Ignorantly going in linear direction
- Increase the location limits
- Transgress the limited space in ignorance

5. *Bhogopbhoga* or Limit Use or Desire of Things used once (Food) and many times (Clothes etc).

- Reminiscing the things consumed earlier
- Excess indulgence in too much action (vulgar) before others.
- Excessive craving for consumption of things in future
- Passions and attachment in the present things

6. Flaws of *anarthadaṇḍa* (useless or without purpose Activities)

- Brooding
- Purposeless mischief
- Facilitation of destruction
- Giving harmful advice
- Helping hunters to find animals

7. Flaws of *Deśāvakāśika* (Movement Restrictions of Cities, Countries etc.)

- Ask others to do work exceeding his limits without transgressing ones own
- Do the with some other sound like coughing
- Ask others to get things
- Expose oneself to others
- To throw stones etc on others

8. Flaws of *Sāmāyika* (Equanimity or Concentration)

- Unclear expression of words or *mantras*



- Constant movement of one's body
- Mentally engaging in other thoughts than on spirituality
- Thinking that *Sāmayika* is useless
- Forget the *Mantras* or *Sūtras* during *Sāmayika* because of unstable mind

9. Flaws of *Poṣadhopavāsa* or fasting regularly

- Dying with hunger he wears the clothes of *Pūjā*.
- Due to above he also does urine in negligence
- Due to hunger in negligence he puts the bed
- Due to hunger in negligence he does not do any work with respect
- Due to hunger in negligence his mind remains unstable

10. Flaws of *Dānā* or Charity

- Cover food with leaves
- Put food on the leaves
- Disrespect while giving
- Careless while giving
- Is unhappy when others are giving
- Accepting goods without paying or underpaying the required taxes and price

11. Celibacy

- Company of prostitutes or other women
- Arranging marriages of others children
- Perverted sexual practices or Use other parts of body for sexual satisfaction
- Use sexually provocative language
- Excessive craving for the company of other sex

12. Non-Possession

- Gaining new lands
- Disguising excess accumulation of gold and silver
- Going beyond the volume limit on grain/foodstuffs by repackaging these commodities in more compact containers
- Not counting on newborn of the livestock as an increase in overall holdings, since they were “not purchased”
- “Diminishing” the amount of household goods by combining them, welding plates together.

B.4.3.2

Meditation (Dhyāna)

Dr. Sushma Singhvi

As a means of self-realization, Meditation holds the supreme position. In fact, all ethical disciplines aim at perfect state of meditation. The conception of state of meditation differs from one system to another, but they all agree regarding the importance of meditation. *Dhyāna* is one of the forms of internal penance is defined in the *Tattvārtha-sūtra* as the concentration of thought on a single object for up to one *muhūrta* (48 minutes)¹. It may be of four types, the first and the second being inauspicious and the third and fourth being auspicious.

Types of Dhyāna

*Tattvārtha-sūtra*¹ has classified *Dhyāna* into four categories:

1. Ārta
2. Raudra
3. Dharma
4. Śukla

The first two are inauspicious and the last two are auspicious. The last two types of *Dhyāna* are said to lead to liberation.

1. Ārta Dhyāna²

This *Dhyāna* has been further classified under four heads:

1. Anīṣṭa-samyogaja,
2. Iṣṭa-viyogaja,
3. Vedanā-janita
4. Nidāna-janita

As it is clear from the names of these *Ārta Dhyāna*, all of them are connected with worries emanating from worldly objects. *Anīṣṭa-samyogaja* relates to anxiety to remove the undesirable objects like poison, thorn, enemy, weapon, etc. The opposite of it is *Iṣṭa-viyogaja* where one thinks of means of attaining such desirable objects as son, wife or wealth in their absence. *Vedanā-janita ārta Dhyāna* is connected with anxiety for finding

¹ *Tattvārthasūtra* Umāsvāti, IX/29

² *Ibid.* IX 31



devices to remove the physical disease. *Nidāna-janīta* means concentrating on the means of obtaining the worldly pleasures by a person who yearns for them.

2. Raudra Dhyāna

This type of *dhyāna* is worse than *ārta-dhyāna*³. It arises from relishing ideas about sinful violence, falsehood, theft, and preservation of objects of enjoyments; it is found only up to the 5th stage of spiritual development. The first type is called *himsānandī* means taking delight in killing, crushing, or destroying the living beings either by self or through others. It includes skill in violent actions, advising sins and association with cruel people. Desire of killing in the battle; taking delight in hearing, seeing or remembering the miseries of sentient beings; being envious of others prosperity are all included in this type of *dhyāna*.

Mr̥sānandī-raudra-dhyāna includes falsehood, composing deceptive literature for one's own pleasure, collecting wealth by deceit and deceiving the simple-minded. *Cauryanandī-raudra-dhyāna* includes not only the act of theft but also preaching dexterity in theft. *Viṣayanandī-raudra-dhyāna* includes desire to take possession of all good things of the world and thinking of fighting ferociously for attainment of the objects of enjoyment.

It is obvious that only a man who is fully disciplined can avoid *raudra-dhyāna* which persists up to the 5th stage of spiritual development. These two above-mentioned inauspicious types of *Dhyāna* require no effort and are spontaneous. They do not lead to liberation, only the auspicious types of *Dhyāna* viz. *Dharma* and *Śukla Dhyāna* lead to liberation.

3. Dharma Dhyāna

The aspirant should be possessed of knowledge and detachment, self-control, firm desire for liberation, should be active, calm and steadfast.⁴

Place for Dharma Dhyāna

Whether crowded or lonely, any place is fit for meditation, if the mind is firm. But the surroundings also influence the mind. Therefore, that place should be avoided which is inhabited by low people, ruled by a wicked king and surrounded by hypocrites, highly perverted persons, gamblers and drunkards. In short, all such places, where disturbances

³ *Tattvārthasūtra*, Umāsvāti, IX/36

⁴ *Tattvārthasūtra* Umāsvāti, IX/37



may be caused by people of reprehensible profession, bad character, women, or animals, should be avoided.

On the other hand, a place that is sanctified by the association of great persons, and is lonely like seashore, forest, mountain, island, etc. should be chosen. The place for meditation should not have disturbance by noise, rain or wind.

Postures for Dharma Dhyāna

Every place and every posture is suitable for meditation for him, who is detached, steadfast, firm and pure. Yet postures have importance of their own. They are

- Paryāṅkāśana,
- Ardhaparyāṅkāśana,
- Vajrāsana,
- Virāsana,
- Sukhāsana,
- Kamalāsana,
- Kāyotsarga

The first and last of these seven, are especially suitable for the modern age, when people lack energy. The aspirant should face east or north, though there is no fixed rule. One who has controlled his posture becomes immune from the clemencies of nature. Sitting cross-legged; one should place his left hand on the lap, concentrating his sight on the tip of the nose, and making his face as motionless as the lake with fish asleep.

Other auxiliaries of Dhyāna

In *Pātañjala Yoga*, much importance has been attached to *Prāṇāyāma*. In Jainism also, Śubhacandra considers control over breath of much importance for control over mind. At the same time he also says that controlling the breath may lead to *ārta dhyāna*. The main purpose of these *prāṇāyāma* is to control the mind, and they give to know the whole world also. Better than *prāṇāyāma* is *pratyāhāra*, which means concentrating on forehead by withdrawing the senses. Besides, one can concentrate on the eyes, the ears, the tip of nose, the mouth, the naval, the head, the heart, and the place between the two eyebrows.



Object of Dharma Dhyāna

Leaving attachment and infatuation, one should cut, as it were the enemy of *karmas* by the sword of *Dhyāna*. The chief object of *Dhyāna* is Soul. Soul should strive for the attainment of self, that is, the soul. All these *yonis* / destinies are the result of *karmas*, the real self is *Siddha*. Self is possessed of the four infinitive qualities of energy, knowledge, perception and bliss. Amongst the objects of *Dhyāna* are sentiments and the insentient, their triple nature of continuance, birth and destruction, *arhantas* and *siddhas*. What is necessary is to distinguish the self from the body. The self should think that he is simply a light which has no foe or friend. Thereby he should leave all desire for beauty, age, strength, wealth etc.

Types of Dharma Dhyāna

Tattvārtha-sūtra mentions four types of *Dharma Dhyāna*:

1. **Ajñāna vicaya** – it means having firm faith in the nature of things as taught in the scriptures composed by the omniscients. It becomes necessary when there is no teacher, one's own intellect is not so subtle, when there is rise of *karmas* and the objects are subtle and when one does not find proper causes and illustrations. Or, the person, who has himself grasped the nature of things, uses *naya* and *pramāṇa* for supporting the truth is also said to have performed *ajñāna- vicaya- dharma-dhyāna*. All studies of scriptures constitute this type of *dharma dhyāna*.
2. **Apāya-vicaya** - to think that the perverted souls are opposed to the path of the omniscient, or to ponder over ways and means of realizing preachers from wrong belief, knowledge and conduct, constitutes *apāy-avicaya*. To contemplate on seven *tattvas* is also *apāya-vicaya-dharma=dhyāna*.
3. **Vipāka-vicaya** - it means thinking of the various effects of the *karmas* on the creatures. All pleasures and pains are results of one's own actions that should be regulated and controlled. All reflections on this aspect are included in this type of *dharma dhyāna*.
4. **Samsthāna-vicaya** - it means reflecting over the nature and form of the universe with a view of attaining detachment. It includes reflection over the shape of the universe, the seven hells and their miseries, the middle region, the sixteen heavens and their pleasures, and the *Siddhaśīlā* or the place where liberated souls reside.



4. Śukla Dhyāna

In *Dharma Dhyāna*⁵, the consciousness of the distinction between subject and object of knowledge persists; whereas in *Śukla Dhyāna* all conceptual thinking ceases gradually. *Śukla Dhyāna* is so called, because it emerges when the filth of passions has been destroyed or has subsided.

Śukla Dhyāna is possible only for a person with a body of the best order (*vajravṛṣabha-nārāca-saṁsthāna*) and for one who has the knowledge of the eleven aṅgas and fourteen *guṇasthānas*.

Stages of Śukla Dhyāna

With gradual disappearance of conceptual thinking, the *Śukla Dhyāna* has following four stages, the first two which occur up to the 12th *guṇasthāna* and the last two only to an omniscient:

1. *Prthakatva- vitarkavicāra* - In this stage, all the three types of activities of body, speech, and mind (*yogas*) continue and the aspirant shifts from one kind of activity to another, from one substance to another, and from one modification to another. All these stages of thinking depend on the scriptural knowledge. In spite of the fact that the object of thinking changes here, it is called *Dhyāna*, because many *Dhyāna* together also form *Dhyāna*.

2. *Ektva vitarka-vicāra* – Here only one of the three *yogas* persists and there is no shifting from one object of thinking to another. In this stage, also thinking depends on scriptural knowledge. After this stage, the aspirant becomes omniscient, and all the obscuring *karmas* are destroyed.

3. *Sūkṣmakriyā-pratipatti*- Now only the subtle activities of body persist and all types of vocal and mental and gross type of physical activities cease. Only the four non-obscuring *Karmas*, viz. age-determining, feeling-determining, name-determining, and family-determining *Karmas* remain. Now, if the age-determining *Karman* has the same length as other *karmas* exceed age-determining *Karma*, they are brought in line with the last mentioned *Karman* by means of *samudgāta*. While resorting to gross physical activities, he makes the gross vocal

⁵ *Tattvārthasūtra*, Umāsvāti, IX/39



and mental activities subtle; and then resorting to the later, he makes the former also subtle. Resorting to the subtle physical activities, he stops other two activities completely.

4. Samucchinnakriyā - Here all activities stop completely. The soul shines forth in its intrinsic luster, all *Karmas* exhaust, and he leaves his body in the time taken for pronouncing five small letters.

To conclude we say, that Jainism lays emphasis on penance, but it should be characterized by spiritual awakening, or else it just becomes torture of the body. The transcendental morality culminates in meditation, which should never be used as a means for attaining supernatural powers.

B.4.3.3

Yoga in Jain Tradition

Dr. Priyadarshana Jain

Introduction

India is a spiritual land. It has been a birthplace for innumerable spiritual, philosophical and religions traditions since time immemorial. Unlike in the west, the eastern philosophical schools developed simultaneously, be it Brāhmaṇic or Śramaṇic. But in both traditions and in almost every Indian School of Philosophical thought, the terms *Yoga* and *dhyāna* find an important place. According to Vedic Ṛṣis the originator of *Yoga* concepts is supposed to be Hiranyagarbha, the personified form of God or the Ultimate Energy. According to the Jainas it is the first tīrthaṃkara Ṛṣabhadeva. In India, Philosophy and Yoga have not developed independently of each other, as they are not separate entities. Generally every system of philosophy has a corresponding *Yoga* technique for the practical application of the doctrines¹ Yoga was a way of life in Ancient India; spiritual and religious exercises, which lead towards liberation, are termed as *Yoga*. References of *Yoga* in *Atharvaveda*, *Upaniṣadas*, *Mahābhārata*, *Bhagavadgītā*, *Smṛtis*, *Purāṇas*, *Yogavāsiṣṭha*, etc., go to prove the popularity of *Yoga* in the Brāhmaṇic tradition.

However it was Maḥarṣi Patañjali who systematically presented the eight-fold Yoga in his *Yogasūtra*. The *Yoga* styled naked monuments in the *kāyotsarga* posture in Mohenjodaro too are a pointer to this fact, besides we find references of Avadhūta and Tāpasas. The Bauddha path of purification is spelt through *śīla* (conduct) *samādhi* (peace) and *prajñā* (enlightenment) and its practical Yoga philosophy is the popular *Vipassanā* Meditation. The Jaina path of purification is a synthesis of Right faith, Right Knowledge and Right Conduct “i.e. *ātmadarśana*, *ātmajñāna* and *ātmaramaṇa*”, in other words faith in the *ayoga* transcendental state of the soul, knowledge of transcending the mundane conditioning of mind, body and speech. The way of transcending materialism and manifestation of the spiritual personality within is termed as *Mokṣa-margā*. Whether it is the *Yoga Mārga* of Sāṃkhya, *Viśuddhi* of Buddhism or *Mokṣa-argā* of Jainism, all are intimately related and have influenced each other. It is worthwhile to see the unity of their expositions². The four basic doctrines acceptable to all these systems of Yoga are:

¹ Haribhadra's Yoga works and Psychosynthesis

² Ibid Pg.12



- The existence of soul or consciousness as an independent entity.
- The soul or conscious entity is pure but is covered by a curtain of ignorance or *kleśas* or *karmas*.
- The origin of such ignorance is unknowable, still there is a possibility of removing it by human efforts and lastly,
- Self-stabilization of the soul or consciousness after getting rid of ignorance.

Although the four basic principles are the same, they are termed and named differently in each system. The following table summarizes the above four principles.³

Details	Jain	Buddhist	Sāṃkhya	Nyāya Vaiśeṣika
Subject	Independent existence of consciousness named <i>Jīva</i> or <i>Ātmā</i>	Independent consciousness named <i>Citta</i>	Pure consciousness named <i>Puruṣa</i>	Consciousness named <i>Ātman</i> or <i>Jīva</i> .
Cause of Bondage	Veiled by perverse attitude, delusion and <i>karmas</i>	Ignorance named <i>samudaya</i> and <i>tṛṣṇā</i> i.e. desire	<i>Avidhyā</i> or ignorance	False knowledge, veil of <i>Māyā</i>
Path of liberation	Right Faith, Knowledge & Conduct	Eight-fold path <i>śīla, samādhi, prajñā saṃvara, nirjarā</i> ,	Discrimination and eight fold <i>Yoga mārga</i>	Right Knowledge and <i>Yoga mārga</i>
State of Liberation	Mokṣa	Nirvāṇa, Kaivalya	<i>Videha Mukti</i>	<i>Mukti</i> or <i>Niḥśreyas</i>

The above table enumerates the reflections of the ancient saints and seers, who experienced reality but expressed it in different terminology. They did *sādhana* and through *Tapa* i.e. austerity purified their souls just as gold was purified when subject to fire. Thus we see that the term '*tapa*' was more in vogue than Yoga. The *Śramaṇa* is indicative of *śrama* i.e. effort *śama* i.e. subduing of passions or *sama* i.e. balance of mind. The *Śramaṇas* as

³ Haribhadra's Yoga works and Psychosynthesis, Pg.12

well as *Tapasas* and *Yogis* saw the limitation of physical penance like fasting, mortification of the flesh, etc., and realized that conquer of senses and inner passions was important for liberation. The term *tapa* fell short of positive connotation; hence the term *Yoga* became popular, at least in the Vedic tradition. The term *Yoga* became indicative of the realization of the ultimate reality. It came to be considered as the best and short cut to reality.

Meaning of the Word Yoga

The word *Yoga* is derived from the root word ‘*yuj*’ which means ‘to join’ and it also means stability of mind. The ultimate aim of all Indian philosophies except Cārvāka is liberation and this is possible by conquering the mind and transcending it. In Patañjali’s *Yogasūtra*, *Yoga* is defined as *Yogaścittavṛttinirodhaḥ*⁴ i.e. giving up the activities of the *citta* i.e. consciousness. *Gītā* says “*Samatvam yoga ucyate*” i.e. equanimity is *Yoga*. In Jainism it indicates the activities of body, speech and mind i.e. *Kāyavāñmaṇaḥkarma yogaḥ*.⁵ The vibrations of the soul are termed as *Yoga*.⁶ Haribhadra says that what leads one to emancipation is *Yoga - Mokkheṇa joyaṇāo jogo savvo vi dhamma vāvāro*.⁷

Tattvārtha-sūtra further says ‘the three-fold activity causes influx of *karmā*’ and when it is auspicious it is *punya* i.e. merit or virtue and when it is inauspicious it is *pāpa* i.e. demerit or sin.⁸ One has to first give up all inauspicious activity (*aśubha-yoga*); substitute them with auspicious activity (*śubha-yoga*) and then learn the art of *śuddhopayoga* i.e. pure contemplation to be emancipated. The soul that is engrossed in *aśubha-yoga* is the external self i.e. *bahirātmā*, the one in *śubha-yoga* is the internal self and the one absorbed in *śuddha-yoga* is the transcendental or pure self. In other words one has to check all the activities of the mind, body and speech for spiritual welfare and this is termed as *saṁvara* i.e. stoppage of influx of *karma*. Just as water flows into a pond through the inlets, karmic influx takes place through the three channels of activity (i.e. yoga). Hence the purpose of Jaina Yoga is to transcend all mundane activities and reach the *ayoga* state i.e. the state of soul without activities of mind speech and body, also called transcendental state of enlightenment and bliss. This state is inherent in all *jīvātmās* and those who pursue and

⁴ *Yogadarsana* 1.2

⁵ *Tattvārtha-sūtra* VI/1

⁶ *Sthānāṅga-sūtra*

⁷ *Yogabindu*, 31, *Yogavivṛtīkā*, 1

⁸ *Tattvārtha-sūtra* 6.2, 6.3



exert in the right direction eventually become *paramātmās* or supreme self.⁹ In Jainism the term *cāritra* i.e. right conduct is the exact equivalent of the general term *Yoga*.¹⁰ It is said: i.e. influx is the cause of bondage and *saṁvara* is the cause of emancipation. This is *ārhat darśna* in a nutshell; and rest is an elaboration of this. The five-fold regulations (*samitis*), the three-fold self-control (*guptis*), ten-fold virtues *yatidharma*, twelve-fold contemplations (*anuprekṣās*), conquest of twenty-two afflictions (*pariśahas*) and five-fold conduct (*cāritra*) constitute the *saṁvara tattva* i.e. stoppage of influx of *karma*. Besides the above 57 divisions, the twelve-fold austerities constitute the *nirjarā tattva*.¹¹ or annihilation of *karmas*. Fasting (*anśana*), regulated diet (*unodari*), taking alms (*bhikṣācari*), giving up of tasty diet (*rasparityāga*), physical postures (*kāyakleśa*) and control of senses (*pratisamīnatā*) are the six-fold external austerities. The six-fold internal austerities are:

- Nine-fold expiation (*prāyaścitta*): confession, repentance, penitential retreat etc.
- Four-fold reverences (*vinaya*) of faith, knowledge, conduct etc.
- Respectful service (*vaiyāvṛtya*) to ten supreme personalities.
- Five-fold study (*svādhyāya*) teaching, enquiry, revising, contemplation and preaching.
- Concentration (*dhyāna*) i.e. meditation.
- Detachment (*vyutsarga*) i.e. renunciation

Besides the practice of the above divisions of *saṁvara* and *nirjarā* which are the essential constituents of Jaina *Yoga* i.e. giving up the activities of mind, body and speech, perverse attitude, vow-less-ness, non-vigilance and passions which bind the soul have to be substituted with right attitude, taking to complete or partial vows, vigilance and conquering of passions respectively only then inauspicious yoga can be conquered and the objective of *Yoga* i.e. emancipation or freedom from afflictions be achieved. The above happen gradually as the soul advances on the 14 stages of spiritual development (*guṇasthāna*). The journey begins with right attitude or *samyag-darśana*, passes through right knowledge and right conduct and culminates in manifestation of infinite knowledge, vision, bliss and power.

The three Karmas and Guṇasthānas

Even though the soul has inherent capacity for emancipation, spiritual progress is not possible until the love for truth becomes a conscious pursuit. There is a tendency in the soul

⁹ *Bṛihad Aloyana*

¹⁰ *Studies in Jaina Philosophy* by Nathamal Tatia, PV, 1951, p. 262

¹¹ *Uttarādhyayana-sūtra* 31.12

to run away from the circle of worldly existence. But this centrifugal tendency is thwarted by a centripetal force that keeps the soul tracing the circumference of the world process. The centripetal force consists in the passion of attraction and aversion rooted in perverse attitude.¹² To conquer this centripetal force is the purpose of *Yoga*. The centripetal force is due to perversity and passions and has to be replaced by the centrifugal force which is love for the pure self and a deep spiritual insight.

The seat of Jaina *Yoga* is the self, the purpose of it is the purification of the self and the means of purification is the establishment of supremacy and full control by the self on its manifestation that has hitherto been conditioned by the senses and the mind. When the soul is ignorant of its pure state, it suffers from the Gordian knot of intense attachment and aversion. When it comes face to face with this Gordian knot of *mithyātva* i.e. perversity, it is termed as *yathāpravṛttikaraṇa*. When it breaks the knot and experiences spiritual purification it is termed as *apūrvakaraṇa*.

The soul awakens and becomes self-conscious and this is the state of *anivṛttikaraṇa*. The soul then enjoys the first dawn of enlightenment or spiritual insight (*Samyagdarśana*). The journey that begins in the 4th *guṇasthāna* culminates in the 13th *guṇasthāna* that is *sayoga-kevalī-guṇasthāna*, where the soul has become omniscient, perfect, pure, without blemish, enlightened and awakened. The three *yogas* of mind body, and speech are thus transcended and the soul passes through the 14th *guṇasthāna* which is the *ayoga-kevalī-guṇasthāna* to reach *mokṣa* which is a state of complete freedom from birth, death, old-age, disease, fear, sorrow, poverty, *karmas*, body, delusion, perversion, ignorance, passion etc.¹³ Thus we see that the journey which begins with right faith is nourished through *saṁvara* and *nirjarā* and culminates in the *ayoga* state. Yoga according to Hemacandra is the cause of final emancipation and consists in the three fold jewels of right knowledge, right attitude and right conduct.¹⁴ It is the comprehension of the self in the self by the self on account of disappearance of the eternal delusion.¹⁵

¹² *Studies in Jaina Philosophy* by Nathmal Tatia Pg.269

¹³ *Āvaśyaka Sūtra, Caturtha Adhyayana, Praṇipāta Sūtra*- 8

¹⁴ *Yoga Śāstra* 1.15

¹⁵ *Ibid* 4.2



Āgamic References of Yoga

Jaina tradition is an ascetic tradition and has stressed upon self-control and self-conquerance for spiritual welfare. Lord Mahāvīra the 24th Tīrathamkara underwent rigorous austere and yogic practices for twelve and a half years and exercised complete silence, stillness, equanimity, compassion, renunciation, inward looking, contemplation, detachment with right attitude and right knowledge. The purpose of his yogic practices was to discover the peace within, which he eventually did after steadfast faith and total absorption of the self in the self. The *Ācārāṅga-sūtra* book I chapter 9 gives detailed information of the *dhyāna Yoga* of Lord Mahāvīra wherein he has been called as *āyatayogī* i.e. he lived in the present moment. His mind, senses, intellect, feelings and subtle dispositions were all directed towards the discovery of the self.¹⁶ The values that he propounded after becoming enlightened are, non-violence, compassion, spirituality, self-esteem, steadfastness, equanimity, tolerance, multi-dimensional viewpoint, detachment etc. His teachings emphasized the physiological, psychological, sociological, environmental, emotional and spiritual well-being of a person. The *Samavayāṅga-sūtra* enumerates the 32 aspects of *Yoga* and they are as follows:¹⁷

- To confess one's sins before the spiritual master.
- Not to reveal the confessions of others.
- To be steadfast in righteousness/ *Dharma*.
- To take to austere practices with detachment.
- To be well versed in scriptural knowledge and put the same to practice.
- Not to adorn the body.
- Taking to austere practices and not publicizing them.
- Giving up greed.
- To practice tolerance.
- To be efficient in practicing self-control.
- To be simple, simplicity is an important trait of a *Yogī*.
- Purification of right faith.
- Being calm and poised.
- To be straightforward in practicing the vows.
- Being devoted to *arihantas* and other spiritual personages.

¹⁶ *Ācārāṅga-sūtra* Chapter 9.4, 322

¹⁷ *Samavayāṅga-sūtra* 32nd *Samavāya*

- To be firm and enduring.
- Fear of transmigration and desire for freedom.
- Giving up deceitfulness.
- Being dedicated to the path so taken.
- Giving up influx of *karma*.
- Purification of sins and blemishes.
- Complete renunciation of pleasures.
- Steadfast practice of the vows.
- Steadfast practice of other disciplinary regulations.
- Complete bodily detachment.
- Giving up non-vigilance i.e. carelessness.
- To be alert and aware.
- Taking to virtuous and pure contemplations.
- Giving up the fear of death.
- Being alone in the company of the self.
- To expiate for one's sins and shortcomings.
- To be constantly engaged in the study of the self and scriptures, even at the time of death.

Thus we see that in Jaina *āgamas* the term *Yoga* connotes different meanings:

- Meditation (*dhyāna*) blessing
- Tapa (austerity)
- Caritra (conduct)
- Samvara (stoppage of influx of *karma*)
- Nirjarā (annihilation of karma)
- Adhyātma (spirituality)
- Bhāvanā (contemplation)
- Samatā (equanimity) etc.

The Jaina *Āgamas* give a detailed description of *dhyāna*, which is the 7th *Ariga* of the eight-fold Pātāñjala-yoga. *Dhyāna* may be inauspicious and auspicious. *Ārta Dhyāna* and *Raudra Dhyāna* are mournful and cruel concentrations, which are inauspicious, and *Dharma Dhyāna* and *Śukla Dhyāna* are virtuous and pure concentrations, which are auspicious. Each has



been further subdivided into four and the aspirant is cautioned and advised to give up the former and pursue the latter.¹⁸

Four divisions of mournful contemplation	<ul style="list-style-type: none">• Contact with undesirable and unpleasant things and people• Separation from the loved ones and dear things.• Anxiety about health and illness.• Craving for sensual pleasures
Four divisions of cruel contemplation	<ul style="list-style-type: none">• Thoughts of violence• Thoughts of falsehood• Thoughts of theft• Thoughts of protecting material possessions and people
Four divisions of virtuous contemplation	<ul style="list-style-type: none">• Reflections on the teachings of the Jinas• Reflections on the shortcomings of passion• Reflections on the fruit of karma• Reflections on the universe
Four divisions of pure contemplation	<ul style="list-style-type: none">• Contemplation on different aspects of a• Contemplation on one aspect of a substance• Cessation of the <i>yogas</i> of a mind and speech• Cessation of the <i>yoga</i> of subtle bodily activities

The first two types are inauspicious *dhyāna* or *Yoga* and the last two are auspicious. Both *dhyāna* or *Yoga* are used as synonyms and convey the same meaning in this context. Thus the system of Yoga in Jaina *āgamas* has been discussed through triple jewels, nine *tattvas*, two types of conduct, fourteen stages of spiritual development, twelve fold *nirjarā*, advanced spiritual practices (*pratimās*), *sallekhanā* etc.

¹⁸ *Tattvārtha-sūtra*, IX. 31-39

The following table gives a list of some important post-*āgamic* *Yoga* works.¹⁹

Century	Author	Text
1 st	Ācārya Kundakunda	<i>Samayasāra, Pravacanasāra</i>
2 nd and 3 rd	Ācārya Umāsvati	<i>Tattvārtha-sūtra</i>
4 th and 5 th	Bhadrabāhu II	<i>Āvaśyaka Nirukti</i>
4 th and 5 th	Pūjyapāda Devanandi	<i>Samādhi Tantra, Iṣtopadeśa</i>
6 th	Jinabhadragaṇi	<i>Dhyāna Śataka</i>
8 th	Ācārya Haribhadra	<i>Yoga Grantha Catuṣṭaya</i>
9 th	Ācārya Jinasena	<i>Mahāpurāṇa</i>
11 th	Ācārya Rāmasena	<i>Tattvānuśāsana</i>
11 th	Ācārya Śubhacandra	<i>Jñānārṇava</i>
11 th	Somadeva Sūri	<i>Yogasāra</i>
12 th	Ācārya Hemacandra	<i>Yogaśāstra</i>
13 th	Pandita Āśādharaji	<i>Adhyātma Rahasya</i>
15 th	Sundarasūri	<i>Adhyātma Kalpadruma</i>
18 th	Vinayavijayji	<i>Śāntasudhārasa</i>
18 th	Upādhyaya Yaśovijayaji	<i>Adhyātmopaniṣad, etc.</i>
20 th and 21 st	Acharya Tulsi and Mahaprajna	<i>Manonuśāsanam, 60 books on Prekṣā Dhyāna</i>

In the spiritual tradition of India, *Yoga* occupies an important place and in the yogic tradition, *dhyāna* or meditation occupies an important place, and the Jaina *āgamas* are confined to the discussion of *Yoga* as *dhyāna*. But the above table speaks at great length of the various yogic traditions of Jainism, enumerated and discussed by the illustrious *ācāryas* from time to

¹⁹ *Jaina Yoga and Sādhanā*, Jain Vishwa Bharati Lessons



time. Based on the available *āgamic* and post *āgamic* literature, we can broadly classify the Jaina *dhyāna-yoga-sāadhanā* practices in four periods:²⁰

Period	Ācārya	Century
1.	From Lord Mahāvīra to Ācārya Kundakunda	6 th C B.C to 1 st C.A.D
2.	From Ācārya Kundakunda to Ācārya Haribhadra	1 st C.A.D to 8 th C.A.D
3.	From Ācārya Haribhadra to Ācārya Yaśovijaya	8 th C.A.D to 18 th C.A.D
4.	From Ācārya Yaśovijaya to date	18 th C.A.D to date

In the first period *Kāyotsarga*, *Bhāvanā*, *Vipassanā* and *Vicaya* were important. People practised meditation, contemplation not for days but for months and years together to accomplish self-realization and emancipation. Lord Mahāvīra himself fasted and meditated for 12.5 years; so did his 50,000 monks, nuns and other lay followers.

After the 1st Century A.D, philosophical speculation paved way for scriptural study and so *Dhyāna-sāadhanā* took back seat. In the 3rd period Ācārya Haribhadra and others made a comparative study of Jaina *Yoga* and *Pātañjala-yoga* and numerous texts on *Yoga* were written during this period.

During the 18th century works we can see the impact of devotion (*bhakti*) on *Yoga* and so many *Yoga* works were written based on *bhakti*. The modern age is an age of scientific research and speculation, hence *Yoga* and meditation practices have been scientifically interpreted and thus we have *Prekṣā Dhyāna*, *Aṇupehā Dhyāna*, deep rooted in spirituality for spiritual health and welfare.

Eight *drṣṭis* of Haribhadra's *Yoga*

Haribhadra made a very valuable contribution to the comparative study of *Yoga*. He composed a number of works on the subject.²¹ He wrote *Yogabindu* and *Yoga-drṣṭisamuccaya* in *Samskṛta* and *Yoga Śataka* and *Yogavimśikā* in *Prākṛta*. In the *Yoga-drṣṭisamuccaya* he talks of two types of attitudes towards truth viz. *Ogha-drṣṭi* and *Yoga-drṣṭi*. *Ogha-drṣṭi* is the attitude of the souls, which have not cut the knot of perversion,

²⁰ *Jaina Yoga and Sāadhanā*, Jain Vishva Bharati Lessons

²¹ *Studies in Jaina Philosophy*, N. Tatia, Pg.293

or ignorance, and Yoga *dṛṣṭi* is the attitude of the spiritually advanced souls. The following table enumerates the comparison of Patañjali's *Aṣṭāṅga-yoga* and Haribhadra's *Yoga-dṛṣṭi*.²²

Dṛṣṭi	Translation Haribhadra	Free from	Accompanied with	Light
1.	Vows	<i>Yama – Mitrā</i> - Inerita	Freedom from prejudice	Straw
2.	Self-control	<i>Niyama- Tarā</i> - Anxiety	Inquisitiveness	Cowdung
3.	Posture	<i>Āsana</i> - Balā- Unsteadiness	Love for listening	Firewood
4.	Regulation of Breath	<i>Prāṇāyāma -Diprā</i> - Distraction	Attentive hearing	Lamp
5.	Withdrawal of senses	<i>Pratyāhāra-Sthirā</i> - Lapse of memory	Comprehension	Jewel
6.	Fixing of Mind	<i>Dhāraṇā-Kāntā</i> - Attraction for something else	Critical Evaluation	Stars
7.	Concentration	<i>Dhyāna-Prabhā</i> - Mental disturbance	Clear Conviction	Sun
8.	Ecstasy	<i>Samādhi - Parā</i> - Attachment	Earnest practice	Moon

The first four *dṛṣṭis* are unsteady and fallible. The last four are steady and infallible. In the first *dṛṣṭi* called *Mitrā*, the soul has indistinct enlightenment like a flash. In this stage it accumulates the seeds of Yoga. It is in front of the Gordian knot and is noble in character. In the second *dṛṣṭi* the soul exercises a bit of self control and becomes steady in spirituality. It desires to get rid of the worldly existence. In the third *dṛṣṭi* the desire deepens and the soul gains control over posture and in the fourth *dṛṣṭi* it gets control over breath. Although real spiritual progress has not yet set in, the soul tries to capture the image of the truth instead of the truth itself.²³ When the soul cultivates the right faith and cuts the knot it is said to reach the fifth stage of *Sthirā* and enlightenment has now dawned on it. In the sixth stage the soul

²² *Yogadṛṣṭisamuccaya* by Ācārya Haribhadra, verse 13, Shri Jaina Grantha Prakashaka Sabha, Shirajnagar (Ahmedabad) 1939

²³ *Studies in Jaina Philosophy* by Nathmal Tatia, P.302



is engrossed in spiritual contemplation and the worldly pleasures do not allure him any longer. The seventh *dr̥ṣṭi* is *Prabhā* where the soul has developed concentration and is free from mental disturbances and the eighth *dr̥ṣṭi* called *Parā* is the consummation of *dhyāna*, where the soul experiences spiritual joy i.e. ecstasy (Samadhi). It is pure, blemish-less and perfect. This is perfection of Yoga and by means of the last *Yoga* known as *ayoga* the soul achieves emancipation.²⁴ All the knots are cut, *karmas* annihilated, mission fulfilled, vision and knowledge shine in clarity and nothing more remains to be achieved after this.

Haribhadra also discusses the three names of Yoga viz. *Ichhā-yoga* i.e. *Yoga* by intention, *Śāstra-yoga* i.e. *Yoga* by scripture and *Sāmarthya -yoga* i.e. *Yoga* by exertion.²⁵ He also talks of four types of *Yogīs* i.e. *Gotrayogī*, *Kulayogī*, *Pravṛttacakrayogī*, *Niṣpannayogī*.²⁶ *Yogabindu* discusses about the preparation for perfection through spirituality, (Adhyatma), contemplation (bhāvanā), concentration (dhyāna), equanimity (samatā) and annihilation of residual karmas (vṛttisamkśaya). He discusses 2 forms of Yoga, *Niścaya-yoga* and *Vyavahāra-yoga* in his *Yogaśataka* and four categories of *sādhaka* i.e. aspirants. Viz.

1. *Apunarbandhaka*.
2. *Samyagdr̥ṣṭi*
3. *Deśavirati*,
4. *Sarvavirati*.

Undoubtedly Haribhadra is influenced by Patañjali but through his works he has neatly interwoven the Jaina beliefs and practices for the common man to understand and relate with. Haribhadra compares Yoga to a *kalpataru* i.e. wish-fulfilling tree and says that whosoever turns inward and searches the truth shall find it and eventually be liberated.

Jñānārṇava of Śubhacandra is another beautiful thought provoking text, which discusses the 16-fold contemplations and reveals that when one wakes up from the slumber of delusion and practices the virtues, supreme ecstasy sets in and truth then reveals itself.²⁷ He also distinguishes the three states of the soul as discussed earlier. He draws a very beautiful picture of a *yogī* engrossed in spirituality. A spiritual *yogī* dives deep into the ocean of

²⁴ *Yogadr̥ṣṭisamuccaya* by Ācārya Haribhadra, verse 185

²⁵ Ibid, verse 3-4-5,

²⁶ Ibid *Svopajñāvṛtti*, 221

²⁷ *Jñānārṇava* 27

compassion and loving kindness and is absolutely free from attachment and hatred. His body is steady and his mind is purified by the waves of enlightenment.²⁸ He discusses four types of *dhyāna* viz. *Piṇḍastha*, *Padastha*, *Rūpastha* and *Rūpātīta*.²⁹ According to Ācārya Hemacandra Yoga is the cause of final emancipation and he has discussed Yoga through right character and distinguishes four kinds of mental states viz. scattered (*vikṣipta*), scattered cum collected (*yātāyāta*), collected (*śliṣṭa*) and merged (*sulāna*).³⁰ R. William has discussed *Muniācāra* and *Śrāvākācāra* in his book titled *Jaina Yoga*.

In modern times meditation on the *Namaskāra-sūtra*, *Navapada-ārādhana* through colours, *Prekṣā* meditation and also *Vipassanā* seem to be commonly practiced by Jains worldwide. But all Jain *ācāryas* stress the need for right understanding and right knowledge for the right practice of Yoga. The attitude is of prime importance for it is the right attitude that makes the Yoga right and leads to realizing the *ayoga* state. For a thorough study of Jain *Yoga* it is recommended to acquire a thorough knowledge of the fundamentals of Jainism, which include Jaina metaphysics, ethics, Karma theory, *Guṇasthāna*, etc.

The entire study of Yoga in the words of Śaṁkarācārya can be summed up as follows:

Satsaṅgatve niḥsaṅgatvam, niḥsaṅgatve nirmohatvaṁ |
Nirmohatve niścalitatvaṁ, niścalitatve jīvanamuktiḥ ||

(through steady devotion of the supreme consciousness, complete detachment is possible, through detachment delusion is dissolved, and then complete stability in the supreme consciousness can be attained, which eventually leads to emancipation). S. M. Desai lays down the parallels and benefits of Yoga in his book 'Haribhadra's works and psycho-synthesis'. His broad conclusions are noteworthy:

1. *Yoga* renders a great service both to philosophy and psychology and is a psycho-philosophic system and has a dynamics of its own.
2. It provides a technique for the search of reality by all psychic means.

²⁸ Ibid 28

²⁹ Ibid 37-40

³⁰ *Yoga Śāstra* 12.4



3. It is an exercise of consciousness on consciousness itself and attempts to find keys to peep into the recesses of the consciousness too. *Yoga* heightens consciousness and tries to get rid of *Avidyā* (ignorance).
4. *Yoga* unfolds human psyche, enlivens it, expands it, strengthens it, makes it dynamic and thereby transforms it completely by means of meditation, spiritual ethics and special inner processes.
5. It provides the highest goal of life and prepares the *sādhaka* for its quickest achievement. *Yoga* is not satisfied with a smaller goal nor is it content with higher *siddhi* in the form of spiritual powers. It rests content only with the achievement of the highest of the high, the supreme goal of self-realisation or God-Realisation.
6. *Yoga* provides the shortest cut to reach this goal but this is possible only for the *sādhaka* with very intense efforts. But even a *sādhaka* with mild efforts uplifts his life. Every effort in *yoga* is comparatively speedier in enabling the upliftment of the *sādhaka's* life.
7. Such potency of *Yoga* is due to its empirical and operational character. Its operation is more psychic than physical.
8. *Yoga* is an art as well as a science. It is an art because it teaches the art of living on higher levels of consciousness. It is a science as it teaches ways to research the truths of life and how consciously practice by experiencing them.
9. *Yoga* is a spiritual science of human psyche and human life and reality itself.
10. *Yoga*-works and processes need a constant approach of synthesis, as general human tendency is to fragment everything. *Yoga* requires a holistic approach as needed in the present times.³¹

³¹ *Haribhadra's Yoga Works and Psycho synthesis* by S.M. Desai, pp-18-19

B.4.3.4 Sāmāyika: Practicing Equanimity / Periodic Contemplation

Dr. Shuagn Chand Jain

1.0 Background

Every religion has its own code of conduct and its meditation practice of self / soul purification to attain Bliss. Buddhists call their meditation practice as *Viśuddhi Mārga*; Sāmkhya calls it Yoga Darśana (Maharṣi Patañjali called this path as Yoga). Jains call it *Mokṣa-mārga* or *Mukti Mārga*. Jain literature does not use the term *Yoga* in the sense as used by Patañjali. On the contrary Yoga in Jain literature implies the activities of mind, speech and body. However after Patañjali, the use of the term *Yoga* in its present context gained wider usage in all religions including Jains. The closest term in Jain literature for Yoga is *saṁvara* (stoppage of bondage of *karmas* to soul), which implies controlling or stopping the activities of mind, body and speech from wandering around. According to Jains, 'Right belief-knowledge-conduct together is the path to attain liberation'¹. In this paper, we analyse the basic and a very important component of *Mokṣa-mārga* namely *Sāmāyika*-State of equanimity or periodic meditating / contemplating on the self for spiritual purification.

2.0 Sāmāyika- State of Equanimity of the Self / Periodic Contemplation

Sāmāyika is the essence of the Jain spiritual and ethical practice. Accordingly it is included as the 1st essential duty (1st out of six *āvaśyakas*), first *Śikṣāvratas* (ninth vow out of twelve consisting of five *Aṇuvratas*, three *Guṇavrats* and four *Śikṣāvratas*), 2nd *Pratimā / Pratijñā* (of the 11 stages of the spiritual purification of householders) and the type of perfect conduct (*sāmāyika cāritra*) practiced by Jain monks and householders alike. It is said that the householder while performing *sāmāyika* is like a monk for the period of *sāmāyika*, as he has withdrawn himself from all worldly activities and focuses on just self. Monks are required to be in a state of *sāmāyika* all the time.

The root word in *sāmāyika* is *samaya*, which is etymologized as the attainment (*āya*) of equanimity or tranquility of mind (*sama*).² Hence *sāmāyika* means soul or to be one with the soul or the process to be one with the soul. This implies withdrawing the activities of the mind, speech and body from their wandering nature and focusing on own self / soul is

¹ *Tattvāratha-sūtra* Umāsvāti, 1.1

² *Tattvāratha-sūtra-bhāṣya*, Siddhasena Gaṇi, VII.16



*sāmāyika*³. Puṣyapada describes *sāmāyika* to be the 'the process of becoming one (*ekatvagamana*), of fusion of the activities of body, mind, and speech with the *atman*, and the practice designed to achieve this end is the *sāmāyika*.⁴ Soul is the knower and the observer (*Jñātā-draṣṭā*), object of knowledge and knower and experiencing like this is *sāmāyika*. Thus *sāmāyika* literally means what Patañjali implied by *Yoga*.

Equanimity or *sāmāyika* is described as essential in all religions. '*Na hi sāmāyika vinā dhyānam*' or without equanimity, the practitioner cannot even start his meditation practice⁵. Jinabhadra goes to the extent of saying, 'Like space (*ākāśa*, one of the six substance types) is the basis of providing place to all substances to exist, so is *sāmāyika* the basis of all virtues. He further says *sāmāyika* is the essence of the 14 *pūrvas*. Equanimity means suppression or destruction of attachment and aversion, indifference to pain and pleasure and stable state of mind leading the practitioner to enjoy the nature of his self / soul. Thus while the practicing monk or householder is performing *sāmāyika*, his mind becomes like a tranquil ocean free of any type of disturbance and hence no new *karmas* are bonded during that period. Attachment and aversion; pleasure or pain; birth and death; etc. do not disturb his mental state (state of *saṁvara*) as he does not regard all these as the nature of self.

2.1 Nature of *Sāmāyika*⁶

Sāmāyika is the positive way of submerging the activities of mind, body and speech in the *Ātman*. The seven requisites; namely: place, time, posture, meditation, and the threefold purities, namely, mental purity, bodily purity and vocal purity, are necessary for the successful performance of *Sāmāyika*.

That place, which is free from disturbing noise, gathering of persons, and insects like mosquitoes, flies, etc, is the suitable place for *Sāmāyika*. In other words, the place of silence and solitude, whether it is a forest, a house, a temple or any other place, should be chosen to perform *Sāmāyika*.

Sāmāyika should be performed three times a day, i.e., in the morning, noon and evening. The great Amṛtacandra⁷ says that the householder should consider the act of *Sāmāyika* as

³ *Āvaśyaka* (Hārībhadrīya Vṛtti), p.83rb

⁴ *Sarvārthsiddhi*, VII. 21

⁵ *Āvaśyaka*, Hārībhadrīya Vṛtti, p. 832

⁶ *Purusārthasidhyupāya* by Amṛtacandra, 148



obligatory and perform it at least twice a day, i.e., in the morning and evening. He further remarks that its performance at other times will conduce towards the enhancement of the spiritual and moral characteristics; hence it is not improper, but beneficial.

Sitting and standing postures are generally recommended for the performance of *Sāmāyika*. The aspirant should purge the mind of sensual pleasures by concentrating on the sermons of the *Jina*, adopt submissive and surrendering gestures, and finally, either repeat the devotional hymns mentally or absorb himself in self-meditation.

Nature of *Sāmāyika* can be broadly classified as:

1. *Nāma* i.e. nature of the name assigned to any entity, good or bad does not affect the practitioner as the soul is without any name. Name is assigned to the body only.
2. *Sthāpanā* i.e. looks of an entity whether beautiful or ugly does not affect the practitioner as he assigns these attributes to matter and not to soul.
3. *Dravya* i.e. costs, appearances or use of any entity does not affect him as he thinks these are the attributes of matter and not soul.
4. *Ksetra* i.e. the places whether cool or hot, pleasant or unpleasant etc does not affect him.
5. *Kāla* i.e. time or season like morning, afternoon, cold season or hot season or monsoon does not affect him.
6. *Bhāva* i.e. the state of an entity old/young/attractive etc. do not bother him as he considers soul to be immortal.

From the practitioner's view point *Sāmāyika* can be classified as

- *Sāmāyika* of householder i.e. for example 48 minutes per day generally but can be extended or reduced according to his capacity.
- *Sāmāyika* of monks is for the entire life and all the time.

Bhadrabāhu has classified *Sāmāyika* in three categories namely; *samyaktva* to firm up the practitioner's beliefs in the *Mokṣa-mārga* and provides him the knowledge of discrimination; *Śruta* provides clarity of thought and beliefs and *Cāritra*, which becomes pure with the above

⁷ *Purusārthasidhyupāya*, 149



two. We shall now see how it is detailed in different categories like *Āvaśyakas*, *Śikṣāvratas*, *Pratimās* and type of conduct for monks.

3.0 *Sāmāyika* as *Āvaśyaka*

Āvaśyaka literally means essential duties to be performed by the practitioner of *Mokṣa Mārga*. A separate text considered as canonical was written immediately after Mahāvira's nirvana by some *ācāryas* at that time. *Āvaśyakas* are supposed to be practiced by monks and householders alike; however there is difference for each category. These are enumerated in a scientific manner as follows:

1. *Sāmāyika* or State of equanimity of the self
2. *Caturviṃśatistva* or reciting the virtues of the 24 *īrthaṃkaras*.
3. *Vandānā* or veneration of the holy teacher/s.
4. *Pratikramaṇa* or visiting the mistakes committed during the day and seek forgiveness and punishment.
5. *Kāyostarga* or relaxation i.e. developing a feeling of separateness of body and self.
6. *Pratyākhyāna* or determination not to commit the faults again.

Śvetāmbara tradition accepts these *Āvaśyakas*⁸ as common to both householders and monks, while Digambara tradition accepts these for monks and for householders they have different *āvaśyakas*, namely *Devapūjā* (worshipping the omniscient), *Gurū-upāsti* (veneration of the holy teachers), *Svādhyāya* (self study), *Saṇyama* (self restraint), *Dāna* (charity), *Tapa* (Austerities)⁹, *Pratyākhyāna* or vowing not to make mistakes or practice *Mokṣa-mārga* in future. These *āvaśyakas* do have all the features of *āvaśyakas* for monks but emphasis is given on simple Dos on a daily basis e.g. *Caturviṃśatistava* is included in *Devapūjā* and *Sāmāyika* in *Saṇyama* and *Tapa*. Most of the *Digambara* householders do perform *Sāmāyika* also in the morning before going for *Devapūjā*.

3.1 Performing *Sāmāyika*

Sāmāyika has certain pre-requisites i.e. the person indulging in it should have right belief in *Tattvāratha*, practice equanimity and self control else it becomes just a show due to the practitioner's inability to control his mind, body, speech. Only a person who is aware and conscious of self-restraint, vows, austerities and soul can perform *Sāmāyika*. Further the

⁸ Schubring, *Die Lehre der Jainas*, p. 170

⁹ *Upasakādhyayana*, Somdevasūri, *Kārikā* 459-565



person should be able to win over the afflictions (*pariśahas*) else he will get distracted during *Sāmāyika*. Various steps involved are enumerated below.¹⁰

1. The practitioner should make himself free from all householder duties and nature's call, clean his body by washing his hands, feet and face or taking a bath and put on light and comfortable cloths, tie his hair etc so that he is free from all bodily distractions.
2. He should then select a place, which is clean, free from disturbances like noise, mosquitoes, family members or others coming and going or performing other activities and is the place is neither cold nor hot.
3. While standing in *kāyotsarga* posture i.e. standing facing north and hands hanging down and seven centimeters away from the body, legs about 10 centimeters apart; he takes a vow to be in *Sāmāyika* for 48 minutes (ideal or the time he deems fit) and leaves all his mental, speech and bodily activities.
4. He then recites *Navakāra* nine times silently and bows his head with his hands folded and moving them in clockwise direction three times. He performs this routine facing each of the four directions. Then he sits in *kāyotsarga* posture.
5. He then recites *Navakāra* with auspicious (*maṅgala*) and dedication (*śaraṇam*) verse; *pratikramana* (*ālōcanā*) *sutra*, *Sāmāyika pāṭha*, *Tirthaṅkara vanadāna* and finally takes a vow to observe self-restraint during the day completes the *Sāmāyika*.

Normally *Sāmāyika* should be done individually but due to difficulty in concentrating the mind on various mantras etc in *Sāmāyika*, there are group *Sāmāyika* in special places where the practitioners recite all the verses in a very low pitch so as not to disturb each other.

As *Sāmāyika* has a special place in the religious activities of all Jains, tremendous literature abounds having description, holy poems, methods etc to be used. Some of them are: Bhadrabāhu-II has detailed *Sāmāyika* in *Āvaśyakasūtra*; Jinabhadra Gaṇi wrote *Viśeṣāvaśyaka* especially on *Sāmāyika*, all literature concerning ethics and practice of Jains detail *Sāmāyika*, *Sāmāyika Pāṭha* by Amitagati and a book *Sāmāyika kā Saundarya* by Dr. Mukesh Shastri detailing various *pāṭhas* /poems and dedicated to *Sāmāyika*.

¹⁰ *Kārtikryānuprekṣā*, 353



4.0 *Sāmāyika* as *Śikṣāvrata*, *Pratimā* for Householders

Śikṣāvratas are the third stage of vows for householders, which are observed to prepare the householder to live like a monk. So by definition, they require a definite regimen of practice several times during the day. Posture of the body, time period and its frequency i.e. morning, afternoon and evening and duration are adhered to. Also while performing, after the recitation of mantras and verses, the practitioner needs to contemplate on self and its uniqueness compared to other types of substances and its own nature. Also there are flaws identified, which the practitioner is required to remove while performing it. So as *Śikṣāvrata*, it is more disciplined and rigorous. Also the practitioner at this stage has already achieved a higher level of spiritual purification and is almost ready practicing equanimity all the time like a monk as away of life.

Sāmāyika as *Pratimā* is as the 2nd *Pratimā* (out of eleven stages of spiritual development for householders prior to becoming a monk). Thus the householder, who has accepted this *pratimā*, performs (as by monks) veneration of the omniscient and *Sāmāyika* simultaneously. Posture of the body, time period (minimum 48 minutes per practice) and its frequency i.e. morning, afternoon and evening and duration are strictly adhered to.

5.0 *Sāmāyika* for Monks

Since the monks practice *Mokṣa-mārga* all the time and for their entire life; *Sāmāyika* for them becomes a way of life. Besides practicing three times as for householders; they observe equanimity in their thoughts, attitudes of carefulness (*samitis*) and attitudes of restraints (*guptis*) in all their activities while performing their daily activities of going for food, sitting, standing, interacting with householders etc. Kundakunda in his text '*Niyamasāra*' chapter on *Samādhi* describes *Sāmāyika* for monks (verses 125-133) i.e. those who are permanently practicing *sāmāyika* as follows:

1. He who is always indifferent to all types of attachments, is practicing the three attitudes of restraint (mind, body and speech) and has conquered the sensual pleasures.
2. He who always observes equanimity towards all moving and stationary living beings.
3. He who is always busy in observing self-restraint, vows and penance.
4. He in whom the ill feelings of attachment and aversion do not occur.
5. He who gives up the two flawed meditation types (*ārta* and *raudra*) and is always observes the other two types of meditation namely *Dharma* and *śukla*.
6. He who gives up the feelings of merit and demerit.



7. He who is free of the nine small passions (sex, hatred, fear, sorrow, making fun etc).

6.0 Analysis

Equanimity (*samatā*) is the foundation of all yogic traditions of India. Jainism emphasizes it more and makes it an essential pre-requisite of a religious and moral life of its practitioners. *Sāmāyika* is making it a part of one's daily activities for contemplation on self, paying obeisance to the holy souls, auto suggestion (*bhāvanā*) for self improvement, critical review of the wrong doings during the day and begging forgiveness plus promising not to commit the same mistakes in future. Thus the practitioner first leaves all his daily worries / activities to free him for such an analysis and planning, then he performs prayers, veneration, and critical analysis to enjoy a state of happiness as if he has relieved himself of his past ills and is ready to move forward in his life. The first four lines of the *Sāmāyika Pāṭha*¹¹ given below beautifully describe the state of mind of the practitioner:

*Prema bhāva ho saba jivon se, guṇi jano meṇ harṣa prabho
Karunā stotra baheṇ dukhiyon para, durjana meṇ madhyastha vibho||
Yaha ananta bala śīla atma, ho śarīra se bhinna prabho
Jyo hoti talavāra myāna se, vaha ananat bala do mujhko.||*

In fact the entire poem of 32 verses when recited slowly and contemplated on is a good description of how to develop equanimity and to experience the self.

The practitioner is encouraged to start performing *Sāmāyika* as an essential duty in a casual way and enhance its practice as he moves higher on the path of spiritual purification in the form of 2nd *Pratimā* and finally as 2nd *Śikṣāvratā* when he takes a vow to perform *Sāmāyika* three times a day of a fixed period of 48 minutes each. The monks are expected to be in a state of *Sāmāyika* all the time.

If we analyze *Sāmāyika* closely, then we find:

1. It is a way of developing equanimity from beginning to its becoming the way of life.
2. It encourages us to start the practice and enhance it by techniques such as self-study, autosuggestions, contemplation, reflections on self and taking corrective steps to improve our conduct.

¹¹ *Sāmāyika Pāṭha-7*



Sāmāyika is like meditation on the self but without concentrating on a specific object or being one with the self (*samādhi*). Here the person is well aware of his existence but focuses all his attention on mantras, recitations and contemplating on the attributes of pure self, reviews and confessions and their resolutions. Thus it is an excellent way of contemplating and meditating to learn and then to imbibe the good ethical-spiritual values in our day-to-day life and make progress in our path of spiritual purification. In our day-to-day life also, it assists the practitioner in developing a balanced mind and decide action accordingly.

7.0 Comparison with Other Religious Traditions of India

Sāmāyika can be partially compared with Patañjali's eightfold yoga, Buddhists yoga and Vedic yoga. A brief comparison follows.

7.1 Patañjali Yoga

Patañjali has defined his Yoga *Sādhana* to consist of eight steps or limbs namely *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi*. *Yama* and *Niyama* help the practitioner to control / eliminate feelings of attachments and aversions and enhance his social status. *Āsana* helps enhance physical strength and tolerance so that he can develop detachment towards his body. *Prāṇāyāma* and *Pratyāhāra* develop control over his breath and other sense organs. After these five stages, the next three stages are for meditating and enhancing its intensity so that the last stage i.e. *Samādhi* enables the practitioner to enjoy the soul and be one with it. From the discussions of *Sāmāyika*, we see that it compares with the first five limbs of Patañjala Yoga as the practitioner moves from *Āvaśyaka* to 2nd *Pratimā* and finally as 2nd *Śikṣāvratā*. Of course the situation for monks is different as they are normally in the last three stages of Patañjala Yoga has defined his Yoga *Sādhana*.

7.2 Buddhist Yoga

The limb *Viśuddhi Mārga* of Buddhists emphasize the word *sama* with each limb and the last limb i.e. *Samādhi* is not possible unless the practitioner develops equanimity and eliminates the feelings of attachment and aversion. The word *sama* is used in the same sense as in Jain texts (equanimity). Various canonical texts of Buddhists like *Samyukta Nikāya*, *Majjhima Nikāya* etc. talk of equanimity and specify as the path of Buddhist monks. We thus find the use of *Sama* and equanimity at different places in Buddhist literature but no specific mention of *Sāmāyika*.



7.3 Vedic Tradition

*Gītā*¹², which is the representative canonical text had abundant mention of the word *sama*. It says, 'The one who maintains equanimity in pains and pleasures, sensual feelings is only capable of attaining *Nirvāṇa*'. It again says, 'The one who stays in the state of equanimity is only capable of my (Kṛṣṇa's) devotion'. Similarly there are number of mentions in the entire text of equanimity. Equanimity, being the base of *Sāmāyika*, therefore we see its similarity in Vedic tradition also.¹³

¹² *Gītā* 2/15

¹³ *Gītā* 18/54



B.4.4

Dasa Lakṣaṇa Dharma/ Ten Commandments/ Ten virtues

Dr. Shikhar Chand Jain

Most of us are always busy in our daily life such as business, service or whatever profession a person has adopted as the means of livelihood. We are so much absorbed in worldly life that our real cause of life is marred, neglected such as how to concentrate on spiritual development leading to good health, well behavior, be a law abiding citizen and a good neighbor, honest and cooperative person with a nice peaceful family life.

Our ancient philosophers, thinkers, preceptors and teachers have ordained certain commands, teachings to observe them for ten days in the year we are reminded of these principles by which following them we may keep our perfect health and tread on the path of righteousness thus making this world free from hatred, violence, smuggling and trafficking.

Now these ten observances or commands have been propounded by the great genius Umāsvāmi in his *Tattvārtha-sūtra*¹ as:

Uttamakṣamā mārdaṇīya śauca satyaśamyama tapasyāga ākiñcanya brahmacāryaṇi dharmah||

These ten commands have been named as *Dasalakṣaṇa Dharma* or ten commands or ten observances. *Dasalakṣaṇa Dharma* is also known as *Paryūṣaṇa Mahāparva*, *Pajjosavaṇa*, *Parivasaṇa*, *Pajūsaṇa*, and *Vasāvāso*. All the sects of Jains celebrate this festival; the Digambaras for ten days while the Śvetāmbaras for eight days.

All over the world this way or that way these sorts of observances are celebrated. The Christians observe it in their own way while the Muslims, Persians and Hindus they have own peculiar ways following the righteous life of honesty, simplicity, fasting, charity and compassion whatever may be the way of following observances, the aim is one, perfection in life full of love, fraternity and peace all over the world.

¹ *Tattvārtha-sūtra*, Verse IX.6



This festival is celebrated by the Jains every year during the months of February (Māgha), April (Caitra), and September (Bhādrapada) from the fifth day of bright moon fortnight to the 14th day.

Bhādrapada (September) month has been observed as the best for accounting ones own self right and wrong doings. During these days the pontiffs observe *Caumāsā* (four months stay) and almost stay at one place and meditate upon self. These days the ascetics devote themselves for study, teaching and imparting sermons to the devotees. The devotees get an opportunity to talk freely to the ascetics and sometimes learn scriptures from them. There are free classes for teaching religious books. In the *sthānakas* people sit, meditate upon self and practice silence (mauna).

For these ten days everyone day is devoted to a particular observance and according to the day there is discourse on that particular subject like austerity, forgiveness whatever it may.

Bhādon month (September) has been considered to be the best month for observing these *Dasalakṣaṇa* days. *Mallinātha Purāṇa* observes, oh! It is the best month as it inspires for religious activities and in this month due to a number of holy events occurring and described in the Jain texts. The observance of these ten commands help in development of mental, vocal and physical concentration and help in control over five senses and four passions, anger, pride, greed the root cause of all evils.

The day starts early in the morning with ablution of the lord. To see this ablution is a great achievement for the devotees. There is peace, serenity and complete harmony in the atmosphere. There is the discussion, discourse on *Kalpasūtra* and other religious scriptures by the Śvetāmbaras while there is scripture reading in the morning and evening. In the evening there are religious discussions, meetings, prayers (ārati) with lamps and devotional songs and dances.

Starting on 5th day the 10th day is observed as *Sugandhadaśamī* day, a great joyful, energetic and inspiring day to the children and all. People with sandal-wood powder visit temples and offer the same in the fire pot signifying that bad habits, bad actions, bad ideas of a man, the inflow of Karmic matter may burn and he may achieve salvation. He may tread



on right path. For most of the people it is a day of fasting or eating only once in a day (Ekāsanā) etc.

Ananta Caturdaśī is a very important day. It falls on the 14th day. Most of the markets are closed on this day there are worships and most of the people spend the day in observing complete silence and total fasts. People make donations to assist the hospitals, animal hospitals, orphanages and other needy. From various organizations people gather in the temples for collecting donations.

After the completion of these holy ten days, *Kṣamāvāṇī* day or Forgiveness day is celebrated on the eleventh day. Apart from meeting, conferences and other functions, on *Kṣamāvāṇī* day people send individual letters to their friends, relatives asking for forgiveness. Gandhiji observed this principle and found peace at heart. There are special issues in the newspapers on this day. To ask for forgiveness personally is really a great action which melts iron ill will and generates harmony.

During these days acts of charity for the poor and needy are undertaken like free eye operation camps, complete medical check up camps, wheel chairs are distributed for the handicapped. Clothes, sewing machines, food etc. free of cost are distributed. It signifies the essence of Jainism. Umāsvāmi says: “*Parasparopagraho-jīvānām*” i.e. mundane souls support each other.

Dasalakṣaṇa Dharma /Ten Commandments / Ten Observances

These Ten Commandments or signs following which one leads to spiritual progress and uplift of self are called *Daslakṣaṇa Dharma*. To keep awareness or wakefulness constantly among the people, every year the last ten days of *Bhādon* month are celebrated as *Daslakṣaṇa* festival or known as *Paryūṣaṇa Mahāparva*.

These are the followings:

1. Supreme Forgiveness (*Uttama Kṣamā*)
2. Supreme Humility (*Uttama Mārdava*)
3. Supreme Straight forwardness (*Uttama Ārjava*)
4. Supreme Contentment (*Uttama Śauca*)
5. Supreme Truth (*Uttama Satya*)



6. Supreme Restraint (*Uttama Saṁyam*)
7. Supreme Austerities (*Uttama Tapa*)
8. Supreme Renunciation (*Uttama Tyāga*)
9. Supreme Non Attachment, Not taking, The Non-self for other self (*Uttama Ākiñcanya*)
10. Supreme Chastity (*Uttama Brahmacharya*).

Supreme Forgiveness (*Uttama Kṣamā*)

Forgiveness is the sign of greatness. Forgiving others is the ornament of man. All the misdeeds and misbehavior done by others are pierced with the arrow of forgiving. It leads to the peace of the mind and satisfaction. On the contrary, if instead of forgiving, we adopt anger, ill-will, hatred and rough attitude, we lose our own mental balance and suffer in vain. We should forgive others and taking the unpleasant happening as the result of own in auspicious deeds. Forgiving is the ornament of brave and valiant. We must think that the ways that preserve our mental balance, peace and harmony is better. If we take vengeance to heart, it leads to greater harm for ourselves.

During our daily life there are various stances when we are happy, sad and angry. While angry we loose our sense of peace may react violently. It is the worst type of moment which may lead to any physical, mental and vocal harm. So it is better to control over anger and forgives the one.

There is one very beautiful example of Lord Mahāvīra. After renouncing the world, the Lord reached Ujjain where he absorbed himself in austerity in the cremation ground. The people of that place misunderstood him that he was encroaching on their land. They hurled stones on him, beat with sticks but the lord was peaceful, silent and remained as it was in his penance. These people causing several injuries to the Lord were amazed at him and realized that he was a mendicant, paid obeisance to him and requested him to forgive them as they were ignorant. Realize, what world would have happened if the Lord had reacted upon. To face the situation calmly, one can turn tables even in great events.

There are several examples where ignoring the wrong doings of a person may help you, the person may feel ashamed and act wisely. Lord Pārśvanātha, as a child had angered a saint absorbed in his fire ritual by telling that he had offered a log in the fire which had the snake couple in it. He being annoyed by the child took out the log and while being opened, there



came out the hissing couple of the snakes. The Lord recited to them the *Namokāra Mantra* and the couple was born as Dharaṇendra and Padmāvatī in the heaven.

Now that saint Kamaṭha after his death became a God and one day while moving in air saw Lord Pārśvanātha in penance, threw stones at him, caused rain in torrents, and caused fire thus created several hurdles. The Lord was protected by the erstwhile snake couple Dharaṇendra and Padmāvatī. But see the greatness of the Lord, he did not bother about Kamaṭha ignored him and had his meditation and forgave him.

Realize at the depth of your heart, what Lord Christ said when he was crucified. Such a noble compassionate Lord, milk of human kindness flowed from his heart. He prayed God for their well being as they were ignorant about their misdeeds. A rare example of forgiveness what a noble idea you are being killed by a person and you pray for his happy life.

See the greatness of Lord Kṛṣṇa one day while he was sleeping in the jungle one man Jare thinking the man to be deer, shot his arrow and it hurt Lord Kṛṣṇa. When he came nearby and saw the Lord, he became afraid and lay at his feet for forgiveness. Lord immediately forgave him and asked him to leave the place soon as Balarāma would not leave him when he comes. Jare touched his feet and ran away. It is the outcome of spontaneous flow of kindness from the heart of a righteous, virtuous, high souled person that the Lord forgave that person.

Supreme Humility (Uttama Mārdava)

To shun pride and to keep our heart soft and tolerant is supreme humility. To discard the pride of race, family, power, wealth knowledge youth, and beauty and to be soft hearted humble, courteous and modest is the best.

Once Gandhiji went to see Raichand Bhai, the great philosopher and came to know that he was a *Śatāvadhānī* i.e. can remember hundred things at a time after reading them and without seeing them again. Gandhiji was happy to see such a learned scholar and gave a paper on which something was written in English and French. After sometime Raichand Bhai repeated the same. It was a great surprise to Gandhiji but the greater surprise was that Raichand Bhai never showed any such thing as he was not proud of his scholarship. Such is



the example of *Mārdava Dharma*. But in *Mahābhārata*, the poet says a king should act according to the need of the time. He should be harsh and soft as the occasion demands. Such a king rules over happily and he thus protects his country.

It may be applied in case of a common man as well. The base of compassion lies in humility. Following humility one can reach the step of *Samyakdarśana*- the right belief.

Supreme Straight Forwardness (Uttama Ārjava)

Ārjava simple nature, away from fraud and deception and to lead straightforward life is *Ārjava*. Ratnakar Suri in *Pañcaviṃśatikā* says that a sage called upon Lord Mahāvīra in his Sermon Assembly (Samavasaraṇa) and repented thus, I adopted sainthood to cheat the people and sermonized to attract people towards me and attained learning to grab their wealth by erudite knowledge. What I should say I repent now after seeing you in this assembly.

Now such a person can not be called a scholar. A person must be honest, free from duplicity, fraud and cheating, whatever may be his position.

In *Padampurāṇa* there is beautiful example of a crooked crane. Rāma and Lakṣmaṇa were going towards in the jungle during their exile period. Rama saw a crane standing on its feet with his neck down. Rama said Lakṣmaṇa to see that crane in deep meditation and looked like a great ascetic. But Lakṣmaṇa as he was quick witted and sharp told that the crane was in search of his prey and ready to attack his meal and thus he was cheating the innocent birds. See this beautiful saying, the crooked people have something in their minds, do something different and tell totally different from their actions but the righteous persons are different whatever they think, they do and whatever they act, they tell, “*manasyekam vacasyekaṃ karmaṇyekaṃ mahātmnaṃ*”.

Supreme Contentment (Uttama Śauca)

To be free from greed i.e. and internal insatiably or external purity is contentment. Greed breeds all sins. Greed has no limits and desire for more is insatiable and a man indulges in immoral and unethical activities for hoarding and grabbing things. Thus a greedy person commits his own downfall. Therefore one must stay away from greed.



Mahābhārata says, “Greed is monstrous alligator and leads a man towards sin” -*Eko lobho mahāgraho lobhita pāpāni pravartate*).

There is no power on earth that can save a greedy from his down fall. Mental faculty away from avarice and greed is the right path for solace and serenity otherwise a man goes downwards decay. External purity in absence of internal purity is hollow.

Even if one takes bath in holy river Ganges, Puṣkara and at famous *tīrtha* places (religious places), it will not make him pure if he is greedy (*Garīgāsāgarapuṣakaradiṣu, sada tīrtheṣu sarveṣvapi snātasyapi na jāyate prayo viśuddhipara*).

See what Lord Kṛṣṇa says about the purity of a person. One day Pāṇḍavas approached Lord Kṛṣṇa and requested him to accompany them to the Ganges for a bath. In spite of repeated requests, Lord Kṛṣṇa refused but on being insisted the Lord gave his hollowed gourd (Tumbi) as his representative. When the people at the Ganges came to know that this Tumbī belonged to the Lord, they touched it, prayed before it, thinking it to be Lord Kṛṣṇa itself. When the Pāṇḍavas came back and told the Lord that his Tumbī had been bathed thousand times by the people. The Lord was amazed, he got cut into pieces and gave to the people to eat it but lo! Everyone felt uneasy, had vomiting and felt uneasy because its inner part of it had rotten. Now the Lord told them to realize that external bath would not make you great. Internal purity is a must. So we must be true to ourselves away from the greed, fraud and dishonesty. Internal purity is important in stead of physical embellishment, which reduces greed and inspires for righteousness.

Supreme Truth (Uttama Satya)

Truth means fearless description of what one sees, hears or feels. Once a person tells a lie, he has to utter numerous lies to support his first false statement. Such a person is afraid and his wisdom is shattered and wavering. But one who takes the true course is afraid of none. He is free from worry and is full of self-confidence. Truth should be attractive and beneficial.

Unpleasant truth for the benefit of others is good but pleasant truth for the harm of others is bad. Sometimes, when from speaking the truth, there is fear of violence, better to lie is desirable. Wherever truth appears unpleasant, it should be explained in such a way that it appears pleasant and he does not take it otherwise.



Truth and non- violence are co- related to each other. Truth is God. The whole world rests on the anchor of truth. The four passions (Kaṣāyas) anger, pride, *māyā* and greed are to be controlled. Greed may lead to speaking of untruth. So speaking truth may save a person from greed, for greedy person will resort to tell lie to get and amass more and more wealth or whatever may be the object.

Uttarapurāṇa gives a beautiful story of a person Satyaghosha, who always kept a knife in his thread chain wearing in his neck. Whenever asked he would say that he always spoke the truth and if ever he spoke untruth he would cut his tongue with the knife. Now see the greed of Satyaghosha. His fast friend came and kept his jewellery box with him as he was going out of station for six months. But when he came back and asked for the ornament box, he asked him to dig and collect from the place where he put them. There was nothing. The friend went to the king. The king ordered Satyaghosha to surrender his jewellery before the king. The king mixed some royal jewels in the box and asked the victim to take his ornaments. This man immediately collected his ornaments. Satyaghosha accepted his crime. Satyaghosha had committed breach of faith only for wealth. What we can say about this truth upholder Satyaghosha?

It may be concluded that only truth wins and not the lie (Satyameva Jayate Nānṛtam).

A truthful person is always happy and peaceful (Ṛtasya Gopadabhava).

“May there be always truth in my heart” (Akuti Satya Manso Meatsu).

Supreme Restraint (Uttama Saṃyam)

Restriction is to control over desires which go on and go on and never satisfied. But a person who keeps his mundane carnal desires under control remains always contented. A self-disciplined person devoid of worldly pleasures is not over powered by anger, pride and deception. Without discipline, it is useless to wish for the attainment of good traits.

Restraint is the base for all the human activities of a person. In the vehicles there are brakes to check the speed in the same way there is restraint to control over the activities- mental, vocal and physical. These three activities are known as (Kāyavāṅgamaṇaḥ karmayoga)², our five senses they take a person to their different destinations as we are the slaves of

² *Tattvārthasūtra*, Umāsvāti VI.1



these senses. Control over the senses is the greatest victory of a person. Even the taste of one sense can destroy a person. A deer is killed for his love to music; a cobra is caught for his interest in musical sound, an elephant due to his pleasure in physical touching, fish due to its taste and the black bee for its addiction to smell. What to speak of a person who is addicted to the taste of all the senses.

There is always boundary to protect the field, the house, the same way there must be restraint on the activities of a person. The internal and external restraint always helps people in their lives. *Antaraṅga* and *Bahiraṅga* restraint both constitute the virtues of glory to a person. His rise in worldly progress and spiritual development make him righteous person. He is an uncrowned king with highest perfection in life.

The great scholar Banarasi Dass in his *Nāṭaka Samayasāra* says-

“*Gyānakalā jinake ghaṭa jagī, ve jagmāhi sahaja virāgī |*
gyānī magana viṣaya sukhamāhi, yaha viparīta sambhave nāhi”||

means those people who have developed the highest knowledge of restraint in their hearts they can easily tread over the path of detachment (Vairāgya) and if otherwise he makes merry in sensual pleasures he is not to be called the high souled. It means he is deceiving the people in his deceitful garb of restraint.

Gandhiji went to England to participate in Round Table Conference. There he met political dignitaries. Gandhiji was asked to tell the qualities of good leader. Gandhiji told to control over self and to remember God at every step.

Pandit Todar Mal says, “to follow non- violence, truth, non- theft, celibacy, non- attachment and to control over anger, pride, *māyā* and greed is itself restraint observance- *Samyam*.

Dayanta says, “Always control over five senses, and keep properly the restraint jewel for there are thieves in the forms of various pleasures (*Kāya chhanan pratipal, pañcendriya mana vasa karo, samyam ratna samhāla viṣaya chora bahu phirata Hain*).



Supreme Austerities (Uttama Tapa)

Uttama Tapa means fasting, abstinence, prayers, devotion, meditation and through these enlightening one's soul, and thorough control of senses and desires to benefit the spiritual self, get the release himself from the shackles of bondage.

Everyone should, according to his physical capacity, slowly practice austerity (Tapa) and renunciation (Tyāga) and endeavour to take himself higher. It is not proper to take our self near death through meaningless starvation because the human-body is the vehicle (Sādhana) to religious uplift (Dharma Sāadhanā) and spiritual betterment.

Austerity is a powerful missile to destroy evils like anger, greed etc. but as the handling of the missile requires perfect training and mental concentration so the austerity has its way in controlling over one self. One is aware of the fact that the physical, mental and vocal activities of a person cause the inflow of karmic matter. This activity is known as yoga. *Yoga Vāsistha* says, *Yogaḥ cittavṛtti nirodhaḥ* i.e. controlling over five senses is *yoga*.

Now how the influx of Karmic matter may be destroyed so Umāsvāmi says, '*Tapasā nirjarā ca*'. By austerities (is caused) shedding of Karmic matter and also stoppage of flow-*Samyagyoganigrahoguptiḥ*. *Gupti* prevention is proper control (Nigraha) over mind, speech and body.

There are twelve kinds of *Tapa*:

1. Six external austerities.
2. Six internal austerities.

Six external austerities

- (i) Anaśana- To avoid food and be away from *Kaṣāya*- anger, pride, deceit and greed.
- (ii) Uṇodara- to take less food than you require.
- (iii) Vṛttiparisāṅkhyāna- to decide to take limited things in lunch.
- (iv) Rasaparityāga- to avoid any juicy thing.
- (v) Kāyakleśa- to avoid physical pleasures and physical embellishments.
- (vi) Viviktaśayyāsana- to take only one posture for meditation.



Six internal austerities

- (i) Prāyaścitta i.e. repentance, to repent for the mistakes done previously.
- (ii) Vinaya- to pay respect to the holy ones.
- (iii) Vaiyavṛtya- to serve the high- souled religious sages.
- (iv) Svādhyāya- to read scriptures.
- (v) Vyutsarga- to renounce internal and external attachments.
- (vi) Dhyāna- to concentrate on self.

Svāmi Samantabhadra says: *Viśyasavāsātito Nirārambhoaprigraha* i.e. to control over sensual pleasures and shun attachment should be the aim of the person.

In *Ādipurāṇa* austerity has been as the greatest power, *Tapah śakti raho para*.

Supreme Renunciation (Uttama Tyāga)

It implies avoiding all evil practices adoption of renunciation and cooperation with others because the individual and society are complementary to earth offer. The progress of the society ensures 'the progress of individual'.

'*Parasparopagraho-jīvānām*'³. It will be possible only when a person shares his material resources with others and is willing to help others. Renunciation leads to peace and general progress. The affluent person ought to use his possessions for the progress and prosperity of the society. Consuming ones possession himself is neither good for oneself or for the society. Selfish motive may lead to anarchy.

Jinasenācārya the great preceptor thinks renunciation the best means of peace and happiness in the world which leads to co- existence in the world. Even the richest can not enjoy serenity in life, if he does not share his prosperity with his financially weaker brethren. In the *Atharvaveda* there is the prayer, "May the people not call us miser or hard fisted (Ma ma vuchann radhasam anasah). Again the same idea is repeated in the *Rgveda*- one who eats himself, eats only the sin (Kevalagho bhavati kevalādi).

³ *Tattvārtha-sūtra*, Umāsvāti V.21



Today there is globalization and the world has become very small. Means of communications have added to easy access to any place. There are unfortunate natural calamities, earth quakes, fire. At such a time all the nations rush for immediate assistance. If the poor nations suffer due to famine and scarcity it is imperative on the part of the rich nations to support the weeping hungry children. There may be rushed food, medicines, clothes and other necessary life equipments.

There must be some provision for charity in your earning may be of any type cash or kind. Jain preceptors have enunciated four kinds of charities which may be delivered to the needy;

- 1) *Ahāradāna* (Food)
- 2) *Vidyādāna* (Knowledge)
- 3) *Oṣadhidāna* (Medicine)
- 4) *Abhayadāna* (To make one fearless).

One may part any of these four or all the four as the case may be.

Tyāga eko guṇa ślāghyah, Kimanyai guṇa rasibhi, Tyāgajagati pūjyante, Paśupaśanapāpah (Rayanasāra), renunciation is supreme in comparison to other virtues. For their deliverance of good things even the animals, stones and trees are worshipped.

Ahāradāna (Food): One may give up food for the poor it means one can go to any charity home, orphanage, old age house and can pay for their food arrangements. There are several charity homes in India, run on social assistance. There are animal bird's hospitals to feed and treat them. I think that Mother Teresa proved herself the goddess on earth in doing charitable work to the destitute of the world. There are several poor nations deserving help from the wealthy nations.

Vidyādāna (Knowledge): If one can not financially support one can teach someone or donate books to the needy students. If one member of a family is given perfect education, when grown up will help others thus a family becomes self supporting. When there was no printing press, one lady in South India wrote herself and donated one thousand scriptures to different temples and scholars. There had been the tradition of learning and writing that is why we have our legacy in manuscripts.



Ouśadhidāna (Medicine): Medical care of the poor can be taken in any form. These days there are free medical check ups. Almost all the hospitals and famous surgeons arrange for operations and other things. In Jaipur, you have seen the charity homes for the handicapped and polio affected people.

Abhayadāna (To make one fearless): It is but natural for a person to be worried about himself for food, health and education. One is always under the fear of uncertainty. The arrangement for ones living being made, he leads a fearless life and his mind works properly.

We should remember that the state alone can not do all the welfare. Individuals, philanthropists, munificent and compassionate people have done more all over the world than the government. So keep in mind to do always a charitable work and deliver any good to the needy.

Uttama Ākiñcanya (Non-attachment)

Uttama Ākiñcanya, means I am something, I am great, I am the doer, 'I' (this sort of pride brings downfall of a person). One must shun hoarding and should develop thinking that nothing belongs to him and nothing is needed. There should be no pleasure in possessions and no pain in loss of it such ideas cause solace and serenity to a person and thus in this position he can contemplate upon self with mental peace.

Gītā says, "It is the foolishness of a person that he thinks that he is the doer of this thing" (*Ahañkāra vimūḍhata kartāhorṁti manyate*). When a man has destroyed his pride, he becomes a saint, a great thinker and his path towards liberation becomes perfect.

The great Indian king Harṣa, after every five years, donated his wealth and even passed over his ornaments and clothes. Donations exalt a person and bring peace in the world.

Pride is of different kind's public position, wealth, scholarship, beauty, relatives, high family status and so on. One may be proud of even small things. But all these things are meant for hatred, disputes and social evils. For a proper co-existence we must not be false proud or have anything wrong with anyone.



Cāmuṇḍa Rāya, the great commander-in-chief got built the greatest beautiful statue of Lord Bāhubali. He was the happiest person to see this biggest statue in the world. When there was the *Mahāmastakābhiṣeka* (the great ablution) of this statue, the water would not flow down from head to chest even. Thousands of jars were poured upon. Why for Cāmuṇḍa Rāya had become conceited and thought that he was the builder of this statue. All the efforts proved in vain.

Then appeared an old lady with a small earthen pot but no one would allow her to anoint the lord. But on repeated requests she was allowed to do the *Prakṣāla* of the statue and lo the water came down like a ware fall. Here it was the true desire of the old lady that the divine power helped her.

Supreme Celibacy (Uttama Brahmacharya)

Celibacy occupies a great significant and prominent place in people's life. This penance protects one's body and develops his soul. Such person can well lead family life properly. Husband and wife should be satisfied and contented with each other and should have good reciprocal good regard. Celibacy makes one daring, fearless, happy and well intended.

Apart from the nine commands celibacy has been given as the tenth command to be observed on all the ten days of *Paryūṣaṇa* and then there must be restrictions according to own itself. It may be *Aṣṭamī Caturdaśī* (8th and 14th days of the month). To indulge in extra sexual affairs may lead to diseases and fear at the heart. Celibacy has been included as the fourth *vrata*- non- violence, truth, non- stealing, celibacy and non- attachment. Kundakundācārya says:

Taha vi ya sacche date bamhe, aprigmahattne cheva |
Kirdi ajjhavasāṇaṃ jaṃ, teṇa dubajjhade punṇaṃtṭa ||

One who observes and follows these five *vratas* becomes meritorious and leads a happy life. In case of a house holder these five *vratas* are known as *Aṇuvratas*. They are given a sort of relaxation in observing these fasts. The pontiffs have to follow strictly all the five *vratas*.

If one follows celibacy says *Yogaśāstra*,

Cirā yusaḥ susansthānā, dṛ ḍhasaṃ hanana narāḥ |
Tejasvino mahāvīryā, bhavayurbrahmacaryataḥ |⁴

⁴ *Yogaśāstra*, Hemcandra, 105



One gets longevity, able-bodied, his health becomes solid, valiant and a thoughtful person. See the importance of celibacy says Bhartṛhari,

*Vyālo malyaguayate, virharasah piyuṣavarṣayate |
Yasyaṅgeakhilaloka vallabhamatam, śīlamsamunmilitam||*

A serpent can turn into a garland, poison may turn into nectar. One who is observing celibacy he enjoys the greatest happiness of life.

Husband and wife they have a very important relation of faith to each other and devotion to each other in their happiness and sorrows. If the sanctity of this relation is violated it is a great sin. A man should regard other women as mother, sister, and daughter according to their age. Similarly a woman should regard other man as father brother on according to their age.

Rāvaṇa the greatest scholar of the world kidnapped Sītā though he had several wives in his harem but only due to being bewitched by her beauty. The result was great battle, killings of several people and destruction of kingdom and a bad name to this day.

Thus the observance of these ten commandments inspire you to take a right path in life and thus become a law abiding good citizen standing for cooperation and fraternity with the whole world.



B.4.4.1 Detachment (Vītarāgatā) for Householders (Śrāvaka)

Dr. Shugan C. Jain

Tīna bhuvana kā sāra vītarāga vijñānatā Śiva svarūpa sukhakara namaho triyoga saṁhāraka/CD1

Science of detachment is the essence of the three worlds because it results in attaining liberation and so I bow to it with full control of my three activities (MBS).

Samyama, *Svādhyāya* and *Sāmāyika* are the three methods which I feel enable us, the householders to enhance our progress in spiritual purification. Why?

Samyama is to enhance our control over sensual urges. A *vītarāgī* is also known as *Jina* or *Jinendra* i.e. the one who has completely won his sensual urges i.e. not disturbed or allured by them. Provision of external penance, like fasting, *uṇodarī*, *rasa-prītyāga* etc. are to enhance self-restraint. Similarly the concept of *guṇavratas* and *śikṣāvratas* as part of householder's vows are given to enhance our self-restraint.

Svādhyāya is the study of self. Normally it implies reading a holy text about *sva* (self/soul) and ways to attain supreme self state. The various aspects of *svādhyāya* as mentioned in Jain literature¹ involve study, repeated study, asking questions, contemplation and teaching as seen in the DV verse:

Kundakunda suggests that in this fifth *ārā*, we should focus on this which is a part of internal penance just before meditation as auspicious and pure meditation are difficult to practice.

Sāmāyika is *svādhyāya* to large extent. *Sāmāyika*² is the essence of the Jain spiritual and ethical practice. Accordingly it is included as the 1st essential duty (1st out of six *āvaśyakas*),

¹ (i) *Sajjhāye vā niyuttena savvadukkhavimokkhane, Uttarādhyayana Sūtra* XXXVII/10

(ii) *Bhagavatī Ārāghanā* 107

(iii) *Uttarādhyayana Sūtra* XXVI/37

(iv) *Ibid.* XXI/18

(V) *Bṛihadkalpa-bhāṣya* 1224

(vi) *Uttarādhyayana Sūtra* XXX/34

² (i) *Sūtrakṛtāṅga* 1.2.2.17

(ii) *Ibid.* 1.2.2.20

(iii) *Mūlācara*, 23



first *Śikṣāvratas* (ninth vow out of twelve consisting of five *Aṇuvratas*, three *Guṇavratas* and four *Śikṣāvratas*), 2nd *Pratimā / Pratijñā* (of the 11 stages of the spiritual purification of householders) and the type of perfect conduct (*sāmāyika-cāritra*) practiced by Jain monks and householders alike. It is said that the householder while performing *sāmāyika* is like a monk for the period of *sāmāyika*, as he has withdrawn himself from all worldly activities and focuses on just self. Monks are required to be in a state of *sāmāyika* all the time.

Sāmāyika means *samaya*, which literally means soul (Jñātā-dṛṣṭā), or to be one with the soul or the process to be one with the soul. This implies withdrawing the activities of the mind, speech and body from their wandering nature and focusing on own self / soul³. *Gommaṭasāra* (Jīva-kāṇḍa) describes *sāmāyika* as, withdrawing from all other entities / things and manifesting / focusing on the soul only.

‘*Na hi sāmyena vinā dhyānam*’ or without equanimity, the practitioner cannot even start his meditation practice⁴. Jinabhadra goes to the extent of saying, ‘Like space (ākāśa, one of the six substance types) is the basis of providing place to all substances to exist, so is *sāmāyika* the basis of all virtues. He further says *sāmāyika* is the essence of the 14 *pūrvas*. Equanimity means suppression or destruction of attachment and aversion, indifference to pain and pleasure and stable state of mind leading the practitioner to enjoy the nature of his self / soul. Thus while the practicing monk or householder is performing *sāmāyika*, his mind becomes like a tranquil ocean free of any type of disturbance and hence no new karmas are bonded during that period. Attachment and aversion; pleasure or pain; birth and death; etc. do not disturb his mental state (state of *saṁvara*) as he does not regard all these as the nature of self.

Sāmāyika is the positive way of submerging the activities of mind, body and speech in the *Ātman*. The seven requisites; namely: place, time, posture, meditation, and the threefold purities, namely, mental purity, bodily purity and vocal purity, are necessary for the successful performance of *Sāmāyika*.

That place, which is free from disturbing noise, gathering of persons, and insects like mosquitoes, flies, etc, is the suitable place for *Sāmāyika*. In other words, the place of silence

(iv) *Sāvayapaṇṇatti*, 313

(vi) *Uttarādhyayana Sūtra* XXIX/9

³ *Sammatta ṇāṇa saṁjam tavehiṁ jaṁ taṁ pasatthasamagamaṇaṁ/*

Samaya ṁ tu ta ṁ tu bhanida ṁ tameva sāmāyiyam jāṇa// Mūlācara, 519



and solitude, whether it is a forest, a house, a temple or any other place, should be chosen to perform *Sāmāyika*.

Sāmāyika should be performed three times a day⁴, i.e., in the morning, noon and evening. The great Amṛtacandra says that the householder should consider the act of *Sāmāyika* as obligatory and perform it at least twice a day, i.e., in the morning and evening. He further remarks that its performance at other times will conduce towards the enhancement of the spiritual and moral characteristics; hence it is not improper, but beneficial.

Sitting and standing postures are generally recommended for the performance of *Sāmāyika*.

The aspirant should start with a time according to his inclinations and capabilities enhancing it to say 48 minutes (antarmuhūrta) by purging the mental and sensual pleasures by concentrating on the sermons of the *Jina*, adopt submissive and surrendering gestures, and finally, either repeat the devotional hymns mentally or absorb himself in self-meditation.

Bhadrabāhu has classified *Sāmāyika* in three categories namely; *Samyaktva* to firm up the practitioner's beliefs in the *Mokṣa Mārga* and provides him the knowledge of discrimination.

Performing *Sāmāyika*

Sāmāyika has certain pre-requisites i.e. the person indulging in it should have right belief in *Tattvārtha*, practice equanimity and self control else it is only pretence. Only a person who is aware and conscious of self-restraint, vows, austerities and soul can perform *Sāmāyika*. Further the person should be able to win over the afflictions (*pariṣahas*) else he will get distracted during *Sāmāyika*.

It is performed in *kāyotsarga*⁵ posture i.e. standing facing north and hands hanging down and seven centimeters away from the body, legs about 10 centimeters apart or in a *padmāsana* and takes a vow to withdraw from the world for the period of *Sāmāyika*. He then recites *Navakāra* nine times silently and bows his head with his hands folded and moving them in clockwise direction three times. He performs this routine facing each of the four directions. Then he sits in *kāyotsarga* posture.

⁴ *Trasa thāvara ki karuṇā kīni, jīva na eka virādhyo/*

Tīnakāla sāmāyika karatān suddha upayoga na sādhyo// Samakīta ki Sajjhāya, Śrī Pañcapratikramaṇa-sūtra, p.417

⁵ *Dehe ya paḍibaddho kāusagge havai tassa/ Āvaśyaka Nirukti 1548*



He then recites *Navakāra* (108) with auspicious (maṅgala) and dedication (śaraṇam) verse; *Tīrthaṅkara-vanadanā*, *Merī-bhāvanā*, *Bāraha-bhāvanā*, *Pratikramaṇa (ālocanā) sūtra*, *Sāmāyika-pāṭha*, *Samādhi-bhāvanā* and finally takes a vow to observe self-restraint during the day completes the *Sāmāyika*.

The first four lines of the *Sāmāyika Pāṭha* given below beautifully describe the state of mind of the practitioner:

*Prem bhāva ho saba jīvon se, guṇī jano merī harṣa prabho/
Karuṇā stotra bahein dukhiyon para, durjana men madhyastha vibho//
Yaha ananta bala śīla ātmā, ho śarira se bhinna prabho/
Jyo hoti talvāra myāna se, vaha ananata bala do mujhko//⁶*

In fact the entire poem of 32 verses when recited slowly and contemplated on is a good description of how to develop equanimity and to experience the self.

The practitioner is encouraged to start performing *Sāmāyika* as an essential duty in a casual way and enhance its practice as he moves higher on the path of spiritual purification in the form of 2nd *Pratimā* and finally as 2nd *Śikṣāvrata* when he takes a vow to perform *Sāmāyika* three times a day of a fixed period of 48 minutes each. The monks are expected to be in a state of *Sāmāyika* all the time.

So let us have firm belief in our soul, make it firmer and practice the path laid for householders

I will now show this concept through a number of stories /examples from Jain story literature

1. Bharata Cakravartī and the scholar
2. Hundred deaf and dumb sons of Bharata Cakravartī
3. Lord Neminātha, his marriage and attainment of omniscience
4. Uttarādhyayana : *gāthā* 13 chapter 1 : Ācārya Candracūḍa
5. Candragupta Maurya
6. Maināsundrī

Annex

1. Basic virtues

These are the primary characteristics or code of conduct to be followed to be called a Jain.

⁶ *Sāmāyika Pāṭha* 7

- Not eating meat, honey or alcohol i.e. any type of animal based product-involving violence.
- Not eating the five types of fruits containing insects.
- Daily visit to the temple for paying reverence and obeisance to the Omniscient.
- Not eating at night
- Not getting involved in gambling
- Consuming water that is strained i.e. purified.

These virtues have to be kept and practiced for the entire life. Without observing these, one cannot progress on the path of spiritual development and appreciate the same.

Daily duties (called six āvaśvakas)

Jain literature prescribed six essential duties of householders to be performed daily. *Devapūjā* causes refinement or reaffirmation of the right belief in the principal of non violence, science of detachment and capabilities of the self (ātmā or jīva). *Svādhyāya* causes enhancement of the right knowledge about Jain principals. The other four essential duties when performed causes refinement in the right conduct of the practitioner. The six essentials are:

- Devapūjā or worshipping the omniscient lords.
- Gurupāsanā or paying obeisance to the holy – teachers.
- Svādhyāya or self study of spiritual development literature
- Saṁyama or self control
- Tapa or observing austerities
- Dāna or performing charitable activities.

Śvetāmbara Jains however follow the same essential for householders and *śramaṇas* namely:

- Sāmāyika or practice of equanimity;
- Caturviṁśatistava or praise twenty four Tīrthaṁkars;
- Vandanā or veneration of the mendicant teachers;
- Pratikramaṇa or expiation for transgression;
- kāyotsarga, abandonment of the body / relaxation
- Pratyākhyāna, renunciation of certain foods etc.



B.4.5

Sallekhanā (as per Jain holy text)

Dr. D. N. Bhargava

Introduction

The body is the means and not the end; it is a means to attain liberation. One has to leave the body at the end. The *Jainas*, therefore, prescribe for saking food (and sometimes even water) and leave the body with equanimity under certain circumstances. This is known as *Sallekhanā* or *Santhārā*. This is supposed to end or shorten the mundane existence of the soul in the whirlpool of transmigration from one life to another. This is allowed only if one feels that he or she is not able to perform his religious duties with efficiency anymore. A healthy person who is physically fit is not allowed to take up *Sallekhanā*.

There is inscriptional proof that Jain monks, nuns and householders have been observing *Sallekhanā* for the last two thousand years. The inscription of Sravanabelagola mentions that the period of this kind of fast varied from three days to one month. It would be interesting to read a description of this *vrata* from one of the oldest *Āgamas* of the *Jainas* – the *Ācārāṅga-sūtra*. The portion given below is the translation by Hermann Jacobi of the original Prakrit. It is the oldest description of *Sallekhanā*.

- Knowing the twofold (obstacles, i.e. bodily and mental), the wise ones, having thoroughly learned the law, perceiving in due order (that the time for their death has come), get rid of *Karman*. (2)
- Subduing the passions and living on little food, he should endure (hardships). If a mendicant falls sick, let him again take food. (3)
- He should neither long for life, nor wish for death; he should for yearn after neither, life or death. (4)
- He who is indifferent and wishes for the destruction of *Karman*, should continue his contemplation. Become unattached internally and externally, he should strive after absolute purity. (5)
- Whatever means one knows for claiming one's own life that a wise man should learn (i.e. practice) in order to gain time (for continuing penance). (6)
- In a village or in a forest, examining the ground and recognizing it as free from living beings, the sage should spread the straw. (7)
- Without food he should lie down and bear the pains which attack him. He should not for too long time give way to worldly feelings which overcome him. (8)



- When crawling animals or such as live on high or below, feed on his flesh and blood, he should neither kill them nor rub (the wound). (9)
- Though these animals destroy the body, he should not stir from his position.
- After the *āsravas* have ceased, he should bear (pains) as if he rejoiced in them. (10)
- When the bonds fall off, then he has accomplished his life.
- (We shall now describe) a more exalted (method) for a well – controlled and instructed monk. (11)
- This other law has been proclaimed by Jñātr̥putra:
 - He should give up all motions except his own in the thrice- threefold way. (12)
 - He should not lie on sprouts of grass, but inspecting the bare ground he should lie on it.
- Without any comfort and food, he should there bear pain. (13)
- When the sage becomes weak in his limbs, he should strive after calmness.
- For he is blameless, who is well fixed and immovable (in his intension to die). (14)
- He should move to and fro (on his ground), contract and stretch (his limbs) for the benefit of the whole body; or (he should remain quiet as if he were) lifeless. (15)
- He should walk about, when tired of (lying), or stand with passive limbs; when tired of standing, he should sit down. (16)
- Intent on such an uncommon death, he should regulate the motions of his organs.
- Having attained a place swarming with insects, he should search for a clean spot. (17)
- He should raise himself above (sinfulness), and bear all pains. (18)
- And this is a still more difficult method, when one lives according to it: not to stir from one's place, while checking all motions of the body. (19)
- This is the highest law, exalted above the preceding method:
 - Having examined a spot of bare ground he should remain there; stay O Brāhmaṇa! (20)
 - Having attained a place free from living beings, he should there; fix himself.
- He should thoroughly mortify his flesh, thinking:
 - There are no obstacles in my body. (21)
 - Knowing as long as he lives the dangers and troubles; the wise and restrained (ascetic) should bear them as being instrumental to the dissolution of the body. (22)



- He should not be attached to the transitory pleasures, nor to the greater ones; should he not nourish desire and greed. Looking only for eternal praise. (23)
- He should be enlightened with eternal objects, and not trust in the delusive power of the gods; a Brāhmaṇa should know of this and cast off all inferiority. (24)
- Not devoted to any of the external objects he reaches the end of his life; thinking that patience is the highest good, he (should choose) one of (the described three) good methods of entering *nirvāṇa*. (25) Thus I say.

Spiritual Way of Meeting Death

The end of life is death. All is well that ends well. If one becomes disturbed at time of death it has a great impact on his future. One has to be careful that he is able to perform his religious duties. And his body becomes a burden on him rather than serving as a means of a monk, is expected to face death with equanimity and voluntarily.

Of course, the wisest form of death is that of a perfect soul who has attained the summum bonum of his life and who will not take any birth after his death.

The second form of death is one who has been following spiritual path to the best of his capabilities but has stopped short of perfection and, therefore, he leaves his body voluntarily in case of a situation where his body does not help him in spiritual practices. He forsakes food.

The third stage is that of a householder who has practiced partial self control but could not take up monk's life but at the time of death he also for sakes food and faces death with equanimity.

The forth type of death is of a person who has believed in wrong principles of life. We have thus the last vow of asceticism called *Sallekhanā* or *Santhārā* where one faces death with equanimity by facing death voluntarily.

The nature of *Sallekhanā* is such that one is likely to confuse it with suicide. The Jain Ācāryas have, therefore is justified if the body becomes incapable of observance of *vrātas*.

In view of what has been said above, *Sallekhanā* has been recommended when someone is confronted with calamity, famine, senility, disease, and when the sustenance of spiritual practices is endangered. *Sallekhanā* can also be practiced at a time when the natural death



is known to be at hand. It is better to die a voluntary death with self-control than try to save the body in vain, when it ceases to respond to medical treatment.

The idea underlying *Sallekhanā* is not mere flagellation of the body but denial of passions also. Voluntary death is not as difficult as upholding self-control, when the vital forces leave the body. If the mind is not pure at the last moment, the life-long self-control study, austerity, worship and charity become futile, just as a king, well versed weapons, is not good if he faints in the battle-field.

Transgressions of Sallekhanā-vrata

Tattvārtha-sūtra gives the following five transgressions of *Sallekhanā-vrata*:

1. Desire to live (*jīvītāsaṃsā*)
2. Desire to die (*marañāsaṃsā*)
3. Remembrance of friends (*mitrānurāga*)
4. Revival of past pleasure (*sukhānubandha*)
5. Expectation of future prosperity (*nidāna*)

We explain below the *aticāras* of *Sallekhanā-vrata*:

- *Jīvītāsaṃsā*: Pūjyapāda explains it is reluctance to leave this body. Āśādhara thinks that the desire to listen to one's own praise from those who surround the dying person constitutes this *aticāra*.
- *Maraṇāsaṃsā*: Pūjyapāda explains it as desire for quick death.
- *Mitrānurāga*: This includes remembering one's friends, games of childhood, merry festivities etc. the Śvetāmbaras do not recognize this *aticāra*.
- *Sukhānubandha*: This means recollection of past comforts and pleasures.
- *Nidāna*: One should not desire sensual satisfaction in the next life as a reward for performance.



B.4.5.1

Samādhimaraṇa (Santhārā / Sallekhanā)

Justice N. K. Jain

Sallekhanā, *sariyāsa*, *samādhi*, *nirupādhi* and *vīriyamaraṇa* are all synonyms of *Sallekhanā*. According to religious texts, it is an eternal law that an entity, which is born, has to die also. One can die prematurely also due to the activation of inauspicious *karmas* (pāpa karma).

One can earn auspicious or meritorious *karmas* by practicing religious austerities intelligently and die peacefully when one is faced with incurable diseases or old age makes it clear that the end is approaching fast. If one does not practice religious austerities, then he /she earns inauspicious *karmas*. In this way death is inevitable in both situations and according to the philosophy of rebirth, he / she has to enjoy the fruits accordingly in their next birth/s.

All living beings know that body and soul are different and distinct but from eternity the belief that body and soul are one has taken root. He is busy enjoying the subjects of five senses and four passions (anger, deceit, greed and pride) and hence could never understand the real nature of the soul /self. Until one understands the true nature of self i.e. intuition, knowledge and bliss; he will continue to be deluded in attachments and aversions with other living and non living beings and hence keep on accumulating *karmas* resulting in the endless cycle of birth-death. Until one experiences the true nature of pure soul, he cannot eliminate the attachment and aversion with other living and non-living beings. By eliminating attachment and aversion, we will have neither enemies nor friends and a state of equanimity will develop instead. Equanimity will result in dissociation of accumulated *karmas* and further bondage will be stopped. But it is not easy to suppress or destroy desire. Until we acquire complete knowledge about the nature of self, we cannot understand this fact / reality. By taking a vow not to indulge in sinful and ill activities along with repenting upon the wrong deeds done, and contemplating on the nature of the self; developing belief in it (nature of self) and practicing right conduct can stop influx and bondage of new *karmas*; penance /austerities will then dissociate all existing *karmas* resulting in attaining the pure state of the self. This knowledge of the true nature of self is possible only in the company and with the blessings of the monks and holy teachers.

Here I will like to emphasize that till recently, knowledge of *yoga*, *prāṇāyāma*, meditation etc was available to a privileged few even though these were explained in details in the holy



texts of various Indian philosophies. But now the situation has changed. Yoga, its practice and such techniques had been taught to common persons for whom the credit goes to our *sādhus*, *ācāryas* and teachers. As a result a number of people tried to understand Yoga and then started practicing it to maintain good health, concentrate their mind on useful and productive activities and move forward on the spiritual path of purification. Hence it is important to know correct and specific spiritual purification activities.

Till now, even I was ignorant about *Sallekhanā* and *Santhārā*. Now after some efforts, I have found detailed and crisp description of these two doctrines and techniques in Jain literature. Keeping these in mind, I am making a humble attempt of writing this paper to arouse interest of others also on the subject.

Jain philosophy has detailed discussion on the doctrine and practice of *Sallekhanā*. True and eternal nature of the self is knowledge and perception (jñātā-draṣṭā). By accepting body and self as same, one cannot understand the true nature of self. But he is an intelligent one who understands body, sensual organs as distinct from the self /soul. By suppressing the desires, the soul gets purified easily. Virtues (dharma) can exist in a pure soul only and it helps in making the self purer. Soul, which is free from the karmic bondage, is called *paramātmā*. Once the soul achieves this pure state, it stays happy in all lives to come.

Jain religion is one of the ancient religions that prescribe the human values. This religion not only talks about human welfare but also extends it to the animal world. Jain religion asserts that consciousness is present not only in humans, but in all animal world, for example elephant and even ant. This has been emphatically stated on the basis of experience by the first Tirthaṃkara Ṛṣabhadeva and reemphasized by the 24th Tirthaṃkara Mahāvīra. All this knowledge was traditionally handed to the *Śrutakevalis* and finally to the *ācāryas* who codified it. This tradition is still maintained by the *ācāryas*, monks, spiritual leaders, intelligible beings etc.

None of the Tirthaṃkaras were born in the Jain tradition. They were from the *Kṣatriya* / *Yādava* class. They traversed the path themselves and showed the path of winning oneself. The one who wins his own self is the Jina and who is worshipper and follower of Jina is Jain.

Samādhimaraṇa (Santhārā / Sallekhanā) is the path that changes the life of the individual and is mentioned in the Jain philosophical scriptures and other literature. The issue of death



is also discussed in other religious and philosophical system, but does not discuss as the rite of the end. They discuss it only from the point of view of attaining *siddhis* (divine powers) and to know the self (ātma Śākṣātakāra). In Vedic literature this path is one among the 16 *saṁskāras* (rituals of life) and also known as *Mṛtyū Saṁskāra*. Even if this is the last ritual of life, even any lay follower performs this. It is worth noticing that this rite by Hindus is performed for the pleasures and the gifts are given in the name of the dead one. We get a little insight about such death as a spiritual death, or for *Mokṣa*. There is less information on the nature of liberation, that is, to liberate oneself from life and death. In Jainism, on the other hand the importance is wholly on the spiritual death and liberation. In this rite, since there are no passions involved, there is no bondage on the soul.

There are many such examples of lay followers, monks, saints, who after renouncing (dīkṣa), undertake the rite of *Sallekhanā*. They destroy their attachments, cravings and hatred; along with it they also destroy craving for food etc and do *tapa* with equanimity to give up their body. They free themselves from *Karmas* and attain liberation. Not all are fortunate to follow this path.

Paṇḍita Āśādhara in his *Sagāradharmāmṛta* has extensively written on this issue and has mentioned that *Sallekhanā* is under taken when a person lives his life with a holistic approach. Kundakundācārya (1st cent.A.D.) has mentioned in his *Cāritra Pāhuḍa* (*Gāthā* No; 26) about the special rite of *Sallekhanā*. Samantabhadra (2nd cent A.D) in his *Ratnakaraṇḍaśrāvakaṇḍa* shows that this type of death is necessary:

upasarge durbhikṣe, jarasi rujāyaṁ ca niḥ pratikāre |
*dharmāya tanuvimocanamāhuḥ sallekhanāmāyāḥ ||*¹

i.e. when faced with hurdles, famine, old age, or disease; one should for religion observe *Sallekhanā*. To discard ones body in this way is called *Sallekanā*. Further he states,

antakriyādhikaraṇaṁ tapahaphalaṁ sakaladarsinaḥ stuvate |
*tasmāt yāvadvibhavaṁ samādhimaraṇe prayatitavyaṁ ||*²

¹ *Ratnakaraṇḍaśrāvakaṇḍa, Śloka – VI.122*

² *Ibid VI.123*

At the end of life when one attains such a death it is considered as the fruit of *tapa*. That is why to attain such a death should be the aim of one's life. With this the Indian seers have attained the heights of knowledge of the self. At the point of death if there are no passions the person discards body without any pain and does not have any fear of death and dies calmly. One who is capable to attain a good destiny (*gati*) on his own, attains so; and when he attains so, the previous bad *karmas* cannot do anything, but if at the moment of death there is a mental distress even the good *karmas* will not help him for a good *gati* (state of existence). In this manner a series of bad destinies continues. Hence it is worth to notice the significance of *Sallekhanā*.

taptasya tapasaścāpi pālitasya vratasya ca |
*paṭhitasya śrutasyāpi phalam mṛtyu samādhina||*³

It means penance, followed by observing vows, and reading scriptures give the fruits when one attains the *Samādhimaraṇa*, otherwise all is futile.

One should not therefore doubt that, “when all things happen with *Samādhimaraṇa*, only, than why should one do *japa-tapa*, one will attain *Samādhi* at the end of life.” But one should not think likewise, instead engaging oneself in *tapa*, lessening ones passion, will lead to a proper Samadhi death. Probably this is the reason that Kundakunda has given this death a place in *Śikṣā Vrata*. In *Samādhimaraṇa* and the *tapa* as a form of conduct there is a cause-effect relationship. When difficulties or sudden death arise or any wild animal attacks or fire or storm occurs; the practice of *tapa* alone helps. If one spends his whole life in conduct and at the moment of death deviates from the self, then the doṣa does not fall on conduct, but possibly lack of self-effort on his part and the lack of self-discipline.

Ācārya Śivakoti says, “When there is no rescue, when wild animals approach you, on proper conducive food is attained in famine, when no proper rules of conduct can be followed or when old age appears or when disease are there, in such a case it is necessary to take *Sallekhanā* and abandon the body.”

One who does *sādhana* is a seeker. At the time of death one who engages in his soul is also a seeker. At the end of life, to see body and soul as different and to overcome attachment to

³ *Mṛtyū Mahotsava*-16



the body one has to take refuge in *Sallekhanā*. If for the whole life one does *tapa*, but at the end engages in attachment and hatred, his life goes a waste.

Ācārya Śivakoṭi says, “One attains many lives if he cannot sustain a proper death even if he in his whole life works for *Jñāna*, *darśana*, *caritra*. But on the other hand if *Sallekhanā* is pursued the seeker enjoys the bliss.”

Upāsakadhyayana says, “Aspirant who is doing fasting etc and engaged in studying to overcome passions, such a person should come to the *saṃgha* and undertake *Sallekhanā*.⁴

Ācārya Śivakoṭi has highly envisaged *Sallekhanā*, says, one who dies at instant that is at that moment with *sallekhanā*, he never lives more than 7 to 8 lives. Expressing the importance of *sallekhanā*, he further writes, “One who is fully engaged in service of a *sallekhanā* practitioner also attains the pleasures of the *devagati* or heavenly destiny and than attains the highest place (liberation).

Similarly Pūjyapāda Devanandi (6th Cent A.D.) in his *Sarvāthasiddhi* highlights the importance and necessity of *Sallekhanā* and says death is not liked by all. If at all the disease attacks the body, one a seeker who takes *sallekhanā*, automatically is liberated from the effect of the disease.

Ācārya Amṛtacandra, in his *Puruṣārthasiddhaupāya* (10th Cent A.D.), wrote, “When death is nearing and it is confirmed at that time when the aspirant is on the path of liberating from passions, how is it that the self is destroyed. One who is engaged in activities with anger, his self is definitely destroyed”.⁵

All the tīrthanākaras, ācāryas, saints, monks, gurus, have asserted this path as necessary for the well-being of all humans.

Sāgāradharmāṛta describes describe the concept of *sallekhanā* in following verses 8/1, 8/6, 8/7-8, 8/9, 8/12 and 9/2.

In *Bhagavatī Ārāadhanā* there are around 2500 *gāthās*, and there are reflections on *sallekhanā* in numbers 25, 28, 64, 65 and others. In this text there is a vast description on one of the death called *Bhakta Pratyākhyāna*.

⁴ *Upāsakadhyayana*, 896

⁵ *Puruṣārthasiddhyupāya*, 177



A sinner who has committed sins throughout his life; even if he asks forgiveness at the end he liberates himself from the guilt. In the similar manner a sinner if undertakes *sallekhanā* at the end of his life can attain a good state of existence. Even Vedic literature mentions that one who repents for sins attains a place near God (vaikuṇṭha). Ajāmila, committed sins through out his life; but towards the end repented by taking the name of Nārāyaṇa he attained Vaikuṇṭha. Jīvandharakumāra said *Namokāra Mantra* to a dying dog and Tīrthaṅkara Pārśvanātha uttered this mantra to snakes dying in fire. The snakes attained the *devagati*. Even *Manusmṛti* mentions about *sallekhanā*. Sant Kālidāsa, Kabir, Tukārāma also have mentioned about it.

After the war of *Mahābhārata*, Bhīṣma also asked for voluntary death.

Sallekhanā is a special *tapa*, which is done for spiritual growth and self development. Hence after attaining such a death only very few births are left for the person to attain liberation. Once all the *karmas* are gone liberation is attained *Sallekhanā*.



B.6.0.a

Uttarādhyayana-sūtra

Dr. Priyadarshana Jain

Introduction

The *Uttarādhyayana-sūtra* occupies an important place in Jaina canonical literature; it is a representative work of Śramanic current of thought. It is important for its spiritual fervor, ethical notes, historical references, interesting stories, striking metaphors, inspiring dialogues, besides rituals and code of conduct of an aspirant treading on the path of emancipation. We find in the *Uttarādhyayana-sūtra* an in-depth analysis of almost all matters relating to life and living, particularly art of right living. It makes a thorough analysis of the internal mind, which is a storehouse of energy as well as of the external world, which is the work place of all mundane souls. In a way it is the 'Gītā' of the Jains, hence its importance is non-debatable. The content of the *Uttarādhyayana-sūtra* is relevant in all times and is for all people. It is a mini encyclopedia of Jaina faith and practices spread over thirty-six chapters. The depth of Jaina Philosophy and the vastness of contents are two unique features of the *Uttarādhyayana-sūtra*. Jaina Philosophy, Epistemology, Metaphysics, Ethics, Sociology, Psychology are some of the heads under which the *Uttarādhyayana-sūtra* can be studied.

The *āgamas* (scriptures) are the sacred texts of the Jains. They are revealed by *Āpta* i.e. an omniscient considered as an authoritative personages and compiled by the *gaṇadharas* i.e. principal disciples of the fordmaker / tīrthaṃkaras and practiced by ascetics [*ā + ma + mā*]. They had been handed down through an oral tradition and were documented nearly 1000 years after Lord Mahāvīra's *nirvāṇa* (emancipation). We get four classifications of the *āgamas*:¹

Classification I 14 *Pūrvas* and 12 *Āngas*.

Classification II Four *Anūyogas*.

Classification III *Āṅga-praviṣṭa* and *Āṅga-bāhya*

Classification IV *Āṅga*, *Upāṅga*, *Mūla* and *Cheda* Sutras.

The *Uttarādhyayana-sūtra* is an *Āṅgabāhya Mūla-āgama* and is not compiled by the *gaṇadharas* but revealed by Lord Mahāvīra before his *nirvāṇa*. *Mūla* means fundamental or

¹ *Uttarajihyanāni* - Introduction by Mahaprajña, p. 4

root. Thus *Uttarādhyayana-sūtra* is an *mūlasūtra* for the fundamentals of Jaina beliefs and practices are discussed, it is the original revelation of Lord Mahāvīra and its study is a pre-requisite for the study of the Jaina canonical literature. The *Uttarādhyayana-sūtra* is written in *Uttarādhyayana-sūtra* style in which the words are less but the meanings they convey are comprehensive and in-depth. *Uttara* + *Adhyayana*, *Uttara* means answers or excellent or last and *adhyayana* means study or lessons. Thus *Uttarādhyayana* means the lessons revealed later or last, some chapters are in question and answer style and it also means excellent lessons. Tradition reveals that it is the last sermon of Lord Mahāvīra discoursed at Pāvāpurī, Bihar. It is in *Ardhamāgadhī* and it is partly in prose, mostly in poetry and some chapters are a mixture of both. The language of *Ācāranga* and *Sūtrakṛtāṅga* is comparatively archaic and so is that of *Uttarādhyayana*². It is a representative work of 600 B.C to 400 A.D. The subject matter of all the four *Anuyogas*, *Caranānuyoga* – ethics, *Dharmakathānuyoga* – stories, *Ganitānuyoga* - calculations and *Dravyānuyoga* – metaphysics are spread throughout *Uttarādhyayana-sūtra*.

Commentary Literature

Of all the *āgamas* the *Uttarādhyayana-sūtra* is the most popular work and widely commented upon. After the *Tattvārtha-sūtra* we find so many publications of the *Uttarādhyayana-sūtra* and it is because of the contents, parables, illustrations, simple narrative style and the in-depth analysis of the topics discussed. We have its *Niryukti* by Bhadrabāhu II, a *Cūrṇi* by Gopālīka Mahattara Śiṣya, *Bṛhadvṛtti* by Vadībetāla Śāntisūri, *Sukhabodhā-ṭīkā* by Nemicandra Sūri and around a dozen other commentaries.³ A glance at the 36 chapters of the *Uttarādhyayana-sūtra* gives us an idea of the variety of the contents.

Chapterisation of Uttarādhyayana-sūtra

Chapter	Title	Subject
1	Vinaya	Discipline
2	Paṛisaha	Afflictions
3	Caturaṅgīya	4 Essentials

² *An Introduction to Uttarajjhayaṇa* by R.P. Poddar

³ *Uttarajjhayanāṇi – Introduction* by Mahaprajna, p.4



4	Asaṁskṛta	Irreparability of life
5	Akāmamaraṇīya	Art of dying
6	Kṣullaka Nirgranthīya	Young ascetic
7	Urabhrīya	Parable of the lamb
8	Kapilya	Conquering greed
9	Namipravrajyā	Jaina spirituality
10	Drumapatraka	Awakened life
11	Bahuśruta	The learned one
12	Harikeśīya	Austerity and Yajña
13	Chitta Sambhūta	Bitter fruits of volition
14	Ikkhukārīya	Renunciation
15	Sabhikṣuka	Qualities of an ascetic
16	Brahmacārīya	Celibacy
17	Pāpa-sramaṇīya	Sinful sage
18	Sanjatiya	Fearlessness and King Sañjaya
19	Mṛgāputrīya	Detachment of the Body
20	Mahānirgranthīya	Biography of Anathi Muni
21	Samudrapālīya	Fruits of deeds done
22	Rathanemīya	Steadiness in restraint
23	Keśī Gautama	Dialogue between the two
24	Pravacanamātā	Mother of ascetics
25	Yajñīya	True Yajna
26	Samācārī	Duties of an ascetic
27	Khaluṅkiya	Parable of bullocks

28	Mokṣamārga-gati	Path of emancipation
29	Samyaktva Parākrama	Right exertion
30	Tapomārga	Austerities
31	Caraṇavidhi	Conduct
32	Apramādashāna	Causes of negligence
33	Karma-prakṛti	Karma theory
34	Leśyā	Colouring of the soul
35	Anāgāramārga	Asceticism
36	Jīvājīva-vibhakti	Description of soul and matter

Essence of Uttarādhyayana-sūtra as revealed by Mahāvīra

Philosophy of Mahāvīra is the wisdom of the self, the inner, pure transcendental self. Metaphysics (Tattava Mīmāṃsā) enables us to develop faith in it, epistemology (Jñāna Mīmāṃsā) imparts its knowledge and ethics (Ācāra Mīmāṃsā) inspires the aspirants to nurture spirituality and take to the prescribed rituals for self-realization and perfection. Faith, knowledge and practice-together they lead the aspirant on the pathway of emancipation. Ethics is the practice for highest good, through metaphysics one believes in the transcendental and knows very well the limitations of the senses, the basis of metaphysics is the Epistemology i.e. revelations of the all-knowing omniscient tīrthaṃkara / Arhat. When the three together are blended in spirituality, they serve the purpose of enlightenment. Thus Spirituality is for the God in man and ethics is for the man in Society and *Uttarādhyayana-sūtra* serves both these purposes. Mahāvīra experienced this spirituality, practiced the ethics thereupon became omniscient and enlightened and lastly revealed the truth; hence his philosophy of *Anekānta* (multiplicity of viewpoints) and his religion of *Ahiṃsā* (non-violence) are universal and for all times and for all people.

The social evils like slavery, Casteism, animal sacrifices etc that were there in the society at the time of Lord Mahāvīra, too have been addressed in the *Uttarādhyayana-sūtra*. One can see the influence of Mahāvīra and the Śramaṇic thought on the social, political and also on the philosophical schools of that time. So many verses that appear in the *Uttarādhyayana-sūtra* can be traced in the *Mahābhārata*, *Bhagavadgītā*, *Manusmṛti*, *Dhammapada* etc. The



Uttarādhyayana-sūtra is a song of the soul, it teaches the art of right living as well as the art of right dying. Winternitz, while introducing the Jaina canons says that “With rare exceptions the sacred books of the Jainas are written in a dry-as-dust, matter-of-fact, didactic tone, seldom instinct with that general human interest which so many Buddhist texts possess. *Uttarādhyayana-sūtra* is one of his ‘rare exceptions’. As a religious poem he holds it to be the most valuable portions of the canon, its oldest nucleus belonging to the ascetic poetry of India and having its parallel in the Buddhist literature such as the *Suttanipāta* and the *Dhammapada*.

Based on the contents the *Uttarādhyayana-sūtra* can be treated under the following heads⁴.

Section	Head	Chapters
I	Monastic Teachings	1-8, 10, 11, 15-17, 27, 32, 35.
II	Legendary Tales and Dialogues	9, 12 – 14, 18-23, and 25.
III	Dogmatic Discourses	24, 26, 28-31, 33, 34, 36.

Let us briefly study the contents of the *Uttarādhyayana-sūtra* under the heads given below.

Section I, Monastic Teachings, Chapters 1-8, 10, 11, 15-17, 27, 32, 35:

Chapter I is a sermon on discipline (Vinaya). *Vinaya* is the root of all virtues. One who is disciplined alone can surrender and shine in life. Humility is a virtue of the wise and arrogance is the root of evil. An arrogant disciple is no good for the society. The *Uttarādhyayana-sūtra* gives two similes to drive home the significance of humility and discipline. Just as a bitch with rotten ears is shunned from all places, an undisciplined arrogant soul suffers endlessly; and just as a pig shuns the rice grains and feeds itself on excreta, the foolish disciple gives up the teachings of the wise and is a lost case for himself, for the teacher and for society. The discipline of an ascetic who has renounced all mundane bondages is enumerated along with the fruit of the discipline. The spiritual message in *Uttarādhyayana-sūtra* is summarized in verse 15 and 16. It is said that it is better to conquer oneself rather than be conquered by others. One who does so will be happy in this world and in the next. One ought to conquer oneself by self-restraint and austere practices instead of being controlled by others.

⁴ *An Introduction to Uttarajjhayana* by R.P. Poddar



Chapter II gives the details of the 22 afflictions faced by an ascetic during the course of this spiritual journey.

Chapter III teaches time management and describes the four difficult requisites:

- Human birth with humanitarian qualities like compassion etc.
- Opportunity to hear the true sermons
- Steadfast faith in truth
- Exertion in self-restraint

The commentary on the *Uttarādhyaṇa-sūtra* informs that due to the following reasons one is not able to have right knowledge: laziness, delusion, disobedience, pride, anger, ignorance, tension, pleasure, gambling, etc. It is said that rational faith is difficult to acquire and it abides in a straightforward soul.⁵

Chapter IV inspires us to be awakened and alert in life. Life is ephemeral and the time that passes away can never be got again, hence do not be negligent even for a while reminds the 10th chapter. Money, riches, kith and kin none can save the soul from old age, disease and death. One who conquers his desires can be freed from all miseries.

Chapter V teaches the art of dying and discusses in detail the death of a wise man and that of a fool. Death is inevitable and the brave face it with calm and poise. Chapter VI informs that ignorance is bondage and the ignorant are subject to pain and suffering in the web of transmigration. The wise give up the ten types of external possessions and fourteen types of internal possessions. The purpose of human life is to practice self-restraint in order to annihilate the karmas and to purify oneself. A self-realized ascetic lives like a bird not possessing anything and not saying anything for the morrow. He searches for the truth all by himself and nurtures friendliness towards all creatures.⁶ This has been revealed by all-knowing all-seeing *Arhat*, *Jñātaputra* Lord Mahāvīra.⁷ Chapter VII reveals the philosophy of Mahāvīra through parables. Altogether four parables appear in this chapter and there are around 50 parables in the whole of *Uttarādhyaṇa-sūtra* that makes the reading interesting. The parable of the lamb informs us that as a lamb is fed with rice and green grass only to be

⁵ *Uttarādhyaṇa-sūtra* 3.1

⁶ Ibid 3.9, 12

⁷ Ibid 3.9, 12



slaughtered for a feast, so the deluded people feed themselves on worldly pleasures to suffer the pangs of hell. *Gāthā* 7.6 informs us the causes of hell as attachment, taking to non-vegetarian food intense violence and having immense possessions. Just as a fool loses a thousand gold coins for a penny so also the deluded souls lose this precious human birth for mundane pleasures. Just as a king eats the forbidden mango and loses his kingdom so also the ignorant souls fall prey to sense pleasures and lose this precious life. The fourth parable is of three traders who respectively lost, retained and increased their capital. The one who loses the capital of human life symbolizes the evil and sinful people, who land in hell. The one who retains it is the man who is virtuous but not spiritually inclined. Such a person retains his human form in the next birth. The third trader who multiplies his capital symbolizes the man who is noble and spiritual and rises to higher forms of existence. This illustration of three traders has a parallel in the biblical story of the talent and pound (book of Mathews 25, 14-30, Luke 19, 11-26).⁸ Chapter VIII is of Kapila Kevalin and deals with the evils of worldly life and advises the spiritual aspirants to shun it. Evils of causing injury to life, greed and indulgence in women are particularly elaborated. It says greed increases with every want.⁹ The story of how greed was conquered by Kapila is told in the commentary literature as a prelude for this chapter. It is said that when Kapila recited this chapter for 500 thieves, all of them were transformed and later on renounced the world for spiritual perfection. He sang to them that contentment, self-restraint, renunciation and nonviolence are the way to happiness.

Chapter X is titled *Dummapattayam* i.e. 'leaf of a tree' and is in the form of address by Mahāvīra to Gautama. There are 37 verses in this chapter and Lord Mahāvīra gives the admonition of not to be non-vigilant even for a while, 36 times. When Gautama *gaṇadhara* sees that he is not being enlightened, Lord Mahāvīra reveals to him that it is due to attachment for Him, hence in this context explains to him the impediments for perfection and motivates him to give up non-vigilance. Lord Mahāvīra says that life is ephemeral like the leaf of a tree and like a dewdrop and there are so many obstacles. It is indeed difficult to get a human birth and difficult it is to be born in a noble family where you get a chance to know yourself. Conquer yourself and realize your pure self. Having got this precious human birth one must exercise complete vigilance and should not be careless even for a while. The chapter can be summarized as:

⁸ *Uttarādhyayana-sūtra* 6.2

⁹ *An Introduction to Uttarādhyayana-sūtra*, P.23



'O! Children of immortality!
Realize, arise and liberate yourself,
Your destination is far off,
The path is full of obstacles,
The resources are limited,
And so is time, hence
Be not negligent even for a while.
-Said Mahāvīra.

Chapter XI is reverence to the Learned and it describes the characteristics of undisciplined and disciplined aspirants. Verse 11.3 informs that due to pride, anger, carelessness, disease and laziness one cannot acquire knowledge. People with the following eight qualities are worthy of acquiring knowledge. Not laughing too much, one with subdued senses, not revealing others' secrets, being chaste, not having a tainted character, not indulging in relishing tasty food, not having a short temper and one who has immense love for truth,¹⁰ such people alone can learn and absorb the teachings of the wise and holy. Likewise the text enumerates the 14 qualities of an undisciplined ascetic who is not worthy of learning and *nirvāṇa*¹¹ and 15 qualities of a disciplined ascetic worthy of *nirvāṇa*.¹²

Chapter XV is titled *Sabhikkhu*, i.e. 'He is a true ascetic' and it enumerates the virtues of a true ascetic. A *Bhikṣu* is one who is devoted to the contemplation of the self, detached, self-restrained, equanimity, spiritually wise and materially selfless, dispassionate, bears all afflictions patiently, does not expect anything from anybody eats less than required and is committed to the practice of the three jewels. Chapter XVI is related to the practice of chastity. Chapter XVII is in contrast with Chapter XV for it enumerates the qualities of a fake and hypocritical monk who is idle, indolent and least interested in spiritual welfare. Again chapter XXVII too discusses the above theme of *Pāpaśramaṇa* and with the illustration of the wicked bullocks informs the readers of the bitterness faced by a teacher whose disciples are arrogant, lazy and undisciplined.

¹⁰ *Uttarādhyaṇa-sūtra* 8.17

¹¹ Ibid. Vol.I by Hastimalji Maharaj P. 269

¹² Ibid. 11.4,5



Chapter XXXII titled *Pramādashāna* enumerates the things one should be careful about and that he must uproot all causes of attachments.¹³ One, who has acquired the all-knowing, supreme knowledge, has conquered ignorance, delusion, attachment and hatred, alone reaches *mokṣa* and enjoys unobstructed happiness and bliss.¹⁴ Just as a hen is born from an egg and an egg from a hen, so also delusion springs from desire and desire from delusion.¹⁵ The seeds of *karma* are attachment and hatred and it springs from delusion and is the cause of birth and death and verily both birth and death are termed as misery.¹⁶ Hence there is no pain for one who has no delusion, no delusion for one who has no desire, no desire for one who is not greedy and no greed for one who possesses nothing.¹⁷ The same can be revealed as follows:

Question	Answer
What is misery?	Birth and Death
What is the cause of birth and death?	Karmas
What are the seeds of Karma?	Attachment and aversion
What causes Karma?	Delusion

Sensual pleasures and other worldly temptations allure the soul and are the root cause of delusion and bondage. The chapter reveals that a firefly meets with death due to its attraction for light, a deer due to the temptation of sound, a snake is trapped due to its attraction for smell, a fish is hooked due to the attraction for taste, a buffalo meets with death due to its liking for touch, an elephant is trapped due to its attraction for sexual pleasure. Attraction for one sensual pleasure or the other becomes the cause of misery for each creature, what then to say of man who leads a beastly life absorbed in sensual and sexual pleasures. The verses reveal that the senses and the mind are not the cause of bondage

¹³ Ibid 11.6-9

¹⁴ Ibid 11-10-13

¹⁵ *Introduction to Uttarajjhayaṇa* P.30

¹⁶ *Uttarādhyaṇa-sūtra* 32.2

¹⁷ *Uttarādhyaṇa-sūtra* 32.6



and suffering but the attitude of the deluded soul is the cause of bondage, and there is no fear for one who is not deluded and is a *vitārāgī* i.e. conqueror of attachment (and hatred).¹⁸

Chapter XXXV gives a glimpse of the life of a *śramaṇa* who is totally committed to self-restraint, detachment and renunciation. The last verse of this chapter heralds that one who is detached, devoid of pride, is a *vitārāgī* i.e. conqueror of attachment and for whom the influx of karma has been arrested, and in him manifests *Kevalajñāna* i.e. omniscience and he alone finally attains *nirvāṇa*.

Section II, Legendary Tales and Dialogues, Chapters 9, 12-14, 18-23, 25:

It is held by critics that this portion constitutes the earliest nucleus of the *Uttarjīhayaṇa*. Some of these legends have their parallels in the Buddhist *Jātakas*. They have also intersections with the *Mahābhārata* and the *Purāṇas*. Therefore Winternitz ascribes this portion to the common heritage of ancient Indian Ascetic Poetry.¹⁹

Chapter IX is a brief biography of Nami Rājaṛṣi who was a self-enlightened soul (Pratyeka Buddha). He ruled over Mithilā before renouncing the world. Indra appeared before him disguised as a Brahmin priest and put before him ten challenging questions for which Nami gave profound spiritual answers. Their conversation throws light on the *Varṇāśrama Dharma* of the Brāhmaṇic tradition, the sacrificial practices and social order at that time besides the spiritual message of the ancient Śramaṇic tradition which is universally relevant and is an eternal message for all spiritual aspirants. The conversation is allegorical, the questions are practical and the answers are inspiring and noteworthy.

Chapter XII is about an outcaste Harikeśī who rose in spiritual excellence due to austerities and righteous conduct. *Śramaṇa* conduct signifies the greatest of sacrifices (Yajña). Here austerities are the fire, the soul is the fire place, converging thought, word and action – is the ladle for pouring oblations and one's accumulated karmas are the oblations to be thrown into the sacrificial fire and burnt. This sacrifice is really efficient in bringing about liberation and not the material one which involves injury to life.²⁰ The ceremonial sacrifices of the Vedic tradition are condemned and this legendary tale is important for censuring and challenging

¹⁸ Ibid 32.7

¹⁹ *Uttarādhyayana-sūtra* 32.8

²⁰ Ibid 32, 21



casteism and sacrifices and for giving spiritual interpretation of the same which is non-violence in thought, word and deed.

Chapter XIII tells us the story of the lives of Citta and Sambhūta. The story is found under the same title in the *Jātaka* stories (No. 498). The story supports the concept of *karma* and rebirth and the futility of casteism for spiritual welfare is again showcased.

Chapter XIV is titled *Ṣukārīya* in which the renunciation of six people of a place called *Ṣukāra* is told. It is narrated how the king, the queen, the priest and his wife are inspired by the latter's two sons. The sons tell their Brahmin parents that no son can redeem the parents for everybody is responsible for his deeds. Nobody can be saved by Study of the *Vedas* or feeding Brahmins in a ceremonial sacrifice. They lead the doer of false actions from darkness to more darkness. Similarities of this tale can be seen in the *Jātaka* (509) on one hand and *Śantiparvan* (175/217) on the other.

Chapter XVIII tells us about the renunciation of a King called Sañjaya. The king was inspired by a monk in a forest who gives him a sermon on the sin of killing and on the ephemeral nature of life and on the insignificance of power and possession.²¹ The chapter also gives a list of twenty sovereign monarchs who renounced the world in spite of enjoying such reputed sovereignty. The four kinds of different philosophical schools too are enumerated here and the superiority of the *Nirgrantha*, *Anekānta* order is established. It also declares the practice of non-violence superior to all world orders.

Chapter XIX is about the renunciation of the Son of Mṛgā i.e. *Mṛgāputra* which reveals that the pleasures of life are like sweet poison, dreadful and painful ultimately. One who embarks on a long journey without sufficient stuff for the way, comes to grief, so does a person who lives without righteousness. The chapter also says that, 'Birth and old age are miserable, so are the diseases and death, the world is full of miseries, where all living beings experience pain'.²² Verse 19.5 mentions about the 18,000-Śīleṅga chariot and other virtues of an ascetic. 'Just as one cannot fill a bag with air and one can't weigh Mt. Meru in a balance, crossing the ocean by oneself is difficult, so is restraint difficult'.²³ The chapter also

²¹ *Introduction to Uttarajjhayaṇa* Pg. 34

²² *Ibid* Pg 39-40

²³ *Introduction to Uttarajjhayaṇa* Pg.57

enumerates the kinds of tortures afflicted in hell and inspires one and all to give up the *Bhoga Mārga* and tread on the *Mokṣa Mārga*.

Chapter XX is a beautiful chapter and reveals a brief life history of Anāthī Muni, a great spiritual saint who inspired Śreṇika Bimbisāra to become a devoted follower of Mahāvīra. Jaina literature has scores of references of King Śreṇika and it was revealed by Lord Mahāvīra later on that King Śreṇika is going to be the first fordmaker of the forthcoming ascending era (*Utsarpiṇi kāla*). The narrative reveals the shelterless nature of the world and that all are *Anātha* i.e. shelterless in this world. Neither riches nor kith and kin can save a person from old age, disease and death. Verse 37 of this chapter reveals that the soul is the doer and enjoyer of its own *karmas*. When the soul treads on the right path it is its friend and when it treads on the wrong path it is its own foe.

Chapter XXI tells us about a lay and handsome householder Samudrapāla, who saw a criminal being taken for execution and was inspired to search the secrets of birth and death, of reward and punishment. Through his story the *Uttarādhyayana* preaches the essence of karma theory. As you sow, so you reap, is a natural universal law, and none can escape this law except those who have transcended the inferior self and become the supreme selves. The purpose of this precious and auspicious human life is to purify oneself and to free oneself from *karmas*, and the first step towards this is to know the nature of 18 fold sins and renounce them, if not minimize them to the extent possible. The chapter gives an insight into the austere and spiritual life of Samudrapāla who ultimately destroyed all *karmas* and became an *Arhat*.

Chapter XXII is another beautiful narrative which tells us about the legendary Ariṣṭanemi, the 22nd Tīrthaṃkara, Rājīmatī his eternal lover and his brother Rathanemi. It is said that both Ariṣṭanemi and Rājīmatī had been man and wife for the past nine births, but in this birth Neminātha renounced the world to seek enlightenment, but Rājīmatī too followed his footsteps and attained *Nirvāṇa* before him. The chapter also tells us about the compassionate nature of Ariṣṭanemi and his love for animals. It also tells us about his brother Rathanemi who was tempted by the worldly pleasures even though he had embraced asceticism; later he was cautioned by Rājīmatī and saved from sin. The commentary gives information about the Yādava clan, Kṛṣṇa Vāsudeva and others.



Chapter XXIII is a dialogue between Keśī and Gautama and is important for its historical content. Keśī was a follower of the Pārśva order and Gautama was the first disciple of Lord Mahāvīra. The two great leaders met and discussed the differences of *Cāturyāma Dharma* of Pārśva and the five *Mahāvratā* order of Mahāvīra besides scores of philosophical, religious and spiritual details. Keśī enquired and Gautama replied and the people listened with devotion and faith and rejoiced. Ultimately Keśī accepted the five vows and became a follower of Lord Mahāvīra. During the conversation Gautama clarifies the little doubts of Keśī and enlightens him of the spiritual path of the Tīrthaṃkaras, which is pure, logical, practical, eternal, universal and utmost simple.

Chapter XXV highlights the Śramaṇic culture and the Brahmanic culture and establishes the supremacy of spirituality over Vedic rituals, non-violence over violence, wisdom over ignorance, equanimity over incoherent practices and austerities over external appearances. In the city of Varanasi, Jayaghoṣa enlightens his brother Vijayaghoṣa about the true nature of spiritual *yajñā* and the futility of animal sacrifices and ceremonial practices. Verses 31 and 32 inform us: 'Not by Tonsure but by Equanimity one becomes a *Śramaṇa*, not by Chanting of Om, but by Celibacy one is a *Brāhmaṇa*, not by staying in a Forest but by Wisdom one becomes a Muni, not by external Appearances but by Austerities one becomes a *Tāpasa*.' The spiritual and practical meanings of *Yajñā*, *Māhaṇa*, *Śramaṇa*, *Muni*, *Brāhmaṇa*, *Kṣatriya* etc are revealed. The dreadfulness of the world, sorrows of birth and death, *karmas* as the cause of transmigration are preached and the message of spirituality, detachment, contentment, self-restraint, significance of vows, righteousness etc is imparted for one and all with loving kindness.

Section III, Dogmatic Discourses, Chapters 24, 26, 28-31, 33, 34, 36:

Section III discusses the dogmatic discourses revealed in chapter 24, 26, 28-31, 33, 34 and 36. Although other lessons also contain dogmatic discourses they were interwoven with narratives and often monastic details are predominant. Chapter II, which narrates the twenty-two afflictions can be included in both sections of monastic teachings and dogmatic discourses besides Chapter XXIV, which elaborates the 5 fold *samiti* i.e. regulatory practices and the three fold *guptis* i.e. restraints. The two together make up the spiritual and physical discipline of an ascetic. The former guides the ascetic's conduct in society and the latter teaches him how to master oneself. The eight together are titled '*Pravacana-mātā*', the mother of all teachings. Right Conduct is stressed and elaborated in this chapter whereas the other chapters of this section are important for Right Knowledge and Right Faith.



Dr. Poddar remarks, 'Historians of literature and critics of the *Uttarajjhayaṇa* hold the opinion that these pieces are of comparatively recent origin. Dogmatism must have been a later formulation of the religious renaissance that gave birth to the *Ardhamāgadhī* (and also Pāli) religious literature, its first preferences naturally being religious teachings through discourses and appropriate narratives and not stuffing the audience with dogmatism. Therefore, the opinion of the historians and the critics seems plausible.²⁴

Chapter XXVI is titled *samācārī* and reveals rules and regulations of an ascetic order. Besides ten points of code of conduct an ascetic should beginning with sunrise divide his day into four parts. The first part is for scriptural study, the second for meditation, the third for collecting alms and the fourth again for scriptural study. Likewise in the four parts of the night beginning from sunset he should study, meditate, and sleep then study in the fourth again. He should regularly practice penitential retreat (*pratikṛmaṇa*), expiation (*prāyaścitta*), examination of his belongings (*pratilekhanā*) etc.

Chapter XXVIII titled *Mokṣa-mārga-gatī* elaborates Right Austerity on the path of emancipation as well as the constituents of Right Knowledge, Right Faith and Right Conduct. The significance of each and a fine blend of all are important for emancipation. Five types of knowledge, six substances (*dravyas*), nine fundamentals (*tattvas*), description of right faith, its characteristics, its types, its significance and its eight limbs, five kinds of conduct are discussed in detail.

Chapter XIII is titled *Tapomārga* and discusses in detail the twelve-fold austerities. Through *Tapas* i.e. austerities one can destroy the *karmas* accumulated over crores (millions) of births.²⁵ The divisions and sub-divisions of the six-fold eternal austerities and six-fold internal austerities are enumerated.

Chapter XXIX is *Samyaktva Parākrama* and contains 73 questions and answers on Right Exertion. The chapter is very important for understanding right exertion and illustrates the fruit of each act of exertion enumerated and their spiritual significance. The soul has been exerting since time immemorial but it has always been in the wrong direction. This chapter gives minute details of exerting in the right direction with right understanding and right faith.

²⁴ *Uttarādhyayana-sūtra* 19.15

²⁵ *Uttarādhyayana-sūtra* 19. 40-42.



Chapter XXXI is *Caraṇavidhi* and is like a mini encyclopedia of Right Conduct. Beginning with one to number thirty three it enumerates the strengths and the impediments on the path of emancipation as follows, 1 kind of non-restraint, 2 types of bondages, 3 kinds of punishments etc, 4 kinds of contemplations etc, 5-fold passions etc., 6-fold life forms etc., 7 types of fears etc., 8 kinds of pride, 9-fold celibacy, 10-fold virtues, 11-fold advanced spiritual practices of a householder, 12-fold advanced spiritual practices of an ascetic, 13 kinds of activities, 14 kinds of life forms, 15 kinds of evil gods, 16 chapters of *Samavāyāṅga*, 17 types of non-restraint, 18-fold celibacy, 19 chapters of *Jñātā-dharmakathā*, 20 places of disturbances, 21 defilements, 22 afflictions, 23 remaining chapters of *Sūtrakṛtāṅga*, 24 kinds of celestial beings, 25 contemplations of five *Mahāvratas*, 26 chapters of three *āgamas* viz *Daśāsrutaskandha*, *Bṛhatkalpa* and *Vyavahāra Sūtra*, 27 qualities of an ascetic, 28 chapters of *Ācārāṅga*, 29 subjects of false knowledge, 30 places of delusion producing *karma*, 31 qualities of *Siddhas*, 32 points on *Yoga* and 33 disrespects are mentioned. Notes on these are spread in different *āgamas* particularly *Samavāyāṅga*, *Āvaśyaka*, etc.

Chapter XXXIII is an exposition of the eight-fold karma theory with its multifold divisions (148). The concept of karma has been thoroughly analyzed and enumerated with the minutest details in Jaina canonical literature and also in post canonical literature and Digambara literature. Knowledge and right understanding of the karma theory inspires one to be responsible and to exert for self-realization and purification without delay. The *Arihantas* and *Siddhas* serve as role models and inspire the aspirants to discover and tap the latent potential of Godhood.

Chapter XXXIV elucidates the six kinds of *leśyās* under eleven heads. *Leśyās* are painting thoughts or colouring the soul in transmigration. Passions and vibrations of mind, body and speech build the aura of every individual. Colour taste, smell, touch etc. of each *leśyā* is cited by various similes. Black *leśyā* (Kṛṣṇa) is associated with violence, cruelty and lack of restraint; blue (Nīla) with jealousy, anger, ignorance, deceit and greed; grey (Kapota) with crookedness, hypocrisy and impoliteness; red (Tejo) with humility, calmness, righteousness; yellow (Padma) with gradual disappearance of passions such as anger, deceit and greed.²⁶ white (śukla) with purity, spotlessness, equanimity and passionless state.

²⁶ *Introduction to Uttarajjhayaṇa* Pg.66



Chapter XXXVI is about living and non-living and is the longest of all the chapters containing 268 verses. It begins with a mention of the universe (Loka) and its six constituents, viz principle of motion (Dharmāstikāya), principle of rest (Adharmāstikāya), space, (Akāsāstikāya), time (kāla), matter (Pudgalāstikāya) and living beings (Jivāstikāya) and goes to elaborate each one in detail. The discussion on non-living and matter begins with verse 10 and ends with verse 47 and the elaboration on living things begin with verse 48 and ends with 249. The characteristics of liberated and bonded beings are enumerated at great length. The 249th verse says that knowing the nature of living and non-living, one must logically understand them from different aspects and exercise self-restraint. Thus progressing from right knowledge, one is advised to have faith in the above revelations and take to rational conduct in order to realize and release oneself. The chapter concludes with a note on *Sallekhanā* i.e. the art of dying. It discusses the contemplations associated with death that are to be nurtured to make death meaningful and life successful.

The last verse of this chapter of the *Uttarādhyayana-sūtra*, records thus the enlightened all-knowing omniscient of the *Jñātra-vanśa* expounded the above teachings for the welfare of all living beings so that they may all accomplish and manifest their true potential and achieve eternal happiness and bliss. Thus we see that Jainism starts with a pessimistic note, progresses through optimism and culminates in pragmatism. The *Uttarādhyayana-sūtra* gives a comprehensive picture of Jaina asceticism and Śramanic culture, besides Jaina spirituality, beliefs and practices. It is indeed a great work of *Ardhamāgadhi* Prakrit and is an immortal song of the soul.



B.6.0.b

Ratnakaraṇḍa Śrāvakācāra

Prof. Bhagchandra Jain

Ratnakaraṇḍa Śrāvakācāra (RKSC) is a work of Ācārya Samantabhadra of about second 3rd c. A.D. It is basically a code of conduct prescribed traditionally to a householder. The correct definition of *Dharma* has been provided in the Text. In fact, the author showed a path as to how the householder should lead a life. This is the unique feature of this text as it is exclusively devoted to the conduct of householders only. Accordingly *Ratnakaraṇḍa Śrāvakācāra* is also called *Upāsakādhyayana*. It consists of 150 verses in Sanskrit and is divided in five chapters as follows:

Chapter	Subject
1.	Right belief / <i>Samyakdarśana</i>
2.	Right knowledge
3.	Right conduct
4.	<i>Śikṣāvratas</i> or vows to enhance the effectiveness of minor vows described in chapter 3.
5.	<i>Sallekhanā</i> and eleven stages of householder's stages of spiritual purification.

Prabhācandra in Sanskrit wrote it's most prominent commentary and the same had been translated in Hindi by Dr. Panna Lal. A number of other commentaries, like by Sadasukh Lal etc. are also popular amongst Jain households who study it literally on a daily basis and repeatedly. There is also a Kannada commentary where about 50 verses from other sources are included. The text is also there divided into seven chapters.

The background of the *Ratnakaraṇḍa Śrāvakācāra* is to foster understanding of religion in perspective of humanistic approach. Religion is the main source of encouragement to all who share the spirituality of enlightened teachers and their vision of humanity as one global family and the earth as one homeland. This humanitarian concept created awareness in the society particularly the under privileged and down trodden groups or classes for protection and development.

I shall highlight the important features of Jainism in general and the principles of human life in particular along with its positive contribution to human life concerned with the



comprehension of rich heritage of social, cultural, religious, spiritual and human values in the light of *Ratnakaraṇḍa Śrāvakācāra* of Ācārya Samantabhadra. Its antiquity, esoteric philosophy and spirituality, ritualistic aspects in practice, literature, language and culture will manifest its contribution to the human values. Jainism is therefore called *Śramaṇism*. Samantabhadra nicely dealt with the principle of humanity and human rights in the *Ratnakaraṇḍa Śrāvakācāra* on the basis of old Jain tradition. Apparently the works of Ācārya Kundakunda and Umāsvāmi have affected his thinking.

Meaning of Śramaṇism

Samantabhadra used the word *Śramaṇa* in the *Ratnakaraṇḍa Śrāvakācāra*. Accordingly, we can state that Jainism is one of the most ancient religions based on non-violent and humanitarian approach towards all beings. It is an indigenous religion originated and developed on Indian soil with a profound progressive attitude and judicial understanding and philosophical indispensable necessities of the time. *Jinas* and Tirthaṃkaras who conquered the senses and worldly desires and attained the perfect knowledge and eternal happiness through observing the right asceticism for welfare of all animate. They are the builders of the ford, which leads across the ocean of suffering. They taught moral causation stating that have a humanitarian attitude and exhaust the bad actions of past by severe practices and asceticism. The only persons who can be helpful advisors in this sphere are those who have reached to a stage of complete moral perfection. Their religion is called Jainism and its followers are called Jains. In early period they were called *Śramaṇas* (Ascetics) and their tradition is named as Śramaṇic tradition.

The word *Samaṇa* derived from the word *śama* (equanimity), *śamana* (dissipation or self-control) and *śrama* (to strive). There is no spiritual improvement without persistent and sincere efforts in the right direction. This has been mentioned in the Pāli Tripiṭaka and its commentaries at length. Jain asceticism is not a self-torturing religion, but it is the religion of penance rested on right faith, right knowledge and right conduct (Ratnatraya) which is the path of purification and emancipation from all *karmas*. The etymology of word “*Tapa*” itself means self-mortification through right actions. Non-violence along with chastity was its fundamental characteristic based on asceticism from the very start. It is not only associated with Tirthaṅkara Mahāvīra or Nigaṇṭha Nātaputta but his predecessors Pārśvanātha and Ṛṣabhadeva also.



The term “Jainism” itself connotes the meaning of asceticism. It is derived from “*Jina*” meaning conqueror of the pleasures of senses, the spiritual victor, and free from all flaws; and the followers of *Jina* are called Jains. In fact, Jainism has been in existence as an independent religion even before Vedic religion came to India. It also co-existed with Vedic religion and Buddhism. Therefore, its interaction between them finds ample references to in the early literature like *R̥gveda*, *Atharvaveda*, *Samhitās*, *Upaniṣads*, *Purāṇas* and Pāli, Prakrit and Buddhist Sanskrit, literature. Ācārya Samantabhadra defining the fundamental virtues of a householder says, “the (observance of the) five *aṇuvratas* and refraining from the use of wine, meat and honey are regarded as the eight fundamental virtues of a householder by holy saints”.¹

Jainism as a Religion

Jainism is a dharma, synonymous with English word religion, as religion is to impose binding duties and required observances on its adherents. Hundreds of definitions of *dharma* and religion have been made in different perspectives. I need not go into them. As regards the Jain tradition, it has two broad meanings: one is generic in usage and the other, technical and specific to the use of the term. *Dharma* in technical sense is the basis for dynamism in life that helps in our movement or motion. It is opposed to adharma, stillness or rest. No other system of thought in India has conceived these two terms in such a fashion as in Jain system. It is possible that these two terms may signify the moral connotations of life with its movement and death.

The generic term *dharma* has two levels of meaning: one is metaphysical and the other one is ethical and moral. All the definitions are related to each other with different aspects. Kundakunda, for instance, defined the *dharma* in several ways: *Vatthū sahāvo dhammo, rayaṇattayam ca dhammo, cārittam khalu dhammo, khamādidasaviho dhammo*’ and so on. These definitions are associated with right faith, right knowledge, and right conduct, which are called *Ratnatraya*. The *Ratnatrayas* constitute together the path of emancipation from all *karmas* or attaining *Mokṣa*. The religion cannot be observed without *Ratnatraya*. Here the observation of ten kinds of religion becomes essential in Jain tradition namely: *Kṣamā* (forbearance), *Mārdava* (humility), *Ārjava* (uprightness), *Satya* (truthfulness), *Śauca*

¹ *Madhyamārisamadhūtyāgañ sahāṇuvratapañcakam/*

Aṣṭau mulagūṇānāhūgrahiṇāñ śramaṇottamāñ|| RKSC Verse 66

(desirelessness), *Saṅgyama* (self-discipline), *Tapa* (self-mortification), *Tyāga* (renunciation), *Akiñcanya* (poverty), and *Brahmacarya* (celibacy) (*Tattvārthasūtra*, 9.6; *Ṭhānaṅga*, 10.16 etc.).

This is the generic meaning of *Dharma* indicating the metaphysical, ethical and moral attitude to human values standpoint (*Niścayanaya*). Any one could achieve this goal by one's own efforts. Non-possession, non-violence and vegetarianism have their roots in such efforts. This is the humanistic approach to the goal of life. The religion in Jain *Śramaṇa* cultural system is of two types: one is pertaining to individual, and the other one is concerned with the society. Individualistic religion is meant for spiritual aggrandizement and pleasure of temporal and next world of all beings whereas the other one confines to the prosperity of the society or community for mundane gratification and nation as well. It is of view that the caste system depends on one's deeds (*Kammaṇa jāti*) and not on birth. *Maitri* (friendship), *Karuṇā* (compassion), *Muditā* or *Pramoda* (sympathetic joy), and *Madhyasthabhāva* (impartiality) are the cultivation of the social emotions. According to Samantabhadra *dharma* is that which frees soul from the pain and misery of embodied existence and installs them in supreme bliss, that excellent *karma*-destroying *dharma* (creed) I preach (unto you).²

Ecology and Spirituality

Samantabhadra during his deliberation to householder prescribed a number of rules, which are prone to ecology. The observance of *Aṇuvratas* is the observation of ecology. The environmental protection in modern times of industrialization became a serious concern. The indiscriminate exploitation of natural resources is increasing day by day. The global ecological crisis in fact cannot be solved until spiritual relationship is established between humanity as the whole and its natural environment. Jainism has been staunch protector of nature since inception of the Jain faith. The religion of nature, Jainism paves the way to understanding nature's utility and the essential nature of plants, worms, animals, and all sorts of creatures that have their own importance for maintaining ecological balance. Jainism therefore says that the function of souls is to help one another.³ This principle is connected to the entire life system. It includes humans and other creatures. The plant, animal, and

² *Deśayāmi samīcīnaṃ dharma karmanibarhaṇam/*

Samsāradūhkkhataṃ sattvānyo dharatyūttame sūkhe/ RKSC Verse 2

³ *Parasparopagraho Jīvānām, Tattvārthasūtra*, V.21



human populations are merely part of the landscape. For Jainism, the landscape is protection of lives, breathes and merits.

Jain ecology is based on spirituality and equality. Each life form, plant, or animal, has an inherent worth and each must be respected. Within Jainism, the term for ecology might be *Sarvodayavāda*, or the concern for up-lift of all life forms, as articulated by Samantabhadra (3rd c. A. D. in the *Yuktyānuśāsana*, Verse 62). Jinasena explained the same view of social equality by saying that the entire human world is one because of the interconnectedness of different aspects of the human community.⁴ Seeing other people as connected with oneself develops the spiritual perspective through which all life takes on sanctity that can and must be protected by observing the principles of ecology. The real task of religion consists in removing bitterness between people, between races, between religions, and between nations. That nature of religion has been discussed in Jain scriptures in various ways in the form of Non-violence (*Ahimsā*). That *Ahimsā* can be summarized: Aspire for yourself. Do not aspire for others. This is the fundamental principle of Jainism.⁵

Jainism holds that the entire world, including plants, trees, birds, animals, water, and so forth, is possessed of life. It is our prime duty to protect all this. We are to treat others, as we want to be treated, and this refers not only to other people but also to the entirety of our planet. One is therefore expected to respect the land and its natural beauty. Jainism does so philosophically by accepting the principle of the interdependent existence of nature and animals.

Ecology sees the individual as interconnected with both nature and the fabric of society. Ecological theory considers the community the supra-organism, the complex social organism. Therefore, the Jain tradition instructs the Jain laity to keep the community very pure and pious. They are supposed not to indulge in obnoxious habits (*Vyasanās*), which make life disastrous. A Jain should be a strict vegetarian. He should not indulge in professions related to violence, such as dealing in weapons. Jain laymen also practice the twelve types of *vratas*, which assist us in eliminating corruption from society and in purifying ourselves in the process.

⁴ *Manūṣyavajirekaiva, Ādipūrāṇa*, 38.45

⁵ *Samaṇa Sūttam, Gāthā*, 24



Nonviolence, the humanistic element is based on the principles of equality and equanimity as applied in society. Nonviolence still may allow for the theory of caste, but one based on one's own deeds and not on one's birth. Jainism tries to shape our attitude toward nature by prescribing humane and nonviolent approaches to everyday behavior. Jainism inspired its followers to safeguard what in contemporary discourse would be called the ecological perspective. Jains even today practice these principles and religious traditions prescribed for the protection of nature. Through its philosophy, its ascetic practices, and in its narrative arts and architecture, Jainism and its leaders have made efforts to create the society dedicated to love for all creatures.

In the pursuit of truth, *Anekāntavāda* is the foremost important theory of Jainism, which pacifies the internal clashes of individual and society at national and international level. Truth is not any man's monopoly. It is universal and objective. The Jain philosophers and the seers from times immemorial have striven to reach the highest truth through the means of reason and intuition. It is not the only philosophical conception but it is an instrument to protect the human rites of personal liberty and social justice. *Anekāntavāda* pacifies the gulf of conceptual conflicts and strives to establish the peaceful atmosphere at even global level.

Jain Social Ethics

There have been a number of conflicts across the world due to this or that reason. Human beings have known terror since the time immemorial. Lightening, floods, earthquakes, social injustice, poverty, inhuman treatment, religious mania and so on caused terror. If one follows the way of humanity and spirituality, the terrorism will never arise. The man discovered on one hand the true nature of the elements and he evolved arrangements; on the other hand to protect himself against such terror. The observation of true nature of religion and spirituality is one of the non-violent ways and means, which may solve the basic social problems. Jainism did it through its social observations. The *Śikṣāvratas* of Jain tradition keeps one to observe the social responsibility.

Samyama or self-restraint is the basis of Jain ethics. It is seen in the various vows, disciplines, codes of conduct and other doctrines propounded by *Jainācāryas*. Modesty, discipline, compassion, charity and other such good qualities are essence of Jainism and Jainism is to have a Right faith (Samyagdarśana) as its foundation. Right faith means right



vision. Self-confidence, faith, trust and fidelity are its ingredients. Without realizing the self, it is aimless wandering in the undiscovered caves of fallacious reasoning.

The Fundamental Human Rights and Jainism

Jainism observed the fundamental human rites by observing the vows of householder's life. This aspect may be divided into three stages. The first is the commencement stage termed as *Pākṣika śrāvaka* and the second one is the superior stage termed as *Naiṣṭhika śrāvaka*. The third is the *Sādhaka śrāvaka* who observes the *Sallekhanā* at the time of death.

The Householder (*śrāvaka* or *śramanopāsaka*) is one who listens the *Dharma* with full faith from *Ācāryas* and *Parameṣṭhis*. He is one whose sins flow away from him (*śravanti yasya pāpāni*) on hearing these sermons. He is also called *Āgāri* or *Sāgāri* because he stays in the house. He prepares himself gradually and steadily to renounce the world with right faith by observing the rules prescribed and then fulfils the responsibilities for the welfare of the family, ascetics, society, nation and mankind. The *Upāsakadaśāṃga*, *Śrāvakaprajñapti*, *Ratnakaraṇḍa Śrāvakācāra*, *Vasunandi Śrāvakācāra*, *Sāgāradharmāmṛta*, and so many other Jain Texts explain these characteristics of laity.

Some of the important attributes of the householder may be mentioned as follows:- observation of non-violence, compassion, legitimate earning, hospitality, refraining from unnecessary criticism of Government, keeping good accompany, paying respect to parents, service of people, observing religious preaching, firm in conduct, right character, gratefulness, generosity, being afraid of sin, meditation, celibacy, no food at night, refusal of food with life, giving up possessions, honesty, appreciating conduct, life and activities of spiritually advanced people, avoiding expenditures exceeding income and so on. Such rules make life pleasant. These attributes consider the ecology and indispensable part of spirituality and life as well. Possessed of such qualities the votary will reform not only himself but also his society. The spiritual status of the Householder is decided on his performance as *jaghanya* (lower), *madhyama* (middle), and *utkraṣṭa* (best) or *Pākṣika*, *Naiṣṭhika* and *Sādhaka*. These are the different categories of religious observation, which protect the human rites of the individual liberty and social responsibilities. Of these the observance of the duties of *Pākṣika śrāvaka* keeps more importance in terms of Human Rights.

i) *Pākṣika śrāvaka*

The observance of *Pākṣika śrāvaka* is in fact a Jain way of life. Accordingly, *Pākṣika śrāvaka* is he who has an inclination (*Pākṣa*) towards *Ahimsā*. This is the first spiritual status of the Jain laity in which he first takes the vow with right faith not to eat meat, not to drink alcohol or wine and not to relish honey or any of the five kinds of figs containing multiple souls. These are called basic virtues. Then he desists from injury, falsehood, stealing, unchastely, and attachment to wealth. The *Pākṣika śrāvaka* also takes the vow not to indulge in seven types of obnoxious habits (*Vyasanās*) or habits resulting in sins, which make the life disastrous. They are gambling and betting, meat-eating, alcoholic drink, prostitution, hunting, stealing, and sexual intercourse with another's wife or husband. These are the addictions, which make a hell of an addict's life. Addiction is the deep muddy pit. They create social disturbances, fear and destruction. Religion diverts their destructive power to the constructive side. The ordinary Jain layman should also not indulge in violence-based professions. Pt. Āśādhara enumerated fifteen types of such professions in the *Sāgāradharmāmṛita* (v.21-23): 1) livelihood from charcoal, 2) livelihood from destroying plants, 3) livelihood from carts, 4) livelihood from transport fees, 5) livelihood from hewing and digging, 6) trade in animal by-products, 7) trade in lac and similar substances, 8) trade in alcohol and forbidden foodstuffs, 9) trade in men and land animals, 10) trade in destructive/poisonous articles, 11) work involving milling, 12) work involving mutilation, 13) work involving the use of fire, 14) work involving the use of water, and 15) work involving breeding and rearing.

The legitimate earning sources according to Jinasena are agriculture (*Kṛṣi*), study, teaching and clerical occupation (*Masi*), art or craft profession (*Śilpa*), trade (*Vāṇijya*), military occupation (*Asi*), practice of medicine (*Vidyā*). However the pursuit of the profession should be positively in the pure way. These observations create communal harmony and peace in society and in the nation.

Vegetarian diet and Human Rites

I could not find any impressive reference where the advocacy for vegetarian diet has been made. Jainism did it by including into fundamental duties of the layman. It stressed more and more on vegetarian diet since inception. According to it, the object of man's food is not just to fill his stomach, to maintain health or to satisfy his taste but to properly develop his mind, character and spirituality too. Our intake of food is closely related with our thinking,



character and deeds. There is high truth in ancient saying that the kind of food you eat determines the kind of man you are. The taste of the man in different types of food reflects his behavior and character. In fact, it is an indicator of one's innermost self. Meat eating is totally against human nature. Jain thinkers discussed the subject at length in their works about its demerits. The very constitution of man does not warrant it. Man's habit of taking meat is not natural. It is the result of perverted taste, which becomes a sort of addiction. As such it should be completely discarded.

Our food should contain all those ingredients, which produce energy, health and heat. Our food should have proteins, sugar, vitamins, minerals and fats in adequate quantities and right proportions so that good quality of new cells and red blood corpuscles are produced continuously. It is a misunderstanding that meat is invigorator. In fact it is medically proved that vegetarianism gives more lasting strength. Vasunandi and other Jain monks /scholars explained the fact in detailed. Meat does not contain calcium, and carbohydrates with the result that meat-eaters are irritable, angry, and intolerant and pessimists. In vegetarian diets they are present in greater measure and so vegetarians are just the reverse in their nature. Animal proteins do not have additional value in the human nutrition rather it forms the potential risk for the development of the large number of serious meat borne diseases like cysticercus's, hydrated cuts, trichinosis which do not have any permanent treatment. Some of these diseases may be lethal.

ii) The Naiṣṭhika śrāvaka (Allegiant Layman)

The *Naiṣṭhika śrāvaka* follows the twelve vows (five Aṇuvratas, three Guṇavratas, and four Śikṣāvratas). Under the *Aṇuvratas*,⁶ the principle of Non-violence or non-injury is the first and foremost vow that teaches us to avoid the injury by mind, speech, and body. He does not trade in flesh and skin, nor does he incite others to do it. He also avoids the bonding, killing or torturing, maiming, overloading and carelessness in giving food and water to animals and persons living under him.⁷ The second vow *Satyavrata* teaches us that the layman should not speak a lie. He is also expected not to reveal the secrets of others, accusing somebody without any justification, writing counterfeit documents, playing tricks in weighing and measuring and so on.⁸

⁶ *Ratnakaraṇḍa Śrāvakācāra* Verse 52

⁷ Ibid. Verse 53-54

⁸ Ibid. Verse 55-56



The third vow is *Acauryāṇuvrata*, which means not to appropriate to him what belongs to somebody else without his express permission. He should not purchase the stolen property, should not encourage and praise thieves, should not purchase the property in cheaper rates, should not indulge in illegal export and import business, should not adulterate at all and so on.⁹ The 4th vow is *Svadārasantoṣavrata*, which means to keep satisfaction with one's own wife or husband without any sexual craving for other women or men. Celibacy is the great force and potential aid to self-realization. He is expected to avoid irrepressible yearning for sexual intercourse etc.¹⁰ The 5th vow is *Aparigrahāṇuvrata*, which means to have the limited possessions, which are root cause of sins. Such possessions are like territories, houses, ornaments, utensils, gold, silver coins, grains, animals, men, women, quadrupeds, clothes, conveyances etc.¹¹

The *Gūṇavratas* are three, namely *Diigvrata*, *Anarthadandavrata*, and *Bhogopabhogaparināṇavrata*¹² Of these, the *Anarthadandavrata* is not to commit unnecessary of purposeless moral offence, such as talking ill of others, preaching evil, facilitation of destruction (Hiṃsā-pradāna), purposeless mischief (Pramādacarita), and faulty reading (Duhsruti). In fact, it would include all acts which denigrate others or through which others are hurt or deprived of liberty.¹³

The four *Śikṣāvratas*¹⁴ are intended to prepare the aspirant gradually for the discipline of ascetic life. They are: 1) *Sāmāyika* (to contemplate on the self and attainment of equanimity), 2) *Proṣadhopavāsa* (to keep fast on the eighth and the fourteenth day of each fortnight of the month, 3) *Bhogopabhoga-parināṇavrata* (Putting the limit daily on enjoyment of consumable and non-consumable things for that day), and 4) *Atithisañvibhāgavrata* (to entertain some ascetic or needy person with a portion of food who happens to come uninvited.). Samantabhadra prescribed the four *Śikṣāvratas* in a slight different form: *Deśavakāśika*, *Sāmāyika*, *Proṣadhopavāsa*, and *Vaiyāvṛtya*. In *Ratnakaraṇḍa Śrāvakācāra*,

⁹ *Ratnakaraṇḍa Śrāvakācāra* Verse 57-58

¹⁰ Ibid. Verse 59-60

¹¹ Ibid. Verse 61-62

¹² Ibid Verse 67-90

¹³ Ibid Verse 67-81

¹⁴ Ibid Verse 91-121



verse 90 there is no much difference. These *Śikṣāvratas* are to practice the ascetic life. The *Ācāryas* show their progressive trends in fixing them depending on the various regions, their needs, and times. *Dāna* or gift is one of them. It has played the significant role all along the course of the history of Jainism Somadevasuri in his *Yasastilakacampū*¹⁵ considered at length regarding *pātra* (the recipient), *Dātra* (the giver), *Dātavya* (the thing to given, *Dānavidhāna* (the method of giving), and *Dānaphala* (the fruit of giving). All the Jain thinkers are of view that what is given should be for the pleasure of giving or for the spiritual rise and self-restraint of ascetics. The householders may also be considered for charity purpose on their genuine needs.

iii). The third category is of the *Sādhaka śrāvaka*

The *Sādhaka śrāvaka* is expected to observe the *Sallekhanā*, the spiritual death in Jain tradition. This third stage is very close to that of an ascetic where the subjugation of the senses is conducive to the removal of passions.¹⁶ Who observes the *Sallekhanā* is called *mahāśrāvaka*. He is defined as making the physical body and the internal passions emaciated by abandoning their sources gradually at the approach of death with pleasure and not by force for various reasons one decides to perform *Sallekhanā*. According to the *Ratnakaraṇḍa Śrāvakācāra* and *Bhagavatī Ārādhana*, the old age, physical weakness, famine, incurable disease, calamities etc, are such reasons, which render the performance of *Āvaśyakas* impossible. It is also called *Samādhimaraṇa*. Samantabhadra has dealt with the concept in fifth chapter in 15 verses.

This is an important and interesting feature of the Jain householder and spiritual aspirants. Some scholars are of opinion that *Sallekhanā* is a sort of suicide, since there is voluntary severance of life etc, but this is not correct, as there is no passion. The person who kills himself by means of passion, weapon etc. swayed by attachment, aversion or infatuation etc. commits suicide. But he who practices holy death is free from desire, anger, and delusion. Hence, it is not suicide. . In modern days it is named “Euthanasia” or “Right to die” which is a sort of suicide and not the spiritual death.

¹⁵ *Yasastilakacampū* 43.765-852

¹⁶ *Ratnakaraṇḍa Śrāvakācāra* , Verse 122



These observations should be in practice to make justice and create congenial atmosphere and relationship between fundamental rights and directive principles of state policy. Ordering someone to bring something illegally from outside the country is also prohibited for householders. Rendering help to one another is the basis to the formula of Jain discipline. Jainism is also dead against terrorism of any kind.

The Human Rites are related with observing the humanity. The aforesaid duties of Jain householder are totally based on humanity covering the religious curtain. It is not confined to only human but it is extended to all the souls. Jainism advocated for protection of forest, water, air etc. Ecological imbalance is considered as a serious threat to the life of human beings and therefore the Supreme Court considered a right to a pollution free environment as an integral part of Article 21 of the constitution. The mining operations are also included into the act. Jainism might have understood the disturbance of ecology and pollution and affectation of air, water and environment by reason of mining operations and therefore prevented the householder for engaging the mining business and also such industries that involve any kind of violence and pollution. Deforestation of forests that affects the climate and cause global warning is also highly objectionable.

The concept of human rites is neither entirely western in origin nor so modern. It is in fact the common heritage of mankind. Jainism, the most ancient religion observed it to a great length. It organized the Human Rites as a religion and includes them as fundamental rights and duties not only of individuals but of classes and communities. Better education, better service to children and child-labour class, better humanitarian dealing with servants, women, down trodden communities, poor communities, animals and all other souls should be made available on human background. There is no recognition and permission for keeping bounded labour in Jainism. One should treat them all as himself. This is the fundamental principle of Jainism.



B.6.0.c

SAMAṆA-SUTTAM¹

Dr. D.N. Bhargava

1.0 Introduction

Religion is a transcendental spiritual experience which is permanent, trans-subjective, blissful, intuitive, supersensuous, infinite, incommunicable and ineffable. It is the non-conceptual state of existence wherein all differentiations disappear. The Jaina view of religion lays stress on realizing the transcendental nature of self, which the individual feels as his own.

It should be borne in mind that the present book, *Samaṇa-sutta* is the central book of Jainism. It is a compendium of Jaina teachings. It presents Āgamas in a nut-shell. It is as sacred as the Āgamas themselves. It comprises the essence of Mahāvīra's philosophical thinking. Just as the *Gītā*, the Bible, the *Dhammapada*, the *Koran* and the like represents the teachings of Kṛṣṇa, Christ, Buddha and Mohammad respectively, similarly the *Samaṇa-sutta* stands for Jainism. It consists of 756 Prakrit verses divided into 44 chapters (with an Appendix) dealing with various aspects of Jainism. It is called *Samaṇa-sutta* because it contains suttas, delineated by the great Śramaṇa Mahāvīra along with other Śramaṇas following the tradition of Mahāvīra.

Samaṇa-sutta is a unified text of the Jainas in which the essence of Jainism is given in the original words of Lord Mahāvīra and in ancient Jaina *ācāryas* belonging to both the major sects – the Digambaras and the Śvetāmbaras.

It was at the initiative of Acharya Vinoba Bhave, a direct disciple of Mahatma Gandhi, that the *ācāryas* belonging to all the four sub sects of Jainism that sat together to make a collection of the *Gāthās* from different scriptures of their sects so as to present a volume which will represent the essence of Jainism in the most authentic way and at the same time shall be acceptable to all the sects of the Jainas. It beautifully summarizes the teachings and philosophy of the Jainas in a lucid fashion.

¹ *Samaṇa Suttam*, Compiled by Jinendra Varni, Edited by Prof. Sagarmal Jain, translated by Justice T. K. Tukol & Dr. K. K. Dixit, Sarva Seva Sangha Prakashan, Rajghat, Varanasi-221001



Below we shall quote a few statements from this Text to give an idea of the approach of the Jaina thinkers to life. As these sentences are faithful translations of the original, they may appear to the archaic at places, but this is their beauty that they take you back to the ethos of the original Jaina world. We are giving only a few representative sentences with the advice that the students should read the whole Text for themselves because the Text is quite handy and yet pregnant with great meaning. Let us have a taste of the original to some extent.

2.0 Suttas from the text

Obeisance to all saintly persons of the world.

He, who takes recourse to reality as it is, has right vision.

Momentary are the pleasures of senses resulting in prolonged suffering. They obstruct liberation and are mines of all trouble.

One knows the pains of birth, old age and death and yet does not leave the sensuous pleasures. Oh! How strongly tied is the knot of conceit?

Attached to wealth and women, negligent in physical and vocal activities, accumulates dirt from both sides as an earth-worm accumulates mud from both the mouths.

Neither the friends, nor sons, nor relatives share ones misery. He has to suffer all alone. The action invariably follows the agent.

The agent is free while action, but helpless, while enjoying the fruits of his actions. Just one is free while climbing a tree but helpless while falling from it.

Who else is with a wrong vision other than one who does not act according to what he preaches?

Attachment and aversion are the seeds of *karma*, which is turn, originates from infatuation; Karma is the cause of birth and death, which are the cause of misery.



If you wish to cross the terrible oceans of mundane existence, then O virtuous one! Quickly catch the boat of austerity and self-control.

One should practice with respect that all which produces detachment, one, who is detached, is verily emancipated; one who is attached wanders in mundane existence endlessly.

Asserting that body is different from soul; shake off attachment to body, which is the cause of suffering and root of misery.

Supreme forgiveness, humbleness, simplicity, truth, purity, self-control, austerity, renunciation, non-possessiveness, and celibacy are the ten ethico-spiritual qualities.

One has taken birth several times in high as well as low families; none is high and low. After knowing this, who shall be proud of his (high) caste?

One, who neither thinks crookedly, nor acts crookedly, nor speaks crookedly and nor does hide his faults, his conduct is simple and straight forward.

A saintly person, avoiding speech which may hurt others speaks what is beneficial to the self and others, observes truthfulness.

More the gain, more the greed; gain increases greed (for a greedy person) what could be achieved by two grams cannot be achieved by crores of grams.

Restraining the senses and passions, one who absorbs himself in meditation and self-study, he verily performs penance.

(A realized soul says) We possess nothing and live in bliss. Nothing is agreeable or disagreeable to us.

One who is free from delusion is free from misery, one who is free from desire is free from delusion, one who is free from greed is free from desire and one who owns nothing is free from greed.



Just as women are to be avoided by celibate men, similarly men are to be avoided by celibate women.

Blessed are those who are not burnt by fire of sexual desire, which burns the forest of all the three worlds, enkindled is the tree of sensual pleasures and encompassing the grass of youthfulness.

The self does and undoes the pain and pleasure. Self, on right path, is the friend and self is enemy when on the wrong path.

Restrain your own self, why fight with others? One, conquering the self by self, progresses with ease.

Desist from one side and act on the other; withdraw from licensconsciousness and adopt self-discipline.

Attachment and aversion are two such sins which lead one to sinful activities. A saintly person who controls these two does not wonder in the circle of mundane existence.

Anger kills love, pride destroys modesty, deceitfulness destroys friendship and greed annihilates all.

Overcome anger by calmness, pride by humbleness and deceitfulness by simplicity of heart and greed by contentment.

Because of attachment, one kills, tells lie, commits theft, indulges in sex and entertains desire for unlimited possessiveness.

The essence of wisdom is not to torture any body. Just know that non-violence consists in equanimity.

A vigilant person is non-violent, all others are violent.



No happiness with laziness, no knowledge with sleep, no detachment with possessiveness and non compassion with negligent activities.

A lamp lights hundreds of others lamps and himself also remains lighted; so are the preceptors; like a lamp they enlighten others and themselves also remain enlighten.

Know that the self is devoid of taste, colour, smell and word, unmanifest and possessed of consciousness, having no profane and physical structure.

I am neither the body, nor the mind, nor speech, nor their cause. Nor am I the agent, nor the inspirer nor the approver of the action.

The saints have proclaimed that vision, knowledge and conduct lead to liberation. They lead to liberation (if right) and to bondage (if wrong).

Just as a fetter, whether made of gold or iron, binds, similarly an action, whether good or bad, binds the person.

Yet, it is better to attain heaven by observance of vows and penance than to suffer in hell by violation. There is a lot of difference between the two one waiting in shade and the other in hot sun.

One knows the reality by knowledge, establishes faith in it by (right) vision, grasps it by conduct and purifies it by austerity.

Just as a lotus leaf remains aloof from water (even though very much in it) by its very nature, the righteous person remains mentally unaffected by passions and objects of senses.

He is to be considered a person with right perspective, who with a detached mind does not aspire for the fruits of his actions or for the attributes of worldly objects.



He is the seeker of self, meritorious, self-controlled and observer of vows and penances who, not to speak of praise, does not aspire even for respect, worship or salutation (from others).

Knowledge is that by which reality is comprehended, mind is pacified, self is purified, and attachment is severed. Like for goodness is developed and sense of friendship is strengthened.

He knows all the scriptures who know the self as witness by nature is actually different from the impure body.

One, who knows the internal, knows the external and one who knows the external, knows the internal.

He, who knows one, knows all and one who knows all, knows one.

Character means withdrawal from the inauspicious and engagement in the auspicious. Of what use is the vast knowledge of scriptures for one who is characterless. Million of lighted lamps are useless for one without eyesight.

Character means righteousness. Righteousness means equanimity and equanimity is that state of soul which is free from infatuation and perturbation.

One who takes beneficial food in small quantity; need no physician to treat them. They treat themselves on their own.

One should practice right course of conduct well before old age inflicts him, diseases overcome him and senses become weak.

Abstinence from torturing creatures, falsehood, theft, incontinence and limitless desire for possession are the small rules of conduct.

Equanimity makes one, *śramaṇa*, celibacy makes one *Brāhmaṇa*, knowledge makes one saint and austerity makes one ascetic.



One should keep equanimity in gain and loss, pleasure and pain, life and death, censure and praise and honour and insult.

Dress (of a monk) does not verify the authenticity of a person who is devoid of self-control. Is not one killed by swallowing poison even if he changes his dress?

External objects are relinquished for inner purification. External renunciation is futile for one who is bound internally.

A real saint is one who is unattached to his body, who is completely free from passions like ego etc. and who is engrossed in one self.

All such vows are great where there is no reservation of desire for return, perverted vision and hypocrisy. A vow is polluted by these three reservations.

A negligent person always commits violence, whether his activities kill some one or not. A vigilant is not bound merely because his activity may happen to injure somebody.

One should cautiously walk, stand, sit, sleep, eat and speak. He is not bounded by evil in this way.

He is self-disciplined, who forsaking the alien modifications, remains engrossed in his pure nature.

A realized soul should think that I am that who never leaves his own nature and does not assume the nature of others; who knows and sees all.

He practices penance who takes food in small quantity for the study of scriptures. Penance without study is just starving one self.

Just as a fire in the forest consumes the heap of grass the fire of penance, set ablaze by right character and accompanied by the wind of right knowledge burns the cause of mundane existence.



The fire of meditation consumes all good or bad for him who is free from attachment, aversions and evil mental, vocal and physical activities.

No physical movement, no speech, no thought, self engrossed in self... this is the meditation par-excellence.

Birth is accompanied by death, young by old age, wealth by transitoriness—thus one should reflect that everything is perishable.

All objects are perishable—reflecting on this, forsake great infatuation and detach the mind from objects of pleasure.

A wicked person does not give up deep-rooted enmity, is quarrelsome, devoid of goodness and mercy and is of licentious nature.

A gentle person is not partial, is free from desire of any return of his actions, is equal to all and free from attachment, aversion and affection.

The body is said to be the boat, the soul is the boatman, and the mundane existence is the ocean. The great sects cross over it.

The man of calm disposition must die, so must one possessed of cowardly disposition; death, thus, being inevitable, it is preferable to die with calmness.

All ignorant persons undergo suffering. The confounded wander endlessly in mundane existence.

The bondage in brief is like this: attachment binds detachment liberates.

The same bondage which an ignorant person gets rid of in million of years, is go rid of by an illuminated person in single breath by controlling his body mind and speech.



All words withdraw, all logic suspends, and all intelligence fails where there is no pain or pleasure, no torture, no obstacle, no death, no birth.... Such is the state of liberation.

The knowledge which grasps in proper way nature of things as they are is valid.

Those who shower praise on their own views and condemn the views of others, exhibit pedantry and wander in the transmigratory circle of mundane existence.

The whole approach of this philosophy and tradition is to overcome passions and have a balanced approach to life. The aphorisms of this text are simple and lucid in manner.

B.6.0.d

Ācārāṅga

Dr. Shugan C. Jain

The oldest holy texts of Jains are called canons or *āgama* consisting of twelve limbs (Dvādaśāṅgas) and considered as direct compilations of Mahāvīra's sermons by his chief disciples known as *gaṇadharas*. *Ācārāṅga*, or sometimes called as *Sāmāyika* or *Āyāro* in Prakrit, is the first of these *Dvādaśāṅgas*. Beginning with the inquisitiveness about the soul, this is the basic holy text of Jains about the conduct of the Jain ascetics. Soul is an existent and it is eternal and going through transformation continuously also (i.e. not inert). Further soul is the doer and enjoyer of its actions, there is bondage and liberation of *karmas* associated with the soul which are all basic elements of Jain ethical postulates and described in details in this text. *Ācārāṅga* defines right conduct, based on non-violence as activities of mind, body and speech without attachment and aversion.

Samavāyāṅga, another limb of the canons, indicates *Ācārāṅga* comprising two volumes but it appears that in the beginning there was only one volume. The second volume, written in different style and having appendices appear to have been created by Bhadrabāhu-II who indicated the name of first volume as *Ācārāṅga* while the second volume was named as *Navabrahmacarya*. *Ācārāṅga* consists of nine sections named as *Satthapariṇṇā*; *Lokavijaya*; *Śitoṣṇijja*; *Sammatta*; *Āvaṇṭi*; *Dhyūta*; *Vimohāyaṇa*; *Uvahāyaṇasuya* and *Mahāpariṇṇā* sequentially. However later writers of commentaries etc have indicate different sequences and at times names of these sections /chapters. Further there are 51 subsections of these nine chapters with ninth chapter reported as missing. Bhadrabāhu-II and Digambara writers indicate the size of *Ācārāṅga* as 18000 words which are substantially more than available today.

Commentaries and other texts on Ācārāṅga

The text itself is supposed to be composed by Gaṇadhara Sūdharmā while listening to Mahāvīra. Hence its time can be estimated to be approximately 550BC. *Ācārāṅga* is composed in *Ardhamāgadhī* (Prakrit language of the common man of Magadha). However its composition as text, as available today is assigned to Devardhigaṇi in 5th century AD and further commented by Śīlaṅka in the 8th century AD. The text is composed in prose, *sutra*, verse and mixed forms at different places.



The oldest description treatise on *Ācārāṅga* is *Niryukti* written by Bhadrabahu-II (in 6th vikrama Samvat). This is followed by *cūrṇi* written by Jinadāsa Gaṇi Mahattara. The third treatise is *ṭīkā* or commentary written by Śīlaṅka. Later on a number of other treatises were written by a large number of *ācāryas* with the latest being written by Mahaprajna. Commentaries give detailed description of each concept written in the original text.

Subject of *Ācārāṅga*

The subject of *Ācārāṅga* is the conduct of the practitioner of the path of purification and discuss the progress of the faithful to the highest perfection i.e. *mokṣa* or liberation. It starts with the inquisitiveness of the soul and its nature. It is a complete text of the entire Jain path of spiritual purification and hence it is claimed to be the essence of all the other Jain canons. *Ācārāṅga* is the basic texts for the ascetics to start his /her ascetic life, to the extent that a new ascetic entering the order was first examined by his guru about his knowledge of this text. Only after reading *Ācārāṅga*, the other texts of ethics, life sketches, *karma* etc are read by the ascetic.

Ācārāṅga is divided in nine chapters as indicated below.

<i>Śastra Parijñā</i> ¹	Weapons or arms of destruction or giving pain to living beings. Six types of living beings according to their body form, (ṣaṭjīvanikāya).
<i>Lokavijaya</i> ²	Conquest of the world i.e. gives up the pride /attachment of the family and non self objects.
<i>Śitoṣṇīya</i> ³	Hot and cold. Winning over the bodily afflictions (pariṣaha-jaya).
<i>Samyaktva</i> ⁴	Righteousness. Knowing the universal truth and to practice the same.
<i>Lokasāra</i> ⁵	Essence of the world i.e. non violence, laziness, non possession, self study, carefulness and giving up the wrong beliefs.
<i>Dhyūtavāda</i> ⁶	The cleaning i.e. methods to dissociate the <i>karmas</i> from the soul, service to the ascetics.
<i>Vimokṣa</i> ⁷	Liberation i.e. methods of performing austerities /penance.

¹ *Ācārāṅga* (Āyāro) *Sūtra*, 1-177 (Jaina Vishva Bharati, Ladnun, V.S. 2031)

² *Ibid*, *Sūtra*, 1-186

³ *Ibid*, *Sūtra*, 1-87

⁴ *Ibid*, *Sūtra*, 1-53

⁵ *Ibid*, *Sūtra*, 1-140

⁶ *Ibid*, *Sūtra*, 1-113



*Upadhāna Śruta*⁸ Pillow of righteousness i.e. conduct of Mahāvīra during penance in erring state (chadmastha).

Mahāpariṇṇā Lost.

Chapter wise brief is given below:

Śastra Parijñā: Knowledge of the weapons of violence.

Six types of living beings according to their body form (ṣaṭjīvanikāya)

The first chapter has a unique description about life in different beings from stationery/immobile (*sthāvara*) living beings with one sense organ and those with *trasa* /mobile bodies having two to five sense organs and mind. These six types of living beings, namely those with earth, water, fire, air and vegetation as their bodies and belonging to *sthāvara* category and the rest to the mobile category (ants, mosquitoes, animals, birds, human beings etc.).

The life /soul in *sthāvara* beings is justified and explained based on their ability to get born, grow and decay, breath, feelings, subtle body, concrete or being cognizable by senses. *Ācārāṅga* proves life in these beings by a number of examples and logical discussions e.g.

- A human being, who is devoid of his speech and eye senses, feels the pains of pricking /cutting etc of his body and. yet he cannot express these. Similar is the situation of the *sthāvara* beings.
- A healthy human being, when inflicted with 32 types of pains simultaneously, cannot express the same. Similarly the *sthāvara* beings even though they feel cannot express their feelings.
- When a person is made unconscious by others, the unconscious person cannot express his feelings; similarly the *sthāvara* beings cannot express their feelings.
- Air and water get polluted and decay by different types of effluents like human beings get suffocated or even die by different types of effluents.
- Fire grows when fuel is added to it. It dies when it is starved of fuel like human beings grow with the food they eat and die in the absence of food for long periods.
- Like human beings, plants are seen to be born, grow, express feelings and die.

⁷ *Ācārāṅga* (Āyāro), *Sūtra*, 1-130

⁸ *Ibid*, *Sūtra*, 1-23



Mahāvīra, in the end invokes his listeners to believe in omniscient who can cognize subtle things that life exposes in one sensed beings. To support his claim, he even provides anti bodies of each type of living being belonging to *sthāvara* category.

Concerning the living beings with mobile bodies, it talks of three ways in which such beings are born e.g. those born out of some liquids /sweat and by cracking the earth (all three put in the category called *sammūrchima* or unconscious beings like bacteria, virus, live cells in sperm or body etc); out of the egg born with naked body or in a shell through a birth place called *garbhaja* and finally with celestial body like heavenly and hellish beings i.e. without a specific place from where they are born. Mobile beings are those who have the knowledge to move i.e. to be comfortable they move from place to place in search of food, pleasure or avoiding pain etc. *Ācārāṅga* talks of a number of reasons due to which the mobile beings are killed or hurt by others, e.g.

- Medicinal and cosmetic effect i.e. by using the body or eating the flesh/ using urine or using teeth of some type of beings, the disease can be cured or enhance the potency or beauty of the user /killer.
- For using the skin of living beings for use as clothing, shoes etc.
- Fearing that such and such types of beings will kill or had killed / hurt me or my loved ones.
- For entertainment like bull fight, riding, transport of goods and people etc.

Ahiṃsā or non violence:

The *arhats* and the *bhagavats* of the past, present and future, all say thus, speak thus, declare thus, explain thus: all breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. This is the pure, unchangeable, eternal law, which the clever ones, who understand the world, have declared.

Paṇaya vīrā mahāvīhā i.e. only strong people can practice be dedicated to *Ahiṃsā*. The path of *Ahiṃsā* is the path of strong and not of the cowards. *Ahiṃsā niṇṇaṇ diṭṭhā savvabhūesu saṇjamo* i.e. self restraint towards all types of living beings is *Ahiṃsā*. Thus *Ahiṃsā* implies the path of self restraint /*saṃyama*. Those ascetics, who wish to protect from the ills of the world, purify to attain liberation, make it of auspicious nature to avoid pains, their souls of the



sins should free should follows self restraint towards all. *Ācārāṅga* says ‘Do not kill, enslave, and give pain to other living beings. Consider them all as equal or same like yourself. Just remember that the one, whom you wish to kill /give pain /enslave etc., has similar desires to live and enjoy as you do.’⁹ “

Then *Ācārāṅga* proceeds to say ‘*Jasa ṇatthi imāṇāi aṇṇa tasa kao siyā*’ i.e. how can a person who does not have the knowledge of *Ahiṃsā* can acquire the knowledge o other basic elements i.e. one who does no know that allurements to sensual pleasures and attachment to worldly objects is *hiṃsā*, or the one who does not practice restraint towards sensual cravings as done by others, that person cannot practice *Ahiṃsā*. *Ācārāṅga* thus identifies two hurdles in the practice of *Ahiṃsā* namely craving for sensual pleasures (*viṣayāsakti*), and. *lokaiṣaṇā* or to act and have desires for objects of sensual cognition because others do so also. A person after accepting the vow of *Ahiṃsā* should observe it carefully and not develop flaws in his practice. The practitioner of *Ahiṃsā* should be fearless and should neither commit himself nor ask others to commit or admire those who commit *hiṃsā*.

Conquest of the world

This chapter describes the world (*saṃsāra*) and ways of conquering it. Quality (in the qualities of other things lies the primary cause of the *saṃsāra* viz. sin; the qualities produce sin and sinfulness makes us apt to enjoy the qualities) is the seat of the root. He who longs for the qualities is overcome by pain and he is careless (i.e. gives way to love, hate etc.) as he starts thinking that he is savior of his family, property etc. and continues to be engrossed in them. Those who are of steady conduct, do not desire this (wealth, family etc.). Knowing birth and death, one should firmly walk the path (right conduct) and not wait for the old age to commence a religious life.

Winning body afflictions

The unwise sleep, the sages are always awake ‘*suttā amuṇi muṇiṇo sayā jāgaranti*’¹⁰. Know that in this world that misery (ignorance and delusion) bring forth evil consequences. Thus the monk (*nirgrantha*) should cease from violent acts, not mind heat and cold and maintain

⁹ *Ācārāṅga* 1.2.3.63

¹⁰ *Ācārāṅga* 3.1.1



equanimity against pains and pleasures. He thus does not feel the austerity of penance. Awake and free from hostilities, a wise man gets liberated from miseries.

Essence of the world: Samyaktva

Many entertain cruel thoughts against the world with a motive or without one; they entertain cruel thoughts against these (six classes of living beings). To them pleasures are dear. Therefore they are near death. Because they are near death, they are far from liberation. But those who are neither near death nor far from liberation, consider the life of a slow and ignorant fool as similar to the dew drop trembling on the blade of grass which falls down when shaken by the wind. A fool, doing cruel acts, comes ignorantly to grief. Through delusion he is born and dies. Many do not live by injurious deeds against the world of living beings and cease from them. They perceive 'This is a favourable opportunity and search for the right moment for their body (should never be careless)'. This right conduct is the road taught by the noble ones.

The cleaning: Dhyūta

As in a lake a greedy leaf covered tortoise cannot rise up; as the trees do not leave their place (though shaken by storm etc); so men born in various families cry bitterly because they are attached to the objects of the senses. Thus on account of their sinfulness they do not reach liberation. Such persons are seen to suffer like from leprosy, blindness, lameness, hunchback etc. Those whom lust conquers sink; therefore do not shrink from the hard control. Thus a man who exerts himself, and is of a steady mind, without attachment, unmoved by passion but restless in wandering about, having no worldly desires, should lead the life of an ascetic.

Liberation

The difference between a heretic and a wise is indicated as. Noble and tranquil men who are enlightened and exert themselves in these (1. to kill no living beings, ii. to speak no untruth, iii. to abstain from forbidden things like theft and sexual pleasures are called free from sinful acts. Mahāvīra calls a person unfettered who is without desires and does not harm any living being in the whole world Based on this, the mendicant should not exhort others or accept things specifically made for him or are stolen by the giver, or obtained by hurting or killing some one. Thus the mendicant with full faith in his teaching should thoroughly and in all respects conform to it. He should develop indifference to various bodily afflictions like thorns



and grass pricking, heat and cold attacks, mosquito bites etc. Still in the erring state, in the end knowing that the death has come, he observes *sallekhanā* (religious death) by totally subduing the passions and living on little or no food, neither longing for death nor for life continuing his contemplation on self, should strive for absolute purity.

Pillow of righteousness

Always well controlled and like a hero at the head of the battle surrounded on all sides during the erring state (i.e. as chadmastha), he bore different sorts of feelings; overcoming carelessness and pleasure, wandered about speaking but little, eating but very little the unsavory food, wore nothing to protect from vagaries of the weather or shame, lodged in places like cremation grounds, gardens or dilapidated cottages, factories etc, not reacting to the unpleasant or pleasant gestures of people, not distracted by family or women. Thus, himself understanding the truth and restraining the impulses for the purification of the soul finally liberated and free from delusion, the venerable one was well guarded during his whole life.

The second volume

It has details of the practices for the ascetics concerning begging for food, place for stay, personal effects like bed /seat, books, bowls and broom etc, daily routine, hygiene etc, walking carefully and choice of the route for pilgrimage, speaking (without pride or deception) and choice of words to be precise, interaction with the laity.

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B.6.0.f

Bhagavatī Sūtra

Dr. Priyadarshana Jain

Introduction

The great ancient saints and seers in India have propounded three great traditions, Jainism, Buddhism, and Hinduism, represented in sacred canons called *Āgamas*, *Piṭṭakas* and *Vedas* respectively.

The seeds of the great tradition of Jaina religion and culture are the fruits of insights, experiences and revelations of the omniscient (Kevalīs) i.e. tīrthaṃkaras or fordmaker. The *Āgamas* or scriptures of the Jains in ancient times were called *Gaṇīpiṭaka* or *Aṅgas* and were revealed by Lord Mahāvīra, the 24th fordmaker. The sacred texts reveal the essence of life, the nature of bondage and liberation, the path of liberation, the meaning of life and the art of right living, the causes of misery, pain and happiness, the world order, various religious and philosophical concepts, the nature of conscious and material energy, the nature of *ātmā* (soul) and *Paramātmā* (supreme soul) besides the views of other philosophical schools propounded at that time.

The scriptures have been handed down through an oral tradition and are written in aphorism (Sūtra) style, i.e. where words are limited, but pregnant with profound meaning and depth of knowledge. *Sūtra*, *Grantha*, *Siddhānta*, *Pravacana*, *Ājnā*, *Upadeśa*, *Prajñāpanā*, *Āgama*, *Āptavacana* and *Śrūta* are some of the synonyms of Jaina scriptural texts¹ The Tīrthaṃkaras reveal the trio (tripadī), i.e. *Upanneyevā*, *Vigameyavā*, *Dhuveyevā*, i.e. all substances originate, undergo change and still remain permanent. Based on this *tripadī*, the *gaṇadharas* construct the twelve fold, i.e. *Dvadaśāṅga* scriptural literature.

Bhagavatī is the fifth of the *Dvadaśāṅga* scriptural literature and one of the most important works of the *Ardhamāgadhī* canonical literature. It is the largest in volume, encyclopedic in its contents and covers a variety of aspects of Jaina Philosophy and practices. It gives valuable information on history and culture such as political, social and economic condition of India at that time, its political history, evolution of Jaina philosophical thought and other philosophical schools prevalent at that time. It is in a conversation form between Lord Mahāvīra and his principal disciples other than Indrabhūti Gautama also.

¹ *Introduction to Bhagavatī Sūtra*, Volume 4 ,Pg 40

The *Bhagavatī Sūtra* mentions heterodox sects as:

- Ājīvika,
- Vainayikas,
- Parivrājakas'
- Vānaprasthas,
- Tāpasas,
- Jamālis
- Followers of Lord Pārśvanātha and other more.

The *Bhagavatī Sūtra* contains the varied contents scattered in other canons and touches upon various aspects of Jaina Philosophy. To mention some of the aspects under which the *Bhagavatī Sūtra* can be studied:

- Metaphysics
- Ethics
- Epistemology
- Logic
- History
- Sociology
- Philosophy
- Psychology
- Fine Arts
- Biology
- Education
- Mathematics
- Astrology
- Agriculture
- Trade and Commerce
- Cosmology
- Geology



The Title of the Text

It is in the form of questions and answers and popularly known as *Bhagavatī Sūtra*, because of the clarifications it reveals. Its original name is *Vihāyapaṇṇatti*, *Vivāhapaṇṇatti* or *Vyākhyāprajñapti*.

Samavāyāṅga and *Nandī* state that the text carries 36,000 answers to the queries put forward by Gautama, the first *gaṇadhara*, i.e. principal disciple of Mahāvīra, and others, and later on revealed by Sudharmā Svāmī to Jambū Svāmī². It came to be called *Bhagavatī* because of its importance among the canonical scriptures. *Bhagavatī* means divine and holy and so the original name was substituted by the adjective used to reveal its sacredness.

Structure

Bhagavatī Sūtra is the most voluminous of all available *Āgamas*. It is divided into 138 *Śatakas* (chapters) that are further subdivided into 1923 *Uddeśakas* (sub-chapters) containing 15,751 *ślokas* (verses). We do not come across any commentaries like *Niryukti* or *Bhāṣya* on the *Bhagavatī Sūtra*, but only a small *Cūrṇi* besides a *Vṛtti* by Abhayadevasūri, and a few Hindi and Gujarati translations. The language of the *Bhagavatī Sūtra* is *Ardhamāgadhī*. In its question-and-answer-style the latent intellectual curiosity of man is reflected. Sri Amarmuni has divided the contents of the *Bhagavatī Sūtra* in ten sections:

1.	Acāra Khaṇḍa	Ethics
2.	Dravya Khaṇḍa	Metaphysics
3.	Siddhānta Khaṇḍa	Philosophy & Principles
4.	Paraloka Khaṇḍa	Rebirth
5.	Bhūgola Khaṇḍa	Geography
6.	Khagola Khaṇḍa	Astronomy, Cosmology
7.	Gaṇitaśāstra	Mathematics
8.	Garbhaśāstra	Genetics
9.	Cāritra Khaṇḍa	Biographies
10.	Vividha	Miscellaneous

² *Samavāyāṅga Sūtra*, 93, *Nandīsūtra* 85.

Ācārya Devendramuni has written an exhaustive foreword of almost 100 pages to the fourth volume of the text published by Agam Prakasan Samiti, Beawar, and Rajasthan. The Sailana publication Vol. VII carries a list of the contents of the *Bhagavatī Sūtra* in an alphabetical order that runs to around 27 pages.

Essence of the Bhagavatī Sūtra

Lord Mahāvīra gave equal importance to both, knowledge and action for emancipation³. Just as a bird needs two wings to fly, an aspirant should have both, knowledge and action, to be liberated from the shackles of birth and death. He says *ārādhana* (accomplishment) should be of three essentials namely:

- Knowledge
- Faith
- Conduct

One who accomplishes the three can be liberated and relieved from the web of transmigration.⁴ This inner journey of accomplishment sets in when one comes in contact with the saintly and self-realized souls. Thereupon the fruit of listening to the truth is revealed to be knowledge, from knowledge springs scientific spiritual discriminatory knowledge of the soul, and then the soul takes to renunciation and exercises self-control as a result of which the influx of *karma* is terminated. After this the soul takes to austere practices and annihilates the *karmas* and becomes perfect and accomplished. The *Sūtra* which reveals the above is as follows⁵:

Sava neṇā neviṇṇaṇe, paccakkhāṇe yasanjame |
aṇaṇhaye tave ceva, vodāne akiriya siddhi ||

Through the above revelation we understand that *Ātman* alone is *Sat*, i.e. real. To know it, to have faith in it is called "*Satsaṃgā*". Since time immemorial the soul has never come in association with it-self, but has perpetually been in association with men, matter and money. The author of the *Bhagavatī Sūtra* through various topics and discussions has tried hard to drive the message that freedom from all this non-self, be it body, senses, mind, thoughts,

³ *Bhagavatī Sūtra* 7.2

⁴ *Ibid* 8.10.

⁵ *Ibid* 2.5.



etc., is real happiness. Jaina pathfinders stressed more on righteousness and virtuous conduct than miracles.

Although an aspirant or *Yogī* who progresses steadily on the path of liberation, acquires certain *labdhi*, *riddhis* and *vidyā*, (extra-ordinary powers) he has been cautioned not to exercise them for it will deviate him from the path of accomplishment. Man in his quest for happiness and perfection has searched the atom and researched almost on everything. In the universe, he soared the skies and measured the oceans and mountains, scientific and technological advancements have made the entire world look like a global village. He has invented one dreadful weapon after another and has virtually brought the world to the edge of destruction. This is in total contrast with what the ancient saints and seers practiced and preached.

In olden days they also have done research work, but the focus was on the subject and not on the object. Their research was subjective and spiritually oriented. Through spirituality they discovered the hidden truths inside them-selves, others and the universe. The *Bhagavatī Sūtra* records many incidents of soul power. It says that when the powers of the soul are awakened, it can cognize anything and everything in the universe, and all the secrets of the universe are unfolded.⁶

Regarding demerit i.e. sin; the *Bhagavatī Sūtra* has made thought-provoking revelations. 1.8, 1.9, 12.2, 12.5 etc., of the text reveal that sin is what binds and burdens the soul, distorts the latent potential of happiness and freedom and deprives the soul of them. Sin is not determined by an activity, but by the attitude of an ignorant, unrealized soul steeped in delusion.

When Kalodāi enquires why is the fruit of sin inauspicious, Lord Mahāvīra is said to have revealed that when one consumes tasty food mixed with poison, the consequences are dreadful, so also sinful activities allure the soul but its consequences are inauspicious and sorrowful. On the other hand when one takes the food that is bitter and medicinal, he enjoys good health, although the taste is not fulfilling. So also all auspicious activities of merit i.e. *Punya* seem to be difficult to accomplish but its fruit is auspicious.⁷

⁶ *Introduction to Bhagavatī Sūtra* Volume 4 ,Pg 40

⁷ *Bhagavatī Sūtra* 7.10

When Gautama Gaṇadhara observes many people being enlightened by omniscience (kevalajñāna), he becomes sorrowful and grief stricken and asks Lord Mahāvīra as to why he has not yet become enlightened. Then Lord Mahāvīra reveals to him, “You are humble and virtuous, without blemish and noble, the little attachment you have for me is an impediment for your enlightenment.⁸” This incident goes to show that none can grant liberation to another. Each one is responsible for his actions and the fruits thereof; hence one ought to judiciously exert that at every stage in life.

Gaṇadhara Gautama

Bhagavatī Sūtra begins with the curiosity of Gaṇadhara Gautama. If Gautama is curiosity personified, Mahāvīra is the solution provider. What Arjuna is to Kṛṣṇa and Ānanda to Buddha, is Gautama to Mahāvīra. *Bhagavatī Sūtra* begins with salutations to the five *parameṣṭhis* (supreme auspicious beings), Brāhmī script, scriptural-knowledge and then throws light on the personality of Gaṇadhara Gautama. His respect for Mahāvīra, his humility, his attitude, his curiosity to learn, the How’s and Why’s of life and his thirst for knowledge are reflected in his questions, which he puts to Mahāvīra to seek solutions. He remained indebted to Mahāvīra and was faithful to him till his last breath. Besides Gautama; *Bhagavatī Sūtra* also records the questions put forth by Skandaka Parivrājaka, Somila, Kālodai, Jayanti, Roha Aṇagāra and others.

A Study of the Bhagavatī Sūtra through the Fundamentals of Jainism

The *Tattvārtha-sūtra* reveals, “*Jīvājīvāsraṇvabāṇdhasarīvaranīrjarāmokṣāstattvam*⁹” i.e. the soul, non soul, influx, bondage, stoppage, annihilation of karma and liberation are the basic elements (the realities). The soul is characterized by consciousness and is said to be one as well as many. The non-soul is opposed to the nature of consciousness. The association of the soul with non-soul causes the influx of karmic matter (aśrava) and their mutual intermingling, i.e. of soul and *karma* is termed as bondage (bāṇdha). The arrest of the karmic influx is *saṁvara*, i.e. stoppage, partial removal of the *karmas* is *nīrjarā*, i.e. annihilation, and complete disassociation is *mokṣa*, i.e. liberation. When *punya* and *pāpa* i.e. virtue and sin respectively are added to the above list, there are nine verities (realities), i.e. *tattvas*. Some of these nine are knowable, others are to be discarded and still others are acquirable:

⁸ *Bhagavatī Sūtra* 14.7

⁹ *Tattvartha-sutra* 1.4



Knowables(jñeya)	<ul style="list-style-type: none">• Soul (jīva)• Non-soul (ajīva)
Discardables (heya)	<ul style="list-style-type: none">• Sin (pāpa)• Influx (āsrava)• Bondage (bandha)
Acquirables (upādeya)	<ul style="list-style-type: none">• Virtue (punya)• Stoppage (saṁvara)• Annihilation (nirjarā)• Liberation (mokṣa)

One remarkable feature of *Bhagavatī Sūtra* is that it discusses different topics from different aspects, i.e. *Anekānta* or multidimensional approach to reality. When Somila asked whether he was one or many, Lord Mahāvīra replied that essentially as pure soul he was one, but characteristically multi-dimensional and many.¹⁰ When Jayanti asked Lord Mahāvīra, whether a person who was sleeping or a person who was awake was better, Lord Mahāvīra replied that one who took to a sinful life, it is better that he is asleep and for a person who took to righteous life, it is good that he is awake.¹¹ Likewise Lord Mahāvīra has discussed the fundamentals of Jainism, i.e. the nine verities or realities and other topics in similar fashion so as to give a comprehensive picture of reality. Thus we find the rudiments of *Anekāntavāda* and *Syādvāda* as *Vibhajyavāda* in the *āgamas*.

Jīva Tattva or Soul

We get a detailed discussion of the concept of the soul but is scattered in many chapters and sub-chapters. *Bhagavatī Sūtra* 12/10 reveals that there are eight kinds of souls, i.e. *ātmā*:

1	Dravya ātmā	Soul characterized by consciousness
2	Kaṣāya ātmā	Soul characterized by passions
3	Yoga ātmā	Soul characterized by actions

¹⁰ *Bhagavatī Sūtra* 18.10

¹¹ Ibid 12.2

4	Upayoga ātmā	Soul characterized by functions
5	Jñāna ātmā	Soul characterized by knowledge
6	Darśana ātmā	Soul characterized by vision
7	Cāritra ātmā	Soul characterized by conduct
8	Vīrya ātmā	Soul characterized by element of power

In *Bhagavatī Sūtra* the *jīvas* are classified in many ways. The bonded souls are of two types, mobile and immobile, wandering in four existences, developed and at times undeveloped; with mind or without mind; having one, two or five kinds of bodies; one, two, or five senses, one, two or five kinds of dispositions (bhāvas); one two or three *yogas*, i.e. channels of activity; four-fold passions; two-fold *upayoga*, six colours of thoughts (leśyās) and is bonded by the eight kinds of *karmas*.

In chapter 7.8 of *Bhagavatī*, it is revealed that the soul has the characteristic of contracting and expanding. When an elephant dies its soul can leave that body and occupy a worm's body and vice-versa. Just as the light of a lamp fills the room in which it is kept, the soul pervades the body it occupies. Chapter 12.2 records the questions and answers of Jayanti śramaṇopāsikā wherein she has raised important spiritual questions that are very ardently studied in the Jaina *svādhyāya* circles.

Chapter 7.1 reveals the characteristic of the *Jīva* to move upwards hence the liberated souls move upwards to the tip of the universe. Chapter 1.1 reveals that the knowledge of the soul travels with it in the next birth, but not the conduct and the austere practices although their fruit as the *Karma* body follows the doer. Chapter 6.1 reveals that some souls experience great pain (mahāvedanā) whereas some others do great *nirjarā*, i.e. annihilation of large heaps of *karmas*.

Chapter 6.3 says that the souls are in this world since beginning-less time but they can terminate their stay and reach the abode of final beatitude. Chapter 14.4 reveals the changing cum eternal nature of both living and non-living. Likewise we find ample matter on the concept of soul, characteristics of liberated as well as bounded souls. Chapter 5.8 says that the number of living beings and non-living beings is constant; they can neither be created nor destroyed; only their form keeps on changing.



Ajīva Tattva or Non-Soul

The non-living things are of two types, without form and with form. The medium of motion and rest, space and time are formless whereas matter is with form. Those without form are designated as non-concrete or non physical (amūrta or arūpī) and those with form are called physical or concrete (mūrta or rūpī). One can observe the parallel remarks made by the Jaina philosophers and Albert Einstein regarding the principle of motion, [for more details please refer Source Book in Jaina Philosophy, pg 126,127 and *Bhagavatī Sūtra* 18.7/7.10]. But for the two mediums of motion and rest all things would either be at rest or in motion forever. *Bhagavatī Sūtra* reveals that all that is steady and at rest are due to the above mediums of motion and rest. Where these two mediums operate, it is termed as cosmos /universe (loka) and where they do not is called as void (Aloka) or just space. Likewise chapter 13.4 reveals that Space or *ākāśa* is the one that accommodates all things. It is all pervading, formless having infinite space points.

Chapter 25.4 records the discussion on time as an independent substance. *Bhagavatī Sūtra* has given minutest details of substance (smallest indivisible part of matter) and matter, which are very scientific.

Karma Theory

Besides the above non-living substances, *Bhagavatī Sūtra* records exhaustive details regarding the *karma* theory. These *karmas* are of two types psychic and substantial. The former is the cause for the latter. The first conditions the soul spiritually, the latter physically. Just as milk and water and iron and fire are melted together, the bounded souls and *karmas* are intermingled. In *Bhagavatī Sūtra* 1.2, Lord Mahāvīra clearly states that each one experiences and enjoys the fruit of *karma* done by himself and cannot do so of others or for others.

Chapters 6.9 and 8.1 elaborate the eight-fold *karma* theory, and based on these and other chapters, we come across one hundred thousand *ślokas* on *Karma* theory in the Śvetāmbara tradition and two hundred *ślokas* on the same in the Digambara tradition.¹² *Bhagavatī Sūtra* heralds and warns that without experiencing the fruit of one's karmas one cannot attain liberation. The soul becomes burdened by the 18 kinds of sins and is

¹² Introduction to *Bhagavatī Sūtra* pg 93



unburdened when it gives up the 18 kinds of sins.¹³ More on *Karma* theory is discussed through the concept of influx and bondage.

Āsrava and Baṇḍha - Influx and Bondage of Karma

Indian Philosophers have discussed at great length the concepts of bondage and liberation, but besides the concepts of bondage and liberation Jaina Philosophy has discussed the causes of bondage and the causes of liberation at great length. All spiritual reflection and speculation is to free the soul from bondage. Due to the operation of attachment and aversion the soul attracts karmic particles, which are spread in the entire universe. They are so subtle that one can neither see them with the eyes, nor through the finest microscope. Only the omniscient can cognize them, and so the Jaina karma theory is based on the revelations of the omniscient Lords.

Bhagavatī says that influx of *karma* is the cause of bondage, as a result of which the soul is bound to the non-soul matter, the conscious energy of the eternal soul is veiled and becomes conditioned in a physical body.¹⁴ Passions and activities of mind, body and speech are the root causes for influx of *karma*. The passionate mind causes the influx and bondage more than the physical activity hence it is rightly said that freedom from passion is liberation (Kasāyamuktiḥ kila muktireva). Six people on different stages of the spiritual ladder may commit the same sin, but influx and bondage of the fruit of sin is determined by attitude, restraint, passion, etc of each person. The Jaina scriptures give a detailed description of the 25 kinds of activities (kriyā), which cause karmic influx and bondage. Chapter 3.3 and 18.8 throw light on the relation between action and bondage.

Samvara and Nirjarā - Stoppage and Annihilation of Karma

Samvara is stoppage of the influx of *karma* and therefore the most important *tattva*, as true spiritual advancement begins with the stoppage of influx of *karma*. Only after being watchful, the influx of *karma* can be stopped and annihilated, and then one can be liberated. When one keeps on binding fresh stock of *karma*, along with partially removing the old stock, there is no freedom from karmic conditioning. Perverse attitude, vowlessness, non-vigilance, passions and inauspicious activities cause karmic influx. They should be given up and replaced by right attitude, taking of vows, vigilance, passionlessness and auspicious activity respectively.

¹³ *Bhagavatī Sūtra* 1.1.280/281

¹⁴ *Bhagavatī Sūtra – Eka Parīśīlana* by DMS.



Bhagavatī Sūtra chapter 25.7 reveals that one must first become aware of the defilements, then must confess and condemn them either in front of the spiritual masters or in private with the Self and supreme Godhead as witness. Then he must embrace the right conduct, i.e. righteousness, and thereupon expiate for the past sins. After doing so an aspirant takes to austere practices to annihilate the existing stock of *karmas* and to purify the self. We get a detailed discussion of the 12-fold *Nirjarā*, i.e. austerity in this context. They are explained with their sub-divisions and are important for spiritual progress.

Jainism has never given importance to blind faith and blind practices of austerities. Austerity should be accompanied with spirituality, only then it can serve the purpose of emancipation. Throughout the discussion of stoppage and annihilation of *karma* the *Bhagavatī Sūtra* has stressed the need for giving up passion, delusion and attachment. One ought to renounce food and also check the causes of karmic bondage immediately for spiritual progress.¹⁵

Mokṣa or Emancipation

Brahma Sūtra begins with ‘*Athāto Bahmajijñāsā*’, for the *Mimāṃsā Sūtra* and Vaiśeṣika it is ‘*Athāto Dharmajijñāsā*’, for Jainism it can be said ‘*Athāto Tattvajijñāsā*’, i.e. philosophical speculations are rooted in curiosity for Brahma, *Dharma* and *Tattvas* respectively. The purpose of Indian philosophy is not only knowledge of the reality, but also realization of it for attaining freedom from misery. It is not merely an academic pursuit of knowledge, but has the aim of realization of the truth in life.

The *Bhagavatī Sūtra* chapter 12.7 reveals that in this entire *loka* there is not a single space point where the soul has not experienced birth and death, there is not a single soul with whom all kinds of relation have not been established, be it of friend, foe, parent, offspring, husband, wife, partner, master, servant, etc. The world is eternal, it is beginning-less, the soul too is eternal, but is bound by *karmas* and subject to birth and death. Just as one cannot say whether the hen came first or the egg, none can reveal about the origin of the living and non-living.¹⁶ Those who realize the purity of their souls and conduct accordingly are able to annihilate the *karmas* to finally ascend to *Mokṣa*, enjoying infinite knowledge, vision, bliss and power.

¹⁵ *Bhagavatī Sūtra* 25.7.255.

¹⁶ *Bhagavatī Sūtra* 1.6.

Chapter 14.10 records the differences between the embodied perfect omniscient and the disembodied perfect souls in *Mokṣa*. Chapter 12.2 reveals that since beginning-less time infinite souls have reached *Mokṣa* and will continue to do so in future, but still the world will never become empty of souls. Those who are subject to sensual pleasures tighten the knot of *karmas*, extend their duration, intensify them and wander endlessly in the worldly sojourn. Those who conquer the sensual pleasures and themselves attain *Mokṣa* and enjoy complete freedom and bliss. Chapter 12.9 tells us about five kinds of Gods and says that the *Arhats* who preach the eternal path of purification and emancipation and the *siddhas* who have attained *Mokṣa* are the Gods of the Gods and supreme redeemers.

Some other important Notes on the Bhagavati Sūtra

- Of all the *Arigas* and *Upāṅgas* it is the most voluminous one exhaustive in contents.
- The topics of living, non-living, universe and its constituents, different philosophical concepts, etc are discussed in depth.
- The minutest details of life, breath, food, genetics, etc are thoroughly analyzed.
- The discussion about atom and the atomic theory are very scientific.
- The topics discussed from different aspects reveal the *Anekānta* style of presentation.
- Most of the enquiries were made by Gautama Gaṇadhara but we come across people of other faiths who came and discussed freely with Lord Mahāvīra.
- Details of the various hells, heavens and celestial beings also figure here.
- Description of the plant-bodied beings, i.e. the *vanaspati-jagat* is made in chapters 11, 22, 23, etc.
- A detailed description of Makkhaliputra Gośālaka is given in *Śataka* 15, of Jamālī in 9.33, 22, 11.9, 11.11, and 13.6.
- Details of the *Karma* Theory, the cause of influx of bondage etc give new insight on the topic.
- For the first time *maṅgalācaraṇa* or salutation is found in the *Ariga* literature in *Bhagavati Sūtra*.
- The greatness and sublime features of ascetic life are extolled in many places.
- *Bhagavati Sūtra* is important for its contents of spirituality.
- A detailed analysis of *Tapa* i.e. austerities is made in Chapter 25.7 which includes the various divisions and subdivisions of fasting, expiation, scriptural study, meditation etc. These explanations give an insight of Jaina beliefs and practices.



- Chapter 8.8 discusses the 22 kinds of afflictions faced by an ascetic and reveals the significance of patience, tolerance and perseverance.
- The death of a wise man and the death of a fool are discussed in chapter 13.7
- The extra-ordinary powers acquired through austerity are explained in chapter 3.1 in the context of Iśānendra.
- Detailed discussion on time, features in Chapter 11.11
- Reference of many cities and kings too feature in the *Bhagavatī Sūtra* and give us an insight of the political, social and cultural India at that time.
- Discussion on yoga, *upayoga*, *leśyā*, passion, body, mind, senses, language etc enable us to understand the dynamic nature of the soul.
- Throughout the text we get to understand the curiosity of Gautama and others which enabled them to search the truth 2600 years ago
- A detailed discussion of the *āyusya karma* features in Chapter 5 and 6.
- Concept of *karma* and *kriyā* i.e. action features in many places.
- Description of life in the 6th spoke of the *Kālacakra* is made in Chapter 7.6.
- The same chapter reveals the fruit of sin as *Karkaśavedanīya* and the renunciation of sin as *Akarkaśavedanīya*. It also says that by practicing compassion on all *prāṇa*, *bhūta*, *jīva* and *sattva* and by not torturing them one binds pleasure producing *karma* i.e. *Sātāvedanīya*.
- The condition of life in the womb, their nourishment etc, is revealed in Chapter 1.7, 2.5.
- The relation, of the thought paints i.e. *leśya* and the future births, is revealed in Chapter 3.4.
- Chapter 5.4 informs us about embryo transplantation.
- It is told in chapter 5.4 that the celestial beings converse in *Ardhamāgadhi* language.
- Chapter 8.10 informs us about four kinds of people
- Those with conduct but no knowledge
- Those with knowledge but no conduct.
- Those without both knowledge and conduct.
- Those with knowledge and conduct.

Lord Mahāvīra says, “O Gautama! The first category of people is any day better than the second and the third category, but the people of the fourth are the best and praiseworthy.”

Thus the *Bhagavatī Sūtra* enjoys a unique place and it is considered very auspicious to study this text.

B.6.0.g

Tattvārtha-sūtra

Dr. Veer Sagar Jain

1.0 Introduction

Tattvārtha-sūtra is a very important text of Jaina religion. It has covered all the aspects of Jaina philosophy and is the source to other literary works as it has seeds of all the topics. Jainism is divided into many sects and sub-sects since ancient days, but all the sects accept *Tattvārtha-sūtra* faithfully. None have doubted its authenticity. Like *Namokāra-mantra*, *Tattvārtha-sūtra* is accepted by all faithfully. There is no other text like *Tattvārtha-sūtra*, which is accepted by all. This is the first Jain religious text written in Sanskrit as earlier texts were all written in Prakrit language. Being written in Sanskrit, and in aphorisms form, it holds a unique place in the overall Indian tradition and hence even the other Indian philosophical schools study this text.

1.1 Name

There are two names: 1) *Tattvārtha-sūtra* and 2) *Mokṣa-śāstra*. Even though its proper name is *Tattvartha-sūtra*, yet generally it is known as *Mokṣa-śāstra*. It is known as *Mokṣa-śāstra* because the work begins by the word *mokṣa* and also because it has detailed expositions of *mokṣa* and the path to attain *mokṣa*. This is also found as the style with other texts like *Bhaktāmara-stotra* (Rṣabhadeva-stotra) is so called because it begins with the word *Bhaktāmara*; *Devāgamastotra* (Āptamīmāṃsā) is so called because it begins with the word *Devāgama*.

This text is popularly known as *Tattvārtha-sūtra* because it explains the *tattvas* (basic elements) in the aphoristic style. It is necessary to know that goal of life is *mokṣa* and hence to know it, is to know the seven *tattvas*. Explaining the seven *tattvas*, there are totally 10 chapters (adhyāyas) in this text. They are as follows:

1 st - 4 th	Jīva (Sentience)
5 th	Ājīva (Non-sentience)
6 th - 7 th	Āśrava (inflow)
8 th	Bandha (bondage)
9 th	Samvara-nirjarā (stoppage and efflux)
10 th	Mokṣa (liberation)



The *tattvas* are explained in the aphoristic style; this is very important. The author has seriously thought about the content of the text. Aphorisms are full of important content and are in simplistic style. The mark of a *sūtra* is:

*Alpākṣaramasandhigdham sarvād gūḍhanirnayam |
Nirdosam hetumatathyam sūtramityucyate buddhehall*

It means, the *sūtra* is that which is of fewer words, free of doubt, all the essence, deeply decisive, flawless, with logic, complete with facts. It means in very less words, the much more is told in a simple and lucid way.

To write and make others understand the *sūtras*, both are very difficult. One has to be very cautious while writing the *sūtras*. Any irregularities may create misunderstandings. One cannot write more in the aphorisms. You may read my article “32 faults (doṣas) of *sūtra*”.

We can therefore see the name *Tattvārtha-sūtra* is so because the *tattvas* are described in the aphoristic style.

1.2 The author of Tattvārtha-sūtra:

It is a pity that there is no foolproof data available about the author's place, parents, his teacher, time etc. Even there is a controversy about his name. Digambaras call him Umāsvāmi and the Śvetāmbaras call him Umāsvāti. Who is right or wrong, cannot be established properly and both sects claim that the writer belongs to their tradition. Concerning the timing, there are differences and most scholars put the author in 2nd to 4th century AD.

1.3 Important commentaries of the Tattvārtha-sūtra:

It has been mentioned that *sūtras* are very serious and full of meanings and it is difficult to understand their meanings. Therefore one has to be very cautious about it. There are many *ācāryas* who have written commentaries on this text. There are more than 100 commentaries on it. It is difficult to talk of all of them, but let us see the following four important ones:



1. *Sarvārthasiddhi*: Ācārya Pūjyapāda has written this commentary in 5th century A.D. This is a very balanced commentary. All the aspects and topics are covered in a simple manner and the later on *ācāryas* have kept it intact and present it as it is. The following *sūtra* expounds Pūjyapāda's art of writing:

Pramāṇakalāṅkasya Pūjyapādasya lakṣaṇam
*Dhanañjayakaverkavyam ratnatrayamapaścimal*¹

2. Tattvārthavārtika: Ācārya Akalaṅka has written this commentary in 7th century A.D. In this commentary the author has help of previous commentaries and then he has elaborated those and written his commentary. At several places he has given interesting stories and anecdotes.
3. Tattvārtha-śloka-vārtika: Ācārya Vidyānandi has written this commentary in 8th century A.D. This is a detailed commentary.
4. Tattvārthādhigama-sūtra-bhāṣya: The above three commentaries are written by the Digambara authors. But this is a Śvetāmbara commentary. It is believed that the Umāsvāti himself has written this commentary.

What ever may be the case, it is necessary to read and understand the commentaries to know the *Tattvārtha-sūtra*. The above commentaries are sufficient enough to know and read.

2.0 The content of Tattvārtha-sūtra :

We have discussed the external matter of the text. Now we will discuss the actual content of the text, which is very important from the point of Jaina philosophy. The external content is important for the historical and the social point of view. But from logical, philosophical and spiritual point of view one need not entangle in the above controversies.

2.1 Maṅgalācaraṇa (Benediction):

To begin any good work it is necessary to evoke good saying of blessings and all the literary works have so. In all the works they evoke the *iṣṭa-devatā* and worship them in the benediction. In *Tattvārtha-sūtra*² the following *maṅgalācaraṇa* is found:

¹ *Dhanañjayanāmamālā* 203

² *Gṛddhapichcha* Ācārya Praṇita, Shri Ganesh Varni Jain (Sodh) Sansthan, Naria, Varanasi



*Mokṣamārgasya netāraṃ, bheṭṭāraṃ karmabhūbhratāṃ
Jñātāraṃ viśvatattvānāṃ, vande tadguṇalabdhayell*

It means 'I bow to the qualities of that one who is the leader of the path of liberation, has eradicated the *karmas* and is the knower of the *tattvas*.'

This is a very important benediction in the Jaina philosophy, because it is not for the person but the *Vītarāga-sarvajña* (omniscient) who are the shower of the path; they are worshipped so. It is not for any worldly gains but only to attain the best qualities.

It is because of this reason that on the above verse many *Ācāryas* having written elaborately. Many have also written independent works, for example, Ācārya Vidyānandi (7th century) has written *Āptaparīkṣā*, Samantabhadra (2nd century) has written *Āptamīmāṃsā* on the basis of this Verse. Ācārya Vidyānandi has said to the extent that this verse is like a *tīrtha* (ford). To recite this verse is equivalent to worshipping the *tīrthas*. Hence one should understand this verse properly.

2.2 Contents

1st Adhyāya:

Right faith (Samyak-darśana), Right Knowledge (Samyak-jñāna) and Right conduct (Samyak Cāritra) all three put together constitute the path of liberation. *Jīva, ajīva, āśrava, bandha, Sanvara, nirjarā and mokṣa* – the faith in these *tattvas* is *Samyak-darśana*. The faith thus arises due to two reasons – 1) on its own due to the previous *karmas* and 2) due to the discourse by other. Full faith arises after the right knowledge; hence the full knowledge of the *tattvas* etc should be regained first and foremost. This happens with the help of valid knowledge (pramāṇa), standpoints (naya) and presentation (nikṣepa), direction (Nirdeśa), ownership (svāmitva), instrument (sādhana), location (adhikaraṇa), duration (stithī), classification (vidhāna), existence (*sat*), number (saṃkhyā), field of occupation (kṣetra), field of touch (sparśana), time (kāla), interval (antara), condition (bhāva), relative numerical strength (alpabahutva) etc are also useful for the cognition of the *tattvas*. *Pramāṇa* is right knowledge and is of 5 types- *mati, śruta, avadhi, manaḥparyaya and kevala*. *Mati* and *śruta* are both *parokṣa pramāṇa* and the rest three are *pratyakṣa pramāṇa*. *Naya* is a part of *pramāṇa*. The difference between *naya* and *pramāṇa* is that *pramāṇa* cognizes the whole

truth, while *naya* cognizes only partial truth. The chart below explains *naya* and *pramāṇa* classification easily:

Types and means of acquiring knowledge

Pramāṇa		Naya	
Indirect		Direct	
Mind Based	Verbal Testimony	Clairvoyance	<i>Naigama</i> – figurative / Non-literal
<i>Avagraha</i>	<i>Aṅgapraviṣṭa</i>	Telepathy	<i>Saṅgraha</i> - Class view:
<i>Īhā</i>	<i>Aṅgabāhya</i>	Omniscience	<i>Vyavahāra</i> – Distributive view
<i>Avāya</i>			<i>R̥jusūtra</i> - Straight thread.
			<i>Śabda</i> -Literal
<i>Dhāraṇa</i>			<i>Sambhīrūḍha</i> - etimological
			<i>Evambhūta</i> -Determinant

2nd Adhyāya:

Jīva has following five kinds of psychic states / *bhāvas* (thought activities)

1. Aupaśamika – that which results from the subsidence of the karma concerned
2. Kṣāyika - that which results from destruction/annihilation of the karma concerned
3. Kṣāyopaśamika - that which results from subsidence-cum-destruction of the karma concerned.
4. Audayika- that which results from activation of the karma concerned
5. Pāriṇāmika- that which having nothing to do with karma appears naturally.

These five have got 2, 9, 18, 21 and 3 sub-types respectively.

Upayoga or manifestation of consciousness is the defining characteristics of a soul. It is of two types;

1. Darśanopayaga- indeterminate cognitive operation, which is of four types.
 - a. Cakṣu- indeterminate cognition had through the visual sense-organ
 - b. Acakṣu- indeterminate cognition had through the non- visual sense-organ
 - c. Avadhi- indeterminate cognition of the nature of *avadhi*
 - d. Kevala- indeterminate cognition that is all – comprehensive.



2. Jñānopayoga – determinate cognitive operation which is of eight types

- | | |
|-----------------|--|
| a. Mati | - right determinate cognition by mind and sense organs. |
| b. Śruta | -right determinate cognition of the nature of verbal testimony |
| c. Avadhi | - right determinate cognition with limitations of type, place etc. |
| d. Manaḥparyāya | - right determinate cognition of the nature of thoughts. |
| e. Kevala | - right determinate cognition that is all-comprehensive |
| f. Ku-mati | - wrong determinate cognition by mind and sense organs |
| g. Ku-śruta | -wrong determinate cognition of the nature of verbal testimony. |
| h. Vibhaṅga | - wrong determinate cognition of the nature of <i>avadhi</i> . |

Jīvas are of two types: liberated and worldly. The worldly living beings are of two types namely mobile and immobile. Immobile are of 5 types and are with only one-sense namely:

1. Earth bodied- Pṛthvīkāyika
2. Water bodied- Jalakāyika
3. Fire bodied- Tejaskāyika
4. Air bodied- Vāyukāyika
5. Plant bodied- Vanaspatikāyika

The mobile are the two sensed to five sensed living beings, e.g. ant, elephant and humans etc. Five sensed living beings are of two types i.e. with and without mind.

There are five sense organs namely; touch, taste, smell, visual and hear. They are each of two types namely matter (*dravya*) and psychic (*bhāva*). *Dravya-indriya* are of two types: *nivṛtti* and *upakaraṇa*. *Bhāva-indriyas* are of two types: attainment / *labdhi* and manifestation/ *upayoga*.

The state of transmigration (without gross body) i.e. leaving present body (death) and moving to the next body (rebirth) is of two types namely: of worldly living beings and liberated living beings. Movement of liberated beings is straight from present body to *Mokṣa* while of empirical souls it can have a maximum of three turns within a very small time.



Births can be of three types namely *garbhaja* (i.e. born out womb of female) and *upapāda* (of heavenly and hellish beings) and *sammūrchana* (spontaneous generation).

Gross bodies are of five types namely matter, celestial, communication, electric and *kārmaṇa*. These are in the order of their being gross to subtler state. At any time a living being can have four bodies at a time. Mostly they have *kārmaṇa* and electric plus matter or celestial.

3rd Adhyāya:

In this chapter there is a discussion of the nether world (hells) and the middle world. There is a description of 7 layers³ of hells⁴ where the souls live a long life of pain and suffering. There is also the description of the middle world⁵, which consists of concentric rings of continents and oceans with Bharat, Airāvata, and Videha etc as continents and Ganga, Sindhu etc as the rivers.

4th Adhyāya:

There are four kinds of celestial beings⁶ namely *Bhavanavāsī* (residential), *Vyantara* (peripatetic), *Jyotiṣī* (stellar or luminary) and *Vaimānikī* (heavenly beings). There are further subdivided into 10, 8, 5 and 16 sub types respectively. Again there are further sub classifications in each sub type. Details of all these are given in commentaries of *Tattvārtha-sūtra* and *Trilokasāra* etc.

5th Adhyāya:

This chapter describes insentient (*ajīva*) beings as the first four chapters talk of sentient beings (*jīva*)⁷. *Ajīva* is of five types namely *pudgala* (matter), *dharma* (principle of motion), *adharma* (principle of rest), *ākāśa* (space) and *kāla* (time). Matter is concrete and the rest are non- concrete. *Dharma*, *adharma* and *ākāśa* are one each in number while matter is infinite and time is innumerable in number. All *jīvas* cooperate with each other. Body, speech, mind, breathe are all matter and results of cooperation between matter and *jīva*.

³ *Tattvārtha-sūtra*- III/1

⁴ *Ibid* III/2

⁵ *Ibid* III/7-18

⁶ *Ibid* IV/11-20

⁷ *Ibid* VI/1



Similarly motion /movement, rest, space to exist and change are the benefits of *dharma*, *adharma*, *ākāśa* and *kāla* respectively. All substances are eternal and existent and with attributes and modes.

6th Adhyāya:

This chapter describes influx of *karmas* to soul. Influx is of two types namely auspicious and inauspicious. Activities of mind, body and speech are called *yoga* and the same are the causes of influx. If the influx is auspicious then it results in inflow of merit and if it is inauspicious, then the inflow is of demerit (*pāpa*). Influx can be described of two other types also, namely *sāmparāyika* (actions of passion tainted living beings) and *īryāpathika* (i.e. actions of persons who are free of passions like walking carefully to avoid violence). Intensity of psychic actions is directly proportional to the intensity of influx. Briefly the causes of influx of all eight types of *karmas* are as follows:

1. Knowledge and vision obscuring: hiding flaws in knowledge and faith, jealousy etc.
2. Vedanīya or feeling: pain: causing pain, grief, scare etc. to self and others; pleasure: compassions, charity, patience, forgiveness etc.
3. Deluding: faith: disrespect to right god, scripture, teacher and religion; conduct; passion tainted activities.
4. Life span: Hell: excessive greed, possessions; sub-human: deceit; human: disinterest in possessions, amicable nature; heavenly: self restrain, penance with desire for good results.
5. Body building: inauspicious: crooked activities of mind, body and speech; auspicious: simplicity of activities; tīrthaṃkaras: *solahkāranabhavanā*.
6. Status: high: self-criticism and praise for others. Low: Self-praise and criticism of others.
7. Interference/obstructions: to cause obstructions in others works.

7th Adhyāya:

Description of auspicious influx: Disengagement and disinterest in violence, telling lies, stealing, excessive possessions and infidelity is called vow (*vrata*). These can be observed partially (by laity) and completely (by monks). Violence is to cause pain /hurt intentionally. To speak the untruth or what is not right is telling lies. To take things without permission or the owner is stealing. To have sexual desires towards others is infidelity. To have attachment in other living and non-living beings is excessive possession. Flaws caused in these vows due



to laziness or disinterests are called flaws of the vows. To avoid them one should contemplate or reflect on the vows and in the end should observe *sallekhanā*⁸.

8th Adhyāya

Description of bondage: *Jīva*, in a passion-tainted state, gets bonded with the matter particle, which can become *karmas*. This is due to five causes namely: perverted faith, disinterest in vows, laziness, passions and activities of mind body and speech. Bondage is of four types namely *prakṛti* (nature), duration, strength /potency and *pradeśa* (area or space). Nature relates to eight types of *karmas*, duration is the time when and how long the *karmas* will be active, strength relates to the intensity of the results of *karmas* and *pradeśa* related to the firmness with which the *karmas* are bonded with soul.

9th Adhyāya

Description of stoppage and dissociation of bonded *karmas*: Stoppage of influx is *saṁvara* or stoppage. This is due to the observance of 3 attitudes of restraints and 5 attitudes of carefulness, 10 *dharmas*, 12 reflections /contemplations, 22 afflictions and five types of conduct. Restraining activities of mind, body and speech, 5 types of carefulness are in walking, speech, seeking food, excretion and picking up and keeping things; ten *dharmas* are supreme forgiveness, absence of pride deceit and greed, speaking the truth, penance, charity, detachment and celibacy; twelve reflections relate to impermanence, helplessness, cycle of transmigrations, loneliness, separation of self and non-self, impurity of body, influx of *karmas*, stoppage of influx, dissociation of *karmas*, cosmos, rarity of religion and laws expounded by *Jinas*; 22 afflictions relate to indifference/ perseverance against thirst, hunger, cold, heat, mosquito bites, nudity, lack of interest, women, daily activities, bed, anger, pain, begging, non attainment of knowledge, sickness, straw hurting, dirt, getting respect, wisdom, lack of knowledge and lack of belief; five types of conduct are *sāmāyika*, *chedopasthāpaniya*, *parihāraśuddhi*, *sūkṣmasāmparāya* and *yathākhyāta*.

Dissociation is caused by austerities /penance. Penance is of two types namely external and internal and each is further divided in six categories.

⁸ *Tattvārtha-sūtra* VIII-17



10th Adhyāya

Description of salvation / *Mokṣa*: Annihilation of knowledge and vision obscuring, deluding and obstruction causing *karmas* result in attaining omniscience. This state is called *Arihanta*. After this the remaining *karmas* which are experienced only namely status determining, life span, feeling and body formation are also annihilated at death when the pure soul becomes absolutely pure and stays at the summit of cosmos.

Conclusion:

We thus see that by describing the seven basic elements in *Tattvārtha-sūtra*, the entire doctrine of Jain religion are described and the reader can acquire knowledge about them by its study.

B.6.0.h

Pañcāstikāya

“Ancient book of reality”

Dr. Anekant Jain

Pañcāstikāya (Pañcāstikāya) is an ancient and important text of Jain's which is composed in old classical Indian language named 'Prakrit' and specifically in 'Śauraseni Prakrit' (an important part of the Prakrit language). This work is composed by the famous Jainācārya Kundakunda in 1st century A.D.

The *Pañcāstikāya*, as it is specified by its brief title, is one of the important works of Kundakunda who occupies unique position, next only to Lord Mahāvīra and his Gaṇadhara Gautama, in the south Indian Jaina tradition. It deals with Jain metaphysics, ontology and ethics, i.e. exposition of the path leading to liberation. The text is in Prakrit *gāthās* / verses and it mentions its title in two places: *Pañcāstikāya-saṅgaha* (Pañcāstika-saṅgraha) in *gāthā* No. 103, and elsewhere, in No. 173, *suttam* (sūtram) is tacked on to it, and in both the places it is qualified by *Pavayaṇasāram* (Pravacanasāram). Though the brief title is more popular, some have used the title Sanskrit like *Pañcāstikāyasāra*. In this edition they are allowed to return as they are, inherited from earlier sources.

In *Pañcāstikāya*, the five *astikāyas* or existents (jīva, pudgala, dharma, adharma and ākāśa), which are different from *kāla*, are explained. In this text there is an authentic explanation of the nature of *dravya* (substance), division of *dravya*, Saptabhangi, *gūṇa* (attributes), *pariyāya* (modes) and in the first section *adhikāra* there is an exposition of the substance, attributes and modes. In the second section, there is a clear analysis of the nine entities (padārthas) called: merit (puṇya), demerit (pāpa), living being (jīva), non living being (ajīva), influx (āśarva), bondage (bandha), stoppage (saṁvara), dissociation (nirjarā) and liberation (mokṣa); and the *mokṣa-mārga* (path of liberation) is also explained. According to the commentary of Ācārya Amṛtacandra, there are 173 *gāthās* in it, whereas according to Ācārya Jayasena, there are 181 *gāthās*.

Commentaries: A number of commentaries in Sanskrit by Amṛtacandrācārya; Brahmadeva, Devajitu, Jayasena, Jñānacandra, Malliṣeṇa and Prabhācandra are known. Those of Amṛtacandra and Jayasena are already printed and well known. There is a commentary of Bālacandra in old – Kannada language; but, so far, it is not published. Some expositions of



this work in Hindi have been composed by Hemarāja (Samvat 1700) Rājamallu (Samvat 1716), Hīrācanaḍa (Samvat 1718) and Vidhicanda (Samvat 1891).

About the author

Kundakunda, the author of this work, was a very famous Jaina philosopher and theologian. He was also a great organizer of religious institutions. His name is held in great veneration especially by the Digambara section of the Jains. Many great religious teachers claimed it an honour to trace their lineage from the great teacher Kundakunda. Several inscriptions that are found in south India belong to *Kundakundāmnāya* or the line of Kundakunda. Students of Jaina literature are familiar with such phrases as the following: *Śrī Kundakunda – gurupatta – paramparāyām*, *Śrī Kundakunda – santānam*, *Śrī Kundakundākhyamunīndra – varīśa*. These are some of the phrases claimed by Jaina writers such as Sakalabhīṣaṇa, author of *Upadeśaratnamālā*, Vasunandi, author of *Upāsakādhyayana*, Brahmanemidatta of *Ārādhanā-kathākośa*. Instances may be multiplied without number, for showing the important place occupied by our author in the hierarchy of Jaina teachers/preceptors. Some of the epithets employed to characterize him are also significant of his great importance. Sumindra, the Indra among the ascetics, *Municakravartī* the emperor among the mūnis, Kaundeśa, Lord Kuṇḍa, are familiar designations of the great preceptor.

The personality of this great preceptor, as is generally the case with world famous individuals, is lost in obscurity and shrouded with traditions to have a glimpse of this great person. The early history of India is but a string of speculations and even as such there are very many gaps. Under these circumstances, we have to be very cautious about the history of our author.

After many discussions a group of scholars decided 1st century A.D. for the Kunda Kunda's period.

Works of Kundakunda

All the works of Kundakunda are in Prakrit verses which are easy to recite and understand. *Prābhṛtatraya* or *nāṭaka*, i.e. the trilogy of *Pañcāstikāyasāra*, *Pravacanasāra*, and *Samayasāra* or *Samayasāra-prābhṛta*, *Niyamasāra*, *Aṣṭapāhuḍa*, *Rayasāra*; *Bāraha Aṇuvekkhā* are the best creations of Kundakunda. All these books have been printed. He is said to have written 84 *pāhuḍas* but they are not as yet found in any library.

Central concept of the text-

There are two important concepts in *Pañcāstikāya* which are perplexing to students of Jainism, the *astikāya* i.e. the existent and the *dravya* / substance. The term *astikāya* is a compound name made up of *asti* and *kāya* which respectively mean existing and extensive magnitude. Thus *astikāya* means a real that has extensive magnitude. The other term *dravya* means the real that is changing like the flow of water.

(i) Existent / Astikāya- The existents are of five types namely *jīva* /living being (soul), *aīva*, *pudgala* (matter), *dharma* (principle of motion), *adharma* (principle of rest) and *ākāśa* (space)). These five build up the cosmos. Space and matter are distinctly extended existents. *Dharma* and *Adharma* are indirectly related to space. Their operation is in space and is limited to *Lokākāśa*, Thus they may also be considered as related to space. Lastly life is generally associated with body; the organic body is constituted by *pudgala* or matter. *Jīva* is operative in and conditioned by such a physical medium. In a way therefore *jīva* also is related to space. These five existences which have spatiality either directly or indirectly are the five *astikāyas*. These are the constituent elements of the universe or the world. The text describes in detail the five existences.¹ Kundakunda describes the number of each and the general and special characteristics of the different *astikāyas*. *Jīvas*, *pudgalas*, the principles of rest and motion, and finally space – these are the *astikāyas*. They are eternal, uncreated and of huge magnitude.

The things, which have the essential nature of manifesting themselves severally through their numerous attributes and modes up to the limits of the three worlds, are the *astikāyas*- they being the constituent part of the world.

Another substance which is the main cause for every change / transformation in this world is called *kāla* (time). In the text the author didn't include time *dravya* in *Astikāya*. Therefore *kāla* has no extension in space either directly or indirectly. Hence it is not an *astikāya*. Time has its own definitions. *Kāla* or time, though not an element of the physical universe as

¹ *Jivā puggalakāyā dhammadhamma taheva āyāsam/*

Atthittamhī ya nīyadā anannamaeyā anumahamtā//. Pañcāstikāya (1/4)

Jesīm athisahāo guṇehisaha pajjarhī vīvīhehī/

Te honī atthikāyā nippanṇam jehi tailokkam // Pañcāstikāya (1/5)



mentioned in the text; however it is, through its attributes of change and motion, is admitted to be real. So time also must be considered real. The real or absolute time, as contrasted with the relative time, is constituted by simple elements known as *kālāṇus* or instants. Instants, points and atoms are the characteristics conceptions of Jaina thought and in this respect it has a wonderful corroboration from the field of Modern mathematics and physics.

So, *kāla* (time) is not an *astikāya*. It is distinctly a real entity which accounts for changes in other things. Such are the characteristics of real time. This should not be confounded with *Vyavahāra kāla* or relative time which is measured by some conventional units of either long or short duration. These conventional distinctions would have no meaning if they are not coordinated in a single real time series.

Theory of existence:

The term *dravya* (substance) denotes any existence which has the important characteristics of persistence through change. *Pañcāstikāya* admits only the dynamic reality or *dravya*. *Dravya* then is that which has permanence and its manifestations through change of its attributes resulting in its modes. *Utpāda* – origination, *Vyaya* the destruction are real. Kundakunda in explanation of existence (*sattā*) says: “Existence (substance) is one (as a class). It is inherent essence of all things. It manifests itself through diverse forms. It undergoes infinite modifications. It has the triple characteristics of origination, destruction and permanence. It also has the antithetical qualities, i.e. it may be described by the opposite”.²

Substance, qualities and Modes:

The dynamic substance or *dravya* is always associated with certain intrinsic and inalienable qualities called *guṇas*. Thus the yellow colour, malleability, etc, will be the qualities which must exist in some state or form. This is its mode of existence or *pariyāya*. This mode or *pariyāya* is subject to change. It may be destroyed and a new mode may appear. But this origination and destruction are relevant only to *pariyāyas* or modes and not to *dravyas*; the constitutive substance that can neither be destroyed nor created and so is eternal.

² *Sattā savvapayatthā savissaruvā anātapajjāyā/*

Bhāṅguppāddhuvattā sappadivakkhā havadī ekkā// Pañcāstikāya 1.9

Substance exists with the qualities and modes. Without it there is no existence of the substance. *Pancāstikāya* explaining the characteristics of *dravya* says, “whatever has substantiality, has the dialectical triad of birth, death and permanence, and is the substratum of qualities and modes is *dravya*. So say the all knowing omniscient.³

Explanation of Jīvāstikāya

Ācārya Kundakunda gave very long explanations about *Jīvāstikāya* these are in about 46 *gāthās* – from *gāthā* No. 27 to 73. The attributes of *jīva*⁴ (soul) are- it has life, consciousness, manifestation/*upayoga* (knowledge and perception), is potent, performs action, and is affected by their results, is conditioned by his body, is incorporeal and ordinarily found with *karma*. Kundakunda discussed many subjects which are directly related to *jīva* e.g. state of pure soul; knowledge of soul; size of soul; relation between *karma* and soul; actions of soul, modes of the soul etc.

Concept of matter – Theory of Atom:

Theory of smallest indivisible part of matter called *paramāṇu* is detailed in great depth in *Pañcāstikāya*. We can compare his description *paramāṇu* with modern science’s atom and its further sub-divisions. Kundakunda mentions four different kinds of material objects.⁵

These are the four basic modifications out of which the multifarious modes of matter are formed. Be it understood that matter exists in four main modes: *skandhas*, *skandhadeśas*, *skandha-pradeśas* and primary atoms. Here *skandhās* are the aggregates of atoms. This class refers to complete molecular constitution. *Skandhadeśa* is said to be incomplete. But still it is an aggregate and so is *skandhapradeśa*. These three are the differences in molecular constitution. The last class refers smallest unit of matter called *paramāṇu* or the indivisible part of atom that is the constituting the other three classes. And this is explained deeply in next sixteen *gāthās*.

³ *Davvam sallakkhaṇayam uppādavvayadhuvattasarijuttam/
Guṇapajjayāsayam va jam tam bhanamī savvaṇhu* || *Pañcāstikāya* 1/10

⁴ *Jīvo tī havadī cedā uvaogvīsesīdo pahu kattā/
Bhottā ya deha matto ṇa hī mūtto kammsaīnjūtto* || *Pañcāstikāya* 1/24

⁵ *Khandhā ya khandhadesā khandhapadesā ya honti paramāṇū/
Edi te caduvvīyappā puggalakāyā muṇeyavvāl* || *Pañcāstikāya*, 1/14



Similarly *Pañcāstikāya* explained the theory of *Dharma* and *Adharma* (medium of motion and rest) and the concept of space *astikāyas* from *gāthā* 83 to 96.

Path of salvation:

Right faith, right – knowledge and right conduct is the path of salvation. In the next half part of the *Pañcāstikāya* explains nine objects (padārthas) or entities (including seven verities) and the path of salvation. Kundakunda explaining the three jewels (Right faith, knowledge and conduct) of Jainism says, ‘Belief in the real existence or *tattvas* is the right faith, knowledge of their real nature without doubt or hankering is right knowledge. An attitude of neutrality without desire or aversion towards the objects of the external world is right conduct. These three are found in those who know the path’. ⁶

Kundakunda explains these three in very deep and spiritual way. He also defines the seven verities with *puṇya – pāpa* (merit -demerit) called nine *padārthās*.

We can say in short that *Pañcāstikāya* is single text of 1st century A.D. which explains in depth, the Jaina theory of reality.

⁶ *Sammattam saddahaṇam bhāvāṇam tesīmadhīgamo ṇāṇam /*
Cārītam sambhāvo viśayeṣu vīrudhamaaggīṇam || Pañcāstikāya 2/107

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Bhagavatī Ārāḍhanā

Mrs. Manjusha Sethi

The whole of the Jaina exegetical literature is comprised in the *dvādasāṅgī*. The *Gaṇadharas* of Tirthaṅkara Mahāvīra, who heard his divine sound, passed on this knowledge to their disciples. The *śrutajñāna* of Lord Mahāvīra passed on in this fashion for almost 683 years. Due the diminishing power of the memory and lack of concentration this oral tradition could not continue. This led to the loss of the knowledge. The need to procure the knowledge in writing that is in script arose. Those *ācāryas* who did this work were known as *śrutadhara ācāryas*. Those *ācāryas* who followed the tradition and composed the works; their works were kept in the category of the *āgamas*.

Bhagavatī Ārāḍhanā- Śivārya is the author of this important work. This work can be kept in the category of *āgamas*. This literary work is a mainly about and on the code of conduct of the monks. *Ācārāṅga* is an important part of the *dvādasāṅgī*. This *āṅga* is comprised of 18000 padas. Śivārya has asserted that he being a person of a little less knowledge has written his work of 2263 *sūtras* keeping this important work in mind. This *ārāḍhanā* is one of the work which is has very vast content in it and this can be known from its content.

From the above mentioned aphorisms it can be said that this literary work is composed by Sivarya. There is hardly any mention of Sivarya in other works, genealogies, inscriptions etc.

Bhagavatī Ārāḍhanā is written in Mahārāshtri Prakrit. From the linguistic point of view, from the context and the content it is established that this work is composed in around 2nd or 3rd century A.D.

Though the original work in lost or is unavailable to us till date; there are many commentaries written on it. Through the commentaries the original work can undisputedly restored back.

Bhagavatī Ārāḍhanā has the following commentaries on it:

1. Vijayodayā Ṭikā- Aparājitasūri has written a commentary in Sanskrit in the 7th century.
2. Mulārāḍhanā Darpaṇa- Pt. Āśādhara has written a commentary in Sanskrit in the 13th century.
3. Arāḍhanā Pañcikā- The author is unknown. This is written in the 14th century.



4. Bhāvartha Dīpikā Ṭīkā- Pandit Shivajilal wrote a commentary in 1818 A.D.
5. Āradhanā – Ācārya Amitgati (2nd) has written this commentary in the 16th century.

Also there is a commentary written by Sadāsukhdāsa.

The content of Bhagavatī Āradhanā-

The main content of this work is the four *āradhanās*; *Samyak Jñāna*, *Samyak Darśana*, *Samyak cāritra*, *Samyak Tapa*. The central point of discussion is the monk and his conduct. The main task of whose is *Mokṣa*. To walk on the part of the salvation one has to take refuge in these four *āradhanās*.

What is *Āradhanā*? To have knowledge of something or to have faith is incomplete when one does not put in to affect that into conduct. For this self effort (*puruṣārtha*) is a must. Without conduct, knowledge and faith are unproductive or rather ineffective. The one who desires to attain something; he desires to achieve it; and hence sees to it that he finds the correct way of achieving it. In such a manner liberation from the worldly affairs is possible by achieving *mokṣa*. To attain *mokṣa* therefore one has to do self – effort of these four *āradhanās*. The knowledge of these *āradhanās* and its nature is available from the words of the *Jināgamas*. There is a mention of four types of *āradhanās*.

Like *Pūjya*, *Pūjaka*, *Pūjā*, *Pūjāphala* are mentioned. In the similar manner *Āradhya*, *Āradhaka*, *Āradhana* and *Āradhanā phala* is mentioned.

Types of *Āradhanā*. There is a mention of two types. Faith based and conduct based *āradhanās*. (*Gāthā* No: 3). The one who does the *āradhanā* of Faith automatically the *āradhanā* of the knowledge follows. But it may be the case that one who does the *āradhanā* of knowledge the *āradhanā* of faith may happen or may not happen. (*Gāthā* No:4) For example, one who faith in a particular thing and yet may be ignorant of its nature yet it does not mean he is faithless. Intellectually one has grasped the nature of the subject and hence faith follows. Knowledge is the integrated part of Faith. But without knowledge *Samyak Darśana* is possible. Even in *Mithyādr̥ṣṭi* has knowledge. Therefore knowledge does not have any connection with *Samyak Darśana*. (*Gāthā* No:5)

Within *samyak-cāritra* (conduct) *samyak-tapa* is inherited. (*Gāthā* No: 6) Restraint is to follow the 13 fold part of conduct. This conduct is followed when outer and inner *tapa* (austerities)



confine to each other. When they are correlated to each other a perfect conduct is followed and this will lead to the development of a refined character.

Likewise one who does the *ārāadhanā* of *samyak-cāritra*, Tapa automatically follows it. But it may not be the case the one who does tapa, caritra follows it.

Even though shortly two types of *ārāadhanās* are mentioned but yet there is in detailed discussion of the four types of *ārāadhanās*.

1) *Samyak Darśana*: Amongst the four, this one is the most important and is worth acquiring first and foremost. Śivārya says; try to acquire this one first. It is so because even if one dies while acquiring this it is fruitful because only with *Samyak Darśana mokṣa* is achievable. Once *Samyak Darśana* is achieved *Samyak jñāna*, *Cāritra*, *tapa* is correctly grasped.

Without *Samyak Darśana*, the *Jīva* is ignorant and not restrained. Without *Samyak Darśana*, the knowledge of 11 *Arigās* is fruitless.

The one who has faith in the six *dravyas*; *Dharma*, *Adharma*, *Ākāśa*, *Pudgala*, *Kāla*, and *Jīva* is one who is follower of *Samyak Darśana*. (*Gāthā* No: 35)

A detailed discussion of the flaws, the qualities, the degrees of *Samyak Darśana*, classifications etc are discussed in detailed.

2) *Samyak jñāna*: That knowledge which has confined to the development of soul is right Knowledge. (*Gāthā* No: 99) With the right knowledge the knowledge of the *tattvas* (*Jīva*, *ajīva*, *āsrava*, etc) is grasped properly. (*Gāthā* No 100) To know the subject of these *tattvas* one needs to read the scriptures continuously. What is the type of knowledge that one has to acquire? Śivārya answers that, 1) which has in its base the *nayas* and *Pramāṇas*. 2) Free from the contradictions and free from 32 defaults, 3) which are based on *nikṣepas*, *anuyogdvāras*, *nayas*, 4) that which has in it the deeper meaning, 5) that which is the highest, 6) which is useful for all *Jīvas*, 7) that which destroys the bad *karmas*.

One has to such agamas and acquires such knowledge, is what Śivārya tends to say. (*Gāthā* No: 98) That which is conducive to the development of the soul is necessarily worth acquiring from the scriptures or from the discourses. A person who is without right knowledge takes lacs of years to free from karmic bondages than a person who has this



right knowledge requires only a time less than 48 minutes (antarmuhūrata). (*Gāthā* No: 107)
A person with right knowledge refines himself far better than an ignorant one who does fasting for days together. (*Gāthā* No: 108)

3) *Samyak Cāritra*: This work is mainly for the monks, the importance is hence given to *Samyak Cāritra* and *samyak Tapa*. The importance and other details of

Samyak Cāritra is expressed in 403 *Gāthās* (Nos 775 to 1178). In the *Gāthā* no 9 it has been expressed that “the knowledge that this is duty and this is non-duty; non-is hence left; this is *Samyak Cāritra*”. With mind, body and speech one has to engage oneself in the auspicious actions. (*Gāthā* No: 9) *Cāritra* is of 13 types,

- i. Five *Mahāvratas*-Non-violence, truth, non-stealing, Celibacy, and non-possession.
- ii. Five attitudes of carefulness
- iii. Three Restraints- Mind, body and speech

5 carefulness and 3 restraints are also known as 8 *Pravacanamātās*. (*Gāthā* No 1199) They are like the mother who guards the children from the bad things. These 8 *Pravacanamātās* are the guardians of *Samyak Jñāna*, *Darśana* and *Cāritra*. The one who is engaged in the 13 types of *cāritra* really is one who is one who is doing the *sāadhanā* of *cāritra*.

Each of the *Mahāvratas* has five types of mental thoughts (bhāvanās). They help the seeker to remain stable during their inward journey.

4) *Samyak Tapa*: That which is helpful to remove non-duty is the real *tapa*. That what is conducive for development of *cāritra* is the real *tapa*. (*Gāthā* No: 10). There is a mention of 12 types of *Tapas*- 6 internal and 6 external. To work with efforts for the growth of *cāritra* is the external *tapa*. The inner *tapa* helps the seeker to refrain from the inauspicious mental modifications. *Tapa* is not different from *Cāritra*. The efflux of the previous or past *karmas* is *Tapa*. (*Gāthā* 1444) There is a detailed description of the 12 *tapas* in this book.

Within the internal *tapa*, *Dhyāna* (Meditation) which is an internal form of *tapa* is discussed in detailed. It is because that a seeker always aspires for the highest kind of meditation that is *śukla dhyāna*. Attaining *śukla dhyāna* is the zenith of the character.



To follow the 4 *ārādhanaś* undoubtedly is *udhyotana*. To constantly engage oneself in them is *udhyavan*. To bear any hardships during the journey is *nirvadan*. To restore oneself in these *ārādhanaś* when deviated is known as *sādhana*. To die with *samyak darśana* is known as *niyarana*.

To have faith on the *tattvas* is *samyak darśana*. To distinguish self and non-self is *samyak Jñāna*. To refrain from inauspicious action is *samyak cāritra*. To restraint 5 senses and mind is called *samyak tapa*.

Other important aspect of Bhagavatī Ārādhana:

Death is the main topic dealt in this text. Since the concentration of the text is on monks the issue of *Prasāsta* death is dealt in detail and the other types are dealt shortly. This text discusses in detail the concept of spiritual death than other text of the age.

Every aspirant seeks to attain *Mokṣa* from the cycle of death and birth. To tread the path of mokṣa one has to seek refuge in the four aradhanas. Every aspirant therefore seeks a spiritual death. The tranquil death is one which is done under the guidance of these four *ārādhanaś*.

There are 17 types of deaths mentioned in the scriptures. Śivārya has discussed 5 of them in detail. (*Gāthā* No: 25) They are as follows:

- 1) PANDITA PANDIT A
- 2) PANDITA
- 3) BĀLA PANDITA
- 4) BĀLA
- 5) BĀLA BĀLA

The discussion is as follows:

1. Paṇḍita Paṇḍita a Death: Those whose passions are very less and have reached the state of fourteenth *guṇasthāna*. One who crossed the three *yogas* (activities of mind, speech and body) and one who is about to overcome four *aghātiyā karmas* with the highest character meets this kind of death.



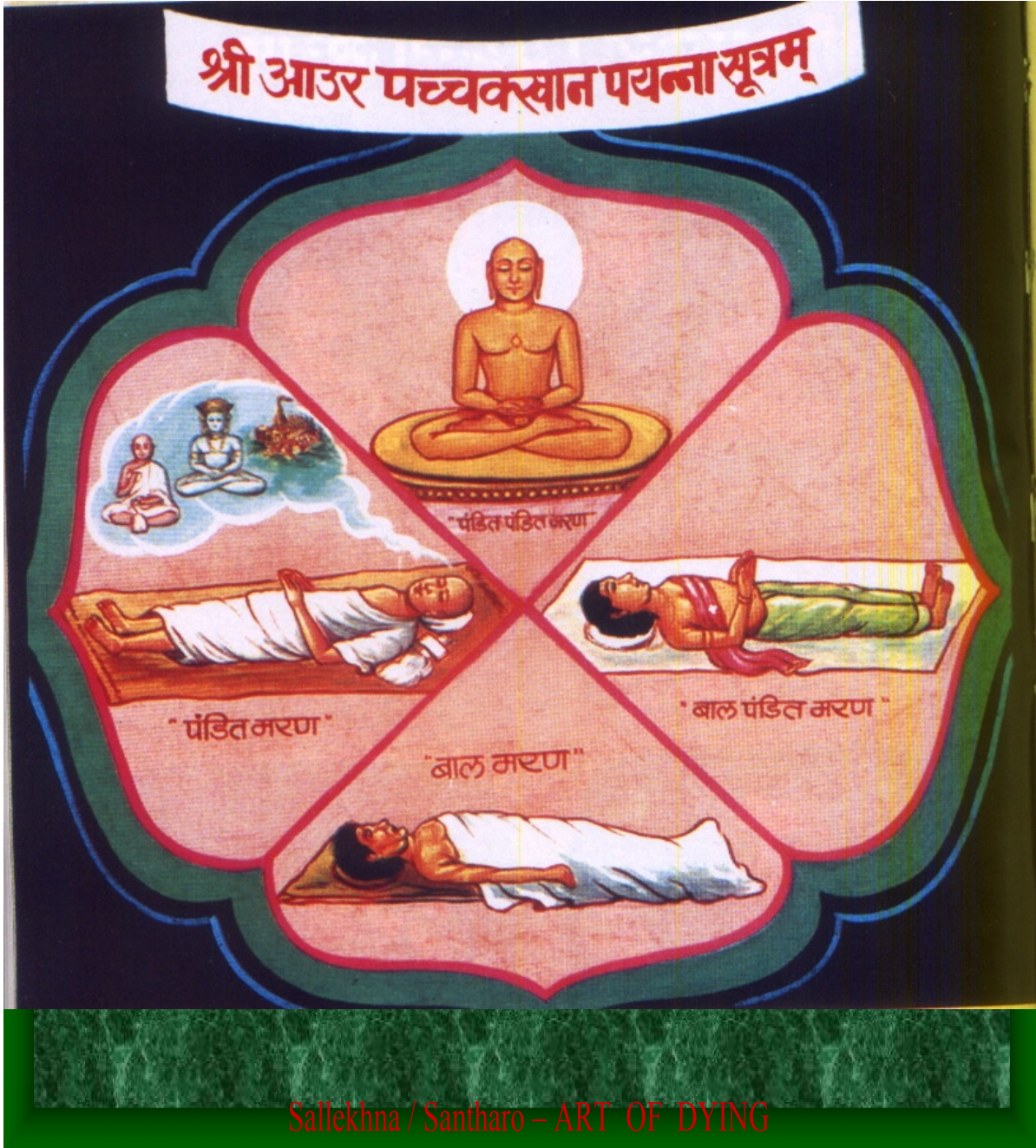
2. Paṇḍita Death: This type of death is achieved by the sadhus who are perfected in character. This death is of three types: 1) *Pādopagamana*, 2) *Bhaktaprarījñā*, 3) *Inginimaraṇa*.
3. Bāla Paṇḍita Maraṇa: One who fails to be fully restraint who yet partly follows the *vrata*s attains this type of death.
4. Bāla Maraṇa: One who has not taken any vows attains this type of death.
5. Bāla Bāla Maraṇa: one who has complete wrong knowledge and has disrespect in the words of the *tīrthaṅkara* meets such a death.

Miscellaneous topics covered in the text:

Apart from the above topics there are various topics mentioned shortly. The famous *Namokara Mahāmantra* and its importance, description of the four gatis (states of existence), meditation, description of vows, etc. are discussed.

Other Topics:

1. The Stories: Śivārya has described interestingly philosophical things through stories. There are around 150 stories and parables found in this text. These stories are made interesting and inspire to attain the goal of life. It can be taken into account that stories were an important means in the discourses that were given.
2. Physiology: Śivārya must have had the knowledge of *āyurveda*. In this text references to anatomy, disease, process of body cleansing, gynecology, food habits, diet etc are mentioned.
3. Warfare: Śivārya must have been a king. It can be asserted that the way he has described the mechanism of warfare is remarkable. To prepare for war, its mechanism, the instruments, the psychology of the fighters etc are all well discussed.
4. Social Conditions: there is a detailed description of the social conditions around which he was living. He has also mentioned about the killing of cows, Brāhmana, women etc. Drinking wine, playing cards, and other bad habits are also mentioned in the text. Injustice on women, the law and justice, robbery has been mentioned by the author.





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